

Museum Britannicum; or, a display ... in [sic] antiquities and natural curiosities, in ... the British Museum / [Jan van Rymsdyk].

Contributors

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Boyle, P.
British Museum.

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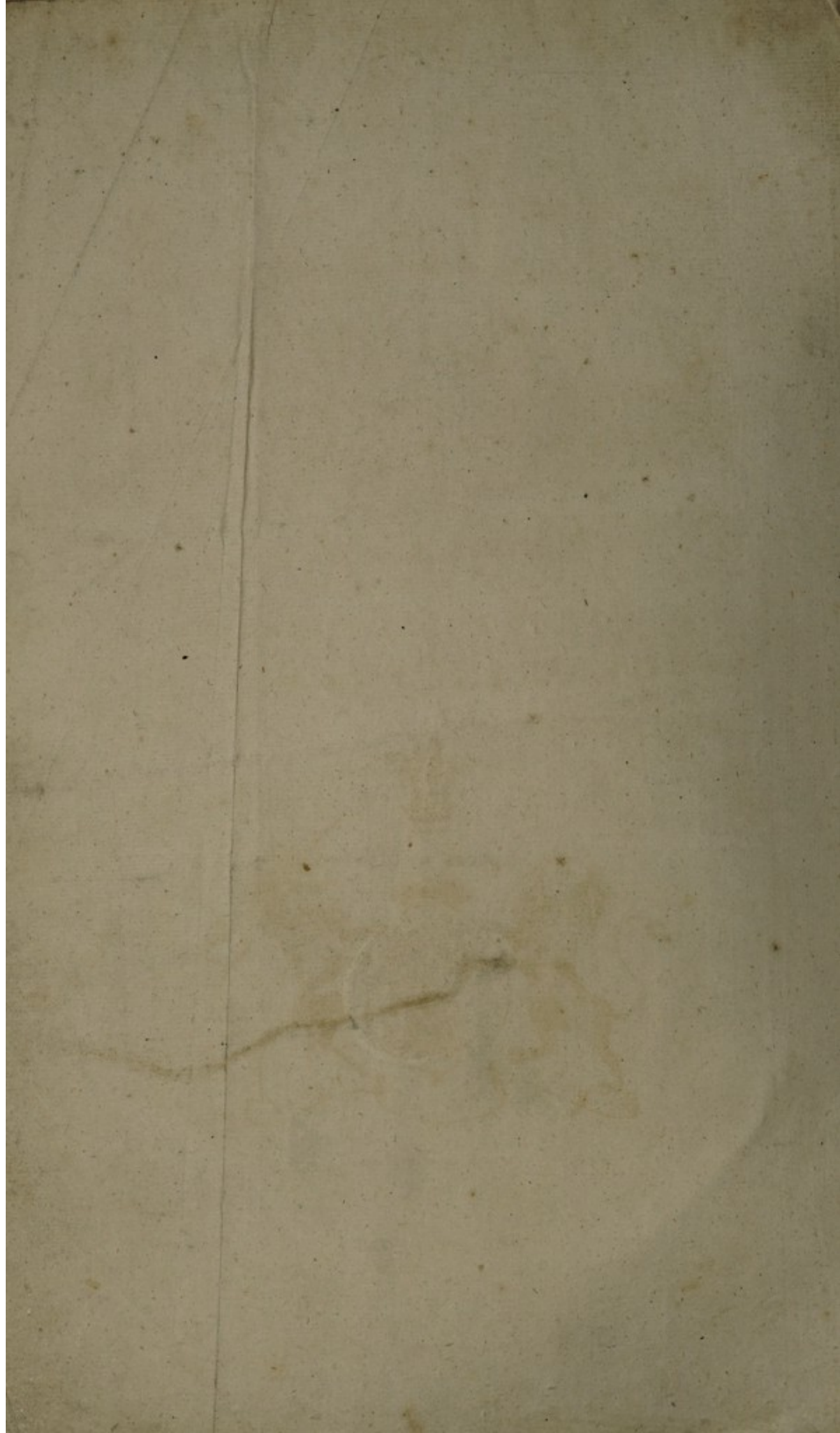


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MUSEUM BRITANNICUM;

OR, A DISPLAY

IN THIRTY TWO PLATES,

IN

ANTIQUITIES AND NATURAL CURIOSITIES,

IN

THAT NOBLE AND MAGNIFICENT CABINET,

THE

BRITISH MUSEUM,

AFTER THE ORIGINAL DESIGNS FROM NATURE,

By JOHN AND ANDREW VAN RYMSDYK, PICTORS.

THE SECOND EDITION, REVISED AND CORRECTED
By P. BOYLE.

D E D I C A T E D

(BY PERMISSION)

TO HIS ROYAL HIGHNESS

THE PRINCE OF WALES.



LONDON:

PRINTED FOR THE EDITOR, BY J. MOORE, No. 134, DRURY-LANE.

And Sold by T. HOOKHAM, Bond-Street,

M,DCC,XCI.

MUSEUM BRITANNICUM

ON A DISSECTING

IN THIRTY TWO PARTS

ANTIQUE AND NATURAL HISTORICAL

THE NOBLE AND MARCHIONESS OF CARLISLE

BRITISH MUSEUM

BY JOHN AND ANNE WILKINSON

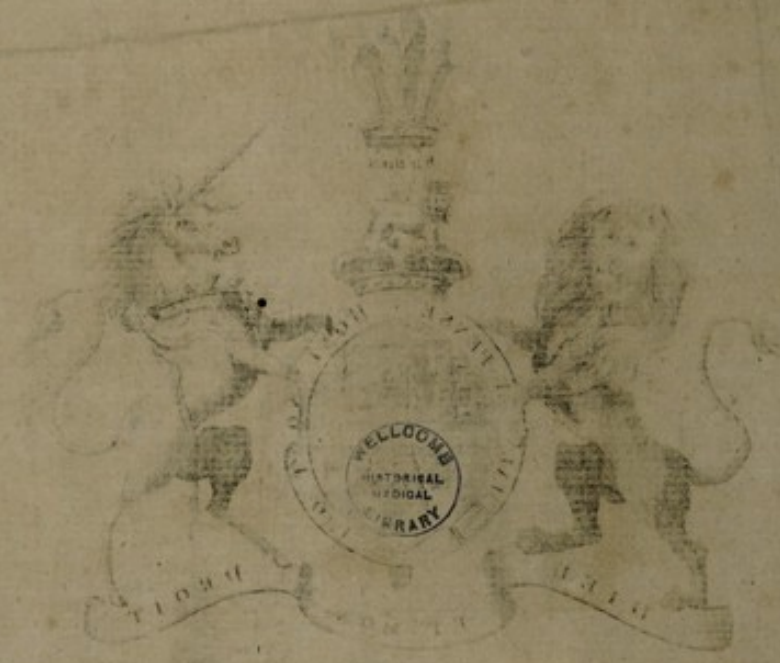
THE SECOND EDITION

D. D. I. C. A. T. E. D.

(BY PERMISSION)

TO HIS ROYAL HIGHNESS

THE PRINCE OF WALES



LONDON

Printed and Sold by J. JOHNSON, Strand, near St. Dunstons Church

Royal Mind; but however pleasing this would be to His
and to the Thousands that love Him, I know not how far
it might be so to the Prince Himself; for such Generous
Distinguished, a Noble Love of Truth that will not deceive
a Feeling for the Honour of the Crown, and the Honour of the
must always inspire Admiration: It is however, some Great
fiction, that if I ever should attempt to touch on them,
I shall not forget on your Royal Indul-

HIS ROYAL HIGHNESS

George Prince of Wales.

May it Please Your Royal Highness,

IT is incontestible that the FINE ARTS appeared only in
Perfection in Free States; and, that when Freedom fell, they
languished and expired with it, and left nothing behind but
a cold Imitation of the bold original Creative Genius which
inspired them. Hence it is plain that the FINE ARTS may be
looked on as one of the most unerring STANDARDS of FREEDOM.
What rapture then must arise in the Breast of every BRITISH
Subject, to behold those ARTS revive, expand, and ripen into
maturity, under the Protection of a PRINCE, who seems to be
only Happy in Proportion to the Happiness of others; and who,
with the highest Justice, may be said to patronize every Effort,
however slight, that may contribute to the Glory and Prosperity
of His native Country. It was under the Impression of these
Truths, which every Day evinces, that I felt *Myself* emboldened
to solicit the High Honour of sending this Work into the
World under the Auspices of YOUR NAME. The amiable
Condescension with which you granted *me* that distinguished
Favour, should even apologize, if, in pouring forth *my* Grati-
tude, I should dwell on the many VIRTUES which adorn the

ROYAL

ROYAL MIND; but, however pleasing this would be to *Myself*, and to the Thousands that admire HIM, I know not how far it might be so to the PRINCE HIMSELF; for surely Generosity, Disinterestedness, a Noble Love of Truth that will not deceive, a Feeling for the Distresses of others, and Greatness of Soul, must always inspire Admiration: It is, however, some Gratification, that, if I even should attempt to touch on them, I could not be accused of Flattery, as they are universally felt, and will be long, long remembered. From those Considerations, I shall not Trespas any longer on your ROYAL Indulgence, than to assure Your Highness, that I have the Honour to be,

YOUR HIGHNESS'S

Most grateful,

Most obliged,

And very humble Servant,

P. BOYLE.

The Editor, after repeating the utmost Defences, and hearty
 Thanks to his most Noble Patrons, cannot close this Advertisement
 more appropriately, with referring to the Work above referred to, and
 to this Republication of BRITANNICUM, than with a
 Translation of the Motto, at the Close of his Preface's Preface.

ADVERTISEMENT.

“ Though in arduous Undertakings our Abilities should fail
 us, the Attempt will be deemed not unworthy, and to have
 proved the Undertaking to achieve, is sufficient.”

THE Editor of this *Second Edition* most respectfully returns his unfeigned
 Thanks for the very *Liberal Encouragement*, bestowed upon him by his
 truly *Noble and Generous Subscribers*. He humbly takes this *Opportunity*
 of assuring them, that, in order to render this *Edition* at least *equivalent*,
 if not *superior*, to the former, He has spared no *Expence* in having the
Plates carefully examined, and approved, by the most celebrated *Engravers*
 of the *Day*, notwithstanding the *Reduction of Price*, from *Three Guineas*
 and a *Half* to *One Guinea and a half*; nor has he been deficient in the
 painful *Task* of correcting the *Preface*, the various *Explanations*, &c.

Relying, however, on the *Indulgence* of the liberal and enlightened,
 the Editor is bold enough to wish this *Republication* to be accepted
 as an *Earnest* of a *Work* upon the *FINE ARTS*, now under the *Inspection*
 of the *First Historical Painter* in this, or any other, *Kingdom*.
 The *Work*, alluded to, employed the deceased *Author* *Forty-five Years*
 in close *Study*, and is deemed by those of the *Cognoscenti*, who have
 inspected it, one of the most valuable *Compositions*, ever offered to the
Public; and one which has been more deeply traced, and clearly investigated,
 than any heretofore published.

The

The Editor, after repeating the utmost Deference, and heartfelt Gratitude to his Most Noble Patrons, cannot close this Advertisement more appositely, with respect to the valuable Work above referred to, and to this Republication of MUSEUM BRITANNICUM, than with a Translation of the Motto, at the Close of his Predecessor's Preface.

Quod si deficient Vires audacia certe
Laus erit in magnis and voluisse Sat est.

“ Though in arduous Undertakings our Abilities should fail us, the Attempt will be deemed Praise-worthy; and to have proved the Endeavour to achieve, is sufficient.”

P. BOYLE.

LONDON—September,

1791.



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HER ROYAL HIGHNESS THE DUTCHESS OF YORK.

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Courtney,	Right Honorable Viscount	<i>Grosvenor-square</i>
Craven,	Right Honorable Lord	<i>Charles-street, Berkeley-square</i>
Cadogan,	Right Honorable Lord	<i>Hanover-square</i>
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Chafe,	Mrs. Mary Ann	<i>Sackville-street</i>
Conniff,	Patrick, Mr.	<i>Newcastle, Ireland</i>

D.

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Devonshire,	Her Grace the Dutchess of	<i>Piccadilly</i>
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Derby,	Right Honorable Countess of	<i>Argyll-street</i>
Darnley,	Right Honorable Earl of	<i>Berkley-square</i>
Dartmouth,	Right Honorable Earl of	<i>Saint James's square</i>
Duncannon,	Right Honorable Viscount	<i>Cavendish-square</i>
Digby,	Right Honorable Lord	<i>Lower Brook-street</i>
Dudley & Ward,	Right Honorable Viscount	<i>Park-lane</i>
De Bukaty,	His Excellency Chevalier	<i>Manchester-square</i>
Damer,	Honorable Lionel, M. P.	<i>George-street</i>
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Delevall,	Thomas, Esq.	

E.

ELY,	Rt. Rev. Father in God Lord Bishop of	<i>Dover-street</i>
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Fox,	Right Honorable Charles James, M. P.	<i>South-street</i>
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Finch,	Right Honorable Lady Charlotte	<i>Saint James's Palace</i>
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Faquier,	Thomas, Esq.	<i>Upper Grosvenor-street</i>
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Grosvenor,	Right Honorable Earl of	<i>Grosvenor-square</i>
Gainborough,	Right Honorable Earl of	<i>Cavendish-square</i>
Granard,	Right Honorable Earl of	<i>Ireland</i>
Gallway,	Right Honorable Viscount	<i>Hill-street, Berkeley-square</i>
Grey,	Right Honorable Viscount	<i>Charles-street</i>
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Her

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Moir,	Right Honorable Earl of	<i>Ireland</i>
Mansfield,	Right Honorable Earl of	<i>Lincoln's-inn Fields</i>
Melborne,	Right Honorable Lord	<i>Piccadilly</i>
Milford,	Right Honorable Lord	<i>James-street, Westminster</i>
Manners,	Right Honorable Lord James	<i>Grosvenor-square</i>
Macdonald,	Honorable Lady Margaret	<i>Wellbeck-street</i>

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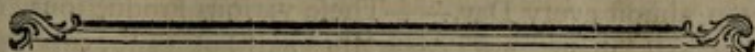
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M'Carthy,	Justin, Esq.	<i>Pall-mall</i>
Rous,	Thomas Bates, Esq.	<hr/>

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Molyneux,	Sir Francis, Baronet	<i>Conduit-street</i>
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Mc Dowall,	William Esq. M. P.	<i>Saint James's-street</i>
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Powis,	Right Honorable Earl of	<i>Portland-place</i>
Powis,	Countess	<i>Ditto</i>
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Pelham,	Right Honorable Lord	<i>Strutton-street</i>
Petre,	Right Honorable Lord	<i>Park-lane</i>
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Purling,	John, Esq.	<i>Portland-place</i>
Pybus,	John, Esq.	<i>Bond-street,</i>
Pearce,	Thomas, Esq.	<i>Millbank-street</i>
Peachey,	John, Esq.	<i>Stratford-place</i>
Palk,	Lawrence, Esq. M.P.	<i>Bruton-street</i>
Pigou,	Frederick, Esq.	<i>Wimpole-street</i>
Peart,	Joseph, Esq.	<i>Lincoln's-inn Fields</i>
Prityman,	John, Esq.	<i>Idle-lane</i>

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Robinson,	George, Esq.	Harper-street
Robinson,	Thomas, Esq.	_____
Roberts,	William, Esq.	Oxendon-street
Royall,	John, Esq.	Great Cumberland-street
Rorke,	Peter, Esq.	Holborn-Court
Raper,	Matthew, Esq.	Stratford-place
Rumney,	George, Esq.	Cavendish-square
Rigby,	_____, Esq.	Upper Grosvenor-street
Rogers,	George, Esq.	New Spring-gardens
Ruffell,	George, Esq.	Bond-Street.
S.		
STAFFORD,	Right Honorable Marquis of	Whitehall
Stair,	Right Honorable Earl of	Berkeley-square
Stanhope,	Right Honorable Earl of	Mansfield-street
Sefton,	Right Honorable Earl of	Hill-street, Berkeley-square
Shipbrook,	Right Honorable Earl of	Harley-street
Strathmore,	Right Honorable Countess of	_____
Spencer,	Right Honorable Countess Dowager of	Wimbledon
Southampton,	Right Honorable Lord	Stanhope-street
Spencer,	Right Honorable Lord Robert	Berkeley-square
Stopford,	Right Honorable Lord	Dover-street
Sturt,	Honorable Lady Mary Ann	Bruton-street
Simpson,	Honorable Lady Ann	Harley-street
Scott,	Mrs. G—	Wellbeck-street
St. Clair,	Sir James Erskine, Baronet, M. P.	Mortimer-street
Smith,	Lieutenant General F.	Lower Grosvenor-street
Stepney,	Thomas, Esq.	Albemarle-street
Stevens,	R. I. S. Esq.	Lambeth-walk
Simes,	Mr.	Seymour-street
Shum,	George Esq.	Bedford-square
Sheil,	Doctor P.	Wild-street
Sturt,	Charles, Esq.	Bruton-street
Spooner,	_____, Esq.	_____
Skinner,	William, Esq.	Harley-street
T.		
TYRCONNELL,	Right Honorable Countess of	Hanover-square
Townshend,	Right Honorable Marquis of	Weymouth-street
Townshend,	Right Honorable Lord John	Bentinck-street



P R E F A C E

T O T H E

R E A D E R.



H E *Taste* of the *present Day* is happily engaged in the Pursuit of Natural Knowledge, that extends the Horizon of the Human Understanding, and in the Cultivation of those Arts that embellish the Mind, and furnish the most elegant Materials for Conversation. Under these Circumstances I have ventured to throw in my Mite; should the Value be estimated in Proportion to the *Inclination*, I have not the least Doubt but it will be acceptable, but I have not the Vanity to think that it will be so on any other Account. Besides, as we are indebted to those who have gone before us, Gratitude demands, that those who come after us should place some Credit to our Account—Such is the Love of Immortality, that we are anxious to snatch as much as we can from the Jaws of Oblivion, and at the same time to extend the little Span of our earthly Existence beyond the Grave. We are also anxious to leave some little Monument, to point out that we once existed; and that we filled up the narrow Circle of our Existence by endeavouring to be as useful as possible to our Fellow-Creatures: this may be called Weakness by those, who

affect to despise not only living, but posthumous, Fame; but it is a Weakness which some of the greatest Men have been subject to—The good Effects whereof we reap almost every Day.—These various Productions, or Legacies, if you chuse to call them, are generally entitled, amongst Painters and Authors, The *Last Will and Testament*, and have in all civilized Nations been carefully preserved in Repositories, or such a *Noble Cabinet* as the BRITISH MUSEUM (whence these are drawn) a Cabinet which, in the Language of an elegant Writer, may be said to contain the Labours of ten Thousand Intellectuals, which have taken their Course through the Accumulation of vast Libraries, which are the History of the Force and Weakness of the Human Mind; through great Collections of ancient Records, Medals, and Coins, which attest and explain Laws and Customs; through Paintings and Statues, which by imitating Nature, seem to extend the Limits of Creation; through Grand Monuments of the Dead, which continue the Regards and Connections of Life beyond the Grave; through Collections of the Specimens of Nature, which become a Representative Assembly of all the Classes and Families of the World, that by Disposition facilitate, and, by exciting Curiosity, open the Avenues to Science; secured by Wise Establishments from the inconstant Sport of Personal Caprice and Personal Extravagance*.

When

* *The British Museum.*) This great house was built by *Ralph Duke of Montague*, in the French manner; the apartments are very noble, and richly adorned. Here several artists have expressed the excellence of their genius. The architecture was invented and conducted by *Monfieur Pouget*, Anno 1678. The extent of the whole 270 feet. The staircase and some of the ceilings, as the dome of the saloon, are painted in fresco, the historical figures by *La Fosse*; the architecture and landscapes, by *Rouffeau*, and the flowers by *Baptist*.—“This *John Baptist Monnoyer*, commonly stiled *Baptist* the Flower-Painter, was born at *Lisle* in *Flanders*, and brought up at *Antwerp*. His Grace the Duke of *Montague* being *Ambassador in France*, invited him over to *England*, to adorn his magnificent house in *Great Russel-Street, Bloomsbury*, where a great variety of flowers and fruit of this master are to be seen, and those the best of his performance.

“*James Rouffeau* was a French landscape, architecture, and perspective Painter, born at *Paris*; who came from *Switzerland* for *Holland*, whence he was likewise invited over to *England*. He had all due encouragement from that noble peer, who allowed him a *Pension* during *Life*.

“Also *La Fosse*, who in conjunction with Messrs. *Rouffeau* and *Baptist*, painted the historical staircase, and many other parts of that magnificent fabrick.”

See *De Pile's Lives of the Painters*, p. 401, 460.

Besides these there was one “*Louis Cheron*, who, on account of his religion, being a calvinist, was compelled to quit his native country, and settled in *London*, the happy retreat of all distressed artists; and there he found many patrons among the nobility and gentry; particularly the Duke of *Montague*, for whom he painted the council of the gods, and some other compositions, taken from poetic, or fabulous history.”

See *Pilkington's Dic. of Painters*, p. 132.

The Building is well situated, entirely insulated, and not contiguous to any habitation; the principal Librarian, and other officers, have all their apartments in the wings of the said building, and if we add to this the wise Orders, and Rules for the Management of the MUSEUM in case of any accident by fire, &c. we may look on it almost as equally safe with an *incombustible* edifice.

Sir Hans Sloane, Bart, (who died in 1753.) may not improperly be called the Founder of the BRITISH MUSEUM: for it being established by Parliament, was only in consequence of his leaving by will his noble collection of *Natural History*, his large Library, and his numerous Curiosities, (which it is said cost him 50,000l.) to the use of the Public, on condition that the Parliament would pay 20,000l. to his Executors.—Accordingly *Montague-House*

When the MUSEUM was first opened for the good of the *Public*, it filled my Mind with great Conceptions; nothing would have made me more happy than Drawing and Studying these Curiosities, (having always had a great Veneration from my Youth for all Manner of Learning) being like a luxurious Banquet, to me indeed the most voluptuous Entertainment. I had long before made a Sketch, and List of curious Objects, which, when I should

tague-House was purchased with an extensive garden of near eight acres, by the British Parliament for 10,500*l.* as was also Sir *Hans Sloane's* curiosities for 20,000*l.* in the year 1753, and was reimbursed by a guinea lottery the same year. And in 1756 the valuable legacy of *Egyptian* antiquities of the late Colonel *Lethieullier*, and the antiquities of his nephew have been joined to it:— And in the year 1771, Sir *William Hamilton's* antiquities were purchased with other additional expences, for 9000*l.* To this collection were added the *Cottonian Library*, the *Harleian Manuscripts*, collected by the *Oxford Family*, and purchased likewise by Parliament for 10,000*l.* Also a collection of books given, and 7000*l.* in cash left, by the late Major *Edwards*. And as an addition to the *Cottonian Library*, Mrs. *Maddox*, reliēt of the late Mr. *Maddox*, *Historiographer Royal*, left by her will, her husband's large and valuable Collection of *M. S. S.* which had engaged his attention for many years; affording materials for a complete history of *Tenures*, which is much wanted.

His late Majesty, *George II.* in the Year 1757, in consideration of its great utility, was graciously pleased to add thereto the *Royal Libraries*, about ten thousand Books; with eighteen hundred Manuscripts, all collected by the different Kings of England.—It is impossible to give the exact Names and Numbers of the several things contained in the *British Museum* at present, on account of the generous embellishments which have been made from time to time.—See for the Catalogue of Sir *H. Sloane's* Bart. and Sir *W. Hamilton*, K. B. after the End of the Preface.

The Public are under very great Obligations to the above mentioned, as well as to many other *Private Gentlemen* for their *Donations* and *Benefactions*, by which this Literary Hive is continually increasing, to their Honour and Credit during Life, or after

Death. Also to the *Right Honourable* and *Honourable* the *Trustees*, for their careful Conduct, Management, and Preservation of the *Museum*; and to the Principal and Subordinate Officers, who are all known to be *learned Men*, in their *Various Departments*, from all whom I have received great civility and indulgence, and who on application are always very ready to gratify any persons curiosity, with a satisfactory information. What improvements in *Arts, Sciences, Manufactures, &c.* an individual may reap from this Harvest of Learning, must strike every one at first view!—O *Happy Nation!* where there is such *Liberty granted*, and such *Generous Benefactors*, whose Names will be conveyed with Honour to succeeding Generations; nay, be made *Immortal*; and, as *Herodotus* says, “ Things past ought not to be extinguished by length of time, nor great and admirable actions remain destitute of glory.”

In fine, if one considers the *Building*, and its various *Contents*, with their *Arrangement*, and the *Liberty* People enjoy, it is *Matchless!* There is certainly no mine or treasure like this in *Europe*, from what I have heard from *Foreign Gentlemen*; nor can such a one ever be compiled again unless by a *Miracle**. If I may be allowed, with humble submission, to give my opinion, it is; that every curiosity, &c. should have a *Title*, like those on books, and be exactly labelled, which would be of infinite service; for the Intention of the *British Parliament* and *Benefactors* is such as to render it of the utmost benefit to mankind. Many ingenious persons perhaps would be glad to be informed how to get admitted as a reader in the *British Museum*;—this is done by applying for leave to the *Trustees*, the *Principal Librarian*, or in his absence to the *Under Librarian*, who will get him an order of admission till such time as he shall be admitted; the officer of the Reading room

† Anno 1774, The Report from the Committee appointed to consider of proper Regulations to be observed for the future, by Persons admitted to see the *British Museum*, was-brought up, and a final Debate ensued on one of the Resolutions, which was for money to be paid by every person admitted to see the *Curiosities*; the principal *Speakers* in which, were General *Conway*, Capt. *Phipps*, and Mr. *Harris*, but I am very glad for the Public, on a Division there were for Money being paid 56, against it 59.

I should be admitted, I intended to draw. In respect of my choice, my principal and *chief Aim* was at a *Variety of Picturesque, Curious, and Scarce Objects*, and to make them instructive, entertaining, and useful.—Now, in a Work of this kind, some Objects will always be found more *pleasing* than others, according to the different *Tastes, Studies, and Geniuses* of particular Men:—This I was soon made sensible of: for when I began to shew my Designs to the Ladies and Gentlemen, some wished my Work had consisted of BOTANY; others of BIRDS, BUTTERFLIES, or QUADRUPEDES; some again of FISH, SHELLS, and FOSSILS; a few wanted them all ARTIFICIAL, &c. I leave my sensible Reader to judge whether it be possible to please every Body. Nature herself is not equally satisfactory, nor different Dishes alike palatable. Therefore I came to a Resolution to chuse an Intermixture, which will be found to consist of some Things fine, others but middling, and a few perhaps quite indifferent.

Now

Room, the Rev. Mr. Penneck, will provide him with such books as he intends to peruse. This leave is only for half a year, unless a fresh application is made.—“if any person engaged in a Work of Learning, or in the prosecution of any *useful Design*, has occasion to examine any part of the collection, with more Attention than can be done either in the ordinary Way of viewing the Museum, or in the Reading Room, without carrying into it a greater Number of Specimens or Books than can conveniently be done; to give leave to such Persons to view the said Collection at those Hours, when the Office of the respective departments are not engaged in their Attendance upon the Company admitted by Tickets, and during the time when the Museum is open.”

Vid. General Orders and Rules of the Museum, p. 5.

I have wondered many times at the small number of gentlemen I used to see in the Reading Room, which certainly must be owing to the want of knowing how to apply for leave; I have said many times, if it was a difficult matter to be admitted, more people, and all the world would be eager to come to improve themselves, and make a better use of this advantage. Before it slips out of my memory, here I must not omit to observe for the Benefit of the Readers, and particularly such who apply for Tickets to see the *Curiosities of the British Museum*; that it opens at nine o'clock and shuts at three every day, except Saturdays and Sundays, and during the Christmases, Easter, and Whitsun Holydays, and on Thanksgiving and Fast Days; but in the Four Summer Months, May, June, July, and August, it is open only on Mondays and Fridays in the Afternoon from Four till Eight, the other days as usual.

Now in respect of knowing the method of applying to see the BRITISH MUSEUM, it is by delivering in a list of the christian and surnames of each person, with their titles, rank, profession, and places of abode, to the porter's lodge at the left within the gate, who will enter them in the book; the principal Librarian orders the day and hour for the tickets of admission, which when sent for are delivered.

No more than fifteen persons are permitted at one time, and two hours allowed for viewing, and such as have obtained tickets and cannot come, are earnestly desired to return them to the porter as early as they can, that others may be admitted in their stead.

“After a list has been entered in the book, if the tickets are not fetched away, at the latest, by ten in the morning, the day before the time of admission, they will be otherwise disposed of; and no regard will be paid to such lists as require the tickets to be sent to any of the parties.

“If any one comes with another person's ticket, it is expected that they acquaint the officers with it, in order to have the name changed; and the officers may turn away any one that shall presume to get admittance under a fictitious name or character.

“N.B. In going through the several departments, no one is to take any thing from its place; but if he wants to examine any thing more particularly, he is to apply to one of the officers for it; especially in going through the departments of printed books, he is strictly required

not

Now concerning the *Author's Drawings*:—he has truly imitated all the Objects, without *adding* or *diminishing*, an established solemn Law, he had formed from his Cradle, for his future Conduct as a Painter, professing it to be the principal and favourite Article of his Pictorial Creed, and declaring himself an Enemy to Nature-Menders, Mannerists, &c. He does not mean by this that Nature alone is sufficient; *no*:—* * * * *

The same Choice and Method I have pursued in the Artificial Objects; which, like the Natural, are in fine Preservation, both well disposed with a clear large Mass of Light and Shade; the Drawings have their true Character, representing different Substances, and peculiar Colours of every Object. Many of the Drawings, or Prints, are as large as *Nature*, or the *Objects* they represent; and if they are *less*, or *larger*, it is mentioned with each *Explanation*. On such a *Plan* as this, if a Painter, &c. chuse to be bound, to sail for the Harbour of Nature, he will find his Pictorial Vessel loaded with new *Theoretical* and *Practical* Treasures, which on comparison, he will only find among a few Men of Merit; but in a low Degree, like the Shade of a Figure, or a bad Echo. This new Doctrine is quite different from that fashionable Way of Drawing, and Painting, still so much followed in Europe, and likewise at present so little known among those Gentlemen, who encourage the Arts: for most of the Patrons and Painters have this in common with each other, and with every Individual in general, to know a *Good Performance*, but few can tell why or wherefore. *Nature** to be sure, especially

c

at

not to take any of them down from their shelves, but to apply to one of the officers, who will reach him any book he is desirous of seeing."

Vid. Direc. to see the Museum.

"Leave is granted to any Foreigner of distinguished eminence, or who upon account of his sudden departure, cannot obtain tickets in the common course, to see the *MUSEUM* at any time, when it is open for the common inspection, attended by the principal Librarian, (a)

"It is hereby intended and declared, that none of the particular restraints herein contained, are to be construed to extend to the Royal Family, when they shall do the *MUSEUM* the honour of visiting it in person," (b.)

Vid. General Orders and Rules of the Museum.

(a.) Page 5.—(b.) Page 24.

Leave of admission is likewise given to any proper person or persons to air or walk into the garden upon due application.

* *Nature.*) All pretend, both Painters, Statuaries, &c. to have been long acquainted with this Lady, but where

was she thirty-two years ago? examine the productions of the *Italians, English, French, &c.* In that period (in order to prove their being an old acquaintance with her) and you'll find no imitation of nature; but you'll see a great deal of *Manner*, and what is termed a free grandeur of *Stile, Touch, and Spirit* of the master, likewise a bad imitation of the antiques; and as to their figures, they seem to be only done after one particular manner of proportion;—In short, all their figures of men, women, and children, appear as if they were cast in one mould, add to this, the phrases of enthusiasm, exquisite taste, loose, easy manner of handling paintings in varnish, (for it was the fashion in those days to encourage pleasing and shining pictures) to all which Nature, if she could speak, would say,—*I KNOW YOU NOT.*—And although Nature may sometimes be found in their performances, which they had copied (for improvement) after *Ancient Masters*, yet in their own *Originals* she is lost again,—Now if some portraits, &c. should be shewn, which have a few faint traces of Nature, this is only because they are obliged to make a *Resemblance* of persons, and by which they represent her as it were by chance; do but cast your eyes on their hands, draperies, back-grounds, &c. in the same picture,

and

at present is in the Mouth of every Individual. It must be observed that there are three different Ways of imitating an Object; the first is to dispose Nature at a tolerable Distance*, suppose that of Fifteen Feet, where all the Minutiæ are lost, and only the Form, and grand Masses are to be seen; this Distance is in general approved of in large Works, which are to be seen on high, as the Pictures on the Cieling at *White-Hall*, BRITISH MUSEUM, &c. The second, or medium Distance is, where the small Parts are more visible, as at Five Feet, or thereabouts; Painters never, or seldom exceed this: but the third is, where the Different Substances, and every minute Part is discovered by being brought so near the Eye. *This Distance* I was obliged to make use of, to represent Nature in her greatest Beauty; the other two Distances are what I would call only representing the Effect of Nature, as she appears at the Distance; or the Distance for an Artist to get a good deal of Money, and use *much Art*, but shew *little of Nature*.

and that will convince you. Thus we find that this *Imaginary Being* called *Nature*, is the touch-stone and test, with which the productions of all arts are *Compared*.

To return, there are some painters however, that begin to smell Nature, as may be seen from their landscapes, &c. behind their portraits, which formerly used to be detestable: some will, nay you may hear it from every body's mouth, that we have at present a greater number of excellent artists than were ever known before at one period, in this nation. I hardly think it worth my time to answer this, however, being in the humour for writing, I will confute it thus:—There is an *Index* of the painters names in the *Essay* towards an *English school*. *Vid. De Pile's Translation*, in which there are no less than an hundred in number. Among these you will find the *First-rate Artists* in the world, *Planets* of the first *Magnitude*, especially those in the time of King *Henry the VIIIth* and *Charles the Ist*. If this report is to be understood only of the great number, or bulk, I am sorry for it, because in time this will occasion an increase of an additional parish-rate, and secondly of beggary: but if it is to be understood, that the present ones are more excellent than were ever known in this nation, I really cannot put my seal to this, but must protest against such flattery with all my might; and the only way to settle this controversy, according to my opinion, would be, for the present *English* and *Foreign* historical, landscape, portrait, sea, flower-painters, &c. &c. to place their performances next to those artists, who lived in the reign of King *Charles the 1st*, which would certainly occasion a very visible eclipse. Most *Gentlemen*, and the very *best Artists*, all seem to agree, *Nem. Coh.* that whoever was the inventor of this *Compliment*, intended only to speak one

good word for his brother artist, and two for himself. It is not a bad thing to have a great opinion of one's-self. *Terence* says, *Proximus sum egomet mihi*, or as we say, charity begins at home; neither do I think their present proceeding right, for if we do not unlearn a great many things in the drawing and painting way, which may be seen from a great many cracked pictures painted in varnish, &c. &c. by such kind of modern *Italian* tricks, I am afraid we shall be found too light in the balance of merit, for any of these ancient painters. I could enlarge on these different subjects, but time and tide waits for no man, and I am obliged to give an answer why this country has not been so happy in producing such *good Painters* as *Poets*: the latter of whom stand in competition with the first in the world, nay surpass all others. The reason is, that these men *followed Nature*; whereas some painters did not, but were only *Nature-Menders*. And this is what they generally bring with them in their return from *Italy*, where they learn I know not what from the modern *Italians*, a certain mode of drawing and painting, which they are glad enough to quit again to please the good judgment of a few encouragers in this country. The total of the sum of our doctrine is this: that the art of painting is nothing else, but a true representation of Nature. But it was not her desire, that men should know every thing, and therefore she only suffers herself to be looked at, through dark crevices, by the most wise and learned men, nay it is impossible to fathom or unravel the obscure enigmas of Nature. However, though we cannot be deep, he that comes the nearest is the best artist.

* This distance cannot for a certainty be ascertained as it depends on the magnitude of the object, and the sight of the painter.

I am obliged to represent her thus, if I were to do otherwise it would be Affectation, Manner, and of no service to Naturalists, &c. How far Nature exceeds all Arts and Human Skill, is well known; let it be sufficient to say, that through a Microscope she appears more and more Wonderful; all Artificial Things, though never so highly finished, more and more Rude, and Disadvantageous: Therefore, the Imitation of Nature I would recommend to *all Professions*. Doctor *Johnson* has very judiciously observed, that from what is Unnatural, we can only derive the Pleasure of Novelty; we admire it awhile as a strange Thing; but, when it is no longer strange, we perceive its Deformity.

Now that all useful and excellent Inventions of Machines, &c. have in all Ages been taken from Nature, nobody will dispute, and that those who apply themselves to the Invention of new ones, should consult with her, is advisable; and examine whether Nature does not produce an Example, or Effects similar to those things they intend to perform. And if all Machines, Arts, &c. be obliged to undergo any Additions or Improvements, it is all owing to their being Unnatural, or because the Original of which is not to be found in Nature.—I dare not say *any* more on this interesting Subject, for fear of wearying my Readers with too much of one thing, and must therefore now say something of the Engravers.

I have employed those who are ranked amongst the first Artists of the Age, able to execute the Plates in the Manner and Taste of the Original Drawings; they are not Engraved with Strokes, or Hatches, as I thought them unnatural; that mechanical Manner of Engraving, or cutting the Copper with large broad Hatches, Grate-like Work, * I detest.—I encouraged them with sufficient Generosity; they fixed their own Price, and kept nothing secret from me in respect of Art, &c. that their Performance might give full Satisfaction: and on their Side they have taken the utmost Pains, and every Nerve has been stretched to shew their Talents and good Judgment; I venture to say all this in their Commendation, and that my Drawings were as *intricate* to them as *Nature was to me*. I desired of the Engravers to be very exact in imitating the Drawings, for what is the finest Engraving in the World if the Drawing is incorrect? Is it not like a Body without a Soul? or a fine Purse without Money?—In fine, the Drawing is the Quintessence, and Engraving with Hatches only the Mechanical Part of the Art. That this is a Fact may be daily seen, for why are all these Etchings, or Scratches, so much sought after, and still sell so very dear, of

* *Grate-like Work.*) And on which some Engravers value themselves very much: if any body will but examine this bold and impudent manner of engraving, he will find some as broad as the eight part of an Inch.

the great Painters? And though there are Hatches, or Strokes to be seen in them, yet even with those they have endeavoured to imitate Nature.

It must be confest, however, that the Art of Engraving is very useful, and if the Drawing Part of a Print be good, and Light and Shade well managed, the different Substances, different Colours, well expressed, and the Strokes made so as to represent Nature, void of Manner, it must be owned a fine Print.

It was my Intention to have given a *great Deal* for the Money, but the Expence of *Engraving, Letter-Press, &c.* runs very high now-a-days; I speak from what I have experienced. As to some of the Plates not having so many Figures, the Reason was, because I could not find any more Subjects which were properly connected together; but to make up this Deficiency I have added some Vignets, or Head and Tail Pieces, and other Additions agreeably corresponding to my various Subjects, which I hope will be accepted of as useful Ornaments. Thence proceeding to the Demonstrations, References, Paragraphs, and Notes of the Figures; I have endeavoured with all my Might, if possible, to prove them with the highest Degree of Truth; in opposition to those who have amused Mankind with entertaining and diverting Stories, to which succeeding Authors have been behind-hand; every one always adding a little to the former, flattering themselves, as if the World were obliged to believe their bare-faced Fallacies:

No Man can have a more sensible Feeling of his Deficiency, as a Demonstrator, than myself; nevertheless I have, with as much Prudence as I was Master of, digested the Matter, to render this Work as Perfect as I could, though far be it from me to judge it fit for Publication, yet willing to pursue it with all Diligence, that if possible the great Pains I have taken might not prove abortive.

The *present Age* is certainly the Happiest the World ever saw, if we consider the infinite Number of fine Productions *in all Arts, &c.* and the Multitude of *Books* published since the *Invention of Printing*, now so long known to all the *Polite Nations*; which Productions may be looked on as so many Roses, Lillies, Honeyuckles, and other *innumerable Flowers*, whence the industrious artful Bee, or studious Enquirer may sip Sweets.

I shall now proceed to say something of my Language or Style; in presenting my Mind to the *Reader*, I have preferred Perspicuity, accompanied with Brevity, and perhaps, *Reader*, too much, for I know of no other
Way

Way to be easier understood: avoiding all high sounding Epithets, or long, round-about tedious Phrases, as some do to make themselves pass for *very great* and *learned Men*, or as if they desired not to be readily understood, without which they render their Works *useless*, of little Service to the *Reader*, or *Profit* and *Honour* to themselves; thus do they vainly labour to be thought Wiser than the rest of the World.

While I was thus engaged in explaining my References, they proved so very trifling that I thought them not sufficient, and therefore have added Notes, by way of further Elucidation. But here I must not forget to remark the Liberty I had of consulting the Books in the BRITISH MUSEUM; now those Authors, which I found by the Scale of Common Sense, and Comparison, to agree best with my Antiquities and Natural Curiosities, I have cited with Honour, when I made use of their Authority, in preference to that of those modest Great Men, who publish all other Men's Thoughts and Writings, but their Own.

Now as this Work is to consist chiefly of Figures, there is no need I think of a great deal of Writing. Engraved Figures, accompanied with a few Words, are preferable to those bulky Volumes, where there are but a few bad Figures, or perhaps none; for a Description of a Figure, in Writing, will never make so strong an Impression on the Mind, as the true Representation of an Object in Drawing, let the Work be ever so well explained, disposed, or linked together.

Of the Chief and Principal Parts of my Subjects I have only treated, rejecting all that was foreign, and other Trifles, not as some I know, who talk at random, and by the heat of their Fancy, roving from one thing to another, till the chief Argument is lost, and the *Reader* is left in a Labyrinth; hence it comes to pass that some Writers, and Lecturers, by forgetting the Subject, are not easily understood; therefore the Reader or Teacher is obliged to turn the Page, or begin again, and again.

To conclude: It is not my Intention to surfeit the *Reader* with tiresome Narrations, heightened beyond reality, rather wishing something more to be desired, than saying too Much; I am in hopes that my Subscribers will allow my Drawings, Prints, and Demonstrations, to have some little Degree of Merit—In short, if I had wished to have rendered my Fame Immortal by the Publication, I could not have exerted myself to a greater Degree; and it will make me very happy to give some Satisfaction; if so, I shall not be sorry to have spent my time so agreeably.

If the *Trustees of the British Museum* shall think my Figures, or Demonstra-
 tions any Way *Subservient* to their *Designs*, it may stimulate my Industry; nor
 have my *Solitary Essays* been discouraged from hoping a favourable Look from
 my generous Patrons, and if I can but *Please Them* that is sufficient for
 me;—*Lastly*, to a Work of this Kind one should sit at Eafe, with a good
 deal of *Patience*, and take the *Industrious Ant* and *Artful Bee* for Patterns, that
 it might smell of Oil; I have therefore kept my hands every Day in Use,
 herein likewise imitating the Farmer, a Countryman of mine, who used to
 carry a Calf till it was a Cow; or, if you please, like *Milo, a strong Man*,
 who at the *Olympic Games* would carry an Ox, without Breathing. There is
 a great deal of *Vanity* in becoming an *Author*, there is no *End* of Writing,
 and then again you may Correct till your Eyes drop out; so to save our
 fight, we will content ourselves with that very learned and Polite Poet,
Propertius, who sings thus:

*Quod si deficiant vires, audacia certe
 Laus erit, in magnis & voluisse Sat est.*



T H E
NAMES AND NUMBERS
 O F
T H E S E V E R A L T H I N G S
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T H E M U S E U M,
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A N A B S T R A C T

O F

Sir William Hamilton's Collection

O F

A N T I Q U I T I E S.

730 **V**ASES, found in the Sepulchres in those parts of the Kingdom of *Naples*, which came under the denomination of *Magna Græcia*, and were in use for sacred and domestic purposes: Many were evidently Votive; and the greater part is ornamented with figures, the composition of which is truly elegant. Their forms

are simple, beautiful, and varied beyond description. The whole composes a series in this branch of Antiquity, far superior to any that has ever been collected.—90 Specimens of ancient Stucco and Terra Cotta, curious in the subjects, and well executed: among these are some specimens of ancient Painting.—85 Lamps in

Terra

Terra Cotta; many with Figures on them relative to the worship of the Deities to whom they were dedicated.—300 Specimens of the ancient Glass and Paste; among which are three of the largest and most perfect Cinerary Urns ever found; one with the Lead Covering, by which it was preserved; another contains the ashes, with the Albestos Cloth, which prevented them mixing with those of the Funeral Pile.—300 Bronzes relative to the Armour of the ancients; among which many may be reckoned uniques. The Breast and Back Armour; two *Grecian* Helmets Compleat; two *Roman* Helmets; the Standard of the *Legio Virtrix* of a Boar; two of *Carthage*; several Swords, Horse-Belts, Heads of Spears, Javelins and Points of Arrows; Glandes, &c. This Collection is very Compleat.—67 Lares, Idols relative to Armour, many very fine, and mounted on Pedestals.—141 on Pedestals; Lares and Penates in very fine Preservation and good Sculpture; extremely rare for the variety of attributes by which each is characterised.—95 Without Pedestals, many of which are curious, though of inferior Workmanship.—124 Vota; vows to different Deities.—327 Bronzes; including Fragments, among which are the different Hinges used by the ancients. The Air-conductors to the Aqueducts, the Discus, Crotulus, &c.—44 Instruments; used in Sacrifice, Lamps, Patera Simulæ; the Sistrum, Prefericulum, &c. most of which are marked with the Symbols of the Deity to whom they were sacred. The Strigil and bathing Apparatus are included.—98 Various Instruments—A Foot Rule, Compasses, Nippers, Needles, Probes, Stila, Spatulae, Handles of Knives, Fish-hooks, &c.—4 Bronze Vessels; one served as a Cinerary Urn, the others remarkable for their Size or Elegance.—75 Specimens of the Locks and Keys used by the ancients.—40 Marks or Stamps, all with Inscriptions.—3 Antique Mirrors; one Convex.—3 Candelabra; with their Lamps, four small and four large; one is the largest yet found, and all are of different Constructions.—2 Weights and Scales; Statera in very fine Preservation.—3 Pair of Scales; two with Indexes.—176

Weights of different Kinds, from the Solidum to many Pounds.—3 Plummets.—152 Fibulae; of various Shapes and Sizes and of different Materials.—70 Pieces of Antique Ivory. Great Variety of Stila, Bodkin, Fragments of Flutes, &c.—40 Ivory Tesseræ, chiefly for the Theatres, some being marked with the Poet's Name, Seven belong to the Combats of the Gladiators in the Amphitheatre. Two Tesseræ Hospitalitatis, &c.—18 Tesseræ of Chrystal.—Games; 27 Dice of Ivory. 25—of Bronze or Stone. 18 Offeleets of Bronze, Chrystal, or Agate. Fragments; 1 very fine Bronze Hand. 1 Very fine Foot. Cameos; 1 Head of Bacchus. 1 A Bacchanalian; four Figures. 1 Fragment; all of the most perfect Greek Sculpture. Marbles; 1 Bas Relievo; two Men on Horseback. 4 Small Bulls. 1 Bas Relievo; a Head. 1 Tragic Mask. 1 Comic Mask. 1 Sepulchral Mask. 3 Tables with Inscriptions. 1 Magnificent Trophy of Arms, a Province subdued; from an ancient Sarcophagus. 1 Statue of Venus. 143 Gold Ornaments; Necklaces, Ear-rings, Armillæ, Bracelets, Rings, and other Women's Ornaments, enriched with precious Stones. A large Gold Patera dedicated to the God *Apis*. This Collection is very singular and compleat. 1 Large Dish of oriental Jasper. 2 Cups of Rock-chrystal, ornamented with Figures, one the finest known. 149 Amulets; chiefly Scarabæi, and the greater part of them set in Gold. This Collection is as compleat as it is rare. 6000 Medals, and upwards. They are well preserved. The Collection of Weights or As, and its Divisions, is very compleat. Many large and middle-sized Imperial of Bronze. Many silver Imperial, and some of Gold. But the most valuable Part of this Collection consist in Medals of the Towns in *Magna Græcia*, among which are many inedita.

N. B. The very great Number of Monuments of Antiquities in this Collection, does not permit the enumerating each Article with its particular merit, as in the Catalogue which remains with the Collection, and from whence this is abstracted, merely to give a general Idea of its contents.—By AND. GIFFORD, D. D.

Dr William Hamilton's Collection

10

SEPT 1807

the simple, beautiful, and varied beyond description. The whole is arranged in the form of a Catalogue, and is printed in two parts, the first containing the description of the objects, and the second the list of the names of the donors. The first part is printed in two columns, and the second in one. The first part is printed in a large type, and the second in a smaller type. The first part is printed in a large type, and the second in a smaller type. The first part is printed in a large type, and the second in a smaller type.

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— Ensigns	—	11
— Patera	—	67
— Quivers	—	14
Roufea, the Painter	—	(ii)
Royal Staircase Shell	—	71
Ruff Ring	—	22

S.

Sallad, Earthen Vessel	—	39
Sailor-Shells, or Paper Nautilus		69
Sand, various Things preserved with		16

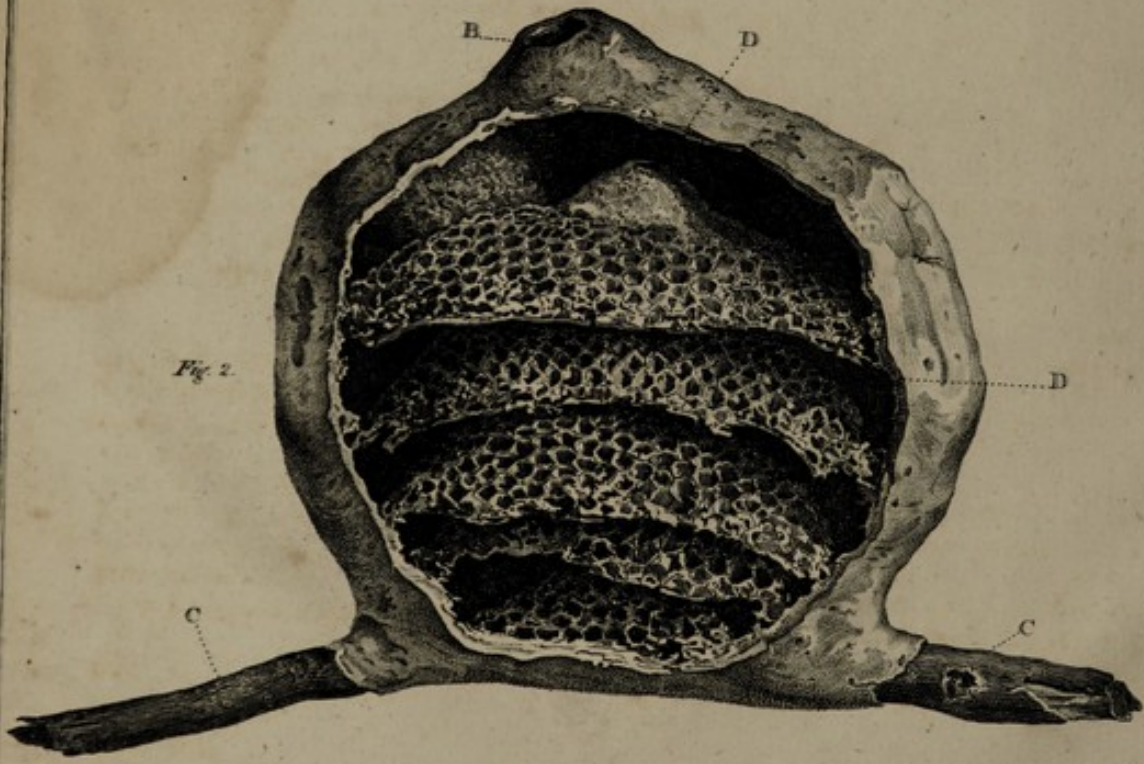
Scarabæus,



Fig. 1.



Fig. 2.



BRITISH MUSEUM.

T A B. I.

Taylor-Bird's Nest.

Fig. 1. **T**HE TAYLOR-BIRD'S NEST, brought from a River in the Bay of Bengal*, is constructed in a Mahot-leaf(Δ.)†, near the edges of it are little holes, formed, I suppose, with its bill, being its needle, through which they draw some of the downy filaments of the plant, with which they sew the leaf together‡, resembling the manner a Lady's stays are laced; hence they have obtained the name of *Taylor-Birds*.

* This Animal is a species of the small *Humming-Bird*.

† The *Mahot* is a large species of the white *Cotton-tree*, that flourishes in Bengal, which supplies this *Oiseau-mouche* with down with which it sews the edges of the leaf together; thus a good Architect, who wishes to raise a lofty pile, would make choice of such a situation as would supply the best materials, variegated with pasture and arable land, refreshed with winding streams, gentle eminences, cooling vales, vocal woods, umbrageous walks, at a proper distance from the busy town, industrious village, enchanting seats, for the sake of society, within a few leagues of the sea, that fish may not be wanting: When I reflect on such picturesque scenes, or delineate in my mind such an eligible spot, it reminds me of the situation and ingenious contrivance of the *Taylor-Bird's Nest*.

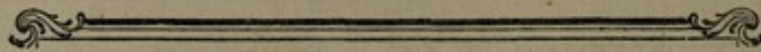
If we add to this, the beauty of its winged companions, the richness of their plumage, the variety of their trees, bending with vegetable gold, odoriferous spices, innumerable drugs, with which the air is impregnated, so that the inhabitants may be said to breathe

perfume.—If enlightened Europe could boast such a Climate, what sublime Poetry, breathing Statues, glowing Pictures would arise in comparison to the productions of Art, which at present adorn our Northern Climes.

‡ Sew the leaf together.—Some will have it that it picks up a dead leaf, (say others say two) and sews it to the side of the living one; but I never could meet with such. There are two nests of this Bird, preserved in the BRITISH MUSEUM, whence I made my Drawing and Description; but there is only one leaf in each. Their eggs are white, and the colour of the little Architect a light yellow.

Besides this, they have in the same Collection, some other hanging Nests, variously composed of a sort of grass without, woven somewhat like a net, such as *Guira Tangeima*. The *Illorus Minor*, and the *Jupujuba*, they have also some hanging Nests out of *Siberia*, which for neatness of mechanism, are well worthy the attention of the Curious; as nothing can be more admirably calculated to preserve their eggs. They are called hanging Nests from being fastened to the small twig of a tree

The Nest is composed of down and Spider Webs, lined with different kinds of soft substances, *Stratum*, *Super-stratum*, the outside is covered with a texture as fine as the *Goffamer*, open at the top, in all, probably, this aperture is made in the leaf after the rest is finished; it hangs only by a slender twig to preserve its eggs, or young from becoming the prey of Apes, Squirrels, Rats, Snakes, &c.



