

**An essay towards a natural history of serpents. In two parts. I. The first exhibits a general view of serpents, in their various aspects...The second gives a view of most serpents known in the several parts of the world... III. To which is added a third part; containing six dissertations upon the following articles. 1. Upon the primeval serpent in paradise. 2. The fiery serpents that infested the camp of Israel. 3. The brazen serpent erected by Moses. 4. The divine worship given to serpents by the nations. 5. The origin and reason of that monstrous worship. 6. Upon the adoration of different kinds of beasts by the Egyptians ... The whole intermix'd with variety of entertaining digressions, philosophical and historical / By Charles Owen, D. D.**

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A N  
E S S A Y  
T O W A R D S A  
N A T U R A L H I S T O R Y  
O F  
S E R P E N T S :  
I N T W O P A R T S .

- I. The First exhibits a general View of SERPENTS, in their various Aspects ; such as their Kinds, Bulk, Food, Motion, Propagation, Coverture, Colours. In which is inserted a short Account of Vegetable, Mineral, and Animal Poison, particularly that of the SERPENT ; and its Cure in various Nations ; where also the SERPENT is used as Food and Physick.
- II. The Second gives a View of most SERPENTS that are known in the several Parts of the World ; described by their various Names, different Countries, and Qualities.

Illustrated with COPPER-PLATES, Engraved by the  
B E S T H A N D S .

- III. To which is added a Third Part ; containing Six DISSERTATIONS upon the following Articles, as collateral to the Subject.

1. Upon the PRIMEVAL SERPENT in PARADISE.
2. The FIERY SERPENTS that infested the Camp of ISRAEL.
3. The BRAZEN SERPENT erected by MOSES.
4. The DIVINE WORSHIP given to SERPENTS by the NATIONS.
5. The ORIGIN and REASON of that MONSTROUS WORSHIP.
6. Upon the ADORATION of different Kinds of BEASTS by the EGYPTIANS, with divers Instances of the same Stupidity in other Nations.

The whole intermix'd with Variety of ENTERTAINING DIGRESSIONS, PHILOSOPHICAL and HISTORICAL.

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By *C H A R L E S O W E N* D. D.

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L O N D O N :

Printed for the A U T H O R .

Sold by JOHN GRAY, at the *Cross-Keys* in the *Poultry*, near *Cheapside*.  
M.DCC.XLII.

# ESSEX TOWARDS NATURAL HISTORY SERIES IN TWO PARTS



I. The first volume contains a general view of the history of the county of Essex, from the earliest times to the present day. It is divided into three parts: the first part contains a general view of the county, the second part contains a description of the principal towns and villages, and the third part contains a description of the principal rivers and streams.

II. The second volume contains a detailed description of the principal towns and villages of the county, and a description of the principal rivers and streams. It is divided into three parts: the first part contains a description of the principal towns and villages, the second part contains a description of the principal rivers and streams, and the third part contains a description of the principal lakes and ponds.

III. The third volume contains a detailed description of the principal lakes and ponds of the county, and a description of the principal rivers and streams. It is divided into three parts: the first part contains a description of the principal lakes and ponds, the second part contains a description of the principal rivers and streams, and the third part contains a description of the principal lakes and ponds.

IV. The fourth volume contains a detailed description of the principal rivers and streams of the county, and a description of the principal lakes and ponds. It is divided into three parts: the first part contains a description of the principal rivers and streams, the second part contains a description of the principal lakes and ponds, and the third part contains a description of the principal rivers and streams.

V. The fifth volume contains a detailed description of the principal lakes and ponds of the county, and a description of the principal rivers and streams. It is divided into three parts: the first part contains a description of the principal lakes and ponds, the second part contains a description of the principal rivers and streams, and the third part contains a description of the principal lakes and ponds.

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VII. The seventh volume contains a detailed description of the principal lakes and ponds of the county, and a description of the principal rivers and streams. It is divided into three parts: the first part contains a description of the principal lakes and ponds, the second part contains a description of the principal rivers and streams, and the third part contains a description of the principal lakes and ponds.

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X. The tenth volume contains a detailed description of the principal rivers and streams of the county, and a description of the principal lakes and ponds. It is divided into three parts: the first part contains a description of the principal rivers and streams, the second part contains a description of the principal lakes and ponds, and the third part contains a description of the principal rivers and streams.





T O  
Sir *Hans Sloane* Bar<sup>t</sup>.

S I R,

**T**HE SERPENT [*Subject* of the following Sheets,] being one part of your celebrated and expensive Collection of Rarities, naturally leads me to beg the Honour of your Name to grace its Entrance into the publick World.

I CAN'T enter into the vanity of thinking, that the Book can be any improvement to one who has been so long and laborious an Enquirer after Truth, and penetrated so far



into the Empire of Nature : but as in Divinity, a willing Mind ; so in Learning, the best Endeavour will be accepted. And tho' the Book cannot recommend it self to you, your Name may recommend it to others.

HAPPY are the Times, when Knowledge is the study of those who have superior Abilities for it : Happy therefore is the present Age, that has you, among many other Learned, so eminent an Encourager of it.

THO' elevated Minds direct all their concern to what they *should be*, and not to any Applause for what they *really are* ; yet, if to delineate their Excellency be offensive to Modesty, the Sincerity with which it is done, will, it is hoped, secure their Pardon.

NOW, what is it that makes the great Character, but Knowledge in all its diversity, a Sollicitousness for the Spread of Arts and Sciences, excelling in one's particular Station of Life, and being divinely forward to all the high Offices of Humanity ? This is the  
Picture



# D E D I C A T I O N.

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Picture of real Worth, and what can forbid to say, that Sir HANS SLOANE is the Life?

THAT you may long continue the Restorer of Health, the Ornament of the Day, and in triumph over all the deadly Power of the *Old Serpent*, at last possess eternal Health, are the most sincere Wishes of him, who with a just Sense of Obligation, and the greatest Regards, is,

S I R,

*Your most humble,*

*and devoted Servant,*

WARRINGTON,  
March 1, 1741-2.

Cha. Owen.





TO THE  
R E A D E R.

**T**HE Divine Wisdom so variously displayed in the Works of Nature, even the lowest Order of them, entertains the human Eye with Prospects exquisitely beautiful and pleasurable: As our Knowledge is defective, we are at a loss how to account perfectly for the particular Ends of their Formation, and Manner of their Subserviency to the Whole of the Eternal Design.

**H**OWEVER, by Observation and Improvements in Natural Philosophy, we are assured thus far; that as the Almighty Creator made nothing in vain, so all his Works are good, and admirably fitted to answer the Purposes of his Will, and that his Wisdom, like his tender Mercies, shines through all the Systems of his Creatures.

**T**HAT there is not a wise Purpose in every thing that is made, because we do not understand it, is as absurd as for a Man to say, there is no such thing as Light, because he is blind, and has no Eyes to see it.

**F**OR the Illustration of this, we may take a short View of Creatures, in vulgar account too diminutive and despicable a Species, to deserve a close Attention: And among these, if we consider the Noxious, we shall find, if not an Argument why they should be made, yet we shall be able to discern no Reason why they should not, because their Noxiousness is not so unavoidable, but that we may, and almost every one does avoid it.

GENERAL



GENERAL HISTORIES of these Kinds we have been furnished with in the Writings of the Learned : Here I apply myself to the Discussion of one particular Species, viz. the Serpent : in which I don't pretend to new Discoveries, but only to collect, and bring into one View, what has been said by different Persons, which is not to be found by any without many Books, and much Time ; and which, without the present English Dress, would not be understood by others at all.

IN accounting for some things relative to the Subject, I have always chosen the Words of the Learned in the Physical Profession.

THE Subject being like Dust, the Food of the Serpent, very dry, I have endeavoured to give it some Agreeableness, by a Variety of Passages from History, and Reflections of many kinds ; which, though they may not always naturally arise from the Subject, yet being intended for the Reader's Entertainment and Instruction (as he goes along in the principal Design of the Book) I hope they will find a favourable Judgment.

GIVE me leave, upon this occasion, to adopt Sir William Temple's Words, viz. " It is not perhaps amiss, says he, to relieve " or enliven a busy Scene sometimes with such Digressions, whether to the Purpose or no."\*

I SHALL only add, that in cultivating this Subject, I have attempted to give a short Display of the Divine Perfections, which, as they appear eminent in the System of the Creation in general, so in the Serpent they may be seen in particular ; and if it produces in the Reader a more exquisite Perception of God in all his Works, I have my End ; who am

Your Humble Servant.

\* Temple's Memoirs from 1672 to 1679. Second Edit. p. 57, 58, 59.





## Directions for the Binder, where to put the Plates.

Plate I.	after	p. 54.
Plate II.	- -	p. 70.
Plate III.	- -	p. 78.
Plate IV.	- - -	p. 86.
Plate V.	- - -	p. 94.
Plate VI.	- - -	p. 142.
Plate VII.	- -	p. 152.

### Pag. ERRATA.

- 25 **R** Ead *Bocca*, instead of *Baca*.  
 25 Four Lines from bottom, after  
*honor*, r. *other*.  
 34 Line 2. r. *tho' the Venom may*.  
 53 After *Dauphiny*, r. *and instead of or*.  
 58 Quotation, r. *Natural History of Lan-*  
*cashire*.  
 74 L. 14. instead of *Amphisbænick Animals*,  
 r. *Whether there be two-headed Serpents*  
 or not.  
 76 L. 14. from bottom. for *Tytbon*, r. *Python*.  
 95 L. 5. r. *made*, for *move*.  
 109 L. 3. for *could*, r. *would*.  
 112 L. 1. r. *Quinquennian*.  
 114 L. 17. for *emits*, r. *emit*.  
 115 L. 2. for *if they*, r. *the wounded*.  
 122 Head LXXXIV. r. *Americina*.  
 132 Head CXI. r. *Agnafen*.  
 134 — CXIV. r. *Attaligatus*.

### Pag. ERRATA.

- 141 Head CXXVI. for *Navigation*, r. *Na-*  
*tation*.  
 147 — CXXXIV. r. *Reptiles and Insects*.  
 148 Head IId. for *it*, r. *them*.  
 162 Instead of *Dæmon*, r. *Damon*. L. 4.  
 from bottom, in Quotation, r. *πονημα*.  
 171 L. 9. r. *their other Faculties were*.  
 195 r. *Verdegreafe*.  
 196 r. *Nebushtans*.  
 211 r. *Gades*.  
 231 Dele 3.  
 237 L. 14. a Comma should be after *adore*.  
 N. B. In the Story of the Elephant, pag.  
 86. it is a mistake, to place the Action  
 at *Newcastle*; the Scene of it being in  
 the *East-Indies*, according to a Book cal-  
 led *Hamilton's Travels*.





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Y.

Mr. William Yarnold.  
 Rev. Mr. Rob. Yates, at Darwen.  
 Jos. Yates *Esq.* of Manchester.  
 Rev. Mr. Geo. Lewis Young.

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Mr. Edmund Atkinson.  
 Mrs. Fletcher *Junior*.  
 Mr. William Foster.





Amos Harrison his Book-

January 2 1748







A  
NATURAL HISTORY  
OF  
SERPENTS.  
PART I.

SECTION I.

**B**E G I N, with the Division of Serpents, which I distribute into *Terrestrial*, that live upon Land only; *Aquatick*, that live in Water; and *Amphibious*, that inhabit both Elements. Under these I comprehend all the Relatives to the venomous Tribe. But how can Land-Serpents live in Water? I answer, their Bodies are equally formed for both Places.

A M O N G Animals, some breathe by *Lungs*, and others by *Gills*, as all sanguineous Fish, (excepting the *Whale*.) By *Gills*, I mean those membranous cartilaginous Parts on both sides the Head, whereby they hear and respire: What we call *Gills* in Fish, are properly their *Lungs*. Respiration (which is an involuntary Motion of the Breast, whereby Air is alternately taken in and thrown out) is as necessary to Fish as to Land-Animals: In Water, is a great Quantity of Air inclosed, and it is that Air they respire, and by their *Gills* they separate the Air from the Water, and present it to the *Blood*, after the same manner as 'tis presented to the Lungs of Land-Animals.



THE *Gills* of Fish have an alternate Motion of Dilatation and Compression ; when they *dilate* their *Gills*, the Water is taken in ; when they *contract* them, 'tis expelled again. Thus the Water is carried in by the Mouth, and carried off again (stript of its Air) by the *Gills*, which perform the Office of Lungs. Their sucking Water is Breathing, and their Food as little of Water, perhaps, as other Creatures use.

SERPENTS will swim in all Liquids ; this appears in the Experiment made by a *learned Italian*, who put a Serpent into a large Glas-Vessel of Wine, where it lived swimming about six Hours : and when it was by force immerfed and kept under that Liquid, it lived only about an Hour and a half. He put another in common Water, where it lived three Days ; but when it was kept under Water, it lived only about twelve Hours \*.

SOME Serpents are reptitious, creep on the Belly, and some have Feet ; the Form of their Legs is peculiar and different in divers Species, whence the slow Motion of some, and wonderful Agility and Swiftnefs in others : Their Feet are some cloven (as it were) into Hoofs, others divided into Claws, with Variety of different Nails to answer the several Purposes of Life ; among them are *Flying Serpents* : for which purpose, they are furnished with Wings to buoy themselves up in the fluid Air, whereby they keep their Bodies on a due Balance in their Motion.

SERPENTS are provided with Tails of different Length and Size ; these also are necessary to adjust their Motion, and guard them against Stimulation of Flies. In winged Serpents, the Tail serves as a Rudder to govern them in flying through the Air ; and, in the marine Serpents, they serve as Oars. But another says, the flying of a Bird, in effect, is quite a different Motion from the sailing of a Ship : Birds don't vibrate their Wings towards the Tail, as Oars are struck towards the Stern, but waft them downward ; nor does the Tail of the Bird cut the Air at right Angles as the Rudder does the Water, but it is disposed horizontally, and preserves the same Situation what way soever the Bird turns †.

THEY are painted with variety of Colours, as red, black, white, brown, green ; the Composition of these, in some of their Garnitures, forms Beauties exquisitely fine. Some of them have very little Eyes, others large ones : Some wound with their Teeth, others

\* *Fr. Redi Exper. circa res nat. p. 170.* † *Borelli.*



others with the Tail that terminates in a Sting, which is an Apparatus in the Body of certain Insects like a little Lance, serving them as a Weapon of Offence. Mention is made by Historians of harmless Serpents, and of Persons who have tamed Serpents, and whose Hair has been kissed by a tame Dragon, and which, with its Tongue, gently lick'd its Master's Face \*.

THE Serpent seems to be one of the distinguished Favourites of the Air, seeing it subsists by aerial Food all Winter; that is, in those Regions where it dare not turn Ranger. Sleep is the Nurse of Nature, a Nurse that greatly indulges the animal Spirits, and, by arresting voluntary Motion, prevents their daily Consumption, and, at the same time, allows the perpetual Motion of the Arteries, Veins, Heart. We know but little of the real peculiar Nature of what we call Air, only that it is the most heterogeneous Body in the World, a kind of secondary Chaos, being a Compound of minute Particles of various Kinds, Earth, Water, Minerals, Vegetables, Animals, &c. collected either by solar or artificial Heat.

THESE Particles together constitute an Appendage to our Earth, called Atmosphere; or that thin, elastic, fluid Mass, wherein we live, move, and have our being; which Air we continually receive, and expel by Respiration, and no Animal can live, or Vegetable grow without it.

THUS Serpents inclosed in the Receiver, are immediately (I may say) starved when deprived of Air, which is their only Winter-Food.—N. B. Whatever is put in a Receiver so exhausted, is said to be put *in Vacuo*: Animals that have two Ventricles, and no *Foramen Ovale*, as Birds, Dogs, Cats, Mice, die in it in less than half a Minute; a Mole died in one Minute; a Bat lived seven or eight; Insects, as Wasps, Bees, Grasshoppers, seem dead in two Minutes †.

NOR will any Vegetation proceed *in Vacuo*, or without Air: Seeds planted will not grow. OBJECTION. *Beans grow in Vacuo*. I answer, they grow a little tumid, but that kind of Vegetation is only owing to the Dilatation of the Air within them; they swell a little by the Expansion of the Air, but they never bud.

B 2

A M O N G

\* *Raii Synopsis. Ælian. Hist.* † *Derham.*



AMONG the Ancients were very strange Notions about the *Original* of Serpents, and other Animals: *Bees*, says a certain Orator, Historian, and Philosopher, were bred from the Carcass of Oxen; *Wasps* from the Corruptions of Horses; *Beetles* from Asses; and *Serpents* from human Marrow: Hence they consecrated a Dragon to Kings and Princes, as a Creature peculiar to Man \*.

I DON'T know how to form an Apology for the old Philosophers, whose Account of spontaneous Generation is perfectly romantick: What can be more so, than to say Frogs are engendered of Slime, or in the Clouds, and dropt down in the Showers of Rain? So the *Egyptians* said, that Mice were produced from the Mud of *Nilus*, and Insects from putrified Matter animated by the Sun. The Principle of this equivocal Generation, was the old Doctrine of *Egypt*, and now justly exploded, as contrary to Reason and common Sense, as well as to the Design of the Creator in making Animals Male and Female; the End of which Difference in Sexes, all Animals exactly answer, as if they were endued with human Reason. No Woman more tender of her Babe, or careful in providing for it, than Animals are of their Young Ones.

## SECTION II.

THE Knowledge of mere Animals (who have no School for Arts and Sciences) is most surprising; these without visible Instructors, know how to perpetuate their Species to the End of the World; and how to order their Eggs, as those, who are apprized, their Successors were contained in them, and that it was in their power to produce them, and to perpetuate, or keep up the Name of their Family.

THE Serpentine Animals are thus taught by Nature; these differ in the Mode of Propagation; some of them are *viviparous*, an Epithet applied to such Animals, who lay their Eggs within their Bellies, who bring forth their Young Ones alive and perfect, as Vipers, Sheep, Hares; others are *oviparous*, and bring forth their Young from Eggs, as Serpents, Snakes, Lizards, Frogs, Salmon, Tortoise, Herrings, &c †.

IN

\* *Plutarch's Lives of Cleomenes and Agis.* † *Omnia ab ovo animalia.*



IN this Contrivance of Male and Female, and different Method of Multiplication for perpetuating the Species, we may see an admirable Instance of divine Wisdom: But for this Difference in Sexes, there would be no Increase of Serpents nor other Animals. The oviparous and viviparous Manner of Propagation is as wonderful; for,

WERE they all *viviparous*, that is, brought forth living Births, there would be but a small Number, and not sufficient to support the whole animal Body: Corn, Grass, Fruits, &c. are no Production of the Sea, therefore can be no Food for Fish: The Almighty Creator so ordained it, that they should feed one upon another; and this made it necessary that they should be *oviparous*, that they might increase in great Plenty, which they could not do, if they were of the *viviparous* Kind; that is, brought forth their living Offspring, as Vipers, Sheep, Hares, Cows do.

BUT Fish being *oviparous*, propagating their Kind by Eggs, which, for Number, are infinite, their Progeny is innumerable, and sufficient to support all the Branches of the Marine Family; even the lesser Kind of Fish send forth an incredible Number of Spawn.

ON the other hand, if four-footed Beasts were propagated by Eggs, they would soon cover the Face of the Earth, without a daily Destruction of them, which would take up no little time, tho' an *Army of Nimrods* were employed. Birds increase by Eggs, and bring forth great Numbers; and perhaps, for this reason, that Birds of Prey and Serpents, Kitchens, &c. might not want proper Supplies. Now, if a Female Bird was great with six or twelve Young Ones at once, the Burden would be intolerable, her Wings would fail, and she would become an easy Prey to her Enemies.

BUT you will say, what if they brought forth only one or two at a time, till they amounted to the usual Number of their Eggs? I answer, that then they would be troubled all the Year long with feeding their Young, or bearing them in their Womb.

THIS Production of Creatures by Eggs, is a wonderful Phenomenon in the animal World; the Eggs are shelly and hard, to preserve the included Embryo from Accidents, and to contain suitable Nutriment for it. 'Tis observable that Chickens, while in their dark embryotick State, are nourished by the *White* alone, till grown



grown big, and then feed on the *Yolk*, as the stronger Diet ; and, when that is consumed, the Shell opens, and lets out the Prisoners.

THOUGH all Fowl are hatched from Eggs, yet it is not always by the Parent's Incubation, or Brooding, but by some other Warmth : The *Tortoise* is said to lay no less than fifteen hundred Eggs, which she covers in the Sand, and leaves the Sun to hatch them. The Eggs of the *Ostrich* \* are hatched after the same manner ; so the Serpent lays, and leaves her Eggs in the Dunghill.

THE Eggs of Serpents, and certain other Animals, are Parts formed in the Ovaries of the Female, covered with a Shell, which includes an Embryo of the same Species. In the days of old, the Egg was the Symbol of the World ; the World, by Tradition, being made of an Egg : Hence Eggs became of singular Importance in the Sacrifices of *Cybele* the Mother of the Gods. Some of the Pagan Deities were said to be produced from Eggs.

IN some Parts of *Asia*, and at *Grand Cairo* in *Egypt*, they hatch their Chickens in Ovens ; each Oven contains several thousand Eggs which the Country brings in, and have their Eggs returned in Chickens.

By this Method, they generally want some integral Part, as an Eye, a Claw, &c. which may be owing to a Want of equal Impression of Heat, tho' the artificial Warmth be continued. There are thousands, yea Millions at a Batch, thus produced in *Egyptian Ovens* ; — and may as well be in *Europe*, if our Bakers had the knack on't. An Experiment has been made by a *Duke of Tuscany*, who having built such Ovens, did produce living Chickens in the same manner.

UNDER this Section, I shall consider the wonderful Sagacity of Serpents, in chusing their Paths for Deambulation, and finding out proper Receptacles for their Repose and Security in Winter ; and that in Climates that are Opposites in their Nature.

IN Summer, generally speaking, they are found in solitary and unfrequented dry Situations ; others delight in moorish fenny Grounds ; and in hot Countries, near to Groves, Rivulets—These, like other Animals, strictly adhere to the Constitutions of their Family, without Deviation.

THEY



THEY take up their Winter-Quarters in Caverns, hollow Places, Burrows, Rocks, old Hedges, and under the Roots of Vegetables, especially the Birch, others say Beech-Trees, which were consecrated by the Pagans to the supreme Numen.

IN these lonesome Habitations they repose themselves during the Winter, in a kind of sleepy State, as half dead, with *open Eyes* \*. In this Solitude they lie dormant, indulg'd with a little humid Air, till the Sun, by its Entrance into the northern Constellations, restores them to the active Life; without some Air they could not live. Mr. Boyle made the experiment, by putting Vipers into the exhausted Receiver, which soon died upon pumping out the Air.

IT argues no little Penetration, that they know when and how to shelter themselves in Places of Safety in all Seasons; and what is yet more astonishing, is, that they live there so many Months without Food and without Action; and when released from their hybernal Confinement, how soon do they find out their appointed Food? Taken in this light, they are not singular; for 'tis believed, there are other Animals that pass the Winter-Season in a state of Indolence and Inactivity, as Cuckows and Swallows, making way by their Retreat for Woodcocks and Fieldfeirs, which visit us in Winter, and then return northwards: They are said to breed in colder Countries, as *Norway*, *Russia*, *Sweden*, and the *Islands* of *Orcades*, the most northern Parts of *Scotland*; which Islands were formerly in possession of the *Norwegians*, and given and annex'd to *Scotland* by *Christiern I.* King of *Denmark* and *Norway*, on the Marriage of his Daughter *Margaret*, with *James III.* King of *Scotland*, about the Year 1474.

IT is probable, that when these northern Countries are buried in Snow, and their Rivers are frozen up, these Birds take their Flight hither, and such like Places, where they have access to Water, &c. But as to Cuckows and Swallows, as intimated above, 'tis generally allow'd that they sleep in Winter, having, as 'tis said, been found in hollow Trees and Caverns. Nor is this at all unlikely; tho' on the other hand, I can see no Absurdity in supposing that these should go upon a Summer, as the other do upon a Winter Pilgrimage; that these pursue a lesser Heat, as well as the others fly from a greater Cold. Yea, *Vegetables* are said to *sleep in Winter*,  
and

\* *Apertis Oculis*. Conrad. Gesner. pag. 3. de Serp.



and to be awake and lively in Summer: During the Months of their Rest, a quantity of Oil is laid up in them for their Defence against the Cold, and in proportion to the Degrees of it, which they are to sustain; whence it is, that the Trees of the northern Climates so much abound with Oil.

ON the other hand, there are *Reptiles* and *Insects* that have Sense enough to lay up Winter-Store in Summer, as the *Bee*, *Wasp*, *Field-Mouse*, &c. a Property foreign to the ancient House of Serpents.

IN Summer, the *Bees* labour hard for Winter Provision: As soon as the Air grows mild and warm, they are out betimes, and gather their Harvest from the Simples of the Fields, which they suck into their Bodies, and upon their Return to the Hive they disgorge it, as Pigeons do their Food wherewith they feed their Young. When the Bees have fill'd their Storehouse with the Delicacies of Nature, they lock the Doors, which they seal up with delicate white Wax, to prevent the Emanation of the Honey, which is a vegetable Juice: The Combs in which their Treasure is lodg'd, are geometrically nice, and exceed the most exquisite Art of Man.

THE Ants also in this respect, are remarkable for Penetration and Foresight. In *America* are Ants which raise Hillocks four or five Foot high, and have such a way of cementing the Earth about them, that 'tis as firm as Lime and Stone, which protects them against the *Ant-Bears*, or Pismire-eaters; *i. e.* a kind of Creatures as big as Dogs, that feed on these Insects.

ONE observes, that the *Spaniards* left *Jamaica*, and went to *Cuba*, for this Reason among others, because their Childrens Eyes were eaten by these Ants, when left by themselves in the Cradle\*.

CEYLON in the *East-Indies* produces several sorts of remarkable Ants, particularly a large red kind, which make their Nests on the Boughs of great Trees, with Leaves wrapt together in Clusters, in which they lay their Eggs: And another sort call'd *Vacos*, whose Hinder-part is white, and the Head red; these swarm over the Land and devour every thing, but Stone and Iron: They creep on House-walls, and always build an Arch over themselves; on these their Poultry live chiefly; some of them bite desperately.

To

\* Sir Hans Sloan's Introduction to his Voyage, p. 68.



To these I might add the *Wasps*, that have their Winter-Treasures in subterranean Cells, and the Field-mice that know the proper Season to gather Acorns, which they carefully hide in hollow Places, (as Mole-runs) in the Earth. Thus we see no Creatures so mean in our View, but a Ray of divine Wisdom shines in their Foresight and Contrivance: When we consider how wonderfully these inferior Creatures are conducted in their Operations, how punctually they obey the Laws of their Creator, how solicitously every one propagates his Kind, and makes proper Provisions for his Family; it looks as if it were done by some Principle that's more perfect than the common Reason of Man. Nevertheless 'tis past doubt, that Brutes of the highest Order, and most refin'd, are but Brutes, *i. e.* irrational, and it's well for us they are so.

THIS is call'd *Instinct*, a natural Disposition, or Sagacity wherewith Animals are endued; by virtue whereof they are enabled to provide for themselves, know what is good for them, and are determin'd to propagate and preserve their Species. *Instinct* bears some Analogy to Reason or Understanding, and supplies the Defect of it in Brutes. The Narrative of *Eve's* Temptation begins with affirming, *The Serpent was more subtle than any Beast of the Field.* And *Christ* recommends the Wisdom of the Serpent, but not without the Innocence of the Dove.

THE Proofs of its Subtilty are not so obvious; some produce such as these, telling us, that the Serpent *Ceraustes* hides itself in the Sand, with a view to bite the Horse's Foot that he might throw the Rider. *Jacob* seems to allude to this, in the Blessing he gave to *Dan*, of whom 'tis said, *Dan shall be a Serpent by the Way, an Adder in the Path, that bites the Horse's Heels, so that his Rider shall fall backward.* Gen. xlix. 17. But more in Part third.



## SECTION III.

SERPENTS are supposed to have many Enemies, besides Man, as the *Eagle*, *Hawk*, *Stork*, *Ibis*, *Ichneumon*, *Magaure*, &c. I shall only touch upon some of these: *Ibis* is a Bird of *Egypt*, and a faithful Ally in the War against Serpents; vast Numbers of winged Serpents are annually bred in *Arabia*, from whence, at certain Seasons, Swarms of them take their flight across the *Red-Sea* into *Egypt*: Upon the first notice of their Arrival, the *Ibidian* Birds assemble in Troops, and immediately fly upon the Invaders, and soon destroy them. In the same manner they execute Vengeance upon the Serpents of *Ethiopia*, when they molest the Land \*.

THE *Storks* destroy all Serpents that fall in their way, and are so greatly regarded in *Thessaly* for this kind office, that it is counted a capital Crime to kill a *Stork*, and the Criminal is punished as in the case of Man-slaughter.

† THE *Stork's* Bill is very long and sharp, with which it makes a rattling kind of Noise: It is said, the Chirurgeons have learn'd the Clysterick Art from these Birds.

The *Storks* also are esteemed the Clergy's Friends, for the Author of the *Book of Nature* says, they will not inhabit any City in *Germany*, where no Tythes are paid to the Priest. An Orthodox Brood of Birds!

WHEN *Moses* conducted the *Egyptian* Army against the *Ethiopians*, he was to pass through a Country full of Serpents, and to secure his Forces from them in their March, he carried with him several of these *Ibidian* Birds, before whose Fury they fell or fled ‡.

ICHNEUMON is a little Animal of bold Spirit, and a great Destroyer of Serpents, and therefore the *Egyptians* keep it in their Houses, as we do Cats; and the young ones are commonly sold for that end at *Alexandria*. In form it resembles an over-grown Rat, and is called the *Indian-Rat*, and *Pharaoh's Rat*; and by its mighty Atchievements, it must be of some considerable

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\* *Conradus Gesn.* p. 55. *Ray. Gyllius.*

† *Pliny's Nat. Hist.* Tom. i. B. 10.

‡ *Josephus*, B. ii. Cap. v. p. 65.



siderable Bulk; for in its Encounters with great Dogs, Crocodiles, Serpents, &c. it generally comes off victorious: Upon their Approach it bunches up, and bristles up its Hair, in token of Defiance: It couches on the Ground, and leaps like a Bull-dog at its Prey.

By some it is call'd the *Egyptian Otter*; 'tis of a dun Colour, has round Ears, black Legs, and long Tail: It cannot endure the Wind, and runs for Shelter, when it rises, sometimes thrusting its Head between its hinder Legs, in a round Form like a Hedgehog.

Those who have examined into Kites Nests, have found Vipers in them, which are supposed to be Food for their young ones. In *China* is a little Creature like a Weazel, called *Magaure*, that is a mortal Enemy to Serpents, which it kills by striking its Teeth into their Heads. The *Chameleon* trembles at the Sight of this little Furioso\*; whose Ears are short and round, its Nose like that of a Ferret, its Tongue and Teeth like a Cat, which is a Creature it destroys in a Minute, though not the easiest to be killed. The *Argoli Serpents* in *India* destroy Asps; therefore by *Alexander* the Great's Command, they were transported to *Alexandria*†.

Whether the Serpent hates Man more than other Creatures, is with me a question; be that as it will, it is wonderful to think, that notwithstanding Man's and other Creatures invincible Hatred of Serpents, yet hitherto they have been able to support themselves in a State of War against all the World.

Even among Vegetables are found Enemies to Serpents; as the *Dittany* of *Virginia*, or the *wild Penny-royal*; the Leaves of which, says my Author, being bruised, we tied in the Cleft of a long Stick, and held them to the Nose of the *Rattle-Snake*, who by turning and wriggling, laboured hard to avoid it, and in half an hour's time was kill'd by it: This was done July 1657, at which Season those Creatures are computed to be in the greatest Vigour of their Poison; it is also remarkable, that in those Places where the *wild Penny-royal* grows, no *Rattle-Snakes* are observed to come ||.

\* *L. LeComte's Memoirs*, p. 504. abridg'd by *Lowthorp*, p. 811.

† *Johnstonus*, p. 16. || *Philos. Transact.*



## SECTION IV.

**T**HAT *Dust* was not the original Food of the Serpent, seems evident from the Sentence pass'd upon the Paradiseick Serpent, but the necessary Consequence of the Change made in the manner of its Motion, *i. e.* the prone Posture of its Body, by which it's doomed to live upon Food intermix'd with Earth, dried to a Powder; *Dust shalt thou eat*, is one part of the Curse. It's true, Serpents eat Flesh, Birds, Frogs, Fish, Fruits, Grasse, but as they continually creep on the Earth, 'tis impossible but their Food must be often defiled with Dirt; some of them may eat Earth out of Necessity, or at least Earth-Worms, which they cannot swallow without some Dirt with them. No Animal but has its proper Food; even the most minute Insects; those that seemingly feed upon Dust, in reality feed only upon some nutritive Particles therein. Insects have been seen through a Microscope to eat some Particles of Dust, and reject many others, having accurate Organs of Sight, Smelling, and Feeling, as well accommodated to Dust, as the Organs of Ducks and Hogs are to find their Food in Dirt.

AND here it may be observed, that what the Serpent does through a Necessity from the Divine Sentence, the earthly Man does from his own Will; the Serpent only by the Will of another, Man eats it from his own Inclination to it; the Serpent would have better Food if it could, Man might have better and will not: This shews that Man has a mind to be Companion with the Serpent, and to carry on the Acquaintance, that was begun in Paradise; the Serpent licks the Dust materially, the earthly Person licks it morally; the one has its Tongue upon it, the other has his Heart. The earthly Man is only a Man in shape, but a Serpent in Practice: What is the Punishment of the Serpent, is made the Happiness of the earthly Mind.

SOME Serpents are *carnivorous*, and feed on Flesh; others are *verminivorous*, and feed on Reptiles: Their Sustenance is various, suited to their several Constitutions, and Nature of the Climates, where they inhabit. Vipers and Adders feed on Herbs, Weeds, Dewes, as well as upon Lizards, Mice, Frogs.—When they



they take Food into their Mouths, they raise up their Bodies a little, that they may swallow their Prey with less difficulty.

THEY swallow those little Animals whole without chewing. In a Viper dissected by a certain Gentleman, he found three large Mice, intire, without any Change of their Form by hard Compressure. *Scorpions* live chiefly upon Locusts, and other winged Insects. In *Arabia*, 'tis said, they feed upon *Balsam-Juices*, and seem to delight much in the Shadow of that Tree\*.

IT is remarkable, that Nature has provided young Vipers with poisonous Teeth grown to Perfection, commensurate to their Bulk, that so they may immediately feed themselves, by being able, in some measure, to kill their Prey as soon as they are born. Some of these Animals have temporary Parts, as the *Lacerta Aquatica*, a little Water-Serpent, which, when young, has four ramified Fins, to poise and keep its Body upright, (which gives it the Resemblance of a young Fish) and these fall off when the Legs are grown: So Frogs and Toads, in their *Tadpole State*, have Tails, which fall off when their Legs are grown out†. These pass through various Transmigrations, before they arrive at their perfect State.

## SECTION V.

AS Serpents differ in Kind, so in Size; the Length to which some of them grow is most surprizing. A certain Number is sent out with little Bodies; others are of monstrous Bulk, and capable of making the strongest Efforts against all the Attempts made to destroy them; yea, are strong enough to contend with *Elephants*, the greatest of Animals, and conquer them. *e. gr.*

*ATTILIUS REGULUS*, the *Roman* General in *Africa*, is said to encounter a Serpent in that Country, of vast Strength and Stature, near the River *Bagrada*, 120 Feet long, which he and his Army could not subdue, without discharging all their Engines of War against it; and, when conquered and flea'd, its Skin was con-

\* *Conrad. Gesner.* 85.

† *Derham's Phys. Theol.* B. IV.



conveyed to *Rome* in Triumph \*. This is the more credible, says *Pliny*, because, in *Italy*, we see other Serpents, called *Boæ*, so large that in the Reign of *Claudius*, there was one of them killed in the *Vatican*, within whose Belly was found an Infant whole †.

AMONG the *Andes* in *America*, are Serpents of prodigious Magnitude, from 25 to 30 Foot long ‡. In the Province of *Caria*, are Serpents ten Yards long, and Ten Hands broad, and their Eyes as large as two small Loaves. In *Brasil*, are found Serpents 30 Foot long. In *Gresham-College*, *London*, is a Snake preserved in Spirits, that is near two Yards long.

IN *Norway*, we read of two Serpents of very large Proportion: One of two hundred Foot long, and lives in Rocks and desolate Mountains, near the Sea, about *Bergen*; which in Summer-Nights ranges about in quest of Plunder, devouring Lambs, Calves, Swine, and other Animals, that fall in its way. In a calm Sea, it ransacks the Superficies of the Water, and devours the *Polypus* (i. e. a little Fish of many Feet) and all sorts of Sea-Crabs. — Upon the Approach of a Ship, this Serpent lifts up its Head above Water, and snatches at the Mariners. My Author adds, that it rolls itself round about the Ship, the more effectually to secure its Prey ||. The Representation of this you have in *C. Gesner*.

THE other Serpent is in the Diocess of *Hammer*, about fifty Cubits long, by Conjecture. In *Bothnia*, on the *Livonian* Sea, we read of monstrous Serpents, with which the Shepherds of that Country were in constant War. Wonderful Things are reported of the large Serpents that infest the *Helvetian Mountains*. From the Instances above, 'tis evident that the Northern Climates breed Serpents as well as the South; but with this Difference, that they are not so venomous as those in *Africa*, tho' *Olaus Magnus*, Archbishop of *Upsal*, seems to except the Shrew-Serpent. *Ibid*.

THERE are *Marine*, as well as *Land-Dragons*, of uncommon Bigness: Some in *Ethiopia* of 30 Paces long, and in *Phrygia* ten Paces long. — N. B. A geometrical Pace is five Foot; but if it be the lesser Pace only, viz. the Measure of two Foot and

\* *Prælium grande & acre eumque magna totius exercitus conflictatione, balistis atque catapultis diu oppugnatum — Ejusque interfecti longum corium pedes 120. Aul. Gellii Noct. Att. Liber VI. Cap. iii.* † *Nat. Hist. B. VIII. Cap. xiv.* ‡ *De Le Vega.* || *Olaus Magn. B. xxi. c. 27. p. 23. Gesner ex Scalig.*



and a half, it must be a monstrous Animal \*. — In the Reign of *Philadelphus*, two *Live-Dragons* were brought from *Ethiopia* to *Alexandria*, one 13, the other 14 Cubits long. In the Reign of King *Euergetes*, they took three Dragons, one seven Cubits, the other nine Cubits long. The third was carefully nursed in the Temple of *Esculapius*, and no Creature so highly revered †.

ON the *Pellonæon Hill* in *Chius*, was a *Dragon* whose hideous Noise filled the Vicinity with Horror and Dread; so terrible, that none durst approach so near as to take its Dimensions. It happened, the Wilderness wherein it lived, took fire in a Storm; and being involved in the Smoke and Fire, it perished, and, upon viewing its Bones, 'twas concluded to be of a monstrous Bulk. *Ibid.*

THE *Ethiopian Dragons* just mentioned, have no proper Name, and are only known by a Periphrasis, viz. *Killers of Elephants*. The Method is, by winding themselves about the *Elephants* Legs, and then thrusting their Heads up their Nostrils, sting them, and suck their Blood till they are dead.

ALEXANDER, in his Tour thro' the *Red-Sea*, says, he saw Serpents of incredible Magnitude, some about 30 Cubits long ‡.

WE read of monstrous Dragons, particularly two Draconic Monsters mentioned by *Alexander's* Ambassadors, seen by them in their Return from the Kingdom of *Abisaris*, one of 80 Cubits long, the other 140 ||.

IN Places adjacent to *Batavia*, a *Dutch* Settlement in the *East-Indies*, we read of Serpents 50 Feet long; and the Skin of one, which was 20 Feet long, that swallowed an *Infant*, is shewn in *Batavia*, the *Metropolis* of the *Dutch* Empire in the *East-Indies*. In *America* also are Serpents of prodigious Bulk, from 25, to 30 Feet long †; but this Subject will be further considered in the *Second Part* of this Book.

ON the other hand, there are Serpents, as remarkably little as the *Amphisbæna*, *Gallic Viper*, and some of the Lizards, that are  
not

\* *Gesner*, p. 44. † *Ælian*, l. 16. c. 39. p. 957. ‡ *Ælian*, lib. 17. cap. 1. || *Strabo*, de situ orbis, lib. 15. βιασσερ χωρα, *Bisari*, alias *Abisari Regio*.  
† *Atlas American*.



not above four or six Inches long. Most of these Minutillos vary in outward Form.

AND here, I can't but observe that as the Magnitude of some other Animals is very wonderful, so, on the contrary, the Minuteness of some is equally astonishing, if not more so: There are some very *little Insects* that are conspicuous to the Eye, but more that are *invisible* without the Help of a *Microscope*, which is an optical Instrument, that magnifies Objects, and makes them bigger than really they are; it helps to discover minute Particles, of which Bodies are composed, and the curious Contexture of them.

To those who are not used to a rigid mathematic Proof, this may be illustrated by the Smallness of many organized Bodies. There is a Plant called *Harts-Tongue*, ten thousand Seeds of which hardly make the Bulk of a Pepper-Corn. Now the Cover of the true Body of each Seed, the parenchymous and ligneous Parts of both; the Fibres of those Parts, the Principles of those Fibres, and the homogeneous Particles or Atoms of each Principle, being moderately multiplied one by another, afford a hundred thousand Millions of formed Atoms in the space of a Pepper-Corn, says the learned Dr. Grew \*.

THE same is yet more evident from the stupendous Smallness of some Animals, especially in the Sperm of smaller Insects; which have been observed by Mr. *Lewenboeck*, to be some Millions of times smaller than a great Sand. This learned Gentleman has observed more of them in the Spawn of a Cod-fish, than there are People living on the Face of all the Earth at once †.

N B. IT is the infinite Number of these little invisible Animals that makes stagnating Waters or Pools appear of so many different Colours, as green, reddish, brown,—according to the several Natures of these little Animals that live therein.

THUS, among Men, we find big and little; *Giants* and *Pygmies*: Whether that Disproportion be from meer natural Causes, or by Designation of Providence, I determine not. It is very questionable whether there be a particular Nation of *Pygmies*; but  
no

\* *Cosmologia Sacra*, B. i. chap. 3. † *Numerum animalculorum ex unius affelli majoris lactibus provenientium plus decies superare homines in universo terrarum orbe viventes.*—*Epistola ad Dom. N. Grew*, p. 1.



no doubt is made about the Existence of *Dwarfs* in many Places as well as *Giants*. *Julia*, the Niece of *Augustus*, had a Dwarf called *Canopas*, that was about two feet in height. *Philippa French*, born at *Milcomb* in *Staffordshire*, aged about 36, being then married, wanted something of three Feet in height \*.

ON the other hand, we are not without Instances of Men, that were of a *gigantick Stature*, after, as well as before the Deluge, as *Goliab* and the Sons of *Anak*.

IN the Days of *Claudius* the Emperor, *Pliny* tells us, that one called *Gabara*, brought out of *Arabia*, was nine Feet and nine Inches high : He tells us also, of two others in the days of *Augustus Cæsar*, *Iducio* and *Secundilla*, that were half a Foot taller than *Gabara* †. *Maximinus* the Emperor, was eight Foot and a half in height. But to come near home :

*WILLIAM EVANS* born in *Monmouthshire*, and Porter to King *Charles I.* was two Yards and a half high. *Walter Parsons*, Porter to King *James I.* was about the same height. “ Some  
“ say, *William Evans* exceeded *Walter Parsons* two Inches in  
“ height, but was far beneath him in proportion of Body. Tho’  
“ he halted a little, and going out squalling with his Feet, yet  
“ made a shift to dance in an *Antimasque* at Court, where he  
“ drew *Little Jeffrey*, the Dwarf, out of his Pocket, first to the  
“ Wonder, then to the Laughter of the Spectators ‡. ”

## SECTION II.

THE Apparatus in Serpents for their Motion is admirable. How curious the Structure of their Muscles, and their Junction to every Point, whereby they are prepared for their different Motions, and enabled to move according to their different Nature and Situation !

IN those that go upon their Bellies, the Movement is very singular, which is in a Form curvilinear, different winding of their  
D Bodies.

\* Dr. Plot's Natural History.—Oxford 16. † Nat. Hist. B. vii. cap. 16.

‡ Fuller's Worthies of Engl. Monmouthshire, p. 54.



Bodies. The Serpentine Line, among Mathematicians, is borrowed from the Foldings of a Serpent in its Motion.

THE Learned observe, there is a great deal of geometrical Niceness in the sinuous Motion of Snakes, Vipers, and other Serpents; to assist them in the right Management of it, the annular Scales under their Bodies are very remarkable, lying cross the Belly, contrary to what those in the Back, and the rest of the System do; which Contrivance facilitates their Motion.

THIS tortuous creeping Motion of the Reptile Species is very curious: The whole Body of a Worm is, as it were, but a Chain of annular or spiral Muscles, whose round Fibres, by contracting, make each Ring more strong. The Back-Bones of Serpents are a wonderful Composition: How thick are they with Joints? How numerous and strong are their co-operating Muscles? By this curious Articulation of the Joints, they can turn and wind their Bodies any way without any difficulty.

THE Outside of their Skin is a most elegant Composition: to a common Eye, their Tegument has a rugged uneven Aspect; but, to a proper Judge, the Scales of Vipers are found to be a most exquisite Piece of Mechanism; the Symmetry of the whole is geometrically exact, and vastly beautiful; not imitable by human Skill: Some of them are guarded by a coverture not penetrable by a human Arm, which is their Security in a perilous Situation; yea, a greater Security than many innocent Inhabitants of the Field are privileged with. Among Serpents, some are clothed as with a Coat of Mail, *i. e.* an Armature of strong Scales; and such of them as want that crustaceous Covering, have either a Sting in the Tail, or a Tooth in their Mouth, that bids the Assailant keep off, and observe his Distance.

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## SECTION VII.

WHAT is Poison? I answer, that, generally speaking, 'tis taken to be a malignant Quality in some Vegetables, Minerals, and Animals; a small Quantity of which is hurtful, and even mortal, &c.

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THE Learned in the Faculty tell us, *Poisons* operate in various manners ; some by dissolving the Blood, others by coagulating it, and some by corroding and destroying the Solids. The Learned Sir *Hans Sloane* says, “ Some attack equally all Parts, some only a particular one. Thus the *Lepus Marinus* is an Enemy to the Lungs, *Cantharides* to the Bladder \*.

SOME Vegetables again, which prove Poison to Man, serve for Food to other Animals. Thus, says that learned Gentleman, *Mandragora* and *Jusquiarnus* that feed Hogs, kill Man.

HEMLOCK, that is hurtful to Man, is wholesome for Goats ; yea, the *Cassavi Plant* poisons unprepared ; but prepared, is the very Bread of the *West-Indians*, particularly *Jamaica* and the hotter Parts, with which they victual Ships. *Ibid.* Tea is said to be poisonous before it is cured.

THIS perhaps may serve to obviate an Objection made against the Goodness of the Deity, in planting a Tree in Paradise that had such malignant Influences ; because, supposing that it had any Properties, which might tend to the Dissolution of the human System, yet the same Tree might be very salutary and useful to other Beings in the Creation.

HAVING divided *Poison* into *Three Parts*, I shall, in the next Place consider them distinctly.

I. *THIS Contrivance of Divine Wisdom is so universal, that we find, in the vegetable Kingdom, something more than what is merely analogous to Poison, both in Land and Water-Plants ; as the Napellus, Cassivi, Nux Vomica, Aconite, Cicuta Aquatica, Solanum Lethale, Aconitum Hyemale.* Some Poisons are of a Narcotic Quality, as Poppy and Henbane—being taken in too great a Quantity, become poisonous. I shall only add some Instances of Persons kill'd by eating poisonous Plants, Roots, and Herbs. The Wife of *W. Matthews*, near *Salop*, who having gathered a Quantity of *Dog-Mercury*, which she took to be another Herb, boiled it for their Supper, which very sensibly affected the whole Family. One of the Children slept from *Thursday Night* till *Monday Evening*, then just opened her Eyes, and died immediately. The other two Children slept about 24 Hours, and, upon their awakening, fell a vomiting and purging,

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which

\* *His Voyage.*



which, 'tis thought, saved their Lives \*. A certain Woman near *Kilkenny* in *Ireland*, eating by mistake, a *Hemlock-Root* among *Parsnips*, was immediately seized with a Raving and Madness. *Ibid.*

EIGHT young Lads went a fishing to a Brook near *Clonmel* in *Ireland*, and there meeting with a great Parcel of *Oenanthe Aquatica succo viroso*, they mistook the Roots of it for *Sium Aquaticum* Roots, and did eat heartily of them. About four or five hours after coming home, the eldest of them, on a sudden, fell down backwards, and lay kicking and sprawling on the Ground, foaming at the Mouth; soon after, four more were seized the same way, and they all died before Morning: not one of them having spoken a Word from the Moment in which the venenate Particles surpris'd the *Genus nervosum* †. Of the other three, one ran stark-mad, but recovered; another had his Hair and Nails fallen off; the third alone escaped: perhaps it might be owing to a strong Constitution, and eating less of that fatal Root; or perhaps it might be attributed to his speedy running above two Miles home (after he saw one young Man fall) together with his drinking a very large Draught of warm Milk from the Cow, in his midway, and a violent Sweating, which might expel many of those venomous Particles. *Ibid.*

AN Experiment has been made upon a Dog, by giving him the *Nux Vomica*, which soon poisoned him. The *American Physick Nut* is said to be so poisonous, that no Animals make a near Approach to it. Wormwood in *Persia* is so venomous, that if Horses, or any other Creatures, eat thereof, they die immediately; upon which account, say the Duke of *Holstein's* Ambassadors, we durst not unbit that day ‡. The *Indians* have what they call *Juico Juice* among them, which deprives such as drink of it of their Reason, and renders them perfect Idiots; tho' at the same time it leaves them in the perfect Enjoyment of their Health and natural Powers.

CHARCOALS prepared from *Vegetables*, have a poisonous Quality; for, when kindled, they exhale a Vapour, which, if it be kept up, and confin'd to a close Place, proves fatal. 'Tis said, Charcoal made in *Cornwal* affords a manifest arsenical and sulphurous

\* *Lowthorp's* Abridg. Vol. II. † *Ibid.* p. 641. ‡ Their Voyages and Travels to *Muscovy* and *Persia*, p. 228. A. D. 1637.



rous Smell beyond others ; and yet Charcoal is a *commodious* Fuel.

EVEN when the sharp Points of Nettles pierce the Flesh, they instil a kind of venomous Juice into the Wound, which gives a painful Sensation. The Leaf of a Nettle has some relation to a Sting ; 'tis covered with very sharp Prickles, whose Base, which is a Bladder of a flexible Substance, has a Hole in the middle, by which this venomous Liquor runs into the wounded Part, and excites Pain.

THIS may be easily perceived with a Microscope ; if a Man press with the Finger, the End of those Prickles against its Base : for then, thro' these Prickles which are transparent, this Liquor is manifestly seen to mount, and to descend, as the ingenious Mr. *Hook* assures us, he had often made the Experiment.

IN *Carmania Deserta*, towards the *Persian* Gulph, they have two sorts of dangerous Shrubs, one called *Gulbad-Samour*, i. e. the Flower that poisons the Wind, where there are many of these Shrubs. The Wind that passes thro' them, kills those who are near it. The other is *Kerzebre*, the Gall of *Asses*, because it kills those Creatures, and others that eat of it ; yea, the Water that falls from it is poisonous. They say, that Part of its Root which spreads to the East is Poison : for which, that on the South-side is an Antidote \*.——N. B. Is not our Author mistaken ? for can any Poison grow in the delicious Plains of the East, consecrated to the Service of the Altar and Knee ?

AN Overdose of Opium, which is the condensed Juice of Poppies, is poisonous. The *Turks* take *Opium*, which they call *Af-fion*, without any Preparation, it being merely the Juice of black Poppy, dried in the Sun, without any purification. It is wonderful, that use should make that Liquid which is Poison to us, a Cordial to them †.

THE Vapour arising from vegetable Liquors during their Fermentation, ought not to be approached too near, because it is poisonous : We have Accounts in the *French* and *German Transactions*, of People who were immediately struck dead, by receiving at the Nose the Fumes that issued from large Vessels of Wine in the State of Fermentation ‡.

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\* *Tavernier*, in *Atl. Geo.* p. 349, and 396.

† *Wheeler's Voyages*, p. 203.

‡ *Boerhaave*, p. 120, 130.



“ I THINK, says a learned Physician, that God made no Poison, but all things in the World were made for the Use of Man; their chiefest *Deleterium* is either in the Quantity, or some other Circumstance, as in Lettice, Leeks,—whose *Integra* are Aliments, the Juices mortiferous. Those things that are pernicious, by their external Form, as beaten Glass, Sponges, have not deserved the Brand of Poison; those that are really lethiferous, are but the Excrescences of Sin, and came in with the Thorns. The Serpent was rather destructive to the Soul than the Body.”

AMONG the Ancients was a Plant that killed Mice with its bare smell, according to *Pliny*: The Poets feign it to have sprung from the Foam of the Dog *Cerberus*, when *Hercules* dragg’d him out of Hell.

THE *Aconite Plants* also are extremely caustic and acrimonious, in virtue whereof they have produced terrible Inflammations, that end in Mortification. So great was the People’s Dread of this Plant, for its venomous Quality, that they durst not touch it; and yet, ’tis said, they made use of it against the Sting of *Scorpions*, which is supposed to be deadned by the Touch of the *Aconite*, and restored to its Vigour by that of *Hellebore*.

N. B. The Root of the Plant is said to cure all Diseases proceeding from Melancholly, as Disaffections from the *Hypochondria*, *Herpes* or cutaneous Inflammations. It is also reported that Arrows dipped in the Juice of *Aconite Plants*, proved mortal wherever they wounded.

II. THE *Globe we inhabit*, abounds with Variety of Minerals, of a very mischievous Nature; as *Arsenic*, found in Copper-mines; *Orpiment*, a Mineral found among Copper-mines, in Stones of different Bigness, Colour and Figure. These, and others of the same venomous Nature, are less or more dangerous, according as their Salts receive a different Force from the metallic Particles.

THE Mineral Kingdom is very subject to Damps, or noxious Streams, and often found in Mines, Pits,—and in Kinds various. There are also Exhalations, a sort of Fumes issuing from Body, and diffusing themselves in the Atmosphere. Some make difference between Vapours and Exhalations: The Term *Vapour*, they say, is appropriated to the moist Fumes raised from Water, and  
Exha-



*Exhalation*, to the dry ones emitted from solid Bodies, as Earth, Fire, Minerals, Sulphur.

THE nocuous Effluvia sent forth from them may infect the Air, and cause epidemical Distempers, and even new Diseases. About Mines and deep Caverns, are frequently found copious Exhalations continually streaming out, which, in a Moment, destroy any Animal that comes within their reach; so much as the very Insects themselves not escaping: Therefore these Places were by the Ancients called *Gebennæ*, *Averni*,—intimating thereby, that a *Mineral Pit* was *Hell*, and that *Subterraneous Exhalations* were *Steams* from the *Fiery Lake*.

STRABO takes notice of a *Cave* or *Grotto* in *Natolia*, from whence issue pestilential Vapours that infect the Air: No sooner is any Animal put in, but it immediately dies. Bulls have been put in, and suddenly taken out dead. Sparrows that have been thrown in, dropt down dead instantly.

THE *Turks* fancy it to be haunted by evil Spirits, because those who had the Curiosity to enter it, have either *died* or fallen desperately *sick* \*.

MINERAL Poisons are more or less dangerous, as their Salts receive a greater or less Force from the metallic Particles: And hence, as the most virulent may be mitigated by breaking the Points of the saline Crystals, the most innocent Minerals may become corrosive, by combining them with Salts, as is seen in the Preparations of Silver, Antimony, Iron.

NOTHING more fatal than mineral Poison, which often brings swift Destruction without remedy. To a large Dog, says the learned Dr. Mead, was given a Drachm of *Mercury Sublimate*, mixt with a little Bread, who after violent Evacuations, died next Morning. The same Gentleman observes, that in *Arsenic* is a very noxious quality: the factitious white is the most violent of all kinds, superior in force to *Mercury sublimate*.

THESE mortiferous Steams that flow from the Earth, are called *Mephites*, *poisonous Damps*; and are very common in Countries fruitful of Minerals and Mines: *Damps* happen in most of the *Hungarian-Mines*, not only in the direct Passages, where they walk on horizontally, but also in the perpendicular Descents. Now, to guard themselves against the fatal Effects of these Exhalations,

\* *Strabo Geograph.*



halations, they sometimes clear their way by Fire and the Bellows, but generally by long Tubes or Pipes, reaching from top to bottom, thro' which they let the Air in and out; and by this Circulation of the Air, they carry on their Work for some time without Danger.

*CREMNITS* in *Hungary* (a small Town, reckon'd the chief of the Berg, or Mine-Towns) is famous for its Gold-Mine which has been work'd on 900 Years, where the Workmen sometimes are troubled with pernicious Damps, and many are kill'd by them; and so it happens in the Mines at *Schemnitz*, the fairest of the seven Mine-Towns\*.

AMONG the Minerals known to us, there are many more noxious than wholesome; and the Power of the former to do mischief, is more efficacious than the Power of the latter to do good; which is evident from the little Benefit the Miner's Health receives from any mineral Effluvia, compar'd with the great and sudden Damps, that are often caused by the Expirations of *Orpiment*, *Sandarac*, and *white Arsenic*, which is a deadly Poison, and most fatal of the whole Tribe of Fossils. Hence the Refiners dread nothing so much as *Arsenic* in their Metals; for its Fumes taken into the Lungs kill instantly, and the oftner 'tis sublim'd, the ranker it grows†.

*MERCURY* is extremely volatile, being convertible into Fumes, even by a Sand-heat. Those who practise the Art of Gilding, are but too well acquainted with these mercurial Fumes, which frequently render them epileptic and paralytic, and sometimes throw them into a Salivation. This kind of Poison is found in *Friuli*, a Province in *Italy*, belonging to the Emperor, and also in *Spain*, *Hungary*, &c.

THE miserable People condemn'd, or hired to work in these Mines, all die in a little time: they are so affected with those venomous Fumes, that from Tremors they proceed to salivate, then their Teeth drop.—One of them who had been there six Years, was so full of *Mercury*, that holding a Piece of *Gold* in his Mouth a little while, it became of a *Silver Colour*, and when taken out, it was found heavier than before. *ibid.* p. 74.

*COPPER* is another poisonous Mineral, difficult of Fusion, and when fused, if a single Drop of Water do but fall upon it; or any

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Vessel

\* *Atl. Geograph.* p. 1640,—1,—2,—3. † *Boerhaave's Theory of Chemistry.*



Vessel it be cast in, be ever so little moist, it flies into innumerable Fragments, with incredible Noise, and destroys all the Persons near it. *Ibid.*

*TIN*, the lightest of all Metals, when urged by an easy Fire, it shines exceedingly; but this Splendor is succeeded by a sulphurous Steam, very destructive to the Lungs, and throws the Body into a Consumption. *ibid.*

A *r Mendip* in *Somersetshire*, those who are employ'd in melting *Lead-ore*, if they work in the Smoke, are subject to killing Diseases. There is a Flight (or Steam) in the Smoke, which falling on the Grass, poisons the Cattle that eat it. Those who live very near where *Lead-ore* is wash'd, can't keep either Dog or Cat, or any sort of Fowl, but they all die in a short time \*.

SUCH are the *mephitical* Exhalations in a little Cavern in *Italy*, call'd *Bacca Venosa*, the poisonous Mouth, not far from *Naples*, but more generally known by *Grotto de Cani*, the *Dog's Cave*; because the Experiment of its poisonous Nature is frequently made upon Dogs; tho' it be fatal as to any other Creatures that come within the Reach of its venomous Fumes. This wonderful Cave is (situated at the Bottom of a Hill) in Dimension, about eight Foot high, twelve long, and six broad.

FROM the Ground within it, arises a thin warm Fume (visible to the Eye) which is one continued Steam covering the whole Surface of the Bottom of the Cave; it does not disperse itself into the Air like Smoke, but quickly after its Rise, falls back again into the Earth. The Fumes rise about a Foot high and never higher, and hurt no Creature whose Head is above that height; but when a little Dog, or the Head of any other Creature is forcibly held in the Steam, it falls down dead, the Limbs convuls'd, and trembling; and if left there a little while, it dies, but if taken out soon, and laid in the open Air, comes to Life again, and sooner, if thrown into the adjacent Lake.

CHARLES the Great, King of *France*, and Emperor of the *West* (a Title of Honour *Gallick Monarchs* have had in full view for some time) made the Experiment upon an *Ass*, whose Head was held in the Fume, and was soon destroy'd. Two Slaves put in with their Heads kept down to the Earth, were both soon

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kill'd.

\* *Lewtharp's Abr.* vol. ii. p. 576.



kill'd. To this, I shall add some Experiments made by the ingenious Mr. *Addison*, who says——

—“ A DOG that has his Nose held in the Vapour (within the “ Cave) loses all the Signs of Life in a very little time.” Then he observes, how long a Dog was expiring the first time, and after his Recovery, and found no sensible Difference. “ A *Viper* “ put in, adds he, bore it nine Minutes the first time we put it “ in, and ten the second. When we brought it out after the first “ Trial, it took such a vast quantity of Air into its Lungs, that “ it swell'd almost twice as big as before, and it was perhaps, on “ this Stock of Air, that it lived a Minute longer.

“ A Torch, Snuff and all, goes out in a moment, when dipt in- “ to the Vapours or Steams of that Cave—A Pistol can't fire in “ it. I split a Reed, and laid in the Channel of it a Train of “ Gun-powder, so that one end of the Reed was above the Va- “ pour, and the other at the bottom of it; and I found, tho' the “ Steam was strong enough to hinder a Pistol from taking fire in “ it—that it could not intercept the Train of Fire, when it once “ begun flashing, nor prevent it from running to the very end—Fire “ will live in it no longer than in Water, because it wraps itself “ in the same manner about the Flame, and by its Continuity “ hinders any quantity of Air, or Nitre from coming to its “ succour \*.”

NOR are our Mines in *Great-Britain* altogether free from these fatal Damps, that have turn'd Coal-pits into Graves. In a Coal-pit belonging to Lord *Sinclair* in *Scotland*, seven or eight Men intending to work in a Place where they had been the Day before, but stepping a little further, they all fell down dead, as if they had been shot. The Wife of one of them, venturing to see her Husband, fell down dead as soon as she came near the Corps †.

III. WE come now to the sensible Region, where animal Poisons reign; that is, Poison drawn from Animals, as the *Viper*, *Asp*, *Scorpion*, *Lepus Marinus*: and here we are to encounter with an Army of Serpents, and their formidable Train.

WHEN we speak of the Poison of Serpents, we must not suppose it diffused thro' the whole Body, as some have imagined. Many

\* *His Works*, vol. iii. p. 8, 97. † *Lowthorp's Abridgment*, vol. ii. p. 373.



Many Errors about the particular Situation of it, have been happily removed by the Learned Dr. *Redi*, and Dr. *Mead*, who observes the Viper has always been so notorious for its Poison, that the most remote Antiquity, made it an Emblem of what is hurtful and destructive, but were not agreed from whence the Poison proceeded, whether from the *Saliva*, the *Teeth*, the *Gall*, &c. which leads me to a Passage in the *noble Italian*, who says:

.... THAT as a certain Learned Society in *Italy* were debating this Point, one *Jacobus Sozzi* (*audiendi gratiâ*) who was allow'd to be present, stationed himself in a corner of the Place, and hearing some of them affirm that the Poison was in the Gall-bladder, fell a smiling; and being ask'd the Reason, he answer'd, that the Serpent's *Gall* was an innocent Part: Whereupon, in their Presence, he drank a Glass of Wine, mixt with the *Gall of a Viper*, without any ill Effect.

ONE of the Company said, he came thither with his Body prepared by Alexipharmicks. He, to convince them of the contrary, try'd the Experiment upon Dogs, and other Animals, by giving them the *Gall* of Vipers to drink in abundance, without any Danger ensuing \*.

IN the Debate about the Seat of the Poison, the famous *Italian* maintains, that all the *Venom* of a Serpent consists in a *yellow Liquor* contain'd in a Bladder, at the bottom of its Tooth, which Liquor, upon its biting, by the Pressure of the Bladder, is forced thro' a Tube within the Tooth, into the Wound, and thence ensue direful Effects. This Hypothesis he supports by a good number of Experiments upon various Animals, which were bit by a Viper, after those venomous Bags were taken out, without any Signs of Poison, or any ill Consequence at all †.

ANOTHER celebrated Physician maintains, that this *yellow Liquid* is not poisonous, that he had given it to Pigeons as Food, without their being at all disorder'd thereby.—That the Viper's Bite, he had always found mortal to Animals, even after the venomous Bag was taken out, as well as before.—That therefore the Poison must lie in the *irritated Spirits of the Viper*, which it exhales in the Ardor of its biting, and which are so cold that they curdle the Blood, and stop the Circulation ‡.

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\* *Redi nobilis Aretini Experim. in Res Naturales*, pag. 163, 164, 165.

† *Seignior Redi.* ‡ *Monsieur Charras.*



BOTH these are ingenious Men; their Systems are opposite, yet both maintain'd by well-attested Experiments. The Publick, however, give into the Sentiments of *Seignior Redi*, as answering the best to the Mechanism of the Parts.

SEIGNIOR *Vigani* has in some measure reconciled these two Learned Combatants, who alledges, that the *yellow Liquor* wherewith Dr. *Redi* kill'd Pullets, &c. after the death of the Viper, was either saturated with the Spirits of the enraged Viper, by whipping it before, or else (as 'tis probable) in the hot and dry Climates of *Italy*, those Creatures are more venomous than in colder Countries.

THIS Poison of Vipers seems to lie in their hollow Teeth, because the Mountebanks of old, to impose on the People, used to stop those Cavities, or hollow Places in the Teeth, with some kind of *Paste*, before they suffered the Vipers to bite them in sight of Spectators; which was commonly done, and succeeded according to their wish;—and sometimes, with a Needle scratch'd the Gums, and press'd out the Poison \*. *Pliny* says, they have but one venomous Tooth.

DR. *Mead*, having given the various Symptoms attending venomous Wounds, proceeds to the Remedies; and in particular, mentions the *volatile Salt of Vipers*, as alone sufficient to do the Work, if given in due time, in proper quantities, and duly repeated †.

MR. *Robert Burdet*, an *English* Merchant at *Aleppo* (in *Turkish Asia*) was bit by a Serpent about ten in the Morning, and died about three in the Afternoon. The People of that Country say, the only Cure in that Case, is immediately to suck the Wound; but they must rub first their Gums and Teeth with Oil, that none of the Poison may touch any place where the Skin is broken, and spit out immediately what they suck ‖.

THE Learned *Batavian* observes, as a present and effectual Remedy in the Case of the Bite of a mad Dog, or other venomous Animal, immediately to burn the affected Part with a hot Iron, or rather thrust deep into the Wound; for by this means, the Juices about the Part being coagulated, and an Escar produced, all Communication of the Poison to any other Vessels is stop'd, and

\* *Lowthorp's Abridg.* vol. ii. p. 815.

† *Mechanical Account.* ‖ *Lowthorp's*

*Abridg.* vol. ii. p. 814.



and thus the Cure may be easily effected. Not that the hot Iron draws out the Poison, as is vulgarly imagined, but renders the Parts incapable of being penetrated, or affected thereby \*.

BUT to come nearer home, and to a cheap and easy Antidote against the serpentine and canine Venom, by a certain Experiment lately made in *England*, which was thus, *viz.*

.... ONE *William Oliver*, and his Wife from *Bath*, who follow the Business of catching and selling Vipers, offer'd themselves—to be bit by any Viper, that should be procured, trusting to the Virtue of a certain Remedy they had found out by chance in trying things, when the Woman was once accidentally bitten.—— The usual known Medicine, even the *Oil of Vipers*, having no Effect in assuaging her Pains, they had recourse to the *common Oil of Olives*, which proved an effectual Remedy. The Circumstances of the Case were ——

ON the first of *June*, 1735, in the Presence of a great number of Persons, the said *William Oliver* was bit by an old black Viper, or Adder, (brought by one of the Company) upon the Wrist, and Joint of the Thumb of the Right-Hand, so that Drops of Blood came out of the Wounds: He immediately felt a violent Pain, both at the top of his Thumb, and up his Arm, even before the Viper was loosen'd from his Hand: Soon after he felt a Pain resembling that of Burning, trickle up his Arm; in a few Minutes, his Eyes began to look red and fiery, and to water much.

IN less than half an Hour, he perceived the Venom seize his Heart, with a prickling Pain, which was attended with Faintness, Shortness of Breath, cold Sweats: In a few Minutes after this, his Belly began to swell, with great Gripings, and Pains in his Back, which were attended with violent Vomitings, and Purgings.

