

A supplement to a book entitled Travels, or observations, etc. Wherein some objections, lately made against it [by R. Pococke], are fully considered and answered: with several additional remarks and dissertations / By Thomas Shaw.

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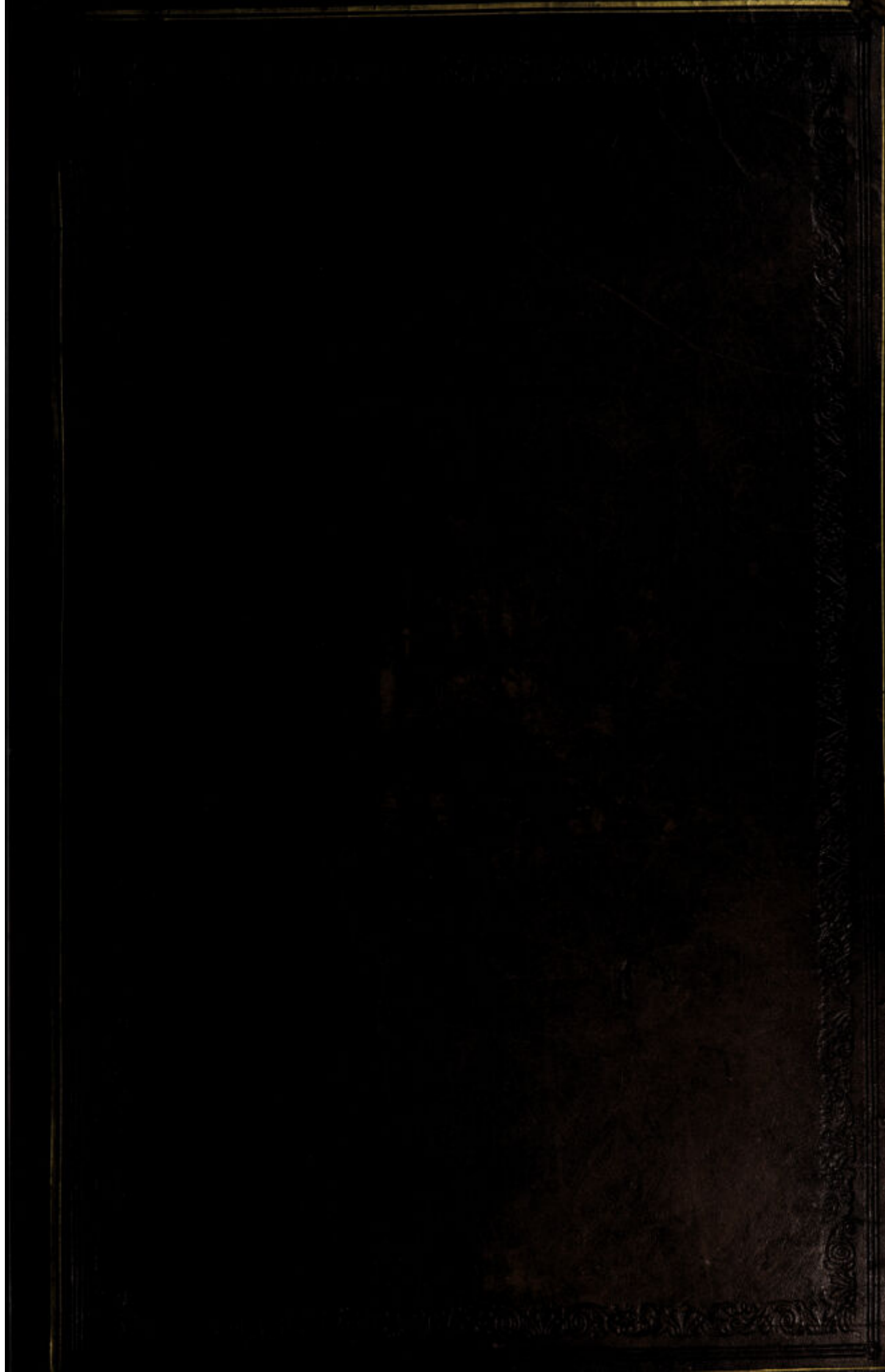
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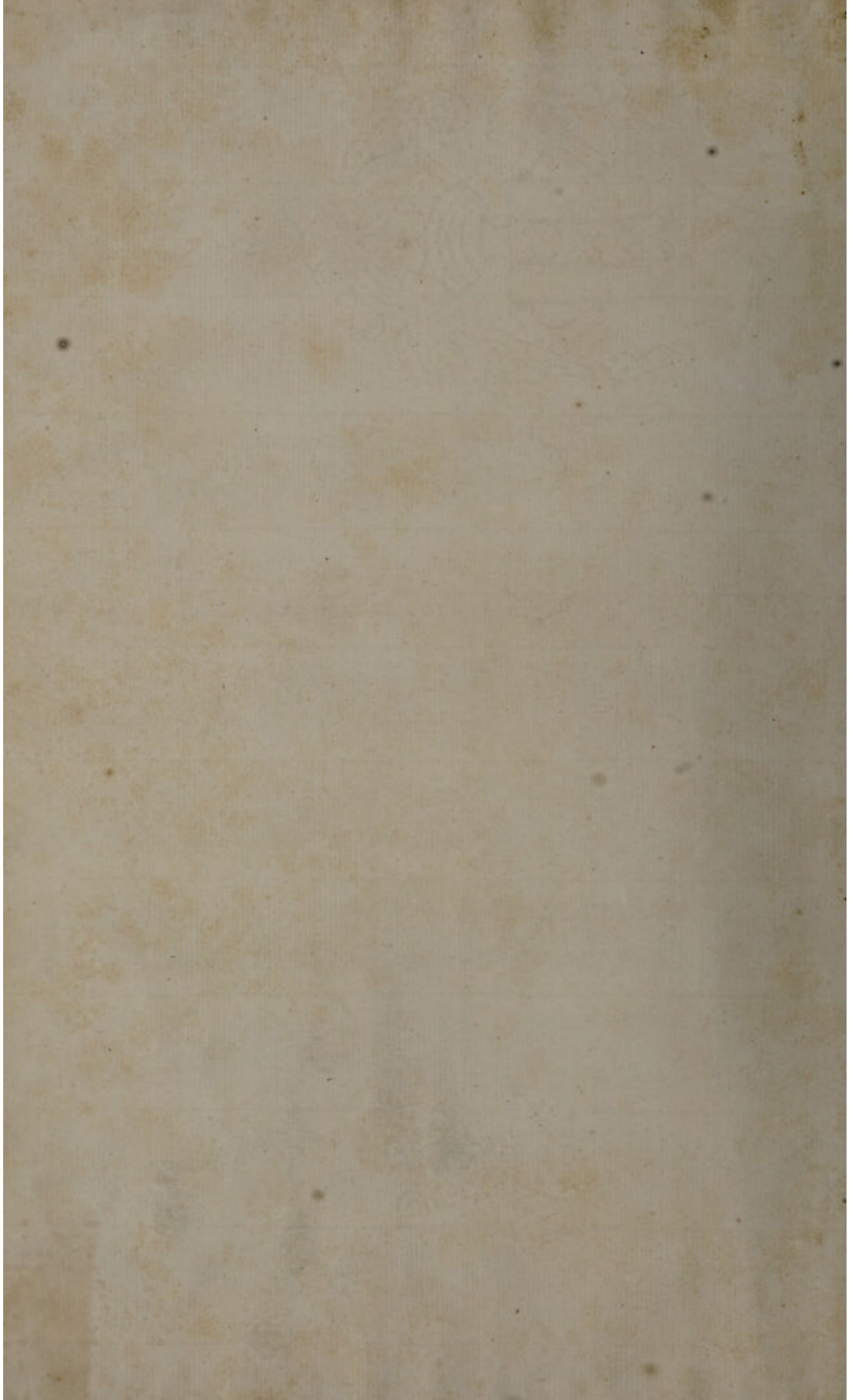
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A
SUPPLEMENT

TO A BOOK ENTITLED
TRAVELS, OR OBSERVATIONS, &c.

WHEREIN
SOME OBJECTIONS,

LATELY MADE AGAINST IT,
ARE FULLY CONSIDERED AND ANSWERED:

WITH
SEVERAL ADDITIONAL
REMARKS AND DISSERTATIONS.

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T H E P R E F A C E.



THE Intent and Design of laying before the Publick this Supplement to my Book of Travels, is, not only to augment the Latter, with several additional Remarks and Observations; but to vindicate it likewise from some Objections, that have been lately raised against it, by the Author of The Description of the East, and some other Countries.

With regard then to the Additions, which have been mentioned; those that immediately follow this Paragraph, were a Collection of such Notes and Emendations, as fell in my Way after the Book of Travels was printed off; and as they serve to authorize and illustrate some Part or other of That Book, there are proper Directions, annexed to each of them, to what particular Page of it they refer. Whilst the French Edition was preparing for the Press, (which was printed An. Dom.

MDCCLXIII, in *Two Vol.* 4°. and dedicated to the King of Prussia,) a great Part of these Notes and Emendations, together with the like Directions, were communicated to the Editor: who has accordingly interwoven and connected them, all along, with the original Text. Upon which Account, This Translation is advertized in the Editor's Preface, in the *Bibliothèque Raisonnée*, in the *Leipsick Transactions* &c. to be more perfect and correct, as indeed so far it is, than the Original. But as this Supplement, besides other occasional Dissertations, (which will be hereafter taken Notice of,) contains a greater Number of these Notes and Emendations, than were inserted in that Edition, so the Original, by these Means, will become more full and perfect, than the Translation. The

Additional NOTES and REMARKS

therefore, according to their respective References, to the Book of Travels, are as follow; viz. to Page

39. To the Account of Shershell, the ancient Julia Cæsarea; add. In the Year MDCCXXXVII. this whole Town was thrown down by an Earthquake, and Numbers of the Inhabitants were buried in the Ruins.

48. l. 24. Add, to the Word Frames, this Note. *Quid? non in Africa Hispaniaque ex terra parietes, quos appellant fornaceos, quoniam in forma circumdati utrinque duabus tabulis infarciuntur verius quam instruuntur, ævis durant, incorrupti imbris, ventis, ignibus, omnique cæmento firmiores.* Plin. l. 35. c. 14.

50. l. 21. After Zeidoure, add. (an Appellation of great Affinity with the Greek Word *Ζειδωρ*, denoting Fertility;)

56. l. 8. To Rashig, add this Note. This Quality, (as a Thing common in these Countries,) seems to be alluded to Jer 15. 18. *Wilt thou be altogether unto me as a liar, and as Waters that fail.* Job. 6. 15. *My Brethren have dealt deceitfully as a Brook, and as the stream of Brooks they pass away.*

129. l. 14. After honourable Retreat, add. I was lately informed from Tunis, that This gallant Prince, in the late Revolutions in that Kingdom, was, by the base Perfidioufness and Treachery of *Aly Basbaw*, his Father in Law, the present Dey, most villainously betrayed and inhumanely butchered.

And

And what is more extraordinary; his Body was afterwards given, to some of his favourite *Janizaries*, to be made into *Cabab* and eaten; which was accordingly done, at one of their *Bagnios*, with great Festivity and Rejoycing.

134. l. 20. *To Sounds, add.* An Effect something like this seems to be related by *Pliny* (l. 2. c. 96.) *Juxta Harpasa oppidum Asiae cautes stat horrenda, uno digito mobilis, eadem, si toto corpore impellatur, resistens.*

219. l. 44. *To rarely any Rain at all, add.* This likewise seems to have been the Case in the *H. Land.* 2 *Sam.* 21. 10. where it is mentioned, *from Harvest till rain dropped on them.* Their rainy Season falling out, as in *Barbary*, in the Autumnal Months. *Babylon* is also described, by *Strabo*, (l. 15. p. 506.) to have been in the like Condition, with *Tozer*, and the Villages of the *Jeridde*: *χερσὺς δ' ἔχονταί· ἐν δὲ κατοικεῖνται.*

221. l. 31. *To Fodder, add this Note.* Straw was likewise the usual Fodder of the *H. Land*; as we learn from, 1 *Kings* 4. 24. where it is said, *they brought also Barley and Straw for the Horses and Dromedaries.*

Ibid. *To shattered to peices; add.* a Circumstance very pertinently alluded to, 2 *Kings* 13. 7. where the King of Syria is said *to have made the Israelites like the Dust by threshing.*

226. l. 16. *After later, add.* This is called in *England*, the *Masculine Apricot*; the eating of which is never attended with a Surfeit;

234. *To Note 1. add.* *Fiunt Terræ motus—præcipue vero cum sequitur imbrem æstus, imbreſve æstum.* *Plin.* l. 2. c. 80.

236. *To Note 1. add.* This might be intended rather, in Order, to rear therewith an Altar to the God of *Israel.*

247. l. 3. *After Enchantment, add.* This seems to have been an ancient Practice, as appears from *Lucan's* Expression, *Lib. vi.—duræ Nodus Hyænæ.*

251. l. 3. *Add this Paragraph, to the Account we have there of the Shagarag.* *Shagarag*, by a small Transmutation of Letters, is the same Name with the شقراق *Sharakrak*, or شقراق *Shakararak* of the *Arabian* Authors; and with the שרקרק *Sharakrak* of the *Talmudists*; so called from שרק *sharak*, to squall, (as I should interpret it,) rather than, as the *Lexicographi* interpret it, from *sibilare*, to hiss; an Action of Voice, which

I presume, cannot properly be ascribed to Birds. It was probably in Conformity to this Quality, that *Buxtorf* has interpreted (שרקרק *Sharakrak*) to be the *Merops* or *Bee-Eater*; a Bird very common all over *Barbary* and the *Levant*; which flies in Flocks, and, in the Heat of the Day, makes a squalling Noise, though not so shrill, as the *Shagarag*. *Jonathan*, the *Syriac* Version and the *Talmudists* explain רחם *Racham*, Lev. 11. 18. or רחמה *Rachamah*, Deut. 14. 17. by *Sharakrak*, or שרקרק *Sarakreka*; which Word, being more regarded or supposed perhaps to be better understood, by *Munster* and *Deodatus*, than the original Word *Rachamah*, induced them to translate it *Pica*, (the *Magpye*, or rather the *Jay*,) with which our *Shagarag* has no small Affinity, both in Voice and Plumage. I have already taken Notice of the *Rachamah*, (*Trav.* p. 388.) which was so little known to the *Jewish* Writers, that the learned *Bochart*, (*Hieroz.* 1. 2. c. 25.) after acknowledging his own Ignorance of it, complains likewise of *Theirs*, in this ingenious and just Remark; *Avem illam, says he, definire non potuerint viri, tam imperiti rerum naturæ, quam periti vocum interpretes.*

260. l. 26. To copious Rains, add this Note. *Nimirum tenuitas aquæ non sufficit eorum respirationi.—Atque eadem causa est, quod in Ponto, cujus oræ crebris fluminum ostiis alluuntur, non sunt testacea, nisi quibusdam in locis pauca—etiam in æstuariis Venetis observatur, testacea interire, quando immodicis pluviis palustris salsedo diluitur.* *J. Grand. de Verit. Diluvii &c.* p. 66. *C. Langii Method. Testac.* p. 7. in Præfat.

275. l. 25. To painted Tiles, add this Note. A Pavement like this is mentioned *Esth.* 1. 6, 7. *The Beds were of Gold and Silver, upon a Pavement of red and blew and white and black Marble.*

284. To the Note, concerning the *Kiblah*, add. The Temple of *Jerusalem* was the *Jewish Kiblah*, as we are instructed from these Expressions, 1 *Kings* 8. 38, 42, 44, 48. of stretching out their Hands towards that House, and of praying towards that House.

288. l. 7. To *Gurbies*, add this Note. *Gellio Doxius Cæli filius, lutei ædificii inventor, placet, exemplo sumpto ab hirundinum nidis.* *Plin.* 1. 7. c. 56.

289. l. 26.

289. l. 21. *Add, after Tongues*: though some few of these Words indeed, such as *allen*, *amán*, *akeime*, and perhaps one or two more, may appear, upon further Inquiry, to have been adopted from one or other of these Languages.

298. l. 4. *Add, after Master*. At all these Festivals and Entertainments, the Men are treated in separate Chambers from the Women; (*Esth.* 1. 9.) there being not the least Intercourse or Communication allowed betwixt the two Sexes.

301. l. 14. *To Afslem-mah, add this Note*. In *Gen.* 37. 4. *it is said*, when *Joseph's* Brethren saw, that their Father loved Him, more than all his Brethren, that they hated him, and *could not speak peaceably to him*; whereas these last Words should be rendred thus, *they would not give him the Afslem-mah, or the Compliment of Peace*.

310. l. 25. *Add, after Prince*. As few of These, or of the *Turkish* and Eastern Kings, Princes or *Bashaws* know to write their own Names; all their Letters, and Decrees, are stampd with their proper Rings or Signets, (or, as it is in *Esth.* 3. 12. *sealed with the Kings Ring*;) which are usually of *Cornelian* or Silver; with their respective Names cut or engraved upon them on one Side, and some Sentence or other of the *Koran*, placed as a Device, on the Reverse.

331. l. 22. *To Tincture, add. Vitruvius de Architect.* 1. 7. c. 13. gives us the Method of extracting the Purple. Vid. *Libavium* Vol. 2. *Alchem.* par. 1. p. 160. *Witsonii* *Theatr. variarum rerum.* p. 1. tit. 1. *Card. de Subtil.* 1. 4. p. 240. *Nieremb. de miraculis Terræ* prom. c. 93. *Purpurarum usum, sicuti buccinorum, non tantum propter inscitiam ac magnam expensam ac molestiam neglectum putamus; sed ob maximam Fuci copiam, quem vulgus Roccella denominat, quo nunc insectores pulcherrimam purpuram conficiunt, sericea inficientes variis colorum gradibus, minore labore & impensa & maximo lucro.* *Fab. Column. de Purpura.* §. 37.

341. l. 14. *To Mahometans, add this Note*. Who this Person was we learn from *Abdollaríph*. *Fuit autem in El Giza, says he, magnus Pyramidum numerus; ut parvæ erant & dirutæ sunt in tempore Salah-Oddin Joseph Ebn Job, auspiciis Caracufii cujusdam ex principibus. Hic vero Eunuchus Græcus fuit, elato animo, qui præfuit Ægyptiis. Hic etiam fuit qui murum lapi-*

*deum exstruxit; qui Al Phuſtat & Al Cahrum, quodque ea inter-
jacet, arcemque etiam quæ eſt juxta Al Mokattem cingit. Hic
etiam fuit qui arcem inſtruxit, duosque in ea puteos fodit, qui
hodie reperiuntur. Hiſt. Ægypt. p. 85.*

363. l. 29. *Add, after Mariners.* This ſeems to be a Cor-
ruption of *Cuerpo Santo*, (or *Holy Body*,) as the *Spaniards* call
theſe Meteors; which were no other than the *Caſtor* and *Pollux*
of the Ancients. *Plin.* l. 2. c. 37.

Ibid. l. 37. *Add, after Nile.* As the Month of *February* is
the uſual Time at *Jeruſalem*, for the falling of Snow, it might have
been at that particular Seaſon of the Year, when *Benaiah* is
ſaid, (1 *Sam.* 23. 20.) *to have gone down and ſmote a Lion, in
the Time of Snow.*

365. *Add.* This Fertility of the *H. Land* is confirmed from
ancient Authors, of great Repute. *Tacitus* l. 5. c. 6. calls it *uber
ſolum*; and *Juſtin*, (*Hiſt.* l. 36. c. 3.) *ſed non minor loci ejus
apricitatis quam ubertatis admiratio eſt.*

366. l. 28. *Add, to the Account of the Wild Honey, theſe
Annotations.* *Joſephus* (*Bell. Jud.* l. 5. c. 4.) calls *Jericho* μελι-
τόποιον χώραν. We find moreover that Wild Honey was often
mentioned in Scripture. *And all they of the Land came to a
Wood, and there was Honey upon the Ground; and when the
People were come to the Wood, behold the Honey dropped.* 1 *Sam.*
14. 25, 26. *He made him to ſuck Honey out of the Rock.* *Deut.*
32. 14. *With Honey out of the ſtony Rock have I ſatisfied thee.*
Pſal. 81. 16. *Diodorus Siculus* (l. 19.) ſpeaks of the μέλι ἄγριον, that
dropped from Trees; which ſome interpret, perhaps too haſtily,
to be nothing more than a honey Dew, or ſome liquid Kind of
Manna. Whereas Bees are known to ſwarm, as well in the
hollow Trunks and Branches of Trees, as in the Cliffs of Rocks;
Honey therefore may be equally expected from both Places.

378. *To Note 1. add this* learned Remark, and corrobo-
rating Proof, from *Dr. Hyde*; who in his *Annotations on Perit-
ſol's Itinerary*, p. 15. deduces the Name of *Barca* and *Libya*,
from this *Phænomenon*. *Et quidem (ut denominationis cauſam
& rationem exquiramus) dictum nomen* הַבְּרָקָה *ſplendorem
ſeu ſplendentem regionem notat, cum ea regio radiis ſolaribus
tam copioſe colluſtretur, ut reflexum ab arenis lumen adeo in-
tenſe fulgens, a longinquo ſpectantibus (ad inſtar Corporis So-
laris)*

laris) aquarum speciem referat; & hicce arenarum splendor & radiatio Arabibus dicitur سراب serâb i. e. aquæ superficies, seu superficialis aquarum species. — Hinc etiam nominis *Δῖσιν* ratio peti potest — cum לביא contractum sit pro להביא, a להב flamma — a fulvescentibus arenis ardore pene inflammatis.

419. Add, to the Note 2. the following Authorities.

Pars obscura cavis celebrabant orgia cistis. Catullus.

— *tacita plenas formidine cistas.* Val. Flacc.

428. To the History of the Stork, add. No less extraordinary are those Flights of Pigeons, that have been observed in New-England and in other Parts of America.

431. l. 3. Add. Rice or *Oryza*, as we learn from Pliny (l. 18. c. 7.) was the *Olyra* of the Ancients.

433. To the Quality of the Mud of the Nile; and, p. 438. to the successive Culture of the Soil, from the Higher to the Lower Egypt; and to the opening and shutting of the Mounds, (ibid.) add these Annotations from Abdollatîph's *Hist. Egypt*, p. 6. *Advenit Egypto lutum nigrum viscosum, cui inest multum pinguedinis, dictum Al-Abliz. Advenit hoc e regionibus Nigritarum aquis Nili in incremento suo admixtum, & decedente aqua subsidet lutum, tumque aratur & seritur. Et quotannis advenit ipsi recens lutum, — Ob hanc causam Terra Said vegeta est, multi proventus pabulique, quia initio propior est, ideoque ad eam pertingit magna hujus luti copia, contra ac inferior terræ pars; (near Damiata as we may suppose and Rozetto,) ea siquidem stirilis est & macilenta, quia lutum ejus tenue est & debile, siquidem aqua quæ ad eam pervenit tenuis est & limpida. — Incrementum Nili ad finem pervenit sub æquinoxio autumnali, tum autem recluduntur aggeres, qui omnes terræ partes inundant.* p. 5.

440. The Situation of Damiata, upon the Sea Coast, A. D. 1243. seems to be confirmed by Abdollatîph, who lived about that Time. *Damiatæ Lat. quæ est ultimus Egypti terminus est graduum triginta unius & tertiæ partis gradus.* *Hist. Egypt.* p. 5.

442. l. 33. Add, To the boasted Antiquities of the Egyptians, the following Observation. Herodotus, always too credulous with Regard to the Egyptian Antiquities, insists likewise that Circumcision was much earlier received by Them, than by the

Syrians of Palestine: i. e. the *Hebrews* or *Israelites*; (because the *Philistines* themselves, who were originally *Egyptians* and gave Name to the Country, were uncircumcised.) Now by considering *Gen. 45. 12.* in the original Text, agreeably to the *Hebrew* Diction and Brevity of Expression, we may receive one plausible Argument, why *Herodotus* may be equally mistaken in this Assertion. For the *Rabbinical* Commentators observe, upon this Verse, (which we translate, *And behold your Eyes see, and the Eyes of my brother Benjamin, that it is my Mouth that speaketh unto you.*) that *Joseph* gave the *Patriarchs* therein, three Proofs of his being their Brother. The first was the Token of Circumcision, peculiar, at that Time, as they affirm, to the Family of *Abraham*; which he is supposed to have discovered, by unfolding his Garment, whilst they stood near him, and bidding them regard it. *Behold*, says he, *your Eyes see*, by this Token, that I am no Stranger, but of the Lineage of *Abraham*. And then to shew that he was not descended from *Ismael*, he lays down, for his second Proof, the near Resemblance of *His own* Features to *Those* of his Brother *Benjamin*; who was born of the same Mother. *And behold*, continues he, *the Eyes* (or Countenance) *of my Brother Benjamin*, how nearly they resemble my own. The third Proof was his Language; moreover, he adds, *it is my Mouth that speaketh unto you*. For he had now begun to talk with them in their own Tongue, having hitherto conversed with them by an Interpreter. We may add some further Light and Authority to this Exposition, from the following Observations; viz. 1st. that notwithstanding he had already told them, *he was Joseph*, (v. 3.) yet, this must undoubtedly appear to be altogether impossible to *Reuben*, in particular; who understood, all along, that he had been devoured by Wild Beasts. It must seem no less improbable to the rest. For as they were too conscious of their having sold him to the *Ismaelites*, (who were generally employed in the Exchange of Merchandise from one Place to another,) they could not entertain the least Imagination of his being the Second Person in *Egypt*; or even that he should be a settled Inhabitant of that Kingdom. Besides all this, the *Egyptian* Dress, and fifteen years Difference in his Age, since his Brethren saw him, would occasion such an Alteration in his Person, as might well

well demand, in the present Surprize they were in, some further Proof, than this bare Declaration, that he was the Person. 2dly, His appealing, after he had addressed himself to them all, to the single Testimony of *Benjamin*; how superior a Token foever this may be interpreted of *Joseph's* peculiar Regard and Affection for *Benjamin*; yet it could not, in this Light and upon this Occasion, be of the least Moment or Consequence; nay it seems rather to have been altogether incongruous and absurd. For *Benjamin* was only a Child, when *Joseph* was sold into *Egypt*; consequently it would have been improper to have called upon Him as an Evidence, who could not be capable, at such an Age, of retaining the least Notion or Remembrance of *Joseph's* Person. 3dly, *Joseph's* causing every Man to go out, (v. 1.) and praying his Brethren to come near him; (v. 4.) should insinuate, that he had something to impart to them of Secrecy and Importance; which was not to be exposed to the Ridicule or wanton Curiosity of the uncircumcised *Egyptians*. Otherwise there appears to be nothing, in this whole Narration, told with so much Elegance and Simplicity, that could in any Manner offend, or which indeed would not rather have excited the greatest Pleasure and Satisfaction in the *Egyptians*. For we learn, (v. 16.) that as soon as it was known, that *Joseph's* Brethren were come, it pleased Pharaoh well and all his Servants.

Phytogr. N^o. 114. r. *Carlina acaulos*, flore specioso, purpureo, non radiato, radice gummifera, succo albo & rubro, venenato. An *Chamæleon albus*, five *ἑλίας*, Dioscor. l. 3. c. 10. & l. 6. c. 21. Arabibus, radix Adad dicitur. Vid. Leo. Descript. Afric. l. 9. cap. penult.

Ibid. after N^o. 538. add. *Scolymus Chrysanthemus perennis Ægyptiacus ferocior* D. Lippi. Comment. Acad. R. Scien. Ann. 1721. p. 219. n. 13. *Cnicus Niliacus, elatior, asperrimus e glauco niveus, alato caule, flore luteo* Lippi. MSS. apud *Phytogr.* Sherard. Oxon.

Whilst I was printing these Sheets, the following Annotations, relating to the Nile, were communicated to me, by the Reverend and Learned Dr. Thomas Hunt, Professor of the Arabick Tongue. viz. To Page

432. l. 9. Suppl. p. 59. Add. *Abdollatiph*, in his History of Egypt,

Egypt, (which the worthy Gentleman, above-mentioned, is preparing for the Press; a small Part of it only having been printed, some Years ago, by the Son of the celebrated Dr. *Edw. Pocock*;) acquaints us, that, *An. Hej.* 596. (when the *Nile* rose no higher than 12. Cubits and 11. Digits, which occasioned a great Famine in *Egypt*;) there came an Embassador from *Ethiopia*, who brought Letters signifying the Death of their *Metropolitan*, and requesting a Successor; wherein it was mentioned, that they had had but little Rain in *Ethiopia*, and therefore the *Egyptians* were to expect a low *Nile*.

433. l. 11. & *Suppl.* p. 30. *add.* The same Author derives the Name of the *Nile* or *Nil* نيل, from the Verb نال *Nāl*, which signifies to give, to bestow, to be liberal &c. According to which Etymology, the *Nil* will signify *The munificent Giver of good Things.* Tract. 11. Chap. 1.

439. l. 4. *Suppl.* p. 44. *Add this Note*, from Al Masūdi, as quoted by Macrizi. It is the Opinion of Philosophers and Naturalists, that the *Nile* once covered it's Country, and that it spread itself from the *Upper Egypt*, (i.e. *Said* or *Thebais*) to the *Lower*. — And that, upon the Waters retiring, some Places of it began to be inhabited; 'till at Length, the Water continuing to flow off by little and little, the Land was filled with Cities and Dwellings. *He alludes to Arist. Meteorol.* l. 1. c. 14.

441. l. 34. *Suppl.* p. 44. l. 7. *Add.* If *Egypt* should not receive a sufficient Quantity of Moisture from the gradual Increase and Rising of the *Nile*, and the Water retire from it afterwards, by the Beginning of Seed Time; the Country would be intirely ruined, and the Inhabitants would perish with Hunger. *Macrizi's Account of the Nile.*

59. l. 38^b. *To the Excerpta from Kalkasendas*, de Nilo & Nilometro, (where he had acquainted us, that the *Nile*, from *A. Hej.* 13. to *A. Hej.* 700. had risen (gradually) from 14. to 16. or 17. Cubits;) *add.* As for our Time, continues *Kalkasendas*, (*viz. A. Hej.* 806. i.e. A. D. 1438.) the Soil is raised by the falling of the Mud, that is brought down with the Water; and the Bridges, (*that were formerly built over the Canals, when the Nile did not rise so high,*) are broken down or covered, (*by the augmented Impetuosity or Height of the Stream;*) and the *Nile*, by the Appointment of the most high God, is reduced to these

these three States: the insufficient, which is 16. Cubits more or less; the middle, which is from 17. to 18. Cubits, or thereabouts; and the high, which is when it exceeds 18. Cubits; and sometimes it will rise to 20.

After these Annotations and Remarks, the following

CORRECTIONS and EMENDATIONS

are to be inserted, according to their respective References; viz.

Præf. p. ix. instead of 32'. 30". read. 30. 32'. 30".

Trav. p. 25. instead of the whole, r. the whole of it.

32. Not. * r. *اضلولة*.

42. l. 5. r. the true meridional Distance.

48. l. 16. *after the Art of, add. Rowing and &c.*

58. l. 2. *instead of hewn out, r. hollowed out.*

74. l. 8. *instead of below some, r. below the Continuation &c.*

114. in the Note, r. *اضلولة*.

131. l. 23. r. *كوت*.

134. l. 17. *instead of Reimes, r. Rheims in France,*

276. l. 6. r. *Acts 9. 25. and in Note 4. r. Acts 9. 37.*

297. l. 7. r. *Mat. 24. 41.*

303. Not. 3. r. *Gen. 24. 59. and Gen. 29. 24.*

333. l. 16. *after Extent, instead of as, r. though less fertil than &c.*

343. Not. 2. r. *Gen. 41. 45.*

345. l. 3. *for have r. hath.*

352. l. 33. r. *Pf. 78. 20.*

353. l. 35. r. *Numb. 13. 17.*

383. l. 27. *for preserved r. living.*

59. l. 14. *In the Excerpta, for cubitorum, r. digitorum.*

To the foregoing Notes and Emendations, we are to joyn a General Table of such Texts of Scripture, as are alluded to or explained, in the Book of Travels. This, which was likewise inserted in the French Edition, is now augmented by the Addition of other Texts, that have been occasionally mentioned in This Supplement. And as, in both these Undertakings, the chief Study and Endeavour of the Author has been to illustrate such Portions of the Sacred Writings, as any way regarded the Civil or the Natural History of Those Countries, that are There described; the Reader cannot be displeased to have them ranged together, in The Following Manner, and placed, as it were, in one View before him.

THE PREFACE.

✂ In the following Texts of Scripture; S. denotes the Supplement. P. S. The Preface to the Supplement. P. The Preface to the Book of Travels. Where no Letters occur, the Pages refer to the Book of Travels.

G E N E S I S.			Chap.	Ver.	Pag.	Chap.	Ver.	Pag.
Chap.	Ver.	Page	III.	20.	296	—	—	78 S
I.	20, 21.	81 S	—	2.	350	—	16.	252
II.	13.	24 S	—	5.	351	—	—	70 S
III.	1.	90 S	IX.	12.	99 S	—	18.	388
—	7.	96 S	X.	31.	430	—	—	iv. P. S
X.	6.	442	—	13.	258	—	19.	72 S
—	13, 14.	27 S	XI.	19.	341	—	20.	80 S
—	26.	188	XII.	5.	297	—	22.	258
XIII.	2, 5.	238	—	34.	291	—	29.	250
XIV.	1.	355	XIII.	37.	100 S	—	—	81 S
XV.	18.	23 S	—	16.	305	N U M B E R S.		
XVI.	2.	303	—	17, 18.	343			
—	12.	301	—	—	27 S	XI.	31.	258
XVIII.	4.	301	—	—	99 S	XII.	16.	353
—	5.	296	XIV.	20.	345	XIII.	21.	325
—	6.	296	—	2, 3.	345, 346	—	17.	353
—	7.	301	—	—	99 S	XIV.	25.	354
—	8.	302	—	—	102 S	XV.	38.	305
XX.	1.	28 S	—	9.	347	XVI.	32.	353
XXI.	14.	296, 304	—	13.	347	XX.	1.	354
—	15, 19.	304	—	19, 20.	101 S	—	18.	356
—	22.	27	—	21.	349	—	21.	356
—	25.	379	—	22.	349	XXI.	1.	29 S
XXIII.	17.	367	XV.	30.	349	—	4.	357
XXIV.	11.	304	—	20.	430	XXIV.	1.	306
—	22.	303	—	22.	348	XXVII.	12, 13.	333
—	53.	303	—	—	101 S	—	14.	354
—	59, 61.	303	—	23.	349	XXXI.	8.	354
—	65.	293	—	—	101 S	XXXII.	47.	333
XXV.	30, 34.	222	—	27.	350	XXXIII.	3.	347
XXVI.	1.	28 S	—	—	104 S	—	—	100 S
—	20.	379	XVI.	28.	102 S	—	5.	344
—	26.	27 S	—	3.	296	—	6.	345
XXIX.	9.	303	XVII.	8.	368	—	7.	346, 347
—	24, 29.	303	—	1.	352	—	—	102 S
XXX.	14.	369	—	6.	352	—	8.	345, 347, 354
—	37.	227	—	9, 12.	352	—	9.	350
XXXVII.	4.	v. P. S	XXI.	2, 5.	347	—	36.	356
—	25.	296	XXIV.	18.	352	—	48, 49.	357
XLI.	45, 50.	343	—	33.	33 S	—	—	29 S
XLIII.	23.	301	XXVI.	20.	346	—	55.	33 S
—	31.	296	XXIX.	2.	296	XXXIV.	3, 4, 5.	335
XLIV.	5.	306	XXXI.	18.	352	—	—	24 S
XLV.	10.	341	XXXII.	4.	352	—	6.	336
—	12.	viii. P. S	—	19.	352	XXXVI.	13.	29 S
XLVI.	28.	342	XXXIII.	7, 8.	102 S	—	—	—
XLVII.	6, 11.	342	—	—	103 S	D E U T E R O N O M Y.		
XLVIII.	22.	333	—	9.	344			
XLIX.	4.	276	—	—	104 S	I.	1.	29 S
—	12, 15, 20.	366	—	—	104 S	—	—	105 S
E X O D U S.			XL.	22.	421	—	3.	354
I.	11.	343	L E V I T I C U S.			—	9.	106 S
II.	4.	97 S	II.	5.	296	—	19.	354
—	8.	386	XI.	3.	250	—	40.	354
						II.	1.	354
						—	—	106 S

THE PREFACE.

XIII

DEUTERONOMY.

JUDGES.

II. KINGS.

Chap.	Ver.	Pag.	Chap.	Ver.	Pag.	Chap.	Ver.	Pag.
—	—	106 S	I.	16.	371	I.	2.	277
—	—	107 S	—	18.	28 S	—	6, 16.	276
—	3.	107 S	III.	13.	371	IV.	10.	280
—	8.	354	—	20, 23.	281	—	29.	290
—	—	107 S	—	31.	27 S	VI.	25.	223
—	14.	354	IV.	19.	304	VIII.	9.	353
—	23.	28 S	V.	21.	332	IX.	1.	290
III.	12.	333	VI.	11, 19.	296	—	30.	273, 295
—	27.	333	—	19, 20, 21.	301	XIII.	7.	III. P. S
VII.	11.	106 S	—	23.	301	XVI.	9.	327
—	16.	33 S	XIV.	1.	27	XVII.	30.	179
—	23.	354	XVI.	27.	283	—	24.	325
IX.	9.	296	XIX.	20.	301	XVIII.	21.	97 S
—	23.	106 S	I. SAMUEL.			XIX.	13.	325
XI.	10, II.	431	I.	24.	304	XXIII.	12.	281
—	30.	29 S	IX.	25, 26.	277	—	33.	325
XIII.	26.	106 S	X.	3.	304	XXIV.	7.	24 S
XIV.	5.	243	—	26.	116	I. CHRONICLES.		
—	6.	78 S	XII.	17.	364	I.	16.	325
—	15.	70 S	XIV.	15, 26.	VI. P. S	XIII.	5.	24 S
—	17.	388	XVI.	19.	304	—	—	32 S
—	—	IV. P. S	XVII.	18.	241	XXIII.	29.	296
—	18.	72 S	XXIII.	20.	VI. P. S	XXVI.	30.	29 S
XVIII.	10, II.	306	XXV.	18.	226	II. CHRONICLES.		
XX.	1.	354	XXVII.	8.	28 S	VII.	8.	24 S
—	16.	106 S	XXVIII.	20.	296	—	—	32 S
XXII.	8.	277	—	22.	296	VIII.	7.	32 S
—	15.	315	XXXI.	10.	315	—	17.	356
XXV.	7.	315	II. SAMUEL.			—	—	108 S
XXVII.	14.	354	II.	18.	74 S	IX.	26.	26 S
XXXII.	14.	VI. P. S	—	29.	29 S	—	—	90 S
—	49.	333	IV.	7.	29 S	XIV.	8.	368
XXXIII.	36.	354	VI.	14.	430	XXXII.	20.	29 S
XXXIV.	1.	333	XI.	2.	277	XXXIII.	14.	29 S
—	3.	371	XIII.	8.	296	ESTHER.		
JOSHUA.			—	18.	293	I.	6, 7.	IV. P. S
IV.	13.	30 S	—	29.	88 S	—	9.	V. P. S
V.	10.	30 S	XIV.	26.	294	III.	12.	V. P. S
—	11.	296	XVI.	22.	277	VIII.	10.	88 S
—	—	29 S	XVII.	28.	223	JOB.		
—	16.	29 S	XVIII.	33.	281	I.	3.	238
VIII.	11.	346	XXI.	10.	III. P. S	VI.	15.	II. P. S
IX.	4.	304	I. KINGS.			XVIII.	19.	115
X.	41.	28 S	I.	33.	88	XXVIII.	17.	110
XI.	16.	28 S	IV.	21.	26 S	XXXVIII.	11.	10 S
XIII.	2, 3.	336	—	23.	75 S	XXXIX.	6.	30 S
—	—	24 S	—	24.	III. P. S	—	13, &c.	66 &c. S
—	—	26 S	V.	11.	366	XL.	15 &c.	87 S
XIV.	7.	354	VIII.	8.	32 S	XLI.	1 &c.	86 S
—	12.	368	—	—	65 S	XLII.	12.	238
XV.	1, 2, 3, 4.	335	IX.	20.	32 S	PSALMS.		
—	—	23 S	—	26.	356	XVI.	6.	368
—	—	28 S	—	—	107 S	XXXIII.		
—	12.	336	—	—	108 S			
—	47.	24 S	XIV.	23.	346			
—	—	28 S	XVIII.	42.	358			
XIX.	9.	335						
XXIII.	13.	33 S						
XXIV.	21.	97 S						

PSALMS.			Chap.	Ver.	Pag.	Chap.	Ver.	Pag.
Chap.	Ver.	Pag.	XXI.	19.	30 S	XXIV.	17.	276
XXXIII.	16.	116	XLIII.	20.	70 S	—	41.	297
LV.	16.	115	LIV.	11.	294			
LVI.	8.	304	JEREMIAH.			II.	4.	277, 278, 279
LVIII.	4, 5.	429				—	22.	304
—	—	63 S	II.	6.	30 S	V.	3.	285
LXXVIII.	12, 43.	342	—	18.	432	—	38.	305
—	13.	349	—	—	24, 25, 31 S	VI.	8.	292
—	20.	352	—	20.	346	XI.	13.	370
—	27.	47 S	IV.	30.	294			
LXXXI.	16.	vi. P. S.	VIII.	7.	428	LUKE.		
CIII.	2.	6 P.	IX.	17, 18.	305	V.	19.	274, 277
CIV.	2.	274	XIII.	12.	304	—	37.	304
—	18.	249, 376	XV.	18.	11. P. S	VII.	44.	301
—	20, 21, 22.	247	XVII.	6.	30 S	XII.	54.	358
CV.	39.	377	XXII.	14.	275	XVII.	8.	290
CVII.	4.	106 S	XXIV.	2.	226	—	—	96 S
—	23, 24.	362	XLIII.	13.	343	XIX.	4.	96 S
CXIX.	83.	304	—	—	85 S	—	41, 44.	334
CXXV.	2.	334	L.	39.	70 S			
CXXIX.	6.	70 S	EZEKIEL.			XIII.	4.	292
CXXII.	3.	376				XIX.	23.	291
CXXXVI.	15.	116	VI.	13.	97 S	XX.	19.	301
CXLVIII.	6.	10 S	IX.	2.	293	XXI.	7.	292
CXLIX.	3.	430	XIII.	18, 20.	275			
CL.	4.	430	XX.	6.	366	ACTS.		
			XXIII.	40.	294	IX.	25.	279
PROVERBS.			XLVII.	—	356	—	36.	74 S
XXI.	13.	64 S	DANIEL.			—	37.	281
XXX.	26.	249	III.	5.	271	—	37, 39.	282
—	29, 31.	88 S				X.	9.	277
ECCLESIASTES.			HOSEA.			XII.	8.	290, 292
III.	11.	387	IX.	10.	226	XX.	8, 9.	281
X.	11.	64 S				XXVII.	6.	360
The Song of Solomon.			JOEL.			—	14.	358, 359
			II.	3. &c.	257	—	15, 17.	359
						—	17, 20.	361
			AMOS.			—	27, 41.	359
VII.	13.	370	V.	10.	315	I. CORINTHIANS.		
			VI.	14.	29, 32 S	X.	16.	275
			VII.	14.	96 S			
			IX.	7.	327	II. CORINTHIANS.		
ISAIAH.						XI.	25.	315
III.	16.	304	JONAH.			—	33.	279
VI.	13.	97 S	I.	4, 12.	358			
IX.	10.	96 S				EPHESIANS.		
X.	9.	325	MICAH.			VI.	14.	290
XIII.	21.	70 S	I.	8.	71 S	—	16.	64 S
XVIII.	2.	97 S						
XIX.	6.	386	ZEPHANIAH.					
XXIII.	3.	24 S	I.	5.	277	HEBREWS.		
—	—	25 S				XI.	10.	15
—	—	31 S	JUDITH.			XII.	1.	290
XXVII.	12, 13.	23 S	XIII.	6, 9.	287	XIII.	12.	334
—	—	24 S						
XXIX.	21.	315	I. MACCABEES.			I. PETER.		
XXX.	22.	29 S	XV.	37.	329	I.	13.	290
XXXIII.	9.	30 S				III.	3.	294
—	15.	64 S	MATTHEW.					
XXXIV.	13.	70 S	III.	4.	258	REVELATION.		
XXXV.	1.	30 S	IX.	17.	304	I.	13.	290
—	6.	30 S	X.	9.	292	XV.	6.	290
XL.	22.	274	XXIII.	27, 29.	285			

The other additional Remarks and Observations, contained in this Supplement, chiefly regard

The Petrified City, in Barbary, CHAP. II. p. 10.