Vespertum.

A Wasp's Nest.

Fig. 2.—The Section of a *Wasp's Nest*, given by John Fothergill, M. D. found in America, Spanish West-Indies, &c.

The hole (B.) at top, as the insect disposes its Nest, should be at bottom, but on account of the light and shade, the cells and various stories it could not be seen so well, and therefore I was obliged to turn it upside down.

It has changed its colour and form a little, by being exposed a long while to the injuries of the air.

The substance is very much like strong and white Carton-paper, the particles cohering like paper; hence, by some, not improperly called *Bee-Paper*, it is fastened to a Vine-branch (c.c.) constructed with surprising art; in shape, like the breast of a Woman, the interior part being divided into five stories, each apartment or nursery has an aperture or door leading to the different cells, each of which are Hexagonal, (D. D.)*. It is said that among these Wasps there is a species

(D. D.) * Hexagonal.—Now the reason why *Wasps* prefer this form, is because their eggs are oval, and lie more compact than in a square or angle:

Wasps do not make any provision for winter, neither do they think for the next day, sluggard like. In the winter they are generally benumbed, or destroyed by the frost, and luckily not more than two or three survive out of nine thousand, nay sometimes more; but one female Wasp is sufficient to produce a whole swarm the year following.

The Wasp is a brisk stinging Insect; “and those persons who are stung by a Wasp or Spider, may cure themselves presently, by the repeated application of fresh sage-leaves to the afflicted parts, an herb much abounding with Alkali.”

Vid. *German Ephemerides*, An. 8, 9, 10.

When I look with attention on the *Taylor-bird's* and *Wasp's Nests*, considering who made them, I think mankind need not boast of their skill in architecture, when we

cies called the Mule-Wasp, and this is the insect, either singly, or with assistance, that labours the most industriously in forming this Carton-Nest; so admirably working from the top downwards. They make no honey, but only lay their eggs and bring up their young in the cells.

—*I'll use you for my laughter
When you are Waspsish.*

Shakespeare's Julius Cæsar.

Wasps are Insects pretty well known by remembrance, by those who have been stung by them, or hearfay; I have often thought how much they resemble that kind of idle beings among mankind, with whom a little work goes a great way,

we behold the ingenuity of the first, and various stories Concomerations, &c. of the last. and here I must crave the Reader's leave to say something on Instinct.

Instinct and Reason, how shall we divide?

PRIOR.

Animals are endued with Instinct, or the Will of Brutes; by virtue whereof they are able to provide for themselves, know what is good for them, so as to preserve and propagate their Species.

Of their Habitations:—Some make their Nests in houses, others in trees, leaves, shrubs, &c. Some in the earth, in stones, on rocks and crags, in flesh, in water, or on the water.

Their architectonic skill in the choice of different materials, viz. Sticks, straws, moss, dirt, clay, gums, spumous matter, &c. evince how curiously and ingeniously they are contrived for self-preservation, by lining them with Spider's-web, wool, feathers, hair, &c.—Some are of several stories high, with various apartments, some close, others open, thatched over, &c. &c. Some with their little treasuries and cells well stored with provisions, at certain times, seasons, and place.

Add to this their sagacity to deposit their eggs and young, their peculiar number of young, or balance of Animals, their diligence and concern in nursing and feeding them equally, with proper food; their passion in defending them, starving and reducing themselves almost to skeletons, if they have any suspicion of losing their nestlings.

Thus has the indulgent Creator finished the whole Animal World, "and made every thing beautiful in his time:—nothing can be put to it, nor any thing taken from it." *Ecclef. iii. 11.—14.*

I am not going to preach, all that is meant is, that men should not find fault with the wisdom of the Creation. for nothing is defective, nor nothing is lost; Nature is enchanting and the noblest of all studies, and how many things are there which surpass our understanding!

Most of the learned that I have consulted, call them *Irrational Animals* with various instincts, equivalent to their wants. Because, say they, every species doth naturally pursue, at all times, the same methods and way; whereas, reason, even without instruction, would often vary, and do that by many methods, which instinct doth by one alone.

This seems at first to sound well, but will be contradicted by what follows; every person must allow Animals to have five senses, and how near do some of them approach to the human Body, in their internal, as well external parts? Nay, who will not own their surpassing us, not only in bulk, strength and swiftness, but likewise in the senses, as in seeing, hearing, smelling, others again in tasting and feeling, whence that known verse.

*Nos Aper auditu, Lynx visu, Simia gustu,
Canis odoratu, nos vincit Aranea tactu.*

*The Boar in ear, excels the human race,
The Dog in scent, how nicely match'd the chase;
The Lynx in eye, the Ape in taste how fine,
In touch the Spider "lives along each line."*

Animals have the gift of calling, and giving warning to each other, and if some are silent, the wisdom of Providence is wonderful in their mode of understanding each other, even in silence, by other sensible motions, looks, &c. The languages of the beasts are unknown unto us, though pretended to by some, and if the expression may be allowed, they may

way, for both species will plunder and filch from the industrious their cash and honey, though in hazard of their lives; the sluggish Wasp is perpetually at war with the careful Bee, near whom they settle in Colonies, Vineyards, &c.

Those little Wasps-nests, of the tropical Climates in the West-Indies, are every where seen in multitudes, hanging by the branches of trees like fruit; their sting is more fatal than the European Wasp, and if what is said be true, that if a person is stung in the face, it so disfigures him the moment after, he is scarcely known by his intimate friends, so pernicious is their sting, though they are more delicate than the European Wasps.

as much wonder how we understand each other by speaking, as we admire how it is possible they should understand one another in silence. I have often observed wild animals, when kept in places for breeding, being very ill pleased and angry when they make their nests, if you stand near and look at them, they will make and unmake it over, and over again.

Now if you destroy their building, or take away the substance of which they make their nest, they will form it again of some other matter, and will do so divers times if you continue it: Pray does not this plainly shew, that they do not at all times pursue the same method? The Female Birds in breeding cages, or aviaries, for want of silk or cotton, &c. will pick the plumes from the breast of the Males, to which he very submissively consents, knowing as well as we, that a fine good feather-bed is the chief article of furniture; in short, nothing is thought good enough for the nourishing of their young.

They remember and will not omit to be grateful, as having a due sense of benefits received, those who approach the human body in resemblance, and others who accompany men for their use, have been taught by mankind, to do surprising things.

I have seen a Monkey dress like a foldier, and with a musket, &c. go through a regular course of Military Exercise with universal applause; likewise a Horse, and a Dog, which could read, write, and cypher; this could not be performed by them without tutorage: ergo, they must have ideas, and compare terms

or things, by imagination, cogitation, and judgment; so that it is manifest, not Instinct only, but likewise a little degree of reason, by which they act when tutored, And as a great man very well observes, "That there is nothing done by men worthy of Commendation, but God has imprinted some imitation of it even in brutes."

Vid. Grotius, *De Jure Belli & Pacis*, Lib. 11. Cap. 19.

Those kind of Animals, and Insects, which do not approach to the human form, have perhaps no reason, but only instinct which guides them.

The human body from its make, aptitude, speech, &c. is certainly better calculated for Reason and Instruction, and chiefly from the similitude Man bears to God, and from his excellence in Arts and Wisdom, he becomes thereby a deity in respect of the Brute Creation, who though we are surpris'd and pleas'd at those excellent ends they pursue, and arts which they exert in their habitations, materials, self-preservation, and cherishing of their young, and form of their governments, in comparison to Man, they only seem to act by instinct, or the call of nature, neither was more required of them; yet how wonderful is it to behold the various laws that nature has imprinted on the minds of different classes; each following the impulse of nature, according to their various destined fitness, which man with all his superior rationality cannot sum up, owing to that infinitely Supreme BEING, who has adorned us, with a superiority of Reason to guide all our deeds, and have dominion over every living thing upon the Earth.

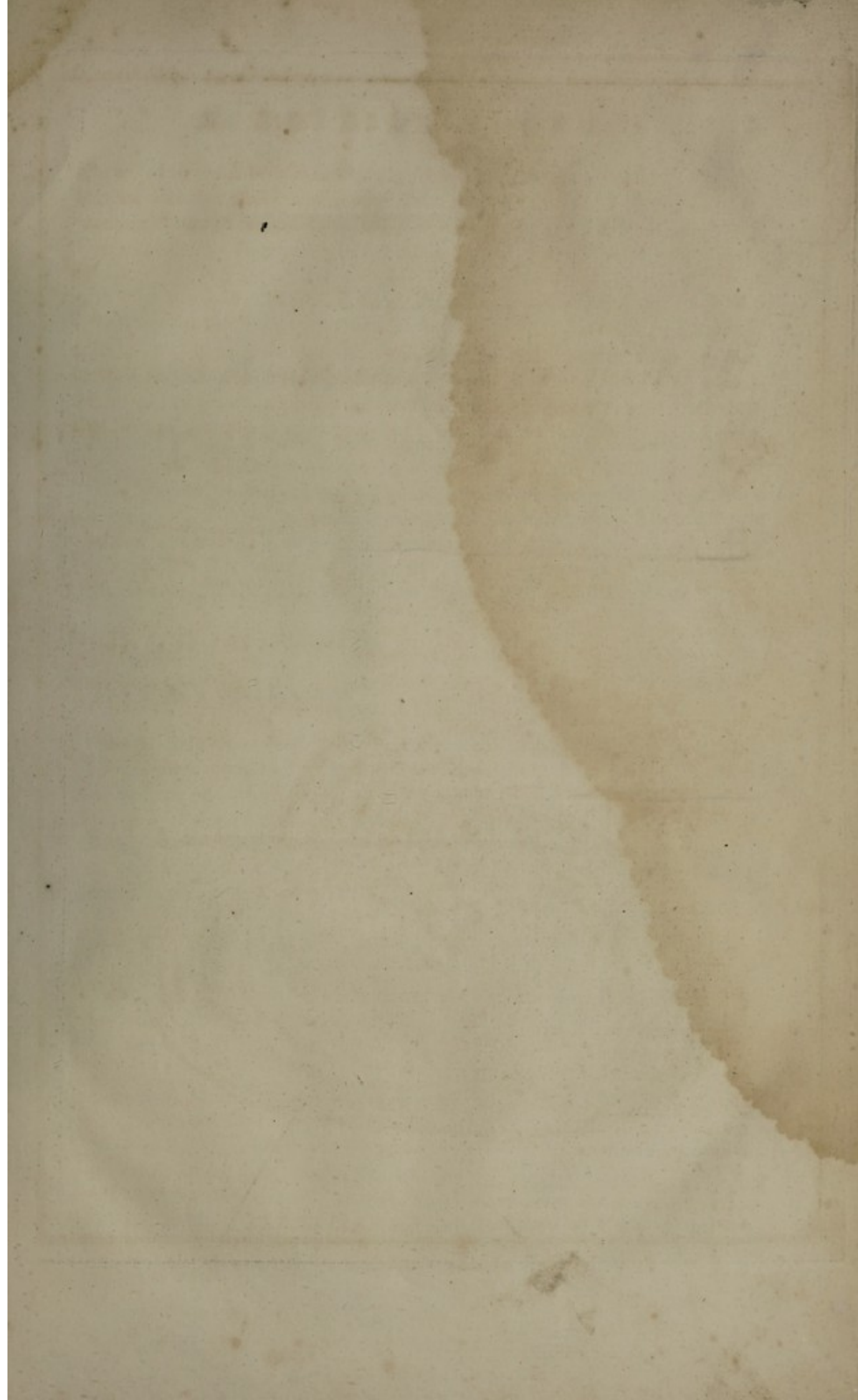
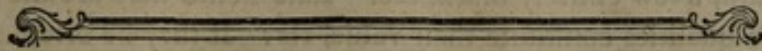


Fig. 1.





T A B. II.

Oculus Mundi; or, The Eye of the World.

Fig. 1. **T**HIS surprising little Stone has not yet been discovered in any country but *China*, its colour is of a pale whitish grey, almost entirely opake, it does not take a good polish: When immerfed in water for a few minutes, it grows exceedingly transparent, encircled with a fine bright pale yellow, amber like; with a whitish speck in the centre; it retains this beauty only whilst in the water, when taken out and dry, it resumes its natural colour. This country affords stones that in some degree, partake of its qualities.

Fig. 1. The natural colour.

— 2. As it appears in water.

— 3. An *Oriental Pearl*, resembling a bunch of grapes fet in vine-leaves. (A.B.) Lord Donegal honoured me with a sight of his curious *Pearl*, modeled by nature in the shape of a bunch of grapes; embellished with the line of Beauty, polished to a great degree of light, and in excellent preservation,—in short, it is a perfect Beauty, and rivalled only by the stone in Pyrrhus Ring, which, as Pliny tells us, had the figure of Apollo and the nine Muses in the veins of it, produced by the spontaneous hand of Nature.”

— 4. A *purple Pearl*, from the *West-Indies*, of the purple furbelowed oyster.

— 5. A most beautiful *Rose-coloured Pearl*, of an oval form, found in the *Pink-mouth Alatus*, or in the *Conch-shell*:—All these are very rare and valuable specimens.

— 6. A *Bohemian River Horse-muscle*, with six *Pearls*, (c.) sticking to the shell.

— 5. I suspected this, and the preceding Pearl, to be an imposition and indebted to art for their beauty; but am glad to find it effected by nature, the late Dutchess Dowager of Portland, Kingston, and the late Honourable Mrs. Cavendish, &c. had some scarce and incomparable *pink Pearls*, in their possession.

fection. Besides these, there are some yellow, others of a lead colour, some again very dark, a few entirely black, &c. Like Venus they are the boast of the sea, these five qualities constitute their value, viz: If they be oriental and white, great, round, smooth, and ponderous.

“ It is certain that some grow in *England*, for *Julius Cæsar* does not deny that “ the *Cuirass*, or Breast-plate, which he dedicated to *Venus Genetrix* in her temple, was composed of *British Pearls*.” Vid. *PLIN. Nat. Hist. B. 9. C. 35*. The same Author does not place any great value on them, but he reckons the *English* oysters the best of all others, and I could easily prove that the riches acquired by these, greatly surpass those of the Pearls.

Pearl Shell.

“ *Errors like straws upon the surface flow,*
“ *He who would search for pearls must dive below.*”

PEARLS, in Natural History, are a hard, white, silver-like, shining body, usually orbicular, formed in *Bivalves*, or other Shell-fish, resembling an oyster, and classed in the number of gems, or precious stones.

They are caught by the Divers, in the East-India Seas, and in those of America, and some parts of Europe, as the common oyster, muscle, &c. but the *oriental pearls* are superior to all, as I have said; the number found in each shell is various. These Divers, it is said continue sometimes under water above a quarter of an hour. *PLINY*, in Book II. Chap. 103, “ says, the Divers diffuse oil with their mouths, because it sweetens and allays the unpleasent nature thereof, and carries a light with it;—moreover that all seas are rendered calm and still with oil.” Who can help smiling at the thought of *Dr. Franklin*, mentioned in the *Philosophical Transactions*, for stilling waves by means of oil being poured into the sea, when we read this and the above account in *Pliny*? And there are other new discoveries of modern Doctors, I could mention, as excellent as this, and with what inveteracy their literary disputes have been conducted, to prove their claims of things long known before. Whatever merit however there may be in improving, and reviving what has been already known our gratitude to the Ancients should not be forgotten.

The season for Pearl fishing is in *March* and *April*, the second in *August* and *September*; the more rain, the more fruitful and plentiful are the fisheries.

The

The fish in which Pearls are found, is three or four times the size of the common oyster, called by Naturalists, *Pinna Marina*. The Pearls are of different degrees of perfection; the most perfect drop first, the rest remain in the bottom of the shell: Sometimes it happens that one or two adhere to the sides of the matrix; these are fed by the oyster against its will, and become, according to the length of time, Pearls of different magnitudes, and impress a mark both on the fish and shell.

“ Pearl Shells resemble, in some measure, a hen that has many eggs, whence the most perfect drop first, and the rest remain till such time as they mature. In like manner, when these shells are open, the most perfect Pearls always start first, and the rest continue in the shell, till they arrive to sufficient maturity. It is to be feared, many Pearls, upon dropping from the shell, which they do when they are ripe, have been devoured by fish.”

PERIER'S *Voyages*, Chap. 21.

The Pearl Fisheries have always been accounted unhealthy on those coasts where they are carried on, owing to the air and water from the banks and rocks in the Persian Gulph, &c. nay the very peasants have such an ill opinion of the oysters in which they are found, that they never eat any. But I imagine it rather to be a distemper, with which the fish is afflicted, somewhat like the stone in the human body, &c. but more resembling those excrescences which grow on the flesh, commonly called warts; for there are some Pearls which are found in the real body of the oyster, but this happens very seldom.

The Pearl oysters grow fast to the rocks, and in each oyster is commonly found one Pearl much larger, which ripens much faster than the rest, the true shape is a perfect circle, beautifully polished by nature to a degree of excellence inimitable by art; whereas the Diamonds receive their lustre from the industry of man. Their perfections consist chiefly in the lustre and clearness of the colour, which they call the *Water*.

Pearls that are of unusual figures, *i. e.* neither round, nor in the pear or olive form, are called *Baroquas*, or *Scotch-pearls*, those of uncommon sizes are called *Parangons*; as that of *Cleopatra*, valued by *Pliny* at *Centies HS.* or £.80,000 Sterling. That mentioned by *Tavernier*, in the possession of the Emperor of *Persia*, in 1633, bought of an *Arab*, for 32,000 Tomans, which at 3*l.* 9*s.* the Toman, amount to £.110,400 Sterling. That brought in 1574, to Philip II. of the size of a pigeon's egg, valued at 14,400 ducats! and that of the Emperor

Rodolph,

Rodolph, mentioned by *Boetius*, called *la Peregrina*, or the incomparable, of the size of a Muscade Pear, and weighing thirty carats. The largest Pearls are found in the deepest water, and the lesser sort near the shore. In *Europe*, Pearls are sold by the carat-weight, the carat containing four grains, in *Asia*; the weight used for Pearls are various, in different states.

Those called wens of Pearls, which are in fact nothing but roundish excrescences, in form of half Pearls. The Lapidaries saw off these protuberances, to join them together, to make them pass for real Pearls; but a good judge may easily find out the imposition*.

Most of the *Connoisseurs* that I have consulted agree, that they are all liable to change with wearing; in eighty or an hundred years they usually become of little value; especially the white ones, which will change to yellow, and spoil in forty or fifty years. Owing perhaps to the heat of the climate, smoke, the exudation of the person who wears them: but those of a yellowish cast never alter. *Vid. Encyclop. Neufch. 1765.*

Now what relates to the distemper of the fish or the formation of Pearls, *Mr. Reaumur*, in the Memoirs of the French Academy, anno 1717, observes that they are apparently the effect of a disease of the fish, like other stones in animals, in short, they are all formed of a juice extravasated out of some broken vessels, and detained, and fixed among the membranes. And will likewise that the shells of sea fishes, as well as those of snails, &c. are wholly formed of a glutinous stony matter, oozing out of the body of the animal. *Vid. for the formation of shells, TAB. XXVII.* Perhaps if the juice destined for the growth of the shell should chance to overflow, and burst forth in any cavity or pore of the body of the shell, it forms the Pearl of the same colour with the part of the shell, to which it corresponds; therefore the difference of colours in Pearls doubtless arise from the different parts of the oyster wherein they are formed.

When the feed happens to be thrown into the mesentery or liver, or the parts corresponding thereto, it is no wonder if the impurities of the blood, change the natural white. Thus we find that the Pearl and the shell are always exactly of the same colour, for in the large sea-muscles, they frequently find Pearls of

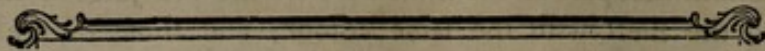
* *How to know good Pearls.*—To discover the hidden Defects and Faults of a Pearl, and to know whether she is speckled, or broken, or has any other imperfection, the best way is, to make trial of it by the Reverberation of the Sun-beams; for by this means your eye will penetrate into the very Centre of the Pearl, and discover the least defect it has; you will then see whether it be pure or have any spots or not, and consequently you may the better guess at its value.

different complexions, some like the Mother of Pearl, and others red; the latter are found in that part of the muscle where the red juice of the substance had tintured the shell with the same colour; and those of the Mother of Pearl colour, were found in that part of the shell which was dyed with the colour of the Pearl: this shews, without doubt, that they are both formed of the different coloured juices, proceeding from the fish. Now what concerns the inimitable beauty, and variable tints of the Mother of Pearl, that they proceed from the small striæ or furrows of their plates, that are laid irregularly one over another, which is plainly seen by the help of microscopes. We will not dispute they are assitant only in producing these dies, but there is a principal, and other subservient, which are superior to the irregularity of the furrows of this Mother of Pearl; these should be first well understood, and then a person may with ease judge of the fixed, changable, polished, transparent colours, &c. for according to my doctrine, there are no such colours as real white and black, it is not my wish to proceed: Certain I am that more might be said in one page, than what is found in most of the volumes of those Authors who have cultivated this subject; the above principal and subservients, is the chief key that opens the door which leads into that apartment of the academy called Colouring. I don't doubt but some Painters stand agog, and with prick'd-up ears expect to have a little entertainment this way: I must own many should be welcome, but as this is a public affair, they must be disappointed for once, with regard to this fine dish of colouring, for which the Antients were so remarkable; the secret of which is lost, and never to be retrieved, but by the closest attention and study of Nature, and their Paintings.—I have said already more than I intended, and though I wish to give every reasonable satisfaction, hope to be excused on this head.

I have further to remark that,—“A woman put Pearls into a vessel of middling ale, to save them from plunder; and sometime after, going to take them out, found them all run into a mass.” *Vid. Weekly Mem. for the Ingenious, p. 66.* Pearls were of some use in medicine, but scarce owned by any at present, except Quacks; witness the once famous *Gascoin's Powder*, likewise certain preparations of Pearls for the Ladies, and many more I could mention; but they are all apparently nothing but baits to trick the Fair Sex*.

* Before I take my leave of Pearls, I will add their valuation, *Vid. C. Newmann's Chemical Works, page 531.*—The weight of round Pearls is expeditiously judged of, by means of a small instrument composed of several slips of brass full of holes of different sizes: The smallest hole receives a Pearl of one or two grains; and the largest, one of ten carats; and thus the weight of any given round Pearl is known from the hole which it fits. Small irregular ones are valued from the number that go to an ounce: If a hundred make an ounce, they are

valued at an hundred rixdollars; if the number is less, the price is greater; and if the number is greater, the price is less: Two hundred to an ounce cost but seventy rixdollars; three hundred, fifty; nine hundred, ten; two thousand, three; four thousand, two and a half: Of the very small sort called Seed-pearls, used in medicine, an ounce contains usually eight or ten thousand, and costs, if the Pearl are of the oriental kind, two rixdollars, if occidental, one rixdollar and twelve groschen.—A rixdollar 4s. 6d. a groschen about 2d.



T A B. III.

Incrustated Skull and Sword.

Fig. 1. **A**N Incrustated* Skull and Sword, they were both found in the *Tiber* at *Rome*, on the right side of the Skull (A.) is the bone or head of humerus, and (B.) the first rib adhering to it.

Fig. 2.—The Sword half as large, the blade of which was iron, rusted into a hard kind of ochre, (C.) the scabbard was wood, but I could not perceive any covering either in or outside; some part of the sword was solid and no ways injured.

TAB. VI.

* Incrustations, commonly called Petrifications, are covering like a glove on one's hand, or additional stony coats adhering to the internal matter. The Antients were well acquainted with Incrustations and Petrifications, as may be seen from *Lot's wife*, and

"Like *Niobe* nor *marble* grow,
"And petrify with grief."

DRYDEN.

There is scarce any water that does not contain saline and stony particles, which may be separated from it by evaporation; and the generality of petrifying springs, when examined by this process, are found to be very full of calcareous, or other stony matter, and frequently of ferruginous and vitriolic kinds.

Those which contain calcareous matter, when they drop upon sticks, mosses, or other vegetable bodies, act on them by Incrustation; their calcareous particles being left behind while the water subsides, and forming by this means, successive crusts sometimes to a great number, which adhere closely to one another, and form a stony coat to the wood, &c. If these be broke at different periods of time from their formation, some of them will be found with the substance found within them, others rotten, according to the solidity of the interior substance.

Perhaps the Incrustations of the above Skull and Sword, are owing to the water of certain springs or

wells, (impregnated as above) that run down into the *Tiber*, which petrify the clay that covers some bodies; and the force of the water often stirring and turning the Skull, &c. being the cause of its being indurated all over. But petrifying waters, which contain particles of genuine hard stone, and perhaps with them some ferruginous or other metallic ones, do not act in this manner by Incrustation, but always leave the substance naked and penetrate, into the inner substance of the wood, &c. filling every pore with the hard matter they deposit; which without altering their texture or size, adds greatly to their gravity, and gives them the hardness of a stone. It is said that in some places the sandy earth effects the same thing on whatever is buried in it, though there be no petrifying spring near it. The harder or more stony parts of these petrifications always give fire with steel. *Lough Neagh*, in *Ireland*, *Lochmond*, in *Scotland*, and *Knarborough*, in *Yorkshire*, are the most noted places for petrifications in our dominions.

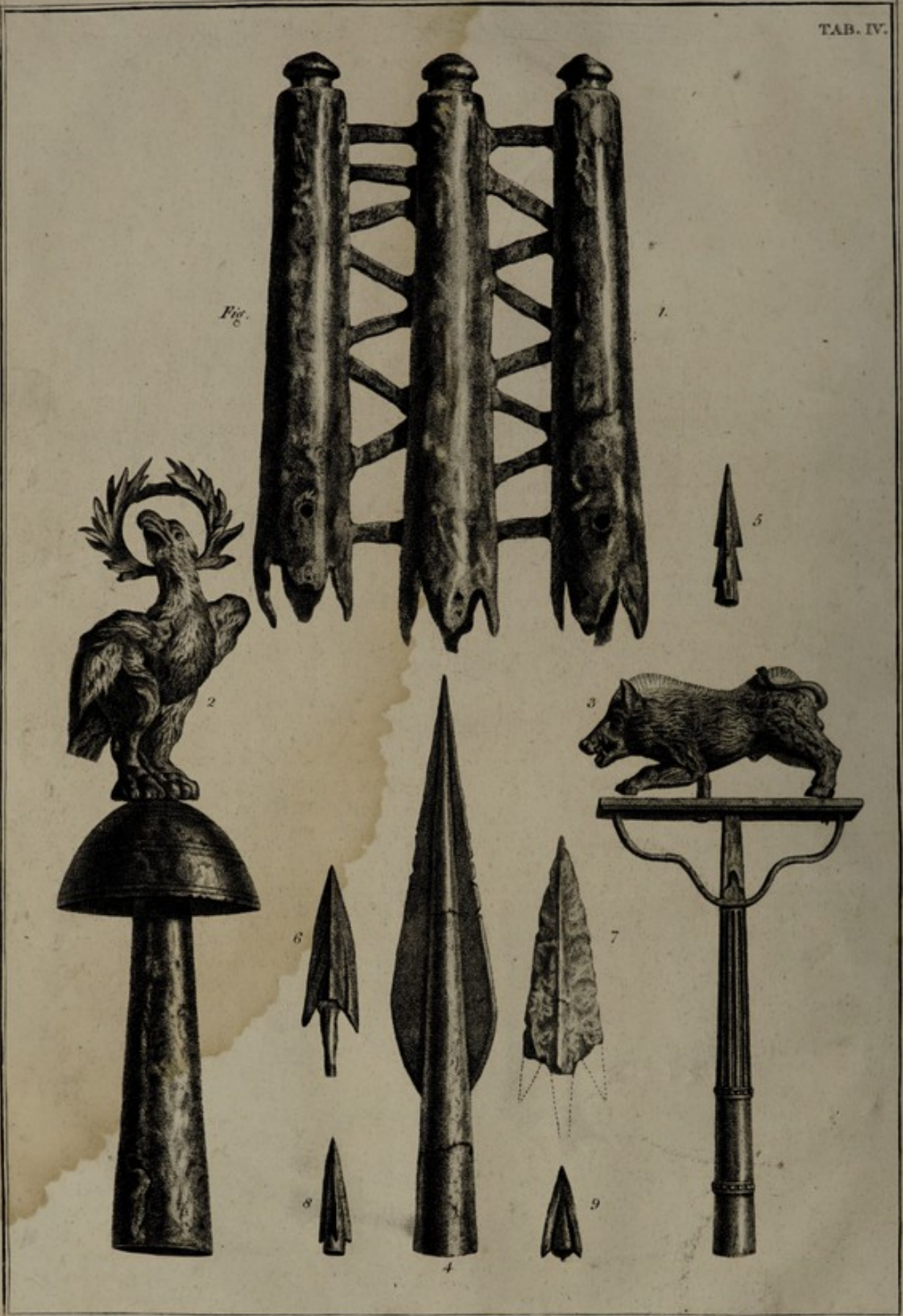
It is a common opinion, that these stones are generally used for hones in *England*; but this is an error, their substance is a real stone, and not found here, but at *Drogheda*. Vid. TAB. XVI. *Fig. 2.* for an incrustated *Sparry-bird's Nest*, and for an account of *Les Caves Goutieres*, &c. which are all matters connected with the above. The antient Naturalists mention a river whose waters turned bodies into marble, by mere contact, nay, which being drank, petrified the viscera or bowels of the drinker.

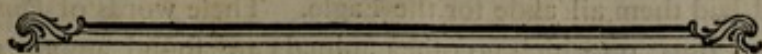
I remember











T A B. IV.

Ensigns, &c.

Fig. 1. THIS unknown Subject I drew chiefly to excite the enquiry of the Antiquaries, for I must own it is like many other pieces whose use is not easily ascertained unless, perhaps, it is that ornament which we find on the bottom of their *Quivers*, or part of the *Decorations* we see on the *Roman Signals*, &c. The three pillars are hollow within, with a hole in each at bottom, to fasten it by. Its substance is brass and the same *fioc*.

2. Ensign of the Eagle, *Caius Marius* was the first, as *Pliny* relates, who appointed the Eagle as the first Military Ensign of the *Roman Legions*, among four others, viz: The Wolf, the Minotaur, the Horse, and the Boar. He says a few years

I remember in my time, not many years ago, a child being found all over incrustated with stone. And a friend of mine had once an Incrustation of a Peruke; in short, whatsoever is thrown into these waters will be covered with a stony coat, or in others turn to stone, which is an operation of Nature, either on animal or vegetable bodies, and which always preserves the pristine form. There are some persons who will not admit any real petrifications; though they may be convinced, if they chuse to examine the specimens of real imbibed wood, shells, the *madrepores*, the bones of fish, &c. preserved in the BRITISH MUSEUM. A great many Naturalists have been very curious to know how much time Nature takes for petrification; they believed thence a possibility of knowing the age or antiquity of our Globe. But herein they may be liable to mistakes, for some substance and waters might be more proper and fit for *lapidification*, or petrification, than others.

It was my intention to have added a draught of the incrustated Peruke; but after much enquiry, I find it is lost. Many gentlemen in this country seem not to be fond of these kind of subjects, because they are easy to be had; we should be glad to put them in mind that things far fetched are generally dear bought, and much

admired; secondly, what is common in one country is not so in another. Perhaps I may give a drawing of this incrustated Peruke, in the course of this work, if it should be found, and for the present the reader is desired to accept of the following observations on the *Antiquity of Perukes*.—But before we proceed, it is proper to acknowledge our just tribute to the following Author, who has taken so much pains to make it public: The person I mean is the late *M. C. F. Rangonis, Gym. Berolin. Recl. de Capillamentis seu vulgo Paruquen, Liber singularis. in 12^o. Magdeburgi.*

This way of writing is the more agreeable, because more peculiar, though of a subject common to many nations which is of *Perruques*. The Author at first shews, after an ample definition of the word *Capillamentum*, that the hair has been always esteemed as man's great ornament, and a mark of liberty; hence it is that all nations have continually had so great care thereof; but as there are several accidents which may deprive us of it, human industry has endeavoured by false hair to repair what has been lost, and also to change the colour thereof, when the natural one did not please. 'Tis no easy matter to determine what nation first invented this additional ornament of the head. But 'tis certain that it was not unknown to the *Romans*, and that long before them

years before *Marius*, it was carried alone, and the rest were left in the camp; but *Marius* at last laid them all aside for the Eagle. These words of *Pliny* agree very well with the Coins, on which no other animals are found among the Military

it was in Use among the *Greeks* and *Persians*. At least History ought to have preserved the Name of its Inventor, as it gives *Medea* the glory of having first contrived the dying of hair. This our Author shews how to do with several colours.—Lastly, The different manners after which several nations have ordered their hair, do furnish this Author with many pretty remarks. He says, that the Priests in all nations are always distinguished in this point by something particular; and hence he would have it believed, that the *Horns* of *Moses* were nothing else but two little curled Locks of Hair sticking out at each side of his Head, after the same manner as the *Armenian* Priests at this day wear them.

From the *Journal des Scavans*, July 21, 1681.

We refer those who wear *Perukes*, or that may have occasion for them one day or other, to the Author himself; at the same time we hope that the above, and the following will not prove unwelcome. Now as all things in Nature are linked together in an admirable manner, our business is to proceed gradually, and here I should be very much blamed not to mention likewise the Antiquity of *Tetes*, the most respectful Authors that have treated on this subject is that easy and excellent Poet *Ovid*, in his *Art of Love*, c. 1. and *Juvenal*, &c.

Much has been said and written, (as *Ignobilis* observes) against the *Lady's head*, and their using a multiplicity of *false hair*. The present modes are trifles to those of the ancients, and the extravagance of the *Roman Ladies*, as recorded by *Capitolius Verus*, is scarce credible: his words "are, *Dicitur tantam habuisse curam, capillorum flavorum, ut capiti auriamenta inspergerent, quo, magis coma illuminata flavesceret.*"—As this may be perused by the Ladies, I shall put the foregoing into English.—"It is reported, so great was the attention the Ladies paid to the colour of their hair, that they sprinkled gold dust on it, to add to its yellow lustre."—Yellow hair among them was the *ton*; and even the Ladies wore *wigs*, called *capillamentum*. But let not these snarlers go on railing at the height of the head-dress now, when formerly it was several stories higher. Indeed, the Primitive Fathers railed against that and every other apparent innovation; but their preachings then, were as little regarded as their writings are now. In an antique, which I have seen of *Julia*, the daughter of *Titus Vespasian*, and mistress of her uncle *Domitian*, her head is combed up behind; on the sides are curls; before it is combed up, crowned with a coronet, enriched with jewels, which I suppose was tied behind under the turned-up hair: above this

are three rows one above another, like turrets, so that it looks like an ancient fortification: on the top, the hair seems to be supported with pins, or a bodkin, like the *Spanish Ladies* formerly: on this building a profusion of precious stones are showered; pearls in particular. This exceeds all that we see now a-days: and therefore as the Ladies have such an example to plead, and are so moderate, I think no one has a right to criticise their particular fancy in these ornaments.—It has often been objected to the present mode, that the modesty of the Ancients did not admit men to dress their hair. The inconveniency of a jealous husband might prevent it; but even in *Nero's* time, hair dressers were as public in *Rome* as they are present. They were called *Ciniflones*; the women who executed this important office *Ornatrices*.

Many curs have bark'd at our Ladies for ornamenting their heads with feathers; certainly this custom is ancient, and formerly it required a knowledge in light and shade, to excel in the artful disposition and so great a perfection did they attain, on that line, that it was difficult, as *Varro* says, to distinguish between a composition of feathers, and a fine painting at a small distance. *Nullus, qui non didicit pingere non potest judicare, quod sit bene pictum, a plumatio.*—These artists were called *Plumarii*, and, no doubt adorned animated as well as inanimate beauty; *Juvenal* indeed, (who was a cynic) proves the height of the Ladies heads, in his time. He says, *Tot adhuc, compagibus altum ædificant caput.* That is, "The Ladies still continued to build up their lofty heads by additional stories;"—but the excess in the days of *Tertullian* was as much superior to what is practised now, as the excess of any fashion can be. His words are, *Adfigitque, nescio, quas enormitates futilium capillorum nunc in galeri formam, nunc in cervicem retro suggestam.*—That is, "Ye affix (I know how) such enormous quantities of false hair, sometimes made into the form of a helmet; sometimes carried backwards, towards your necks, and turned up." Thus, I think, no one can accuse the Ladies of being singular, as they have the *Roman Ladies* as an instance, how moderate their constructions are to the same, in the times of *Tertullian*.—Tho' we have played the part of an Advocate for the Ladies *Tetes* and *Feathers*, yet we can't help pitying a Man's misfortune, married to a modern fine Lady, almost entirely composed of

False rumps—false teeth—false hair—false faces;—

Alas! poor Man! how hard thy case is:

Instead of woman, heav'nly woman's charms!

To clasp Cork—Gums—Wool—Varnish in thy arms!

Ensigns.

Ensigns. The Legions, or Regiments of Soldiers, consisted of ten Companies, Troops, or Cohorts; the number of men uncertain, sometimes more or less, as appears from *Livy*. And this Eagle was the Ensign of the Legions or Foot, and the Standard with the four-square Flag that of the Cavalry. We learn the use of these Ensigns, from a passage in *Vegetius*:—"That the Ancients having found by experience, that the Ranks in the heat of battle were often put into disorder; to prevent that mischief in future, divided their Cohorts into Centuries, and gave to each Century its proper Ensign, upon which was written the name of the Cohort, and number of the Century, that by this means the Soldiers might at least keep in with their proper Cohorts, how great soever the disorder was."—Our Ensign is as large as the original, and the substance brass; but from its size it is looked upon as a votive, being too little for an Ensign, and therefore must pass for one in miniature. Notwithstanding I have *Lipsius*, who judges it to be but small.

3. Ensign of the Boar, though I mentioned just now that the Eagle was the first Ensign of the whole Legion. Yet I met with a passage in *Josephus*, concerning the march of *Vitellius*, through the *Jewish* territories, to *Arabia*; where the Governors of the *Jews* begged he would not carry his Military Ensign of the Boar through their Country; (I need not repeat what abhorrence the *Jews* have to Swine) and it seems from thence that the said Ensign was used for a long time afterwards. The workmanship of this Boar is very fine, and the size half as big, the substance brass, both taken from Sir *William Hamilton's* Collection. From the comparative bulk, I take this to be a real Ensign, some of which were of gold, others of silver, but most of those I have seen are of brass or Iron, fixed to a lance, they were kept in the Temple of *Mars*, and thence taken out when they had occasion for them.

4. The Head of a *Spear*, from *Scotland*, found at *Bannock-Burn*, the Field of battle, between the *Scots* and *English*. in the reigns of *Robert Bruce*, and *Edward II.* of *England*; its substance is brass, size half as big, of the same form as the *Roman* ones, the inside is hollow from the bottom to the very point, and part of the wooden shaft broke off within which is deal. They used short and long ones, either for thrusting, darting, or pulling it towards them, backwards or sideways, keeping, and continually thrusting it in the wounded body, in order to lacerate and enlarge the wound of their enemies. Which I have seen finely represented by *Raphael Urbino*.

E

5. An

* From the construction of these Arrow-heads, either with sockets, necks, or tails; it struck me, and seems as if it had been the intention of the Ancients that the Arrow-heads should remain in the body when the Arrow should be taken away; the slender reed or woody part easily discharging itself from the Arrow-

head, which has a sharp point and enters swiftly; but the under part being quite reverse from its bigness and many points makes it therefore hard to release. The Arrows without doubt, are of the earliest antiquity, and were used by almost every infantine Nation: It does not appear, however, that the *Romans* had them

in

5. An Arrow-head* of Brafs, with two beards on each fide, the centre had one beard at bottom, and two protuberances or broken beards, the posterior part had none, with a hole or socket in the centre, fame fize. I have feen many Arrows of various kinds of fubftances, and fome that had a dozen or more beards of different magnitudes, all of a triangular form. Some again where the beards were longer on one fide than the other, firft ufed by the *Scythians*, who were famous for handling the Bow and Arrow; nay, when any Author takes notice of Bows, they mention thofe of the *Sythians*. Arrows are poisoned* by fome nations, either by being dipt or varnifhed, and very dangerous and difficult to be extracted. *Vid. Curtius, l. 9.* where he fpeaks of *Alexander*, when wounded. It is ftill in ufe among the *Tartars*, &c.

6. Of brafs, with two beards or points, and a protuberance in the centre, fame the other fide; the woody part of the Arrow muft have had a socket for the neck, or tail to enter into, which is quite different.

in the beginning of their Republic; though they made ufe of them afterwards, and had Mafters at *Rome*, to teach the ufe of Bows and Arrows. "Among whom" was *T. Flavius Expeditus*, *Vid.* for his Image a "fepulchral Bafs-Relief, where he is called *Dollor Sagittariorum*."—*Montfaucon*, vol. IV.—And tho' we fee *Antony's* Archers engaging with others on the column: Thefe are not *Romans*, but *Auxiliaries*, whom the Emperor had taken into his fervice.—Moft of thefe Nations, whofe country afforded not iron, pointed their Arrows with bone, ftones of hard quality, and ivory. The *Persians* had very great Bows and Arrows of Reeds, according to *Herodotus*. The *Indians* of Reeds and native Canes. The *Ethiopians* made theirs of Palm-tree, according to *Strabo*, of four Cubits long. The *Lycian* Bows of Cornel-tree, and firings of thefe oriental Nations Camels pizzlies, according to *Pliny*.—The *Sarmatians*, *Pausanias* fays, made their Bows and Arrows of the Cornel-tree, and pointed their Arrows with bone; likewife their Spears. The *Germans*, alfo the *Huns*, according to *Tacitus*.

Abundance of thofe arrow-heads, compofed of flint, are at this day found in *Ireland* and *Scotland*, of which very accurate defcriptions are given in the *British Archeologia*, in general they are called Elf-ftones, by the common people, who attribute great virtues to them in the cure of certain difeafes incident to cows, &c.

Now what concerns the Bows and Arrows, they are generally proportionable with each other. The *American* Savages have Bows five and fix feet long. The Bows were likewife made of the Horns of different Animals; (*Vid. Ovid, l. 1 2.*) and as to their character they are pretty uniform as may be feen in the Monuments ftill remaining; but the *Grecian* Bows, according to

Atheneus is of this fhape Σ And what refpects *England*, we will add to this the reafon of Yew-trees being planted in Church-yards. Our fore-fathers, fays an ancient Author, fo famous for their skill in the Bow, ufed the Yew-tree; and that Yew-trees might never be wanting they ordered one at leaft to be planted in every Church-yard in *England*. The reafon of their preferring this Tree was on account of its wood being very tough.—As to the Quivers or Cafe, in which they kept their Arrows; their forms were generally round, and fome of a narrow oblong fquare, as may be feen from *Grecian* and *Roman* Trophies, and antient Monuments. Some are lined with fkins of animals, &c. others covered at the top, fomewhat like the Fifers cafes of our Infantry.—They had likewife one for their Bows, called *Corytos*, or Bow-cafe, found on Medals. Great number of thefe curious Cafes, Bows, and Arrows are to be feen in the BRITISH MUSEUM. Archery was once in great renown in this ifland, and I am glad to find that it is likely, to be revived under the prefent *Toxophilitic* Society, and notwithstanding the invention of gunpowder, *Cupid* ftill prefers the unerring, aided by the eyes of the *British* fair.

* *Arrow are poisoned.*] "The *Indians* compofe a poifon of certain odoriferous apples, ants, fcorpions, and other venomous infefts, pounded together; of which they make a kind of black pitch with which they rub their Arrows when they go to battle. Thofe who are wounded with thefe Arrows immediately die infane. They throw themfelves on the ground, bite their flefh, and tear it to pieces, as yet no antidote has been difcovered. They have likewife a kind of fmall green ferpents, which are full of poifon, and much in request; becaufe with their poifon they envenom their Arrows."

Vid. Perier's Voyages, p. 195 and 284.

7. A large

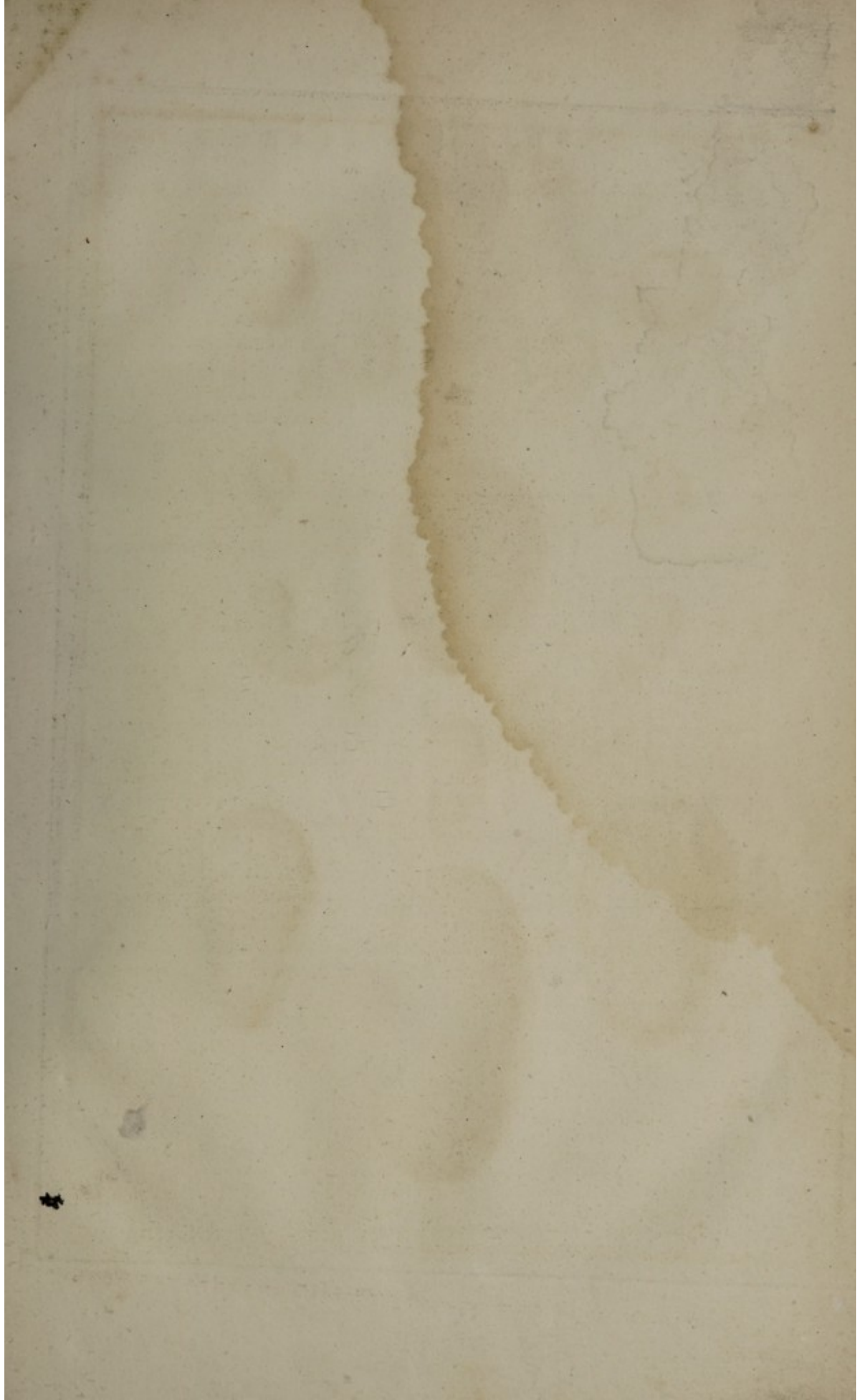
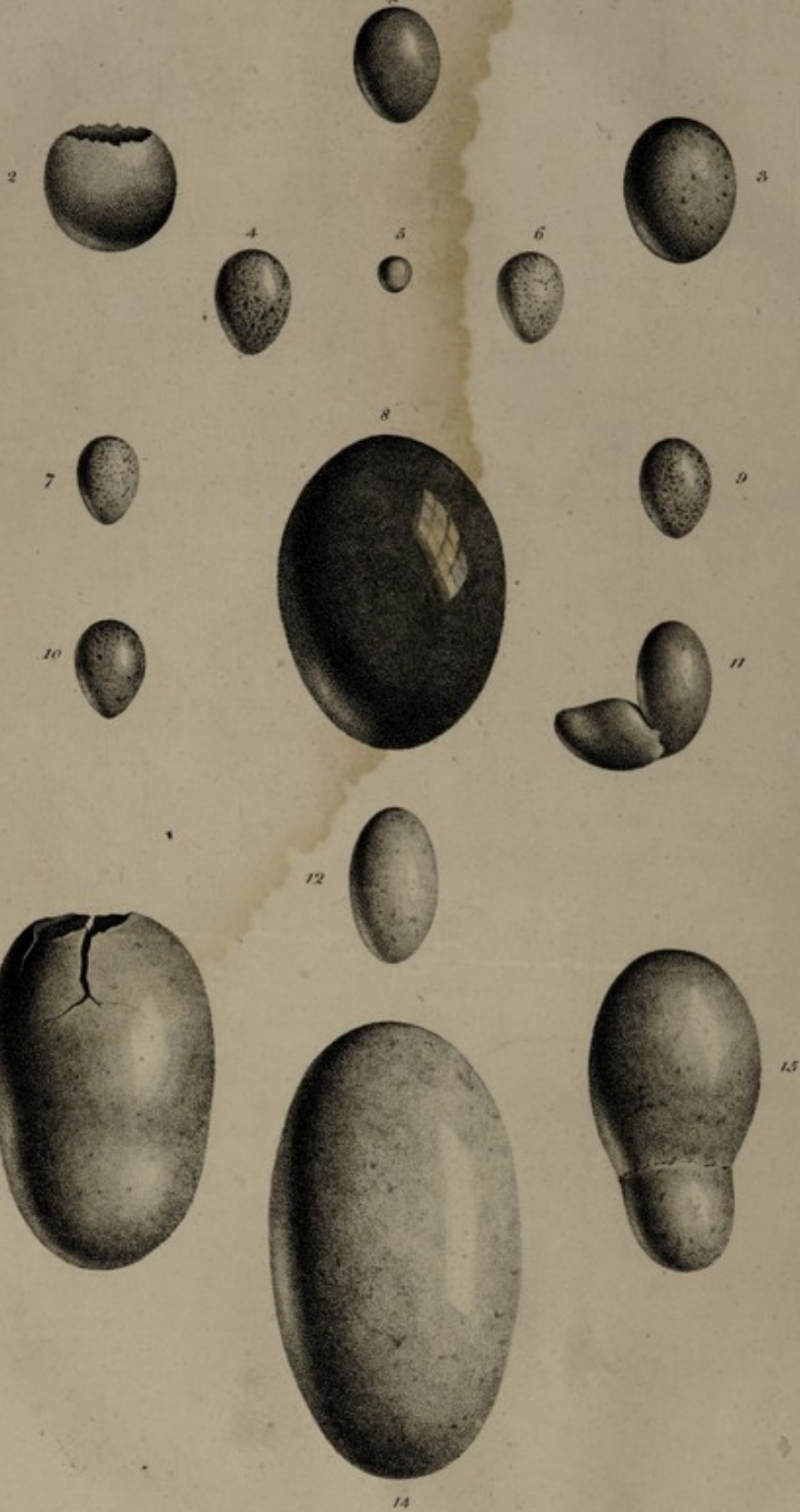


Fig. 1.



7. A large Arrow-head, the substance of flint, and said to be used before the brass or iron ones, but I think more likely, perhaps, from those countries where they have no iron. This arrow had a tail quite reverse from *Fig. 5.* and must have been fastened into a reed or in a socket, of the wood; like *Fig. 6.* perhaps the antients knew the art of dissolving or softening flints.

8. Of brass, with three beards, and a socket, but the points don't terminate so low as the next figure.

9. Of brass with three beards, its form triangular, the points below the socket.



T A B. V.

Ova, Eggs.

Fig. 1. A REMARKABLE blue Egg, from *Virginia*, form* very beautiful.

2. A Cock's

* *Form.*) Of which there is great variety among Eggs, owing to the diversity of the *Uterus*, or mould which is of an oval form, wherein they are cast or modeled. The Egg-shell is constructed in the womb, from a thick Sediment, or Plaster-of-Paris-like Substance, great quantities of which passes from them with their excrements. Some of these Egg-shells are thinner than others;—all the stale or addled Eggs float on the water, and the fresh or sound ones sink; as do likewise those which are termed *Hypenemia* or Wind-eggs, which a hen layeth without impregnation, and will never prove chicken. There are hens that lay two Eggs a day, and I have seen Eggs that had no shells. The Hen-Eggs have in all ages been preferred, and those that are fresh and large, are the best for old and sick people, being both meat and drink, provided they are not boiled too much. And therefore Eggs are well called by *Arbutnot* on Diet, "perhaps the highest, most nourishing, and exalted of all animal food, and most indigestible." All Birds lay a certain number of Eggs, sometimes more or less, and then take to their incubation; but if the Eggs be withdrawn, they will lay more, or if you supply them with others they will sit to hatch till

they are almost dead: as I have seen of a Hen, when I made a picture in Crayons of the Progression of the Chicken in a Hen's Egg; which, it is but lately I have been informed the *Best of Women* has in her possession, the most entertaining Picture I have ever done, though it was cunningly kept as a secret from me, in a mean and contemptible manner, that it was intended for our Most Gracious QUEEN, and this is the reason I could and would not draw any more.—If this is the way that Painters are to be encouraged, *Adieu to all Arts*, and all such professions which have a connection with, and dependency on it; must he not detest the *Art?* will not oppression make a sensible man mad?—The above Picture was done in the best part of my life—who will do a better? I would have done miracles in the Art (if the expression may be allowed) had I been properly encouraged. When first I began to draw, and inspect more closely those various progressions of the Chick in the Egg, it struck me very much, that the Egg is a true Microcosm, from the great resemblance it has to our Globe, for the Shell is the Heavens; the Yolk, with its Treddle, or *Chalaze*, the Earth, with its Poles; and the White, is the air and moisture that surrounds the

2. A Cock's Egg †, form circular, broke at top, colour reddish white.
3. The same, form broad in the centre, colour greenish white, said to be laid in Sir H. Sloane's Garden.
4. Skylark's Egg, it was given me as such, I doubt it; colour greyish red, with numerous miniature purple brown spots. She builds her Nest, on the ground, or in a hole made by the foot of a horse, the wheel of a cart, or any other cavity.