DURING the Violence of these Symptoms, his Sight was gone for several Minutes; but he could hear all the while: He said, that in his former Experiments, he had never defer'd making use of his Remedy longer than he perceived the Effects of the Venom reaching his Heart; but this time, being willing to satisfy the Company thoroughly, and trusting to the *speedy Effects of the Oil*, which had never fail'd him, he forbore to apply any thing till

\* *Boerhaave's new Method of Chemistry*, part. iii. *procef.* 104. p. 213.



till he found himself exceeding ill, and quite giddy. About an Hour and Quarter after the first of his being bit, a Chafing-dish of glowing Charcoals was brought in, and his naked Arm was held over it as near as he could bear it, while his Wife rubb'd in with her Hand the *Sallad Oil*, turning his Arm continually round, as if she wou'd have roasted it over the Coals.

H E said the Pain soon abated, but the Swelling did not diminish much; most violent Purgings and Vomitings soon ensued, and his Pulse became so low and so often interrupted, that it was thought proper to order him a Repetition of Cordial Potions. He said he was not sensible of any great Relief from these, but that a Glas or two of *Olive Oil* drank down seemed to give him ease: Continuing in this dangerous Condition, he was put to Bed, where his Arm was again bath'd over a Pan of Charcoal, and rubb'd with *Sallad Oil* heated in a Ladle over the Charcoal, by Dr. *Mortimer's* Direction.—Whereupon he declared he found immediate Ease, as tho' by some Charm—then fell into a profound Sleep, and after about nine Hours found Rest, awak'd, about six the next Morning, and found himself very well; but in the Afternoon, on Drinking some Rum and strong Beer, so as to be almost fuddled, the Swelling return'd with much Pain and cold Sweats; which abated soon on bathing the Arm as before, and wrapping it up in a brown Paper soaked in the Oil.

T H E learned Dr. *Mortimer*, relates the Success of this simple Medicine, tried afterwards on other Animals, who were purposely bitten, both by the same, and by fresh Vipers, to experience the Efficacy of it \*.

I N the Sequel, he has occasion to mention a Remedy for the Bite of a mad Dog, under the Title of *Dampier's Powder*, the Composition of which is, *viz.* *Asb-colour Groundwort and black Pepper*. It was first published by Sir *Hans Sloane*, in Numb. 237 of the *Transactions*, A. D. 1720, under the Name of *Pulvis Antilyssus*; where the Manner of giving it, not only to Men, but to Dogs and Cattle, is accurately set down. The Doctor says, the *Lichen Cinereus Terrestris* is accounted exceedingly efficacious in curing Dogs bitten by mad Dogs; then adds, *viz.*

\* Dr. *Cromwell Mortimer* R. S. Secr. his *Narrative* relating to the Viper-catchers.



THAT King *James*, when Duke of *York*, caused this *Lichen Cinereus Terrestris* to be given to a whole Kennel of Dogs bit by a mad one, which were all cured, except one of them, to whom none of it was given \*.

IN *Norway*, and on a great Moss near *Warrington*, are many Serpents; and their Wounds are cured by *Venice-Treacle*.

IN *Africa*, they have an odd Way of curing Persons hurt by Poison; they rub the Venom of Snakes with their own Spittle, between two Stones and having mixed them well, they scratch upon the Wings of the Stomach, and to the Part so scratch'd, which is bloody, they apply a small Part of the Mixture; the rest they take inwardly.——This never fails to expel the Poison in the Wound, or in any other Part affected with it: In about a Month's time a perfect Cure is made; in order to which, when they judge the Poison is expell'd, they cleanse the Wound, and apply to it the leaves of *Buchu*, *Dacha*, and other *salutiferous* Herbs: But they say, the least Neglect of such a Wound, (be it by a poisonous Arrow, or any other way) is dangerous †.

SNAKE-WOOD is very common in the Island of *Ceylon*, (suppos'd to be the *Taprobane* of *Ptolemy*) which is much esteem'd by the *East-Indians*, who, with the Powder of it taken in Water or Wine, cure many Distempers, and among others, the Stings of Serpents, which abound in that Country.

THEIR Naturalists say, the Virtue of it was first discovered by a small Creature, like our Ferrets, which when stung by Serpents, runs and eats of the Snake-wood, and is cur'd.

FATHER *Regnault*, speaking of Poisons, mentions several Methods of Cure, as Incisions, Ligatures, Caustics, Vomits, Oil of Olive, Baths, Treacle, Juice of Citron.

By a Ligature, which hinders the Poison from spreading.

By Caustics, or red-hot Iron brought within a certain Distance of the Wound; because Heat attenuates the Poison by its Action, and dissipates it.

THIS Effect of Poison has some Analogy with that which happens upon syringing (thro' Curiosity) some acid Liquor into the

\* *Philosophical Transact.* Numb. 443, for Oct. 1736.

† *Peter Kolben's* present State of the Cape of *Good Hope*, and of the *Hottentots*, writ in *High-German*, and translated by Mr. *Guido Medley*, p. 304—5.



the Veins of a living Dog, or other Creature; for in a short time he falls into Convulsions, and dies. A Decoction of *white Hel-lebore* injected into the jugular Vein of a Dog, as soon as it enter'd the Heart, kill'd as suddenly as if shot thro' the Heart with a Bullet. On *January 4, 1679.* a Drachm and a half of *Spirit of Salt*, diluted in an Ounce and half of Water, and injected into the jugular Vein of a Dog, kill'd him immediately. We kill'd a Dog almost in a Moment by injecting into his jugular Vein an Ounce of *Spirit of Wine*, in which was dissolved a *Drachm of Camphire*: The same Day we injected warm into the crural Vein of a Cat, 50 Grains of *Opium*, dissolved in an Ounce of Water, which was soon seized with convulsive Motions, and died within a Quarter of an Hour. We injected an Ounce of *Oil of Olives* into the jugular Vein of a Dog, which suffocated him the same Moment.

N. B. IN all that were suffocated by Oil, we found their Lungs fill'd with a very thick Froth \*.

THE Remarkables here are,

I. *That a small Portion of this venomous Liquid should in so short a time do such terrible Executions:* That it should so soon infect so great a Quantity of Fluid, as the whole Mass of Blood in the wounded Animal. A very learned Physician accounts for it thus, *viz.*

“ THAT in the Drop of Poison are pungent Salts, by which  
“ little Bladders in the Blood are prickt, and the elastick Matter  
“ in them being let out, carries those acute Salts thro' the whole  
“ Region of Fluids; upon which follows a Coagulation †.

ALL venomous Creatures hurt, by instilling a liquid Poison into the Wound, suppose the Wound to be given by the Tooth or Tail. The aforesaid ingenious Physician says, *viz.* “ This venomous Juice it self is of so *inconsiderable a Quantity, that it is*  
“ *no more than one good Drop that does the Execution.*”—In order, adds he, to examine the Texture of the Liquor, I enrag'd a Serpent till it bit upon something solid, so as to void its Poison; whose Parts I view'd with a Microscope as nicely as I could.

“ UPON the first Sight, I could discover nothing but a Parcel  
“ of small Salts nimbly floating in the Liquor, which soon shot  
“ out, as it were, into *Crystals* of incredible Tenuity and Sharp-  
“ nefs,

\* Mr. *Benj. Motte's* Philosophical Transact. abridg. Vol. I. Part. ii. p. 220, 221, where you may find many Instances of the same Nature.

† Dr. *Mead's* Mechanical Account.



“ nefs, with something like Knots here and there, from which  
 “ they feemed to proceed; fo that the whole Texture in a man-  
 “ ner represented a Spider’s Web, tho’ infinitely finer, and more  
 “ minute; and yet withal fo rigid were thefe pellucid *Spicula* or  
 “ Darts, that they remain’d unalter’d upon my Glafs for feveral  
 “ Months \*.—— N. B. Thefe faline Particles appeared to be  
 Acids.

MOST furprifing this! to fee an Army of Flefh and Blood,  
 tremble and fall before a fingle Atom of Matter! to fee the *Ce-  
 dars of Lebanon* demolish’d by the fingle Stroke of a contemptible  
 Worm. So in the Moral World. Even in the Paradifaical State,  
 how malignant the Poison of forbidden Fruit that fpread Mortality  
 over the whole human Race, and will affect Millions; dreadful  
 Effects of once eating forbidden Fruit! What a World of Evils  
 flows from one Difafe or Diforder in the human Nature! *It was  
 by one false Step the unquenchable Fire was firft kindled.*

II. *THAT Poison is not fo dangerous, if it does not mix with the  
 Blood.* Even that venomous Liquid may be tafted, yea, and  
 fwallow’d without mortal Effects, fay fome of the Learned. Hence  
 it is, wounded Perfons have been directed to get the Venom im-  
 mediately fuck’d out, which has been practis’d without ill Confe-  
 quences to the Sucker.

FOR this Method of curing venomous Wounds by Suction,  
*Avicenna*, an old *Arabian* Philofopher and Phyfician, is quoted;  
 who fays, that thofe who fuck out the Poison are in no danger,  
 fo their Teeth be found and perfect, and their Mouths be free  
 from all Ulcers. At *Rome* was an Order of Servants whose Office  
 was to fuck venomous Wounds, which they did with Safety and  
 Applaufe ‡.

“ *MANY acid Subftances* taken into the Stomach, are, by its  
 “ Action turned into *Alcalious*; fo there is no queftion but thefe  
 “ *faline Spicula* are, partly by the muscular Motion of the Fibres,  
 “ partly by the falival Juice, all broken and difolved; or if any  
 “ efcape into the Inteftines, the Balfam of the Bile will be an  
 “ Antidote for them. p. 14.”

F

CREA-

\* *Ibid.* p. 5—6.

‡ *Sr. Redi*, p. 185.



CREATURES reputed venomous, are indeed no Poisons when swallowed, tho' they may prove so when put into Wounds.

THE Venom that falls upon the Skin, is not so mischievous as that which enters into the Stomach, or is communicated by a Wound. "Yea, the Venom of a Viper, in itself, is not mortal to a robust and strong Body; and tho' very unhappy and mischievous Accidents attend it, as Convulsions, Vomitings, &c." yet in eight or ten Days at most, these are over; tho' the Patient may be very ill, yet he recovers, while the Poison having run thro' divers Parts of the Body, at last always throws itself into the *Scrotum*, and is discharg'd by a great Quantity of Urine: This Evacuation being the ordinary and most certain Crisis of the Disease \*.

THE Water—which amphibious Serpents frequent, receives no venomous Tincture from them. When *Marcus Cato* commanded in *Africa* (the Element of poisonous Animals) he had in his Army a Number of those Natives called *Psylli* and *Marci*, the supposed Aversion of Serpents, and who suck'd the Wounds of those hurt by them. It is said, these *Psyllians* enchanted Serpents, who fled at the sight of them, as if their Bodies exhaled some *corpuscular Effluvia* that were most offensive to Serpents, and put them into such pain that made them run. To these, the General added another Set of Persons, famous for curing the wounded by other Methods; and all little enough, Serpents being the Lords of the Country through which they were to pass †.

THE Author of the Description of *Cato's* marching the Remains of *Pompey's* Army through the *Lybian Deserts*, observes, how the Army being almost choak'd with Thirst, and coming to a Brook full of Serpents, durst not drink for fear of being poisoned, till convinced by their Superiors, that their being in the Water, did by no means infect it: Upon which they refreshed themselves with Water from the Serpentine River ‡.

ADD to this, the Example of Queen *Cleopatra*, who, to prevent her being carried to *Rome* in Triumph, 'tis said, poisoned herself, by holding a Serpent to her own Breast. *Galen* mentioning

\* Philosoph. Transactions abridged by *Louthorp*, Vol. II. p. 814. *Noxia Serpentum est admissio sanguine partis*. *Lucani Pharsalia*. Amstelod. Edit. p. 266.

† *Auli Gellii Noctes Atticæ*, lib. 16. c. 11. p. 161. *Herodot.* lib. 4. *Plutarch in Cato*.

‡ *Redi*, 178. *Lucan's Pharsal.*—*Pocula morte carent*—lib. 9.



ing this Story, relates from Authors, that she killed herself, by pouring the Poison of an Asp into a Wound made in her Arm by her own Teeth; as if under Conviction, that the Poison would not effectually answer the End, without touching the Blood. *Ibid.* Of which more in the *Second Part* of this Discourse.

III. *In Serpents is an inexhaustible Store of Poison.* If they discharge all their Artillery to-day, their Arsenal will be full to-morrow. 'Tis true, by a speedy repeated Emission of Poison at one time, the Viper loses its force, probably by a Diminution in Quantity; but is recruited in a short space. Thus, one Viper cannot poison six Creatures, one immediately after another; the Truth of which is confirmed by uncontestable Facts. ————An Experiment was made by Dr. *Areskine*, when he was at *Paris*.—Having got a large female Viper, he made it bite six Pigeons, one immediately after another. The first and second that were bit, died within half an Hour; one a little before the other; the third lived about two Hours; the fourth seem'd to be very sick for a while, but recover'd; the fifth and sixth that were bitten, were no more hurt than if prick'd with a Pin. *Ibid.*

THE learned *Italian*, Signior *Redi*, says, that having, at the Entrance of Winter, a Scorpion sent him to *Rome* from *Tunis* in *Africa*, he irritated it to sting Pigeons and Pullets, without any bad Effects; but upon the approach of warm Weather, after eight Months fasting it was provoked to sting two Pigeons successively, which soon died; but the third and fourth received no hurt from its Wound.

THE Author of the *Natural History of Carolina*, speaking of the *Rattle-Snakes*, says, they can't renew their Poison as oft as they will; for he had seen a Person bit by one of them, who never rightly recovered, and very hardly escaped with Life; and another Person immediately after being bit by the same Snake, received no more Hurt than if bit by a Rat. *p. 129.\**

N. B. Poison in different Countries, is more or less dangerous according as it is exalted and heighten'd by various Degrees of Heat; for by Increase of Heat, that venomous Quality is increased.

\* New Collection of Voyages, printed A. D. 1711.



## OBJECTION.

*How is it consistent with Divine Goodness to create such venomous Animals, that are so dangerous and destructive to their Fellow-Creatures? I answer,*

I. *THAT as the Power of God shines in the Formation of all Creatures, so does his Goodness in their natural Perfections, which is the Goodness of their Being. Every Creature is good, and if any Branch of the Creation be hurtful to another, 'tis the Effect of moral Evil, and not any necessary Consequence arising from their Creation.*

*THIS noxious Quality in Serpents, is God's Creature, and must answer some valuable Purpose, tho' concealed from an Eye blinded by the Venom of Sin. Nor must we forget that they seldom hurt their Fellow-Creatures, but when they are provok'd; and when they hurt, they present us with a healing Remedy, that is, the volatile Salt of Vipers, which if rubbed into the Wound, has been generally applied with Success.*

II. *THEIR poisonous Liquid must some way be beneficial to themselves. We are not told what their original Food was; but now they live by Plunder, and by their Venom they are enabled to make sure of their Prey, which otherwise might escape, or grow too strong for them, and so they might starve for want of proper Means to support Life; and what they take by their venomous Fangs and Stings, is good Nourishment.*

*THEIR Poison also, is to them as a Life-Guard. Were there not something terrible in their Weapons of War, every one would trample upon them. Add to this, that perhaps their Constitution may be so modify'd and framed, that this venomous Liquid may be as useful to digest their Food, as our Saliva is to us in that respect.*

III. *SERPENTS, tho' venomous; are of special Use to Mankind, as they are Part of the Materia Medica, and bear a great Share in some of the best Antidotes, or Remedies against Poison. Vipers make a considerable Article in Medicine; their Flesh either roasted or boiled, the Physicians unanimously prescribe as an excellent Restorative, particularly in Consumptions, Leprosy.——*



THE learned Dr. Mead recommends the Broth or Jelly of Vipers; or, as the Antients did, to boil and eat them as a Fish, or at least to drink Wine, wherein they have been long infused: The Apothecaries sell the *Pulvis Viperinus*, which is only *dried Vipers pulverized*, Heart, Liver, and all other Parts, and past through a fine Sieve. Some call it, *Animal Bezoard*.

BEZOAR is a *Perſian* Word, *Pazabar*, primarily denotes *Counter-Poison*, and is applied to ſeveral chymical Compoſitions of that Intention. *Theriaca*, or Treacle, a Name given by the Antients to various Compoſitions, is reckoned good againſt Poiſon.—The Baſis or Foundation of the Compoſition is Viper's Fleſh \*.

EVEN in *Tartary*, an uncultivated Nation, the Viper's Fleſh is reckoned to be wonderful good Phyſick. In ſome of the Rivers of *Siam*, are many Crocodiles, which the *Siameſe* call *Cayman*, and uſe them as good Phyſick with Succeſs †.

IT is ſuppoſed, when Viper-Catchers were hurt, they immediately cured themſelves by rubbing this *volatile Salt* of Vipers into the wounded Part. An Experiment was made by enraging a Viper to bite the Noſe of a young Dog: The Part began to ſwell; to which was applied this *volatile Salt*, and the Dog was very well next day. The Viper was made to bite the Dog again in the Tongue, and no Application being made, he died within a few Hours ‡.

ONE of the firſt that made uſe of the Viper in medicinal Purpoſes, was (as my learned Author thinks) *Antonius Muſa*, the famous Phyſician to *Octavius Cæſar*; of whom *Pliny* tells, *that when he met with incurable Ulcers, he ordered the eating of Vipers; and by this means they were quickly healed*. The ſame Author adds from *Porphyrius*, that the great Greek Phyſician *Craterus*, very happily cured a miſerable Slave, *whoſe Skin in a ſtrange manner fell off from his Bones*, by adviſing him to feed upon Vipers, dreſt after the manner of Fiſh. Ibid.

A LATE eminent Phyſician, ſpeaking of Vipers, ſays,——  
'Tis certain, very noble Medicines are prepared from them, and a Wine from their Fleſh, ſingular in conſumptive, leprous, and ſcorbutick.

\* *Cyclopædia*. † *Struys's Voyages, ad annum 1657. l. c. III p. 29.*

‡ Dr. Mead's Mechanical Account, p. 17.



scorbutick Cafes: They afford alfo a *volatile Salt*, the *moft generous Cordial in Nature* \*.

IN *Italy* is a fubterraneous Cavern, called *Grotto de i Serpi*, large enough to hold two Perfons, perforated like a Sieve; out of which, in the Spring, iffues a numerous Brood of young Snakes, of divers Colours. In this Cave they expofe their leprous, paralytick, arthritick Patients, where the Warmth of the Steams refolving them into Sweat, and then Serpents clinging variously all around, licking their naked Bodies, they are foon reftored to Health, by repeating the Operation. This *Serpentine Cave* was vifited by *Kircher*, the celebrated Philofopher and Mathematician; who fays, he faw the Holes, and heard a murmuring hissing Noife in them, tho' he did not fee the Serpents, it not being their Seafon to creep out; yet he faw a great Number of their *Exuviae*, or *Sloughs*, and an Elm at a fmall diftance laden with them. The Difcovery was by the Cure of a Leper going from *Rome*, who lofing his way, and being benighted, happen'd upon this Cave, and finding it very warm, pull'd off his Clothes; and being weary and fleepy, had, fays my Author, the Good-fortune not to feel the Serpents about him, till they had wrought his Cure. *Mufeum Wormian. in Cyclopædia.*

IV. *Serpents are not only Phyfick, but common Food in many Parts of the World, and efteemed a moft delicious Entertainment.*

FORMERLY, nothing more terrible to Men than thefe venomiferous Animals, but now (Men being better acquainted with their natural Qualities) are very familiar to many People; infomuch that there are but few Perfons of Diftinction, in *France*, and other Places, where they may be had, but make ufe of them, as a good and moft agreeable Diet; and the ingenious Virtuofò makes living Vipers his Domestick Divertifement.

THE *Italian* and *French Phyficians* do commonly prefcribe the *Broth* and *Jelly* of *Vipers*, to purify and invigorate the Maſs of Blood, exhausted with Age and chronical Difeaſes.

WE read of the *Ophiophagi*, a People fo called becauſe they are *Serpent-Eaters*. It is obſerved from *Ariſtotle*, that the *Trog-lodytes*,

\* Dr. Charles Leigh's Natural Hiſtory of ————p. 148.



*Iodytes*, who are *Africans*, not far from the *Arabian Gulph*, leading a pastoral Life, lived by hunting—and fed on Serpents †.

AMONG the *Andesian Mountains* in *America*, is a Serpent called *Juanna*, big as a Rabbit, has a spotted Skin, four Feet, and is never observed to have any Voice, is much eaten by the Inhabitants, and counted better Meat than Rabbits, as it is prepared by the *Barbarians* \*.

THE *Kanina Serpent* that feeds upon Birds, is eaten by the Inhabitants, the *Brasilians*, and their *Negro-Labourers*, after they cut off the Head and Tail. *Ibid.* The *Dutch*, *Portuguese*, and others in that Country, feed upon the *Lyboya Serpent*; 'tis of a prodigious, large Bulk, and described in another Place. *Ibid.* In old *Mexico*, we read how the *Indians* took a certain Serpent that carried thirty Young's, which were each a Finger long, and crept about immediately; and the old one being above 20 Foot long, served the Natives for Venison †.

AMERICUS *Vespufius*, (a *Florentine*, who was the first, after *Columbus*, that discover'd *America*, and wrote the History of his four Years Voyages) says, he saw some Serpents in *America*, which the Inhabitants commonly feed upon: They were of diverse Colours, and as big as Kids. In the History of that Country, we find the Natives of the Land fed upon Adders, Serpents, Toads, —without any Scruple of Mind, or Injury to their Health.

THE Natives of *Tonquin*, a large Kingdom of *India*, beyond the *Ganges*, in treating their Friends, give them *Arrack*, a rich Cordial, in which Snakes and Scorpions have been infus'd; and is esteem'd an Antidote against all Poisons.

INDIA breeds Serpents in abundance of all Sizes, and Variety of most charming Colours: The People of *Siam* catch prodigious Numbers of them in the Woods, and expose them to Sale in the Markets, as Eels in *England*, for Animal Food ‡.

EXPERIMENTS have been made upon Animals, as Pigeons, Chickens—that were bit by Serpents, which have been eaten without any manner of Hurt, or painful Sensation; yea, Serpents that werelain have been given to Dogs, who fed upon them without danger, or any uneasiness ||.

THE

† *Strabo*, lib. 16. Βίος νομαδικός — *Cluverii Introduct.*

\* *Ray*, p. 329. *Atl. Geograph. America*. p. 129. † *Atl. Geograph. for America*, from *Laet.* p. 628. ‡ *Le Comte's Memoirs*, p. 504. || *Sr. Redi*, p. 178.



THE *Circulatores*, or Dealers in Serpents, devour'd at their Tables even their Heads, and pour'd the Gall into their Cups when they drank, laughing at their Neighbours Timidity, who transform their Imaginations into Bug-bears.

THE Inhabitants of Mount *Athos*, between *Macedonia* and *Thracia*, are called *Macrobiai*, that is *Long-livers*, or long-liv'd; and their Longevity is attributed to their feeding on Viper's Flesh, which is a most elegant Nutritive \*.

The *Ethiopians* are number'd among those who feed upon Serpents, as one valuable Branch of their Sustenance.

IN the Kingdom of *Congo* in *Africa*, the *Negroes* roast the Adders, and not only greedily feed upon them, but esteem them as a most delicious Food †.

*ST. HELENA*, one of the *African* Islands, abounds with Serpents which the *Dutch* eat as a greater Dainty than Eels ‡. We read of a Man who liv'd at *Colonia Agrippina* in *Germany*, that fed upon Spiders, as the most delicate Dish.—*N. B.* This *Cologne* is called *Agrippina* from *Agrippina* the Mother of *Nero* (who poison'd *Claudius* her own Husband, to make *Nero* her Son Emperor) and would have the Town honoured with a *Roman* Colony, as being the Place of her Birth ||.

IN *Cuba*, an *American* Island, they were pester'd with many sorts of Serpents, not so much from the ill Condition of the Soil, as by an old superstitious Whim of the Savages, who in former Times were not suffered to kill them, (this being a royal game, and a nice Dish reserved for the Higher Powers) and were not able afterwards to destroy them, when it would have been suffered \*\*.

THE *Kalmuck Tartars* feed very much upon Snakes, Adders and Foxes—The *Syrians* eat Crocodiles, which live on the Land only.

*MITHRIDATE*, formerly one of the Capital Medicines in the Shops, has the Name from the Inventor, viz. *Mithridates* King of *Pontus*, who being overcome by *Pompey*, would have poison'd himself; but no Poison would work upon him, having accustom'd himself to eat Poison; thus described in an old Dog-grel Rhyme, viz.

King

\* *C. Gesner*, p. 76. † *Purchas Pilgrim*, Part ii. l. 7. ‡ *Atl. Afric.* p. 741.  
 || *Tacitus's Annals*, Vol. i. B. iv. \*\* *Heylin's Cosmography*, B. iv. p. 151.



*King Mithridates cou'd not poison'd be,  
He drinking Poison oft, grew Poison-free.*

AFTER King *Mithridates* was vanquish'd, *Cneus Pompeius* found in his Closet the following Receipt, against Poison, writ with his own Hand, in this Manner, viz.

TAKE two dry *Walnut-kernels*, as many *Figs*, of *Rue* twenty *Leaves*, stamp all these together into one Mass, with a Grain of Salt. —Under this Receipt was writ—*Whoever eats this Confection in the Morning fasting, no Poison shall hurt him that Day* \*. In *America*, where *Lizards* are very good, they eat them, and so large, that one *Lizard* is enough to satisfy four Men. 'Tis very probable that they were eaten in *Arabia* and *Judea*, since *Moses* ranks them among the unclean Creatures †.

THOUGH the *Flesh* of venomous Creatures be nutrimental, and eaten with a good Relish, in many Places, yet it must be allow'd our old Historiographers in some Things hyperbolize upon the Subject. Thus *Avicenna*, the great *Arabian Doctor*, and others, speak of a young Maid, who was fed with the *Flesh* of poisonous Creatures, from her tender Age; by which her Breath became venomous to those who stood by her. And thus *Porus*, a certain *Indian King*, is said to use Poison every Day, that he might kill others. It is a known History, adds he, of a young Woman, fed with Poison, with which the *Persian Kings* destroy'd whom they pleas'd.

ADD to this another traditional Opinion, viz. that some particular Persons have an evil Eye, which affects Children and Cattle; yea, that some have this unhappy Faculty, tho' at the same Time void of any ill Design. This has been an old Tradition, as appears from that of the Poet ||.

ON the Mountains of *Ceylon* in the *East-Indies*, are Serpents of such vast Size, that they swallow young Cattle: Their *Flesh* is very delicate, and has a most pleasing Taste; therefore is very much eaten.

G

THIS

\* *Pliny's Natural Hist.* Tom. ii. B. 23. † *Calmet in verbum—Hieronym.*  
*contra Jovinian.* lib. ii. || *Nescio quis teneros oculus mihi fascinat agnos.* See  
*Martin on the Western Islands*, p. 122, 123.



THIS Island of *Ceylon* is one of the most charming Situations on the Earth, the Key and Glory of the *Indies*; the Air so temperate, that, properly speaking, they feel neither Heat nor Cold; the Vales and Hills are always covered with Flowers, the Fields cover'd with Fruits of all Sorts; and in the Woods are Serpents call'd *Lizards*, full three Hands long, whose Flesh is excellent Meat \*.

IN the second Part is a more ample Description of *Ceylon*.

THE *Iguana* Serpent is amphibious, lays numerous Eggs, grateful to the Taste, is very good Nourishment, preferable to *Spanish* Rabbits; and in the City of *Mexico* these Serpents are brought to the Markets, especially in the quadragesimal Days.

A *Spanish* Historian says, the *Iguanas* are shap'd like the *Alligators*, very ugly, as big as Lap-dogs, of several Colours; the *Spaniards* observe, that their Flesh tastes like the Pheasants, and feed upon it with pleasure †.

THE learned Ray, speaking of the *Liboya*, that monstrous *American* Serpent, says, that after it has swallow'd a large Animal, its Head grows heavy and sleepy, that it can neither run nor fight; the Hunters finding it in this stupid Posture, soon strangle him with a Rope; and being kill'd, cut the Carcass into Parcels, and sell the Flesh for Food, which is reckon'd a delightful Entertainment ‡. The same Author adds, that both *Africans* and *Americans* having cut off the Head and Tail of the *Kanina* Serpent, eat the Body as part of their constant Repast. *Ibid.* 328.

BRASILIAN Serpents call'd *Lizards* are slay'd, broil'd as little Fishes, and eaten by the Negroes or Blackmoors that are transported into that Country from *Africa*.

I AM inform'd of a Gentleman of the Law at *Ludlow*, who having prick'd a living Toad in various Parts, sucks its Moisture, and leaves it as must a Skeleton as the Purse of a Client.

THUS we see that the Almighty is so far from being chargeable with Defect of Wisdom and Goodness, in forming of Serpents, that both as Food and Physick, they may be equally improv'd to our Advantage.

I

\* *Ribeyro's* History of *Ceylon*, presented to the King of *Portugal*, 1685, translated out of *Portuguese* into *French*, printed at *Trevoux*, 1701. † *Herrera's*

Hist. Vol. ii. p. 14. ‡ *Raii Synopsis*, p. 334, — *Solo reste—caroque ejus pro cibo gratissimo venditur.*



I SHALL only add one Remark here, that if Serpents, and other venomous Creatures, are hurtful to us, 'tis only by Accident, that is, they are not vexatious to us, of Necessity, but through our own Ignorance, Carelessness, or Mistake; *e. gr.*

“THE Birds we call *Stares*, safely feed upon *Hemlock*; *Storks* feed on Adders, and Slow-Worms; which, and other hurtful Creatures, would be as harmless to ourselves, had we always Caution enough to avoid them, or Wit enough to use them as we should. Thus *Aloes* has the Property of promoting Hæmorrhages; but this Property is good or bad, as 'tis used: if by one that has the *Green Sicknefs*, it will prove a good Medicine; if by one subject to a *Dysentery*, or to spitting of Blood, a pernicious Poison.” \*

AND it is very probable, that the most dangerous Poisons skillfully managed, may be made, not only innocuous, but, of all other Medicines, the most effectual. Opium corrected, loses its narcotic Quality, and is safely given in great Doses, in Fluxes, Catarrhs, and convulsive Cases.

IT is generally agreed, there is no Part of a Viper, not even the Gall itself, but may be swallowed without harm; accordingly the Ancients, and, as several Authors of Credit assure us, the *Indians* and others at this day, both of the East and West, eat them, as we do, Eels.

SPONTANEOUS Productions of the Earth were the first Food, and still are the Sustenance of numerous Nations. It was some time before they came to the Juices of Cattle, as Milk, and longer before they commenced carnivorous, and devoured their Fellow-Animals.

SOME think the Fruits of the Earth were intended as Man's sole Food, and that nothing but Necessity or Luxury first prompted to feed upon Flesh: And indeed, by the Structure of Man's Teeth, it looks as if they were not proper to devour Flesh; and that Nature had rather intended and prepared them for cutting Herbs, Roots,—than, for tearing of Flesh. Yea, Children don't affect Animal Food, till their Palates be vitiated by Custom; and, further, when we feed upon Flesh, it must be prepared by roasting

G 2

or

\* Dr. *Neb. Grew's Cosmologia Sacra*, B. iii. cap. 2. p. 103.



or boiling, which makes it harder of Digestion, than all other Animal Food ; and therefore forbid in Fevers, and other Distempers.

## SECTION VIII.

**T**HAT venomous Creatures have been made Instruments of divine and human Vengeance, is most evident. The romantic Account given in Antiquity, of strange Feats done by a poisonous Breath—does not affect the Truth of this Proposition.

THE Antients divided Serpents, into good and evil Ministers; thus the *Egyptians* looked upon some of them to be Administrators of Mercy, and others to be Messengers of Justice. *Osiris* \*, one of their Gods, is said to send out Serpents, to chastise Evil-Doers †.

WHEN the Church of *Israel* murmured against God in the Wilderness, and censured the Conduct of Providence, he employs an Army of Serpents as his Agents, to correct the Rebels.—Plagues, and other pestilential Diseases, were, in old times, reputed to be the Messengers of the Gods, and commissioned by them, to execute Wrath upon the Wicked.

SOME of the Heathens had exalted Notions of Virtue, and believed Men of Virtue to be the Favourites of the Gods, and that a vicious Life, being opposite to the Sanctity of their Nature, they could not let it pass with Impunity.

AN Instance to this purpose we have in the History of the Apostles, *Acts* xxviii. 1——6. The *Island* was called *Melita*. And when Paul had gathered a Bundle of Sticks, and laid them on the Fire, there came a Viper out of the Heat, and fastened on his Hand. And when the Barbarians saw the venomous Beast hang on his Hand; they said among themselves, No doubt this Man is a Murderer, tho' he has escaped the Sea, yet Vengeance (*δίκη*, Justice) suffers not to live—They looked when he should have swoln, or fallen down

\* ——— δράκων ἐπὶ νῶτα θαφουὸς

Σμερδαλέος, τὸν ῥ' αὐτὸς ὀλύμπιος ἦκε Φόως δε.

Hom. *Iliad*. B.

† *Ælian*. *Hist. Animalium*.



down—And when they saw no harm come to him, they changed their Mind, and said he was a God. How came they to alter their Opinion? Because, according to their Divinity, none else could thus command, and controul a venomous Serpent, which was one of the *Messengers of the Gods*.

“ No venomous Beasts, according to the fabulous Tradition, will live in the Island, which they ascribe to St. *Paul's* Blessing, when he was shipwreck'd there.” They shew the Cave where they pretend he resided, and reckon the Earth of it, an Antidote against Poison.

FROM this historical Passage, 'tis evident, that these Barbarians did believe a *Providence*, and the Doctrine of *Divine Justice*, which *Justice* they openly adored, under the Name of *Vindicta*, or *Nemesis*, which was the *Goddeſs of Revenge*, whose Province was to inspect the moral Conduct of all Men, and distribute Rewards and Punishments as the Case required. It was painted in the same manner as *Justice*, with a Pair of *Scales* in one hand, and a *Sword* in the other.

IN *Ethiopia*, we read of a large Country, this side the *Cælamolgi*, that was laid waste, and entirely depopulated by Scorpions, before whom, the Inhabitants not being able to stand, fled for their Lives. The same Desolation was made by the Scorpions at *Salamin*, an island not far from *Athens*, called the *Island of Dragons*, for which *Lycophron* is quoted\*.

THE Inhabitants of *Amycla*, a Town in *Italy*, were destroyed by Serpents, being, as 'tis said, of the *Pythagorean Race*, whose Laws forbid to kill Animals, and by suffering these venomous Creatures to multiply without Controul, they became insufferable†.

THE Inhabitants of *Pescara*, an antient City in *Africa*, were constrained to forsake their Habitations in *Summer*, by reason of *Scorpions* that were very numerous, and in that Season, their Sting most dangerous: In Winter, when their Wounds were less dangerous, the Refugees turned to their Houses‡.

*DIODORUS SICULUS* observes how many Regions have been deserted, for this reason; both People and Cattle being driven away by an Army of *Scorpions*, and their Allies.

IN

\* *Conrad. Gefner. de Scorp.*

† *Ibid.*

‡ *Atl. Geogr. p. 319.*



IN the *Canary-Islands*, these venomous Animals are more dreaded than the Pestilence. 'Tis said they are hunted and taken by the *Turks*, who prepare the *Oil of Scorpions* from them \*. In *India*, about the *Arrakban-Lake*, the Country has been intirely dispeopled by these mischievous Creatures. *Ibid.*

IN Times of War, Serpents have been prest into the Service. Thus *Heliogabalus* (Emperor of *Rome*, so called because he was *Priest* of the *Sun* before his Election) having, by his *Sacerdotal Incantators*, or sacred Conjurers, gathered together several Serpents, contrived a Method to turn them loose, before day, among his Enemies, which soon put them into a terrible Hurry, and a Motion, that was a Trial for their Lives; the Sight of the crooked Serpent being far more dreadful, than the Whizzing of a straight Arrow †. The same Author informs us of Snakes thrown by a Sling-Staff into the Camp of the Barbarians, which did great Execution.

KING *Prusias* being overcome by King *Eumenes*, by Land, and intending to try his Fate by Sea, *Hannibal*, by a new Invention, made him victorious. The Stratagem was this: *Hannibal* having procured a great Number of Serpents, put them into earthen Vessels; and by another Device, and in midst of the Engagement, convey'd them into *Antiochus's* Fleet, which proved more dreadful than Fire-balls, and feather'd Weapons, that flew amongst them. At first, it seemed ridiculous to the *Romans*, that they should arm themselves, and fight with *earthen Pots*; but when they were broken, an Army of Snakes rush'd out, which so terrified the Marines, that they immediately yielded the Victory to *Prusias*, the *Carthaginian* Hero's Friend.

WE read in History, how *Juno*, out of her hatred to *Hercules*, sent two dreadful Serpents to devour him in the Cradle, which he soon crush'd with his Infant-Hands.

IT was common among the *Antient Swedes*, to send out certain Flies (which they pretended to be their Familiars) to plague their Enemies. They also made *Magical Balls* for the same purpose, boasting how they thereby conveyed Serpents into their Enemies Bodies.

THE

\* *Conrad. Gesner.* p. 29.  
xxxii. ad finem.

† *Gesner. de Scorp.*

‖ *Justini Hist.* lib.



THE *Laplanders* had their *Magical Tyre*, which was a Ball about the Bigness of a small Apple, (made of Moss, or Hair of Beasts) which, they say, is quickned and moved by a particular Art; they persuade themselves, that by this *Tyre*, they can send Serpents, or what they please, into any Man, to torment him. When this *Ball* is thrown, it goes like a Whirlwind; and as swift as a pointed Arrow \*.

IN the Book of *Daniel*, mention is made of several kinds of Magicians in *Chaldea*, under King *Nebuchadnezzar*; one is *Mecaspim*, a word which by St. *Jerome*, and the *Greeks* is translated *Malefici*, *Enchanters*, such People as make use of noxious Herbs and Drugs, the Blood of Victims, and Bones of the Dead, for their superstitious Operations †.

“ The Tyrants of *Japonia* invented a strange Punishment for those who confessed Christ.—They hung them with their Heads downwards, half their Bodies into a large Hole digged in the Earth, which they filled with *Snakes*, *Lizards*, and other poisonous Vermin; but even those (says my Right Reverend Author, the learned and pious Bishop *Taylor*) were better Companions than those infernal Dragons in the Pit of Hell ||.” The *Romans*, when they punish’d any for *Parricide*, to express their Abhorrence of so heinous a Murder, they shut him up in a Sack, with a Serpent, an Ape, and a Cock.

To these Instances, I shall add, that the Attendants of *Pluto*, Prince of the Infernal Regions, are represented in a *Serpentine Habit*, viz. the *Furies*, *Harpies* —

IN his Train, are three *Diræ*, *Eumenides*, or *Furies*, viz. *Alecto*, *Megæra*, and *Typhphone*, whose Heads are covered with long and dreadful Snakes, instead of Hair, with Whips, Chains, and flaming Torches, in their Hands, to punish the Guilty. These also attended the Throne of *Jove*, and were accounted to be Messengers of the Gods, whose Office it was to execute their Decrees in the Infliction of Calamities upon Mortals.

THESE *Furies* had their Temples and Worshipers, and were described in Figures of so frightful a Form, that they durst scarce mention their Names without Horror.

TY-

\* *Schefferus's History of Lapland*, cap. xi. p. 60.  
Dictionary.      || *Contemplations*, Book ii. chap. 6.

† *Calmet's Hist. Crit.*—



*TYSSIPHONE*, one of them, enraged at an innocent Youth, pluck'd off one of her Snakes, and threw it at him, which wound about his Body, and immediately strangled him. Some say, that we see these three Furies on a Medal of the Emperor *Philip*, struck at *Antioch*, on whose Reverse are represented three Women, arm'd with a Key, burning Torches, Poniards, and Serpents.

THE Daffodil was sacred to the Furies, and such as offered Sacrifice to them were crowned with it\*.

As soon as departed Souls had been examined by *Minos*, *Radamantbus*, and *Æacus*, and found guilty, and Sentence past, they were delivered to the Furies, who cast them down headlong into *Tartarus*, the Place of Torment,—and all those who had lived well, were conducted to the *Elysian Fields*.

*HOMER* speaks of them as the Executioners of Justice upon false Swearers, among other Instances :

*Infernal Furies, and Tartarean Gods,  
Who rule the Dead, and horrid Woes prepare  
For perjur'd Kings, and all who falsely swear.*

THE *Harpies* † were monstrous and cruel Birds describ'd with Women's Faces, and *Dragons Tails*, to render them more formidable to Mankind: The Antients looked upon them as Dæmons or Genii, which last *Homer* calls *Podarge*. About *Kaskan* in *Persia*, is a fine and fertile Country, but plagued with Multitudes of *Scorpions*, which haunt the Inhabitants, especially in that Town (one of the most populous and eminent Marts in that Empire) where the Inhabitants, for fear of that venomous Animal, dare not sleep upon the Floor (as in other Places, where they only throw a Quilt upon the Tapestry) but have light Couches, hanging down from the Roof, like Seamen's Hammocks, or hanging Beds on ship-board.

THEY have indeed a ready Help against its venomous Wounds, which is made of the Filings of Copper, tempered with *Vinegar* and *Honey*, which proves a speedy Cure; but if neglected, the Patient is in danger of his Life. This, says the Historian, I presume, has been first found out by the antipathetick Quality,

\* From *Eustathius*, on the first Book of the *Iliad*.

† *Aello*, *Ocyete*, and *Celano*, Virg. *Æneid*. lib. 3.



lity, which seems to be between *Scorpions* and *Copper*; for not far from the City is the Copper-Mine, where, as before, if one of these Animals be brought, it dies immediately. *Q. Whether this be not Herbert's Parthian?*

Y E A, to render a future State terrible to Mortals, the Heathens, speaking of departed Souls, feigned, that at their Descent from *Charon's Boat* (who was the Ferryman of Hell) they met *Cerberus*, a monstrous Dog, with three Heads, who was covered all over with *Serpents*, instead of Hair. There was the Monster *Chimæra* that vomited Fire, her Head like a *Lion*, Middle like a *Goat*, and her Tail like a furious *Dragon*; so sings the Poet:

———— Cerberus, who soon began to rear  
His crested Snakes—he gapes with three enormous Mouths.  
Dryden's Virgil.

So another:

For as the Pope that keeps the Gate  
Of Heaven, wears three Crowns of State;  
So he, that keeps the Gates of Hell,  
Proud Cerberus, wears three Heads as well.  
And, if the World have any Troth,  
Some have been canoniz'd in both.

Hudibras.

B U T further, we may observe, that besides this frightful Appearance of Serpents to salute their Entrance into Hell, there was Variety of Punishments for them when there. Thus the *Danaides* were condemned to *Tartarus* by the Poets, to be continually employed in filling a Cask perforated at the bottom; *Phlegas*, condemned by *Apollo* to Hell, where he sat upon a rolling Stone, in constant danger of falling into a Pit of greater Misery; *Tityus*, adjudged to Hell, where a Vultur feeds on his Liver, and the Liver always grows with the Moon: Nay, such were the horrible Preparations in Hell, that *Virgil*\*, after a Survey of it, declares, that had he a hundred Mouths and Tongues, they would not suffice to recount all the Plagues of the Tortured: so that it is no wonder to see them represent the infernal Prison in Figures the most frightful.

H

AND

\* *Æneid*. lib. vi. ver. 638.



AND as the Heathen had their terrible Place for bad Men, so, to prompt them to Virtue, they had their *Elysium*, i. e. a Place of Pleasure in *Hades*, furnished with most pleasant Fields, agreeable Woods, Groves, Shades, Rivers; whither the Souls of good People were supposed to go after this Life. These are finely described by the Poet:

———— *locos lætos & amœna virenta*  
*Fortunatorum nemorum sedesque beatas.*







A  
NATURAL HISTORY  
O F  
S E R P E N T S.

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P A R T II.

*Which gives a View of most Serpents that are known  
in the several Parts of the World, describ'd by their  
various Names, different Countries, Qualities, &c.*

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**T**HE Serpents are a numerous Tribe, and their Dominions of large Extent, lying both in Sea and Land: No part of the World but what is replenish'd with them, more or less, in some form or other. In describing them, I shall begin with,

I. **T**HE *Viper*, or *Adder*, a subtle and poisonous Creature, slender in Body, about a Foot and half long, with fiery and flaming Eyes, a long and cloven Tongue, which when irritated, it darts forth with Violence, and looks like a glowing Fire-brand; has a big Head, and flattest of the serpentine kind.

H 2

I T



IT is slow in its motion, and does not leap like other Serpents, but is very nimble to bite when provok'd. The Scales under the Body resemble that of well-polish'd Steel. They appear in divers Colours, yellow, ash, green; and others of *Libya*, like the Inhabitants, of a blackish Hue; its Front not unlike that of a Hog.

*VIPERS* of other Nations, are supposed to be larger than the *European*, especially the *Troglodite-Viper* \*, which is said to be above fifteen Cubits long: and the Historian adds, viz. *That there are no domestick Vipers*. I presume, he means they are not brought up among the Children of the Family, as some Serpents are said to have been; this little venomous Reptile being of a more mischievous Nature †.

THE *Viper* differs from the *Snake* in bulk, being not so large, and their Scales more sharp, and Head more large: They also differ in this, viz. Snakes lay their Eggs, twenty, thirty, sixty, and a hundred sometimes, in one Nest, not quite so large as that of a Magpye (which are inclosed with a whitish Skin, but not with Scales) in Dunghills and other warm Situations, where they are hatch'd by adventitious Heat, commonly call'd Adders in this Country; whereas Vipers make use of their own Matrix, and bring forth live Vipers: Their young ones come forth wrapt up in thin Skins, which break on the third day, and set the little venomous Creatures at liberty, therefore rank'd among the viviparous Animals.

THEIR Births are much like young Snigs for Bulk; they generally bring forth about twenty young ones, but only one each day. It is observ'd of the *Viper*, that its Internals are not fetid, like those of some other Serpents, that are intolerable.

THE Eggs of *Lizard-Serpents*, which are so much esteem'd in the *French-Islands* of *America*, are of the same Size and Figure as those of Pigeons, and are generally used in all sorts of Sauces: When the Females lay their Eggs, they make a Hole in the Sand, and cover them with it, and the Heat of the Sun is sufficient to hatch them ‡.

*ALBERTUS* is quoted for a Battle between a *Viper* and a Magpye, occasioned by her creeping up into a Magpye's Nest, and

\* *Ælian de Nat. Animal.*

† *Conrad. Gesner. Hist. p. 75.*

‡ *Fevillee's*

*Journal of the Phil. Math. and Bot. O'f.*



and devouring her Brood in the Mother's absence, who upon her Return made a hideous clattering, which soon brought in its Mate; whereupon both, with united Beaks, fell upon the Plunderer, and after a sharp Engagement demolish'd the Enemy.

FATHER *Fevillee* in the Woods of the Island *Martinique*, "being frighted by a large Serpent, which he could not well  
"avoid, his Dog immediately fell on, and took the Serpent  
"by the Head: The Serpent surrounded him and press'd him  
"so violently, that the Blood came out of his Mouth; and  
"yet the Dog never ceased till he had entirely tore it to pieces.  
"The Dog was not sensible of his Wounds during the Fight,  
"but soon after, his Head prick'd by the Serpent swell'd prodigiously, and he lay on the ground as dead; but his Master having found hard by a *Bananier*, which is a very watry Tree, he  
"cured him with the Juice of it, and some Treacle\*."

THE *Viper* is common in some parts of *France*, especially in *Dauphiny* or *Poitou*, from whence all the *Vipers* come that are sold in *Paris*. They are usually taken with wooden Tongs, or by the end of the Tail, which may be done without danger; for while held in that Position, they can't wind themselves up to hurt their Enemy. The *Viper-Catchers* have their *Specificks*, in which they can safely confide, as not to be afraid of being bitten; which they say is *the Fat of a Viper*, immediately rubb'd into the Wound, which is one of the most venomous in the animal World.

THESE *Vipers* are usually put and kept in a Box with Bran or Moss; not that these Ingredients serve to feed upon, as some may fancy; because 'tis said, *they never eat after they are taken* and confin'd, but live on the Air, and will live so, many Months: But more hereafter. *The Destruction* of *Vipers* by human Spittle, the Coition of the Marine with *Lampreys*, the pregnant *Viper* biting off her Companion's Head, and the Revenge of it by the Younglings—I place among vulgar Errors.

II. THE *Amodytes* is a Serpent very venomous and fierce, of a sandy Colour, black Spots, and of about a Cubit long. The Wound given by the Female, the weaker Vessel, is said to be most dangerous: Its Jaws are larger than the common *Vipers*, and from some Eminencies upon the Head, like a Tuft of Flesh, is called  
*Cornutus*.

\* *Fevillee's Journal of the Phil. Math. and Bot. Obser.*



*Cornutus*. Its Wounds prove fatal without a speedy Cure. It is found in *Lybia*, a Limb of *Africa*, and also in *Illyricum*, and in some parts of *Italy* \*.

THIS Serpent is called *Cornutus*, a horned Beast †. Of this Form, is a numerous Herd; we read, that in the *Roman Army* was a Band of Foot Soldiers called *Cornuti*.

UPON the Continent of *America* are Bulls and Cows, that have no Horns, says Dr. Ch. Leigh—who adds, “The Defect of *Horns* in these Beasts, brings into my mind a remarkable Phenomenon of one *Alice Green*, whose Picture I have seen in *Whalley-Abby*, in *Lancashire*. This Woman had *two Horns* which grew out of the back-part of her Head; they grew backwards like those of Rams, and were about three Inches long; these she cast once in three Years, and had always intolerable Pains, before the Horns broke out ‡.”

HE might have mentioned another innocent Creature, on whose Head a treacherous Companion inoculates a Scion, which intitles him to the Title of Cuckold, a word derived from *Cuckows*, who having no Beds of their own, invade their Neighbour's. Of the *Cuckow* 'tis said, that having no Nest, she takes possession of some other Bird's Nest, destroys the Eggs, and lays in it an Egg of her own, which the innocent Bird brings forth and nurses for its own ||.

III. THE *Cerastes* is a Serpent of the viperine Kind; its Head resembles the *Cornigerous*; it belongs to the *Libyan* and *Nubian* Family: Its Teeth are like those of the Viper, and it brings its Successors into the World after the same manner.

ITS Constitution is very dry, which refines and exalts its Poison, and makes it more dangerous; the Wound is generally attended with Distraction, and continual pricking as with Needles. Some say, 'tis of a whitish Colour, others arenaceous; it loves sandy Habitations, where it often surprises the unwary Traveller: And all agree 'tis of a most cruel Nature; and therefore in some Places 'twas made the Executioner of Malefactors \*\*, as the Juice of

\* Comitatu imprimis Goritiensi invenitur.—Ray.

† Lucan. *Pharsal.* lib. ix.

‡ His *Natural History of Lancashire*, Book ii. p. 3.

|| Dr. Willoughby, who writ the History of Birds, affirms this Account of the Cuckow to be true upon his own Knowledge, according to Mr. Ray.

\*\* Nunc potes acutum insidiatoremque Cerasten—Non is corpus habet, sed quatuor aut duo profert Cornua. Nicander in Ther.



*The Viper, or Adder.*

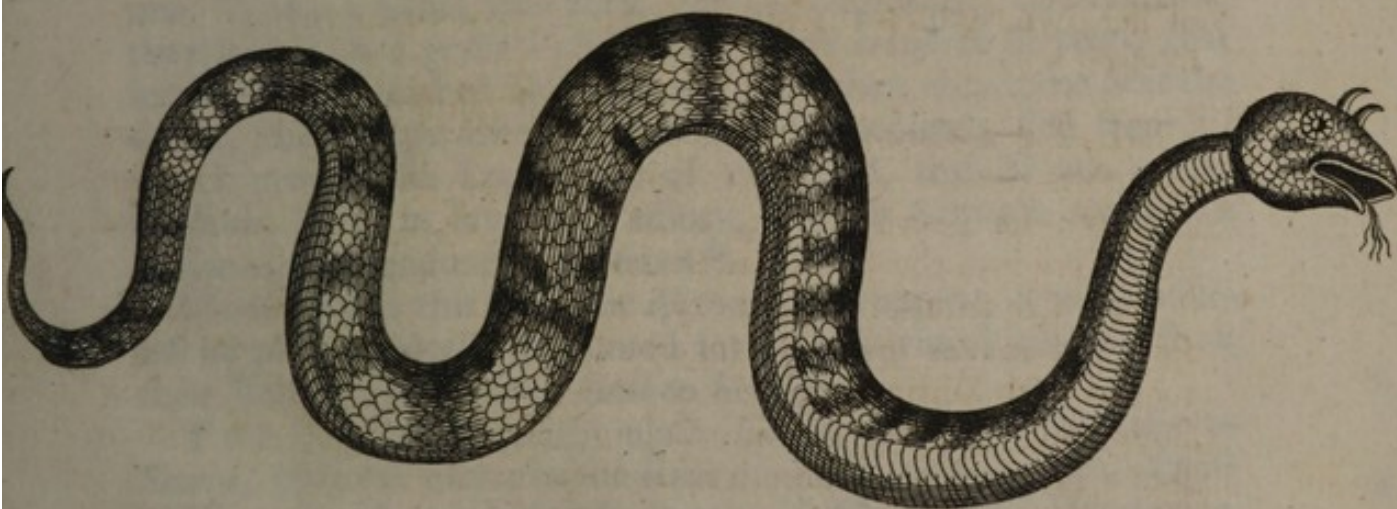
*Plate 1.*



*The Hamorrhous.*



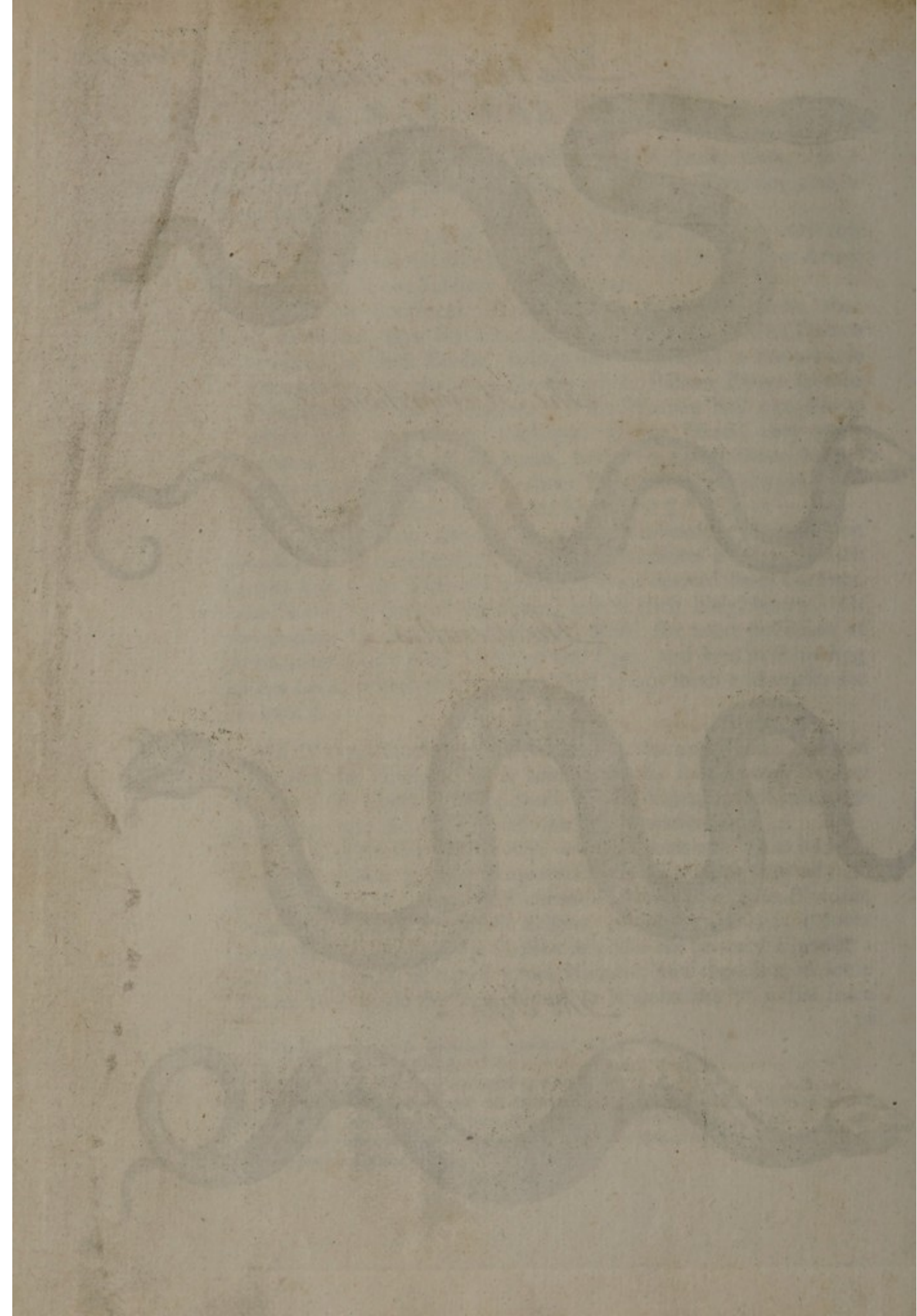
*The Cerastes.*



*The Seps.*









of the *Cicuta*, (an Herb like our *Hemlock*) was among the *Athenians*.

SOME say 'tis of the aspick kind, as the *Arabians*; in length a Cubit or more, with two Horns on the Head, resembling Snail-Shells: It lies perdue near travelling Paths, and is very crafty in decoying little Birds into the Snare.

ITS Wounds soon kill, if one of the *Psyllian* People be not immediately called in. N. B. These *Psylli* are a noted People of *Syrenaica* in *Africa*, endued with a natural Faculty of destroying Serpents upon sight, and curing their Wounds by a Touch of the Hand; of whom we have this Account, viz. . . . *Crates* of *Pergamus* says, that about *Parium* in the *Hellepont*, there were Men, named *Ophiogenes*, who cured those wounded by Serpents with a Touch. *Varro* testifies there were some of them in his time.

*AGATHERCIDES* writes, that in *Africa* the *Psyllians* (a People so called from King *Psyllus*, from whom they were descended, and whose Sepulchre is to be seen at this day in the greater *Syrtes*) did in the same manner heal People wounded by Serpents. 'Tis said they had some extraordinary Quality in their Nature, that would suddenly kill all Serpents.

IT was by these they tried the Chastity of their Wives, thus, viz. When a Child was born, and its Legitimacy questionable, they laid it in a great Vessel full of these *cerastick Serpents*, that immediately breathed Destruction; but when they came near the Child, their Rage soften'd, and they immediately fled from it; which proved the Legitimacy of the Child, that he was a true *Psyllian*, born in lawful Wedlock, because Serpents could not poison it, nor endure its Presence\*.

HOWEVER this romantic Account may appear, it may doubtless be philosophically accounted for by Effluvioms emitted from their Bodies, that proved fatal to Serpents.

THE *English* Annotator upon *Lucan*, who was Nephew to *Seneca*, observes much to the same purpose, when he says, These *Psylli* (a People inhabiting those parts of *Africa* called *Marmarica*, bordering on the *Nile*) are fortify'd by Nature with an incredible Privilege

\* *In dolium cerastarum plenum infantem conjicere*, *Ælian.* lib. i. cap. 57. *Gyllii* Accessio, cap. 37. N. B. If the Child was begotten by a Stranger, 'twas killed by Poison; if lawfully begotten, the Privilege of his Father's Blood protected him against the Venom.



Privilege against the Strength of Poison, and sustain no Harm by the biting of Serpents.

THE Serpents, says *Pliny*, are afraid of them, and when others are bitten by them, these *Pfyllians* by sucking the Wounds, cure them.

THE *Marfians* in *Italy*, 'tis said, are still in possession of this natural Power against Serpents, and are supposed to descend from the Son of *Circe*, the famous Enchantress.

THE Trial of Childrens Legitimacy by Serpents, puts me in mind of Hereditary Right; whose Title was try'd by the *Fatal-Stone*, on which the *Irish Monarchs* used to be inaugurated on the Hill of *Tarah*; and which being inclosed in a *Wooden-Chair*, was made to emit a Sound under the rightful Candidate, when he sat in it; but was quite silent under one who had no Title, or not a good one; that is, one who was not for the Druidick Priest's Turn.

"This Stone was sent to confirm the *Irish Colony* in *Scotland*,  
 "where it continued to be the Coronation-Chair till in the Year  
 "1300, *Edward I.* of *England* brought it from *Scoon*, and placed  
 "it under the Coronation-Chair at *Westminster*\*; and there it  
 "still remains, is used in the Coronation, the antientest respected  
 "Monument in the World†. The Vulgar call it *Jacob's Stone*,  
 "as if this had been his Pillow at *Bethel*." Note, Antique Ap-  
 pearances often give birth to popular Superstitions.

SUCH natural Power against *Diseases* did in our Days appear in the celebrated *Mr. Greatrix*, before whose Hand they fled. In the Philosophical Transactions we have the following Account of it, received from Eye-Witnesses,—e. g.

"... My own Brother, *John D—n*, was seized with a vio-  
 "lent Pain in his Head and Back: *Mr. Greatrix* (coming by ac-  
 "cident to our House) gave present Ease to his Head, by only  
 "stroaking it with his Hands. He then rubb'd his Back, which  
 "he most complain'd of, and the Pain immediately fled from  
 "his Hand to his right Thigh; then he pursued it with his  
 "Hand to his Knee, from thence to his Leg, Ankle and Foot;  
 "and at last to his great Toe. As it fell lower, it grew more  
 violent;

\* Ni fallat fatum Scoti quocunque locatum  
 Iovenient lapidem, regnare tenentur ibidem.

† *Island's Collect.* A. D. 1726.



“ violent; and when in his Toe, it made him roar out, but upon rubbing it there, it vanish’d.

“ A young Woman being seiz’d with a great Pain and Weakness in her Knees when a Girl, us’d divers Means to no effect: After six or seven years time, Mr. *Greatrix* coming to *Dublin*, he stroak’d both her Knees, and gave her present Ease, the Pain flying downward from his *Hand*, till he drove it out of her Toes; the Swelling that always attended it, did in a short time wear away, and never troubled her after.

“ . . . . A certain Gentlewoman being much troubled with a Pain in her *Ears*, and very *deaf*, Mr. *Greatrix* put some of his Spittle into her Ears; which, after chafing them, soon cured her, both of the Pain and Deafness. . . . Her Uncle was cured by him of the same Malady, and in the same manner.

“ . . . . A Child, being extremely troubled with the King’s-Evil, was touch’d by King *Charles II.* and was nothing better; but was soon and perfectly cured by Mr. *Greatrix* \*.”

IV. THE *Hemorrhous* Serpent is an *Egyptian* of the viperine kind; of sandy and bright Colour, enamel’d with black and white Rays on the Back; flaming Eyes, corniculated Brows, and is defended by an Armature of rough and sharp Scales; which by one is given as the Reason of making some Noise as it goes, which another denies, because it wants the *Sonalia* †.

THIS Creature is little in Body, but great and terrible in its Executions; for when it wounds any Persons, all the Blood in the Body flows out, at all the Apertures of it, which is immediately follow’d with Convulsions and Death ‡.

THE *Atlas* from *Ribeyro* mentions an *Indian Serpent* of the same malignant Nature, whose Poison operates with such Violence, that the Person wounded by it bleeds at the Eyes, Nostrils, Ears, and all the Pores of the Body, and the miserable Patient is irrecoverable.

## I

## THE

\* *Louthorp’s Philosoph. Transactions abridged*, vol. iii. p. 11, 12. Edit. 2. Communicated by Mr. *Thoresby*, N. 256. p. 332. 1699. In Page 10. an account is given of the wonderful Effects of Touch and Friction.

† *Caret Sonalibus*. *Nierembergius*, p. 269.

‡ *Gyllius*, p. 261. *Rati Synopsis Meth.* 8vo. A.D. 1693. *Invenitur in Ægypto & aliis locis quibus Thonis imperavit. ibid. & in agris Fucatenfibus.*

At non stare suum miseris passura cruore  
Squamiferos ingens Hæmorhois.



THE Poet laments the Death of the *brave and noble Tullus*\*, by this bloody Serpent; which is also found in *India* (according to *Diodorus Siculus*) in that part where *Alexander the Great* conquer'd *Porus*, the *Great King* of the *Indies*. The Conqueror bid *Porus* ask of him whatever he desired; who answered, *That he only desired to be treated as a Prince*: with which *Alexander* was so charm'd, that he not only gave him his Kingdom again, but some of the Provinces he had conquered in that Vicinity. N. B. On the Bank of the River *Hydaspis*, *Alexander* built a Town, which he call'd *Bucephala*, in remembrance of *Bucephalus* his great Horse, which died and was buried there.

V. THE Serpent *Seps*, which by some is said to be the same with *Sepedon*, is about two Cubits long, the Head broad, and of divers Colours. Both these are of the smaller Species, but most venomous, and therefore are rank'd in the second Class of Serpents. The Virulency of the Poison is not in proportion to their diminutive Stature.

WHEN any are wounded by these venomous Animals, the Hair of the Head immediately falls off, the whole Body turns scurfy, leprous and putrid; yea, the very Bones, as well as the Flesh, putrify and corrupt; therefore some call it the *putrid Serpent*†. The Poet accounts for the Symptoms of its Poison‡.

THESE Serpents are *Asiatics*, Inhabitants of the Rocks in *Syria*; *Syria*, the supposed western *Porch* of *Paradise*. These resemble the *Hemorrhous* in Colour and external Figure: According to *Ælian*, they change into the Similitude of the Things they light upon. He might, I think, as well have said, they chang'd their *Notes* on different Trees, since there is a kind of relation between *Musick* and *Colour*, as the Learned *Newton* observes.

VI. *KOKO B* Serpent, is between three and four Foot long, of a dusky Colour, and made beautiful by Spots of red and light Blue. Its Wounds are terrible, and the Effects not very dissimilar to those of the *Hemorrhous*. *Nierembergius* observes, that it resides

\* *Lucan*, lib. ix. p. 269. *Impressit dentes Hemorbois aspera Tullo magnanimo Juveni.*

† *Nonnulli ex Scaligero, non male putriam vocare. Jonstonus*, p. 14.

‡ *Mors est ante oculos Seps stetit exiguis—Parva modo Serpens, sed qua nonnulla cruentæ Fugit rupta cutis. Lucan Pharsal. lib. ix. p. 271.*



resides among Stones; and when it rambles out, and hears any Noise, makes towards it like a mighty Hero. Thus the *Gallic* Monarch, upon Debates among Princes, marches out as sovereign Umpire of *Europe*, and never returns home but by way of *Lorraine*, *Corfica*, *Palatine*, or *Spanish Flanders*.

VII. The *Asp*, so called from the *Asperity* of its Skin, as *Arnoldus*, or from *aspiciendo*, because of the Acuteness of its Eyes. A Serpent well known, but not accurately describ'd, says the Learned Mr. *Ray*: Some make it a small Serpent, others say 'tis several Feet long; and both may judge right, for according to *Ælian*, there are various Species of Asps; some a Foot and half long, and others six.

AMONG these different Proportions, the least of them is said to be most hurtful, and kills the soonest. Its Poison is so dangerous and quick in its Operation, that it kills almost in the very Instant that it bites, without a Possibility of applying any Remedy: They die within three Hours, says my learned Author\*; and the manner of their dying by Sleep and Lethargy, without Pain, made *Cleopatra* chuse it as the easiest way of dispatching herself. (More of this further on.)

THESE Aspick Serpents, are the Growth of several Climates: *Olaus* observed some of them in the northern Parts, of rugged and rough Skins, ash Colour, sparkling Eyes, three or four Cubits long†; tho' Lovers of warm Situations, yet delight in shady Retirements‡. Many of them are found in the *Spanish* Islands†; but *Egypt*, *Libya*, and other Places in *Africa* claim the greatest Right to them, for there they are most numerous and venomous.

WHEN provok'd, the Neck of this Creature swells, and the Wound then given, is most dangerous. Its Teeth are of considerable length, growing out of the Mouth like the Tusks of a Boar. The Historian says, that two of the longest Teeth have little Cavities in them, covered with a thin Skin, that slides up when it bites, by which means the poisonous Liquid runs out, and drops into the Puncture; after which, it recovers its Station.

I 2

IN

\* *Ca'met in Verbum*, p. 213. † *Jonstonus Hist. de Serp.* p. 15.

‡ *Ideo Seneca*, ad umbram exsergere dixit.



IN *America*, says a celebrated Historian, are found *Asps* with Stings in the Tail, wherewith they strike and kill \*.