The Ostrich and some other Scripture-Animals, CHAP. VI. p. 66.

The Mosaic Pavement at Præneste, CHAP. VII. p. 84.

And as These have a more immediate Connection with the Points in Dispute, so they are occasionally inserted, as proper Digressions or Dissertations, in the Controversial Part; the Occasion of which I am now to speak of.

Before I perused the Description of the East, I flattered myself, as well on Account of the great Intimacy and Friendship, that had, for many Years, subsisted betwixt the Author and myself, as of our seeming Unanimity and Agreement, whenever the Conversation turned, as it often had done, upon the Subjects in Dispute; that, without giving me some previous Notice and Advice, He would not, in so unexpected a Manner, have drawn me into a Controversy; which, in Justice to my own Observations, how contrary soever it may be to my Inclinations, he might well imagine, I could not possibly avoid.

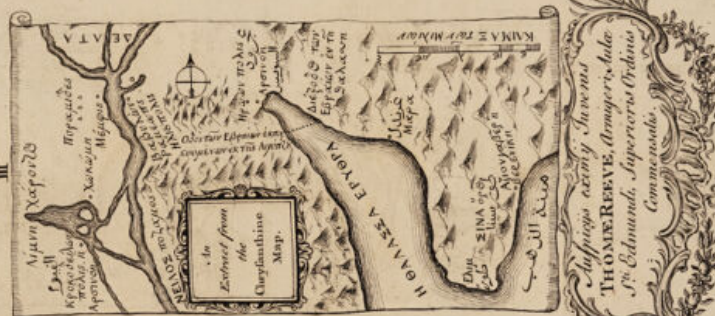
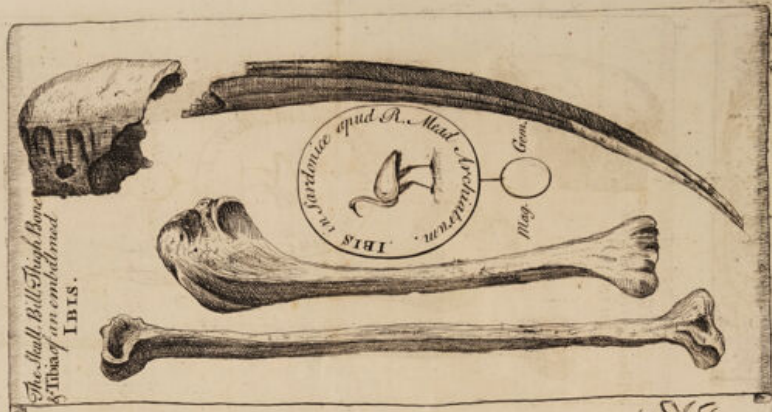
Neither has this Author been more friendly to me, in other Respects. For, as it will sufficiently appear, on comparing such Parts of our Descriptions, as correspond to each other, that, in several Points, hitherto overlooked or disregarded or mistaken by former Travellers, I had carried the Torch and marked out the Way before him; yet he has not vouchsafed, so much as once, in this Voluminous Work, to acknowledge the Assistance, or the many useful Hints, at least, which he had received from my Book of Travels. In like Manner, whenever these Observations of mine were not agreeable to his Sentiments; and, instead of being adopted by Him, were to be controverted, as so many supposed Errors and Mistakes; there the Author of them still continues to be equally concealed; or, which is the same, he is comprehended only, in some general unmeaning Expression, among some People, certain Authors, falsos quosdam and the like. Whereas, upon the most critical Examination, the Observations in Dispute, will all of them appear to be my own; either originally such, or which, at least, I have made so, by putting some new Gloss and Interpretation upon them.

But as it would have been too tedious, to have taken into Consideration all and every one of the Passages, that have been, either controverted by this Gentleman or looked upon as Mistakes; I have attempted to vindicate and illustrate such of them only, as are of greater Moment and Consequence in Geography or Natural History; viz. such as relate

- I. To the Situation of the ancient River *Eleuthernus*, the City *Orthosia*, *Simyra*, &c. CHAP. I. p. 1.
- II. To the River of *Egypt*; whether it is the *Nile*, or the supposed Torrent at *Rhinocorura*. CHAP. III. p. 21.
- III. To the ancient City *Memphis*; whether it was Situated at *Geeza* or *Metraheny*. CHAP. IV. p. 33.
- IV. To the *Nile*, and the Augmentation made, by it's Soil, to the Land of *Egypt*. CHAP. V. p. 43.
- V. To some *Egyptian* Plants and Animals. CHAP. VI. p. 60.
- VI. To the Passage of the *Israelites* through the *Red Sea*; to their Stations afterwards at *Elim* &c. CHAP. VIII. p. 98.

How far I have succeeded in the Defence of these Points, must be left to the Judgment and Arbitration of the learned and curious Reader, for whom alone This Supplement and the Book of Travels, (to which it refers,) are intirely calculated and designed. The same Apology therefore that was made, a few Years ago, in Defence of the one, is to be now repeated in Favour of the other: inasmuch as neither of Them is intended merely to amuse and divert; (as is commonly expected from Books of this Kind;) but, in a literary Way, (as far as the Author's Abilities would permit,) to inform and instruct; by making the ancient Branches of Literature receive Light from modern Discoveries; and by making These again, give Light to Them, in their Turn. This, I presume, will always be reckoned, by proper Judges, among the most useful and instructive Advantages, that can be reaped from Books of Travels: and for which we may appeal to Pliny himself, that great Master of Natural History; who, in his Prefatory Discourse, seems to authorize the same Thing. Equidem ita sentio, says he, peculiarem in studiis causam eorum esse, qui difficultatibus victis utilitatem juvandi prætulerunt gratiæ placendi.





C H A P. I.

A further Illustration of the Situation of the ancient Cities Simyra, Arcas and Orthosia; of the Rivers Eleutherus also and Kishon; and why the Dead Sea never overflows it's Banks.

THOUGH there is no small Difference in the Accounts that have been published by this Author and myself, with Regard to the Triumphal Arch at *Laodicea*, and the Position of some remarkable Cities, (such as *Marathus* and *Antaradus*;) which lye betwixt *Laodicea* and the *Jeune*; yet, as these Disagreements are of no great Consequence, I shall begin with the Defence of the Situations, that have been given (*Travels* p. 327.) to *Simyra*, *Arcas*, *Orthosia* and the River *Eleutherus*: and shall prove, notwithstanding the laborious and intricate Argumentation of this Author to the contrary, (Vol. 2. p. 204. &c.) that *Simyra* ought to be fixed at *Sumrah*; *Arcas* at *Arca*; *Orthosia* upon the N. Banks of the *Cold Stream*; and, that the *Cold Stream* itself is the River *Eleutherus*.

Not therefore to recapitulate any of the Arguments that have been urged, in my Book of *Travels*; the Authority alone of *Strabo**, will be abundantly sufficient for determining the Situation, at least, of the first and the latter of these Places. For after mentioning *Marathus*, he instructs us, that *The Aradians were possessed of all the neighbouring Country upon the Continent*: called at present, as we may presume, the *Jeune* or Plain. *They were possessed likewise of the District of Taxy-mira*² (or *Simyra*²) *that lay beyond it (i. e. the Jeune) to the Southward*. Adjoyning to these Districts, continues this Author,

¹ Τὴν δὲ χώραν Ἀράδιοι καταλαμβάνουσιν καὶ Ταξίμυρα τὴ ἐπὶ τῇ χειμῶν. Τάτοις δ' ἡ Ορδουσία συνίσχεται καὶ ὁ Ελευθέριος ὁ ποταμός, ὅτε καὶ δεῖον πρὸς τὴν Σιδικήν καὶ τὴν κοίτην Σελίας. *Strab.* p. 518. Μὲν δὲ Ορδουσία ἐστὶ καὶ τὴν Ελευθέριον Τετταλίαν. *Id.* p. 519.

² Καὶ Ταξίμυρα legendum καὶ τὴν Σίμυρα, vel potius τὴν Σίμυρα. *Stephanus* vocare Σίμυρα videtur. *Plinius* *Simyra*, & *Ptolem.* Σίμυρα. vid. *Jf. Casaub.* in locum.

is *Orthosia* and the River *Eleutherus* ', made by some the Boundary betwixt *Seleucis*, *Phœnice* and *Cœlesyria*. And again; after *Orthosia* and *Eleutherus*, is the City *Tripolis*. So far the Description of *Strabo*.

Simyra and
Orthosia situ-
ated betwixt
Marathus and
Tripolis.

In the first Place therefore, it is manifest, from this Quotation, that between *Marathus* and *Tripolis*; or, which is the same, between the Northern Skirts of the *Jeune* and *Tripolis*; *Simyra* and *Orthosia* are the only Maritime Cities that are recorded. No more consequently need be looked after. It is likewise agreed by us both, that *Marathus* lyeth to the Northward of the *Jeune*. It is not material therefore, whether it was built on the South Side of *Antaradus* or *Tortosa*, according to my Account; or, on the other, as this Author has placed it. It is enough, that the Situation of it is, at too great a Distance, to the Northward of the Cities we are looking after, so as to incapacitate it, from laying the least Claim or Pretension to any one Heap of Ruins whatsoever, that may be met with, in or beyond the *Jeune*, as far as *Tripolis*, to the Southward.

Simyra now
called *Sum-
rah*.

As for *Simyra* then, it will be difficult to account, why this Author should have taken so much Pains to search after it, at the Mouth of the (*Nahar Kibeer* or) *Great River*, near the Middle of the *Jeune*; when I had actually seen and described it to lye, nine or ten Miles, farther to the Southward; or at a League and an half's Distance from the River *Akker*, where the *Jeune* ends, or begins at least to be interrupted, with a Variety of Mulberry Groves and other Plantations. *Sumrah*, as it is now called, (which is little different from *Σίμυρα* or *Σίμυρα* its ancient Name) is a Place well known to the Inhabitants of *Tripoly*; from whence they are supplied with Mulberry Leaves for their numerous Broods of Silk Worms; and also with Citrons, Melons, and other excellent Fruit. But what is more material, at present, we have here the Traces of a Number of Ruins, considerable enough to attest for the first Rank it must have obtained among these Maritime Cities in former Times. We may venture therefore, from the Position of these Ruins, and from the same Name that continues, even to this Day, to attend them, to fix *Simyra* at this Place.

1 *Orthosia* is likewise made the Boundary; *Trav.* p. 329. Not. 3.

Orthosia, the other City that is wanting, is indeed of a more undetermined Situation. However we may be sufficiently authorized, from the same Quotation, to look for it to the Southward of *Simyra*, and in the Neighbourhood of a River. The latter of these Circumstances is further confirmed by the *Antonine Medal of Orthosia*¹, where we have the Goddess *Astarte* treading upon a River. In such a Situation therefore, wherever we meet with any considerable Heap of Ruins, (and we only meet with this;) there, it may be presumed, we have Authority enough for fixing *Orthosia*. Now, upon the Northern Banks of the *Cold Stream*, there is a large Extent of Ruins, which spread themselves, from the very Foot of Mount *Libanus*, (the River only intervening,) to within a quarter of a Mile of the Sea. Neither can we pass over the *Cold Stream*, from the *Jeune*, without travelling through the very Midst of these Ruins. The Situation of *Simyra* therefore being already fixed and settled, it is very reasonable to conclude, that, as the *Cold Stream* can be no other than the *Eleutherus*, so these Ruins, that lye heaped upon the Banks of it, must belong to *Orthosia*; the other and the only City that is wanting.

No less Opposition, and with as little Foundation, is made to the Situation of *Arcas* or *Arca*, as it is now called, which I found five Miles to the Eastward of *Sumrah*, under the Northern Shade of Mount *Libanus*. The many Tokens that still remain of its former Strength and Magnificence, might alone, I imagined, have secured it an honourable Rank among the Cities of this Country; at least, not to have given any Occasion at all to treat it, as this Author has done², with so much Indignity and Contempt, as to call it only a *Mansio*. For hereby he seems to look upon the *Arca*, which I have described, as a Place of no Figure and Reputation; quite different, and at a Distance too, from the real City of that Name. Whereas this, I presume, is the only *Arca* that need be inquired after. Neither will the Appellation of *Mansio*³, attri-

Orthosia (upon the N. Banks of the *Cold Stream*) the ancient *Eleutherus*.

Arca, or *Arcas* an ancient City.

¹ See the initial Letter, *Trav.* p. 321.

² Half a League from the River *Acce* is the River *Arca*, where *Arcas* must have been. This was only a *Mansio* and not that *Arca*, which was an inland City of *Phœnice*, situated among the Mountains, betwixt which this River passes. Vol. II. p. 204.

³ *Mansio* ponitur pro Stationibus in quas milites se expeditionis tempore quiescendi causa recipiebant, quæ annonis & pabulis ex vicinorum collatione instruebantur. *Suet.* in *Tit. Vesp.* c. 13. *Bergier. de Viis Publicis.* §. 7.

The meaning of *Mansio*, and *Mutatio*.

buted to it, in the *Jerusalem Itinerary*, degrade or lessen at all the ancient Rank and Dignity of it. For the same Appellation is given to *Antaradus*, a City of indisputable Reputation; and might signify no more, than that they were both, at that Time, (without having any Regard at all to their former or even present Condition) either Places of Arms, or else the Store-houses and Magazines of the *Romans*. The *Mutationes*¹, in like manner, which are more frequently mentioned in this *Itinerary*, might answer to the *Post-Stages* of our Times; as one of them, the *Mutatio Bruttus*², seems, by the Distances, to have been built upon the Ruins, or upon the very Site of the ancient *Orthofia*, where, if I mistake not, there is at present a *Kane* or *Caravanferai*; a Place or Station of much the same Nature and Consequence. The Opposition therefore which is given by this Gentleman, in these Points of Geography, is so much the more unreasonable and disingenuous, as he does not seem, either to have seen, or to have been the least acquainted, with the real Situation of any one of the above-mentioned Places. Whereas I had actually surveyed and examined them all; as very well knowing, the great Light and Assistance, which their respective Situations would afford us, in clearing up the ancient Geography of these Parts.

The Boundary betwixt Syria and Phœnice near Arcas.

For the Boundary betwixt *Syria* and *Phœnice* is, one way or another, very nearly related to each of these Cities; for the true Situation of which, I am now contending. Even *Arcas*, though it is reckoned by *Ptolemy* and the *Itinerary*, among the inland Cities of *Phœnice*, yet, by being the very first of them in Order, it could not be at any great Distance from the Boundary; provided indeed, it was actually, and not nominally only, a City of the latter. This ancient City then, which was once the Seat of the *Arkite*, as *Sumrah* was of the

¹ Loca animalium cursus publici, *Mutationes* dicebantur, ubi equi mutabantur. *Panciroi*. Comment. in Not. Imp. Or. 1. 6. *Mansionum* usus tam cursui publico quam militi Romanorum Legionum patebant. Id. §. 5. *Mansiones* a manendo dictæ, quod ibi [per noctem] manerent. Id. §. 7. vid. *Briffonium* & *Du Fresne* in vocibus. In *mansionibus* & *mutationibus* Imperatores fieri curaverant *adificia* cursui publico accommodando, ubi tam equi cursuales quam homines & Catabulenses ad cursus publici tutelam & facilitatem erant dispositi. *Bergier*. de Public. & Milit. Viis. Sect. IX. §. 2.

² Mansio ANTARADVS

Est civitas in mare a Ripa M. II.

Mutatio SPICLIN. M. XII.

Hanc & sequentem qui illustrat alius erit.

Mutatio BASILISCVM. M. XII.

Mansio ARCAS. M. VIII.

Mutatio BRVTTVS. M. IV.

Civitas TRIPOLIS. M. XII.

Vid. Itiner. a Burdegala Hierosolymam usque.

Xemarite, (*Trav.* p. 327.) will have a dubious Situation: such an one, at least, as may be equally claimed and challenged both by *Syria* and *Phœnice*. For as it lyeth a little to the Northward of *Mount Libanus*, where *Phœnice* ended; *Arcas* should belong to *Syria*: and then again, as it lyeth to the Southward of *Simyra*, where *Syria* ended; *Arcas* should belong to *Phœnice*. However there can be no Difficulty or Dispute at all, with Regard to the Situation of the Place itself. For as we find it, both in the *Antonine Itinerary*, and in that later one of *Jerusalem*, XXXII M. from *Antaradus* or *Tortosa*, and XVIII (or XVI only, as it is in the latter) from *Tripoly*; *Arcas* is hereby laid down, in as near a Situation, as can be required, to that wherein I found it.

Pliny tells us¹, that *Mount Libanus ended at Simyra*; and The Same Boundary lay near *Simyra*, that here it was where *Cœlesyria* began. *Simyra* therefore, no less than *Arcas*, was a Frontier City, and adjacent to the Boundary; and, as I conjecture, on the same *i.e.* the Northern Side. *Strabo* again very plainly instructs us, in the Quotation above cited, that the River *Eleutherus* lay beyond *Simyra*, to and at the River *Eleutherus*. the Southward; and consequently was still nearer *Phœnice* than *Simyra*. He tells us further, that after *Orthosia* and *Eleutherus* was *Tripolis*; no other City or River intervening; as in Fact there is not. *Orthosia* therefore and the *Eleutherus* must lye upon the utmost Skirts of *Syria*; and consequently, they will both of them either actually fall in with, or be very near at least to, the Boundary that we are disputing.

There is a remarkable Circumstance in the Natural History of the *Eleutherus*, which may be a further Proof of what I am contending for, that the *Cold Stream* and the *Eleutherus* The *Eleutherus* frequented by Tortoises. are the same River. For *Pliny* tells us², that at a certain Season of the Year, the *Eleutherus* is so full of Tortoises, that they may be easily taken. It is therefore probable, that, at this Season, there must be some particular Quality in the Water of the *Eleutherus*, which engages them to frequent It, more than any other of the Neighbouring Rivers. If the Spring then should be the Season here recorded, (and in the middle of

¹ Vid. *Trav.* Not. I. p. 326. & Not. I. p. 327.

² In *Phœnicia* mari haud ulla difficultate capiuntur Testudines, ultroque veniunt stato tempore anni in annum *Eleutherum* effusa multitudine. *Plin.* Nat. Hist. l. 9. c. 10.

April, I found these amphibious Animals had left the Sea, and were retired within the Banks of the River *Kisbon*) it is at this Time the Snows begin to melt upon Mount *Libanus*. And as both the Sources and the whole Course of the *Cold Stream* are deduced from that Mountain, the Water of it must be much colder and more impregnated with nitrous Salts, at this Season than at another. If these Qualities then should be agreeable to the Tortoise, (for, whether it were to copulate or otherwise to refresh themselves, any other of the adjacent Rivers would equally serve for that Purpose;) the *Cold Stream* would certainly have the Preference; inasmuch as none of the others have the same Relation to Mount *Libanus*, from whence alone these Qualities can be derived. However, upon the Whole, let this Circumstance be received or rejected; the River *Eleutherus* may, with infinitely more Reason and Authority, be fixed at the *Cold Stream*, under the Walls of the ancient City *Orthofia*, than so much further to the Northward, where he has placed it; viz. near *Aradus*¹; or at the *Great River*², which, upon no other Account, than of being the deepest, is, according to his Opinion, the most proper for a Boundary. A Circumstance however which has not always been regarded by this Author; otherwise the supposed Rivulet at *Rhinocolura*, would never have been so peremptorily laid down by him, in Preference to the *Nile*, for *The River of Egypt*. But of this in its proper Place.

The *H. Land* has been already well described.

So much then with Regard to the different Situations, that have been given by this Author and myself, to these few remarkable Places upon or near the Coast of *Syria*. I purposely omitted (*Trav.* p. 331.) to give a particular Description of the *Holy Land*, as it had been already so often and so accurately surveyed. Contenting myself therefore with exhibiting, what I had not met with in any Treatise of the Sacred Geography, *The General View and Plan of this Country*, so far at least as it had fallen under my Observation; I therefore laid myself less open to be controverted, and have consequently little or no-

¹ *Eleutherus* which empties itself into the Sea, not far from the Isle of *Aradus*. p. 80.

² *Nar Gibere* (*Kibeere* it should be) seems to be the ancient *Eleutherus*, which is a deep River and might well serve for a Boundary between two Countries. p. 205.

thing at all to be accountable for, except what relates to *that ancient River, the River Kishon, and the Dead Sea.*

As to the *Kishon*, I flattered myself that some little Defence might have been paid to the Description I had given of it; (*Trav. p. 331.*) especially as I had actually seen the Sources of it, called still (*Ras el Kishon*;) *The Head of Kishon*; and had likewise travelled along the Banks of it, 'till it emptied itself into the Sea. After so plain an Account, which had all along been wanting to the Sacred Geography, (for all Authors hitherto had deduced the *Kishon* from Mount *Tabor*;) this Gentleman is pleased to receive the following inconsistent Reports and Suppositions, as much better Authority. *They told me*, says he, *p. 55.* (not the *Arabs*, I presume, because they knew better) *that the Kishon rises to the South of Mount Tabor; but I suppose* (quite contrary to these and all other Reports) *that the Sources of it are in the Hills to the East of the Plains of Esdraelon. Being enlarged by several small Streams, (which may likewise be a gratis dictum,) it passeth between Mount Carmel and the Hills to the North, and then falls into the Sea, at Kaifah.*

That the *Kishon* passeth betwixt Mount *Carmel* and some Hills, (not to the North, as is here asserted, but) to the East of Mount *Carmel*, is very just and agreeable to my Observations, (*Trav. p. 331.*) where I have likewise taken Notice,

1. That the *Kishon*, for a few Miles, is a rapid River, and runs, from South to North, upon a great Declivity.

2. That the Channel of the River *Belus*, (or *Kardanab*, according to the present Name,) lyes below it, on the other Side of these Hills; though this Author has given it a quite different Course and Direction from that wherein I found it; which was pretty nearly the same, with that of the *Kishon*, and running almost parallel with it.

3. That the Torrents from the Plains of *Esdraelon*, (provided any of them run this way, and do not fall, as I suspect they must, into the Lake of *Tiberias* or the *Jordan*;) may possibly be received by the *Kardanab*.

How the *Kishon* therefore, from the low Situation of it, whilst it flowed along the Plains of *Esdraelon*, should, at once, in the latter Part of it's Course, acquire this wonderful Power and

The Kishon rises at Carmel,

and not near Mount Tabor.

The Course of the Kishon.

The Kishon higher than the Plains of Esdraelon.

Ability of raising itself to a considerable Height; (for there is no Valley, through which it can insinuate itself betwixt Mount *Carmel* and these Hills;) is a Problem in *Hydrostaticks* that requires some further Explication, than what this Author has hitherto thought fit to give us.

No Communication betwixt the *Dead Sea* and the *Mediterranean*.

Neither will this Author allow, as I have urged, (*Trav.* p. 374.) that the great Quantity of Vapour, which the Sun is perpetually raising and exhaling from the *Dead Sea*, is the Cause why it never overflows its Banks. He attributes it altogether to those Subterraneous Passages and Communications, which he supposes to lye betwixt the *Dead Sea* and the *Mediterranean*. Now, in all physical Inquiries and Disquisitions, it is surely more reasonable and philosophical, to acquiesce in Conclusions drawn from noted and indisputable Experiments, than from the bare Supposition of the Existence of Things; the very Existence of which Things may not only be disputed, but even absolutely denied. For no Passages or Outlets have hitherto been discovered, (and it may be presumed there never will,) betwixt the *Dead Sea* and the *Mediterranean*: nay, it is probable, from the low Situation of the *Former*, that the *Latter* may lye much higher, and consequently be the Agent, in this Case. Whereas nothing can be more obvious to the Eye of every common Observer, than, in what a small Space of Time, the Sun dries up a little Pool of Water; and consequently the proportionable Influence it must have upon a greater Quantity, such as Lakes and Seas.

The *Dead Sea* loses as much by Vapour, as it receives by the *Jordan* &c.

Instead therefore of solving this Difficulty, by *Evaporation*, the Method, perhaps the only philosophical one, which I have proposed; and then making up the Deficiencies of the *Jordan*, by an additional Supply from other Streams; this Author contents himself with laying down only some precarious Conjectures, and dubious Suppositions about it; which, upon the most candid Examination, will be found to prove neither one way nor another. Thus (p. 35. Vol. 2.) *he observes it to be very extraordinary* (without assigning the least Reason why it should be so) *that no Outlett of this Lake has been discovered: but it is supposed* (by whom, or upon what Account, he does not say,) *that there must be some subterraneous Passages into the Mediterranean. And it may be questioned whether so much of the Water could evaporate*, (according, as it may be presumed, to

to my Calculation) *as falls into it not only from the River Jordan, but from the Arnon to the East.*

But, in the first Place, why should this Calculation be at all questioned, 'till such Time as we know the Swiftnefs, together with the Capacity of the *Arnon*? For, I have proved, (*Trav.* The Quantity of Water contributed by the *Arnon* &c. not known. ut supra) that the River *Jordan* alone, is not sufficient to supply above two third Parts of the daily Expence in Vapour. Other Rivers consequently must be called in, to keep up the *Equilibrium*. The Brook *Cedron*, as it is, for the most part of the Year, dry, can be of little Assistance. Neither is it known, (inasmuch as we are ignorant of their respective *Momenta*,) what Quantity of Water may be thrown in by the *Arnon*, or by other Rivers and Torrents that may possibly fall from the Mountains of *Moab*, into the *Dead Sea*.

It is probable likewise, that the Dimensions of the *Dead Sea* may be larger; and that the Depth of the *Jordan* may be smaller, at some Seasons of the Year, than what I have made them. However, notwithstanding some Part or other of the Calculation, which I have given, may be faulty or erroneous; notwithstanding likewise that great Allowances are to be sometimes made, for uncommon Inundations; yet still the Matter of Fact, I presume, will hold good, and stand the Test of future Discoveries and Observations: viz. that *The Dead Sea, one Year with another, receives no more Water by the Rivers, which empty themselves into it, than it loses by the Vapours, that are exhaled from it by the Sun.* The Dimensions of the *Dead Sea* and of the *Jordan* not sufficiently known.

But I am not so much surprized at the Opposition I meet with from this Author, upon this Subject; as that the Matter of Fact itself, (as far as I can inform myself,) should not, long ago, have been taken Notice of and considered, by some one or other of those curious Travellers, (and there have been a great many) who have been very well acquainted with the *Jordan* and the *Dead Sea*. For the latter is not the only large Expanse of Water, where the *Equilibrium* betwixt the Expence of Vapour and the Supply from Rivers is constantly kept up. The like is common, without the least Suspicion of any subterraneous Outletts, to the *Caspian Sea*, and to an The same *Equilibrium* &c. kept up all over the Globe.

1 Vid. *Trav.* p. 374. Not. 1, 2. &c.

2 Asphaltites longitudine excedit centum M. passuum, latitudine maxima xxv. (lxxv. Chi.) implet, minima sex. *Plin. Nat. Hist.* l. 5. c. 16.

infinite Number of extensive Lakes, quite over the Globe. For all and every one of these, by receiving as much Water from their respective Rivers, as they lose in Vapour, will preserve, as near as can be expected, their usual Limits and Dimenſions. The Almighty Providence *having given to them, no less than to the Elements, a Law which shall not be broken': which hath said to the Sea, hitherto shalt thou come and no further; and here shall thy proud Waves be staid'*. For Nature always acts uniformly and consistently with itself, let our Reasonings and Conjectures about the Actions and *Phænomena* of it, be never so doubtful and erroneous.

CHAP. II.

A DISSERTATION concerning the Petrified City, called, by the Arabs, Ras Sem.

A Digression concerning the Petrified City in Barbary.

BEFORE I had proceeded so far in my Defence, I should, by way of Digression, have stopt short at the *Castravan* Mountains; where this Author has given me an Opportunity to treat of the *Petrified City in Barbary*; which hitherto we have had no satisfactory or indeed any authentick Account of. In speaking of these Mountains (p. 93. Vol. 2.) he acquaints us, that he *saw a considerable Way up, the Rocks rising above the Ground in such extraordinary Figures, for about two Miles, that at a little Distance they appeared like a ruined City, resembling Castles, Towers and Houses, and even some of them like Men. Such a Scene as this probably gave Rise to the Fable of a petrified City beyond Tripoly in Africa.*

This Petrified City has been already taken Notice of.

In commenting therefore upon this Passage, I shall begin, with observing, that this Petrified City, called at present *Ras Sem*, was occasionally taken Notice of, (*Trav. p. 383. Not. a.*) where it was observed, “that there was nothing to be seen at “that Place, besides such Petrifications, as might well be accounted for from the Deluge: which likewise had been already discovered, in other Parts of the World.” In treating likewise of the violent Heat which attends the Deserts of

Lybia and *Arabia*, I took Notice, (*Trav.* p. 379. Not. 1.) that, at *Saibah*, a few Days Journey beyond *Ras Sem*, towards *Egypt*, “there is a whole *Caravan*, consisting of Men, Asses and “Camels, which, from Time immemorial, has been preserved “at that Place. The greatest part of these Bodies still continue “perfect and intire, from the Heat of the Sun and the Dryness “of the Climate: and, the Tradition is, that they were all of “them originally surprized, suffocated and dried up, by the “hot scorching Winds, that sometimes frequent these Deserts.”

The *Arabs*, who are as little conversant in Geography and Natural History, as they are artful and ingenious enough in Fable and Romance, had here a favourable and lucky Opportunity, by jumbling and connecting together the Petrifications of *Ras Sem*, with these preserved Bodies at *Saibah*, to project and invent the Plan of the Petrified City, in all the wild and extravagant Dress, wherein it is commonly described. This, I believe, is the true Matter of Fact; and all that may be depended upon in this Story.

The *Arabs*
the Inven-
tors of this
Story.

It was however a Subject, much enquired into by the *Virtuosi*, of most *European* Nations, whilst *Cassim Aga*, the *Tripoly* Embassador, resided at *London*. He reported¹ from a thousand Persons, as he said, and particularly from a Friend of his, of great Veracity, who had been upon the Spot, that “this Scene of Petrifications, consisted of a large Town, in a “circular Figure, which had several Streets, Shops, and a “magnificent Castle belonging to it. — That this Friend of his “saw there, different Sorts of Trees, but mostly the Olive and “the Palm; all of them turned into a blewish or cinder-coloured Stone. — That there were Men also to be seen in different Postures and Attitudes; some of them exercising their “Trades and Occupations; others holding Stuffs, others Bread, “&c. in their Hands. — The Women likewise, were some of “them giving Suck to their Children; others were sitting at “their kneading Troughs &c. — That, in entering the Castle, “there was a Man lying upon a magnificent Bed of Stone, with “the Guards standing at the Doors, armed with Pikes and

The Ac-
count given
of it by *Cas-
sim Aga*.

¹ This Account, with a great many more, relating to the same Subject, which will be afterwards taken Notice of and examined, were collected and communicated to me by our very worthy President of the Royal Society, *Martin Folkes Esq.*

"Spears. — That he saw different Sorts of Animals, such as "Camels, Oxen, Affes, Horses, Sheep and Birds; (nay the "very Dogs, Cats and Mice, are enumerated in other Accounts;) "all of them converted into Stone, and of the above-mentioned "Colour. In one of these Histories, some of these Bodies are "said to want their Heads, others a Leg or an Arm; and so "far agree with the *Caravan* of preserved (not petrified) Bo- "dies, above recited. It is further related, that several Pieces "of petrified Money¹ had been brought from thence; some "of which were of the Bigness of an *English* Shilling, charged "with a Horse's Head on one Side, and some unknown Cha- "racters on the other." This is the Substance of that Variety of Reports which have been given and related at different Times, and by different Persons², of this Place.

An Account
of the like
Transformation
in *Tar-*
tary.

Several Stories and Relations, of the like Transformation of living Creatures into Stone, are collected by *Aldrovandus*, in his *Musæum Metallicum*; (p. 823.) where, amongst others, he gives us the History, and at the same Time, a Groupe of Figures, consisting of Men, Sheep and Camels, converted into Stone. As *Tartary* is reported to be the Scene of this Transformation, it is very probable, that this is the same Story, which is recorded by *Anthony Jenkinson*³, in his Map of *Tartary*, preserved by *Ortelius*. *Kircher*⁴ also acquaints us, that he had learnt, from some Geographers, of a whole *Horde* of Men and Cattle being turned into Stone: where, by using the Word *Horde*, we may suspect the People to have been *Tartars*; and

¹ Though Coins, by lying in Sand, Earth &c. where Salt is concerned, may acquire such an appearance, by some of the sandy &c. Particles sticking and adhering to them; yet the Coins here mentioned, notwithstanding such an Alteration in their Superficies, could be no other, than what have been described at p. 59, 60. of my *Excerpta*. In Mr. *Fitton's* Letter to *Sr. Kenelm Digby*, preserved in the *Mercurius Politicus*, N^o. 334. the petrified Pieces of Money, are said to be *Venetian Zecchines*.

² Vid. *Merc. Politicus*, ut supra. *S. Clarke's* Geographical Description of all the known Kingdoms of the World, 3d. Edit. p. 193. The Adventures of *T. S.* an *English* Merchant taken Prisoner at *Algiers*. Lond. 1670. p. 240. Capt. *Uring's* Travels, Vol. 1. p. 280. Consul *Baker's* Relation published amongst Dr. *Hooke's* Papers by Mr. *Derham*, p. 386. Mr. *Boyle* in his general Heads for the Natural History of a Country, Qu. 24. *Turkish* Spy, Vol. 5. p. 158. *Martini a Baumgarten* Peregrinatio &c. Norib. 1594. And in *Churchil's* Collection of Travels, at p. 406. Vol. 1. *Ath. Kircheri* Mundus Subterraneus, Vol. 2. p. 53.

³ In one of the Compartments of this Map, are the following Words; "Hæc Saxa hominum, jumentorum, camelorum, pecorumque, cæterarumque rerum formas referentia, Horda populi greges pascentis armentaque fuit; quæ stupendâ quâdam Metamorphosi repente in Saxa riguit, priore formâ nullâ in parte imminutâ. Evenit hoc prodigium annis circiter 300. retro elapsis.

⁴ Mund. Subter. ut supra.

that the Geographers therefore were no other than *A. Jenkinson* and *Ortelius*. This then appears to be one and the same Story.

Another strange Account, of a pretended Number of Men, Women and Children, being converted into Stone, is related by *De la Vega* in his History of the *Incas* of *Peru*¹. But both this and the former are of a modern Date and mere Trifles too, in Comparison with what is related of the wonderful Effects, that were occasioned by the *Gorgon's Head* or *Medusa*. Neither are the Petrifications themselves, either in *Ras Sem*, *Tartary* or *Peru*, so copious and extensive, as what were occasioned by her Influence. For here they were visible over a whole Country;

As likewise
in *Peru*.

The *Gorgon's*
Head.

—*passimque per agros*
Perque vias vidisse hominum simulachra ferarumque
In silicem ex ipsa visa conversa Medusa.

Ovid. Met. lib. 3. l. 718.

So much then, concerning the more remarkable Stories that are recorded, by modern and ancient Authors, of whole *Groupes* of Animals, being converted into Stone. Instances of single Persons being metamorphosed, in this manner, are more numerous. Thus we read of *Lot's Wife*, becoming a Pillar of Salt, in the sacred History; and of *Niobe*, and others being turned into Stone, in the prophane. *Aristotle*, as he is quoted by *Lassels*², speaks of some Men, who were found petrified, in a Cave, near *Pergamus*: and, *Kircher*³ tells us, that the whole Skeleton of a Man, converted into Stone, was preserved in the *Ludovisian* Palace at *Rome*. This is probably the same, that still continues to be shewn, among the Curiosities of that City; and which I myself have Seen.

Some Accounts of single Persons being converted into Stone &c.

Among the Multiplicity of Bones, that have been found in the Caves of *Gibraltar*, (which are supposed to belong to such Persons, as hid themselves, upon the Invasion of the *Moors*, and afterwards perished with Hunger;) I have seen several, that had received an additional Weight and Substance, by being pervaded, as it may be imagined, by some *lapidescent* Va-

Of the human Bones, in the Caves of *Gibraltar*.

¹ Commentaire Royal ou Histoire des *Incas* du *Perou*, par *Garcilasso de la Vega*. l. 3. c. 1. p. 287.

² Vid. *Lassels* Voyage into Italy. Par. 1670. 12°. p. 179. in Villa *Ludovisiana*.

³ Ut supra.

pour, that is constantly circulating in those, no less cold and chill, than moist and damp Caves. Others were, not only become heavier, but incrustated over, in some Parts, with a *stalagmitical* or sparry Substance, that is perpetually dropping from those Caves.

Some Skeletons &c. covered over with a *stalagmitical* Substance.

The latter is the very Case of the Skeleton at *Rome*; the Bones of which are not properly petrified, but covered over only (*cortice lapideo*, in *Kircher's* Phrase) with a *Coat of Stone*. It is probable also, from the like Situation and the Concurrence of the like Circumstances, that the petrified Bodies in the Cave near *Pergamus*, were not properly petrified, but inclosed only, in such like sparry or *stalagmitical* Incrustations. And I am apt to suspect, that the like pretended Petrification of Boats, Masts, Oars &c. in the (*Bahar bel Oma* or) *Sea without Water*, betwixt *Egypt* and *Ras Sem*, is nothing more than a nitrous Incrustation, (for these Deserts are full of that Salt;) in the same Manner, we see Stones and Potsherds crusted over and chrystalized, by arresting and condensing the saline Vapour that arises from the *Sulfatara*, near *Naples*. There is nothing extraordinary therefore in these *Phænomena*: inasmuch as it may be easily accounted for, why these animal or indeed any other Bodies, that lye under, or are more immediately exposed to the Influence of a *lapidescent* Vapour or Fluid, (or in the latter Case, of a saline one,) should be subject to and susceptible of these Changes and Alterations.

Bodies, exposed to the Air, not capable of being petrified.

The Difficulty will be, to account for such Bodies, as are pretended to lye exposed, or to stand upright, in the open Air, without having been ever lodged in any proper Beds; or sheltered and influenced by Caves and Grottos. Here, as it cannot well be imagined, that any *lapidescent* Vapour or Fluid, should have Power to exert itself, or indeed be capable of being any way admitted and received into the Pores of these, whether animal or other Bodies; so neither could the Bodies themselves acquire thereby, in their respective Textures and Compositions, any additional Augmentation, or permanent Alteration whatsoever. Such a Situation, (except in the hot sandy Deserts, where the Sun usually dries up these Bodies,)

1 Vid. *Memoires des Missions de la Compagnie de Jesus dans le Levant*. Tom. 2. p. 73.

would rather occasion in them an immediate Dissolution or Putrefaction, than that they should be converted into Stone.

Let us examine then the Histories of those Bodies, that are pretended to lye, in this Manner, in a Variety of Postures and Attitudes, open and exposed; such, as are related of *Lot's* Wife; of the *Horde* in *Tartary*; of the *Groupes* in *Peru* and at *Ras Sem*; of *Niobe* also, and the extraordinary Petrifications occasioned by the *Gorgon's* Head. Now the two last of these Accounts have always been looked upon as fabulous and allegorical; and, as such, will make nothing at all in Proof of the real Existence of such Transmutations. Nay, provided the first¹ is to be understood, according to the literal Sense, for a real Transmutation; yet it will, by no means, support the Credibility of the other alledged Instances, at *Tartary*, *Peru* and *Ras Sem*; unless their Histories were as well attested, and we had the like infallible Proof and Testimony of their being miraculous.

The pretended Instances of such petrified Bodies confuted.

The Stories of *Niobe* and the *Gorgon's* Head, allegorical.

That of *Lot's* Wife, either allegorical or miraculous.

With Regard then to the *Tartarian Groupe*; (the sole Invention, as it appears to have been, of *Anthony Jenkinson*;) a Number of independent Rocks, in different Heights, and of various Colours and Figures; or else the constituent Stones of some ancient, civil or religious, Inclosure, by being viewed at a Distance, without a nearer and stricter Examination; these, I presume, might give Occasion for such a Report at first; which few Persons afterwards, could have, or would take an Opportunity, either to examine or contradict. We find, much nearer Home, the like romantick Interpretation to have been put upon the Rocks in *Marlborough Downs*; which, from some small Resemblance they bear to a Flock of Sheep, are called, to this Day, the *Marlborough Weathers*. In like manner, the *Rollrich* Stones in *Oxfordshire*²; the *Weddings*

The *Tartarian Groupe* accounted for from differently figured Stones.

The Rocks upon *Marlborough Downs*, called *Weathers*.

Rollrich Stones, supposed to have been Men, converted into Stone.

¹ Vid. Nat. Com. l. 6. cap. 13. & l. 7. cap. 11, 12.

² *Varatulus*, *Bodinus* &c. take this in a metaphorical Sense; viz. for a perpetual Silence in her Mourning; and that she became not a *Pillar of Salt*, but as a *Pillar of Salt*. In the same Manner it is observed of *Nabal*, that after *Abigail* had made him sensible of the Fault he had committed, 1 Sam. 25. 37. his Heart died within him, and he became as a Stone. Thus again the Particle *as* is to be supplied, where *Dan* is said to be a *Lions Whelp*. Deut. 33. 22. *Issachar* to be a *strong Ass*. Gen. 49. 14. *Ismael* shall be a *wild Ass's* Man. Gen. 16. 12. and in a Variety of other Instances.

³ *Vastos Lapides in orbem dispositos, quos Rollrich Stones vulgus appellat, hominesque olim fuisse, qui in Saxa stupenda Metamorphosi riguerunt, somniat. Cambd. Britan. in Oxfordshire.*

in *Somerſetſhire*, and the *Hurlers* in *Cornwall*, were once imagined to be ſo many Men converted into Stone. A Tradition of the ſame Kind ſeems to have attended other remarkable Stones, of the ſame Nature¹, near *Salkeld*, in *Cumberland*.

The petrified Camp, at *Hamam Meſkouteen*, in *Numidia*.

The petrified Camp² at *Hamam Meſkouteen*, in *Numidia*, is another Inſtance of the Fallacy and erroneous Reports of common Fame. Here the *Arabs* (who, like the *Cretans*, are always *Liars*, or, to uſe a more favourable Expreſſion, great Maſters of Invention) have frequently aſſured me, with the moſt ſolemn Aſſeverations, that they had ſeen, not only a Number of Tents, but Cattle alſo of different Kinds, converted into Stone. This encouraged me, whiſt I was Chaplain at *Algiers*, to undertake a very tedious and dangerous Journey; but when I arrived at the Place, I found theſe Reports were all of them

The *Arabs* great Maſters of Invention.

idle and fictitious, without the leaſt Foundation; unleſs in the wild and extravagant Brains of the *Arabs*. For, with theſe and ſuch like credulous Perſons, the ſmalleſt Similitude or Reſemblance will ſometimes occaſion, in their fertile Imaginations, ſuch Indulgence and Liberty of Invention, as to give immediate Birth to ſome ſtrange Report and marvellous Narration.

The *Peruvian Groupe*, is a Collection of *Pagods*.

Little need be ſaid of the *Peruvian Groupe*, neither doth it require any critical Examination. For, as all the Figures concerned therein, are of the human Species, we may very reaſonably conclude them to have been artificial; and therefore intended, like the more numerous Ones, at *Elora*, in *Persia*³, for ſo many *Pagods*. The many Structures, that are deſcribed to be hard by them, were, no doubt, the Temples, or ſome way or other deſigned for the Worſhip, or Shelter of theſe *Pagods*.

No Animals petrified at *Ras Sem*.

Neither will the Reports, concerning the petrified Bodies at *Ras Sem*, deſerve any greater Regard, or Credibility; as will appear from the following Relation. About forty Years ago, when Mr. *Le Maire* was Conſul at *Tripoly*, he made great Inquiries, by order of the *French* Court, into the Truth of

¹ Theſe are placed in a Circle, 77 in Number, ten foot high; with a ſingle one, before them, 15 foot high. This the common People call *Long Meg*, and the reſt, *her Daughters*. Magn. Britan. Vol. I. p. 381.

² Vid. *Trav.* p. 231.

³ Vid. *Thevenot's Travels*. l. 3. chap. 44.

this Report: and amongst other very curious Accounts, relating to this Place, He told me a remarkable Circumstance, to the great Discredit and even Confutation, of all that had been so positively advanced, with Regard to the petrified Bodies of Men, Children and other Animals.