*The Lark, that shuns on lofty boughs to build,—
Her humble nest, lies silent in the field;
Yet if the promise of a chearful day,
Aurora, smiling, bids her rise and play!
Then straight she shews, its not for want of voice,
Or power to climb she made so low a choice,
Singing, she mounts, her airy wings are stretch'd,
Towards Heaven, as if from Heaven her notes she fetch'd!*

WALLER.

the World. The Antients therefore in some ceremonies of Bacchus, used to adore the Egg, as being a figure of the World, according to Plutarch and Macrobius.—Eggs may be preserved fresh for a long while, to make them very useful in the winter months, for sick people, poor sailors on long voyages, hospitals, &c. Viz. The Eggs must be fresh or newly laid, and with very little expence may be dipt in melted mutton fat, or varnish them over with any spirit varnish, in which you must mix a little poppy, or nut oil; or if you will boil them a little first before you put the lay on, they will keep for a considerable time. When you use them afterwards for food, the hot water dissolves the mutton fat, or both the spirits and gums, and will taste as fresh as a new-laid Egg, or as if nothing had been done to it. The case is obvious, for the varnish or mutton fat becomes solid and stops the pores of the shell, which hinders the liquor from evaporating, or the hot air from penetrating. The chief Article consists in giving them a dry place, or to bury them in dry hard salt; this salt, or brine, will likewise preserve flesh, fish, liquors, fruit, vegetables, from frost, heat in the summer, and from air at all times. And Wine in glass bottles, buried in saltpetre, will keep them fresh all the year; a little quantity of saltpetre will likewise make the wine so extremely cold in summer, that it will make ones teeth chatter like a pie or monkey, when held in the mouth. The chief art depends entirely, that all air be excluded. I would ven-

ture likewise to recommend sand, first well warmed to have it dry, to preserve wine, fruit, eggs, &c. for it will embalm flowers; and many lost travellers have been found in the hot Sands of Egypt, and in the Deserts of Arabia, entirely uncorrupted without either salination or embalming.

† A Cock's Egg, out of which, as is said, the Basilisk commonly called Cockatrice proceeds, when hatched under a Toad or Serpent, confirmed by some, doubted by others, but denied in this age, as being a chimerical Fable of the Antients, or from a misunderstanding of the Egyptian Hieroglyphical Figures, which have been transcribed from age to age with additions. That there was once, or at present exist, a Basilisk, or little King of the Serpents, we won't deny, neither is it impossible when a Cock growing old, from some seminal matter, &c. within, hereafter a spherical formed Egg may be produced. Yet would it be unreasonable to expect a Basilisk hereout as being unfruitful.—Ovum Centenium, or the last Egg, which is a very little one, and are all of them addled, are laid by hens when old, or have done laying; I have seen several of them of a globular form like a large marble, others oval-like; and I take those of Fig. 2 and 3, to be such, what the old women call Cock's-Eggs, or perhaps the first laid egg by a very small Bantam Hen, of which I have two, one without a shell, the other with one.

5. Humming-

5. Humming-Bird's Egg, the smallest of all the feathered race; form roundish oval, colour very white; the Hen lays two or three Eggs.

6. Linnet's Eggs, colour bluish white, tinged at the larger end with purple red, Hen lays four or five; builds her Nest among the furz-bushes, &c. has young ones by the end of April, or in the beginning of May.

7. Goldfinch's Eggs, colour bluish white, with light brown red spots; Hen lays six or seven Eggs, builds her Nest pretty high upon the branches of fruit-trees when in blossom, generally in the apple, sometimes in pear, plumb, &c. builds in April. These mild and gentle birds, make exceeding pretty Nests, the outside of very fine moss, the inside of curious soft bedding, such as down, wool, &c.

8. Pheasant's Eggs, from *Buenos Ayres*, one of the most considerable *Spanish* Ports, in the Province of *La Plata*, on the Coast of *South America*; its form broad in the centre, colour purple brown, very smooth, and beautifully polished by Nature.

9. Robin-Red-Breast's Eggs, colour darkish brown white, ornamented with yellowish brown spots; Hen lays generally five or six Eggs, never less than four; builds in an out-house or barn, in a bank or hedge, likewise in the woods; has young ones by the end of April, or beginning of May.

10. Canary-Bird's Egg, colour dusky white, besprinkled all over with purple brown spots, chiefly at the top; Hen usually lays four or five Eggs, they breed commonly three times a year; beginning in April, and breed in May and June; sits fourteen days.

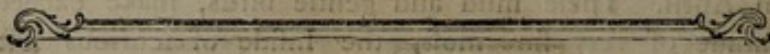
11. A monstrous Jay's or twin Egg, from *Kensington-Gardens*; the Eggs are of an asf colour, spotted all over with brown yellow, scarce visible.

12. *Testudinis Ovum Ter*, or Land-Tortoise Egg, form broadest in the centre, upper and under parts equal, somewhat elliptical; colour dusky brown white, and rattles within.

13. Hen's Egg, which had two yolks, or twin Egg, broke at top, colour of a darkish white. My Father, in 1757, had a large white Hen, which frequently used to lay Eggs with two yolks in each.

14. Crocodile's Eggs*, form like the Tortoise, but not peaked, more obtuse, very remarkable, and not like the Eggs of the winged creation; colour bluish white, with a few faint dusky yellow spots, full of little pores, though polished. The Crocodile lays Eggs no bigger than those of a Goose; yet no living creature extends to so great a magnitude, from so small an Origin; whence the common conceit, that it hath no period of increase, but grows as long as it lives.

15. A monstrous Hen's Egg, with a protuberance, at the bottom, upper part very white.



T A B. VI.

Ova, Eggs.

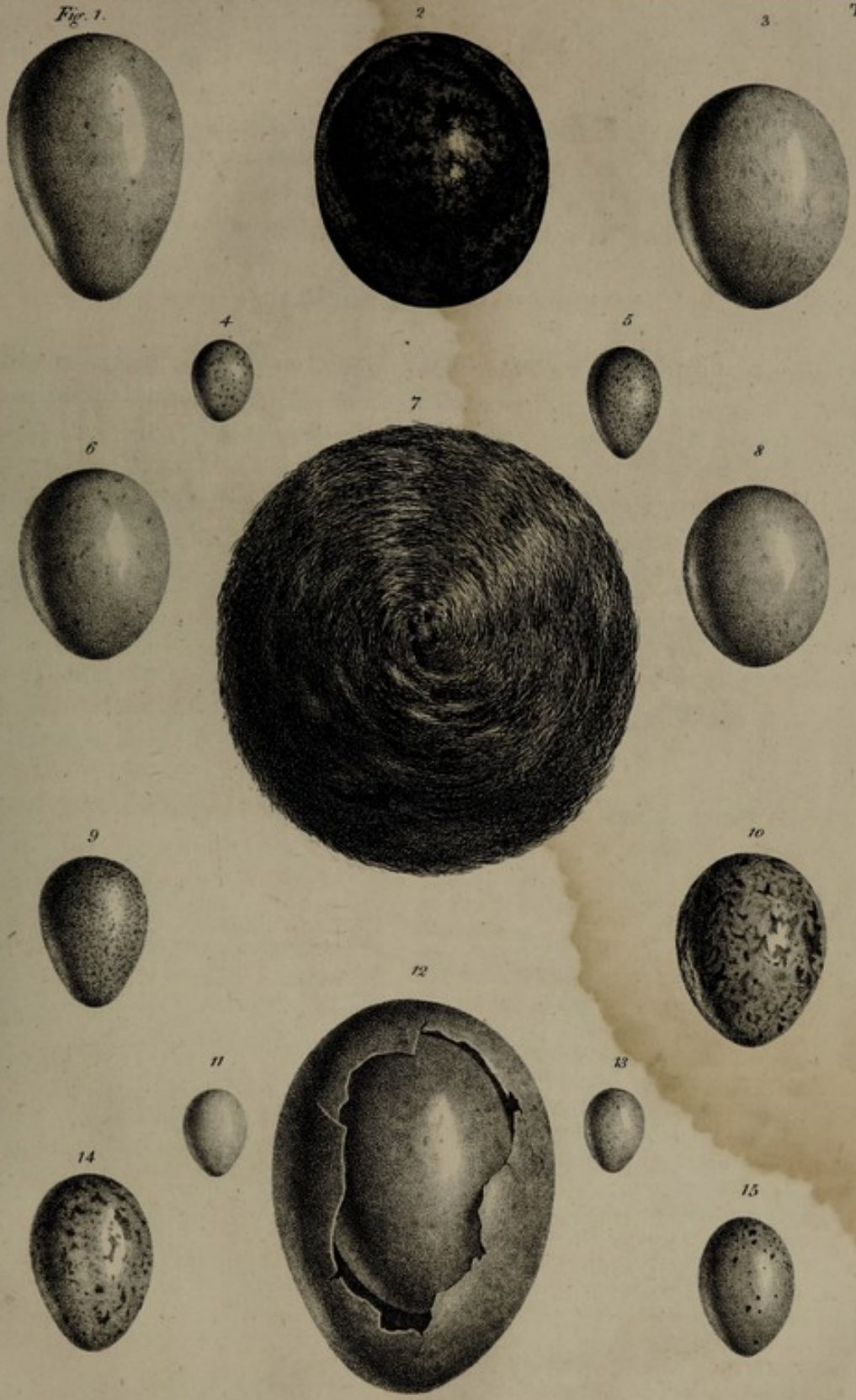
Fig. 1. **A** MACCAWS Egg, form rather more peaked than commonly; colour reddish white and polished. She laid several of them, in which was a yolk as well as white.

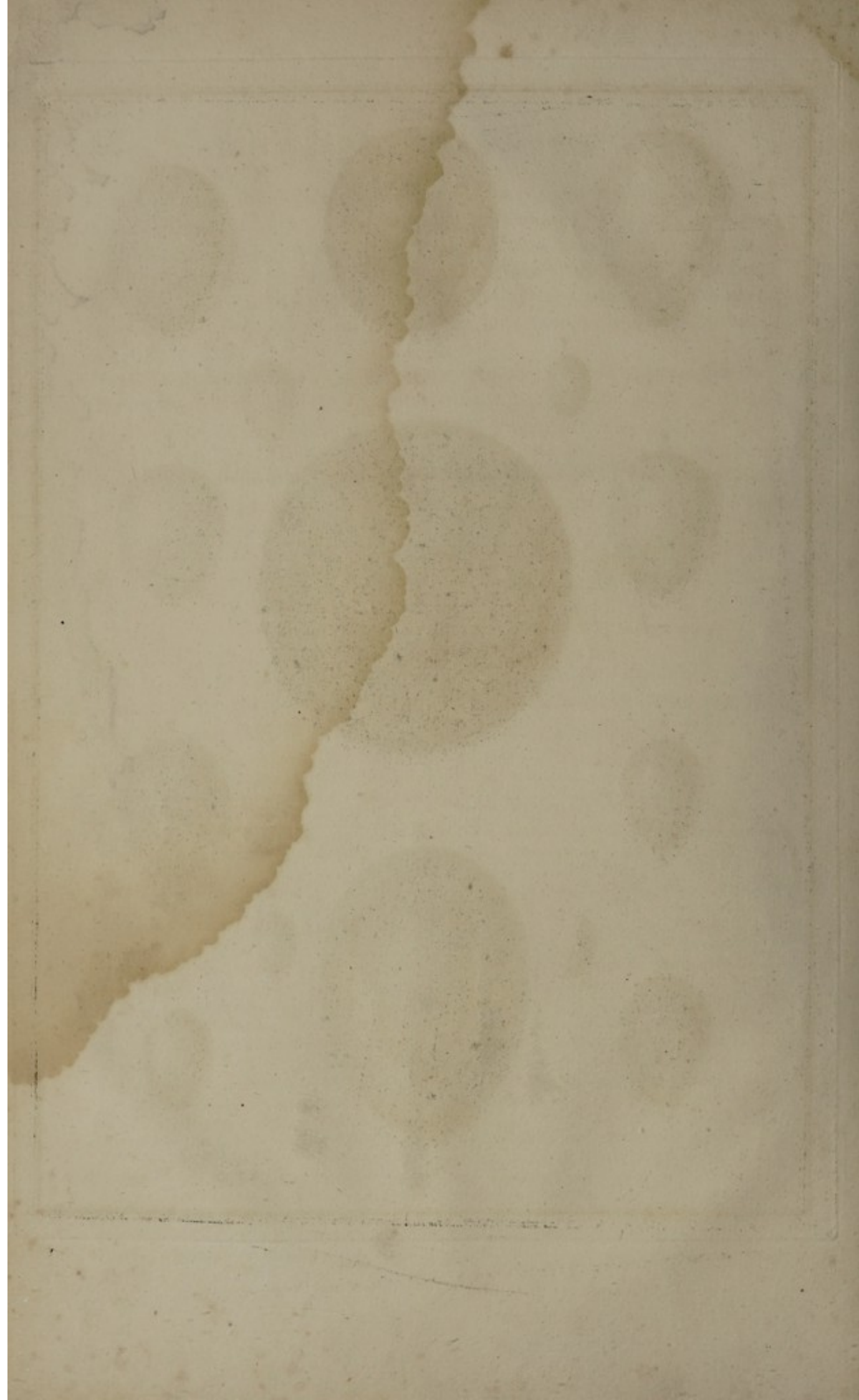
* Crocodiles (as Calmet affirms) lay their Eggs, resembling those of a Goose, (as I have said) sometimes amounting to sixty, near the water-side, covering them with sand, that the heat of the Sun may contribute to hatch them. The *Ichneumen*, or *Indian Rat*, which is as large as a tame Cat, is said to break the Crocodile's Egg, whenever it finds them; and also, (but this I do not believe) that it goes into the very belly of this voracious creature, while asleep with its throat open, gnaws its entrails, and kills it.—The *Hippopotamus*, or Sea-horse, a very large amphibious animal, is likewise a great enemy to the Crocodile, with which he is perpetually at War.—I have been told by a person of great veracity, that a traveller who had found a Crocodile's Egg on the *Nile*, opened it with his knife, the Crocodile bit a piece out of it, being just fit to come forth, to shew its great voracity even before birth. The report of many Authors, that the *Barbarians*, who inhabit that Country, eat the Crocodile Eggs, is like many other stories, chiefly invented for Amusement with which they fill their Books, (this I detest) and if it is really so, they must have been ignorant travellers half starved, or not knowing what it was; or perhaps those inhabitants have better appetites than we.—To this we will add the fecundity of some Animals: There are species called Turtle, and the Carret, the first lays near three hundred Eggs, which are very

large, and will keep for a considerable time, covered with sand near the Sea; not only these, but the flesh is an excellent refreshment, and an infallible cure for particular Disorders in long Voyages. The flesh, as some will have, may weigh two hundred pounds, and in fine, is very much coveted by Navigators. They lay their Eggs thrice at the expiration of fifteen days, and in about twenty five the young Tortoises are seen to rise out of the sand, crawling to the water, but not having strength sufficient against the waves, are often cast on shore, and thus become a prey for Birds, so that out of three hundred Eggs, hardly ten escape.

In page 15 we mentioned good Eggs, here we'll treat of bad ones;—Now when the yolks of Eggs look red and blood-like, this is always a sign Hens have fed on coarse flesh, carrion, &c. commonly called offals:—To prove this we had an account from *Smyrna*, a city and port town of *Asiatic Turkey*. No longer than June 25, 1778, the calamities which distressed that country exceedingly, were the swarms of Locusts that devoured all their summer corn and garden fruits; these swarms were so numerous that they perfectly darkened the air and the poultry eat them so voraciously that the yolks of their Eggs were turned to the colour of blood, and had a very bad taste.

Fig. 1.





2. *Lapis de Goa**, *Goa Stone*, a Composition; the paste is formed into long or oval balls, and of various shapes, and polished.
3. The Brown or Ivy Owl's Egg, a beautiful round oval; colour bluish white.
4. Tom-tit's Egg, very white with a few purple brown spots.
5. Water-wag-tail's Egg, form oblong oval, colour dusky white, ornamented all over with dark brown irregular spots, but more so at the broader end. It is by this bird and the Hedge-sparrow that the Cuckoo is hatched, and brought up.
6. Parrot's Egg, form beautiful oval, colour reddish white, laid in September, 1724, after the Parrot had been nine years in *England*, without a male.—*Vid.* for an instructive account like this, in the incomparable *Dr. Harvey*, on *Generation. Exerc. V. p. 24.*
7. A Hair Ball†, found in an Ox's stomach, from *Jamaica*; colour brown ochre, the hair proceeding as it were from the centre, the same at the posterior part; the inside solid of a hard glewy substance.
8. The White-Church Owl's Egg, form round oval, colour bluish white.

* *Goa Stone*, so called from *Goa*, a great town and sea-port of the upper *India*, situated on the *Malabar Coast*, in the Kingdom of *Decan*, or *Vijaypore*, the capital of the *Portuguese Settlements in India*. The composition of which is kept as a great secret among the *Popish Priests*, or *Jesuits*; as I have been informed by *S. Stephenson, Esq.*—"It is generally brought to us from *India*, but the Bezoar which comes in the composition bears such a price here that there is nothing to be saved by making it. It passes for an extraordinary Cordial, and is also given in Fevers as an Alexipharmic; but such qualities can proceed only from the sweets, which herein are in large quantities. The dose from gr. v. to ʒi. or ʒ ss. Some grate a little into punch, which the sweets make very grateful, and of a pleasant flavour; but it will much sooner intoxicate, and be longer e'er its influence wears off again."

Vid Quincy's Dispens. Part III. p. 530.

† *Hair Ball.*] They are always the same colour of the hair which grows from the skin of the Ox whereof it is formed, by the Animal continually licking its hide, when he is too long stall'd to fatten for the market; he grows lean, pines away, and the only cure is, to give him his liberty in a good pasture for a few hours every day, till he grows fat and fit for use; It could never be proved

by any example that it occasions their death. The Hair being a substance, which cannot be digested, is covered over in some Balls, with a glandulous or mucous matter of the Stomach; under this surface you will find the Hairy texture, which will burn in the fire, and smell as hair does. Many of these are not only found in Oxen, and Cows, but in wild Goats, &c. called Bezoar Germanorum. *Vid. Velschius, De Rusticopra.*—And now we mention Hair rather doing harm than good, I must not forget to take notice of the infamous poison used by the *Indians*; the design of which is a long lingering death occasioned by minced Hair, given by the Black Women when they intend to revenge themselves on the *European Men*, &c.—*Calculi, Stones* as well as *Balls* are found in *Animals*, as in the *Stomach*, or other parts of the intestine. The largest are found in *Horses*, and some of an oval shape in the maws of *Camels*, the *Rhinoceros*, and in the *India Goat*, *Monkeys*, *Hogs*, *Dogs*, &c. some of which are called *Bezoars*. *Vid. TAB. XIX.* for more curious *Stones*, &c.—"*Schrockius* tells us, that *Anno. 1669*, an Ox was killed, whose brain was found to be wholly petrified, and that for hardness it rather resembled *Iron* than a stone: It was presented to a gentleman at *Padua* who still preserves it." *Vid. Weekly Memor. for the Ingenious, p. 68.*

9. Black-Bird's Egg, form broad at top; colour a faint bluish green, spotted all over with a multitude of miniature tints, of a faint brown yellow, more so at top; the Hen lays four or five Eggs; builds in hedges, near the ground, the nest made of twigs and moss, inside all strongly cemented and plaistered over with clay, lined over again with small straw, hair, and other soft materials, has young ones by the end of March, or sooner.

10. A Sparrow-Hawk's Egg, from Dr. *Richardson*, though some say it is a Crow's Egg.

11. Hedge-Sparrow's Egg, colour pale blue or pale sea-green; Hen lays commonly five Eggs, builds in hedges, low and open; has young ones at the end of April, or beginning of May.

12. One Egg within another †, or pregnant Egg; it was laid by a Hen belonging to Mr. *Taylor*.

13. A Swallow's Egg, colour reddish white; there is very little difference between the House-Martin, and this, as to form, size, and colour.

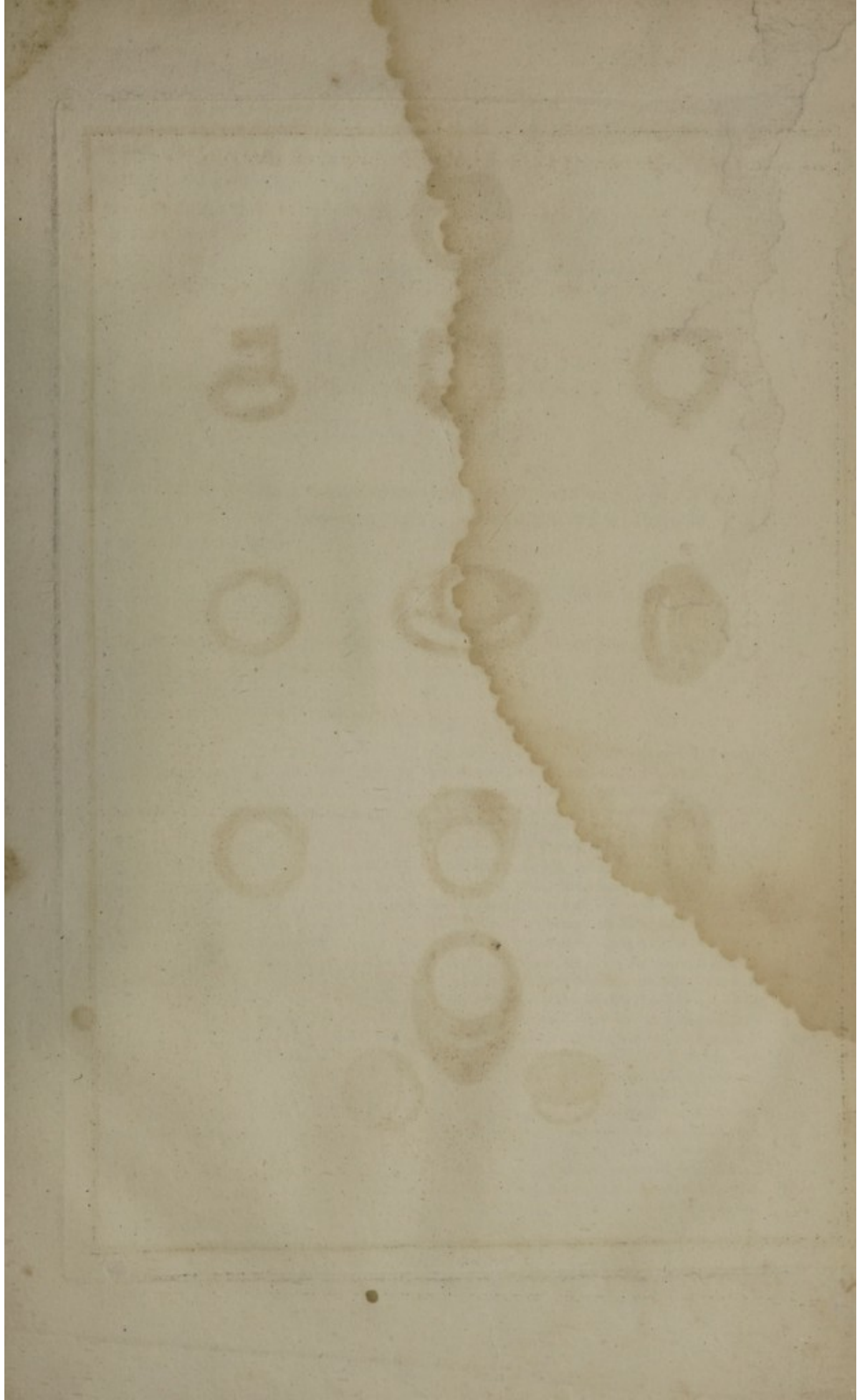
14. A Jackdaw's Egg, form oblong oval; colour light green, spotted all over with dark and light irregular dusky green, principally at top; Hen lays five or six Eggs, builds in Churches, old Castles, and ruinous Buildings.

15. Trushes Egg, form beautiful; colour bluish green, speckled at top with a few black spots; Hen lays five or six Eggs, builds near the ground in Orchards, in a thick Hedge, or in Woods. The inside of this Bird's Nest is artfully plaistered with cow-dung, whence the Plaisterers took the hint perhaps; has young ones by the end of March, or beginning of April.

† "This Egg was laid by a Hen belonging to Mr. *Taylor*, a Baker at *Dunstable*, about Michaelmas 1775. Between the shell and the membrane there was found the white of an Egg without any yolk. Upon pouring it out, the inner Egg adhered to the shell, but at first was quite separate.

The Hen that laid it was of a very large kind, and was always accustomed to lay Eggs of a large size. Sometime

before she laid an Egg of the same size but only covered with a soft shell, containing another Egg within it. Many of the Eggs this Hen laid were found to have two yolks in them. This Egg was at first of the colour of common Eggs, but was changed to this dark shade by being placed in a smoky room." Lord *Charles Cavendish*, F. R. S. and Trustee of the BRITISH MUSEUM, presented this Egg, and the above is a copy after my Lord's writing.



Fig



1.

2



3



4



5



6



7



8



9



10



11

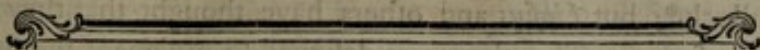


12



13





T A B. VII.

Annuli, Rings.

Fig. 1. **A**N Iron Ring*, the Rings were made anciently of Iron; such was that of *Prometheus*, who is supposed the first that brought them in use, as *Pliny* affirmeth.

2. Of Agat, preferred before others, for wax will not flick to it.

3. A Cornelian, this and *Fig. 2*, are of an unusual form though Picturesque, and this species of Flint is now in great esteem for engraving seals, &c.

G

4. A Brass

INVENTION OF RINGS.

* *Annuli*, Rings, a little moveable, put on the finger either for use, by way of Ceremony, or as an Ornament. The first among whom we find the Ring in use, are the *Hebrews*, *Gen. xxxviii.* where *Judah*, *Jacob's* son, gives *Tamar* his Ring or Signet, as a pledge of his promise: But the Ring appears to have been in use at the same time among the *Egyptians* from *Gen. xli.* where *Pharaoh* put his Ring on *Joseph's* hand as a mark of the power he gave him. And in the first Book of *Kings*, Chap. *xxi.* *Jezebel* seals the warrant she sent for the killing of *Naboth* with the King's Ring. *Pliny* observes that we are in the dark as to the person who first invented, or wore the Ring; for what is said of *Prometheus*, as also of *Midas's* Ring, are Fables. *Plin. lib. xxxvii. cap. i.*—The *Greeks*, he thinks, knew nothing of the Ring in the time of the *Trojan* War: The reason he gives is, that we find no mention thereof in *Homer*; but that when Letters, were to be sent away, they were tied up, and the strings knotted. What concerns the matter of Rings, there were some of one single metal, others of a mixture, and of all metals, and likewise of stones. Sometimes the Ring was Iron, and the Seal Gold; or some particular stone engraved, sometimes plain in relievo, and others in creux or hollow.—Now in respect of the Iron Rings, for many Years the Senators of *Rome* did not wear any Rings of Gold; but the slaves wore generally Iron Rings

until their manumission or preferment to some dignity; and that the *Lacedemonians* continued their Iron Rings unto his days,—so *Pliny* affirmeth.—As to the mode of wearing Rings, the *Hebrews* wore them on their right hand *Jerm. Chap. xxii. v. 24.*—It is observed by *Pliny*, that in the Portraits of their Gods, these Rings were worn on the finger next the thumb. They were at first worn on the fourth finger, then on the second or the fore finger or index; and then on the little; at last on all the fingers, excepting the middle one.—The *Greeks* wore them altogether on the fourth finger of the left hand from the little Nerve, or Artery that proceeds from the Heart, they esteemed it the most honourable.—That the *Romans* wore them also upon their little finger, as *Nero* is described in *Petronius*. Some wore them on the middle finger as the *Ancient Gauls* and *Britains*; and some on the fore finger as appears from *Julius Pullox*, who names that Ring *Corionos*.—When precious gems and rich ensculptures were added, the custom of wearing them on the right hand was translated to the left; for that hand being less employed, thereby they were best preserved. *Macrobius*.—As to the left hand, and fourth finger, might rather be used by the *Ancients* and *Moderns*, for their conveniency and preservation, than any cordial relation, being least used of any, and guarded on either side.

4. A Brass Roman Ring, with a Key to it, found at *Verulam*, called the *Ring-Key*, which, for greater security, was worn on the finger, that the Slaves might not read their writings, &c. Though some will have it to be a *Spanish Ring-Key* of a Padlock*; but *Lipsius* and others have thought that they served likewise for seals or signets. That they were designed to ornament the finger nobody will deny.

5. Of a mixed metal, bad silver, or *Tutenag*†, the seal a *Grecian* spirit or deity; the *Greek* characters round it were made use of in the time of *Alexander*.

6. Of

At first they only wore a single Ring; then one on each finger; at last several on each finger. *Martial*, lib. xi. *Epig.* 60.—They had their weekly Rings, *Juvenal*, *Sat.* vii. speaks of *Annuli Semestres*; also of Winter and Summer Rings: *Helio-gabalus* never wore the same Ring, or the same Shoe twice.—They have been also worn in the Nose, in the Ears, Lips, Cheeks, and Chin, by the *Moors*, and modern *Oriental*s.—The *Indians* particularly the *Guzzerattes*, wore them on their Hands, Fingers, Feet, Toes, and one of the Kings of *Pega*, wore Rings set with precious Stones on every toe.—Lastly, their use among the *Ancients* was first to distinguish conditions or qualities.—The second were the *Annuli Sponsalitii*, or Wedding-Rings on the authority of a text in *Exodus xxxv.* and from them the *Greeks*, *Romans*, and *Christians*, adopted it very early, as appears from *Tertullian*, where we find the form of blessing the Nuptial Ring.—The third kind were those used as Seals, called *Cerographi*, or *Chirographi*, where on is engraven the Arms, Device, &c. of some Prince, State, Community, Magistrate or private Person, with a legend or inscription, the impression in wax, Instruments, and Authentic, and are as Ancient as Rings themselves.—It was likewise the custom in old times to wear their own Images on their Rings, which we endeavour to prove by *Spartian*, where taking notice in the Life of the Emperor *Adrian*, of the tokens of his approaching death, he says, “The Ring with his own image on it, fell of itself from his finger.”—This (I think) was a very good method to seal Letters, better than signing them with ones own name, considering how easily that may be copied, and with what variety most men write their names, which should at all times be wrote the same like the impression of a Seal, &c. Those with Deities on them, are generally Amulets, &c. and they likewise used to have their nearest friend on their Rings, either for memory, or when absent, as the Ladies adorn their Bracelets, and the Gentlemen their bracelets in our days with Miniatures.—*De Brevil* in his *Antiquities of Paris*, says it was an ancient custom to use a Rush-ring, in the Marriage of such as had had an affair together before marriage.—But *Richard Bishop* of *Salisbury* in his *Constitutions*, anno. 1217; forbids the

putting of Rush-rings, or the like matter, on womens fingers, his reason was that there were some people weak enough to believe, that what was thus done in jest was a real Marriage.

* *Padlock*. I have been told of an *English* Gentleman who had resided many years in *Madrid*, on his return to his native country, he thought proper to put on the *Hymeneal* yoke, but having imbibed so much of the jealous disposition of the *Dons*, he was determined to secure her continency, *A-la-Mode d'Espagne*. Having sent for a Smith, who made a key for her which enabled her to lock and unlock it at pleasure; not with intent to dishonour her husband's bed.—Amongst the people of fashion at present in *Spain*, this custom is not practised, it obtains however amongst the lower class.—It is said in old times, when they were married, the young couple used to present one another with a Ring-Key, as an emblem of Secrecy; from whence some derive the Word *Wedlock*. Be the word derived from what it may, the *English*, much to the honour of both sex, follow the advice of their own Poet.

*Be to her faults a little blind,
Be to her virtues very kind;
Let all her ways be unconfin'd,
And clasp your Padlock on her mind.*

† *Tutenag*, or White Copper of *China* and *Japan*, is a composition of Copper, “Equal parts of Arsenic and Nitre, pulverized and mixed together, are injected into a red-hot Crucible, and kept in a moderate Fire, till they subside and flow like wax: One part of this mixture is injected upon four parts of melted Copper, and the Metal, as soon as they appear thoroughly united immediately poured out.”

Vid. Newmann's Chemical Works, p. 66.

Geoffroy relates, that on repeated Fusions it exhaled Arsenic Fumes, and became red Copper, losing with its whiteness one seventh of its weight; I leave the Reader

6. Of Gold, with a Bas Relief of *Diana, Castor, and Pollux**, twice as big as the real Ring.

7. Of Silver, a Serpent with two Heads, an emblem of Symmetry, and signifies the harmony of parts to each other in respect of the whole.

8. & 9. Of Gold, the seal a Garnet belonging to *Fig. 9*, the Figure is convex and extremely fine, considering its minuteness, being done by a *Grecian* Artist, excellent in respect of its symmetry or harmonious parts. She seems to have a scroll of music, or a book in her hand, leaning against an *Ionic* Pillar; perhaps the *Muse Euterpe*, possibly a Lady coming out of a Bath, with a square steel looking glass in her hand.

10. A Brass Octagon Ring.

11. A small Thumb-piece of Jasper, its a Ring to defend the Thumb against being hurt by the Bow-string, and it is used or put on the right thumb, and not on the left as some imagine; it is a *Nephritic* Stone, of a beautiful greenish colour, counted very good against the Stone; a cup made of this stone was sold for 1600 Crowns in the time of the Emperor *Rodolphus II*.

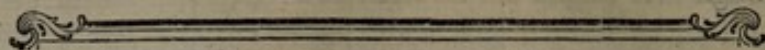
12. Of Gold, with a *Greek* inscription, the explanation, *viz: Virtue, Moderation, Wisdom, Decent.*

13. Of Gold, it represents the *God of Love*, sitting on an altar, has a dove by its wings; it is an emblem of *Moderation in Love*; concave, and very well executed.—I am certain the above Rings are curious; as to their Antiquity, the different forms and seals are all done by Artists, and well preserved.

to judge how dangerous it is to make culinary or kitchen Furniture of this white Copper; picking ones teeth with *Pins*, to delicate constitutions, ought to be avoided, for they are whitened with Arsenic. I am obliged to my Father for the above information, otherwise I should have engaged in Partnership with a Copper-Smith many years ago.—As to the furniture of this dangerous metal for horses, carriages, grates, &c. there it will do no great harm, unless the bits in horses mouths. All the *bad Money* is a mixture of this metal commonly melted with a considerable proportion of silver, by which its colour is both improved and rendered more permanent;

likewise all those *Trinkets*, &c. that are not obliged to be stamped, which pass for good silver, are made of this *Tutenag*.

* *Castor* and *Pollux*, twin brothers, sons of *Jupiter* and *Leda*. They shared immortality alternately between them and were made Constellation *Gemini*; when one of them rises the other sets. Sailors esteem these Stars and *Luna*, propitious to them, and they as well as voyagers used to invoke these Deities for a safe passage, for which reason I think this little Ring is an Amulet worn by some child, for its size is very small.



T A B. VIII.

Flagello, Bastinado, and Spanish Dagger.

Fig. 1. **A** FLAGELLO, or *Flagella*; very ponderous, it resembles a *Flail*; its substance *Guaiacum*, or *Lignumvitæ*, and consists of two pieces joined together, with two short straps of leather, (A.)—The Piece (B.) is half way filled with lead. (C.) An ivory ornament, and the under part (D.) iron, is to hang by; size half as big. *Spain*, and *Portugal*, are the Places where they make the most use of it:—An unlawful Instrument, it is death to be struck with it, for it must certainly fracture the Skull in a cruel manner: I have been informed for certain that they were pleased with the use of it in the *Irish* Massacre in King *Charles's* time; though far be it from me to advance any thing that is not true.—And I was likewise told by a very worthy Gentleman, that not an hundred miles from *London*, at a certain Election, such a one was thought very proper, for when a string is tied to the end on the Ring, three or four people may be knocked down with one Blow.

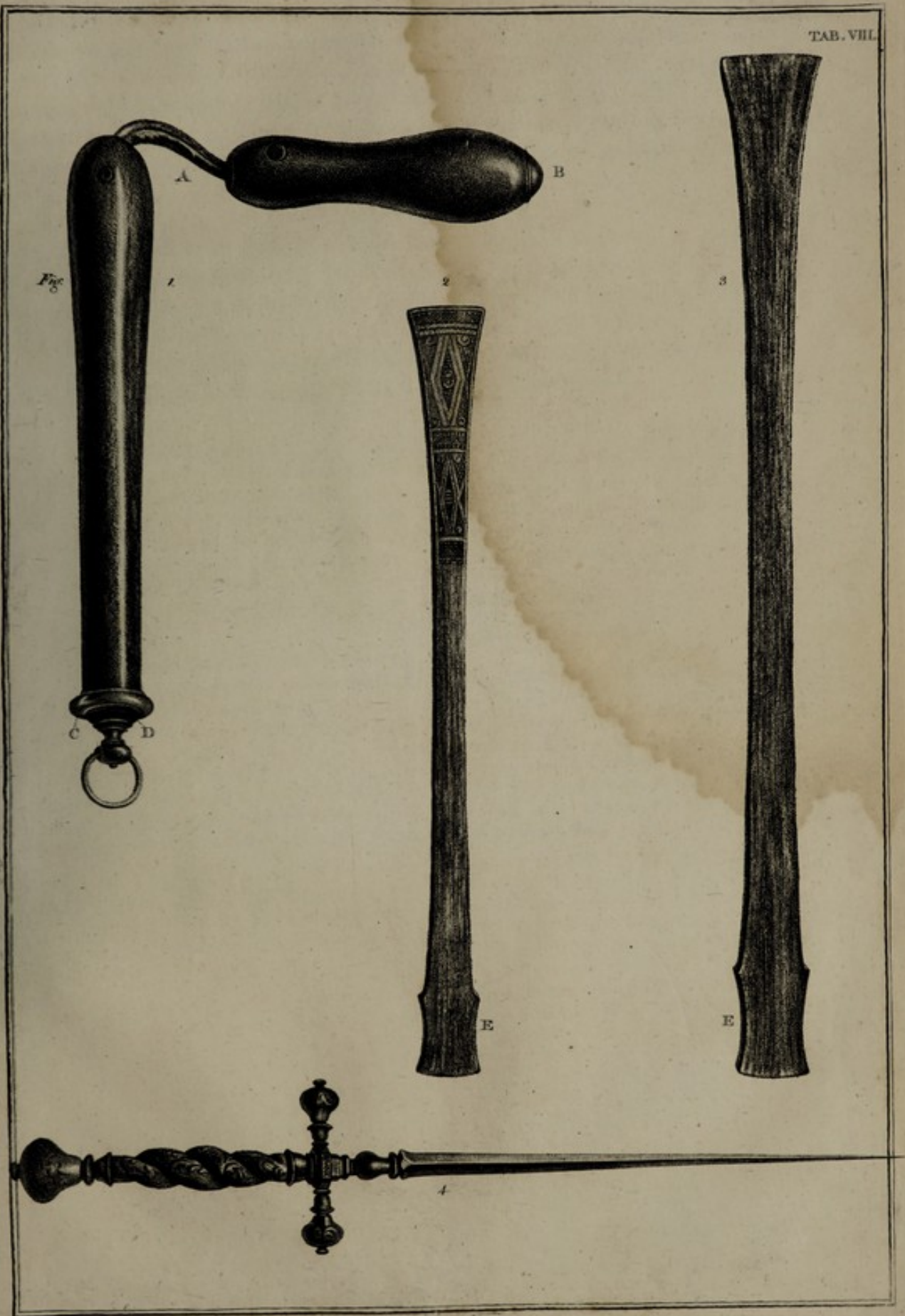
2. A *Bastinado**, Substance Pear-tree or Brasil-wood, said to be an instrument of punishment, used by the *Turks*, for beating the soles of the feet of criminals, or when they catch young Men in their Seraglios, (EE.) being the side for the left Hand, for both Hands are used.

3. One

* The *Bastinado*, perhaps of the *French Baston*, a Stick, Staff, or Cudgel; was used both among the ancient *Greeks*, *Romans*, *Jews*, &c. and is still in use among the *Turks* to this day.—The method practised there is thus: The Criminal being laid on his Belly, his Feet are raised and tied to a Stake, held fast by officers for the purpose; in which posture he is beaten by a Cudgel on the soles of his Feet, Back, Chin, &c. to the number of one hundred blows or more. *Calm. Di. Bibl. T. I. p. 260.*—In other Places they beat them with Straps of Leather on their Backs, &c. with Switches, Cat o' nine Tails, and Rods as with us, these are the various punishments inflicted on Criminals, called *Bastinado*.

A very respectable Gentleman told me that they have in those Countries little Machines like very small Pistols, that may be held in ones hand, loaded with a

poisoned needle; which they discharge secretly in peoples bodies. Thence we may see that it is solely intended for private murder, to stab slyly in the dark.—They hide these daggers in their bosoms, though it is not a lawful weapon; and if other subjects of different nations have been guilty of a murderous stab, it has been generally done with such kind of instruments as were used for other purposes. These criminals have at all times endeavoured to deny the crime, or have wished before their execution it were in their power to bring the subject of their past revenge to life again; whereas the subjects of this nation have generally died contentedly with the deed.—The country in which the *Stiletto* is still in use, has been an enemy to the *English*, and the *Hollanders* for centuries past, and where assassins may be hired for so small a sum as half-a-crown. *For Revenge, how prodigiously transfused by an Italian, Vid. Sir Thomas Brown, p. 467.* " I am heartily sorry, and wish





3. One Ditto, same substance, but larger and flat; but *Fig. 2*, by being shorter, rounder at top, and with ornamental Engravings, one would naturally imagine upon all these accounts, that this was used for those who deserved a greater punishment, or to revenge particular Faults with pain next to death. They are both quarter as big; *Fig. 2*, I suppose to be from *Africa*, the ornaments being like theirs, and likewise resembles very much the *Otaheite* Patoos, and other Fighting Clubs.

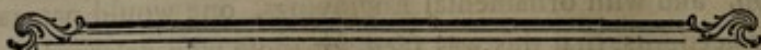
4. A *Pugiunculus*, or *Stiletto*, a small short Dagger, a *Poinado*, or *Poinard*; the substance of the Blade and Handle is Steel; length of the Handle 4 Inches 3-eighths; the Blade 5 Inches 5-eighths; the Workmanship is excellent, well preserved, and its form beautiful; but its Use inhuman, for it has three edges which terminate in a very small point, the whole form resembling an Obelisk, as (\dagger); though there are some where the Blade is not edged, but round.

with it were not true, what to the dishonour of Christianity is affirmed by the *Italian*; who after he had inveigled his enemy to disclaim his Faith for the redemption of his life, did presently poyniard him, to prevent Repentance, and insure his Eternal death. The villainy of this Christian exceeded the persecution of *Heathens*, whose malice was never so rooted as to reach the Soul of their enemies; or to extend unto the exile of their *Elysiums*.

It is still in every bodies memory, and "The Trial may be perused of *Peter Tolosa*, a *Spaniard*, late cook to the *Dutch* Ambassador, who was hanged and anatomized for the wilful murder of *Maria Catherine Sophia Dwarzy*, a *French* woman, in January, 1777. From the Trial it appears that the prisoner and the deceased had cohabited together some time, and had had a quarrel, wherein he dropped some distant hints of Jealousy, and that she had robbed him of forty Guineas;

called him an old Man, and herself a young Woman, and therefore would not live with him, which put the prisoner into a violent passion. The Justice having discharged the warrant *Tolosa* had obtained, the prisoner followed the deceased out, and overtaking her in a few yards, as he stood behind her, gave her a mortal stab with a *Stiletto*, crying *Sacre Dieu*. In his defence he confessed giving her the blow, &c. and when called on to say why judgement of Death should not be passed upon him, he said, *It is well done—I am Content*.

I am sensible that the above Historical Subjects must be very disagreeable to some people, but I have inserted it to oblige some of my Friends, who suppose it will do more good than harm; or like some religious people I have known, who did advertise in the Newspapers, anecdotes how some people were punished by Providence for swearing, for no other purpose than to deter some Men from this ill custom.



T A B. IX.

*Penknife with a Gold Point, and Copper
Horse-Shoe.*

Fig. 1. A LITTLE beautiful Penknife with a white Agat-handle, the end of the blade (B.) which is Gold pretended to be made by Transmutation, and dipped so far into the Grand Elixer; the handle ferril'd with gold. (B.B.) (B.) It is said to be an imposition on a gentleman which happen thus:—This pretended Alchymist* had two little Knives, one of which had

* *Alchymist.*) The great object or ends proposed by Alchymy, are, first, the making of Gold, which is attempted three different ways: by separation, by maturation, and by transmutation, which last is to be effected by means of what they call the Philosopher's Stone. There are still some who believe it, but the generality of Mankind look upon them as Imposters. Certain preparation, or Grand Elixer, which changes the Metals into pure Gold, is called the Philosopher's Stone, and universal Medicine adequate to all Diseases. An universal Dissolvent, or Alkahest. An universal Ferment, which being applied to any Seed shall increase its Fecundity to Infinity; in short, all the Gold that I have seen, seem'd to me to be rather the effect of Imposition; there are a thousand ways of performing this, by dropping in a piece of Gold by slight of hand, by casting in a little of the dust of Gold or Silver, disguised into some Elixer, or other matter; by a double bottomed Crucible, and Gold put between the two, it may be conveyed with what they stir the Metal with, or with Charcoal, Ashes of the Furnace, &c. &c. The principal Authors in Alchymy, are Geber, Friar Bacon, Ripley, Lully, John and Isaac Hollandus, Basil Valentine, Paracelsus, Van Zuchten, and Sendigovius: Great Complaints are made all over the World, concerning the Obscurity and Mystery, Frauds and Impositions, Folly, Vanity, Misery, &c. of Alchymists.—The *Italians* have a Proverb, *Non ti fidare all Alchymista povero, O Medico amalato*; Never trust thyself to a poor Alchymist, or an unhealthy Physician.

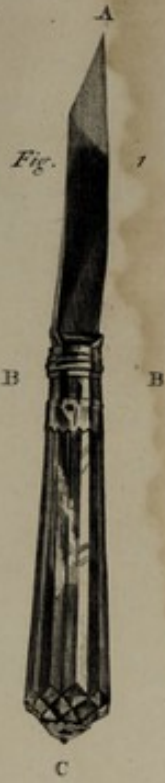
The Experiment of *Turneisser*, who in the presence of the Great Duke of *Tuscany*, converted one half of a common Iron nail into Gold, by only dipping it, while hot, into a certain Liquor, has given great encouragement to the searchers after that famous secret. The Nail is still preserved in the Repository of the Great Duke of *Tuscany*, at *Florence*. *Fachenius*, however, has discovered the cheat of the *Florentine Nail*, and probably the matter does not stand much better, on examination with the above *English Knife*, that I mentioned before, which was purchased by the late possessor, at a very considerable price.

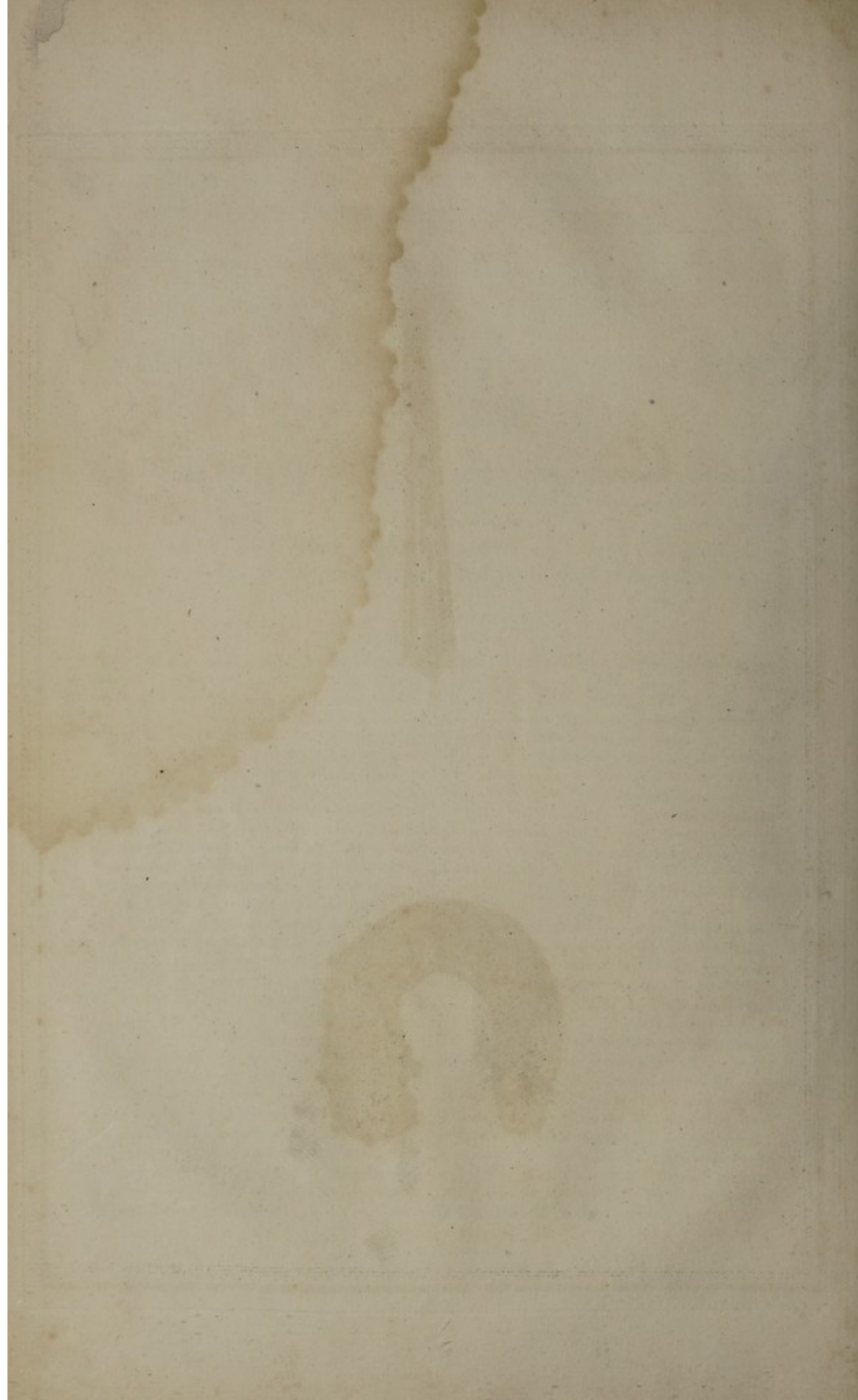
Tachenii Hippocrat. Chem.

Mr. Boyle, nevertheless, thinks there is no impossibility in the nature of the thing, that one Metal should be transmuted into another: and *Monf. Homberg* declares he has changed Silver into Gold by Heat.

Mem. Acad. Scien. Anno 1709.

In fact, nothing produced this way ought to be adjudged true Gold, unless it endures cuppelling, cementation, purification with Antimony, and the depart.—Likewise, that it must have the Malleability, extreme ductility, and specific gravity of Gold, which is to water as 18 and a half to one, and as to its ductility and tractability; *Mr. Boyle* asserts that it may be drawn out to so slender a wire, that it is possible to extend an ounce thereof to reach 777,600 Feet, or 155 Miles and a half; yea, to an incredible length. *Vid. Boyle in his Essay about*





had a Gold Point, the other plain, and were made so as to resemble each other as much as possible. The time being fixed on, and the pretended Elixer produced before the Gentleman; the Imposter with a legerdemain trick, changing the plain Knife, after its dipping, deceived the Eyes by his nimble motion, and brought forth the other with the Gold Blade; then again the Great Elixer being spilt on the ground, and pretended could never be made again:—thus happened the Impostion.

2. A Horse Shoe, said to have been taken out of the Water in some Copper-Mines in *Hungary*.—This Iron Shoe, changed into Copper, by laying for some time in the waters which flow from the Copper Mines; on one part it was very thinly covered over like an incrustation, (D.) at the other part (E.) granulated with

about the *Subtlety of Effluvia*, Chap. 2. In short, the inherent virtues of this precious Metal, ought to be first well considered by all those who think it not impossible to change any Metal into Gold, &c.

As to Mr. *Thurneisser's* secret it was this: He made his nail half Iron and half gold, and then coated it all over with a ferrugineous matter, made it appear all Iron. After it was examined by the Prince, &c. he heated it red hot, and burnt the ferrugineous part which covered the golden end, afterwards it was dipt into a certain Oil, which he said had great efficacy; the Gold appeared, which was pretended to have been made by the Oil from the Iron.

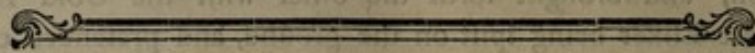
After all, Gold is but a cursed metal! despised and laughed at by Philosophers and real sensible honest men, who do not seek for happiness, or value themselves on such kind of trash, and only thirsted after by an avaricious set of crafty, lying beings; now entirely used to conquer Nations and ruin private Individuals. Though generally said to be invented for trade or exchange:—But such is the insatiable lust of the present age, according to the common proverb *Get Money*,—or that of the honest *Quaker*,—*My son, my dear son, get Money; and if you can't get it honestly, get it as well as you can; but take care to keep your neck from the Halter*.—If we converse and keep mens company for a number of years, they will seem to all appearance good, sociable, honest men; but if you desire to know them thoroughly, ask for pecuniary favours, such as to lend or deal with them, for where money or interest is the chief point, he will depict himself at once what he is.—As to myself I have a very small fortune, (as would set many a smiling if known) and if I can but keep what little I have, I shall be satisfied:—Yet I have wished many times the use of this metal was quite extirpated from the Globe;

as being the bane and real Devil which we all so much adore!—Considering the ill use that is made of it, how unlawfully got by some, unjustly possessed by others;—would to God it could be possible they were obliged to shew their right claim in what they possess! If so: I don't doubt but many Orphans, Widows, &c. not acquainted with *Worldly Matters*, would see a very striking likeness of the fallen Angel in all his true colours and glory.—And as *Shakespeare* says in *Henry VIII*.

—'Tis better to be lowly born,
And range with humble livers in content;
Then to be perk'd up in a glistening grief,
And wear a golden sorrow.