THE Banks of *Nilus* abound with *Asps*, who have Sagacity enough to remove their Habitations to a place of Safety, several days before that River overflows the Rising-Grounds about it: 'Tis also said the *Crocodile* and *Tortoise* recede with their Eggs, to a Situation not accessible by that mighty Flood; a Flood that makes the Land of *Egypt*, a Region of Fertility, a Flood dreaded by these Animals, and ador'd by the *Egyptians*, those Sons of Contradiction, who consecrated their Animals to the Gods, and then worshipped them, and upon Occasions kill'd them. (Can we behold such Instincts in the *Crocodile*, &c. without acknowledging the Divine Wisdom that ordain'd 'em!) No Nation more knowing, and more sottish, *e. g.* Upon the Statue of *Minerva*, or the Goddess *Isis*, was this Inscription, *viz. I was she that was, that am, and shall be, and that am every thing.* Which being an exact Interpretation of the Word *Jehovah*, and the same Definition the Almighty appropriates to himself, I can't, says the Learned *Jurieu*, conceive, how a Nation that was arrived to such a high Degree of Knowledge, should have worship'd *Bullocks—as Gods*.

*PLUTARCH* gives a strange relation of them, *viz.* that in case of any extraordinary Calamity, as War, Plague, Famine, the *Egyptian* Priests used to threaten the *sacred Beasts* most horribly: If they failed to help them, they whipt them till the Blood follow'd; and if the Calamity did still continue, they kill'd those sacred Beasts by way of Punishment †. The Reverse of this is given us in a *Clan* of *Tartars*, who, when exposed to any imminent Calamity, sacrifice their Priests, in order to intercede for them with the Gods in the other World.

IT has been said, that the *Asp*, when exasperated, did, with an erected Head, cast out of its Mouth liquid Poison; but it now appears, it darts it only by its Bite, or by Poison taken from it by Force, and poured into a Wound made by another; and both the Wounds so made, soon terminate in an *easy pleasant Exit*; which is supposed to be the reason why Queen *Cleopatra* chose this kind of Death, that is, to poison herself by an *Aspick Dose*. This reminds me of a certain Herb I have read of, in

\* *Jonstonus Hist. Nat. de Serpentibus.* p. 15. † *Jurieu* from *Plut. de Is. & Osir.*



in *Arabia*, which (according to the Tradition) if a Man slept upon, he died in his Sleep without any Pain.

A CERTAIN learned Pen, makes this Remark upon *Cleopatra's* Case, viz. that she was not bit by an *Asp*, as some have asserted, but did that which was more secret and sure; that is, after she had bit her own Arm, infused Poison into the Wound, expressed before-hand from an *Asp* by Irritation, and preserved in a Phial for that purpose: Or, as *Dio* says, she wounded her Arm with a Needle, or Dressing-pin, and then poured the Poison into the bleeding Wound. This seems probable, because no Serpent was found in her Chamber or near it.

THE Queen, in order to find the most easy Passage out of this Life, made an Experiment upon Criminals by various kinds of Poison, and Application of diverse sorts of Serpents, and found nothing came up to *Aspick Poison*, which throws Persons into a pleasant Sleep, in which they die\*.

Obj. If it be said, that in the Triumphs of *Augustus*, Queen *Cleopatra* is drawn with an *Asp* in her Hand:

I ANSWER, That I apprehend that Device might only be *Pictorial-Licence*, or a Flourish of the Painter to affect the People, by displaying the Heroism of a Woman, who to prevent the Disgrace of Captivity, embraced Death at the hands of a Serpent, a terrible Creature, to which none has so great an Aversion as the female Sex. Excuse a poetick Digression.

### On the ASP and its POISON.

—Welcome thou kind Deceiver,  
Thou best of Thieves! who with an easy Key  
Dost open Life, and unperceiv'd by us,  
Even steal us from our selves; discharging so,  
Death's dreadful Office, better than himself.  
Touching our Limbs so gently into Slumber,  
That Death stands by, deceiv'd by its own Image,  
And thinks himself asleep† —

SOME

\* *Plutarch's Lives of Marc Anton. and Cleopatra*, and *Fr. Redi Nobilis Aretinae Experiment.* p. 170,—1,—2,—3.

† *Dryden, All for Love*,



SOME are of Opinion, that the *Asp* is *David's deaf Adder*, Psal. lviii. 45. *They are like the deaf Adder that stops her Ear, which will not hearken to the Voice of Charmers, charming never so wisely.* They are like the *deaf Asp*, says the *Hebrew* and the *Septuagint*. The word in the Original is \* *Pethen*, q. d. *Unpersuadableness*; hence, wicked Men are called *Απειθεis* in the *New Test.* unpersuadable, which the *English Translation* renders *Disobedient*, Tit. i. 16.

THE common Tradition is, that when Men by Incantments and Charms have attempted to take these Serpents, they stoppt one Ear with the Tail, and the other was either deaf, or made so by laying it close to the Ground. Some are of Opinion, that there is a sort of *Asp* that really is deaf, which of all others is the most dangerous, and is meant by the *Royal Prophet* here.

THAT there was a Practice of charming Serpents by some Art or other, so that they could neither bite nor sting, seems evident from the sacred Writings. e. g. Eccl. x. 11. *Surely the Serpent will bite without Incantment.* Jer. viii. 17. *I'll send Serpents, Cockatrices, among you, that will not be charmed, and they shall bite you, says the Lord.*

AMONG other Things the word *Charmer*, some say, signifies one that conjoins and consociates; that is, that by Sorcery gather'd Serpents together, and made them tame and familiar; or the *Person* may be so call'd, because by *Magick Art*, he associated with *Demons*, the Lords of Serpents.

WE are inform'd by History, of some, who have summoned together a hundred Serpents at once; but by what method, I leave the Reader to judge. *Montanus*, a famous Physician, and Professor at *Padua* in *Italy*, says he saw this Coadunation of Serpents.

THE learned Doctor *Casaubon* tells us, he had seen a Man, who from the Country around him, wou'd draw Serpents into the Fire, which was inclos'd in a magical Circle: When one of them, bigger than the rest, would not be brought in, upon repeating the aforesaid Charms, it submitted to the Flames.

WE read of a famous Charmer at *Saltsburgh* in the Circle of *Bavaria*; that, when (in sight of the People) he had charm'd a great Number of Serpents into a Ditch, where he kil'd them; there

\* פתן. ωσει απειθεος κοφης.



there came a Serpent of great Bulk, supposed to be the Devil, that leapt upon the Charmer, and immediately slew him \*.

ANSWER me, says *Paracelsus*, (the celebrated *Swiss* Physician, who did wonderful Cures by Liquids extracted from Vegetables) from whence is it, that a Serpent of *Helvetia*, *Algovia*, or *Suevia*, does understand the *Greek* Idiom, *Ofy, Ofya, Ofy*; that they should, at the first Sound of these Words, *stop their Ears*, remain immoveable, and do us no hurt with their Poison? From whence he infers, there was a Power in Words to operate upon the Ear, without Superstition. The Antients seem to have entertain'd some favourable Thoughts of the *Power of Spells* upon Serpents: Their Poets speak often of these Charms and Incantations.

*Frigidus in pratis cantando rumpitur anguis.* Virgil.

*Vipereas rumpo verbis, & carmine fauces.* Ovid.

*Ingue pruinoso coluber distenditur arvo*

*Viperes coeunt abrupto corpore nodi*

*Humanoque cadit serpens afflata veneno.* Lucan.

*PHILOSTRATUS* describes particularly how the *Indians* charm Serpents—they take a Scarlet-Coat embroider'd with golden Letters, and spread it before the Serpent's Hole; and these golden Letters have a fascinating Power over it, and therewith its Eyes are overcome and laid asleep †.

IF we consider the strange Things done by *Force of Words*, so much extoll'd in Antiquity, it will be no wonder to see *Letters*, out of which *Words* are form'd, made the Rudiment and first Study of human Life: But as to the *Mode of Operation* by *Words*, the Learned are not agreed.

SOME say, there is a natural Virtue and Efficacy in Words, and appeal to the notable Feats done by *Force of Eloquence*. This was the favourite Study and View of *Orators*; in this they triumph'd, and never wanted Acclamations and loud Applauses.

IN *Plutarch*, we have, among others, one remarkable Instance, viz. *Cæsar*, upon the Accusations brought in by *Tubero* against *Quintus Ligarius* (*Pompey's* Friend) he was resolv'd to sacrifice that Rebel, till he was charm'd by the *Words* of the *Orator* that pleaded in his favour—No sooner did *Cicero* begin his Oration in

\* Doctor *More's* Antidote.

† His Life of *Apollonius Tyanæus*, writ at the Desire of the Empress *Julia*, lib. 3. cap. 2.



his defence, but *Cæsar's* Countenance chang'd, and his Indignation begun to soften. . . . but when the Orator touch'd upon the Battle of *Pharsalia* (where *Cæsar* was Conqueror) *Cæsar's* Heart tender'd, his Body trembled with Joy, and certain Papers in his Hands dropt to the ground.—And when *Cicero* had finish'd his Oration, *Cæsar's* Wrath against his Enemy was intirely extinguish'd; and *Ligarius* was set at liberty \*. The same Orator, by the Dint of Eloquence, overthrew the Constitution of the *Decemviri*.

OTHERS say, there is a mighty Force in Words in such a Tone, and *Talismanical Characters*, rightly-adapted Figures, and Images under certain Constellations †.

SOME affirm that *Magick* consists in the *Spirit of Faith*, for *Faith* is the *Magnet of Magicians*, by which they draw Spirits to them, and by which Spirits they do wonderful Things, that to vulgar Eyes appear like Miracles. No doubt but several extraordinary Effects have been ascrib'd to the Devil, that in reality were natural, and artfully disguised: The Story of *Sieur Brioché*, a famous Puppet-player, is well known, who in a Town in *Switzerland*, where that *Show* had never been seen before, he was apprehended as a Warlock or Magician, and ran the hazard of being punish'd as such ‡.

OTHERS affirm, that *Charms* by *Words* are but means to heighten the Imagination; and the strange Effects produced by 'em, flow'd only from the Activity of an exalted Thought, or Fancy of heated Brains. In proof of this 'tis said, that if a Woman at a certain Season, strongly fix her Imagination upon any particular Object, the Child will bear the Image thereof.

I THINK 'tis pretty obvious, that those extraordinary Impressions made by *Pagan Sophists* upon the Minds of their Audience by the Charms of Rhetorick, pass for a *divine Afflatus* or *Inspiration*; and therefore in such Cases, we shall find this *Formula* (*Aliquis nescio quis Deus*) frequently used by Enthusiastical Orators, as well as their Poets: Thus *Cicero*, speaks of himself, that he was mov'd by a certain *Impetus* or Ardour ||: *Apollonius Tyanæus*,

\* *Plutarch's Life of Cicero.*

† *Paracelsus, C. Agrippa, Life of Mr. Duncan Campbell, A.D. 1720, page 256. Gaffarel.*

‡ *De Saint Andre's Letters.* || *Nulla ingenii, sed magna vis animi inflammantis ut me ipse non teneam.*



*neus*, who was looked upon by the Christians as a notorious Magician, being ask'd by the Governor of *Rome* under *Nero*, what was his Profession? he answer'd, *Σεισμομος*, an Enthusiast, *q. d.* Fannatic, Conjuror.

'Tis true, that wonderful Things have been done by Words, but how *verbal Charms* operated upon *Serpents*, wants Explication: Of some Inchanters 'tis said, that by vocal and instrumental Sounds, they have charm'd Rats, Mice and Serpents, some into a stupid State, and others into a flexible submissive State.

A remarkable Instance in *Rats* we have in the publick Records of *Hamelen*, (an antient City on the River *Weser* in *Germany*, about 28 Miles S. E. of *Hanover*) where the following strange Account is register'd, *viz.*

THAT in *June* 26. 1284, a certain Stranger undertook to destroy an Army of Rats with which the Town had been long pester'd, on promise of such a Reward; and immediately playing on his *Pipe* and *Tabret*, the *Rats* march'd out, and follow'd the Musick to the River, where they were all drown'd: But being denied the Reward, he threaten'd Revenge; and next day he went about with the same Musick, and most Children in the Town follow'd the Piper to the Mouth of a great Cave on a neighbouring Hill call'd *Koppelberg*, where he and they entered, and were never heard of after.

IN remembrance of this *sad Catastrophe*, the Citizens for many Years after, dated all their publick Writings *from the Day they lost their Children*, as appears by their old Deeds and Records: They still call the *Street* thro' which the Children went out, *Tabret-street*; and at the Mouth of the Cave there is a Monument of Stone, with a *Latin* Inscription, giving the Particulars of this tragical Story.

As to the other Instance, *viz.* Serpents charm'd into a ductile manageable State, 'tis thus accounted for; *viz.* Serpents, they say, are strangely influenced by the Smell of those Emanations, proceeding from the *Cornus*, or Dog-tree (why not the *Cornelian-Cherry*, antiently dedicated to *Apollo*?) and that by a Wand or Rod taken from it, they are thrown into an obsequious Temper—  
 “ When touch'd by a Rod from that Tree, they are immediately  
 “ intoxicated, but so as to be able to follow the Motion of the  
 “ Rod; but whether by reason of some great Disproportion or



“ Incompossibility, between these subtle Effluvia and the Temperament of the vital, spiritual Substance of the Serpent, or by what other way, we are not told \*. The Sassafras-tree, a Native of *America*, is call'd *Cornus* also, whose Wood is very odorous and fragrant.” Now, say these Gentlemen why should it seem impossible, that he who understands this invincible Enmity, and how to manage a Rod of the *Cornus* with Cunning and Dexterity (having first intoxicated a Serpent by the Touch thereof) should during that Fit make it observe, and readily conform to all the various Motions of the Wand, so as that the unlearned Spectators, perceiving the *Serpent* to approach the *Enchanter*, as he moves the Wand near to himself, or to retreat from him, as he put the Wand from him, or turn round and dance as the Rod is mov'd to and fro, or lie still as in a Trance, as the Rod is held still over it; and all this Time, the People knowing nothing of the Virtue in the Rod, are easily deluded into a Belief, that the whole Scene is supernatural, and the main Energy radicated in those Words or Charms, which the Impostor with great Ceremony and Gravity of Aspect mutters forth, the better to disguise his Legerdemain, and dissemble Nature in the colour of a Miracle.

THE Rattle-snakes in *America* are said to secure their Prey by Incantation; for they have the Power or Art, (I know not which to call it, says my Author) to charm Squirrels, Hares, Partridges, or any such Thing, in such a manner, that they run directly into their Mouths: This I have seen, adds he, by a Squirrel and one of the Rattle-snakes; and other Snakes have in some measure the same Power †.

IT is allowed indeed, that there are *dumb Creatures* that do exceed Man in some *sensible Perceptions*, particularly in that of *Smelling*, as the *Harriers*, and other Dogs. How strange, that Odours from the Hare's Body, should so affect the Nose of a Hound, as to raise in him that Sensation or Scent, by which he follows her all the Day (tho' he never had a Sight of her) thro' a Cloud of Opposition, from perplexing intricate Places, and Effluvia proceeding from other Animals!

THESE Emanations are exceeding fine Effluvia, or Particles flying off odorous Bodies in all Directions; and as they float in the Air on the Surface of the Earth (within their Atmosphere) strike against

\* *Charlton.*

† *Natural History of Carolina, A. D. 1711. page 129.*



against the Dog's Nose, and produce that Sensation of Smell.—  
N. B. The Intensity of Smell in all Creatures, is in proportion to the Density or Thickness where we are : This Density is always diminish'd in proportion to the Squares of the Distances from the odorous Body.

Y E A, a little Cur, by the Power of Smelling, can find out his Master among Thousands, will trace his Steps thro' Crouds in Fairs and Markets ; yea, throughout a whole Country. Our Histories inform us of Dogs in some parts of this Island, that being put upon the Scent, would pursue a Thief and a Murderer ; and if he cross'd a River, would smell where he entered, and swim after him ; and when arrived at t'other side, would hunt about till they found where he landed, and then run on, till they overtook the Criminal.

I N Animals is a sulphurous or oily Matter, so attenuated and subtiliz'd as to become volatile, which is denominated a Spirit : Now that there is such a Spirit in Man, and a peculiar one too in every Man, is evident from these Dogs, which will pursue the Game by their Nose, and follow their Master's Track, and distinguish it precisely ; yea, tho' a thousand other Persons had past the same way.

I T must be by meer Force of Smelling, that the Dog is able to do this, that is, to distinguish his Master from all Men by the Instrumentality of his Nose.

T H E R E F O R E there must be some specifick Matter exhaled from the Master's Body, which the Dog can perfectly distinguish from the various Effluvia flowing from all other Persons.

T H E Dog must exceed us, in that he can thus exactly discern his Master, by these subtile, oily, or sulphurous Effluvia, which no human Nose was ever able to do.

W E find the like Spirit in the Hound, who when put in the Track which a Deer has lately been in, will follow the Steps of that Deer thro' all cross Paths of a thousand others, and at last single out that individual Deer among a whole Herd of those Animals.

I N *Scotland* are a sort of Dogs (in Colour generally red and spotted with black, or black with red) of extraordinary Sagacity, being, as 'tis said, put upon the Scent, will pursue Thieves with Success ; and the Use of them has been authorised by the Magistrate—



*Nullus perturbet aut impediat canem trasantem, aut homines tran-  
sentes cum ipso ad sequendum latrones aut ad capiendum malefactores.*

N. B. *Trasantem* is a Word latiniz'd from the old French *Tracer* or *Trasser*, signifying to follow by the Track.

IF any shou'd suggest, That this derogates from the Wisdom and Goodness of the Creator, who has given to some Beasts stronger Perceptions, Nerves more exquisitely fine and delicate than he has bestow'd upon Man :

I ANSWER, this is so far from derogating from divine Wisdom and Goodness, that it is an admirable Instance and Illustration of both ; for were our olfactory Nerves susceptible of such quick Sensations as Dogs and some other Animals, we shou'd be continually annoy'd with pestiferous Fumes and Exhalations, so as not only to render most Situations troublesome, but even Life it self miserable and wretched.

SUCH quick Sensations may be very useful to carnivorous Animals, so as to direct them to their Prey, but to human Beings it wou'd be very vexatious, if not pestiferous and deadly. I shall only add to this Digression, a short Hint about the *Magic Art*, the most surprising of all Arts, and in its first Appearance most innocent and useful.

AMONG the antient *Chaldeans*, *Babylonians*, and *Persians*, where the Art-magic was first and principally cultivated, it signified no more than *Wisdom* ; and hence the *Sophi*, or Wisemen of the *Greeks* were by them call'd *μαγοι*, that is, *Magicians* ; who being acquainted with many of the hidden Powers of Nature, directed them in such manner, as to produce Effects, whose Causes being unknown to the *Vulgar*, were attributed to *Dæmons*.

HENCE the Art in process of Time came into Disrepute, and Magicians have been censur'd, as working by Compact with the Devil : But this is invidious ; for in the Gospel we find, the *Magi* or *Magicians*, are said to come from the East to Jerusalem, saying, *where is he that is born King of the Jews ? for we—are come to worship him.* No body can imagine this to be understood of those that have been called *Sorcerers*, *Wizards*, *Conjurers*, *Witches* or *Magicians*, in the modern Sense of that Word \* ; for those who were familiar with the Devil, would scarce come to enquire after him, who came to destroy his Works.

THE

\* Matt. ii. 1, 2.



THE Notion of Witches in the Days of Ignorance and Superstition, was very prevailing in this Island, but of late Years has undergone a parliamentary Excommunication; though the *Lancashire* Witches, who are constituted of the fairer Part of the fairer Sex, triumph even over our Senators, and will maintain their fascinating Charms, while their rival Beauties, the Sun and Stars endure.

WE read of a certain King of *Egypt*, who having assembled his *Magical Priests* without the City *Memphis*, caus'd them to enter where the People were gather'd, by Beat of Drum: All of them made some miraculous Discovery of their Magic and Wisdom. One had his Face surrounded with a Light, like that of the Sun, so bright that none could look earnestly upon him.

ANOTHER seem'd as if enrob'd with precious Stones of diverse Colours, red, green, yellow, or wrought with Gold.

A THIRD came mounted on a *Lion*, compass'd with *Serpents*, like Girdles.

THE next came in with a Pavilion, or Canopy of Light, distended over his Head.

ANOTHER entered surrounded with Flames of Fire, turning about him; so that none durst come near him:

AFTER him appeared one with dreadful Birds, perching about his Head, and shaking their Wings like Vulturs and black Eagles.

THE last made his Appearance with an Army in the Air, marching before him, of winged Serpents and terrible Personages.——In fine, every one did what was taught him by the Star he served; and, after all, the whole Scene was but an Apparition and Illusion, according to their own Confession to the King, when the Farce was over\*.——Something analogous to this are the Magick Lanthorns in our days.

IN antient times, the Word *Magician* generally signified *Men of Wisdom and Learning*, i. e. of superior Knowledge in Things natural and divine, and more especially in that sort of Learning relative to the Sun, Moon, and Stars, as we learn from *Porphyry*,  
*Apuleius*,

\* This Passage is taken out of the *Egyptian History* of the Pyramids—by *Murtadi* the *Arabian*, printed at *Tibe*, a City in *Arabia*, 14th of *Regebe*, 992; which corresponds to *July* 22d, 1584; about 156 Years ago; translated into *French*, and into *English*, 1672.



*Apuleius*, and others. And seeing the inspired Apostle gives them that Name (*Magicians*) not as a Mark of Infamy, but a Title of Honour, therefore does the *English* Translation stile them *Wise-men*, such as the old *Greeks* called σοφοί, *Sages of their Time* \*. How, and how far this Art is degenerated, I refer to the Judgment of the Learned: We see there are Revolutions in Words, as well as in Families and Kingdoms; a *Magician* being formerly a *Wise-man*, as well as a Knave an honest one. *Sed tempora mutantur.*

I SHALL only add to the *Aspick Subject*, the Tribute of Veneration paid to this poisonous Animal in the Land of *Egypt*. The Historian speaks of a certain Person, who, in digging, happened unawares to cut an *Asp* with his Spade, and went mad upon it,---was taken into the House of *Serapis*, an *Egyptian* Idol,—the Relatives of the Patient praying the *Spectrum* of that Serpent might be destroyed,----which being accordingly done by Magick Art, the Man was cured.-----By this we see, how highly *Asps* were venerated among the *Egyptians*, who not only suffer'd them to live, but to live in their Houses, where they were carefully fed, as Favourites of the Family †. And Queen *Cleopatra's* Case was not singular, for the *Persian* Kings kept an exquisite Poison by them, made of the Dung of an *Indian* Bird, which would kill without putting them to pain, that they might use it themselves in case of any Disaster ‡.

*DEMOSTHENES*, who slew his Soldier, when he was asleep, was a merciful Executioner; a kind of Punishment the Mildness of no Law has yet invented. It is strange that *Lucan* and *Seneca* made no discovery of it.

*SLEEP* is a kind of *Death*, by which we may literally be said to *die daily*; and in this Sense, *Adam* may be said to die before his final Exit.

VIII. I NOW proceed to the Serpent *Scytale*; the Name is borrowed from the *Greek* Word σκυταλη, a Staff, or any thing like a Cylinder, of a long smooth round Form; the Body of this Serpent being in shape equally round, like a Rolling-Stone, with very little Variation in the Extremities of it.

IT

\* *Boerhaave's New Theory*, p. 211.

† *Circulantur cibo, cum infantibus vivunt, & crepitum digitorum vocata ex cavi produnt.* *Jonstonus*, p. 16.

‡ *Atlas, Asia.*



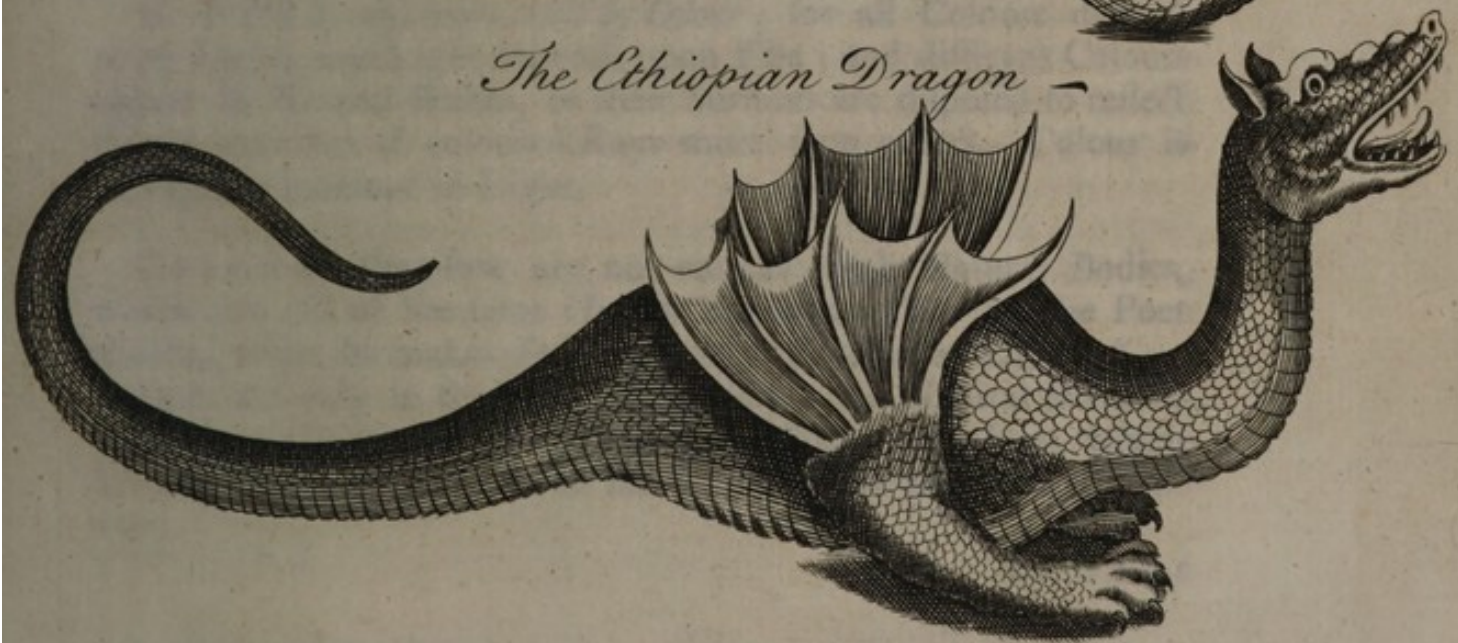
*The Common Asp*



*The Winged Dragon*



*The Ethiopian Dragon*



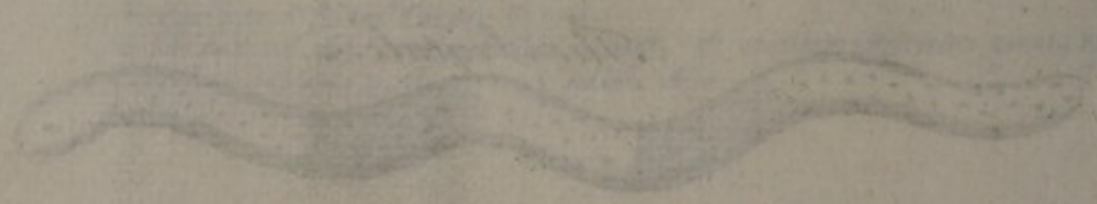
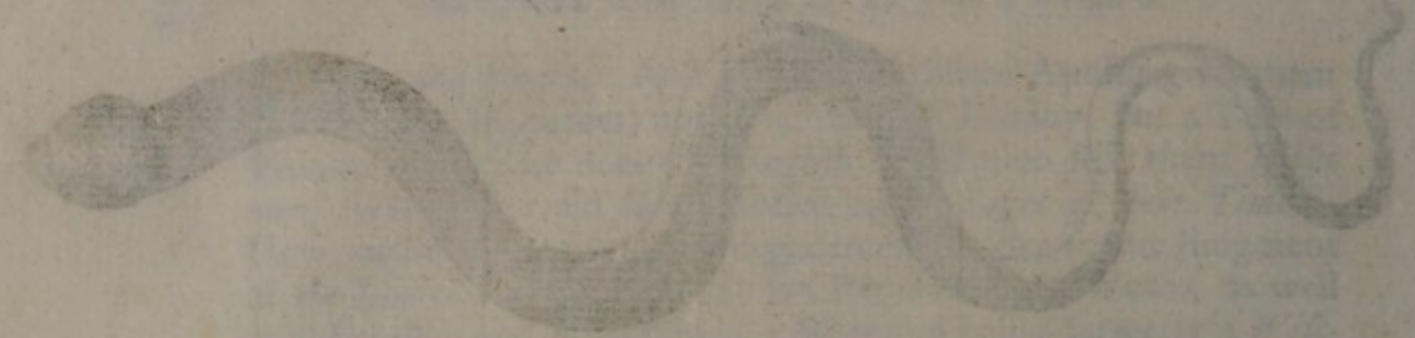
*The Scytale*





1842

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IT forms a beautiful Prospect, being an Aggregate of most charming Colours, (therefore call'd the Painted Serpent by *Mantuanus*.) It may be view'd without danger, because slow in its Motion. 'Tis an Error in *Lucan* to attribute its Slowness to a Design of enticing Spectators, if it be not *Poetica Licentia*.

WHEN released from its Winter-Confinement, the first thing she does, says the Historian, is to refresh her languid Body with Fennel-Leaves; but does not tell us what is done, in case that Herb can't be readily found. It must indeed be allowed, that wild Fennel is a common Herb of the Field, and well known and of Use in Physick \*. The Poet observes, that no Snake casts her Coat in Winter, but the *Scytale* †.

THIS Serpent being adorned with beautiful Colours, excuse a short Digression upon the Doctrine of Colours in Natural Bodies. Know then, Colours are the Children of Fire and Light.

I. *Where there is Light, there is Fire*; and Fire shews itself to be present by Light. The Sensation of Light is produced when the Particles of Fire, directed by the Action of the Sun, reach the Eye in right Lines. Now, Fire thus entering the Eye, gives a Motion to the optick Fibres at the bottom of the Eye, and thus excites the Idea of Light.

II. *FIRE discovers itself by Colour*; for all Colours depend upon Light, and Light depends upon Fire; and different Colours appear in Natural Bodies, as their Surfaces are disposed to reflect this or that sort of coloured Rays more than others. Colour is a Property inherent in Light.

COLOURS therefore are not connate with Natural Bodies, which are all of the same Hue in the dark. To this the Poet alludes, when he makes *Darkness the Destruction of Colours* ‡. — Colours are only in the Rays of the Sun: In Natural Bodies is a Quality or Power to reflect the Light falling upon them, which striking the Eye, produces in the Spectator the Sensation of Colour.

## CLOUDS

\* *Ælian, Gyllii Accessio.*

† *Et Scytale sparsis etiam nunc sola pruinis  
Exuvias positura suas.* — *Lucan's Pharf.*

‡ *Rebus nox abstulit atra colores.* — *Virgil.*



CLOUDS often appear very beautifully coloured; they consist of aqueous Particles, between which Air is interspersed; therefore, according to the various Thickness of those aqueous Particles, the Cloud will be of a different Colour \*.

IX. *AMPHISBÆNA* Serpent, so called from *αμφι* & *βαινω*, *Biceps*, a Monster with two Heads. This is a small and weak Creature, equal in Bulk to a little Finger, and about a Foot long, of a whitish or terraceous Colour; of the oviparous Family, of small Eyes, no otherways visible than the Prick of a little Needle; lives much under ground, and is often found by digging; feeds upon Ants. Under this Head, the Historian mentions three Serpents, viz.

THE *Brasilian*, that has two Heads, and moves as a Crab†.

THE *Taprobanensian*, with four Heads; and he who believes it must have a four-headed Faith.

THE *Hungarian*; of which elsewhere.

THE same Historian adds, that the marine *Amphisbæna*, taken in the *English* Sea, has two Heads. *Ibid.* *Pliny*, *Ælian*, *Lucan*, *Mantuan*,—affirm it has two Heads; *Matthioli* denies it, *Hesychius* is doubtful. Mention is made of a Serpent found near *Chipping-Norton*, not far from *Oxford*, having two Heads, and Faces like Women; one being shaped after the new Tyre of that Time; the other was habited after the old Fashion, and had great Wings resembling those of the Flinder-Mouse or Bat‡. This happened in the Reign of *Edward III.*

A *Spanish* Author says, that in *Chiapa* he found a two-headed Serpent, 18 Inches long, in the Form of a *Roman T*, and very venomous; it does not only kill, adds he, by its Bite, but if any tread upon that part of the Ground over which 'twas just gone, it proves fatal||. The Poet also subscribes to two Heads\*\*.——If this two-headed Serpent has slain its Thousands, there is a certain metaphorical three-headed Serpent on the Banks of *Tyber*, that has slain its Ten Thousands.

PERHAPS

\* *Boerhaave*, *Gravesand*. † *Acosta*. ‡ *Stow's Annals*, *London*, printed, 1631.

|| *Antonio de Herrera's History of America*.

\*\* *Et gravis ingenium surgens caput Amphisbæna*.----*Lucan*, p. 270.



PERHAPS the Reason of ascribing two Heads to this Serpent, might be, because it is said to poison by the Tail and Teeth. Others say, both Ends are so like in Figure and Bulk, that they are not easily distinguished.

IT seems probable to me, that this Serpent, like some Insects or Worms, has a double Motion, *antrorsum* & *retrorsum*, which made some of the Antients conclude it had two Heads; one in the usual Situation, the other in the Extremity of the *Cauda*. Its Body is of equal Thickness, and recommended to the View by various and delightful Spots \*.

WE read of this Serpent in *Gothland*, where it comes forth in the Spring before all other Serpents, being more able to encounter the cold Air †. Some Authors tell us, that its Skin wrapt about a Stick, drives away all Serpents; which I place among the Tales of Antiquity.

THIS Serpent is found in the *Lybian Deserts*, and also in the Island of *Lemnos*, in the *Ægean Sea*. The Puncture made by its Wounds is so small, that it can scarcely be discerned, yet terminates in a dreadful Inflammation and a lingering Death.

ERASMUS was puzzled about the Sense of that *Greek Proverb* ὕδρῳ ἐν φιδῳ, *hydrus in dolio*, a Serpent in the Hoghead: The Meaning of it, said an Interpreter of Dreams, is this: A certain Person had a Vessel of Wine, that was constantly diminishing, tho' carefully lock'd up; the Reason of which he could not account for, till he empty'd the Vessel, at the bottom of which he found a Serpent rioting in Wine ‡.

PERHAPS as good an Interpretation may be this, that there was Venom in the Cask (of which the Serpent was an Emblem) to all those who rioted in the Bowls of Excess. Not so, says a Son of *Bacchus*; for

*The thirsty Earth soaks up the Rain,  
And drinks, and gapes for Drink again.  
The Sea itself, which one would think,  
Should have but little need of Drink,  
Drinks Ten thousand Rivers up.—*

L

The

\* *Conrad. Gesner. Ælian. Columella, lib. vi.*

† *Olaus Magnus Hist. B. xxi.* ‡ *Conradus Gesner.*



*The busy Sun, and one would guess  
By's drunken fiery Face no less,  
Drinks up the Sea. —————*

*Fill up the Bowl then, fill it high,  
Fill all the Glasses there, for why,  
Should every Creature drink, but I?  
Why, Man of Morals, tell me why? \**

SOME of the Poets have thought this *Amphisbæna* to be the *Hydra Lernæa*, the many-headed Serpent, that was very terrible to the adjacent Country, and slain by *Hercules*: When one Head was cut off, many others sprung up; so that there was no way to destroy the Monster, but by cutting off all the Heads with one Stroke.

THO' there be no *Amphisbænick* Animals, there is some Resemblance of it in Plants, whose *Cotyledon* is always double, and in the common Centre of the two, is a Point or Speck, which is the Plantule, or the Tree in Embryo; which Plantule being acted on by the Earth, warmed by the Sun, begins to expand, and shoots its Root both upward and downward. Thus, in a Bean committed to the Ground, we soon see it to cleave into two Parts, and in the Fissure appears a little Speck, which sends out a Root downwards, and a Bud upwards.—A remarkable Phænomenon, says the Note on *Boerhaave's* Theory.

X. AMONG Serpents, Authors place *Dragons*; Creatures terrible and fierce in Aspect and Nature. They are divided into *Apodes* and *Pedates*, some with Feet, and some without them; some are privileged with Wings, and others are destitute of Wings and Feet: Some are covered with sharp Scales, which make a bright Appearance in some Position. Some have observed, that about the *Ganges*, are Dragons whose Eyes sparkle like precious Stones.

THEY differ in external Form: The *Draconopades* are represented by a human Face, and fightly Countenance; the rest of the Body in a tortuous winding Shape. In one of Dr. *Johnson's* Figures, a Dragon is made to appear like a Man's Face, with a Grenadier's Cap on the Head. Some differ in Colour, some are black

\* Cowley's Anacreon.



black in the upper Part of the Body, according to *Philostratus*; red, according to *Homer*; yellow, according to *Pausanias*; and *Lucan* makes it a golden Colour \*.

THE same Historian observes, that in the *Atlantick* Mountains, they kill where they touch, and those that are in the Kingdom of *Narsinga*, and dwell in the Woods, kill all they meet. *Ibid.* †

I PRESUME, the Author means *Narsinga*, a potent Kingdom, bounded on the East with the Bay of *Bengal*, that noble Part of *India*, says *Herbert* ‡; where the Monarch is always attended with 1000 for his Guards, has 5 or 6000 Jesters, and reckons it one of his chief Titles to be the Husband of a Thousand Wives.

DRAGONS are Inhabitants of *Africa* and *Asia*; those of *India* exceed most in Largeness and Longitude: In the Tower of *London*, is the Skin of one, which is of vast Bulk. In *Æthiopia*, they have no Name for *Dragons*, but *Killers of Elephants*, which is supposed to be the largest of Land-Animals.

OVER the Water-gate in the City of *Rhodes*, there is set up the Head of a *Dragon*, which was 33 Foot long, that wasted all the Country, till it was slain by *Deodate de Gozon*, one of the *Knights of St. John Baptist* ||. The *Knights of that Order* had frequently attack'd it, but in vain; for its Scales being proof against all their Arms, it destroyed so many of them, that the Grand Master forbid them to engage the Monster any more.

GOZON, who, after several dangerous Onsets escaped with his Life, resolved to make another Trial by Stratagem; perceiving it was no where vulnerable but in the Eyes and Belly, contrived the Resemblance of a *Dragon* by a Machine of Pastboard, of equal Bulk with the *Dragon*, and by certain Springs made it leap like a true *Dragon*: Having trained up a Couple of fierce Dogs to attack it at the *Belly*, he went out privately one Morning, well-armed on a managed Horse with his Dogs, and rode up to the

L 2

Den,

\* *Philostratus de Vita Apol.* lib. iii. cap. 2. *Homer. Iliad.* lib. 12. *Lucan. Pharsal.* in *Jonstoni Historia Serpentum*, p. 33, 34.

† Unde quidam in arbores & chama dracones distinxere.

‡ His Travels into *Africa* and *Asia*, the famous Empires of *Persia* and *Indostan*,—Oriental Islands.

|| *Atlas Geog. Anatol.* 2, p. 43, 44. from *Tavernier* and *Du Mont*.



Den, from whence the Dragon leaped furiously at him : In the Encounter, the Dogs laid hold on his Belly, and forced him to lie down ; upon which the valiant Knight alighted, thrust his great Sword several times into his Throat, and soon killed him : Upon which the Spectators drew near, and with great difficulty sever'd the Head from the Body, and lugged it into the Town in Triumph.

THE Conqueror was degraded for the sake of Form, because he had violated the Grand-Master's Order ; but was immediately restored, and soon after was elected Grand-Master himself ; he died in the Year 1335, and on his Tomb were engraven these Words, *Draconis Extinctor ; The Destroyer of the Dragon.*

IN the Life of *Attilius Regulus* (the Roman General in the War against the *Carthaginians*) is described a Dragon of prodigious Bulk near the River *Bagrada*, that annoyed all the Country round, without Remedy. Several Devices were formed to destroy it, but without effect, till the Military *Possé* was called in, who discharged the *Engines of War* against it with Success : And so great was this Deliverance, that an *Ovation*, or a small Triumph, was publickly made at *Rome* for the Victory.

XI. The *Pythian* Dragon, so called from its being the Guardian of the *Delphick* Oracle : Its Eyes are large and sharp, and the Body painted with Variety of Colours, as red, yellow, green and blue, and furnished with Scales that are resplendent, well compacted and hard. It has been called *Deucalionæus*, because in the Language of Ignorance, it was produced from the Mud left by the *Deucalionian* Deluge : a Serpent of prodigious Bulk.\*

*PYTHON* is also taken for a prophetick Demon, by St. Luke †. — *As we went to Prayer, a certain Damsel possess'd with a Spirit of Divination*, (having the Spirit of *Pytho*, according to the Greek) which brought her Masters much Gain by Sooth-saying, that is, by Predictions, telling of Fortunes. *Pytho* of the Greeks is supposed the *Typhon* of the *Phœnicians*, and the *Phœnician Typhon* to be Ogg King of *Bashan*, and *Apollo* that slew it, to be *Joshua*. *Apollo* is called *Pythius* from this Serpent, or from some notorious Tyrant of that Name, slain by him, as the antient Geographer

\* *Jonstonus*. † *Act. xvi.* 16.—Πύθωνος Πυθωνος



grapher observes. So *Gesner* from *Pausanias*. The Priestess of *Apollo*, that delivered the Sacred Oracles, was called *Pythia* and *Pythoniſſa*. This *Pythoniſſa* Spirit among the Gentiles, was eſteemed as a God, and by *Juvenal* is ſtyled *Vates*, a Prophet.

THE Priestess that delivered the Sacred Oracles, was called *Pythia*, from *Apollo Pythias*, and muſt be a pure Virgin. Moſt of the Fathers of the Church were of opinion, that it was the Devil gave the Answers, which were generally dubious, a Sign of his Ignorance about Futurity.

ONE *Oænomaus*, a certain Pagan Philoſopher, highly reſenting it, that he had been ſo often befooled by the Oracles, ſpeaks to *Apollo* thus---“When we come to conſult thee, either thou knoweſt Things to come or not. If thou knoweſt them, why doſt thou not ſpeak ſo as to be underſtood? If thou knoweſt not, why doſt thou pretend to it? If Things neceſſarily come to paſs, why doſt thou amuſe us with Ambiguities? \*”

*F. BALTHUS*, a learned Jeſuit, and *F. Bouchet*, ſay there were real Oracles, and ſuch that can never be attributed to Priests and Prieſteſſes; and that the Devil ſtill gives Oracles in the *Indies*, and that not by Idols, which would be liable to Impoſture, but by the Mouths of Priests, and By-Standers; and that the Devil becomes mute, in proportion as the Goſpel prevails.————

“It is generally believed among the more Learned, that the Pagan Oracles were mere Frauds and Impoſtures, and calculated to ſerve the political Views of Princes, and covetous Ends of Pagan Priests.” According to the learned *Bayle*, they were meer human Artifices; and he is ſeconded by *Vandale* and *Fontenelle*. But to return to the Oracle at *Delphos*, which was very antient and much in vogue before the *Trojan War*: The Situation of the Place, where People were made to believe God ſpoke, was at the Mouth of a certain Cavern, whence they received their Intelligence. The Prophetess ſat upon a *Tripodium*, a three-footed Stool, aſſiſted in her Function by divers Priests.

UNDER her Seat, 'tis ſaid, that ſome time there appeared a Dragon, through whoſe Throat Reſponſes were audibly deliver'd, with a loud and ſtrong Voice: According to *Eusebius*, a Serpent rolled itſelf about the Tripod, on which the Priest ſat.

OF

\* *Eusebius*.



OF all Oracles, that of *Apollo Pythius* at *Delphos*, in the *Ægean* Sea, was the most celebrated, and consulted as the *dernier Resort* by the Princes of those Times; yea, all the *Greeks* resorted thither for Counsel in Matters of Importance. At the first opening of that *Oracular Office*, Answers were given to the Querist in Verse; but upon People's ridiculing the Poorness of the Versification, the Oracle fell to Prose. 'Tis strange, that what they made a *God*, could not make a *good Verse*, but not strange to see the old Serpent adhering to its first Scheme of Politicks, by making the weaker Vessel the Vehicle to convey his strong Delusions to the World.

SOME of these Draconick Serpents excel in the Sensations of Hearing and Seeing, as well as in the Art of Killing; and therefore a *Dragon* was made the *Conservator* of their *Treasures* and *Curiosities*; e. g. *Mauritania* in *Africa*, was famous for the Gardens of the *Hesperides* (so called from three Sisters and Daughters of King *Hesperius*) that produced *Golden Apples*, and were guarded by a *Dragon*, which *Hercules* having killed or charm'd into a profound Sleep, he robbed the Golden Orchard.

THE Rod of *Moses*, 'tis said, *was turned into a Serpent*. The *Syriack*, *Arabick*, and *Septuagint* Translations, say, twas turned into a *Dragon*; and so the Rods of the Magicians became *Dragons*.

XII. The *Basilisk* or *Cockatrice*, is a Serpent of the Draconick Line, the Property of *Africa*, says *Ælian*, and denied by others: In shape, resembles a Cock, the Tail excepted. Authors differ about its Extraction; the *Egyptians* say, it springs from the Egg of the Bird *Ibis*; and others, from the Eggs of a Cock: Other Conjectures about its Descent, being as ridiculous, I forbear to mention them. Nor are they agreed whether it more inclines to the black or yellow Colour; nor are their Sentiments less various about its Stature.

IT is gross in Body, of fiery Eyes, and sharp Head, on which it wears a Crest, like a Cock's Comb; and has the Honour to be stiled *Regulus* by the *Latins*, the *Little King of Serpents*; and 'tis generally supposed to be terrible to them. The Sight of this Animal, and Sound of his Voice, puts them to flight, and even to over-run their Prey\*: Yea, Tradition adds, that his Eyes and Breath are killing; that is, I presume, when he grasps the Spoil.

Several

\* *Sibilo ejus reliquos terreri & prædam derelinquere.*





*The Basilisk or*

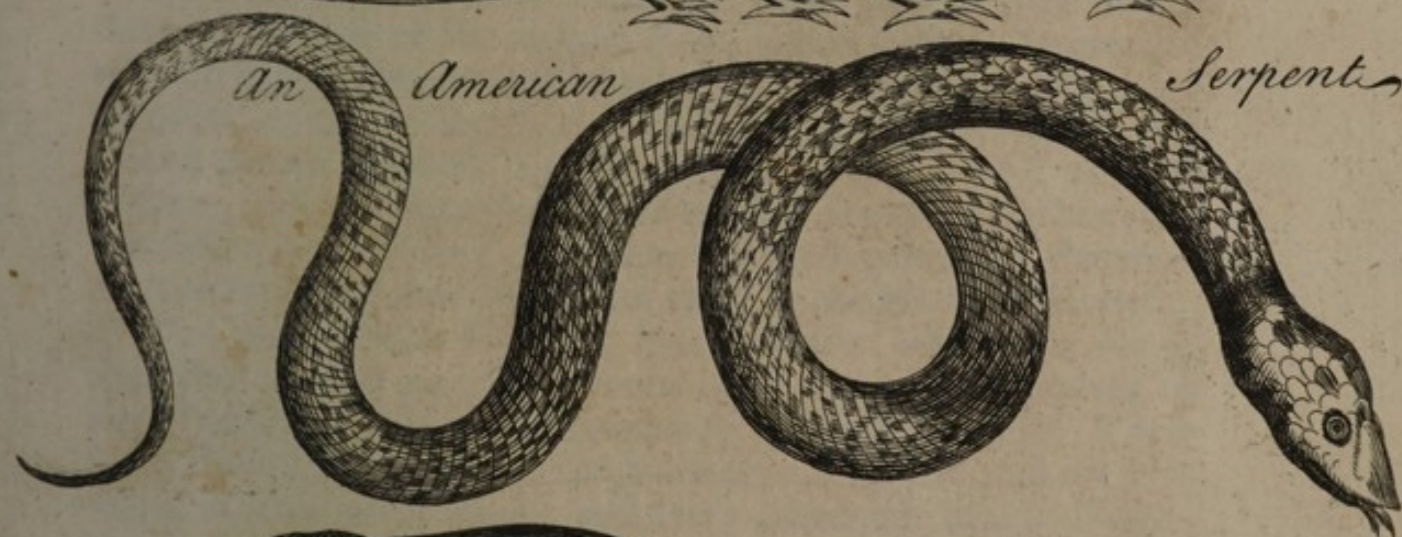
*Cockatrice*



*D. Living*

*in the Desarts*

*of Africa*



*An American*

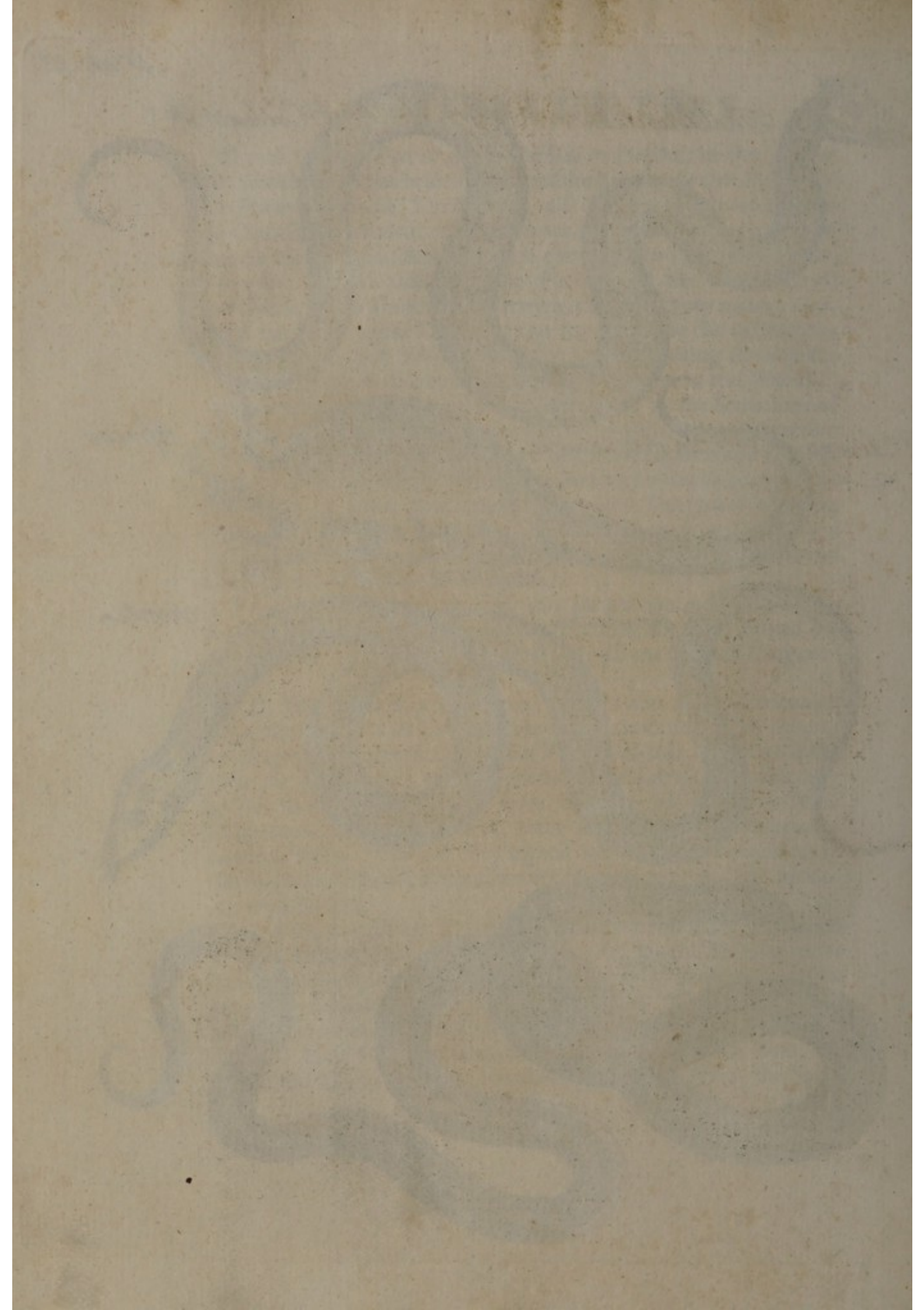
*Serpent*



*The*

*Elaphis*







Several dreadful things are attributed to his venomous Qualities, so sing the Poets \*.

ACCORDING to *Pliny* and other antient Historians, this Serpent in its Motion, inclines to the Erect; it goes half upright, the middle and posterior parts of the Body only touching the Ground. The Venom of the Basilisk is said to be so exalted, that if it bites a Staff, 'twill kill the Person that makes use of it; but this is Tradition without a Voucher †.

THE reason why this Serpent is dubb'd *King*, is not because 'tis larger in bulk than others of the Fraternity, or because it wears a Crown, or because that Title seems to be recognized by a divine Prophet, who speaking of *Abaz* and his Son *Hezekiah*, says, *Out of the Serpent's Root shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent.* The *Hebrew* expresses it by a word, that signifies a *Prince* or *King*, but not with a View to Empire over the serpentine Race.

BUT 'tis most probable, that the royal Stile is given to this Serpent, because of its *majestic Pace*, which seems to be attended with an Air of Grandeur and Authority. It does not, like other Serpents, creep on the Earth; which if it did, the sight of it would not be frightful, but moving about, in a sort of an erect Posture, it looks like a Creature of another Species, therefore they conclude 'tis an Enemy. Serpents are for Uniformity, therefore can't endure those that differ from them in the Mode of Motion.

'TIS said of this Creature, that its Poison infects the Air to that Degree, that no other Animal can live near it, according to the Tradition of the Elders famous for magnificent Tales. These little Furioso's are bred in the Solitudes of *Africa*, and are also found in some other Places, and every where are terrible Neighbours.

THE crown'd Basilisk leads me to *Ovid*, who, speaking of Man's erect Posture, says 'tis a Mark of Distinction due to the Excellencies of the human Mind:

\* Tam teter vacuas odor hinc exhalat in auras,  
Atque propinquant penetant non segniter artus. *Nican.*  
Ante venena nocens, late sibi submovet omne  
Vulgus, & in vacua regnat Basiliscus arena. *Lucan.* 270.

† *Ælian.* *Gyllii Accessio*, cap. xviii. p. 247. *Jonstoni Historia Natural. Serp.*  
P. 34. 35.



*A Creature of a more exalted kind  
Was wanting yet; and then was Man design'd,  
Conscious of Thought, of more capacious Breast.—*

2. AND partly as an Ensign of Royalty, some Characters where-  
of Naturalists have observed in some other petty Principalities;  
such as the Crown on the Dolphin, Diadem on the Basilisk, the  
Lion's stately Mane, which serves as a Collar of Honour.—

BUT Man, being vested with an universal Monarchy, walks  
upon the Earth, like a Master in his own House.

XIII. THE *Cæcilia* or *Typhlinus*, the blind Worm, as the  
*Greek* word imports; not that it wants Eyes, but because they are  
so little, that he must be furnish'd with good Optics that can dis-  
cern them: And the Ear also is as remarkably dull, therefore call'd  
by the *Greeks* κωφίαις\*; of a brown Colour, full of Spots, varie-  
gated: The Belly is blackish, the Neck sky-colour'd, garnish'd  
with certain black Spots: Head like a Lamprey, and is as free  
from Poison: Little Teeth, a forked Tongue, and may be handled  
without hurt†.

THIS Serpent seems to resemble those People which we call  
*Myops*, i. e. Mouse-eyed, or purblind, which happens when the  
Eye is so *convex*, that the Rays of Light unite, before they come  
to the *Retina*, which makes the Eye also look small, whence the  
Name‡.

THE *Cæcilian Serpent* is about a Foot long, and distinguishable  
from our common Serpents by the Form of its Body, which is al-  
most of the same Crafftitude, excepting two or three Inches at the  
extremity of the Tail. *Conradus Gesner* tells us, his Wife struck  
one of these Serpents on the Head, when 'twas pregnant, and it  
immediately cast forth its young||.

XIV. THE *Cencris*, or *Cencrina* is a spotted Serpent, and very  
venemous; denominated from *Milium*, a small Grain call'd Mil-  
let-feed; to which Historians compare the Spots wherewith this  
Serpent

\* *Quasi surdaster, quod hebetis sit auditus.*

† *Nicander* calls it ἀνημαντον, quod nullam noxam inferat. *Jonstonus*, p. 19.

‡ From τῷ φλω ex cæco, κωφον, exsurdo.

|| *Gesner*, p. 36. *Ælian*.



Serpent is adorn'd : For the same reason, a certain Species of the *Herpes*, that is, a cutaneous Distemper, which is a kind of spreading Inflammation, (and is like Millet-seed on the Skin) is called *Miliary* : And by some, this is called the *Miliary Serpent* \*.

THIS Serpent is compared by *Nicander* to a *Lion* ; either for *Cruelty* in thirsting after Blood, or for its *Courage*, which appears in all its Attacks. How furious in all its Wars, offensive and defensive ! always fighting, Lion-like, with an *erected Tail* : Which leads me to a Digression about the *Turkish Standard*, which is a *Horse-Tail erected* : The Original of that Custom was this, *viz.* One of the *Turkish Generals* having his Standard taken in a Battle with the *Christians*, and perceiving his Men discouraged by the loss of it, he cut off a *Horse-Tail*, and fastening it to the top of a *Half-pike*, advanced it on high, crying out, *This is the great Standard, let those that love me follow it* : Upon which his Men rallied, fought like *Lions*, and obtained the Victory †.

BUT to return to the Serpent, which moving in a direct Line, goes fast, but being of great Bulk, can't suddenly wind about ‡ : Circumvolution is the way to avoid its Menaces. 'Tis commonly found in the Island of *Lemnos* (the old *Dipolis*, and now the *Stalimene* of the *Turks*) and also in *Samothracia*, an Island in the *Archipelago*, a Province antiently famous for the *Dii Cabiri*, that is, certain Gods worshipped by the *Samothracians* and *Phenicians*, and had in such high Veneration, that it was a Crime to mention Names so sacred among the People ||. Some say they were God's Ministers, others think they were Devils.

XV. THE *Acontia* \*\*, called by the *Latins*, *Serpens Jacularis*, and by some, the Flying Serpent, because of the Celerity of its Motion. In *Lemnos* 'tis call'd *Sagittarius*, the Bowman or Archer. By the modern *Greeks*, *Saeta*, a Dart ; for it flies like an Arrow at its Prey ††. A certain Person in *Cato's Army* call'd *Paulus*, was slain,

\* *Ab aliquibus Miliaris appellatur.* Jonstonus, p. 20. † *Tavernier.*

‡ *Et semper recto lapsurus limite cencris.* Lucan. Pharsal. p. 269.

|| *Bochart Geogr. Sacra, lib. i. cap. 12.*

\*\* *Αζο τὸ ἀκόντιον, quod jaculi instar, se vibret.*

†† *Rumpat & Serpens iter institutum  
Si per obliquum similis sagittæ  
Terruit mannos.*



slain, not by the Poison, but the Violence of its Blow \*: Probably on the lateral part of the Scull.

AUTHORS are not agreed about its Dimensions. *Ambrosinus* speaking of one he had seen in the *Bononian Museum*, says, 'tis about the thickness of a Staff, and about three Foot long: It is found in *Egypt*, its Wounds are dreadful, being attended with Putrefaction and Defluxion of the Flesh.

THAT which *Bellonius* saw, was three Palms long, or sixteen Inches and a Finger's Breadth. *N. B.* *Palmus* stands for two different Measures; *Palmus major* contains twelve Fingers; *Palmus minor*, four Inches.

IT lies in wait under Bushes, from whence it rushes out unawares, and flies like an Arrow at Passengers: Before it leaps at the Prey, it lies on the Ground, and turns itself round, to give the greater spring to the Motion, by which she'll do execution at twenty Cubits distance †.

THESE nimble Leapers are found among the *West-Indians*, especially in *Hispaniola*, where there are little Serpents in green Apparel, that hang by the Tail on the Branches, from whence they suddenly leap upon their Prey. Among the *Sabæans* are some cloathed in red, four Inches long, that thus leap upon Men unawares; and hurt, not only by striking, but touching.

THIS Serpent resembles the Ash in Colour, inclining to the white. It traverses the *Lybian* Provinces, where it makes travelling dangerous: It is also found in the Island of *Rhodes*; an Island on which, the Poets tell us, *Golden Showers* are rain'd, and where the Air is never so clouded, as to hinder the Light of the Sun. It appears also in *Norway*, according to *Olaus Magnus*.

ONE tells us, that he was inform'd by one *John Vitus*, a learned *Hungarian*, that there were in that Country little Serpents about six Inches long, and without a Tail, therefore called by the Vulgar, the *curtail'd Serpent*, the whole Body is much of an equal Thickness; and these, upon View of their Prey, leap upon it with the Swiftneſs of an Arrow ‡.

## XVI.

\* —immisit (jaculum vocat Africa,) serpens  
Perque caput Pauli transacta tempora fugit  
Nil ibi virus egit: rapuit cum vulnere fatum.

*Lucani Pharsalia*, lib. ix. p. 273.

† *Jonstonus*, p. 20, 21.

‡ *Conrad. Gesner. in Verbum*.



**XVI. THE *Druina* Serpent** from *δρυσ*, an Oak, by *Scaliger* called *Querculus*; it takes its Name from the Oak, in whose hollow places it seems to reside; and to which, it retires for Refuge, when assaulted by Hornets.—Some credulous Authors have said, that these Serpents take up their hybernal Lodgings about the Roots of the *Beach-trees*, and by Virtue of the Warmth, which those Roots derive from them, that Tree, so enhappy'd, flourishes all Winter.

THIS Serpent is of the amphibious kind, and a most venomous Creature, therefore rang'd with the first Order of the serpentine Race. 'Tis of monstrous bulk \*, guarded by a rough squammatick Armour, in the Cavities of which, 'tis said, little Flies build their Nests. Whether it appears in white or blue Habit, is not material, nor do I see what Honour it gets by wearing a Coronet on its Head.

IN the Language of Tradition, to tread upon it, will cause an Excoriation in the Foot, (tho' no Wound be given) and a Tumor in the Leg; yea, adds the Traditionist, the Hands that attend the Patient, will be in danger of losing their Skin: But he who believes all the Fables of Antiquity, is in more danger of losing his Reason.

THE *Druinical* Serpent goes under various Denominations. 'Tis said to follow the *Acontia* in Authors, because its Figure exactly quadrates with *Bellonius's* dart Serpent; and *Scaliger* was in the same Sentiment †.

BUT I shall only mention that of *Cberfydrus*, from *Nicander* in *Jonstonus*, p. 28. or *Chelydrus*, called by some a *Sea-Snail*; which the learned Sir *Hans Sloane* describes thus—"That it is  
" more flat than most of the cochlean Marines, consisting only  
" of Circumvolutions, round the Axis of the Shell; of a fine purple Colour." He calls it *Cochlea Marina* ‡, and not without reason, because of their difference in Magnitude.

THE terrestrial *Druina* lives upon Frogs, and other Insects; many of them are found in *Africa-Interior*, and the *Hellepont* by *Constantinople*. It is a fetid Animal, and sends forth an ill Scent, especially when its Body is wounded ||.

M 2

THIS

\* It is a Load for a Porter.

† *Jonstonus*, Articul. xiii. p. 21.‡ *His Voyage in Jamaica*, vol. i. p. 12.|| *Met. i. l. 100.*



THIS Serpent exceeds most in bulk, and loudness in hissing, which resembles the Cry of *Sheep* and *Goats*, *ibid.* *Gyllius* makes the *Druina* to be the *Chelydrus*, described by the Poet, who makes it a *Calabrian* \*: Of which, more in another place.

XVII. THE *Elops* or *Elaphis* of the Antients, which some confound with the *Cæcilia*, as *Jonstonus* observes: It is of the amphibious Sort, and known at *Lemnos*, where 'tis call'd *Laphiati* by the Natives. In *Aldrovandus's* Study, *Ambrosinus* saw the Picture of this Serpent, which was about three Foot long; the Belly is of a yellow Colour, the Back is brown, and distinguishable by three black Lines †.

THERE is a *marine Elope*, an Animal counted sacred by the Poets, a Set of merry Mortals, famous for turning every thing into a *God*, or *Ridicule*. The Historian mentions a certain Fish so called, that upon any loud Noise made on Land near the Shore, would immediately hasten towards the Place, as if it would see who durst rival *Triton* in Sound; *Triton*, Herald of *Neptune*, Sovereign of the Sea.

XVIII. THE *Pareas* or *Parvas*, is a Serpent of a fiery Colour, sharp Eyes, wide Mouth, two Feet situated near the Tail, by which its Motion is guided ‡: It is called the Serpent of *Esculapius*, being of a gentle, innocent, friendly Nature. In *Italy* they frequent Houses, and are no more dangerous than common Eels; and if provoked to exercise their Teeth, there is nothing venomous in the Bite. This is supposed by some to be the *Italian Baron*: One of its commendable Properties is, that it devours poisonous Serpents; and therefore is sacred to the Mysteries, and highly esteem'd in the Temple of *Dionysius*.

*Gesner* ||, from *Albertus* says, it goes as it were upright on its Tail, not perpendicularly upon the sharp End, but on that Part of the Body joined to the Tail: It is bred in *Syria*, *Alexandria*, and in the East, &c. These Serpents are known also in *Spain* and

\* ———— *Nidore chelydros*

*Est etiam ille malus colubris in saltibus anguis*

*Postquam exhausta palus.*—*Virg. Georg. l. iii.* This is applied also to the *Hydrus*

† *Ray.*

‡ *Et contentus, iter cauda sulcare Pareas.* *Lucan. Pharf. 270.*

|| *Quasi totus erectus graditur super caudam.* *l. v. p. 65.*



and other temperate Regions, and every where esteemed Enemies to hurtful Serpents, and Friends to Mankind; therefore were consecrated to the divine *Esculapius*, that great and glorious Exemplar of Humanity.

XIX. THE *Dipsas* or *Dipsacus* is a little venomous Reptile of the Aspick-kind \*, less than a Viper, but kills sooner; and is most remarkable in this, that when it bites, the Poison brings an unquenchable Thirst on the Person affected, who finding no Relief, runs to the Water, and drinks till he bursts asunder †.

THE Poetick Historian observes, how *Aulus*, an Ensign-bearer in the Roman Army in *Africa*, was slain by this Serpent; at first he felt little or no Pain from the Bite, but as soon as it began to operate, he was immediately scorch'd to death ‡. *Galen* calls this Serpent *Diabetes*, and *Ægineta Dipsacus*, from the incurable Thirst that accompanies its Bite: By others 'tis called *Situla*, because of the burning Heat caused by the Wound.

IT is about a Cubit in Length, lives in salt Marshes and shallow Waters; it dwells in *Arabia*, *Rhodes*, *Africa*, especially in *Lybia*, where some Branches of the venomous Family live on Camel's Flesh, and Locusts dried in the Sun. The more hot the Climate, the more terrible the Wound, as it is in that hot Country, where they have no Springs, but a few salt Wells, which encrease the animal Appetite of Thirst. The learned *Venetian* makes the Serpent *Dipsas* an *Hieroglyphick of illicit Love*, the Poison of which will, without timely Repentance, excite the Thirst of *Dives*, who wanted a Drop of Water to cool his scorched Tongue ||.

XX. *Common Snake*. These Serpents in their Summer-rambles haunt among Bushes, mossy Grounds, uliginous and unfrequented Situations. In a sultry Day they may be seen basking themselves in the Sun, near their Apartments: The Sight of a Person puts

\* Some make it of the viperine Sort. One calls it, *Vipera siticulosa*. *Vipera sitens facientes*. Avicenna. Conrad. Gesner, p. 42. *Inter aspidem & viperam*, says another. *Ibid.* † *Accessio Gyllii*, cap. 47.

‡ *Sanguinis Aulam*

*Torta caput retro Dipsas calcata momordit.*

*Vix dolor* ————— p. 270.

|| *Joannis Pierii Valeriani Bellunensis Hieroglyphica*, inter *Collectanea*, p. 34. *Titulus, Amoris ignes.*



puts them to flight; and upon a close Pursuit of them, they make a Stand, raise up their Heads to a considerable Height, and oppose the Enemy with a loud and angry Hiss. No Danger is apprehended from their Bite, and they are handled with Impunity.

THIS Species of Serpents resembles the *Esculapian*, that has been fed in some Families; and when provoked to use the Teeth, the Danger is no more than that from a Bee, whose Weapons are defensive, and not employed without Provocation: In Winter they retire into subterraneous Spaces, where they lie dormant, till the vernal Sun invites them out.

THOUGH they propagate as Vipers, it does not appear that they sit on their Eggs, as most oviparous Animals do; for we often find a Brood of young Serpents in old Hedges and Dunghills, and no visible Sign of a common Passage to and from the Nest.

XXI. THE *Elephantia Serpents* are those whose Wounds cast People into a Leprosy or Roughness of Skin, like that of an Elephant: Hence Leprosy proceeding from inward Disorders, is call'd *Elephantia* or *Elephantiasis*, which is a cutaneous Disease, makes the Skin scurfy and rough, in Colour resembling that of an Animal, that in Bulk and Intelligence is superior to all four-footed Beasts.