Some of the *Janizaries*, (who, in collecting the Tribute, travel over, every Year, one Part or other of this District of *Ras Sem*;) promised him, that, as an adult Person would be too heavy and cumbersome, they would undertake, for a certain Number of Dollars, to bring him, from thence, the Body of a little Child. After a great many pretended Difficulties, Delays and Disappointments, they produced, at length, a little *Cupid*, which they had found, as he learnt afterwards, amongst the Ruins of *Leptis*: and, to conceal the Deceit, they broke off the Quiver, and some other of the distinguishing Characteristics of that Deity. However he paid them for it, according to Promise, 1000 Dollars or 150 Pounds Sterling, as a Reward for their faithful Service and hazardous Undertaking: having run the Risque, as they pretended, of being strangled, if they should have been discovered, in thus delivering up, to an Infidel, one of those unfortunate *Mahometans*.

But, notwithstanding this Cheat and Imposition had made the *Consul* desist, from searching after the petrified Bodies of Men and other Animals; yet there was one Matter of Fact, which still very strangely embarrassed him, and even strongly prevailed upon him to believe the current Report and Tradition. This was some little Loaves of Bread, as he called them, which had been brought to him from that Place. His reasoning indeed thereupon, provided the pretended Matter of Fact had been clear and evident, was just and satisfactory; for where we find Loaves of Bread, there some Persons must have been employed in making them, as well as others, for whom they were prepared. One of these Loaves, he had, among other Petrifications', very fortunately brought with him to *Cairo*;

A Story of a little *Cupid*, being brought, for a petrified Child, to the Consul of Tripoly.

The pretended Loaves of Bread, are *Echinites*.

1 The Fragment of a petrified *Palm Tree*, which is figured, p. 50. of my *Excerpta*, was given me by this Gentleman. It was broke off from a great Lump; and agrees exactly, with the Wood of the living *Palm Tree*, in the Order and Quality of the Fibres; which do not run straight and parallel, as in other Trees; but are for the most part oblique, or diverging from one another in an Angle of about 10 degrees. It strikes Fire like a Flint; and so does a Fragment of the petrified Wood, which I found upon the Isthmus betwixt *Cairo* and *Suez*.

where I saw it, and found it to be only an *Echinites* of the *Discoïd* or *Quoit* Kind; of the same Fashion with one I had lately found and brought with me from the Deserts of *Marab*¹; the Figure of which, I likewise shewed him, in the *Lithophylacium*² *Britannicum*. We may therefore reasonably conclude, that there is nothing to be found at *Ras Sem*, (inasmuch as nothing else has been brought from thence,) unless it be the Trunks of Trees, *Echinites*, and such Petrifications, as have been discovered at other Places. Because Cats and Mice and Birds, (had there been really any such Things,) were as portable and might have been as easily conveyed and brought away from thence, as Branches of the Palm Trees, or *Echinites*.

Trunks and Branches of Trees, with the *Echini* and their Prickles are the only Petrifications at *Ras Sem*.

This is confirmed by various Accounts, that were given to the Author, concerning this Place.

Mr. *Le Maire*'s Inquiries, which, we find, were supported by the Promise and Performance of great Rewards, have brought nothing further to Light. He could never learn, after sending a Number of Persons, expressly and at a great Expence, to make Discoveries and bring along with them what Curiosities soever they met with; that any Traces of Walls or Buildings, or Animals, or Utensils, were ever to be seen, within the Verge of these Petrifications. The like Account I had from a *Sicilian Renegado*, who was the *Janizary* that attended me, whilst I was in *Egypt*: and, as he had been a Soldier of *Tripoly*, in his earlier Years, he assured me, that he had been several Times at *Ras Sem*. This I had confirmed again, in my Return from the *Levant*, by the Interpreter³ of the *British* Factory at *Tunis*; who was likewise a *Sicilian Renegado*, and being the *Libertus* or Freedman of the *Bashaw* of *Tripoly*, was preferred by him to be the *Bey* or Vice-Roy of the Province of *Darna*; where *Ras Sem* was immediately under his Jurisdiction. His Account was likewise the same; neither had he ever seen, in his frequent Journeys over this District, (though he had been formerly told to the contrary,) any other Petrifications, than what are above-mentioned. So that the Petrified City, with it's Walls, Castle, Streets, Shops, Cattle, In-

¹ See the Figure of it, p. 50. N^o. 40. of the *Excerpta*.

² This is called, *Echinites clypeatus* sive *Discum referens*, *Pentaphylloides*, *Lith. Brit. Class. VI. Tab. 13. N^o. 971*

³ The Account mentioned above, (and *Trav. p. 379. Not. 1.*) of a whole *Caravan* being surprized and suffocated by a Hot Wind; was given me by this Person; who, upon his Disgrace with the *Bashaw*, fled into *Egypt*; and taking an uncommon Road, by *Saibah*, for Fear of being pursued, fell in there with this Scene of preserved Bodies.

habitants and their Utenfils, (which have, at one Time or other, fo much taken up the Attention of the Curious,) were all of them, at first, the mere Fables and Inventions of the *Arabs*; and afterwards propagated, by fuch Persons, who, like the *Tripoly* Ambaffador and his Friend, were credulous enough to believe them.

However, there is one remarkable Circumftance, relating to *Ras Sem*, that deferves very well to be recorded. When the Winds have blown away the Billows of Sand, which frequently cover and conceal thefe Petrifications, (for they are not always vifible upon that Account;) they difcover in the lower and more deprefsed Places of this Diftrict, feveral little Pools of Water; which is ufually of fo heavy and ponderous a Nature, that, upon drinking of it, it paffes through the Body like Quickfilver. This, perhaps, may be that Petrifying Fluid, which has all along contributed to the Converfion of thefe Palm Trees, the *Echini* and their Prickles into Stone. For the Formation, not only of thefe, but of Petrifications of all Kinds, may be intirely owing, to their having been, firft of all, lodged in a Bed of Loam, Clay, Sand, or fome other proper *Nidus* and *Matrix*; and afterwards gradually acted upon and pervaded by fuch a Petrifying Fluid, as this may be fupposed to be.

Some Pools of heavy Water in this Diftrict.

This heavy Water may be the Petrifying Fluid.

Some curious Persons have imagined, that, as the *Gorgon's* Head, with the venomous Snakes hanging from it, bears a near Refemblance to *Ras Sem*, (or the *Head of Poison*, as it is interpreted;) we are therefore to look for the *Gorgoniæ Domus* at this Place. But, befides the allegorical Conftitution that has, from the earlieft Antiquity, been put upon the *Gorgon's* Head; and a much later and more ingenious Conjecture¹, that we are to underftand by it, the *Wheel* or the *Roller* only, which, by preffing out the Olives, *converts them into* (or leaves nothing behind it, but their) *Stones*; I fay, befides thefe, there are two other Objections, that *Ras Sem* and the *Gorgoniæ Domus* cannot be the fame.

Ras Sem, not the *Gorgoniæ Domus*. Because

1. The firft is, that both the Name and the Description of *Ras Sem* are of no Antiquity; neither do we find any Tradition of no Antiquity.

The History of *Ras Sem* is of no Antiquity.

¹ Mr. Pluche, in his *Hiftoire du Ciel*, Vol. 1. p. 186, 187. derives the Name of *Medusa*, from *דוש* *Dush*, *trituvare*, to tread out; and that *Medusa* (*מדינא* (*Medusha*) therefore is the preffing out. *Gorgon*, in like manner, he makes to be the fame with *Galgal* *גלגל*; and that the *Arabs* call *Medusa*, as delineated upon the Sphere or Cœlestial Globe, *Algol*, i. e. *The Wheel*.

tion at all concerning it, before the last or the preceeding Century'. The Claffick Authors, whether Poets, Geographers or Historians, have not, in the feveral Accounts they have left us of the *Cyrenaica* and the adjacent Provinces, taken the leaft Notice of this Scene of Petrifications. Such a Tale, whether real or imaginary, would, in a particular Manner, have been as highly acceptable, as it was fuitable to the poetical Invention of *Lucan*; who appears to have been well acquainted with the Natural History of this Part of *Libya*. It is very probable therefore, from the Nature and Quality of thefe Countries, whose Surface is perpetually changing, by the fhifting of the Sands; that either the Trees¹ and *Echini* above-mentioned were not, in former Ages, fufficiently laid open by the Winds; or, that the Defcription of them, was not thought worthy to be transmitted to Posterity.

The *Gorgonia Domus*, were not fituated in this Part of *Libya*, but near the *Atlantic Ocean*.

2. It may be objected in the Second Place, that the Country of the *Gorgons*, is fo far from being fituated, where we find *Ras Sem*, in or adjacent to the *Cyrenaica*; that we are to look for it in or beyond the moft western and extreme Parts of *Libya*. For *Lucan*³ describes it to lye under Mount *Atlas*,

¹ The first Relation we have of the Petrified City, is given us by *Martin a Baumgarten* in his *Peregrinatio*, publish'd in 1594. though he begun his Travels in 1507. and consequently must have collected his Materials, a Number of Years, before they were made publick. He was informed, as he tells us, that in the Road from *Tripoly* (of *Syria*) to *Mecca*, there was a City, whose Inhabitants, Cattle and Utensils were turned into Stone. But if this Petrified City be the same with *Ras Sem*, then *Baumgarten* must have mistaken *Tripoly* in *Syria*, for *Tripoly* in *Barbary*; whereby the Stories will accord. Yet, if they were the same Story, it is much, that, so strange and marvellous as it was accounted to have been at that Time, i. e. in the Beginning of the Sixteenth Century, it should have laid dormant 'till about the Middle of the Last; when it was talked of as a Miracle and Matter of Fact that had lately happened. This we learn from Mr. *Fitton's* Letter to Sir *Kenelm Digby*, mentioned above: from *Kircher's Mundus Subterr.* ut supra: from *S. Clarke's* Description &c.

2 We have just such another Scene (though more dispersed) of petrified Branches and Trunks of Trees, of various Sizes, (and probably of *Echini* and their Prickles too, if they were carefully looked after) upon the *Isthmus* betwixt *Cairo* and *Suez*. These too, no less than those at *Ras Sem*, were, no doubt, originally covered with Sand, their proper *Matrix*: which the Winds, in process of Time, have blown away and removed; filling up, in all Probability, by these Depredations from the Surface, the *Annis Trajanus*, the *Fossa Regum*, (or Channel that was cut betwixt the *Nile* and the *Red Sea*) and no small Part of the Northern Extremity of the *Red Sea* itself. The Author of *The Description of the East* &c. Vol. I. p. 131. gives another Account of these Petrifications. I do not know, says he, whether it may be looked upon as a probable Conjecture, that the People travelling in these Parts and carrying some Wood with them for their Use, (this is usually in very small Chips, and not in Branches, such as are found here;) might leave it behind when they approach'd towards the great City, and that having been covered with Sand, it might petrify; and the Sand be afterwards blown away: though indeed I saw one Piece, (and there are a great Number) that seem'd to have been a large Body of a Tree. (which consequently could not be portable.)

3 *Finibus extremis Libya ubi fervida tellus
Accipit Oceanum demisso Sole calentem,*

upon

upon the *Atlantic Ocean*; and *Pliny*¹, as he is authorized by *Xenophon Lampfacenus*, places them amongst the (*Cape Verde*) Islands, two Days Sail from the Continent. How great soever then the Affinity may be in their Names, (for Names do sometimes very strangely agree, though the least Reason cannot be assigned for such Agreement,) it appears, that the Circumstances of the Stories themselves, (it is of no Moment, whether they be real or allegorical) are different; and consequently, that neither can the *Gorgonia Domus* and *Ras Sem* be the same Place.



C H A P. III.

The Nile, and not the supposed Torrent at Rhinocorura, is The River of Egypt.

I Took it for granted, (*Trav.* p. 335.) that the River Nile was the River of Egypt; the Western Boundary, as it is made in Scripture, of the *Land of Promise*. This is strenuously controverted and denied by the Author of *The Description of the East*; who places it at *Rhinocorura* or *Rhinocolura*, (for it is differently written) twenty Leagues further to the East, where he supposes a Brook or River to empty itself into the Sea. *The River or Torrent of Egypt*, says this Author, (Vol. I. p. 18.) seems, WITHOUT DISPUTE, to be the Rivulet near *Rhinocorura*: And again, in his Latin Dissertation; *FALSOS itaque habuit quosdam ea opinio Torrente Egypti innui Nilum*. Let us then inquire into the Truth and Reason of these two, so positive and peremptory Assertions.

The River of Egypt, is not the Torrent of Rhinocorura but the Nile.

Now it does not appear, from the ancient Geography, either sacred or profane, that *Rhinocorura*, or any City of Note

Rhinocorura was not known in the Time of Joshua.

*Squallebant late Phorycnidos arva Medusæ,
Non nemorum protecta coma, non mollia sulco,
Sed Domina vultu conspectis aspera Saxis.* LUC. l. ix.

1. *Hesperion Ceras*—inde primum circumagente se terrarum fronte in occasum ac mare Atlanticum. Contra hoc promontorium *Gorgades* Insulæ narrantur, *Gorgonum* quondam domus; bidui navigatione distantes a continente, ut tradit *Xenophon Lampfacenus*. *Plin.* Nat. Hist. l. 6. cap. 31.

Strabo mentions no River at Rhinocorura.

in that Situation, was known, 'till many Ages after the Time of *Joshua*. Neither do we learn from *Strabo*, *Mela*, *Ptolemy*, *Pliny*, or any other of the old Geographers, who have described these Parts, that any River or Torrent, after *Rhinocorura* was built, did empty itself there into the Sea. *Eratosthenes* indeed, as he is quoted by *Strabo*, supposes the Lakes of Arabia, (made by the overflowing of the *Euphrates*,) to empty themselves, by some subterraneous Passages, into the Rivers of *Rhinocorura* and *Mount Cassius*. But *Strabo* himself doubts¹ of the Veracity and Probability of this whole Account. For when he comes to speak expressly of the Geography of these Parts², and to enumerate the several remarkable Places, both upon the *Egyptian*, and the *Syrian* Side of *Rhinocorura*, he does not take the least Notice of a River; a Circumstance too material to have been omitted by so accurate a Geographer as *Strabo*.

No River taken Notice of by Travellers.

Several Pilgrims likewise and Travellers, in their Way from *Egypt* to the *Holy Land*, have travelled along this Coast; some of whose Journals and Memoirs have been made publick; particularly those of Mr. *Sandys*. Yet both these and others, as far as I can inform myself, are all silent in this Particular; which is so far to be regarded in our Favour, that, provided there had been any River in this dry and barren Situation, it may well be presumed, that the thirsty Traveller would have recorded it with as much Exactness, as he would have tasted of it with Pleasure.

Rhinocorura built in a Desert, without Water.

Nay so far was the whole Neighbourhood of *Rhinocorura*, at the Time of it's Foundation, (and we can scarce admit of any Alteration since,) from affording the least Appearance of a running Stream, or even of an occasional Torrent; that *Diodorus Siculus*, who of all the ancient Historians, has left us the best and most circumstantial Account of it, tells us, that *it was situated in a barren Country, deprived of all the Necessaries of Life: that, without the Walls, there were several Salt Pits; and that within, the Wells yielded only a bitter corrupted Water*³. *Herodotus*⁴ confirms this Account, by telling

¹ Οὐκ οἶδα δ' εἰ ἔστιν ἀληθὲς εἰρηκεῖν. l. 16. p. 510. Ed. Casaub.

² Idem. p. 522.

³ Diod. Bibl. p. 55.

⁴ Herod. Thalia. p. 184. Ed. Steph.

us, that in those Deserts, there was a dreadful want of Water, (χάριον ἀνυδατον ὅτι δευῶς) to the Distance of three Days Journey from Mount Cassius or the Sirbonic Lake. Strabo¹ likewise acquaints us, that the whole Country betwixt Gaza and the Sirbonic Lake, was λυπερὴ καὶ ἀμυδάς, barren and Sandy. It is likewise very probable, in so great a Distress as this for Water, that, had there been, during the rainy Season, any Torrent or occasional Stream running by it, the Inhabitants would rather have imitated their Neighbours the Egyptians, in building themselves Cisterns for the Reception of this annual Supply of good Water, than have been reduced to the Necessity of digging themselves Wells, for the obtaining of bad. There appears then to be little Reason for fixing so remarkable a Boundary, as that of the Holy Land, in a wild open Desert; which had neither City, River, Torrent, or, as far as we know, any remarkable Landmark to distinguish it.

But this Gentleman perhaps may call in to his Assistance the Authority of the Septuagint Version; which instead of נחל מצרים The LXX translate the River of Egypt, Poutz; *Nahal Mitzraim, The River of Egypt*, Is. 27. 12. (as it is in, and as we render it *Verbatim* from the Hebrew Text,) has Ρωινόκορυς, or *Rhinocorura*. Now as *Rhinocorura*, at the Time of this Version, was a Place of great Note and Traffick, under the Jurisdiction of the Egyptian Kings; the Translators perhaps might fancy it to have been always under the like flourishing Condition and Dependence; and, as it was then, so they might conclude it to have been, in the Time of Joshua, a Frontier City of Egypt, and as such to have constituted the Boundary we are disputing. Yet whether this, or some intended Compliment to the Ptolemies, or what Reason soever it might be, that induced the LXX. to translate *Nahal Mitzraim*, by *Rhinocorura*, in this Text; the same surely, had it been just and well-grounded, should have engaged them to have preserved the like Appellation in others. Whereas, instead of keeping up to one uniform Translation of *Nahal Mitzraim*, they sometimes render it Φάραγξ Αἰγύπτου, the *Gulph of Egypt*; Josh. 15. 4. Sometimes Ποταμὸς Αἰγύπτου, the *River of Egypt*; 1 Kin. 8. 65. Gen. 15. 18. Sometimes Χείμαρρος Αἰγύπτου, the *Torrent of Egypt*; and also Φάραγξ, ποταμὸς, &c. Χείμαρρος Αἰγύπτου.

¹ Strab. p. 522.

2 Chron. 7. 8. 2 Kin. 24. 7. Numb. 34. 5. Josb. 15. 47. and, in the Text before us, Πισχορίης: hereby perplexing the very Nature and Quality, as well as the geographical Circumstances of this River, by attributing to it four different Appellations.

The LXX
give differ-
ent Inter-
pretations
of שִׁחֹר.

The like Disagreement we may observe in their Translation of שִׁחֹר, שִׁחֹר or שִׁחֹר *Sihor* or *Shihor*, another Name, as it will appear to be, of *The River of Egypt*. For 1 Chr. 13. 5. where the Original has it, *From Shihor of Egypt*; the LXX. render it, ἀπὸ ὁρίων Αἰγύπτου, *from the Borders of Egypt*. In Jer. 2. 18. for *the Waters of Sihor*, they have *the Water of Γῆων*: *a River which encompassed the whole Land of Chus*, a Province of Arabia; Gen. 2. 13. In Josb. 13. 3. instead of *Sihor*, *which is before Egypt*; they have ἀπὸ τῆς ἀοικήτου τῆς κατὰ ἀνατολὴν Αἰγύπτου, *from the uninhabited Land, that lyes before Egypt*. And in Is. 23. 3. for *the Seed of Sihor*, they have σπέρμα μεταβάλλων, *the Seed of the Merchants*; mistaking a ס *Samech* for a ש *Shin*, or שִׁחֹר for שִׁחֹר. In geographical Criticism therefore, little Strefs can be laid upon the Authority of the LXX. Version; where the Phrase so frequently varies from the Original; and where so many different Interpretations are put upon one and the same Thing.

Rhinocorura,
in some
Places, re-
ceived by
St. Jerom,
for the Ri-
ver of E-
gypt.

Neither will this Author be much better supported by any Authorities drawn from the Writings of St. Jerom; because what is there laid down, in Favour of the LXX. Version in one Place, we shall find to be destroyed or invalidated at least in another. *Pro torrente Egypti*, (as it is observed, in his Comment upon Is. 27. 13.) LXX. *Rhinocoruram transfulerunt, quod est oppidum in Egypti Palæstinaeque confinio: non tam verba S. Scripturæ, quam sensum Verborum exprimentes*. And again, (Tom. 3. Ep. 129.) *Torrentes Egypti qui juxta Rhinocoruram mari magno influit*. And again (in his Comment upon Amos 6. 14.) *Ab Hamath usque ad torrentem deserti sive occidentis*, (τῶν δυσμῶν) *ut LXX. transfulerunt, i. e. ab Hamath ad Rhinocoruram, inter quam & Pelusium rivus Nili sive torrens de eremo veniens mare ingreditur*. But here Cellarius (*Geogr. Antiq.* l. 3. c. 13.) rightly observes, that *Rivus Nili, sive torrens de eremo, Epanorthosis est, & posteriore adserto, rejicitur prius*. For, if this Torrent be a Branch of the Nile, then it is the very Thing we are disputing; but if it be a different River, yet still, if it falls not in exactly at *Rhinocorura*; but somewhere

or

or other only (and there are fifty or sixty Miles) betwixt that City and *Pelufum*; nothing certain and determinate can be gathered from this Quotation.

And indeed, how indefinite soever St. *Jerom's* Meaning may be in this Place, yet, in others, by taking *Sihor* and the *Nile* for synonymous Terms, he intirely invalidates the Authority of all that had been said by him before, in Support of the River at *Rhinocorura*, being *The River of Egypt*. Per *Sihor* (says he, in his Comment upon *Jer. 2. 18.*) *nos aquam turbidam interpretati sumus, quod verbum Hebraicum significat, nullique dubium quin Nilus aquas turbidas habeat; & quod Fluvius Assyriorum Euphratem significet; dicente Scriptura, (Gen. 15. 18.) quod repromissionis terra sit a Torrente Egypti usque ad Fluvium magnum Euphratem.* And again upon *Is. 23. 3.* *Ubi nos legimus Semen Negotiatorum, in Hebræo scriptum est, Semen Sihor, quod subauditur Nili, eo quod aquas turbidas habeat, quibus Egypti segetes irrigantur.* Where we may observe, that besides the Proofs he has here given us, that *Sihor* and the *Nile* are the same River, he contradicts the Distinction that is made by him afterwards, betwixt the *Torrent of Egypt*, and the *River Euphrates*; an Observation, that should by no means be passed by unregarded. *Et hoc notandum*, says he, *quod in Judææ Terminis (ad Orientem sc.) Fluvius appellatur; Ægypti finibus, ad Occidentem, Torrens; qui turbidas aquas habet at non perpetuas.* For this Definition of a Torrent, will by no means agree with the *Nile*; which hath it's Water turbid indeed, yet *perpetually running*. And besides, how different soever *χέμαρος* and *ποταμός* may be in their proper Meanings and Significations, yet, in this Place, they both of them denote the same Thing; being, as has been already observed, indiscriminately, though improperly used by the LXX. for the Word *Nahal*, in several Places of Scripture. Whereas *Nahal* should always be interpreted *The River*; and when it is joyned with *Mitzraim*, it should be rendered *The River of Egypt*, and not *The Torrent of Egypt*; which carries along with it a low and diminutive Signification, highly derogatory to the Dignity of the *Nile*, how expressive soever it may be of the imaginary Rivulet at *Rhinocorura*.

St. *Jerom* makes *Sihor* and the *Nile* to be the same.

Nahal Mitzraim improperly rendered *The Torrent of Egypt*.

A River at
Rhinocorura,
could with
no Propriety
be called *The*
River of E-
gypt.

But, upon the very Supposition, that there was a Torrent or Rivulet at *Rhinocorura*; yet, with what Propriety could this be called *The River of Egypt*; a Country with which it hath no Communication; no Part of which it waters: which would likewise be, in direct Opposition to, or exclusive rather of the *Nile*, the proper and the only River of *Egypt*. For *Nahal Mitzraim* (the River of *Egypt*) is as local and determinate an Expression, as ארץ מצרים *Aretz Mitzraim*, (the Land of *Egypt*;) the one as well as the other having the same Relation to *Mitzraim*; whether *Mitzraim* be rendred *Egypt* or the *Egyptians*. There would therefore be the same Reason and Propriety, as certainly there can be none, to look for the *Land*, as for the *River of Egypt*, at *Rhinocorura*. Moreover, when a River takes it's Name from a Country, it surely must be supposed to belong to, and to make a Part of that Country. When *Abana* and *Pharfar* are said to be Rivers of *Damascus*, we immediately conclude that *Damascus* must be watered by the *Abana* and the *Pharfar*. To conclude otherwise, would be to confound the Ideas and Properties of Names as well as Things: it would be the same, in the present Case, as if we were to make the Land of the *Philistines*, of which *Rhinocorura* was originally a Portion, a Part of the Land of *Egypt*; and the Land of *Egypt*, a Part of the Land of the *Philistines*.

The Land of
Egypt, did
not reach
beyond the
Nile.

For we do not find, that the settled Boundaries of *Egypt*, either before or at the Time of *Josbua*, reached beyond the *Nile*: the great Fertility of it being equivalent to a much larger Extent of Country. Agreeable to which, is the Description given us of it, by *Herodotus*: *That is Egypt*, says He', *which is inhabited by the Egyptians*; and again, *Those are Egyptians who drink of the Nile*. And as the *Egyptians* lived then, as they may be supposed always to have done, within the Reach and Influence of that River, (inasmuch as what lay beyond it on both Sides, belonged either to *Libya* or *Arabia* ') the Borders of *Egypt*, (i. e. of the Land of *Zoan*, or the *Delta*, in particular,) 1 *Kings* 4. 21. 2 *Chron.* 9. 26. and

1 Οὗτος γὰρ Ἀγροπποῦν ἔχει τῶν τε τῆς ἑ Νεῖλης ὁρίων ἀφ' ἧς. *Herod.* p. 108. καὶ Ἀγροπποῦν ἔχει τῆς τετάρτης, οἱ, ἔστιν ἡ Ἐλαιοπποῦν πάλαι ἀκρόπολις, καὶ τὸ ποταμὸν τῶν τε πίνουσι. p. id.

2 Arabiae conterminum claritatis magnæ, folis Oppidum. *Plin.* l. 5. c. 9. Ultra Pelusiæ-cum ostium Arabia est. *Id.* ibid. c. v. Alexandria, a magno Alexandro condita, in Africæ parte, ab ostio Canopico xii. M. P. *Ibid.* c. x.

the Banks of the *Nile*, will be one and the same Thing. *Sihor* consequently, which is the same with the *Nile*, may be said, with Propriety enough, (*Josb.* 13. 3.) to be [עַלְפֵי *alpeni*] before *Egypt*, to lye upon the Face of it; or before thou enterest into it; as the Word may be differently understood and rendered.

That *Egypt*, properly so called, was thus confined within the Reach and Influence of the *Nile*, will further appear from the Nature and Quality of those Districts, which bordered upon it on each Side. For, to omit the *Libyan* and to speak only of the *Asiatic* Territories:—These were for the most Part wild and uncultivated: fit only for such People to inhabit, who were hardy and laborious, and whose Occupation lay chiefly in Cattle: and as such, they would have been an improper Possession, for the lazy and luxurious *Egyptians*. Whereas the *Philistines*, their Neighbours, throve and grew numerous in this Country: for besides the several Kings, upon the Sea Coast, we learn, (*Gen.* 26. 26. and 21. 22.) that *Abimelech* had a settled Polity and Government, in the inland Country; with *Phicol* Captain of his Host, and *Abuzzab* one of his Friends; or (as he would be called according to the Fashion of these Times,) one of his Privy Counsellors or Favourites. The same flourishing and populous Condition, which this Country was in, during the Time of the *Patriarchs*, we find it likewise to have enjoyed, at the Departure of the *Israelites* out of *Egypt*. For it is said (*Exod.* 13. 17.) that *God did not lead them by the way of the Land of the Philistines, although that was near, lest they should see War in the way*: from the Number, no Doubt, of it's warlike Tribes and Communities, who would dispute their Passage with the Sword.

Yet all this Land, the Land of the *Philistines*, even to the Banks of the River *Nile*, was included in the Land of *Canaan*, and given by Promise to the Children of *Israel*. For the *Philistines* themselves were Strangers in this Land, and are therefore called by the LXX. (*Judg.* 3. 31. and 14. 1. &c.) ἀλλοφύλοι, as being originally of another (φύλοι) Race or Country. It appears from *Gen.* 10. 13, 14. that they were *Egyptians*; and, being driven out of their own Country, they seized upon that

The Eastern Country adjacent to the Nile inhabited by the Philistines.

The Philistines originally Egyptians.

which lay the nearest to them; even that of the *Avims*, (*Deut.* 2. 23.) or *Hivites*, (*Josh.* 13. 2.) of the Sons of *Canaan*.

The Land of the *Philistines*, Part of the Land of *Promise*.

That the Land of the *Philistines* was to be Part of the Land of *Promise*, will appear from several Texts of Scripture. Thus we learn from *Gen.* 26. 1. that, when *Isaac* went unto *Abimelech* the King of the *Philistines*, at *Gerar*, God told him to sojourn in that Land; for unto him and to his Seed he would give all those Countries. Which is further specified, *Josh.* 13. 2, 3. &c. there remaineth yet, says the Lord to *Joshua*, very much Land to be possessed: viz. all the Borders of the *Philistines*, and all *Geshuri*, from *Sibor* which is before *Egypt*, even unto the Borders of *Ekron* Northward. This again is more particularly illustrated from *Josh.* 15. 47. *Judg.* 1. 18. where the Cities of the *Philistines*, that were given to the Tribe of *Judah*, are *Ekron*, and *Ashdod* and *Gaza*, with their Towns and their Villages, unto The River of *Egypt*, and the great Sea, and the Borders thereof.

Goshen another Portion of the Land of *Promise*.

And that this Conquest did not only extend and stretch itself along the lower Part of the *Nile*, (known to us by the Name of the *Pelusiatic* Branch,) but even a great way higher up to the S.W. even to the Parallel of the ancient *Memphis* and of the *Red Sea*; will appear from the Gift that was made to the *Israelites* of the Land of *Goshen*. For *Goshen*, as I have proved, (*Trav.* p. 341.) lay contiguous with this Part of the *Nile*, and was watered by it. In Proof of which, *Joshua* is said (*Josh.* 10. 41.) to smite the Countries and People from *Kadesh Barnea* even unto *Gaza*, and all the Country of *Goshen*; i. e. all the Countries and People that lay to the Northward, as far as the *Great Sea*; and to the Westward, as far as the *Nile*. And again, *Josh.* 11. 16. So *Joshua* took all the Land, the Hills and all the South Coast and all the Land of *Goshen*.

The Nile the W. Border of the Tribe of *Judah*.

The very Situation therefore and Extent of the Lot of the Tribe of *Judah*, will naturally point out to us The River of *Egypt*, to be their Western Boundary. For their South Border was to be the *Wilderness of Zin*; (*Josh.* 15. 1.) which comprehended *Kadesh Barnea* and *Gerar* and *Geshuri*, or the Country of the *Geshurites*. Now as *Gerar* was situated betwixt *Kadesh* and *Shur*, (*Gen.* 20. 1.) and the *Geshurites*, together with the *Gezrites* and the *Amalakites*, (*1 Sam.* 27. 8. *Josh.* 13. 2, 3.)

were

were of old the Inhabitants of the Land, as thou goest to Shur, even unto the Land of Egypt: these Tribes, I say, must lye to the Westward of Gerar and Kadesb, even as far as Egypt. The S. W. Border then of the Tribe of Judah would reach beyond, i. e. to the Southward of the Northern Extremity of the Heroopolitic Gulf of the Red Sea, and thereby take in no small Part of Arabia Petraea, or of the Southern Division of the Land of Edom. And then again, as the Tribe of Judah was to possess all Goshen and all the Land of the Philistines; (which St. Jerom, in Loc. Hebr. extends even as far as Eloth,) their Western Border would thereby contain the whole or the greatest Part of what was called afterwards the Eastern Edom or Idumaea, and must therefore, of Course, fall in with the Nile. The Nile therefore, considered in this View and Situation; either with Regard to the Barrenness of the Country of the Philistines; or to the Eastern Position of it with respect to the Land of Promise or else of the River Euphrates; may, with Propriety enough, be called, as it is in Amos 6. 14. נחל הערבה [Nahal Harabah] The River of the Wilderness, as we translate it, or the Western Torrent, *ῥέματι τῶν δυμῶν*, as it is rendered by the LXX.

For it may be proper here to observe, that the LXX. in their Interpretation of ערבה (*Arbah*) no less than of *Sibor* and *Nahal* ^{The Nile called Nahal Arbah, i. e. the River of the Wilderness, or the Western River.} *Mitzraim*, do not always keep to the same Terms. In the Text just now cited and elsewhere, it is rendered ἐπὶ δυμῶν, ἀπὸ δυμῶν &c. In 2 Chron. 33. 14. for *Arbah*, we have ἀπὸ λίβας, κατὰ νότον; and, in 2 Chron. 32. 20. ἀπὸ λίβας. In these Texts, and in 1 Chron. 26. 30. our Translators have understood *Arbah*, as denoting a Situation to the Westward; but in others, they translate it the Plain; and in Deut. 11. 30. the Champion; taking it, as we may presume, for some of the more level Portions of what seems to be called, in general, (מדבר *Midbar*) The Wilderness. Thus the *Arbah* or Plain, which is mentioned Deut. 1. 1. to be over-against the Red Sea, (viz. at Shur,

1 Numb. 21. 1. and 33. 48, 49, 50. and 36. 13. Deut. 1. 1. and 11. 30. Josh. 5. 10. 11. 16. 2 Sam. 2. 29. and 4. 7.

2 ערבה Talem locum seu terræ partem significat, quæ neque montosa est, neque declivis sed plana. Arbitror a mixtura dici, h. e. mixto sapore pabuli quod in eo crescit & jumentis conveniens est & gratum, quæ acidis delectantur. Sunt enim ejusmodi campestria non melliflua, sicut sunt valles vel colles, nec plane sterilia, qualia sunt loca aspera & deserta, sed ubi *μίγμα* crescit, id quod *Esaias* כִּלְיִל חֲמִין *Migma acetosum* vocat Cap. 30. 22. Vid. G. Kirch. in voce ערבה.

it may be supposed, and *Marah* :) and those again, *Josb.* 4. 13. and 5. 10. that are described to be in the Neighbourhood of *Jericho*, at *Gilgal*, and along the Coast of the *Salt Sea*, (Places which I have seen,) agree very well with this Interpretation and Description of the word *Arbah*.

Arbah differently interpreted by the LXX. and our Translators. *Viz.* *ἡ ἐρημία* or the Desert,

ἡ διψῶσα, or a thirsty Land, *ἡ ἀπέριος*, or a Land without Limits,

Appellations agreeable to this Country.

The Etymology of the different Names of the Nile.

But then again, it may be further observed, that neither the LXX. nor our Translators confine themselves to the Interpretations here given of it. For in *Job* 39. 6. *Is.* 33. 9. 35. 1. 41. 19. *Jer.* 17. 6. *Zach.* 14. 10. it is in the LXX. *ἡ ἐρημία*, and in our Version, the *Desert* or *Wilderness*. In *Is.* 35. 6. the LXX. render it by *ἡ διψῶσα*, or, as we have it, a *thirsty Land*. And in *Jer.* 2. 6. it is *ἡ ἀπέριος*, a *Land without Bounds* or *Limits*: all of them Appellations very suitable to the Nature and Quality of these Countries, which are no where confined by Mounds, Hedges or Inclosures; and are, for the most part, so very dry and sandy, as to be capable of very little, if of any Cultivation or Improvement. As the District therefore, which lyeth beyond the Eastern or *Asiatic* Banks of the *Nile*, from the Parallel of *Memphis* even to *Pelusium*, (the Land of *Goshen* only excepted,) is all of it *Arbah*, *ἡ διψῶσα*, *ἀπέριος*, dry, barren, and inhospitable; the Prophet *Amos* might, with Propriety enough, call *The River of Egypt*, *The River of the Wilderness*; or (if the Situation be more regarded) *The Western River*.

From the Site and Position of this River, let us now inquire into the Reason and *Etymology* of the Names which are given to it, both in sacred and prophane History. These will likewise further illustrate the Matter in Dispute. Now it is called in Scripture *The River of Egypt*, in Contradistinction to the *Euphrates*, which being constantly, as it may be presumed, a larger Stream, (though both of them are considerably augmented at their respective rainy Seasons;) is called by way of Eminence, *Nahal* only, or *The River*. Yet notwithstanding the sacred Historian might distinguish the former, by the Country it belonged to, (as the *Arabian* Writers still continue the same Phrase, by calling it *دجلة مصر* *Neel Messir*;) the *Egyptians* themselves had no Occasion to use the appellative; but, as it was their only River, so they might call it simply *Nahal*; which, with little Variation, will be easily formed into *Nāḷ*, or *Nilus*,

as

as *Græcian* and *Roman* Strangers might pronounce it. *Sibor*, ^{*Sibor, Osiris, Melas, Ægyptus, signifying the dark Colour of it's Water.*} as hath already been occasionally proved from *St. Jerom*, was another Name given to this River in the Scriptures; being taken from the black tawny Complexion of it's Water, occasioned by the great Quantity of Mud brought down with it from *Æthiopia*. For (שחר) *Sibor* is the same as *Black*. Neither is this Name peculiar to the Scriptures; it is also known to heathen Geographers. Thus *Pliny*¹ calls it *Siris*. *Solinus*² also and *Dionysius*³ use the same Appellations. *Plutarch's Osiris*⁴ is likewise the same. *Melas* again, or *Melo*, as likewise *Ægyptus*⁵, other Names by which it was known to the *Greeks*, have the like Interpretation; agreeably to what *Virgil*⁶, *Claudian* and others relate of it.

And therefore besides this particular Quality or Complexion of the Waters of *Sibor*, which is highly applicable to the *Nile*; ^{*The River of Egypt and Sibor the same.*} it will appear still more evident, from several Places of H. Scripture, that *The River of Egypt*, the *Nile* and *Sibor*, were one and the same River. For *Sibor*, as it is mentioned, *Jer.* 2. 18. could be no other. *What hast thou*, says the Prophet, *to do in the way of Egypt, to drink the waters of Sibor?* Which is further explained, by way of *Antithesis*, in the latter part of the Verse; *or what hast thou to do in the way of Assyria, to drink the waters of the River?* i. e. of the *Euphrates*. For *Sibor* ^{*They have both the like Properties ascribed to them.*} or the *Nile*, was as properly the River of *Egypt*, as the *Euphrates* was of *Assyria*. In like manner the Prophet *Isaiah* (23. 3.) useth the same Word, (*Sibor*), which can only be understood of the *Nile*. *The seed of Sibor*, says he, *the harvest of the River is her revenue*: i. e. Flax, Wheat, Rice, and other Commodities, produced by the overflowing and fertilizing Quality of the *Nile*, are transported from *Egypt*, to the great Benefit and Advantage of the Merchants of *Tyre*. *Sibor* therefore, as it stands in the former Text, in Contradistinction to the *E-*

1 Sic quoque Nilus etiamnum *Siris*, ut ante nominatur, per aliquot millia. l. 5. c. 9.

2 A Cataracte ultimo tutus est Nilus. Relicto tamen hoc pone se nomine, quod *Siris* vocatur, mox inoffensus meat. c. 45.

3 Σίρις ὅτι Αἰθίοπων κέλευμα. Περικλ. l. 223.

4 Σιρόπεισι τῶν Ἰσρίων—τὴν Νεῖλον ὅπου καλεῖται. Plut. de Isid. & Osiride §. 33.

5 Ἐν Νείλῳ ποταμῷ τῆς Αἰγύπτου ἀνέπτυται δὲ ἐπὶ καλεῖται Μίλας.—ἀλλὰ δὲ ὅτι Μίλας ἀνέπτυται καλεῖται, μετακίβη Νεῖλος ἀπὸ ποταμοῦ &c.—Αἰγυπτιῶται ἐστὶ μελάται. Vid. Plut. de Fluviiis cum Not. Maussacii.

6 Viridem Ægyptum nigra facundat arena. Virg. Georg. Not. Serv. Ostia nigrantis Nili. Claud. Phoen. l. 100. Χρύματι πλοῦντι γὰρ μεσάλλεται ἄλυσ. Nonn. Dionys. l. 3. p. 100. Herod. Eut. p. 105. Ed. Steph.

phrates; and, as it is described in the latter, to be the Cause of great Plenty and Abundance; agrees in every Circumstance with the *Nile*; and consequently cannot, with any Propriety, be ascribed to that little, obscure, insignificant Torrent at *Rhinocorura*; provided there was, in Fact, any such Thing.

They denote the same Boundary.

As *Sibor* then, in these Texts, appears to be no other River than the *Nile*, there is sufficient Reason to take it for the same, wherever and as often soever as it may occur in the H. Scriptures. And of this, I presume, the following Texts will be a sufficient Proof and Demonstration. For 1 *Chron.* 13. 5. where *David* is said to gather all *Israel* together, from *Sibor of Egypt*, even unto the entering in of *Hamath*; *Solomon*, in the parallel Texts, 1 *Kings* 8. 65. and 2 *Chron.* 7. 8. is said to have kept a great Feast and all *Israel* with him, from the entering in of *Hamath* unto the River of *Egypt*. *Sibor of Egypt* and *The River of Egypt* therefore, appear from these Texts, to be indisputably one and the same River.

The River of the Wilderness the same with *Sibor* or the *Nile*.

We meet with the same *Phraseology*, descriptive likewise, as it appears to be, of the Extent of the *Land of Promise*, in the Prophet *Amos* (6. 14.) where it is said, *they shall afflict you from the entering in of Hamath unto the River of the Wilderness*. Which may further confirm what has been hinted at already, that *The River of the Wilderness*, or, as it may be otherwise rendered, *The Western River*, was another Name only for the *Nile*, or *The River of Egypt*.

The Israelites were at one Time or other in Possession of the whole Land of Promise.

The Promise then which God made to *Abraham*, that he would give to his Seed the Land, from the River of *Egypt*, (i. e. from *Egypt* itself, as *Josephus*' understood it, *Antiq.* 1. 8. c. 2.) unto the River *Euphrates*, was either fulfilled by his Servant *Joshua*, or afterwards by *David* and *Solomon*, 1 *Kings* 9. 20. 2 *Chron.* 8. 7. &c. And though some Part or other of *This promised Land*, either as it bordered upon the *Euphrates*, the *Nile*, or the entering in of *Hamath*², might not always continue in the Possession of the *Israelites*; yet it is sufficient, in

1 *Ἡσαν καὶ ἱπποὶ τοῦ βασιλεῦς ἡραμέναι, οἱ δὲ τῆ Συρίας γῆς, καὶ τῶν ἀλλοτρίων, ἕως ἢν ἀπ' Εὐφράτης ποταμοῦ διακίσει μέχρι τῆς Αἰγυπτίας, ἐπὶ ἧσαν ἐκλέγοντες αὐτὰς φέροντες παρὰ τῶν ἱσθμῶν.*

2 *Hamath*, the Seat of the *Hamathite*, was situated about twelve Leagues to the Eastward of the Island of *Arphad*: and is called, at present, *Hamah* or *El Hammah*, being the *Apamea*, or rather the *Epiphania* of the profane Geography, (vid. Map. of Syria &c. Trav. p. 321.) *The entering in of Hamath* will therefore denote, that the *Israelites* were Masters of all the Parts of *Syria* to the Southward; viz. of the fine extensive Plain, called the *Jeune*,

this Disquisition, to prove, that they had the Promise of it; and, at one Time or other, were in actual Possession. For, what Portions of it soever they might afterwards lose or be driven out of, it was intirely owing to their Sins and Transgressions; when, as the Sacred Historians acquaint us, such Cities or People as they would not conquer or keep in Subjection, after they had conquered them, *should prove Snares and Traps unto them and Scourges in their Sides and Thorns in their Eyes, untill they perished from off that good Land which the Lord their God had given them.* *Exod. 23. 33. Numb. 33. 55. Deut. 7. 16. Josh. 23. 13. &c.*

Now, from these Remarks and Observations, I doubt not but it will appear highly probable, if it does not amount even to a Demonstration, that the *River of Egypt* and the *Nile* are one and the same River. Consequently it cannot seem to be WITHOUT DISPUTE, as this Author has asserted, *that the River of Rhinocorura is the River or Torrent of Egypt; neither are those Authors to be accounted FALSE or erroneous, who have maintained an Opinion to the contrary.*

The Conclusion.

C H A P. IV.

The ancient Situation of the City Memphis, further inquired into and considered.