Lastly, what concerns Alchymy, the best example or process of turning iron into copper and silver into gold, is, as I have seen of some remarkable honest and industrious people, who beginning the World with nothing more than a few *halfpence* and have turned them into a Shilling, thence into a Half-crown, and so on till this silver became a golden Guinea, and thence again into a Capital; like my friend Mr. ———, who had but Nine-pence when he arrived in this kingdom, who now enjoys the interest of many Thousands; which process of his he values himself very much on, for there is no great art indeed to obtain a Capital where men begin the world with a great deal of money, neither has a person that pleasure of enjoying the fruits of their harvest, like those who begin the world with little or nothing; and it is not only so with Citizens, or those that have been ennobled, but with Empires and States; witness my country, the Republic of *Holland*.—All which depends on the art of fixing on a good plan, executed with indefatigable labour, and where merit is not wanted, of which Navigation and Trade are the principal causes of the wealth of Nations.

with Copper, and in the inner part on the side of the holes, the bare Iron, (*) under a thin coat of Copper.



T A B. X.

Stylus and Roman Fibulae.

Fig. 1. **A** STYLUS, found at *Reculver-Cliff*; Stylus, from the *Greek* word *Stulos*, a Pillar, also a Peg or Pin. This Style or Pin was anciently used to write with upon wax tables†: It signifies also metaphorically

* It is said if a ton of Iron has lain for some time in the waters which run from the Copper mines, they will find a great quantity of Copper in it's stead. I had no other subjects that had any connections with the above two, otherwise I would have published them; but this deficiency I have made up in some other plates. Some Metals it is commonly allowed may be changed into others, *E. gr.* Iron into Brass or Copper, and Lead into Tin; or as some Alchymists will have, Iron into Copper, Copper into Silver, and Silver into Gold; but there are some who even deny this. However it is well known what different virtue some Waters have to congeal and to transform substances, as may be seen from Incrustations and Petrifications.—“ In *Hungary*, at a little village called *Smalnik*, there is a rivulet which changes particles of Iron into Copper; the leaves of Oaks that are by the bank-side, falling into the water, is turned into a leaf of Copper, and always retains its former figure of an Oaken leaf.” *Vid. Weekly Mem. for the Ingenious*, N. 13, p. 81.—These Oak leaves are insensibly ate through, and the gross particles of this water, insinuating themselves it is changed into a leaf of Copper, which being exposed to the sun, or only to the air, hardens and always retains its original shape. And in *Wales*, at *Holyhead*, an island and cape of the coast of *Anglesey*, in the *Irish-Channel*; they have also the same water from a Copper mine, which I have in my possession; This change we will endeavour to explain thus:—The water being impregnated with vitrol, dissolves and corrodes the Iron (so will aqua-fortis,) and the Copper granulates by degrees substituting itself like the Horse-shoe, the greater part of which on one side,

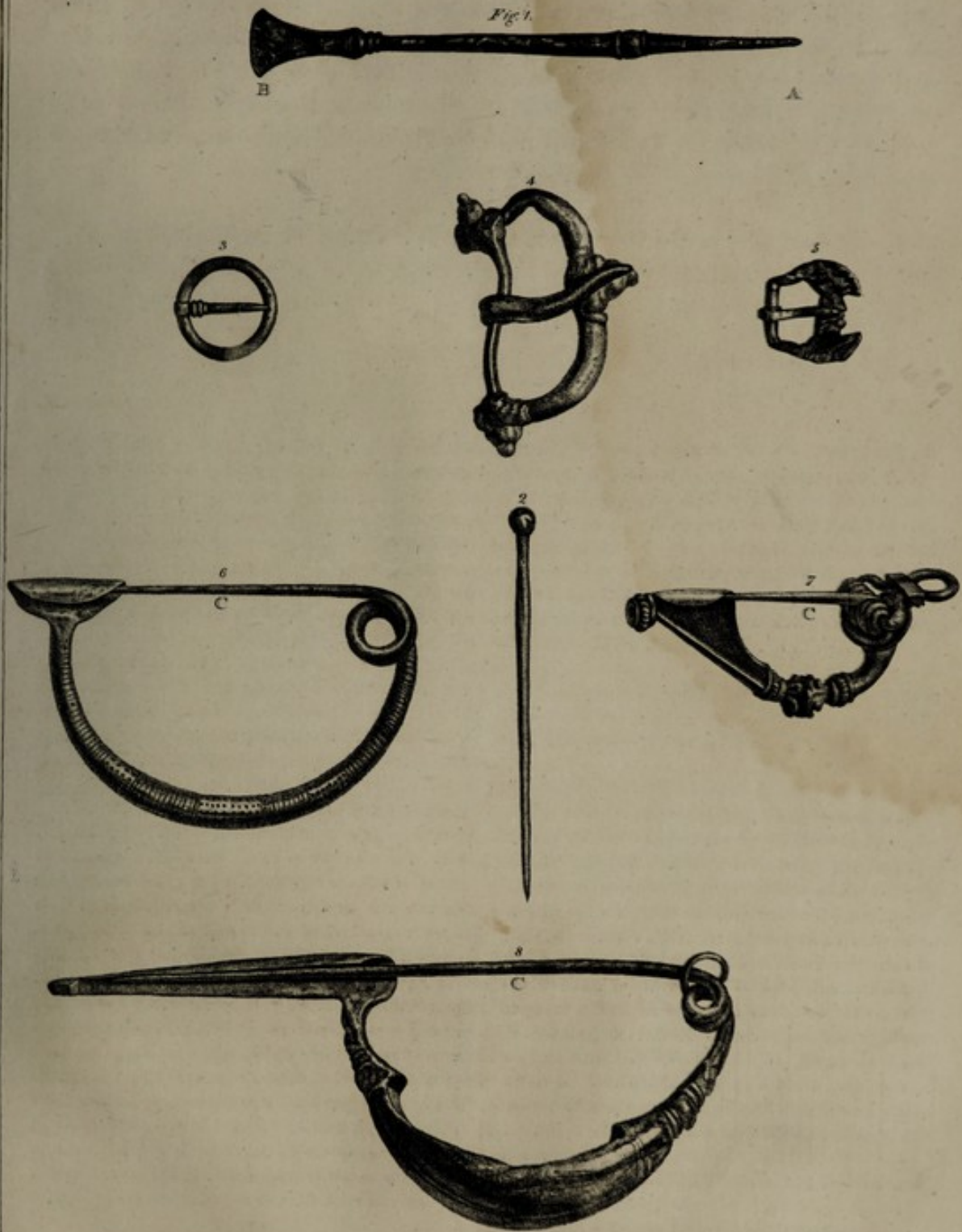
is finely maffed or comminuted into very small porous grains. To this we will link the natural history of Copper, from *Dr. Neumann's Chemical Works*.

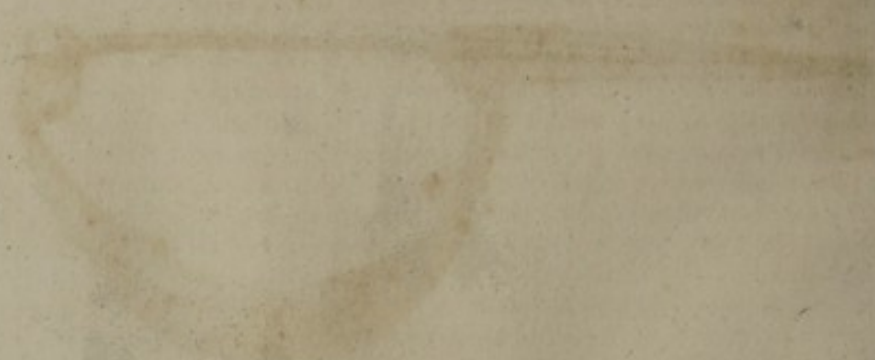
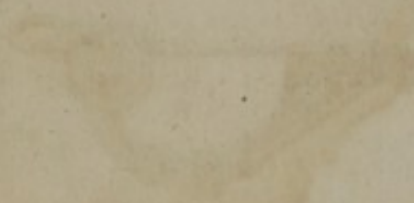
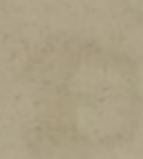
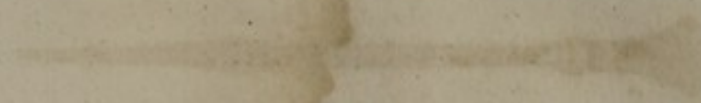
“Copper is exceeding rarely found pure in the earth. Of its ores there is a great variety, intermixed with different stony matters, generally abounding with sulphur, sometimes containing a little arsenic. These ores are often of beautiful colours, blue, red, green, yellow, variegated like the rainbow or peacock's tail, most commonly green or blue. They are of all ores the most beautiful. The *Lapis Lazuli*, from which the precious blue pigment called *Ultramarine* is prepared, is one of the ores of this metal. Some of them contain no metal but Copper; many have an admixture of others, and there are few ores of other metals without some portion of Copper in them. Copper is of all metals the most difficultly obtained pure from the ore; sulphur adhering to it so strongly, as not to be expelled without long calcination. When Copper and Iron are blended together in ore, the Copper cannot, by any method yet known, be separated to advantage: A rich Copper mine, at *Lauterberg*, in the *Hartz-Forest*, lies on this account unworked.—Copper is found also in a vitrolic state, dissolved in certain waters, as at *Newfol*, in *Hungary*: But *Japan* affords a sort of Copper superior to any to be met with in Europe,

† The Wax Tables are called *Cerata Tabulae*, their Form oblong like our Slates, small or large, artfully smeared or rubbed over with Wax, in the manner as the Engravers varnish their plate for etching. On this

Waxen

Fig. 1.





taphorically a character or manner of writing and speaking with regard to Language, &c. Its substance Copper, (A.) the point served to write with in the Wax, the broad part (B.) flat, thin, and edgy at the extremity, to efface what was not approved, hence the phrase of *Horace*, *Stylum invertere*, that is to say and unfasten a thing, or to raze out. *Vid. Job. ch. 19, v. 24, Ovidii Metamor. l. 9.* The Romans afterwards used an instrument made of Bone, prohibiting the use of Iron ones, as *Isidore* noted by the Law *Ceram ferrone cædita.*

Vid. Herman Hugo. de prima Scrib. orig. c. 9.

2. In the middle of the print is the Instrument mentioned above; this Style resembling a pin, was of Bone. Both the Iron and Bone Style are of various forms and magnitudes.

I

3. A Fibula,

waxen board, their first thoughts were sketched, and went through various obliterations, till it was worthy of approbation, and then fairly copied. They wrote on different kind of substances. (1.) *Acer* in Latin, a kind of bark, and other leaves and rinds of bark, on boards of Palm-tree, Citron-tree, on ivory, (2.) on fine linen, parchment, on volumns or rolls of lead, (3.) on stone, &c. And thus we may understand what *Suffonius* means by *Charta Plumbia*. But the paper-reeds, or Papyrus of the River Nile, (4.) were used long before the Grecians and Romans, this reed with broad leaves grows near the shore, may be to ten cubits high; easily separated with a needle, and torn from each other, for each leaf being composed of two membranes, dried and prepared to write on: Letters, Books, &c. were made of it. (5.) This Papyrus *Ægyptiaca* lasted among the Latins till the tenth age after Christ, shewn by proofs, which seem evident by *D. John Mabillon*. (6.) When I mention Books, I don't mean such as ours which consist of so many pages bound together, but one entire leaf, or oblong vellum, which was rolled round a staff of Ivory or Cedar-wood, like our maps, or as you may see the books of *Moses* in the Jews Synagogues, this staff was called *Umbilicus*, (7.) and the two pommels, (8.) which appear on each side of the volumn, *Coruna*; generally tipped with gold, silver, or ivory; and the rolls *Volumen*, (9.) hence our Books are called Volumes. It is certain that a long time the use of Paper was not known, they used to write upon the inward rinds of trees, called in Latin *Libri*, (so that to this day we call our books *Libri*, from the rinds of trees) and from the great leaves made of the vegetable Papyrus, our Eng-

lish word Writing-paper is derived; concerning all these *Pliny* writes excellently; and the manner of sealing their letters was thus, they bound another table unto that wherein the writing was, with some strong thread; sealing the knot of thread with wax: The impression of the Seals was commonly their own portrait, or the image of their ancestors; though the matter on which the impression was made, was not always wax; but sometimes a kind of tempered chalk.

O'Flaherty, in his *Ogygia*, tells us that the ancient Irish wrote with a Style on tables of wood, called *Taibhle Filidh*, or Philosophic Tables.

Sometime after the invention of this Egyptian paper, *Ptolomy*, king of Egypt, restrained the common making thereof, because of the great contest between him and *Eumenes*, king of Pergamus, concerning their libraries; but the invention of dressing skins, called Parchment, being found out in the time of *Eumenes*, it was used to write on, because of a more permanent nature than the Papyrus, and from the place called it *Pergamenta*, so *Plin. l. 13, c. 11.*—At this time the Romans used to write on tables of wood, covered with Wax, with their brass, iron, or bone, Style. They wrote likewise with a Reed, (called *Calamus* and *Arundo* in Latin) which are in vogue in Italy of this day, not only for writing but for drawing, as may be seen from a design of *Titian*, which I have in my possession, done with a Reed pen.

Vid. Martialis, l. 9. & Plin. l. 16.

(1.) *Ovid Love Epif. l. 2.*—(2.) *Mar. l. 14.*—(3.) *Suet. Ner.*—(4.) *Isaiah, c. 19, v. 6, 7.*—(5.) *Plin. l. 13, c. 11—**Jour. des Scavans, Nov. 17, 1681.*—(7.) *Vid. Umbilicus, by Mart. l. 4.*—(8.) *Cornua, by Mart. l. 11.*—(9.) *And Volumen, by Ovid, l.—Trist. & Plin. Dedic. to his Natural Hist.—Plin. l. 13, c. 11.—See also Holmberg.*

3. A Fibula, in form of a Ring.
4. One Ditto, from *Reculver-Cliff*, or *Canterbury*; ornamented with acorns.
5. A small one from *Cirencester*, with two Lobster Claws,
6. A large one, from Sir *William Hamilton's* Collection, its form like a Bow when strung.
7. An entire Fib. taken up near *Windfor*, it resembles a Harp.

8. One large Fib. from Sir *William Hamilton's* Collection: These six Buckles were all of Brass, (c.c.c.) are the Spring or Pins which have lost but little of their Elasticity. Some of these ancient Fibulæ were Gold, ornamented with precious Stones, Some of nothing but a Jewel, according to *Virgil's Æneid*. Others of Silver, some enamelled in various colours, and of Copper, Brass, and Iron. Their forms varied according to the taste or invention of the Artist, some like a Horse, Bird, or Fish, or other Animals or forms in Nature. made in such a manner as to serve for a Buckle, with which the Men and Women used to tie their various cloaths, some of them near a foot long*, but these could never be worn by Men, being too large, and were perhaps used in their Houses for their Furniture, and inner Doors, Tents, &c.

* *Foot long.*) Perhaps the bigness of the Buckles may be accounted for thus:—The Ancients used to ornament and dress the statues of their Gods in days of solemnity, and as these statues were often of a *Colossean* size, they made use of Buckles the same form as were then in use; but these became excessively large for those statues, with which they are in a just proportion. If this will not do, I must own I cannot conceive what other use they could make of these large Buckles.

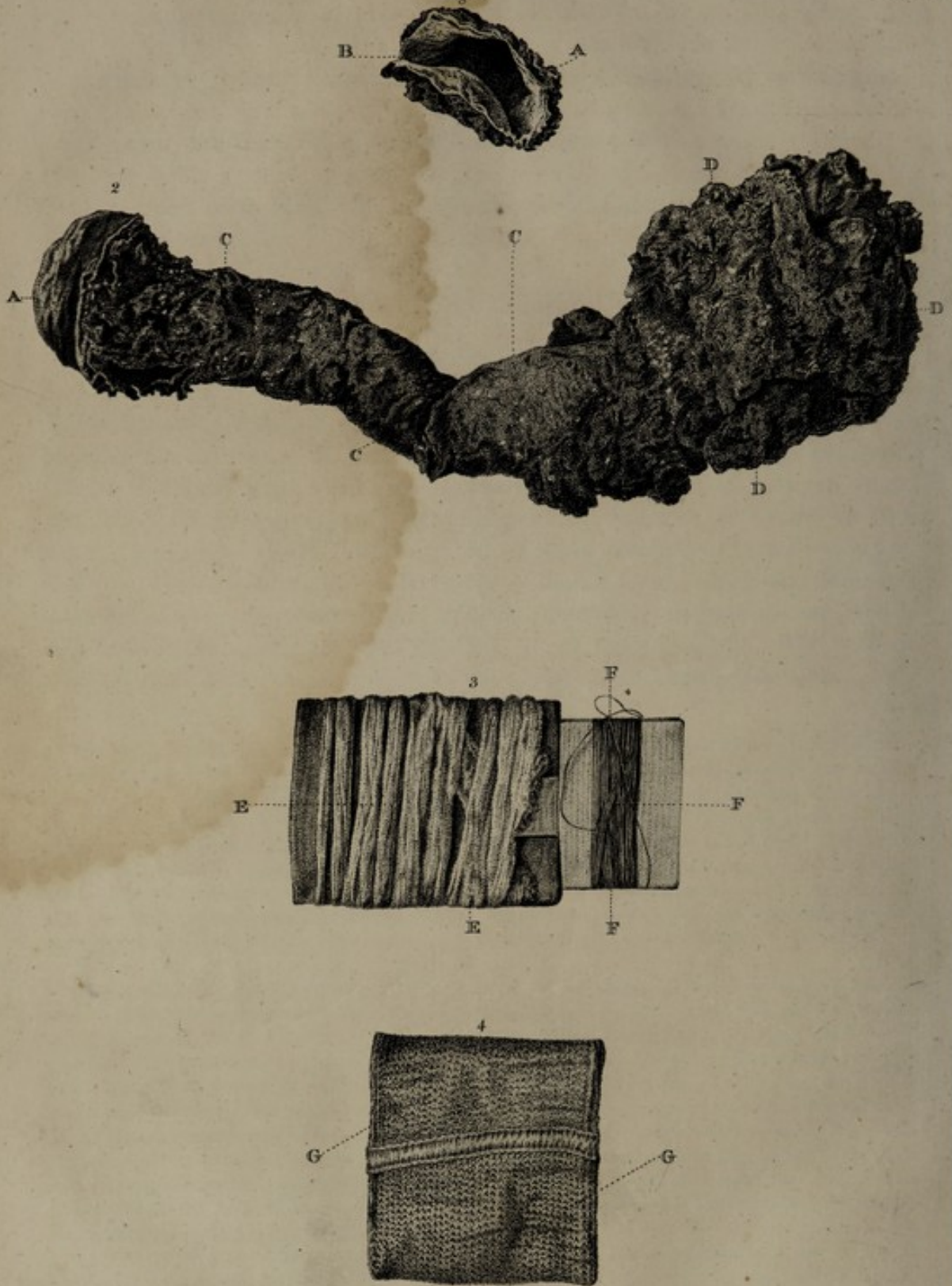
Those small *Roman* Fibulæ, were chiefly used by them to fasten their upper garments upon their right shoulders, and the Women upon their breasts, they were fastened on one side to their garments, the socket or spring kept up the drapery, as may be seen from the statues and bas-reliefs, &c. and if it was not for the specimens preserved and collected here, and by the *Virtuosi*, we could never have formed any true idea of them. What is remarkable of the brass pins of these Fibulæ, and of this metal of the Ancients, is, that it has elasticity and polarity; whereas our brass breaks like glass. Perhaps the brass of the Ancients is different from our composition or consists of what we call base metal, like the bad halfpence, a quantity of Iron mixed with the brass, which may give it polarity and elasticity; so will brass or any other metal acquire elasticity by being hammered; for metals that are cast, especially brass

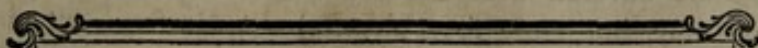
will easily break. This ancient brass was in high estimation both by the *Greeks* and *Romans*, as may be seen from their arms, &c. Now concerning the variety of colours on the Fibulæ: Every body knows the nature of verdigrise, which is the rust of brass. This greenish varnish, with which the Fibulæ are tinged, is called *Patine*. The Antiquaries account the ancient coins, &c. valuable when they are coloured with this fine greenish rust, provided it does not disfigure the impression.

I did not accompany my *Stylus* with the *Fibulæ* as thinking these Buckles were but *Stili*, tho' some suppose them such as I have seen in *F. Petau*, where he has taken the liberty of introducing a hand holding a buckle and writing with the Pin. I will consent that it might serve for a *Stylus* upon an occasion when they had none, and were in haste, and for other purposes. Now what concerns the metal and bone *Stili*, we find in the tragic scene of *Julius Caesar's* assassination, that there with his *Stylus* he defends himself, and thrusts the point through *Cassius' arm*; and from the Martyr *Cassian*, who was stab'd with the *Stili* of his Scholars, as may be seen in *Prudentius*. It is from the many accidents that happened among people from these *Stili*, and the mischief done among school-boys, that the metal ones were prohibited by the law, and bone ones ordered in their stead.



Fig. 1.





T A B. XI.

Spider's Nest, with the Valve.

Fig. 1. and 2. **T**HE Valve or Trap-door. (A.A.)

Fig. 1. (B.) The Aperture or opening, a front view of figure 2.

2. (C.C.C.) Entry to the Nurfery. (D.D.D.) Nurfery.

3. (E.E.) Spider's * Silky Web. (F.F.F.) Silk Thread spun.

4. (G.G.) Piece of a Garter of the same woven filk †. from Mr. *Le Bon*, at *Montpelier*, a city of *France*, in the province of *Languedoc*. This is worthy of remark on account of the Insect's ingenious contrivance. This Spider's Nest with the trap-door, from *Jamaica*, is about eight inches long, and one inch diameter, wrought into the earth, being a subterraneous artifice, and seems to

me

* They are an emblem of the sense of feeling.— Spider, derived from *Spindea*, or *Spinner*, from *Spin*; perhaps from to spy, for they have many eyes.

† *Woven Silk.*] The art of weaving Silk, &c. it is difficult to say to whom we are indebted for this admirable invention, unless we chuse to ascribe it to the Spider, that poisonous, but ingenious little insect, which draws certain infinitely fine threads, from its own substance through *Papillæ*, near its *Anus*. The web-case or bag, in Natural History is called *Aurelia*, or *Chrysalis*, and is wholly the work of the female, who spins them to deposit their eggs in.—See the curious *Observations of Mr. Lister, Lib. de Araneis*.—Spider Silk, the secret has been found in *France*, of procuring and preparing filk of the web and follicle of Spiders; this discovery we owe to Mr. *Le Bon*, in 1710, who published a dissertation on the subject. Mr. *Bon*, reduces the Silk Spider to two kinds, those with long legs, and those with short; which last are those which furnish the raw

Silk.—The Silk is spun out of the *Anus*, around which are five *Papillæ*, or small nipples, and behind these two others; all muscular and furnished with *Spinners*.—These nipples serve as wire-drawing irons, the filaments are too fine to be told with any certainty; but Mr. *Reaumer* supposes each larger nipple may produce six or seven, which serve to make their threads larger or smaller: Mr. *Bon* has distinguished one of the little ones to consist of fifteen or twenty distinct threads.—The threads which are weak, serve to catch Flies.—The stronger sort to wrap up their eggs called bags, of the short legged kind, common Spider; which they dispose in hollow trees, corner of windows, vaults, or under the eaves of Houses.—Mr. *Bon* presented stockings and gloves, of this new ash-coloured Silk to the Academy; and to the Royal Society.—There is no venom in the filk, the above gentleman has been bit by them, without any manner of Harm. The Silk is used with good success, to stop bleeding and cure wounds, acting as a kind of a balsam.—Every Spider lays six or seven hundred eggs,

but

me to have been made of twigs, grafs, mofs, &c. (as we do the fkeleton of a houfe) its outside covered over with leaves, and afterwards plaiftered all over again with clay, but more fo at (D.D.D.) the Nurfery; the infide lined with a filky membrane, fmooth and of a whitifh grey, with a Valve of the fame, about one inch and a half diameter. It is faid that when this is fhut it is not eafily opened, and if any one with the finger try to unlock it a little, there feems to be a refiftance within, for the Animal faftens it with his filky thread, as we would bolt and lock a door. They are either Ants, or fome enemy of the fpecies, which oblige the infect to contrive his Neft fo ingenioufly to fecure the entrance, thereby defending and preferving its race from the affaults of the above fpecies. It was dug carefully out of the earth, difpofed by the Spider in an oblique Manner, and prefented to Sir *H. Sloane*, by Mr. *Sarrawol*.

Mr. *Felton*, who alfo has lived a great many years in *Jamaica*, brought many thence, and has in his collection the very Spider and Neft, but it is not of the *Tarantula* kind; according to his opinion the Neft is perpendicular and the Valve even with the furface of the Earth.

“ *The Spider’s touch how exquisitely fine!*

“ *Feels at each Thread, and lives along the line.*

POPE.”

but Mr. *Reaumur*, in the Memoirs of the Academy for 1710, has feveral objections; *He* fays the natural fierceneff of the Spider, renders them unfit to be bred and kept together: Four or five thoufand being diftributed into cells, 50 in fome, 100 or 200 in others, the large ones killed and eat the lefs, fo that in a fhort time there were fcarce left one or two in each cell.—This natural ferocity refembles very much that of the wild animals the ftronger ones deftroying the weaker, or, if the fimilitude may be allowed, that of the rich man defrauding the poor or laborious who dare not refift them.—Before we part, I fhould be glad if we had the art of breeding them as they do Silk-worms, and to invent ways and means to hinder their deftroying each other, thefe infects then would render themfelves beneficial to Mankind.—The diet of thefe Spiders are flies, and the ends of young feathers, frefh picked from chickens and pigeons, which being full of blood and other glutinous fubftances is their favourite food. Mr. *Reaumur*, made likewife a pair of gloves from their webs; but that which he chiefly made ufe of, was the fubftance of their neft or web, wherein they deposited their eggs, which is faid to be five times ftronger than their nets or filky threads.—At *Bermudas*, or *Bermuda Iflands* in the *Atlantic Ocean*, “ Spiders fpin their webs between trees

that ftand feven and eight fathom afunder, which they do by darting them into the air, and the wind carries them from one tree to another; this web when finifhed, will enfnares a bird as big as a thruff.”—*Vid. Phil. Tranf.*—The web may be feen at the Royal Society, wound upon a paper like raw filk.

The *Chinefe* were the firft who made Silk from the web of the *Silk-worm*. This *Art* travelled from them to the *Persians*, *Greeks*, and *Latins*. It was a long time very near in all the *Western* parts; as being weight for weight, of equal value with gold, or a pound of the one for a pound of the other: ‘Till the time of *Julinian* the Emperor, who fent two monks into *India* for the *Eggs of Silk-worms* which they brought to *Constantinople*, and from them have been propagated all the *Silk-worms* and *Silk Trade*, which has fince been there, or any where elfe in *Europe*. For a long while Silk was only worn by Women, as may be feen from the beginning of the reign of *Tiberius*, a law was made that no man fhould defile or difhonour himfelf by wearing Silken garments. Silk was not in ufe among the *Hebrews* in the time of *Mofes*; and it was likewife very rare in the time of our *Saviour*.

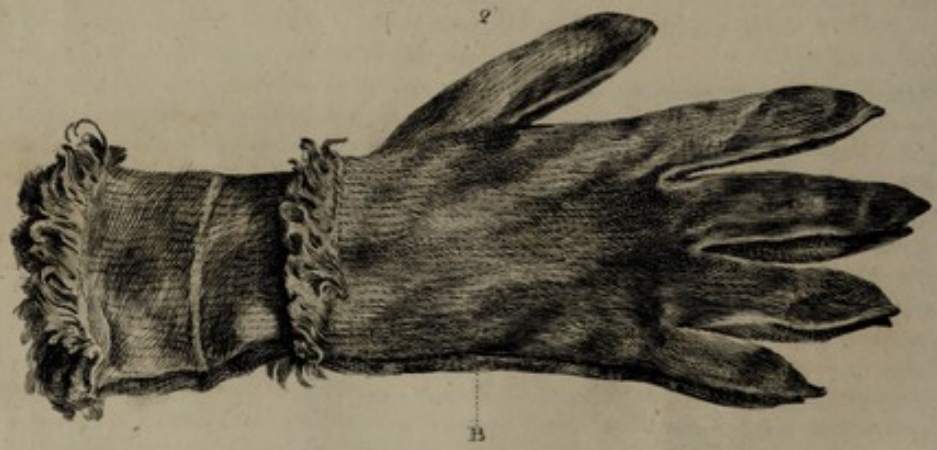
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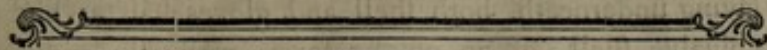


Fig. 1



2





T A B. XII.

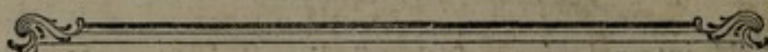
Pinna Marina.

Fig. 1. AN internal view of the shell called *Pinna Marina**, (A.) the beard negligently disposed in the centre of the shell, the Venetians called it *Astrua*, and the Neapolitans *Perna*. The animal is very good meat, some above two feet long, and there are no shells I know which exceed it in size.

* It is a very large Species of *Muscle*, and a native of the East Indies, found in the Mediterranean Sea, and other parts of the world, of which there are divers species, called *Pinna Marina*, *Muskull*, *Tellina*, and *Mytilus*, of different magnitudes; the largest kind of *Mytilus* is the *Pinna Marina*; this shell fish is like the *Muscle*, held in its place by a number of filky threads, which issuing from its body, by which it attaches itself to rocks, stones, or any other substance, &c. when it chuses to take its residence in a certain place. For most of the shell and other fish, when put into Sea-water, are provided with members or different substances, by which they can fasten or disengage themselves at pleasure; and by instinct, like the birds, migrate from one place to another.—But what is remarkable of this fish, is, that it has the power of spinning like the *Muscle*, and in the manner of Insects as the Spider and Caterpillar.—This *Pinna Marina*, has a kind of filaments, or beard, proceeding from the fish, as I have said; these filky threads the ancients called *Byssus*, which they wrought into gloves, &c. and in some places to this day, as in *Palermo*, and at many other places in *Sicily*; where, out of these threads they weave, and manufacture it into gloves, stockings, and all other sorts of wearing apparel.—These threads are finer, and a great deal longer than those of the *Muscle*, which render them more valuable on that account. Probably they are formed on the same principles as those of the *Muscles*; and the *Pinna* may be called, by way of distinction, the silkworm of the sea, and the *Muscle*, the Caterpillar.—Some will have that the *Pinna Marina* sticks its sharp end into

the mud or sand, and all the rest of the shell left at liberty to open and shut in the water; and that the filaments which have their origin from the middle of its body, being made of a viscid liquor, serve not only to fasten, but to draw up the mud and sand about it, thereby defending itself on occasion, against a tempest, the motion of the water, or like so many cables to keep their vessels fixed in their moorings.—They have found shells of this species so big that a pair of them weighed fifteen pounds. It is frequently two feet long and near one foot in breadth. I should have been very happy to have met with a real or living *Pinna Marina*, to oblige my readers with a better anatomical description of this remarkable spinning fish.—You will please to take notice that most of the bivalve shells, of the *Muscle* kind, have a sort of trunk commonly called the tongue, which serves as a foot, whence proceeds a glutinous substance which is ejected on stones, &c. and by which the silk or thread is fastened at the extremity, for it is certainly proper for the animal to fix itself when it has found juices or food for its nourishment; and likewise necessary to disengage itself from place to place when that is wanted, by the assistance of the tide or waves.—It is very remarkable that many of the fish that have no fins, have all something analogous to the silk of this great Sea-muscle, suitable to their various characters, by which they are so solidly fast, as I have seen when put into a shallow China basin, with sea-water, sand and stones, that if you attempt to take them away by force, you will break their various parts, so strong do they adhere when they are once fixed.

2. A pair of Men's Gloves, made of the beard of the Pinna Marina, from *Andalusia*, in *Spain*; sent by his Grace the late Duke of *Richmond*. (B.) The other glove laying underneath, both shell and gloves half as big. This Pinna Marina is a bivalve shell, of an oblong form, gradually ending in a point, extremities equal; colour, the outside of an olive-brown, within towards the point of a pearly hue, and polished, the other side partly reddish and Orange-like, forming different tints.



T A B. XIII.

Brick from the Tower of Babel.

Fig. 1. AN unburnt Brick, of about twelve inches and a half square, and five inches thick, taken out of the foundation of the supposed Tower of *Babylon**, the remains of the building are of vast extent, and in some are yet as lofty as the *Monument*: It is about four hours distant from the City of *Bagdat*†. The Walls of the foundation are about twenty yards in thickness: This specimen was brought to *England* by Mr. *Magee*, and by him presented to *Gustavas Brander*, Esq.—The Brick was very irregular and square; the Clay was mixed with bits of straw, as the Bricklayers do their Lime with hair, and not

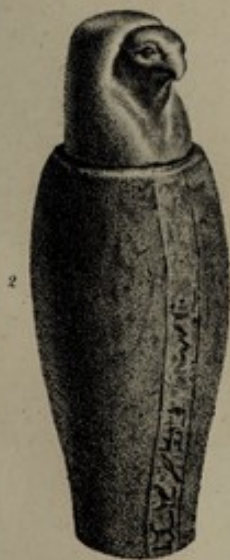
* *Tower of Babylon*.) And as perhaps some little account may be entertaining, I have embellished the history of this unburnt brick with the following: We find the *Tower of Babel* to be the first specimen of the Post-Deluvian architecture; and the feat of the first monarchy, built by *Nimrod*, of bituminous matter; and it is quite uncertain whether the *Tower of Babylon*, mentioned by *Herodotus*, was the same with that of which *Moses* writes: Their design was to reach Heaven thereby, underflood as such by the poets, as may be seen from the poetical fables of the giants. A building like this would certainly now a-days make a fine observatory for astronomical observations, tho' Sir *Walter Raleigh*, rather thinks from its low and overflown valley, that they chose a place more likely to have secured them from the world's destruction by fire than another deluge of water; and as *Pierus* observes, some have conceived that this was their intention: Perhaps the chief cause was the gaining of renown, and the

avoiding being dispersed, from the reason delivered in the text;—"Let us build us a City and a Tower, whose top may reach unto Heaven: and let us make us a name, lest we be scattered abroad upon the whole Earth." *Genesis*, c. xi. v. 4.—Whether this brick belongs to the *Tower of Babel*, or that which *Herodotus* describes; or any other famous high building, I leave for my readers to judge, as to *Babylon*, which was once the capital of the *Babylonish* Empire, there are now no remains of it left; and near which some suppose to have been the seat of *Paradise*: They imagine it to have lain in 44 Degrees of E. Lon. and 32 Degrees of N. Lat. on the River *Euphrates*, but not on the present Channel.

† *Bagdat*, a strong Town of *Turky*, on the Frontiers of *Persia*, situated on the River *Tigris*, in the Province of *Iraca-Arabia*, the ancient *Chaldea*, of which it is the Capital.

burnt,

Fig. 1.





burnt, it is diminished very much, for it would not bear being handled, it crumbled into dust. The original measure of the Brick was fourteen inches square and five inches and a half thick. What concerns the Reeds that were placed in layers between every fourth and fifth row of Bricks, I have taken no notice of in the print because we were not able to find them any where in the MUSEUM. The Engraver has represented the bits of Straw with long lines or hatches, (A.) (B.)

2. *Vas Egyptiacum*, a Canopus, with *Osiris'* head, or that of a hawk, for *Plutarch* informs us he was represented thus. The *hieroglyphics* are painted black, on this, beautiful formed Vase, and the substance is of white alabaster, very ponderous, and in the inside I found nothing; the size of the original three times as big. It is not my intention to involve myself in any disputes concerning the hieroglyphic emblems of the *Egyptians*, for it is all in vain. Many learned men have thought, indeed, that herein great treasures were hid, and if the true knowledge of the figured Wisdom of *Egypt*, what concerns their Religion, was found out, perhaps in this enlightened age, would be look'd on no better than folly, superstition, and a pollution of the true Deity. We must own however, that the understanding of their figures, letters, &c. would throw great light on Arts, Sciences, and especially their History, which is well known to those who study facts and events long past, the farther one dives into, becomes more and more perplexed and intricate. The *Canopus* was not always made in this form, but adorned with other Figures, whose chief use was that of being guardians to the Mummies, or any substance contained within. When this beautiful shaped *Canopus* was filled up at a certain time in the year with the water of the famous River *Nile*, they consecrated it, preserved it with great reverence, and adored it as a God. "The rising or greatest increase of the *Nile*, which is 16 cubits high, is finely represented by 16 boys playing about the famous statue of the figure *Nile*, in *Basaltis*, dedicated by the Emperor *Vespasian*, in the Temple of Peace, which is now at *Rome*." *Vid. Plin. l. 36, 7.*

3. A *Canopus*, the Cover a Dog's Head, it was certainly an *Egyptian* Urn, for the contents were like pulverized bones, with a piece of thin decayed Linen, altogether mixed with blackish Earth, &c. The inside and cover pourtrayed and cemented with *Asphaltus*, or *Jews* Pitch; the hieroglyphics drawn or stained in black; its substance a kind of free-stone, very thick and heavy; and the size of the original Urn was three times as large.—The bones within were so very small that it was impossible for me to know whether this embalmed Mummy was a quadrupede or a bird; however this Dog's Head, called *Anubis*, or *Cynocephalus*, represents the figure of *Mercury*, whom the *Egyptians* adored under this form, and thence called *Herm-Anubis*; or as some will have, swam as a guide and a constant attendant before *Isis*, when she went to *Egypt*; some time after when

when she fought *Osiris*, who was killed by his brother *Typhon*, *Ifis* used dogs, which by their excellent virtue of smelling, might discover where he was hid; hence the ancient custom came, that dogs went first in an anniversary procession in honour of *Ifis*. (Dogs would make a droll appearance in any of our processions.) And in the form of a dog the people carefully and religiously worshiped a God with a dog's head; by the poets commonly called *Barker*; a God half a dog, and a dog half a man; as may be seen from an ancient coin, and I believe that the head of *Anubis*, on this Urn, was left as a guardian of the manes, by some of the blind superstitious inhabitants of *Egypt*. The *Egyptians* used to paint their silver, that they might drink more devoutly, seeing their God *Anubis* depicted within their pots, they never engraved or chased any silver plate, but rested contented with enamelling of it black.—The manner of making this black to stain the silver, *Vid. Plin. b. ii. p. 479*. Moreover, silver will look black with the yolk of an egg roasted hard, and well beaten with vinegar and tripoli. If we suppose their performance good I doubt not but it must have had an admirable effect, as we may see in our days from the enamelled watch-cases, &c.

4. An *Egyptian Ring**, the figure I take to be a Sphinx, the substance green vitrified earth, or a kind of porcelain varnished over like some green *China* same size.

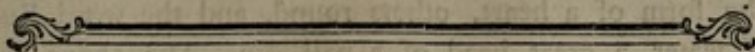
* This Face seems to be a Composition of the Lion and the human mixed: I found this *Egyptian Ring* in a small hexagonal *Chinese Box*, and suppose it to come from the same country where you may find Antiquaries as well as here; this indeed is an ancient rarity! The form and substance shews it to be such, and what ornament or subject is fitter for the seal of a Ring, than a Sphinx? The true emblem of mystical secrecy. For this Monster Sphinx, *Vid. Pantheon, 273*.

☞ That there was once an Animal very much resembling a Sphinx may be seen from the following account of *Pholostorgius* which I hope will not be disagreeable. "The Sphinx is a species of ape, (I write from what I have seen, says the author) the body rough, except the breast and neck, which is bald and smooth, with breasts like a woman; its colour a pale skin-red, somewhat like the human body, and no ways unbecoming; the form of the face resembles rather a round than an oblong effeminate oval; voice like the human when passionate, and without cadence; but more so when in great agitation or enraged. It is said to be very cunning and not easily tamed. Such an animal as this I think was once brought to *Thebes*, which slew and wounded the face of one of the spectators, *Oedipus*, who could not endure to see one of his fellow citizens ill used, killed the animal, through which he acquired a glorious name.

And that this memorable action of his, might not be forgotten, they invented this Sphinx to have wings, from its swiftness in accosting travellers with this famous obscure riddle, a breast like a woman to represent the naked truth; with the body of a lion to shew its wildness, as being tameless; and from its standing up straight with its fore claws spreading out, and voice; they contrived the poetical fiction that it had the gift of speech, with its mystical riddle, the sum of all which we need not wonder at, it being the custom of the Ancients to envelope every thing in hieroglyphics, emblems, fables, &c. For *Plutarch* informs us they placed Sphinxes before their Temples, to denote that the *Egyptian* Theology was mysterious, and difficult to be explained.—The *Romans* had also their *Pronaon* or Church-porch, where they were wont to have the image of the Sphinx, in imitation of the *Egyptians*, which was so famous for its enigmas; so that by this image, in short was signified as I said before, that the oracles of the Gods which were treated of within the church, were dark and mystical.—Even among us the portraiture of this Sphinx may be seen at large, as ornaments on each side of the gate of the Duke of *Bedford's* house in *Bloomf-bury-Square*, &c. and the character of the above ring is precisely like the beautiful Sphinx in *Basaltos* or *Basalanus*, placed at the foot of *Del Monte del Capitol de Roma*, where it serves at present as a fountain.







T A B. XIV.

Amulets, or Charms.

Fig. 1. **BULLA**, an Amulet*, of gold, figure globular, hollow within, upper part embossed, and posterior part flat, hung as an ornament on the breast of Noblemen's Children, within this purse-like *Bulla*, they used to put Preservatives, that the Devil or bad spirits might not do them any harm, to guard them against all manner of vice and wickedness. When they arrived at the discretionary years of sixteen, they used to take them off, thinking they had sense sufficient to take care of themselves; but most people in *London* will agree with me, that they should be rather put on at sixteen, than taken off, because that is the time youth begin to sow their *Wild Oats*. However at sixteen the *Roman* youth laid aside the *Bulla*, together with the *Prætexta*, and consecrated it to the *Lares*, or *Household Gods*. *Perf. Sat. v. v. 30.* But if any of these youths died before they were sixteen years of age, it was the custom to inclose these *Bullæ* along with the ashes of the youth in the *Urn*. *Vid. BELLES LETTRES, t. iii. p. 230.*—They were likewise given to sucking children, but those who were placed on their foreheads, and are very small, not taken notice of; but time may discover more, and

Before I take my farewell of *Lady Sphinx*, I beg leave to put the statuaries and painters in mind that the ancients acknowledged no male *Sphinx*.

* *Bulla*.) They had also the triumphal *Bulla*, but it was larger than that of the childrens, and fastened to a purple string, which hung about the neck and breast of those who triumphed among the *Romans*; as the reward of their courage, and as I have said before by the children of *Patricians*, and even ingenuæ, as a badge of their hereditary Nobility and Freedom, serving as a stimulus to render themselves worthy of their birth, worthy of their courage, and as a preservative from evil *Genii*. So Universities, as *Oxford*, &c. the students who are Noblemen's sons, are distinguished by a gold tassel on their caps. They allowed likewise *Bulla* to statues; for when *M. Lepidus* having killed an enemy, and saved a citizen, even when but a boy, he had a

bullated statue erected to him in the *Capitol*, in memory of the exploit. *Valer. Max. l. III. c. 1.* The great vestal, wore a *Bulla* by way of distinction; and the *Roman* ladies as a piece of dress. But the *Bulla* were not allowed to the children of slaves, or even of liberty. There were likewise, various other metallic ornaments of a circular form called *Bulla*; worn on the habits of men, the trappings of horses, &c.

Vid. Virgil, Æn. l. 12. v. 942.

All these are likewise to be considered as preservatives, and whenever I see the breast-plates of the officers of our foot soldiers, it always puts me in mind of the *Bulla* of the *Romans*; which *Gorgetts* perhaps took their origin from them, and may be looked on as a preservative against a bullet, though I know this piece of armour was anciently intended to defend the throat; but now a-days only wore as an ornament.

they are not ornaments, as some perhaps may think, we must give the discovery to *Montf. Sup. vol. iii. p. 281.* who gives a monument, &c. to prove this; some had the form of a heart, others round, and the word *BULLA* signifies a bubble of water, a great head of a nail, &c. The above *Bulla* from its size belongs to a child, though some will have it to be a triumphal one, on account of its size, and was first borrowed from the *Hetrurians*: Though others alledge that *Romulus* was the first who introduced the *Bulla*, and gave it to *Hostius Hostilius*, the first child born of the rape of the *Sabines*.

Plin. Hist. Nat. l. 23, c. 1.

2. An *Egyptian Amulet*, a *Scarabæus** or *Beetle*; on each side two figures, (A.B.) perhaps *Ifis*, for their figures, hieroglyphics, and characters, are often found reversed; or perhaps two priests.—From Sir *William Hamilton's* collection.

3. The posterior part of this *Amulet*, on which are the *Egyptian Characters* (c.)
 † I am sorry to find that the Antiquaries of latter ages, or the present can no ways explain, and only understood by their kings, priests, &c. The substance is a black stone, like our slate, and their workmanship is excellent. There are two little holes at top, through which a string or lace was drawn to suspend it.

TAB. XV.

* *Scarabæus.*) There are many superstitious and curious Amulets, chiefly Beetles, in this collection.—now what concerns these Beetles, being deified by the *Egyptians*, and honoured as the living image of the Sun! is because, as some say, that all these insects are males, or that the male without the assistance of a female, deposits his semen in marshes for the procreation of their young. This semen is of a globular form, and the *Scarabæi* pushing it in a spherical line, thereby imitating the course or motion of the Sun from East to West, round the globe; *i. e.* according to the astronomical opinions of those days: So a particular mouse which may perhaps be blind, or the dormouse, was held as a God, for they believed that darkness was older than light.

It is certain that the *Egyptians* looked on this insect as a symbol of the Sun and Eternity, for there are a prodigious number of these images still found in *Egypt*, especially among the mummies, and many of them represented with a radiate head, like the image of the Sun; and sometimes with figures on each side worshipping it. I have made my explanation agreeably to the knowledge or doctrine of the ancients, and in respect of natural history; otherwise it is well known at present, that these curious insects, of which there is a large fami-

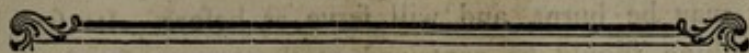
ly, in natural history, have among them both males and females, and that the males are smaller than the females.

† *Characters.*) The word is comprised of holy, and to engrave, and *Hermes Trismegistus*, or *Mercury*, is honoured with the invention of hieroglyphic: or hieroglyphical symbols, pictures of animals, plants, &c. They were emblems, probably used before the Alphabet was established, by which a word was implied, and from *Ezech. c. 8. v. 10.* we find that it was the custom to have their walls, doors of their temples, obelisks, &c. engraven and painted with such figures. First introduced into the *Heathen* Theology; thence transplanted into the *Jewish* and *Christian*, the secrets of Nature, and the mysteries of morality, history wrapped up in a kind of cabala; communicated to none but their kings and priests, for their instruction, and only intended to amuse the rest of mankind. Lastly, they served like veils, for they are used not only to represent moral things by natural, but even natural by natural.—All the symbols, fables, allegories, emblems, parables, &c. are entirely inventions from the hieroglyphics; and though many ingenious explanations have been attempted by different learned men, yet they are at best but conjectures, on account of their perplexities like a *labyrinth* formed of inextricable mysteries; and I don't doubt but



Fig 1.





T A B. XV.

The Sallad Earthen Vessel, and the Scythian Lamb.

Fig. 1. A BEAUTIFUL shaped Earthen Vessel, of a grey colour, with furrows and oblique lines on its surface, very porous, and covered with a perforated mouth like a cullender, by which it is filled with fair water. The furrows (A.) being first covered with any small seeds of fallad herbs, this water oozes through the pores of the Vessel impregnates the seeds to vegetate*, and the fallad will be fit to eat for eating in six days, as faith

Paul

but they had other intricate means and ways to secure their learning unknown to us; what a Treasure here is lost!—may be seen from *Plato*, *Æsop's Fables*, and *Father La Pluche*, &c. Now for a magazine of this Egyptian doctrine, I refer the reader to the industrious, but fanciful *Kercher Hornius*, &c.—I'll give a few, which seem not altogether disingenious according to *Clemens Alexandrinus*:—A lion is the hieroglyphic of strength and fortitude; a bullock, of agriculture; a horse, of liberty; a sphink, of subtilty; and the pelican, of paternal love, &c. &c. An ocean of these may be met with in the *Iconologia* of the learned *Cæsar Ripa*, Before I quit this perplexed subject, I must remark an ingenious one, supplying the want of letters, by the Americans of *Virginia* and *Mexico*, concerning the arrival of the Europeans in that country. On one of the radii of the wheels that mark their year, was painted a swan, emitting smoak and fire at his beak. The whiteness of the feathers of this bird, and the water in which it always resides, denoted the whiteness of the countenance of the Europeans, and their arrival at *Virginia* by sea, and they put smoak and fire in the bill of this bird to signify the fire-arms which the invaders make use of. *Vid. Journal des Scavans, March, 1681.*—Perhaps the Egyptian figures and letters may be read some how in this manner. And see for some more Amulets TAB. XVIII.

* *Vegetate.*) That the heat of the Sun, Air, and Salts, are the cause of vegetation of plants, and the Earth is no more than a great nidus to vegetables, is certain; but how far the fluids of soils, moulds, and especially

water, assist, may be seen from the flower-roots, &c. put in water only, on chimneys by way of ornament, and the two following experiments:—"Mr. Van Helmont dried 200 lb. of earth, and therein planted a willow weighing 5 lb. which he watered with rain, or distilled water; and to secure it from any other earth getting in, he covered it with a perforated tin cover. After five years, weighing the tree with all the leaves it had borne in that time, he found it to weigh 169 lb. 3 ounces; but the earth to be diminished only about 2 ounces in its weight."—Another experiment like this the great Mr. Boyle has given us:—"He ordered his gardener to dig up, and dry in an oven, some earth fit for the purpose, to weigh it, and to set therein some Squash Seeds (a kind of Indian pompion.) The seeds when sown were watered with rain or spring water only. But although a plant was produced in one experiment of near 3 lb. and in another of above 14 lb. yet the earth when dried, and weighed again, was scarce diminished at all in its weight."

Vid. Boyle's Scept. Chym. Part ii. p. 114.

Several experiments have been since made, which confirms this opinion.

Small fallad it is said also may be produced in forty-eight hours, which is performed by scattering the seeds on a woolen cloth, besprinkling them often, exposing them to the sun, placing them near the fire.—It is but lately I found out by accident that they have likewise at the BRITISH MUSEUM, a mushroom-stone, a kind of

Paul Lucas, who brought it from *Egypt*, and gave it to the late Duke of *Richmond*, who presented it to Sir *H. Sloane*. If the pores are choaked by the roots, it may be burnt, and will serve as before. Its size half as big. N. B. A machine should be contrived at the top to supply it with water, for it empties itself very soon.

2. This Zoophyte * is called by the *Muscovites*, Little Lamb.

TAB. XVI.

of *Fossil*, extremely curious, for laying it in the earth, and a little earth on the top, then wetting it with water, *mushrooms* will shoot up in a short time.—As to the germination and fructification, this is chiefly caused by the salt, &c. which renders land fertile, as may be seen of all manner of fruits, &c. planted in those salt marshes which flourish exceedingly, for those salts working with contrary salts in the seeds, exalt the principles of motion and vegetation, or as the poet lays,

“ All things exist by elemental strife,

POPE.”

* Much wonder is made of this strange Plant-animal, and the description in *Les Voyages de Jean Struys*, is very singular and amusing, which runs thus:—“ He says that this surprising fruit has the figure of a *Lamb*, with the *feet*, *head*, and *tail*, of this animal distinctly formed:—Whence it is called in the language of the country *Bonnarez*, or *Boraner*; each of which *Muscovitic* names signifies little *Lamb*. His skin is covered with a down very white, and as fine as silk: The *Tartars* and *Muscovites* esteem it very much, and the greater part keep it carefully in their houses, where this author has seen many. It grows on a stalk of about three feet in height; the place by which it holds is a sort of navel, on which it turns and bows itself towards the herbs which serve it for nourishment; dying and withering away as soon as these herbs fail. Wolves love it and greedily devour it, because of its resemblance to a *Lamb*. All this description contains nothing hitherto incredible; but what the author adds, that this plant has really *bones*, *blood* and *flesh*, whence it is called in the country by a *Greek* name *Zophyte*, that is a *Plant-Animal*.”

Vid. *Journal des Scavans*, July 24, 1681.

From this account a great many were inclined to believe there is no such thing in nature, in fact, it is nothing but the root of a plant much like *Fern*; the branches are covered with a sort of down or moss resembling wool; and there are seven shoots, which serve to represent the four legs, horns, and tail of the vegetable animal. These I imagine are cut by

art to make them proportionable, and allowing a little for the imposition, it forms a close representation of a lamb, as the roots of the mandrake do that of a man or woman; or some forms we meet with of bees, flies, dogs, &c. in some other stalks: In short, he that has faith to credit the vegetable Lamb, may easily believe any thing, and will certainly pass for a *man of easy belief*.—Now as most people are too apt to believe what authors write, and consider it as sufficient authority if they can shew it in print; I was glad as well for myself as for others, to meet with the real plant, to confute the fallacy.

And now we'll return, and add this more on vegetation.—The fruitfulness of seeds may likewise be promoted by various impregnations, or by being infused in several menstrua. Vid. *Signor Malpighi*.—That the whole plant, like a miniature or bud of a rose, be actually in the seed, artfully folded and wonderfully involved, though ever so little, is without doubt. For Mr. *Lewenhock*, my countryman, after his minute observations on an orange-kernel, which he made to germinate in his pocket, &c. concludes, “ Thus we see how small a particle, no bigger than a coarse particle of sand (as the plate is represented) is increased &c. A plain demonstration, that the plant, and all belonging to it, was actually in the little germ, its body, root, &c. *Philos. Transact.* No. 287.”