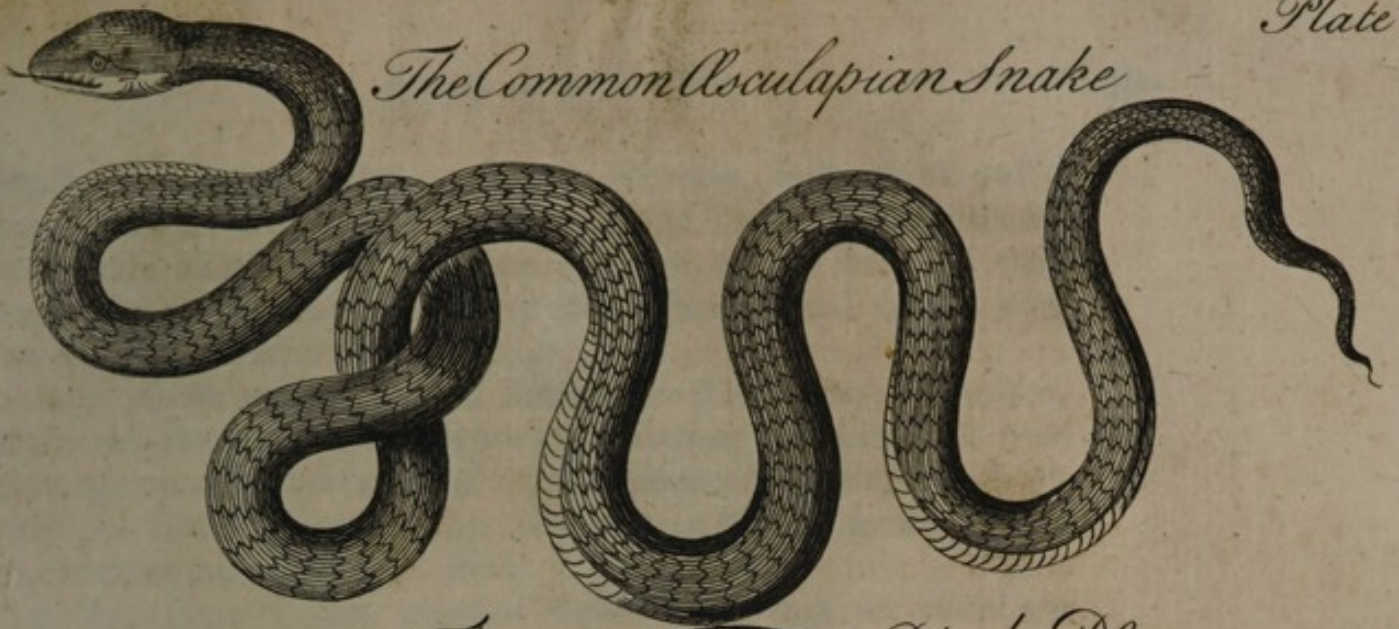
ELEPHANTS in *India* are said to be about 12 Foot high, and of a Mouse-colour, the Skin not only rough, but hard, so hard, that it is not penetrable by a Sword; their Eyes like those of Swine; two Teeth hang out beyond the rest, which are Ivory.

A MEMORABLE Instance of this gigantick Creature's Understanding, we had a few Years ago at *Newcastle* in *Staffordshire*, where a Man travelling with an *Elephant* for a Show, one Morning conducting that Creature to water, happened to pass by a Taylor's Shop, that was working at an open Window, and so near it, that the *Taylor* had the *Courage* to prick him with his Needle: The Beast did not then seem to resent the Affront, but when he returned from the Water, which he having artfully muddled, took into his Trunk; as he came back by the Taylor's Window, spouted it in his Face, which very much disoblged a Piece of Scarlet-cloth on his Table.

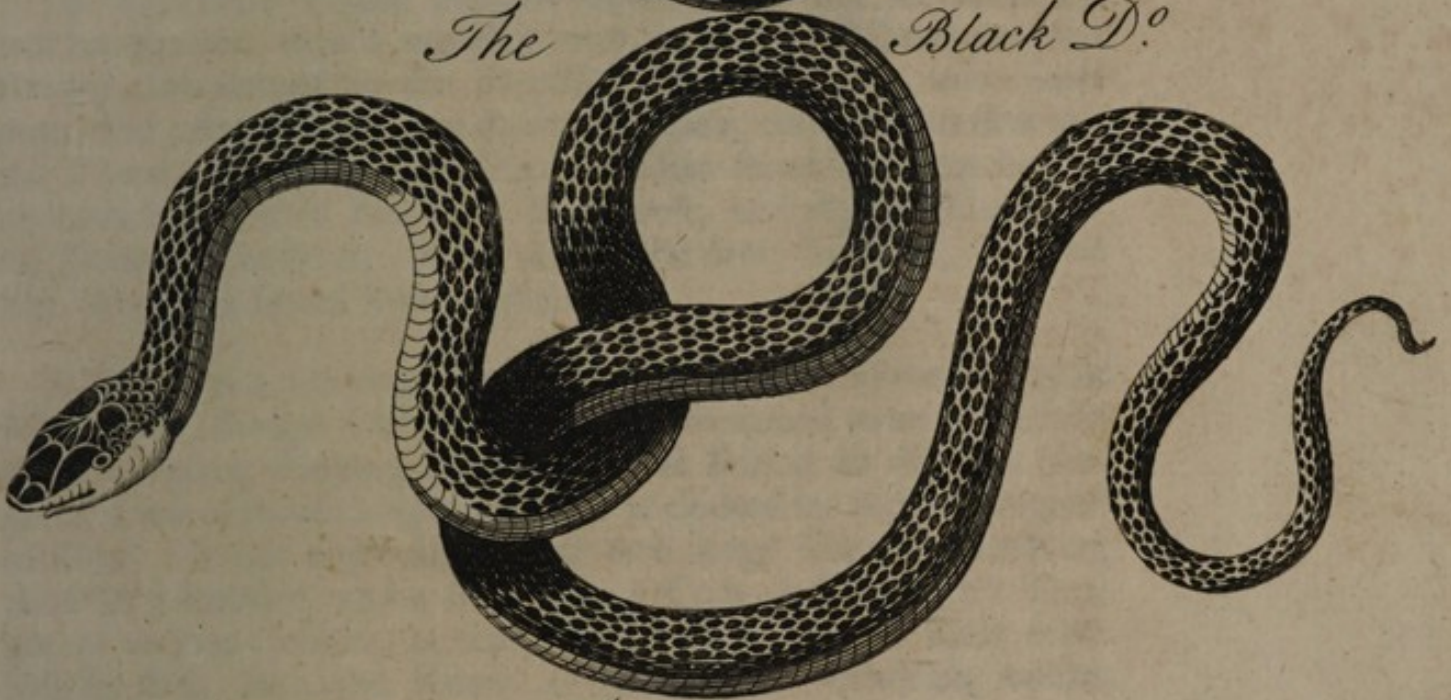
THAT Elephants are subject to Wrath and Revenge, is evident from other Instances: *e. g.* We read of an Elephant, that  
when



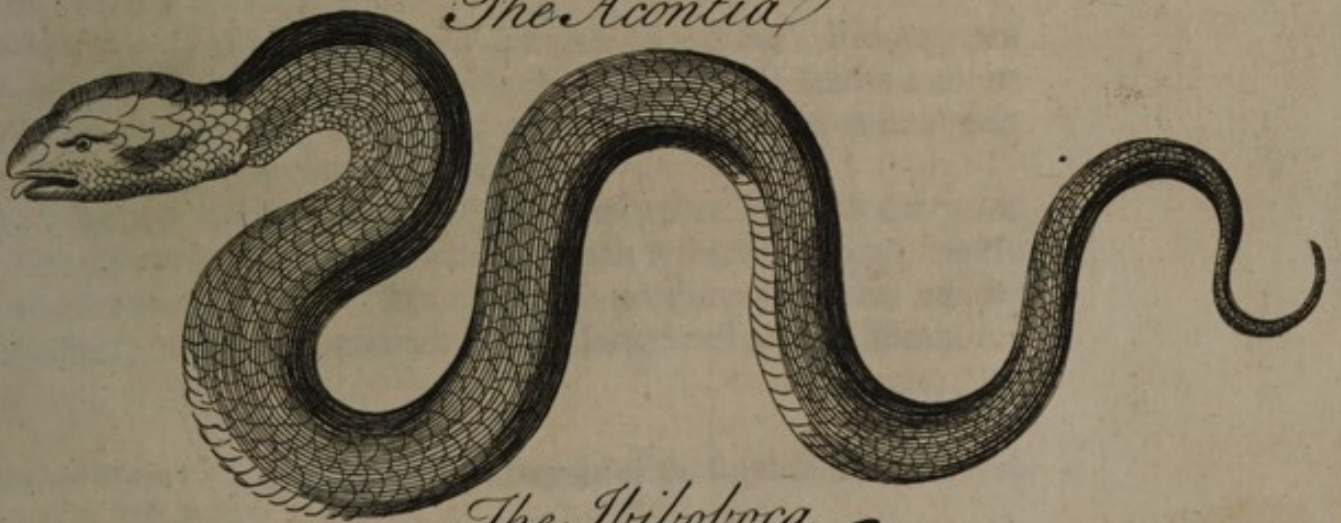
*The Common Asculapian Snake*



*The Black D<sup>o</sup>*



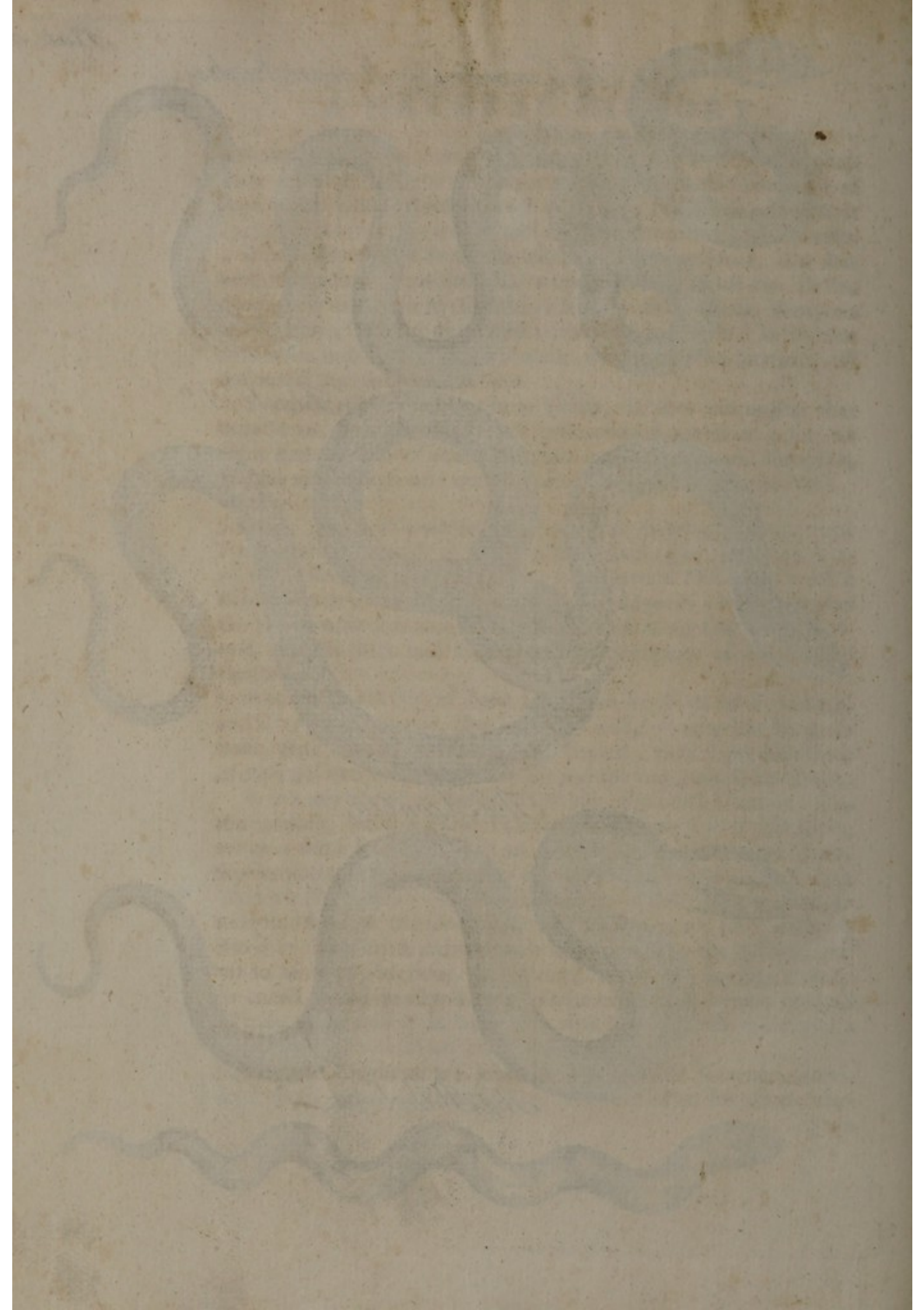
*The Acontia*



*The Hiboboca*









when he was brought into a certain Theatre, saw, as he pass'd along, a Keeper of wild Beasts, sitting in the Market-place, whom he suddenly killed: And that the occasion of this Revenge was, because the said Keeper about ten Years before had struck him with a Sword in that same Place \*.

AND *Acosta* writes, that a Soldier in the Town of *Cochine*, had thrown the Kernel of a Nut at an Elephant, which the Animal took up and carefully hid: Some Days after, the Elephant seeing the said Soldier pass by, threw it in his Face, and went away leaping and dancing. *Ibid.*

IN that same Town, another Soldier, meeting an Elephant and his Keeper, wou'd not give way to them: Whereupon the Keeper complained to the Elephant of the Affront, who some days after, standing on the River *Mangata*, which runs through the Town, and seeing that sturdy Soldier stand idle, ran hastily towards him, lifted him upon his Trunk, and plunged him several Times in the River; after which, he drew him out, and left him where he found him. *Ibid.*

XXII. THE *Scorpion* is one of the Inhabitants of the World in Miniature; though a little Insect, yet is reckoned to be one of the chiefest among stinging Animals, whose Poison in different Regions is less or more dangerous, as it is exalted by various Degrees of Heat. It has eight Legs, and two large Claws, resembling those of a Lobster, and a Body like a Crab or Craw-fish: They are of various Colours, as red, white, yellow, black: They differ also in their Size and Kinds, as the marine, terrestrial, reptile, winged, hurtful and innocent.

SOME are of the Bigness and Length of a Man's Finger, not much longer than a *Beetle* or a black Fly: Those known to us are of a brown Colour, the Back composed of Joints resembling those of a Crab, but more crustaceous.

AUTHORS differ about the Tail, whether it be knotty or not; but all agree, that it is furnished with a terrible Sting, worse than the knotted Whip. Many Places produce *Scorpions* of the minute Sort, not much exceeding the Length of a large Bean.

#### OTHERS

\* *Michael Glycas's* Annal. par. 1. in the Memoirs of the Royal Society, vol. v, vi. p. 280, 281. *ibid.* p. 281.



OTHERS are more bulky, as those at *Jerusalem*, and all about *Syria*, not unlike our little fluvial Crabs for Bigness, which they call *Gambari*.

IN the *East-Indies* are large Scorpions of the winged Kind; so in *Egypt*, where it is reported they are armed with two Stings \*.

IT is observable, these large Scorpions taking their Flight against the Wind, sometimes drop down, and so are taken by the Country People, and perhaps sent to scorpionize other Kingdoms.

THE *Sea-scorpion* is a flying Animal, and of a red Colour, whose Flesh is good, and much better than what they call *Scorpaena*, that affects muddy Water and moorish Habitations.

THERE is a vast Spread of these venomous Animals over the World, both of the winged and creeping Kind, in the Eastern and Southern Climates. Some of them move with Tails somewhat erected, others trailing on the ground; and are thought to be more dangerous than the former: The Coal-black Scorpion is accounted the most hurtful; 'tis said, that in many Places in *Persia*, the Inhabitants dare not sleep in Ground-rooms, for fear of these little plaguy Creatures, the most terrible of all Night-walkers: Of which more elsewhere.

A CERTAIN Historian informs us of stimulating Scorpions that infest *Cashan* in *Parthia*: They are of small Size, not strong in Body, but very terrible in their Wounds, there being the greatest Malignity in their Stings; upon which is grafted this proverbial Curse in that Nation, *May a Scorpion of Cashan sting thee* †: But *Chardin*, *Tavernier*, and others, place *Cashan* in *Persia*, "where they are very much infested with Scorpions at all Seasons, but especially when the Sun is in that Sign, which is one of the twelve Signs in the *Zodiack*; so that 'tis become," says another Historian, a Curse, *May the Scorpions of Cashan sting thy Gulls.*" This occasions every one to be provided with *sovereign Remedies* against them, which is a Piece of *Copper-money* they put upon the Wound, take it off 24 Hours after, and apply a Plaister of Honey and Vinegar. The *Holstein* Ambassadors say they are very black, of the Length and Thickness of a Man's Finger,

\* *Conradus Gesner in Verbum*, p. 4.

† *Herbert's Travels*, Bookii. p. 13.



Finger, and run faster than Crab-fishes, with their Tails always erected \*.

WE read of a certain Emperor of *Persia*, who designing to make a Tour into *Media*, durst not undertake the Journey, for the vast Quantity of *Scorpions* lying in the Road: So that he was obliged to detach a great Number of stout Fellows to destroy those pestiferous Animals, promising a superior Reward to them that kill'd most: Till this Execution was over, he durst not venture his dignified Carcass abroad. The *Scythian Scorpions* are of the large Size, and terrible when they shoot their Stings.

IN *Madagascar*, a large *African* Island, are several Sorts of *Scorpions*, particularly *Water-Scorpions*, that lie in the Marshes and standing Waters, which are very mischievous, killing Dogs and Beasts, and then sucking their Blood. There is another Sort of *Scorpions* with a great round black Belly, that are very dangerous; for those whom they strike immediately swoon, and some for two Days are weak, and cold as Ice. The only Remedy they have, is that used against Serpent's Wounds, *viz.* to set the Patient by a great Fire, and giving him Antidotes to expel the Poison, which proves a Cure †.

IN *Italy*, *Land-Scorpions* are call'd *Scurtificio*, because they have their Poison *nel-pizzo*, in the Extremity of their Tail. Among the *Germans*, *pizzo* is *sharp*, as *spits als een naalde*, pointed as a Needle: The Country-people bring them in Sack-fuls to *Florence*, and take them out with naked Hands, as if they were so many Eels, which supposes them to be of the innocent Kind, like those *white Scorpions* in *Pharos*, a little Island in the Mouth of *Nilus*, where there is plenty of these pacifick Animals, who offer no Violence to their Neighbours. Mention is made of other Provinces where they live and hurt no body ‡.

BY the *Spaniards* the *Scorpion* is call'd *Alaicran*, from an Island in *America*, called the *Island of Scorpions*, for the numerous Multitude that ravage the Place. In *Brazil* is a vast Number of *Scorpions*, and some four or five Foot long, in Shape like those of *Europe*; but not so venomous: Some of them chuse to kill themselves rather than die by the Hands of an Enemy. A certain Gentleman who made the Trial observes, that a *Scorpion* being

N

surrounded

\* Duke of *Holstein's* Ambassadors Travels into *Persia*, *sparsim.*

† *Atlas Geograph. Asia*, from *La Croix*. ‡ *Fran. Redi opusculorum*, pars prior.



furrounded with a Circle of burning Coals, chose to sting itself to Death rather than be burnt.

IN *Ceylon* in the *East-Indies*, they have many Species of Serpents; as,

XXIII. THE *Pimbera Serpent*, whose Body is said to be as big as a Man's Middle, and in Length proportionable. The Creatures of this Kind secure their Prey, even horned Beasts (which sometimes are pretty large) by a sort of a Peg, or *pointed Hook*, that grows upon the Extremity of the Tail: They are slow in Motion, and therefore skulk in hollow Places; and when they have taken the Spoil, tho' horned, they swallow it alive, and whole; which often proves fatal, because the Horns may gore the Belly. More, further on.

XXIV. THE *Noya Serpent* is another ill-natur'd *Indian*, about four Foot long, will stand with its Body half upright two or three Hours together, thereby displaying an Air of Majesty: The Inhabitants call it the *King's Snake*.

THEIR Poison in that Part of the Country operates variously: Some after they are bitten, fall into a profound Sleep, and without speedy Help die in about six Hours time: Others grow distracted, and if neglected die in twenty-four Hours, and bleed at all the Pores of the Body, and are irrecoverable: Of which before\*.

XXV. THE *Polonga Serpent* is five or six Foot long, and a most venomous Creature, destroying all manner of Animals that fall within its Circuit, as well as Men, Women and Children. When the *Noya* and *Polonga* Serpents happen to meet, a bloody Battle ensues; they fight till one be kill'd, and then the Conqueror eats up the slain.

XXV. THE *Cobres Capellos*, Sea-serpents from eight to ten Yards long, are most dangerous Beasts and frequently kill People in that Country†.

WHEN *Alexander* was in the *East-Indies*, he and his *Macedonians* were strangely alarm'd by an Army of Serpents that sallied upon

\* *Atlas Geogr. Asia.*

† *Ibid. from Baldeus.*



upon 'em from the Woods, which would soon have destroy'd them, but for the Humanity of a *Native*, who directed them to a certain Herb that cured their Wounds, and saved them from Ruin \*. The same Historian adds, that in those great Deserts, frequent and terrible Scuffles happened between Elephants and Serpents about Water, when they met at a Spring, and it so fell out some time, that both perish'd ; for the Serpent roll'd it self about the Elephant's Leg by several Folds, who finding himself wounded, falls down, and in falling often crushes his Enemy to death. *Ibid.*

IN *America* is a vast variety of Serpents, and some of prodigious Dimensions; in particular, they are very numerous and large in *Cordillera*, i. e. *Andes*, or high Mountains of *Chile*, which Mountains, *Antonio de Herrera* calls a Prodigy of Nature, not to be match'd in the kind: They are two Chains of high Mountains, about 1500 Leagues in length: In that spacious Region are Adders red as blood, seven or eight Foot long, which in the Night appear like burning Coals, but not so dangerous as other Serpents, that are Imps of Darkneſs. *Acoſta* and other Writers tell us, that the Devil appear'd among the *Americans* in the shape of a Serpent.

THERE are so many Sorts, ſays *Nieubhoff*, that the *Brasilians* reckon up no leſs than thirty-two, moſt of which are here accounted for.

XXVII. THE *Caudiſonant*, or *Rattle-snake*, is a large Species of the Viper, and in its exterior Form every way ſimilar, the ruſtling Tail excepted; it moves with as much Agility as if ſupply'd with Wings, called therefore the *Flying-snake*: It has ſmall Eyes, and four Teeth longer than the reſt, of white Colour, and ſharp, like Thorns; the Head is guarded with ſmall Scales, the Back with larger and thicker Armour; the Tail is compoſed of ſeveral looſe bony Articulations that make a roaring Sound, loud enough to be heard at a diſtance; and therefore called the *Bell-Snake*.

IT is common in *Virginia*, where it appears to be from three to four Foot long, and reckoned to be very poiſonous; but ſcarce-ly hurts any, unleſs provoked; and when offended, like the God

\* *Diodor. Siculus.*



of War, makes directly at the Enemy, without dread of Consequences.

IN the History of *Peru*, an Account is given of a young Woman who was wounded by a Rattle-snake, and died on the Spot, before any Relief could be had; and when they came to take up the Corpse, the Flesh came off her Bones; so speedily did the violence of the Poison dissolve the structure of the Body.

THE method of killing this Snake, is thus given by Captain *Silas Taylor*, viz. Of the Leaves of *Dittany* of *Virginia* (i. e. wild Penny-royal) bruised, we took, says he, and having fasten'd them at the end of a cloven Stick, we held it to the Nose of the Rattle-snake, who by turning and wriggling, labour'd hard to avoid it; but was kill'd with it in less than half an Hour's time, and as is supposed by the meer Scent of that Vegetable\*. This was done A. D. 1657, in July, at which Season those Creatures are reputed to be in the greatest Vigour for their Poison: It is also remarkable, that in those Places where this wild Penny-royal grows, none of these Snakes are observed to come†.

THE bruised Leaves of the *Virginian Dittany* are very hot, and biting upon the Tongue: Probably the strong Smell of it might stop the Passages of Respiration in those Animals, or ferment with the Blood, so as to suffocate them. In *Gresham College* at *London* may be seen fifteen Skins of Rattle-snakes checker'd—Some appear in Ash-colour: Several Rattles of those Snakes, most of them composed of above ten Joints.

XXVIII. THE *Salamander* is an amphibious Serpent, very much spotted; superior in Bulk to common Lizards.

THE *Land-Salamander* is a little poisonous Reptile, that resembles the green Lizard, but more gross in Body; and is found in *Germany* and other Places.

CONRADUS *Gesner*; says he saw one of 'em on the *Alps* perfectly black, with a short Tail: When wounded, a kind of milky Liquid runs out. In *Germany* are several great Woods, where black *Salamanders* have been seen; *Teste Matthiolo*‡.

THIS

\* *Regnault*, vol. ii. from *Journ. des Scav.* 1666. p. 113. *Lowthorp's* Abridg. of *Philos. Transact.* vol. ii. p. 811. † *Ibid.*

‡ *Jonstonus de Quadrupedibus*, p. 137.



THIS little strange Animal affects moist, cold and solitary Habitations. In some parts of *Germany* great numbers of them have been found in a Body piled up, one upon another: They are of the oviparous kind, and propagate their Species by Eggs, the common Semen of Fowls and Insects.

THEY are Enemies to Frogs and the Tortoise, and feed on little small Insects; and when they have Access to Honey and Milk, they never want a Feast.

IT is of a poisonous Nature, and many have suffer'd by its Biting; so says *Pliny*, with whom agree *Nicander*, *Aëtius*, and *Abensinæ*.

*GESNER* is in a contrary Sentiment, and says he had domestick *Salamanders*, that offered no violence with their Teeth without Provocation. *Jonstonus* adds, that in *Germany* there appeared no ill Effects of its Bite; but in *France* its Wounds were of a most deadly Nature, as appears by a Saying in that Kingdom. viz. *That a Man bit by a Salamander, should have as many Physicians to cure him, as the Salamander has Spots, which are numerous* \*.

THE *Aquatic Salamander* is not very unlike the former, unless it be in Colour and Figure; some with a Tail turn'd up, others with a flat Tail, prominent in the middle: There are various sorts of them; one of which appears in the form of a Turbot, whose Eggs are as large as Garden-pears.

WHEN upon Land their Mouth will not open, unless it be by Force, or they be cast into a Vessel of Water: When put upon Salt, they move the Tail and die; their Skin is close compacted, and not penetrable by a Sword; and 'tis said that Swine's Flesh is Poison to them †.

THE common Report is, that the *Salamander* is able to live in the Fire, which is a vulgar Error: The Hieroglyphick Historian observes, that upon Trial made, it was so far from quenching it, that it consum'd immediately ‡. It is true, that *Newts* (or Water-lizards) Frogs, Snails, and such icy Animals, will endure the Fire for a longer time than others will, by reason of an

\* — *tot medicis indigere quot maculas bestia habet, proverbio jactant.* *Jonstonus de Quadrupedibus*, p. 137.

† *Jonstonus de Quadruped.* p. 138.

‡ *Joannis Pierii Hierogl.* cap. 21—26. p. 195—6, 7.



an extraordinary degree of Coldness, which dissipates and scatters the Flame for a little time.

I HAVE read an Experiment made upon a *Salamander*, that was thrown into the Fire, and there came from it a sort of gelid, moist, viscous Humour, which resisted the Power of Fire for a little time; but those Exhalations being dried up, was soon consum'd. In the *Philosophical Transactions*, we have another Instance, which seems to carry the matter further.

M. *STENO* writes from *Rome*, that a Knight called *Corvini*, had assured him, that having cast a *Salamander* (brought to him out of the *Indies*) into the Fire, the Animal thereupon swelled presently, and then vomited store of thick slimy Matter, which did put out the neighbouring Coals, to which the *Salamander* retired immediately, putting them out also in the same manner as they rekindled; and by this means saved his Life about two Hours, and afterwards lived nine Months; that he had kept it eleven Months, without any other Food but what it took by licking the Earth, on which it moved, and on which it had been brought out of the *Indies*, which at first was cover'd with a thick Moisture, but being dried afterwards, the Urine of the Animal served to moisten the same: Being put upon *Italian Earth*, it died within three days after\*.

As to the Possibility of the thing; I make no doubt but he, who made *Water* the Habitation of Fish, can make *Fire* to be the Residence of another sort of Beings. The Sun, which is the Centre of our planetary System, for aught we know, may be the Seat of glorious Inhabitants; or, as others conjecture, the Place of future Misery.

UPON the whole, the *Salamander* being of a mucous, slimy, and cold Body, will, like Ice, soon extinguish a little Fire, but will be as soon consum'd by a great Fire; therefore it was no Absurdity in *Galen*, when, as a *sceptical Medicine*, he recommended the *Ashes of a Salamander*.

THE like Humidity is observable in Water-Lizards, especially if their Skins be prick'd: Yea, Frogs, Snails, White of Eggs, will soon quench a lesser Coal. We read of *incombustible Cloth*, (*Linnen Paper*,) made from a Flaxen-Mineral, call'd *Asbestos* by the *Greeks*, and *Linum vivum* by the *Latins*.

THIS

\* *Lowthorp's Abridgement*, v. ii. p. 816.



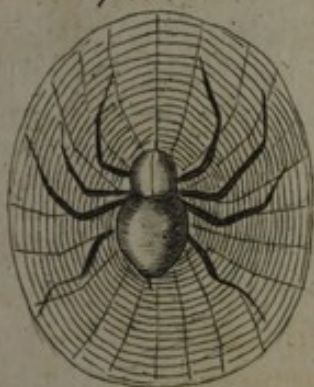
*Salamander*



*Bee*



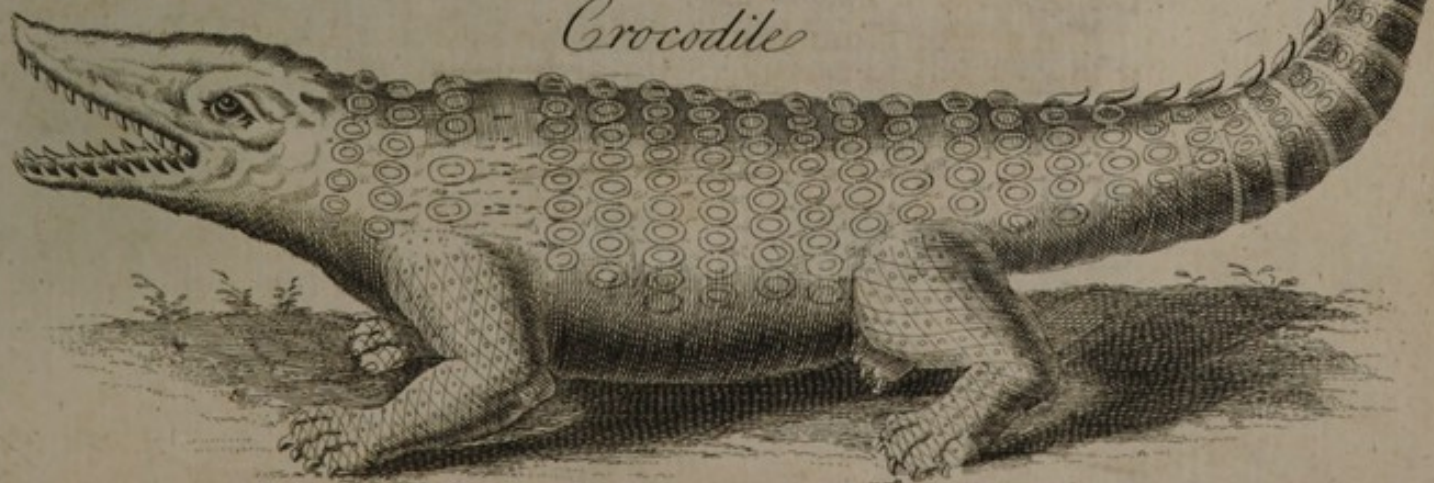
*Spider*



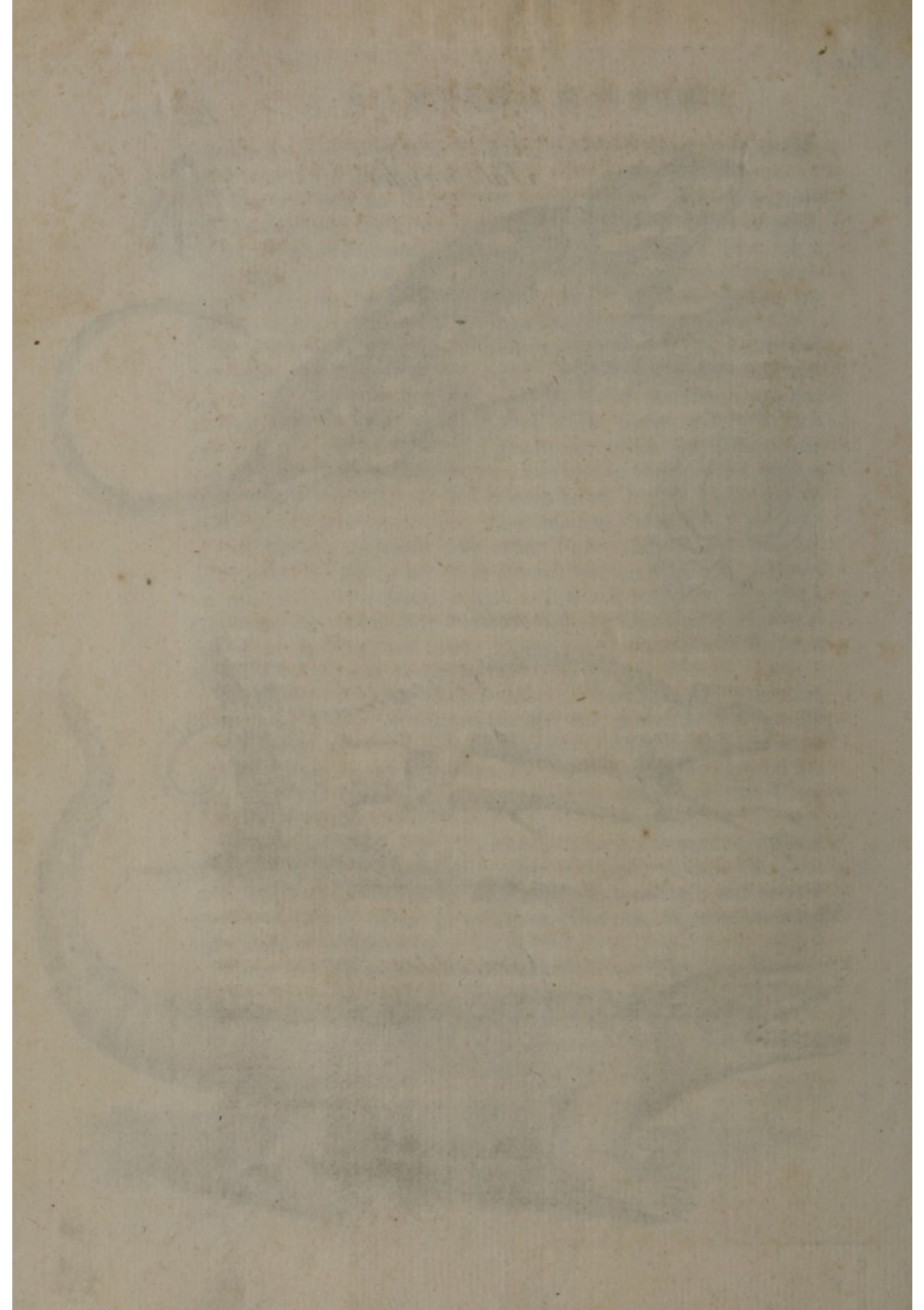
*Cameleon*



*Crocodile*









THIS *Asbestos*, or Matter out of which this wonderful Cloth ... is made, is a Fossil, a mineral stony Substance, of a whitish Colour, and woolly Texture (call'd *Salamander's-Wool*) the downy Fibres, separable into short Filaments of Threads, capable of being spun, and move into a sort of Cloth, which will endure the Fire without consuming. When foul, instead of washing, they throw it into the Fire, which cleanses without burning it. Whole Webs and Coats, Napkins, Handkerchiefs, Towels, have been made of it; which were so far from being consumed by Fire, that they were only cleansed from their Dross, and came out purified into a greater Lustre than if wash'd with Water.

ITS principal use, according to *Pliny*\*, was for making of Shrouds, in which the Corps of their Kings were usually burnt, lest their royal Ashes should be blended with common Dust. The Princes of *Tartary* use it to this day in burning the Dead †. *Nero* had a Napkin or Towel made of it. The *Brachmans* among the *Indians*, are said to make Clothes of it. The Wicks for their perpetual Candles were made of it ‡; and some to this day use it for Lamp-Wicks.

THE Emperor *Constantine* ordered an incombustible sort of Linnen to be made of *Lapis Amianthus*, the growth of *Cyprus*, that might burn in his Lamps, which were in his *Baths* at *Rome*. The Commentator on *St. Augustin* says, that he saw several Lamps at *Paris*, which would never be consumed: and at a Feast at *Louvain*, there was a Napkin thrown into the Fire, which was restored to the Owner clearer and brighter than if it had been rinsed in Water ||.

THE incombustible Paper is made of this lanuginous Mineral, viz. *Asbestine-Stone*, which will bear burning without being injured. Whoever would be further informed about this wonderful incombustible Stone, may peruse *Dr. Bruckman*, Professor at *Brunswick*, who has publish'd a *natural History of the Asbestos*, or *incombustible Paper*; and what is most remarkable, has printed four Copies of his Book on *this Paper*, which are deposited in the *Library of Wolfenbüttele*. The manner of making this extraordinary Paper is described by *Mr. Lloyd*, in *Philosoph. Transactions*, N<sup>o</sup>. 166.

N. B.

\* Book xix. cap 1.

† *Philos. Transact.*

‡ *Dr. Lister.*

|| *Ludovicus Vivus, in his Scholia—de Civitate Dei. Pancirol. Historia rerum deperdit.*



N. B. THE *Salamander* is said to live in the Fire, and has power to extinguish it: "From which Conjunction was taken the Device of Great King *Francis*, the first of the Name, (Father of Arts and Sciences) *Nutrisco & Extinguo*, I Feed and Extinguish\*."

XXIX. THE *Cameleon* belongs to the Class of Quadrupedes, and is a little Animal resembling a Lizard, but of a larger and longer Head: Its Eyes stand out of its Head above one half of their Globe, which he turns so obliquely, that he sees every thing behind him: Nature perhaps has given it this Advantage, because its Legs (by the slowness of its motion) are of no use to avoid his Enemy, by running away. There is yet something more extraordinary, in the motion of his Eyes, for when one of them moves, the other has no motion at all; one looks upward, the other downwards†.

THE length of these Creatures does not exceed twelve Inches, and they have a proportionable bigness. The Skin is plaited and very fine, transparent, jagged like a Saw, and thin; and must be very compact and hard, since, according to the Historian‡, 'tis not penetrable by the Teeth of Serpents. It has four Feet, and on each Foot three Claws; its Tail is long and flat, with which, as well as with its Feet, it fastens itself to the Branches of Trees: its Nose long, and ends in an obtuse point: In other respects it is made like a Fish; that is to say, it has no Neck ||: Reckoned by *Moses*, among the unclean—Numb. xi. 30.

THE *Cameleon* is said to transform itself into variety of Colours; perhaps this change may arise from the different reflections of the Rays of Light: Thus they may put on a brown or whitish Habit, from Trees of that Colour, on which they sit. Others observe, that its Colour is changeable, according to the various Passions that agitate the Creature; e. g. When affected with Joy, 'tis of an emerald Green, mixt with Orange, etch'd with little grey and black Strokes: Anger gives it a livid and dusky Colour: Fear makes it pale, and like faded yellow\*\*. All these Colours compose such a pretty Medley of Shadow and Light, that Nature does not

\* *Pedro Mexia* and *M. Francesco Sansovino*, the famous *Italian*.

† A Journal of the Philosoph. Mathematical and Botanic Observ. by *Lewis Feuille*, A. D. 1725.

‡ *Ælian*. iv. 33.

|| *Calmet*. p. 351.

\*\* *Le Comptes Memoirs*, p. 502.



not afford a finer Variety of Shadowing, nor our finest Pictures more lively, sweet, and proportionable Drawing.

FOR the further Illustration of this Subject, I shall add something from the Philosophical Transactions about a female Cameleon, the Skin of which appear'd mixt of several Colours, like a Medley-cloth. The Colours discernable are green, a sandy yellow: And indeed one may discern, or at least fancy, some mixture of all, or most Colours in the Skin, whereof some are more predominant, at different times: There are some permanent black Spots on the Head, and Ridge of the Back. But our modern Naturalists assure us, that its common Colour, when it is at rest, and in the Shade, is a bluish grey; when 'tis exposed to the Sun, this grey changes into a darker grey, inclining to a dun Colour: If 'tis put on a black Hat, it appears to be of a violet Colour.

.... UPON Excitation or warming, she becomes suddenly full of little black Spots, equally dispersed on the sides, with small black Streaks on the Eyelids; all which afterward do vanish. The Skin is grain'd with globular Inequalities, like the Leather call'd Shagreen. The grossest Grain is about the Back and Head, then on the Legs; on the Sides and Belly, finest; which, perhaps, in several Postures, may shew several Colours; and when this Animal is in full Vigour, may also have in some sort, *Rationem Speculi*, and reflect the Colours of Bodies adjacent; which, together with the mixture of Colours in the Skin, may have given occasion to the old Tradition, *of changing into all Colours* \*.

A CERTAIN curious Gentleman, made the following Experiment, when he lived at *Smyrna*, in *Asia-minor*: He bought some *Cameleons*, to try how long they could be preserved alive under Confinement; he kept them in a large Cage, and allowed them the Liberty to take the fresh Air, which they suck'd in with Pleasure, and made them brisker than ordinary. He never saw them either eat or drink, but seem'd to live on the Fluid in which we breathe.

THE Antients were persuaded that *Cameleons* fed upon the Air, for which reason one of the Fathers calls it a *living Skin* †; but now it appears by Experience, that they feed upon different Insects, as Palmer-worms, Locusts, Beetles, Flies, and also Leaves

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of

\* *Lowthorp's Abridg.* vol. ii. p. 816. † *Pellicula vivit. Tertull. de Pallio*, cap. 3.



of Vegetables. Father *Feuillee* \*, in a Journey into *Asia-minor*, opened one of these Animals, and found in its Belly Peach-Leaves, which were not then digested.—*N. B.* Digestion is very slow in *Cameleons*, which is the reason why they take so little Nourishment.

THE same Father mentions a small Lizard, which he saw in *Peru*, that was not above an Inch thick, which he calls *Chameleontides*, because he changed his Colour, like the *Cameleons*; being in a certain Situation, he saw it of a dun Colour; in another, 'twas green. . . . This little Creature, he says, had the same Figure and Proportion as the *Great Lizard*; nam'd by the *Spaniards*, *Iquanna*; and *Senembi*, by *Marcgravius*; and he makes that *Lizard* a fourth kind of *Cameleon*, and to be added to the two kinds of *Bellonius*, one of which is to be found in *Arabia*, and the other in *Egypt*, and to that mention'd by *Faber*, *Lynceus*, which may be seen in *Mexico*.

THEIR Tongue is somewhat peculiar, it being as long as their Body, with which they catch Flies, and other Insects, which settle on their Tongues, to suck the viscous slimy Matter, adherent to them. The *Cameleon* puts out his Tongue to draw them upon it, and when 'tis full of these Insects, he pulls it in with wonderful Agility. Others think, it encloses its Prey with the tip of its Tongue, which is made in a form proper for that purpose.

THE *Cameleon* is an oviparous Animal. *J. Jonstonus* says, it has above a hundred Eggs, from *Piereskus*, who nursed a Female on purpose to make Observations upon the Subject †. After all the Gentleman's Care about 'em at *Smyrna*, all of them died within five Months; and having opened the Female, found thirty Eggs in her, fasten'd one to another in the form of a Chain. *Ibid. supra.*

THE *Atlas* ‡ calls the *Cameleon*, the *Indian Salamander* ||; that goes there by the Name of *Gekko*, from the Noise it makes after hissing, and is thus describ'd, *viz.* 'tis about a Foot long and spotted, has large Eyes starting out, the Tail has several white Rings round it, and its Teeth sharp, and strong enough to penetrate an Armour of Steel: it has a slow Motion, but where it fastens,

\* *Feuillee's Journal. Franckf. 1597. p. 3.* † *Jonstonus de Animalib. inter Quadrapedes, p. 141.* ‡ *Africa.* For *America.*



fastens, 'tis not easily disengaged. This Creature is found in *Arabia, Egypt, Madagascar, Java*, and other parts of *India*. *Bellonius* saw several of them among the Shrubs of *Attica* \*: He says it frequents *Cairo*, and other Places, is found among Hedges and Bushes ; mutes like a Hawk ; swallows every thing whole. It moves the Feet of each side alternately, but runs up Trees very fast, and lays hold on the Boughs with its Tail. *Leo* and *Sandys* say, the Neck is inflexible, and it can't turn without moving its whole Body : the Back is crooked, the Skin is spotted with little Tumours : the Tail long and slender, like that of a Rat, when it sucks in the Air, its Belly swells, whence some think that the Air is part of its Food. One Author says, it subsists only upon Air ; another says, 'tis a vulgar Error.—

'Tis said, that if a Serpent lurks near the Tree, where it sits, it throws a Thread out of its Mouth, with a little shining Drop at the end, which falls upon the Serpent's Head, and kills it †.

IN *America* are Serpents, some of whom are so poisonous, that if touch'd but with a little Stick, the Venom runs up the Hand ; and such as are touch'd with the Blood of dead Serpents, die a lingring Death : This is Tradition : I shall begin with the first of them, *viz.*

XXX. *KUKURUKI*, a Serpent of *Brazil* in *South-America*, which is under the torrid Zone, where their Winter begins in *March* and ends in *August* ; and is like our Summer. This Serpent is of an ash Colour, and in its Scales resembles the *Bocinga*, or Rattle-Snake, but is more gross ; on the Back, variegated with yellow, and large black Spots. 'Tis represented as a very venomous Animal, eight or nine Foot long ‡ ; and when prepared, the Inhabitants feed upon it.

XXXI. *THE Ibiara* is a *Brazilian* Adder, about a Foot and half long ; an Inch and half in thickness. Serpents of this kind are very numerous in that Country, and nothing more poisonous than their Wounds, tho' not incurable, if proper Remedies be applied in time.

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IN

\* *Fonstonus de Quadrupedibus.* † *Atl. Afric.* p. 49, 50.

‡ 9 & interdum 12 pedes longus est. Ray.



IN Seasons of Danger, they shelter themselves in Cavities under Ground, and feed upon Pismires, which are very large in that Country, and in such prodigious Quantities, that the the *Portuguese* call them, *Kings of Brasil*.

XXXII. IN *Chiapa*, in *Old-Mexico*, now call'd *New-Spain*, is a noxious Animal call'd *Teuthlacokauqui*, or *Fortress of the Serpents*, whose Head is like an Adder, thick Belly, glittering Scales, the Ridge of the Body black, with an Interspersion of white Crosses; the Teeth poisonous, and the biting kills in twenty-four hours, unless the wounded part be held in the Earth so long, till the Pain be over.

IT has a frightful Aspect; when it moves it makes a Noise with its Tail, that sounds an Alarm of Danger. The *Americans*, who have the Art of taking it by the Tail, carry it home, and by degrees make it tame: 'tis maintain'd at a cheap rate, for it can subsist a whole Year without any visible Food.

*JONSTONUS* calls this Serpent the *Bocininga*, and describes it from *Marcgravius* and *Piso*. The former says, 'tis four Foot and three Fingers long, Belly smooth, small Eyes, forked Tongue, rattling Tail. The other observes, the *Spaniards* call it *Cascavel*, and *Tangedor*, because its Tail emits the sound of a Ball; in thickness, as a Man's Arm; in length, about five Foot; a cloven Tongue, long and sharp Teeth; of a dark Colour, inclining to the yellow\*.

ACCORDING to *Nierembergius*, this Serpent is called the *Queen of Serpents*, which they suppose to be like the Viper, in its Poison, and Shape of the Head†. By the Definitions of several Authors, this Serpent seems to be the *Caudisonant*; and the *Dutch* in *America* call it, the *Ratel-Stange*, i. e. Rattle-Snake.

NOW we are in *Mexico*, excuse me in giving you two Instances of monstrous Cruelty; one in the Natives, the other in the *Spaniards*.

WHEN the *Mexicans* were disposed to do signal Honour to their Idols, they sent out Armies to bring in Prisoners for a Sacrifice, whose Flesh they did afterwards eat; and *Montezuma* the Emperor, commonly sacrificed 20000 Men, one year with another,

\* *Jonstonus*, Articulus xvii. p. 23.

† *Historia Naturæ Maxime Peregrinæ*, p. 268,—9.



ther, and no less than 50000 some years. The Priests thought it dishonourable to sacrifice less than 40 or 50 Captives at a time to one *Idol*. At a certain Festival, they ript up the Breast of a manumitted Slave, pull'd out his Heart, which they offer'd to the Sun, and then eat up his Body.

THEIR Priests were bloody Men, a Brood of Vipers, and had such an Ascendant over their Princes, that they made them believe *their Gods were angry*, and not to be appeased without 4000 or 5000 Men to sacrifice in a day; so that, right or wrong, they must make War on their Neighbours, to procure those Victims to keep their Priests in Humour.

THE next, is an Instance of *Spanish Cruelty*, in this Country, that could have no Original but Hell, the Seat of the old Serpent. It runs thus, *viz.* *Barthol. de las Casas* Bishop of *Chiapa*, in a Letter to the *Emperor Charles V.* gives this account of the Barbarity of the *Spaniards* towards the poor Inhabitants, Natives of the Land.

.... "THEIR Kings and Princes, says the Bishop, the *Spaniards* scorch'd to death, or tore in pieces with Dogs: The "poor People they burnt in their Houses, and dash'd out the "Brains of their Children: Those that were spared, they forced "to carry greater Burdens than they were able to bear, by which "thousands of them were destroy'd: Others who escap'd, died of "Famine in the Woods, after they had kill'd their own Wives "and Children, and eat them for hunger. In this one Province "they murder'd above two Millions of Men, not sparing those of "Quality, who had civilly entertain'd them. They tortured the "Natives with the most hellish Inventions, to make them discover "their Gold. *Diego de Valesco*, in particular, spared none that "fell into his hands, so that in a Month's time he murder'd ten "thousand: He hang'd thirteen Noblemen.

"Some they starved to death, by thrusting their Heads betwixt "Pieces of cloven Timber: Others they buried alive, leaving "their Heads above Ground, at which they bowl'd with large "Iron-Bullets: They also forced them to eat one another.—  
Besides other hellish Cruelties too dreadful to be related \*."  
N. B. This *Barth. de las Casas* had been a *Friar*, and afterwards made

\* *Acosta, Gage*—The Civil and Moral History of the *Spanish West-Indies*, in *Atlas Geogr. America*.



made Bishop of *Chiapa*, was a Man of more Piety and Justice than is commonly found among *Friars*. It was he, who procur'd the *Indians* their Liberty from being Slaves to the *Spaniards*, which they enjoy to this day, so that they are paid for what they do, about half a Crown a Week.

XXXIII. THE *Ibitobaca* is a Serpent of *Chiapa*, near four Foot long, and of a crimson Colour, adorn'd with a pleasing Diversity of black and white Specks; wearing its Bones as a Necklace, or the Ruff in Queen *Elizabeth's* Reign, who destroy'd the Invincible Armada, and made good old *England* a Terror to *Spaniards*.

XXXIV. THE *Iquanna* is the Birth of *Mexico*, a Serpent like the Pope's Anathema, of a terrible Front, but harmless; a glittering Comb on the Head, with a Bag under the Chin; a long Tail, and sharp Bones on its Back, standing up in the form of a Saw.

THIS *Iquannatick* Serpent is of the amphibious kind, equally fitted to live by Land or Water; a Privilege which no Son of *Adam* can boast of. It is of the oviparous Tribe, and a great Breeder, laying about fifty Eggs at the Season as big as Acorns, which are of a very good Taste, and good Food when boiled, and so is the Serpent itself; but the Land-*Iquanna* is a more pleasant Food, and preferable to *Spanish Ragous* \*.

XXXV. THE *Ibiboboca* is a Serpent beautiful to the Eye, but of a venomous Nature; 'tis about three Foot long. The *Icon* of it in *Gresham College* is above three Yards †, white as Snow, decorated with Particles of various Colours, especially black and red. The Wound it gives operates gradually, and if neglected, proves fatal.

XXXVI. THE *Guaku* or *Lyboya* Serpent, is one of the largest of all the serpentine Brood, some of which being from eighteen to thirty Foot long, call'd by the *Portuguese*, *Hobre de Hado*, or the *Roebuck Serpent*, because it can swallow a whole Buck at once.

After

\* *Nierembergii Historia Naturalis*, p. 271.

† *Curzon's Catalogue of Rarities*, p. 445.



After swallowing it down, it generally falls asleep, and in that Posture is frequently taken, while digesting its Supper. My Author says, he saw one of this kind, which was 30 Foot long, of a greyish Colour, but others incline more to the brown \*. A ravenous Animal, and so voracious, that it leaps out of the Woods to seize its Prey ; and, if disturb'd, will fight, or wrestle, with Man or Beast, standing upright upon the Butt-end of his Tail.

XXXVII. THE *Jararaka* Serpent, is another *Brasilian*, no longer than a Man's Arm to the Elbow ; it has swelling Veins on its Head ; the Skin is covered with red and black Spots ; the rest is of an Earth Colour : Its Wounds are dangerous, and attended with the usual Symptoms. There are three Sorts of these venomous Snakes besides this, *viz.* One sort is about ten Spans long, with two terrible Tusks, or great Teeth, which they stretch out to a great length, and strike them into their Prey. The venomous Liquid, which is very yellow, works with a Violence, that kills in a few Hours. The *second* sort resembles the *Spanish Viper* in Colour and Form, and is equally dangerous. The *third* and worst sort very much resembles the *first*.

XXXVIII. THE *Biobi*, called *Gabro Verde* by the *Portuguese* in *Brasil*, i. e. the *Green Serpent*, because its Colour is porraceous, a shining Green like the Leek ; it is between three and four Foot long, and about the Thickness of a Man's Thumb ; a large Mouth, and black Tongue, and has this good Property, that it hurts nobody unless irritated ; but when provoked, no Poison more dangerous. We read of a *Soldier*, who accidentally treading on this Serpent, was wounded by it in the Thigh, and died a few Hours after, tho' the Remedies that proved successful on the like occasions, had been diligently applied †.

XXXIX. THE *Caninana* Serpent, is another Inhabitant of *Brasil*, green on the back, and yellow on the Belly, about two Foot long, and reckoned not to be so venomous, as the rest of that mischievous Tribe. It feeds upon Eggs and Birds, at last becomes the common Entertainment of the *American* and *African* Tables.

\* *Nieuboff. in Atl. America. p. 263.*

† *Raii Synopsis, p. 328.*



Tables\*. We read of other *green Serpents* in the *Indies*, that are indulged with little Cottages made of Straw, where they spend their solitary Hours, till the time of eating invites them out, then they repair to the House, where they fawn upon their Masters, and eat what is set before them, and then retire to the Huts of Indulgence.

XL. THE *Tetzawhcoatl*, is another Production of *Brasil*, a Serpent of about three Foot long, and slender Body, whose Strokes are pestilent: The Head is black, nether Part of the Tail reddish, and the Belly dash'd with black Spots. The Cure is by Suction.

Now we are travelling among the Inhabitants of *Brasil*, we may be allowed to take notice of Prince *Maurice's Rational Parrot*, mentioned by Sir *William Temple* and Mr. *Locke*, which the former had from the Prince's own Mouth. His Words were,

..... " THAT he had heard of such an *old Parrot*, when  
 " he came to *Brasil*, and tho' he believed nothing of it, and it  
 " was a good way off; yet he had so much Curiosity as to send  
 " for it: that it was a very great and a very old one; and when  
 " it came first into the Room, where the Prince was with a great  
 " many *Dutchmen* about him, it said presently, *What a Company*  
 " *of White-men are here!* They ask'd it, what he thought that  
 " Man was, pointing at the Prince? it answered, *Some General*  
 " *or other.* The Prince asked it, Whence come ye †? The Parrot answered, *From Marinnan.* To whom do you belong,  
 " said the Prince? it answered, *To a Portuguese Prince.* The  
 " Prince ask'd, What do you there? Parrot answered, *I look*  
 " *after the Chickens.* The Prince laugh'd, and said, You look  
 " after the Chickens! The Parrot answered, *Yes, I; and I*  
 " *know well enough how to do it,* and made the *Chuck* four or five  
 " times, that People use to make to Chickens, when they call  
 " them. ....

..... " I could not but tell this odd Story, because it is so much  
 " out of the way, and from the first hand, and what may pass for  
 " a good one; for I dare say, this Prince at least believed himself  
 " in

\* *Raii Synopsis*, p. 328.

† D'où venes vous? De Marinnan. A qui estes vous? A un Portugais. Que fais tu-la? Je garde les poulles. Vous gardez les poulles? Ouy moy, & je sçai bien faire.—Sir William Temple's *Memoirs*, and Mr. Locke's *Essay*, Book II. chap. 27.



“ in all he told me, having ever past for a very honest and pious  
 “ Man. I leave it to Naturalists to reason, and to other Men to  
 “ believe as they please upon it ; however, it is not perhaps amiss  
 “ to relieve or enliven a busy Scene sometimes with such Digres-  
 “ sions, whether to the purpose or no.” So far Sir *William Temple*.

WONDER not then, if you meet in this History with some  
 romantick Sentiments entertained by learned Men concerning Ser-  
 pents, when two such illustrious Pillars of the Commonwealth  
 of Letters, give way to a Relation that has so much of the Marvel-  
 lous in it.

XLI. THESE Historians inform us of many more Serpents,  
 and some of great bulk, that infest those *American* Regions;  
 whose Looks are ruddy, of blood-red Colour, that shine in the  
 Night, like so many glittering Stars.

A MODERN Author writes, that in *America* are some Snakes  
 that were eight Foot long, and as red as Blood, which in the  
 Night look'd like Fire\*.

THE former black, and these shining Serpents, remind me  
 of the *Obsidian* Stones, that are very black and transparent; they  
 have their Names from one *Obsidius*, who first found them in  
*Æthiopia*.

THERE is a sort of natural *Obsidian* Glass, which is rather to be  
 ranked among Stones than Metals; 'tis as passive as the former,  
 enduring the Graving-Tool, is diaphanous and pellucid, receiving  
 Images, and, like artificial Glass, transmitting all Forms and  
 Shapes.

THIS is found in *Æthiopia*, where the Sepulchres of the No-  
 bles are usually made of it, and after this manner; viz. They  
 take a large Stone, and make it hollow, and in the Cavity include  
 the Corps, where it is not only preserved, but, as if entomb'd in  
 Glass, is apparently visible to Spectators, and sends forth no un-  
 grateful Scent.

OUT of these *Obsidian* Stones, Looking-Glasses are wont to  
 be made, and are also found on the Coasts of *Arabia*. These  
 shining Stones were inserted into Rings, and in one of them was  
 cut the entire Image of *Augustus*, who being much taken with  
 these

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these

\* *Anton. Herrera's History of America*, Vol. II. in his Account of *Darien*, p. 72.



these Stones of Glass, caused four Elephants to be made of them. —See the *Commentary* upon *Pancirollus*, B. i. of *Jet*; and *Pliny*, B. xxxvi. c. 26.

XLII. *BOIGUACU*, another venemous Production of *Brazil*, thick in the middle, and declining towards the Extremities of the Body; 'tis covered with large Scales on the Back, and lesser ones on the Belly, which is common in all Serpents.

THE whole is adorned with elegant Variegations. . . . . The Back and Sides set off with black Spots, inclining to the round; about three Inches distant from each other, and in the Centre a round white Spot. These beautiful Appearances, says *Jonstonus*, have a Grandeur in them more than rivals Imperial Majesty.

HE saw several Serpents of this kind: On *August* 7th, 1638, one that was eight Foot long. Another, *August* 13th, 1638, above five Foot long, its Flesh fat, and very white; the Heart being taken out, lived about 15 Minutes. *October* 16th, 1638, he saw another, that was near nine Foot long, and he was a Witness to its swallowing a She-Goat whole\*. By the Description, this Serpent must be the *Lyboia*, so famous for the Knack of Deglutition of Animals.

XLIII. THE *Brasilian Serpent*, called the *Ibiracoan*, makes its Appearance in a Habit of various Colours, trimmed with red, black and white Spots. Under this fine Dress, is a poisonous Spring; the Wound it gives, infallibly kills without immediate Assistance.

BEFORE the Poison reaches the Heart, the common Practice is, to secure that Serpent, and boil the Flesh of it with certain Roots, and give it the Patient in Wine, or any other proper Liquid, and it will answer the Intention.

XLIV. THE *Tarciboya*, and *Kakaboya*, are two Serpents much of the same Nature, and therefore I put them together: They are occasional Inhabitants of the Water and Land; in Colour black, and about six Hands in Length. If they hurt any Creature, it is only in Defence of themselves, and the Wound is easily cured by  
Remedies

\* *Jonstoni Historia Naturalis*, p. 25, 26.



Remedies well known in those Countries. They are great Devourers of Birds.

HERE the Learned Ray, from *Piso*, mentions ten other Serpents, whose particular Characters he considers in his Description of Fishes; then refers his Reader to those described by *Joan. de Laet*.\*

XLV. THE *Bibera* is a venomous Lizard of *Brazil*. If you ask, What are these *Brasilian Lizards*? I answer; They are creeping Serpents, of various Colours, and different Sizes: Some are the length of a Finger, others many Feet; have sparkling Eyes. There is only one sort of them that is venomous, among which is this *Bibera*: they are like the others, but lesser, and are most mischievous. They are of an ash Colour, inclining to the white; the Body and Limbs seem thick, but the Tail is short and broad.

THE Wounds given by these Serpents, are full of a thin stinking Matter, attended with blue Swellings, and Pain in the Heart and Bowels. N. B. Great Things have been frequently done by little Things.

XLVI. THE *Ambua*, so the Natives of *Brazil* call the *Millepedes* and the *Centipedes* Serpents. Those Reptiles of thousand Legs bend as they crawl along, and are reckoned very poisonous. Those Lizards of hundred Legs are commonly found in the Woods, where they destroy the Fruit, and also do mischief both to Men and Cattle.

IN these *Multipedes*, the Mechanism of the Body is very curious; in their going, it is observable, that on each side of their Bodies, every Leg has its Motion, one regularly after another; so that their Legs, being numerous, form a kind of Undulation, and thereby communicate to the Body a swifter Progression than one could imagine, where so many short Feet are to take so many short Steps, that follow one another, rolling on, like the Waves of the Sea.

THE *Palmer-Worm* is also called *Millepes*, because of its many Feet, which are as Bristles under its Body: It is about six Inches long, and moves with incredible Swiftnefs. The upper part of the Body is cover'd with hard swarthy Scales, and it has a sort of

P 2

Claws

\* *Raii Synopsis Animal.* p. 329. *Londini* 1693.



Claws both in its Head and Tail, of rank Poison, as the Historian says.

XLVII. THE *Jebeya* is another *Brazilian*, and a Serpent very ravenous and destructive: It has four Legs, and a long Tail like a *Crocodile*; it lies flat and close on the Ground, artfully concealing itself, 'till the Prey comes within reach, and then darts out a couple of sharp Fins from its Fore-quarters, and kills whatever it strikes.

XLVIII. THE *Girapuiagara* is an *American* Serpent, so call'd, because of its being a great Devourer of Eggs. 'Tis of a Negro-Colour, but a yellow Breast, and of great Length and Agility. It glides (as if swimming) on the tops of Trees, faster than any Man can run on the Ground.\*

It lives upon Birds, whose Nests it constantly plunders. 'Tis observable, that the *Cuckow* feeds very much upon Eggs, which accounts for the vulgar Notion, that it always has one or more little Birds, as Menials to attend it, these being some of those, whose Houses it plundered. There is another Charge preferred against the Cuckow, viz. The Contempt it puts upon our Vegetables, by spitting upon them; whereas in those Dobs of frothy Dew, we find little Green Insects, that are Grasshoppers in the Embryo.

XLIX. THE *Caminana* is another *Brazilian* Serpent, of a great length. The Body is all over green, and very beautiful in prospect. This also runs up the Trees, not so much because of the green Leaves, as in pursuit of Birds of all Colours; and having devoured the Contents of the Nest, seizes the Dam, and drinks her Blood.

THE pleasing Appearance made by this Serpent in Green, puts me in mind of the *Turks*, who have so great a Superstition for the green Colour (because it was consecrated to *Mahomet*) that they forbid Christians to wear it on pain of Death; but the *Persians* (who are *Mahometans* as well as the *Turks*) allow it to every body, and laugh at this Superstition; so that when *Sultan Amurath* sent an Ambassador to *Sba-Abbas* of *Persia*, to complain that he suffer'd

\* *Nienhoff in Atlas, America*



suffer'd that *venerable Colour* to be prophaned by Christians, he scoffingly said, that he would forbid the *green Colour* to be prophaned by Christians, as soon as *Amurath* could hinder the *green Meadows* to be prophaned by his *Turkish Cattle* \*. The Eastern *Turks* abhor the *blue Colour*, because the *Jews*, they say, threw *Indigo* into *Jordan* to hinder the Baptism of *Christ*, but the Angels brought Water from *Jordan* to baptize him, before it was polluted. *Atlas.*

L. *BORTIAPUA*, is a Serpent so called by the *Brazilians* for its long Snout, though I don't find it exceeds others in smelling, by the extension of its Nose; it is of a long slender Body, and feeds upon Frogs, amphibious Animals and Insects.

THIS Serpent is in high Esteem among the Natives of *Brazil*, who practise the Art of Conjurat[i]on by it; and if any of them have a barren Wife, and are desirous of Children, they lash this Serpent over her Hips, pretending that such Exercise will make her fruitful: And if this Device should take effect, must not we conclude the Offspring to be a *Generation of Vipers*?

LI. THE *Gaytiepua* is a large Snake, smells rank like a Fox, and, according to a learned Author, the Smell is intolerable †, as is that of the Serpent *Boyana*, which is very long and slender, and of black Colour; of which one of the *Latin Poets* takes notice ‡.

IF the loathsome Smell of these Creatures offend the Nose, it serves as a friendly Alarm of Danger, to those who have the use of a Nose, that they may avoid a more terrible Stroke.

NOTHING so constituted in Nature, but a superficial Observer may construe as a Blemish to the Creation; but to a more penetrating Eye, those imaginary Blemishes have their Convenience and Use, and appear to be the Product of perfect Intelligence and Wisdom.

LII. THE *Bom-Snake*, is another *Brazilian* Reptile, call'd *Bom* from the Noise it makes in its Motion. It is of a prodigious large Size, but is class'd among the Innocent, that do no manner of

\* *Holstein Am'assadors.*—*Herbert.*—*Atl. Asia.*

† *Fætor illius nullatenus—possit tolerari.* *Raii Synopsis.*

‡ *Quod vulpis fuga, vipere cubile*

*Mallet quam quod oles, olere, Bassa.*

*Martial.*



of hurt to Persons, *viz.* that can endure a little Sound, arising from a Propagation of the Pulse of the Air.

AN innocent Serpent, no Contradiction. There is good among the bad in the moral World.

*Virtue ——— needs no Defence ;  
The surest Guard is Innocence :  
None knew, till Guilt created Fear,  
What Darts and poison'd Arrows were.  
Integrity undaunted goes  
Thro' Lybian Sands, and Scythian Snows.*

IN *Paraguay*, or *La Plata* in *America*, is a famous *white Bird*, which, though it has a very small Body, has a Voice like a *Bell*, and therefore the Natives call it *Guirapo*, that is, the *Sounding-Bird*.

How many Animals of the same kind in the moral Creation, that wear gaudy Feathers and Plumes, whose Sound, in the Assemblies of Saints and Sinners, proves to be *vox & præterea nihil*.

LIII. THE *Boicupecanga* is a Serpent, so called because its Back looks as if it were overgrown with Briers and Thorns, the Ridge being sharp pointed, which makes the Beast look as if he were guarded by little Spears: This prickle-back'd Serpent is of a monstrous Extension, very frightful, and venomous, the very sight of which strikes Terror into Man and Beast.

LIV. THE *Cucurijuba* is a Water-Snake of twenty-five or thirty Foot long, and three Foot in Compass, will swallow a Hog or a Stag at once; has Teeth like those of Dogs, but makes no use of them as Instruments of Mastication.