FROM the River of *Egypt*, let us pass over to the western Banks of it, to the ancient City *Memphis*, which this Author places, not, as I and a great many more Authors have done, (*Trav. p. 341.*) at *Geeza*, but, at *Metraheny* or *Mohanan*, several Miles further to the Southward. *What fixes*, says he, (*p. 41. Vol. I.*) *the Situation of Memphis to this Part, is Pliny's Account, who says (l. 36. c. 12.) that the Pyramids were between Memphis and the Delta.* But the same *Pliny* acquaints

Memphis not Situated at Metraheny but Geeza.

belonging to the *Arvadite*; of the Cities likewise of *Simyra* and *Arca*, where the *Xemarite* and *Arkite* had their Possessions, (*Map. I. p. 1.*) In the Time of *Solomon*, *Josephus* tells us, that *Banacates* was the *Vice-Roy* of this District; *Tôr N' Aei Apôr Egiptas êz Banaçâtes. Antiq. l. 8. c. 2.* The original Extent therefore of the *Land of Promise*, from the River of *Egypt*, to (the Entering in of) *Hamath*, will be CCCCLX. Geographical Miles; which is a very large Extent of Country.

us in another Place, (l. 5. c. 9.) that *they lay betwixt Memphis and the Arsinoite Nomos*, and consequently must be to the westward of *Memphis*; as they actually are, provided *Geeza* is the Site of that ancient City.

Great Authorities from the ancient Geography that it was so.

That this Description of *Pliny's* is rather to be received than the former, appears from several geographical Circumstances, taken as well from that Author as others. *Diodorus Siculus*, (p. 45. §. 50.) acquaints us, that *it was most commodiously situated, in the very Key or Inlet of the Country, where the River, beginning to divide itself into several Branches, forms the Delta*. This Account is further confirmed and more particularly circumstantiated by *Pliny* himself, who tells us (l. 5. c. 9.) that *Memphis was only fifteen Miles from the Delta*: and *Strabo*, (l. 17. p. 555.) that it was *Τεῖχον* only, or ninety Furlongs, which do not make twelve Miles. *Ptolemy* makes a Difference of ten Minutes in their Longitudes, and the like in their Latitudes, whereby their Distances, by Computation, will fall in very nearly with *Strabo's* Account, and make little more than XII. Miles. Whereas, if we are to look for *Memphis* at *Metraheny* or *Mohanan*, where this Author has placed it, the Distance of it from the *Delta*, (especially as it is laid down in his Map,) will be forty Miles; i. e. more than thrice as much as it is recorded to be by two at least of these Geographers.

These Authorities of greater Weight than Heaps of Ruins, Ramparts &c.

This Agreement therefore in *Strabo*, *Pliny*, and *Ptolemy*, with Regard to the Distance they have left us betwixt *Memphis* and the *Delta*; and the same continuing still to be the Distance, as near as can be required, betwixt the *Delta* and *Geeza*, appears to be a much stronger Proof for situating *Memphis* at *Geeza*, than any Heap of Ruins, or any adjacent Mounds or Channels can be, in Favour of *Metraheny*. For Ruins alone, unless supported by other Arguments, will, in no Country, determine the Situation of any particular City: much less in *Egypt*, which boasted formerly of *Twenty thousand*¹. Moreover, Mounds and Channels were so common all over *Egypt*, that, considering the fluctuating State of that Country, and the Yearly Alterations that were made in it by the *Nile*, any one

1 The Point of the *Delta*. 62°. 0 Long. 30°. Lat.
Memphis - - - - 61°. 50'. 29°. 50'. *Prod.* l. 4. c. 5.

2 Πόλις ἡ αὐτὴ ἦν ἡμεῖς τὰς ἀντικείμεναι τῇ Διὶ οὐρανῷ. *Herod.* p. 179.

particular Set or System of them, will be as uncertain and precarious a Proof as Ruins. Whereas the *Delta* is a fixed and standing Boundary, lying at a determinate Distance from *Memphis*; from which we find it no further removed in the ancient Geography, than *Geeza* is in the modern.

But even upon a Supposition that those Traces of large Mounds and Channels at *Metraheny*, were the Remains of the ancient *Memphitic* Rampart; yet they will by no means determine the Site, of this ancient City, to have been there. They will rather prove the contrary; inasmuch as the Rampart, mentioned by *Herodotus*, (p. 141.) lay a hundred Furlongs beyond it to the Southward, (let *Metraheny* be the very Spot) and consequently *Memphis* could not be fought for at that Place, but a hundred Furlongs below, to the Northward; or a little more or less where we have the present *Geeza*.

Another Argument, why we may fix the ancient *Memphis* at *Geeza* rather than at *Metraheny*, is the Situation of the *Pyramids*; a Land Mark, still more certain and determined than the *Delta*. Now *Strabo* acquaints us, in one Place¹, that they were near *Memphis*; and, in another², that they were placed on an Eminence, at forty Furlongs or five Miles Distance from it. *Pliny*³ makes the Distance one Mile further, or six Miles; the Difference possibly arising from hence, that *Pliny* computed to the *Pyramids* themselves, whereas *Strabo* might compute only to the Foot of the (ὄρεσιν ὀφρὺς) rising Ground upon which they were situated. Now we commonly reckon twelve Miles from the Village of *Geeza*, (which lyes upon the Banks of the *Nile*), to the *Pyramids*. If the City *Memphis* therefore was five or six Miles broad, and *Diodorus Siculus*⁴ tells us, it was one hundred and fifty furlongs, i. e. near nineteen Miles, in Circuit; then the Distance assigned by *Pliny* and *Strabo* is, as near as may be, the present Distance. Whereas, by placing *Memphis* at *Metraheny* or *Mohanan*, the *Pyramids* will be at three or four times that Distance; too far surely from being

A Rampart at *Metraheny*, proves *Memphis* to have been at *Geeza*.

The present Distance betwixt *Geeza* and the *Pyramids*, the Same as laid down betwixt *Memphis* and the *Pyramids*.

¹ Ἀποκρίνται δ' ἐνθάδε (from *Babylon*) πολλὰ καὶ αἱ Πυραμίδες ἐν τῇ περὶ τὴν Μίμραν, καὶ ἐπὶ πολλοῖς, *Strab.* l. 17. p. 555.

² Τετρακόντα δ' ἔστι τὸ πλεονάζον (Μίμραν) σταδίων ἀπὸ τῆς πόλεως, ὅθεν τὸ ὄρος ὅπου ἐστὶν ἡ πολλὰ καὶ μὲν Πυραμίδες εἰσὶ, ταῦτα τῶν βασιλέων. *Id.* *ibid.*

³ Pyramides sitæ sunt in parte Africæ, monte saxeo sterilique inter Memphim oppidum & quod appellari diximus Delta, a Nilo minus quatuor millia passuum, a Memphi sex. *Nat. Hist.* l. 36. c. 12.

⁴ Τὸν μὲν ἔν τεύχεσιν τῆς πόλεως ἐκείνης σταδίων ἑκατὸν καὶ πεντήκοντα. *Bibl.* l. 1. p. 46.

(παλαιόν) *Near*, according to the Expression of *Strabo*; or at fix Miles distance, at the most, according to *Pliny*.

The Pyramids built upon, and Memphis situated under the same Mountain.

This Vicinity betwixt *Memphis* and the *Pyramids* is further illustrated from the Relation each of them had to one and the same Sandy Mountain of *Libya*: *Memphis* being described to be situated under it, and the *Pyramids* upon it. And of this *Herodotus*¹ gives us sufficient Testimony. For he tells us, that *Memphis*, by being built upon the ancient Bed of the River, lay under the Sandy Mountain of *Libya*; which is likewise described to be the only Sandy Mountain of *Egypt*, in that or any other Direction. The like Appellations are given to the Mountain upon which the *Pyramids* were built: for the Stones employed in building them, are said to have been carried, from the *Arabian* to the *Libyan* Mountain². And again, over-against the *Arabian*, is another Stony Mountain of *Egypt* towards *Libya*, covered with Sand, where are the *Pyramids*. There is some little Variety indeed in these Expressions, but the Meaning and Intention is the same; τὸ ψάμμον ὄρεον and ὄρεον ψάμμω κατελημμένον, no less than Λιβυκὸν ὄρεον, ὄρεον τῆς Αἰγύπτου πρὸς Λιβύην and Αἰγύπτου ὄρεον τὸ ὑπὲρ Μίμφου, being Appellations of the same Force and Signification. *Herodotus*, in another Place, determines the particular Quality and Height of this Part of the *Libyan* Mountain, where the *Pyramids* were placed, by calling it (λόφος,) a Ridge or Eminence, scarce a hundred foot high³, above (as we may supply) the Plains below. Now the ὄρεον ὄφρυς, as *Strabo* names this same Part of the *Libyan* Mountain, being an Expression equivalent to the λόφος (or the ὄρεον ἐπάνασμα, as it is interpreted) of *Herodotus*, we may presume they are both descriptive of the same Place; and consequently, the same Distance of fix Miles that is ascribed to *Memphis* from the one, will be the same with Regard to the other.

The Pyramids distinctly seen from *Babylon*, or *Kairo*.

Neither, if *Metraheny* be the ancient City *Memphis*, will the Account be true which *Strabo* has given us of it; who tells us that *It was situated over against Babylon*; and, that the *Pyramids could be seen distinctly from the latter of these Places*.

1 Τὸν γὰρ ποταμὸν πάντα ἔστιν παρὰ τὸ ὄρεον τὸ ψάμμον πρὸς Λιβύην. *Herod.* p. 141. Ed. Steph. παρὰ τὸ ὄρεον τὸ ὑπὲρ Μίμφου. *Id.* p. 168. ψάμμον μὲν Αἰγύπτου ἔστι τὸ ὑπὲρ Μίμφου ἔστι. *Id.* p. 105.

2 Πρὸς τὸ Λιβυκὸν κατελημμένον ὄρεον. *Id.* p. 155. Τὸ δὲ πρὸς Λιβύην τὴν Αἰγύπτου ἔστι ἄλλο πίνξιμον τέστιν, ὅτι αἱ Πυραμίδες ἵκνται, ψάμμω κατελημμένον. *Id.* p. 103.

3 Ἐστὶ δ' ὅτι λόφος τὸ αὐτὸ ἀμφοτέρω Πυραμίδεσσι, μάλιστα ἐς ἑκατὸν πόδας ὑψηλόν. *Id.* p. 157.

That

That *Kairo* takes up at present the Site of the ancient *Babylon*, (contrary to the Sentiments of this Author,) wants no other Proof, than what we have recorded of it in *Ptolemy*¹: where he tells us, that the *Amnis Trajanus* run through *Babylon* in it's Course to *Heroopolis* and the *Red Sea*. Now it is agreed among all Geographers, that this *Amnis Trajanus* is the same *Khalis* or Channel, (for there is no other,) which makes one of the Streets of *Kairo* in the Spring, but, upon cutting down a Bank at the Head of it, in the Summer, (*Trav.* p. 437.) receives the Water of the *Nile*. And besides, from almost every part of *Kairo*, and especially from the Castle, (which was formerly the whole or greatest Part of the ancient *Babylon**,) we have a distinct View of the *Pyramids* of *Geeza*, but of no others. These (παραλῶς ἀφορῶνται,) are distinctly seen, as *Strabo* expresses himself: and, in going the nearest Way to them, we ferry over to *Geeza*, which is likewise (ἐν τῇ περὶ αὐτῶν,) on the opposite Shore; as *Memphis* is described to have been. But nothing of this agrees with *Metraheny*; which, by lying several Miles higher up the Stream, can have no such opposite Situation.

Another Argument, why *Memphis* may be placed at *Geeza*,² is the Description given of it by *Herodotus*. It was, says he, situated (ἐν τῷ στενέῳ τῆς Αἰγύπτου,) in the Straights or narrowest Part of Egypt; as *Geeza* certainly is. For over-against it, on the Asiatic or Arabian Shore, is the rising Ground and the Mountains upon which *Babylon* and it's Suburbs were founded; and on the other Side, are the *Libyan* Mountains and the *Pyramids*. The River took up a great Part of this intermediate Space; and that small District of Land, which we now see lying betwixt the supposed Site of the ancient *Memphis* and the *Libyan* Mountains, was formerly a Lake. So that very little, if any at all, of this narrow Part of Egypt, was capable of Cultivation. Whereas, both above and below *Geeza*, the Country lyes more open on each Side, and consequently will admit (as it probably always did) of more extensive Inundations.

1 Δι' ἧς (Ἡρώων πέλιος) ἐν Βαβυλῶνι πάλαι, Τραϊανὸς ποταμὸς ἔστι. *Ptolem.* l. 4. p. 263.

2 Vid. *Trav.* p. 340. Not. 5.

At the Inundation, they sailed along Side of the Pyramids.

Herodotus has furnished us with another Expression which may perhaps further illustrate this Matter. *At the Time of the Inundation*, says he, *they do not sail from Naucratis to Memphis, by the common Channel of the River, viz. by Cercasora and the point of the Delta, but over the Plain along the Side (παρ' αὐταῖς Πυραμίδας) of the Pyramids.* For the main Stream, being exceedingly rapid at this Time, would render the Navigation to *Memphis*, that Way, very long and tedious; whereas, by taking the Advantage of the Inundation, and sailing, upon smoother Water, under the *Libyan* Mountains, they would arrive, with greater Ease, on the Backside of the City, *over-against or along the Side of the Pyramids.* An Expression which may likewise account for the Situation that *Pliny* gives them betwixt *Memphis* and the *Delta*: inasmuch as at this Time, and under these Circumstances, they were, in Fact, situated between those Places.

The Pyramids of Geeza and the Pyramids of Memphis the same.

And that these *Pyramids*, the *Pyramids of Geeza*, as they are commonly called, are the *Memphitic Pyramids*, so famous in Antiquity, the same that are meant all along by the Authors I have quoted, will appear manifest from their respective Descriptions of them. For they are always taken Notice of together with *Memphis*. The ancient Descriptions of them, both with Regard to their Numbers, Dimensions &c. agree likewise with the modern; which is a further Proof. Thus *Herodotus* tells us, (*Eut.* p. 155.) that *they were three in Number; that the largest had several subterraneous Chambers in it; that the next in Bigness had none; and that the smallest was covered with Ethiopic Marble.* This *Diodorus Siculus* (l. i. §. 64. observes to be black, like the *Thebaic Marble*, as it actually is. *Strabo* (p. 555.) gives us the same Number, and the like Circumstances with Regard to their Magnitudes; he mentions the Entrance likewise into the greatest; and that the smallest was part of it covered with black Marble. The great *Pyramid* is further specified by *the many Knobs of petrified Lentils*, as he calls them, *which lay scattered along the Side of it, and which*

Ἰ. Ἐπειδὴ δὲ ἐπὶ τῷ ὄρει τῶν Πυραμίδων—παρμύοντα ὡς οὐκ ἀπὸ κατὰ τὰ ῥέματα τῆς ποταμῆς, ἀλλὰ ἀπὸ μέσῃ τοῦ ποταμοῦ. Ἐν μὲν γὰρ Μίμφιν ἐκ Ναυκράτιδος ἀναπλέοντι παρ' αὐταῖς ταῖς Πυραμίδας γίνονται οὗτοι οὐκ ὅτι. Ἐπὶ δὲ οὐδ' ἕτεροι, ἀλλὰ οὗτοι τὸ ἐξ τῆς Δίλτης καὶ παρὰ Κιρηνάωνας πάλιν. *Eut.* p. 140. Ed. Steph.

are no where else to be seen'. Pliny² observes the same Number, and that they were very conspicuous (as they and no others remarkably are) to those who sail upon the Nile;—that the smallest is covered with *Ethiopic* Marble; and, what will identify them beyond Dispute;—that the *Sphinx* (and there was no other) lay before them.

There are several other *Pyramids* indeed in the *Libyan* Deserts, to the Southward; some of which are of equal Dimensions, and not inferior, in their Structure and Materials, to those of *Geeza*. But none of these have been so particularly taken Notice of; or even taken Notice of at all, so as to interfere in this Dispute. As these therefore, I have mentioned, can be no other than the *Pyramids* of *Memphis*, it is very reasonable to conclude, that the City itself, from whence they were denominated, could not lye at a Distance from them, but should rather be in their very Neighbourhood, or where *Geeza* is now placed. For if *Memphis* had been situated at or near *Metraheny* or *Mobanan*, according to the Opinion of this Author; then the *Pyramids* of *Dasbour* or those of *Saccara*, which lye much nearer; (as they without doubt would have been taken Notice of by the Ancients, so they) would have laid a much better Claim to be the *Pyramids* of *Memphis*, than these which, from all Antiquity, appear to be so.

The other
Pyramids of
Egypt little
taken Notice
of by the
Ancients.

*Herodotus*³, in his Description of *Memphis*, tells us that *Menes* caused a Lake to be made on the N. and W. Sides of *Memphis*; and founded the magnificent Temple of *Vulcan*: and again⁴, that *Myris*, one of his Successors, built the Portico of *Vulcan's* Temple; and caused a Lake to be made with *Pyramids*; which was afterwards called the Lake of *Myris*. This,

Memphis not
situated near
the Lake of
Myris.

1 Vid. Trav. Not. i. p. 416.

2 Tres Pyramides quæ orbem Terrarum implevere fama, sane conspicuæ undique annu-
vigantibus. — Ante has est Sphinx vel magis miranda, quasi sylvestre numen accolentium.
Plin. l. 36. c. 12.

3 Τὸν Μῆνα πρῶτον βασιλευσάντα Αἰγυπτίων, οἱ ἱερεῖς ἔλιγον τούτων μὲν δαήμεναι τὴν Μίμριν. Τὸν γὰρ ποταμὸν πάντα ἔειν παρὰ τὸ ὄρεον τὸ καμμὺν ὥστε Λιχίον· τὸν δὲ Μῆνα ἀνοδὸν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μίμριος, τὸν ὥστε μεταμειβεῖς ἀγκύνας ἀσφαλίσαντα, τὸ μὲν ἀρχαῖον ἔειδρον δαμεῖν αἰετῶν, τὸ δὲ ποταμὸν ὀχετεύουσι, τὸ μέσον τῶν ἑρῶν ἔειν, ἐπὶ δὲ καὶ νῦν ὑπὸ Περσῶν ὁ ἀγκύων ἔστω· τὸ Νεῖλος δὲ ἀπὸ τοῦ ὄρεος ἔχει, ἐν φυλακῇ μεγάλῃ ἔχεται, φραγμένον ἀπὸ πάντων ἔστω. Εἰ γὰρ ἐβλήσιν ῥέουσι καταβῆναι ὁ ποταμὸς ταῦτα, κινδυνεύει πάντα Μίμριν κατακλυθῆναι καὶ ἔσθ' ὥς δὲ τὰ Μινί τῶν παλαιῶν βασιλέων γινώσκουσι τὸ ἀπὸ τοῦ ποταμοῦ, ταῦτα μὲν ἐν αὐτῇ πόλει κτίσας ταύτην, ὥστε νῦν Μίμριν καλεῖται. Ἔστι γὰρ καὶ ἡ Μίμριν ἐν τῇ γαίᾳ τῇ Αἰγυπτῷ. Ἐξωδὸν δὲ αὐτῆς περὶ τοῦ ἁγίου ἐκ τῆς πόλεως ὥστε βορρῆν τε καὶ ἑσπέρην. Τὸ γὰρ ὥστε τὸν ποταμὸν αὐτὸς ὁ Νεῖλος ἀπέχει. Τότε δὲ τοῦ Ἑραίου τὸ ἔργον ἰδρύσασθαι ἐν αὐτῇ, ἐν μέγα τε καὶ ἀξιοπαισιότατον. Ent. p. 140, 141. Ed. Steph.

4 Τούτων δὲ Μύριος ἀποτίξασθαι μεμνημένα· τὸ Ἑραίου τὰ ὥστε βορρῆν ἀπὸ τοῦ ποταμοῦ ἀσφαλίσαντα, λίμνην τε ὀρύξαι — Πυραμίδας τε ἐν αὐτῇ οἰκοδομησάσθαι. Id. p. 142.

some learned Gentlemen, of my Acquaintance, suppose to be the same that was begun by *Menes*; and consequently, that *Memphis* must be situated near the Lake *Myris*. They argue further, that this Lake is called at present the Lake of *Charon*, who ferried the dead Bodies over it from *Memphis* to the Plain of the *Mummies* or the *Elysian* Fields, as this Story was improved by *Orpheus* and the *Grecian* Mythologists.

The Lakes made by *Menes* and *Myris* were not the same.

As for the Story of *Charon* and the *Elysian* Fields, it is too full of Fable and Allegory to build any Geographical *Data* upon. Neither does it appear that the Lakes made by *Menes* and *Myris* are the same; on the contrary, they were certainly different Performances. For the latter was far enough removed from *Memphis*; being, according to *Pliny*¹, at LXXII. Miles Distance. And moreover, it was of such a prodigious Circuit and Extent, that all the correspondent Part of *Egypt*, which lyes bounded by the *Arabian* and *Libyan* Mountains, would

The Western Lake of *Memphis*, and not the Lake of *Myris*, was the Lake of *Charon*.

be an insignificant Spot in Comparison to it. And further; the Lake of *Myris*² lay altogether to the Westward; (ὡς δὲ τὸ ἐπὶ τῇ Μίμητι, *Herod. Eut.* p. 168.) on the other Side of the Mountain, under which *Memphis* was situated; and therefore could have no Communication at all with it. Whereas one of the Lakes, made by *Menes*, was to the Northward of that City; as the other (the *Acherusia*, as I take it to be, of *Diodorus*³), lay to the Westward, under the Eastern Brow of the same Mountain. And as this Lake might be continued all along the Side of these Mountains, from the *Pyramids* even unto the very Neighbourhood of *Saccara*; (several other Places, no doubt, of Sepulture intervening) it will thereby much better accord with the History of *Charon* and his ferrying dead Bodies, from *Memphis*, over the *Acherusia*, to the Plains of the *Mummies* or *Elysian* Fields, than the remote and extensive Lake of *Myris*.

¹ Inter Arsinoiten autem ac Memphiten lacus fuit circuitu ccl. M. P. aut ut Mutianus tradit ccccl. M. P. & altitudinis quinquaginta passuum, manu factus a Rege qui fecerat, moeridis appellatur. Inde LXXII. M. P. abest Memphis, quondam Arx Ægypti Regum. *Plin.* l. 5. c. 9. Vid. *Diod. Sic. Bibl.* l. 1. in fine.

² Vid. *Chrysanthin* Map III.

³ Λιμνὴν δὲ νομίζουσιν ἢ τὴν μυθολογημένην οὕτως τῶν μεταλλάχτων τὴν ὡς τὴν λίμνην τόπον τὴν καλεσμένην μὲν ΑΧΕΡΟΥΣΙΑΝ, πολλοὶ δὲ ὅτι τὴν Μίμητι, ὅταν αὖτε αὐτὴν λεγούσιν καλλίστην, ἰλὺν, ἢ αὐτὴ καὶ καλλίστη. p. 61.

We may observe further, and it will point out to us perhaps ^{The Reason why we have no Remains of the ancient Memphis.} the Reason, why we find no Remains of the ancient *Memphis*; that the Situation of it was very low, in the very Bed of the old River. For *Herodotus*' acquaints us, *that the River ran formerly along the Side of the sandy Hills of Libya; but that this old Channel was dried up, by bending off the River with a Rampart, (ἀγῶνα περιχώσαντα) a hundred Furlongs higher up the Stream, (or, to the Southward, according to the parallel Account in Diodorus Siculus',) and thereby making it flow in a new Channel, more at equal Distances, (where it was turned off,) betwixt the (Libyan and Arabian) Mountains. This Bending of the Nile, where the River is forced to flow, is kept up, says he; and repaired every Year, with strong Ramparts, by the Persians; for if it was suffered to be broken down, all Memphis would be in Danger (κατακλυσθήσεται) of being swallowed up by the Stream. In this manner Menes is said (ὑπογεφυρώσαι τὴν Μέμφιν) to have made Land, (χέρσιν) of what was before Water; ^{The Meaning of ὑπογεφυρώσαι ἐν τῇ Μέμφιν.} or to have dried up, so as to pass over dry-shod, that Spot of Ground upon which Memphis was built. Or perhaps, ὑπογεφυρώσαι may have a contrary Meaning to γεφυρώσαι (as, among other Compound Words, ὑπογεμελιόω is contrary to γεμελιόω) and may here signify the same as ποιῆσαι μὴ γεφυρώσθαι ἡ Μέμφιν, i.e. to contrive it so that Memphis should not be raised upon Arches. Because *junxisse pontibus Memphin*, as ὑπογεφυρώσαι is rendered in the Latin Version of *Valla*, conveys no proper Idea of this Undertaking; and *aggeffisse Memphin*, as it is in the Margin, (though it be agreeable indeed to the Alterations¹ that have been made in some other Cities,) could not here be a Matter of Fact.*

For *Memphis*, at this Time, down to the Age of *Herodotus*, ^{The original Situation of Memphis very low and defended with Ramparts.} had no higher Situation, than the ancient Bed of the River: and we may presume, that it continued the same, at least the greatest Part of it², in after Ages: its Safety and Preserva-

¹ Vid. Not. 3. p. 39.

² Πρωτὸν γὰρ τὸ Νεῖλος εἶπε τὰς πόλιν, καὶ κατὰ τὰς ἀναβάσεις ἐπεκρίθη, καὶ μὴ τὴν Νεῖτον περιβάλλειτο χώμα παμμάχαις ἀπὸ μὲν τῶν πόλεων τὸ ποταμὸν περιέκλειμασθαι, ἀπὸ δὲ τῶν γὰρ πολέμων, ἀποπλίσσας ἔχει τήν. Ἐκ δὲ τῶν αἰώνων μετὰ ταῦτα ὄρουσι λίμνην μεγάλην καὶ βαθεῖαν, ἣ τὸ σπέρμα τῶν ποταμῶν ἀνέχειται, καὶ πάντα τὴν εἰς τὴν πόλιν τὴν πληρῶσαι, ὅπως τὸ χώμα κατεσκευάσθαι θαυμαστὴν ἐποίησεν τὴν ἐκτέλειαν. *Diod. Sic. Bibl. l. i. p. 46.*

³ Vid. *Trav.* p. 439. Not. 2.

⁴ *Strabo* indeed, by acquainting us that the Royal Edifices were built upon a rising Ground, seems to insinuate, that the City itself was low. Ἰδρυται βασιλεῖα, ἣ τὴν μὲν κατιστάσκει καὶ ἐστὶν ἱερὸν, ἐφ' ὧν οὗτοι κτισθέντα μέχρι τῶν χρόνων τῆς πόλεως ἰσίδουσι. p. 555. Ed. *Casaub.*

tion depending all along upon the keeping up these Mounds and Ramparts ; and thereby fortifying itself against the Incroachments of the *Nile*. But after *Alexandria* was built and became the chief Mart for Trade and Navigation, and also the Abode of the *Egyptian* Kings ; *Memphis*, by losing, in this Manner, the Residence of the Court, together with it's former Commerce, would, in Proportion, lose the many Families and the numerous Retinue, that, in one Relation or other, depended upon them both.

When the Ramparts were neglected, the City would be destroyed.

As the Inhabitants therefore, in a few Ages, for Want of Trade and Employment, might be so gradually reduced and impoverished, as to be incapacitated, either to undergo the Fatigue or the Expence of keeping up these Mounds and Ramparts ; it is very probable, that, at Length, they might be necessitated, intirely to abandon both Them and their City. *Memphis* being thus left, without an Inhabitant, naked and open, to the Ravages and Devastations of the *Nile* ; and the Danger, to which it was exposed, for Want of these Ramparts, of being swallowed up, (*κατακλυσθῆναι*), beginning now to take Place ; the Period of Time could not be long, before the whole Face and Appearance of it would be so greatly changed and altered, as not to afford the least Trace or Footstep of it's ancient Grandeur and Magnificence, or even that such a City had ever been.

This attested by other Authors.

Neither am I singular in this Opinion: It is confirmed by this Author himself. *It is very extraordinary*, says he, (p. 39.) *that the Situation of Memphis should not be well known, which was so great and famous a City, and for so long a Time the Capital of Egypt ; but as many of the best Materials of it might be carried to Alexandria ; and afterwards when such large Cities were built near it as Cairo and those about it, it is no Wonder that all the Materials should be carried away to Places so near and so well frequented ; and the City being in this manner levelled, and the Nile overflowing the old Ruins, it may easily be accounted for, how * every thing has been buried or covered over, as if no such Place had ever been.* Mr. Maillet likewise, in his Description of *Egypt*, (p. 275.) is of the same Opinion, though more concise: *De cette Memphis, autrefois si fameuse & si considerable, a peine restet-il assez de traces, pour pouvoir nous assurer de sa veritable Situation.*

C H A P. V.

Some additional Proofs and Conjectures, concerning the Augmentation, which Egypt receives annually from the Nile.

AS it may be fairly proved and collected from the Quotations which finish the foregoing Chapter, that the City *Memphis* is supposed to have suffered great Alterations from the *Nile*; the Conclusion and *Hypothesis*, which seems naturally to flow from it, viz. that *the Nile may likewise bestow it's Sediment upon other Places*, should not surely have been so much opposed and contraverted, as it has been by the former of those Authors. For He allows, that the *Nile*, by overflowing this City, *might bury, or cover it over with Mud, as if such a Place had never been.* And, that the Mud of the *Nile* is capable of bringing about such or greater Revolutions, appears from *the Depth of five Foot*, which this Gentleman tells us, (p. 200.) *is left behind it every Year in the Mikias.* Nay, the Quantity of Mud brought down by the *Nile*, appeared to be so very extraordinary to *Herodotus*', that he supposes the *Red Sea*, provided the *Nile* was turned into it, would, in the Space of twenty thousand Years, be filled up by it.

Now, if the *Nile* has the Property of lodging it's Sediment in one Place, why may it not have the like Property of lodging it in others? And if the *Nile* has accumulated Soil at one Time, why not successively, even to this Day? And though the Soil annually lodged upon the Surface, in these latter Ages, may, from smaller Depths of the stagnating Water, be gradually diminished; yet still, where the *Nile* is admitted, and of a sufficient Height to overflow, there some Sediment will always be left behind; and consequently the Land must be always increasing. When therefore the *Nile*, by thus raising and augmenting it's Banks, (i. e. the whole Tract of Land it overflows,) is at length confined and collected within it's own

A great Quantity of Mud brought down by the Nile.

The Nile where it overflows, lodges always some Sediment.

Where the Nile does not overflow, there Egypt must be barren.

1 Εἰ δὲ ἡ ἰσχυρία ἐκείνη, τὸ ἥμισυ τὸ Νεῖλος ἐς τὴν τὴν Ἀράβιαν κάλυπται, τί μιν καλῶς ζήσεται ποῦτε χαίδεται ἐντὸς τοῦ διαμεταίου ὕδατος. *Herod. p. 104.*

Channel; and thereby becomes incapable of preparing the adjacent Plains for Tillage, by overflowing them; the Event and Consequence seems to be very apparent; that, for Want of this annual Inundation; or, of the former and latter Rains, as in other Countries; *Egypt, from being the most fertile, by being overflowed, must, as I have asserted, (Trav. p. 441.) become the most barren Part of the Universe, for Want of it.* I do not indeed say that this will happen in our Times: my Intent was only to shew the Possibility of it, (the Nile being all along permitted to overflow and cover these Lands,) in some future Generations.

Objections
to the sup-
posed Aug-
mentation of
the Soil.

Yet notwithstanding it is granted, in several Places, by this Author, that considerable Additions have been and are still making to the Soil, yet he will not acquiesce in *This Conclusion*, which I have drawn from it. For it is urged by him, (p. 250. Vol. I.) that, *by the perpetual falling of the stony Particles, brought down with the Nile, the Channel itself rises in proportion to it's Banks.* And besides, (*ibid.*) that *great Quantities of Soil are actually wasted or carried away by the Crop: and still, (p. 198.) provided the Lands did rise so high in Lower Egypt as not to be overflowed, they would only be in the same Condition with the People of Upper Egypt, who are obliged to raise the Water by Art.* These are the principal Objections which are urged, by this Author, against this Part of my *Hypothesis*.

A Country
without Wa-
ter is natu-
rally barren.

Now, with Regard to the last of these Objections, it may be observed of *Egypt*, as well as of all other Countries, that

1 There are some Grounds to think that the Soil of *Egypt* has risen some Years near half an Inch, without considering what is carried away of the Produce of the Earth. For on the Banks of the Nile I observed that the Soil was in several Strata or Cakes of about that Thickness. p. 250. Nothing certain can be said as to the Rise of the Soil; for these Banks being high, possibly their Strata of Earth might be made only at the Time of such Inundations [*they could be made at no other*] as overflowed those Banks, where we are to suppose (*but for what Reason,*) the Sediment must have been greater than in the ordinary overflow. It is possible also that this might not be the Sediment of one Year. p. 251. The Ground rising proportionably at the Sea and every where else. p. 198. The Soil of *Egypt* except what additions it has received from the overflow of the Nile, is naturally sandy. p. 197. It is Salt or Nitre and the rich Quality of the Earth, which is the *Sediment of the Water of the Nile*, that makes *Egypt* so fertile. *ibid.* A Cubit more of water might be necessary to overflow the Lands plentifully before *Petronius's* Time, than what was in *Herodotus's*, the Earth being risen and the Canals made. p. 252. The Ground has risen seven feet and an half at *Heliopolis*. p. 25. The Ground is so much risen, that I could not come to any Certainty with Regard to the Height of their Pillars. p. 215. The Pillars of *Hadjar Silcili* (*which is built on a Rock, and therefore without the reach of the Nile*) are the only Columns I saw to the Bottom. p. 217.

where

where they are not, in some way or other, watered and refreshed, they must of Course be barren and incapable of yielding any proper Crop or Produce. This we have confirmed by *Strabo*¹, who, in describing the Course of the *Nile*, from *Ethiopia* to *Egypt*, tells us, *that all those Parts were inhabited, which were overflowed by the Nile; but where the Lands were too high or lay out of the Reach of the Inundation, there they were barren and uninhabited, for want of Water.* Neither am I speaking of what may be done, by artificial Means and Contrivances, such as *Strabo*² may be supposed to describe in the Time of *Petronius*; such likewise as are, at present, made use of in the *Upper Egypt*. I am speaking of the Consequences, which, without these Assistances, must naturally attend a Country, that is destitute of all manner of Refreshment, from Showers or Inundations: such, as this Author acknowledges the *Upper Egypt* to be, at this Time. For it is found to be a Matter of Fact, that the greatest Part of the *Upper Egypt*, lying too high to be regularly overflowed by the *Nile*, is able to produce little or nothing at all for the Sustainance of Mankind; except such Portions of it, as are kept constantly watered, (as He himself has observed,) by the immense Labour and Contrivance of the Inhabitants.

As then it is agreed by us both³, that all *Egypt* is or has been, at one Time or other, the gradual Gift of the *Nile*, this *Hypothesis*, which I maintain, supposes no other Change and Alteration to happen, in Process of Time, to the Plains about *Memphis* and the *Lower Egypt*, than what have already happened to the *Upper*⁴; agreeably to it's higher Antiquity, and the longer Course of Ages, that the *Nile* has been bestowing

Lower Egypt, in Process of Time, may be in the same Condition, with the *Upper*.

1 Κατὰ μὲν γὰρ πᾶσα ἡ γῆ τῆς ἡμέρας καὶ τῆς συνίχης καὶ ὑπὲρ αὐτὴν τῆς τῶν Αἰθιοπῶν ὁ Νεῖλος ὄρεται, ποτίζων τε αὐτὴν κατὰ τὰς ἀνάγκας, καὶ τὸ ἐκείνην αὐτὸ τὸ μέρος ἀπολαύων μόνον τὸ χαλκιδόνιον ἐν ταῖς περὶ μὲν, τὴ δ' ὑπερβίβει καὶ μετατρέπτειν τὸ ῥέματός περ, ἀέκωτον ἐκαστὸν διζῶν καὶ ἔραμον ἀπὸ τὴν αὐτὴν ἀνδρῶν. *Strab. Geog. l. 17. p. 541.* Can the Meadow (ἸΝΝ) grow without Water? *Job. 8. 11.*

2 Ἡ δὲ πᾶσι τῶν περὶ τὸν ποταμὸν ἀναγκαῖα ἀποδίδει τὸν ποταμὸν, ὅσον τὸ ὅτι μὲν ἐκ τῆς γῆς. Φύσις γὰρ πλείονα φέρει καρπὸν, καὶ ποτιζόμενα μᾶλλον. Φύσις δὲ καὶ ἡ μὲν ἀνάγκη τὸν ποταμὸν πλείονα ποτίζει γῆν, ἀλλ' ἡ ὁρμήναια ποτίζει, καὶ τὸ φύσις ἔχουσιν ὁρμήναια, ὅσα καὶ κατὰ τὰς ἐλάττω ἀνάγκας ποτίζονται ποτιζόμενα γῆν, ὅσην ἐν ταῖς μὲν, ἀπὸ τῆς γῆς τῶν διὰ τὸν ποταμὸν. Ὅτι γὰρ τὸν ποταμὸν ποτίζει ἡ μὲν γῆ, ὅσην ἐν τῇ πορὰ καὶ ἀνάγκη, ὅσην δὲ τὸν ποταμὸν ποτίζει ὁ Νεῖλος. ὅσην δ' ἐν τῇ πορὰ, ποτίζει καὶ ἡ γῆ. Ἐπ' ἐκείνῃ δὲ ἀναγκαῖα τὸ γῆ, καὶ διὰ τὴν μὲν πορὰν ποτίζει τὸν ποταμὸν, μὲν δὲ ἡ πορὰ καὶ ἐκ τῆς πορὰ μόνον ποτίζεται, καὶ ἡ γῆ ὅσην ἔχει. *Strab. l. 17. p. 542.*

3 See the Quotations, from this Author. p. 44.

4 This is even acknowledged, by the Author of the Description of the East. At that Time, says he, before the Canals were made and when Lower Egypt was a Morass, the Upper Parts of Egypt might be overflowed and receive that Accession of a rich Soil which makes it so fruitful. p. 197. Vol. I.

it's Bounty upon it. The present State and Condition therefore of the *Upper Egypt*, is so far from being an Objection, that it proves, in some Measure, the very Point that is disputed; viz. *That the Nile, in a Term of Years, may so far accumulate it's Soil upon the adjacent Plains of the Lower Egypt, (as it hath already done in the Upper,) that it will not be capable to overflow them.*

No Stony
Particles
brought
down by
the River.

As to the other Objections, above recited, we may even dispute the very Facts, upon which they are founded. For, as to the first, it can hardly be admitted, that any of the original stony Particles, brought down, from *Ethiopia*, by the *Nile*, should be so strongly buoyed up by the Stream, as not to subside, a long Time, before their Arrival at the *Cataracts*. Neither could any further Accession of these stony Particles, engaged afterwards by the Stream, either in passing by these Rocks or the sandy Islands that lye in it's Way afterwards, continue long to be supported; let the Stream be never so rapid and violent. They, from their own Weight and *specific Gravity*, must either be dropped, of Course, as soon as the extraordinary Rapidity of the Current ceases; or else they must be lodged immediately at the very Foot of those very Rocks, or along the Skirts of those very Islands, from whence they were thus violently rubbed off and obtained.

The Beds of
rapid Rivers
rather grow
lower, than
increase.

Nay, it may well be imagined, that the Beds of Rivers, particularly those which are of a rapid Nature, like the *Nile*, do rather grow lower, than rise or increase. For their Bottoms being constantly disturbed, by the violent Motion and Friction of the Current; one Particle of Sand or Gravel must impell another, 'till the Velocity of the Stream abates, or these Particles meet with some Impediment or Obstruction. And this is probably the Cause, why Rivers are generally the deepest, in their middle Channel; because the Current is there the strongest; and why again it is, that Eddies, Whirlpools, the immediate Outlets from Mills, Sluices &c. are usually of great Depths; because the Stream, in these Cases, plungeth itself here with greater Violence, and putting thereby the neighbouring Particles of Sand and Gravel in Motion, protrudes them all before it. It is owing also to the same impulsive Force and Action, that the Banks of Rivers and their ordinary Depths
of

of Water, are greater in one Place than another; the deeper Places being, for the most Part, succeeded by Flats and Shallows, whither these loose sandy Particles are driven; and where they remain quiet and undisturbed, 'till the next Inundation.

Of the same Nature and Origine likewise are the *Bars* of Rivers; which are a like Collection of Sand and Gravel, forced down by the Impetuosity of the Stream; 'till, upon their nearer Approach to the Sea, they become themselves retarded, and the more weighty Contents of them stopped and arrested, by the heavier Column of the Water, or by the more violent and superior Force and Activity of the Waves, of the Sea. As the Mouths of the *Nile* therefore, and particularly the *Canopic*, which is the largest, ^{are} remarkably incommoded with Banks of this Kind, (which render the Navigation oftentimes exceedingly dangerous;) there is no small Probability, that, the Bed of the *Nile*, must be so far from receiving any annual Increase, from these stony Particles, that it must be a considerable Loser, by such large Contributions of them, as are constantly accumulated, more or less, at these Places. As to the Mud, properly so called, it seems to make little or no Part of these Obstructions; for, being itself of a light Nature and easily buoyed up by the Stream, it is visibly carried off, to the Distance of several Leagues, into the Sea: where it is laying a Foundation, for future Accessions, to the Land of *Egypt*.

Besides, if the Bed of the *Nile* was raised by the subsiding of the stony Particles, brought along with the Stream; the like would happen to all Rivers, in Proportion to their Muddiness. Because it may be presumed, that the Mud, buoyed up by Rivers, is all of the same Nature and Consistence, however it may accidentally differ in Colour or other Respects. As then there are few or no Rivers, but what are Muddy in some Degree or other; and not only so, but are at some Seasons, for several Days or Weeks together, no less muddy than the *Nile*; why should not They, by precipitating the stony Particles (provided there were any) of their Mud, have the like Property of raising Their Beds and Channels? We need not indeed insist upon their receiving equal Augmentations, with the Bed of the *Nile*; it is enough, in the present Question, if they receive

Of the Bars of Rivers.

The great Quantity of Sand lodged there.

Some Mud of the Nile carried off into the Sea.

If the Bed of the Nile rises, by the Precipitation of its stony Particles, the Beds of other Rivers would rise in Proportion.

any at all: inasmuch as *This*, let it have been annually never so small and inconsiderable, yet, in Process of Time, and, in the Course of four thousand Years, must have become visible and apparent. But notwithstanding the Want of that annual Increase and Addition to their Banks, which the *Nile* alone can boast of; (and, whereby it keeps up, as is pretended by this Author, *the Ballance betwixt the Quantity of Water and the Capacity of the Channel that is to convey it*;) nothing of this Kind has been observed in the *Danube*, the *Rhine*, the *Thames*, or any other noted River. These have always continued the same; their Channels still contain the same Quantity of Water, which they may originally be supposed to have done; and, except upon extraordinary Rains, and the Floods and Inundations consequent thereupon, are never known to be too full or overcharged. Whereas had there been any gradual Additions made, by these Means, to their Beds; these very Beds must have been gradually filled up, and their Streams, consequently, would have been gradually excluded; and, being thus excluded and thereby under no Confinement, they would long ago have converted all their adjacent Plains into Lakes or Marshes.

No Part of
the Soil car-
ried off by
the Crop.

But it is further urged, by this Author, that, provided the *Nile* should lodge any considerable Quantity of Sediment upon the Surface, *a great Part of it would be carried off annually by the Crop or Produce of the Soil*. Yet, it may be replied, that if all of it be not carried off, that which remains, will still contribute, though in a smaller Degree, to the supposed Augmentation. By this Means indeed, the Operation will be slower, though no less sure and certain, upon that Account. For the precise Time, when this Augmentation is to be brought about, is not disputed; but whether such an Augmentation, at all, will happen. And that there is and has been an Augmentation, which consequently may, and probably will continue, is even acknowledged by this Author¹; and, for a further Proof of it, I refer to *Trav.* p. 438. Little Stress therefore can be laid upon this Objection, which does not deny the Fact, but only retards the Progress of it.

¹ Vid. p. 44. Not. 1.

By several Experiments made upon Vegetation¹, it appears that Earth (commonly so called) or Mould is very little concerned in the Operation; Water being the principal, and, in Effect, the only Agent; a certain genial and proper Warmth being still supposed to accompany it. For, that Water alone may be sufficient for this Purpose, appears from hence, that, *from it, Salt², Spirit, Earth, and even Oyl may be produced.* And again³, *fair Water may, by the seminal Principle of Mint, Pumpions and other Vegetables, be converted into Bodies answerable to their Seeds.* And again⁴, *in Plants, of the various Corpuscles found in the Liquors of the Earth and agitated by the Heat of the Sun and Air, those that happen to be commensurate to the Pores of the Root, are impelled into it, or imbibed by it, and thence conveyed to other Parts of the Tree, in Form of Sap, which passing through new Strainers, receives the Alterations requisite to their Conversion into Wood, Bark, Leaves, Blossoms, Fruit &c.* By this Account, the greatest Tree wastes no more of the Earth or Soil wherein it grows, than the smallest Thistle; the Earth serving, all along, as a proper Support, Defence or Covering only for the Root; or else, as a convenient Strainer and Corrector of the nutritive and vegetative Fluid.