Now if we allow some variations in respect of proportion, matter, &c. I likewise verily believe the same of animals, quadrupedes, birds, fish, &c. and this variation in proportion, has been wisely ordered by Providence, that every species at its birth has some particular members more perfect than others, because nature directs thereby, and makes them fit to use it immediately for certain purposes; and this is what I would call the introduction and finger of nature, to *Instinct* and *Reason*. Those animals for example, ordained from the moment they are born for walking, swimming, eating, seeing, hearing, smelling, &c. have all those particular members more compleat and larger in proportion to other parts that they have no immediate

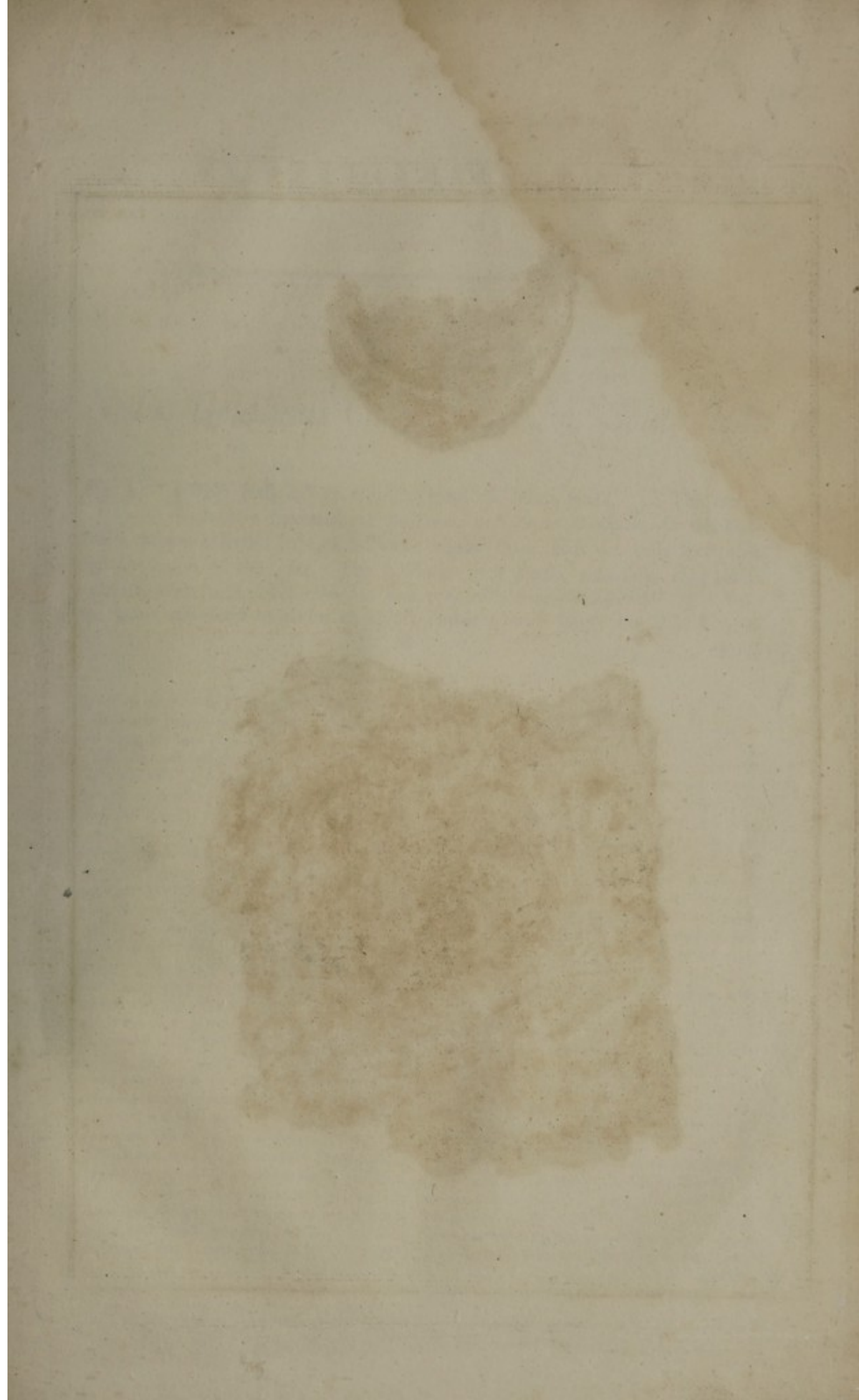


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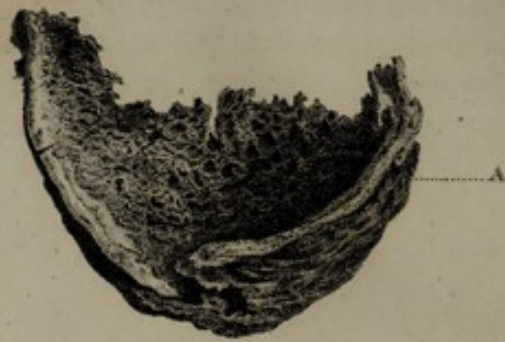
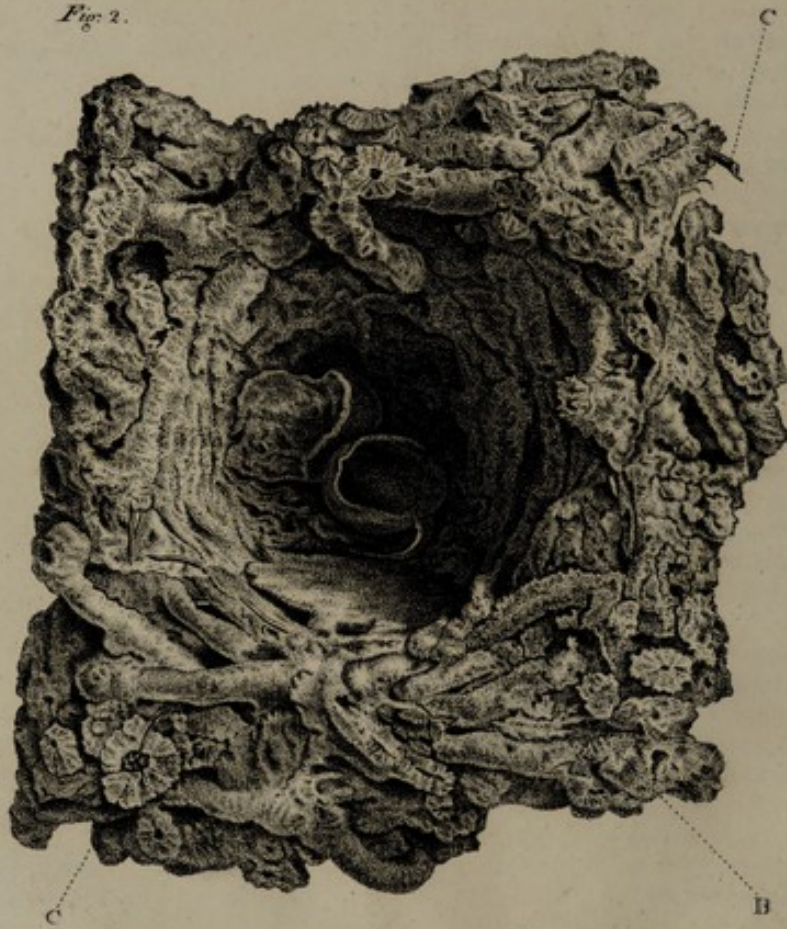


Fig. 2.



T A B. XVI.

Nidus Gelatinus Cambodiensis, or Soup-Nest.

Fig. 1. THIS Nest differs entirely from all other bird's. (A.) The front. It is a bird-nest, or swallow's nest, from *Cambodia*, in the *East-Indies*, and are found in *Cochin-China*; where these birds are only seen at a certain season of the year. The substance very small, resembles ising-glass; tasteless, close, and solid, without like net-work, commonly called *Soup-Nest*; for being dissolved in warm water, it makes a nice soup; but it is a wonderful

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immediate occasion for; and this is what makes the difference in proportion compared to the same species when they have done growing. On the contrary, a child, &c. not being intended to chew food at its birth, therefore has no teeth, the book of nature presents us innumerable pictures in all animals, &c. of this kind, and a person who has got the judgement and eye of a painter, may when he compares any young animal, with a full grown one, form a judgment of nature's intention, and who were made for labour, quick and continued motions, or what use men are to make of them or not, and if we add to this the anatomy of their internal parts, by comparing them to each other, we may form a judgment of their characters, and what tribe they belong to. In short, this variation in proportion and want of matter, and parts in animals and vegetables, &c. takes place by degrees; and, there is as much variation in proportion from the moment of its existence, and that of the form at its birth, as there is between the latter and the full grown one; now at the moment of its existence, and according to their destination, it performs various revolutions, and folds itself afterwards up agreeable to the internal form of its Uterus, Egg, and Pod. I beg after all this, and I hope no person imagines that I suppose the growth of vegetables and animals are alike in all respects: No; there are some variations again; but the doctrine of vegetation in both is built on the same foundation; nor do I mean such kind of singular animal as the Frog-fish, I will suppose,

from *Surinam* in *South-America*, which is a spawned fish, and makes a gradual progress towards a frog: or Insect, which from worms become flies, bees, &c. Yet you will find in all their various disguises and progressions, that they all have their variations in proportion and matter when compared with a full grown one of their own species; and from this we may see that universal resemblance there is in all species, and which some have more or less to each other: This is a fact, and I could trace the human species even into an oyster, stone, &c. of which I shall here only give a slight sketch, for I have not time to finish it. And first, the human body or character may be found in the *Blackamoor* tribe, &c. I say &c. because there is a species of men and women that are said to have tails, see *Lord Montbodo*; thence in the monkey tribe, as the *Ouran-outang*, &c. From here to quadrupedes in the dog tribe, as the bull-dog, his head, &c. approaches the oval nearer than any other of his species I know. Now before I go on any further, I must observe that in every tribe there is a progress, which may be followed as we do the footsteps, or hunters, the slot or foot-print of a wild beast. From the quadrupedes we come to the amphibious tribe, as the otter and the manati; which terminate the link between quadrupedes and fish, and might be called the first of the one and the last of the other. However, we will not jump so far at once, but will let the prickly tribe follow, as the hedge-hog, &c.—And now the scaled and shelly tribe, as the armadillo, tortoise, lizard tribe, crocodile,

derful delicious *morceau*, as I have been told by ladies, who think it can never be sufficiently commended. "When boiled with flesh it is excellent for those that have weak stomachs, it being very nourishing."—See more on this subject in *Churchill's Collection of Voyages*, vol. i. p. 46.—The bird itself is small, of a delicate taste; the nest is composed of a spumous matter, and other gummy substances, which they find on the Sea-shore. It is not made of small fish bones, as some will have: they build in the cliffs of Rocks on the Sea-coast, and the form of this *Soup-Nest** is hemispherical, like those of our swallows.

An Incrustated Spary Bird's-Nest.

2. The Nest, (B.) the Eggs: (c.c.) the Twigs. It was originally made of branches, of which some remain, (c.c.) and the whole incrustated with a fine sparkling

crocodile, &c. As to the flying-squirrel and bat tribe, though they seem to divide, or be a medium between the quadrupedes and the birds; we will rather class the flying-squirrel among the weasel tribe; and the bat among the rat tribe. Thus we go on gradually in our own way, thence to the bird tribe;—then those that swim,—from there to the flying insects, and such as do not;—From here to the shelly fish, as the turtle tribe, lobster and the flying fish.—The next is the fin-fish tribe; and the nearest in kin that presents itself now, is the *Pinna Marina*, muscle, and oyster tribe.—And now comes the coral tribe.—Thus we find the analogical track of the human species, through all these various tribes, and likewise into vegetables.—Now from here we must step to the mineral and metal tribe, a little further to the stony tribe, as the load stone, and earths. And now follows the other elements, as water, air, and last of all into that hot element called fire.—This is the greatest distance and difference I could trace in respect of resemblance and character between any two beings:—The above is only the shade, a rough tracing or composition of the creation as I have said, and wants polishing.—Thus I endeavour to entertain the reader and myself, and as the Poet sings:—

"Content if my weak efforts should extend,
"With artless wreaths to deck amusement's bowers,
"To add to science ev'n a single friend,
"And strew life's thorny path with op'ning flowers."

*This is the object of my whole pursuit,
Repaid if my SUBSCRIBERS reap the fruit.*

* *Soup-Nest.*] Since I wrote the above explanation of the *Soup-Nest*. I have met very luckily with the following account which seems to me to have a great deal of veracity, viz. The substance of the Nest is made out of a particular part from a large oyster, called *Kemas*, at *Amboina*; there are some Nests that are very white, and when cleaned of its feathers, &c. and boiled with a black fowl, which is a greater strengthener than a white one, it makes a delicious fine soup for sick people. There are several species; the brown Nests are not so good, and the best kind are found in the *Molucca Island*, and in *Ternate*, where they sell for a ducat, and at *Batavia* for double that sum, but when they are scarce they sell very dear, and sometimes at two ducats per pound. It is made by a swallow, and very little known on this side the world, which makes the Nest alone, without the assistance of any other; in short, they make many delicate dishes of it there.—In respect to its character it is not unlike our swallows, for the bird is between four and five inches long: the colour of the head and back is of a bluish black, but the wings and tail a little lighter. They have long wings that hang over their tail, which is rather short; the bill is short, thick, and roundish, of a transparent bluish black; a little head, black eyes, with a white spot before as big as the eye itself; the belly white, and its legs black; short, and thin, with

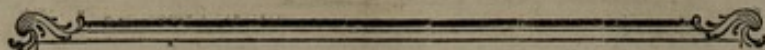
three

sparkling Spar*, as if comfited with fine white fugar, from the Dutchy of Brunfwic.

three toes. *Vid. F. Valentyn, Oest. Indion. vol. iii. p. 300.* Who gives the bird itself, and as I have no copies, and his bird but little, and indifferently done, I did not think proper to give it with the above Nest; though the author otherwise is very industrious, sensible, and his work the best of the kind.—I find people begin to be very fond of it, which has induced a person in this city to advertise them for sale, though it is imagined he makes the Nest himself. They sell at the rate of three guineas per pound.—The animal is a bird of passage; and here I must crave the reader's pardon, to say something on the migration of Swallows.—A friend of mine in the month of September, five years ago, finding the swallows and swifts on his country-house, to warble more than usual, flying to and fro, took his gun and shot one of them, which on being examined, found a great many flies and other insects sticking fast on its body, under the wings, which we imagine they provide themselves with, as provisions for their journey to *Egypt* and *Ethiopia*.—That these birds are very verminous I know by experience; but he assured me they were insects.—And I remember once about thirty-six years ago, in a walk from the *Hague* to *Scheveling*, I met with an old *Dutch* sailor who was then a fisherman; He solemnly protested to me, that some years ago in drawing his net, when a fishing, he met with a great many swallows, motionless, and adhering to one-another by their feet; and I find that this is the general opinion, of the swallows retiring under water in winter, adhering to the rocks, &c.

* Spar, is a stone or solid hard fossil of a glittering appearance, a mixed substance of chrystal incorporated with *Lac Lunæ*, mineral, stony, and other metallic matter, and shoots like salts in spires, and other figures.—
" Not inflamable, or soluble in water, not flexible, or elastic: not giving fire with steel, readily calcining in

a small fire, and fermenting violently with acids, and wholly soluble in them." *Vid. Da Costa, on Fossils.*—Some Spars grow from vapours alone, whis is evident from the *Stalactites*, or stony icicles, hanging down from the roofs of our caverns; as I have seen, frequently found in caves, grottos, and in the cliffs of rocks, lead mines, &c. These *Stalactites* which incrustate, or line the tops and sides of caves, &c. are formed of exudations or extillations of petrifying juices out of the neighbouring rocky grounds, as the cave on the top of *Bredon-hill*, and *Mendip-hills*. *Vid. Mr. Beaumont.*—Spar is capable of being dissolved either by water or vapour, and suspended imperceptibly in either. Now what is called the growth and formation of Spar, therefore is properly perhaps only the change of place in the substance, and all these agents, waters, and vapours do, is only to wash it out of the strata of earth in which it lay in scattered particles, and bring it together into the cracks and crevices of stones, where it may again separate itself and become more pure and perfect.—In *France* they have *Les Caves Goutieres*, where the water falling from the upper parts of the cave to the ground, immediately hardens into little stones, of such figures as the drops falling, either singly, or upon one-another, chance to exhibit. Another on the top of *Bredon-hill*, in *Worcestershire*; *Elve-Hall*, in *Witherslack*, in *Westmoreland*, &c.—As to the *Stalactites*, or drop-stones, resembling an icicle, they are formed by incrustation, particularly in the *Peak* in *Derbyshire*, &c. &c. I am very glad to inform those that are pleased to peruse my notes, that a Spar-mine has been lately discovered in *Ireland*, for which some *Birmingham* manufacturers have contracted, as it is greatly superior to the *Marquissette*, both in brilliancy and hardness; buckles, combs, and other ornaments, are already made of it, and the gem is likely to become very fashionable in this kingdom.



T A B. XVII.

Tali and Tesseræ, or Dice.

Fig. 1. THREE Mutton-Bones, or Dice*, of Lead, its form cast in a mold.—2. The real bone, or *Nature* itself.—3. Of brass, being the front, back, and one-side view of the Huckle-bone, called *Talus*. I thought it of no great consequence to give the fourth view of this bone.

4. A Tetotum, of green jasper, highest number XIV, in *Roman Characters*.

5. A small curious Die of brass, highest number XII. the form of each surface pentangular, or five corners.

6. Of crimson agate, highest number 6. Our Die is a copy from this.

7. Of

* *Dice*.) Many of these Dice like other antiquities, are found in various parts of the bowels of the earth, and were lost or dropped by the soldiers, &c. who served under different monarchs.—Tali, Tesseræ, or Dies, among the ancients were curiously wrought in ivory, *Vid. Mart. l. 13.* and sometimes among the great people of gold, and of beautiful wood. *Plin. l. 16.* While I was busy in designing these ancient Dice, and turning them with attention, that which struck me most was the disposition of their numbers, *i. e.* the fortunate and unfortunate chance, are always disposed opposite to each other; suppose six is cast, one will be at the bottom, and if you count the top and bottom together, it will always make seven, and so of the rest of the remaining numbers. We have this further remark on Dice, which is: that they should be a true square, and all the angles cut as keen as possible, and the numbers disposed according to the above plan of seven.

I always endeavour to entertain the reader, especially when my demonstrations are short, as we commonly do when our friends pay us an unexpected visit after dinner, and thus begin with the Tesseræ, which signifieth a Die: though here we must note that the word *Alea*,

a Die, is a general word, applied equally both to the Tesseræ and the Tali, to denote the uncertainty of both games, which the ancients diverted themselves with.—*Talus*, an huckle-bone, such wherewith children play in various countries at cockle, and Tesseræ properly signifieth a Die.

The authors that I have consulted, differ so much that it is almost impossible to form a right judgment in determining the several chances in the plays; either to the Tali or Tesseræ, among the ancients.—And first they used more Tali in their plays than they did Tesseræ. from that verse:—" *Non sum talorum numero tesseræ,*" *Mart. 14. Epig. 15.*

Cælius Rhodiginus, speaks more distinctly, saying that in their play, they used three Tesseræ, but four Tali. *Cal. Rhod. l. 20, c. 27.*—The several chances which I read of are these, and first the unfortunate chance in the Tali, was commonly called *Canis*, or *Canicula* or *Chius*, the most fortunate chance, *Venus* or *Basilicus*.

Fig. 1.



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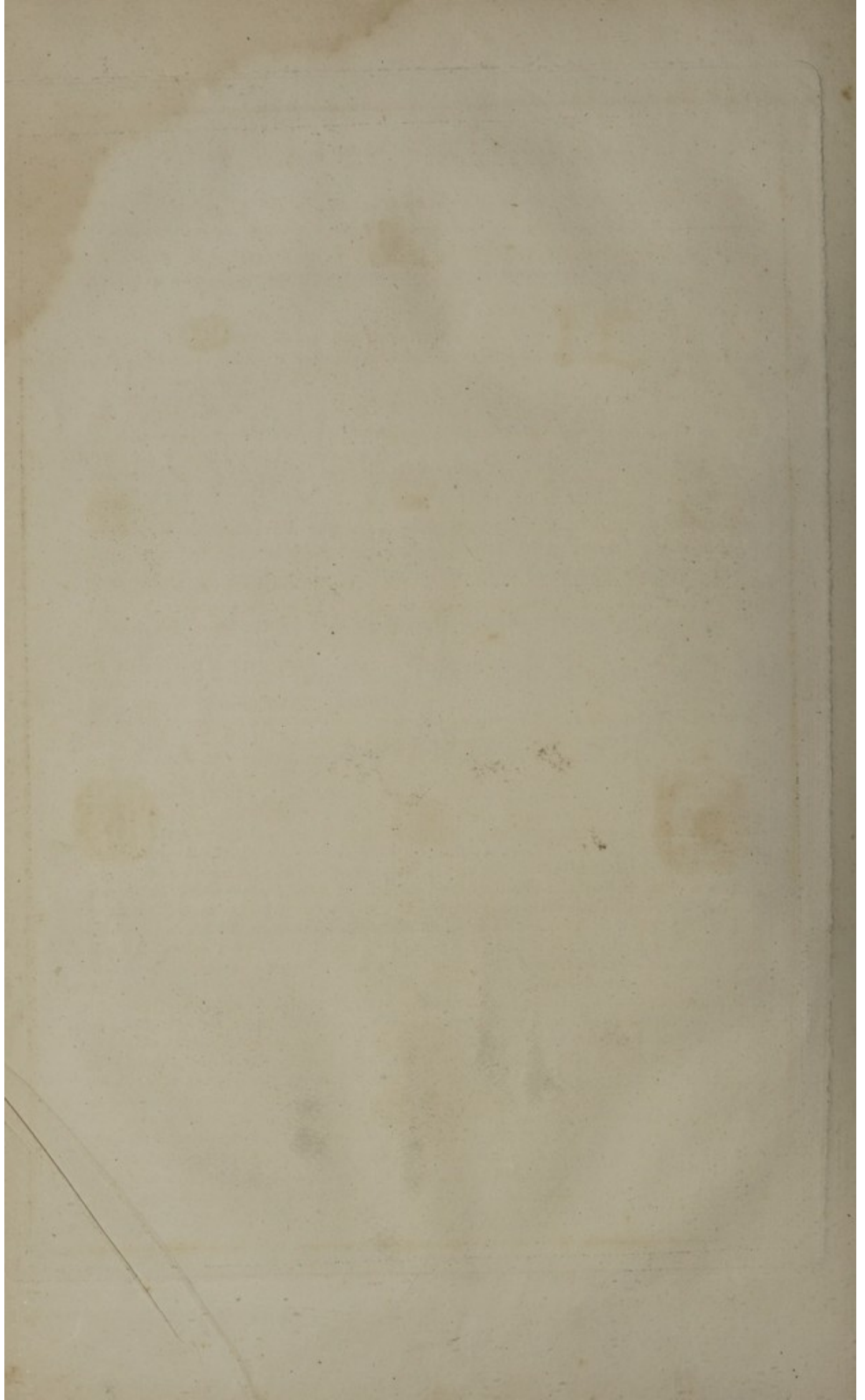


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7. Of Ivory, highest number 6; the hole through No. 2, and 5, different from *Montfaucon's*, which is in No. 4. This hole was, perhaps, intended to shew the Die being an honest one, and no Quicksilver in it, and what is called a loaded Die, as some professed Gamblers do, and who cut with a file the angles, that the Die may fall according to the number they want. It may serve likewise to wear on the breast of those masters, who decide disputes at those meetings and games, in which Dice are used.

8. Of Chrystal, being a true and honest Die; I call it so because one may see through its substance, and in which there can be no deceit.

9. Of a dark green agate, highest number 12; besides the various numbers, I found the following *Roman* letters, viz. LS. SZ. NG. TA. ND. NH. these are a compound, and may serve for a Die, a Tetotum, or both together; the two letters may stand as our single letters on modern Tetotums, where A. stands for all, T. for take, &c. Its form consists of 18 different squares and triangles, which are very remarkable; the ND. and NH. were joined together.

N

10. Of

The manner of their play, both in their dice, and cockle-bones, was casting them on a palmwood board, and out of a narrow-mouth vessel, that there might be fair play; this vessel, *Perfius* calls *Orca*, and describes it to have a narrow mouth and a straight neck. *Horace* applied it to the *Tali*, *Satyr.* 7. l. 2. *Mitterit in Prygum, Talos.*—*Horace's* *Pyrgus* seems to be of the like form with *Perfius's* *Orca*. *Lud. Smids*, M. D. in his annotations on *A. Valentyn's Ovid*, has delivered his opinion touching these plays, thus: That the *Tali* or *Cockle-bones*, had but four faces or sides, and therefore yielded only four chances, and no more;—the first is called *Canis* or *Canicula*, in *English* a dog-chance, likewise *as*; vulture, answering to our ace; this being the worst throw of all; the second opposite unto it they termed *Venus*, or *Basilicus*, counted a very fortunate cast, and is seven, which may stand for our *Six*, the third bore the name of *Chius*, proportioned to *Trey* with us; and the fourth *Senio*, which is likewise a good throw, and is as much as a *Quartre*. Now it must be observed in these *Tali*, there is no chance of *Deaur*, or *Cinque*. *Vid. his Anot. on Ovid. de art Amand. l. 2.*—*Venus*, or *Basilicus* was counted the most fortunate chance. Now if we compare *Horace* and *Plautus*, who both mention the old custom of throwing these cockle-bones at their feasts, for the choice of their *Modiperator*, or master

of the feast, and which should prescribe laws for drinking to the whole company.

Venus Arbitrium—
Dicet bibendi. Saith *Horace*.

Jactus Basilicum, propino magnum poculum.

Saith *Plaut. Curcul.* And why may not this cast be justly termed *Basilicus*, seeing the *Modiperator* hereby designed, was by the *Grecians* not only called *συννομαχῆς*, but also *βασιλεὺς king, prince, or chief commander* at the table? This cast was then thought to be thrown, when all four cockle-bones appeared not one like the other, but all with different faces. (a) *Venus consurgebat ex talis quator jactatis ubi diversam omnes ostendissent faciem:* with whom accordeth, (b) *Turnebus: Venus erat, cum nullus eodem vultu stabat talus. Hercules* was also a lucky throw, but whether the same as *Venus*, I have not yet learned.—The games with the *Tessera*, I make no doubt were many: one game there may seem to have been in use, where the just number of eight, shew it to have been the chief cast, it was called *Stechichorius Jactus*, or *Stechichorius numerus.* *Vid. Cæl. Rhod. l. xx. c. 27.* The game *Euripides*, as I take it, much resembling that in use with us, called *One and Thirty*: the number of that game was forty. *Vid. Cæl. Rhodigi. l. xx. c. 17.*—They played not with a single Die, but

(a) *Cæl. Rhod. 20. c. 27.*—(b) *Turneb. adv. l. 5. c. 6.*

10. Of Ivory, perhaps belongs to their Chefs-board*, or a kind of Die; its use is difficult to explain. I found a hole in the centre, at the bottom, and might have served for a Tetotum. Upper part, the two sides convex, the other two concave.

with three, as we use in passage, as I mentioned before whence their chance might have their name, not from the number in each several Die, but from them all being cast.

In their common game, the most fortunate throw is thought to have been three Sices, we call it in Passage a royal pass, whence it was commonly called *Senio*;—“*Quid dexter Senio ferret scire erat in votis, damnosa canicula quanta Redderet, augustæ collo non fallier orca.*” *Perf. Sat. iii.*—Which one place of *Perfusus*, gives light to this in three things;—First, that the winning cast was called *Senio*; and if you make *Basilicus*, a term common both to Dice and Cockle-bones, as *Venus* is we may fitly render it a royal pass.—Secondly, the losing cast, *Canis* or *Canicula*, in *English* a dog chance. Thirdly, the manner of their play, both in their *Dice* and *Cockle-bones*, was by casting their *Dice* and *Cockle-bones* out of the *Orca*, a machine very much like the *Dice-box*, well known to our gamblers.—The chief cast as I said, was thought to be when three *Sices* appeared; which opinion is strengthened by the common proverb, “*Aut tres sex, aut tres tresfera.*” *i. e.* Either three *Sices*, or three *Aces*; and the first of these being the best the other the worst chance in the *Dice*, the proverb signifies thus much, I will put all to the hazard, I will win or lose all.—*Erasmus* remarks, that as often as an *Ace* happened to be thrown together with a *Sice*, so that *Senio* and *Canicula* appeared together at one throw, it was a losing cast. *Erasm. Adag. Chius ad Coum.*—*Suetonius* is clear in the proof hereof, if for *Aut* we substitute *Et*, which unless we do, it will be a matter of great difficulty, to make a congruity of sense, his words are “*Talis enim jactatis, ut quæsi. Canem aut senionem miserat in singulos talos, singulos denarios in Medium conferrebat, quos tollebat universos qui Venerem jecerat.*”—Turn *Aut* into *Et*, the sense is obvious;—Look, who threw an *Ace* and *Sice* together, for every Die he staked and laid to stake a *Dinere*: which he took up and swept all clean, whose luck it was to throw *Venus*.—Before we have done with the game, it will not it amiss to recall to the memory of some, that the word *Tessera* has likewise four remarkable significations; (c) 1. *Tessera Militaris*, or watch-word among the soldiers in the camp. (d) 2. *Tessera Frumentaria*, a certain

ticket at the tendering whereof, the poor received monthly distributions of corn. 3. *Tessera Nummaria*, tickets on which they received money; and 4. *Tessera Hospitalis*, tickets as served among friends, to maintain friendship and solicit hospitality; but these were usually cut in two, and mutually accepted, and for their posterity; as for the derivation of the adage; *Tesseram Hospitalii confregit, i. e.* he has broken the league of hospitality, was when entertainment was craved and refused.

* *Chefs-board, or Latrunculus.*) a little thief, or robber; and secondly in a borrowed sense, it signifies the table-men, or chefs-men; because this game hath the express form and representation of a war, or battle, fought between two armies; insomuch that (t) *Pyrrhus*, king of *Epyre*, being skilful in plotting stratagems, first taught his soldiers the art of projecting, by plays and representations thereof in the table-men. Some are of opinion that it was first invented at the siege of *Troy*, by *Palamedes*, that he might keep his soldiers in a better order, allowed them this kind of recreation, whence these *Chefs-men* are sometimes called *Palamediai Calculi*; they were made sometimes of wax, sometimes of glass, sometimes of other matter. The game seemeth to be the very same with that which we call *Chefs*.—The ill use made of *Dice* and gaming in our days is so dreadful a vice, especially in those who are entrusted with the liberties and properties of their fellow subjects, that is well deserves to be publicly exposed, and lashed with the utmost horror and indignation: among my notes I find in 1771, that a noble earl one night threw only three casts at hazard standing, at a house near *St. James's*, the first for one thousand guineas, which he lost, the second double or quit, which he likewise lost, and the third for four thousand or nothing, which he at last won, and left off immediately.—Another I have in 1772, on card playing, which is made so much the business of life amongst all orders of men, that a clergyman, within a few miles of town, boasted that he annually paid his curate with the money got by playing at *Quadrille* in private families. I do not mention this from having an animosity against the clergy, neither that they should not play, only above all things I would recommend to some not to swear when they lose.

(c) *Alex. ab alex. l. 3. c. 2.*—(d) *Suet. Aug. c. 40.*—(t) *Donat. in Teren. Fun. Act. 4. sc. 7. ad illud. Idem hec jam Prrhus factavit.*

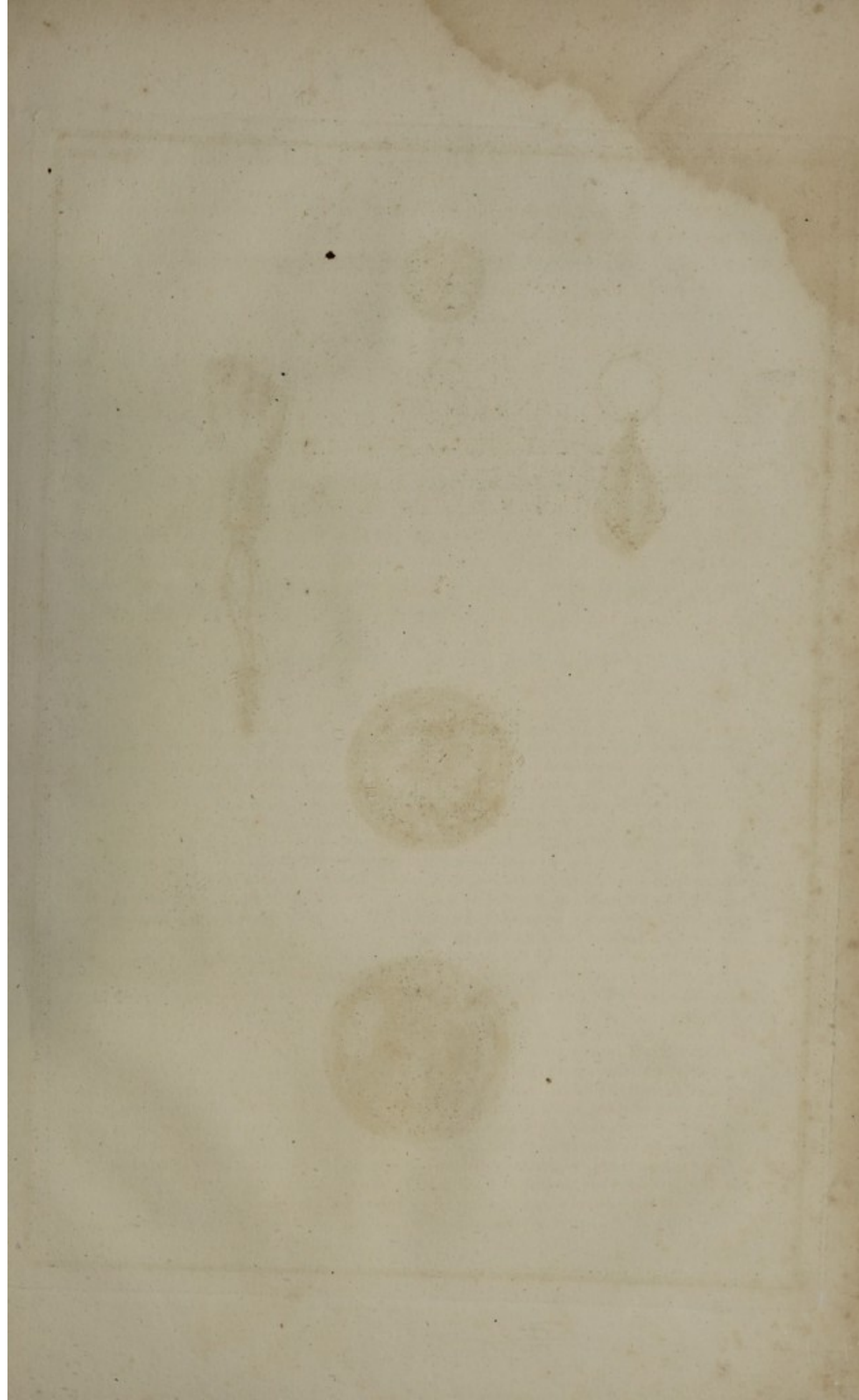




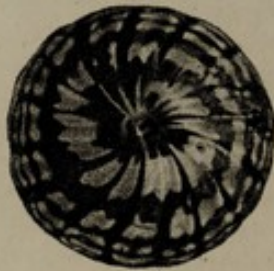
Fig. 1



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T A B. XVIII.

Amulets, or Charms.

Fig. 1. and 4. ARE two Druidic Amulets*, their substance enamell'd glafs, the first *Fig. 1.* white, and a little concave in its centre, whence flourishing parts resembling a flower in crimfon; the second, or *Fig. 4.* black, with white foliages circumvolved like a fnake, or volute, creased from its centre in various divifions; these were presented to the BRITISH MUSEUM, by *Jacob Bell*, a Quaker.

Fig. 2. and 3. Are † Ithyphaliques, *Fig. 2.* a shell with a silver eye and Ring,

" What age fo large a crop of Vices bore?
 " Or when was Avarice extended more?
 " When were the Dice with more profufion thrown?
 " The well-fill'd fob not emptied now alone;
 " But Gamefters for whole Patrimonies play:
 " The Steward bring the Deeds, which muft convey
 " The loft Eftate: What more than Madnefs reigns,
 " When one fhort fitting many Hundred drains;
 " And not enough is left them to fupply,
 " Board-wages, or a Footman's Livery."

Thus we fee a ftriking likenefs, accompanied with a well-chofen maf of light and fhade of a gamefter, who is mad enough to commit his *all* to the chance of a *Die*, and who wantonly has reduced himfelf to a *Morfel of Bread*.

* *Amulets.*) So called from *Amuletum*, *Amolimentum*; of to remove, or drive away. Some again think from *Amula*, a fmall vefel with lustral water in it, anciently carried in the pocket by the *Romans*, for the fake of purification and expiation. All thefe Amulets are numerous, moft of them in form of beads, &c. their fubftance vitrified earth, as glafs, fome ivory, others are deers horns, bones, &c. Some again of precious ftones, chryftals of different fizes and forms, with vari-

ous coloured ornaments, fufpended from the neck; their ufe, as prefervatives when at war or at law: for various difeafes, witchcraft, unforefeen accidents, and as guardians of the manes, many of them afcribed, and confound with thofe of the *Bardi* and *Druids*: the two here reprefented, and the *Glain Nidr*, fnake ftones, or adderbeads, I fuppofe to be real Amulets of the *Druids*. — Thefe *Druids* were the priefts and philofophers of the ancient *Britons* and *Gauls*. They were divided into feveral claffes or branches; and according to *Strabo*, who only diftinguifhes three kinds: *Bardi*, *Vates*, and *Druids*. The *Bardi* were the Poets; the *Vates* were the Priefts and Naturalifts; and the *Druids* befides the ftudy of Nature, applied themfelves to Morality. They held the Miffetoc in fingular veneration. *Pliny* relates the ceremony where-with they gathered it every year, l. xvi. c. 44. And never facrificed but under the oak. They placed a world of confidence in ferpents eggs, gathered after a peculiar manner, and under a certain difpofition of the moon and imagined them effectual means for gaining of law fuits, and procuring the good graces of princes, &c. Hence fays *Pliny*, *Mercury's* wand or *Caduceus*, with the two ferpents interwoven, has been affumed as a fymbol of peace.—They facrificed men to *Mercury*, according to *Suetonius*, which cuftom was condemned by *Auguftus*; and punifhed and abolifhed by *Tiberius* and *Claudius*.—

the third *Fig.* an Ivory Hand, with a silver ribband, a silk purple loop, both disposed to serve for Amulets.

Fig. 5. A Round Chrystal Ball*, exceedingly brilliant, very often found in Sepulchres, likewise an Amulet.

Vid. Cæsar and Mela. Lib. iii. c. 2. This account will give my reader the true character of the superstitious follies of the *Druids* of this famous Island and *France*; and in their knowledge and confidence, (unto ancient records) they were so completely versed; that they might have taught *Persia*, nay the Globe itself in Amulets. From these *Druids* Insignia, as *Pliny* styles them, we may see how superstitious the *Romans* were according to his account, we find (for I am able upon my own knowledge to vouch, says *Pliny*) that the Emperor *Claudius* commanded a *Roman* Knight, descended from the *Votontians*, to be killed for no other reason in the whole world, but because he carried one of those serpents eggs in his bosom, at the time he pleaded his cause before him in court. *Plin. L. 29. p. 354.*—For a further account of the *Druids*, see *Toland, Vallancy, Rowland's Mona-Antiqua.*

* *Ithyphallica*, or *Ithyphallices*.) By the *French* called *Pucillage*, worn by young men, &c. on their watches as a trinket; the hand an emblem of fecundity, called *Fica*; the ladies in *Italy* wear them on their hair, as ornaments, these formed ivory ones are said to be worn by married women, but when the thumb is hit by the fingers, it denotes virginity. Such a one was presented by a nun to one of my friends in his travels through *Italy*.

* *Chrystal Balls*.) Are often found in sepulchres, with a variety of other gems, &c. which they left with the dead, as guardians of the manes, (spirits) *Vid. Montfaucon, Monumens de la Monarchie Francoise. Tom. 1. p. 15.* where the reader will find in the monument of *Childerick*, a globe of Chrystal, and in the urn of another sepulchre, was found no less than twenty balls of Chrystal.—*Sir Thomas Brown*, in his *Hydriotaphia*, or urn-burial, c. 11. p. 9. Takes notice of a *Roman* urn preserved by Cardinal *Farnese*, wherein was found, a Chrystal ball and six nuts of Chrystal, three glasses, two spoons; besides a great number of gems with heads of gods and goddesses, an ape in agat, a grasshopper and an elephant in amber.—And in two other urns, a kind of opal “in each, one yet maintaining a bluish colour.”—Some of these things are to be looked on as treasures dear to them, and in which they delighted, or as a farewell by the relations, as not being desirous of seeing those things after death, to prevent

grief, or to preserve them for future ages; or for use into the other world, according to antiquity and their superstition.—Precious gems were likewise used as Amulets, for according to *Chiflet*, the whole *East* wore a kind of jasper for this purpose. *Pitise Lex. Ant. t. i. p. 90.* But the medicinal amulets which operate by effluvia, odours, &c. are of another class, such as compounds of poisons, used as preservatives against the plague, or vessels of essence, worn by hysterical women on their breasts, medicinal or other substances fixed to men, brutes, or even plants, as a preservative from peculiar diseases, dangers, &c. these are not properly Amulets of magic charms, but as having certain secret physical influence. Lastly. Amulets are now very much fallen from the great established character they had in ancient times; and well they may, for in this enlightened time what natural effects can reasonably be expected, when to prevent the *Ephialtes* or *Night-mare*, we hang up a hollow stone in our stables and bed-chambers, (as I have seen lately a hollow flint stone in a great person's house) when for warts, we rub our hands before the moon, or commit maculated parts unto the touch of the dead, which I saw some years ago at *Tyburn*; the wearing of a little mutton-bone for the cramp, or lastly against agues we use the chips of a gallows, and places of execution, a crowd of these are yet in being among the credulous and superstitious *Christians. Vid. for Egyptian Roman Amulets. Tab. xvi.*

If we take a review or cast up, the sum total of the magic Amulets, we look on them in no other light than a cloak of impositions of the ancient crafty *Druids*.—And to which the old reliqs now a-days bear a great resemblance, a few of which, along with the manner of living with the monks I'll oblige the reader with: such as the paring of *St. Edmund's* nails; *St. Thomas of Canterbury's*, penknife and books; and divers sculls, (perhaps pick'd up under the gallows) for the head-ach; pieces of the holy cross, able to make a whole cross: other reliqs, for rain, for avoiding the weeds growing in corn, &c. The following is a fine picturesque letter, copied from the original, written by *Dr. R. Layton*, and other visitors of the religious houses; to *Lord Cromwell*, about the year 1537, preserved among *Mr. Dodsworth's* MS. Collections, in the *Bodleian* Library.

“ Pleaseth

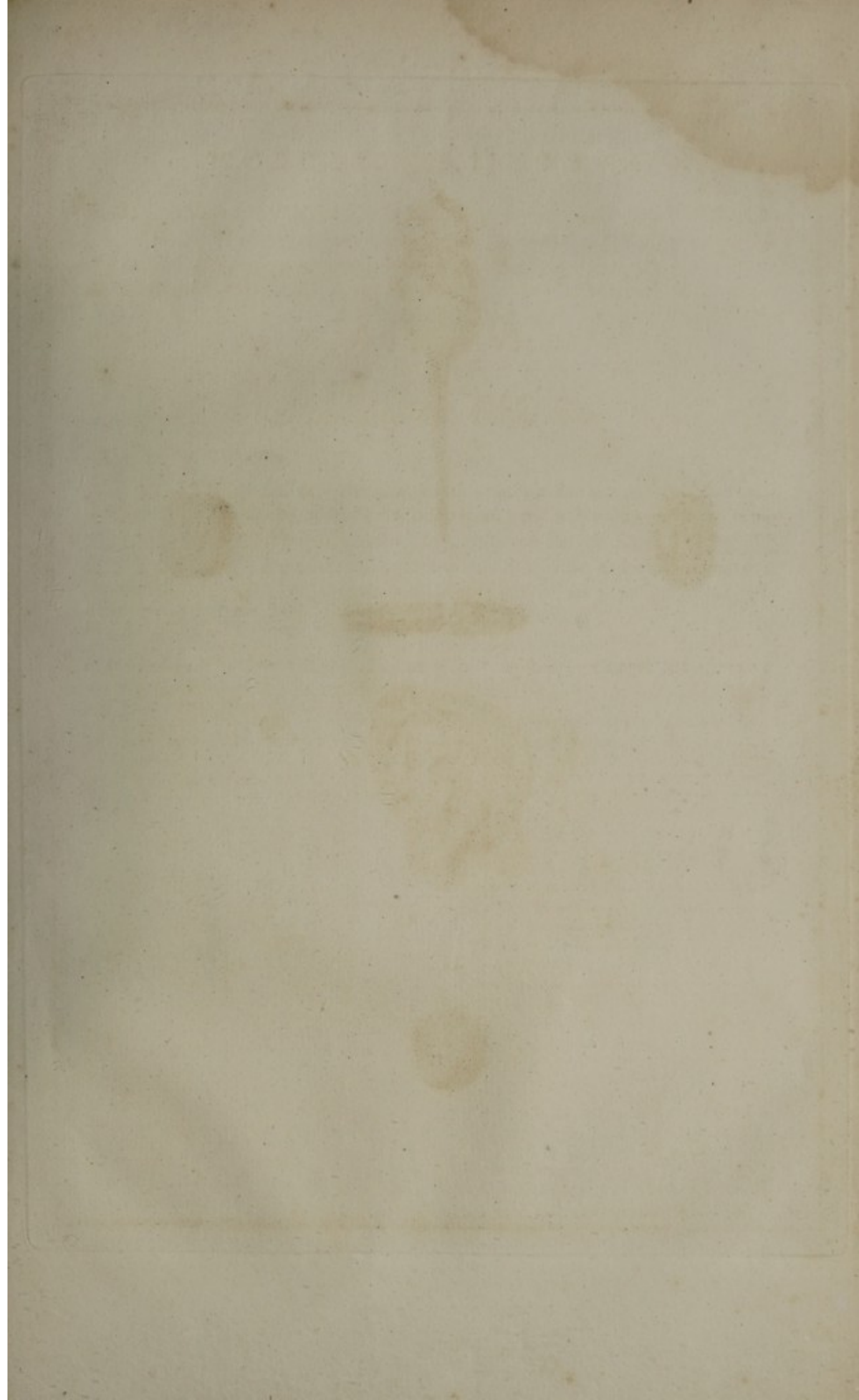
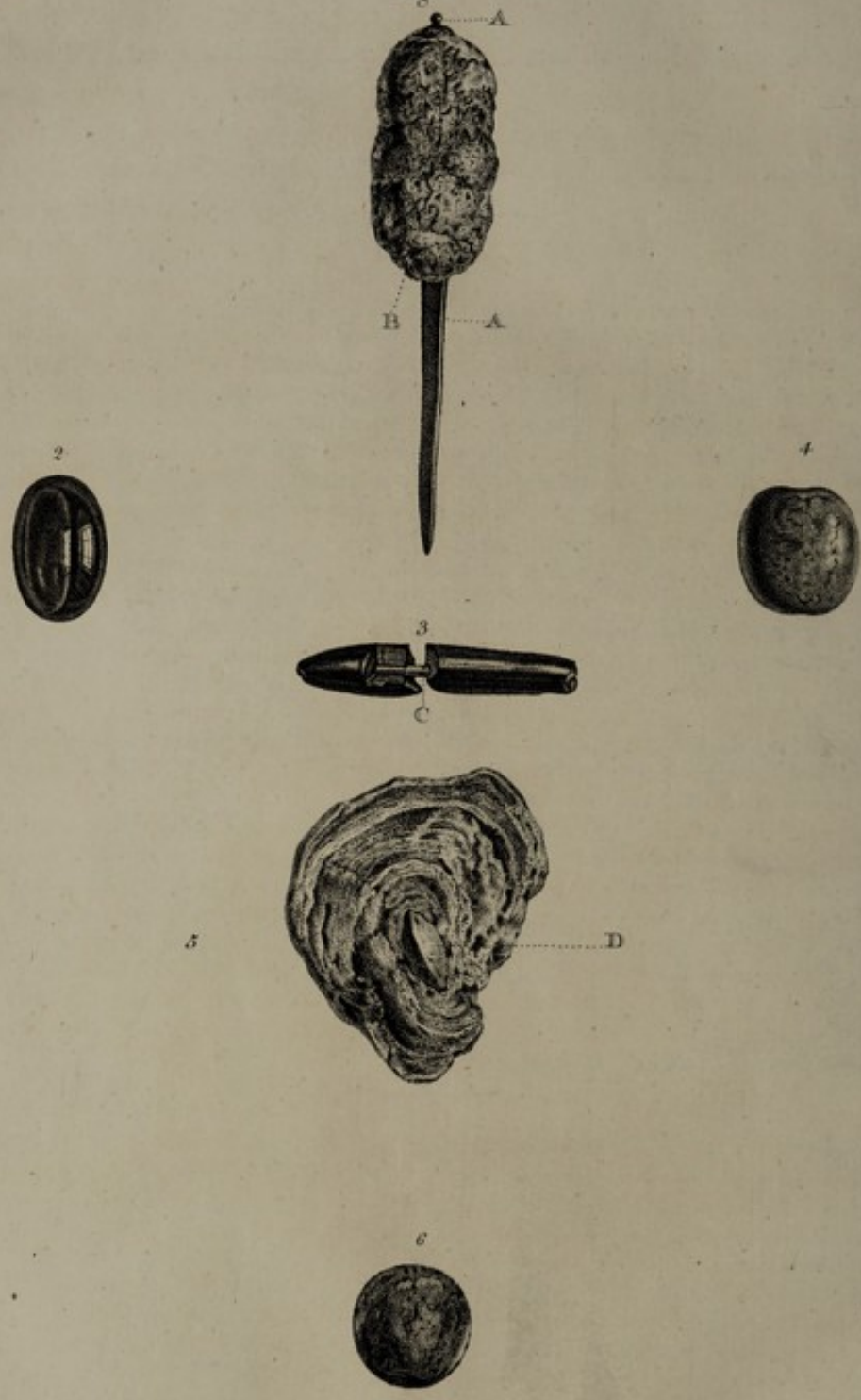


Fig. 1.



T A B. XIX.

Calculi, Stones.

Fig. 1. **A** *Calculus**, with a Silver Bodkin, (A.A.) its generally supposed that the lady had an obstruction in the urinary passage; she made use of the Bodkin, (to remove it) which by some accident slipt and remained in the bladder; the stony substance forming itself gradually *Stratum Super-stratum* round it.—The same case happened to a woman, who made use of a large nail; the stone and nail may be seen at a friend's of mine.—I have seen likewise a bougie which by some accident broke in the vesica, with a *Calculus* round it; and I have drawn one, where the *Nucleus* was a large stocking needle; which had been swallowed, and by the muscular motion, and different attitudes, had worked itself into the bladder; which needle, had it been a pin, would not have wandered so far, because the head of the pin would have stuck and stop'd it from going any

" Pleaseth it your worship, to understand that yesternight we came from *Glastonbury* to *Bristol*, I here send you for relicks two flowers, wrapped up in black sarcenet, that on Christmas-even, (*hora ipsa qua Christus natus fuerat*) will spring, and burgen, and bear flowers. Ye shall also receive a bag of relicks, wherein ye shall see strange things; as God's coat, our Lady's smock, part of God's supper in *cena Domini*, *pars petrae supra quam natus erat Jesus in Bethlehem*; belike *Bethlehem*, affords plenty of stone. These are all of *Maiden-Bradley*; whereof is a holy father priour, who hath but six children, and but one daughter married yet of the goods of the monastery, but trulling shortlie to marrie the rest: His sons be tall men, waiting upon him.—He thanks God he never meddled with married women, but all with maidens, fairest that could be gotten, and always married them right well. The Pope, considering his fragilitie, gave him his licence to keep a whore; and he has good writing, *sub plumbis*, to discharge his conscience, and to chuse Mr. *Underhill* to be his ghostly father, and he to give him *plenam remissionem*. I send you also our lady's girdle of *Braton*, red silke, a solemn relick, sent to women in travail; *Mary Magdalen's* gir-

dle, which *Matilda* the empress, founder of *Fairley*, gave with them, as sayeth the holy father of *Fairley*.—I have crosses of silver and gold, Sir, which I send you not now, because I have more to be delivered this night by the prior of *Maiden-Bradley*. There is nothing notable; the bretheren be kept so streight, that they cannot offend; but fain they would if the might, as they confesse, and such fault is not in them.

From *St. Austin's*,
without *Bristol*.

R. LAYTON."

" My singular good Lord, &c.

" AS touching the Abbot of *Bury*, nothing suspect as touching his living; but it was detected he lay much forth at *Granges*, and spent much money at playing at cards and dice.—It is confessed and proved, that there was here such frequency of women comyn and resortyn, as to no place more.—Among the relicks are found the coles *St. Lawrence* was rolled withal; the——

* *Calculus*.) I was never so happy as to know the true cause, but I have been informed since, that: the lady

any further.—Perhaps what we have just advanced, is the most natural supposition. The *Vagina* has no communication with the bladder, nor would the stone have been formed in that place if it had lain there for a century, or ever so long; is there any probability of the bodkin working itself into the bladder, if one considers the place, its size, and form?

2. An *East India* Bezoar Nut, which rattles like an eagle stone, &c. of a black purple colour, like coagulated blood, mixed with what painters call brown pink, very beautifully polished, with a mark or crease through its centre, and so bright and mirror like, that it reflected the images all round it.

3. A Monkey's Bezoar*, or true *East India* Bezoar, very much resembling one from the goat, of an oblong shape, broke in two, with a long straw, (c.)

or
 lady had a stone in her vesica, which by its weight, or gravity, lay on the hole or passage, in the bottom of the bladder; thereby hindering the discharge of urine; she frequently made use of the bodkin to ease herself, which at last by chance, got into the vesica; and round which the stone was formed. For whatever gets into the bladder, there is always a concrete substance which forms itself round it, as may be seen from this and the above cases. The *Calculus*, signifies literally a little pebble; these stones and other crustations are found not only in the bladder and kidneys, but also in the pituitary ducts, of the brain, liver, lungs, stomach, intestines, and joints of the hands and feet. In the *Phil. Transf.* we meet with accounts of stones in the pineal gland, the heart, gall-bladder, womb, &c. all of a variety of shapes.—Perhaps there never was a painter who has drawn so many, nor has seen more of them, than myself. The generation of stones is perhaps owing to the volatile salts of urine, which will coagulate spirits of wine; and thus the stones or calculose concretions in the kidney or bladder may be produced.