HARRIS in the *Atlas America*, mentions one kill'd when asleep, that was twelve Yards and a half long, and proportionably big, in whose Belly they found two wild Boars. This Creature I take to be the *Lyboya*, (or a near Relative) a gigantick Serpent, already described, therefore I dismiss the Monster, and proceed to the

LV.



LV. *MANIMA*, another Water-Snake, of the same Proportion with the former, if not more bulky : The sight is terrible ; the Monstrosity of Dimensions is sufficient to render it so ; but we are told, the Terror vanishes in some Degree upon a view of the Skin, which is exquisitely painted, and the *Brazilians* not only love to see so spruce an Animal, but reckon it an Omen of a long Life.

IF you ask, What a long Life is ? I answer, 'Tis nothing but a lingering, slow Consumption : Life itself, what is it, but a meer practical Tautology, a Repetition of the same things over and over, and looks more like a Penance imposed upon Mankind than Pleasure.

LVI. THE *Terpomongo* is another Serpent, which in the *Brazilian* Dialect, signifies to *stick close*, so close to whatever it touches, that it is not to be parted. It is about the bigness of a Cable-Rope, which being fasten'd to the Anchor, holds the Ship fast when it rides.

THIS Property in the Serpent, may be an Hieroglyphick, or Symbol of true Friendship, which is a sacred Mixture : My Friend and I are as two Rivers joined in one, not to be separated ; we stick close and fast, traversing the Wilderness hand-in-hand : He who strikes one, wounds the other—No Schism in true Friendship.

LVII. *JACORE Lizard* ; some of these Serpents are as big as Dogs, and resemble them in the Nose ; their Teeth large and long, and their Skin impenetrable. They do no harm to their Neighbours, and therefore are generally allow'd to live. They make a loud Noise, by which their Haunts are discovered, and their Liberty hazarded.

THEY lay Eggs as large as those of a Goose, of an elastick Nature, so hard, that when one is struck against another, they ring like Iron : they frequent both Land and Water.

IT's observable here, that this Animal is obstreperous, and by its Noise invites Danger ; whereas Silence would be his Security : yea, its Eggs are as so many roaring Bells. This may serve for a Document to the unruly Member : *Thersites*, in *Homer*, was counted a Fool for babbling. A talkative Tongue is the Spring, Ringleader, and Head of Faction in all places.

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THE first Rudiments in *Pythagoras's* School, was *Quinquennia*, *Silence*. The Scholars were not allow'd to talk for five Years, that is, till they had learned the *Art of Silence*. *Harpocrates* was the *God of Silence*, therefore painted with his Finger on his Lip, and was worshipped in *Egypt* with *Isis* and *Serapis*.

*ANGERONA* was the Goddess of Silence at *Rome*, and painted with a Cloth about her Mouth. Nor is it less venerable at *Venice*, where after they come out of the Senate-house, they are as silent about what was said and done, as if they had power to forget all that was said and done.

To the above-mention'd Serpents, the learned Mr. Ray adds, by way of Supplement, a Catalogue of fifteen *East-Indian Serpents*, which he had from the Learned Dr. *Tancred Robinson*, whose Descriptions he had from the College at *Leyden*, which I shall annex to the foregoing\*.

LVIII. *SERPENS Indicus Coronatus*, an *Indian* Serpent, that makes its Appearance with a crowned Head, which it holds up on high, as if proud of the Honour. This is an Emblem of Pride, that Dropsy of the Mind; to yield to its Thirst, is to swallow the Bait, that turned the *Seraph* into a *Devil*.

THE Remedy used by the *Indians* for its Wounds, is what they call the *Serpent-Stone*, which, according to *Thevenot* and others, is an artificial Composition, and not taken out of this Serpent's Head.

LIX. *VIPERA Indica tricolor major*, a Serpent remarkable for a Body decorated with three fine Colours, the Liveries of Summer's Pride, but living much under ground, the Glories of its Attire are buried in the Earth, *the World's material Mould*.

LX. *VIPERA Zelanica minor maculis eleganter variegata*, a Serpent elegantly garnished with a Variety of charming Colours: It is an Inhabitant of *Ceylon*, an Island in the *East-Indies*, called by the Inhabitants *Tenarifain*, that is the *Land of Delights*, and not without reason is this Island so called, since it is the most fruitful place in *India*, producing Gold, Silver, Precious Stones, plenty of Rice, Ananas, Cocoas, best Oranges, Lemons, Figs, Pome-

\* Ray's *Synopsis Animalium*, p. 330.



Pomegranates, Ginger, Grapes, Pepper, Cardamum, Tobacco, Nutmegs, Sugar; Mulberry, which yield much Silk; Palm-trees, which afford a Liquor for their constant Drink, &c. But in midst of these pleasing Varieties, they are haunted with various sorts of venomous Serpents; an Emblem of our present State, which is a Compound of Pleasure and Pain.

*The Gods will frown, wherever they do smile;  
The Crocodile infests the fertile Nile.*

CEYLON is an Emblem of Man, to whom *Pleasure* is as a delightful Situation; but in it dwells a Serpent, called *Pain*. Pleasure is the principal Intendment of Nature, and the great Object of our Inclination, without which Life would be no Blessing, but a Mortification: Yea, 'tis Pleasure reconciles us to Pain; for who would submit to nauseous Medicines, and Tortures of the Surgeon's Knife, but for hope of the Pleasure of Ease that succeeds it.

No Serpent so terrible as Pain, which is a strange domineering Perception, that keeps off Ease when wanted, and destroys Ease when we are in possession of it.

LXI. THE *Malcarabeta* of Ceylon is a Serpent painted by Nature in a Garb blue and white; the last of these two Colours shew best by Candle-light. This leads us to the Excommunication by Inch of Candle; that is, while a little Candle continues burning, the Sinner is allow'd to come to Repentance; but after it burns out, he remains excommunicated to all Intents and Purposes.

LXII. THE *Ethetulla* is a *Ceylonick* Serpent; of a little slender Body, and sharp-pointed Head. This is a kind of Ranger, delights in Groves and Forests, and may be known by a white and green Vesture, in which it rambles among the Trees.

LXIII. *MALPOLON* is another Serpent of that celebrated Island, and of a vermilion Hue, imbroider'd with curious fine red Spots, which shine like so many Stars.

LXIV. *SERPENS Putorius*, so denominated, probably because of its filthy Smell; by which it resembles the *Putorius*, a

Q

little



little Animal call'd *Fitchet*, that smells ill, especially when enraged \*. *Jonstonus* and *Gesner* make it to be the *Druinus*, which has been already describ'd.

LXV. THE *Anacandia*, a *Ceylonick* Serpent, of monstrous Corpulence, being in longitude about 25 Foot.. *D. Cleyerus*, who accounts for this gigantick Serpent, says, he saw one of them open'd, in whose Belly was found a whole Stag, with all his integral Parts: In another they found a wild Goat; and in a third, a Porcupine arm'd with all its Darts and Prickles †. Serpents of this nature have often fallen in our way, by which we may imagine, that there is a vast spread of them over the Earth. Mr. Ray from *Cleyerus* gives this account of the Monster——Tho' the Throat seems narrow, yet 'tis very extensible, and the Facts have been confirm'd by Experience. When the Prey is catch'd, he wraps himself about it, takes it by the Nose, sucks the Blood, and soon reduces it to a Hodge-podge; after he has broken the Bones in pieces, that emits a Sound like a Gun, *ibid.* And in doing all this he spends two days.

LXVI. THE *Gbalghulawa* is another *Ceylonite*, that goes by the Name of *Serpens Indicus Saxatilis*, describ'd by whitish Lines, that run across one another: Whether the Poet refers to this, as a Serpent affecting stony and gravelly Situations, or to a certain Fish, I determine not ‡.

LXVII. THE *Manballa* is another *Indian*, and from its Name we may conclude it has something of the canine Nature, for it flies with great Fury at Passengers, as some Dogs usually do. 'Tis of a light red (or bright bay, as we call it in Horses) spotted with white.

LXVIII. THE *Nintipolonga*, an *Indian* Serpent, whose Skin is checker'd with white and black Spots. Its Bite is accompanied with mortiferous Sleep, therefore call'd *Serpens hypnoticus*, *soporiferous*

\* *A putorio, quia valde fœtet.*

† *De octavo genere merentur legi, quæ D. Cleyerus in Ephemer. German. Anno 12. Observ. 7. cui titulus, De Serpente magno Indiæ Orientalis Urobubalum deglutiente Narrat. Rari Synopsis Animalium,—p. 333, 334.*

‡ *Tum viridis squamis, parvo saxatilis ore.*

*Ovid.*



*ferous Serpent*, whose Wounds are as an *Opiate*, or *Medicines* that induce sleep, in which they die. Q. Why may not we suppose this narcotick Poison to be the same with that, which *Cleopatra* used in executing the Sentence that *Heroine* past upon herself?

LXIX. THE *Wepelon* Serpent: Nothing is said of it, but that it resembles an *Indian* Reed or Cane in form.

LXX. *SERPENS Fluviatilis*, seems to be the *Water-Snake*.

LXXI. *SERPENS Spadiceus*, a Serpent of light red Colour.

LXXII. THEN follows the *Ceylonic Hotambæia*. Dr. *Robinson's* Account of this Serpent, he had from the learned *Hermannus's* Library.

N. B. SOME of these Eastern Serpents may coincide and agree in Character with those in *America*, and other Regions. Where there is such an infinite Variety of them, and delineated by so many different hands, 'tis difficult to give an exact Description of every individual Serpent.

OTHER parts of the *East-Indies* (Continent and Islands) are infested with Serpents of various kinds and sizes, and he must be more than a Conjuror in History, that can charm them to make their Appearance in one Place, and all in their proper Habiliments.

LXXIII. THE *hooded* or *Monk Serpent*, found in an Island near *Batavia* (a *Dutch* Settlement in the *East-Indies*) which differs from other Serpents in the *uncouth Shape of its Head*, that looks as if it were cover'd with a large long *Hood*, like a *Monk's Cowl*, or the *Widow's Veil*, therefore called the *hooded Serpent*, which is a very dangerous Animal. Upon a view of its Prey, it immediately advances towards it, with terrible Rage and Hissing.

WHEN the *Sieur de la Casé* was hunting one day in the Woods adjacent to *Batavia*, he saw one of these Serpents descending from a Tree, making a fearful Noise: It was about the thickness of a Man's Arm, and in length about eight Foot.

THIS venomous Creature was no sooner on the Ground, but it made towards him with the greatest Fury; but having a Gun ready charg'd, he very happily shot it dead, and made off hastily for fear of a second Attack \*.

Q 2

LEGUAT

\* *Fr. Leguat's Voyages, in Atl. for Asia.*



*LEGUAT*, who gives this Account, and was in *Batavia*, *A. D.* 1697, says, he saw a Serpent in that Country about fifty Foot long. *N. B.* The Skin of one that was 20 Foot long, is shewn in *Batavia*, that swallow'd an Infant. *ibid.*

LXXIV. *THE Musk Serpent*, so term'd from its musky or sweet Scent. These sweet-scented Animals are Inhabitants of the *East*, between *Calicut*, the second Kingdom of *Malabar*, and *Candabor*. In *Ceylon* are Musk-Rats, where the Inhabitants eat all Rats, but this kind.

THESE Musk-Rats are in all things shaped like our Water-Rats, only something larger; and in other respects differ only in that musky Scent. A Gentleman, who kept one of them in a wooden Chest, observed that two days before it died, 'twas most odoriferous, and scented the Room above what was common \*. In *Muscovy* is a Water-Rat, which smells like Musk; and also a great number of *Musk-Cats*, which look like young *Bucks* without Horns, and therefore call'd *Musk-Harts* by the *Chinese*, because they resemble those Creatures. The Musk is contain'd in a little Excrecence near the Navel †.

IN *America* also, are found Woods abounding with Musk-Rats, that are as big as Rabbits, and have Burrows in the Ground. Their Skins are black, Bellies white, and smell exceeding strong of Musk ‡. The vegetable World also, entertains us with Musk-Pears, Musk-Roses, single and double, and the Ever-green, &c. *N. B.* Musk-Rats frequent fresh Streams, and no other.

THE word *Musk* comes from the *Arabic*, *Moscha*, a Perfume of strong Scent, only agreeable when moderated by the Mixture of some other Perfume, by which it becomes an agreeable artificial Odour. . . . Musk is found in a little Swelling, like a præternatural Tumor, or Bag growing (about the Bigness of a Hen's Egg) under the Belly of a wild Beast, of the same Name; and appears to be nothing else, but a kind of bilious Blood there congeal'd.

THIS *Musk-Animal* is common in the *East-Indies*, as in the Kingdoms of *Boutan*, *Cochin-China*, but the most esteem'd are those

\* *Lowthorp's Abridg.* vol. iii. p. 594.

† This Animal is described by *Philip Martinus* in his *Chinese Atlas*.

‡ *History of the Antilles*.



those of *Tibet*. When the Bladder under the Belly is taken out, they separate the congeal'd Blood, and dry it in the Sun.

SIR *John Chardin* \* says, *Musk* is also produced in *Persia* from an Impostume in the Body of a Beast, that resembles a *Goat*, and grows near the Navel, and is better than that of *China*. The Scent of it, adds he, is so strong, that it many times kills those who hunt the Beast, when they first open the Bag, except they stop their Mouths and Noses with Linnen: 'Tis easily counterfeited, and the best way to try it, is by drawing a *Thread*, dipt in the Juice of Garlick, thro' the *Bag* with a Needle; and if the Garlick loses its Scent, the Musk is good. *Atl.* 397.

LXXV. THE *Boitiapo* (that should have been mention'd before with its *Brazilian* Relatives) is a large Serpent, about seven Foot long, not quite so thick as a Man's Arm, of an olive Colour, yellow Belly, in Body round, cloath'd with Scales that make an elegant Appearance in a sort of triangular form. 'Tis very venomous, and its Wounds not curable without timely and proper Applications.

THE *Lacertan Snakes* or Lizards come next under Consideration, and in the same order as laid down by the learned Mr. Ray†. Previous to that, I beg leave to observe, that *Moses* places two sorts of *Lizards* among unclean Creatures, the *Stellio* and *Lacerta*. These Lizards differ vastly in Bulk; some a Finger's length; in *Arabia*, some of a Cubit long; in the *Indies*, twenty-four Feet in length. Several sorts of *Lizards* are mention'd in Scripture, *Lev.* xi. 30. the two former are translated *Stellio* and *Lacerta*; the third is translated a *Mole*, but *Bochart* maintains, it is a *Cameleon*; the fourth is describ'd *Prov.* xxx. 28. and there, *Spider* is render'd *Stellio*, a Lizard. Mr. Ray begins with

LXXVI. THE *Crocodile*, the largest of the *Lacertan* Race, a Name which is supposed to come from a word ‡ that signifies *afraid of Saffron*, because this Creature abhors the Smell of *Saffron*, as a learned Author observes ||. It is an amphibious Beast, noisome and voracious, and one of the Wonders of Nature; for, from an Egg no bigger than that of a Goose, proceeds an Animal which increases to eight or ten Yards in length.

Hrs.

\* *His Travels.* † *Synopsis Animal. de Lacertis.*

‡ Κροκοδειλος δειδης. *Græcis timidus.* || *Calmet.*



HIS Mouth is very wide, and is extended to the Ears; his Snout and Eyes like those of Swine; the Teeth, which are in-grail'd, are white, acute, strong and numerous; the Feet arm'd with sharp Claws; the Skin of the Belly is tender and may be easily penetrated, but the other parts of the Body are not penetrable by Swords and Arrows: It defies even the Wheels of a loaded Cart, as well as Darts and Spears: It is of a yellow Colour, say some; but *Wormius* in Mr. *Ray's Synopsis* says, that those he had seen, were inclin'd to the grey or ash Colour.

THE Tail is near as long as the Body, upon which are Fins of a Fish, whereby he is capacitated to swim. When he strikes with his Claws, he tears with his Teeth, and grinds the very Bones of what he kills into Powder. In Winter he lives much without Food, but in Summer, his Sustenance is of the animal kind, but is most fond of human Flesh; and as he is an amphibious Creature, plunders both Elements\*.

THE Crocodile, when prest with Hunger, swallows Stones, which have been found worn round about, and the wasted parts reduced to such minute Particles, as were fit to circulate with the Mass of Blood†.

IN *Egypt* the *Crocodile* is made the Object of religious Adoration, but not by all the Nation; for the Inhabitants of *Tentyra* (an Island form'd by the River *Nilus*) were so far from worshipping that hateful Monster, that they despised it, and often brought them to the *Roman Shews* for Diversion.—This Aversion to *Crocodiles* caused a War between the *Tentyrians* and the other *Egyptians*, who worship'd those Creatures; of which People *Job* seems to speak in the following Words: *Let them curse it that curse the day, who are ready to raise up their Mourning*, *Job* iii. 8. Some read it, to raise up the *Leviathan*, or to awake the *Crocodile*; of which *Job* gives an admirable Description, under the Name of *Leviathan*, *Job* xli. 1, 2, 3, 4.... So the Psalmist, *Thou breakest the Heads of Leviathan in pieces, and gavest him to be Meat to the People inhabiting the Wilderness*.

WHEN I think of the superstitious *Egyptians* warring against the People of *Tentyra*, I can't but observe how the same kind of Spirit (the more the pity) too often reigns among Christians; Those who have ridicul'd Superstition, and endeavour'd to pro-

\* *Jonstonus*, 141.† *Nierembergius*.



pagate Truth, have always had Vengeance and Wrath breath'd out against them, and have been expos'd to the same Fate as the *Tentyrians*.

THE Habitations of Crocodiles are generally in great Rivers, as the *Ganges* in *Asia*, one of the greatest Rivers in the World, and which is accounted sacred: Its Water is clear and sweet, weighs an Ounce in a Pint lighter than any other Water in the Country: The *Great Mogul's* Court drink none else with their Wine. These monstrous Animals are also found in the *Nile* and *Niger*, two of the greatest Rivers in *Africa*; and also in the great Rivers of *America*, especially those of the *Amazons*, which abound with Crocodiles of vast Bigness, that very much annoy the Inhabitants.

*GEMELLI* in the *Atlas*, says the *Crocodile* is hatch'd of an Egg no bigger than that of a Turkey, but grows to thirty Foot long, the Back arm'd with impenetrable Scales, the Mouth wide enough to swallow an Heifer, and only moves the upper Jaw; it sees better by Water than Land, is cowardly, and generally flies from those that attack it, but daring enough otherwise; for which reason the *Egyptians* made it the Hieroglyphick of Impudence.—They have no Tongue, and eat nothing in all the autumnal Quarter\*.

THIS Animal has a great Dexterity in catching Wild-fowl, which always abound in those great Rivers, and along Sea-shores, as Ducks, Teals, and other Water-fowls: When in want of Food, he goes into the Sea, where he lies in such a manner, that the upper Part of his Back appears above the Water, and looks like a piece of Timber floating; the wild Fowls mistrusting nothing, come so near it, that he immediately devours them: They lurk among Reeds and Bushes, on the Banks of Rivers and great Pools, from whence they suddenly leap out, and eat up their Prey, which sometimes happens to be People that come to drink or fetch Water.

THE Inhabitants of *Madagascar*, an *African* Island, look upon Crocodiles as Devils, and swear by them: When Differences happen among them, they go to a River, where he that is to swear throws himself into the Water, and conjures the Crocodiles to be Arbitrators betwixt him and his Adversary, and to let him live

\* For *Africa*, p. 47.



live if he speaks Truth, but if otherwise, to destroy him \*. Among the Rarities in *Gresham-College, London*, is a Crocodile about two Yards and a half long. Crocodiles are little known in *Europe*, but common in the *Indies*.

THE *Land Crocodile*, call'd *Seincus*, is variously described. In the *Molucca* Islands they are accounted the fiercest of Monsters, contrary to those of the *Nile*, according to some Writers †. *Harris* ‡ says, that they are very harmless, and in some places so tame, that Children play with them. *Le Comte* says, what are called *small Crocodiles*, are *huge Lizards*, found all over the Woods in *Siam*, as also in Houses and Fields ||.

THIS Land Crocodile is indeed an amphibious Animal, lives partly in the Water and partly upon dry Ground: It has four slender Legs like a Lizard; its Snout is sharp, and its Tail short, cover'd with small Scales of a silver Colour. 'Tis hatch'd in *Egypt*, near the Red-Sea, in *Libya*, and the *Indies*.

IN *Leviticus* there's mention made of a kind of *Crocodile*, in the *Hebrew* called *Choled*, which the Septuagint translates κροκοδειλος χερσαίος, a land Crocodile, which is a kind of Lizard, that feeds upon the sweetest Flowers it can find; this makes its Intrails to be very much valued for their agreeable Smell. *Belonius* says; it has four Feet, and a round knotty Tail, and is as big as the *Salamander*.

THERE'S scarce any way to manage him by Land, unless it be by a Wile, as they do on the Bank of *Nilus*, where little Huts are erected, from whence the Watchmen, upon the Approach of a Crocodile, spring out with long Branches in their Hands, which they, with great Dexterity, thrust into its Throat; and not being able to extricate itself, it falls down, upon which others of them discharge their Arrows at his Belly, which being a tender part, he is soon killed; but in Water he is quickly noosed, because for want of a Tongue, he can't safely open his wide Mouth, without being suffocated.

THIS terrestrial Crocodile comes to us by way of *Alexandria* and *Venice*, and is very useful in physical Prescriptions.

LXXVII.

\* *Dellon on Madagascar, in Atl. Afr.*

† *Barth. Leonardo de Argenfola's Discovery of the Molucca and Philippine Islands.*

‡ *Atlas Amer.* 263.

|| *Memoirs*, 2d Edit. p. 502.



LXXVII. THE *Cordylus* is a little noxious Reptile, supposed by some to be the *Land Crocodile*, because upon first sight it looks like the *Nilotic*; but upon a stricter view, the Fallacy appears. The Back is cover'd with close compacted Scales, as a House with Tiles, by which 'tis distinguish'd.

ITS Tail is rough, and like a Club, wherewith it strikes whatever it meets, therefore is called *Caudiverbera*, that is, one that strikes with the Tail; a Tail prominent with War\*.

LXXVIII. THE *Tapayaxis* is a Lizard of *New Spain*, and of a round form; and, *Spaniard*-like, is slow in Motion, and as loth to change its Seat, as the *Spaniards* their old Fashions and Customs. This little Creeper is of the northern Tribe, being generally found in the Mountains of cold Regions. It is observable, that if its Head be compressed or squeezed, it will throw out drops of Blood with a Force that will carry them several Yards off†.

LXXIX. THE *Lacertus Viridis*, or green Lizard, is found in *Italy*, &c. lives in Meadows, and being of the harmless kind, little is said of it. There are many Lizards of other Colours, but none so beautiful as the green ones; tho' very small, they are pretty: Many make themselves very familiar with them, and put them in their Bosom‡.

LXXX. THE *Tejuguacu* is a *Brazilian Lizard*, of black Colour, beautified with elegant white Spots, which renders it pleasing to the Eye: Its Tongue is long and cloven, smooth and red. 'Tis a little Creature, and moves its little Body with great Celerity; is patient in Want, and will for six or seven Moons, live without any kind of Sustenance, but Air, the Fluid in which we all breathe.

LXXXI. THE *Taraguira* is another *Brazilian*, of about a Foot long, whose Body is smooth, and naturally guarded by an Armour of a strong squamatick Skin, and the Scales situated in a  
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\* *Raii Synopsis Animalium Quadrupedum*, p. 263.

† See *Dr. Plot's History of Staffordsb.* p. 252.

‡ *Nat. History of Carolina*, 131, 2. N. B. These are found in *Ireland*.



kind of triangular form: It affects to reside in Underwoods, and Places inclosed, and near to Houses.

LXXXII. THE *Ameiva* Serpent, which is not much different from the former, except it be in its forked Tail, which terminates in two different Points; and in this Article seems to differ from all other sanguineous Animals, among whom, says the learned Ray, I have never heard of any else furnish'd with two Tails: This looks like something anomalous in Nature, and contrary to its common Rules, if the Description be true.

LXXXIII. THE *Taraquico Aycuraba* is another venomous Offspring of *Brazil*, a Species of the former, but differs from it in the Tail, which is single. This Animal is covered with little rough triangulated Scales, the Extremity of which is decked with brown Spots, and the Back with various dusky Specks, ranged in the form of Waves.

LXXXIV. THE *Americima* is a little venomous Creeper, whose Body inclines to the square, about three Fingers long, in Craftitude as the Quill of a Swan; bright to the Eye, and smooth to the Hand: The Back is made strong by whitish Scales; the Head, Shanks, and Sides with brown ones: The Tail is of a fine azure Colour; its Claws are setigerous, resembling the Bristles of a Hog.

LXXXV. *CARAPOBEBE* is another minim Serpent of *America*, and veneniferous, four or five Fingers long: The Body, that in Colour resembles a Liver, is adorn'd with white Marks, (and the Tail with white Lines) and is illuminated with glaring Eyes, like Globes of Glass.

LXXXVI. *TEYUNHANA* is a little Serpent, whose Head is sharp-pointed: The Tail is about six Fingers long, smooth and round, and ends like a Needle; the Head is cover'd with rough Scales, like *Milford* Oysters; the Back and Sides are cloath'd with a Skin, that is finely painted with green and brown Colours, and when touched, feels soft like Velvet.

LXXXVII.



LXXXVII. To these *Americans* I add the *Stellio*, which Mr. Ray calls the *swift*, or *spotted Lizard*, whose Body makes a glorious Appearance, by glittering Spots, that when it makes its Parade, looks like a little moveable Firmament of Stars: This Serpent is pretty common in *Thrace*, *Sicily*, and *Syria* \*.

'Tis said of this Animal, that it casts its Skin and eats it again; and if so, 'tis a proper Emblem of desultory Creatures, who leave their Vices for a time, and return to them afterwards †.

AMONG Serpents is such Variety of charming Colours, and Figures, that if it were not for the natural Antipathy that we have for them, perhaps there is not one thing that the Eye could take greater Delight in.

BESIDES the above Lacertick Serpents of *Brazil*, *Rocheport* ‡, a *French* Author, mentions other Serpents different from these, which come next under Consideration.

LXXXVIII. THE *Les Anoles*, a Serpent in bigness like the *Gallick* Lizards, but of a longer Head; of a yellow Skin, like a Sun-burnt *Rouffilonite*, or the *Savage Man* in the Isle of *Borneo*; Russet Back, channel'd with green; of an ashy or cineraceous Colour; a boisterous noisy Animal. It's generally in motion by Day, and by Night, lodges in hollow places, where it joins with the Brotherhood, in disturbing the Neighbours with hideous Croakings: by the loudness of its Noise, it should seem that it had but an empty Noddle.

LXXXIX. *LES ROQUET*, a Serpent of a ruddy Colour, intermix'd with black and yellow Points: of sparkling Eyes, and majestick Mien, walking in a stately manner with Head erect; and skipping about like a Bird, or a *French Beau*, who was said to make a *Solecism* with his Hand, when he made a false Gesture on the Stage.

XC. THE *Maboujas*, a word that signifies a Devil in the *Indian* Language, and given to this Serpent, because in its Nature it is most malignant and mischievous: It lives in fenny Ground,

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and

\* Ray, p. 265. † Grew's *Cosmologia Sacra*.

‡ History of the *Antilles-Islands*.



and shaded Valleys, dreadful in Appearance, and more so in its Executions.

THIS cruel Serpent is an Emblem of the old Serpent, that great fiery Dragon, that in a few Hours reduced *Job*, a wealthy Prince, into the lowest Ebb of Poverty, converted his Palace into a Dunghill, and his Body into an Hospital of Diseases; and if permitted, he would immediately turn the Earth into a Scene of Blood and Destruction; therefore he is called *απολλων*, the *Destroyer*, *Rev. ix. 11.* the Murderer, and Shedder of Blood. *N. B.* The tutelar Deity of the *Cæsars* was *Apollo*, that is, the—*Destroyer*. The like kind of bloody Deity has presided in the Temples of Tyranny ever since.

XCI. THE *Gobe Moujes*, so denominated by the *French*, from its gobbling all kinds of Flies, which it constantly hunts, and swallows in a voracious manner. It commonly frequents Houses where it suffers no little Insects to live, no not upon Garments: It is of the stellionick form, and the least of all the Quadrupeds in those *Antilles*, which our *English* call, the *Leeward-Islands*.

MAY not this Animal serve to represent those gobbling Sots, who brush off the Flies of Melancholy, and drown them in the enchanted Cup? Thus likewise the Sons of *Mammon* hunt for *golden Flies*, as Entertainments most delicious.

XCII. *BROCHET DE TORRE*, or the *Land-Pike*, is a Serpent of about fifteen Inches long, so termed from its Likeness in Figure and Skin to that Fish. Instead of Fins, it has four Feet, too weak to support the Body, therefore crawls on its Belly, after an odd unusual manner, winding its Body about like a Pike newly taken out of the Water; which kind of Motion being strange, strikes Terror into Spectators. *Tetre* denies it to have the perfect Shape, Head and Skin of the common Pike, and treats *Sieur Rochefort* with some Roughness, according to *Mr. Ray*.

IN the Night, these Serpents are found under the Rocks, where they make a frightful Noise, more hideous than the croaking of Frogs and Toads. In *Antigua* is a Fish called *Cane*, like our *Pike* in figure, seven or eight Foot long, and big in proportion: It preys like the *Shark*, and especially on human Flesh; and the  
least



least Bite of its Teeth proves mortal Poison, without immediate Application of some sovereign Antidote\*.

XCIII. THE last he mentions, is a *little Serpent*, about seven Fingers in length, and terrible to the Eye. The Skin is embroïder'd with black Scales, that look smooth and sleek as if it were a Surface of Oil: It is furnish'd with very sharp Teeth, small Eyes, but so weak that they can't long face the Light, no more than a *Frenchman* can look Truth in the face, or a *Spaniard* the Field of Battle.

WHEN this little venomous Animal apprehends any Danger, it immediately digs into the Earth, with its five crooked and strong Claws, that soon penetrate the Ground: 'tis guilty not only of Evils among Beasts, but of great Devastations in Orchards and Gardens†.

I HAVE wondered, says a learned Author, to see with what great Quickness, Art, and Strength, many *Vespæ*, *Ichneumons*, *wild Bees and Beetles*,—perforate the Earth, yea, even Wood itself; but the most remarkable in this way, is the *Mole-Cricket*‡. Swine, who dig in the Earth for their Food, have all parts of their Head adapted for that Service, but rather more remarkable in the *Mole*, whose Neck, Eyes, Nose and Ears are all fitted in the nicest manner, to its subterraneous way of Life.

XCIV. THE *Ground Rattle-Snake*, so called, only because it resembles the real Rattle-Snake in Colour, but is somewhat darker: It never grows above twelve or sixteen Inches long; 'tis reckon'd among the worst of Snakes, and of a hardy Nature, because it keeps out of its Winter-Quarters the longest of any. N B. *This Serpent and some of the following are taken out of the natural History of Carolina* ||, a part of *America* belonging to *England*. The Natives of that Country were of a larger Size than *Europeans*, and accounted so faithful in their Promises, and so just in their Dealings, that they had no Words to express *Dishonesty*, *Fraud*, or *Cheating*,—What contributed chiefly to their honest Simplicity, and plain Method of living, was their Contempt of Riches; were content with plain Food and Raiment, without being anxiously solicitous for to-morrow.

XCV.

\* *History of the Antilles.* † Ray. ‡ *Derham Phys. Theol.*

|| In the new *Collection of Voyages*, 4to, printed 1711.



XCV. THE *Horn-Snake*, very venomous, hisses exactly like a Goose, upon any body's Approach. Serpents of this Class strike at the Enemy with their Tail, which is arm'd at the end with a horny Substance, like a Cock-Spur, that kills whatever is wounded with it. 'Tis said, that in *Virginia*, they only shoot their Tongues, and shake them at the Enemy\*.

XCVI. THE *Hydrus*, *Natrix*, or *Water-Snake*, of these are various sorts, and all in some degree amphibious. When the *Coluber Aquaticus* wounds any, 'tis attended with a most disagreeable Odour, and so strong, that it forbids a near Approach to the unhappy Sufferer, who immediately falls into a Tremor and Distraction, and soon expires (the third day, says *Ælian*) without timely Relief†.

ITS common Residence is in shallow Waters, and when they are dried up, it goes upon dry Ground, where its Wound is more dangerous than in Water: But more of this elsewhere.

XCVII. IN that Country they have what they call *Swamp-Snakes*; three sorts of which are near a-kin to the Water-Snakes, and may be rank'd among them. The Belly of the first is of the carnation Colour, the Back is dark: the next, which is of a brown Colour, always abides in the Marshes: the third is of a motley Colour, and very poisonous.

THEY dwell on the sides of Swamps, *i. e.* Bogs, Marshes, and Ponds, have a prodigious large Mouth, and they arrive to the thickness of the Calf of a Man's Leg. Among these I place the black *Truncheon-Snakes*, that live on the Banks of Rivers, which, when disturbed, shoot into the Water, like an Arrow out of a Bow. I fancy the Name is borrow'd from a certain Weapon call'd Truncheon, which we call *Battoon*, or *Tipstaff*, of a cylindrical form, used by principal Officers of State, Generals, and sometimes by Constables, when they go upon secret Expeditions.

XCVIII. THE *Red-belly-Snake*, this is so called from its ruddy Colour, which inclines to an Orange-red. Of these are two sorts; one,

\* *Lowthorp*. vol. iii. p. 599.

† *Ælian*. lib. iv. cap. 57. *Accessio Gyllii*.—



one, like *Abel* the Innocent; the other, like *Cain* the Cruel: An Emblem of the World, humane, angelic Animal, and Vegetable, in which is a Mixture of Good and Evil.

XCIX. THE *Red-back-Snake*, so named from that Colour; a long, slender Snake, but not very common. A certain Surveyor of Lands in *Carolina* happen'd to step over one of these, which he did not see till his Servant spy'd it: The Surveyor inquired of the *Indian* that was along with him, *Whether it was a very venomous Serpent?* Who answer'd, *That if he had been wounded by it, even the Indians themselves, tho' expert in the Art of curing serpentine Wounds, could not have saved his Life* \*.

RED, which is one of the primary Colours, proceeding from the least refrangible Rays of Light, is a lively Emblem of Fire, or the fiery Venom in this Serpent, whose principal Quality is to draw Blood.

C. THE *Scorpion-Lizard*; 'tis commonly called so, but is no more like it than a Hedge-Hog: It is indeed of the Lizard Colour, but much larger: Its Back of a dark copper Colour; the Belly, in Orange; quick in its Motion on the Ground, and very nimble in running up Trees; has several Rows of Teeth, and is reckoned to be of a very poisonous Nature.

CI. THE *Long Black-Snake*, is a land Animal, and very common. *I have*, says my Author, *kill'd several of them, full six Foot in length.* Its Bite, tho' painful in its Consequences, is not deem'd commonly mortal: the wounded Part swells, and turns to a running Ulcer. No living Creature more nimble in Motion, or a greater Enemy to Mice, for it leaves not one of that Vermin alive, wherever it comes. This Serpent kills the Rattle-Snake, by twisting its Head about the Neck of that Snake, and whipping her to death with its Tail.

THIS Serpent very much haunts Dairy-houses in those Countries, and makes very free with unguarded Milk-Pans, and Cream-Pots: It delights to be among Hens, whose Eggs it does not suck, but swallows them whole, as all Snakes do their Sustenance. It will often swallow the Egg under a sitting Hen, and then lie in the Nest in the form of a Ring.

\* *Natural History of Carolina.*



ALLOW here a few Remarks upon the Nature of Milk and Eggs.

IN all kinds of Vegetables is an oily Substance, which is a Fluid that Animals take in with their Food, and no vegetable Food is nutrimental, without some Proportion of this Oil; even Grass, especially in its Seed, abounds therewith, which being thoroughly mixt with the *Saliva*, it turns *milky* in the Stomach: Which differs from the *Chyle*, only as having been more concocted, and containing a large degree of Salt, which renders it convertible into Curd.

*MILK* therefore is an *oily vegetable Matter*, circulated first in Plants, then in Animals, and capable of being reduced into a caseous and watry Substance, (or Cheese and Whey, if you please.) If *Milk* finds no opportunity of passing off in its own natural form, it turns to *Fat*, or goes away by Urine and Sweat, which commonly is the case in Men, for they generate Milk as well as Women, &c.

AN Egg is from a certain animal Liquid, which by repeated Circulations in the Body, arrives at a perfect animal State; this Fluid comes from the oviparous Class, which is the White wherein the Yolk appears to swim. The White and Yolk of Eggs are neither alkaline nor acid.

THE White dissolves by a *gentle Heat*, till it totally liquifies, (thus the Hen's Heat gradually dissolves the White of a prolific Egg into Nourishment for the Chicken) but if you expose the White to the *Heat of boiling Water*, it will immediately harden, into a viscous, dry Mass.

THE White of an Egg is a surprizing Menstruum, for if it be first boiled hard in the Shell, and afterwards suspended in the Air by a Thread, it will resolve and drop down into an insipid Liquor; which is that heterogeneous Menstruum so much used by *Paracelsus*, and will make a thorough *Solution of Myrrh*, which is more than Water, Oils, or Fire itself can effect\*. N. B. The White of an Egg, by a strong Distillation, will afford an alkaline Spirit, and will putrify by Digestion; and a single Grain of this putrify'd Substance taken, will, like Poison, presently cause a Nausea, Vomit, Diarrhœa, Fever . . . as *Bellini* tells us he has tried. And the learned *Boerhaave* himself, had seen those terrible

\* *Boerhaave's Process*, p.



rible Effects of it, which however are immediately stopt by drinking any acid Liquor, as Vinegar, Juice of Lemons. From Milk I proceed to give an account of an odd Custom about Cheese in Antiquity, viz. Among the *Romans*, one of their *Tabernæ* was called *Casæaria*, a *Casæo*, i. e. from Cheese; not because Cheese was made or sold in it, but because it was wont to be smoaked there: It being a Custom among the old *Romans* and other *Italians*, to make a great Smoke with Reeds and green Wood, on purpose to dry and colour their Cheese; hence the Poet *Martial*.

*Non quemcunque focum, nec fumum caseus omnem,  
Sed velabrensẽm, qui bibit ille sapit.——*

i. e. That Cheese only is pleasant and grateful, which does not suck in every Fume, but which is smoak'd only, *velabro*, in Tents or Booths.

CII. THE *King's-Snake*, is the longest of all others; but not common. It is said to be terrible to other Serpents, though not very venomous and gross: the *Indians*, Men and Women, in *Carolina*, make *Girdles* and *Sashes* of their *Skins*, as Signs of Conquest, and wear them as Trophies of Honour.

THIS puts me in mind of *Hippocrates*, the Prince of Physicians, who tells us that in the Eastern Parts of *Europe*, there is a *Scythian People*, called *Sauromatæ*, bordering on the *Palus Mæotis*, where the Women ride on Horse-back, draw the Bow, throw the Javelin as they ride, and fight in their Battles, so long as they remain Virgins; and were not allow'd to marry, till they had killed three Enemies in the Wars\*. Of my Author 'tis said, He neither knew how to deceive, nor be deceived†.

N. B. THESE were the Women called *Amazons*, descended from the *Scythians*, whose Women were as warlike as the Men, and joined with them in their Wars.

CIII. THE *Corn-Snake*, is most like the *Rattle-Snake* of all others in Colour, but the Chequers are not so regular; neither  
S has

\* *Hippocrates upon Air, Water, and Situation; upon Epidemical Diseases, &c.* translated into *English*, by the learned Dr. Clifton.

† Of *Hippocrates* 'tis said,——*Qui tam fallere quam falli nescit.*

Macrobii Opera, p. 27.



has it any Rattles. They are frequently found in *Corn-fields*, from whence, I presume, they have their Appellation. In their Qualities they resemble the *Green-Snakes*, that are innocent by Nature, and in form admirably pretty, if I may be allow'd by the Ladies, to call a Serpent so.

CIV. THE *Blowing-Serpent*, which is a Species of the Viper, but larger than the *European*, is so called, because it seems to blow, to spread its Head, and swell very much, before it bites; which Bite is very poisonous, and seems to receive some additional Malignity from the Enlargement of its Head beyond the common Proportion.

CV. THE *Brimstone-Snake*, so denominated from the Similitude of Colour: They might as well call it, the *Glass-Snake*, for if any Credit be given to the Historian, 'tis as brittle as a Glass-Tube, or a Tobacco-Pipe, so that upon the touch of a Twig, it immediately breaks into several Pieces, which some say, and nobody believes, are capable of Re-union.

ITS component Parts may be weak and frail, but it is questionable, whether so brittle as represented: 'Tis true indeed there are hard Bodies, that would not be affected with a Twig, yet are very brittle. Thus *Iron*, which is one of the hardest Metals and yet *most brittle*, and by fusing, it becomes harder and more brittle. Now this great Brittleness of Iron, arises from the great quantity of Sulphur-Brimstone intermixed with it. The abundance of *Sulphur* in *Iron*, is apparent from the *Sparks* it emits from under the Smith's Hammer; those fiery Sparks being only the Sulphur of the heated Iron, nothing of which is seen in any other Metal\*. *N. B.* Roll-Brimstone sold in the Shops comes from the native Sulphur, which *Helmont* always preferred to that purified.

CVI. THE *Yellow-Snake* is in length about seven or eight Foot; the Neck is small, rather less than its Body, which grows bigger, till it be as big as one's Wrist, and continues so large to the *Anus*; from whence it diminishes by degrees to the Tail. Its Head (which is not very large) is of a dark Colour, and so are the

\* *Boerhaave's Method of Chemistry.*



the Scales all over the Body, with some yellow Streaks here and there. The Belly is all yellow, like Marygold, whose Flowers are cordial.

THESE Serpents are for the most part to be found in the woody Mountains of *America*, coil'd up in the Paths, as Ropes in a Ship: they are not hurtful, unless irritated; they feed on Birds, Rats, &c. which they swallow whole, and therefore Nature has given them such a folded, rugous, inward Tunicle of the Stomach, that it may extend, and receive things of large Dimensions. Many of them have been killed with thirteen or fourteen Rats in their Bellies\*.

It has been observed, that the Heart of this Serpent was beating an Hour after the Head was cut off, and that it would turn and twist its Body strangely in its Dissection, for a long time after the Bowels were out: The Lungs were very membranaceous, being nothing but Blood-Vessels and Air-Bladders. So a very learned Author. *ibid.*

CVII. THE *Chicken-Snake*, so called because of its Executions in the Poultry-yard, where it devours all Eggs, and lesser Birds that come in its way. These Serpents are of a footy Colour, and will very readily roll themselves round a smooth-bark'd Pine-tree, eighteen or twenty Foot high, where there is no manner of hold, and there sun themselves, and sleep all the pleasurable part of the Day, reserving the hours of Darkness for rambling†. There is no great matter of Poison in them. Here the Historian mentions the *Eel-Snake*, improperly so called, I think, because it is nothing but a *Leach*, that only sucks, and can't sting nor bite, so as to do any Damage.

CVIII. THE *Vestis*, whose Head, strictly speaking, is neither round, flat, nor pointed, but looks like a Swelling on both sides, one stretching transversely, like a Bar that guards a Door, or, if you please, a *Betsee*, an Engine to break open Doors. Though this Sense be not intended here, yet 'tis true, that *Serpents* do make forcible Entries, but it is always with Teeth and Tail, by which they often throw down the whole Fabrick, and drive out the Inhabitant.

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CIX.

\* *Sir Hans Sloan's Voyages to Madeira, Barbadoes*. vol. ii. Lond. 1725.

† *Natural History of Carolina*, p. 134.



CIX. THE *Tzicatlinan* Serpent, called the *Mother of Ants*, because it lodges in their Apartments, and other warm Situations. We read of *Ants* in the *East-Indies* that build their Houses above Ground, and with the *finest Clay*, of which the People make their *Idols*; their little Houses are like strong *Butts*, hollow within, where they dwell, and breed in Nests like Honey-combs.

THE *Butts* present to my view the *Bow and Arrows* in the Hands of the *Parthians*, who were esteemed the best *Archers* in the world, and very deservedly, *having the Art of shooting backwards*, and making their *Retreat more terrible than their Charge*: Whence that of *Seneca*\*, *The Parthians Flight does most affright*. The manner of their Fight is describ'd by the Poet, who says, *They were better Soldiers when they run away, and fought best when furthest off, trusting most to the Bow*†.

M. CRASSUS, in his Expedition against them, being told by an *Astrologer* it would be unprosperous, because of some ill Aspect in *Scorpio*: *Hush Man*, quoth he, *I fear not Scorpio, but Sagittarius*.—But to return to the *Motherly Serpent*, which is about a Foot and a half long, the Body slender, adorn'd with red and white Streaks. Another Author says, 'tis of a red Colour, distinguish'd by black Lines, intermix'd with white Spots: The *Indians* play with this Serpent (as *Ladies* with their *Lap-dogs*) and for Diversion, wear this little innocent and pretty Animal (as a Necklace of Pearls) about their Necks‡.

CX. THE *Macacoatl*, or *Anguis Cervinus*, so called from its horned Head, which resembles that of a Deer, as thick as a Man's Thigh, in length about twenty Foot, sprinkled with dusky Spots inclining to the black and yellow.—This seems to be a Member of the gigantick Family, already described. *Ibid.* 273. Therefore I dismiss it, and proceed to the

CXI. *AQUASEN* Serpent, which seems to be the Birth of the *Philippines*, and very venomous: Its Wound proves fatal in a few Minutes, which is preceded by the Putrefaction of the Flesh, next

to

\* *Tergera conversi metuenda Parthi.*

† *Pugna levis, bellumque fugax, turmæque fugaces,  
Et melior cessasse loco quam pellere miles.* *Lucan.*

‡ *Joan. Euseb. Nierembergii Historia Naturæ, p. 272,—3.*



to the affected part. It is about two Spans long, of a brown Colour, and a large Head \*.

CXII. THE Serpent *Otus* is one of the Plagues of *America*, and very poisonous, there being but few hours distance between the Wound it gives and Death. It is about an Inch thick, and three Foot long, a little Head and whitish Belly, and may be farther distinguish'd from others, by white and black Spots, and three red Lines running across; slow in Motion, and fond of Shade; found in *Cuba*, a famous Island, where the antient Inhabitants went naked, tho' they might have been cloath'd in Gold. The Historian speaking of *Spanish Cruelty*, observes, that a certain *Indian Prince* having fled to *Cuba* for Shelter, was taken by the *Spaniards*, and condemned by them to be burnt alive. When they were tying him to the Stake, a *Priest* told him if he would embrace the *Spanish Religion*, he should go to Heaven; but if not, he must burn for ever in Hell. Upon this, the poor distressed Prince ask'd him, if there were any *Spaniards in Heaven*, and the Priest answering, Yes; *Hathuey* the Prince replied, viz.

THAT if it be so, I'll rather go to the Devils in Hell, than go with the *Spaniards to Heaven*; for their Cruelty is such, that none can be more miserable than where they are. N. B. This account is given by one of their own Bishops †.

CXIII. THE *Dopon* is reckoned to be a most dangerous Serpent; 'tis about an Inch round, and four or five Foot long. The vulgar Opinion is, that the whole Body is all over tinged with Poison, the Tail excepted. Its Head is very large, and of an octangular form, so far as the Eyes, from which it grows less and less to the Mouth, which is oblong and flat, arm'd with six Teeth in the upper Jaws, and six in the lower, besides lesser ones: The Tongue is slender, and of a black Colour.

ITS Wounds are terrible, allowing the Patient only about twenty-four hours to live. No sooner is the Wound given, but all parts of the Body begin to swell, and soon extend beyond their due Proportion; that they are soon disabled from performing their Operations ‡.

THUS

\* *Nascitur in Philippicis.* ibid. p. 273. Nierembergii.

† *Barthol. de las Casas*, Bishop of *Chiapa*. Hist. of *Antilles*.

‡ *Remedio est Alexiterium pangagausen.* Nierembergii Historia, cap. xiii. p. 274.



THUS Pride, the malignant Tumour of the Mind, was the fatal Wound, by which the Angelic Serpent, the first in Dignity among created Beings, was transformed into a Devil. Sin, a Poison so strong, that by the first taste of it, the whole human Nature was infected. *Adam* and *Eve* tasted the forbidden Fruit, and lo! we must all die for it, at the distance of so many thousand Years.

CXIV. THE *Attalegatus* is a small slender Serpent, not exceeding the Quill of a Goose in proportion; not poisonous in its Nature, yet very mischievous; for these little Creatures are an united Body, and live in community, and never separate: they are a Society without Schism, which is more than can be affirmed of all human Societies, civil or ecclesiastick.

WHEN these small harmonious Reptiles go abroad, they travel in Company, a hundred strong or more, and where they find any asleep, they immediately seize the Body, and with a Force united and irresistible, they devour it\*. Behold! a Conquest by an Army of Worms!

THUS *Herod the Great*, the Proud, the Cruel, when upon the *Throne*, was attack'd by an Army of Worms, that quickly devoured him. His Body became *worm-eaten* like a piece of rotten Wood†. Of the Executions done by Worms, we have divers Instances in the human World. No part of Man's Body, whether inward or outward, but is subject to Worms, and have been tormented with them.

MAN'S Body, if rightly understood, would appear to be a Granary for Worms, of divers Colours and Sizes: In the inward Parts, as Stomach, Guts, Liver, Blood, Gall, Bladder, have been found swarms of Vermin, sapping the Foundation of the animal Structure. We have Instances of Worms bred in the human Brains, and were discovered in the Brain of the *Paris-Girl* when opened—probably laid, by some Insect, in the Laminæ of the Nostrils, from whence it gnawed its way into the Brain‡. So in the outer parts.

GALEN

\* *Nierembergii Historia*, cap. xiii. p. 274.

† γενομενος σκωληκοβρωτος, *Act.* xii.

‡ *Derham* from *Bartholinus*.



*GALEN* in *Jonstonus* says, that in *Ethiopia*, *India*, and the mountainous part of *Egypt*, the Inhabitants were tormented with Worms, that bred in their Legs and Arms, called *Dracunculi*, whose Motion in the Flesh was conspicuous to the Eye.

*LUCIUS CORNELIUS SYLLA*, Consul and Dictator of *Rome*, (the Glories of whose Valour were obscured by barbarous Cruelties) died of a *Φθίσις* a wormy or lousy Disease: Thus *Aliman*\*, a renowned Greek Poet, and *Pherecydes* the Philosopher, and Master to *Pythagoras*, died of the same loathsome Distemper.

IN *Persia* there are very long slender Worms bred in the Legs and other Parts of Men's Bodies, six or seven Yards long. Those who live upon the Red-Sea, and feed upon Locusts, are, in the last Stage of Life, subject to a sort of Flying-Worms, like what is called a Tyke, spread over all the Body, arising at first from a Scab, by scratching of which they tear their Flesh. *Nieremberg*.

SOME relate divers Examples of Worms taken out of the Tongue, Gums, Nose, and other Parts by a Woman at *Leicester*, which they were Eye-witnesses of. N. B. *Mr. Dent* and *Mr. Lewis*, in the *Philosoph. Transf.* in *Lowthorp's* Abridg. where these and divers others may be seen.

IF it did not extend the Digression too far, I might add here, That there are no Animals, as Sheep, Wolves, Goats, Deers, Cows, Horses, Swine; yea, no Vegetables, as Trees, Herbs, Plants, Flowers, but abound with Worms; and all these have Worms peculiar to themselves. By the help of microscopical Glasses, we may discover Legions of Worms in Vinegar, human Blood, and other Liquids.

CXV. THE *Ecatotl*, *Anguis-Venti*, *Serpent-of-the-Wind*, and very innocent, and perhaps the Name may be borrowed from a gentle salutary Gale; it is about six Spans long, and two Inches in Craffitude; the Eyes are black, Teeth small, the Belly bright,  
like

\* *Pliny*. Part. i.

Sed quis non paveat pherecydos fata tragoedi:  
Qui nimio sudore fluens, animalia tetra,  
Eduxit turpi miserum qua morte tulerunt.  
Sylla quoque infelix tali languore peresus  
Corruit, & fœdo se vidit ab agmine vinci.

*Sic testatur Serenus medicus.*



like Silver. The Back and Sides illustrated with white Streaks, alternately painted with Yellow and Azure: the Tongue is of a black Colour, small, long, and cloven, and most nimble in its Vibrations \*.

CXVI. *DE Angue-Laqueo*, the Ensnaring-Serpent. In the Province of *Vera-Pas*, west of the *Honduras*; they are much infected with several Insects, as *Muskettoes*, *Fire-Flies*, and *Serpents*. Among the last is one Serpent of great Bulk, and excels in Craftiness, being very subtle and sharp in laying hold of its Prey. The Method is surprizing; for it wraps up itself in the Form of a Ginn, and so decoys the Game into the Snare: It bites like a Dog, and is very mischievous, tho' not of the venomous Order. *Ibid.*

CXVII. THE *stupid* Serpent, which they call *Canaucoatl*, in Character is contradictory; for, as represented in History, 'tis dull and in a manner destitute of Sensation, and yet a Creature full of Vitality and Spirit; and indeed is only remarkable for its Mettle. It is of the Tribe of Innocents, and very strong, and fears no Assault. In Dimension, monstrous; for Thickness, equal to a Man's Body, and twice the Length. 'Tis said, some have sat upon it, apprehending it to be only the Trunk of an old Tree. Some other fabulous Things are reported of it.

IT lives in the Shadow of Woods, often concealing itself under Branches and Leaves of Trees, where it surprizes the Prey, which, to speak with the Vulgar, it draws to him, by the Force of its Breath, as a Loadstone does Iron. The Authors of the *Atlas* mention a Serpent of this attractive Power in the *Philippine Islands*; Birds and other Animals are drawn into the Trap by the Charms of the Breath; yea, Partridges, Weasels—are made to run into its devouring Jaws. *Ibid.*

IF this Serpent be indued with this magnetic Property, it is a *living Loadstone*, and more extensive in its Attractions than the real one; for this draws all animal Bodies to it, whereas the real Loadstone only attracts Iron. Attraction in the gross, is so complex a thing, that it may solve a thousand different things alike.

THIS Creature is called *Ibitin* in *America*; and probably the same with the following, though distinctly considered by the Historian.

\* *Nierembergius*, cap. xv. p. 274.



CXVIII. THE Serpent *Bitin*, an Inhabitant of the Mountains and Woods in the Island of *Cuba*, &c. of great Bulk, and Length about four Ells; and in Shape terrible to the Eye. The Head, which resembles that of a Calf, grows large to the Eyes, which sparkle with the bright and black, and are incircled with Rays of Green; it has wide Jaws, armed with many sharp Teeth, among which are four of the *canine* sort.

*CANINI Dentes*, that is *Dog's-Teeth*, are two Teeth in each Jaw, so called, because they end like those of a Dog in a sharp Point, whose particular Office is to pierce the Aliments, therefore are buried in their Sockets, by which they are more able to resist all lateral Pressures, than the *Molares*, or the common Grinders.

THIS *Bitinian* Serpent hangs by the Tail on Trees, devouring Men and Beasts that pass by, and come within its Reach, by the dint of halituous Attraction, as the *stupid*, and some of the *Philippine* Serpents are said to do; but if it be so, the Philosophy of it is not yet accounted for.

CXIX. THE *Monoxillo*, or *Mucronated-Serpent*, so called because its Termination is sharp-pointed. It has something of the Fierce and Terrible in its Appearance, but is more dreadful in Aspect than Nature; for its Wounds, though painful, are not mortal. 'Tis of the Lacertan Kind and Colour; the Tail long, and Legs of small length; the Body about two Spans long, the Tongue large and forked and of red Colour. 'Tis tedious in Motion; the whole Compound is crustaceous, like Shell-Fishes, adorned with white and yellow Spots, resembling little Pearls, or Seed of Grummel or Gray-Mile.

N. B. THE Seed of Vegetables consists of an Embryo, in which is contained the whole Plant in Miniature. A complete Oak is visible in an Acorn by a Microscope.

CXX. THE *Tapayaxin*, a little wonderful Serpent; some say of the Lacertan Kind, others say of an orbicular Form, not above four Inches Long. The Body is cartilaginous, or gristly, smooth and solid. This kind of Coverture is harder than a Ligament, and softer than a Bone, but is not covered over with any Membrane to make it capable of Sensation.



IT moves slowly, and recommends itself by Diversity of Colours: when touched, the Body appears to be cold. Now, Bodies are said to be cold or hot, as their Particles are in a greater or lesser Motion, than those of the sensitory Organs. All Changes in the created Globe, are the Effects of Motion, without which all Bodies would become unactive Masses\*.

THIS little Animal, is said to be pleased, or rather unconcerned, when taken up by human Hands; called on that account, the *Friend of Man*; that is, *he who is not against us, is for us*; therefore merits our Smiles. His Situation corresponds with his natural Disposition, for it is an Inhabitant of cold Regions. When its Head is compressed, Drops of Blood gush out of his Eyes, which he casts to a great distance from him; which agrees with a former Description, &c.

CXXI. *DE Haro coloti genere.* The Serpent *Harus*, according to the Historian †, is a Native of the *Philippines*, and of the Lacertan Tribe: a very long Head (like the *Philippine Queen*) on a bulky Body, terminating in a sharp Point. It resembles the *Quaquetzall*, is in *Mexico*, and agrees therewith in most things, and of which it seems to be a Species.

IT chuses its Habitation among Shrubs adjacent to clear Streams, and never defiles a Body, so prettily coloured, with muddy Water, till constrained to make the Bulrush its Shelter against the excessive Heat of the Sun ‡.

CXXII. THE *Tamacolin*, or a Serpent called *Rubeta*, of the Lineage of the red Toad: This kind is made up of Variety, differing only one from another in Magnitude, Colour, and Poison. The lesser kind not so venomous as the larger. Some are green, some are brown, and others black. In showery Weather they make an open Appearance, and in such Numbers, that none walk abroad without running the risk of a poisonous Touch.

NEW-SPAIN abounds with them, where they affect watry Habitations. In *Peru* are *Toads* as large almost as *Cats* or *Dogs*, but not so poisonous as those of *Brazil*, where they have a Fish called

\* *Newton's Opticks*, p. 375.

† *Nierembergius*, cap. xxiv. p. 276. *Nascitur in Philippicis.*

‡ *Ibid.* p. 276.



called *Amyacu*, i. e. *Toad-Fish*; 'tis about a Span long, and oddly painted; its Eyes are fine and fair: It swells and snorts when taken out of the Water, which was the reason of giving it that Name: When flayed it may be eaten, but is otherwise poisonous; the Poison is drawn out by Application of Fire to the Part affected\*.

CXXIII. *TETZAUCOATL*, or the *rare* Serpent; so called, because the *least* of Serpents; and though very little, scarce four Inches long, or in Bulk so big as a Goose-quill, yet its Wounds are most deadly. The Belly is red, and distinguishable by black Stains; the Back yellow, interlaid with divers Spots. It is an Inhabitant of the North, and delights in cold Apartments. This (though distinctly described by the Historian) seems to be the same with the *Tetzaucoatl*†. N. B. Little Things, greatly dangerous.

THE Poet weeps for a Person killed by the Fall of an Icicle, which is a little Drop of Water congealed‡. *Anacreon*, the celebrated Lyrick Poet among the *Greeks*, was choaked with a little Kernel of a *Grape*. Little Things do great Executions. Little Worms destroy floating Castles. *Tarantula*, a little Spider, poisons a Giant. In *Barbadoes* is what they call the *Poison-Tree*, a little Drop of its Sap flying into a Workman's Eyes, makes him blind; therefore Workmen cover them with Cypress.

PLINY, from *M. Varro* says, there was a Town in *Spain* undermined by *Conies*, and another in *Thessaly* by *Mold-Warps*, and another in *France*, from which they were driven out by Frogs. . . . In some parts of *Africa*, People were constrained by *Locusts* to leave their Habitations. Out of *Gyaros* (one of the *Islands* of the *Cyclades* in the *Egean Sea*, most of which are now under the *Turks*) the Inhabitants were forced away by *Rats* and *Mice*, little Things: And if it be true, that *Theophrastus* the Philosopher reports, the *Trerians* were chased away by an Army of little Worms, called *Scolopendra*||. All these mighty Conquests were made by little contemptible Insects.

WHAT says the *Laconian*, when wounded with a Dart? I am not, quoth he, concerned at my Death, but at my Fall by a

T 2

Wound

\* *Harris in Atlas for Brazil in General.* † *Nieremb.*

‡ Oh! ubi non est si jugulatis aqua.

*Mart.*

|| *Pliny's Natural History, Part I. B. viii. Cap. 29.*



Wound from a little feeble Archer. For 'tis Satisfaction to the Vanquish'd to die by the Hand of heroic Valour; hence that of *Virgil*;

*Æneæ Magni dextra cadis. ....*

*'Tis by the Great Æneas' Hand you fall.*

The reason was, because the *Lacedemonians* were wont to fight with Swords, therefore it was not counted Bravery to kill Men with a Dart, a thing that may be done by any Woman.

So in the vegetable World, there are *Cedars* and *Shrubs*. In Natural Philosophy, we read of *Atoms*, that are *Minima Naturæ*, the ultimate Particles into which Matter is divisible, and are conceived as the first Rudiments, or component Parts of all physical Magnitude, or the pre-existent and incomprehensible Matter, whereof particular Bodies were formed; there are Mountains and Mole-Hills,

So.... there was *Alexander the Great*, and there is *Alexander the Little*, the ingenious and learned Mr. *Pope*; the one conquered by the Sword, the other by his Pen, and has made all the Regions of Fame tributary to him.

CXXIV. THE tame and tractable *Serpent*, is of the *Indian* Race, about an Inch long, when brought first from the Field for domestick Education; and when at its full Growth, is not much short of a Man's Thigh. Its Habitation is in some little Hutch erected on purpose, (*indulgentiæ gratia*) where it idles away its time, till Hunger brings it out. Upon its Approach to the Master of the House, it creeps up to his Shoulders, where the Embraces of that terrible Creature (being made tame) are received with Delight\*.

CXXV. THE *Tleoa*, or *Tetloa*, that is, a little fiery *Serpent*, and very common in the new World, and described by the Historian thus †, viz. 'Tis about a Finger broad, and five or six Foot long, and differenced from others by a Medley of Spots, compounded of white, black, yellow, and dun Colours. The Head is like that

\* *Nierembergius*, cap. xl. p. 283.—Humeros heri amicè conscendunt, benevolè terrifici animalis amplexus tolerantis.

† *Nierembergius*, from *Franciscus Hernandez*.



that of our Vipers, and the Tail, which seems to have a touch of the Rattle, ends acutely.

ITS Wounds are deadly, and burn like Fire; hence the Name it bears: Though fiery in Nature, is slow and winding in Motion, and may be avoided by the Traveller, if he has Eyes and Ears. Its usual Residence is in Mountains, and the higher Mountains are, the greater the Cold, (because they only receive direct, and but little of the reflected Rays of the Sun) yet are the Habitations of fiery Animals.

THE Learned observe, there are Mountains a Mile and an half high, to the tops of which, no Vapour, and consequently no Clouds, can ever reach: And hence it is that in very high Mountains, as the *Pico de Theide* in *Bohemia*, though the middle part be always invested with Snow, and the bottom scorched with intolerable Heat; yet on the top you will find yourself in a pure, thin, serene Air, and view the Clouds hovering at a considerable distance below you\*.

HENCE it is that all Thunder is confined within less than a Mile's Height. The Air is coldest in the highest places, and hottest in the lowest; but in the intermediate Atmosphere, where we live, very unequal: but no Climates, however situated, are privileged with Exemption from venomous Creatures, and where they are less pestered with them, 'tis owing to the Cultivation of the Land.

THE Wounds given by this Serpent are dangerous, and cured by an Herb called *Ancola*, by *Jonstonus*, p. 26, 27. but *Anola*, by *Nierembergius*, p. 277, 283.

CXXVI. THE *Hydrus*, or *Natrix*, an aquatic Serpent: The former word from *ὑδωρ* *Water*, of which 'tis an Inhabitant; the other word denotes its Skill in the Art of Navigation; it goes under various Denominations, as appears in *Jonstonus*; who, from *Pliny* observes, that this Serpent is *superior to most in Beauty, and inferior to none in Poison*†.

NICANDER, who calls the terrestrial *Hydrus*, a foul coloured Beast, vindicates the beautiful Character of the Marine; who yet is not very nice in its Choice of Water, for muddy and clear

\* *Montibus Tepeztlanicis.*

† *Jonstoni Historia Nat. p. 28.*



clear is equally the same to this beautiful Slut \*. In its Nature 'tis very poisonous, says one; *Cardan* is in the Negative. The truth is, there are several sorts of them, some of which are harmless, and others hurtful, and their Wounds attended with very terrible Effects, described by the poetick Physician †.

IN some parts of *Persia* they are very numerous, described by white Heads and black Body, four Cubits long, and dangerous to those who dabble in the Water by Night, as they often do in that hot Country; where these Animals feed upon Fish and Frogs ‡; and breed upon Land, according to *Aristotle* ||.

ITS common Habitation is in the *Myclean Lake*, in *Corcina* or *Corcyra*, now *Corfou*, (a little rich Island in the *Venetian Dominion*) and also about *Taracina* (a City of the *Volsicians* in *Campania*, in *Italy*, not far from *Amyclæ*) where the People, not daring to kill Serpents, were overthrown by them; to mention no more. *Ibid.*

CXXVII. THE *Natrix-Torquata*, *Jonston* makes different from the former, and describes it thus—Called *Torquata* from its beautiful Neck, which looks as if incircled with a strong Collar of Pearls. . . . On the hinder part of the Head is a little narrow Space in the form of two Scales, where the Spots on both sides end acutely in a triangular form. The *Scholiast* upon *Nicander*, compliments those pretty Spots with the Title of little Crowns \*\*.

IT goes under various Appellations. The *Greeks* called it Guardian of their Houses ††, it being of the innocent sort. Some of the *Italians* call it *Carbonarium*, a Collier, because its Colour inclined to Coal-black, or Iron. Mr. *Ray* calls it, the common Snake. It is larger than a Viper, and more gross in Body; brings forth its Young by Eggs, hatch'd by foreign Heat; feeds on Mice;

\* 'Tis sometimes called *Lutra, ex Luto*; because it delights most in foul Water; or the Word may signify, to wash and make clean.

† *Pessima quas fecit plagas hæc signa sequantur;  
Arida tota cutis circum putret horribilemque  
Elevat aspectum, magni ignitique dolores  
Tandem hominem interimunt.*——— *Nicander.*

‡ *Stagna colit, ripisque habitans hic piscibus atram  
Improbis Ingluviem ranisque loquacibus explet,  
Exhausta palus—Exilit in siccum—* *Virg. Georg. lib. iii.*

|| *Jonstoni Hist. Nat. p. 28, 29.*

\*\* *Ibid. p. 29.*

†† *Ὁφεις δεικνυσι.*



*The Sea*

*Serpent*

*Plate 6<sup>th</sup>*



*The Sea*

*Scolopendra*



*The Mistress*

*of Serpents*



*The Natrix*

*Torquata*





... Blood ...

... calls it of the ...  
... in his ...  
... We have ...  
... where some have ...  
... the most ...

... to contend with ...  
... which ...  
... about ...

... in the ...  
... the ...  
... the ...  
... the ...

... the ...  
... the ...  
... the ...

... the ...  
... the ...  
... the ...  
... the ...  
... the ...

... the ...  
... the ...  
... the ...



Mice ; sucks Cows, upon which follows Blood. The Reader is referred to a former.

CXXVIII. THE *Marine-Dragon*, as *Pliny* calls it, or the *true Marine-Serpent*, in the Dialect of *Jonstonus*, who, in his Description of Fishes, gives a particular account of it. We have already accounted for monstrous Serpents in the *Indies*, where some have Teeth in the form of a Saw, with which they do more hurt than with their Poison, says the *Greek Historian* \*.

IN *Africa*, are some large and strong enough to contend with Oxen by Land, and to overturn a three-oar'd Galley by Water; which agrees in Character with those of *Norway* already described: There we found some of 200 Foot long, winding themselves about Ships, according to *Olaus Magnus*, Archbishop of *Upsal*.

IN several of the *Persian Islands* are some of twenty Cubits long, and very terrifying to Sailors. Such also are seen in the Promontory of *Carmania*, the Residence of the *Ichthyophagi*, a People that feed wholly upon Fish; a fine Country for such who are inclin'd to keep a *perpetual Lent*. Tho' these Monsters are born in the Deep, yet are they found in fresh Waters, and sometime sporting upon Land, where they sleep †.

THE same Author tells us, of a *terrible Battle* that happen'd in *Turkey*, in the time of *Bajazet*, between the *land* and *marine Serpents*, that continued from Morning to Night, when after a great Destruction on both sides, the *Marines* fled. *Ibid*.