Few or no earthy Particles consumed in Vegetation.

Nay, upon a Supposition, that some vegetative Particles were lodged in this Sediment, (and we will suppose a great many;) yet, how infinitely small must they needs be, to be able to enter into these Roots, and to be conveyed through these delicate Strainers. They, of what subtle Substance soever they may consist, are rather the Objects of our Reasoning Faculties, than of the Eye or the Touch; and consequently, what Loss or Consumption soever may be made of *Them*, it will scarce, if at all, be perceived in that great Mass of Matter, from whence they were secreted.

The Vegetative Particles take up little Space.

But we see, continues this Author, (p. 251.) *that the Ground visibly sinks, where Vegetables are produced and taken away,*

The Ground does not sink where Vegetables grow.

¹ Vid. Boyle's Works abridg'd, Vol. III. p. 282 &c.

² Id. ibid. p. 287. 293.

³ Id. ibid. p. 340.

⁴ Id. Vol. I. p. 440. Vid. Philosoph. Transact. Vol. 37. p. 418. where Bulbs are said not to grow so well in muddy Water, as in clear. The known Experiment of raising Sallats &c. upon Flannel &c. shews how little concern Earth has to do in Vegetation.

and there is no *Accession of Matter*. It must indeed be acknowledged, that every Plant, pluckt up by the Root, and every Tree, dug out of the Ground, will leave some Cavities and Traces behind them; but we must deny, at the same Time, the Consequence that is drawn, by this Author, from these Appearances. For these Holes and Cavities, whether they be small or great, are not made by a proportionable Quantity of Earth or Soil, or Vegetative Matter, (if that will make more for the Purpose,) which may have been gradually taken up and consumed by these Plants. They are made by the gradual Accretion and Expansion of their Roots; which, like so many Wedges, force themselves into the adjacent Soil, Loam or Gravel; obliging it thereby to quit it's native Situation; and, from lying, naturally, in a more loose and open Texture, to become more close and compressed. No Earth consequently can be lost or consumed by this Expansion of their Roots; it becomes only, as I have observed, more crowded and compact by these Means.

It is generally higher, or else upon a Level.

Nay, so far will it be, from being a Matter of Fact, as is here asserted, that *the Ground visibly Sinks, where Vegetables grow, without an Accession of Matter*; that, the contrary, I presume, will be found by Observation; and, for one Instance where it takes Place, (which if there should, may perhaps be easily accounted for some other way,) there are Numbers of others, where the Ground is either higher, or at least upon a Level with what lyes contiguous to it.

The Soil is of the same Height or higher than it was immediately after the Deluge.

In the Produce of the lesser Kind of Vegetables, such as Grass and Corn; no less than of the greater, such as Shrubs and Trees; the Ground has probably continued, much in the same Height, wherein it was left a little after the Deluge. Or rather, from the rotting and corrupting of the Roots, Stalks, Leaves &c. it may, in some Places, be a little raised and augmented. Infomuch that the very curious and learned *Olaus Rudbeckius*¹, from the Consideration of these and such like occasional Accessions of Soil, has attempted to estimate the Age and Antiquity of this Terraqueous Globe. Where the Ground is manured, there it must still rise higher, than by

¹ Ol. Rudbeckii *Atlantica sive Manheim* Lib. I. c. 6. Nouvelles de la Repub. des Lettres, Mois de Janv. 1685.

this natural Process ; because the more subtle and volatile Particles of it, seem alone to contribute to Vegetation, while the infinitely greater Share of grosser Particles are left behind.

And, that very little or nothing at all of the real Soil, the ancient and primogenial Covering of this Globe, is carried off by Plants and Vegetables, appears from comparing the present State of the Plains of *Africa*, with what they were, in former Ages. For these are never manured ; yet the same Fertility in the Soil, and the like Plenty and Abundance, that have been recorded of their Crops, for above these two thousand Years, continue to this Day. Now if the Nature of Vegetables was such, as to make the Ground they grow upon, both hol-
The rich Plains of *Africa* never manured.
lower and lower, by gradually wasting and consuming it ; *Africa*, by this Time, would have been drained of it's whole Stock ; and nothing could have remained, at present, of this rich and fruitful Country, but a barren *Substratum* of Clay or Gravel.

Having therefore removed the Force of these Objections, I shall proceed to the Examination of others. Now, one of the principal Arguments, which I have advanced, for that annual Increase which is supposed, (*Trav.* p. 441.) to have been made to the Land of *Egypt*, was taken from *Herodotus* ; who tells us', that in the Time of *Myris*, eight Cubits at least (τὸ ἐλάχιστον) were required to water the Country ; but, in his Time, scarce nine hundred Years afterwards, [sixteen or] fifteen at least (τοὺλάχιστον) were necessary. The Land therefore, as I conjecture, must have received seven *Grecian* Cubits of Increase, in that Space of Time. The whole Scope of *Herodotus*'s Reasoning, both in this and in other Places of the *Euterpe*, is to this Purpose ; not only to shew the actual and the general Increase, but even, in some Measure, the very Proportion and Quantity of what is gained every Year. And of this the Matters of Fact, related in the foregoing Paragraph, are, as he calls it, μέγα τεκμήριον πρὸς τῆς χάρις ; a strong Proof or Evidence with Regard to this Country. For if he had not preserved, all along, a great Regard to this gradual Increase ; (which was

1 Ἐπειγόν δ' ἐγὼ τούτῳ μοι μέγα τεκμήριον πρὸς τῆς χάρις τούτης οἱ ἱστοί, ὡς ὅτι Μιέρης Βασιλέως, ἕκαστος ἔλθοι ὁ ποταμὸς ἐπὶ ἑκατὸν πηχῶς τὸ ἐλάχιστον, ἀρδύσκει Αἰγυπτιὸν τὴν ἐνερθε Μίμριον. Καὶ Μιέρης ἕκατ' ἢ ἑκατόν τινα ἰνυακίστην τιτυλοῦσθαι, ὅτε τὰς ἱρίων τούτων ἑγὼ ἕκατ' ἢ οὐ μὴ ἑπ' ἑκατὶδεκα ἢ πεντακτῆδεκα πηχῶς ἀναδὼν τοὺλάχιστον ὁ ποταμὸς, ἂν ὑπερβαίνει ἐς τὴν χάριν. — εἰ σὺ ἰδιόλεκον ἢ χάριν, ἢ ἐνερθε Μίμριον (αὕτη γὰρ ἐστὶ ἡ αἰχμαρομένη) κατὰ λόγον τὸ πεντακτῆδεκα χεῖρον ἐς ὑψὺς ἀνέβαινεν, ἄλλο τί ἢ οἱ ταύτη οἰκόντες Αἰγυπτίῳ πεινῶσιν ; εἰ μὲν γὰρ οὕτως σὺ ἢ χάριν τὴν ὑπὸ Διὸς, μῆτε ὁ ποταμὸς οἷός τ' ἔσται ἀρδύσαι ὑπερβαίνειν ; *Herod.* p. 105, 106.

the very Foundation, of what he was contending for, that *Egypt was the Gift of the Nile*,) he never could, from such a long Detail and Induction of Particulars, as are there enumerated, have, at length, concluded, that *Egypt, by being raised, in this Manner, too high to be overflowed, and no Rain falling upon it, the Inhabitants must starve and perish with Hunger.*

The eight and the fifteen Cubits of Herodotus to be understood of the Absolute Height of the Nile.

But this Gentleman observes, (p. 251.) that *the eight Cubits, above-mentioned, are to be understood of the Addition only that is to be made to the Nile, at the Time of it's Overflow; but that the sixteen or fifteen Cubits are to be taken for the whole Depth of the River, from the Top to the Bottom.* Whereas Herodotus's Words will bear no such Interpretation. Because, in the first Part of the above-cited Quotation, it is *ὅπως ἔλθοι ὁ ποταμὸς ὅττι ὀκτὼ πηχέας τὸ ἐλάχιστον*, *when the River (arises or) comes to eight Cubits at least*; and, in the latter, *εἰ μὴ ἐπ' ἑκατάδικοι ἢ πεντεκαίδεκα πηχέας ἀναβῇ τοῦλάχιστον ὁ ποταμὸς*, *unless the River ascends to sixteen or fifteen Cubits at least*; where the same Meaning is conveyed in them both; *ποταμὸς ἔλθοι* and *ποταμὸς ἀναβῇ* meaning, one and the other, the whole and the absolute, not the partial or relative Depth or Rising of the River. Nay, if either of the Words could be interpreted to mean the Quantity of the periodical Rising, or the Addition that is made to the ordinary Height of the River, at the Time of the Overflow, it would be *ἀναβῇ*; which may indeed seem to convey some Idea or Hint of this Kind. Had *ἀναβῇ* therefore, instead of *ἔλθοι*, been joyned to the *eight Cubits*, as it is, unfortunately for this Argument, to *the fifteen*, it would have been an Objection, specious enough indeed, though, by no means reconcilable to the whole Scope and Tenour of the Context.

Eight Cubits of Water in Myris's Time sufficient to overflow the Land of Egypt.

But it is further objected, (*ibid.*) that *Herodotus's Account of sixteen and eight Cubits cannot be well accounted for on any Supposition, unless we suppose that the Canals were cut after Myris's Time, and so made a greater Rise of the Nile necessary: i. e. from eight to sixteen Cubits.* But surely, as such an extraordinary Increase, from eight to sixteen Cubits of Water, could not be brought about at once, so neither was it, at this Time, necessary. For in this Infant State, as we may call it, of *Egypt*, when the main Channel was of a greater Breadth, and the Inundations were, at once, both more extensive and uninterrupted,

uninterrupted, *the eight Cubits at least*, which are here recorded to be the Standard, may be well supposed to have been sufficient at that Time, for the Exigencies of the Country. And if *eight Cubits at least* were necessary, a lesser Height would not have occasioned a profitable Inundation; and a much greater would not have been required. So that the Land of *Egypt*, in this low and early Condition of it, during the Reign of *Myris*, might be sufficiently refreshed by an Inundation of eight Cubits, as one of sixteen, (twelve Foot at least above the supposed Level of the Ground,) must have been highly detrimental and destructive. If *Egypt* then, according to this Gentleman's Opinion, had always continued the same, (as the Quantity of Water, brought down by the *Nile*, has, one Year with another, been very nearly the same;) neither had there been, since the Time of *Myris*, any successive Accessions of Soil made to it's Banks, either in their Height or Breadth; these eight Cubits of Water would have still continued to be the Standard of Plenty, and the *Wafaa Allah*¹, to this Day.

Besides, the cutting of Canals, which is here objected and urged, would be attended with a considerable Loss of Water in the main Stream. Instead therefore of making it necessary for the *Nile* to rise, upon an Alteration of this Nature, from eight to sixteen Cubits; the very Reverse would certainly have happened. For the Depth of the main Stream being reduced, by these Losses and Diminutions, to seven, we will suppose, or a lesser Number of Cubits, (*viz.* in Proportion to the Capacity of these Canals, and the Uses for which they were intended;) the River would actually have become lower than the Land may well be supposed to have been, at that Time; and, consequently, would not have been able to overflow it.

In the *Diagram*, (*Trav.* p. 438.) the annual Successions of *Strata*, left by the Sediment of the *Nile*, are supposed to be, all of them, upon a Level; and consequently, the whole Land of *Egypt*, from the River, to the utmost Extent of the Inundation, must be so likewise. For as all Fluids preserve a horizontal Situation², the Sediment which falls and is precipitated from them, must, *cæteris paribus*, do the like. Unless the

The cutting of Canals would diminish the Water of the main Stream.

The Land of Egypt upon a Level.

¹ Vid. *Trav.* p. 437.

² Aqua dicta quod superficies ejus æqualis sit. Hinc & æquor appellatum, quia æqualiter sursum est. *Id.*

Inundation therefore should be obstructed, by some Means or other, from doing it's Office, the like Effects must be equally produced in all Parts. It does not seem probable therefore, as this Gentleman asserts', that *the Land of Egypt should have a gradual Descent from the main River to the Foot of the Mountains, on each Side.* This we may rather suspect to be a *Deceptio Visus*, than a Matter of Fact.

The Introduction of Canals could not occasion any Inequality in the *Strata*.

For this Inequality in the Surface, could not be occasioned, (for the Reasons just now alledged,) by the more general and total Inundations; such as happened in the earlier Ages, when the *Nile* was neither bounded nor confined by Mounds or Canals; and when the whole Land of *Egypt* was *πεδίος πᾶσα*, one continued Plain, as *Herodotus* expresses it. Neither could this Inequality be introduced by the partial or distributive Inundations, as we may call them; such as were made at and after the Time of *Sesostris*, by means of these Canals, together with their respective Banks and adjacent Inclosures. The contrary would always follow, unless the *Nile* was entirely excluded; which the *Egyptians*, from the great Fertility and Profit that attended the Inundation, would never be induced to permit. No such Declivity therefore, in the *Strata*, could follow from the Introduction and Structure of the Canals themselves; which, (besides their civil and political Use', in cantoning out this

1 It is remarkable, that the Ground is lowest, (sloping, it should be; otherwise there is no *Antithesis*;) near all other Rivers which are supplied from Rivulets, but as no Water falls into the *Nile* in it's Passage through this Country; but, on the contrary, as it is necessary that this River should overflow the Country, and the Water of it be conveyed by Canals to all Parts, especially when the Waters abate, so it * seemed visible to me, that the Land of *Egypt* is lower at a Distance from the *Nile*, than it is near it; and I imagined that in most Parts it appeared to have a gradual Descent from the *Nile* to the Hills. p. 199. The *Nile* need not be so high overflowing by the Banks of the Canal, on the Supposition that the Ground is lower at a Distance from the River. p. 250. Canals being made, it was not a bad *Nile* though two Cubits lower than the bad *Nile* of *Herodotus*, because a less Height made it to overflow in some Measure, as the Banks of the Canals were lower than the Banks of the River. p. 252. As they have Dikes to keep the Water out of the Canals 'till the proper Time come to let it in, so they have contrivances to keep it in some Canals after the *Nile* is fallen, as well as in certain Lakes when the *Nile* grows low; and from them they let it out at Pleasure, on Lands that are higher (* which wants to be explained,) than the Channels of the Canals; and *Strabo* takes notice of these Methods, (but the Place is not quoted,) to hinder the Water from flowing in or going out when it is in. p. 201. And again, There is great Reason to think, that, contrary to what is generally observed, the plain Ground of *Egypt* is highest towards the River, and that there is a gentle Descent to the foot of the Hills: and if so, when the Canals were once opened and the Water let into them, it would sooner overflow the Banks of the Canals than those of the River, after that the Canals were cut; though not sooner than before they were cut. But then the Water would overflow less, sooner abate, drain off, and evaporate, by reason of the greater Outlet &c. p. 250. But the learned Author, in these, no less than in other Points, in Dispute betwixt us, has often expressed himself, with so little Perspicuity, that he will pardon me, if, at any Time, I have mistaken his meaning.

2 Ἀπὸ δὲ τούτου τὸ ἔχον Αἰγύπτου εἶναι πεδὶος πᾶσα ἀναστῆναι καὶ ἀναμείζοντος γέγονε. Αἴτιαι δὲ τούτου αἱ διὰ τῶν κανάλων, εἶναι πεδία καὶ περὶ τοὺς ὁμίους ἔχοντα κατέτιμον δὲ τὰς ἀπὸ τῶν κανάλων ἐκβαλόμεναι.

Country

Country into particular Districts; conveying the Water to distant Parts, and preventing of any suddain Invasions;) were intended, not only to carry off the superfluous Water, and thereby prevent the Inundations, from being hurtful; but to convey and distribute them likewise, with greater OEconomy and Conveniency, to the very Skirts of the Mountains.

Wheresoever likewise we meet with any Banks or Mounds, (whether they are intended, according to the Exigence of the Country, to shut out, receive or retain the Water; as it was sometimes practised in the Outlets to the Lake of *Myris*;) there they are much of the same Height and Quality, both along the Edges of the main Stream, and along the Edges of the correspondent Branches and Canals. What determinate Height of Water therefore would be requisite to overflow and refresh the Grounds, adjacent to the one, would be neither more nor less sufficient for the other. As the Water therefore in the Canals, from the very Nature, Intention and Structure of them, must always keep Pace, and be of the same horizontal Height with the main Stream; the very same fertilizing Sediment, which, at any Inundation, was brought down by *This*, would, *ceteris paribus*, be communicated likewise to the correspondent Branches, or Canals. Similar Effects would consequently follow; and one Part of *Egypt*, (I mean under the same Parallel,) would be no more accumulated with Soil, than another. As this supposed Matter of Fact then may be disputed, so will the Conclusion likewise which He deduces from it; (p. 250.) viz. *that the Nile need not be so high, overflowing by the Banks of the Canals; on the Supposition* (which Supposition requires to be further supported) *that the Ground is lower at a Distance from the River.*

If then the same Height of Water is equally required, both in the collateral Branches and in the main Stream, to overflow the adjacent Lands; what determinate Height of it soever is or has been necessary, for that Purpose, in any given Age, or

The same Height of Water in the main Stream and in the Canals.

The Height of the Land commensurate to the necessary Height of the Overflow.

ὅτι τῶν Αἰγυπτίων μὴ δὴ τὸ ποταμὸν ἔκρητο πόλεις, ἀλλ' ἀναμίχουσιν, ὅτι ἕκαστος τὸ ἀπὸ τοῦ ποταμοῦ ἀπορρίζοντες ὑδάτων, ἀναποτίεσις ἐχρῶντο τοῖς πόμασι ἐκ οὐράτων χειμῶνων. *Herod. Eur. p. 144.* Κατὰ πάντας δὲ τὰς χώρας τῆς ἀπὸ Μίμριδος δὴ Σάλασσιν ἔρριζον ποταμὸς ἐκ τοῦ ποταμοῦ διέρχεται, ἵνα τὰς μὲν συγκομιδὰς τῶν καρπῶν πλείοντα σωτήριος καὶ ἡσυχίας, τοῖς δὲ πρὸς ἀλλήλους τῶν λαῶν ὀπμιζίας καὶ πᾶσι τοῖς τύποις ὑπαρχῶν ἑαυτῶν καὶ πάντων τῶν πρὸς Σάλασσαν πολλὰ δαψίλων. τὸ δὲ μέγιστον, πρὸς τοῖς τῶν ποταμῶν ἑρίδαις ἐρετὰν καὶ δυστήμοναν ἐπαίσει τὰς χώρας. *Diod. Sic. l. 1. p. 36.*

I Ἐπικέντρι δὲ τοῖς σμασι ἀποτίεσις ἡ διὰ τὸν ποταμὸν καὶ τὰς οἰκίας αἱ ἀρχαῖαι τὸ τε εἰσὶν ὕδατος καὶ τὸ ἐξόν. *Strab. l. 17. p. 557.*

Period of Time, will, in a great Measure, determine the Height of the Land, at that Time. But this is not to be understood of extraordinary Inundations, such as wash and carry away the Mounds and Inclosures, and sometimes large Portions of the Land itself; but of the ordinary and usual Overflows; such as are managed and conducted to the proper Wants and Exigencies of the Country. *These, I say, will very nearly ascertain the Height of the Land above the Bed of the River.* For, in the two Cases already quoted from *Herodotus* (p. 51. Not. 1.) they both of them seem to be well circumstantiated and (I had almost said) conclusive for this *Hypothesis*. For the Appellation of *τουλάχιστον*, (*at least*) which is there ascribed to them both, (to the Rising of eight Cubits in *Myris's* Time, and to that of fifteen, nine hundred Years afterwards,) will point out to us the barely sufficient Quantity of Water that was necessary at those respective Times; and consequently, that a less Quantity, as being lower (we may suppose) than the Lands to be refreshed, would not have been able to effect it.

The Land
has risen 150
Inches at
least since
the Time of
Herodotus.

So that if we could know, at present, what Height of Water *at least* was required for the Exigencies of the Country, particularly near and below *Geeza* or *Memphis*, (the supposed Scene of these Alterations,) we should so far likewise determine the Quantity of Soil, that has been accumulated, since the Time of *Herodotus*. In A. D. MDCCXXI. when I was in *Egypt*, the *Nile* rose considerably (and yet the Banks were not full) after the *Wafaa Allah* or Standard of sixteen (i. e. eighteen' Cubits) was proclaimed, without laying the neighbouring Plains under Water. We will suppose then that the Addition of two Cubits more, making in all twenty, would have been sufficient for this Purpose. Now as the Cubits, by which the Rising of the *Nile* is, at this Time, computed, are

1 As they publish, says this Author, p. 258. such an extraordinary Rise, as fifty Inches, about the Time that they declare it is risen sixteen Pikes, it is probable, that they keep private the real Rise before that Time; which may be a piece of Policy of the People not to pay their Rents if it does not rise to 18. Pikes; for unless it rises so high, they have but an indifferent Tear: and possibly when they declare that the Nile is 16. Pikes high it may be risen to eighteen. And again, p. 200. Eighteen Pikes is an indifferent Nile, twenty is midling, twenty two is a good Nile, beyond which it seldom rises: and it is said if it rises above 24. Pikes, it is looked on as an Inundation, and is of bad Consequence, as the Water does not retire in Time to sow the Corn. But I cannot find any certain Account when this has happened. And again, p. 254. The manner of Computation has been altered; the highest having been 18. Pikes, whereas now it is 24. * The Pillar also seems to have been changed. Vid. Trav. p. 436. XVIII. Cubits are recorded for the Standard by P. Alpinus L. 1. c. 2. Hist. Nat. Egypt.

both

both more in Number and of a greater Length than those that are recorded by *Herodotus*; the Difference in the Measure, will give us the Difference in the Height of the Soil. Or, in other Words; if, in *Herodotus's* Time, fifteen *Grecian* Cubits, at least, of Water, were required to prepare the Land for Tillage; and twenty at least, of much longer Cubits, are required at present; the Land must have received an Accession of Soil in Proportion. Let us take then the Length of the Cubit, made use of at present, to be XXI. Inches, or XXVIII. Digits only, instead of (perhaps, what it will one Time or other be found to consist of,) so many Inches. Yet even, upon this low Computation, *Egypt*, by requiring at present CL. Inches more of Water to overflow it, than in the Time of *Herodotus*, must have gained, since that Time, the like additional Height in it's Soil.

But it is still objected, by this Author, (p. 252.) that *no* The requisite Rising of the Nile does not depend upon it's Outlets. *Computation can be made how much the Soil has risen, from considering how much the Nile ought to rise for the Benefit of the Country.* And this is supported by alledging, that *all this depends on the Openings and Outlets there are for the Water; on their Breadth and their Depths; on their being kept clean or neglected.* Now, in Answer to this, it may be observed of these Canals and their Outlets, in general; that all they have or can be supposed to have to do, at any Period of Time, or upon any Occasion, is either to attend the Motion and to keep up a constant Height and Pace with the main Stream; or else, by damming up their Mouths, they are to serve for so many Basins or Reservoirs, when the Inundation is over. When therefore the Water, in these Canals, begins to stagnate; either by being dammed up, or by being forsaken by the main Stream; (for the Beds of the Canals, by the easier subsiding there of the Mud, become frequently higher, if they are not kept clean, than the Bed of the main Stream;) in these Cases, and upon such Revolutions and Accidents, the *Nile* is no further concerned; it's Operation and Influence, at least with Regard to these Canals, cease; and Art and Labour begin then to take Place. If then these Canals should or had at any Time been too many in Number, or of too great Capacity, so as to drain off too much Water from the main Stream; the Height of

Water, that would otherwise have been sufficient to refresh the Country, must hereby have become too scanty and deficient; and, without the Assistance of Art, (*viz.* by drawing up the Water with Instruments;) a Famine must necessarily have followed. Or again, if these Canals were all or most of them choaked up, so that the whole Body of Water reverted to the main Stream; the Consequence would still be worse; because the Rising would now be more than sufficient; and, occasioning thereby too copious an Overflow, would leave behind it too great a Stagnation of Water. These Canals therefore and their Outlets, appear to be incidental Occurrences only, adapted and accommodated, from Time to Time, to the Exigencies and Demands of the Country; without bearing any Relation at all to the real and *physical* Rising of the *Nile*; or to the Alterations that have been consequent thereupon.

The Height of the Soil to be computed from the Height of the *Nile*.

Why *Egypt* therefore, in the Time of *Myris*, should require at least eight Cubits of Water to prepare it for Tillage; and, nine hundred Years afterwards, fifteen, and at present twenty or twenty two, and yet have always continued the same, *by losing*, as this Author has maintained, *in the Produce of the Crop what is annually gained by the Sediment*; or, *by the Bed of the Channel rising in Proportion to the Banks*; or, *by the supposed Analogy between the River, the Canals, and their Outlets*; (none of which Propositions are to be admitted without further Proof,) cannot, I presume, be accounted for, upon any other Principle, either of Reason or Experiment, than that gradual Rising of the Soil, which I have all along been contending for.

Periodical Rains in *Ethiopia* the Cause of the Overflow.

But we have not yet done with this *παραμυς ἐπαμυς*, as *Herodotus* calls it; which, like a good Husbandman, both waters and manures the Soil. For, the Occasion of it's annual Overflow, is still a further Point to be disputed. This (*Trav. p. 432.*) I attributed, in general, to the extraordinary and periodical Rains, that fall at those Times in *Ethiopia*, or perhaps further to the Southward, where we are to look for the Sources and Fountains of the *Nile*. For, the greatest Part of *Ethiopia* being a mountainous Country, it will thereby not only be productive itself of copious Vapours, but highly conducive to the condensing and forming into Rain, such Clouds and Vapours,

as

as are brought upon it from other Places; and, it may be added, in all Directions. *Now these Clouds and Vapours are supposed, by this Author, (p. 199.) to be brought only by the N. Winds from the Mediterranean; which Wind is likewise the Occasion of the Overflow in another Respect, as it drives in the Water from the Sea, and keeps back the Waters of the River in such a manner as to raise the Waters above.* But the latter Part of this Account, as neither agreeable to Fact, we may presume, or Reason, was long ago exploded by *Herodotus* ¹.

Neither can the former be admitted as the sole, nay perhaps it may not be so much as the partial Cause of the Inundation. For these Northern or *Etesian* Winds, (as they are otherwise called,) are not found, by Experience, to blow constantly from the Beginning to the End of the Inundation, as *Herodotus* ² has likewise observed; but are frequently interrupted, with Winds from other Quarters. And moreover, if these Winds do not blow directly from the North, but incline, as they generally do, more or less to the East or West, they will diverge from the Mountains of *Ethiopia*, where their Influence is required, and direct their Courses, together with the Clouds and Vapours that accompany them, towards the Regions of *Libya* or *Arabia*.

Neither do these *Etesian* Winds always bring along with them such Successions of Clouds and Vapours, as have been related by some modern Travellers. For, in the Year MDCCXXI. during the whole Course of the Inundation, (which was as high and copious as usual,) I observed very little or nothing at all of this Kind; the Air being, for the most Part, as clear and serene as at other Times. And besides, if these *Etesian* Winds were the Cause of the Overflow; then, as often as they continued to blow, for any considerable Time, they would be succeeded by Inundations. Great Floods must consequently happen, both in the Spring, and in the Winter Seasons, when the Winds, sometimes blow, for a Month together, in various Directions, from the N. E. to the N. W. But, as these Winds are not attended with any extraordinary Swellings of the River,

The *Etesian*
Winds not
the Cause of
the overflow.

The *Etesian*
Winds not
always at-
tended with
Clouds.

¹ Εἰ Εtesίας αἵτις ὄντι, ἤτοι καὶ τὰς ἄλλας ποταμούς, ὅσοι τούτῃ ἐπὶ τῇ ἀντιπαραστάσει εἶναι, ὁμοίως πάχυνται καὶ κατὰ ταῦτα τὸ Νεῖλον. Καὶ μᾶλλον ἐπὶ τοσούτῳ ὅσῳ ἰσχυρὸς ἔστιν, ἀδυνάτεον τὰ ζεύματα παρέχονται. Εἰ δὲ Ν. πολλοὶ μὲν ἐν τῇ Σοῦρ ποταμοί, πολλοὶ δὲ ἐν τῇ Ἀσίᾳ, οἱ ἑδὲ ταύτης πάχυνται ὅσον π. καὶ ὁ Νεῖλος. *Herod. Eut. p. 109. Ed. Steph.* ² Πολλὰ δὲ Ν. ἐπὶ τῇ μὲν ἔκτασι, ὁ δὲ Νεῖλος τὸν ἐπὶ τῇ ἐκτασὶ. *Id. ibid.*

at these Seasons; so they may well be suspected, not to contribute at all, to the periodical Rising in the Summer. It is more probable, that, such Clouds and Vapours, as are brought along with them, at these no less than at other Times, may be diffipated, dried up, or converted into Rain, a long Time before they arrive at the Fountains of the *Nile*.

C H A P. VI.

Some of the Plants and Animals of Egypt further explained and illustrated.

Most of the
Plants and
Animals of
Egypt already
described;
viz.

I Have already observed, (*Trav.* p. 427.) that the native Plants as well as Animals of *Egypt*, were few in Number; and having been likewise well described, by other Authors, both ancient and modern, I thought it superfluous and unnecessary to give the Reader any further Account or Illustration of them. Not a few however, both of the Plants and Animals, have been thought worthy of Reconsideration by this Author. And, as even some of these, had been taken Notice of and explained, in my Book of *Travels*, I may likewise plead some Right, to justify my *own* Descriptions, and at the same Time to animadvert upon *his*.

The *Musa*.

Thus the Plant, which has long been known to Botanists, by the Name of *Musa*, (*Trav.* p. 369. and 427.) is here called *Moseh* only, (p. 205.) as if it was intended, to have been given us, for a *non-descript* or new Plant. The like may be observed of the Kind of *Vetch*, as he describes it, (p. 204.) *with one Seed in each Pod, called by the Egyptians, Haum*: inasmuch as, by a proper Inquiry, he might have found it to have been the *Cicer*, *Garvansa* or *Chich Pea*, (as it is differently named;) a leguminous Plant, which I have more than once mentioned; and, when parched, is supposed to be the *Pigeons Dung* of the H. Scriptures.

The *Cicer*.

The *Doom* or
Palm of *The-
bais* known
to the An-
cients.

The *Thebaic Palm*, or the *Dome Tree* of *Thebais*, which, (p. 281.) he cannot find to have been mentioned by any Author;

thor; is the Κυκλόφορον¹, the Κύκη,² or *Cuci* of the ancient natural Historians; the same which is represented, among the *Palm-Trees*, (B) in the Pavement of *Præneste*. *J. Baubine*, (l. 3. c. 86.) gives us a large Account of it, under the Name of *Palmae facie Cuciofera*. I have likewise taken Notice of the *Doom*, (ⲩⲓⲛ) not *Dome*, as this Author calls it, in my *Phytographia*, N^o. 143. And as That, which I have described, is of the same Class, with the *Thebaic*; so I make no Doubt, but the Trunk of it, at a proper Growth, (ⲩⲓⲛⲁⲩⲁⲩⲉⲛ, as it is related of the Κυκλόφορον,) becomes δίκροον also or *forked*. In the *Cretan Medal* of *Camara*, described by *Spanheim*³, the Fan-like Leaf of the *Doom* is very beautifully exhibited: and as these Leaves are three in Number, issuing from the Top of the same Trunk; they may further denote, that this *Species* of the *Palm Tree* was *three forked*: as some of the *Cretan Palm Trees* are described to have been by *Theophrastus*⁴.

With Regard likewise to the Animals of this Country; that which I have described and called the *Dubbah* or *Hyæna*, Of the
Dubbah or
Hyæna. (*Trav.* p. 246.) is here called (p. 207.) the *Dubber* or *Ahena*; denoting, as it may be imagined, a new and hitherto unheard of Name, as well as *Species* of Animals. The *Ichneumon* (or *Ιχνευτής* according to *Herodotus*) is mistaken likewise by this Author, (p. 132. and 207.) for the *Fird* or *Ferdaon*; which is a The Ichneu-
mon different
from the Fird
or Ferboa. quite different Creature, scarce one tenth part so large as the *Ichneumon*. For *Diodorus Siculus* tells us, that the *Ιχνεύμων*, (ⲩⲓⲛⲉⲩⲱⲙⲓⲛ ⲙⲉⲛ ⲙⲁⲓⲣⲱⲩ ⲕⲱⲛ) was of the size of a little Dog, as indeed it is; whereas the *Fird* (or *Ferboa* if that may be rather intended,) is scarce of the Bigness of a Rat. And besides, both these little Animals are Inhabitants of the Deserts, which the

1 Τὸ δὲ καλέωμεν Κυκλόφορον, ὅστις ὁμοίον τῷ φοίνικι· τὸν δὲ ὁμοίωσιν κατὰ τὸ σῆμα ἔχει καὶ τὰ φύλλα.—
ἀλγεῖται δὲ, ὅτι ὁ μὲν φοίνιξ μονοφυῖς καὶ ἀπλὴν ἔχει, τὸ δὲ περιστοιχιστὸν ῥιζῆται καὶ γίνεται (δίκροον) ἄκρον, ἔτι
πάλιν τέτοιον ἐκείνου ὁμοίως—καρπὸν δὲ—μέγαλόν μιν γὰρ ἔχει ῥαβδὸν χειροπλάγιον· προγγύλον δὲ καὶ ὁ
μῆκος, ῥαβδὸν δὲ ὀπίσθιον. χυλὸν δὲ γλυκύν καὶ εὐσμοῦν. ἐκ ἀδρίου δὲ ὡς ποτὶς, ἀλλὰ καὶ χειμῶνος καὶ ἔτι
πυρρῆς δὲ μέγας καὶ σφοδρὰ σκληρὸν. Ἐξ ἧς τὰς κείρας περιούσι τὰς εἰς τὰς γραμματεῖς τὰς ἀλφεικάδας. *Theophr.*
Hist. Plant. l. 4. c. 2.

2 Ἄλλο δὲ τι ῥῆμα ἔστιν, ὃ ποτὶς ῥηθῆναι πλείονος ὡς τὸν Αἰθιοπίαν, ὃ καλεῖται Κύκη. ἔστι δὲ θαυμαστόν, ὅτι ἐν
τῷ σῆμα ἔχοντες, ἀλλὰ πλείον.—ἔχοντες δὲ καὶ τὸ φύλλον πλατύν, καὶ ὡς ποτὶς ἐκ αὐτῶν συγκείμενον ἐκαστὸν.—Τὸν
δὲ καρπὸν καὶ τὸ ῥάβδον καὶ τὸ μέγαλόν καὶ τὸ χυλὸν ἀλγεῖται ἔχοντες. προγγύλον γὰρ καὶ μείζον καὶ εὐσμοῦν,
ἔστιν δὲ γλυκύν. *Theophr.* l. 2. c. 8. p. 35. *Cuci* in magno honore *Palmae* similis, quando &
ejus foliis utuntur ad textilia. Differt quod in brachia ramorum spargitur. Pomo mag-
nitudine, quæ manum impleat, color fulvus, commendabilis succo ex austero dulci &c. *Plin.*
Hist. Nat. l. 13. c. 9. *Diodorus* gives the same Account of it.

3 *Spanh.* de usu & præst. Numism. Vol. I. p. 340.

4 Ποτὶς δὲ καὶ τὰς φοινίκας ἐν Κρήτῃ πλείονος ἔστιν τὰς ἀδρίας· ἔστιν δὲ καὶ περὶ τῆς. *Theophr.* *Hist. Plant.*
l. 2. c. 8.

Ichneumon or *Pharaoh's Rat*, according to the Vulgar Name, is not. They have both been deſcribed, (for I have often ſeen them,) *Trav.* p. 248. and the *Ichneumon* has not only been deſcribed (*Trav.* p. 249.) but likewise figured, (*Trav.* p. 376.)

The Horns
of the Ce-
raſtes.

At (p. 208.) He takes Notice, that the *Ceraſtes* has a ſort of *Horns*, ſomething like thoſe of *Snails*, as if he underſtood them to be long and moveable; whereas they are ſhort and inflexible, of the Bigneſs of half a Grain of Barley or Rice, to which they bear a near Reſemblance. *Pliny*¹, *Ælian*² or *Proſper Alpinus*³, might lead the Author into this Miſtake. The *Exuvie* of this Viper, which I brought with me from *Egypt*, retained the Shape and Dimenſion of theſe Horns for many Years.

The *Caudi-
verbera* or *U-
romafiix*.

The ugly Lizard, like a Crocodile, as he calls it, (p. 208.) that frequents the Walls of Alexandria, would, in all Probability, if he had thought fit carefully to compare it with Books of Natural Hiſtory, have proved to be the ſame with the *Bookaſhaſh* of Barbary, the *Caudi-verbera* or *Uromafiix*, that is deſcribed, *Trav.* p. 250. and figured at p. 376. For there is nothing that occasions greater Confuſion in the ſeveral Branches of Natural Hiſtory, than that any *Species* of Plants or Animals ſhould have new Names and Deſcriptions given to them, after that their old ones have already received a ſufficient Sanction and Authority.

The Warral.

I have taken Notice, (*Trav.* p. 429.) that the Lizard, called *Warral*, would keep Pace with the *Derviſhes* in their circulatory Dances, running when they ran, and ſtopping when they ſtopt. But this Author could not perceive, (p. 208.) and concludes it therefore to be a Miſtake, that the *Warral*, (as I ſuppoſed) could be affected with Muſick. He adds, in another Place, (p. 29.) (to make, as we may Conjecture, his Objection the ſtronger,) that neither are there any of the dancing *Derviſhes* in *Egypt*. Now, in Answer to this, I do not pretend to ſhew how or by what Method the *Warral* was taught theſe

¹ *Pliny* ſuppoſes theſe Horns to be moveable, which I preſume muſt be a Miſtake, as well as that they are four in Number. *Ceraſtis corpore eminere cornicula, ſæpe quadrigemina, quorum motu, reliquo corpore occultato, ſollicitent ad ſe aves.* L. 8. c. 23.

² Ὁ κεράσις ὑπὲρ τὸ μιστῶσι κέρατα ἔχει δύο καὶ ἰσὶ καὶ τῆς τοῦ κοχλίου τοῦ κέρατος, ἢ μὲν ὅτιν αἱ ἐκείνα ἀπλάτ.

Ælian. Hiſt. Anim. l. 1. c. 57.

³ Duo cornicula cochlearum corniculis ſimilia, at dura. *Hiſt. Nat. Ægypt.* l. 4. c. 4. where the Figure of the Ceraſtes and it's Horns are well expreſſed.

Motions; neither do I affirm, that the *Dervishes*, who had so instructed them, were *Egyptian Dervishes*; very probably they were not; but a Set of Vagrants and Strollers, as *Dervishes* frequently are. I only relate a Matter of Fact, familiar enough, as it seemed to be, to the *Egyptians*; and which every one is at Liberty to think of as he pleases. But that some *Species* of Lizards, no less than of Serpents, (for they are nearly related) may be taught a Variety of Motions and Gestures, to the Sound of Musick, will appear highly probable, from the entertaining Account, which *Kempfer* gives us, of the Docility of the *Cobra de Capello* in his *Amœnitates Exoticæ*. Fasc. III.

In order therefore the better to explain the History of the *Deaf Adder*, which was alluded to in the Description, I had given, of the *Warral*, This Author informs us, (p. 232. Vol. 2.) that *there is an Asp in Italy which is not deaf*: (upon which he makes this Remark;) *it is possible, the Psalmist might mean this Reptile when he made mention of the Deaf Adder, which refuseth to hear the Voice of the Charmer*. Now to be informed of an Asp, that was *not deaf*, should imply that others, according to his Apprehensions, were incapable of Hearing. Whereas the Serpentine Kind was always reputed to have this Sense in Perfection'. He might perhaps have much better accounted for it, from what he acquaints us with, a little before, (pag. *ibid.*) that, in *Cyprus*, *there was a Species of Serpents, generally thought to be the Asp, (the Cæcilia' rather) whose Bite is exceedingly venomous, and which they call Kouphi or Blind*. Whereas *Kouphi* (καφίς) should be interpreted *Deaf*; and would therefore bid fairer to be the *Deaf Adder* of the Psalmist, than the Asp of *Italy*, which, as he tells us above, had the Gift of Hearing.

For when the *Adder* is described to be *Deaf*, (*Pf. 58. 4.*) ^{Why it is called *Deaf*.} it is to be understood, not of it's being actually so, but only of it's appearing to be so, by disregarding the Sounds, that are made to charm it. Ωσεὶ ἀκούδης καφίς, as *Suidas* observes, & †

1 *Omnibus Aspidibus hæc communia sunt, visus imbecillus, inceps tardus, auditus subtilis*: according to the Observation of, that great Physician and Naturalist, *Mercurialis*. Vid. *Nicand. de Theriacis* l. 162. *Plin. Nat. Hist.* l. 8. c. 23.

2 By the *smallness of the Head*, and the *shortness and thickness of the Body*, as he describes it, it should rather be of the *Cæcilia*, or *Slow Worm* Kind.

κατὰ φῶνι κωφεύσας, ἀλλὰ βύσας τὰ ὦτα καὶ ἀθυμῶνς τὴν ἐπαυδίαν. In the same Manner, a Person of no Humanity or Compassion, is said to stop his Ears at the Cry of the Poor. Prov. 21. 13. and to stop his Ears from the bearing of Blood. If. 33. 15.

The Exposition of
Psalm 58. 4.
&c.

The Psalmist therefore, who was speaking of the Malice and slanderous Lips of the Wicked, compares this Promptitude of theirs to do Mischiefs, to the subtle Venom of Serpents; even of the *Deaf Adder*, which was looked upon to be the most deadly and virulent. And he carries the Comparison further, by intimating, that the Wicked were not only as hurtful and pernicious as the *Deaf Adder*, but that they stopped their Ears likewise, against the most persuasive Reproofs, in the same Manner the *Adder* made itself deaf to the Voice of Charmers, charming never so wisely. For the Comparison betwixt a malevolent Tongue and the Bite of a Serpent, the great Virulence likewise, in the Poison of such Serpents as could not be made harmless by Incantation, are illustrated from other Texts of Scripture. Thus, Eccles. 10. 11. Surely the Serpent will bite without Incantment; and a Babler is no better. Jer. 8. 17. I will send Serpents, Cockatrices among you, which will not be charmed; and they shall bite you. The Expression of St. Paul's, τὰ βέλη τῶ πονηρῷ σέσωται, Eph. 6. 16. is supposed likewise to be in Allusion to the ὕψιστον ἰὺν σέσωται of Orpheus, in the Preface πρὸς λιβάν.

The charming of Serpents &c. a common and received opinion among the Hagiographers, and other Writers.

Now, in all these Texts of Scripture, the Charming of Serpents seems to be alluded to, either as a Matter of Fact, or as an Opinion at least that was commonly received. The same Notion of preventing the Venom of Serpents and other noxious Animals, by charming them with certain Sounds; by muttering some particular Words; by writing, upon Scrolls of Paper, certain Sentences or Combinations of Numbers; has formerly prevailed all over Greece¹ and Rome, as it does, to this Day, all over those Parts of Barbary, where I have travelled².

Of the Ibis.

I do not find that the *Ibis*, which was observed, (Trav. p. 428.) to be exceedingly rare, if to be found at all, in Egypt, is hitherto

¹ Λιβυπῆς ἐν τῷ πονηρῷ μαγεία πρὸς ἐπαυδίαν τὰς ὀφιδας ἐν τῷ ἑρανῷ καταφέρειν. τὸν δὲ φωνῶν τὰς ὀφιδας ἐπαυδίαις καὶ καταγογγύουσιν, ὅταν μόντοι πονηροὶ ᾖσιν. *Alian. Hist. Animal. l. 6. c. 33. Bochart. in Hieroz. Par. Post. l. 3. c. 6.* has collected a great many Authorities, both from Greek and Latin Authors, to this Purpose.

² Vid. Pref. to the Book of Travels, p. 5. and Trav. p. 263. and Ludolf. Hist. Æthiop. l. 1. c. 16. & Comment. p. 216.

to be met with. For this Author confesses he never saw the *Black Ibis*; and the *White Ibis*, the only other *Species*, is not taken Notice of at all. The *large crooked Bill*, ascribed to the *Belfery*, (p. 209.) with which he says they can take their Food only out of the Water, must be of a different Form and Structure from that of the *Ibis*; which is indeed crooked, but with which it was known to prey upon Serpents, Locusts, and other aerial and terrestrial Animals'. The Curvature therefore of their respective Bills; and consequently the Bills and the Birds themselves, cannot be the same as this Author seems to insinuate. The Bill of the *Phænicopterus* is strong and irregularly crooked; but for want of other Characteristicks, I dare not so far interfere, as to make It and the *Belfery* to be the same Bird.