The cure of the stone is either, 1. By a liquor, or menstruum, that will dissolve or separate the concrete substance, so that it may be discharged piece-meal; there are men and menstruas as can dissolve the stone; but the *Query* is how to convey these into the bladder, without hurting the various parts, and transition, thro' which it must pass before it gets into the bladder. 2. Is by enlarging the capacity of the vessels: or 3. By the operation of cutting.—The most noted Lithontriptic,

are *Daffy's Elixer*, *Tipping's Liquor*, *Rogers's Powder*, *Tulpin's Medicine*, *Mrs. Stephens's Dissolvent*, &c.—*Deckers* recommends calcined egg-shells as excellent in all supressions of urine; *Hamilton* Linseed-oil; and the great *Mr. Boyle* the herb *Perfica*.—Many more remedies have been proposed for this dreadful disorder, but none as yet answer the intention; a real stone-dissolvent would be a great acquisition, and a blessing both to man and beast. In the *Weekly Memorials for the Ingenious*, p. 330. *London*, 1683, is an account of above fifty needles voided by the anus, that were swallowed many years before, and of a long pin, coming out at an imposthume of the Nates. it having lain in the patient's body for years.—That stones in the optic nerves causing head-ach and blindness, p. 29. In the gall, producing the jaundice, *ib.* In the ureters, effecting an ischuria and dropfy, 284, 285.—In the heart, groin, under the tongue, kidneys, bladder, &c. variously affecting, 52, 67, 330, 332.—And of the urine of two persons, of different ages and sexes, which turned into stone an hour after it came out of the body, ditto. 82.—Lastly, the *Phil. Transf.* No. 18, p. 320. takes notice of a stone taken out of the womb of a woman, near *Trent* in *Somersetshire*. *Vid. Easter*, 1666.

* *Bezoar*.) A great many travellers will have these Stones to be found in the head of the animal; but are found most likely in the stomach, &c. like the human body. They have most of them a Nucleus, as a nut, pits of fruit, bits of straw, wood, &c. These are often discharged through the anus, and found in the stomach

when

or some such like substance in its centre; its colour brown pink, or deep yellow. I found it set as generally they are for preservation in a little chest, or case, of what is called *Lignum Lavifunum*; the pith or medula of which appears to resemble the common elder, and may, for what I know, be as curious as the stone itself.

4. Another Monkey's Bezoar, but of a circular form: They vary in shape and magnitude.

5. A *Calculus*, the Nucleus a *Plumb-Stone*, (D) it is said that he was a School-Master, which had swallowed the plumb-stone by accident, and round which the stone formed itself by degrees in different layers, as may be seen from the Section, it resembled a sponge very much, both as to its weight, soft porous substance and colour; after being very much tormented it occasioned his death, and when opened, according to his desire, it was found in his stomach. Whence we may take example, how cautious we should be not to swallow any fruit stones, or any other pits or seeds, &c.

when dissected.—The lords and chiefs among the *Indians* have a great esteem for the largest kind of Bezoar Stones: They bruise it with rose-water, from xx to xxx grains, and take this medicine against all sorts of poison, fevers, convulsions, small-pox, and other grand maladies.—The oriental Bezoars, were once counted of great use in medicine, and were classed among the Alexipharmics, and sold at a high price; besides the antidotal virtue, &c. The credulous people have not been behind hand in attributing a much higher medicinal power; for they have and are still worn, from a sort of secret effluvia, as charms or preservatives against diseases; but they are now a-days almost out of fashion, and of very little esteem.—The famous cordial medicine called *Gascoign's powder*, a *grande* physician, what is commonly called a great man, judged to have got above fifty thousand pounds by prescribing this single medicine, and what is remarkable is, if he had been asked what ingredients or parts it contained; after much deliberation would not have been able to tell!—It consists of oriental Bezoar, which is the chief white amber, red coral, crab's eyes, powdered hartshorn, pearl, and black crab's claws.—These seven parts which form the composition, is only dearer but not better for having in it the oriental Bezoar and pearl.—Now this Bezoar and its composition, on its examination proved to be an insipid, poor, inefficacious medicine, and physicians much censured for prescribing powerful medicines to it.—Lastly, chalk examined by acids, and from experiments on salt of wormwood; each are found better and sooner correctors of acids, than any Bezoar, pearl, or *Gascoign powder*, whatever; is a better stomachic, diuretic, much cheaper;

for you may buy two pounds of this salt for the price of half an ounce of *Gascoign powder*; the one affords eight doses, the other above eight-hundred;—every man knows how cheap chalk is. For an ounce of Bezoar, you may have five cart-loads of good chalk, carried ten miles by land, and ten times as much by water. *Vid. for the curious Experiments made on the Composition of Gascoign's Powder. Dr. Stare, on the Bezoar stone, Exper. vi. p. 23, 24.*—Some years ago the Bezoar used to sell at five pounds an ounce, and our druggists in *London* used to sell above 500 ounces per year: nay sometimes more, besides what was disposed of by that set of men, who get by every farthing a shilling.

"Our modern 'Potheccaries taught the art,

"By Doctors' bills to play the Doctor's part,

"Bold in the practice of mistaken rules,

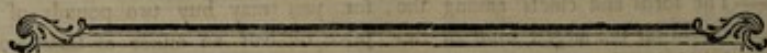
"Prescribe, apply, and call their Masters Fools.

Vid. Mr. POPE's Essay on Criticism, p. 6.

A good honest apothecary is a very useful man, though there are among them low and petty villians, as among other trades. Their business is of great antiquity, for they owe their origin and the necessity of their employment, to the *Egyptian* bird *Isis*. And the following we owe likewise to nature, for the *Hippopotamus*, or river horse, invented phlebotomy, and taught surgeons *blood-letting*;—for finding himself fat and overgrown with humour, seeks for sharp reeds, or canes, and by setting his body hard against the point, pricks his vein and evacuates the superfluous humours: the orifice he stops with mud afterwards, and thus heals the wound. *Vid. Plin. l. 8. c. 26.*

6. A round

6. A round *Serpent-stone*, of an ash-colour, white in the middle, and about the edges blackish and blue, it is called *Pierre de Serpent*, *Biron Curiosites de la Nature*, &c. p. 72. Who says that if the wound received from the serpent has not bled, it must be a little pricked, so that the blood comes out, and then to be applied as usual, *i. e.* to be laid on the wound to which it flicks and draws out all the poison; and then again being put into milk, it is said to discharge therein, and turns it blue; this is the manner its to be used till the person is cured, for when it does not adhere to the wound, it certain that all the poison is drawn out. *Vid. Phil. Transf. No. 6. p. 102.* by Sir *Philiberto Vernatti*, and since confirmed by Mr. *Thevenot*.—The Stone is found in the head of a serpent, in the Kingdom of *Cambodia*, and *China*, called the Hairy Serpent, the wound is mortal in 24 hours if not healed.—I sincerely wish it to be a real one, and not an imposition of an oxen-bone, filed and burned, which has an adhering quality, of which I have seen many.



T A B. XX.

A Coral Hand.

Fig. 1. CAROLLUIM Album porosum Maximum Muricatum, Cat. Jam. a. 1.—

A very curious *Coral**, modeled by Nature, in the form of a Hand or Glove, with round perforations. There are divers species of *Coral*: as the *Keratophyta*, or Sea-fan, *Serturalia*, or Sea-feather. *Madrepora* with small stellated or radiated perforations. *Millepora*, with round perforations, *Eschara*, *Tubularia*,

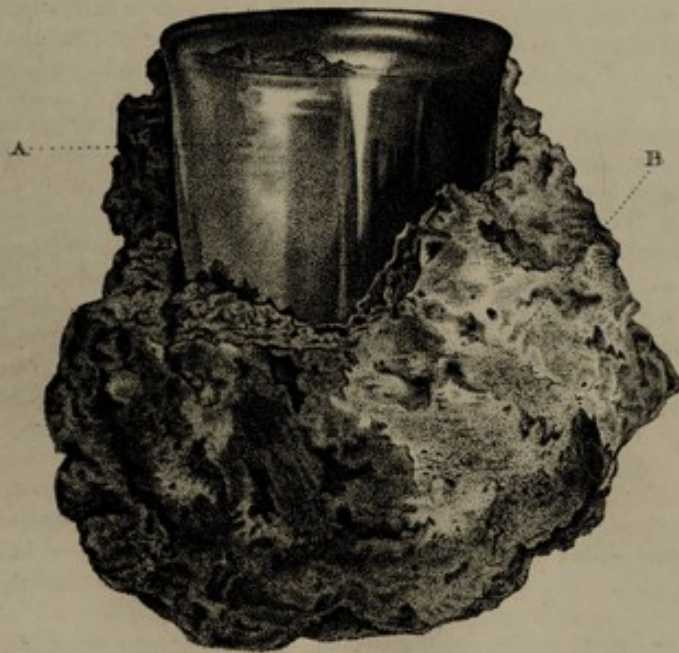
**Coral*.) The nature of *Coral* is very difficult to determine; the ancient took it for a stone, the moderns for a vegetable, or marine plant; some partly plant, and partly stone; certain curious and able naturalists call it an animal, or the production of some insect like the honey comb, &c.—There are but three kinds of *Coral*, red, white, and black, the white is the most esteemed.—The *Coral* fishery is from *April* to *July*; and in the *Persian* Gulf, *Red-Sea*, *Coast of Africa*, towards the *Baillon of France*, *Isles of Majorca* and *Corfica*, and on the *Coast of Provence*, and *Catalonia*.

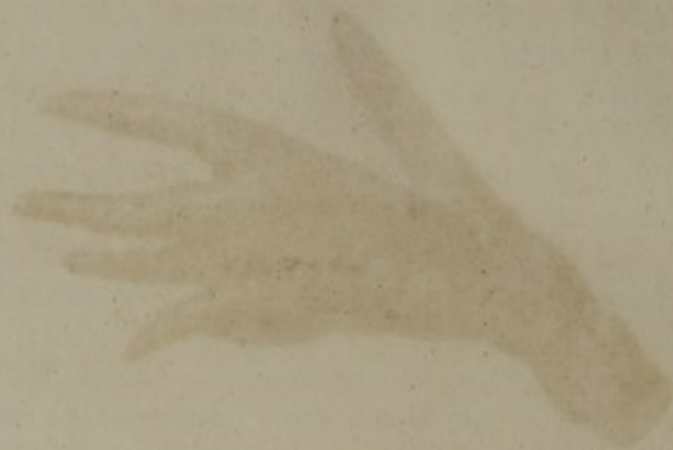
—They throw a net, if the machine may be so called, wherewith they tear up the *Coral* from the bottom of the sea; the other men manage the boat. The chief use we know of *Coral* is in chaplets, beads, and others toys. The pieces of *Coral* which children have about their necks, and the *Coral* with bells, I imagine is to assist them in dentition.—It is a common saying, and believed, that *Coral* is soft when at the bottom of the water, and becomes indurated as soon as it appears in the air, but this is counted a vulgar error. *Johannes Reguinus*, undertakes to clear the world of this error, from the ex-

Fig. 1



2





Tubularia, &c. There are some Brain-stones which being of the nature of Coral, &c. All these are generally conjectured to be the cells, or nest of some sea Insects.

2. A *Glass Tumbler*, (A.) the under part of which is incrustated with a limy or stony substance, (B.) to shew, and to convince that the stone was once in a liquid state*, though some will have it to be made so by fire.

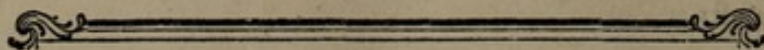
prefers experiment of *John Baptista de Nicole*, who was overseer of the gathering of Coral upon the kingdom of *Tunis*, who caused a man to go down no less than a hundred fathom, who returning, brought in each hand a branch of Coral, affirming it was hard at the bottom.—The same was also confirmed by a trial of his own, handling it a fathom under water, before it felt the air.

How Coral becomes a stone *Bælius* in his accurate tract *De Gemmis*, thus not ascribing it unto the air, but to the coagulating spirits of salt, and lapidific juices of the sea, which entering the parts of the plant, overcome its vegetability, and converts it into a lapideous substance.—And this doth happen when the plant is ready to decay; for all Coral is not hard, and in many concerted parts, some remain unpetrified, that is, the quick and livelier parts remain as wood, and were never yet converted.—But Mr. *Guifony*, is of opinion that it's so far from being a marine plant, that it is a mere mineral, consisting of much salt and a little earth; and that it is formed into that substance by a precipitation of divers salts, which ensue upon the encounter of the earth with those salts; for by an experiment on a falt of Coral, which being thrown into water and there dissolved, upon evaporating the water by a gentle heat, it was presently coagulated, and converted into several small sticks, resembling a little forest.—*Vid. Phil. Transf. No. 99. p. 6158*,—which I think puts it out of all doubt that it is not the production of animals, though they may inhabit the Coral. They have in the BRITISH MUSEUM, in the Coral room, on the chimney, four pictures disposed in form of landscapes of various classes of Coral, with their explanations given by Mr. *Ellis*, who endeavours to prove that they are all of the animal kind: this affair is not yet settled or approved of among the naturalists, but it is now generally conjectured to be the cells of some sea insects. For whatsoever providence has created there is in all species a symmetrical resemblance of parts, as we have two hands, only two feet, &c,

allowing for the different proportions, different colours and monstrosities; the changing of animals from one state to another. Now if any person chuses to examine the different classes of Coral: there does not seem to be that resemblance of parts, but they appear like so many different species, growing as it were by chance, and why this variety should be more so among Coral-animals, requires demonstration.

I will allow that when Coral is cut, one may see a kind of animal life or motion within, for I have observed it myself; but there seems to me more reason to allow the Coral to be the caves or little habitations of different animalcule: and that there is a resemblance of parts even among these I dont doubt. But if any body chuses to believe the contrary, for my part I shall not be angry with him; and will wait with patience, till this doctrine is settled on a more solid and more agreeable foundation.

* *Liquid State.*) To shew that stones do grow, for incrustations and petrifications, see what I have already said on this subject.—Many do hold with the vulgar that at the creation of the world, God Almighty made the stones and precious gems; likewise the veins of metals, in the same condition we now find them at this present day; therein doing Nature a great injury, by denying her, without reason, a productive virtue in this matter, which is allowed unto her in all other sublunary things. Moreover, that experience in divers places has manifested the contrary.—A clear example whereof we have in *Ilba*, an island adjoining to *Tuscany*, full of iron mines; which when they have dug as hollow and as deep as they can, the circumjacent earth falls in and fills them up again; and in the space of ten or fifteen years they work these mines again, and thence draw out abundance of metal, which that new earth hath been converted into. Many think the same happens in the rich hill of *Potosi*,



T A B. XXI.

Lachrymatories, or Tear Vials.

Fig. 1. **A** GLASS LACHRYMATORY*, with the bulb in the centre, from Sir William Hamilton's Collection.

2. Ditto of another form, both tinged with various beautiful colours †.

P

3. Of

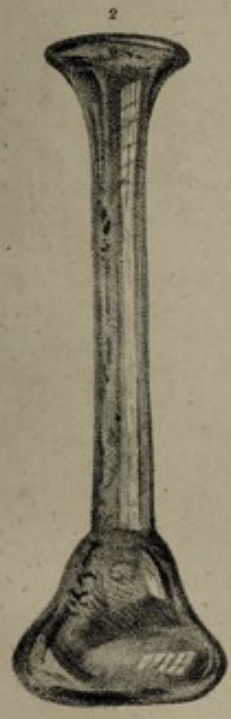
* *Lachrymatories.*) Were anciently small glass, or earthen vessels, in the form of phials, wherein the tears of the weeping friends that survived, were deposited, disposed, and buried with the ashes and urns of the dead.—The ancients had an opinion that the tears of the living were of use, at least of pleasure to the dead; likewise to their honour, and in testimony of sincere sorrow; for which reason they took great care to procure them abundance at their funerals: so much, as to constitute a profession or trade of weepers, called (*Præficiæ* women), as judging those of their own families insufficient.—There are a great many of these Tear-phials which terminate in a point like fig. 1, as they were intended not to stand. It is not unlikely but that they were fixed in the ashes.—Most of those I have seen, whose bottom forms a square, have generally figures and letters on them, alluding to the subject for which they were intended; and there are some which resembled a little urn in miniature, with a cover, though these are very rare.—They were not only filled with their Tears, and those of the hired weepers, but consided sometimes of a composition of Tears and Perfumes made of aromattick spices; as may be seen from the inscriptions on sepulchral monuments, as for the holes which are found in the centre of the covers belonging to urns, they were designed if the relations had any Tears left, and did not think it too much trouble to shed them through these vacancies, and that they might mingle with the ashes. † *Vid.* for the form of these holes, *M. Fabreti.*—Thus with these hired Tears, &c. they solemnized their obsequies, imagining them as sacred unto the manes.—Besides these *Lachrymatories*, some find sepulchral vessels, containing

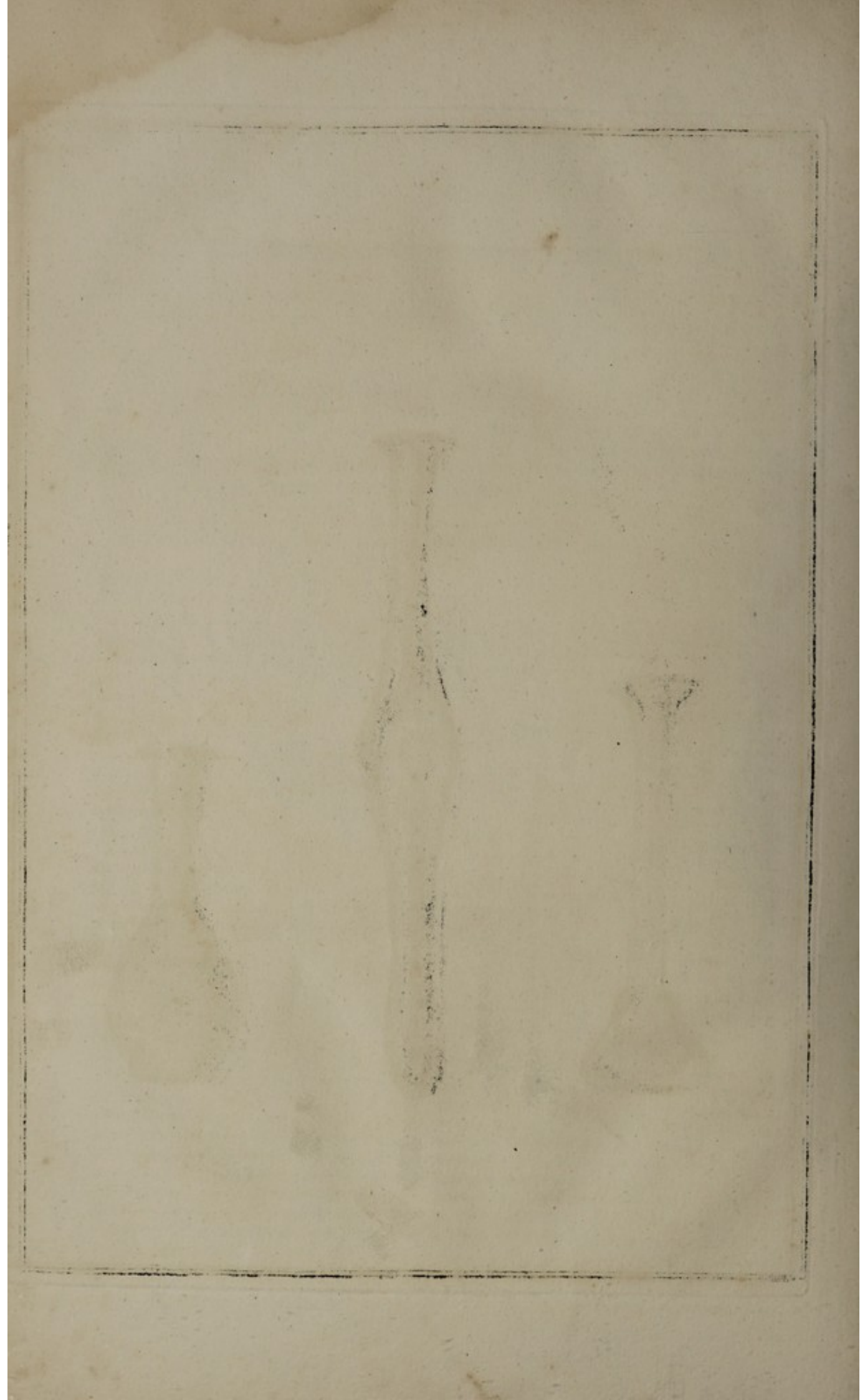
liquors, which time has incrassated into jellies. Likewise vessels of oils, and aromattical liquors, with a great many other things.—These *Lachrymatories*, &c. were without doubt used by all those nations that practised the burning of bodies, as may be seen from the noble descriptions of *Homer*, in the formal obsequies of *Patroclus*, *Heclor* and *Achilles*.—But here we must not omit to remark, that it was not customary in any country, to burn the toothless infants. *Vid. Plin. l. 7. c. 16.*—This burning is likewise of great antiquity among the *Romans*, the same was practised almost in all countries, except the *Egyptians*, *Persians*, &c. But the *Chaldeans*, those great idolaters of fire, abhorred the burning of their carcases, as judging it a pollution of that Deity.—*King David* seems to have been acquainted with *Lachrymatories*.—“*Thou tellest my wandrings: put thou my Tears into thy bottle: are they not in thy book?*” see psalm. 56. v. 8.—And if we take a review, we shall find this dropping of Tears, is still in use in our days among all nations, provided the interred are worthy of Tears; especially among the *Jews* and *Irish*, &c. what is vulgarly called the *Irish Howl*, in this country, &c.

† *Beautiful Colours.*) They have in the BRITISH MUSEUM, several large flat pieces of coals, tinged with many bright and glittering fixed colours, which will change into others accordingly as it is held or viewed; like the feathers of peacocks, glass prisms, &c. likewise a piece of a glass bottle, which by laying in muddy earth, or water is covered with a sulphureous or pyritical substance, by some call'd *Electrum Britannicum*:—The colour of which is so full of lustre and vivacity, that it would be folly for any painter to attempt to imitate it;

and

Fig 1





3. Of red Terra Cotta, with the bulb at bottom, from Rome, by L'Abbé Sterbini.

TAB. XXII.

and this I hope will account for the colours on the *Lachrymatories*, which are the same size as the real ones.

As the funeral rites of the *Grecians* and *Romans*, are very extraordinary, I here will add what follows by way of embellishment, and first; the nearest relation used to close the eyes and mouth of the deceased, which were opened again when they were laid on the pile, kissing their mouth, as if to receive their spirits.—They took the rings from their fingers for fear of being stolen, but put them on again and burnt them with the corps.—To know whether the person was dead they cried aloud calling him by his name, washing the dead body with hot water, and anointing it to encourage life if he was not quite dead. This certainly was a good custom, and I am surpris'd among the christians that there is no means or that no method is made use of, for to know whether a person is really dead or not; for I sincerely do believe that many men have been buried alive, various remarkable stories I could mention on this subject, both of men and animals, that came to life again; but I believe there are too many who would rather discourage undertakings of this kind than promote them.—The *Grecians* and *Romans*, &c. had their burying grounds out of their cities: this likewise is very commendable, especially for such a large place as London is, and who must not own but that a multitude of bodies buried in churches, &c. must corrupt and infect the air; the bad consequences of which I could also prove by several anecdotes that have happened not long ago, but I am obliged to proceed.—Now if a person had lived a virtuous life, according to the twelve tables, the deceased should be crowned; but they who had signalized themselves, with a crown of gold.—We must not forget the water-man charon's fare, which was an obolus, or halfpenny; put in the deceased's mouth after he had been anointed, to carry his soul over the styx, &c. The same custom prevailed anciently among the *Egyptians*, for till this day they find commonly a piece of gold, in the mouth or throat of the mummies; but of no great value I believe for fear of being robbed.—Both *Grecians* and *Romans* dressed their dead in white, and the corps was disposed in the entrance of the house with the feet towards the door.—The *Greeks* used to place a great vessel of *Aqua Lustralis*, with which they besprinkle themselves when they went out; and some hair of the deceased person's head, was hung at the door, according to *Euripides*.—Now if a dead person was in debt, they used to seize or arrest the corps, which was not returned unless the relation had satisfied the creditors; if it was not paid the body was debar'd of sepulture, but this was counted very infamous; and I think more so

for the creditors.—People at sea, who expected to be shipwreckt, used to tie their money, &c. inclosed with some writing about their body, praying those that should find their corps to accept of it as a reward for their interment.—The *Athenians* obliged their subjects by law, if they found by chance a body, to cover it with earth, with its head to the east, according to *Ælian*: but among us the disposition of the corps is with the feet to the east and the head to the west.—Persons who were killed by lightning, were either interred by themselves, as thinking them displeasing to the gods, or according to *Plutarch*, on the same place fenced with pallisadoes and denied burial: but such who were guilty of sacrilege, were above all denied interment, and left to rot on the ground.—They kept the dead body three days, or seven, and more, but this depended on the circumstances and seasons. The quality were carried out on beds, called *Litica*, by six or eight men. But the common people on a *Sandapila*, or litter, by four men. And in the evening the face of the deceased was uncovered, but if the face was changed, then it was covered.—Concerning the mourners, the sons walked with their heads veiled, the daughters barefooted, with their hair dishevelled, and dressed in white, they tore their hair and laid it on the deceased's breast, or threw it on the pile, but many of these ceremonies already mentioned, I find depend on the different characters circumstances, and various fashions and improvements of the times.—The most common wish or prayer for the deceased, was, *Sit tibi terra Levis*, or may the earth rest light on thee, and another that the gods, especially *Osiris*, would give them cold water to their thirsty souls.—Before I go any further I can hardly believe that the sensible *Egyptians*, *Grecians*, *Romans*, &c. which no man respects more than I do, could be so crackt-brained or senseless as to believe or put any faith in all their various gods; which, according to *Heriod*, amounted to 30000, though the vulgar might think otherwise, which will appear from what follows; with what indifference they treated their deities: For their sorrow was sometimes so great for their lost dear relations, that they grew so wild, breaking through all the boundaries of reverence, blaspheming their gods, threw stones at their temples, stormed down their altars, nay kick'd and threw their penates or household goods out of doors, into the street.—The mourners, who had their tears at command, but no real grief, were called (*Præficiæ*) as I have said, these poor women, though used as weepers, they likewise on the solemnization of the funeral, followed the body, singing songs in praise of the party deceased: and were of great service in some families, where they could not cry, would not, or grieved inwardly.

T A B. XXII.

Lamps, and the Asbestos.

Fig. 1. IS a Sepulchral Lamp*, of grey Earth or Clay, with a Bear in basso relievo upon it, and on the posterior part at bottom, the words *Julius Cæsar*; from Cardinal Gualteri's Collection.

2. Another

inwardly.—Now when the body had been burned, the ashes and bones being gathered and dispersed by the nearest friends into pitchers called *Urnæ*. then did the priest besprinkle the company with clean water thrice, and the eldest of the mourning women called *præficia*, with a loud voice pronounced this word *Ilicet*, thereby dismissing the company (the word signifying as much as ire-licet;) then presently did the company depart, taking their farewell of the dead body in this form of word: *Vale, vale, vale; nos te ordine quo natura permisit Sequemur*. Farewell, farewell; farewell: we shall all follow thee in the order nature appoints us.

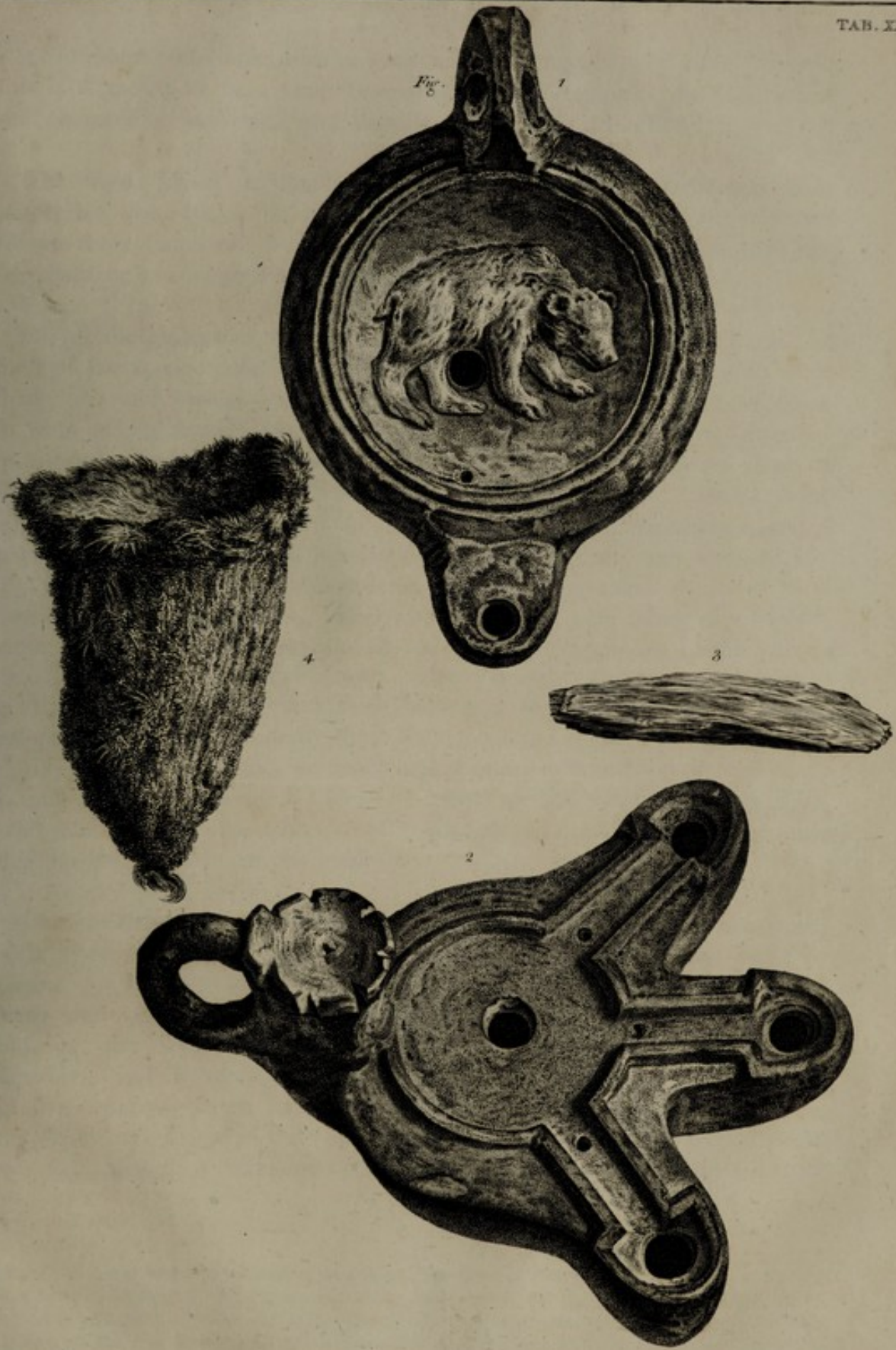
* *Sepulchral Lamps.*] I hope it will be very agreeable for to give an account of the tomb found in *Via Appia* in the time of *Paul* the third, which being open'd, a body was found floating in a wonderful and an unknown liquor, with a perpetual lamp burning under the feet thereof, the hair fresh and yellow, and all the other parts firm and entire, though it had been buried above 1500 years; for by the inscription it was supposed to be *Tulliala*, (*Cicero's* beloved daughter) though *Sagittarius* is of opinion, that her body was burned. *Vid. Gabrielis Clauderi, M. D. Methodus balsamandi corpora humana, &c.*

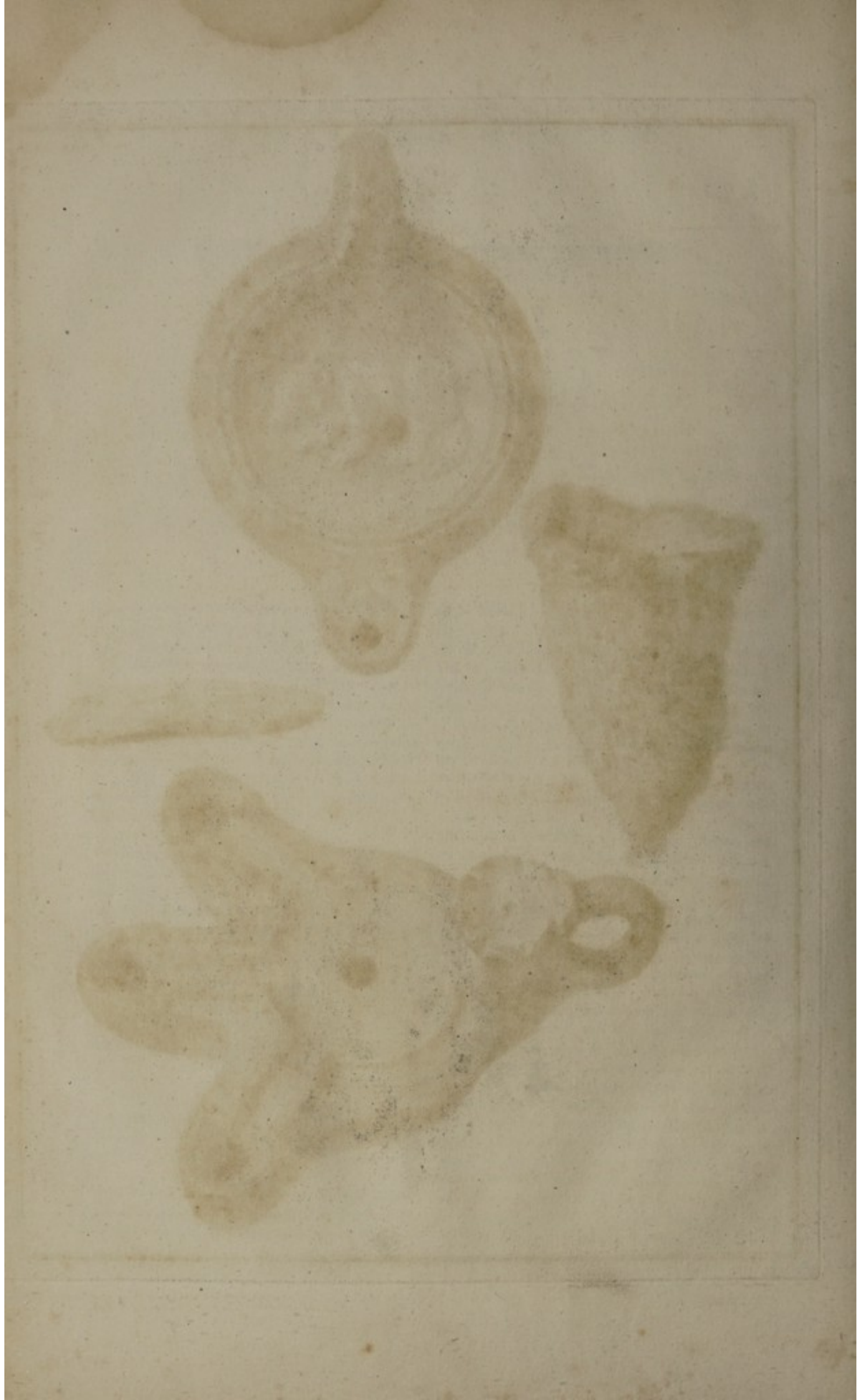
What relates to the light that went out on opening her tomb, and others; is by some rather attributed to combustible exhalations, or subterraneous fires, if the above account is not sufficient, we all know people are at liberty to form what conjectures they please.

* *Asbestos.*) found in the island of *Anglesey*, in some part of *Wales*, highlands of *Scotland*, in *America*, *Asia*, in the mountains of *Arcadia*, and various other parts

of the world; a sort of native fossil stone, of a whitish silver colour, consisting of small threads or longitudinal fibres, insipid, and indissoluble in water, endued with the wonderful property of resisting and remaining unhurt in the fire, which only whitens it. *Asbestos* properly signifies an incombustible body; may be split in threads and filaments, from one to ten inches in length, a genus to be distinguished from the *Amiantus*. The *Amiantus* has short and abrupt filaments, but not fit for spinning, but will do for paper. *Vid. Phil. Transf. No. 166.*—And whereof poor people make torches, because they will not consume in the fire.—There are several distinct species of the *Asbestos*, and the white, loose, thready kind, with broad filaments, not what is formed into masses, but always remaining loose, will be found preferable to all. This is found near the surface of the earth, in many parts of *Aberdeenshire*, in *Scotland*, &c.—Cloth as well as paper has been made of this stone, and I have seen a gentleman, a kind of a philosopher, at *Amsterdam*. who had a tasty night-cap of it, which, when foul, he would throw it into the fire, and became better clean than if it had been washed with soap and water, as we do linen. This kind of cloth was highly esteemed by the ancients, being held of equal value with pearls; a *China* cover, (*i. e.* a piece of twenty-three inches and three quarters long) being worth eighty tale, *i. e.* 36l. 13s. 4d.—Its principal use according to *Pliny* was for the making of shrouds for royal funerals, to wrap up the corps, so that the ashes might be preserved, distinct from those of the wood, &c. whereof the funeral pile was composed; and the princes of *Tartary*, according to the accounts in the *Philosophical Transactions*, still use it at this day, in burning the dead. The wicks
for

Fig. 6





2. Another with three nozzles, and on the other side is wrote *Januari*; this is supposed to be a lamp belonging to their temples; the substance a red colour like fine bole, and varnished both out and inside.

The word *Januari* is usually taken by the antiquaries for the workman's name, but there are no latin name that end in an *i*, unless it is, or stands for an abbreviation of *Januarius*; nor is it consistent with reason that any merchant, or any owner of a pottery, should be named *Julius Caesar*.

Of all the antiquities none exceed the bulk now left, or daily found, as those of lamps, especially what we call Sepulchral Lamps;—for lamps, as to their form and variety are innumerable, and really very entertaining; some in form of the human body, mixt with the brute, grotesque-like; others of quadrupeds, birds, amphibious animal, and insects; some again in shape of a sphinx, boat, or man of war, sandals, urns, or household vessels, vases, altars, &c. &c. All invented in such a manner as to contain oil, and a place or hole for the wick, ornamented with bas-reliefs, and alto-relievos of their deities, hieroglyphics, and remarkable victories and events of their own time, with inscriptions; some with one wick, nay some with twenty, more or less; of different magnitudes and substances, according to the various uses for which they were intended. These Ancient Lamps may be classed in three different sorts; first those belonging to their temples, and other religious ceremonies; secondly those they employed in their houses, &c. and thirdly their Monumental, or Sepulchral Lamps; to distinguish each of them is not very easy, however: I know no better method than comparing them with those found in sepulchres, or met with on vases, basso-relievos, or those dug up out of subterraneous buildings.

Our candles are a new invention, which the ancients were not acquainted with, they used none but lamps of various substances and sizes, hung by chains, or stood on candelabra, &c. but on feast days and times of joy, hung and placed in the entry of their houses, fill'd with oil, and never blowing out. *Polydore Virgil* ascribes the first invention of lamps to the *Egyptians*; and *Herodotus*, takes notice of a feast, with lamps held annually in that country.—There have been great disputes among the learned, about the Sepulchral Lamps of the ancients.—The credulity of *Pliny*, and *St. Austin* was such, that their testimony does not seem a sufficient evidence to induce

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us

for their perpetual lamps, are made of it; or perhaps of a substance still superior. *Septella*, canon of *Milan*, had thread, ropes, nets, and paper made of the *Asbestos* of which the BRITISH MUSEUM has specimens.—

One piece of paper, in particular, bore the fire very well, except the ink, which turned a little red by the force of the fire, which may be seen at the same place. But notwithstanding the common opinion, in

us to believe, that a lamp was ever contrived to burn for 1000 or 1500 years; much less is it creditable, that the ancients had the secret of making one burn for ever: but who must not own that many of the ancient memorable things are lost? one would imagine to be sure, that few will give themselves the trouble of searching for the secret, and indeed it seems no easy matter to find out, either a perpetual wick, or oil, yet that is no rule, for I could mention several things the ancients were acquainted with, which surpass their secret of the supposed oil and wick.—I know that most people treat these relations as fables; others think that the lamps which before were extinguished, took light afresh upon the admission of fresh air, some that they made them without wicks.—Dr. *Plott*, however, thinks, such perpetual lamps practicable, and proposes, the *linum asbestinum*, for the wick, and that *naptha*, or liquid bitumen, constantly springing into some of the coal mines, will answer for the oil, and burn without a wick.—*Vid. Dr. Plott, Phil. Transf. No. 166, or in Lowthorp's Abridg. V. 3. p. 636.*—Some again have imagined it to have been a natural or artificial phosphorus, that kindled immediately on the immision of fresh air; most accounts agree in this, that the lamps went out upon the admission of the air, and Sir *Thomas Brown* in his vulgar errors, *B. 3. p. 197.* takes notice of the perpetual lamps, and says: why some lamps included in close bodies have burned many hundred years, is because whatever was their matter, either a preparation of gold, or *naptha*, the duration proceeded from the purity of their oil, which yielded no fuliginous exhalations to suffocate the fire; for if air had nourished the flame, it had not continued many minutes, for it would have been spent and wasted by the fire. This being the reason why fire sometimes continued many ages in flame without fuel.

3. The real Fossile Asbestos.

4. A purse made of the said Asbestos, or incombustible fossile.—This mineral has several names, as 1. Asbestos, 2. Amianthus, 3. Salamandra, 4. *Linum Fossille*, &c. &c.

TAB. XXIII.

two trials before the Royal Society, a piece of cloth made of this stone was found to lose a dram of its weight each time. And a large burning glass indeed, reduces it into little glass globules, in proportion as the filaments separate; but common fire only whitens it.

As the fossil is the product of our dominions, and would be of great service in manufacturing it into paper, cloth for various uses, &c. that the art was once known, no body will dispute, and I wish some ingeni-

ous person would recover it for the benefit of mankind, for how many ladies, valetudinarians and children have been burnt by their cloaths catching fire, for want of them being made of the Asbestos? besides a great many manuscripts, wills, deeds, &c. As to its generation, Dr. *Plott*, takes it to be a mixture of some salt, and a pure earth without sulphur, coagulated in the winter; and hardened by the heats in the summer. The salt, *J. Keffus* says, is a liquid allum, of a milky substance inclining to yellow, that exudes out of the earth. *Vid. Phil. Transf.*

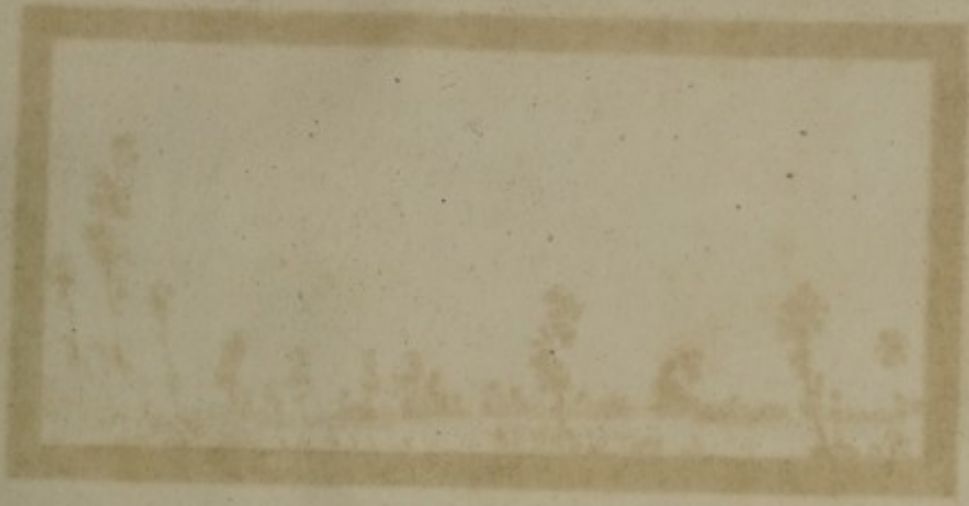
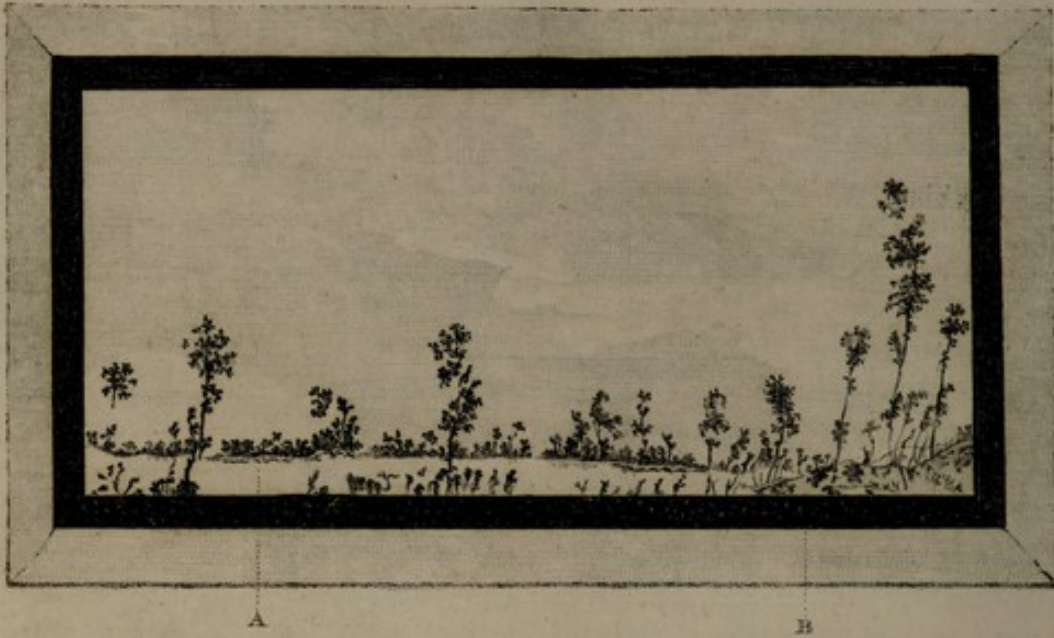
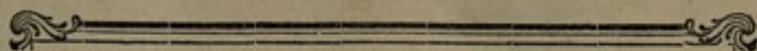


Fig. 1





T A B. XXIII.

*Graptolithi, Figured Slates, and an Agat,
with the Eclipse on the Sun.*

Fig. 1. **A** *Derby or Florentine Stone*, on which by the hand of nature is depicted a beautiful landscape, it's supposed to be iron, or a mineral substance that has marked the landscape, and occasioned chiefly by mineral exhalations, staining the original soft matter. Nature has no where been assisted, except the black frame; there is another landscape equally beautiful, same size, in the BRITISH MUSEUM. I never saw in my life any stones of this kind, so well imitating the composition, invention, &c. of the late famous landscape painters.—There is a low horizon, (A.) a large sky, trees on the fore ground, (B.) and they are not done in that manner, or method of making ornamental trees, the general way of doing landscapes now a days: but it represents nature, and in a Ruydale-like manner, so call'd by painters when trees, &c. are natural, and not mannerd.)

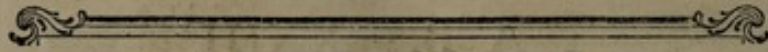
2. The *India Agat** a pendant, set in form of a heart, here nature again has drawn on it a true representation of an Eclipse on the Sun, (c.) and (d.) the moon,

Transf. No. 172. p. 1051. It was anciently prescribed for diseases of the skin, and particularly for the itch. Sir *A. Hume*, Bt. had in his possession a fine species of *Asbestos*, adhering to talc, which is counted very curious, and indeed the *amianthus* and *Asbestos* are stony concretes of the talcy kind, though differing from talc in their external appearance. They are not near so bright, or so smooth and unctious; and are composed not of leaves or plates, as have been said, but of long filaments like flax: the method of preparation, as prescribed by *Ciampini*, &c. *Vid. Neumann, p. 30.*

* *Agate*.) A precious stone, first found on the banks of a river in *Sicily*, whence it is named partly transparent, and partly opaque; usually diversified with a variety of colours, veins, spots, &c. sometimes exhibit-

ing figures, or appearances of natural objects, as landscapes, woods, rivers, fruits, flowers, &c.—The most celebrated *Agat*, is that of *Pyrrhus*, wherein were represented the nine *Muses*, each with their proper attributes, and *Apollo* in the middle, playing on the harp. *Vid. Plin. l. 7. c. 11.*—*Kircher*, that famous author, mentions to have seen a stone, on which was depicted the four letters usually inscribed on the top of crucifixes, I.N.R.I. some real crucifix he apprehends had been under ground, among stones and other rubbish, where the inscription happened to be parted from the cross, and to be received among a soft mould, or clay, susceptible of the impression of the letters, this came afterwards, by means of some lapidific juice, or fume, to be petrified.—In the same manner, that author supposes the *Agat* of *Pyrrhus*, to have been formed
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moon, on the bottom of which hangs an Onyx* drop (E.)—They have a companion to it in the BRITISH MUSEUM, which is an eclipse of the moon.



T A B. XXIV.

The Human Horn, and the Crotalum.

Fig. 1. ONE of the Horns † of Mrs. French, a woman from Tenterden, a Market Town of Kent, who had a Horny Substance growing out of the back part of her head; it is said by one of the officers at the BRITISH

but others imagine those stones made in no other manner than Cameos, or Florentine stones: These kind of Agats, are classed among the anthropomorphos. There is likewise a particular kind of Agats, commonly called Mocoos, of which the BRITISH MUSEUM has fine specimens, they are beautifully polished, on which are very lively and natural representations of little landscapes, mosses, shrubs, and other figures.—They are composed of chrystal, debased by a large quantity of earth, are merely the effect of one simple concretion, and variegated only by the disposition of the fluid they were formed in, which gave their differently coloured veins, or matters.—And are very numerous, they are, however, arranged into some order, and first according to the different colours of their ground; secondly, with regard to the objects represented on them; are also divided with regard to the affinities they bear to other stones, and are sometimes denominated from the subject represented on them, like our Astronomical Agat above, from the Eclipse being depicted on it.

The great Mr. Boyle, who is an honour to his country, takes Agat to have been formed of separate beds, or strata of fine clay or earth, brought by a petrifying liquor to coagulate into a stone.—The same author observes, that the fire will purge away the colours of Agat. That likewise Agats may be stained artificially by a solution of silver in spirits of nitre, and the figures and ramifications, of any picturesque stone, whether natural or artificial, may be discharged

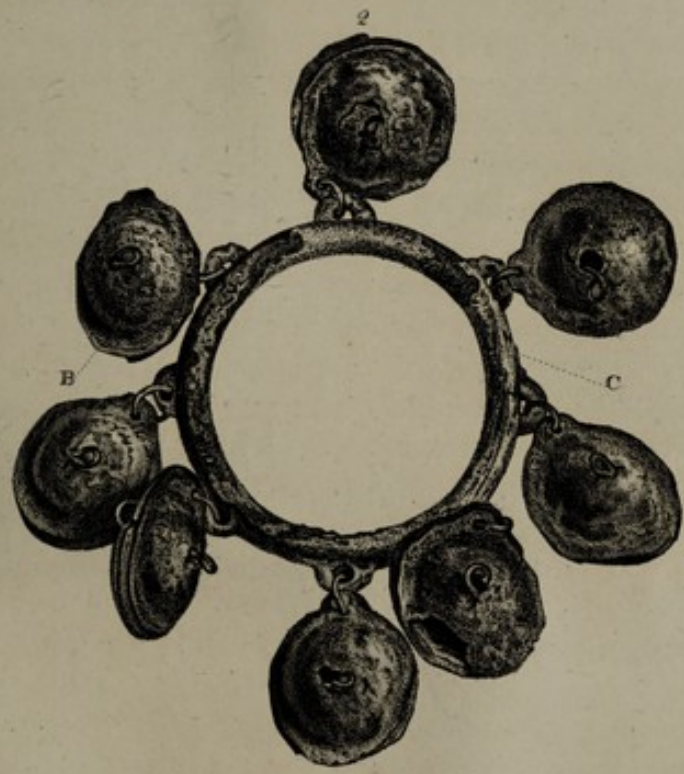
with aquafortis, with which the Lapidaries are well acquainted.—Those who chuse to be further informed may consult M. Du Fay, who has given the art of staining Agats, with divers beautiful colours. *Vid. Mem. Acad. R. an. 1728. p. 71.* I must not forget to mention, that the seal Engravers esteem this stone for seals; because no wax will stick to it:—And are used for sword-hilts, knife-hafts, beads, cups, &c.

* *Onyx Drop.*) At the bottom (E.) is accounted a species of opaque Agat. The word in Greek, signifies a nail; the poets making this stone to be formed from a paring of Venus's nails, cut off by Cupid with one of his arrows.—There are four species of the Onyx, now in use among the Lapidaries, the bluish white one, with broad and white zones, which is the true Onyx of the ancients, and is composed of a bluish white Onyx, variegated with white and brown zones.

The Onyx is found in several parts of the *East-Indies*; in *Mexico*, *Bohemia*, and other places in *Germany*; and is formed of chrystal, debased with a small admixture of earth, in form of a pebble, and sometimes of flat and even plates, of a series of coats, made by incrustations round a central nucleus; in short, white zones or girdles are essential to an Onyx.

† *Horns.*) Now as this woman's Horn has got something of the Satyr in it, I thought it most proper to rank it with the Crotalum.

Fig. 1.