CXXIX. THE *Rubetarian-Serpent* is a very noisy Animal, who for its croaking Noise is resembled to a land Toad. It also engages the Attention of the Eye, for it excels in Beauty: It's known among Country-People by these two Characteristicks, *viz. Loud* and *Pretty*. Here we see, what is an Offence to the Ear may be a pleasing Entertainment to the Eye; thus the Five Senses agree to differ in their several Perceptions, and to meet in several distinct Apartments of the capital Temple, in the pacifick Empire. But to return to the *beautiful Padalica* of the *Polonians*:

IT is said of this Serpent, that when it wounds any in the Foot, the Remedy is to put the wounded part into the next Earth,  
that

\* *Æliani Hist. lib. xvi. cap. 3.*

† *Jonston. de Piscib. p. 9. Articulus v.*



that is inclined to the moist, for twenty-four hours. This seems to differ from the *American Rubeta*.

CXXX. THE *Serpent de Boa* is another of the monstrous kind; called *Boa* from *Bos*, the *Latin* word for an Ox, which it devours at once: The young ones, which grow to a great Bulk, are nourished by sucking the Cow.

IN the Emperor *Claudius's* time, in one of them that was killed, they found a Child that was whole. In *Calabria* are some monstrous Animals, not unlike these, says the Historian; who adds, that not many Years ago a certain Bishop speaks of a large mischievous Serpent, that was shot near *St. Archangel*, whose Jaws were almost two Palms long, the Portraiture of which is yet seen in a certain Temple there\*.

CXXXI. I AM informed by some Persons, who had it by Tradition from ancient People, that formerly there was in this Country a monstrous Serpent of four or five Yards long, and thicker than a common Axle-tree of a Cart, and very mischievous, preying upon Lambs, &c. Its chief Residence was in a Wood, near *Pickopbank*, a few Miles from *Blackburn*, in *Lancashire*, called *Ouse-Castle*, wherein there is yet a little Spot of Ground, called *Griom's-Ark*, which is a deep Cavern, situated among Rocks, in a Wood, from whence it was seen to come out, and bask itself on a sunny Bank.

THE Picture of this Serpent is drawn with Wings, two Legs, and Talons like an Eagle, which is seen in some ancient Houses, (and particularly at *Clayton-hall*, near *Dunkin-hall*) by which it appears to be very large and furious.

IT's said, one ——— *Grimshaw* Esq; Proprietor of that Hall, shot the Monster with Arrows, and had an Estate offer'd him for that good Service done to his Country, which he generously refused, and only desired he might have a Passage thro' that Wood to a Township he had on t'other side of it, which was granted, the Title of which is to be found in old Writings. By another hand I am informed, that it was supposed to be a *Griffin*, which is

\* M. Antonius Cuccinus Episcopus Anglonensis ad Thomafium—in Agro S. Archangeli. In *Jonstonus*; in Verb.



is a Bird of Prey, and of the Eagle kind, which, I take to be the *Ossifrage* of *Moses*, and mentioned *Levit. xi.*

THERE is also a fabulous *Griffin*, represented with four Legs, Wings, and a Beak; the upper part like an Eagle, and the lower a Lion. They conjecture it to watch over golden Mines and hidden Treasures. This Bird was consecrated to the Sun, therefore the Chariot of the Sun was represented as drawn by a Set of *Griffins*.

THIS *poetick Griffin* is frequently seen in antient Medals, and is still bore in Coat-Armor. The antient and honourable Family of the *Guillims* blazons it rampant, alledging any very fierce Animal may be so blazon'd as well as a Lion. It is observable, says my Author, that in the Front of *Clayton-hall* are two Figures drawn in Plaister in the form of a Coat of Arms; on the right side of the Escutcheon is a Figure with Wings, four Feet, and a Tail twisted in the Form of a Serpent. The like Figure is drawn in Plaister in several antient Houses in that Neighbourhood, which go under the Name of the *Griffin's Picture*, and the Sign is used at Publick-houses: There is a Place in that Wood called the *Griffin's-Ark*.

N. B. THIS seems to carry some Probability with it, since Eagles are voracious Creatures, and very destructive to Fawns and Lambs, especially the black Eagle, which is of a lesser Size than the other.

IN some of the *Scots Islands*, the Natives observe, that this Eagle fixes its Talons between the Deer's Horns, and beats its Wings constantly about its Eyes; several other Eagles flying at the same time on both sides, which puts the Deer upon a continual Run, till it fall into a Pit, or down a Precipice, where it dies, and so becomes a Prey to the Enemy\*.

CXXXII. IN some of the Western Islands of *Scotland* are several Serpents: There is one that is *yellow* with brown Spots, and another with *brown* Spots; but that which is the most poisonous, is the *black and white spotted*, three or four Foot long.

THE Remedies are such as these: The Natives cut off the Head of the Serpent that gives the Wound, and apply it to the Place as the best Remedy: Others, by the Application of new  
U Cheese,

\* *Martin's Description of the Western Islands of Scotland*, Edit. ii. p. 7.



Cheese, extract the Poison ; and some make use of the Rump of a Cock stript of its Feathers, which they apply to the Wound with Success, according to the Historian \*.

IN the Library at *Manchester*, is the Skin of a Serpent which was five Yards long, as thick as the Calf of a Man's Leg ; has a forked Tongue, scaly Skin, yellow Colour.

CXXXIII. *MARTINIUS* in his *Atlas* relates, that in the Province of *Quangsi* in *China*, there are Serpents thirty Foot long. The *Flora Sinensis* reports of the Serpent call'd *Geuto*, that it devours whole Stags, but is not very venemous. 'Tis of an ash Colour, from eighteen to twenty-four Foot long ; will often seize on a Man, by leaping from a Tree, and kill him, by its violent windings about him.—The *Chinese* preserve his Gall to cure the Diseases of the Eyes.—*Marcus Paulus Venetus* testifies the same of the Serpents of *Carrajam*.—Some are in length ten Paces, in thickness ten Palms, and able to swallow a Man. Are taken thus : The Serpent in the Day lies in Caves of Mountains ; in the Night hunts for Prey, and then returns to its Cave, with the weight of its Body, plowing deep the Earth, being sandy in the Track it goes along : Here the Huntsmen fix strong Stakes pointed with Iron, covered with Sand ; and as the Serpent travels along, the Spikes gore its Entrails, and are fasten'd therein, by which 'tis kill'd ; and the Huntsmen sell the Gall at a great Price for Medicine, and the *Flesh* for Meat. These, continues he, may be reckon'd among *Dragons*, but are without Poison : Instead of Feet, they have Claws like those of a *Lion* or *Falcon*.—There are other Serpents in *China* full of rank Poison, especially the *hairy-headed Serpent*. So far *Martin*.

N. B. THIS Province of *Quamsi* or *Quangsi* is able to raise a Million of fighting Men. It is not so much frequented as the Province of *Quantung* or *Canton*, where they have two Harvests a year. One says, there is a Mountain here with a Pool in it, which makes a Noise like Thunder, if a Stone be cast into it, and causes Showers from the Sky †. Their Winter is warm, and their Fields always verdant, producing great Quantities of Gold, Pearl, Silk, Copper, Steel, Iron, Salt,—and odoriferous Woods.—  
They

\* *Martin's Description of the Isle of Skie*, &c. p. 236.

† *Pancirollus*.



They hatch their Ducks Eggs and those of other Fowls in Ovens, or Dunghills.

CXXXIV. THERE is a kind of *Testudo* (I don't mean the common Tortoise) which is a certain sort of Snake, small in Body and of white Colour, found in *Lydia*, *Arabia*,—cased over with a white colour'd Shell, which shines like a sparkling Margarite\*.

I SHALL close this Part with an Experiment made by the noble *Roman* before-mentioned, who (being solicitous to take a compleat View of a Serpent) after he had dissected one, preserved the Flesh and Bones, and having, *secundum artem*, reduced them to Ashes,—extracted *Aqua Fontana*,—whose Virtues were equal to those drawn from the Ashes of other Animals, and of Plants.

To this venomous Tribe, I shall annex a few Reptiles, in whose Veins I find something of the Serpent's Blood; and close the variegated List with a large Account of the *Tarantula*, its Wound, and Cure by Musick; then inquire into the Reasons of that strange Operation; the Nature and Force of Sounds, not only on the Animal Passions, but Inanimate Matter. I shall begin with,

I. **T**HE *Bee*, called the Honey-Fly, a little Animal that has four Feet, which it carries close to the Belly, and not easily separated: It has four Wings, small Teeth, and a long Tongue, which usually it carries out of the Mouth. Its Sting cleaves to the Belly, which, when it strikes, it parts with, and becomes incapable of wounding a second time; which, I think can't be said of any other Member of the stinging Race, unless it be the Wasp and Hornet.

THE Sting, in the Design of it, seems to be only a Weapon of Defence; it looks like a Tube or Pipe, hollow, with a little Bag of sharp penetrating Liquid (which is its Poison) joined to the Extremity of it within the Body, which, in stinging, is injected into the Wound thro' the Tube; and tho' venomous and painful, is not strong enough to corrupt the Mass of Blood.

U 2

ONE

\* *Pancirollus*.



ONE may, with the naked Eye, sometimes see this little Insect discharge its Venom, in which, says the ingenious Dr. Mead, by the help of a Glass, I can easily discover *a great Number of minute Salts floating*. In *Brazil*, Bees are distinguish'd into twelve kinds, among which are some that sting in a most furious and fatal manner, called *Mateecas* by the *Indians*.

IN *Ceylon* in the *East Indies*, are several Bees, the largest are of a brighter Colour than ours; they make their Combs on the Boughs of Trees: At proper Seasons, the Inhabitants hold Torches under them, till they drop down, which they carefully gather, boil and eat, and are accounted excellent Food. In *Quatemala* are Bees and Honey of a white Colour, and some without a Sting, says the Historian \*.

II. TO the *Bee*, I add the *Wasp*, which, as it is something larger, makes a deeper Wound; it differs also from it in its Food, which is Flesh and Carrion, when it can be got; whereas the Bee regales itself with delicious Entertainments, and enriches its Family with all the Glories of the vegetable Kingdom. From whence is the Honey? I answer, That in Flowers is found a viscid sweet Juice, and accordingly we see Children gather Cowslips, Honey-suckles, and suck the Honey from them. The Bees visit all Flowers within their Reach, and putting it in their Trunks, suck out the Honey, with which they load their Stomachs, to be discharg'd, and laid up in their Combs. Among the Antients, Honey was taken for a Dew that fell on Flowers; but this is a mistake, because the Bees only gather it after the Sun is up, when there is no Dew left, or very little.

III. THE *Hornet* is yet more dangerous, and has been known to pursue a Sparrow, and kill it, and then suck its Blood. The Hornet and Wasp have strong Jaws tooth'd, by which they can dig into Fruits, for Sustenance; yea, and into harder Substances, for Quarters.

IF you take a Bee, a Wasp, or Hornet, and gently squeeze the Tail, so that you can see the Sting, you may perceive a Drop of transparent Liquor at the very end of it; which if wiped off, you shall soon see it renew'd, that Liquid passing down the Ca-

\* *Nierembergius*, p. 236.



vity into the end thereof: 'Tis said the Decoction of Hornets dropt on the Skin, makes it swell.

IV. I PROCEED to the *Spider*, another little venomous Insect, whose forked Tongue or Sting, is very fine and sharp; by this he pierces Flies—and at the same time, instils a poisonous Juice into the Wound, by which the Prey being kill'd, it sucks out the Moisture, and leaves nothing but a husky dry Carcase: Tradition says, it poisons by spitting, or breathing, because it dare not approach so near to a large Fly as to a little one; but keeps at some distance, and uses a kind of shoving Motion, upon which the Fly has done struggling.

THERE are various sorts of these little strange Creatures, whose Stings are hurtful, as the *Astori*, (so called from its resemblance to a Star) whose Wound produces Heaviness, and Relaxation of the Nerves. The *Cæruleus*, or blue Spider, whose Sting is attended with Vomiting and Pain at the Heart. The *Lycos*, the least of the kind, that causes an *Asthma*, and Swelling about the wounded Part. In the *Philosophical Transactions*, we have a Table of thirty-three kinds of Spiders found in *England*, by Dr. *Lister* \*.

THERE is something very curious and admirable in those long Threads they make in the Air, during some part of Summer, especially towards *September*, so much wonder'd at, in such Quantities every where. The Method of Operation, I take to be as follows, viz.

ALL Spiders that spin in a Thread, are the Makers of those Threads, most visible in the Autumn. In all the ways of weaving, they still let down the Thread they make use of, and draw it after them. Attending on one that wrought a Net, I saw it, says a very nice Observer, suddenly in the Mid-work desist, and turning his Tail into the Wind, to dart out a Thread, with the Violence we see Water spout out of a Spring: This Thread taken up by the Wind, was in a Moment emitted some Fathoms long, still issuing out of his Belly; by and by the Spider leapt into the Air, and the Thread mounted her up swiftly.—And I found the Air fill'd with young and old, sailing on their Threads, and undoubtedly, says the Relator, seizing Gnats and other Insects in their

\* *Lowthorp*, vol. ii. p. 793.



their Passage; there being often manifest Signs of Slaughter, as Legs, and Wings of Flies . . . on these Lines, as in their Webs below \*.

SPIDERS have been observed to get to the Top of a Branch or such like thing, where they exercise this darting of Threads into the Air. After the first Flight, all the time of their sailing on those Threads, they make Locks, still darting forth fresh Supplies of Thread to sport and sail by. *N. B.* Those called Shepherds, or long-legg'd Spiders, are no Spinners.

I HAVE seen Spiders, says the Learned Dr. *Hulse* †, shoot their Webs three Yards long before they begin to sail upon them. So the Learned *Derham* observes, that with pleasure he had often seen Spiders dart out their Webs, and sail away by the Help thereof.

AMERICA turns out diverse kinds of these araneous Insects: In *Peru* are Spiders as large as a Man's Hand, and have Eyes as big as those of Sparrows. In *Brazil* there is one kind of Spider, whose Skin is rough and black, and whose Sting proves incurable, without immediate Relief. On the other hand, we read of monstrous Spiders in the *Antilles*, whose Eyes are so small and deep in the Head, that they are scarcely visible: They feed on flying Insects, and their Webs are strong enough to catch small Birds ‡.

CEYLON in the *East-Indies* produces a long, glittering, and hairy Spider, called *Democulo*, whose Wound is not mortal, but sometimes deprives People of their Senses. There is an Experiment made by Mr. *Leewenhoeck*, who put a Frog and Spider together into a Glass, and having made the Spider sting the Frog diverse times, the Frog died in about an hour's time ||.

THERE is another Instance of the Poison of some of them (for all are not poisonous) given by the Learned *Scaliger*, who relates, that in *Gascony* in *France*, there are Spiders of that Virulency, that if a Man treads upon them to crush them, their Poison will pass thro' the very Soles of his Shoe ||.

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\* *Lewthorp*, vol. ii. p. 794. † *Ibid.* vol. i. p. 363.

‡ *Atl. Geog. Amer.* p. 179, 265, 519.

|| *Scaliger Exercit.* in *Boyle's Subtil. Efflu. Philos. Transactions.* Where there is a curious Account how Spiders lay and guard their Eggs. *Derham.*



V. THE *Scolopendra* is a little venomous Worm, and amphibious. When it wounds any, there follows a Blueness about the affected Part, and an Itch over all the Body, like that caused by Nettles. Its Weapons of Mischief are much the same with those of the Spider, only larger; its Bite is very tormenting, and produces not only pruriginous Pain in the Flesh, but very often Distraction of Mind. These little Creatures make but a mean Figure in the Rank of Animals, yet have been terrible in their Exploits, particularly in driving People out of their Country: Thus the Inhabitants of *Rhytium*, a City of *Crete*, were constrained to leave their Quarters for them \*. There is a minute *Scolopendra*, accounted for by Dr. *Molyneux*.

VI. THE *Shrew-Serpent* in *Norway*, is a Creature of admirable Beauty; small in Body, and slow in Motion, but of fiery Venom, and its Wounds most dangerous.

VII. THE *Lacertus Facetanus*, or *Tarantula*, whose Bite gives Name to a new Disease. Those who are wounded by it are denominated *Tarantati*: It is a kind of an overgrown Spider, about the Size of a common Acorn.

It borrows its Name from *Tarentum* in *Apulia*, a City in the Kingdom of *Naples*, built by a Band of *Lacedemonian Bastards*, who having no Inheritance at home, were sent thither to seek their Fortunes, where they built that Town, and made it the Capital of *Magna Græcia*.

THIS little Animal is furnish'd with eight Eyes, and eight Legs: Its Skin is tender and soft, of various Colours, and always hairy: 'Tis of the oviparous kind, and propagates its Species by Eggs, and sometimes a hundred Eggs have been found in one Female.

IN the Opinion of some, 'tis not only an Inhabitant of *Apulia*, but peculiar to that Province, a Situation that may be called, *A Garden of Rarities*; Plenty of generous Wine, delicate Honey and Oil, an early Spring, a soft Winter—render it a most delightful Habitation, especially to old Persons, according to the Poet †; and

\* *Ælian*, lib. xv. cap. 26.

† —Ille terrarum mihi præter omnes— (*Horat.* lib. ii, ode 6.) *Angulus*.—



and yet in that most agreeable Region, this little Tyrant reigns and spreads Terror.

IT'S found in other Parts of *Italy*, and even in the Isle of *Corfica*; but those of *Apulia*, 'tis said, are only dangerous; though I think to have read something like it in *Persia*, where there is an Insect like a Spider, about two Inches round, which the *Holstein* Ambassadors suppose to be the *Latin Stellio*, and the *Italian Tarantula*: It lets its Poison fall like a Drop of Water, which causes an insupportable Pain in that Part . . . immediately causes a profound Sleep, from which the Patient is not to be recovered, but by crushing one of the same Creatures upon the Wound; or, if this can't be had, by pouring as much Milk down his Throat as they can, and then put him on an Engine, which they turn round with great Violence, till by that violent Agitation, his Stomach discharges the Milk, which appears greenish, because of the Poison. Those who are cured thus, have some Remnant of the Pain once a Year, about the same Season\*.

BUT to return to *Italy*; 'tis observable, that it hurts no where but in *Apulia*, and that only in Summer, especially in the *Canicular-Days*, so called from *Canicula*, that signifies a Dog; hence *Dog-Star*, which rises cosmically with the Sun the 19th of *July*, and is supposed to be the brightest, as well as the largest Star in the Firmament.

THE *Dog-Days* denote certain Days before and after the Rising of this Star, to whose Appearance the Antients ascrib'd terrible Effects: the very first Day it appears, they say (but without Reason) the Sea becomes boisterous and boils like a Cauldron, produces Variety of Distempers, sours Wine, and Dogs grow mad. . . . The *Romans*, dreading the Indignation of this Star, sacrificed a Dog every Year to it, (*viz.* at its first Appearance in our Hemisphere) to appease its Rage against Mortals.

IN Winter, this *Italian Spider* lurks in Caverns, and solitary Places; and if it happens to bite, hurts not: There it lives in a drowsy Posture, and keeps *Lent* till Summer; when the whole Tribe creeps out, and disperse themselves over that pleasant Land; and Wo to the Body asleep, and bare Legs, in Corn-Fields.

THOSE on the Plains are much to be feared, the Air being hotter there than on the Mountains, where their Bite is not dangerous,

\* *Voyages and Travels of the Ambass. of Freder. Duke of Holstein.*





*Scorpion*



*Wasp*



*Hornet*

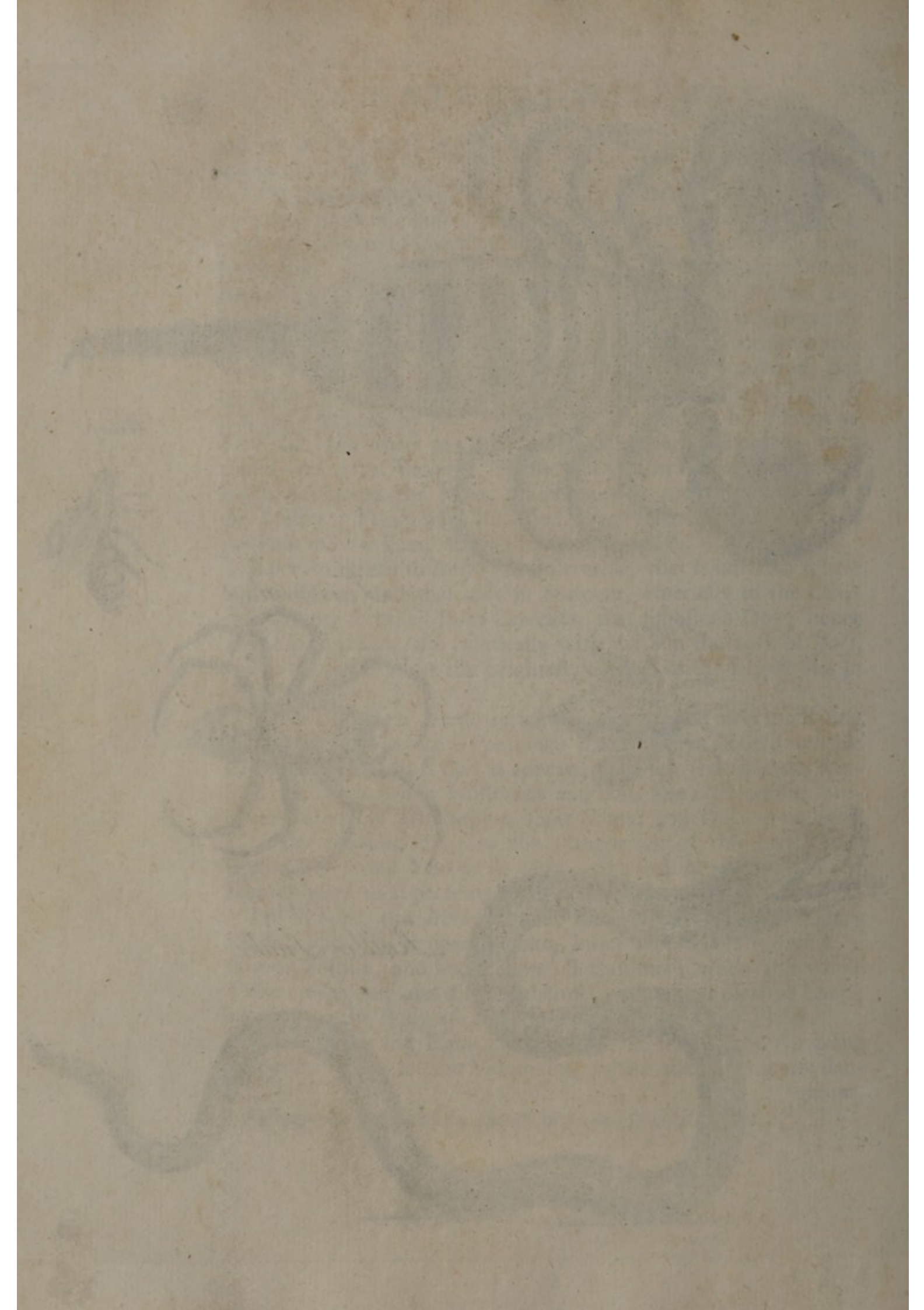


*Tarantula*



*Rattle Snake*







gerous, the Solar Rays not being so strong in those Heights: and what is yet more surprizing, is, that if they wound any out of *Apulia*, though in places not remote from it, the Wounded receive no deadly Hurt \*.

WHEN it bites, the Pain resembles that given by the Sting of a *Bee*, and is attended with various Symptoms, according to their different Natures: The *Northern Tarantula* is the most terrible; those that are inclin'd to the *white Colour* are not so dangerous; the spotted differs from both.

THE Wound given by any of them is dangerous, and has different Indications. In some that are bitten, an universal Stupor follows; others weep: Some tremble and vomit; others laugh, fancying themselves to be Kings. This perhaps made Dr. *Cornelio* represent this as an imaginary Disease; that those who imagine themselves hurt, are most of our young wanton Girls, who, falling from some particular Indisposition into Melancholy and Madneſs, persuade themselves that they have been stung by a *Tarantula* †.

SOME grow pale, sick and faint, and die in a short time, unless relieved by Musick, which alone, without the Help of Medicine, performs the Cure.

THE Wounded are as Men half dead, but at the first Sound of a musical Instrument, though they are very weak, and seemingly unable to stir, they begin by degrees to move their Hands and Feet, till at last they get up, and then fall to dancing with wonderful Vigour, for two or three Hours, their Strength and Activity still encreasing. Some will continue the Dance, without Intermiſſion for six Hours; and when tired they are put to Bed, and after they are sufficiently recruited by Rest, they are called up again by the same Tune, and renew the Dance with great Violence, the Musick still playing; and when the Patients grow weary, they are put into Bed again, and kept warm to encourage Perspiration. These Exercises being continued six or seven Days, the Patient finds himself fatigued and unable to dance any longer, which is the Characteristic of a Cure.

THEY usually spend ten or twelve Hours a-day in this violent Exercise, and continue it for three or four, or six Days; by which

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time

\* Baglivii de Anatome, Morſu & Effect. *Tarantulae* Differtatio i. p. 27. & cap. v. p. 20.

† *Philos. Transact.*



time they are generally freed from all their Symptoms, tho' not always, says the learned *Baglivi*, who observes, that about the same time next Year, the Distemper returns, and will prove fatal, if not prevented by the same musical Application.

IN *Apulia* is a *Scorpion*, whose Wounds are accompanied with the same Effects as those produced by the *Tarantula*, and are only curable by *Musick* and *Motion*. These *Apulian Scorpions*, are less violent than those of *Africa*, but more virulent than those in other Parts of *Italy*. I shall only offer two Remarks here.

1. *THAT* different Patients must be entertain'd with different Tunes, according to the different Symptoms of the Disease; in which the great Art of curing them seems to consist. *e. g.* Some are roused by a Pipe, others by a Timbrel: Some are roused by a Violin, others by the Harp; and all must be entertain'd with different Airs. The Musicians therefore make Trial before they can accommodate the Sound to the Venom; which requires the most brisk and lively Tunes, to produce a powerful Vibration in the Body; and till this be done, the miserable Patients stand still, sighing and sobbing. The Vibrations must be quick and frequent.

2. *DURING* the Time of Cure, the wounded People throw themselves into a Variety of strange Forms, and behave like Drunkards and Madmen . . . . talking foolishly . . . . diverting themselves with naked Swords, red Cloth, &c. but the Sight of any Object that appears black is terrible to them. *Ibid.*

To this Account of the *Tarantula*, I have (by way of Illustration) added the Remarks of another learned Foreigner, who says . . . . The venomous Bite of the *Tarantula* is quickly follow'd with a very acute Pain, and soon after, with Numbness, profound Sadness, difficult Respiration: The Pulse grows weak, the Sight disturbed; Persons lose their Knowledge, Sense, and Motion; and if destitute of Help, they die. . . . The most effectual and certain Remedy is *Musick*: When the Person becomes destitute of Knowledge and Motion, a *Musician* tries a Variety of Airs: Shou'd he hit on that whose Harmony is suited to the Patient, he begins to move by successive Degrees, and keeps Time with his Fingers, Arms, Legs, &c. he raises himself, and dances about six Hours without Intermission. . . .

WHEN the Musick ceases, the sick Person gives over dancing, and is put to Bed: The same Air brings him out of Bed for a new Dance,



Dance, an Exercise that lasts six or seven Days.—N. B. Every sick Person must have his particular and specific Tune, and always one that is very sprightly and moving.

THE Poison of the *Tarantula*, adds he, thickens the Blood, and stops several of its Passages; thence the Numbness: The Blood being thick, furnishes but a small Quantity of animal Spirits, their Canals are shrunk up in the Brain: The Nerves being destitute of Spirits, relax; thence proceed the Inactivity, and Defect of Knowledge and Motion: But the Vibrations of the quick Airs which are play'd, agitate the Blood and the rest of the animal Spirits, which are soon increased by the Agitation of the Blood: Being agitated and multiply'd, they run into the Fibres and Nerves, which being put into *Unison* with the sonorous Strings, receive their Vibrations, and are shorten'd or extended successively; whence proceeds the successive Motion of the Fingers, Arms, Legs, &c.\*

THE Action of Dancing augments the Agitation of the Blood, and makes the Patient sweat. The Poison being agitated and attenuated, is exhaled by Transpiration; in proportion as the Poison is exhaled, the sick Person perceives himself eased; this Ease continually inclines him to dance: When all the Poison is dissipated by Agitation and Sweat, the Blood recovers its Fluidity and usual Course.

I SHALL conclude this historical Account, with a Passage taken out of a *formed History of the Tarantula* †, writ by a learned Author, who having described the Disease, proceeds to the manner of Cure, *viz.* The salivous Poison of that Spider seizes principally on the Nerves and Muscles—the manner of Cure thus—

THE Air moved by the musical Motion of Instruments, moves the next, and so onwards (as we see in the circular increasing Motion of the Water, when a Stone is cast into it) till the like be produced in the Spirits of the Body, to which the Air is impelled.—Now, adds he, the Commotion of the Passions depends upon the Spirits, and the viscous Humour of the *Tarantula* is a very capable Subject of Sound: Hence the next Air being moved by a musical Tone suitable to the Patient, the lurking Poison, and

X 2

Spirits

\* *Father Regnault, Phil. Conv. or New System of Physic, vol. ii. Conversation xiv. p. 268,—9.*

† Printed at *Leyden*, in 12mo. A. D. 1668.



Spirits of a Man are put into a Commotion ; by which Agitation, the Nerves being vellicated, the Spirits vehemently stirred, and Muscles moved, the Dancing, or something like it, must of necessity ensue, by which the Cure is performed : For, by vehement Motion the Blood is heated, the Pores are opened, and the Poison rarified ; which can't be done by common Sudorificks, because the Medicines can't reach, or at least can't stir those little Particles where the Poison lies, as Motion by Dancing does.

I SHALL add here some *Reflections on the Power of Musick, and give Instances of it in the human Mind, in animal, and inanimate Bodies.*

MUSICK appears to be one of the most antient of Arts, and of all other, vocal Musick must have been the first kind, and borrowed from the various natural Strains of Birds\* ; as stringed Instruments were from Winds whistling in hollow Reeds, and pulsatile Instruments (as Drums and Cymbals) from the hollow Noise of concave Bodies. This is the Conjecture.

MUSICK has ever been in the highest Esteem in all Ages, and among all People. Nor could Authors express their Opinions of it strongly enough, but by inculcating, that it was in Heaven, and was one of the principal Entertainments of the Blessed.

THE Effects ascribed to Musick by the Antients, almost amount to Miracles ; by means thereof Diseases are said to have been cured, Unchastity corrected, Seditions quelled, Passions raised and calmed, and even Madness occasioned.——

MUSICK has been used as a Sermon of Morality . . . . *Athenæus* tells us, that the Lives and Actions of illustrious Men were written in Verse, and publickly sung by a *Chorus*, to the Sound of Instruments, which was found to be the most effectual means to impress Morality, and a right Sense of Duty on the human Mind †.

THUS the *Pythagoreans* made use of Musick to cultivate the Mind, and settle in it a passionate Love of Virtue. *Pythagoras* instituted a most profitable Correction of Manners by Musick, which, he says, conduces very much to Health ; and he made use of it, not only against Diseases of the Mind, but those of the Body.

\* At liquidas avium voces imitauer ore,  
Ante fuit multo quam carmina cantu  
Concelebrare homines possent aureisque juvare.

*Lucretius.*

† *Chambers's Cyclopædia*, vol. ii.



Body. It was the common Custom of the *Pythagoreans* to soften their Minds with Musick before they went to sleep; and also in the Morning, to excite themselves to the Business of the Day \*.

THIS Cure of Distempers by Musick sounds odd, but was a celebrated Medicine among the Antients. We have already considered, how those wounded by the *Tarantula* were healed by Musick; the Evidence of which is too strong to be overturned: That which now lies before me, is, to prove this to be the Practice of Antiquity, which will appear by the following Instances.

I SHALL begin with *Democritus* (a Philosopher of the first Rank, and a most diligent Inquirer into the Mysteries of Nature) who taught in his Works, that *Musick of Pipes* was a Medicine for most Distempers. . . . *Thales* of *Crete*, being sent for by the *Lacedemonians* to remove the Plague, came, and by the Help of Musick he did so; and he is said to do it by the Command of *Apollo*, as appears from the Great *Chæronean Moralist* †. If any Credit be given to *Terpander*, it appears he suppressed an Insurrection in their Town by the Use of Musick. *Ibid.*

WE read of a young Man among others of *Tautomenium*, whose Passions being inflamed by Musick in the *Phrygian Mood*, was going to force open a Matron's House, but his Rage was soon calmed, when the Piper (by *Pythagoras's* Advice) changed his Air into the *Spondaic Mood*; and he went home quietly, which the Philosopher could not make him do by Persuasives. This historical Passage is confirmed by *Ammonius*, and *Cicero*, and is thus related, *viz.*

WHEN as some young Men, being drunk, and irritated by the *Musick of Flutes*, would have broke into an honest Woman's House, but upon hearing one playing a *Spondaic Air*, their outrageous Heat was allay'd by the Slowness of the Mood, and Solemnness of the Tune. . . .

St. *Basil* gives another Instance to the same purpose, *viz.* That *Pythagoras* meeting with some that came with Musick from a Feast, drunk, requested the Musician to change his Tune; which he did, and playing a *Doric Air*, they were so brought to themselves, that they threw away their Garlands, and walked home, ashamed of their Folly.

THEO-

\* *Plutarch de Osir. & Is.* † *Plutarch's Morals on Musick.*



*THEOPHRASTUS* is said to cure Persons that had been wounded by Serpents, with various kinds of Musick.—*Probatum est* \*. Another Observation of his was, that Diseases were made and mitigated by Musick. *Plato* forbids Musick and Wine to young Persons, lest one Fire should kindle another †.

THE *Pythagoreans*, to appease the Troubles of the Mind, lulled themselves asleep by Tunes upon the Harp: Thus *Homer* brings in *Achilles* relieving his Melancholy by playing on his *Lute*, and mitigating his Anger against *Agamemnon* by Musick, which he had learned of *Chiron*. *Asclepiades*, a Roman Physician of great Reputation, is said to heal frantic Melancholy, and mad People, by vocal and instrumental Musick ‡. The learned *Neapolitan* adds, *Tanta hominis naturæ cum harmonia consensio est*.

WHATEVER be the Cause of it, there is nothing more powerful than Musick for moving the human Passions, making some pensive and melancholy, others brisk and lively. The truth is, says the Learned *Wallis*, we can match most of the antient Stories of this kind in the modern Histories. *e. g.*

IF *Timotheus* could excite *Alexander's* Fury with the *Phrygian Mood*, and sooth him into Indolence with the *Lydian*, a more modern Musician is said to have driven *Eric King of Denmark*, into such a Rage, as to kill his best Servants. The Occasion was thus—The King willing to make Trial in his own Person, whether a Musician spoke true, who boasted, that by virtue of his Musick, he could make People mad: The Artist play'd, and the King became outrageous, and experienced the Truth of it so thoroughly, that in the Excess of his Rage, he kill'd some of his best Friends ||.

THIS may be owing to the Impression made by the Vibrations of the Air, being carried as far as the Origin of the Nerves, passes into the Soul, and puts the animal Spirits into a rapid Motion, determines them to run into different Nerves, diffused thro' different

\* Quibusdam viperarum morsibus cantus tiliarum aut fidicinium atque alia organa artis musicæ modulare adhibita aptissimè mederi. *Alexander ab Alexand.* . . . *Genialium*, lib. ii. cap. xvii. p. 81. The Title is, *Quod Theophrastus sensit quibusdam Viperarum morsibus tibicines mederi, probatum experimentum*. *Baglivi Dissert. i. de Tarent.* cap. xiii.

† De Legibus.

‡ Qui Phreneticos mente imminuta, & valetudine animi affectos, nulla re magis quam symphonia, & vocum concentu, & modulis resipiscere, & sanitati restitui censuit. *Alex. ab Alex.* lib. II. cap. xvii. p. 81.

|| *Father Regnault's Convers.* from *Repub. des Let.* p. 264.



different Parts of the Body, and is communicated to those Nerves, according as it finds them more or less in *Unison* . . . . Hence the Passions and Madness itself. *Ibid.*

IN Musick are different Tastes, which seems to proceed from the different Constitutions of the Fibres or the animal Spirits: The Fibres of the auditory Nerves are differently disposed in different Persons, and in the same Person at diverse Times; but generally speaking, Musick inspires more pleasing Sentiments. *e. g.*

A CERTAIN famous *French Physician* being ill, fell into a violent *Delirium*, after some Days Illness of a continued Fever: the third Day of his *Delirium*, I know not by what Instinct, (says the Learned Father *Regnault*) made him desire a *Concert of Musick*; upon which, they play'd, and sung to him the Songs of *M. Bernier* \*: Scarcely had he heard the first Notes, but his Eyes were calm; a Serenity was spread all over his Countenance, the Convulsions ceased, and he wept thro' Excess of Pleasure; he was free from his Fever all the time of the Concert, but whenever they ceased singing, he relapsed into his former Condition: They fail'd not to continue so marvellous a Remedy, which always suspended his Indisposition. In short, after ten Days musical Entertainment, he was restored to his former Health. *Ibid.*

ANOTHER Instance, is a Dancing-Master of *Alais* in *France*, who had the same Fate in the Year 1708; after a Fever of about four Days, and a long Lethargy, he fell into a *Delirium*, both mad and dumb. One of his Friends took his Violin, and plaid to him those Airs he was most accusom'd to: People thought at first, *that the Player was as mad as the Patient*; but, in a short time, the sick Man rais'd himself upright in his Bed, with the Air of a Man agreeably surpriz'd . . . . All his Motions discover'd the Pleasure he felt: Soon after he fell into a deep Sleep, and the Crisis he had during his Sleep, perfected his Cure. *Ibid.*

ONE Reason of this strange Operation might be this, *viz.* The Sound of the Instrument agitates the Fibres, especially those that are in *Unison*, by that means brings to his Remembrance agreeable Perceptions . . . sets the animal Spirits going, and restores them to their natural Course: These Spirits being moved, run in to the Nerves and Muscles, where they have been used to run, in order to form the Motion of certain Airs; the Passages of the  
Blood

\* *Father Regn.* from *Hist. of the Royal Academy in France.*



Blood thereby become more free: Hence that serene Air diffused all of a sudden over the Face of the sick Musician, who was cured by the Charms of his own Art.

THESE two Instances are quoted by the Learned Dr. *Nieuwentyt*, who says, both of them (the Musician and Dancing-Master) were perfectly restored to their Senses by Musick. He also observes, that the Wound given by the *Tarantula* can only be cured by the Sound of Musick, of which different Airs and Tunes must be play'd, according to the different Nature and Colour of those *Tarantula's* that have given the Wound\*. Then adds;

THAT the famous *Italian* Musician, *Angelo Vitali* had related to him the following Story, and assured him of the Truth of it, viz.

THAT a certain Player on the Flute at *Venice* had boasted, that by his playing, he could deprive the Hearers of the Use of their Understanding: Whereupon he was sent for by the *Doge*, who was a Lover of Musick, and commanded to put his Art in practice before him; where, after having play'd some time very finely, (and to the Amazement of the Hearers) he at last begun a mournful Tune, with a Design, as far as he was able, to put the *Doge* into a melancholy Humour; and presently, he struck up a jovial one, to dispose him to Mirth and Dancing; and after having repeated these two kind of Tunes several times by turns, the *Doge* being no longer able to endure those different Emotions, which he felt in his Soul, he was ordered to forbear playing any longer. *Ibid.* p. 271.

FROM the Account given of Concords and Discords in Musick, a Reason may be form'd why two Strings of a Viol, that are Unisons or Octaves one to another, if one be struck the other will tremble, so as to be visibly perceived.

What is this Unison? In Musick, Unison is a Consonance of two Sounds, produced by two Strings, or other Bodies of the same Matter, Length, Thickness, and Tension, equally struck, and at the same Time, so that they yield the same Tone or Note. Others define it, the Union of two Sounds, so like each other, that the Ear perceiving no Difference, receives them as one and the same Sound.

WHAT

\* *Religious Philosophie*, vol. I. Contempl. xiii. Sect. 270.



WHAT constitutes Unisonance, is the Equality of the Number of Vibrations: Unison is the first and greatest of Concords. Others say, it is only that in Sounds which Unity is in Numbers.

BEING once in a Room where there was a *Bass-Viol*, and striking one of the Strings, a loose Quarry of Glass in the Window, jarr'd every time that String was struck, which it wou'd not do upon striking any of the other discordant Strings. The Reason may be, *viz.* That the times of the Vibration of the loose Quarry, were equal or near Concordance to those of the String. A Gentleman of my Acquaintance, when he sounded a particular Tone on the Bass-Viol, very plainly heard the Noise of the Glass of the Clock in his Chamber, which Glass never moved, upon his sounding any other Tone. . . . It is a general Remark, that an *Unison-String* will receive the Motion, and so tremble, when another Unison is made to sound; and yet all other Strings of the same Instrument, that are not Unisons, shall remain silent and unmoved.

MUSICK does not only exert its Force on the Passions and Affections, and musical Instruments, but on the Parts of the human Body also. Witness the *Gascoigne-Knight*, (mention'd by Mr. Boyle) who could not contain his Water, at the playing of a Bag-pipe: The Woman, mention'd by the same Author, who would burst out in Tears, at the hearing of a certain Tune, with which other People were but little affected: And in this County, near *Rochdale*, there is a certain Man, who can't forbear dancing, if in a House, or Market, upon hearing a certain Tune sung.

WONDER not at the strange Effects of musical Sounds, when other Sounds strangely affect the Mind. How are the Passions excited by the Sound of a Drum and the Discharge of Canons. . . . Not only human Minds and Bodies are affected by the Impression of Sounds, but even Things without Life.

KIRCHER tells us of a large Stone that would tremble at the Sound of one particular Organ-Pipe. *Merfenne* also tells us, of a particular part of a Pavement that would shake and tremble, as if the Earth would open, when the Organs play'd. Mr. Boyle adds, that Seats will tremble at the Sound of Organs, that he has felt his Hat do so under his Hand, at certain Notes, both of Organs and Discourse; and that he was well inform'd, every well-built Vault, would answer some determinate Note.

Y

WE



WE may observe the like mechanic Perception in several empty Drinking-Glasses, of fine white Metal. Thus if we cause the Strings of a musical Instrument to be stretched to a certain Tone or Note, it would make one of the Glasses ring, and not the other; nor would the Sound of the same String, tuned to another, sensibly affect the same Glass. *Morhoff* mentions one *Petter*, a *Dutchman*, who could break Rummer-Glasses with the Tone of his Voice. The same, I think, is said of *Purcel*.

WHEN two Viols are tuned in Unison, one of them being touch'd, the other will answer, tho' at some distance. This is a noble Proof of an harmonious Creation: This Unison looks like a more pure sort of sympathising that is found in all the Creatures, when those of the same Species flock together.

HERE give me leave to observe, that all Nature is as it were a System of divine Musick, and delightful Harmony; or, in the sacred Language, a *Poem* which is a Work of Skill, curious and polite, lofty and sublime; in which Numbers and Measures are exactly observed. Under this Idea of a *Poem* the old and new Creation are represented.

THE invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, τοῖς ποιήμασι \*, Poems that are made. The Creation is, as it were, a *Poem* in the Sublime: Every Species of created Beings is a *Stanza*, and every individual Creature, a Verse in it, as a certain learned Divine expresses it. Creation here is not stiled ἔργον, which is a Work of manual Labor, but ποίημα †, a Work of Skill; not so much the Operation of the Hand, as of the Head and Heart: No Creature so small and mean, but glitters with a Beam of divine Skill.

So the new Creation is stil'd a *Poem* . . . We are his *Workmanship* in *Christ Jesus*, Eph. ii. 10. In the Greek, we are his *Poem* in *Christ Jesus*.

As for the several Moods, which, in musical Composition, were observed by the Antients, for moving particular Passions, there is a remarkable Fragment of *Dæmon* the Musician, mentioned by *Aristides* in *Plutarch*. This is supposed to be that kind of Musick used by *David* and *Elisha*, as a Prescription to remove mental Disorders; and may suppose to point at the Original of the

\* τοῖς ποιήμασι. Rom. i. 20.

† Αυτὴ γὰρ ἐσμεν ποίημα. Eph. ii. 10.



the Pagans curing Diseases of the Body and Mind by instrumental Musick.

IT's said, when an *evil Spirit* from God was upon *Saul*, *David took a Harp and play'd with his Hand, so Saul was refreshed, and was well, and the evil Spirit departed from him.*

1 Sam. xvi. 23.

.... *AND Elisha said to Jehoram, King of Israel... Were it not that I regard the Presence of the King of Judah, I would not look towards thee, but now bring me a Minstrel. And it came to pass when the Minstrel play'd, that the Hand of the Lord came upon him.*

2 Kings iii. 13,—15.

IT is observable here, that the Mind of *Elisha* the Prophet was very much ruffled; now, under this Discomposure, he calls for a Minstrel, not out of Levity, but for a religious End; and that was, to compose his Mind, and to bring it into a serene and sedate Frame, and thereby to prepare himself for divine Exercises; or perhaps, a *devout Levite*, well skill'd in musical Performances, might play before him, and intermix with it, Psalms and spiritual Songs, according to the Constitutions of those Times.

As the Prophets might indispose themselves for the Spirit of Prophecy, so they were to use Means to dispose themselves for the Impulses of the Holy Spirit; and for this End the School of the Prophets was appointed, in which the Students were trained up in the Science of Musick, in strict Virtue, Self-denial, Contempt of worldly Grandeur, Knowledge of the Law, &c. These Schools were Seminaries of Religion, in which the intended Guardians of the Spirituality were instructed, and prepared to receive the extraordinary Gifts of the Spirit.

WE read how the *Indians* performed their Worship by dancing to Songs, the Priests of *Cybele* with *Cymbals*, the *Curetes* with Drums and Trumpets, the *Romans* sung *Spondaic Verses*, while they offer'd their Sacrifices; the musical Sound that calm'd the Passions (consisting of *Spondees* principally) *Aristotle* calls moral; (to distinguish it from the *Diatonic* and *Phrygian*) from whence the Custom might be derived. When the *Spartans* went to War, they march'd to the Sound of *Flutes*, to animate the Soldiers; as is now done by Drum and Trumpet, to lessen the Terror of Death.



*THE Antients having related wonderful Things done by Musick in their days, by which Diseases were suspended, the Sick restored . . . I shall make a short Inquiry into the Reasons of it. Tho' the Report be strange, and in some degree hyperbolical, yet some Account may be given of the surprizing Effects of Musick, and is attempted by the learned Dr. Willis, (among others;) a Hint of which I shall add here, to what was observed before upon the Subject.*

*REASONS (or rather CONJECTURES) for Medicinal Cures  
by MUSICK.*

I. **T**HAT Musick, if not new, was in those Days a rare thing, which the Vulgar, on whom 'tis reported to have mighty Effects, had scarce heard any before, and on whom a little Musick will do great Feats, as we now find a *Bag-pipe* at a *Morris-Dance*.

II. **A**NTIENT Musick was much more simple and plain than ours now, having only one single Voice or Instrument apart, which to a rude Ear is much more taking, than compound Musick; the former not exceeding their Capacity, whereas a Concert of Musick confounds them quite, and 'tis by no means distinguishable by them, so as to affect them with the Harmony of its Parts.

III. **M**USICK, with the Antients, was of a much larger Extent than what we now call by that Name; for Poetry, and Dancing or graceful Motion, were then counted part of Musick, when it had arrived to some degree of Perfection: And we see that *Verse* alone, if in good Measure and *moving Words*, sung by an agreeable Voice, with soft instrumental Musick, will work strangely on the Ear, and move all Affections suitable to the Tune and Ditty . . . especially if attended with *proper Gestures and Actions*. . . . Thus suitable Acting on the Stage, gives great Life to the Words \*.

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\* *Lowthorp's Abridg.* vol. i. p. 613.



IF a deliberate pathetick Reading of a well-penn'd Romance, will strike the Passions, and produce Mirth, Tears, Joy, Grief, Pity, Wrath, Indignation, suitable to the respective Intents of it; much more would it so do, if accompanied with all those Attendants.——

IF it be ask'd, *Why may not all this be done now?* I answer, No doubt but it may, if the Address be made in proper Words, emphatically spoken, with agreeable Voice, attended with a decent Gesture; and all these adjusted to the Passion and Temper of the Mind, particularly design'd to be produced, (be it Joy, Grief, Pity, Courage, Indignation) will certainly now, as well as then, produce great Effects upon the Mind, especially upon a Surprise, and where Persons are not otherwise pre-engaged. *Ibid.*

THE Antients had the Art of exciting this or that particular Passion of the Mind, the Tunes being suitably adapted to such Designs; whereas those now are almost quite neglected in our modern Musick.

THE *Chromatick Genus*\*, with its greater and lesser *Semi-Tones*, either ascending or descending, is very proper for the Pathetick in Musick; as is also an artful Management of Discords, with a Variety of Motions; now brisk, now languishing; now swift, now slow. The *Venetian* Musician before-mentioned, excell'd in the *Pathetick* to that degree, that he was able to play any of his Auditors into *Distraction* . . . The great Means he made use of, was the *Variety of Motions*.——

EVEN little Children, when crying, are charm'd and quieted by a jingling Sound, a Shadow of Musick. In short, Musick attends the Man to his Grave, where Elegies were formerly sung in Honour of the Deceased: Thus the *Phœnicians* added *Flutes* to their *Mournings*, and the *Romans* had their *Siticines*, that is, those who sung to a Pipe, or blow'd the Trumpet at their Funerals, a Custom not yet entirely abolish'd among the antient *Britons* and some Parts of *England*, who, when they take up the Corps, sing Psalms before it all the way to Church; a common Practice about seventy Years ago; So far I can charge my Memory.

WE are not without modern Instances of Persons extraordinarily affected by the Powers of Musick, as appears from our *Opera's*, and the very particular Devotion paid to the *Farinello's* of  
the

\* *Chroma* in Musick, is the graceful way of Singing.



the Age, and to *Italian* Musick, display'd in Temples as well as on the Stage, the first Erection of which was intended for the Honour and Defence of Virtue.

THE *Laconians* were wont at the Death of their King to tinkle a Caldron, instead of a Bell: Yea, the *Jews* had their Minstrels at Funerals; for, at the raising to Life the Daughter of *Jairus*, 'tis said, the *Musicians* were commanded to troop off, *Matth. ix.* Before the *Roman* Funerals, a Trumpeter went, follow'd by the *Præficæ*, i.e. old Women, singing Songs in Praise of the Deceased.

THUS we have had a general View of Serpents, their Poison and Cure; and a particular Account of Persons wounded by the *Tarantula*, and cured by Musick; the Effects of which musical Operation, have pass'd for Miracles; for, by means of it, dangerous Distempers have been cured, Insurrections quelled, Passions calm'd and rais'd, even to Distraction and Madness.

ANTIENLY all Laws, Exhortations to Knowledge and Virtue, and Lives of illustrious Men, were written in Verse, and publickly sung by a *Chorus* to the Sound of musical Instruments, which was found a most effectual way to impress Morality. So much for Serpents in particular.

N. B. IN the Description of some Serpents by different Authors, 'tis difficult to know whether they mean the same, or another; some having the same Description with different Names, and some different Description with the same Name. Another Mistake may arise from some Difference in the same Serpent, in different Climates, as in Situation (*N.* or *S.*) and Size.







A  
NATURAL HISTORY  
O F  
SERPENTS.

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PART III.

Containing Six DISSERTATIONS.

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| <p>I. <i>Upon the Primæval Serpent.</i><br/>         II. <i>Fiery Serpent.</i><br/>         III. <i>The Brazen Serpent.</i><br/>         IV. <i>Adoration of Serpents.</i></p> | <p>  </p> | <p>V. <i>Reasons of that monstrous<br/>Worship;</i><br/>         VI. <i>And for the Adoration of<br/>different Animals.</i></p> |
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CHAP. I.

CONTENTS. *Various Sentiments about the Primæval Serpent : Some say, 'twas a real Serpent ; others say, the Passage is allegorical. Some make the Serpent to be Pleasure ; others the Devil in the Natural Serpent. Reasons why Adam was not made beyond a Capacity of Sinning. Our first Parents arm'd with sufficient Power to stand : They knew no Enemy. Satan a compleat Orator. The Fatal Surrender. Satan's triumphant Return from Eden. Serpent's Head and Subtility. Intercourse between the Angelick and Human World. A Plea for our first Mother. Why Moles*



Moses introduces a speaking Serpent. Method of Divine Government. Satan's View. Reasons why Adam was created in a State of Trial. A strong Negative, sufficient to put the Tempter to flight. The Paradisaical Law guarded by the most powerful Sanction. The Opinion of Pagans and Mahometans about the Fall of Adam, &c. Why Satan punish'd under a visible Figure, viz. Serpent. Christ's Death publish'd, before Sentence of Death past upon Adam. The Earth, a secondary Paradise. Moral Reflection.

THE Manner of Sin's first Entrance into our World, is inscrutable : The Subject is an Article of Lamentation, an Article that conducts us to Paradise indeed, but 'tis to *Paradise lost*; whence date the fatal *Æra* of all human Calamities. There, there in a blissful Field; Sin, the Plague of Hell, made its first Appearance on Earth : but as to the Mode of its Introduction, there is a Spread of impenetrable Darkness over the Face of that great Deep; after the most critical Disquisitions about it, the Difficulty remains unsolvable.

MEN of Letters may give their Conjectures, but it seems to be one of those secret Things which belongs to him who is unsearchable, and whose ways are past finding out; therefore we should rather think, *how to get Sin out of the World, than how it came in at first*: The one would only prove what our Understandings could do, but the other would declare our Hearts, what they ought to be.

WHAT this Serpent was, that triumph'd in Paradise, has been a Subject of long Debate, and the Learned are not yet agreed in their Verdict about it. I shall first lay down their various Opinions, and then give my own Conjectures.

AMONG the *Jews*, some took it for a real, natural Serpent, and did believe, it was endued with the Gift of Speaking; but because it deceived the Woman, was condemn'd to lose its vocal Tongue, *to go upon its Belly, and feed upon Dust* \*.

OTHERS, who, not allowing the Privilege of Speech to a Brute, have turn'd the *Mosaic History* of Paradise into an *Allegory*, an Assemblage of Metaphors, or figurative Documents. Thus a certain learned *Jew* says, the *Serpent*, that seduced the Woman, was *Pleasure*; and forbidden Pleasure, when tasted, brought forth Death †.

BUT

\* *Joseph. Antiq. cap. i.*

† *Philo Jud. de Mundi Opif.*



BUT if this was the Case, could she be so properly said to be tempted by another, as to tempt herself? He adds, the Curse of the Serpent is not only to go upon its Breast, but, *and thou shalt go upon thy Belly.* q. d. "Since Pleasure was thy Desire, let the Pleasure of the Earth enter into it. The *Belly*, says the *Allegorizer*, is the Receptacle of most Pleasures of the Animal Kind." Creatures that go upon four Feet, or more, are deem'd impure; and such is he, who is a Lover of terrene Pleasures; such a Person may be said, always to go upon his Belly, because he studies nothing more than its Gratification. Pleasure indeed, is attended with a Train of Allurements and Charms. *Tarquin's* violent Pursuit of forbidden Pleasure, terminated, not only in the Ruin of his House, but Extirpation of Monarchy: *Cræsus* King of *Lydia* being conquer'd by *Cyrus* King of *Persia*, gave the Conqueror this Advice, If you would have the *Lydians* be your obedient Slaves, make them *Slaves to Pleasure*.

NOR is *Philo* alone in making the Serpent a Symbol of Pleasure, for *Maimonides* and others expound those historical Passages in the same manner; asking, Why should that Serpent be call'd a subtle Beast, if it were not in a figurative Sense? In favour of this Exposition, he quotes several Passages out of the Prophets, that are allow'd to be intirely allegorical\*; and then adds, that in *Moses's Journal of the Creation*, all things therein are not to be understood literally†. One of the most learned Fathers seems inclined to this *Philonick Interpretation of Moses*‡. It is observable, that in reality, 'twas not the *Pleasure of Eating* which tempted the Woman, but an anxious *Desire of greater Wisdom*; which shews a more refined Taste in *Eve*, and overthrows the Hypothesis of *Philo* and *Clemens*.

SOME Rabbinical Writers say, the Devil that deluded the Woman, came mounted upon a Serpent, in Bulk equal to a Camel, and known by the Name *Sammael*, an Evil Angel; called also by them, the *Angel of the Dead*, Prince of the aerial Region, and Chief of the Demons. Other Rabbies look upon him as the Prince of Angels; and believe, he is to preside at the last Judgment; for which Reason, they make him Offerings on the Day

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\* *More Nevochim*, cap. xxix.

† Ibid. p. 265, & 272.

‡ *Clem. Alexandrinus*, who flourish'd in the second Age. ΟΦΙς αλληγορεται—ηδονη.  
Edit. col. p. 69. A. B. A. D. 1688.



of solemn Expiation, to appease his Indignation\*. 'Tis said, this Serpent eat the forbidden Fruit and did not die for it; the Woman inferred she might also eat, and not die.

OTHERS there are, who will not allow the seducing Serpent to be an *Animal*, but the *Devil* himself in that Shape, who therefore in the sacred Writings is called the *great Dragon, old Serpent, and Murderer from the Beginning*. And some are of Opinion, he borrowed the Body of a real Serpent, which he made use of, as a Vehicle, thro' which he instilled Poison into the Woman's Mind: And if so, what occasion to say the Serpent was more subtle than any Beast?—Since the grand Enemy in tempting *Eve*, did not use the Craft of the Serpent, but his own Cunning, in the Management of that cruel Stratagem.

THOSE who are not pleased with such Ratiocinations, satisfy themselves with this, *viz.* That our first Parents, in whose Loins we were, transgressed, and made a Forfeiture of Paradise for themselves and Descendants; but the manner how they fell is not obvious, nor to be accounted for, in a State of Imperfection.

IF it be ask'd, Why did not the divine Goodness put our first Parents beyond a Capacity of sinning? 'tis answer'd,

THAT *Mutability is essential to all Creatures*, as such, in all their Kinds: In this mutable State our first Parents were created, holy and happy: Life and Death were set before them; they had freedom of Choice, a free-will to use the Powers of Nature as they pleased; that is, they were made in a State of Liberty, with a Power to determine for themselves, whether to abide or not in that glorious Situation. So that if there be a Difficulty in accounting for the Fall, there is as great a one in supposing a reasonable moral Creature incapable of Choice: for where there is no Choice, there can be no Virtue; and where there is no Virtue, there can be no Happiness.

AGAIN, *Adam and Eve were arm'd with a sufficient Power to stand*, being created after the divine Image pure and upright, without Error in their intellectual Powers; therefore if they mistook the Object, or were imposed upon, 'twas not for want of Light in the Mind, but want of Application of that Light, which was in their power.... Which Light told them, the Tree of Life planted in Paradise, was to perpetuate their Lives; and that the

Tree

\* *Calmet in Verbum. Rab. Benach in Genes. iii.*



Tree that had the Marks of Death upon it, would do them no harm, but by doing their own Will, or the Will of any other in opposition to his sovereign Will who had said, *Eat not*.

THEY were created pure, and capable of Perseverance; and when they fell, God did not withdraw any Gift he had conferred upon them: He did all that was necessary on his Part for their Preservation, and they had remain'd safe, if their Liberty had but conducted itself aright: Their Liberty was not tied to any particular Object, as their Faculties were, but respected every thing that could be done, or left undone, and it might have employ'd them after another manner.

IT's said, *Out of the Ground made the Lord God to grow every Tree that is pleasant to the Sight, and good for Food; and the Tree of Knowledge of Good and Evil, of which thou shalt not eat.* Gen. ii. 9, 17. Now, where lay the Difficulty of *not eating*, when they were in no want of Food? And if in want, were not all the Fruits of Paradise prepared for them? Why would none serve but what was prohibited? And nothing prohibited but what was deadly Poison, and what *Adam* knew to be so, by immediate Revelation from Heaven.

THUS furnish'd with divine Armour, and all the agreeable Entertainments of Life, 'tis most surprizing how they should indulge an irregular Turn in the animal Passions, and give way to such Inadvertency. One thing that might lead them to this Oversight, probably was, that they knew of *no Enemy*, therefore dreaded *no Danger*. But this Plea is of no force; for their Business was strictly to regard the Voice of their Creator (who said, *Eat not*) and not to give heed to any contrary Insinuations, tho' proposed by a known Friend, much less by a Stranger, one of another Kingdom, and of another Species, without sufficient Attestation.

HERE *Lucifer* play'd the Orator: He gave his Argument all the Rhetorick it would bear, by removing their *fear of Death*, and gratifying in them a certain Hope of *being Gods*. The Woman had the Threatning of Death in her Thoughts, and therefore durst not eat till she was made to believe, *she should not die*; (by which it appears, she had dreadful Ideas of dying.) And thus she was tempted to *Unbelief*. Then Satan proposes the glorious Advantages of *Eating*, viz. *Ye shall be as Gods . . .* be independent Beings, not subject to the Controul of a superior Power;



and thus they were tempted to *Pride*. *Unbelief* and *Pride* were the two fatal Rocks, on which their Innocence was wreck'd. Thus our first Parents fell, not for want of *Light*, but for extinguishing it; not for want of *Power*, but for not using it in the Hour of Danger.

THE Enemy having made his Conquest, might probably continue for some time in *Eden*, to assist the Woman in seducing her Husband, and then confirm them in their Apostacy, directing them, upon the Approach of an Enemy, to hide themselves among the Trees of the Garden, where he left them; upon which he return'd to his Kingdom in the Air, to publish his successful Atchievements in Paradise, and was no more heard of, till he was summon'd to the Bar.

THE Devil's principal Residence is in the Air, where he keeps his Court, from whence he sends out his Angels to secure and enlarge his Conquests. Perhaps, he may think it not consistent with the Dignity of so great a Prince to traverse the Earth in Person, unless it be upon some extraordinary Occasions, as that of tempting the first and second *Adam*, &c.

THE next Thing that offers itself, is an Attempt to illustrate the Case between the Woman and Serpent: It seems most apparent to me, that under the Name of the Serpent, we are to understand the Devil, who made use of a real Serpent in his Descent upon Paradise, where he decoy'd the first Woman into the fatal Snare.

IN the Curse upon the Serpent, 'tis said, the *Seed of the Woman should break the Serpent's Head*; intimating, the Serpent having its *Heart* under the *Throat*, and very near the *Head*, the readiest way to kill it, is to squeeze the Head. Some of the Fathers bring four Proofs of the Serpent's Wisdom; trite and common.

1. WHEN 'tis old, it has the Secret of growing young again, by stripping off its old Skin, which is succeeded by a new Coat; but if it parts with its outward Garments, it retains its Poison. Herein it is resembled by those, who leave the outward Acts of Sin, but not their secret Regards for it.

2. THE Serpent assaults a Man if he sees him naked, but flies if it finds him cloathed. But there is a Fault in this Passage of *Epiphanius*, who intends to say the contrary; for 'tis generally affirm'd,



affirm'd, that the Serpent is afraid of a naked Man, but attacks him if he has Clothes on.

3. WHEN the Serpent is assaulted, its chief Care is to secure its Head: 'Tis attested by many Writers, that to save the Head, it will expose the whole Body to Danger \*.

4. WHEN it goes to drink, it vomits up all its Poison, for fear of poisoning itself. Some have defended this, but without any Colour of Reason †.

THEY relate other Instances of the Serpent's Wisdom, as stopping its Ears, that it may not hear the Voice of the Charmer or Inchanter; of which the *Psalmist* takes notice. 'Tis said, it applies one of its Ears hard to the Ground, and stops up the other with the end of its Tail, *Psal.* lviii. 4. Others say, its Wisdom consists in Acuteness of Sight; therefore among the *Greeks*, a Serpent's Eye was a proverbial Speech for one of a quick Understanding ‡. These are some of the common Reasons assigned for the Wisdom of the Serpent.

I NOW proceed to an Illustration of the Debate between the Woman and Serpent in Paradise, under three Heads.

I. *WHY* may not we suppose, that in the Infancy of Mankind there was an open Intercourse between the angelick and human World, and that Angels might appear to our first Parents in some visible Form, as afterwards they did to the Patriarchs? If this be not granted, I would ask how a fallen Angel came to know there was a Paradise, and a certain Tree whose Fruit was forbidden, and where that Tree was situated in the Garden?

WHEN a certain Province of Angels rebelled, they were doom'd to the wide Space contiguous to our Globe, and by their daily Rovings from Place to Place, they might indeed discover that little Spot of Earth, called *Paradise*; but how came they to be acquainted with the Laws of that Country, and that there was a forbidden Tree, and where it grew? How, I say, could they know all this without Revelation, or previous Conversation with the Inhabitants of the Place?

II.

\* 'Ο ὄφις φυλάττει κεφαλὴν. *Isidor. Pelusiot. lib. i. p. 126.*

† *Cainet's Diction. of the H. Bible, vol. iii. out of Epiphanius.*

‡ ὄφεις ὀμμεν.



II. IF there had been no former Acquaintance between Angels and our first Parents, how came the Woman to converse so freely with a Stranger she had never seen before, one of another Country, and of a different Species? 'Tis therefore probable, that when the Devil address'd the Woman, and that in her own Language, he might assume the Form of a good Angel, that Form in which Angels had discours'd with our first Parents before the Fall.

AND perhaps when Angels, the Messengers of Heaven, convers'd with *Adam* and *Eve*, it might be in the Shape of flying speaking Serpents. Without allowing this mutual Intercourse, and former Familiarity, we can't well suppose that our first Parents, tho' not furnish'd with so much Knowledge as is usually ascribed to them, would be conquer'd by a *Demon* in the Shape of a *Serpent*, which naturally is a Beast of the Field, and known to be so by *Adam*, who, but a little before, had enrol'd it among his Subjects, and given it a significant Name.

CAN we imagine our first Parents so stupid, as to hold a Conversation with a Beast, without Surprise, Jealousy, and Suspicion? *Adam*, who knew the Properties of inferior Animals, (to whom he had given proper Names a little before) could not but know, that the *Serpent* was a *Beast*, and had no Organs fitted for the Formation of articulate Sounds, much less a Power to fix proper Ideas to them, and support an Argument by arguing the Case in a rational manner. Could *Adam*, who was the Image of God upon Earth, hear a Brute speak and dispute in the Language of Paradise, without a Suspicion of Imposture or something ominous?

DURING the Woman's Parley with the Serpent, *Adam* is supposed to be absent, perhaps thro' Satan's Management, and upon her representing to him at their next meeting, the Conversation she had with the Serpent, he must conclude that Serpent to be a *grand Cheat*, or a *good Angel*, that spoke to his Wife: and that he took it in the latter Sense, is plain from the Event; that is, his taking the forbidden Fruit, and eating thereof upon the Serpent's Recommendation of it to his Wife, who found no ill Effect from her Compliance. Now, the Tempter having assur'd the Woman that her eating that Fruit would not bring Death, and *Adam* finding it to be true in Fact, that is, that she did eat and live after it, concluded he might eat with equal Safety.

UPON



UPON this Supposition, we may charitably infer, that since our first Mother might converse with Angels in that serpentine, or some other bright Form, she now converses with the Serpent without Scruple or Dread of Imposture. And as she apprehended the Serpent to be a good and kind Spirit, so *Adam* did, upon her Representation of the Matter, and took the forbidden Fruit, and eat it: And perhaps the Serpent was present, giving Attestation to the Report made by the Woman to her Husband.

THIS being granted, 'tis conceivable how the Woman might freely converse with a Creature that assum'd an Image so glorious, especially if we consider she was in her infantile State, and without any experimental Knowledge, or any Apprehension of Danger, from an Enemy, of which she had no Idea; being no Sinner, she was without Fear.

IN the Sentence pass'd upon *Adam*, there is one Clause that seems to corroborate this Hypothesis; for, upon the Expulsion of our first Parents... the Gates of *Eden* were guarded by a *Cherub* (to prevent their re-entrance) which, by the *Jews*, was esteem'd a *second Angel*, and may be aptly imagin'd to be a *Seraph*, or an Angel in the Form of a flying Serpent, whose Body vibrated in the Air, with a peculiar Resplendency, and may be fitly describ'd by the Image of such a Sword. 'Tis said, *God drove out the Man, and placed at the East-end of the Garden of Eden, Cherubims and a flaming Sword, which turned every way, to keep the Way of the Tree of Life*, Gen. iii. ult. God made Angels Guardians of Paradise, and a sparkling Fire, like a flaming Sword; says the *Arabick* Version.

BUT why may not this Text bear an Interpretation pregnant with good Tidings, as an Explication of the Promise made to the Woman, that is, an Instruction to our first Parents how to worship God after the Fall, namely by Sacrifice, which was to be offer'd by them before the *Cherubims* (erected over the Gates of Paradise) as Sacrifices afterwards were before the *Cherubims* in the *Tabernacle* and *Temple*, or, as the *Hebrew*, before the *Faces of Jehovab*?