By the *Skeleton* of an embalmed *Ibis*, which I brought with me from *Egypt*, I find the upper part of the Bill (for the lower is mouldred away,) to be shaped exactly like that of the *Nu-*
menius or *Curlew*'s. The *αἰχμητὶς ὀπίσθιος* therefore of the *Greeks*¹, and the *Rostri aduncitas*, ascribed to the *Ibis*, by *Latin* Authors², do not seem rightly to express this Arch-like Curvature of the Bill. They rather insinuate the Figure of it to be, what it actually is not, the same, as in the *Eagle* and other Birds of Prey. No less improperly does it seem to have been described by *Tully*³, in giving to it a *horny* and likewise a *long and straight Bill*, as *procerum* may denote. For this, I am speaking of, is six Inches long, half an Inch wide, and near an Inch in breadth. It is so far from being a *horny* or strong Bill, as that Word may intimate; that it only consists of two thin Tubes, laid one upon the other; well joyned together indeed, though of too little Strength and Solidity, to tear a Carcass in Pieces, or to do such Acts of Violence, as the much stronger Bills of the *Crane*, the *Stork* or the *Heron*, are able to perform. The thigh Bone is five and the *Tibia* six

The *Ibis* different from the *Belfery*.

An embalmed *Ibis* described. vid. Fig. p. 1. Pl. V.

¹ Τὴν μὲν ἰβὶν χειρὶ μὲν ὑπάρχειν ὡς πρὸς τὰς ἑρπῆς καὶ τὰς ἀκρίδας, καὶ τὰς χάμους. Diod. Sic. Bibl. l. 1. p. 55.

² Μίλασα δεινὸς πᾶσι, σκίλια δὲ φοβεῖται χερσὶν, αἰχμητὶν δὲ ἐς ταμίαια ὀπίσθιον, μίλασθ' ὅσον κρείτ. Herod. Eut. p. 132.

³ Simile quiddam & volucris in eadem Egypto monstravit, quæ vocatur *Ibis*, rostri aduncitate per eam partem se perluens, qua reddi ciborum onera maxime salubre est. Plin. Hist. Nat. l. 8. cap. 27.

⁴ *Ibes* maximam vim serpentium conficiunt, cum sint aves excelsæ, cruribus rigidis, corneo proceroque rostro. De Nat. Deor. l. 1. p. 210. Ed. Lamb.

Inches long; each of them smaller and more delicate, than in the *Heron*; and consequently, the *crus rigidum*, which is attributed to it, by *Tully*, seems to be without Foundation. The Feathers are so scorched, by the Composition they were embalmed with, that they have lost their original Colour. According to *Plutarch*, they should be both black and white, as in the Πέλαιρος¹, (*Trav.* p. 394. Not. 8.) That part of the Rump, which remains, is of the same Bigness, as in an ordinary Pullet. From all which Circumstances, the *Ibis* appears to have been of a smaller Size, than our *Heron* or *Bittern*. The Figure, which I have of this Πέλαιρος² ἐργον, in a *Sardonix*; (the same likewise, that is upon an *Egyptian* Medal of *Hadrian*, in the smaller Brasses,) shews it to come nearer, in Shape and in Gesture perhaps, to the *Stork*, than to either of the Birds last mentioned.

Of the
Ostrich, as
described in
the Book of
Job.

There are several curious Circumstances, in the Natural History of the *Ostrich*, that have been omitted by this Gentleman, in his Description of it; (p. 209. Vol. I.) which few Persons may have had an Opportunity of being acquainted with. Some of the Circumstances likewise will be of no small Use and Consequence, in illustrating the more difficult Part of the Account, which we have of it, in *Chap.* xxxix. of the Book of *Job*.

ver. 13. *Gavest thou the goodly Wings unto the Peacock, or Wings and Feathers unto the Ostrich.* Which may be rendred thus, from the Original, *The Wing of the Ostrich is (quivering or) expanded³; the very Feathers and Plumage of the Stork.*

14. *Which leaveth⁴ (deposits or trusts) her Eggs in the Earth, and warmeth them (viz. by Incubation⁵) in (the Sand) Dust.*

1 *Herodotus* (as quoted, p. 65. Not. 2.) makes the *Ibis*, that was in so much Veneration, to be all over black, or very black, μέλαινα διπλῶς πᾶσι. He describes another *Species*, which was more common, to have a Mixture of black and white Feathers. The same is observed by *Strabo*, (l. 17.) διττὴ τὴν χροίαν· ἢ μὲν πελαργώδης, ἢ δὲ ὅλην μέλαινα.

2 Expanded or quivering. נָעֻלָּה nael-osob, ala quæ exultare facta est. Radix obas proprie est σπυδαῖον, vibrantem motum edere, irrequieta jactatione agitari. Vid. p. 277. Lib. Jobi, Schultens. Ed. Vir. Cl. R. Grey. S.T.P.

3 Which leaveth, נָעֻלָּה tazob, mandat. Exquisite locatum illud tazob, relinquit, quod duplici potestate nunc auctum; prima deponendi, prout onus ponitur & traditur alteri portandum. Altera vis infert Derelictionem, quam hic omittendam non esse, sequentia satis arguunt; etiamsi ista desertio non tam stricte sit sumenda, ut statim atque ova deposuerit, ea derelinquat; nam sat longum sæpe tempus incubat, quia & excludit haud raro ova; sed tamen tam trepida & stupida est natura, ut ad minimum strepitum fugiat, ovaque sua deserat, quæ deinceps præ vecordia invenire non valet. Id. p. 278.

4 Several natural Historians, and, among the rest, Mr. Ray (probably by understanding tazob as of a total Dereliction,) have supposed the Eggs of the *Ostrich* to be hatched intirely by the Sun: (quæ in arena condita, solis duntaxat calore foveri dicuntur. Ray Synop. Av. p. 36.) whereas the original Word נָעֻלָּה tebbammem, signifies that she heateth them, viz. by Incubation.

15. And forgetteth that the Foot may crush them, or that the wild Beast may break them.
16. She is hardned against her young ones, as though *they were* not hers; her Labour is in vain without fear.
17. Because God hath deprived her of Wisdom, neither hath he imparted to her Understanding.
18. What Time she lifteth her self up on high (or, as it may otherwise be Translated,) *when she raiseth herself up to run away*, (*viz.* from her Pursuers) she scorneth (or *laughs at*) the Horse and his Rider.

In Commenting therefore upon these Texts, it may be observed, in the first Place, that when these Birds are full grown, the Neck, particularly of the Male, which before was almost naked, is now very beautifully covered with red Feathers. The Plumage likewise upon the Shoulders, the Back, and some Parts of the Wings, from being hitherto of a dark greyish Colour, becomes now as black as Jet; whilst the rest of the Feathers retain an exquisite Whiteness. *They are*, as described at ver. 13. *the very Feathers and Plumage of the Stork*; i. e. they consisted of such black and white Feathers as the *Stork*, called from thence Πέλαιος, was known to have. But the Belly, the Thighs, and the Breast, do not partake of this Covering. These Parts of the Body are usually naked, and feel as warm to the Touch, as the Flesh of Quadrupeds.

The Feathers, black and white, like those of the *Stork*, or Πέλαιος.

Under the Joint of the great Pinion, and sometimes upon the lesser, there is a strong pointed Excrescence, like a Cock's Spur; with which it is said to prick and stimulate itself, when it is pursued; and thereby acquire fresh Strength and Vigour. But Nature seems rather to have intended it, to prevent the suffocating Effects of too great a *Plethora*; especially as the *Ostrich* appears to be of a hot Constitution; with Lungs, that are always confined, and often preternaturally inflamed, as they must be, upon these Occasions.

Hard pointed Excrescences under her Pinions.

When any of these Birds are surprized, by coming suddenly upon them, whilst they are feeding in some Valley, or behind some rocky or sandy Eminence in the Deserts, they will not stay to be curiously viewed and examined. Neither

The Swift-ness and Agility of the *Ostrich*.

1 Quo tempore in altum se ad cursum incitat. במרום bammorem, in altum, vel ad staturam referre licet, vel ad edita clivorum, collium &c. Arridet magis prius, quasi proceritas staturæ commendaretur, quum e nido suo exsurgens, accedentibus venatoribus, in altum alas erigit, vel ipsa potius in altum attollitur, mole corporis & colli spatio, supra fidem eminens. Schult. ut supra. p. 279.

are the *Arabs* ever dextrous enough, to overtake them; though they are mounted, upon their *Jinse*, or Horses, as they are called, of Family'. They, when they raise themselves up for Flight, (v. 18.) laugh at the Horse and his Rider: They afford him an Opportunity only of admiring, at a Distance, the extraordinary Agility and the Stateliness likewise of their Motions; the Richness of their Plumage; and the great Propriety there was of ascribing to them, (v. 13.) *an expanded, quivering Wing*. Nothing certainly can be more beautiful and entertaining than such a Sight; the Wings, by their repeated, though unwearied Vibrations, equally serving them for Sails and Oars; whilst their Feet, no less assisting in conveying them out of Sight, are no less insensible of Fatigue.

The Ostrich
lays from
thirty to fifty
Eggs.

By the repeated Accounts which I have had from my Conductors, as well as from *Arabs* of different Places, I have been informed, that the *Ostrich* lays from thirty to fifty Eggs. *Ælian*² mentions more than eighty; but I never heard of so large a Number. The first Egg they lay, is deposited in the Centre; the rest, as conveniently as they can be, round about it. In this Manner it is said to lay, deposit or trust (v. 14.) *her Eggs in the Earth, and to warm them in the Sand, and forgetteth*, (as they are not placed like those of some other Birds, upon Trees, or in the Clefts of Rocks &c.) *that the Foot* (of the Traveller) *may crush them, or that the wild Beast may break them*.

Some of the
Eggs serve
for Food to
the young
ones.

Yet notwithstanding the ample Provision there is hereby made for a numerous Offspring, scarce one Quarter of these Eggs, are ever supposed to be hatcht: and of those that are, no small share of the young ones, from being left too early, by their Dams, to shift for themselves, may perish with Hunger. For in these, the most barren and desolate Recesses of the *Sahara*, where the *Ostrich* chooses to make her Nest, it would not be enough to lay Eggs and hatch them, unless some proper Food was near at Hand, and already prepared for their Nourishment. And accordingly, we are not to con-

¹ These Horses are descended from such as were concerned in the *Hagrya*, or Flight, which *Mahomet*, together with *Omar*, *Abubecker* &c. made from *Mecca* to *Medina*. There is as exact an Account taken and preserved of their Pedigrees, as there is of the great Families of Kings and Princes, in *Europe*.

² Hist. Animal. l. 14. c. 7.

sider this large Collection of Eggs, as if they were all intended for a Brood. They are, the greatest Part of them, reserved for Food; which the Dam breaks and disposes of, according to the Number and the Cravings of her young ones.

But yet, for all this, a very little Share of that *עפ"י* or natural Affection, which so strongly exerts itself in most other Creatures, is observable in the *Ostrich*. For, upon the least distant Noise or trivial Occasion, she forsakes her Nest, or her young Ones; to which perhaps she never returns; or if she does, it may be too late, either to restore Life to the one, or to preserve the Lives of the other. Agreeably to this Account, the *Arabs* meet sometimes with whole Nests of these Eggs, undisturbed; some of which are sweet and good, others addle and corrupted; others again, with young Ones in them of different Growths, according to the Time, it may be presumed, they have been forsaken by the Dam. They oftner meet a few of the little Ones, no bigger than well-grown Pullets; half starved; straggling and moaning about, like so many distressed Orphans, for their Mother. And in this Manner the *Ostrich* may be said, (v. 16.) *to be hardened against her young ones, as though they were not hers; her Labour* (in hatching and attending them so far,) *being in vain, without Fear* or the least Concern of what becomes of them afterwards.

Neither is this the only Reproach that may be due to the *Ostrich*; She is likewise inconsiderate and foolish, in her private Capacity; particularly in the Choice of Food, which is frequently highly detrimental and pernicious to it. For she swallows every Thing greedily and indiscriminately; whether it be Rags, Leather, Wood, Stone or Iron. I saw one of these Birds, at *Oran*, that swallowed, without any seeming Uneasiness or Inconveniency, several leaden Bullets, as they were thrown, upon the Floor, scorching hot from the Mould. They are particularly fond of their own Excrements, which they eat up, as soon as they are voided. No less fond are they of the Dung of Hens and other Poultry. It seems, as if their *optic* as well as *olfactory* Nerves were less adæquate and conducive to their Safety and Preservation, than in most other Creatures. The *Divine Providence in this*, no less than in other Respects,

The *Ostrich*
not tender of
her young
ones.

The *Ostrich*
indiscreet in
the Choice
of Food.

(v. 17.) *having deprived them of Wisdom, neither hath it imparted to them Understanding.*

The great
want of Food
in the De-
serts.

Those Parts of the *Sahara* which these Birds chiefly frequent, (*Trav.* p. 389.) are destitute of all manner of Food and Herbage; except it be some few Tufts of coarse Grass; or else a few other solitary Plants, of some other Kinds; which are equally destitute of Nourishment; and in the *Psalmist's* Phrase, (129. 6.) *even withereth, afore it be plucked up.* Yet, these Herbs, notwithstanding this Dryness and want of Moisture in their Temperature, will sometimes have both their Leaves and their Stalks studded all over with great Varieties of the smaller Sorts of the (*Cochleæ terrestres*) Land Snails; which may afford them some little Refreshment. It is very probable likewise, that they may sometimes seize upon Lizards, Serpents, and Insects of various Kinds. Yet still, considering the great Voracity and the Size of this *Camel-Bird*, it is wonderful, not only, how the little ones, after they are weaned from the Provisions I have mentioned, should be brought up and nourished, but even how those of fuller Growth and much better qualified to look out for themselves, are able to subsist.

Their Or-
gans of Di-
gestion.

Their Organs of Digestion, (which, by their strong Friction, will wear away even Iron itself,) shew them indeed to be granivorous; but yet, they have scarce ever an Opportunity to exercise them, in this Way, unless when they chance to stray, (which is very seldom,) towards those Parts of the Country, which are sown and cultivated. For these, as they are much frequented, by the *Arabs*, at the several Seasons of grazing, plowing, and gathering in the Harvest; so they are little visited by, as indeed they would be an improper Abode for, this shy, timorous Bird; a *Lover* (*φιλέσμεν*) of the *Deserts*. This last Circumstance, in the Behaviour of the *Ostrich*, is frequently alluded to in the H. Scriptures; particularly *Is.* 13. 21. and 34. 13 and 43. 20. *Jer.* 50. 39. where the word (*jaanah*) instead of being rendered the *Ostrich*, as it is rightly put in the Margin, is called the *Owl*; a word used likewise instead of *Jaana* or the *Ostrich*, *Lev.* 11. 16. and *Deut.* 14. 15.

Some parti-
cular Actions
of the *Ostrich*.

Whilst I was abroad, I had several Opportunities of amusing my self with the Actions and Behaviour of the *Ostrich*. It was very diverting to observe, with what Dexterity and *Equi-
poise*

poise of Body, they would play and frisk about, on all Occasions. In the Heat of the Day particularly, they would strut along the sunny Side of the House, with great Majesty. They would be perpetually fanning and priding themselves with their *quivering-expanded Wings*; and seem, at every Turn, to admire and to be in Love with their Shadows. Even, at other Times, whether walking about or resting themselves upon the Ground, their Wings would continue these fanning-vibrating Motions, as if they were designed to mitigate and assuage that extraordinary Heat, wherewith their Bodies seem to be affected.

These Birds, notwithstanding they appeared tame and tractable to such Persons as were more familiar to them, yet they were often very rude and fierce to Strangers; whom they would not only endeavour to push down, by running furiously upon them; but would not cease to peck at them violently with their Bills, and to strike at them with their Feet, when they had them at an Advantage: by which Means they were frequently very mischievous. For the inward Claw or Hoof rather, as we may call it, of this *Avis bisulca*, being exceedingly strong and angular, I once saw an unfortunate Person who had his Belly ripped open, by one of these Strokes. Whilst they are engaged in these Combats, they sometimes make a fierce hissing Noise, with their Throats inflated and their Mouths open; at other Times, they have a chuckling or cackling Voice, as in the Poultry-Kind; whereby they seem to rejoice and triumph, as it were, in having gained some Advantage over their Adversary.

During the Night Season, (as if their Organs of Voice had now attained a quite different Tone,) they frequently made a very doleful and hideous Noise; which would sometimes be like the Roaring of a Lion; at other Times it would bear a nearer Resemblance to the hoarser Voices of other Quadrupeds; particularly of the Bull and the Ox. I have often heard them groan, as if they were in the greatest Agonies; an Action which seems to be beautifully alluded to, by the Prophet *Micah* (1. 8.) where it is said, *I will make a mourning like the Ostrich.*

The Ostrich
very mis-
chievous.

The doleful
&c. Noise
made by the
Ostrich.

The Hebrew
Names of
the Ostrich
explained.

Jaanaah and רננים *Rinonem*, the Names by which the *Ostrich* is known in the H. Scriptures, may very properly therefore be deduced from (ענה) *onah* and (רנו) *ronan*, Words, which the *Lexicographi* explain, by *exclamare* or *clamare fortiter*. For the Noise made by the *Ostrich*, being loud and sonorous, these Words may, with Propriety enough, be attributed to it; especially as they do not seem to denote 'any certain or determined Mode of Voice or Sound, peculiar to any one particular *Species* of Animals; but such as may be applicable to them all, to Birds as well as to other Creatures.

The Tir-
Chaous or
Upupa.

The *Tir Chaous* or *Messenger Bird*, as this Author interprets it, will probably be taken, (for Want of a more particular Description,) for a new *Species*; whereas it is the *Hoopoe*, *Upupa*, ἑρπυλ or κουέφα, a Bird often concerned in the *Egyptian Hieroglyphics*, (*Trav.* p. 396.) and sometimes known in our own Country. Neither is it called *Chaous*, from the Office or Employment of this Order of Men, in the *Turkish* Polity, as seems to be supposed by this Gentleman: it is so called from the Plume of Feathers, that is wore by them, in their *Turbants*, as a Badge of their Office; which bears a near Resemblance to the Crest of the *Hoopoe*. I saw these Birds, in great Numbers, at *Solyman*, (I think they call it,) a noted Grove and Sanctuary; where we had the first Sight of the *Pyramids*, in sailing up the *Nile*: and, notwithstanding the Nearness of the River, these Birds were supplied, every Day, with fresh Water, which was suspended for them, in Gourds, all over the Grove. What is further remarkable, the Keeper of this Sanctuary permitted us to shoot at them; as the Birds themselves are pretended to be invulnerable, from the Sanctity of the Place, and the Protection of the Saint, (*Shekh*) who lies there interred.

The Duke-
fath is the
Upupa, and
not the Lap-
wing.

The learned *Bochart*, (*Hieroz.* l. 2. c. 31.) has a long Dissertation to prove the דוכיפת *dukeefath*, (which is not much different in Sound from the *Egyptian* κουέφα, and is rendered, *Lev.* 11. 19. *Deut.* 14. 18. the *Lapwing*,) to be the *Upupa*. For it is very probable, that the Sacred Historian, in prohi-

1 Vid. *Ælian.* Hist. Animal. l. 5. c. 51. & l. 6. c. 19.

2 *Upupa.* Crista in capite pulcherrima, duplici pennularum ordine constans, a Rostrum ad extremum usque occipitium protensa. In Northumbria & in agro Surreiano interdum invenitur. *Raij* Synops. Avium. p. 48. I have likewise seen it in *Hampshire*.

biting

biting or allowing several *Species* of Animals for Food, made frequent Allusions to those of *Egypt*, with which the *Israelites*, (as just departed out of that Country,) may be supposed to have been well acquainted. The *Egyptian Zoology* therefore, no less than that of the neighbouring Parts of *Africa* and *Palestine*, deserves to be further inquired into and considered, as, from thence, no small Light may be given, in that curious Branch of Literature, to the H. Scriptures.

For how deficient we are, in the Knowledge of the Scripture-Animals, even after the many laborious Researches of the *Jewish Rabbies*, the *Sacred Criticks* and other Persons of profound Learning and Experience, will sufficiently appear from the following Doubts and Observations. If then we begin with such Quadrupeds of the wilder Sort, as were allowed the *Israelites* for Food, (for the tamer Kinds are so well known, that they will admit of no Dispute;) we shall find *Seven* of them to be enumerated *Deut.* 14. 5. With what Uncertainty and Disagreement, the greatest Part of them, at least, have been understood and interpreted, will sufficiently appear from the general View, that is here given, of their respective Translations.

The Scripture Animals variously interpreted.

	I.	II.	III.	IV.	V.	VI.	VII.
Heb.	אֵיל	צִבִּי	יָחִמֹּר	אֶקָּו	דִּישֹׁן	תָּאוֹ	זִמְרָה
Aile	<i>Aile</i>	<i>Tzebi</i>	<i>Yachmur</i>	<i>Akko</i>	<i>Desbon</i>	<i>Thau</i>	<i>Zômer</i>
LXX.	ἑλαφός	δορκᾶς	βύβαλις	τραγέλαφος	πύγαργος	ὄρυξ	καμηλοπαρδάλις
Vulg.	Cervus	Caprea	Bubalus	Tragelaphus	Pygargus	Oryx	Camelopardalis
Syr.	Id.	Id.	Id.	Bos sylvestris	Unicornis	Hircus sylvestris	Capra monticola
Pagn.	Id.	Id.	Id.	Sylvestris Hircus	Id.	Oryx	Capra rupicola
Jun. Trem.	Id.	Id.	Dama	Rupicapra	Strepsiceros	Bubalus	Camelopardalis
Boch.	Id.	Id.	Cervi aut Capreæ genus	Sylvestris Hircus	Pygargi aut Tragelaphi gen.	Oryx S. Bos sylvestris	Capreæ genus
Eng.	Hart	Koe Buck	Fallow Deer	Wild Goat	Pygarg	Wild Ox	Chamois

I. Let us examine them therefore, according to the Order, wherein they are placed, and begin with the *Aile*; which is the *Hart* or *Deer*, in all Translations. Now, as it may be presumed that the *Aile* is to be here understood γεικῶς, or as a

The *Aile* is the *Hart* or *Deer*.

Kind including it's *Species*, it will comprehend all the Varieties of the *Deer Kind*, (at least as many of them as we are to inquire after at present,) whether they are distinguished by round *Horns*, such as are peculiar to the *Stag*; or by flat *Horns*, which is the chief Characteristick of the *Fallow Deer*; or by the *smallness of the Branches*, which is the Distinction of the *Roe*.

The *Tzebi*,
is not the
Roe, but the
Antelope.

II. The *Tzebi* then, provided it be properly, as it is universally rendred the *Roe*, could, at most, be a Variety only or *Species* of the *Deer-Kind*, and not a distinct *Genus* itself. It may be questioned likewise, whether the *Roe*, or, according to it's *Latin Name*, *Caprea* or *Capreolus*, was a Native of these Southern Countries. For Δορυξ's, the *Greek Name*, may, with more Probability, be rendred the *Gazel* or *Antelope*; which is very common all over *Greece*, *Syria*, the *H. Land*, *Egypt* and *Barbary*. It is not likely therefore, that so noted an Animal as the *Antelope*, should want a proper and peculiar Appellation to identify and distinguish it, from all other horned Quadrupeds. If Δορυξ's then is not this distinguishing Appellation, what other can be appropriated to it? Inasmuch as it will be shewn, that the *Pygargus*, the *Strepsiceros*, the *Addace* and *Oryx*, though noted Names, do more properly belong to other *Species*.

The Δορυξ
is the *Antelope*.

It may be further urged, that the Characteristicks, which are attributed to the Δορυξ's, both in sacred and profane History, will very well agree with the *Gazel*. Thus *Aristotle*¹ describes the Δορυξ's to be the smallest of the Horned Animals, as the *Gazel* certainly is; being even smaller than the *Roe*. The Δορυξ's is described to have fine Eyes²; and, in these Countries, those of the *Gazel*, are so to a Proverb. *The Damsel, whose Name was Tabitha, which is, by Interpretation, Dorcas*, (Acts 9. 36.) might be so called from this particular Feature and Circumstance. *Asahel* likewise is said, (2 Sam. 2. 18.) to be as swift of Foot as the *Tzebi*; and few Creatures exceed the *Antelope*, in Swiftnefs. Moreover the *Dorcas* and *Bubalus*

1 In *Africa* autem nec esse apros, nec cervos, nec capreas, nec urfos. *Plin.* l. 8. c. 58.

2 Ἐλάχιστον γὰρ ἐστὶ τῶν γινωσκόμενων Κεραιφόρων Δορυξέων.

3 Δορυξέων—διδυμίστην γὰρ τὸ ζῆναι ἐν δίδυμοις. Etym.

are generally named together, in Books of Natural History', as the most common and noted Animals of the more solitary Parts of these Countries. Such are the *Antilope* and *Wild Ox*. For the *Lerwee* and *Lidmee*, though they are equally Natives, and perhaps the only other *clean* Animals (the *Deer* and *Bufalo* excepted,) that are so, yet being not so gregarious or frequently met with, have not been equally taken Notice of. The *Antilope* likewise is in great Esteem, among the Eastern Nations, for Food; having a very sweet musky Taste, which is highly agreeable to their Palates: and therefore the *Tzebi* (or *Antilope*, as I interpret it,) might well be received, as one of the Dainties, at *Solomon's Table*. 1 *Kings* 4. 23.—If then we lay all these Circumstances together, they will appear to be much more applicable to the *Gazel* or *Antilope*, which is a Quadruped well known and gregarious; than to the *Roe*, *Caprea* or *Capreolus*, which was either not known at all, or else very rare, in these Countries.

III. As the *Dama* of *Junius*, or the *Fallow Deer* of our Translation, may not be a Native of these Southern Climates; or, provided it was, would be comprehended under the *Aile*; The *Tachmur* is the *Bubalus*, *Bekker el wash* or *Wild Ox*. *Tachmur*², the third of these Animals, may, with more Probability, be rendred the *Bubalus*, (*Bekker el wash*, *Trav.* p. 242.) or *Wild Ox*; as it is authorized by most Translations. Now the *Bekker el wash* or *Bubalus*, as it was before observed, frequents the more solitary Parts of these Countries, no less than the *Gazel*; and is equally gregarious. Yet it is much larger; being equal to our *Stag* or *Red Deer*; with which likewise it agrees in Colour; as the Scripture Name itself, (which appears to be a derivative from (חמר) *hommar*, *rubuit*,) may denote. The Flesh of it is very sweet and nourishing; much preferable to that of the *Red Deer*. It was likewise received, together with the *Deer* and *Antilope*, at *Solomon's Table*. 1 *Kings* 4. 23.

¹ *Herod. Melpom.* p. 324. *Strab.* l. 17. p. 568. *In aridis quidem Ægypti locis Capreoli, (instead of Dorcades, there being no other Latin Name to express it,) vescuntur & Bubali.* *Amnian. Marcell.* l. 22.

² *Tachmour* (تخمور) the correspondent Name in the Arabic Version, is defined, by *Lexicographi*, to be *Animal bicornis, in silvis degens, haud dissimile cervo, at eo velocius*; which Description agrees very well with the *Bekker el wash*.

IV. As the *Rupicapra*, *Sylvestris Hircus*, or the *Wild Goat*, are Words of too general a Signification to be received for the *Akko*; we may rather take it for that particular *Species* of the *Wild Goat*, which the LXX. and the *Vulgate* call the *Tragelaphus* or the *Goat Deer*, as it may be interpreted. The *Tragelaphus* has been described, (*Trav.* p. 243.) under the Name of *Fishtall* or *Lerwee*; and is probably the very same Animal, that was brought into this Island, from *Barbary*, about two Centuries ago, and known, in Books of Natural History, by the Name of *Tragelaphus Caij*. As then these Southern Countries afford an Animal, to whom this Name is highly applicable; *Akko* may, with Propriety enough, be rendred the *Lerwee*, *Tragelaphus* or *Goat Dear*. The Horns of this *Species* are furrowed and wrinkled, like all others of the Goat-Kind; being a foot or fifteen Inches long, and bend over the Back, like those of the *Ibex* or *Steinbuck*; notwithstanding they are much shorter and more crooked. In the *Arabick* Version, the *Lerwee* (لردي) is given, by Transposition perhaps, for the following *Species* or the *Desbon*; which will rather appear to be the *Pygarg*.

The *Desbon*
is the *Lidmee*,
Strepsiceros,
Addace, or
the *White*
Buttocks.

V. The *Desbon* then, the next in Order, is rendred, in most Translations, the *Pygarg*. But what the *Pygarg* is, and what are it's distinguishing Characteristicks, will not be so easily determined. The Word itself seems to denote a Creature, whose hinder Parts are of a white Colour; and may therefore be equivalent, in our Language, to the *White Buttocks*. Such is the *Lidmee*, which I have endeavoured to prove (*Trav.* p. 243.) to be the same with the *Strepsiceros*¹, from the wreathed Fashion of it's Horns; as also the *Addace*; which is supposed, by some Authors², to be corruptly given instead of *Aldassem*, the *Hebrew* Name. The *Lidmee* is, in Shape, exactly like the common *Antelope*; with which it agrees in Colour and in the Fashion of it's Horns; only that, in the Former, they are of twice the Length; as the Animal itself is of twice the Bigness. The Skin of this Animal, and that of the *Bekker el wash*, (for

¹ Cornua autem erecta, rugarumque ambitu contorta & in leve fastigium exacuta, (ut Lyras diceret) *Strepsiceroti* data sunt, quem *Addacem* *Africa* appellat. *Plin.* l. 11. c. 37.

² *Strepsicerotes*—Sic enim *Afri* vocant *Aldassem*, teste *Plinio* l. 11. c. 37. etsi corrupte legimus *Addacem*, appellatione ex nomine *Hebraeo* & articulo eorum depravata. apud *Jun. & Tremell.* Deut. 14. 5.

I lost the *Lerwee*'s in tanning,) were deposited, sometime ago, in the *Museum* of the *Royal Society*, where they may be consulted by the curious.

VI. We come now to the Sixth Species, the *Thau*, which ^{The *Thau*, the *Oryx* or *Bufalo*.} has been generally rendred the *Oryx*. Now this Quadruped is described to be of the *Goat Kind*¹; to have the Hair growing backward or towards the Head; and to be of the Size of an Ox, according to *Herodotus*². It is further noted to be a fierce Animal³, contrary to what is observed of the Goat or Deer Kind; or even of the *Bubalus* or *Bekker el wash*; which, unless they are irritated and highly provoked, are all of them wild and timorous Creatures. Now, the only Creature that we are acquainted with, to which these Signatures will, in any Manner, appertain, is the *Bufalo*⁴; which is well known in *Asia* and *Egypt*, as well as in some Parts of *Christendom*. The *Bufalo* then may be so far reckoned of the Goat Kind, as the Horns are not smooth and even, as in the Ox, but rough and wrinkled. The Hair, particularly about the Head and Neck, (for the other Parts are thinly cloathed,) lyes usually in a rough, curled, irregular Manner. It is of the Size of, or rather bigger than, a common Ox; agreeing so far with the Description of *Herodotus*. It is also a sullen, malevolent, spiteful Animal, being often known to pursue the unwary Traveller, whom it will voluntarily attack and fall upon with great Fierceness. If the *Bufalo* then, as being naturally of too wild and untractable a Disposition, was originally excluded from their Flocks⁵, (however it may have been afterwards rendred more tame and domesticated,) the *Thau* or *Oryx* may not improperly be taken for that very Creature.

VII. Thus far we are well acquainted with the Animals that still continue, as it may be presumed they have always been, ^{The *Zômer* is the *Camelopardalis* or *Ferassa*.} Natives of these Countries. There is no small Probability

¹ Caprarum sylvestrium generis sunt & *Oryges*; soli quibusdam dicti contrario pilo vestiri & ad caput verso. *Plin.* l. 8. c. 53.

² Μῆλα δὲ καὶ τὸ θύειν τὸ αὐτὸ βῆν ἔστι. *Herod.* de *Oryge* in *Melp*.

³ ———— Οὐκ ἀνδρῶν δὲν

Ἀγρίου μὲν ὀπτεῖ, κυνέῃς δὲ πρὸς μάχην. *Oppian.* *Cyn.* l. 45.

⁴ *Buffelum* ex boum (ferorum potissimum) genere esse, tota ipsius corporis figura loquitur. — *Buffelus* audax, ferusque & infensus homini — Antiqua hujus Quadrupedis nomen latet. *Aldrov.* de *Quadr.* *Bifulcis.* p. 365.

⁵ *Columella* places the *Oryx*, amongst his *Fera pecudes*; an Expression that may rather denote the Creature to be of a wild, than of a fierce Nature. *Fera fata pecudes ut capreoli, damaque nec minus Orygum, Cervorumque genera.*

therefore, that they are the very same, which were intended by the *Hebrew* Names, above-recited. As for the *Zomer*, which is the last we are to inquire after, it is rendred, in most Translations, the *Camelopardalis*, and in the *Arabic* Version *Jeraffa*, or (زرافة) *Zuraffa*: which is still the Eastern Name of that Quadruped. The *Syriac* explains it by *Capra rupicola*, as we do by *Chamois*, which is the same Creature; though no Inhabitant, as neither is the *Ibex*, as far as I can learn, of these Countries. *Bochart* calls it *Caprae genus* or a *Species* of the *Roe*; which, like most of his other Names, above-recited, are too general to be instructive. It is probable therefore, from this Concurrence in most of the Translations, (the Animal itself being likewise of the *clean* Kind,) that the *Zomer* may be the same with the *Jeraffa*. For though the *Camelopardalis*, as it is objected by *Bochart*, was a very rare Animal, and not known in *Europe*, before *Cæsar's* Dictatorship; yet, it might still have been common enough in *Egypt*, as it was a Native of *Ethiopia*, the adjoining Country. It may be therefore presumed, that the *Israelites*, during their long Captivity in *Egypt*, were not only well acquainted with this Animal, but might at different Times have tasted of it.

These Animals not to be considered according to their Numbers, but Characteristicks, &c.

For it is not the Number or Plenty of the Animals, here enumerated, that is to be regarded, but the Nature and Quality of them; so far, at least, as they agree with the Characteristicks, (*Lev. II. 3. Deut. II. 6.*) of *chewing the Cud and dividing the Hoof*. Neither are we to confine them altogether, to such *Species* only, as were known to the *Israelites*, at the giving of the Law; but to such likewise, as in Process of Time, and in the Course of their Marches and Settlements, they might afterwards be acquainted with. So that, upon the whole, and according to the best Light and Knowledge we have, at present, in this particular Branch of the Sacred Zoology, the *Deer*, the *Antelope*, the *Wild Ox*, the *Goat Deer*, the *White-Buttocks*, the *Bufalo*, and *Jeraffa*, may lay in the best Claim and Pretence to be the *Aile*, *Tzabi*, *Tachmur*, *Akko*, *Desbon*, *Thau* and *Zomer* of the H. Scriptures.

Difficulties with Regard to the Names and Characteristicks of clean and unclean Birds.

If, from the Quadrupeds, we carry our Inquiries into the Names and Characteristicks of Birds, we shall find the same Difficulties, that were complained of above, still increasing upon

upon us. For it was easy, by the plain and obvious Characteristicks of *chewing the Cud and dividing the Hoof*, to distinguish the *clean* Quadrupeds from those that were *unclean*. But we find no such general and infallible Distinction to have been applied to Birds. For to be *granivorous*, alone, could not be the *specific* Mark of those that were *clean*; inasmuch as the *Ostrich* and several others would then have appertained to this Tribe; which, on the contrary, were intirely excluded. Or, if we understand (טוהר) *tobowr*, which we translate *clean*, to intimate the *Chastity* of them, in Opposition to such as were *Salacious*; what Birds agree more with the latter of these Characters, than the *Dove* and the *Pigeon*? Which, notwithstanding, were universally allowed, both for Food and Sacrifice. Or, if again *tobowr* denote a clean Eater, in Contradistinction to those that live upon Rapine, Carrion and Nastiness; (which may probably be the best Construction,) yet even this cannot be universally received; because the tamer *Species* of the Gallinaceous Kind, are as fond of Carrion and Nastiness, wherever they find it, as some of the Birds of Prey. In the *Rabbinical* Learning, among other vague non-identifying Characteristicks, the *clean* Birds have assigned to each of them, a *swoln Neck*, and a *hinder-Toe extraordinary*: expressive perhaps of the *Crops* and *Spurs*, as we call them, of the *gallinaceous* Kind. But then, several of those that are web-footed and *clean*, such as the *Goose*, and the *Duck*, would be excluded; inasmuch as they are deficient, at least, in the latter of these Tokens.

Or, if we suppose, that all Birds, in general, were *clean*, except it were those which are particularly recited by their Names, *Lev. 11.* and *Deut. 14.*—yet still we shall be at a Loss, unless we could be sure, that a right Interpretation hath been put upon *These* Names. But, on the Contrary, how little Truth and Certainty we are likely to obtain in this Point, will appear from the great Variety and Disagreement, which we find in their respective Interpretations; every Translator, it may be presumed, for want of being acquainted with the Animals peculiar to *these Eastern Countries*, having accommodated the *Hebrew* Names, as well as he could, to those of his *own*. Thus (חרה) *Haddayoh* (*Deut. 14. 13.*) is rendred the *Vultur*, and described to be *after his Kind*. But as we are hitherto

The original Names of some of the unclean Birds not well interpreted.

acquainted with one *Species* only of the *Vultur*, that is found in these Countries, it is improperly said to be *after his Kind*. *Haddayoh* therefore must be the Name of some other Bird, of a more extensive Family. In like manner, if (אנפח) *Anophoh* is rightly translated the *Heron*, (v. 18.) which likewise was *after his Kind*; then the *Stork*, from the near Affinity to it, would not have been distinctly given, but included in that Tribe: so that one or other of the original Names must belong to some other Bird, not here specified. The *Kite* or *Glede* also, should not have been particularly mentioned, provided (חניץ) *Haneitz* is the *Hawk*; because as *This* was *after his Kind*, (Lev. 11. 16.) the *Kite* or *Glede* would be considered only as a *Species*. And it may be further observed, particularly with Regard to our own Translation, that the *Offisfrage* and the *Ospray*; (Deut. 14. 12.) the *Kite* likewise and the *Glede* (v. 13.) are generally taken for synonymous Terms; and consequently our *Englisb* Catalogue will fall short, by two at least, of the Number, that is given us in the Original.

Creeping
Fowls; their
Difficulties.
1. With Re-
gard to the
Kinds.

If we pass on from the Birds, to the *Fowls that creep, going upon all four*, (Lev. 11. 20 &c.) the Scripture Description of *Insects*; we shall find this Class of Animals to be attended with no less Difficulties than the former. For if the *Beetle*, as we render (חרגל) *Hargol* (v. 22.) was to be eaten *after his Kind*, then, among others, the *Scarabæus Stercorarius*, the filthiest of Animals, must have been allowed for Food. The *Locust* too, as it was to be eaten *after his Kind*, would, properly, have included the *Bald Locust*, (perhaps the *Mantis*) and the *Grafshopper*. The *Bald Locust* and *Grafshopper* therefore, instead of being laid down γενναῖς, as *Kinds*, should have rather been considered, εἰδικαῖς, as *Species* only of the *Locust-Kind*, and omitted upon that Account. And indeed, the Characteristics of this Family, as they are given us in all Translations, seem to be laid down with very little Propriety.

2. With Re-
gard to the
Characteri-
sticks.

For, in the first Place, (שרץ העוף) *Shairetz Ho-oph*, which we render *Fowls that creep*, may be more properly translated, the *breeding Fowls*, or *Fowls that multiply*; from the infinitely greater Number of Eggs, that are produced by *Insects*, than by *Volatiles* of any other Kind. It may be observed again, that *Insects* do not properly *walk upon four*, but *six Feet*.

ἑξαπόδα.

Ἐξάποδα δὲ τὰ τοιαῦτα πάντα εἰσὶν, says *Aristotle* (l. 4. c. 6. *de Ufu Part.*) *His omnibus*, says *Pliny*, (l. 11. c. 48.) *sunt seni pedes*. Neither is there any adequate Description, peculiar to this Tribe, conveyed to us, by their being said, *to have Legs upon their Feet, to leap withal upon the Earth*: because they have *This*, in common only, with Birds, Frogs, and several other Creatures. The original Expression therefore, (אֲשֶׁר לֹא כְרָעִים מִמֶּעַל (לְרַגְלֵיוֹ לִנְהַר *asber lo keraim memaal lerigeleou lenettar* &c. may probably bear this Construction: viz. *which have Knees upon or above their hinder Legs to leap' withal upon the Earth*. For, to apply this Description to the *Locust* or (הַרְבָּה) *Harbah*, the only one, we know, of the four¹, that are mentioned, *Lev.* 11. 21. this Insect hath the two hindermost of it's Legs or Feet, much stronger, larger and longer than any of the foremost. In them, the Knee, or the Articulation of the Leg and Thigh is distinguished by a remarkable Bending or Curvature; whereby it is able, whenever prepared to jump, to spring and raise itself up, with great Force and Activity. As the principal Distinction therefore, betwixt the *clean* and *unclean* Insects, seems to have depended upon this particular Shape and Structure of the Hinder Feet; the Action, which is ascribed to the *clean* Insects, of *going upon four*, (viz. the foremost Feet;) and *leaping upon the (two) hindermost*, is a Characteristick, as expressive of the original Text, as it is of the Animals, to whom it appertains.

After the *creeping Fowls*, let us, in the last Place, take a short Survey of the (שְׂרָץ הָאָרֶץ) *shbairetz hasbairetz*, the *creeping things* (*Lev.* 11. 29, 30.) that creep, or, (as *shbairetz* is taken above and *Gen.* 1. 20, 21) *which bring forth abundantly, upon the Earth*. As this then appears to be the Scripture Phrase for *Reptiles*; which are, further described to be, *multiparous*; with what Propriety can we place among Them, the *Weasel*, the *Mouse*, the *Ferret* or the *Mole*; which are no greater Breeders, than a Variety of others of the lesser viviparous Quadrupeds? For the *Tortoise*, the *Chamæleon*, the *Lizard* and the *Snail*, (the *Slug* rather or *Limax*), are Animals of a

Difficulties
with Regard
to Reptiles.

¹ Insecta, quæ novissimos pedes habent longos, saliant, ut Locustæ. *Plin.* l. 11. c. 48.

² Viz. אַרְבָּה *arbah*, סַלְעָם *sailam*, חַרְגֵּל *chargol*, חֹגֶב *chogab*: the three latter being אֲשֶׁר לֹא כְרָעִים מִמֶּעַל.

quite different Nature, Habit and Complexion; having all of them smooth Skins; and are likewise oviparous. Whereas the others partake altogether of such Actions and Characteristicks, as are peculiar to the *hairy-viviparous-unclean* Quadrupeds, (*Lev. II. 2, 3.*) and would, of Course, be included among *Them*. Instead of the *Weasel* therefore &c. may we not, with more Propriety, joyn to this Class, the *Toad*, the *Snail* (or *cochlea terrestris*,) the *Skink* (or Κροκόδειλος ὁ Χερσαῖος LXX.) the *Crocodile* or other oviparous Animals, of the like prolific Nature and Quality.

The Names
of the Reptiles
not easily as-
certained.

But still, the greatest Difficulty will lye in appropriating the original Names, respectively, to these, or (if they are not approved of,) to other *Species*, of the *prolific oviparous* Animals, that may be found more suitable to them; or more peculiar to these Countries. Among the rest, however, it may be presumed, that (חַנְשֵׁמֶת) *Tinsameth*, bears no small Relation to *Champsä* or *Timsah*, the *Egyptian* Appellation for the *Crocodile*; as (צב) *Tzab* and (לְטָאָה) *Letaah* have been already supposed, (*Trav. p. 249, 250.*) to be the *Dbaab* and *Taitab*; the *Arabic* Names, at this Time, of the *Caudiverbera* and the *Chamæleon*. But how variously Interpreters have understood the original Names, of this Class of Animals, will sufficiently appear from the general View, that is here given of them.