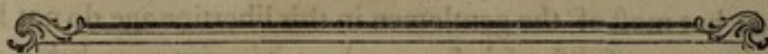
MUSEUM, that some people allowed her a certain sum per year for to make a show of her: but the Horn by some accident broke off, which she presented to Sir *H. Sloane*, who gave her generously four guineas in return. But this Horn does not belong to the woman whose portrait they have at the MUSEUM, her name was *Mary Davis*, an inhabitant of great *Saughall*, near *Cheeshire*. "This resemblance was taken Anno. Dom. 1668, Ætatis 74. When she was 28 years old, an excrescence rose upon her head, which continued thirty years like to a wen, then grew into two Horns, after five years she cast them; then grew two more, after five years, she cast them again; those upon her head have grown four years, and are to be seen."—The above is a copy of what was wrote on the bottom of the picture, and the face is a profile: another picture after her, it is said, is in the MUSEUM at *Oxford*, along with the two real Horns.—And in the late sale of Sir *John Dalston's* collection, 1775, there was likewise a very curious Horny excrescence, taken from behind a woman's ear, with a certificate and further account thereof. In perusing my notes over, of the year 1772, I found another singular account of the wife of a tradesman at *Macon*, in *Burgundy*, who for those sixteen years past, has been afflicted with a Horny substance, which grew out of the side of her neck, to the length of five or six inches, curling like the Horn of a ram; she had for some years past cut it off down to its basis, which was two inches in diameter, but it constantly grew again soon after; however a dextrous Surgeon made a radical cure of this extraordinary disorder, by dissecting it out from its origin, which was found to be supplied by a quantity of matter similar to the white of an egg. if any one of these women had lived, or been born among the ancient *Egyptians*, &c. they might have laid claim of a pedigree to *Osiris*, *Bacchus*, *Pan*, or any other of the Horned Gods, but most of the gentlemen in this libertine age do not look on these as a proper ornament for the fair-sex; and yet it is very remarkable, that all those Horns I have seen are always found on a woman's head, as if nature laboured to put us in mind that there are female cuckoos as well as males. I prefer the last word before the real one, the very sound of which makes men in general look very serious, and on the contrary it makes the women smile.—From this we find what different effects sounds of words, music, gold, &c. have on the *Membrana Tympani*, and auditory nerve; and thus from sound and music we are harmoniously led on to our musical instrument commonly called a Crotalus.

Fig. 2. A *Crotalum*, † or kind of cymbal, with eight round plates, (B.) of bronze or brass, hollow within, the ring (c.) is copper, and was used like the fistrum to mark the cadence; the use of understanding it in those days was certainly more agreeable than we can at present imagine.—It is a very ancient
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* *Crotalum*.) We have endeavoured to assist a learned French gentleman, who has called this musical instrument a *Crotales*; for what is likewise called a *Crotalum*, among the ancients, is a musical instrument made of two

brass plates, or bones, as I have already said, which being struck together, made a kind of music like the castanets; and these I take to be the same which *Hercules* made use of.

musical instrument, a kind of castagnetta, and found on medals in the hands of the priest of *Cybele*, &c. and differs very much from the *sistrum*, though authors frequently confound the two. They were shook in the hand, and in striking against each other, made a quick tinkling noise, like the small shells of brass, ivory, or wood, called castanet, which dancers rattle in their hands, as at *Sadler's-Wells*, to accompany and direct their motions and cadences.—An antient, in *Pausanias*, says, that *Hercules* did not kill the great birds of the lake *Stymphalus*, but that he drove them away by playing on *Crotola*; but this *Crotalum* is entirely of a different shape and more like the castanet: the *Crotalum* therefore, if this is true, must be exceedingly ancient. *Lucretius*, l. 5. the manner of driving birds away from orchards in *Holland*, now-a-days, with a machine I call a wind-rattle, perhaps took its invention thence. *Clemens Alexandrinus*, attributes the invention to the *Sicilians*, and forbids the use thereof to the Christians, because of the indecent motions and gestures that accompanied it.—I look on this as a species of *Crotalus*, perhaps from *Crotalia*. *Vid. Plin.* 9. 35.—“Jewels so worn, that they jingle as they strike against one another.”—These round plates are likewise used in cymbals, or what is called tambourins, which we daily see accompany the organs; and abroad, especially in *Holland*, among the lower class, where they fasten ever so many of these tin jingles and bells to their country carts, &c. in the time of their kermis, or fairs, as an harmonious preparation for dancing.



T A B. XXV.

Greek and Roman Tesserae, or Tickets.

Fig. 1. THE Hand in baso relievo on this Ticket* with the thumb and fore finger up, the third, fourth, and fifth finger down

* *Ticket.*) The *Hollanders* have a proverb, viz:—*considering* is all, said the maid, and she made but one bed and laid with her master; and the *English* say, *well begun* is half ended, for all our actions, whether he undertaking be good or bad, turns on the axis of

this remarkable proverb, of which I am very fond, and find it always very difficult in beginning well. For if a person makes a false step in limine, let us suppose a rope-dancer, or young lady, &c. the project of any undertaking, work, reputation, life and soul is irrevocably

Fig. 1

A



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B



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C



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D



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E

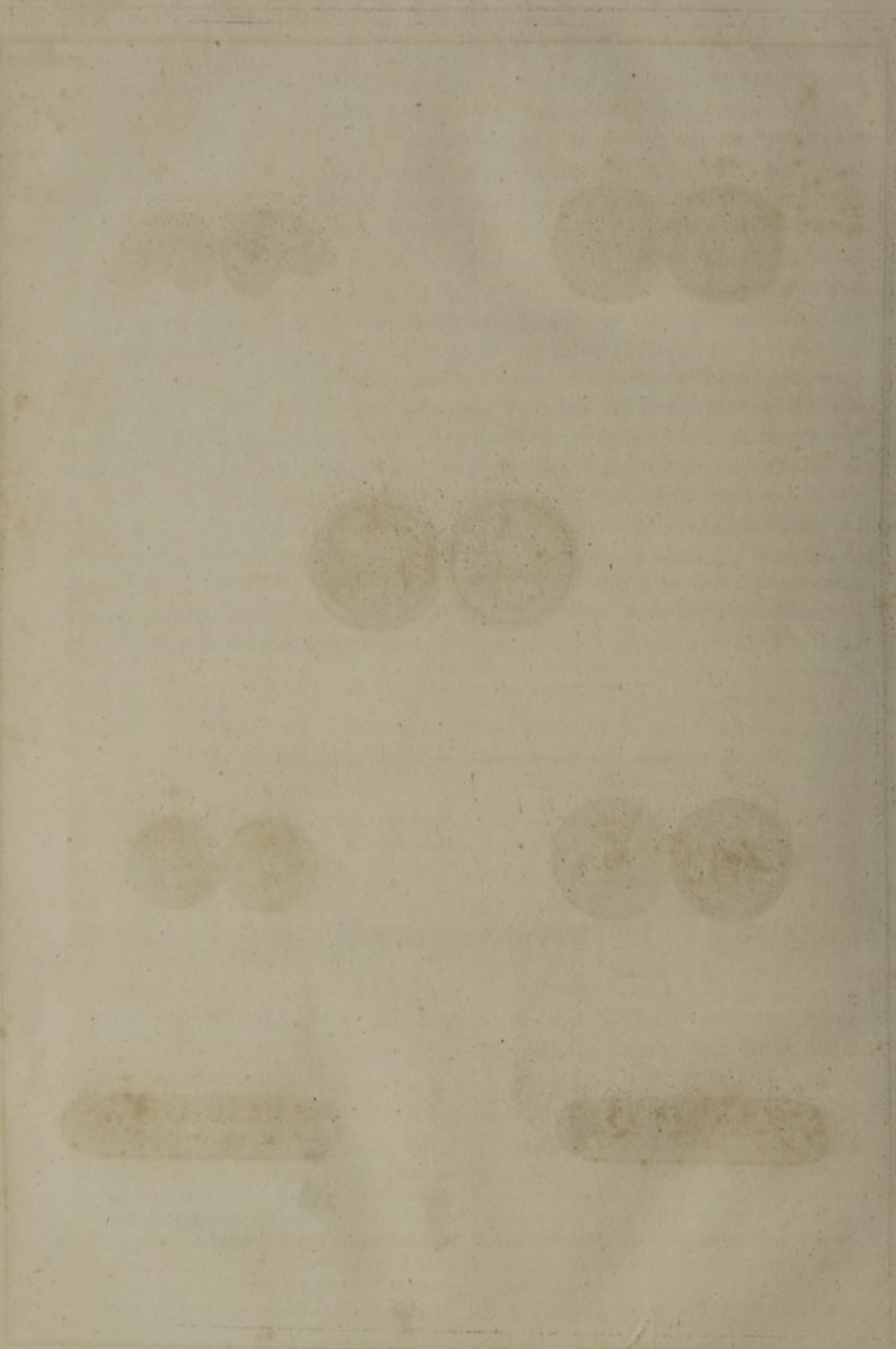


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verably lost, *i. e.* according to its consequence; thus after *considering* or a foresight, we will endeavour to make a good beginning with the Tickets, to avoid *spots*, or any mark of scratches in our *reputation* as an *Author*.

Now, before we enter to view or explain the following *Tessera*, by way of prelude, it will be necessary to observe, that these Tickets served for various purposes, and likewise signified a *watch-word* among centinels in *Roman* camps, to prevent surprize, &c. *Augustus Cæsar*, gave for his watch-word *Venus genetrix*; *Pompeius Magnus*, gave *Hercules invictus*, &c. and this was called *Tessera Militaris*, there were others called *Tessera Frumentaria*, the next was *Tessera Numaria*, and there was the *Tessera Hospitalis*, of which we have given a slight sketch among the dice, page 44.—There were many more, as the *Tessera* of the gladiators and slaves, which were certificates or marks of freedom, for to assist as spectators, and not as gladiators, as may be seen from *Gruter*, *M. de la Chausse*, *Fabreti*, and *Montfaucon*.—And the *Tessera Convivales*, or Tickets by which they were admitted unto feasts, or which entitled a soldier, &c. to a dinner, according to *Livy*.—It is true that the Emperors used to give the soldiers certain measures of corn, &c. and the poor as I have said before, corn, oil, gold, silver, and other things; but besides these they served for certain sacrifices, festivities, the theatres and other places of diversion, as marks and counter-marks.—Their characters as to form are various, and the matter or substance consists of ivory, bone, stone, chrystal, many others of wood, like those that are found at *Herculaneum*; a great number of them are lead, and resemble coins, they represent *Egyptian* and *Grecian* divinities, with heads of Emperors or other characters. *Vid. Count Caylus*.—Some others again we find with sentences, on which was wrote *Fausse vivas*, live happily, &c.—Those who have writings on them, or figures, provided they have escaped the scythe of time, throw great light towards explaining them, but those which have only numbers, or some with figures

and numbers, besides their different forms and substances being arbitrary, has made many an antiquary sweat in vain; and makes them very intricate and difficult for to decide, yet, there are some from their peculiarities, as those of the *Gladiators*, and *Tessera Hospitalis*, &c. which may be easily understood. But what is very remarkable, is, that some of these tickets have basso relievos on them, their substance being ivory, bone, and stone, which required to be sculptured, and their letters, &c. engraved, some of which I have seen are very well done; now if we consider the great quantity that were wanted, to supply the spectators, their luxurious taste for encouraging their large theatrical sports in those days; and some again for so common use, we do think, as I have mentioned concerning an arrow head of flint, that perhaps they had a secret unknown to us, of making the above substance soft or liquefiable and fit for a mould.—Since I wrote this, I have been so happy again of meeting with a passage to settle this doubt by new evidence, from *Seneca's* epistle, xc. telling us that *Democritus*, by being well acquainted with the *Egyptians*, discovered how to soften ivory, and by boiling a stone, learned how to convert it into an emerald*; a green precious stone.—If they could soften ivory, they might do the same with bone, flint, stone, &c. and if they had the art of tinging, or imitating the emerald, there is no doubt, nay it is confirmed, of their making artificial gems, which equalled the originals both in lustre and hardness; and being well acquainted with chymical operation; it is said by *Vopiscus*, that they used to make drinking-glasses, called *Allasentes*, which would change colour like a pigeon's neck or a peacock's tail.—Moreover, it is said, says *Pliny*, l. 36. c. 26. "that during the reign of *Tiberius*, the third Emperor, there was devised a certain temper of glass, which made it pliable and flexible to wind and turn without breaking: but the † artificer who devised this, was put to death, and his work-house, for fear lest vessels made of such glass should take away the credit from the rich plate of brass, silver, and gold, and make them of no price: and verily, this report hath run

* This is he who used to laugh at the follies of the world, in hunting so eagerly after riches and honour; a great traveller for the sake of knowledge, by which he became an excellent philosopher, at *Abdera*. (*Vid. Cic. and Seneca, who quotes the above author.*) Was a learned man, he was a great *Orator*, *Philosopher*, *Poet*, and an *Historian*. If any of these little great men now-a-days, or other men, will but draw a comparison between their merit and them; but however, we shall all know by and by, who has merit and who has not; these men of the first rate I respect, and look on their philosophy, &c. as I would admire a fine antique; either done by an *Egyptian* or *Grecian* Sculptor, and these are the people I would take for an example.

† It is said that the suppliant came before the Emperor, and shewed him a glass whole and sound, which had been purposely broken before; he caused him presently to be put to death.—*Vid. Cal. Rhodig. l. 20. c. 30.* Every person is sensible, that all utensils, or kitchen vessels, &c. made of glass, or china, are more wholesome to eat and drink out of, than any other vessel whatsoever, and if Fortune chuses to smile on me once more; I should like, if it even was for the remaining part of my life, to find this great secret out; and I really believe I could make glass, china, &c. malleable, if I had time: but dame Fortune has neither eyes nor ears, and kissing goes by favour.

down*, signifies the number viii. or eight being the degree of the theatre; and the number ix. or nine, engraved on the back, (A) signifieth the door or entry through which one was to pass: this precaution was to prevent the croud from stopping the passage. The substance ivory, and same size.

2. A bone cut in form of a ram's head, this Ticket served to announce the nature of contribution in victuals given to the people, and he that received such a one was paid in mutton, the same quantity which is marked on the back, B. xiii.

3. This *Teffera* or *Ticket*, (c.) was discovered in *Campania*, near the ruins of ancient *Capua*, *Capri*, or *Caprea*, (I believe this *Capri*, or *Caprea*, is 20 m. f. of the city of *Naples*.) It served for a Theatrical Ticket, in the representation of a god, entitled *Serapis*, † the rest the name of the author, and

run currant a long time. But what booteth the abolishing of glass-makers, seeing that in the days of the Emperor *Nero*, the art of glass-making was grown to such perfection, that two drinking cups of glass, (and those not big, which they called *plerotos* or eared cups) were sold for 6000 sesterces,* a coin among the *Romans*, in value the fourth part of a denier, or two asses and a half, i. e. two pounds of brass coin and a half; marked thus LLS. the two LL. standing for *librae*, pounds, and the S. for *femi*, half a pound; which afterwards, by turning the two LL. into an H. was thus marked. HS.

It is likewise said by *Apuleon Platonice*, there was to be seen in the labyrinth of *Egypt*, a colossus of *Serapis*, nine cubits high, of an entire emerald. *Vid.* for their beautiful staining stones, glass, enamel, and making paste, *Pliny*. Marble, &c. may be made so soft as to be planed as we do wood, and I have thought many years ago, that wood might, when pulverised and mixed with a strong cement or particular adhesion, be made fit for making figures, &c. in a mould. We are not lost here in a labyrinth of confusion, our subject is still in my mind; I had no opportunity of introducing this any where but here; the intent of this, is to set the imagination of those afloat, who have a genius for these subjects, if by chance they should meet with this.

What pleases me most,—is the *Teffera Hospitalis*; they consisted of two pieces which used to join when put together, or like one piece cut in two, with certain characters, or double marks, as corresponded when joined, as Bakers, and others mark their tallies.—With these Tickets they justified the hospitality which was contracted with certain persons, in case they travelled, &c. either for their posterity, or they might lend

these Tickets to whom they pleased; on bringing these *Tefferae* they were as well received with lodging, &c. as the person to whom the Ticket belonged. In the sixth century a law was passed in *Livonia*, that the person, who refused to shelter and spread his frugal board before a traveller, his house should be burned to the ground,

O how humane and friendly this! —Here is a picture of ancient hospitality!—What a pity it is that so noble a virtue is abolished, and so fine an example is not known in Christian countries!

Thus have we endeavoured to open the door, to enter into the use of the above Tickets.

† *Fingers Down.*) By holding down the fourth finger of the left hand, while the rest were extended. The *Egyptian* hieroglyphic signifies the perfect and magnified number of six. The ancients expressed numbers by the fingers on either hand: on the left they counted their digits and articulate numbers unto a hundred; on the right hand hundreds and thousands, and though by holding the finger down in the left, meant but six, in the right hand it signified six hundred. *Vid. Pierius, and Sir T. Brown's, Vul. Errors, p. 237.*—Among the moderns, they have an useful invention of teaching dumb people to speak, or express their mind on the fingers, which I have seen performed with amazing alacrity, by a *Dutch* physician at the *Hague*. *Ammanus*, a *Dutch* physician, hath written an express treatise on this subject.

‡ *Serapis, Osiris, and Apis*, are the three different names

and seems to shew that he was called *Sofyphanes*; the letter **H** near the bottom, signifies the seventh row of benches, that was to be occupied by the possessor, the upper part which is obliterated, may stand for the number of the door.—The flower Lotus, * placed on the other side was the symbol of this deity, which shews that this piece was represented at the time of the celebration of the anniversary of this God.—The substance of this Ticket is ivory, same size, and set in a silver frame to keep it from being further damaged; I look on this as being very curious and very valuable on account of its antiquity.

4. The lords of the manor, or masters of villages used to give to the inhabitants lustral or expiatory victims, and Tesseræ, such as the ram, fow, and bull; which were sacrificed in their behalf on the eleventh of May, this being the time they address'd their Gods in favour of their harvest, which we endeavour to prove, or is proved by *Hofsenius* from an ancient russick kalendar.

The sacrificing of the ram, and the flames underneath the animal, are very well represented in bas-relievo, on this ivory Ticket, figure 4, and the Roman numeral letters (D.) three, on the back of this Ticket have the same signification as the Greek letter at the bottom. I must own I looked on number three as the date of the month on which the sacrifice was fixt, but meeting with the above passage, we will rather with more authority suppose, that the person was entitled to a quantity of money in gold, silver, or certain measures of corn, pullet eggs, likewise various animals, and many other uncertain things, from a passage in *Lampridius*, speaking of *Elliogabalus*.

S

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names of one and the same God.—*Serapis*, etymology or derivation it is said proceeds from chest, for *Osiris*, whose body after death, was found inclosed or shut up in a chest, (being killed by his brother *Typhon*) thence he was called *Sorapis*, by the change of a letter *Serapis*, from which the poet made his play, and for which this Theatrical Ticket served. *Apis*, comes from a word in the Egyptian language, which signifies an ox, as appeared after the said *Osiris* was interred, and which was worshiped by the Egyptians, thinking it was *Osiris*, and called it *Apis*. See *Pantheon* of the Heathen Gods, p. 336.—This *Osiris*, or *Serapis*, the greatest of all the Gods in Egypt, was succeeded by this stately beautiful ox. *Vid. Plin. Hist. Nat. l. 8, c. 40.*

* *The Lotus.*) Of which we will give the following botanical relation: *Alpinus* calls it *Lotus Ægyptica*; a name most authors have copied from him. *Sir Hans Sloane*, *Nymphaea Indica Flore Candido, folio in Ambitu*

Serrato, others *Ambel*.—It is a Native of *Egypt*, the *East-Indies*, and the hotter parts of *America*, and flowers in Autumn.—The root, which is of the shape and size of a large egg, is a delicacy with the people of the East, and accounted a very wholesome and delicate food: they boil it, and eat it with the liquor; it is so extremely abundant in the *Nile*, that it serves as a kind of universal food to the poor, who have nothing to do but go into the place where the water is shallowest, and take up in an hour or two, food for many days for their families.—There is not any bread in the world (by report) more wholesome and lighter, so long as it is hot; but being once cold, it is harder of digestion, and becometh weighty and ponderous. *Vid. Plin. l. 22. c. 21.* A gentleman whom I very much respect, and often quote, the most learned in *Natural History*, and one with whom I would sooner err, than be in the right with his critics,

——As to the use of the hole in the middle of the Tesseræ, I am not ashamed to own my ignorance, unless it was to hang on the guest, or some such use for to hang by.

5. From the explanation of the last Ticket, the numeral letters both in *Latin* and *Greek*, on the front of this Tesseræ, (5.) will be easily understood, and as there is no figure or letters, but the number fifteen, it's impossible to judge with any certainty, for what it was intended, unless it served for the degree, or the place the spectator was to occupy in the Theatre, or any other places of diversion; the substance of this Tesseræ was a beautiful chrystal, of a globular form, and the number 15 engraved in the very substance; and the reverse of the number is seen through the back part of this Ticket, figure (E.)

6. and 7. As they are of the same bigness, and form one piece when laid on each other, as if it had been cut in two, I must own I took this for a *Tesseræ Hospitalis*, but the Earl of——, supposes the word *Polynices* to signify the name of a play, which was still more confirmed by Lady——, who informed me that in a *French Book*, entitled *Theatre Greek*, is mentioned the Tragedy of *Polynices*, &c.

This *Polynices* was the son of *Oedipus*, and brother of *Eteocles*, but *Eteocles* being the elder son, agreed with his brother *Polynices*, that after their father's death, they should rule alternately year by year, but he having reigned his year, would not resign the government to his brother; upon which a war ensuing, they met in the field, and killed each other. Their bodies being burned in one pile, the flame parted, to shew their antipathy, when dead, was as great as when living. *Vid. Stat. Theb.* 12, 430. Figure (7.) being very much obliterated, my friends and myself have not been able, after a deal of searching, to make it out, and as there are a great many antiquities, the explanations of which are only conjectures, so there are many, of which nothing can be said, though the plan I had formed to myself was not to draw any thing of that kind; we wish however the reader will accept of our best endeavours, as we suppose this Ticket to be the name of the entertainment after the last tragedy, or may be the name of another play; what makes me think so, is their substance being the same, and they fit exactly when put together, or perhaps it stands for the name of a man and woman.

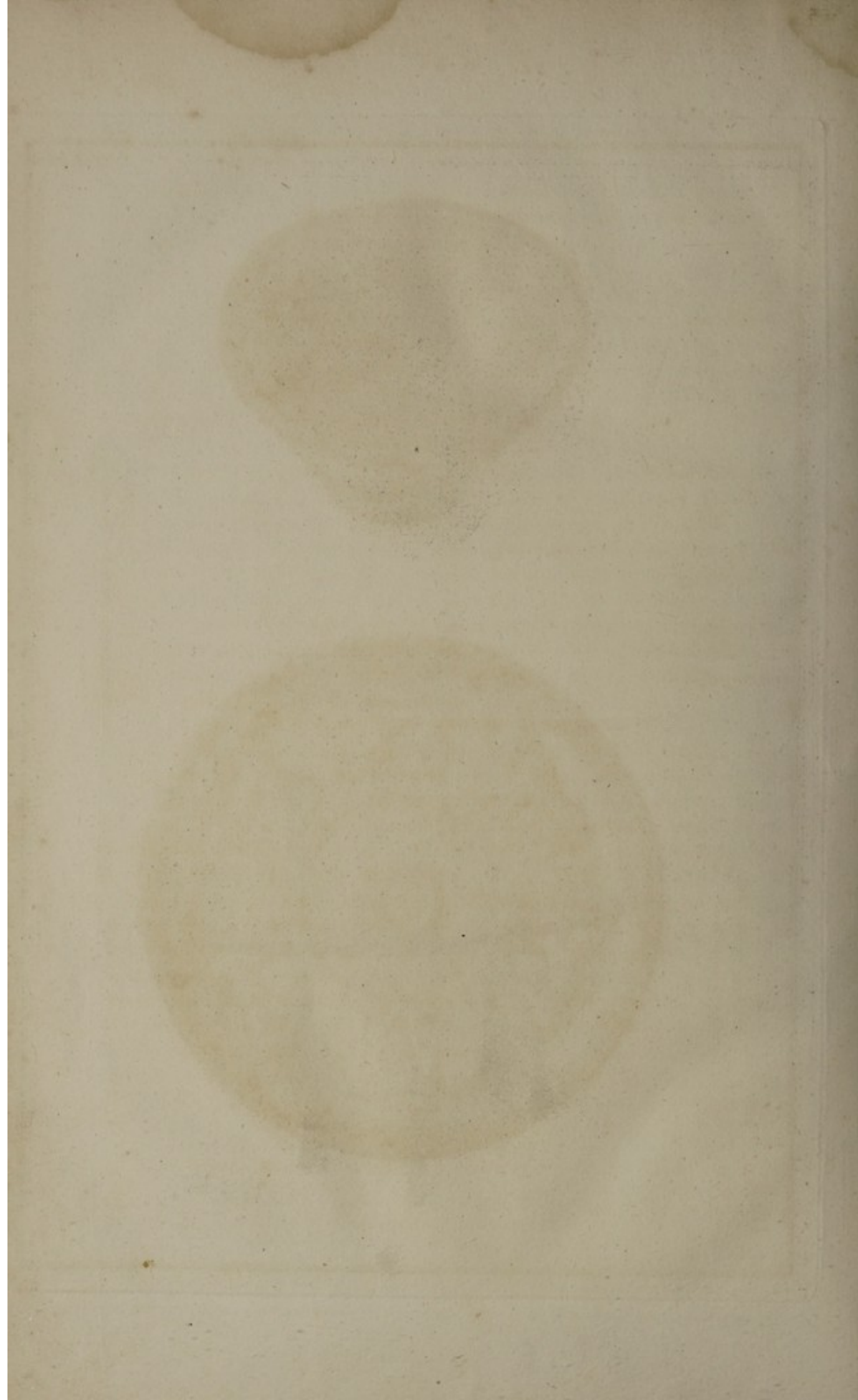


Fig.
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T A B. XXVI.

A Roman Patera, & a large Gold One ditto.

Fig. 1. **A** Shallow Red Roman Patera,* Poculum, or little cup. Found at *Black Stakes*, below *Chatham*, upon the ebbing of the tide; the in and out-side varnished,† and the word in the inside *Primani*,‡ perhaps signifies a breakfast cup belonging to the Roman soldiers of the first Legion, when they invaded this kingdom, and not the name of the master of the Pottery, *Tid. TAB. XXII. on Lamps, for the Word Januari*.—Like those skilful in *Pyrotechnics*, or the art of fireworks, entertain the spectators; so we endeavour at our coming and going, always to throw some pleasing squibs, or lights on subjects; especially where there is but little to say, or when we cannot be deep;—But sometimes they are dry and insipid by nature; then again we endeavour to flourish them off with a just Taste and *bon gout*, always lively, never low-spirited and despairing, for it was never

* *Red Roman Patera.*) Of *English* manufacture; these are dug up in different places of this kingdom, and these Roman Potteries have likewise been discovered in many places; such as about *Midway* between *Wilberfosse* and *Barnby on the Moor*, six miles from *York*, in the *Sand-Hills*, or rising ground, where now the warren is:—Another Roman Pottery on the *Sand-Hills* at *Santon*, a little way off *Brigg*, in *Lincolnshire*, &c. The red Pateras, and likewise their urns, was what they valued themselves most on, as if they intended to eternize their names to future ages.

† *Varnished.*) Or what we call glazing, this was done with a bright coral colour, but far more healthy, beautiful and lasting, than our modern way of leading, which will sometimes crack with heat and moisture; and on account of the lead fumes, which it emits when on the fire, is certainly therefore more unwholesome; what further concerns their glazing, this was performed with dipping or by the brush; and must have been done before baking. *Plin. Hist. Nat. Lib.*

35. c. 15, and l. 36. c. 19.—Where he treats on the nature of Bitumen, a fat, tenacious, inflammable mineral substance, or fossil body, says it serves for diverse and sundry uses; such as—“For brazen chafers, pans, or kettles, or such-like vessels, be enbued therewith, it hardens them against the violence of fire.” I have said already that they were wont in old times to varnish their images with bitumen. for it sinks into solid statues, Pateras, &c.—It has been used in mortar, also instead of lime, and with that kind of cement were the walls of *Babylon* laid, and the stones sodered together. Iron-smiths also have much use of bitumen, and namely in sanguining or colouring their iron-work; and nailers, especially about their nail-heads; many other ways likewise it serves their turn.

‡ *Primani*, (1.) The lieutenant that appointed wages to the first regiment, (2.) *Primani*, the foldiers of the first Legion, as I said above. (1.) *Fest.* (2.) *Primani Aquilam abstulere, Tac. Hist.* 2. 43.

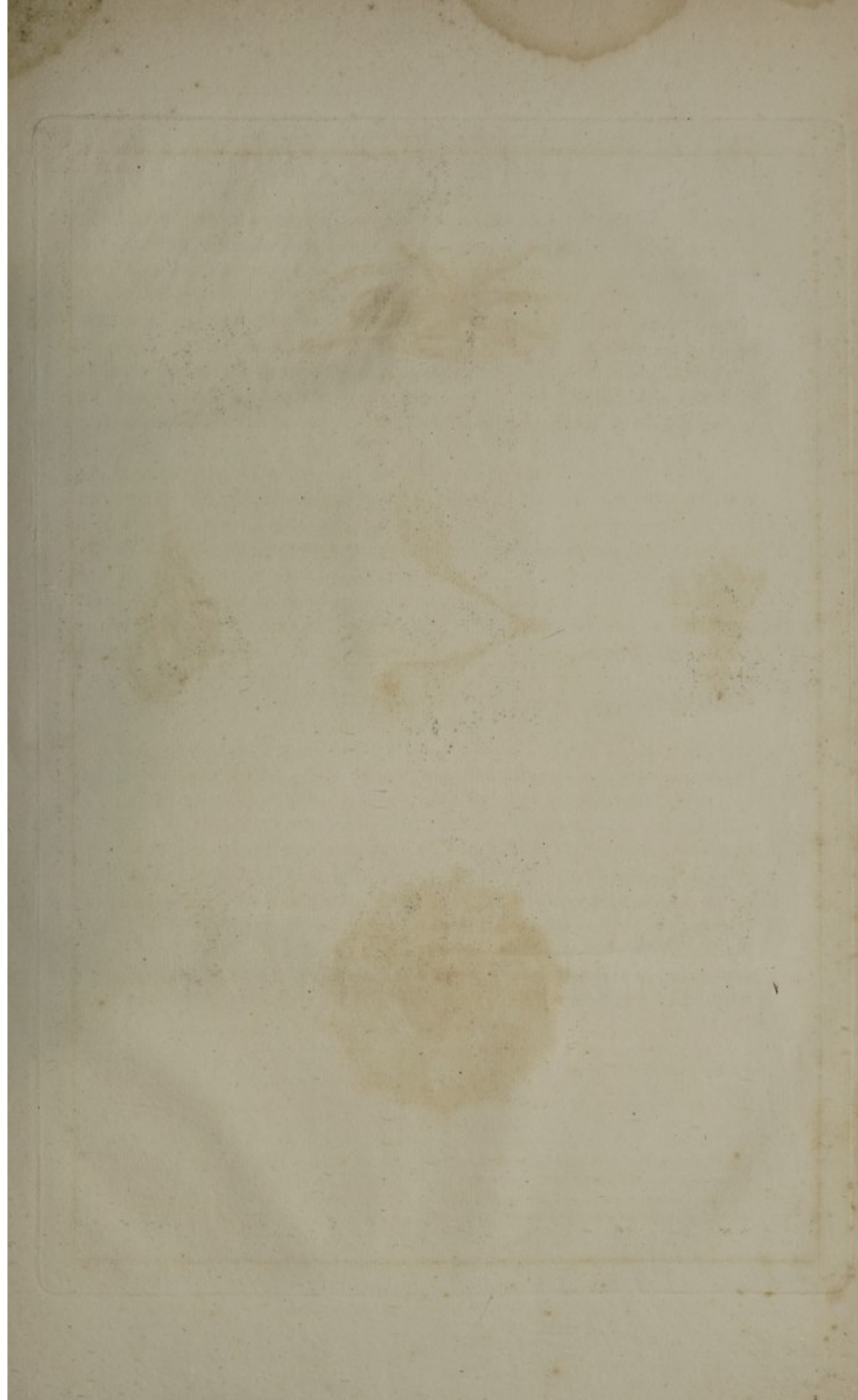
my intention that the Reader should grow weary and fall a flumbering over our best endeavours; or like the Meteors, whose harmless corruscations dazzle the sight: thus we labour to *illuminate* the mind. Once more, like any thing that gives light; a Pharos, a Taper, or whatever else you please. —And now we'll give the Reader a relish of an *Ancient Breakfast*. This was termed *Jentaculum*, like our *English* word hath a *jejunica*, from fasting: In former times it was called *Silatum*, from *Sile*, the name of a certain herb, with the root of which they were wont to season that wine which they had at breakfast: for as *Plutarch* saith, their breakfast was nothing but a fop dipped in wine. *Plut. in Sym. l. 8, q. 6.*

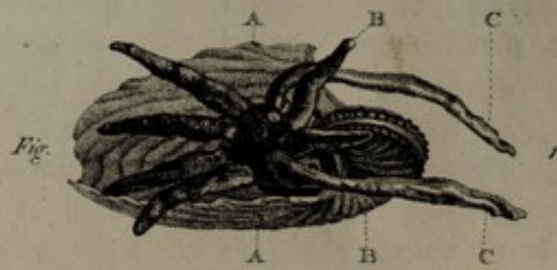
2. A Large Gold Patera, dedicated to *Bacchus*, out of *Sir William Hamilton's* collection in the BRITISH MUSEUM. This Golden Patera was found at *Gergenti*, or *Gergentum*, a town of *Sicily*, or *Agrigentum*; the use of it was destined for the sacrifices, it served for the libations of all kinds; the oxen encircling this Patera, indicate it was consecrated to *Bacchus*, the God of Wine; who, in the most ancient times, the *Grecians* adored under this form of the same animal: The crescent (B.) designed in granites on the inner centre of the said Patera, is the sign of *Bacchus's* horns, which gave him the name of *Kerasphoros*, or *Hornet*, as we find in *Dionysiaqus*, the *Roman*, and in the *Latin* poets.

Kerasphoros, I said, though he is likewise called by many of the *Greeks*, *Bugenes*, that is born of an ox; and thence *Tauriformis*, or *Tauriceps*; and he is supposed to have horns, because he first ploughed with oxen, or because he was the son of *Jupiter Amon*, who had the head of a ram. He is represented with horns also in the statues, relievos, and coins, and the poets generally depict him thus; “*Put but on Horns, and Bacchus thou shalt be.*” || *Ovid. Ep. Saph.*—But now again we proceed,—*By Wine and mirth the Beggar grows a King*:—From thence we may learn that *Bacchus* makes as many horned as *Venus*. And why not with horns?—For wine not only makes men forget their cares and troubles, but it renders even the meanest bold, insolent, and fierce; exercising their fury and rage against others with their tongue, as a mad ox gores with his horns.—Some again think that *Bacchus* was said to be horned, because the ancients on their tables used horns to drink out of, instead of other drinking vessels. *Vid. Xenophon, l. 6. & 7.* Which custom has remains among the Northern nations at this Day.

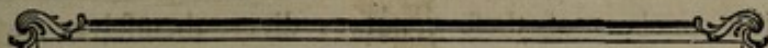
|| *Ovid.*) Another favourite of mine, especially his *Metamorphosis*, which I commonly call the painters' Bible; an easy and excellent poet, a wonderful great reader, and who has disposed into very agreeable compositions, times, persons, and things, very artfully, and infinitely different; so that I know no author, whose works afford better entertainment, or feeds the painter's fire better.

Plin.





Plin, l. 11. & Tho. Bartholinus.—The form of this ancient Patera, of which there are but three in the world, as I have been told, is round and very shallow, with two other circles within; the different distances of each form a beautiful variety; the outward ornaments, now called *Carlo Marattis*, moulding, and the granates are still admired in our days in picture frames; but the oxen, which I have copied exactly, are like most all the animals of the ancients, who are generally as remarkably bad as their statues, &c. are fine, and in which the artists seem not to have sufficiently consulted nature.—The ornamental part of this Patera was chased, and it is the same size:



T A B. XXVII.

Nautilus Papyraceus, or Paper Nautilus.

Fig. 1. **T**HE *Nautilus*,* or *Fish*, as cast from nature, in wax, and placed in the natural shell, as big as the object, and so are the following shells: (A.A.) the shell, (B.B.) the two foremost legs without their membranous sails, (B.B) the real sails and legs from a dried and dissected *Nautilus*, *Vid.* centre of the print half as big, (c.c.) the oars or limbs, by means of which the fish swims. This *Nautilus*, or *Cuttle Blubber*, is called by the *Neapolitans*, *Pulpo Sepia*, because the head, body, and Limbs, are similar to those of the *Sepia*, or *Cuttle Fish*. By us it is called the sailor, from *Nautilus*, a species of turnated sea shell, of a compressed figure, the whirl or volute, hid within the body.—It is supposed that men first took

* *Nautilus.*) The shell of the Paper *Nautilus*, is seldom found perfect, on account of its substance being so thin, and when deserted like a shipwreck, is dashed against the rock, shallows, or upon the shore.—Both the thick and thin shelled *Nautilus*, are often confounded by authors, and generally represent the animal as supporting, or stretching a single membrane between its arms.—Whereas, in reality, there are two, it is not my intention to mention these otherwise respectful authors; for though they were misinformed, it was not their design to deceive others. Hereby

setting an example to severe critics, who take a delight when they have an opportunity of stinging the ingenious and learned; in order to make themselves pass for great men, forgetting at the same time how liable we are all to commit errors.—I hope the Wax *Nautilus*, figure (1.) is well disposed in the real shell, for I drew it as I found it, and as it was given me; the real sails of the dried one is not so well as I could wish, but we have endeavoured to make the best of it.

the hint and method of *sailing and rowing* in vessels from this creature, whence that known verse of *Pope*;

“ *Learn of the little Nautilus to sail,*

“ *Spread the thin Oar and catch the driving Gale,*

There are two distinct genera of Nautilus, the thin, and the thick shelled Nautilus, in each of which there are a variety of characters.—The thin and flatted Paper Nautilus, (of which we give a drawing,) these species, when they are to sail, extend the two foremost legs on high, and display the two membranes: which serve for sails, the two other arms (c.c.) they row with, and serve as oars, the hinder limbs as a rudder at the stern, by which the Architect of Nature has ordained the course of this vessel to be governed.—Thus numbers of these creatures divert themselves in the *Mediterranean*, and *East-Indies*, of various sizes, when the sea is calm; but as soon, and before a storm rises, or if disturbed, they haul in their sails, &c. and take in as much water as is sufficient to plunge themselves down and then sink to the bottom.—It sometimes quits its shell, and returns to it again, but when it's unfit for sailing it forsakes it entirely;—when it begins to spring a leak,

2. This *Purpuræ*,* has very ornamental protuberances, and according to my opinion one of the most elegant shells; these protuberances, even the very smallest are cut from the top to the bottom, with minuter beauties, resembling curled cabbage leaves, or endive, raised for sallads; the body of the shell is white, of an ash-colour, and the protuberances are of a brownish black, either all over, or at least at the extremity. I copied Nature as I saw it, and I am sorry my shell has none of this black, owing to these shells being frequently bleached.

* *Purpuræ*.) This is a very beautiful species, called *Purpuræ*, from the purple juice each shell-fish yielded, and in *Pliny's* days the fine double dyed purple of *Tyre*, called *dibapha*; one could not buy a pound of it for one thousand denarii, which is more than 30l. sterling. *Vid.* for this dye, and when the *Romans* begun to wear purple first. *Plin. l. 9. c. 39.*—The prodigious great price of the dye, proceeded from the little quantity of purple, the vein of the neck and jaws, each fish produced, and considering the long robes and mantles they

wore, occasioned the purple liquor perhaps to be scarce.—But since the cochineal insects are gathered from, or upon the *Opuntia*, and being easily got in great quantities; this once famous royal dye of the ancients, is entirely thereby eclipsed, and now out of date.—The above shell is very rare, and once very much valued, I have been informed, that Cardinal *Gualteri* gave a very great price for one, which I should be ashamed to mention.

3. The *Wendel*, or *Wentel Trap*, * so named by the *Hollanders*, who find it in their *Molucca* or *Spice Islands*; but in this country it is called the *Royal Stair-Cafe*. It was once in high value, and often used to sell for twenty guineas and upwards. It is generally classed among the turbines, or screw-shells, pearl-colour like, and smooth.

4. *Echini Marini*, † without its spines, the sea hedge-hog, or urchin, the sea egg, the sea cake, are all *English* names of the different species in Ichthyology. It is frequent in our seas, and in most parts of *Europe*; it is generally armed with a great number of spines, or prongs, which are movable at the animal's pleasure, by means of muscles, that communicate with the spines through the papillæ of the shell, the animal uses these spines both for its defence and instead of legs, to walk from place to place, by rolling themselves and tumbling round, though it sometimes moves in a spiral line.—Mr. *Reaumur*, that ingenious author, and whose industry has left nothing to be added on this subject, has frequently seen them walk at the bottom of a shallow basin, in the sea water, with no other assistance than that of their spines.

TAB. XXVIII.

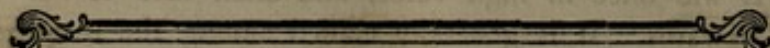
* *Wentel-Trap*.) " It is an anecdote of the *Wentel-Trap*, worthy to be transmitted, as it shews the value of particular species at times, that in 1773, at the sale of Commodore *Lisle's* shells at *Langford's*, four *Wentel-traps* were sold for seventy-six pounds thirteen shillings, viz:—

	L.	S.	D.
First day, Feb. 21st, lot 96, one not quite perfect.	16	16	0
Third day, lot 98, a very fine and perfect one.	10	18	0
Fourth day, lot 101, one for	16	16	0
Sixth day, lot 83, one for	23	23	0
	£. 76	13	0

See *Da Costa's Conch.* p. 205.—A gentleman extremely well versed in fossils, &c.

† *Echini Marini*.) It is certain that the *Sea-Urchin* throws out at the lower aperture of its shell, when it pleases, certain bodies, which resemble not a little the legs of a *Star-Fish*; but these serve not at all to its motion, but, on the contrary, their real use is to keep the creature still and fixed.—Mr. *R*——, has chosen rather to call them horns than legs, resembling the horns of snails; the animal makes use of these to feel about,

and serve the creature as a staff does a blind man in walking.—These horns are every where dispersed, among the spines, all over the surface of the shell, but when taken out of the water, they are no more to be discerned.—It has an aperture at the very summit of the shell, and another at the base, just opposite to it; this is the case in the common kind; for there are great varieties in the place of the holes, in the species: the upper is supposed to serve it to discharge the excrements by, and at the lower aperture is placed the mouth of the animal.—This creature may march with its mouth downward; or upwards, or in any direction like a wheel.—The legs and the horns cover all parts of it, and enables it to move every way: what a prodigious number of muscles must this little creature have, to be able to move separately thirteen hundred horns, and more than two thousand spines, which serve for legs.—*Mem. Acad. Par.* 1712.—The *Sea-Urchin Shell*, as it is delineated, is stripped both of its spines and its horns; it is a hard body, and appears a beautiful piece of workmanship, with an innumerable multitude of papillæ.—The spines are apt to fall off, when the animal is dead, or on the slightest touch.—They were anciently ate raw before supper, as oysters are now, and as much esteemed; though I have met with some gentlemen who used to boil them in the shell, as we would an egg, and according to general report, the fish is good to eat, and of a glutinous quality.—Its colour, as nature seems to me, is of a dusky red, with a mixture of white, but becomes



T A B. XXVIII.

Governor Pitt's Brilliant Diamond, &c.

Fig. 1. A MODEL, real form, or expansion, and the line underneath shews the depth of the rough Diamond of Mr. Pitt.

Fig. 2.

becomes whiter by laying a long time on the shore; there is no such thing as giving an accurate description of their colours, for they vary as much as the human complexion, the Dutch boors and sailors are very fond of wearing silver buttons, taken from casts of this shell, &c. which are really ornamental, from whence the name of the round button fish, &c. *Vid. p. 3.*

From my own observations on nature, I have this further to remark on fish in general; that they are endowed with hearing, smelling, sleep, and have the other senses; that their eyes shine by night, and of all animals have the largest heads, and exceed them in bulk; that the females are commonly bigger than the males and seem to have the gift to foretel the weather, or things to come, know the different seasons, transigrate from one country to another, and lastly, are supposed to be the only animals that were not destroyed by the deluge.—To this we will accompany a remarkable relation concerning fish, by an author of good credit and veracity, that is *Busbequis*, who was sent as Envoy from *Ferdinand* King of the *Romans*, to the *Turkish* Emperor, in 1554.—He says, “That at *Buda*, the capital city of *Lower Hungary*, he saw a fountain without the gate of the town, in the way leading to *Constantinople*, the water whereof, at top, was boiling hot, and yet at the bottom there were fishes playing up and down, so that you would think they must needs be thoroughly boiled before you could take them out.” See *Busbequis's Epistles*, p. 19.—And from another voyager in the *Indian Ocean*, to *New Guinea*, in 1769, who told me likewise his seeing live-fish swimming in hot water; his account was thus, “About two leagues from *Colambia*, in a small village, he found a rivulet, whose water was boiling hot; for *Reaumur's* Thermometer being plunged

into it, even at the distance of a league from its source, rose to 69 degrees: Yet, to his inexpressible surprize, he found the plants and shrubs in the fullest vigour, though their roots were steeped perpetually in this hot water, and their branches were surrounded with the thick vapour it sent forth, a vapour so suffocating, that the swallows which ventured to pass over the stream, even at the height of seven or eight feet, fell down motionless. The *Spanish* Governor has built several baths along the course of this rivulet; but what astonished him most, was to see fish swimming in this water, whose heat was so great, that he could not bear his hand in it. He used all possible means to get some of these fish, but their extreme agility put it out of his power to catch even one: So that all he could observe was, that they had brown scales, and were, generally speaking, about four inches in length.

All fish regulate their time of eating and abstinence by the temperature of the air, and the quarter whence the wind blows; and would those persons, who are lovers of angling, take the pains to keep a few small fish in glasses, they might at any time easily foretel, from their taking or refusing food, what sport is to be expected, and often save themselves many a weary step taken to no purpose.

It has been observed, from fish kept in jars, that such as lived awhile together, contract so great an affection for each other, that if they are seperated, they grow melancholy and sullen, and are a long time before they forget the loss. Two Ruffs had lived very sociably together from *Christmas* to *April* in a jar of water; one of them, at the request of a friend, was given to him. After this seperation, that which remained was so affected

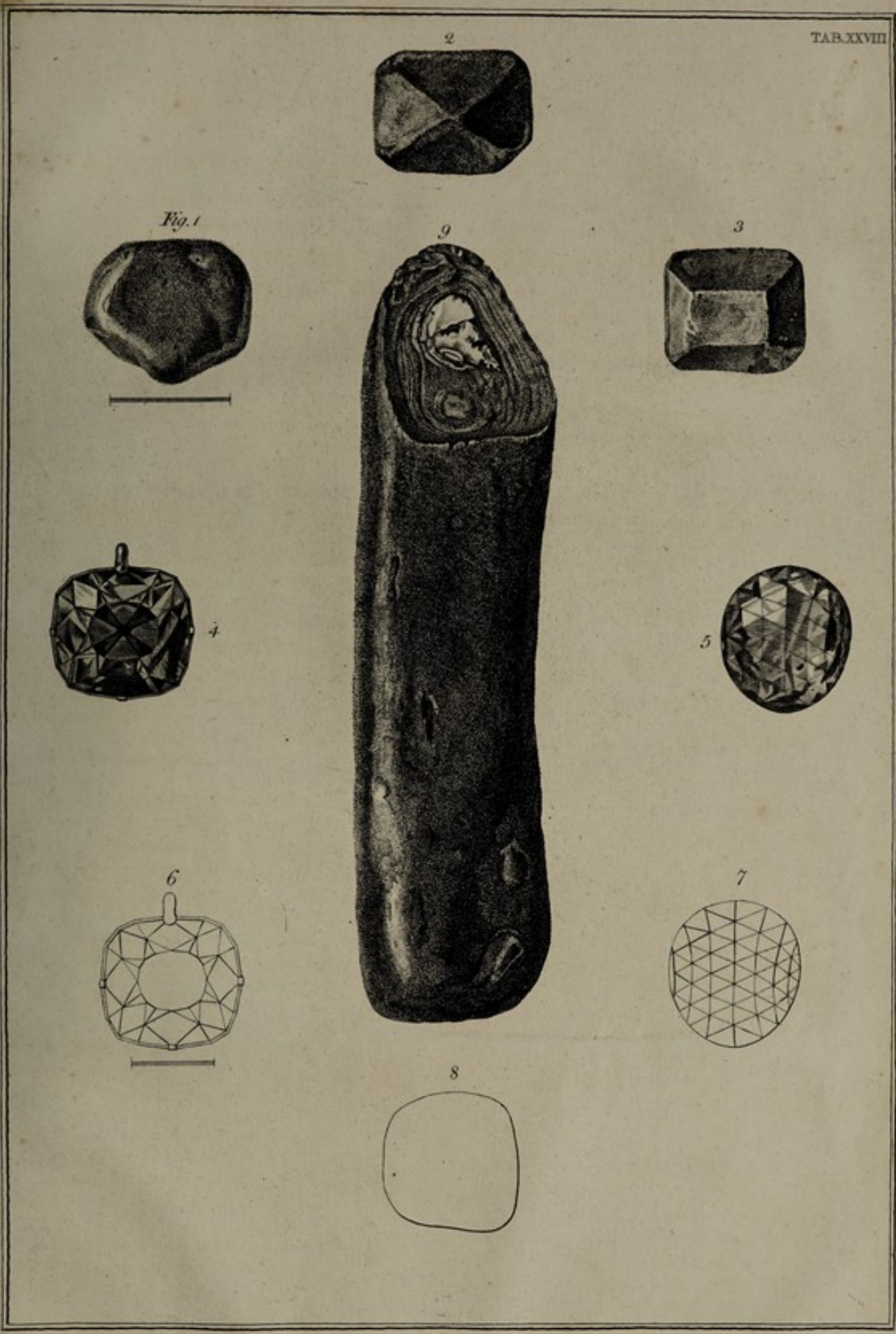


Fig. 1

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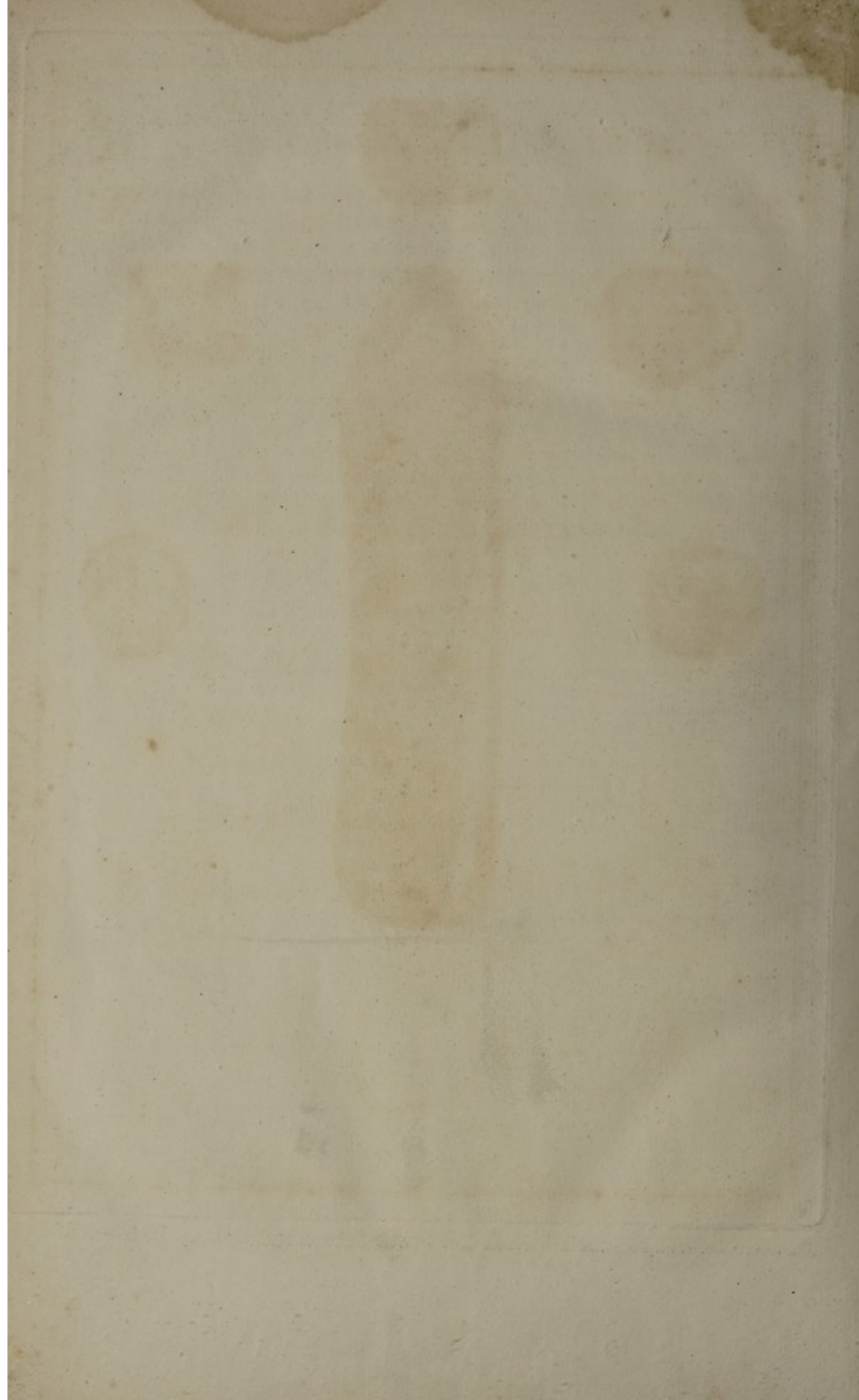
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fects with grief, that for three weeks it would eat nothing. It was therefore sent to its companion, upon which it eat immediately, recovered its former briskness, and seemed to be very happy.

Lastly, to all those who are placed at the helm of this state, I would be glad to take the liberty of putting them in mind that, in 1435, the company of Fishmongers of this city, greatly imposed upon their fellow citizens in selling their fish, by preventing all foreign fishermen from cutting to pieces, or otherwise selling their fish by retail; therefore, to obviate such impositions for the future, it was by Parliament enacted,—— That no person whatsoever, should presume to hinder or obstruct any fisherman, whether foreign or domestic, from disposing of his fish as he should see convenient, upon the penalty of 10*l*.—If a like act was to pass now a-days, it would be of infinite service to the inhabitants and poor of this great metropolis, &c. their health and purses: for there reigns a general discontent among all degrees of people, and as the dearth of fish, and all other provisions, is a subject that well deserves to be enquired narrowly into; pray let us suppose once a famine, and its consequences: I presume every one has a right to sacrifice his judgment, and give his opinion for the good of this country, that the real causes may be hit on, exposed and rectified;— that we may catch a good wind with an eye on the sail, right the helm, or helm a midship, and so steer into the old right passage, or that point of the compass which will steer us into that desirable harbour, called Plenty and Reasonableness.—— Thus we labour to throw in our modest mite, and so repass to what concerns the method of classing shell-fish, &c. However, we will sketch down a few outlines of what regards the method of classing shell-fish:—All the shells are to be arranged under three principal classes; and all and every species, are to be divided into a number of families, according to their variety of characters, and are always determined by the mouth.——The first class are called Univalve, or only one shell, one piece.—The second, Bivalve, or two shells, two pieces.—The third, Multivalve, or more than two pieces.——These three are the principal characters, all the other varieties in shells may be easily understood by comparison, and a little study, even by those that are utter strangers to this entertaining study of shells, so as to refer any of them to their proper class and family.