THE *flaming Sword* and the *Cherubims*, might be Emblems or Figures of some things to be observed in the Form of Worship design'd for that new Dispensation. The *fiery Sword* being a killing Weapon, might represent irritated Justice; and *Cherubims* being



the Inhabitation of the Deity in the Tabernacle and Temple, might be an Emblem of Mercy, to which the Sacrifices were offer'd: and may not Cherubims be so construed here? *N. B.* May we not date the first Institution of Sacrifice here, which soon appear'd in the History of *Cain* and *Abel*?

GOD might address our first Parents after this manner; View these wonderful Sightings over the Gate, behold in them the Scheme of Salvation! The Text thus interpreted, gives the Tempter a fresh Mortification, to see his bloody Design defeated, and our first Parents restored to Favour at the Gate of *Eden*, in which he had triumph'd over them; and that which encreased his Vexation was, to see this done by *Christ*, the promised Seed, one of the human Race.

IN the Tabernacle and Temple there were no Representations of God, but only emblematical Figures erected over the Mercy-Seat, called the Cherubims; in, or between them, the *Deity* is said to dwell; and the Law obliged the *Jews* to bring the Blood of the Sacrifice before the Face of God in the Cherubims, that is, within the Vail, on the Day of Expiation: and here God might direct our first Parents to bring their Sacrifices to him, who was in a special manner present in the Cherubims over the Gate.

BUT supposing *Adam* and *Eve* had, after their Expulsion, enter'd Paradise; I don't see what valuable End it would have answered, for the special Promises made to the first Inhabitants of Paradise were now null and void. All the Blessings peculiar to that glorious Situation, were irrecoverably lost. It was not in the power of that once sacred Seat to reinstate them in their pristine Happiness.

*Obj.* COULD not the Tree of Life restore their forfeited Comforts? I presume not; because the Tree of Life, in the Design of it, was to perpetuate the happy Life of innocent Man, and not to restore the Life and Comforts of Criminals under a Sentence of Death; a Sentence irrepealable, which even the Death of our Blessed Redeemer does not exempt us from.

UPON the whole, I can scarcely think that these strange and awful Sightings or Figures, over the East Gate of *Eden*, were only to frighten our first Parents, whose distressed State stood in need of Divine Supports. To be cast out of Paradise was a Mortification that needed not a super-added Terror; therefore to make those



those Figures Spectacles of Horror, seems not so well suited to Persons under Circumstances so inexpressibly dolorous, tho' restored to Favour ; but might rather be design'd to conduct them to God by *Christ, the Tree of Life.*

III. *IT's very probable a Conversation had past between the Woman and Serpent before the Narrative publish'd by Moses.* She might upon the first Approach of the Serpent ask, How a Beast acquired the Gift of Speaking, which is the Prerogative of Rationals? The Serpent might answer, That it was by Eating the Fruit of that Tree. *Eve* might urge, That God had forbid her to eat that Fruit upon pain of Death. The Serpent might make this Return, *viz.* What you say is true ; 'tis allow'd to be the Law under the first Form of Government, but I am now come from the supreme Court, to give you Assurance of God's kind Intentions to advance you to a higher and more noble Station : The Prohibition of this Fruit was only a probationary Restraint, and temporary.

Now the End of the first Institution being answered, 'tis the Will of our Great Sovereign to take off those Restraints, and make you a free People. Upon the Formation of your Being, he brighten'd your Mind with Rays of great Wisdom ; but now the happy Moment is come, in which he purposes to inspire you with higher Degrees of Wisdom . . . By eating this Fruit, your intellectual Powers will be infinitely enlarged ; for, *ye shall be as Gods*, and then all the Endowments and Accomplishments of Nature will arrive at their full Perfection, which as yet are only in their Embryo. This being only a Supposition, I dismiss it.

THE Serpent having ascrib'd its Reason, and Speech to the eating of that Fruit, the Woman might infer, If this Fruit did turn a Serpent into a rational Creature, why may it not transform a rational Creature into a God, and a *Woman* into a *Goddeſs*? The Serpent had no occasion to say more ; fir'd with the Prospect of such Preferment, she *took the Fruit and did eat.* Gen. iii. 6. *And when the Woman saw that the Tree was good for Food, pleasant to the Eye, and a Tree to be desired to make one wise, she did eat.*

N. B. How divine and delightful a Thing is Knowledge, of which Innocency itself is ambitious ! *Eve* thirsted after the highest Degrees of Knowledge, and made no doubt of obtaining it by



the Serpent's Instructions; not knowing of any Impostor, she believed what the Tempter said. Satan, by the Serpent, as a Bait proposed Improvement in Knowledge.

THUS the first Woman, Head of the human Race, fell a Sacrifice to her own Ambition, fell a Virgin, and in her Infant-State. *Icarus*, by flying too near the Sun, his waxen Wings melted, and he fell into the Sea, and was drowned. Justly was he punish'd, for not observing his Father's Will. May I add, in favour of our Mother, that the Law forbidding that Fruit, was not immediately publish'd to *Eve*, but receiv'd at second-hand from *Adam*; and that it can't be well supposed, that she knew the various Capacities and Qualities of Brutes, as her Husband did.

BUT, why does *Moses* introduce a Serpent speaking, when naturally it was a speechless Creature?

IN answer to this, may we not observe, that the Almighty, who has no *material Tongue*, yet is often introduced, speaking with *human Voice* in the Scripture. The *Egyptians* made the *Crocodile* a Symbol of the Deity, giving this as a Reason why they worshipped God symbolically in that Creature, because it resembled God, in that it was the only Animal without a Tongue; for the Divine *λογος* stands in no need of Speech; he governs human Affairs without Words, and without Noise.

AGAIN, this Dialogue with the Serpent, a known Beast, is very agreeable to a Custom among the Oriental Writers, who enchase their Histories with Ornaments taken from familiar Discourses between Beasts; by which they convey moral Instructions to their Readers: Thus, on a Subject of Craft, they made the Fox to speak.

WITH what View did the Devil tempt our first Parents to sin? I answer, 'twas out of despite to God; *i. e.* with a design to rob the Creator of the Glory he proposed to himself from the Erection of this new World: He could not attack the Almighty on his Throne, therefore he strikes at the Footstool. Since he could not reach the Person of the Almighty, he wreaks his Malice upon his *Image*, Man; Man, whose Happiness, and that of his Descendants, he envy'd; and whom, in particular he hated, as his intended Successors to the vacant Seats in the blissful Regions above.

IN



IN his Plot against *Adam*, the Deceiver was deceived; for he made no doubt but the Sentence of Death would be immediately executed upon *Adam* and *Eve*, and upon the Extinction of the human Species, God would lose all his Honour upon Earth. Why did not he appear to our first Parents in a human Form? probably because he might apprehend, that there was no other Man or Woman, but themselves.

HAVING considered *Adam* in his probationary Capacity, I shall in the next place observe these three Things, by way of Illustration.

- I. *IT was most congruous that Man's first State should be a State of Trial.*
- II. *That his Trial should be by the Laws of his Creator.*
- III. *That those Laws should be enforced by a proper Sanction.*

I. *IT was congruous and fit, our first Parents should begin their Life in a way of Trial, as they were moral Agents:* In which Situation I apprehend all the Angels to be at first, to see how they would behave towards the Great Author of their Being and Blessedness, before they were establish'd. No Creature, as such, is capable of Immutability, any more than of Omnipotence. To be naturally, and necessarily immutable, is the sole Prerogative of the Almighty: The perpetual Duration of created Beings, is not from their Nature, but from the Divine Will.

OUR first Parents were under a strong Guard, and not to be disarm'd without their own Consent; tho' the Devil, as he was a Spirit, excelled in Power, yet he could not by Force subdue the weaker Vessel, therefore conducted the bloody Design by Stratagems. When the Woman was solicited by the Tempter, one strong *Negative* would have put him to *flight*. A resolute Denial, without any other Means, would have made her victorious, tho' assaulted by all the Legions of Hell; therefore, no room to complain of Deficiency in Divine Goodness.

'TIS beyond all doubt, that the Revelation given to *Adam* (as that to Christian Churches in After-ages) made it a fundamental part of his Duty, not to attend to any Insinuations contrary to those delivered to him by his Creator, tho' recommended even by an Angel from Heaven: Temptations to forbidden Fruit, how-



ever pleasant, should not be parley'd with, but peremptorily rejected.

II. *IT was equally proper, that a Creature should be govern'd by the Laws of his Creator* ; as it implies a Contradiction for a Creature to be independent, which it must suppose itself to be, when govern'd by its own Laws. The Will of the Creator was surely the fittest, for the Obedience of Creatures ; one part of which was, that they must not have an Indulgence of all the Trees in *Eden*.

IT follows hence, that *Self-denial was a Duty in Paradise*. *Adam* was not an absolute Sovereign to do what he pleased, but what his Almighty Creator and Patron prescribed ; tho' endowed with Reason, yet was he to govern himself by the Will of another, that is, of him who was the Donor. His Reason was a bright, but borrowed Light, borrowed from the uncreated Sun, therefore ought to move by its Direction.

THUS we see that Restraints on the human Nature, were necessary even in Man's Paradisaical State : To deny Self, was one of the Precepts of Religion in the Garden of Innocence ; nor is this strange, if we consider, that for any rational Creature to live according to his own Will, is to make a *God* of his *Will*.

WHY did God forbid the Fruit of one Tree ? This might be to signify *Adam's* Dependance upon his Maker, and that he had no Claim to any thing without his Leave : The sovereign Lord of the Creation made over to *Adam* large Dominions, and the Manner of Paradise for the Seat of his Empire, reserving nothing to himself but a small Rent of Acknowledgment, which was only the Fruit of one Tree. The Exemption of this Tree from human Use, notify'd Man's Subjection, and God's supreme Dominion. By this Reservation he tried their Obedience, whether they would be content with all the Earth, and Appurtenances thereunto belonging, one Tree only excepted. *N. B.* This forbidden Tree might have something of a natural Tendency to corrupt the animal Juices, and introduce Diseases and Death into the human Nature. If the Tree of Life could immortalize our Existence in Happiness, is it not equally rational to suppose the Tree of Knowledge . . . would destroy it ?



III. *THE* Laws of Paradise were enforced by a very awful Sanction, viz. *Life and Death*: The one expressing something most terrible, the other implying somewhat vastly delightful. Threatnings were necessary Cautions in Paradise: How surprizing this! The first day of Man's Life, Man was put in mind of Death, of which the Tree of Life was a Memento. If you eat the Fruit of it, you forfeit your Life, *die you must* without Remedy. This Menace of Death, in the Design of it, was to guard against Sin, as that which only could be the Cause of Death.

*IN the day thou eatest thereof*, dying thou shalt die; or, die the Death. Behold here! as in a Cloud, the first Alarm of Mortality, the first Institution of Funerals, and the melancholy Office of Grave-diggers. Bells from the Pinnacle of the Temple, proclaim it aloud to Man, *Dust thou art, and unto Dust thou shalt return*. In this paradisaical Scheme of Government, we find Death to be a near Neighbour to Life: Both the Trees grew near to one another.

SOME have made this *Tree of Life* a Representation of *Christ*, and if so, here, as in a Glass, darkly Man saw his Saviour before he stood in need of him: The Tree of Life planted in the midst of Paradise, was to preserve *Adam's* Life, and without doubt had done so, if he had not rebelled. According to a Learned *Jew*, the Tree of Life represents Piety; and that of Knowledge, Prudence\*. Some of his Countrymen tell us ridiculous Stories about the Tree of Life, viz. That it was of prodigious Size, and all the Water of the Earth gush'd out at its Foot, &c.

IT is from the History of Paradise that pagan Poets took their *Nectar* and *Ambrosia*, which were said to be the Meat and Drink of the Gods; upon which some put this Construction, viz. *Nectar* signifies *young*; *Ambrosia*, *Immortality*; intimating, that in a State of Innocency, the Vigor of Youth would have been immortal.

THE Heathen were not without some Idea of the Mosaic Creation, and Fall of Man, and of a Woman that brought Sorrow into the World; envying, that a Fire, which is the Light of Knowledge, was hid from them....and also of Old-Age, brought in by the Counsel of a Serpent.—

P A R A—

\* *Philo Judæus.*



PARADISE, in *Plato's Symposium*, is *Jupiter's Garden*, and also is the Pattern of *Alcinous's Orchards*, and the *Hesperides*: The Golden-Apples kept by a *Dragon*, were the forbidden Fruit in Paradise: The Fable of *Hercules's* killing the Serpent of the *Hesperides*, is borrowed from the Seed of the Woman, breaking the Serpent's Head.

WHAT is *Ovid's In nova fert animus?* but an imperfect Transcript of *Moses's Journal of the Creation*, &c. 'Tis said by *Moses*, *The Spirit of God moved on the Face of the Waters*; hence *Thales*, makes Water to be the first Principle of all natural Bodies: His Reasons are deliver'd by *Plutarch*. *Homer* says, All things are made of the Ocean. The *Chaos*, whereof all things were made, according to *Hesiod*, was Water. *Orpheus* says, all things were generated of the Ocean\*. *Plato's Atlanticus*, what is it but a Fable? built upon *Moses's History of Noah*, and the Flood, and the Causes that brought it upon the World.

WHAT is the *Bacchus* of the Heathen, but the *Noah* of *Moses*? formerly called *Boachus*, for *Noachus*, as might easily be, mistaking the *Hebrew Letters B and N*, which are not very much unlike. By *Janus* and *Saturn*, *Noah* is meant; and some take *Jupiter* to be *Japhet*, for tho' *Jovis*, and the other oblique Cases are derived from *Jehovah*, yet *Jupiter* is another. The Fable of Heaven being stormed by the *Giants*, arose from what the Builders of the *Tower of Babel* said, viz. *Let us build a City and a Tower, whose Top may reach unto Heaven*. . . . But no Man imitates the Scriptures more than *Homer*, who was an inquisitive Traveller into all Countries. But to proceed to the Pagan Account of Paradise, and the Fall of Man:

A CERTAIN Author relates a Discourse between *Midas* the *Phrygian*, and *Silenus* who was the Son of a *Nymph*, inferior by Nature to the Gods, superior to Men and Death, thus:

*SILENUS* told *Midas*, that *Europe, Asia, and Africa* were Islands, surrounded by Water: that there was but one Continent only, which was beyond this World, in which, among other Rarities, were two great Rivers, whose Banks were cover'd with Trees, one of them was called the *River of Pleasure*, and the other the *River of Grief*. . . .

H E

\* ΟΥΚΕΑΙΩΔΟΣ—ΥΕΥΕΙΣ ΠΑΡΕΥΣ ΤΕΤΟΥΤΑΙ.



HE who eat the Fruit of the Trees along the River of Pleasure, was eased from all his former Desires, and in a short time became younger, and lived over again his former Years, cast off Old-Age, and became first a Young-Man, then a Child, and lastly an Infant, and so died.

ON the other hand, he who eat the Fruit from the Trees by the River of Grief, spent all his Days in Tears and Troubles, and after many Years of Vexation, dies.

How romantick soever this Relation may be, it seems to allude to the *Trees* and *Rivers* of Paradise, and to give some Hints about the Introduction of Death.

THE *Indians* account for the Fall of Man after this manner: —*Brama*, one of their subaltern Deities, form'd Man out of the Slime of the Earth that was then just created, and placed him in a certain Situation, which they call *Chorcham*, which was a Garden of Delights, abounding with all manner of pleasant Fruit, in which was a certain Tree, whose Fruit would confer Immortality upon any Persons that were allow'd to eat it.

THE *Gods*, say the *Indians*, tried all sorts of Means to obtain the Privilege of this Immortality; and after great Difficulties, did at last succeed according to their Wish, and found out the Way to the Tree of Life, which was in the *Chorcham*, and by feeding on its Fruit for some time, they commenced immortal.

A FAMOUS Serpent called *Cheieu*, (probably Guardian of that Tree) perceiving the Secret was discover'd by the Gods of the second Rank, was so enraged, that it scatter'd a Flood of Poison over the Plain. All the Earth felt the fatal Effects, and no Man escaped the Infection: But the God *Chiven*, took pity on the human Nature, appear'd in the Shape of Man, and swallow'd all the mortal Poison, wherewith the malicious Serpent had infected the Universe. . . . This Fable, as ridiculous as it is, must have some regard to the terrestrial Paradise; and can have no other Original but the Doctrine of *Moses* \*.

NOR were the more western Pagans more happy in their Conjectures about the first Entrance of moral Evil. *Prometheus*, say they, having form'd Men out of the Earth and Water, ani-  
mated

\* *Æliani Sophistæ varia Historia, cum Notis, Curante Gronovio. A. D. 1731.* Theopompus is quoted for it, whom my Author calls μυθολογος. Et hæc si cui fide dignus videtur, ea narrans Chius, ille credatur, mihi vero egregius esse fabulator. vol. I. cap. xviii. p. 252.



mated them with Fire, which he stole from Heaven. *Jupiter*, the Chief of the Pagan Gods, enraged at this, commands *Vulcan* to make a Woman out of Clay, upon whom all the Gods, out of their high Regard \* to the Fair Sex, bestow'd some of their Perfections. *Venus* gave her Beauty; *Pallas*, Wisdom; *Mercury*, Eloquence; *Apollo*, Musick; and *Juno* gave her Riches; therefore called *Pandora*, who was sent by the Gods in revenge to *Prometheus*, with a Box full of Evils as a Present from them, but he was too cautious to receive it; upon which she was to present it to his Brother *Epimetheus*, (supposed by some to be her Husband) which he had no sooner open'd, but immediately there flew out all kinds of Evil, that soon scatter'd themselves over all the Earth; and at the bottom of the Box, nothing was left but poor *Hope*.

*Hope, of all Ills that Men endure,  
The only cheap and universal Cure.*

*Hope,  
Thou pleasant, honest Flatterer; for none  
Flatter unhappy Men, but thou alone.... Cowl.*

THE *Mahometan Account of Man's Fall*, is equally absurd, as appears from *Mahomet Rabadan*, &c. thus:—God made the Creation... the earthly Mass became an animate Body... and was called *Adam*; God placed him in heavenly Paradise, and lest he should believe that he had no Superior, God gave him only one Command, the Observation of which was very easy. He forbid him, upon pain of Death, to eat of the Fruit of a certain Tree. *Adam* wanted a Mate; therefore God made him fall into a profound Sleep, and took out of his left Side a Rib, of which he formed a very beautiful Woman, whom he called *Eve*,... and order'd *Gabriel* to go into Paradise, and to celebrate the Wedding of *Adam* and *Eve*, being attended with a great many other Angels.

*LUCIFER* envying the Happiness of Man, used his utmost Endeavours to deprive him of it. Going one day by the door of Paradise, he said to the Angel who kept it, *Give me leave to go in, for I have a Matter of Moment to impart to the Servants of thy Lord*. The Angel having denied his Request, he desired him to call the Serpent, who was then a very fine Creature. The

\* *Travels of several Missionaries into India*, p. 7.



The Serpent came, and *Lucifer* earnestly desired Leave to get into his Body; the Serpent did so, and placed *Lucifer* in the Roof of its Mouth, and carried him into Paradise. When he came near the Forbidden Tree, it endeavoured in vain to make *Lucifer* come out. *Lucifer* stuck fast, and forced the Serpent to get upon that Tree, under which *Adam* and *Eve* used to sit down. *Eve* was then alone, near the Tree: She saw the Serpent, who spoke to the Woman in these Words, *viz.*

CHARMING Creature, if you would taste this Fruit, you would be *like God himself* in Wisdom and Knowledge: All the Secrets and all the Mysteries you are now ignorant of, will be manifested to you. *Adam* came during the Discourse, and having told him what the Serpent had said, proposed to him to eat of the forbidden Fruit, which after a short Pause he comply'd with. The Tree was a large Vine; *Eve* took twelve Grains of a Bunch of Grapes, gave eight to her Husband, and kept four to herself.

AT that very moment, *Adam* heard a very terrible Voice, *Wo to thee! hast thou so soon forgot the only Commandment thou hadst promised to observe? how comes it that thou hast (by thy Greediness) polluted the Purity of my Habitation?* *Adam* being confounded, excused himself by laying the Fault upon *Eve*, who endeavour'd to justify herself by accusing the Serpent. Upon which God ordered the Angels immediately to drive *Adam* and *Eve* from Paradise, to strip them of their Clothes, and take away the Crowns they had on their Heads\*.——But it is high time to return.

SATAN, who imploy'd the Serpent in his Service, is supposed to be punish'd here under the Figure of a Serpent: But why in the Presence of our first Parents? Perhaps for such Reasons as these, *viz.* 1. To reproach their Inadvertency for suffering themselves to be imposed upon by a lying Spirit, who, if but resisted by a meer Negation, would have fled. 2. To let them see that no Creature, tho' never so great, can rebel with Impunity; from whence they might conclude, what to expect from new Provocations. 3. They had no other way to see a Spirit punish'd, but

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under

\* *Mahometism fully explained, by Mahomet Rabadan, a Moor of Arragon in Spain, for the Instruction of the Moors in that Kingdom, who were then violently persecuted there.* Translated out of Spanish by Mr. Morgan, with a design to give us a better Notion of the *Mahometans*, and to place it in the rich Library of the late Earl of Oxford. Printed A. D. 1724.



under some visible Form. It could not but give them some secret Satisfaction to see their cruel Enemy tremble at the Bar.

IT is observable here, that the *Promise of the Messiah* was made to *Adam*, before the Almighty past upon him the Sentence of Death. How surprizing this ! to find the Death of Christ *published*, before the Death of *Adam* was *pronounced*. The Death of *Christ*, the *Innocent* ; before the Death of *Adam*, the *Criminal*.

THE last Remark I shall make here is, that the Earth, tho' cursed for Man's Sin, still puts on the Face of a Paradise, abounding with an innumerable Variety of good Things ; yea, and those so delicious and pleasant to Mankind, that many wish to live in it for ever. Thus they confine their Hopes and Fears to the present State, and are so far from believing a Life to come, that they can hardly persuade themselves to believe, that they shall leave this present Life.

As the Bounties of Providence gives us no room to murmur at our present Province or Portion, so on the other hand, the Toils and Troubles of this State should cause us to aspire after the heavenly Paradise, where no Curse ever found Access, where none of the Thorns of Affliction, or the Briers of Sorrow grow.

## CHAP. II.

CONTENTS. *Of the fiery Serpents that annoy'd the Camp of Israel : The Reason of that judicial Stroke, i. e. Murmuring under a Dispensation of Miracles. Why punish'd by Serpents ? Why called Fiery ? The last Plague in the Desert. Flying Serpents.*

### SECT. I.

IT might be said with great Propriety of the *People of Israel*, that they were a *Generation of Vipers*. Ingratitude, Unbelief, Discontent and Murmuring, were the dominant Passions in the Wilderness ; they were always quarrelling with *God* and *Moses* : never easy, no not under a Theocracy, a divine Government. No wonder that Rage and Faction haunt the Dwellings of good Princes,



Princes, when we find perverse Spirits have murmur'd at a divine Administration.

A MAGNIFICENT Table was spread for them in the Wilderness, their daily Entertainments were miraculous; they were fed by *Manna*, a delicious Food distilled from Heaven, admirably suited to every one's Palate. *He commanded the Clouds from above, and opened the Doors of Heaven, and rained down Manna upon them to eat, and gave them the Corn of Heaven\**. Wherefore have you brought us up out of Egypt to die in the Wilderness, for there is no Bread, neither is there any Water, and our Soul loatheth this light Bread†: This vain and empty Bread, say the LXX.

THEY were also furnish'd with *miraculous Drink*, i. e. *Water out of a Rock*; Water that swell'd into a River, and follow'd 'em in all their Motions, till they arrived in the Land *flowing with Milk and Honey*; Terms, that include a Scene of Plenty and Pleasantry.

IN all their Traverses through the Wilderness, they were always under the Guidance and Protection of the *Shekina*; by which Word the *Jews* understood the *Presence of the Holy Spirit*; of *Christ*, say the Christians. The *Shekina* was the most sensible Mark of the Presence of God among them, which rested over the Propitiatory, or the golden Cherubims, which adher'd to the Propitiatory or Covering of the Ark; there the *Shekina* abode in the Shape of a Cloud. The *Rabbins* tell us, that it first resided in the Tabernacle, and descended into it in the Figure of a Cloud, on the Day of Consecration. It past from thence into the Sanctuary of *Solomon's Temple*, on the Day of its Dedication by that Prince‡; where it continued to the Destruction of *Jerusalem* by the *Chaldeans*, and was not afterwards to be seen there.

THUS were they conducted and entertain'd by an unintermitted Train of Miracles. Now to fret and repine in such a Situation, was a Crime of a high and heinous Nature, no less than impeaching infinite Wisdom, and taxing it with erroneous Conduct: If Difficulties occurred in the way, their Duty was *Resignation*, a Temper obvious in *Pagans*, whose Religion forbid all indecorous Sallies of the Passions.

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\* *Psal.* lxxviii. 23—25.† *Numb.* xxi. 5, 6.—*το αρτο το διακίτυ*—‡ *Calmet from Basnage, History of the Jews.*



*SOCRATES*, a Philosopher of *Athens*, was a Philosopher in *Prison*, as well as in the *Museum*: When bound in Fetters, and he had nothing but Death before his Face, he then conversed with his Friends with perfect Equanimity, and without the least *Reflexion* upon *Fate*, upon *God*, and his *Judges*, notwithstanding his base Treatment, and the notorious Injustice of his Sentence. The Scripture represents *Job* as a *Champion* in Affliction, who by his passive Fortitude under it, became the proper Hero of an Heroic-Poem.

## S E C T. II.

*WHY were they punish'd by Serpents?*

PERHAPS it might be to put them in remembrance of the first Sin, that was introduced into Paradise by the old Serpent: This kind of Punishment could not but bring to their Mind that gloomy Moment in which the human Nature was morally and mortally wounded by that evil Spirit, in the Form of a Serpent. This being allow'd, we may infer, that Man's Memory stands in need of a Remembrancer, even of Paradise lost. And oh! who can think of that inexpressible Loss, without dropping a silent and solemn Tear?

SOME Learned *Jews* themselves, speaking upon this Subject, say, the Reason why they were chastised by Serpents, was *because they had done the Actions of the old Serpent, in using an ill Tongue against God, against Moses, and Manna, the Bread of Heaven.*

## S E C T. III.

*WHY called Fiery Serpents?*

A NATURAL and a moral Reason may be assigned for it.

I. THE sacred Volume seems to account for the *natural Reason*, when it says, *God sent fiery Serpents*. The Hebrew word is *Seraphim*, that is *Burners*, because they appeared in the form of a *Flame*. The LXX calls them *Serpents of Death*\*, because their *Wounds* proved mortal.

AS SOON as the People were wounded, their Blood was inflamed, and according to some *Jewish* Authors, they were *scorb'd* with

\* *Opus lavantia.*



with insatiable Thirst. Of the Hebrew word *Saraph*, the Greeks, by changing the Position and Order of Letters, have borrowed the Name *Prestor*, which is a kind of fiery venomous Serpent, called also *Dipsas* and *Causon*, whose Wound is accompanied with a most vehement Heat and Thirst, and generally incurable, as some have formerly said. They may be properly called *Fiery*, as their Colour was glowing, a proper Representative of Fire. In the *West-Indies* are *Adders*, red as Blood, about seven or eight Foot long, and appear by Night as a *burning Coal* \*.

2. THEY might be called *Fiery* also, from a *moral Consideration*; for, that raging Heat in the Body might represent the outrageous Disorders of the Mind, flowing from conscious Guilt, neither of which were the Attendants of an original State. Hence, perhaps, it is that Satan's *Temptations* are styled *fiery Darts*, because when complied with, they kindle a Fire in the Conscience, a Prognostick, and Taste of the Unquenchable †.

AND indeed, what are all uneasy Sensations, but the Venom of the old Serpent? thence, that long Train of Complaints and Groans. *Remember from whence thou art fallen*, is the Language of every Calamity, but no calamitous Impression so terrible, as that which alarms the Mind about the awful Futurity. Of Sin it is said, that at last, *it will bite like a Serpent, and sting like an Adder* ‡.

WHAT fill'd *Adam's* Mind with Horror and Consternation? What made him run with wild Confusion among the Trees to hide himself? What was he afraid of? He, who was Lord of the Earth, and Image of the Almighty? Was not he in Paradise, the Garden of God; whence then this sudden and mighty Panic? What produced this great and astonishing Change in one who had a friendly Intercourse with God a little before? Oh! 'twas Guilt, Guilt, Guilt. A Consciousness of his iniquitous Compliance with the Serpent. What were those anxious disquieting Thoughts that kindled the Fire in his Breast, but the venomous, fiery Darts of Satan?

JUDAS is another Example; a Person highly honour'd by Christ, who made him his Ambassador Extraordinary to the House of *Israel*, and Treasurer of his House and Privy Counsellor,

on

\* *Atl. America*, 179.

† *Eph.* vi. 16. βίλη—πεπυρωμένα.

‡ *Prov.* xxiii. 32.



on a sudden falls into Extremity of Anguish ; and why ? Guilt, Guilt . . . struck with Horror of Mind for the Effusion of innocent Blood ; was arraign'd, and sentenced by his own Conscience, and became his own Executioner : His Guilt was the Wound that bled within, and what Words can describe the Agony that made that wretched Man throw himself into Hell for Ease.

## S E C T. IV.

THIS gloomy Occurrence fell out in the last Year of their Pilgrimage. The Wilderness thro' which they had travelled abounded with these venomous Creatures, but were under the Restraint of a kind Providence, and not suffer'd to distress the Camp of *Israel* till now. *Deut. viii. 15. Who led thee through the great Wilderness, wherein were fiery Serpents and Scorpions.*

THUS, for their repeated Provocations, they were pursued by divine Vengeance to the very Borders of *Canaan*.

JUST as they were congratulating one another upon the glorious Prospect before them, an Army of venomous Serpents invade their Camp, and made a terrible Slaughter among them. Little did our first Parents suspect a Serpent in Paradise, nor *Israel* such a Visit from fiery Serpents upon the Confines of the holy Land, the western Border of Paradise.

THIS Plague in the Camp, was the last Punishment inflicted upon the *House of Israel* in the Wilderness. When they came out of *Egypt*, it appeared they were about *six hundred thousand Men, besides Women and Children, and a mixt Multitude* : Of that mighty Number, none but two, *viz. Josua and Caleb* enter'd into the promised Land ; the rest, for their Unbelief and reiterated Offences, perish'd by the way \*.

\* *Exod. xii. 37, 38.*



## CHAPTER III.

## CONTENTS.

*The flying and fiery Serpents. Ungrateful Israel wounded by them, and healed by the Figure of a Serpent. God hears the Intercession of Moses, when deaf to the Cries of that rebellious People. Conjectures why healed by a Machine in the Form of a Serpent. Sin in all its Appearances, the Venom of the old Serpent. The brazen Serpent a Representation of the Messiah. The Cures wrought by both were by very unlikely Means. The Wonders of Salvation. Why Israel was healed by a Serpent made of Brass; Opinions about it. The brazen Serpent was no Talisman, or a magical Image. The fatal Catastrophe of the brazen Serpent. Destroyed, when abused to Idolatry. The Serpent shewed in St. Ambrose's Church at Milan, for that of Moses, a Cheat. Martyrs from the Catacombs of St. Sebastian. Divine Institution necessary to acceptable Worship. May the Destruction of the brazen Serpent, when abused to Idolatry, warrant us to guess at the Fate of a Cross abused to Idolatry!*

## SECTION I.

**A**MONG Serpents, we find some that are furnished with Wings. *Herodotus* who saw those Serpents, says they had great Resemblance to those which the *Greeks* and *Latins* call'd *Hydræ*; their Wings are not compos'd of Feathers like the Wings of Birds, but rather like to those of *Batts*; they love sweet smells, and frequent such Trees as bear Spices. These were the fiery Serpents that made so great a Destruction in the Camp of *Israel*.

IN their Extremity, the People address their Mediator, Prophet, and General, *Moses*, saying, *O pray to the Lord that he take away the Serpents from us!* The meek Prophet did so; the mediatorial Voice reach'd Heaven, and mov'd the Almighty who directs *Moses* to make a Serpent of Brass, (which was a Figure of the Serpents that plagued the People) and fix it upon the Top of a Pole, conspicuous to all the Assembly, promising that all those who were bit by Serpents, and should look upon this brazen Image,



Image, should be presently healed. Astonishing Clemency ! The Event was answerable to this Promise.

THIS Method of Cure was new and strange ; but he who at first called the World out of nothing, can with equal Facility command Health out of a Piece of Brass. Another Observable here, is that when the Almighty refused to hear the Cries of the Wounded in their Distress, he readily hearkened to *Moses's* Intercession in their favour. Thus God accepted the Prayers of *Job* for his three Friends, when he would not regard the Supplications they put up for themselves. *Job* lxii. 7, 8.

## SECTION II.

THE brazen Serpent was a Figure of the flying Serpent, *Saraph*, which *Moses* fixed upon an erected Pole: That there were such, is most evident. *Herodotus* who had seen of those Serpents, says they very much resembled those which the *Greeks* and *Latins* called *Hydræ*: He went on purpose to the City of *Brutus* to see those flying Animals, that had been devour'd by the *Ibidian* Birds.

IN *Asiatic-Georgia*, between the *Caspian* and *Euxine* Sea, are found winged Dragons, with anserine Feet and venomous Claws ; and some of them are fortified with more terrible Pedestals than others : their Wings are generally composed of strong nervous Membranes, which when they walk, are scarcely visible, because of their close Adherence to their lateral Parts\*.

IN the *Atlantic* Caves, and Mountains of *Africa*, is an infinite Number of these winged Dragons, whose Poison is so strong, that the Flesh of such as are wounded by them, immediately grows soft, languid, and incurable†. We read of flying Serpents transported from some Parts of *Arabia* into *Egypt*‡.

THESE also have been seen in *Florida* in *America*, where their Wings are more flaccid, and so weak, that they cannot soar on high. *Scaliger* describes a certain flying Serpent that was four Foot long, and as thick as a Man's Arm, whose Wings were cartilaginous, or gristly, *ibid.* History accounts for one of these flying Dragons that was killed in old *Aquitania* in *France*, a Present

\* Paulus Jovius de Piscibus, cap. 23. p. 140.

† P. Belon in Johnstonus.

‡ Teste Brodæo.

\* J. Leo's Hist. of Africa, lib. 6, & 9.



sent of which was made to King *Francis*, as a great Rarity of the Kind.

*YEROM CARDAN* informs us of some winged Dragons he had seen at *Paris*, so nicely preserved, that they very much resembled the Living; they were described with two Feet, weak Wings, a serpentine Head, and of the Bigness of a Rabbit.

WHY was the Deliverance of *Israel* by a Machine made in the Form of a *Serpent*? Perhaps, these serpentine Strokes might be intended as Emblems, or Memento's of the fatal Wound in Paradise, where Man's Nature was first poisoned by the Devil, who made use of a real Serpent to seduce our first Parents.

WHAT is moral Evil but the Venom of the old Serpent? A Venom as pleasant to the Taste, as the forbidden Fruit to the Eye, but the End is Bitterness. And what are Incentives to Sin, but delusive Insinuations of the subtle Serpent? And what is Enjoyment, but a pleasing Illusion, which is no sooner grasp'd, but glides away as a Shadow, leaving behind it a wounded Conscience, direful Apprehensions and Prospects.

AND what are all sensual Entertainments but so many hot Gleams that portend the Approach of warring Winds and Storms? The Powers of Darkness that excel in Science, know how to regale the human Mind with pleasant Scenes, and how to divert the Senses with delightful Charms; Charms that have no Existence but in a deluded Imagination.

THE Cure by a brazen Serpent, might also be to shew, that the Almighty in relieving distressed Supplicants, is not tied to any particular Medium. When the *Israelites* were poison'd by real Serpents, he heals them by the Image of a Serpent. When he would destroy *Goliath* the Tyrant, he does it by a Sling in the Hands of *David* a Youth, a very unlikely Person to encounter a Champion.

THUS God by the Figure of a Serpent mortifies the Pride of *Lucifer*, the old Serpent, by which he acquir'd greater Honour, than if he had sacrificed to the Fire all the Serpents in the Wilderness.

THIS may further intimate, that Providence may employ the same Kind of Instruments, either for the Display of Mercy or Justice upon Mankind. He who heals and wounds by the Mediation of Serpents, can turn Blessings into a Curse, or enable us to extract Sweetness out of the bitter Cup.



## S E C T. III.

THIS artificial Serpent might (as some have thought) prefigure the *Messiah*, the Healer of spiritual Maladies. Many take it for a Representation of his Passion and Crucifixion: The Analogy may be thus illustrated, *viz.* The Cures wrought by the Serpent and the Saviour, deriv'd their Efficacy from Divine Appointment.

IF the *brazen* Serpent had been the mere Contrivance of *Moses*, it would not have answer'd the Intention: so all human Institutions adopted into Divine Worship will be as little available to true Happiness, (*Who has required this at your Hand?*) of that Sovereign, who accepts no Worship but what has the Sanction of his Wisdom and Will.

BOTH Cures were performed by the most unlikely Means. The Serpent that healed their Wounds, was made of Brass; a Prescription in which there was no Probability of producing that happy Effect: And where was the promising Aspect arising from the Manner of our Saviour's Appearance on Earth? What great Things could be expected from a Root of a dry Ground? How improbable was it that a Person so mean in external Form should overthrow the Kingdom of Darkness, a Kingdom that had been strengthening its Barriers for about four thousand Years? Who could think that he had such powerful Interest in Heaven, who was of no Reputation on the Earth?

BEHOLD here a Scene of Paradoxes! Patients recovered by the Death of the Physician. Upon Mount *Golgotha* we see Paradise, lost by the first *Adam*, regained by the Death of the second *Adam*; Principalities and Powers led captives by a dying Man; there we see Life restored by Death, a Crown of Glory purchased by an ignominious Cross. Were the *Israelites* healed by a Creature made in the Likeness of the Serpent that hurt? So Men are restor'd by one made like themselves.

How was this miraculous Cure in the Wilderness obtained? It was by an ocular View, that is, by looking at the artificial Serpent. None else were entitled to a Relief. Thus Salvation comes by Faith, which in the prophetick Dialect is represented by looking. *Ez.* xlv. 22. *Look unto me and be ye saved all the Ends of the*  
the



*the Earth.* The first Sin enter'd at the Eye; *the Woman saw the Fruit was good.* Thus our Restoration to the Divine Favour is by an Eye to Christ, the *Tree of Life*, but I must not strain the Metaphor too far.

## S E C T. IV.

*Why was the Cure by a Serpent of Brass?* I answer, not for any healing Virtue inherent in that Mineral, more than others, but to demonstrate his Almighty Power, who can save by improbable Means, or without the Application of any Means. Thus the blind Man was cured by a Piece of Clay temper'd with Spittle; *John ix. 6.*

PERHAPS, this also may refer to our Lord, as he is compar'd to *Brass*, which, when polish'd, is of a most beautiful Colour, exceeding that of Gold. *Revel. i. 15. His Feet like unto fine Brass.* An Emblem of the high Qualities that glitter in him, whose Nature is divinely fair and glorious.

THOSE fiery Serpents, as they flew in the Air, might in Colour resemble that of *burnish'd Brass*, because the Serpent of *Moses* was form'd of *Brass*, a Metal that in itself is no Friend to Health; and some have said, that the Sight of the brazen Serpent ought naturally to increase the Distemper of the Wounded, instead of healing it; and that the Almighty, shew'd a double Efficacy of his Power, by healing with those Means, which ought to have a quite contrary Effect\*.

THO' Brass in its natural State, may not be propitious to Health, yet when duly prepar'd it is beneficial: The Preparation of *Copper* has been accounted an universal Remedy, and an excellent *Emetick*, having this singular Virtue, *that it exerts its Force, as soon as ever it is taken*: Whereas other Emeticks lie a long time dormant in the Stomach, creating nauseous Anxieties, &c. but a single Grain of *Verdigrease* immediately vomits||.

A CERTAIN learned Gentleman of this Island, imagines that the *brazen Serpent* was a kind of *Talisman*; that is to say, one of those Pieces of Metal, which are cast and engraven under certain Constellations, from whence they derive

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\* *Buxtorf*, Hist. de Serpente æneo.

|| *Boerhaave's Method.*



an extraordinary Virtue to cure Distempers, &c. Some impute their Effects to the old Serpent, others to the Nature of the Metal, and to the Influence of the Constellation. This Author therefore would make us believe, that the brazen Serpent cured just as the *Talismans* cure certain Distempers, by the Sympathy there is between the Metals of which they are made, or the Influence of the Stars under which they are formed, and the Disease they are to cure. Every one may believe as he pleases\*.

THE Serpent that is always represented with *Esculapius's* Image, and with *Salus*, the Goddess of Health, and often with the *Egyptian* Deities, is a Symbol of Health, or of Healing, very probably derives those Ensigns of Honour from the brazen Serpent of *Moses*.

#### S E C T. V.

*WHAT became of the brazen Serpent at last?*

I ANSWER, it was brought into the *Land of Canaan* as a sacred Relick, and religiously preserved among the *Israelites* down to the Time of *Hezekiah* the King, as a standing Memorial of divine Goodness to their Forefathers in the Wilderness; but being abused by them to Superstition and Idolatry, as appears by their burning Incense thereto, it was broke in pieces by the special Command of King *Hezekiah*, who, in Derision and Contempt, called it *Mebushtan*, a Piece of Brass, a Trifle, a Bauble, Shadow of a Snake. 2 *Kings* xviii. 4.

MAY all the Ecclesiastical *Mebushtans* of *Babylon*, foisted into Divine Worship, from the Rising of the Sun, to the Going-down of the same, meet with the same honest and righteous Fate. In the Church of St. *Ambrose* at *Milan*, they pretend to keep a *brazen Serpent*, which they shew for that of *Moses*, tho' there be no such thing now in being.

IN the Church of St. *Ambrose* there is a Dragon of Brass on a Column of Marble: Some think it to be that of *Esculapius*, others an Emblem of that in the Wilderness, upon which account many of the Pilgrims and common People worship it. The Inhabitants are very superstitious, and fond of holy Fragments, and pretend to have at the Church of St. *Alexander*, no less than 144,000 *Martyrs* from the *Catacombs* of St. *Sebastian*.

THE

\* *Marsham Canon. Chronic.* quoted by *Calmet*.



THE Cures effected by the artificial Serpent, derived that Efficacy from the divine Institution of that Medium: Had their Prescription been the meer Device of Rabbi *Moses*, that great and valuable End would not have been answered; therefore, since the Reason of that Institution ceased, 'twas highly criminal in them, to make any religious Use of it.

IT is the divine Impress upon Institutions that ushers in the Blessings intended by them; therefore to hope for Acceptance with God on account of meer human Ordinances, (as bowing to Images, to the Altar, to the East, and to make use of Crucifixes, Crosses, holy Water) is to *hope for what God has never promised to give.*

NO wonder to see the brazen Serpent ground to Powder, and the Dust scatter'd in the Air, that so no Fragments of it might remain, when Altars of divine Establishment, and sacred to Devotion, were intirely destroy'd, when they made Idols of them: And how a holy and jealous God may resent the *Adoration of the Cross in the Popish Church*, I pretend not to predict, much less to determine. This Destruction of the brazen Serpent, is reckon'd among the good Deeds of King *Hezekiah*, because it was made a Medium, and Part of Worship not prescrib'd by divine Authority.

#### CHAPTER IV.

*This Chapter begins with the Original of Idolatry, as a Preliminary to the Adoration of SERPENTS, under three Sections.*

##### SECTION I.

AS introductory to the Divinity of Serpents, I shall make a brief Inquiry into the Original of sacred Images, and Idol-Worship; the first Period of which is hard to trace.

SOME make *Cain* the first Founder of it, because of his early Apostacy from the true Religion; which is not very improbable, since 'tis said, *He went out from the Presence of the Lord . . . .*

He



He grew more wicked, and gave himself up to all sorts of Violence \*.

THAT the old World was guilty of Idolatry, some gather from *Gen. iv. 26.* which they say will bear this Reading——  
*Then Men prophaned, calling on the Name of the Lord, that is, by setting up Idols:* Upon which some of the Rabbins paraphrase thus, viz. *Then they began to call Idols by the Name of the Lord:* With which agrees the *Jerusalem Targum*, that says, *That was the Age, in the days of which they began to err, and made themselves Idols, and called their Idols by the Name of the Word of the Lord* †.

So they understand *Gen. vi. 11.* *The Earth was corrupt*, that is *idolatrous*. In defence of this Gloss, they quote the *Idolatry* of the *golden Calf*, which is expressed by this very Form of Speech, viz. *The People had corrupted themselves.* We read *Gen. iv. 26.* *Then Men began to call upon the Name of the Lord.* There is no room to doubt, but they called upon God before; the Particle *then* seems to refer to *Enos*, which is the next Antecedent: therefore 'tis said, They now applied themselves to the Knowledge of the Stars, which they apprehended were erected for the Government of the World, and consequently might be their Duty to adore them as God's Representatives.

BUT the general Opinion is, that Idolatry did not begin till after the Deluge, and that perhaps the Deluge might be one Occasion of it; for the old World, as some suppose, was drown'd for *Atheism*—which coming to the Knowledge of *Noah's* mediate Successors, they run into the other Extreme, *chusing rather to have many Gods than no God.*

**IDOLATRY** is of a more antient Date than *Image-Worship*: To see Men kneeling before a piece of Wood or Stone, has something so low and mean in it, that Men were not immediately brought to that abject and scandalous piece of Worship. The Sun, Moon, and Stars, were their *natural Gods*, and ador'd before deify'd Men, who were their *animated Gods*.

THIS Deification of Creatures, seems to begin about the time of the *Confusion at Babel*, or the Dispersion immediately consequent thereupon, particularly in the Family of *Nimrod*, the Son of *Cush*, Grandson of *Noah*. May not we date the *Original of Paganism*

\* See *Cluverius*, and *Dr. Cumberland*.

† *Schindl*.



*Paganism* from that remarkable Person? 'Tis the Conjecture of some, that *Nimrod* was the first Man that was deify'd, and probably for the important Service he did to his Country, as a *mighty Hunter*, in destroying wild Beasts that otherwise would soon have devour'd the Inhabitants, which were not very numerous in those days. 'Tis certain, that such Benefactors to Mankind were rank'd among the Gods. If so, who will pretend to say, *our modern Fox-Hunters don't carry one Characteristick of Divinity about them?*

SOME think that the true Religion was universal for about four hundred Years after the Deluge, because it does not appear from *Abram's* Traverse thro' *Mesopotamia*, *Canaan*, *Philistia*, *Egypt*, &c. that those Countries were Idolaters. Others apprehend *Abram* himself was originally an Idolater, at least that Idolatry had overspread the Nations in his time, for which they quote *Joshua xxiv. 2. Your Fathers . . . even Terah the Father of Abraham . . . served other Gods.* It's evident from hence, that *Terah* had fallen into Idolatry, and some are of Opinion, that *Abram* himself was an Idolater, till God made him sensible of the Vanity of Idol-worship, and that it was thro' him that his Father *Terah* was brought under the same Conviction, by this Device, *viz.*

THE *Jews* say that *Terah* was not only an Idolater, but also a Carver, and Dealer in Images and Idols; that one day when he went a Journey, he left *Abram* to take care of the Shop; but *Abram* being already convinced of the Sinfulness of Idols, ask'd all that came to buy *Idol-Gods* of him, *How old are you?* They told him their Age; and he replied to them, *This God that you would buy and worship, is younger than you are; it was made but the other day, and of contemptible Matter, therefore believe what I say, and renounce this vain Worship.* The Buyers struck with Confusion at these Reproaches, went away without buying, ashamed of their Stupidity\*.

Q. *What might move Men to the first Idolatry?*

PERHAPS it might be a strong Attachment to the Senses, which they made their sovereign Judges in Spirituals: It was hard for vulgar Heads in those Days of Darkness to elevate their Thoughts above sensible Objects.

ANOTHER

\* *Fa. Cabinet* under *Terah*, vol. xiii.



ANOTHER Reason, may be the *Pride of the human Mind*; that is not satisfied with rational plain Truths, but will adulterate them with foolish Imaginations: Hence it was that they would have such Objects of Worship, as might immediately strike their sensible Powers; nothing would serve their Turn but a Divinity visible to the Eye, therefore they brought down the Gods to the Earth, and represented them under certain Images, which by degrees commenced inferior Deities.

THE *Egyptian Priests* not being able to persuade the *People*, that there were any *Gods* or *Spirits* superior to Men, were constrained to call down Demons, or Spirits, and lodge them in Statues, and then bring forth those Statues to be visible Objects of Adoration, and from hence sprung Idolatry.

AMONG the Pagans were various Opinions about religious Images. Some looked upon them as only Representatives of the true God, as *Seneca*, a Stoick Philosopher, and *Plato* a Native of *Athens*, and a noted Academick.

OTHERS said, they did not adore material Images, but the Gods in them, into which they were drawn by virtue of their Consecration, or, in a more modern Language, their Canonization \*.

SOME were of Opinion, that after the Consecration of Images, the Gods actually incorporated with them, or were animated by them, as Man's Body is by the Soul †. The vulgar Heathen paid their Adoration to Images as if they were real Gods; which monstrous Practice was ridiculed by the most sensible Pagans, as appears farther on ‡.

THE Use and Worship of Images has been long, and still is controverted. The *Lutherans* condemn the *Calvinists* for breaking the Images in the Churches of the Catholics; and at the same time they condemn the Romanists (who are professed Image-Worshippers) as Idolaters. The modern *Jews* condemn all Images, and suffer no Pictures or Figures in their Houses, much less in their Synagogues, or Places of Worship.

THE

\* *Arnobius*, lib. vi.

† *Trismegistus*, a learned *Egyptian*, a great Philosopher, a great Priest, and a great King.

‡ See *Lactantius*, lib. ii.



THE *Mahometans* have a perfect Aversion to all Images. This is it that made them destroy most of the beautiful Monuments of Antiquity, both sacred and profane, at *Constantinople*.

THE old noble *Romans* preserved the Images of their Ancestors with no little Care, and had them carried in Procession in their Funerals and Triumphs.

S E C T. II.

THIS Part entertains us with various Instances of Pagan Deifications, viz. of Men, Beasts, and Things without Life.

I. *MEN transformed into Gods.*

I BEGIN with their *deified Men*, that is, *dead Men*, who being canonized, pass for *reputed Gods*. Note here, some are of opinion, that the word *God*, among the Heathen, did not mean the uncreated eternal Being, but some *most excellent superior Nature*; and accordingly, they gave the Appellation of *Gods* to all *Beings* of a Rank higher, and more perfect than Man.

THE *principal Gods* among the antient Heathens were *Jupiter, Mars, Mercury, Neptune, Apollo, Juno, Vesta, Minerva, &c.* The next sort of *Gods* were called *Demy Gods*, or *Gods adopted*; and these were Men canonized and deify'd. Now, as the *greater Gods* had possession of Heaven in their *own Right*, so these *lesser Gods* had it by *Donation*, being translated into Heaven, because they were Men renowned for their Virtues, and had lived as Gods upon Earth; and these at first were called *Teraphim*.

THE first certain Account of these we have in *Genesis*, where 'tis said, *Rachel* had stoln her Father's Images. Chap. xxxi. 19. the *Teraphim* of her Father in the *Hebrew*, which *Laban*, (ii. 30.) calls his *Gods*, Hebr. *Eloha*.

THE word *Teraphim* is *Hebrew*, others say *Egyptian*: Be that as it will, we find it about thirteen times in our Bible, and is commonly interpreted *Idols, Images, sacred, superstitious Figures*. *Spencer* maintains the word to be *Chaldee*, and that those Images were borrowed from the *Amorites, Chaldeans, or Syrians*, and that the *Egyptian Serapis* is the same thing with *Teraphim* of the *Chaldeans*.

A LEARNED *Jew* says the *Teraphim* were in human Shape, and that when raised upright, they spoke at certain Hours, and

D d

under



under certain Constellations, by the Influence of the celestial Bodies. *R. David de Pomis . . . Cyclopædia.*

THIS *Rabbinical Fable* seems to be grounded on *Zech. x. 2. The Idols (Hebr. Teraphim) have spoken Vanity . . .* Some of the learned *Jews* will have it to denote the Knowledge of Futurity, and for this Signification they quote *Ezek. xxi. 21. The King of Babylon stood . . . at the Head of the two Ways . . . he consulted with Images ; with Teraphim, says the Hebrew.*

THE same *Rabbi* adds, that to make the *Teraphim* they kill'd a first-born Child, clove his Head, season'd it with Salt and Oil ; that they wrote on a Plate of Gold the Name of some impure Spirit, laid it under the Tongue of the Dead, placed the Head against the Wall, lighted Lamps before it, prayed to it, and it talk'd with them.

OTHERS hold, that the *Teraphim* were brazen Instruments which pointed out the Hours of future Events, as directed by the Stars.—Some think that the *Teraphim* were Figures or Images of a Star engraven on a sympathetic Stone, or Metal corresponding to the Star, in order to receive its Influences: To these Figures, under certain Aspects of the Stars, they ascribe extraordinary Effects.

THIS Talismanical Opinion, says a Learned Pen\*, appears the most probable . . . All the Eastern People are still much addicted to this Superstition of *Talismans*. The *Persians* call them *Telefin*, a Word approaching to *Teraphim*. In those Countries no Man is seen without them, and some are even loaded with them. They hang them to the Necks of Animals, and Cages of Birds, as Preservatives against Evils. Such were the *Samothracian Talismans*, which were pieces of Iron, formed into certain Images and set in Rings. . . .

THE *Labanic Images* are supposed to be the most antient, if not the first religious Images, made of some precious Metal, and had their Birth in *Laban's Country*, that is, *Chaldea*, or *Mesopotamia*.

FROM *Laban's History*, it seems as if these *Teraphim* were Pictures or Images of certain Persons deceased ; that is, they were a sort of Idols, or superstitious Figures venerated by them as Demy-Gods. That they were such artificial Portraits of Men,

\* Father *Dom. Calmet*.



is evident from that Instance in *Michal*, who, to deliver *David* her Husband from bloody Assassins that threaten'd his Life, laid an *Image in his Bed*, a *Teraphim*, says the *Hebrew*, that is, a material Image, probably a Figure of Wood, or Sticks hastily made up, drest in Man's Clothes, to make those sent by King *Saul* to apprehend him, believe he was sick.

WHY does *Laban* call them his Gods? Very probably because he believed they retain'd their Affection for Mankind in the invisible World, and being rank'd among the Gods, might be serviceable to his Family, therefore adopted them to be Guardians of his House. They were only his *domestick Gods*, and not the established Gods of the Country; and 'tis very likely they might be the Images of *Noah* and his *Sons*; or some other illustrious Ancestors, whom he had chosen for his *Tutelary Gods*.

THE Scripture mentions another sort of *Teraphim*, sometimes consulted by the *Jews* as an Oracle, not imagining that thereby they abandon'd the Worship of the true God. Such was the *Teraphim* that *Micha* made and set up in his House, and to which he appointed a *Priest* of the *Levitical Race*, with an *Ephod* or Sacramental Garment, by the Influence of which he flatter'd himself that God would bless his House. This probably might be some *Hieroglyphical Figure*, to which the superstitious *Jews* attributed the Virtue of an Oracle, and the Power of foretelling Things to come: Hence speaking *Teraphims*.

FROM these *Teraphim* came the *Lares*, or the Household Gods of the old *Romans*, who before the Laws of the Twelve Tables, used to bury the Dead in their Houses; from whence arose that great Veneration they had for their *Lares* and *Penates*, a kind of domestick Divinities, worship'd in Houses, and esteem'd Protectors of Families, which were nothing else but the supposed Ghosts of those who formerly had belonged to the Family, whom they represented by Images, which they placed in the Chimney-Corner, or near their Doors.

THESE were also look'd upon as Guardians of the Highways, near to which their Images were fix'd for the Benefit of Travellers, therefore call'd *Dii Viales*, Gods of the Roads. 'Tis said by the Prophet, *The King of Babylon stood at the parting of the Way*, and consulted with the Images; with the *Teraphim*, says the *Hebrew*, *Ezek. xxi. 21.* which the *Jewish* Interpreters say were prophetick



Images, endued with the Gift of Prediction ; so far from being mere Idols, that they gave out Oracles, and foretold Things to come.

SOME think *Laban's Teraphim* to be such, and that *Rachel*, having observed how her Father did divine by them, and fearing, by consulting with them, he might know which way *Jacob* went, and follow after and murder him ; to prevent so fatal a Catastrophe, she took away his *Oracles*.

THOSE sacred Images might, at first, be made in honour of departed Relatives, or illustrious Persons ; but by degrees degenerated into religious Adoration. Thus the *Manes* of the Dead were worship'd by them under the Figure of their *Teraphim*, in some place of the House, and probably where they had deposited the Remains of their Ancestors, as some think.

THE *Lares* were also called *Penates* : To these they paid religious Homage with Sacrifices ; so the *Roman Satirist* says, and calls these Images his *dear little House-Gods* ; and then observes, that they were crown'd with Garlands of Flowers in Summer, and in Winter with Shaving of Horns colour'd. To these *Waxen-Gods* the *Romans* address themselves with Offerings of Frankincense and Cakes \* . . . .

THEY were supposed to be the Spirits of such, who had lived well on the Earth, and in consequence of it, were happy ; so on the other hand, those who lived ill here, did after Death wander up and down in Horror, and were supposed, by the Vulgar, to be Hobgoblins, call'd *Lemures*, i. e. restless Ghosts of departed Spirits, who return to the Earth to terrify the Living.

THESE are the same with *Larvæ*, which the Antients imagined to wander round the World, to frighten good People, and plague the bad. All these were imagin'd to be the Ghosts of the Dead : They pray'd to the Good for Protection, and sacrificed to the Evil to pacify their Rage : For this reason they had their *Lemuria* or *Lemuralia* at *Rome*, where on the 9th of *May*, a Feast was solemnized in honour of the *Lemures*, and to pacify the *Manes* of the Dead, especially those who died without Burial, to prevent their giving disturbance to the Living.

THE

\* Oh parvi nostrique Lares quos thure minuto  
Hic nostrum placabo, Jovem Laribusque paternis  
Thura dabo, atque omnes violæ jactabo colores  
Cuncta nitent ———

*Juvenal. Sat. ix. v. 137. & Sat. xii. v. 89.*



THE first *Men* that were *deified*, or made Gods, are supposed to be the Heads of Families, Founders of Empires, and Benefactors of Provinces—who, after their decease, were highly revered. *Noah* and his Sons seem to be the first and chief animated Deities of the Pagans, under the Names of *Saturn*, *Jupiter*, *Neptune* and *Pluto*; hence *Demons*, another Name given to Spirits, which were supposed to appear to Mortals, with intention to do them Good or Hurt.

THE first Notion of Demons, 'tis said, sprung from *Chaldea*, thence it spread among the *Persians*, *Egyptians* . . . . *Pythagoras* and *Thales* were the first that introduced *Demons* into *Greece*, where *Plato* fell in with the Notion, which he explains thus, *viz.*

. . . . B Y *Demons*, he understood Spirits inferior to Gods, and yet superior to Men, which inhabiting the middle Region of the Air, kept up the Communication between the Gods and Men, carrying up the *Prayers* and Offerings of Men to the Gods, and bringing down the *Will* of the Gods to Men. He allow'd of none but good ones, tho' his Disciples (finding themselves unable to account for the Origin of Evil) adopted another kind of Demons, who were Enemies to Man \*.

THE Apocryphal Book of *Enoch* abounds with the Names of Angels and Devils; but that Book is not of any great Antiquity, tho' the Prophecy be: it does not appear to have been known by the antient *Jews*. St. *Jude* is the first that cited it. The Authority which this spurious Book of *Enoch* has received from some of the Antients, is the reason of our meeting with several of its Opinions, scatter'd in their Writings. *Ibid.*

LACTANTIUS, one of the most eloquent Authors of his time, (and therefore called the *Christian Cicero*) was of Opinion there were two sorts of Demons, celestial and terrestrial †: The *celestial* are the fallen Angels, who having been seduced by the Prince of Devils, engaged themselves in impure Amours; the *terrestrial* are they who issued from the former, as Children from their Parents: These last, who are neither Men nor Angels, but a Medium between the two Natures; were not plunged into Hell, neither were their Fathers admitted into Heaven: The terrestrial Angels  
are:

\* *Gale's Court of the Gentiles*, part I. chap. viii.

† *Chambers's Cyclopæd.* *Calmer's Hist. Dict.* vol. i. p. 434.



are impure Spirits, and Authors of all the Evils committed on Earth\*.

MANY of the Antients have allotted to every Man an Evil Angel, who is continually laying Snares for him, and inclining him to Evil, as his Good Angel does to what is Good. The *Jews* have still the same Sentiments at this day. Another *Father* thinks, that every Vice has its Evil Angel, presiding over it; as the Demon of Avarice, the Demon of Pride, of Uncleaness †. . . .

IN *Pagan Theology*, nothing more common than those good and evil Genii, and the same superstitious Notion got among the *Israelites*, by Commerce with the *Chaldeans*; but I don't apprehend that by Demon, they meant the Devil, or a wicked Spirit, tho' it be taken under that Idea by the Evangelists, and also some modern *Jews* ‡.

WE are not without some Remains of those antient Representations: Among the various Rarities in the *Musæum* at *Leyden* in *Holland*, is the Effigies in Sculpture of *Osiris*, the *Egyptian God*; 'tis made of Wood, and now almost consum'd with Age: There are three other *Egyptian* Idols of Stone; an Image of *Isis* (who married *Osiris*, King of the Country) giving suck to her Orr. Another Effigies of *Isis*, the *Egyptian Goddess*, upon a little *Egyptian* Coffer, containing the Heart of an *Egyptian* Prince embalm'd therein.

THE antient Pagans, had almost as many *Goddesses* as *Gods*; such were *Juno*, the *Goddess of Air*, &c. Queen of Heaven, and of the Gods; was represented sitting on a Throne with a Crown of Gold on her Head: This was the Patroness of the female Sex. Every Woman had her *Juno*, or Guardian; as every Man had his *Genius*. She was the Goddess of Marriages, which were not deem'd lawful without the Parties first address her. One Branch of her Office was to attend them in Labor, when they pray'd, *Help, Juno Lucina* ||.

SHE was ador'd by all Nations; her Temple was open on the Top and had no Doors, it being impious to think of confining the Gods to a narrow Inclosure. Yea, many of the Antients would erect no devotional Temples, from a Persuasion that the whole

\* *Lactantius*, lib. ii. cap. 14. *Lugd. Bat.* 1652.

† *Origen*. Homil. xv. in *Joth.* *Calmet.* *ibid.*

‡ *Cyclopædia.*

|| *Juno Lucina fer opem.*



whole World is the Temple of God. The *Sicyonians* would build no Temple to their Goddess *Coronis*: Nor would the *Athenians* erect a Statue to the Goddess *Clemency*, who they said was to live in the *Hearts of Men*, not *within Stone-Walls*. The Goddesses were numerous, but I shall add no more.

THEY did not only enroll *Men* and *Women* among their Gods, but they had also *Hermaphrodite-Gods*. Thus *Minerva*, according to several of the Learned, was both Man and Woman, and worshipped as such under the Appellation of *Lunus* & *Luna*. *Mithras*, the *Perſian Deity*, was both God and Goddess; there were Gods of Virtue, Vice, Time, Place, Death . . . . Infancy. Not Men only, but every thing that relates to Mankind, has also been deified, as Infancy, Age, Death, Labor, Rest, Sleep, Virtues, Vices, Time, Place . . . . Infancy alone had a numerous Train of Deities. They also ador'd the Gods of Health, Love, Fear, Pain, Indignation, Shame, Renown, Prudence, Art, Science, Fidelity, Liberty, Money, War, Peace, Victory. . . .

THUS we have seen, that nothing more common among Pagans, than to place Men among the Number of Deities; yea, some of them would not wait for their Deification till Death. Thus *Nebuchadnezzar*, King of *Babylon*, procured his Image to be worshipped while he was living. Thus *Augustus* had Altars erected and Sacrifices offered to him while alive. He had Priests called *Augustales*, and Temples at *Lyons*, and several other Places. He was the first *Roman* who carried Idolatry to such a pitch: Having in a most respectful manner view'd the embalm'd Body of *Alexander the Great*, was ask'd, if he would see *Ptolemy's* also? he answer'd, *His Curiosity was to see a King, not a Man*. His Favourite-Poet complements him with the Title of *God* \*. Yea, the *Ethiopians* deem'd all their Kings Gods.

## II. Inanimate Things turn'd into Gods.

THINGS without Life were made into Gods by the Heathens: The Sun, Moon, and Stars seem to be the first Idols, or false Gods, to whom they paid a divine Regard. *Possidonius* defines a *Star*, a *divine Body*. The *Zabii* erected Images to the Stars, which they fancied to be so many Gods, and that they influenced the Images consecrated to them; yea, and communicated the prophetick Spirit to Men.

THE

\* ———Deus nobis hæc otia fecit.



THE *Sun* and *Moon* were by the idolatrous *Israelites* called the *King* and *Queen* of Heaven, and the Stars were supposed (as it were) to be their Militia, form'd for their Guards, with which they were always furrounded.

*PHILO* of *Alexandria*, (called *Philo* the Jew, a *Platonick* Philosopher) imputes to the Stars a great part of whatever happens on the Earth; and says, they are not only Animals, but even most pure Spirits; that our Air is replete with Animals and Spirits, which are continually descending to animate Bodies. He had borrow'd these odd Notions from his Master *Plato*, Chief of the Academicks. *Origen* one of the Fathers, who flourish'd in the third Century, was guilty of the same Mistake\*.

THE sacred Books, in some places, seem to ascribe Knowledge to the Stars, when they praised God at the beginning of the World, *Job* xxxviii. 7. but the Stars were not then created, therefore it's generally supposed they were *Angels*. Since then the Sun, Moon and Stars are excited to praise the Lord; the Moon withdrew its Light, and the Sun stopt its Course at the Command of *Josbua* . . . and perhaps one reason of their strange Opinions about the heavenly Bodies, might be owing to these and the like Expressions; not knowing that these Words were meerly popular, and not to be understood literally, for then we must say that the Earth, the Trees, the Waters, are animated, since we find in Scripture some Expressions that would insinuate as much.

THE *Arabians* who sprung from *Ishmael*, worshipped the Sun, Moon and Stars, in which they were conducted by their Priests who were cloathed in white Vestments, wearing Mitres and Sandals, which at first were only Soles tied to the Feet with Strings. In Authors that speak of ecclesiastical Rites, and Ornaments, we find the word *Sandals* to signify a valuable kind of Shoes, worn by the *Prelates* at Solemnities†.

WE find *Sandals* also used by the Ladies, very different in form: When *Judith* went to the Camp of *Holofernes*, she put *Sandals* on her Feet, at the sight of which he was captivated; for 'tis said, *Her Sandals ravish'd his Eyes*. These were a magnificent sort of Stockens, like Buskins, of an extraordinary Beauty‡, and

\* *Philo Leg. Alleg. Origen. t. 1. Maimon. in Calmet. under the word Star.*

† *Benedictus Baudovinus de Calceo Antiquo.*

‡ *Judith x. 4.*



and were proper only to the Ladies of Condition, who generally had Slaves to carry them.

N. B. The real *Buskin* was the *Cotburnus*, a very high Shoe rais'd on Soals of Cork, wore by the ancient Actors in Tragedy, to make them appear taller, and more like the Heroes they represented, most of whom were supposed to be Giants.

THE *Persians* had no Temples, Altars, nor Images, holding such little Things improper for the high Gods. Therefore they worshipp'd upon the Top of Hills, where they offer'd Sacrifices to the Sun, Moon, and Stars. The *Babylonians* adored the Sun, to which the King offer'd every Day a white Horse richly furnish'd: The Sun was in high Esteem among the *Phenicians*, whose Priests were crown'd with Gold. The *Tartars* and *Cathaians* worship the Sun, and Stars, to which they offer the first Fruits of their Meat every Morning before they eat and drink themselves. They have divers Monasteries of Idols, to whom they dedicate their Children.

IN *Nova Zembla* there is no Religion prescrib'd by Law, but they worship the *Sun*, so long as 'tis with them, and the Moon and North-Star in its absence. In *China* are great Numbers of sacred Temples, where the Priests have so much Power over their Gods, that they may beat them when they don't answer their Expectation: Their chief Gods are the *Sun*, *Moon*, and *Stars*, where they are not christianis'd.

IN the *Philippine Islands*, the Natives worship the *Stars*, which they hold to be the *Children* of the *Sun* and *Moon*: Their Priests, for the most part, are Women. The *Japonians* worship an Image, with three Faces, by which they mean, Sun, Moon, and the elementary World\*.

IN *America* their chief Deities are the Sun and Moon; which they honour with Dances and Songs. In *Virginia* and *Florida*, when they eat, drink, and sacrifice, they use to throw up towards the Sun, some part of their Food: The *Spaniards* taking Advantage of this Superstition, made the poor ignorant People believe they were Messengers sent to them from the Sun; whereupon they submitted to the *Spanish* Yoke. *Hacluyt, ibid.* At *Mexico*, when they sacrificed a Man, they pull'd out his *Heart*, and offer'd it to the *Sun*.