Heb.	חולד	עכבר	צב	אנקה	כח	לטאה	חמת	חנשמת
Cholid	Akber	Tzab	Anakah	Coch	Letaah	Chomet	Tin-sa-meth	
LXX.	γάλη	Mūs	Κροκόδειλος	Μυγάλη	Χαμαιλέων	Χαλαβώτης	Σαῦρα	Ασπίλας
Vulg.	Mustela	Mus	Crocodylus	Mygale	Chamæleon	Stellio	Lacerta	Talpa
Syr.	Id.	Id.	Id.	Lacerta	Talpa	Salamandra	Stellio	Centipeda
Pagn.	Id.	Id.	Rubeta	Viverra	Lacerta	Stellio	Limax	Talpa
Jun. Trem.	Id.	Id.	Testudo	Attalabus	Id.	Id.	Chamæleon	Glis
Boch.	Talpa	Mus agrestis	Crocodylus terrestris	Stellionis Genus	Warral Arab.	Lacerta Stellionifimilis	Lacerta arena-ria	Chamæleon
Eng.	Weasel	Mouse	Tortoise	Ferret	Cameleon	Lizard	Snail	Mole

But,

But, besides the great Variety of Animals, which have been already taken Notice of, from *Lev. XI.* and *Deut. XIV.* the Scriptures afford us a Number of others; such as the *Behemoth*, the *Leviathan*, the *Reem* &c. that are no less difficult to explain. With Regard likewise to the *Botanical* Part of the Natural History of the H. Scriptures, we meet with the like Doubts and Obscurities; the *Dudaim*, the *Kikaion* &c. continuing still in Dispute, notwithstanding the same Pains and Labour have been bestowed upon this Subject, as upon the *Zoology*. For it must be universally acknowledged, that we are hitherto very imperfectly instructed, and want therefore to be much better acquainted, with the Objects themselves, before we can be able to ascertain, with any Certainty, their respective Names, Distinctions and Varieties. The Names, likewise, which they are called by, at present, in those Countries, would be of great Assistance; as some of them, it may be presumed, continue to be the very same; whilst others may prove to be traditional of, or derivatives¹ from, the Originals.

Difficulties with Regard to other Animals; and likewise to Plants.

We must wait therefore for the Aid and Assistance of some future Discoveries and Observations, before these Branches of Knowledge are brought to any tolerable Degree of Perfection. And indeed, provided every curious Person, who has the good Fortune to be acquainted with these Eastern Countries, would contribute *his Share*, towards this valuable Undertaking; it might not be long, (according to the prevailing Humour of travelling in this Age,) before a laudable, if not a sufficient Quantity of Materials were collected for this Purpose. And, as few Persons have had the like Opportunities, of contributing so largely to this Work, as the Author of *The Description of the East*, who has been so often taken Notice of; we cannot sufficiently regret, that, amidst that Number of other Subjects, which he has thought fit to treat of, he should have been so little interested and engaged in this. For had this Gentleman been as copious in his Drawings, and as circumstantial in his Descriptions of the Animals and Plants of these Countries, as he

Future Discoveries necessary to clear up these Difficulties.

¹ Thus, among others, the Word *Nesher* (נשר) which is always rendred the *Eagle*, is applied, by the *Arabs*, to the *Vultur*, which is a more specious Bird. And, among Plants, *Ailoh* (אילון) which is commonly rendred the *Oak*, is the ordinary Name for a beautiful berry-bearing Tree, otherwise called the *Azedarach*. See *Phytographia*. N^o. 74.

² The *Dhaab*, the *Taitah* &c. above-mentioned, may be Instances of this Supposition.

has been in measuring out the Ruins, and in taking their several Views and Elevations; these Branches of Knowledge might have received considerable Light and Augmentation; and the learned World would still have been more highly obliged to him, for such additional and no less useful Discoveries.



C H A P. VII.

A Dissertation concerning the Mosaic Pavement at Prænestæ.

The Scripture Zoology illustrated from the Mosaic Pavement at Prænestæ.

TILL the Scripture Zoology then, is more fully and accurately considered, it may be a Digression, not at all foreign to this Subject, to give the Reader, as an Introduction to it, a short Description of the *Mosaic Pavement* at *Prænestæ*; which, lays before us, in a very beautiful Manner, not only a great Variety of the Animals, but of the Plants likewise, that are mentioned in the Sacred Writings. It were to be wished, that we had a correcter Copy of it, carefully compared with the Original; because the Names, as well as Characteristicks of some of the Animals, may be suspected, to have been ignorantly or injudiciously taken. However, notwithstanding these few supposed Faults and Inaccuracies, the *Whole* is a very valuable and instructive Piece of Antiquity; and presents us with a greater Number and Variety of curious Objects, relating both to the civil and to the natural History of *Egypt* and *Ethiopia*, than are any where else to be met with.

The Conquest of Egypt, by Alexander, represented.

The Conquest of *Egypt*, which is that Part of *Alexander's* History, that seems to be here displayed, is represented with all imaginable Art and Elegance. We see that *Hero* (α) standing, in a commanding Attitude, under a magnificent Tent or Canopy, attended by his warlike Companions, and impatiently waiting for the Tribute and Submission of the *Persians* (β); which, in a very solemn Procession, they are hastning to pay Him.

¹ See the History &c. of this *Mosaic Pavement* in Father *Montfaucon's* Antiquities. Vol. 14.

Handwritten text in a cursive script, likely a list or inventory, located in the upper left corner of the page. The text is faint and difficult to decipher.



Ornatissimo Viri. Amico
meo plurimum colendo.
Davidi Gregory S.T.P. Adis
X. Canonico. Tabellam
hanc graphice Exhibentem
Lithostrotum illud celebre
Prænestinum, quæ tam Persarum
Obsequium Alexandro
Magno præstitum quam
alia ad Egyptiorum
necesse studia, civilem
naturalemq. His-
toriam spontanea
designantur; omni,
quæ par est,
observantia D.D.D.
Thomas Shaw.

LITHOSTROTVM PRÆNESTINVM.

Inter Typostam Græcam Romæ, quæ hic
posuimus inferuntur; talis tabula dicitur:
vixit Alexandrum M. cum militibus Persæ
egyptios obsequium et victualia et habitacula
vixitque variis; vixitque Memphim.
Babylonem et Syriamque opus Egi-
ptiorum. Heliopolim, cum opulenta
sacerdotibus et solibus
muriis. Navigiorum ge-
nera, cum ceruorum
velis et remis. Inter
Animalia: Hippo-
potamum, Canelo-
pardalem, &c. Rhinocero-
nem, &c. Puerumque, pater
Plantæ, &c. &c. &c. &c.
Myrmidonem, &c. &c.
Fidulam, &c.



On the right Side of this curious *Groupe*, and all the Way from thence, to the utmoſt Extent of the Pavement, we are entertained, at every Turn, (amidſt a Variety of Plants and Animals,) with different Proſpects of Cities (γ ;) Temples (δ ;) Caſtles (ϵ ;) Bowers (ζ ;) Dove Houſes (η ;) Toils¹ for Fiſh (θ ;) the method of fitting at their Banquets (ι ;) &c. We ſee the Faſhion likewiſe of the *Egyptian* Boats (κ ;) and of the *Grecian* Galleys (λ ;) together with the Quality of their Sails and Oars; and, in what Manner, they are each of them managed, conducted and employed. The Habits, the Arms and Weapons of the *Greeks*, no leſs than of the *Egyptians* and *Ethiopians*, are often exhibited: and, from the *Scorpion*, which is charged upon the Shields of the Former, we may conclude, that ſeveral of them were of *Commagene*; and that the bearing of ſuch like military *Devices*, was much older than the *Croiſades*. Moreover, we are entertained with a View of their reſpective Actions, Exerciſes and Diverſions: and, under the lower Bower (ζ), we ſee a Perſon playing upon an Inſtrument; the very ſame with the *German* Flute of theſe Times: the Faſhion likewiſe of their Cups or drinking Horns is here depicted.

At *Heliopolis* (ξ), (or, as it is called in the H. Scriptures, *Jer.* 43. 13. *Bethſhemesh*, i. e. *The Houſe of the Sun*;) the Eye is very agreeably entertained with a View of the *Obeliſks* (ξ ;) that are erected before it; which have been deſcribed by *Diod. Sic.* l. 1. p. 38. *Strab.* l. 17. p. 554. Ed. *Cafaub.* *Plin.* l. 36. c. 8. (*Trav.* p. 413.) This City is further marked out by a beautiful Temple (π ;) the *Temple of the Sun*, (*Strab.* p. 553.) with the Priests (ι ;) for whom it was famous, (*Id.* p. 554) ſtanding before the *Portico*; cloathed, as their Cuſtom was, in a white linnen Garment; (*Herod. Eut.* p. 116. Ed. *Steph.*) all of them Circumſtances which are very applicable to the ancient Hiſtory of this City. The Figure likewiſe, as it appears to be, of a Well (σ ;) makes Part of this *Groupe*; the Bottom whereof, in the Original, is painted blue, to denote perhaps the *Epithet* of *cærulea*, that was applicable to Water. *Ovid. Met.* l. 8. l. 229.

1 Theſe Toils continue to be uſed by the *Egyptians*, to this Day. They are made up of ſeveral Hurdles of Reeds, fixed, in ſome convenient Part of the River, in various Windings and Directions, and ending in a ſmall Point; into which the Fiſh being driven, are taken out with Nets or Baskets, as is here repreſented. The like Practice has been taken Notice of *Trav.* p. 194.

This Well might have been designed, by the Artist, to represent the *Fons Solis* or *Ain el Shims*; (*Trav.* p. 343. Not. 3.) the same Fountain of Sweet-Water, for which *Matarea*, (as this Place is called at present,) continues to be remarkable.

*Babylon with
it's Castle.*

After *Heliopolis*, is *Babylon* (Σ,) so called from the *Babylonians*, who were the Founders of it. It is distinguished by a round Tower or Castle (ε,) the *φρούριον ἐπὶ μύνης*, as *Strabo* calls it, (*Trav.* p. 340. Not. 5.) which was the first Part of the City that was built. *Babylon* was formerly called *Latopolis*, (*Trav.* p. 343.) as it is at present *Kairo*; and, together with *Heliopolis*, made Part of the Land of *Goshen*.

*The City
Memphis.*

On the other side of the River, towards *Libya*, is the City *Memphis* (Ω,) distinguished by several *Colossal* Statues (α,) *Hermes's* or *Mummies* rather; the *Stantia busto Corpora*, as *Silius Italicus* expresses it. *Trav.* p. 419. The particular Figure of the Basement (ψ,) upon which the City is built, may very well be intended to represent the Banks and Ramparts, that were raised on each Side of it, (p. 41.) to secure it from the Inundations and Ravages of the *Nile*.

*This Pavement is no
Fiction, but
a real Representation of
Egypt.*

Upon a Review therefore, of all these remarkable Circumstances, so applicable to *Alexander's* Expedition, in particular, and to the ancient State of *Egypt*, in general; there appears to be no small Proof and Evidence, that the Artist, whether *Greek* or *Roman*, had made himself as well acquainted with the *Topography* and the *Civil History* of *Egypt*, as, from the following Circumstances, he will appear to have been conversant in the *Natural*.

*Of the Animals in
general.*

If we begin then with the Animals; it may be observed of them, in general, that some, being better known, as we may imagine, than the rest, are therefore delineated without Names; others have their Names annexed to them in *Greek* Capitals. Of these again, some are well known; others, though their Names are known, yet they themselves have not been accurately described; others again there are, whose Names are either unknown or else have a dubious Signification.

*The Crocodile,
or Leviathan;*

Among those of the first Class, the Precedency shall be given to the *Crocodile* (H), which, from the scaly Quality and Hardness of it's Coat, or, (in the Scripture Phrase, *Job* 41. 17.) *whose Scales so stick together that they cannot be sundred*, is
in

in no Danger (v. 7.) of having his Skin filled with barbed Irons, or his Head with Fiſh Spears. The Crocodile is of too great Weight and Magnitude likewise, (v. 1.) to be drawn out of the River, as Fiſh uſually are, with a Hook. The Crocodile then, from theſe appoſite Characteriſticks, may be well taken for the *Leviathan*, as it is deſcribed above, in the Book of *Job*. There is no ſmall Probability likewise, (as, in the earlier Ages, ^{and *Regulus's* Serpent.} there was no great Propriety in the *Latin* Names of Animals, *Trav.* p. 245.) that the *Dragon* or *Serpent*, ſuch an one as *Regulus* is ſaid to have defeated with ſo much Difficulty, upon the Banks of the *Bagradas*, was no other than the *Crocodile*. For, this Animal alone, (from the enormous Size, to which it ſometimes arrives; from the almoſt impenetrable Quality of it's Skin, which would hardly ſubmit to the Force of warlike Engines;) will beſt answer, as none of the *Serpent* Kind, properly ſo called, will do, to that Deſcription.

The *Hippopotamus* or *River Horſe* (I) is here expreſſed, as ^{The *Hippo-*potamus is the *Behemoth.*} hiding and ſheltering itſelf among the Reeds of the *Nile*. Now the *Behemoth* is deſcribed, *Job* 40. 21, 22. to lye in the Coverts of the Reeds and Fens, and to be compaſſed about by the *Willows* of the Brook. The *River Horſe* feedeth upon the Herbage of the *Nile*; and the *Behemoth* is ſaid, (v. 15.) to eat *Grass* like an Ox. No Creature is known to have ſtronger Limbs than the *River Horſe*; and the *Bones* of the *Behemoth*, (v. 18.) are as ſtrong Pieces of Braſs; his Bones are like Bars of Iron. From all which correſpondent Characteriſticks, the *Behemoth* and the *River Horſe*, appear to be one and the ſame Creature. And then again, as the *River Horſe*, is properly ^{or *Beaſt* of the Reeds.} an amphibious Animal, living conſtantly in Fens and Rivers; as it might likewise be emblematical or ſignificative of *Egypt*, (inasmuch as it was one of it's moſt remarkable Animals;) the *River Horſe* may, with greater Propriety, be received for the *Beaſt of the Reeds*, as [חית קנה] *Hhayath Konah* is interpreted, (*Pſ.* 68. 30.) than either the *Lion* or *Wild Boar*; which may be more properly ſaid to retire into, or to ſhelter themſelves in, watry Places, than, out of Choice, to live and make their conſtant Abode therein.

The *Camelopardalis* or *Jeraffa*.

The *Camelopardalis* (K) or *Jeraffa*, (as it is called in *Egypt*, and the Eastern Countries,) is sufficiently identified by it's spotted Skin and long Neck. One of them seems to have cast it's Calf; as may be conjectured from the little Animal that lyes below. The *Camelopardalis*, as it *chews the Cud*, and *divides the Hoof*, is supposed (p. 78.) to be the *Zomer*, (*Deut.* 14. 5.)

The *Cercopithecus*.

The *Cercopithecus* (Z), that noted *Egyptian* Deity, is more than once expressed: as is also the *Dog* (M); the (*Latrator*) *Anubis*, according to it's symbolical Name. If then we may judge by the Shape and Fashion of it, (which has likewise been figured upon a *Cippus*, *Trav.* p. 442.) that particular *Species*, which might have been instituted to represent this Deity, should be the *Canis Graius* or *Grey Hound*. Now, as this *Quadruped* is more remarkably contracted, or, (according to the Scripture Name,) *girt in the Loyns*, (*Prov.* 30. 31.) than most other Animals: as it is likewise one of the swiftest; our Interpreters seem to have judiciously placed it in the Number of *those three Animals*, (v. 29.) *that go well and are comely in going*.

The *Grey-Hound* or *Anubis*.

The *Ichneumon*.

At a little Distance from one of these *Greyhounds* (M), or the little *Egyptian Wolf*², as it may rather represent, we have a smaller *Quadruped* (N), that is threatened to be bitten by a large gaping *Serpent*. This then, by the Size and Shape of it, should be the *Ichneumon*; which, *Diodorus Siculus* (p. 61.) tells us, was of the Size of a *Lap-Dog*.

Riding on *Mules*.

The riding upon *Mules* seems to have been of no less Antiquity in *Egypt*, than in the Eastern Countries³; as appears from the *Mule* and it's Rider, under the Walls of *Memphis* (Ω). The Rider perhaps was sent to apprise the Capital of *Alexander's* Invasion: as the Footman behind him, may denote the Mule itself to have been hired; according to the like customary Attendance of the Owner, even to this Day.

1 Καμηλοπαρδαλεις—ἡδὲν ὁμοιον ἔχουσι παρδαλιν. τὸ δὲ ποικίλον τὸ χροῖας (videtur Cas.) νουεῖται μᾶλλον ὡς καὶ ἑσθλότες πῖλοις καταστρεφόμεναι· πλείους δὲ τοῖς ὀπίσθια ταπεινότερα τῶν ἐμπροσθέντων ὄντων, ὥστε δοκεῖν συγχυθῆναι, καὶ ἑαυτῶν μίξαι, τὸ ὡς τοῦ βοῦς ἔχουσι. —Τράχελος δὲ εἰς ὡς ἔχουσι ἐξαρτημένης ἑσθλῆς &c. *Strab.* l. 16. p. 533. Ed. Casaub. Nabin Æthiopes vocant, collo similem equo, pedibus & cruribus bovi, camelo capiti, albis maculis rutilum colorem distinguuntibus, unde appellata *Camelopardalis*. *Plin.* l. 8. c. 18. Figura ut Camelus, maculis ut Panthera. Var. ling. Lat.

Diversum confusa genus *Panthera camelo*. *Polit.* Cap. 3. *Miscell.* Vid. *Suppl.* p. 78.

2 Τὰς δὲ ἀρκτοὺς ἐόντας ἱππας, καὶ τοὺς λύκους, ὃ πολλὰ τὴν εἶδους ἀλωπικῶν μιζόντας, &c. *Herod. Eut.* p. 129.

3 2 *Sam.* 13. 29. 1 *Kings* 1. 33. *Esth.* 8. 10. &c.

This Pavement does not exhibit to us a great Variety of Birds. Among those that appear to be of the web-footed Kind, we may take the smaller *Species* of them (Q) to be the *Goose*, one of their Sacred Animals; as the larger may represent the *Onocrotalus* (R), another noted Bird of the *Nile*, which is likewise called the *Pelican*. The remarkable large Pouch or Bag, that is suspended from the Bill of this Bird, serves not only as a Repository for it's Food, but as a Net likewise, wherewithal to catch it. And, it may be further observed, that in feeding it's young-ones, (whether this Bag is loaded with Water or Fish,) the *Onocrotalus* squeezes the Contents of it, into their Mouths, by strongly compressing it, with the Bill, upon it's Breast. An Action, which might well give occasion to the received Tradition and Report, that the *Pelican*, in feeding her Young, pierced her own Breast, and nourished them with her Blood.

As, in the whole Course of these Figures, a particular Regard seems to have been had to the sacred Animals of *Egypt*, the Fish (Δ) that is exhibited below one of these *Pelicanes*, may be received for the *Lepidotus*.

Among the Birds of the *Crane* Kind (S), we may pronounce one or another of them to be the *Ibis*, from the Curvature of it's Bill. Among the others, we are to look for the *Damoiselle*, the dancing Bird, or *Otis* of the Ancients; which, together with the *Stork*, is every where to be met with, though the latter is infinitely more numerous. *Trav.* p. 438.

The *Eagle* (T) was of too great Consequence to be omitted; and is therefore displayed, in a flying Posture, over one of the Gates of *Memphis*. Neither should we pass over a beautiful Bird (u), which hath a blewish Plumage mixed with red. This fits perching upon the same Tree with the $\kappa\eta\iota\pi\epsilon\eta$: and provided the Artift, in the Course of these Drawings, had been ever known to have indulged his own private Invention, we might have imagined that this Bird was intended for the *Phœnix*. *Herodotus* (Eut. p. 131.) acquaints us, that he saw

1 Νεμίσεις δὲ καὶ τῶν ἰχθύων τὴν καλέωμεν Λεπιδότην, ἴσθι εἶναι, καὶ τὰς ἰγλάων. *Herod.* Eut. p. 131.

2 Ἐστὶ δὲ καὶ ἄλλη ὄρνις ἱερὴ, τῇ ὀνομασίᾳ Φαειξ. Ἐγὼ μὲν οὐκ εἶδον, εἰ μὴ ὅσον χρυσῶν ἔσθι δὲ ἐν τῇ χρυσῇ παρθέμῳ, τοσούτῃ δὲ καὶ τοῖς δὲ. Τὰ μὲν αὐτὰ χρυσόκομα (χρυσόχαρα *Tam. Fab.*) τῶν πτερόων, τὴ δὲ ἱεροτάτη ἐστὶν ἡ μέγιστος αὐτῶν ἀεὶ ἀναγνώσκει ἑμίσταται, καὶ τὸ μέγαδον. *Herod.* Eut. p. 131.

one of these Birds painted; which, being different from this, in having red and yellow Feathers, appears to be no other than the *Manucodiata* or Bird of Paradise: which therefore may be well suspected to be the very *Phœnix* of the Ancients. But I should rather take That, which is here displayed, to be the *Peacock*, which was a Native of *Ethiopia*, and brought, with other Animals and Curiosities, from the South East Parts of that Country, to King *Solomon*. 2 *Chron.* 9. 21.

The *Tortoise*. There is room to conjecture, from a Couple of *Tortoises* (O), that are sunning Themselves, upon a Bank of Sand; and from the like Number of *Crabs* (P), that are swimming in the Waters; that the inland Parts of these Countries, were productive of both these Animals.

The *Cerafles*, not delineated. Among the Reptiles, we are entertained with some few *Species* of the Serpentine Kind: though, it is somewhat extraordinary, that none of them should have the Marks and Signa-

The *Natrix* or *Nahhesb*. tures of the *Cerafles*, which was so well known in *Egypt*. The common Snake or *Natrix torquata*, is called, by the Inhabitants of these Countries, *Hannesb*; which, by an easy Transition and Change of Letters, is of the same Force and Sound, with the Scripture [נחש] *Nahhesb*. This, *Gen.* 3. 1. is said to be more Subtle, than all the other Beasts of the Field; which Character, how applicable soever it may be to the whole *Genus*; yet it appears, in this Text, to be attributed to one particular *Species* only. The common Snake therefore, the same with the *Natrix*, or the *Anguis* of *Esculapius*, was the *Serpent* that beguiled our first Parent.

The *Δράκων* or *Dragons*. Others of this Family (W), are represented of an enormous Size: and were intended, perhaps, for that Branch of this Family, which are commonly called *Δράκωνες* by the *Greeks*, and [תנינים] *Tanninim* by the sacred Writers. The largest of these *Dragons* (X), has seized upon a Bird, an *Ibis*, or one at least, as it appears to be, of the *Crane* Kind. If then, the common Fame be true, that the *Rattle Snake*, and other Serpents,

I am abundantly satisfied, from many witnesses both *English* and *Indian*, that a *Rattle Snake* will charm *Squirrels* and *Birds* from a Tree into it's Mouth. Vid. *Paul Dudley Esq*; his Account of the *Rattle Snake*. *Philos. Trans.* N^o. 376. p. 292. Dr. *Mead* on *Poysons*. p. 82. Others imagine, that the *Rattle Snake*, by some Artifice or other, had before bitten them; and as the *Poison* might not immediately operate, the *Squirrel* or *Bird* might, in the *Surprize*, betake themselves to some neighbouring Tree, from whence they might afterwards fall down dead; or into the Mouth of the *Rattle Snake*; which, sensible of the mortal Wound that had been given, was impatiently waiting for them. Vid. *Le Voyage de l'Amérique du P. Labat*. & *Salm. Mod. Hist.* Vol. xxx.

have

have a Power of charming and bringing down, into their Mouths, Birds, and other Animals; it may be presumed, that we have here, long ago, an Action of this Kind, very pertinently recorded.

Among those Animals, that are distinguished by their Names, ^{The PINO-KEPOC of Reem.} and are likewise well known, we may give the first Place to the PINOKEPOC¹. Now as this is the only Animal, that we are acquainted with, which is (usually) armed with one Horn, it has been generally taken, by our Commentators, for the [רִים] *Reem* or *Unicorn*, as the word is frequently translated. For what has been commonly taken for the *Unicorn's* Horn, (which may have led several Authors into the Mistake, that it belonged to some other swifter Creature,) is not the Horn of a Quadruped, but of a cetaceous Fish, called the *Nervahl*. And moreover, the *Rhinoceros*, from the very Make and Structure of it's Body, appears to be the strongest of Quadrupeds, the *Elephant* not excepted. In expressing therefore the Strength of *Israel*, *Numb.* 23. 22. it is justly compared to the Strength of the *Reem* or *Rhinoceros*. *Reem* then cannot be, as *Schultens* and others have interpreted it, the *Oryx* or *Bubalus*, or indeed any other *Species* of the *clean* Quadrupeds, which will by no means answer to this Description of it.

The TIFPIC, from the Roundness of it's Spots, (for it has ^{The TIFPIC.} no long ones) should be rather represented for the *Leopard* or *Panther*; though both of them are Natives of these Countries; this of *Egypt*, the other of *Ethiopia*.

Perhaps the AEAINE or *Lioness* is rather delineated here than ^{The AEAINE.} the Male, to shew the Fertility of the *Species*; which is sometimes known to produce four or five Whelps. *Trav.* p. 245.

The AINE is incorrectly given us for AYFZ; the N, in this ^{The AINE.} Name and the CINTIA, being incorrectly placed instead of the r. By the Figure and Attitude, it appears to be the same Creature, with the Quadruped (L), which the *Ethiopians* are shooting at, in the upper Part of the Pavement. Now, as the *Lynx* is supposed to be the *Canis* or *Lupus cervarius* of the Ancients; it can bear little or no Affinity at all, with this Crea-

¹ In *Bartoli's* Drawings, which will be hereafter mentioned, the Name is PINOKEPOC: which, I presume, must be a Mistake. The ingenious Dr. *Parsons* (*Phil. Trans.* N^o. 470.) has given us a most accurate Figure, as well as a very curious Dissertation, upon this Animal. The initial Letter of the Preface is copied from this Drawing.

The *Onager*. *ture*. It is much better designed for the Wild Afs or *Onager*: and is the only Instance, where the Name does not, in some Degree or other, correspond, with the Creature, to which it is annexed.

The *CAYOC* or *CAYROC*. The *CAYOC*, by the Addition of a P, will be *CAYROC*, or *The Lizard*; as the Figure agrees, with Propriety enough, to the Name. The *ENHYΔPIC*, in like Manner, is no other than the *ENYΔPIC*, (the H being redundant,) and denotes the *Lutra* or *Otter*, or, the *Dog of the River*, as it is otherwise called. They are two in Number, holding each of them, in their Mouths, a Fish; agreeably to the Character of that *piscivorous* Animal. This was likewise one of those *Quadrupeds*, that were accounted *sacred*, by the *Egyptians*.

The *XOIPO-*
POTAMOU or
XOIROPOTA-
MOU. The *XOIROPOTAMOU*, by exchanging the *Θ* for an *Ο*, will be *XOIROPOTAMOU*, or the *River Hog*. This is a new Name indeed, though we can hardly be mistaken, in the Interpretation of it; as the Animals here exhibited are exactly of that *Species*. In the curious Collection of *Bartoli's* Drawings, which Dr. *Mead*, that great Promoter of Learning, has, among other invaluable Pieces of Antiquity, lately purchased and received from *Rome*, we see the same Groupe of Animals, with the Appellation of *XOIROΠΙΘΙΑ* annexed to it. As this word then seems to be a derivative from *XOIROC* and *ΠΙΘΗΚΟC* or *ΠΙΘΗΞ*, it might denote these *Quadrupeds* to be *Baboons*, *Man-Tygers*, *Orang-Outangs*; or, according to the literal Interpretation, *Hog-Monkeys* or *Baboons*. But, besides the Length and curled Fashion of their Tails, the very Shape and Attitude of the Animals themselves, shew them to be much nearer related, (as it has been already observed,) to the *Hog*, than to the *Monkey* Kind.

The *ΑΓΕΛΛΟΝ* or *ΑΙΛΟΥΡΟΥ*. The *ΑΓΕΛΛΟΝ* likewise, from the Similitude of the Figure, may be no more than a Corruption of the Word *ΑΙΛΟΥΡΟΥ*, the *Cat*; which, being one of the sacred Animals of *Egypt*, could not well be denied a Place, in this Collection.

Of those Animals, whose Names are better known than their Descriptions. Though the Names, of some other of these Animals, are as well known in Books of Natural History, as those already mentioned, yet the Animals themselves have not been so well

Ἡ Γένεσις καὶ τὸ ἔργον ἐν τῷ ποταμῷ, καὶ τὰς ἑσὶς ἑστῆται ἔτι, *Herod. Eut. p. 131.*

described:

described: they will require therefore some further Illustration.

The ΚΡΟΚΟΔΕΙΑΟΣ ΠΑΡΔΑΛΙΣ then, or the *spotted Lizard*, (as ^{The ΚΡΟ-ΚΟΔΕΙΑΟΣ ΠΑΡΔΑΛΙΣ} it may be interpreted,) might be intended for the *Stellio* of the ^{or Stellio.} Ancients; or the *Warral*, according to the present Name. *Trav. p. 429. Suppl. p. 62.*

The ΚΡΟΚΟΔΕΙΑΟΣ ΧΕΡΣΑΙΟΣ or *Land Crocodile*, (so called, ^{The ΚΡΟ-ΚΟΔΕΙΑΟΣ ΧΕΡΣΑΙΟΣ} in Contradistinction, as it may be presumed, to the *River Crocodile*, which was the ΚΡΟΚΟΔΕΙΑΟΣ, by way of Eminence,) ^{or} is the same *Species* of *Lizard* with the ΚΚΙΓΚΟΣ¹. However the Head is not here well expressed; being too round and large; whereas that of the *Scinc's* is long, and rather more pointed, than in the other *Species* of the *Lizard* Kind. *Egypt* seems always to have abounded with this Animal; as, to this Day, several Boxes of them, dried and prepared, are shipped off, every Year for *Venice*, as a necessary Ingredient in the *Theriaca*.

The ΟΝΟΚΕΝΤΑΥΡΑ is much better delineated, than the ^{Κεκοδοει-} ^{The ΟΝΟ-ΚΕΝΤΑΥΡΑ.} λος Χίρσαυρος; and may be called *The Female A/s-Centaure*. *Ælian* is very copious in describing this imaginary Creature: the only fictitious Animal, which we meet with, in this whole Collection.

The ΚΡΟΚΟΤΑΣ or *Crocota*, is a Name as well known to the ^{The ΚΡΟ-ΚΟΤΑΣ.} Natural Historians as the ΟΝΟΚΕΝΤΑΥΡΑ; though the Animal itself has not been so well and so particularly described. *Ælian* (l. 7. c. 22.) acquaints us, that it *had the same Art, with the Hyæna³, of learning the Names of particular Persons, and decoying them afterwards, by calling upon them by the same*. But he gives us no Characteristicks, whereby the ΚΡΟΚΟΤΑΣ may be distinguished from other Quadrupeds. We may supply this Deficiency therefore from the Figure, which is all over spotted. The Head is rather long, like the *Bear's*, than short and round as in the *Cat* Kind. *Agatharcides* ascribes to it sharp Claws and a fierce Countenance⁴. The Ears are small; the Body is

¹ Σκίγγος ὁ μὲν τις ὄντι Αἰγυπτίῳ, ὁ δὲ Ἰνδικῷ—ἔστ' δὲ κροκόδειος χερσαῖος, ἰδιόητος &c. *Diosc.* l. 2. cap. 71. *Raij Hist. Animal.* p. 271.

² *Ælian. Hist. Anim.* l. 17. cap. 9. & l. 7. cap. 21. *Plin.* l. 8. cap. 21. & 30.

³ This Property (*Plin. Hist. Nat.* l. 8. cap. 30.) is ascribed to the *Hyæna*, viz. Sermonem humanum inter pistorum stabula assimulare, nominaque alicujus addiscere, quem evocatum foras lacerat.—Hujus generis coitu leæna *Æthiopica* parit *Crocotam*, similiter voces imitantem hominum pecorumque. *Idem. ibid.* cap. 21. dicit *Crocotas* velut ex cane & lupo conceptos. *Strab.* l. 16. p. 553.

⁴ Ἐστ' μὲν ὀνομαζόμενος Κροκότας ὁ ἐν λύκῳ καὶ κυνὶ σύνθετον, ἀμφοῖν δὲ ἀχρῖώτερον, καὶ πολλὰ βαρύτερον, καὶ τὴν τῆς σελήνης καὶ τῶν ἀστέρων πύξιν. *Agath. de Mar. Rubr.* p. 45. *Ed. Oxon.*

short and well-set; and appears to have either no Tail at all; or else a very short one.

The CΦIN-
ΓΙΑ.

To this Class we may joyn the CΦINΓΙΑ, the same Grammatical Name with Σφίγγες'. These have been commonly numbered amongst the imaginary Beings, but appear here to be *Cercopithec*i; a *Species* of *Monkeys*, as some ancient Authors have described them. The Prominence likewise, that is said to be in their Breasts or Nipples, may perhaps be authorized from the lowest of them, which has it's Limbs the most displayed; for those of the other are folded up and collected together, as that antick *Species* of Animals is sometimes accustomed to do.

Of the Animals whose Names are dubious or unknown.
The ΑΠΡΟC

Among such of these Animals, whose Names are either dubious or unknown, we may first take Notice of the ΑΠΡΟC; which, notwithstanding the Affinity of the *Latin* Word *Aper*, has no Relation at all to the *Boar* Kind. If the Spots are excepted, it agrees in Shape, Habit of Body, and all other Circumstances, with the ΚΡΟΚΟΤΑC. If we had any Authority therefore, from the Pavement itself, to exchange this unknown Word, as I presume it is, for ΑΡΚΤΟC; the Figure will answer, with Propriety enough, to the *Bear*; one of the noted Animals of this Country.

or ΑΡΚΤΟC.

The TABOYC
or Camel.

The TABOYC is another unknown Name. The large Quadruped, to which it belongs, has the exact Shape and Habit of the *Camel*. The Ears likewise are erect, with a large Tuft, of Hair, growing betwixt them; as is common to this, as well as to some other Creatures. There is a large Bump likewise, which is placed, not indeed upon the Back, as usual, but upon the Shoulders. Yet, notwithstanding this Mistake, TABOYC may, in all Probability, be a derivative from ΤΕΟC, the *Bump*; one of the chief Characteristicks of the *Camel*, and from which consequently it might receive this Name.

1 Αἱ σφίγγες, τὰ σφίγγια. Salmaf. Plin. Exercit. in Solinum.

2 Lynceus vulgo frequentes & Sphinges, fusco pilo, mammis in pectore geminis Æthiopia generat. Plin. l. 8. c. 21. Inter simias habentur & Sphinges, villosæ comis, mammis prominulis & profundis, dociles ad feritatis oblivionem. Solin. cap. 27. Αἱ σφίγγες, καὶ κορυφαῖαι καὶ κίπτοι ἀεικτεμένονται εἰς τὴν Ἀλεξάνδρειαν ἐκ τῆς Τερρηνδικῆς καὶ τῆς Αἰθιοπίας. Εἰσὶ δὲ αἱ καὶ Σφίγγες τῆς Ἰερουζαλὴμ παρὰ μῆκος. Πλὴν ὅτι πᾶσαι δασύαι, καὶ τῆς ψυχῆς ἡμερῶν καὶ σφᾶν καὶ παντοῖαν κατανόαν πλῆρεις, διδουσκῶσαι δὲ μαθοῦσιν ὅτι ποσὶν ἀπλῶνται. ὡς τὴν εὐρυμῆαν ἐν πᾶσι δορυμᾶται. Agatharcid. de Mare rubro. p. 43. Ed. Ox. Spinturnicia (i. e. Sphinges) omni deformitate ridicula. Ammian. Marcellin. l. 22.

Below the $\gamma\alpha\beta\omicron\upsilon\varsigma$ is the $\kappa\eta\iota\pi\epsilon\iota\eta$, a beautiful little Creature, ^{The $\kappa\eta\iota\pi\epsilon\iota\eta$, or *Marmoset*.} with a shaggy Neck, like the $\kappa\alpha\lambda\lambda\iota\theta\upsilon\rho\iota\zeta$ ¹; and shaped exactly like those *Monkeys*, that are commonly called *Marmosets*. We may conclude therefore, from these Circumstances, that the $\kappa\eta\iota\pi\epsilon\iota\eta$ is no other Animal than the *Ethiopian Monkey*, called by the *Hebrews* ($\eta\eta$) *Kouph*, and by the *Greeks* $\kappa\eta\pi\omicron\varsigma$ ², $\kappa\eta\phi\omicron\varsigma$ or $\kappa\epsilon\iota\pi\omicron\varsigma$, from whence the *Latin Name* *Cephus*³; with this Difference only, that $\kappa\eta\iota\pi\epsilon\iota\eta$ has here an *heteroclite* Termination. For little Regard, as we may perceive from the preceeding Names, has been paid, either to the *Orthography*, the Number, or any other Grammatical Accuracies.

At a little Distance from the $\kappa\eta\iota\pi\epsilon\iota\eta$ is the $\xi\iota\omicron\iota\tau$: and near ^{The $\xi\iota\omicron\iota\tau$, or *Wolf*.} this again are the $\omega\alpha\eta\tau\epsilon\varsigma$; both of them Appellations, as I conjecture, of *Ethiopic* Extraction. With Regard to the $\xi\iota\omicron\iota\tau$, it has all the Appearance of a very fierce and rapacious Animal. It seems to be howling, with the Mouth half open. The Jaws are long and well armed with Teeth. There is no small Probability therefore, that it was intended for the *Wolf*, and consequently, will be the same, (by softning the η i.e. *by*) with $\lambda\eta\lambda\text{-}\eta\tau$ *Azybyte* or *'zijbt*, the *Ethiopic Name* Plural of that Animal.

We find the same Similitude and Analogy likewise, betwixt ^{The $\omega\alpha\eta\tau\epsilon\varsigma$, or *Civet Cats*.} $\omega\alpha\eta\tau\epsilon\varsigma$ and $\lambda\eta\eta\alpha$ *Aankes* or *Oanques*, as it may be differently pronounced. The $\omega\alpha\eta\tau\epsilon\varsigma$ then were (the *Ethiopian*) *Civet Cats*⁴, as $\lambda\eta\eta\alpha$ is interpreted, by *Castel* and *Ludolfus*.

For greater Differences, than these, are found in the Derivatives of most Languages. And, considering the Nature and Quality of the *Greek* and the *Ethiopic* Alphabets, and of their respective Pronunciations; it cannot be expected, either that ^{The great Difference betwixt the *Greek* and the *Ethiopic* Alphabets.} the same Letters, or the same Force or Sound of any one given Word or Appellation, should be exactly conveyed from one of these Languages into the other.

¹ Efferocior *Cynocephalis* natura; sicut mitissima *Satyrus* & *Sphingibus*. *Callitriches* toto pene aspectu differunt, barba est in facie, cauda late fusa priori parte. *Plin.* l. 8. cap. 54.

² $\kappa\eta\pi\omicron\varsigma$. $\xi\iota\omicron\iota\tau$ $\delta\epsilon$ $\beta\alpha\beta\omicron\upsilon\varsigma$ $\delta\epsilon$ $\kappa\alpha\tau\alpha$ $\mu\epsilon\mu\omicron\upsilon\tau\epsilon\iota$ $\eta\mu\iota\sigma\epsilon\iota$. $\eta\varsigma\delta'$ δ' $\kappa\epsilon\iota\pi\epsilon\iota\eta$ $\tau\omega$ $\mu\omega$ $\omega\epsilon\iota\sigma\omega\text{-}$
 $\mu\omega$ $\iota\sigma\kappa\alpha\iota$ $\Sigma\alpha\tau\upsilon\tau\omega$. τ' $\omega\iota\delta\alpha$ $\delta\epsilon$ $\kappa\omega\tau\epsilon$ $\kappa\upsilon$ $\acute{\alpha}\lambda\epsilon\tau\alpha$ $\mu\epsilon\tau\alpha\zeta\upsilon$. $\Gamma\epsilon\iota\tau\omega$ δ' $\epsilon\iota\varsigma$ $\Lambda\iota\delta\eta\mu\iota\alpha$. *Strab.* l. 17. p. 817. Ed. *Gronov.*

³ *Pompeius Magnus* misit ex *Ethiopia*, quas vocant *Cephos*, quarum pedes posteriores pedibus humanis & cruribus; priores manibus fuere similes. *Plin.* Nat. Hist. l. 8. c. 19.

⁴ *Felis Ethiopica*. f. *Animal Zibethicum*. f. *Hyana Odorifera*. f. *Civetta*.

The *Palm*
Tree.

So much then with Regard to the Animals that are here depicted. If Botany likewise is regarded, we have here the Figures of the *Palm* Tree; both of the common *Species* (A) that grows up in one Stem; and of the *Doom* (B), or Κεχαίφορον, (p. 61.) that was forked. We have the *Musa* likewise (C), which is remarkably distinguished by large verdant Leaves. The Fruit of it is supposed, by some Commentators, to be the *Dudaim* or *Mandrakes*, (*Trav.* p. 369.) as others have taken the Leaves for those, which our first Parents used instead of Aprons or Girdles. *Gen.* 3. 7.

The *Lotus*.

The *Lotus* (D), that extraordinary vegetable Symbol in the *Egyptian* Mythology, (*Trav.* p. 402.) is still more frequent than the *Palm* Tree and the *Musa*; and, as it is here represented, agrees in the Rotundity of it's Leaf and rosaceous Flower, with the *Nymphaea aquatica*.

The *Syco-*
more, Συγ-
μομή. f. Συγ-
μομή.

The large spreading Tree (E), that presents itself so often to the Eye, is, in all Probability, the *Sycamine* or *Sycomore*, which was one of the common Timber Trees of *Egypt*, as well as of the *H. Land*'. The *Mummy* Chests; the sacred Boxes; the ὁμοειδήματα; the Models of Ships; and a variety of other Curiosities, found in the *Catacombs*, are all of them made of this Wood. Now, as the Grain and Texture of it is remarkably coarse and spongy, it could therefore stand, in no Competition at all, (as it is observed, *Is.* 9. 10.¹²) with the *Cedar*, for Beauty and Ornament.

The *Cassia*
Fistula.

Above the *Sycomores*, within the Precincts, as it may be conjectured, of *Ethiopia*, there is another large shady Tree (F); distinguished by two yellowish Clusters, as they seem to be, of Flowers; and by the ΚΗΙΠΕΝ, which is running along one of the Branches. This then may be the *Cassia Fistula*', whose Flowers are of this Colour; grow in this Fashion; and yield a most delightful Fragrancy.

1 Συκόμορον, ἔστι δὲ τὴν τῆς Συγμομῆς λέγουσι, καλεῖται δὲ καὶ ὁ ἀπ' αὐτῆς καρπὸς συκόμορον, ἀπὸ τοῦ ἄπτερον ὁ γένος. *Diosc.* l. 1. cap. 182. or *Sycamine* סִּימֹן *Sicamom.* *Pf.* 78. 47. 1 *Kings* 10. 27. 1 *Chron.* 27. 28. *Amos* 7. 14. *Luke* 17. 6. 19. 4. 12. The *Sycomores* are cut down, but we will change them into Cedars.

2 *Cassia Fistula* ab *Arabibus* inventa, & a recentioribus Græcis, ut *Alhucatio*, κασσία μέλαινα nominatur. *Fabam* Indicam veterum, ut *Aristobuli*, *Valerius Cordus* credidit. *Siliquam* *Ægyptiam* *Theophrasti* *Hist.* 18. nonnulli censent. *C. Bauh.* *Pin.* p. 403. Being originally an *Ethiopian* Plant, it might not have fallen under the Cognizance of *Theophrastus*, as it was not known in *Egypt* at that Time.

The *ϕΙΝΓΙΑ* are displayed upon another large Tree; of a less shady Quality; and with Boughs more open and diffused. These Circumstances agree very well with the *Azedarach*, another noted Tree of these Countries; whose common Name, among the Inhabitants, is *Ailah* or *Eleah*; the same with the Hebrew אלה, the *Oak*, the *Elm*, the *Lime* &c. as it is differently rendred in the H. Scriptures. *Josb.* 24. 21. *Is.* 6. 13. *Ez.* 6. 13. *Phytogr.* N^o. 74.