By particular desire, we have added also the formation of shells, which we suppose will be likewise very acceptable: they are formed from a matter which perspires from their bodies, and hardens and condenses in the air, and forms a visible coat all about the fish.—The animal is only produced from the egg, the shell is formed afterwards, the moment the animal is hatched

and begins to transpire. What is here related concerns only the common garden snail, Naturalists suppose from these, the like formation of all other animals covered with a shell; this Mr. *Reaumur* has proved by experiments. Now to this we are obliged to join the formation of the beautiful variety of colours on shells, like musical notes, and other characters, &c. The head of the snail, &c. is always at the mouth or opening of the shell, and its tail at the other extremity, or what we usually call the top of the shell; and the body of the snail, from whatever cause, always turns itself into a spiral, and gives origin to the volute of the shell.—The neck of the growing snail is the part which principally forms the shell, and the various coloured rays, or lines on the shells, do visibly appear upon the neck of the animal, And if a grown snail be minutely examined, you will always find them placed just even with the black lines or rays which whirl gradually round the shell. This different colour passes from the animal's neck, as through strainers on the shell.—What relates to the inner lining or ceiling of their shelly habitation, this is always whitish, and has no variety of coloured lines, and is formed by the posterior part of the snail's body, that proceeds from the neck.——Now, from the formation of the shell, and the variety of colours of the common garden snail, which transpire through the neck, from various points, or strainers, as has been said; it will be very easy to form an idea how to account for all the variations of colours, and forms of the most beautiful sea-shells.——We shall conclude these remarks with a few lines on fishing, by a poet that will please, as long as Nature pleases.

*Just in the dubious point, where with the pool
Is mix'd the trembling stream, or where it boils
Around the stone, or from the hollow'd bank
Reverted plays in undulating flow,
There throw, nice judging, the delusive fly;
And as you lead it round in artful curve,
With eye attentive mark the springing game.
Strait as above the surface of the flood
They wanton rise, or urged by hunger leap,
Then fix, with gentle twitch, the barbed hook:
Some lightly tossing to the grassy bank,
And to the shelving shore slow-dragging some,
With various hand proportioned to their force.
If yet too young, and easily deceived,
A worthless prey scarce bends your pliant rod,
Him, piteous of his youth, and the short space
He has enjoyed the vital light of Heaven,
Soft disengage, and back into the stream
The speckled captive throw. But should you lure
From his dark haunt, beneath the tangled roots
Of pendant trees, the monarch of the brook,
Behoves you then to ply your finest art.
Long time, he following cautious, scans the fly;*

Fig. 2, and 3. Is the progress of the lapidary of the said diamond, of the first and second cutting, all three from casts in metal, of this valuable diamond*.

4. This

And oft attempts to seize it, but as oft
The dimpled water speaks his jealous fear,
At last, while haply o'er the shaded sun
Passes a cloud, he desperate takes the death,
With sudden plunge. At once he darts along,
Deep-struck, and runs out all the lengthened line;
Then seeks the farthest ooze, the sheltering weed,
The cavern'd bank, his old secure abode;
And flies aloft, and flounces round the pool,
Indignant of the guile. With yielding hand,
That feels him still, yet to his furious course
Gives way, you, now retiring, following now
Across the stream, exhaust his idle rage:
Till floating broad upon his breathless side,
And to his fate abandoned, to the shore
You gaily drag your unresisting prize.

* Diamond.) By the ancients called *Adamant*, the first in rank, value, hardness, and lustre, of all gems found in the *East-Indies*, and the *Brazils*; but these are not so fine. In *Golconda*, both merchant and miners go generally naked, with only a poor rag about their middle, and a fash on their heads; they dare not wear a coat, lest the governor say they have thriven much, are rich, and so enlarge his demands on them: however, when by chance they find a great stone, they conceal it by swallowing it down, till they have an opportunity of retiring with their wife and children into *Visapour*, where they are safe and well used.—*Vid. Earl Marshall of England. Phil. Transf. No. 136. p. 907.* For the parts of the world wherein Diamonds are found, and the various earths, &c.—The generation of gems is out of fluid substances, impregnated with mineral or metaline tinctures, and afterwards petrified.—I was present at a jeweller's when he divided a little Diamond into two with his forceps, to shew they consist of various strata and fibres, and will break very often little Diamonds, if they run the point of their tool between the fibres. The finest Diamonds are those which resemble a drop of the clearest rock water; are colourless, and if such be of a regular form, and truly made, free from stains, flaws, and cross veins, &c. they will have the vivid lustre, and the brightest reflex of any, and esteemed the most perfect, and most valuable; but if they be tintured yellow, blue, green, or red, in a high degree, they are next in esteem; but if they partake of these colours only in a low degree, it greatly lowers their

value; then they are said to be of the second, and third water.—The most remarkable Diamonds for size known, are Governor *Pitt's* Diamond, purchased by the late Duke of *Orleans*, for *Louis* the xvth, King of *France*, weighing 136 carats and a half, as we have said. The Diamond of the Great Duke of *Tuscany*, which weighs 139 carats and a half; that of the *Great Mogul*, weighing 279 1-ninth carats: and one mentioned by Mr. *Jefferies*, in a merchant's hands, weighing 242 5-16ths carats.—According to Mr. *Jefferies's* rule the value of Diamonds, is in the duplicate ratio of their weights, and that a manufactured Diamond of one carat, is worth at a medium 8l. the *Great Mogul's* Diamond therefore must be valued at 62,496al. this being the value of a Diamond of 279 carats and one half.—*Vid. Jefferies on Diamonds.* The best book that ever was wrote, and very rare, in which you'll find a rule for the valuation of Diamonds of any weight.

The brilliant is an improvement on the *Table* Diamond, and was introduced within the last century.—*Brilliant* Diamond, is that cut in faces both at top and bottom, and whose table, or principal face at top, is flat.—*Rose* Diamond is quite flat underneath, but its upper part cut in divers little faces, usually triangles, the uppermost whereof terminates in a point.—*Table* Diamond, is that which has a large square face at top, encompassed with four lesser. Diamonds are sawed, and some cleave them, it can only be cut and ground by itself, and its own substance, which is Diamond dust.—The Diamond resists the force of the strongest fires, but must be taken out carefully, and suffered to cool by degrees, otherwise it will crack and split in pieces. They have been supposed to be entirely unshunnable by common fire, &c. *Vid. Wm. Lewis's Notes on C. Neumann's Chym. Works, p. 6.*—That minerals, metals, gems, &c. having lain in the earth from the creation, or have done so ever since *Noah's flood*, nobody will dispute, but that they never grew, is not probable, and seems neither to have been the intention of Providence, since the growing of metals, stones, &c. we are sensible of in what has been mentioned before. *Linschoten* says, that in the *East-Indies*, when they have cleared the Diamond-mines of all the Diamonds, in a few years time they find in the same place new Diamonds produced.—We read likewise in many good authors, and hear it from every mouth, that a diamond is made soft, and broke

by

4. This Model * of *Governor Pitt's Brilliant Diamond*, which was purchased by the late *Duke of Orleans*, for the King of *France*, for 135,000*l.* the present King wears it on his hat instead of a button.—Round this model of the brilliant, is engraved, on a silver frame, viz. This is the model of *Governor Pitt's Diamond*, weight 136 carats and a half, was sold to *Lewis the 15th of France*, Anno. Dom. 1717.

5. The model of the *Great Duke of Tuscany's Diamond*. This fine rose Diamond, weighing 139 carats and a half, but is not so valuable, nor has it so vivid a lustre. This Diamond formerly belonged to *Charles the Bold*, the last Duke of *Burgundy*; when killed, and his army defeated in the battle of *Nancy*, it fell into the hands of a common soldier; but being ignorant of its value, sold it for less than a crown. One of the Grand Dukes of *Tuscany* afterwards, by purchase, became possessed of it, and it was preserved in the family of *Medicis* for a long time, but at last came into the hands of the present *Emperor of Germany*, who convey'd it to *Vienna*.

6. Is the true character, expansion, depth, and workmanship of the King of *France's* large brilliant Diamond, above mentioned.

7. Ditto of the *Great Duke of Tuscany's Diamond*.

8. The shape, size, or out-line, of the large Brilliant, of the *Empress of Russia*, from an extract of a letter from the *Hague*, Jan. 2, 1776, my note runs thus, "We learn from *Amsterdam*, that *Prince Orlow* made but one day's stay in that city, where he bought a very large brilliant for the *Empress*, his Sovereign, for which he paid to a *Persian Merchant* there, the sum of 1,400,000 *Florins*, (*Dutch money*;) a *Florin in Holland* is valued at 20*d.* This is all I can oblige the reader with, which I had from *Mr. Bell*, a Jeweller.

9. A Rough *Egyptian* pebble, broke oblique into two parts; only one part is shewn here, on which is a striking likeness of the head of *Chaucer*, the father of the *English* poets, and is entirely by the pencil of nature, without any assistance of art.—The *Egyptian* pebbles are a remarkable kind of stones, from their being variegated with curious characters, those which have a variety

by the blood of a goat, but not except it be fresh or warm; and that not without blows; and then also it will break the best anvils and hammers of iron.—But on examination, we find a Diamond steeped in goat's blood, rather increaseth in hardness, than acquiring any softness by the infusion; for the best we have are comminable without it; and are so far from

breaking hammers, that they submit to pistillation, and resist not an ordinary pestle. Vid. *Sir T. Brown's*, b. 2. 92.—An universal Author of great powers, and whose works have been translated into almost all languages.

* Model.) In shewing the draught of the model of *Pitt's brilliant*, and mentioning its history to many people,

riety of colours are valuable, and now we will give a slight description of another kind of Diamond, meaning *Chaucer*: it is universally agreed, that *Geoffry Chaucer* was born in the second year of the reign of King *Edward III.* Anno. Dom. 1328. His first studies were in the University of *Cambridge*, he was removed to *Oxford*, in order to compleat his studies, he became, as *Leland* says, "a ready logician, and smooth rhetorician, a pleasant poet, a great philosopher, an ingenious mathematician, and a holy divine. That he was a great master in astronomy, is plain by his discourses of the astro-labe. That he was versed in *Hermetic* philosophy, (which prevailed much at that time) appears by his Tale of the Canons Yeoman: his knowledge in divinity is evident from his Parson's Tale, and his philosophy from the Testament of Love." As to his genius as a poet, *Dryden* speaking of *Homer* and *Virgil*, positively asserts, that our author exceeds the latter, and stands in competition with the former.—In respect of painting the portrait, or character of this great genius; one may see his very temper on this *Egyptian* pebble, which is a composition of the gay, the modest, and the grave.

"True Wit is like a brilliant Stone,
 "Dug from the India Mine;
 "Which boasts two various pow'rs in one
 "To CUT as well as SHINE!
 "Genius like that, if polish'd right,
 "WITH the same Gifts abounds;
 "Appears at once both keen and bright,
 "And SPARKLES while it WOUNDS."

TAB. XXIX.

people, it became the common discourse of the town. One gentleman in particular, advertised for a true history of the said Diamond, thus:—Sir, in the *Journal des Savans*, for July, 1774. p. 553. is an extract from a letter of a *French* Millionary, with the following singular passage.—That one of the principal Diamonds of the crown of *France*, and which was purchased of an *Englishman*, was one of the eyes of the God *Jagrenat*, a famous idol, placed in a pagoda at *Chandernagor*, in *Bengal*; that this God *Jagrenat* has since continued with only one eye; and that the *French* have done all they could to blind him entirely, but they have not succeeded, because he is better guarded.

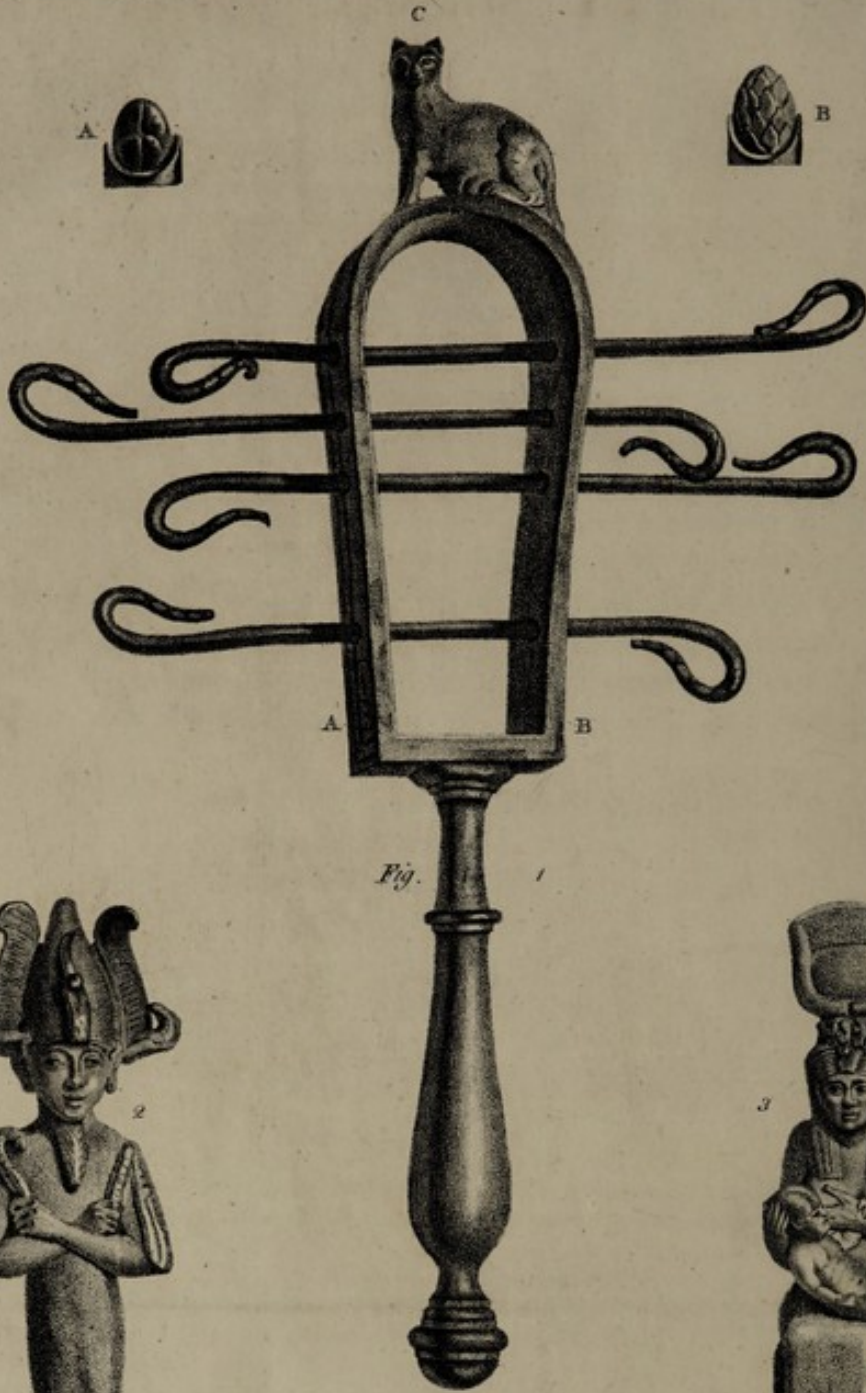
This account differs, I think, from the common one of that Diamond, which is, that it was brought from its native bed, concealed in a gash which a slave had made in his leg.—In what condition was it when it came to Mr. *Pitt's* hands? If rough and unpolished, I should not doubt of the supposed sacrilege; for I

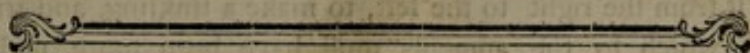
imagine, a diamond in its natural roughness, would not have made a more brilliant figure in *Jagrenat's* head than a piece of allum.—If any of your correspondents will give some account of this remarkable gem, it will probably be an entertainment to several of your readers."

J. C.

To which we answer thus:—Sir, it was *Thomas Pitt*, Esq. (of a noble family, which were anciently of *Blanford*, in the County of *Dorset*.) who, in the reign of *Queen Anne*, was made Governor of *Fort St. George*, in the *East-Indies*, where he resided many years, and there purchased the above Diamond, which he sold to the King of *France*, for one hundred and thirty-five thousand pounds.—The following true account of his purchasing the Diamond, and to vindicate the Governor's character, was printed some years ago in the *Daily-Post*, Nov. 3, 1743.—"Since my coming into this melancholy place of *Bergen*, I have been often thinking of the most unparalleled villainy of *William Frazer*,







T A B. XXIX.

Antiquitates Ægyptiacæ, Sistrum, &c.

Fig. 1. **A** *Sistrum*, from Cardinal *Gualtieri*'s collection, it's an ancient Musical Instrument or rattle, in form of a racket, traversed by four
X
moveable

Frazer, *Thomas Frederick*, and *Smapa* a black merchant, who brought a paper before Governor *Addison*, in Council, insinuating that I had unfairly got possession of a large Diamond; which tended so much to the prejudice of my reputation, and the ruin of my estate, that I thought necessary to keep by me the true relation how I purchased it, in all respects, that so, in case of sudden mortality, my children and friends may be apprised of the whole matter, and so be enabled thereby to put to silence and confound those, and all other villians, in their base attempts against either.— I having not my books by me at present, cannot be positive as to the time; but for the manner of purchasing it, I do here declare and assert, under my hand, in the presence of God Almighty, as I hope for salvation, through the merits and intercession of our Saviour *Jesus Christ*, that this is the truth, and, if it be not, let God deny it to me and my children for ever; which I would be so far from saying, much less leave it under my hand, that I would not be guilty of the least untruth in the relation of it, for the riches and honour of the whole world.

About two or three years after my arrival at *Madras*, which was in *July*, 1698, I heard there were large Diamonds in the country to be sold, which I encouraged to be brought down, promising to be their chapman, if they would be reasonable therein; upon which *Jamchund*, one of the most eminent Diamond-merchants in those parts, came down about *December*, 1701, and brought with him a large rough stone, about 305 mangelms, and some small ones, which myself and others bought; but he asking a very extravagant price for the

great one, I did not think of meddling with it; when he left it with me for some days, and then came and took it away again, and did so several times, not insisting upon less than 200,000 pagodas; and, as I best remember, I did not bid him above 30,000, and had little thoughts of buying it for that; I considered there were many and great risques to be run, not only in cutting it, but whether it would prove foul or clean, or the water good; besides, I thought it too great an amount to adventure home on one bottom; but *Jamchund* resolved to return speedily to his own country, so that, I best remember, it was in *February* following he came again to me, (with *Vincaty Chittee*, who was always with him when I discoursed him about it) and pressed me to know whether I resolved to buy it, when he came down to 100,000 pagodas, and something under, before we parted, when we agreed upon a day to meet and to make a final end thereof, one way or other, which I believe was the latter end of the aforefaid month, or beginning of *March*, when we met in the *Consultation-Room*, where, after a great deal of talk, I brought him down to 55,000 pagodas, and advanced to 45,000, resolving to give no more, and he likewise not to abate, so delivered him up the stone, and we took a friendly leave of one another: Mr. *Benyon*, was then writing in my closet, with whom I discoursed what had passed, and told him now I was clear of it; when about half an hour after, my servant brought me word that *Jamchund* and *Vincaty Chittee*, were at the door, who being called in, they used a great many expressions in praise of the stone, and told me he had rather I should buy it than any body, and, to give an instance thereof, offered it for

50,000

moveable bars, the ends of which are like serpents' tails. This Sistrum* was constantly used in *Egypt* by the priest of *Isis* and *Osiris*, in the celebration of the feast, when the *Nile* began to rise, and for beating time in concerts, &c. shaking it from the right to the left, to make a tinkling, and irregular clattering noise; which to the ancients must have been more melodious than what it is to our modern ears.—Instead of recommending its musical sound, I think it rather a burlesque on that noble science; though we have seen people that could entertain great lovers of music, even on a salt-box, &c. when handled by a skilful artist. The use of it in divine service was only done in order to excite the devotion of the priest who officiated.—The *French Encyclopædia* tells us, that it was used by the *Hebrews* in their rejoicings, for we read 1. *Reg.* xviii. V. 6. that when *David* returned from the army, when he had killed *Goliath*, the women came out to meet him, singing and dancing with the *Tabors* and *Sistrums*. (A.B.) are some fruit in alto-relievo, on each side of the Sistrum, marked (A.B.) and not so easily made

50,000; so, believing it must be a pennyworth if it proved good, I offered to part the 5000 pagodas that were between us, which he would not hearken to, and was going out of the room again, when he turned back and told me that I should have it for 49,000; but I still adhered to what I had before offered him, when presently he came to 48,000, and made a solemn vow he would not part with it a pagoda under; when I went again into the closet to Mr. *Benyon*, and told him what had passed, saying, that if it was worth 47,500, it was worth 48,000*; so I closed with him for that sum, when he delivered me the stone, for which I paid him very honourably, as by my books appear. And I here farther call God to witness, that I never used any threatening word at any of our meetings, to induce him to sell it me; and God himself knows it was never so much as in my thoughts so to do: Since which I have had frequent and considerable dealings with this man, and trusted him with several sums of money, and ballanced several accounts with him, and left upwards of 2000 pagodas in his hands at my coming away: So, had I used the least indirect means to have got it from him, would he not have made himself satisfaction, when he had my money so often in his hands? Or would I have trusted him afterwards, as I did, preferable to all other Diamond-merchants? As this is the truth, so I hope for God's blessing upon this, and all my other affairs in this world, and eternal happiness hereafter. Written and signed by me, in *Bergen*, July 29, 1710.

THOMAS PITT."

* 20,400l. Sterling, at 8s. 6d. per Pagoda,

Mr. *Salmon*, author of the *Universal Traveller*, says, p. 165, vol. 1. That he was upon the spot at the time of this transaction, and is able to refute the scandalous stories raised on the Governor about it.

The above account agrees in every respect, with that which I had from the Right Hon. Lord *Rivers's* own mouth. This Diamond was consigned by Governor *Pitt*, to Sir *Stephen Evance*, of *London*, Kt. It appears by an original bill of lading, that it was sent in the ship *Bedford*, Captain *John Hudson* commander, March 8, 1701-2, and charged to the captain at 6500 pagodas only. The date of this bill of lading agrees with the time, the governor mentions, of his purchasing that Diamond in *India*.—I have been since informed that the workmanship of this stone cost 5000l.—Dr. *Jefferies* will have, that it was sold for 235,000l. but 5000l. thereof was given and spent in negotiating the sale of it. The Diamond is generally said to approach near to one of the first water, and hath only a foul small speck in it, and that lying in such a manner as not to be discerned when the stone is set. He describes the errors of the manufacture of this brilliant Diamond, and how it might be improved. The consequence of this will be the augmentation of its lustre, and heightening its value.

* *Sistrum*.) But sometimes we see the *Sistrum* at the top, ornamented with three figures; that of a cat with a human face in the middle, the head of *Isis* on the right side, and the head of *Nephthys* on the left.—

And

made out as some will have; (A.) I take to be the fruit of the Persea. (B.) The Lotus, † or bloom, which is beginning to open; and (c.) represents a female cat, or one of their great gods, called *Ælurus*,

2. *Osiris*.

And sometimes a cat's head on a human body, the character of the face being a composition of the cat and of the human. Vid. *Montfoucon. sup. Vol. 11. B. vi.*—Thus was the cat, or the Great God *Ælurus*, variously represented, and what is worth notice is, that they had the greatest veneration for cats imaginable, held that animal in great honour, and when dead embalmed their bodies.—We need not wonder therefore at seeing so many monuments of the said animal represented under different forms. And if a cat was killed, either designedly or by accident, the unfortunate criminal was punished with death.—That this animal was counted really very holy, and the favourite idol of many ages, may be seen in the time of *Tiberius*, at a city in *Egypt* (as *Diod. Siculus* relates) where more than 7000 *Romans* were killed by the *Egyptians*, in a tumult, because one of the *Roman* soldiers had killed a cat, an *Egyptian* God.—If the Reader pleases to remember what I said in a former page, concerning *Diana*, how she transformed herself into a beautiful cat, and *Isis*, who was often represented with a crescent, signifies the Moon's increase at a certain season; any person from this may soon conceive that *Diana* and *Isis* are the same, only depicted in form of a cat, on this *Sistrum*: which, considering the ignorance of those times, and their detestable idolatry, its not surprising to read of so much blood being shed.—But to speak like a *Christian*, I have seen, by chance, people taking a delight in doing mischief, and wantonly kill a cat, though there is not one verse in the *Old* or *New Testament*, which mentioned it to be a sin; yet I believe, in the sight of God, its looked on as a degree of murder, if a man in a frolic or passion kills an animal, provided its harmless and beneficial to him.—I am not ashamed to own being fond of my cat, as a companion, there is something solitary and hermit-like in their behaviour, suiting that retired life so much desired by authors; and a great deal may be learned from these animals, according to the old proverb:

“Men and Dogs go abroad,
“Cats and Women stay at Home.”

Or when the cat is away the mice play: and who must not own, but a cat may look at a king;—Every body knows them to be useful animals, and as it was a great crime in *Egypt* to kill a cat, I dont doubt but they had plenty of them. In short, the chief is to know the use of the *Sistrum*, which is this: the cat

on the top signifies the Moon's influence on the annual rising and falling of the *Nile*, this degree is represented by the bars, the yearly rising by the circular tails of the snakes, thereby becoming the symbol of the principal motion, and fertility of all things, further seen by the blooming Lotus, and Persea, a tree growing in *Egypt*, like a peach. Vid. *Plin. 15. 13.* The *Egyptians* know the infallible sign by their *Zodiac*, when the *River Nile* began to rise, and retired immediately to the higher grounds, which flowing begins in the month of *May* or *June*, and is usually at the height in *September*, from which time the waters decrease till *May* or *June* again.—The *Canopus*. Vid. p. 33. and their fields and gardens they used to fill with great ceremony annually, when the *Nile* was at a certain height.—This was the time when the *Sistrum* was chiefly used, for they knew that the fruitfulness of *Egypt* depended on this; and it was thereby rendered the most fruitful country in *Africa*. That it was used in their tragic songs on *Osiris*, according to *Lucanus*, is true, but, as to its being a warlike instrument, we can hardly believe, from the passage of *Virgil*: “*Regina in mediis patrio vocat agmina Sistro.*”—This is rather to be understood, that it was their country, and that it was *Isis*, held up to them by their queen, *Cleopatra*, for which they fought, and by which she wanted to inspire them with courage; but not to mark the various steps in marches, for the sound of this *Sistrum* would have been of no more service than playing on the Jews-harp.

The substance of the above *Sistrum* is copper, the same size. And according to *Apuleyus* is sometimes of silver and gold. *Fer. Bossus* wrote a treatise on the *Sistrum*, intitled, *Isiacus de Sistro.*

* *Lotus.*) The fruit of the Lotus, was by the ancients, imagined to be endued with the virtue of making strangers forget their native country, *Pitisc. Lex. Ant. in voc.* An herb, of the seed whereof the *Egyptians* made bread, being like millet. Vid. *deser. Plin. 13. 17.* and our *Tab. of Tickets. p. 62.* where we have given a Botanical description. I should have been very glad to have met with a real Lotus, a dried one, or one painted from Nature, in its native soil, or a transplanted one; in order to compare them with the various pictures on mummies or monuments, &c. for in drawing of different figures, I soon found the variety of characters there is among the *Egyptian* flowers

2. *Osiris*. * with a Mitre on its Head, in the form of a cone; on each side of which is a *Pinna*; or plume radiated, below that an ox's horn, broken at the end, and a *Colocasia* on the forehead, with a long beard under his chin. His hands meet at his breast, the right holding a *Pedum* or scepter, and the left a whip. His body is covered from the neck to the ankles, with a close linen garment, in the shape of a mummy, height seven inches and three quarters.

3. *Isis*, † sitting, with *Orus* in her lap, and a *Calathus* or basket on her head, in which was probably the Moon's orb, or the four elements, inclosed on each side with the horns of an ox, her usual attribute; but that is now broken off, she has a lotus on her forehead, and long hair, which falls down her back behind, and from each shoulder before, to her breast. Her right hand is placed under her left breast, and with the other she supports her infant son. She has bracelets on her arms; and the lower part of

and fruits, and in comparing even various Lotuses, &c. I met with some difference in respect to each other, as if there were several species of Lotus, or the fault of the artist in not giving a true representation of Nature, but drawing them in an ornamental-like manner; thence it comes that antiquaries cannot form a right idea, and make mistakes in their demonstrations; either from transcribing bad authors, or confounding different fruits, &c. together. I must add this further concerning the Lotus, and other fruits and leaves, &c. found on the heads of *Egyptian* Gods: that they sometimes represented these as in the bud, blossom, and in full growth, all these form so many characters, that those who were not well acquainted with these vegetables, have taken them all for different Fruits, whereas they were all one; besides their being sometimes sculptured with the fruit alone, or without the leaves, and sometimes the fruit cut open. I leave the reader to judge, for want of being well acquainted with the different fruits, leaves of *Egypt*, in respect of botany, how these antiquaries have groped, and what blunders have not been made.—To return to our Lotus, what is worth remarking, is: that it rises above the surface of the water, when the Sun appears, and dives by degrees under again, when the Sun sets. From this phenomenon, perhaps it became the symbol of *Osiris*, because the relation they thought it had to the Sun.—It was a long while after these notes were finished, that by chance I met *M. Mahudel*, in the *Memoirs of Belles Lettres*, (T. 3. p. 181.) who has wrote an accurate description on five principal *Egyptian* plants, &c. viz. the Lotus, the *Egyptian* Bean, the *Colocasia*, the *Persia*, and *Musa*; they were not only referred to the *Egyptian* Theology, but were also used for food. The above author gives the fruit and leaves drawn from nature in two Copperplates, and the *Egyptian*

Lotus, the *Bean*, &c. are represented here on various figures, as *Osiris Isis*, *Harpocrates*, &c. The *Colocasia*, in form like an Asses ear, or horn, in which the fruit lies, we find on the head of *Orus* or *Harpocrates*: the *Persia* leaves resemble a tongue, and the kernel a heart; and on that account it was consecrated to *Isis*: the fruit is placed on the heads of their idols, sometimes whole, and sometimes cut in two, to exhibit the kernel; the *Musa* has large obtuse leaves, found on the heads of antique figures, and were devoted to the local deities of *Egypt*. All these fruits were good to eat, and from their Character as to form, and also the leaves, &c. it has occasioned all those mysterious doctrines of symbols, and denoted the attributes of the *Egyptian* Deities.

* *Osiris*, *Sol* and *Nilus*, or the *Sun* and *Nile*. The son of *Jupiter* and *Niobe*, who was the first who taught the *Egyptians* Husbandry. *Tib.* 1. 7. 28. He was murdered by his brother *Typhon*. His wife after long search found his body, and buried it in the Island *Abatos*; at which time a very large ox was seen, which taking to be him, she worshiped under the name of *Apis* and *Serapis*, this ox, being a symbol of husbandry: the *Israelites* in imitation of which made their calf.—They had an annual custom of going to seek him, and having found him, returned with shouts of joy. *Vid.* That excellent *Roman* Satyrist in the time of *Domitian*, and *Trajan*, *Juv.* 8. 29.

† *Isis*, or *Io*.) Daughter of the River *Inachus*, whom *Jupiter* debauched and transformed into an Heifer; *Juno* having smelt the affair out, begged her of him, and she was immediately watched and kept by *Argus*, with his hundred eyes, who was killed by *Mercury*, in *Egypt*, where he was sent by *Jupiter*.—*Io* being stung by a gad fly, sent by *Juno*, fled into *Egypt*, where

of her body from the waist to her ancles is cloathed with a linen garment like that of *Osiris*. The head of *Orus* is shaved, except one large lock which remains on the right side, resting on that shoulder. He has also a *Colocasia* on his forehead, and his body is naked. Height seven inches; the substance stone, very much resembling what we call a hone, the hair of *Isis* I take to be covered over with a striped kind of substance, hanging down like lappets, for it never grows so near the forehead, and the Ornament on her head a crown of *Lotus*.—The head of *Orus* seems to have a cap on, which folds round in a point on the right shoulder. He was afterwards a King of *Egypt*, and the *Apollo* of the *Egyptians*. *Vid. Plut. in Isid. & Osir.*—Fig. 1, and 2. from Colonel *W. Lethicullier's* collection. The engraver has reversed both the figures, which the reader is desired to excuse, and the left hands of each figure, &c. we are to suppose the right, or as the print would appear if viewed in a looking-glass.

Y

An

where, after her keepers death, she recovered her former shape, and after her marriage with *Osiris*, she was called *Isis*, the great Goddess of the *Egyptians*. *Vid. Ov. Met. fab. 11.*—*Orus*, or *Harpocrates*, their son, is generally represented in the same temples, holding the fore finger of his left hand on his lips, *Varro* says, the meaning of this was, that no one should dare to say that these Gods had been Men formerly; and the law inflicted death upon any who said that *Serapis* was once a mortal man. The *Egyptians* worshiped him as the God of Silence, being the greatest mark of prudence, and a reverential awe for the divinity. From the collection of Colonel *William Lethicullier*, left by his will, dated *July 23, 1755.*

Osiris and Isis, having taught the *Egyptians* husbandry and letters, and being endowed with greatness of mind, and by enjoying superior talents, they civilized that country, and the *Egyptians* became a great and mighty people. Having thus by courtesies and kindness rose their fame, they obtained the admiration of the ignorant, the more sensible part not being able to extinguish the vulgar opinion were obliged to submit, and they both reigned over *Egypt*.—Their excellent talents and kindness being predominant over the dark ignorance of *Egypt*, that they supposed them to be beings far superior to human nature; till at last they built them temples, and adored them as the greatest Gods of *Egypt*; nay their gratitude and profound respect, went so far to their supreme benefactors, as they call them, *Isis*, who they said was every thing, that upon the pavement of the temple, there was this superstitious inscription; *I am every thing that hath been, that is, or that will be, and no mortal has yet lifted up my veil.*—Thus *Plutarch*

informs us: as to the symbols they bear, *Osiris* is adorned with a sceptre like a king, and armed with a whip, to denote the symbol of the Sun, which regulates the course of Nature, the leader and inspector of all things.—*Isis* is the mother of Nature, who contains, feeds, and supports all things; likewise the Moon, for she is painted with horns, and like a teeming woman, with a fine swollen bosom, nursing a naked little boy:—*Orus*, who, according to *Ath Kercher*, signifies the created world fed and maintained.—*Isis* and *Osiris* may be called by an infinity of names, and are often represented with various attributes; according to the different histories, fables, works, and to the several offices in each ascribed to them.—In fine, *Isis* is taken for all things according to the *Egyptian* Theology, and is the same as all the Goddesses, and *Osiris* as all the Gods.—Thus we see how the *Egyptians* veiled over the face of their knowledge, in the gloomy labyrinth of hieroglyphics, and other signs. To unlock this treasure, or to take off the mask, so that the truth may be viewed in its pure character, is no easy task; for whatever demonstrations we meet with, are all now-a-days looked upon as conjectures only: and though many learned men might perhaps have missed the mark, yet it must be allowed that some very sublime comparisons, and most ingenious explanations have been made, which perhaps in their kind, might be full as good as their hieroglyphic knowledge if the truth of those was known.—What respects their learning, for which *Egypt* is the mistress of the World; and some of the Eastern nations were noted for their knowledge in polite literature; both in Scripture and Profane history: and as to its antiquity, the origin, or mother of all arts and sciences: *Job* was thence, likewise *Brachmans* and *Cynnesophists*. *Moses* and

An Urn of Ibis.

4. *An Ibis*, * preserved by the *Egyptians* in an earthen red cylindrical pot, or *Urn*, sealed up with a white cement. In these are contained sometimes hawks, &c. given to Sir *H. Sloane*, by my Lord *Sandwich*, who brought it from the *Pyramids of Egypt*.—The cylinder is a body, having two flat surfaces, and one circular, and this *Ibis* was the hieroglyphic of *Mercury*.

—† *Mendes*,

and *Daniel*, received their education from them: and many of the ancient philosophers travelled into that celebrated country for learning, as *Pythagoras* and *Democritus*,——“ but *Solomon's* wisdom excelled the wisdom of all the children of the East country, and all the wisdom of *Egypt*. *Vid. 1 Kings, c. 4, v. 30.*——But all these *Egyptian* figures and hieroglyphics, amulets, &c. among the sensible and religious christians, are looked upon at present as superstitious and downright idolatry; and was any person to reverence or wear them at present, he would be laughed at, as they do with these people among us, who carry about them a *little mutton-bone*, and suck it now and then, as I have seen, that they may not be plagued with the cramp, commonly called the cramp-bone; besides others I know, who are as it were bewitched with downright Paganism, by being great observers of times and seasons, of lucky and unlucky days, and omens, &c. &c.

* *Ibis*.] A bird in *Egypt*, with a long hooked bill of a fine red, long stiff legs of the same, and the colour

of its feathers all over of a fine shining black; it eats up the serpents, destroys the locusts, &c. that infest that country, and it lives about the *Nile*, though it never enters the water, it generally builds its nest upon palm trees, to avoid the cats; *Aldrovandus* relates, that the flesh of the *Ibis* is red, like a falcon's, and sweet, the skin very hard, and smells like wild fowl; its a species of stork, which the *Dutch* call *Oyevaar*. It is a bird of passage. “Yea, the stork in Heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming;” *See Jer. c. 8. v. 7.* The *Egyptians* have recourse and invocation to these birds called *Ibis*, and worshipped them as a God, when they are troubled and annoyed with serpents. *Vid. Cic. N. D. 1. 29. and Plin. l. 10. c. 28.* And what is worth remarking is, that this bird *Ibis*, (which I mentioned in my note, page 49.) invented the clyster, and not the stork, for this black bird having a falcated beak, which served him as a syringe or pipe to squirt water into his posteriors, to purge and cleanse its body; whence the Apothecaries may boast the antiquity of their profession; we

need

—† *Mendes*, or *Pan*, a vignet; *Vid. for the plate p. 44.* A demi-relievo, of the famous Idol in *Mendes*. (*lingua Ægypt. hircus*) a city of *Egypt*, where *Pan* and a buck goat were worshipped. *Strab. lib. 17.* That very learned, and well versed Geographer, and great admirer of *Homer*, many verses of whom he cited and explained.—The artist's performance of *Mendes* is excellent, diameter 14 inches two eights.

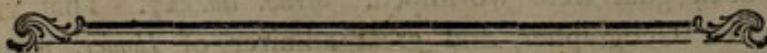
TAB. XXX

need not wonder that the superstitious Egyptians held this bird in the greatest veneration, and after death made a *Mummy* of it, if we consider the quantity of vermin it destroyed every year, occasioned by the overflowing of the *Nile*.

I am not going to assist in sacrificing to idolatry, but what person is there living, that would not respect and admire, and keep in resemblance any substance, or being, &c. which preserved its *Life* or *Property*? the *Oyevaar*, or stork, is a kind of *Ibis*, and the *arms*, of the famous village the *Hague*.—I have been informed that the burger-masters at that place punish very severely all those that shoot them, or any wife kill these birds, or young (their yearly visitors) with what is called their *Pecuniary Punishments*; if they have any Money, and those who are poor with whipping, and burning them on their backs, with this very signature of the stork and for other crimes. I need not tell how severe the *Dutch* are in the punishments of their criminals, which I approve, and perhaps this being the sole reason to keep in awe all their subjects and why there are so few people prosecuted and executed in *Holland*. &c. *Pecuniary Punishments* are preferred before any other whatsoever in that country; for who loves money better than the *Dutch*? next that *Labour*, and indeed they well deserve the name of the *Wise States of Holland*, a patron for labour, and acquiring riches, &c.—The *Egyptians* embalmed all manner of birds, for their is still to be seen in the field of mummies a well of birds, according to the description of *Mr. Melton*, an *Englishman*. *Vid. Mr. Le Brun*, where in several passages hollowed in the rock, they found many earthen pots, or Urns, with preserved birds embalmed, one in each; likewise *Hens' Eggs* empty, but still whole.—They had likewise *Cottages*, where they fed the *Ibis*, and it was a law in *Egypt*, that all *Birds* and *Quadrupeds* born among them should have *keepers*, for they esteemed all such animals as sacred: so *Heredotus* relates in his *Euterpe. Cap. 65.* (The father of the historians, who wrote nine books of a *General History* in the *Ionic Dialect*, which the learned assembly of *Greece* filed the *Nine Muses*, a muse to each book, and indeed his language is very sweet and elegant; as may be seen, from several quotations in this book, &c.)

* *Mendes*.) Its substance a dark blue stone, hard and very heavy. This goat's head I take to be the true representation of *Pan*, the god of shepherd, hunters, and all country diversions and exercises. Mythologists will have that the universal Nature was expressed by him, *Homer* saith that he was called *Pan*, which signifies all or Nature. He is sometimes sculptured and depicted half man and half goat. I have seen an ancient statue of him, which was really sublime; where the face partook of a buck goat, the remainder of the other members of the human body, on the same proportion and plan as if a goat had been metamorphosed into a human body, and in which the animal's character was yet visible, being a composition of the human and brute. The ancient statues are not equally good, but this is the best antique, I prefer it before any other. I could here mention several figures, whose sublime parts are overlooked, but it's not my intention to meddle with any thing that belongs to my profession. I do not love to paint or draw in words.—This figure of *Pan* is a sight enough to frighten old women and children, for, as I have said, he resembles a beast rather than a man, having large horns, a chaplet of pine on his red smiling face, with the feet and tail of a goat, the hairy substance dying away upwards on his thighs, his drapery, a spotted leopard's skin, a pipe, with seven uneven reeds, in one hand; and a crooked staff in the other.—It is as rich a *Fable*, as any I know, and cannot part with it; considering how ingeniously the secrecies of Nature are united in this *Pan*, which its name itself declares to be the symbol of the universe.—His upper part being human signifies the celestial globe, which is beautiful, radiant, and smiling, like his face, whose horns symbolize the Sun and Moon, his hair and beard the rays of the Sun; the redness of his face is like the splendor of the sky, and the spotted skin or drapery, the stars, which bespangle the firmament; as to the pipe with seven uneven reeds, these are the seven planets which make the harmony of the spheres; his sheep-hook bending round at the top, are the years turning in one another; but the deformity of his lower shaggy members, signifies the terrestrial globe, inhabited or adorned by beasts, trees, sh'us, or whatever is below; lastly, the goat's feet might be

taken



T A B. XXX.

Aves, Birds.

Fig. 1. 2. and 3. **H**UMMING Birds, from America, called *Guainumbi*; in Zoology, there are many species of them, the smallest of all the feathered race figure 1. and 2. are Birds in *Miniature* indeed; it flies very swiftly, and makes a noise exactly like the humming of a bee, and not much larger than the humble bee, it does not perch on the flower, but hovers over it, and can sustain itself a long time on the wing, and in that posture thrust its little beak and tongue, which is remarkably long, into flowers and blossoms, the juices of which it sucks and feeds on.—— There is no such thing as keeping it alive, and as it has no other food but this, it's only seen in Summer, for, when the Winter approaches, they retire, and continue in a torpid state, but at *Surinam* and *Jamaica*, they are never known to disappear. It has the most beautiful, brilliant and radiant lively colours of all others Birds, and the *Indians* make

taken for the poles, foundation, or solidity of the earth—Many ingenious explanations might be made of this great God *Pan*, and I could make some more, and say a great deal on this subject, and of the transfigurations of the Gods, but time obliges me to go on with the next figures.—All that I have studied was to set the imagination of the reader a-going, and to improve my thoughts, or demonstration.—*Pan's* descent, according to *Lucian**, was of *Mercury*, who having changed himself into a very white goat, obtained his desire with *Penelope*, and begat *Pan*.—And according to *Higinus*, c. 196. It was this *Pan* that changed himself into a goat, when the giants warred against heaven, and advised the gods in their retreat *Egypt*, to change themselves into various animals. *Jupiter* transformed himself into a ram, *Apollo* into a raven, *Bacchus*

into a goat, *Diana* into a cat, *Juno* into a white cow, *Venus* into a fish, and *Mercury* into the bird *Ibis*; for most of the Gods had all crept together in some private hidden closet in Heaven, for fear of *Typhon*, &c.—*Vid.* for an entertaining description of this, *Ovid's Metam.* l. 5.—This is the reason why we see all these Gods represented in the form of different animals, among the hieroglyphics of the *Egyptians*, hence their origin. And if we add to this the benefit they received from these animals, it caused their worshipping these Gods, of whom they were symbols; and now before I take my leave of *Pan*, I must not forget to write that the Gods, after *Typhon* was conquered, as a reward for his wholesome advice, placed him into the number of stars called *Capricorn*.

* *Lucian.*) A witty dialogist in the time of *Trajan*, but there is something very remarkable in this author's life, which we thought proper to take notice of, viz. That for some time he professed *Christianity*, but soon turned apostate, and became a wicked blasphemer, a ridiculer of the *Heathen Gods*, and a professed *Deist*, at length he that had barked so loud at *Religion*, was at last devoured by *Dogs*. *Vid. Suid ubi plura invenies.*





artificial pictures with the feathers of these Birds, the embroiderers set them in gold, and thin as gold-beater's skins, or colours on a canvass. Some of them are so small, that its legs and feet together measure but half an inch, and its whole trunk not an inch. The body weighs only the tenth part of an ounce, which is about equivalent to a silver fixpence; whereas a titmouse, wren, the smallest Bird among us, weighs but two shillings or half-a-crown.

Figure 1 & 2, if I am not mistaken I take those to be young ones, commonly called *Oiseau Mouche*, or Fly Birds, the head, neck, back, wings and tail, of a mouse colour, the throat, breast and belly, of an ash colour, the bill light yellow; it has four toes, and the legs are grey.

4. *Paradisca Regia*, or the King's Bird of *Amboyna*, commonly called *King of the Birds of Paradise*, they are generally classed among these Birds of *Paradise*, though in reality neither related, nor in any ways resembling them, for character, bigness and colours, nor does he fly or keep company with them.—The inhabitants of *Amboyna* call them Birds of passage, like the Bird of *Paradise*, both of whom they suppose come from *New Guinea*; they do not shoot them with their arrows, but catch them with snares, or Bird-lime; they kill them immediately, and when prepared, dried, and tied between two thin boards, they send them to *Banda*, where the nutmegs grow, and where they generally are sold for double the money the Birds of *Paradise* sell for. The way to keep them is with oil of Aspic, or Spyknard oil, or they puff, burn, and spread camphire, or brimstone within, or over the Bird, the best remedy to destroy the maggots and preserve all kind of stuffed Birds, &c. provided they are inclosed in cases to keep the effluvia of the camphire, &c. within, and not to expose them to the Sun. The above Bird is about seven inches long, he has but a little head, straight beak, light yellow, black and little eyes, his head is a fire-like red, neck blood red, breast intermixed with a dark chestnut colour, circled with a half-moon, of a dark green, the belly white, on each side with greyish feathers, the tips of which are green, the wings strong, and towards the end yellowish, and the tail short, not plumed, but with feathers, out of which proceed two slender curved quills, on the end of which only are two volute-like green feathers, with a vacancy in the center, which is very curious, and remarkably ornamental. The colours *

Z

excessively

* *Colours.*) Thus have I given a description of the real colours of this Bird, from nature, but its impossible for any person or myself so to do, for all these different colours being glossy, will change like the Peacock's tail, from one colour into another, if any person changes his point of view. Whoever stuffed this Bird might have taken more pains, considering its beauty.—As for those who amuse themselves with this

entertaining study, they ought to make a slight sketch from the live Birds, either as flying, walking, or standing; every one of these should be graceful and natural, and then the Birds stuffed from these studies accordingly.—This is the chief point in which the stuffers of quadrupeds and Birds are deficient. They require a Bird painter's genius to do this.

excessively beautiful, and polished like fatten, which is but a bad comparison, and the legs are divided into four toes, the colour greyish, which the *Indians* generally throw away to hinder the Bird from putrifying, or to make us believe, as they say of the Birds of *Paradise*, that it has none.

We shall now drop the curtain, with the following crested Green *Humming Bird*, (figure 3,) and nest, which is made of fine cotton, and as tender as a spider's web, mixed with wool, moss, and little fibres of vegetables, &c. suspended in the air between a few twigs of an orange, pomegranate or a citron tree, &c. to give their nest a situation secure and solid, its form like a woollen cap in miniature, its size within hardly fit to receive part of a mans thumb; and its egg about the bigness of a pea, (which we have disposed on each side of the Bird,) two in number, as white as snow, the one weighed about five grains, and the other only three and a half, and the whole nest weighed no more than twenty-four grains.—Some of the *Indians* wear these little eggs in their ears for ornaments, and others hang the Bird by their little feet, to a small ring of gold, in the form of pendants; it is said the ladies of *Mexico* apply them to that use.—The female is the architect, the male supplying it only with materials, like a good husband, and sits upon the nest now and then, while the female, after a shower of rain, or when the dews is upon the blossoms, † is sucking the honey for food.—This *Humming Bird* sitting on its eggs, its colour of the beak is black, eyes of an oval form, colour like polished steel, diamond-like; head, back, tail, a dark green, in the light as if mixed with gold, a ruff of ultramarine mixed with lake round its neck, the extremity of the two feathers on its tail dark grey. When I look at nature, I think I could sooner paint it in colours, than describe it in words. Its throat, the same as the back, but part of the breast and belly light grey, the remainder of the body being hid by the nest, I could not describe; the Bird is a native of *America*, and is really a little miracle of nature; as for its beautiful colours, no butterflies or flowers can equal it: the wonderful creation of God, I have often thought with admiration, shews itself more conspicuous in the miniature animals than in the

* *Blossoms.*) What pleasing sight could match the following? viz. After a great drought in *Jamaica*, the blossoms being shut and covered with dust, every thing looked tragi-comical; it had not rained for some time, a gentle shower came at last in the evening, at sun set, and the brilliancy of the sky, almost equal to the rising of the sun; when reader behold, all the dust well washed from the leaves and blossoms, every thing revived and looked gay: There was a tree in my garden full of blossoms, facing my back parlour, which was covered,

and hovered over immediately with a multitude of half starved different species of *Humming Birds*, as many as there were blossoms, sucking their food; the sun casting his rays over all, a sight, as my friend said, equal to a *Paradise*.——Lastly we must not omit to mention their time of incubation, which is twelve days; the young ones on their first appearance are about the size of a blue bottle fly, first bare, then with down, at last with feathers, which by degrees become more and more beautiful.

large ones, for they must have bones, muscles, veins, arteries, nerves &c. and are endowed with five senses: and how many animals and insects are there; in comparison of which this Bird is a huge animal!

C O N C L U S I O N.

Having thus far endeavoured to make my *Explanations* as true and current as *Bank-bills*, I thought it now time to conclude, for the sand in the glass is continually going, and many persons are wishing to see it finished: and thus fulfil my promissory notes.—Now as all things are subject to the revolution of time, or *Saturn*, the beginning and end of all things, who among the *Ancients* was represented as *Eating* and destroying his own *Children*, we have done our utmost in respect of merit, to save it, if possible, from his jaws.

I flatter myself that I have been very useful as a designer, and sacrificed my talents to a good purpose, more so than any painter of my profession in this kingdom; though I look on myself as a man that has been ill used and betrayed, the *Author* of my intended *Ruin* is now at my *Mercy*, and I was advised not to shew him any; but I will rather use *Doct̄or Ibis*,* as we commonly do a cur when he barks at the Moon.

Nither shall we behave like the *Dogs*, who bite the Stone without looking at *Him* that threw it, but bear all things with a manly patience. On that account, and this is the only reason, why I took a dislike to those *anatomical* studies, &c. in which I was employed, for I found no relief from those that could do me justice; I submitted, did not resist, and I fell.

“*Tho’ Virtue like the Sun, whom Clouds confine,
Or veil’d in Night, may sometimes cease to shine,
Yet when at length its Beams around are hurl’d,
It Pleases, and Instructs the duller World.*”

Mrs. A. BEHN, in *Æsop’s life*.

* *Doct̄or Ibis.*) Its a great comfort to me that he is *alive*, and will see the above, for I perfectly agree with *Plancus*, who said by way of scoff, “that none but vain bugs and hobgoblins used to fight with the dead.” Now if this should be answered, (but I believe not) I desire He would take an example by Me, and write it himself; for as to employing of other people to write for one, there is something so detestable and cowardly in that; and it is a dishonest mean cunning, in making one’s self a great man with other people’s

merit. (This is what the country people call *reaping without sowing*.) Pray now, as you was very lucky, and did well in the world, what prejudice did I ever do you, why should you discourage me as a painter; was I not to live too? O if I had a mind to speak how I could expose you, in what we commonly term a whole length.—But * * * * *, &c. &c. And you have now (I dare say) to your great sorrow and mortification, lost a useful subject;—Go: and read your picture in the fable of the Man and his Goose.

However

However I was resolved not to be idle, I drew and wrote these figures and explanations, but I am sorry to say it, in a time when this nation is engaged in a war with *America*, &c. while every body's attention is taken up with *News*, or with descriptions and conversations on *Battles*, the roaring thunder of *Cannons*, burning and plundering of *Towns*; others again on the stagnation of *Commerce*, scarcity of money, depopulations, ruin, famine, and *Bloodshed* of so many courageous men, and all other destructions, which accompany the *Triumphal Car of War*. And although peace seems to be enveloped in gloomy clouds, we hope the time is not far off when peaceable harmony, like the golden sun-beams will break forth, and gloriously dart its *blessed Rays* on this *Country*, its cities, arts, and commerce; and thus give life and plenty to make every thing *smile* and be *happy*.—And what subject is there who does not wish prosperity to this country? where there are so many ingenious and brave men, and who for generosity are not to be equalled in *Europe*.

The END.