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\* *Asofka*, and *Jesuits* Ep. in R. Oliver. Noort's Navigation.



IN *South-America*, they worship evil Spirits in various Forms, and Sun and Moon. When it thunders, and lightens, they say the *Sun* is angry with them: When the Moon is eclipsed, they say the *Sun* is angry with her.

IN *Peru*, next to their chief God, they worship'd the Sun, and after it, the Thunder. They took Sun and Moon for Husband and Wife. In the seventh Month they sacrificed to the Sun, and in the tenth to the Honour of the Moon.

THE same Paganism was profest among the *Europeans*; yea the *Greeks* and *Romans* that were the most knowing and polite Nations, their chief Gods were Sun, Moon, and Stars.

THE Air, and Meteors in it, were made into Gods: Thus the *Persians* ador'd the Wind; Thunder and Lightning were honour'd under the Name *Geryon*. Comets and the Rainbow also have been prefer'd from *Meteors*, to be Gods. *Socrates* deify'd the Clouds, if Credit may be given to *Aristophanes*.

THEIR high Veneration for *Water* was such, that to spit, to urine, or wash in a River was made a high Crime; perhaps, the *Water of Jealousy* that determin'd the Case about the *Jewish Women*, suspected of Adultery, might heighten their Veneration for this Element.

IN *Sicily*, Rivers were worshipped by the *Agrigentes* (in the shape of a beautiful Boy) to which they sacrificed... The *Cathaians* worship Earth and Water.

THE *Indians* count the River *Ganges* sacred, and to have a Power of expiating their Sins. When the Idolaters wash in it, they cry, *Oh Ganges, purify me!* And when any are sick, they dip them in it, in order to recover their Health. The Water of this River is convey'd to such as live at a distance, and are not in a Capacity to travel; so that they ascribe as much Virtue to this River, as the Papists do to their holy Water, and chief Relicks.

THE People of *Bengal* don't only worship the River *Ganges*, but give Divine Honours to its Image. *Bernier* says, that Kingdom is well water'd by Channels cut out of the *Ganges*, which is visited by many Pilgrims, who think themselves happy if they can wash in it. There is also a Well in that Country, which they adore, and think, by washing therein, they are purify'd from their Sins. Their *Priests* travel about with the *Water* of the *Ganges*, which they sell at vast Prices; because the poor ignorant



rant People are made to believe, that by drinking this Water, they obtain Pardon of their Sins.

THE Inhabitants of *Peru* in *America*, fling the Ashes of their Sacrifices into the River, follow the same six Leagues, and pray the River to bring that Present to *Virachoca*, a superior Deity. *Acosta*.

THE *Persians* and *Chaldeans* express their God by *Fire*, to which they perform Adoration, and bring it Food, crying to it, *Eat, Ob my Lord Fire!* To throw dead and dirty Things into the Fire, yea to blow it with their Breath, was High Treason.

THE *Magicians* say, that this *Fire* was convey'd to them from Heaven; and that it was for this Reason that they kept it so religiously. That they preserve a constant Fire on their Altars, is evident from History. They are said to have Fires still subsisting, which have burnt above a thousand Years. We read of such Fire kept up with superstitious Care in the Temple of *Jupiter Ammon*, and in that of *Hercules* at *Gadis*. So it is in *Egypt*, and in most of all the eastern Countries, and *Virgil* tells that *Iarbas* the *Ge-tulian* could boast of a hundred Temples he had erected with Altars, blazing with perpetual Fire, the eternal Guard of the Gods\*.

THAT which gave occasion to perpetuate the Fire in Pagan Temples, might be from the perpetual Fire kept in the Temple at *Jerusalem*, which descended from Heaven upon the first Victims sacrificed by *Aaron* and his Son. Hence the *Vestals* were appointed express, to keep up the sacred Fire of the *Romans*.

THE Kings of *Persia* never went abroad without having some Portion of the sacred Fire carried before them: The Historian giving an Account of the March of *Darius's* Army, — says, that they carried Fire upon Altars of Silver, in great Ceremony, — that they had it in great Veneration, calling it the *sacred and eternal Fire*, and that the *Magi* came after, singing Hymns according to the *Persian Mode*†.

GOD appear'd to *Moses* under the Form of a Fire burning in a Bush. The Camp of *Israel* in the Wilderness was conducted in the Night by a Pillar of Fire. Now God having made several

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\* Centum aras posuit, vigilemque sacraverat ignem,  
Excubias divum æternas. VIRG. *Æneid.* 4.

† Quint. Curtius, lib. 1. Hyde de *Perf. Relig.* c. iii. p. 69



Revelations of himself, under the Appearance of Fire, might give occasion to the *Chaldeans* and *Persians* to entertain such enormous Veneration for Fire, which is a Symbol of the Deity: *The Lord thy God, says Moses, is a consuming Fire.* At their high Solemnities they set several Trees (hung with diverse Sorts of Beasts for Sacrifice) on fire; this they did after they had carried about these Fires in Procession.

I SHALL add here, a remarkable Contest that happen'd between the *Chaldean* and *Egyptian* Priests about the *Superiority of their Gods*. . . . In the time of *Constantine* the *Chaldean Priests*, to prove that *Fire*, which was their God, excell'd all other Gods in Power, travell'd over the Earth, carrying *Fire* with them, which soon consum'd all the Statues and Images of other Gods; whether of Brass, Silver, Stone or Wood, says *Suidas* \*, who gives a large Account of it, under the Word *καὶνωπος*. At length coming into *Egypt*, and making this Challenge; the *Egyptian Priests* agreed upon a *Battle of the Gods*, and immediately brought into the Field one of their Idols, which was a large Statue of *Nilus, full of Water*, and full of little Holes, which they stop't with Wax not discernable, and so artificially, that the Water was kept in.

THE *Chaldeans* (not aware of this Device) begun the Action, with much Assurance, and with Eagerness put Fire around the *Egyptian Statue*, which soon melted the invisible Wax, and the Water gushing forth from all Parts, immediately put out the Fire, and drown'd the hitherto *invincible Deity* of the *Persians*; the Tragedy ended in a triumphant Shout of Laughter among the Spectators: And I might add † how the *Arabians* and *Indians, Peruvians, Lithuanians, and Vandals* worship'd Vegetables,—the *Scythians* Iron. Trees and Plants have been made Gods. Leeks and Onions were Deities in *Egypt*. The ancient *Gauls* and *Britons* bore a particular Devotion to the *Oak*; from which their Priests took their Names. *Ceres* and *Proserpina*, worship'd by the Ancients, were no other than Wheat, Corn, Seed.—The *Syrians* and *Egyptians* ador'd Fishes. What were *Tritons, Nereids, Syrens*, but Sea-Gods? Insects, as Flies, and Ants, had their Priests.

\* Vol. I. pag. 1368.

† *Ruffin. Hist. Ecclesiastica*, lib. 2. *Stanley's Lives of the Philosophers*, part 16. chap. 8. page 28.



Priests and Votaries : Yea, *Minerals* were erected into *Deities*. The *Finlanders* ador'd *Stones*. I don't see what can be said for such an Instance of Stupidity. To say the Practice took its rise from *Abram's* anointing the *Stone* that he made use of for a Pillow, when he went to *Mesopotamia*, does not lessen the Reproach. The *Mahometans* think that *Jacob's* Stone was convey'd to the Temple at *Jerusalem* ; and is still there in a *Mosque* or *Turkish* Temple, where the Temple at *Jerusalem* stood before the final Desolation. The monstrous Stupidity of Pagans in their Devotions will further appear in the Close of this Performance.

Now among all these Instances of Idolatry, the Adoration of the *Sun* was the most excusable ; for, who can behold that stupendous Globe of Fire and Light in perpetual Motion, Splendor, and universal Usefulness to Mankind, without awful Admiration, and warm Emotions of Mind ? No wonder then to find that it has been the Object of Adoration so long, and in so many Places. It was the Sun very probably that was worship'd by the *Phœnicians* under the Name of *Baal*, by the *Moabites* under the Name of *Chemosh*, by the *Ammonites* under the Name of *Moloch* ; by the degenerated *Israelites* by the Name of *Baal*, the King of the Host of Heaven, to whom they join'd the Moon, whom they called *Astarta* or Queen of Heaven.

THIS Worship was perform'd upon high Places, in Groves, and upon the Roofs of their Houses, which in those Countries, were flat. It was against this kind of Worship that *Moses* warn'd the *Israelites*, and threatens the Transgressors with Death. *Deut.* iv. 19. 'tis said *Josiah* King of *Judah* took away the *Horses*, that his Royal Predecessors had given to the Sun, and were fix'd at the Entrance into the House of the Lord, and burnt the *Chariots of the Sun with Fire*.

### III. *Animal Gods.*

IN the next place, I shall briefly touch upon some Brutes and Birds, &c. that received Divine Honours from the Pagan People, and even from those who were supposed to excel their Neighbours in Understanding and Wisdom.

THUS *Crocodiles*, *Serpents*, *Eagles*, *Dogs*, *Cats*, *Wolves*, *Oxen*, were worship'd by the People of *Egypt*, those celebrated Sons  
of



of Wisdom; but their greatest Solemnities were consecrated to the God *Apis*, or *Serapis*, under the Image of an Ox or Bull.

THEY had an Ox consecrated to the Sun, which they fed at *Heliopolis* in *Egypt*: They had another called *Apis*, dedicated to the Moon, and fed at *Memphis*, (for some time, the royal City) where he had his Temple, and the Devils gave out their Oracles. In the time of St. *Jerom*, who flourish'd in the fourth Century, they worshipped here a brass Bull as a God.

THE famous God *Osiris* was adored under the Figure of this Beast, and when dead, it was buried with great Solemnity and Mourning: And 'tis observable, that his Birth-day was celebrated thro' the whole Kingdom. N.B. 'Tis very probable, that the *Israelites* worshipped the golden Calf in the same manner as the *Egyptians* did their Bulls, their Cows and Calves.

BEFORE I proceed, give me leave to speak something of this golden Idol, which was the Figure of a Calf, which the *Israelites* cast, and set up to worship in *Moses's* Absence; who, upon his return from the Mount, burnt the Figure, ground it to Powder, and made the People drink it mixt with Water, *Exod.* xxxii. The Learned are divided in their Sentiments on this Article; that is, the golden Calf, that was burnt and pulverized.

To pulverize Gold and render it potable, is an Operation in Chymistry of the last Difficulty; and 'tis hard to conceive how it should be done at that time, before Chymistry was heard of, and in a Wilderness too, where they had no proper Instruments. Many therefore suppose it to be done by a Miracle. But the chymical Art seems to be of greater Antiquity, and was very probably practised in the antediluvian World by *Tubal Cain*. *Moses* is the next Chymist mention'd in the Bible, whose Skill in chymical Operations, in pulverizing the golden Calf, seems to be incontestable, and artificial.

THE Art is now much improved. Bid a Chymist convert Gold into Glass; and by means of a burning Concave, or otherwise, he presently does it: Ask him to shew you Gold in Powder, and by mixing a little *Antimony* with that Metal, he will soon render it pulverable\*.

BUT to return: Among other living Creatures, the *Egyptians* also paid a great Devotion to *Dogs* and *Cats*. We read of a certain

\* *Boerhaave's new Method. Proceſs.* 268, 317



tain *Roman* Soldier, that was like to be torn to pieces by the People, for having *kill'd a Cat by Accident*; and that when a Dog happen'd to die, the whole House went into Mourning\*: Yea, in case of a great Famine, they would eat Man's Flesh, before they would touch their sacred Animals; *ibid.* The Stork, Raven, Eagle, Hawk, Ibis, and other Birds, have had divine Honours paid them in *Egypt* and other Places.....

THE City of *Mendex* in *Egypt* worshipped a *Goat*; the City of *Mira*, the *Crocodile*. In other Provinces they erected Altars to Lions, Baboons, Wolves..... The *Hog* was ador'd in the Island of *Crete* (now *Candy*) in the Mediterranean. Bats and Mice had Altars consecrated to them in *Troas* and at *Tenedos*.

NOTHING can be supposed more ridiculous than the Adoration given by the *Egyptians* to their brutal Deities, which were either within or near their Temples; had Tables with delicious Meats and Beds prepared for them, and when any of them died, they went into Mourning, prepared sumptuous Funerals and magnificent Tombs for them, as may be seen at large in *Diodorus Siculus*, *Herodotus*, and others†.

SOME indeed ridiculed their senseless and stupid Neighbours, tho' they themselves were not Masters of superior Sense in their Devotions. *Anaxandrides* reproaches the *Egyptians* for their wretched and foolish Idolatry; but after all, this was only one Idolater deriding another. *Dionysius* was the most notorious this way: And most knavish in this kind was the *Painter*, who, when he should have drawn the Picture of such a Goddess for a *Grecian* City, drew the Picture of his own Mistress, and so made her to be adored by the Citizens.

WHAT Man could have forbore laughing, said the *Greek* Poet above, to see an *Egyptian* on his Marrowbones, praying to an Ox as to a God, or howling over a sick Cat, fearing lest his scratching God should die?

UPON the whole, 'tis no easy matter to discover the real Sentiments of the Heathens about their Gods: they admitted so many superior and inferior Deities, who shared the Empire, that all was full of Gods.

SOME of the Antients say, that a certain *subtile Matter* that made Stars *intelligent*, did reside in their sacred Animals, Plants and

\* *Diodor. Siculus, Herodot.*

† *Plut. Herodot. Jurien's Critical History.*



and Men, and escaped Death: And this made them fit to partake of such Worship, as they gave to the Stars.—*Sanhoniatho* meant only, that the celestial Bodies are intelligent, and see what is done here below, and therefore were to be adored as Gods\*.

## S E C T. III.

*Adoration of SERPENTS.*

THE next thing that comes under Consideration is, the *Worship of Serpents*, which is observed thro' all the Pagan Antiquity.

THE Devil, who, under the Shape of a Serpent, tempted our first Parents, has, with unwearied Application, labour'd to deify that Animal, as a Trophy of his first Victory over Mankind. The Conquest made by the *old Serpent in Paradise*, and the wonderful Cures made by the *Shadow of a Serpent in the Wilderness*, contributed very much towards making that hateful Creature so venerable in the Eyes of so many Nations.

GOD having pass'd Sentence upon the Serpent, Satan *consecrates that Form* in which he deceived the Woman, and introduces it into the World as an Object of religious Veneration: This he did with a view to enervate the Force of the divine Oracle, the Seed of the Woman. Scarcely a Nation upon Earth, but he has tempted to the grossest Idolatry, and in particular got himself to be worshipp'd in the hideous *Form of a Serpent*.

THE Almighty foreseeing this general Delusion, guarded the World against it, by inspiring Men with the greatest Aversion to that venomous Creature, and yet was the Tempter ador'd in most places under the Appearance of a Serpent. If you say, that Men worship other Creatures; I answer, Those are beneficial to Mankind, and not so odious and hurtful as those who carry Poison in their Tails and Teeth.

How surprizing this! that a Serpent, a Beast to which Mankind has a strong natural Aversion, should be ador'd by *Creatures of Reason*, and yet *nothing more common*, as will appear by the following Instances from Antiquity.

EGYPT was a Country that abounded with Variety of Serpents, and where they were generally held in the greatest Veneration. The supreme God was represented by them in the *Form* of

\* *Sanhoniatho's Phœnician Hist.* by the Learned Bp. Cumberland, vol. i. p. 20, 21.



of a *Serpent* with a Hawk's Head, because of the wonderful Agility of that Bird. We see no Table of *Osiris* and *Isis*, two *Egyptian Idols*, without a *Serpent* joined to them \*. This *Isis* married *Osiris*, King of that Country, and govern'd with so much Wisdom and Gentleness, that the *Egyptians* paid divine Honours to them, who had been such Blessings to the Land.

IN *Egypt* is a *Serpent* of the Aspick Kind, called *Thermutis*, to which they gave divine Worship; therefore crown'd with it the Statue of their Goddess *Isis*. In the Corners of the Temples, they built little Chapels under ground, where they carefully fed this *Thermutic Serpent*, as a sacred Genius †.

THE *Egyptians* also paid divine Honours to the *Crocodile*, that monstrous kind of *Serpent*, particularly the Inhabitants of *Arfinoë*, and they who dwelt in the Neighbourhood of *Thebes*, and the Lake *Mæris*; among whom 'twas fed by their Priests with Bread, Wine, Flesh, and diverse Rarities ‡.

THÆAUTUS, so often mentioned by *Sanchoniatbo*, attributed some Deity to the Nature of the *Serpent*; an Opinion approved by the *Phenicians*, therefore look'd upon as holy and immortal, and comes into the sacred Mysteries ||.

THEY represented the World by a Circle, in the middle of which was a *Serpent*, representing the good Demon, or Genius of the World, by which 'tis animated, and is a *Symbol* of the Almighty Creator. Behold here the Blasphemy of Satan, in giving to God the Form of a *Serpent*, which he had borrow'd himself to make war against God in Paradise. They sometimes represented their Gods with the Bodies of *Serpents*, and honour'd those odious Animals with divine Worship, as *Symbols* of *Apollo*, of the *Sun*, and of *Medicine*, and were put into the Charge of *Ceres* and *Proserpine*.

HERODOTUS observes, that in his time, near *Thebes*, there were to be seen tame *Serpents*, adorn'd with Jewels, and consecrated to *Jupiter*, which did no harm to any body: When they died, they were buried in *Jupiter's Temple* \*\*. *Ælian* speaks

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of

\* *Macrobii Oper. Sat. cap. xx.*

† *Ælian de Animalibus, lib. x. Conrad. Gesner. de Serp. p. 32.*

‡ *In Jonstonus de Quadruped, cap. viii. p. 142.*

|| *Euseb. Præp. Evangel. l. i. c. 10. from Philo Biblius, the Translator of Sanchon.*

\*\* ——— *Ex Crocodilis alunt. appendentes auribus vel gemmas——sacris in urnis sepeliant. Euterpe, lib. ii. p. 186.*



of domestick Serpents, that were in the Houses of the *Egyptians*, and look'd upon as *household Gods*; and of another Serpent worshipped in a Tower at *Melitus* in *Egypt*, that had a Priest and other Officers attending it, and served every day upon an Altar with Meal kneaded up with Honey, which the next day was found to be eaten. *In Melite Eg. Draco divinis honoribus afficitur in turri quadam . . . adjunt ei sacerdotes & ministri; mensa . . . ex farina subacta . . .* Herod. lib. ii. cap. 17.

THE *Phenicians* also sacrificed to *Dragons*, calling them their *good Angels*, their propitious and kind Spirits. Nothing more common in the Heathen Religion, than the Appearance of a Serpent in some Form or other.

THE *Babylonians* worshipped a *Dragon*, which the Prophet *Daniel*, by a Commission from the King, killed; which, one would think, was sufficient to convince the Royal Idolater of his egregious Stupidity in worshipping a Creature as Conservator of Mankind, that could not preserve its own Life. They represented the World by a Circle in the Form of a *Greek Theta*  $\Theta$ , and the *good Demon*, by a *Serpent* in the midst of it; under which Figure, the Protectors of Countries and Cities, called tutelary Gods, were worshipped.

THE *Arabians* reputed Serpents *sacred Beings*, and therefore would allow no Violence to be offered to them; and this Superstition yet remains among those People, according to *Veslingius*, says my Author. They take them into their Houses, feed and worship them as the *Genii*, or Guardians of the Place: Not only Men, but every kind of Things, had its peculiar *Genius*. Two were assigned to each Person, a good and evil Genius, and those were thought to attend them from the Cradle to the Grave. We read of a sacred Dragon that was kept in *Phrygia* in *Asia Minor*, whose Residence was in a Wood, dedicated to *Diana*, Goddess of the Woods.

AMONG other strange Animals in the *East-Indies*, *Alexander* found in a Cave, a *monstrous Dragon*, which the Inhabitants counted sacred, and was adored by them, and daily supplied with Food: The poor, ignorant, superstitious People, humbly address'd the Conqueror, not to attack that *holy Place*, and disturb the Repose of their God. The victorious Army hearing its hideous and dreadful Roarings, were not a little terrify'd; they only saw its monstrous Head, when stretch'd out of its Mansion, and its Eyes  
appeared



appeared to them to be as big as a large *Macedonian Buckler*, a Species of defensive Armour \*.

THE King of *Calicut* (in the *East-Indies*, the most powerful of all the *Malabar* Princes) causes little Cottages to be erected for sacred Serpents, to guard them against the Inclemency of the Weather, and 'tis made Death to hurt them, being they are look'd upon as heavenly Spirits; and they believe them to be such for this Reason, because *they kill Men so suddenly by the Wound they give, which is only a little Puncture, and would not prove fatal if given by other Creatures.*

IT is observed by some, that Serpents at this day are highly honour'd in the Kingdom of *Calicut*, on this side the *Ganges*, where the Inhabitants call their King *Samori*, or *Zamorin*, that is, Sovereign Emperor, and God upon Earth. The Dragon being a Serpent of the vigilant Tribe, was constituted and made Guardian of their Houses, of their oracular Temples, and of all their Treasures.

THESE Protectors of Places and Possessions, they call'd Tutelary Gods, and were worshipp'd by them under the Symbol of *Serpents*, without whose Sanction no Methods of Protection were available.

IT is remarkable, that where the Figure of two Serpents was erected in any place, it was look'd upon as a Sign of consecrated Ground; that is, that the Place was holy, being dedicated to some God; for which Superstition they are ridiculed by one of their own Writers, *viz. Persius* the Satirist, that lived under *Nero*, who tells us, that Children were forbid to empty themselves in those Places, and not so much as make-water, for the Place is holy, as appears by the *Picture of the two Serpents*; the Language of which is, Profane not holy Ground.

WOULD you, Sir, have your Poem pass for a sacred Composition, then paint two Serpents in the Front of it.

BEHOLD here the Original of that Popish Superstition, which forbids Men to make-water in the Church-Yard †.

AT *Alba*, in a Wood not far from *Juno's* Temple, is a Dragon worshipp'd by the Inhabitants, and for their greater Honour, fed by Virgins, thereby intimating, that Innocence was a proper Attendant on the Gods.

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\* *Conrad. Gesner. p. 44, 45. Gyllius.*

† *Pinge duos angues, pueri, sacer est locus, extra Meite* ——— *Satir. i.*



IN *Epirus*, south of *Macedonia*, is a certain place sacred to *Apollo*, and wall'd about, within which are kept *sacred Dragons*, fed likewise by a Virgin Priestess, uncloathed, which they believe to be most acceptable to their idol Gods\*; called by *Juvenal*, one of their own Poets, *wenching Gods*.

THE *Epiroticks*, who highly venerated *Apollo*, honour'd his Temple with a *consecrated Dragon*, which they worshipp'd in solemn remembrance of his killing the *Pythonic Serpent*. It were well if the same Spirit of Gratitude reign'd amongst *Britons*, towards the Heroes that deliver'd their Country from the great Ecclesiastical Dragon, by the glorious Revolution.

NEAR *Lavinium* was a Grove of serpentine Gods, dedicated to *Juno* of *Argos*, which was a City in *Peloponnesus* (famous for the Shrine of *Æsculapius*) now the *Morea*, one of whose Rivers is called *Styx*; or rather a Well, whose Water is so cold and venomous, that it often kills such that drink thereof; and therefore design'd by the Poets, to be a River of Hell: 'Tis said by some, that *Alexander* was poison'd with it.

IT's well known what Worship was paid to the Serpent at *Epidaurus*, a *Peloponnesian City*, and the Manner how 'twas pretended that Serpent was brought to *Rome*, which is as follows, viz.

THE *Romans* being sorely distressed by a Plague, they sent a Galley with Ambassadors to *Epidaurus*, to bring the Serpent consecrated to *Æsculapius* to *Rome*, which of its own accord went aboard the Galley, and which was landed in the Isle of *Tyber*, where divine Honours were paid to it; upon which the Plague ceased.—Take it as represented by the Historian, who says,

.... THAT the Plague raging terribly at *Rome*, and in the Vicinity, above three Years, did not abate, by any divine or human Remedy, tho' Men had tried both; therefore by the Counsel of the *Delphic Oracle*, ten Ambassadors were sent to fetch the Statue of *Æsculapius*, that was ador'd in the Body of the great Serpent; hereupon, a very strange thing ensued, and manifestly true, both from many faithful Historians, and building the Temple (dedicated to it) in the *Isle of Tyber*.

WHEN the Roman Ambassadors had delivered their Commands to the *Epidaurians*, who brought them into the Temple of *Æsculapius*

\* *Ælian*. lib. ii. cap. 2. *ἱερὰ καὶ γυνὴ παρθένος.*



*culapius* . . . while they were admiring a huge Shrine, a great Serpent sliding of a sudden from the *Adytum* (which was a Place of Retirement in the Pagan Temples, where Oracles were given, into which none but Priests were admitted) upon sight of it the Priests, in a devout Posture, said to the Company, *that the Deity shrouded itself in that Form*, and when it appear'd in this Fashion, 'twas look'd upon as a *happy Omen*.

THE Serpent was seen for two Days in the Temple, and afterwards disappeared, but on the third Day it past thro' the Croud (which gazed on and worship'd) and went directly to the Port where the *Roman Galley* stood; and having enter'd into it, laid itself down in the Cabin of *Q. Ogulnius*, the chief Ambassador. They set sail from thence . . . and soon arrived at *Rome*. The whole City came out to see this wonderful Thing—Altars were built, Incense burnt, and Sacrifices offer'd. The Serpent swam over to the *Isle of Tyber*, (which afterwards was called *Æsculapius's Isle*) and since was never seen.

THE Senate concluding this Island to be the Place chosen by the God, decreed that a Temple should be built for *Æsculapius* there—whereupon the Plague ceased. The Temple grew famous for rich Offerings, in Consideration of their Deliverance from the Plague by that Deity\*.

*VALERIUS MAXIMUS* says, that the Priests looking into the *Sibyls Books*, observed there was no other way to restore the City to its former Health, but by bringing the Image of *Æsculapius* from *Epidaurus* . . . upon which Ambassadors were sent†.

THE Poets and Mythologists, in order to shew there was no Distemper but *Æsculapius* could cure, said, he raised the Dead. Thus at the Request of *Diana*, he restor'd *Hippolytus* to Life, who had been torn to pieces by his Horses. We can't doubt of the Credulity of the People in thinking him rank'd among the Gods, after so many Temples, Inscriptions, and Medals dedicated to his Memory.

THE most famous Temples consecrated to *Æsculapius*, were that of *Epidaurus*‡, that in the Isle of *Co*, that of *Cyrene*, that of *Pergamos*, that in the Isle of *Tyber* ||.

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\* *Livy*. lib. xi. *Quære*, Whether the Historian's Faith kept pace with his Pen?

† *Val. Maxim.* lib. i. cap. 8. See *Ovid. Metamorph.* lib. 25.

‡ *Pliny Nat. Hist.* lib. 4. c. 5.

|| For these, see *Strabo*, *Val. Maximus*, *Hærodot.* *Livy*.



As to the Inscriptions in honour of *Æsculapius*, *Gruterus* has these following, viz.

*Æsculapio, Hygeæ, & ceteris Diis & Deabus.*

*Deo Æsculapio, & Hygeæ, conservatoribus.*

*Deo Æsculapio, & Deæ Hygeæ.*

N. B. THE Title of Conservator, or Saviour, was the ordinary Elogium of *Æsculapius*.

IN the Isle of *Co*, there was a Coin whereon *Æsculapius* was called the *Saviour*; and so on a Coin of *Ancyra*. Games are also mentioned, instituted in honour of him as Saviour. The Symbol of *Æsculapius* was a *Serpent*, or *Dragon*, about a little *Rod*, as may be seen in several Medals, and by the Testimony of the Poet\*. Wherever he was worship'd in Statues of a human Figure, a Staff was put into his Left-hand, with a *Serpent* about it.

THIS seems to be the reason why Antiquity represents the first Masters of Physick (as *Hermes*, *Æsculapius*, *Hippocrates*, in their Statues and Medals) with a *Viper* added to their Figure; and also why they worship'd those Physicians under the Form of Serpents†.

THE Serpent of *Æsculapius*, the reputed God of Physick, had its Rise from the miraculous Cures done by *Moses's Serpent* in the Camp of *Israel*. Serpents of bright and golden Colour were all counted sacred to *Æsculapius*, and were cicur'd, or made tame by human Arts. A *Dragon* was usually annex'd to his Image, and to that of *Health*, nothing being thought available without the Presence of a *Serpent*.

AT *Pella* in *Macedonia*, the Royal Seat, and *Alexander's* Birth-place, were *Dragons* of a large Bulk, but of a gentle Nature, maintain'd at the Expence of the Government, as Creatures bearing a sacred Character, and worthy of the publick Regard. Because many tame Serpents were kept in that Place, the fabulous Poets said, *Alexander was born of a Serpent*.

THE People of *Argos* in *Greece*, had Serpents in such great Veneration, that no-body was suffer'd to kill them with impunity‡. The

\* *Ovid. Metam. lib. 5. Qualis in æde . . . Esse solet, baculumque tenens agreste sinistra.*

† *Salomonis Cellarii—Origines & Antiquitates Medicæ. Printed at Hall in Saxony.*

‡ *Ælian. lib. xii. cap. 34.*



The *Pagan Temples* were wont to be haunted with Serpents, in so much that it grew into a Phrase of Speech, the *sacred Serpent* \*. And thus Serpents are deified and solemnly enrolled among the Gods.

*SANCHONIATHON*, a *Phœnician Historiographer*, and *Philo Biblius*, who translated his Antiquities, have left us a full Account of the Origin of the *Apotheosis*, or *Canonization of Serpents* †; which leads me to say something of what the Ancients called *Apotheosis of departed Souls*, and the strange Ceremonies used in the *Apotheosis* or *Deification* of the deceased Emperor, who had deserved well of their Country.

*APOTHEOSIS* among the Ancients was a Pagan Ceremony whereby Emperors and great Men were placed among the Gods, called also *Deification*, and *Consecration*: Temples and Altars were erected to the new Deities, *viz.* Serpents and Men, Sacrifices offered to them; and for that end, Colleges of Priests were instituted for the Honour of these Demi-Gods.

It was one of the Doctrines of *Pythagoras*, which he borrowed from the *Chaldeans*, that useful and virtuous Persons, after their Death, were raised into the *Order of the Gods*. Hence the Ancients *deified* all the Inventors of Things that were beneficial to Mankind, and those who had done Services of Importance to their Country.

By degrees these *new Gods* grew very numerous. One of their own Poets rallying them for frequent Deifications, introduces poor *Atlas*, who is said to *bear the Heavens on his Shoulders*, complaining, that he was ready to sink under the Number and Weight of so many *new Gods*, as were every day coin'd, and added to the Heavens, which made his Shoulders to warch. *N. B.* *Atlas* in Anatomy is the Name of the first *Vertebra* of the Neck, which supports the Head, and is the highest, so called in allusion to the famous Mountain *Atlas* in *Africa*, suppos'd to be the highest in the World, so that it seems to hold up the Heavens; and also to the Fable that makes *Atlas* King of *Mauritania* in that Country; to bear up the visible Heavens. I now proceed to the Description which we have in *Herodian*, a *Greek Historian* in the third Century, who in speaking of the *Apotheosis* of

\* Sacer anguis.

† *Sanckoniaton* is suppos'd by some to be cotemporary with *Gideon*.



of the Emperor *Severus*, gives us a very full Account of that strange Ceremony, *viz.*

.... AFTER the Body of the deceased Emperor had been burnt with the usual Solemnities, they placed an Image of Wax perfectly like him, but of a sickly Aspect, on a large Bed of Ivory, covered with Cloth of Gold, which they exposed to public View at the Entrance of the Palace-Gate.

THE greatest Part of the Day the Senate sat ranged on the left side of the Bed, drest in Mourning Robes; the Ladies of the first Rank sitting on the right side, in plain and white Robes, without any Ornaments. . . . This lasted for seven Days successively; during which, the Physicians came from time to time to visit the Sick, always making their Report that he grew worse, till at length they publish'd it, that he was dead.

THIS done, the *young Senators* and *Roman Knights* took the Bed of State upon their Shoulders, carrying it thro' the *Via sacra* to the old *Forum*, where the Magistrates used to divest themselves of their Offices: There they set it down between two kinds of Amphitheatres; in the one, were the Youth, and in the other the Maidens of the first Families in *Rome*, singing Hymns set to solemn Airs in praise of the Deceased.

THOSE Hymns ended, the Bed was carried out of the City into the *Campus Martius*, in the middle of which Place was erected a kind of square Pavilion; the Inside thereof was full of combustible Matter, and the Outside hung with Cloth of Gold, and adorned with Figures of Ivory, and various Paintings.

OVER this Edifice were several others, like the first in Form and Decoration, but less; always diminishing, and growing slenderer towards the Top, and a great many aromattick Perfumes, and odoriferous Fruits and Herbs were thrown all around: After which, the Knights made a Procession in solemn Measures about the Pile; several Chariots ran round it, those who conducted them being clad in purple Robes, and bearing the Images of the greatest *Roman* Emperors and Generals.

THIS Ceremony ended, the new Emperor came to the *Catafalco* or Pile with a Torch in his hand, and at the same time Fire was put to it on all sides by the Company, the Spices and all Combustibles kindling all at once. While this was doing, they let fly from the Top of the Building an *Eagle*, which  
mounting



mounting into the Air with a Firebrand, carried the Soul of the dead Emperor along with it into Heaven, as the *Romans* believ'd; and thenceforward *he was ranked among the Gods*. 'Tis for this Reason that the Medals wherein the *Apotheoses* are represented, have usually an Altar with Fire upon it, or however an Eagle taking its Flight into the Air, and sometimes two Eagles \*.

A CERTAIN Emperor being asked, what he had done to merit an *Apotheosis*? He answered, *He had always studied to resemble the Gods*. And being asked again, In what did he endeavour to be like them? He answered, *In having as few Wants as possible of my own, and doing good in the most extensive Way to others*.

THERE is no Place so remote in the World, but has been polluted with this monstrous Idolatry, of *worshipping Serpents*. The northern Historians tell us, the People of *Lithuania* in *Poland* worship'd Serpents; and 'tis not long ago, since that gross Idolatry was abolish'd, of which *Sigismund* Baron of *Herberstein*, gives us this memorable Story, *viz.*

—RETURNING, says he, from *Massovia* near *Wilna*, my Host acquainted me, he had bought a Hive of Bees, from one of these *Serpent-Worshippers*, whom with much ado he had persuaded to kill the Serpent, and worship the true God: Within a while after coming that Way, he found the poor Fellow miserably tortured and deformed, his Face wrinkl'd and turn'd awry; and demanding the Cause of it, he answer'd, *viz.*

THAT this Judgment was inflicted upon him for killing his God, and that he was like to endure heavier Torments if he did not return to his former Worship. Which brings to my Mind a Passage in one of the Fathers, relating to the *Carthaginians*, who having been compelled by *Agathocles* King of *Sicily* to leave off those horrid Sacrifices of human Victims to *Saturn*, forbore them a long time: But a great Calamity being brought upon them for refusing those human Sacrifices; and to atone for their Neglect, they sacrificed at once two hundred Children of the noblest Families in *Carthage* †.

G g

BUT

\* *Herodian*, who writ his History in 8 Books, from whom we have the Ceremonies of the Apotheosis of the *Roman* Emperors, lib. 4.

† Cum victi essent ab Agathocle rege Siculorum, iratum sibi Deum putavisse, itaque ut diligentius piaculum solverent ducentos nobilium filios immolasse. *Lactantius*. Lib. 1. Sect. 21. p. 67. *Lugd. Batav.*



BUT to return to the *Baron* of the North, who adds, That in his Time, the People in *Samogitia*, East of the *Baltick* Sea, did still pay *divine Honours to a Serpent as a Deity* . . . . Some of those that inhabit the Deserts, adore a *four-footed Serpent*, under the Name of *Givofit*. Few Families there, are without *Serpents*, for their *Domestick Gods*, to whom they give more than ordinary Veneration, tho' at the same time they profess the Christian Faith \*, which *Jagello* their Prince received *Anno Domini* 1386. *ibid.*

THE *English* Cosmographer accounts for them thus, *viz.* "The People anciently had *Fire* and *Serpents* for their Gods, "nourishing the last in their Houses, and keeping the other "continually burning; the Priests of the Temple always adding "Fuel, that it might not fail. The Vestal Fire was not kept "more carefully at *Rome*, nor with greater Ceremony . . . . To "this God, (whom they call'd, Lord of the *Smoke*,) they used "to sacrifice young Pullets, to the other their Cocks †." The Seed of this Idolatry is so implanted in them, that 'tis said, that in a Village of the King's, called *Lovaniski*, their chief City, they do, to this day worship *Serpents*. *ibid.*

THE *Lithuanians*, 'tis said, ador'd three Gods, *Fire*, *Wood*, and *Serpents*. These last were counted their *Guardian Gods*. And according to a certain Historian, this kind of superstitious and diabolical Worship continues yet in some Parts of the Kingdoms of *Norway* and *Vermolandia* ‡.

THE Inhabitants of *Prussia* were barbarous and wild in the highest degree, having of old no manner of Religion, or next to none, and first began with the *Worship of Serpents* ||. There are Countries in the *Indies*, says *Jurieu*, where *Serpents* are worship'd to this day.

ARISTOPHANES, in the Comedy entitled *Plutus*, observes that the Deity gave the Sign, *viz.* by *hissing*; upon which two monstrous Dragons skip'd out of the Temple \*\*.

WHEN

\* *Atlas Europe*, p. 261. † *Heylin's Cosmogr.* lib. 2. *Poland* p. 143.

‡ *Olaus Magnus*, Archbishop of *Upsal*. History of the *Goths*.

\*\* *Erasm. Stella* in the Antiquities of *Prussia*. Lib. 1.

†† Δύο δράκοντες ἐκ τῆς νεφ. *Fragmenta* p. 52.

Dixerat hæc adytis cum lubricus anguis ab imis.



WHEN *Aeneas* sacrificed to the *Manes*, (the departed Soul) of his Father *Anchises*, he saw a *Serpent* come out of his Grave, which he concluded to be either the *Tutelar God* of his Father, or of that Place, which was counted a good Omen.

WE have an Account of some Priests in *Asia* that expose to publick View a *Serpent* in a brazen Vessel, attended with a great Variety of Musick. The *Serpent* appears in an erect Posture, opens its Mouth, and instead of a forked Tongue, appears the Head of a beautiful Virgin\*.

*NICHOLAS de Lyra* makes mention of such another idle Conceit, viz. That the *Serpent* assumed the Face of a beautiful Maid, when it tempted *Eve*. N.B. In the *German Bibles* printed before *Luther*, among other Figures may be seen that of a *Serpent* with the Face of a very handsome Maid.

IN short, so great was the Devotion paid to *Serpents*, that Persons and Things were denominated from them: Yea, some would be thought to proceed from *Serpents*, as the highest Degree of Honour. *Cadmus's* Companion was called a *Serpent*, so the Giant in *Homer*, and a certain Prophet in *Pausanias*.

IN the Primitive Church were an heretical Sect, called *Ophites*, that is *Serpents*. In *Cyprus*, and about the *Hellepont*, were a certain People that went by the Name *Serpent*. So a Soothsayer in *Messenia*, &c. But these came short of *Alexander the Great*, and *Scipio Africanus*, who were said to be born of *Serpents*, which they look'd upon to be the brightest Insignia in their *Escutcheon*; but more of this *Serpentine Pride* in the next Chapter.

IN such wonderful Esteem were *Serpents* among them, that all manner of Creatures were called by their Name, as Stars, Animals, Plants, Trees, Herbs, Rivers, Stones, Islands, Proverbs. . . . Nothing was accounted Divine and Grand, unless graced by a *Serpent*†. From this Divinity ascrib'd to *Serpents*, *Phericides* took occasion to make a Dissertation concerning the Deity called *Ophion*, from *Οφις* a *Serpent*‡.

\* *Phil. Melancthon*. † *Conradus Gesner*. ‡ *Euseb. Præparat. Evang.*



## CHAPTER V.

## CONTENTS.

*Reasons for worshipping Serpents, seem to rise from Misapplication of some Scripture Passages: But especially, 1. From the Triumphs of the Paradisaic Serpent. Pagan History from Moses. In the primitive Church, a Sect of Christians worship'd Serpents, and said the Serpent in Paradise was a good Creature. 2. From the miraculous Cures done by the brazen Serpent. Alexander affected the Honour of being begot by a Serpent, ador'd as a God, by a Decree of the Priests.*

**W**HAT Reason can be assigned for giving religious Worship to Serpents? I answer,

IT is no easy Matter to find out the Original of Pagan Idolatry, having no authentick Records of those remote Times, therefore Conjectures, or nothing must content the honest Enquirer: Something may be offer'd, without going beyond our Depth. Before I proceed, it may be proper to observe, *viz.* That Knowledge sprung from the Sons of *Noah*, who doubtless instructed their Successors in the History of the Creation, the Conquest of Paradise by a Serpent, that introduced the Knowledge of Good and Evil upon Earth.

THOSE whom we call *Heathens*, at first were Members of the true Church; the further Men went from the Spring, the Streams grew more muddy, and strange Constructions were put upon the History of *Adam* and *Eve*, *Noah*, and his Progeny, which in process of Time was metamorphosed into a Narrative of Fooleries and fabulous Gods.

So the *Mosaick* History of their Travels thro' the Wilderness, and the Promulgation of the Law upon Mount *Sinai*, were strange and stupendous Events, that soon spread over the Nations in some Shape or other.

IN the *Phenician* Theology, we find the Creation described, almost in the Terms used by *Moses*. *Diodorus Siculus* says, the Antients liv'd upon Roots and Fruits. The *Phenician* Records mention *Ujoris*, *i. e.* *Adam*, the first that wore Garments made of Animal Skins. The *Vulcan* of the Heathen was the  
Tubal-



*Tubal-cain* of *Moses*, (*Gen. iv. 22.*) the first Artificer in Brass and Iron: *Plato's Atlanticus* is a Fable founded upon the History of *Noah's Flood*: The Fable of the Giants storming Heaven, is taken from the Builders of the Tower of *Babel*, as before: Yea, says a Learned Father (after *Numenius*, the celebrated *Pythagorean* and *Platonist*) what is *Plato* but *Moses in an Athenian Dress*\*? But to be more particular,

1. *SATAN*, who conducted the War in *Eden*, display'd his Art under the Form of a Serpent, which *Moses* represents as a Creature of superior Wisdom, and Illuminator of Mankind. Now the Tradition, that the *first Serpent* had not only the Gift of speaking, but of communicating Science, and had held a Conference with the first Woman, to the vast Increase of her Knowledge, might at last swell to such a degree, that ignorant People might attribute to that Serpent, and her Race, a kind of Divinity; and for this Reason also, because in the Perfections of the Mind she exceeded our first Parents, who being constituted Governors of the Earth, must be supposed to be furnish'd with extraordinary Accomplishments: But, says Tradition, here is one who infused greater Knowledge into them, and made them more wise; and they, for contesting with the *Wisdom of the Serpent*, were turned out of Paradise, and ordain'd their Dwelling to be among the Beasts of the Field.

SURELY, might the People say, so great a Being as this Serpent merits our awful Regards. Now, how far such Thoughts might operate in those early days of Ignorance and Superstition, I determine not: The Serpent indeed, is said to be more subtle than the Beasts of the Field, but not more wise than *Adam* and *Eve*.

It is more strange, to think that in the primitive Church there were certain Hereticks call'd *Ophites*, took their Name from *Ophis*†, who worshipp'd the Serpent that betray'd *Eve*, and ascribed all sorts of Knowledge to that Animal, maintain'd 'twas a good Creature, and that our first Parents were instructed by it to know Good and Evil. Yea, they believed, " the Serpent that  
" tempted

\* Τι γὰρ ἐστὶ Πλάτων ἢ Μωσὴς ἀττικίζων. *Quid enim est Plato, nisi Moses qui loquitur Atticè? Or, Quid enim aliud est Plato, quam Moses Atticissans?* Clementis Alexandrini Opera, Strom. lib 1. Coloniae p. 342.

† A Greek word that signifies a Serpent.



“tempted *Eve* was the *Christ*, who afterwards came down and  
 “was incarnate in the Person of *Jesus*: That it was *Jesus*, but  
 “not the *Christ*, that suffer’d; for which reason they made all  
 “Profelytes to their Sect, to renounce *Jesus* \*.” If a Sect of  
 Christians speak after this manner, what Ideas must the Heathen  
 form of things?

ONE of the Fathers speaking of these Hereticks, observes how  
 they affirm’d, —*That Wisdom made itself a Serpent*—had given  
 Knowledge to Man, and that the Position of Man’s Bowels,  
 winding about like Serpents, shews that there is in us a hidden  
 Substance that engenders the Figure of Serpents †. Surely those  
 Fathers of the Church were Children in Understanding, that gave  
 way to such mystical Conundrums. Call them no more Fathers,  
 but Children of Antiquity.

THESE Hereticks, in the Consecration of the Eucharist, al-  
 ways had a Serpent ready in a Box, which they produced on that  
 Occasion, making it come out by certain Charms, and lick the  
 Bread, and having kissed the same, they eat it ‡. Another Histo-  
 rian expresses it thus, viz. “When their Priests celebrated their  
 “Mysteries, they made one of these Creatures to come out of  
 “his Hole, and after he had roll’d himself upon the Things that  
 “were to be offer’d in Sacrifice, they said *Jesus Christ* had sancti-  
 “fied them, and then gave them to the People to worship them ||.”  
*N. B.* I don’t apprehend how the *Learned Abbot* makes them  
 bring in the Name *Jesus* here, a Name which in the same Page  
 he says, they obliged their Profelytes to renounce.

THIS strange Superstition seems to be derived from the Hea-  
 then, who at the Feasts of *Bacchus*, used to carry a *Serpent*, and  
 to cry, *Evia, Evia* \*\*: And *Evia*, says *Clemens Alexandrinus*,  
 if it be asperated, *Hevia*, signifies in the *Hebrew*, a female *Ser-  
 pent*. Dr. *Lightfoot* observes, that there being no such Word in  
 the *Hebrew*, *Clemens* must mean the *Chaldee*, in which *Hivia*  
 signifies a Serpent.

2. THE Reputation gain’d by the Serpent in Paradise, was heigh-  
 ten’d by the wonderful Cures done by the brazen Serpent in the  
 Wilderness.

\* *Calmet*.

† *Irenæus adv. Hæres.* (lib. i. cap. 34.—*sophiam serpentem fecit im*—) who flour-  
 ish’d in the close of the 2d Century.

‡ *Bingb. Index Heret.*

|| *Calmet’s Hist. Diff.* vol. ii. p. 663.

\*\* *Evia, evia.*



Wilderness. As this strange Occurrence was capable of various Glosses, so it must undergo different Constructions. The *Brazen Serpent* was brought to *Canaan*, where 'twas kept in remembrance of the miraculous Cures their Forefathers had received from it in the Wilderness; and, 'tis probable, the *Israelites* themselves were the first that paid divine Honours to it, and the Idolatry might begin in the days of the Judges; others say, under the Kings of *Judah* \*.

IT lay quiet there, *until those Days, the Children of Israel burnt Incense to it.* That is, from the days *Israel* began to commit Idolatry, to the days of *Hezekiah*; who, to prevent the Growth of that Serpentine Idolatry, *brake in pieces the brazen Serpent that Moses had made.* 2 Kings xviii. 4.

THE Sound of the strange Cures done by the *brazen Serpent*, soon spread over the forsaken Nations, who, observing how the Wounded were healed by looking at it, conceived it to be a proper Instrument to be their Mediator, and consequently a fit Object for their Adoration, when even the Wounded in *Israel*, by addressing to its Shadow, were healed.

3. IT is most probable, that the Adoration of Serpents by the Pagans, sprung from these two Fountains,

THE *Wisdom of the Serpent* in Paradise, and the *miraculous Cures* done by the *Shadow of a Serpent* in the Wilderness; which were improved by the Devil to secure his Honour and Interest, who wanted not Priests to display the Glories of their Character, to make the Serpent honourable in the sight of his Vassals. From hence, the *Egyptians, Phenicians*, yea most Nations, did imagine the Serpent to have some *Divinity in its Nature*, and for that reason (as hinted before) honour'd it with sacred Homage; this the Devil did, with a view to lessen Men's Esteem for the Almighty Creator.

HENCE also some Men of superior Dignity have affected to be esteem'd more than meer Men, making this as an Argument, that they were *begot by Serpents*, as we observed already, therefore I shall only add, *viz.*

THAT *Alexander the Great*, after he had taken *Rhodes, Egypt* and *Cilicia*, addrest *Jupiter Hammon* to know his Original, for his  
Mother

\* *Jurieu*, vol. ii. from *Rabbi Kimchi*, who says they burnt Incense to it, from the time the Kings of *Judah* had corrupted themselves . . . in *loam*.



Mother *Olympias* had confest to his Father *Philip*, that *Alexander* was not begot by him, but by a *Serpent* of vast Bulk; whereupon *Philip* was divorced from his Wife *Olympias*, and *Alexander* was saluted Son of *Hammon*, and by Order of the Priests, his Companions were enjoin'd to worship him as a *God*, and not as a *King*.

*ALEXANDER*, when he had conquer'd *Darius III.* surnam'd *Codomannus*, and was possesst of the *Persian* Empire, writ to the *Grecians*, that they should decree him to be a *God*. Hereupon severall Decrees were made: The *Lacedemonians* exprest their Compliance in this short Decree, viz. *Forasmuch as Alexander would be a God, let him be a God*. Thus with *Laconick* Brevity, fashionable among the *Lacedemonians*, they humour'd and reproved the Pride of their King at once \*.

*VARRO* was of Opinion, that all gallant and heroick Men should believe themselves, tho' falsly, to issue from the Gods. . . . that upon this Supposition, they might attempt great things with more Courage, and prosecute them with more Ardency; and tho' the Motive was but imaginary, yet might produce glorious Effects †. When *Varro* writ this, 'tis probable he had *Alexander the Great* in his view.

*SUCH* is their Opinion of their King in *China*, that they think he is descended from the Race of some Demi-God, and so adore him accordingly. They believe there is some Divinity in his Blood, in so much that he never marries any but his next Relatives, for fear of staining the Royal Blood ‡.

*AMONG* the Antients, Serpents were Emblems of Power; therefore *Epaminondas*, the brave *Theban* General, to encourage his Army against a powerful Enemy, bruised the Head of a Serpent before them as a Prognostick of Victory.

*THUS* King *James I.* tho' the *Dupe of all Christendom*, says a certain Gentleman, yet was the grand Idol of the Court-Clergy. That Pedantry which would have brought a School-Boy under the just Discipline of the Rod, in him was represented by his parasitical Preferment-hunting Ecclesiasticks, as divine Eloquence, and the Inspiration of the Almighty. . . .

C H A P.

\* Επειδὴ Ἀλεξάνδρος βουλευταὶ Θεὸς εἶναι ἔρο Θεός. *Æliani variae Hist. lib. ii. cap. xix.*

† Ex Diis genitos—*Aug. de Civitate Dei. cap. 4.*

‡ *Howel's Londinopolis. p. 384.*



## CHAP. VI.

*Reasons for worshipping hurtful as well as useful Creatures, founded on a Notion of two eternal contrary Principles: They believe God was good, and could not be the Author of moral Evil, therefore fram'd the Ditheistical Doctrine; an Error, espoused by some primitive Christians, confuted by the Sentence past upon the Serpent. Reasons for worshipping different Species of Animals by the Egyptians.*

WHENCE arises the Honour given by Heathens to different Species of Beings, to the noxious and hurtful, as well as to the salutary and beneficent Tribe?

PROBABLY, it might be from their observing the *Mixtures of Good and Evil* in the visible Creation, when as yet in their infantile State of Knowledge: The reason of this they could no otherwise account for, but by giving into the Notion of *two distinct independent governing Powers*; the one a good, the other an evil Genius: accordingly they worshipped Creatures that were useful, as being the Ministers of the good Genius; and those that were hurtful they paid Homage to, out of servile Fear, and to ingratiate themselves into their Favour. In the Morning they worshipped the *celestial Gods*; in the Evening, the *infernal*: On the Plain they worshipped the *terrestrial Gods*, on Hills the *supernatural*; in Groto's and Caves, the *infernal*.

HENCE it is they asserted a Duplicity of Gods, *viz.* Two perceptive self-existent Beings, one the Principle of Good, and the other of Evil. This Opinion originally sprung from a strong, firm Persuasion, *That God was invariably Good, and therefore could not possibly be the Author of the Evil upon Earth.* Nor could they otherwise solve the Difficulty about the Entrance of moral Evil into our World, but by supposing another eternal self-existent evil Cause.

YEA, some among the primitive Christians fell into the Error of asserting this *Ditheistical Doctrine*; that is, two self-existent Principles in the Universe, to wit, a *good God*, and an *evil Demon*. Thus the *Cerdonites*, an heretical Sect, that sprung up in the second Century, held there were two Gods; one, the Author of



all good, the other, of all evil Things. So the *Marcionites* held two contrary Gods; and in the third Century, the *Manichees* did the same.

PERHAPS, this might be one reason why God past Sentence upon the Devil in the Serpent, in the presence and hearing of our first Parents, *viz.* to prevent the Error of imagining that there was any Principle of Evil, which was independent upon the Almighty. The Sentence past upon Satan in the Curse upon the Serpent, was a Conviction to *Adam* and *Eve* of his Dependency upon the Almighty Creator, before whose Tribunal he now was constrained to appear, to receive the Sentence merited by those, who make a Lye, and tempt their Fellow-creatures to rebel.

*REASONS about the Adoration of different kind of Animals by the Egyptians.*

IF you ask, that if they worshipped a Serpent, why did they pay religious Honours to so many other Beasts? I answer, This monstrous Idolatry begun in *Egypt*, and the first occasion for it seems to be this, *viz.*

*OSIRIS*, a certain King of *Egypt*, who reign'd with great Equity and Mildness, having divided his Kingdom into several distinct Provinces, appointed Presidents over them, and in their Banners he placed the Figures, or Pictures of certain Animals, that bore some Similitude to the Peculiarities of those Countries, over which they were to preside: Thus to the Governor, whose Land was proper for Tillage, he design'd an Ox in his Standard, to which the Inhabitants of that Place paid a particular Veneration, which in process of time was worshipped by the whole Nation, for its Usefulness, and as the Symbol of Agriculture: Hence the Image of *Osiris* is set off with Horns.

THE golden Calf which *Aaron* made in the Wilderness, and the Calves set up by *Jeroboam* to be worshipped in his Kingdom, were an Imitation of the idolatrous Adoration, which the *Egyptians* paid to their Bull *Apis*.

THAT part of the Country, in which was abundance of Water, the King set a *Crocodile* (an amphibious Animal) in his Banner, that was to govern there, which was had in high Veneration, especially in the City of *Mira*; and at last the *Crocodile* was worshipped all over *Egypt*.

WHERE



WHERE the Country abounded with Wood, a *Dog* was fixt in the Governor's Standard, to which the *Egyptians* gave no little Veneration, especially Sportsmen . . . as the Poet observes\*.

THAT which gives some colour to this Partition of *Osiris's* Kingdom, is, "that God ordained very near the same thing to be observed in the Encampments of the *Israelites*, when he divided the twelve Tribes into four Bodies, and allotted to one of the three Tribes, belonging to each Body, the Figure of an Animal to be placed in the Banner: Thus, that of *Reuben* carried the Figure of a Man; that of *Judah*, a Lion; that of *Dan*, an Eagle; and that of *Ephraim*, an Ox †".

AFTER this manner the *Egyptian* Monarch did place in their Banners the Figures of certain Animals, which by degrees were usher'd into their Religion and Temples.

N. B. THESE Banners thus painted with different Animals, were fixt upon Poles, between their several Provinces, by which their Bounds were determined. *Semiramis*, being conquered by *Staurobates*, Antiquity feign'd she was changed by the Gods into a Dove, the Bird of *Venus*, which is the reason why the Dove was worshipped by the *Babylonians*, and why they gave it in their Ensign.

I CONCLUDE this Part with some Instances, that are given of the Sottishness of *Pagans* in what they called religious Worship, which indeed is almost incredible, if they were not common, and well attested.—The *Egyptians* did not only worship variety of Beasts, but also the Figures of them, as the Representatives of their Gods: Each City and District entertain'd a peculiar Devotion for some particular Beast or other, in honour of which they built Temples; yea, every one of the *Pagan Deities* had his own Beast, Tree and Plant consecrated to him. Thus the Pigeon was consecrated to *Venus*; the Dragon and Owl to *Minerva*; the Eagle to *Jupiter*; the Cock to *Æsculapius* and the Sun. This, says *Jurieu*, is the true Origin of the *Egyptian Idolatry*. *Ibid.* Who adds, The *Egyptians* assign'd to their Gods certain Animals, as their Representatives, and being introduced into the Temples, as the Images were in some Christian Churches, they at last be-

H h 2

gan

\* *Oppida tota canem venerantur, nemo Dianam.* Juvenal. Satir. xv.

The Dog whole Towns, *Diana* none implore.

† *Jurieu's Crit. Hist.* vol. ii.



gan to worship them. This points out the Impiety of admitting any symbolical Representations of Divinity into Places of publick Worship.

NOTHING more monstrous than the *Divinity* of the *Pagans*; their Gods were innumerable. Every thing on *Earth*, in the *Sea*, in the *Heavens*, yea, and in *Hell*, had their *peculiar Gods*. If *Egyptians*, who pass for the wisest of Mortals, paid religious Adoration to *meer Animals*, not only to Serpents, but Apes, Wolves, yea, Dogs, Cats, . . . and to Vegetables, as Onions, Garlick . . . what shall we think of stupid Nations, who had no Claim to Wisdom?

EVEN in *Athens* (that celebrated Fountain of Light) were more Idols than in all *Greece*; yea, so numerous were their Idols, that they had almost as many Gods as Men\*.

*STRABO*, *Procopius*, and *Ben Jonas* say, the antient *Perfians* kept and worshipped their *perpetual Fire* on Mount *Albors*, a Branch of *Caucasus*. The *Japonesse* worship the Devil, and the Head of their Religion is called *Dair*, whom they worship as a God. *Atlas*.

I SHOULD rather think the *Perfians* ador'd the supreme God, under the Image of *Fire*, by reason 'tis Fire gives Motion to every thing in Nature, and therefore they made it an Emblem of Divinity.

THE *Hebrews* kept up the *holy Fire* in the *Temple*, and the *Vestals* were appointed to keep the sacred Fire of the *Romans*.

*VULCAN* was worshipped among the Antients, and particularly the *Egyptians*, as the *Inventor of Fire*.

THE People of *Egypt* exceeded most Nations in depreciating Divinity by gross Superstitions and Idolatry; they did not err in worshipping Mortals only, but they gave Reverence to Beasts, Birds, Insects, Winds, Earth, Water, Air, Fire, Plants, &c. whom *Rhodius Anaxandrides*, one of themselves, derides in this manner:

*I sacrifice to God the Beef, which you adore;  
I broil th' Egyptian Eels, which you as God implore.*

*You*

\* Facilius possis Deum, quam hominem invenire.



*You fear to eat the Flesh of Swine, I find it sweet :  
You worship Dogs, to beat them I think meet,  
When they my Store devour \*.*————

THUS *Juvenal*, another Heathen Poet, ridicules their religious Fooleries :

*Ob happy Nations ! which, of their own sowing,  
Have store of Gods, in ev'ry Garden growing †.*

THE Images of the Gods, says *Seneca*, are worshipped ; these they pray unto and adore, and while they greatly admire them, at the same time despise the Workmen that made them ‡. Which also *Sedulius* their Poet scoffs at, saying,——Who worship Vanities . . . despise their own Maker . . . fear the Works of their own Hands . . . What Madness ! that Man should ugly Shapes adore of Bulls, Birds, Dragons, the vile Half-Dog, or Half-Man, on Knees for Aid implore ||.——

YET among the Nations were some who thought it Impiety to represent their Gods by Images, as the *Persians*, *Indian Brachmans*, &c \*\*. Yea, the *Romans*, for 170 Years, would not allow Images in their Temples, observing the Law of *Numa*. It was *Tarquinius Priscus* that followed the Vanity of the *Grecians* (a Nation of all others, excepting *Egypt*, most deluded by the old Serpent) set up the Images of their Gods, which even the Learned *Varro* bewailed and condemned. The *Mahometans* have a perfect Averſion to Images. The *Jews* hate all Images, will not allow any in their Houses, much less in Places of Worship. But to proceed :

THE apostate *Indians* worship both Gods and Devils, over which they acknowledge a Supreme, who sends forth other Deities as his Deputies ; which they think to be the Souls of good Men ;

\* *Bovem colis, ego Deis mactō Bovem ;  
Tu maximum anguillam, Deum putas : ego,  
Obsoniorum credidi, suavissimum,  
Carnes suillas, tu caves, at gaudeo  
His maxime. Canem colis, quem verbero.  
Edentem, ubi deprehendo, forte obsonium.*

† *Porrum & caepe nefas violare & frangere morsu,  
Oh sanctas gentes quibus hæc nascuntur in hortis  
Numina !*————

*Sat. xv. l. 8, 9, 10.*

‡ *Simulachra Deorum venerantur——fabros qui illa fecere, contemnunt.*

|| *Heu miseri vana colunt——ut volucrem, turpemque Bovem, torvumque Draconem, sem-hominemque canem supplex homo pronus adoret.*

\*\* *Hospiusian. de Origine Imaginum.*



Men ; and Devils, the Souls of the Wicked . . . . They imagine the Sun and Moon to be Gods ; their Idols are represented as Monsters of the kind \*.

“ IN the Kingdom of *Pegu* in the East, the People are exceedingly superstitious, and scruple not to worship the Devil, whom they reckon the Author of Evil ; as they do God, of Good : And in all Calamities, their first Addressees are to the evil Spirit, for Deliverance ; and they make Vows to him, which they perform upon their Recovery, with the Assistance of their Priests, whom they call the Devil's Father, and he directs them to make sacred Feasts with Musick.” Many of them run about in the Morning with a Torch in one Hand, and Rice in the other ; pretending to give the Devil his Breakfast, that he may not hurt them that Day. Others at their Meals, throw part of what they have over their Shoulders, to feed him, before they eat any themselves. *Ibid.* p. 662.

AT *Tavay* in that Country, they replenish their Houses with Victuals, and leave them for three Months, that the Devils may dwell and feed there, and be favourable all the rest of the Year. *ibid.* They have a sort of Monks called *Talapoins*, who endeavour to root out this Devil-Worship, but without effect.

THE *Aruspices*, were an Order of Priests among the antient Romans, who pretended to foretell Events, chiefly by inspecting the Entrails of Beasts killed in Sacrifice . . . . Birds, and celestial Appearances. *Cato*, who was one of the *Augurs*, conscious of their impious Politicks, used to say, *He wondered how one Priest could look at another without laughing in his Face.* These Augural Priests made a College, or Community ; they bore an Augural Staff or Wand, called *Lituus*, made in form of a *Crozier*, or a Bishop's Staff, or Shepherd's Crook, as the Ensign of their Office and Authority—And what is most ridiculous is, that no Affair of Moment could be resolved upon, without first consulting these holy Cheats ; and their Advice, be what it would, was by a Decree of the Senate appointed to be exactly and religiously observed. *Ornithomancy*, or Divination by Birds, was, among the *Greeks*, the same with *Augury* among the *Romans*.

AT *Angola* and *Congo* in the *East-Indies*, wooden Idols, resembling Negroes, are erected in the midst of their Towns, which they daily worship. 'Tis their Belief they are never sick, but when

\* *Atlas Asiæ*. page 662.



when their Idols are angry with them ; therefore to appease them, they pour at their Feet the *Wine of Palms*. They wash, paint, and new cloath their Dead, and bury with them Meat, Drink, and some of their Goods, and sprinkle the Grave with the Blood of Goats. Their Priests are in such high Esteem, that they think Plenty and Famine, Life and Death, are in their power \*.

THE old Inhabitants of *Virginia* believed many Gods, but one principally, who made the rest . . . . and that the Woman was made before the Man, and propagated by the Help of one of the inferior Gods. The Natives are *Anthropomorphites*, giving to their Gods the Forms of Men . . . . . When they go abroad, they carry their Gods about with them, and in Matters of Doubt ask Counsel of them. Much of their Devotion consists in howling and dancing about Fires, with Rattles in their Hands. *Quære*, Whether this Custom be not the Original of Castanets or Snappers in Dancing † ?

ANOTHER Instance of monstrous Degeneracy, we have among the *Phenicians*, who offer'd yearly Sacrifices to *Saturn* of young *Infants* ; and in the Temple of *Venus*, practised not only Whoredom, but the most unnatural Sin of Sodomy also ; yea, by the Laws of their Religion, were bound to prostitute their Daughters to *Venus*, before they married them : In their Temple the Women who refused to be shaved, were obliged to yield up their Honour to Strangers for one day.

IN the Country, now called *New Spain*, the old Inhabitants would neither eat nor drink, till they had cast towards the Sun, some part of their Food ; nor would they smell a Flower, without throwing up in the Air some Leaves of it, thereby acknowledging the Gods to be their great Benefactors : Tho' this be ridiculous, yet having an Air of religious Gratitude, it is commendable. Among other Idols ador'd at *Mexico*, they had one called *Vitziliputzli*, placed in an azure colour'd Chair, with *Serpent's Heads* at each Corner.

YEA the Pagans, to authorize their own Crimes, and justify their vicious Lives, have constituted licentious, drunken, vicious Gods, &c. Instances of this kind we have in their religious Institutions, as the *Saturnalia* of the *Romans*, which were Feasts sacred to the God *Saturn* : This Feast was observed in *December*,  
at

\* See *Purchas*.

† Hackluit in *Purchas*.



at first kept for one day, then for three days, and afterwards for seven days. So sacred was this Festival, that while it lasted, no Criminals were to be executed, no War to begin . . . . And yet at the same time, a Sanction was given to universal Debauchery; all Rules of Virtue and common Decency were intirely banished, and all things run into a wild Scene of Distraction and Lewdness, and all this under the Umbrage of doing Honour to their Gods\*.

THE same Game was acted in the *Lupercalian* Feasts, instituted in honour of the God *Pan* (under the shape of a *Goat*) whose Priests, on the Morning of the Feast, ran naked thro' the Streets, striking the married Women they met, on the Hands and Belly with *Straps* cut out of *Goats Skins*, which was held an Omen, promising Fruitfulness, and happy Deliveries.

I SHALL only add the *Bacchanalian* Feasts, celebrated in honour of *Bacchus*, the God of Wine, and Master of the Revels; sometimes called *Orgia* †, from a *Greek* Word that signifies Anger and Rage, because in the Celebration of it, People acted in so raging and furious a manner, as if they had been absolutely distracted. These religious Feasts were not only encumber'd with a great number of Ceremonies, but attended with most notorious Dissoluteness; for Men and Women met at them, all naked, except their Heads and Hips, that were shaded with Vine Leaves.

THE Women, who were installed Priestesses, during this Feast, ran thro' the Streets, and other Places, cover'd with Tyger's Skins, Scepters in one Hand, and Torches in the other, howling and roaring out the Praise of *Bacchus*, with Hair dishevell'd, dangling about their Shoulders. They were call'd *Mænades* from their Madness, *Thyades* from their Rage, *Bacchæ* from their Intemperance.

THE Poets tell us, that in the *Bacchanalian Train*, were a Croud of *Nymphs* and *Naiades*, a sort of Heathen Divinities; some crown'd with Ivy, their Hair loose, and intermix'd with Snakes, clothed with the Skins of Beasts, and girt about with large Serpents, and running frantick in the Woods and Mountains.

IN short, their sacred Games, Festivals, and Sacrifices, were little more than drunken Banquets, nocturnal Revels, tumultuous Dancings, all wild, ridiculous and extravagant.

\* Uno die . . . . trium dierum . . . . septem dierum . . . . Bellum sumere nefas habitum ——— *Macrobiani opera, Londini, A. D. 1694. p. 155, 160, 168.*

† *Orgia.*





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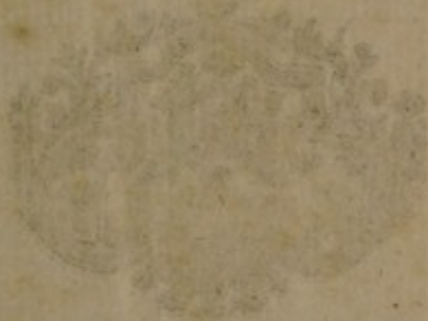


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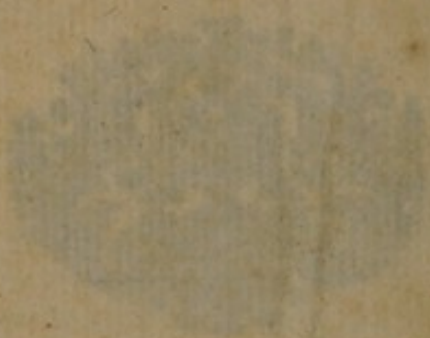


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