The Banks of the *Nile* are adorned, all the Way, with several Tufts and Ranges of Reeds, Flags and Bulrushes. Among the first, the Emblem of *Egypt*, (2 *Kings* 18. 21.) we are to look for the *Calamus Scriptorius*, and the *Arundo Saccharifera*; the most of which appear to be in Spike or Flower. This might denote the latter End of the Summer, or the Beginning of the autumnal Season; which this whole Scene of Vegetables may perhaps represent; as it might likewise point out the particular Time, when *Alexander* made the Conquest of *Egypt*. The Clusters of Dates, that hang down from one of the *Palm* Trees; the Bunches likewise of Ripe Grapes, that adorn the lower Bower (ζ), may equally typifye the same Season. Neither should we leave the Bower, thus occasionally mentioned, 'till we have admired the Variety of Climbers, that shelter it from the Sun. Such are the *Gourd*, (the *Kikaion* or *Kikoeon* (קיקיון) as it bids the fairest to be, in the History of the Prophet *Jonas*;) the *Balsamines*; the climbing *Apocynums* &c. all which I have seen flourishing, at this Time of the Year, with great Beauty.

As to the *Flags* and *Bulrushes* (ג) before-mentioned, they are often mentioned in Scripture; particularly *Exod.* 2. 4. where we learn, that the Mother of *Moses*, when she could no longer hide him, took for him an Ark of *Bulrushes*, (or *Papyrus*, as גומא *Gummah* is frequently rendred,) and daubed it with Slime and with Pitch, and put the Child therein, and laid it in the *Flags*, (סוף *Suph* *Juncus*,) by the Rivers Brink.

The *Vessels* of *Bulrushes*, that are mentioned ' both in sacred and profane History, were no other than larger Fabricks of this Kind: which, from the late Introduction of Plank, and

1 *Is.* 18. 2. *Pliny* (l. 6. c. 22.) takes Notice of the *Naves Papyraceas*, *Armamentaque Nili*: and (l. 13. c. 11.) he observes, *ex ipsa quidem Papyro navigia texunt.* *Herodotus* and *Diodorus Siculus* have recorded the same. And among the Poets, *Lucan.*

Conferitur bibula Memphitis Cymba papyro.

stronger Materials, are now intirely laid aside. The very little that remains of this ancient Practice, at present, is to tye several of these Bulrushes or Reeds together; and, with these Bundles, to raise the Sides of their *Jeroms*, (as their coasting Vessels are called,) when either they are over-loaded, or the Waves threaten to break in upon them.

The further
Explication
of this Pavement recom-
mended to
the curious.

The short, and, it must be confessed, imperfect and conjectural Account, that is here given, of this very instructive Piece of Antiquity, will, I hope, excite some curious Person to treat and consider it with greater Erudition, and more copious Annotations. The Subject very well deserves it; as all *Egypt*, and no small Portion of *Ethiopia*, seem to be here, most beautifully depicted, in Miniature; and elegantly contracted into one View. And it will add very much to the Credit and Authority of the Representation here given us, that notwithstanding the Artist had so much Room for indulging his Fancy and Imagination, yet, unless it be the *ONOKENTATPA*, we are entertained with nothing at all that appears to be trifling, extravagant or improbable. Neither will there be much Occasion to apologize, even for this Figure: inasmuch as, several Centuries, after this Pavement was finished, *Ælian* himself, that great Searcher into Nature, seems to give Way to the common Fame, and to believe the Existence of such a Creature.

C H A P. VIII.

Of the Passage of the Israelites, through the Red Sea; of their Stations, afterwards, at Elim, Kadesh and Ezion-gaber; and of the City and Gulf of Eloth.

The *Israelites* passed through the Red Sea, at Sedur and not at Ain el Mousa; or Ein el Mousch.

THE Passage of the *Israelites* through the Red Sea, which I placed (*Trav. p. 346.*) at *Sedur*, (i. e. *Shur*), twenty Miles distant from *Suez*, is laid down by the Author', so often

I It is probable that the *Israelites* went on the West Side of the Red Sea, (which is reckoned, p. 133. mountainous,) till they came to the Ascent over the S. Part of Mount *Attakah* in *Derb Touerik*; (which is the very Thing that I suppose; *Gibbel At-takah* being my *Baalzephon*;) for such a great Number of People to pass such a Road, would take up much Time; so here it is probable the Waters were divided, and that they passed over to a Point near *Ein Mousch*, which makes out a great way into the Sea, within which the Ships now lye at Anchor. And the Tradition in the Country is, that the *Israelites* passed over where the Ships Anchor. Vol. I. p. 156. *Clyfma* might be near opposite to *Ein Mousch*, which *Ptolemy* places 20' S. of *Arfinoe*, and probably it was between *Attakah* and Mount *Geswoubee*, (the *Migdol* of my Account.) Here I imagine that the Children of *Israel* might pass over the Red Sea. Id. *ibid.* p. 138.

mentioned,

mentioned, at *Ein el Mousfeh*; at the Distance only of four or five Miles from that same Point of the *Red Sea*'. But this does not seem probable on many Accounts.

The *Israelites* passed through the *Red Sea* at *Sedur*.

1. Because it cannot well be supposed, that the *Israelites*, in leaving the Land of *Goshen*, came down directly upon this Part of the *Red Sea*: inasmuch as this would be to go by the way of the Land of the *Philistines*, (*Ex. 13. 17.*) which they were not permitted to do. Their Departure (*v. 18.*) was to be by the way of the *Wilderness of the Red Sea*: and therefore it may be presumed, that their Marches had always a Tendency and Direction, by this Way, towards Mount *Sinai*, which seems to have been their *Kiblah* or Point of View, at this Time. For the Lord said unto *Moses*, *Ex. 3. 12.* when thou hast brought the People out of Egypt, ye shall serve God upon this Mountain.

2. The *Wilderness of Etham*, all along this Road, is for the most Part upon a Level: it cannot at least, with any Propriety, be called Mountainous; and therefore could never give Occasion to the *Egyptians* to say, *Ex. 14. 3.* They are intangled in the Land, the *Wilderness* has shut them in, (סגר) *Sogar*, *viam illis clausit*, as that Word is explained by *Pagninus*. For the *Israelites*, in travelling along this Part of the *Wilderness of Etham*, had Room enough to escape to the Northward, towards the Land of *Canaan*; or else they were near enough and had it in their Power to get round this narrow Gulf of the *Red Sea*, to their Brethren who dwelt in *Seir*. Whereas by travelling in a long narrow Valley, betwixt two Ranges of impassable Mountains; as I suppose they did, (*Trav. p. 345.*) either a little while after, or immediately upon their leaving the Land of *Goshen*; (for this Valley reaches, with a Variety of Mountains, from the *Nile* to the *Red Sea*;) this Circumstance of Scripture, which is here of great Purport and Significancy, will very well accord with such a *Defile* or confined Situation, and with no other. Because the Mountainous *Wilderness* had here properly shut them in to the North and to the South; *Pharaoh* closed up the western Part of the same Valley, with his Chariots and his Horsemen; and no other Way consequently could be left open for their Escape, except that miraculous

1 Concerning this Passage, through the *Red Sea*, Vid. *Des Vignoles Chronologie*. Tom. I. 1.3. p. 605. Vid. *Nonnum de Baccho*. i. e. *Ostride*. i. e. *Moesa*, of his passing the Sea &c.

The *Israelites* passed through the *Red Sea* at *Sedur*.

one, to the East, through the *Red Sea*. But of this, neither the *Egyptians* nor the *Israelites* can be imagined to have entertained the least Thought or Apprehension, at that Time.

3. Another Reason, in Defence of what I have asserted, is This; that the Valley I have mentioned, still continues to be called *Baideah*, or *Miraculous*, and *Tiah beni Israel*¹, or the *Road of the Israelites*. Trav. p. 346. The Mountain likewise, which I have taken for *Baalzephon*, is called at present *Jibbel Attackab* or the *Mountain of Deliverance*: (Trav. p. 348.) all of them Names, that could never have been given or imposed upon the neighbouring Inhabitants at first, or preserved by them afterwards, without some faithful Tradition, that such Places had once been the Scene of these Actions.

4. If the Passage of the *Israelites* had been so near the Extremity of the *Red Sea*, as this Author places it, it may be presumed, that the very Encampments of *six hundred thousand Men, besides Children, and a mixed Multitude*, would have spread themselves, even to the other Side of this narrow *Isthmus*; and thereby made the Interposition of Providence less, or not at all, necessary. Because there could not have been Room, in this Situation, for the *Waters* to have stood on a Heap, or to have been a Wall unto them on the left Hand, after it was divided. This moreover would not have been a Division, but a Recess only of the Water to the Southward. *Pharoah* likewise by overtaking them, as they were encamped, in this open Situation, by the Sea, would have easily furrounded them on all Sides. Whereas the contrary seems to be im-

¹ After I had composed these Sheets, the Rev^d. and ingenious Mr. Costard, obliged me with a Sight of the *Chrysanthine Map*, as it has been called, of *Egypt*, which is projected in a large Scale, with the Names of Places, in *Greek* and *Arabick*. In this, the *Tiah beni Israel*, (Trav. p. 346.) which is likewise the Name in *Abulfeda*, is *Terick beni Israel*, Words of the same Force: which *Tiah* or *Terick*, lyes all the Way, in this Map, through two Ranges of Mountains, from *Papirus* (corruptly given for *Papirion* or *Papirone*, Ex. 12. 37. Numb. 33. 3.) to the *Red Sea*. The Author of *The Description of the East*, as far at least as I understand his *librorum descriptiones* &c. gives little Credit to this Map. *Hæc charta* (says he, *Dissert. Geogr.* p. 286.) *descripta est signis tam Arabicis quam Græcis, in usum (ut titulus præ se fert) Chrysanthi Patriarchæ Hierosolymitani anno Domini 1722. Delineator (quisquis fuerit ille) videtur se totum composuisse ad librorum descriptiones, non oculorum fidem in locis perlustrandis acutus: inde adeo cautius illius vestigiis inhaerendum censui.* Whereas I must beg Leave to differ from this Gentleman, in taking it to be a valuable Chart, and which deserves well to be published, Neither does it appear from the Title, as is here pretended, that it was of no older Date than 1722. because ΠΕΡΙΓΡΑΦΗ ΑΙΓΥΠΤΟΥ &c. ΠΡΟΣΦΕΡΟΜΕΝΗ ΤΩ &c. ΧΡΥΣΑΝΘΩ &c. as the Title runs, may denote nothing more than that this particular Copy, (not the Original,) was (αεσομένη) offered, or (in our Stile) dedicated to, and not properly made for *Chrysanthus* &c. in such a Year. I have inserted, along with the other Maps, an Extract from this, N^o. 111. (in a much smaller Scale,) as far as it relates to this Controversy.

plied by the *Pillar of the Cloud*, Ex. 14. 19, 20. which (divided ^{The Isra-} or) ^{elites passed} came between the Camp of the Egyptians and the Camp of ^{through the} Israel; and thereby left the Israelites, (provided this Cloud ^{Red Sea at} should be removed,) in a Situation only of being molested in the ^{Sedur, and} Rear. For the narrow Valley, which we may presume was already occupied by their Encampments, would not permit the Egyptians to approach them, either on the Right Hand or on the Left. ^{not at Ain} ^{Moufa.}

5. If this Passage was near the Extremity of the *Red Sea*, at *Ein el Mousheb* or *Ain Moufa*, what Account can be given of that remarkable Circumstance, Ex. 15. 22. where it is said, that *when Moses brought Israel from the Red Sea, they went out into* (or landed in) *the Wilderness of Shur*. For *Shur*, a particular District of the Wilderness of *Etham*, lyes directly fronting the Valley, from which I suppose they departed, but a great many Miles to the Southward of *Ain Moufa*. If they landed likewise at *Ain Moufa*, where there are several Fountains, there would have been no Occasion for the sacred Historian to observe, that the Israelites, after they went out from the Sea into the Wilderness of *Shur*, went three Days in the Wilderness and found no Water. Ex. 15. 22. For it is probable, that *Ain Moufa*, (though I am not able to account for the Name, or the Tradition that might have first introduced it,) were either not known at this Time or not regarded. And provided they were known, yet *Moses*, in directing his Marches, with all the Expedition he was able, to the Southward, towards Mount *Sinai*, might not think proper to have Recourse to Them; inasmuch as they lay, at least one Days Journey to the Northward of *Shur*, quite out of their intended Way; and therefore to have partook of them, would, in Effect, have been understood, as if they were turning back again towards *Egypt*. For this Reason *Marah* is recorded, Ex. 15. 23. to be the first Place where they found Water; as their wandering so far, before they found it, seems to make *Marah* also their first Station, after their Passage through the *Red Sea*.

6. Moreover, the Channel over-against *Ain Moufa* does not appear to be above three Miles over; whereas that betwixt *Shur* or *Sedur* and *Fibbel Gewoubee* and *At-tackah*, is nine or ten; and therefore would be capacious enough, as the

other would be too small, for drowning or covering therein, (*Ex. 15. 28.*) *the Chariots and Horsemen, and all the Host of Pharaoh.* An Army very probably much superior in Strength to the *Israelites*; whom they knew to have gone out of *Egypt*, *harnessed*, and *with a high Hand*; and who therefore were not to be conquered and brought back by an inferior Number.

Their Encampments between *Heroopolis* and *Arsinoe*, inconsistent with the Scripture Account.

Let us now see what better Account and less open to Objection, has been given of this remarkable Transaction, in the *Description of the East*. Now in this Book, and in the Map annexed to it, *Migdol* and *Baalzephon*, (which I placed where we now find the Mountains *Gewoubee* and *At-tackah*,) are here fixed, where *Heroopolis* and *Arsinoe* were afterwards built. *Pihabiroth*, (or *Pi Habbiroth* i. e. the Mouth of *Hiroth*) which I considered, *Trav. p. 346.* not as a Place of Abode, but as the Mouth or the advanced Part of this Valley towards the Sea, (where *Clyfma* might afterwards be built,) is here situated at *Cleopatris*¹; a Place indeed, which I am not acquainted with; however it is fixed, near the middle Way, betwixt *Heroopolis* and *Arsinoe*; and a League to the Eastward of them both. *Arsinoe* is *Suez*, and *Heroopolis* the *Adjeroute* of the present Times; wherein we are both of us agreed.

Now this Account will by no means agree, nay rather it seems entirely to contradict the Circumstances, which relate to the History of this Transaction, as it is related in Scripture: which should always be our Guide or Director. For here we are acquainted, *that they were to turn² and to encamp before Pihabiroth, between Migdol and the Sea, over against Baalzephon.* (*Ex. 14. 2.*) And again, (*v. 9.*) *the Egyptians* are said to have overtook them, *encamping by the Sea, besides Pihabiroth, before Baalzephon.* And in *Numb. 33. 7.* *they removed from Etham and turned again (שוב) to Pihabiroth, which is before Baalzephon, and they pitched before Migdol.* All which

¹ In the *Chrysanthine Map*, (*Ἀρσινόη & Κλεοπάτρας*) *Arsinoe* or *Cleopatris* are the same, and not distinct Cities, as they are made in the *Description of the East*.

² The radical Word שׁוּב which is here rendred *turn*, is *turn again*, in the correspondent Text, *Numb. 33. 7.* where the Word *again* appears to be superfluous: inasmuch as *Pi Habbiroth* was a Station, towards which they were advancing, and where we do not learn, that they had been before. If *Shoubh* then is to be taken in this Sense; it will authorize what I had taken Notice of, *Trav. p. 345. viz.* that the *Israelites*, at their first setting out, from *Goshen*, did not take the Southern, but the Northern and the direct Road, that leads to the *Red Sea*, (*Trav. p. 343.*) and that they turned into the former, some Time afterwards.

Geographical Circumstances may be explained, as I presume, in this Manner, viz. *That the Encampments of the Israelites, not only took up the (Pi Hahhiroth or) Mouth of the Valley, but even extended themselves to the very Skirts of those Places, that were called at that Time Migdol and Baalzephon; whether they were Mountains, Villages or of whatever Quality or Denomination.* Then it follows, *Numb. 33. 8. and they departed from before Pihahiroth,* (where we may suppose the Centre or main Body of their Encampments lay,) *and passed through the Midst of the Sea, into the Wilderness.*

Their Encampments betwixt Heroopolis and Arsinoe, inconsistent with the Scripture Account.

Now, if the Encampments of the *Israelites*, when the *Egyptians* came down upon them, had been betwixt *Adjeroute* and *Suez*, (the *Migdol* and *Baalzephon* of the Scripture Account,) and extended as far as *Cleopatris*, the *Pihahiroth* of this Author, to the East; they could have had little or no Relation at all with the *Red Sea*. Neither could the *Red Sea*, as it lay, in this Situation, to the right Hand or Southward of their Encampments, have the least Concern in their Escape. For the Sea being divided, at *Suez*, (i. e. *Baalzephon*), in this Southerly (not, as it is recorded in Scripture, in an Easterly) Direction, would have only conducted them into the Midst of the Channel, and not to the further Side of it. A Division of the Sea, (as low, we will suppose it, as *Ain Moufa*), would have been of as little Consequence, from the very Situation, (according to this Scheme,) of the Encampments of the *Israelites* and of the *Egyptians*, who had already overtaken them. For it can hardly be supposed, at this Conjunction, that the *Israelites* could have had either Room or even an Opportunity given them to file off, along this mountainous Shore (as it is described to be ¹) of the *Red Sea*, without being greatly distressed, interrupted, and all the way *flanked*, (to use an expressive military Term,) by *Pharaoh's* Chariots and his Horsemen. And moreover, the *Red Sea*, many Ages after this Event, is imagined to have extended itself as far as *Heroopolis* or *Adjeroute*; and thereby must have taken up the whole Site and Space of these Encampments. In short, there are so many Difficulties which attend

¹ There are high Hills all along the West Shore to the Port, (viz. over against *Ain Moufa*), which is a League from *Suez*. Vol. I. p. 133.

this *Hypothesis*, that the more it is considered, the more, I presume, it will appear to be impracticable¹.

*Elim not at
Corondel, but
near Tor.*

At *Corondel*², I placed *Marah*, (*Trav.* p. 349.) which is about the Distance of three such Days Journeys, as the *Israelites* may be supposed to have made, from *Sedur*: where also I found the little Water, there is, unpalatable; as that of *Marah* is recorded to have been. Here the Author of the *Description of the East*, (p. 156.) places *Elim*; (and for no other Reason, than) *because if Elim was near Tor, and consequently almost within the View of the Sea, it would hardly have been said, that they went afterwards (Numb. 33. 10.) and encamped at the Red Sea.* But this surely could be no direct Consequence; because encamping almost within Sight, or at half a Leagues Distance from *Tor*, or, as he elsewhere expresses it, from the *Red Sea*; and encamping afterwards at or upon some other Part of the Shore of the *Red Sea*, are without doubt very compatible. For the Scriptures are silent as to the Distance or particular Place; and in *Exodus* xvi. this Station is intirely omitted; the Desert of *Sin* being recorded (v. 1.) immediately after *Elim*. Now as the Desert of *Sin* is described (*ibid.*) to lye *betwixt Elim and Sinai*, (which it may, with great Propriety, be said to do, provided *Elim* is near *Tor* where I have placed it,) their encamping first upon the Maritime, and afterwards upon the more Inland Part of the same Desert, will still be very consistent with the Scripture Account³.

To remove *Elim* therefore, upon this Account, so far to the Northward, as *Corondel*, is certainly very particular, and, seemingly, without the least Foundation. For no Station could have been better or more circumstantially marked out than this; or which indeed has preserved greater Tokens of the Circumstances of it's ancient Situation. For we are told, *Ex.* 15. 27. and *Numb.* 33. 9. that at *Elim there were twelve Wells*

¹ By looking over the Extract from this Author's Map, N^o. iv. p. 1. it will be easily perceived, wherein we differ, with Regard to the particular Place of this Passage, and of the respective Encampments likewise of the *Israelites*, before they passed over; the single prickt Lines denoting, all along, the Situation of the Sea Coast and of the adjacent Mountains &c. according to my Observations; as the double prickt Lines and the rest of it, are laid down according to his.

² See the respective Situations of *Corondel* and the Desert of *Sin*, as they are laid down in the Map. *Trav.* p. 336. and likewise in the abridged Map, N^o. 11. of this Supplement, fronting p. 1.

³ In the *Chrysanthine* Map, *Marah* is placed at *Corondel*; and *Elim* at *Tor*, exactly as I have placed them.

of Water, and threescore and ten Palm Trees, and that they encamped or pitched there by the Waters. Now at Corondel, we do not find, (as far as I saw or could learn,) the Traces of any Wells at all; neither is there any Grove or Collection of Palm Trees. Whereas, in the Neighbourhood of Tor, there is a regular and delightful Plantation of Palm Trees; equal to any in the (*Jiridde*) Date Country of the *Tuniseens*. For the *threescore and ten* have, in Process of Time, improved themselves into more than two thousand. The Wells, which are ranged along a narrow Vale, near the Grove, are indeed a little diminished in their Numbers; yet even those *nine* of them that remain to this Day, (as so many are no where found together, in any other Part of *Arabia*, so they) are sufficient to attest for the Possibility of their having been once a greater Number. This Author seems to have been acquainted with one Well only, which produced good Water; whereas the Water of those I saw was very unpalatable, and of a bad Digestion. If there was likewise one Well only, it seems to be an Impropriety in the sacred Historian to say, that *they pitched there* (על המים) *by the Waters*; which generally implies a greater Number or Collection of them.

Though the Situation of *Kadesb* or *Kadesb Barnea*, which is the same, (*Trav.* p. 354.) may not be so well circumstantiated as *Elim*, yet the Distance of it from *Horeb* ^{Kadesb 11. Days Journey from Horeb.} to *Sinai*, is too particularly laid down in Scripture, to give the least Authority or Encouragement for fixing it, as this Author has done¹, at eight Hours Distance only from that Mountain.

1. Because in *Deut.* 1. 2. it is expressly said, that *there are eleven Days Journey from Horeb by the Way* (דרך) *of Mount Seir to Kadesb Barnea*: which, from the Context, cannot be otherwise understood than of marching along the direct Road. For *Moses* hereby intimates to the *Israelites*, how soon they might have arrived upon the Borders of the *Land of Promise*, if they had not been a stubborn and a rebellious People. Whereas the Number of their Stations or Journeys betwixt

1 A League N. of Tor is a Well of good Water, and all about it are a great Number of Date Trees. Vol. I. p. 141.

2 *Kadesb* is supposed (by himself alone, as no Authorities are quoted;) to be eight Hours N. or N. W. of Mount *Sinai*; and to this Part the Spies returned from viewing the Land. Vol. I. p. 157.

Sinai and *Kadesh*, as they are particularly enumerated, *Numb.* xxxiii. appear to be near twice as many; in which they are said, with great Truth and Propriety, (*Psal.* 107. 4.) *to have wandered, in the Wilderness, out of the Way*; and in *Deut.* 2. 1. *to have compassed Mount Seir*, rather than to have travelled directly through it.

2. Several other Texts of Scripture insinuate likewise that *Kadesh* was at a much greater Distance from Mount *Sinai*, than this inconsiderable one of eight Hours. Thus in *Deut.* 1. 9. it is said, they departed from *Horeb*, through *that great and terrible Wilderness*, (which supposes both Time and Space,) and came to *Kadesh Barnea*; and in Chap. 9. 23. *when the Lord sent you from Kadesh Barnea to possess the Land*. And Chap. 7. 11.—*The space in which we came from Kadesh Barnea, untill we were come over the Brook Zered, was thirty and eight Years*. *Numb.* 20. 16. *Kadesh, a City in the uttermost Part of your Border*, i. e. of *Edom*. And Chap. 13. 26. *Hither (to Kadesh) the Spies returned from viewing the Land*. And *Deut.* 2. 3. *Ye have compassed this Mount long enough; turn ye Northward*; i. e. towards *Kadesh* or the Land of *Moab*. All which Texts seem to intimate that *Kadesh* was situated upon the most advanced Part of Mount *Seir*, towards the Land of *Canaan*; and consequently, it was so far from lying in the Neighbourhood of, or at eight Hours Distance only from, *Horeb*, that it was their most northern Station, before they turned off to the N. E. towards the Land of *Moab*.

Eziongaber
(not near *E-*
loth; but) at
Meenab el
Dsahab.

We come now to *Eziongaber*¹; the *Opprobrium Geographorum*, as we may call it. For *Adricomius* and *Reland*, who have wrote very copiously upon the *Sacred Geography*, give us as little Satisfaction, with Regard to the true Situation of This, as of most other Places, that are the least attended with Difficulties. These they are sure to leave in the same unsettled and undetermined State, wherein they found them; abounding in Quotations, but settling Nothing. Having therefore no *Data* or Footsteps to build upon, I was induced, from some Circumstances in the History of this Place, to fix *Eziongaber* at *Meenab el Dsahab* or the *Port of Gold*, (*Trav.* p. 356.) ten

¹ *Eziongaber* is made by some Authors to signify the *Back Bone* of a Man, from a Ridge of Rocks, that lye behind it, which had such a Resemblance. *St. Jerom*, in speaking of this Place, in his 127. Epistle to *Fabiola*, interprets it *Ligna Viri sive Dolationes hominum*;—and observes, *hucusque solitudo Pharan*.

Leagues to the Southward of *Eloth*. This, in the *Description of the East*¹, is called, for Brevity's sake, (we may suppose, and not for Want of better Information,) *Dahab* only, and not *Meenab el Dsahab*; a Circumstance, in the Appellation, too material, either to be given up, or to be omitted in this Disquisition. However whether it be simply *Dahab* or *Meenab el Dsahab*², as I received the Name from the *Monks of Sinai*, we are both agreed, that it lyes at a Distance from *Eloth*; as indeed some Circumstances in the Scripture History, (*1 Kings* 9. 26. *2 Chr.* 8. 17.) seem to intimate *Eziongaber* to have done.

But to the S. E. of *Elana*, (says this Author, p. 157.) *Eziongaber* seems to have been, the Plains of that Place being mentioned after those of *Ailath*, when the Children of Israel journeyed towards the Land of Promise. Now, to this it may be replied; (as it will appear, by expounding the Context, and comparing one Part of it with another;)

I. That, the Position of these Plains, in this Direction, one after the other, was, with Respect only to their Station, at *Kadesb*; where (*Deut.* 1. 46.) they, are said to have, abode many Days. Then, as the History is continued, (*Deut.* 2. 1.) we turned (to the Southward, from *Kadesb* and the Borders of the Land of Promise,) and took our Journey into the Wilderness by the Way of the Red Sea, (which at *Kadesb* lay at some Distance from us;) and we compassed (or marched in an irregular or winding manner, in these correspondent Parts of) Mount Seir, many Days. And when (v. 8.) we passed by from our Brethren, (or, after we had passed along or amongst our Brethren) the Children of Esau, which dwelt in Seir, through the Way of (or in the Course of our Journey, through) the Plain from *Eloth* and from *Eziongaber*, (travelling still to the Southward,) then we turned (back again to the Northward,) and passed by the Way of the Wilderness of Moab. This is otherwise expressed, by way of Prolepsis, at ver. 3. Ye have compassed this Mountain of Seir long enough, turn you Northward. *Eziongaber* therefore could not lye betwixt *Eloth* and the Land of Promise; but in a quite different Direction to what is asserted by this Author.

1 Three Days from the Convent, (of Sinai,) they told me was *Dahab*, which some People have thought to be *Eziongaber*, because of the Name, which signifies Gold. p. 137.

2 The Name of *Meenab el Dsahab* is likewise confirmed by the Chrysanthine Map.

Eziongaber
(not near *E-*
loth; but) at
Meenab el
Djabab.

2. If *Eziongaber* lay to the S. E. of *Eloth*, it is impossible that any Plains at all could belong to it; such at least as were accessible to the *Israelites*, or large enough for their Encampments. Because the Mountains of *Accabah*, which are continued, (perhaps from *Petra* or the *Dead Sea*), in a long uninterrupted Chain, quite down to *Eloth*, (called at present from thence *Callab*, (i. e. the Castle) of *Accabah*), would cut off all Communication towards the S. E.; especially such an open one, as would necessarily be required in this Case.

3. Upon the Supposition there was a proper Communication betwixt these supposed Plains of *Eloth* and *Eziongaber*; yet still, as the *Land of Promise* lay to the Northward of them both, the S. E. Position of the latter from those of *Eloth*, would have situated them quite out of the Way, that should have conducted them to the *Land of Promise*; contrary to what is here alledged by this Author.

4. Besides; the Distance, (as it appears in this Author's Map,) of two or three Miles only, betwixt *Eloth* and *Eziongaber*, would have been too small a Space for their Encampments; much less to have given Denomination to two different and distinct Plains; each of which must be supposed to have been capacious enough for these Encampments.

5. It appears from *Strabo* and *Ptolemy*, that *Eloth* was built ($\epsilon\pi\iota\ \tau\omicron\varsigma\ \mu\upsilon\chi\tilde{\omega}\ \tau\tilde{\upsilon}\ \kappa\acute{o}\lambda\pi\epsilon$) upon the very point of the Gulf. If *Eziongaber* therefore should be situated to the S. E. of it, it would have a more Southern Latitude than *Eloth*, and consequently must lye upon the Eastern Coast, in the Land of *Midian*. Whereas *Eziongaber* was a Port, on the Western or opposite Shore, in the Land of *Edom*; as we learn from 1 *King*. 9. 26. *King Solomon made a Navy of Ships in Eziongaber, which is together (τῶν) with Eloth* (not as we render it, *which is besides Eloth*) on the Shore of the Red Sea, in the Land of *Edom*. And 2 *Chron*. 8. 17. *Then went Solomon to Eziongaber and to Eloth at the Sea side in the Land of Edom*. From all which Circumstances it sufficiently appears, that *Eziongaber* was situated to the Southward, and at some Distance from *Eloth*; in a quite different Position from That, wherein this Author has placed it.

In the Description of *Eloth*, (otherwise called *Ailath*, *Elana* *Eloth* cl. not
cclx. Miles
from Gaza.) a Place of no small Consequence in the *Sacred Geography*, I have fixed it, (*Trav.* p. 351.) twenty Minutes only to the Southward of *Heroopolis*, in *Lat.* 29°. 40'. agreeably to the Authorities there enumerated. But this Author lays it down in *Lat.* 28°. 13'. and acquaints us, (p. 137.) that *the Eastern Gulf of the Red Sea does not come so far to the North as the Western by about a Degree, as far as he could compute*: though the Circumstances of this Computation are no where related. In the Map likewise, which should have corresponded with this alledged Computation, the *Latitudinal Difference* is carried near half a Degree further. If *Eloth* then is to lye so far to the Southward, as this Author has placed it, how shall we be able, (among other Objections,) to reconcile this Account, with the Distance alone, betwixt this City and *Gaza*, as it is recorded by *Pliny*, *Strabo* and *Ptolemy*. For as *Gaza* has received, by late Discoveries, a settled and determined Situation, in *Lat.* 31°. 40'. (which differs 2'. only from the Position that is given to it, by this Author,) there will be a *Latitudinal Difference* of 3°. 27'. betwixt them. Or, if we convert these Degrees into *Roman Miles*, (by allowing LXXV½ to each Degree ') the Distance will be, a little more or less, cclx. Miles.

Now *This* will exceed *Ptolemy's* Account, by at least Ninety Miles; as it will *Strabo's* and *Pliny's*, by upwards of a Hundred. With regard indeed to *Ptolemy's* Authority, we are to observe, that, notwithstanding *Elana* is laid down, in most Copies, in *Lat.* 29°. 15'. yet there is a great Disagreement in others, with Regard to the Numbers that relate to *Gaza*; some placing it in *Lat.* 31°. 50'. others in 31°. 40'. others in 31°. 30'. and others again in 31°. 15'. If then we take these Numbers, at a *Medium*, and place *Gaza* in *Lat.* 31°. 30'. the Difference in their respective Latitudes, and consequently the meridional Distance itself, (as they lye nearly in a N. and S. Position from each other,) will be no more than 2°. 15'. i. e. clxix. Miles; instead of 3°. 27'. i. e. cclx. Miles, according to this Author's Computation.

But we learn from *Strabo* and *Pliny*, that the Distance betwixt *Gaza* and *Elana* was xx. Miles short of what *Ptolemy*

1 Vid. Mr. D'Anville's *Analysis of Italy.* p. 22. 44.

Eloth cL. not
cCLX. Miles
from *Gaza*.

may be supposed to have made it. For *Pliny* gives us expressly cL. Miles and *Strabo* mCCLX. *Stadia*, or, as they are commonly computed) cviii Miles. Though, as eight *Stadia* were not always commensurate with, but somewhat less than, one Mile, these mCCLX. *Stadia* of *Strabo*, may be neither more nor less than the cL. Miles of *Pliny*. And besides; as an open Trade and Commerce had been kept up, for many Ages, betwixt *Elana* and *Gaza*; it may be well imagined, that these Geographers had made themselves well acquainted with the Distance, which had been commonly and traditionally computed, betwixt them.

And then again; as *Elana* and *Gaza* lye nearly under the same Meridian; and, as it may be further presumed, from the Nature and Quality of the interjacent sandy Desert, that the Road betwixt them was, the greatest Part of it, upon a Level; any given Distance in Miles, or in Degrees of Latitude equivalent to such Miles, will be, as near as can be required, one and the same Distance. The Distance therefore of cL. Miles, betwixt *Elana* and *Gaza*, as it is related by *Pliny* and *Strabo*, will be exactly commensurate with $2^{\circ} 0'$. as the *Latitudinal Distance* of these Places is laid down in my Book of *Travels*: consequently $3^{\circ} 27'$. or cCLX. Miles, cannot be received, for the true and the real Distance.

In the Map likewise, which goes along with this Account, we find the cL. Miles, (which have been so often mentioned,) to be extended, in *Prickt Lines*, from *Eloth* to *Gaza*; as if they were intended for a *Scale* of Direction, whereby to compute their respective Distances. Yet the Author has placed, along the very Side of these *Prickt Lines*, the *Scale* of Latitudes; in Order, as it should seem, to support, whereas, in Fact, They mutually contradict and confute, each other. Because both these Scales can never be understood to point out one and the same Distance: inasmuch as this would be to make cL. equal to cCLX.

The Con-
clusion.

So much then in Vindication of the principal Passages in my Book of *Travels*, which have been objected to by this Author. I might now take the same Freedom, in my Turn, to controvert *The Description of the East*. But, as I have no Inclination, unless in my own Defence, to criticise *The Labours of other Authors*; so it will be enough, in the present Controversy, if I have sufficiently illustrated and defended *my own*.

The INDEX.

The I N D E X.

↪ The Letter T. denotes Words omitted in the Index, to the Book of *Travels*.
P. S. The Preface to this Supplement.

A

A Cherusia or the Lake of Charon. 40.
Adder, (the deaf.) 63.
Adjeroute or Heroopolis. 102.
The Aile S. S. or Deer. 73.
Ain Moufa or Ain el Moufa, or Ein Mousch.
99 &c. 380. T.
The Akko S. S. or Tragelaphus. 76.
The Amnis Trajanus runs through Kairo, the
ancient Babylon. 37.
Antaradus, (the City of.) 1. &c.
The Antelope, Gazell or Tzebi. S. S. 74.
The Anubis or Grey Hound. 88.
Amazogurus, explained. 41.
Arabs, ignorant in Geography. 11.
Aradians, possessed of the Jeune. 1.
Arbah, denotes a Plain, Desert &c. 29.
Arcas or Arca, (the City of.) 3.
The Arkite. 4.
Arnon (the River.) 9.
Arfinoc or Suez. 102.
Asphaltites (the Lake.) 374. T.
The (Tree) Azedarach, Ailah S. S. or Eleah. 97.

B

Baalzephon or Mount Attackah. 100.
Babylon, no Rain falls there. 111. P. S.
Baideah, or Miraculous. 100.
Barca, it's Etymology. vi. P. S.
Bars of Rivers, What? 47.
The Beast of the Reeds, S. S. or the Hippopo-
tamus. 87.
The Behemoth or Hippopotamus. 87.
The Bekker el Wash or Wild Ox. 75.
The River Belus or Kardanah. 7.
The Bird of Paradise was the Phoenix. 89.
Birds clean and unclean. 79.
Sultan Boazecse, killed and eaten. 11. P. S.
The Bubalus or Yachmur S. S. 75.
The Bufalo, the Oryx of the Ancients. 77.
Bulrushes, (the Vessels of.) 97.

C

The Camelopardalis, Jeraffa or Zömer S. S.
78. 88.
Castor and Pollux, Meteors so called. vi. P. S.
Caravans, suffocated by hot Winds. 18.
The Ceraites or horned Viper. 62.
Charon, (the Lake of.) 40.
Cicer, Garvança, or Chick Pea. 60. 221 T.
Circumcision, the Antiquity of it. vii. P. S.
Coelestria, it's Boundary. 5.
The Cold Stream or Eleutherus. 1--5.
Corondel or Marah. 104.
The Crocodile or Leviathan. 86.
The Animal Crocuta described. 91.

D

The Dead Sea; (the Vapours of it.) 7. &c. 374 T.
The Delta was the Land of Zoan. 26.
The Dethon S. S. or Streptoceros. 76.
Doller or Thaler; the Etymology of it. 314 T.
Dragons, or large Serpents, or Crocodiles. 90.

E

Edom or Idumæa, it's Extent. 29.
Egypt, the Extent of it. 26.
—— the Gift of the Nile. 44.
—— upon a plain or level. 53.
Elim, near Tor. 104.
Elloth, (the City and Gulf of.) 109.
The River Eleutherus. 1--5.
The Elyfian Fields, or Plains of the Mummies.
40.
Eldraelon, the Plains of. 7.
The Etesian Winds do not occasion the Nile's Inun-
dation. 59.
The Euphrates larger than the Nile. 25. 30.
Eziongaber, or the Port of Gold. 106.

F

The Flammant or Phœnicopterus. 155 T.
Fowls that creep S. S. or Insects. 80.

G

Geeza, the ancient Memphis. 33 &c.
Gerar (the City) 28.
Geshuri and the Geshurites. 28.
Gewoubec (Mount) or Migdol S. S. 102.
The Gezrites. 28.
The Gorgon's Head. 13. 19.
The Gorgonix domus. 20.
Goshen was Part of the H. Land. 28.
The Grey Hound or Anubis. 88.

H

Hamath or El Hammah. 325 T.
—— the entering in of Hamath. 32.
Heroopolis or Adjeroute. 102.
The Hippopotamus or Behemoth S. S. 87.
Honey, (Wild) vi. P. S.

I

An Ibis (embalmed) described. 65.
The Ichneumon, is not the Jerdaon. 61.
Idumæa, vid. Edom.
The Jeune, the Country of the Aradians. 1.
The Animals called Jird and Jerboa. 241 T.
Jordan (the River) 9.

K

Kadefh or Kadefh Barnea. 105.
Kardanah (the River) vid. Belus.
Kiblah (the Jewish) iv. P. S.
Kiflion (the River) 7.

L

The Lakes of Menes and Myris different. 39.
H. Land, the Extent of it. 32.
Laodicea (the City of) 1.
Lapidescent or Petrifying Vapour. 13.
The Leviathan S. S. or Crocodile. 86.
Libanus (Mount) 5.
Libya, it's Etymology. vii. P. S.
Lot's Wife, turned into a Pillar of Salt. 15.
The Egyptian Lotus. 96.

M

- Marah (*the Desert of*) 101.
 Marathus (*the City of*) 1, 2.
 Manfio and Mutatio explained. 3, 4.
 Memphis, defended by Ramparts. 41. 86.
 ——— its ancient Situation. 33 &c.
 ——— not at Metraheny, but Geeza. 33 &c.
 Midbar or Wilderness. 29.
 Migdol S.S. vid. Gewoubee.
 Moor or Maurus, (*the Etymology*) 304 T.
 Mules, *the Antiquity of riding upon them*. 88.
 Mummies (*Plains of the*) or Elyfian Fields. 41.
 Mummy, *the Spicy Composition*. 424 T.
 The Plant Mufa (Arab. *موز* Mouz.) 60. 96.
 & 369 T.
 Mutatio vid. Manfio.

N

- Nahal Mitzraim, Neel Messir, or River of Egypt, or the Nile. 23--33.
 Nile, *the Occasion of its Overflow*. 53--58.
 ——— *the Natural History of it*. 43--58. P. S. VII. IX.

O

- Olyra, Rice or Oryza. VII. P. S.
 The Onocrotalus or Pelicane. 89.
 Orthofia (*the City of*) 1--5.
 Oryx, or Bufalo or Thau S.S. 77.
 Olfrich, (*the Natural History of it*) 66--72.

P

- The Palm Tree of Thebais, or Doom, or Cuci, or *Κανισφόρον*. 61.
 The Papyrus. 97.
 The Mosaic Pavement at Prænestre. 84--98.
 The Pelicane or Onocrotalus. 89.
 The Petrified City in Barbary. 10.
 Petrified Bodies in Tartary, Peru and Rome. 12, 13, 14.
 ——— Bones at Gibraltar. 13.
 ——— Leaves. 17.
 ——— Palm Tree. 17.
 ——— Trunks of Trees. 20.
 Petrifying Fluid. 19.
 Philistines, originally Egyptians. 27.
 Phoenix, (*the Bounds of it*.) 5.
 Phoenix, vid. Bird of Paradise.
 The Phœnicopterus or Flammant. 155 T.
 Pihahiroth, or Pia-hiroth. 102, 103.
 Purple, (*the Method of extracting it*) v. P. S.
 The Pyramids of Geeza, were the Memphitic Pyramids. 38.

R

- Ras Sem, or the Petrified City. 10--24.
 Reptiles S.S. explained. 81.
 The Rhinoceros or Reem S.S. 91.
 Rhinocorura, (*no River at that Place*.) 21--33.
 The River of Egypt, why so called. 31.
 Rivers lost in the Sand. 202 T. IV. P. S.

S

- Salutation, *the Method of it among the Arabs*. 301 T. v. P. S.
 Sedur or Shur (*the Desert of*) 99.
 The Serpent that beguiled Eve. 90.
 Serpents (*their Charming*) 63. 90.
 Sherhell, the Jol Cæsarea, thrown down by an Earthquake. 11. P. S.
 The Shagarag, a Sort of Jay. 251 T. 11. P. S.
 Sicta Venerea or Keff. 179 T.
 Sihor or Sichor, i. e. the Nile. 24--33. & 432 T.
 Simyra, now called Sumrah. 1--5.
 Sphinges were Monks. 94.
 Suez or Arfinoe. 102.
 Sufetula, now Spaitla. 101 T.
 The Sycomore Tree, its Uses. 96.

T

- The Thau S.S. or Oryx or Bufalo. 77.
 The Tir Chaous or Upupa. 72.
 Tortoises in the River Eleutherus. 5.
 ——— in the Kishon. 6.
 Tortosa (*the City of*) 2. 5.

U

- Vegetables owe their Growth to Water. 48.
 The Uromastix or Caudiverbera. 62.

W

- The Warral affected by Musick. 62.
 Winds (*lost, in the Deserts*.) 18.

X

- The Xemarite. 5.

Y

- The Yachmur S. S. or Bubalus. 75.

Z

- Zeidoure (*the Plains of*. 50 T.) or Ζείδουρ. 11. P. S.
 Zoan (*the Land of*) or the Delta. 26.
 The Zoology of the S.S. considered. 73--83.

ERRATA.

PREF. p. IV. l. 10. read *Deodatus*. p. VII. l. 7. r. *Orgia*. & l. 26. r. *sterilis*. p. VIII. l. 38. for fifteen r. twenty two.
 p. X. l. 34. r. 1403. SUPPL. p. 20. Not. 3. r. *Libyes*—*Phorcynidos*. p. 27. r. *ἀνέφουλοι*. p. 41. l. 12. r. *καρμυδίζε*. p. 43. l. 7. r. *controverted*. & *ibid.* in Not. dele comma after *ισαρί-ψας*. p. 51. l. *penult.* r. *παρορμητικόν*. p. 52. l. 13. r. *εἰκας*. & l. 15. *ισαρίδ*. p. 54. l. *penult.* r. *ἀσμεγέλιον*. p. 61. l. *penult.* r. *φανίτας*. p. 64. l. 3: after and add the good Man is said. p. 69. l. 8. for Nest, r. Eggs. p. 76. l. 13. r. Goat Deer. p. 77. Not. 3. r. *καρμυδίζε-δύρατος*. p. 88. l. 12. r. *particular*. & Not. 1. r. *capite*. p. 93. r. *Agatharchides*. p. 94. Not. 1. & 2. r. *Αἰ*. & *καρμυδίζε*, & *μεγαμικροντα*, & *mar*. p. 95. in Not. r. *Γινεται*—*Αἰθουσι*.—Ed. Almelov. p. 96. in Not. r. *Ἰνδῶν* *Shic-mim*. p. 100. r. *Pharash*. in Not. r. *αὐτοφάγετον*. p. 103. in Not. r. *There*. p. 106. l. 31. r. are in the least.

F I N I S.

