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ENCYCLOPÆDIA BRITANNICA;

OR, A

DICTIONARY

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ARTS, SCIENCES,

AND

MISCELLANEOUS LITERATURE;

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ENCYCLOPÆDIA BRITANNICA.

Passiflora. PASSIFLORA, or PASSION FLOWER: A genus of the pentandria order, belonging to the gynandria class of plants; and in the natural method ranking under the 34th order, *Cucurbitaceæ*. The calyx is pentaphyllous; there are five petals; the nectarium a crown; the berry is pedicillated. There are near 30 different species; all of them natives of warm foreign countries, only one of which is sufficiently hardy to succeed well in the open ground here; all the others requiring the shelter of a green house or stove, but chiefly the latter. The most remarkable are,

1. The cærulea, or blue-rayed common palmated passion-flower, hath long, slender, shrubby, purplish-green stalks, branchy, and ascending upon support by their claspers 30 or 40 feet high; with one large palmated leaf at each joint, and at the axillas large spreading flowers, with whitish-green petals, and a blue radiated nectarium; succeeded by a large, oval, yellowish fruit. It flowers from July until October; the flowers are very large, conspicuous, and their composition is exceedingly curious and beautiful. The general structure of the singular flowers of this plant is, they come out at the axillas on pedunculi about three inches long, which they terminate, each flower having just close under the calyx a three-lobed involucrum-like appendage; a five-lobed calyx, and a five-petalous coroila, the size, figure, and colour of the calyx, &c. the petals arranging alternately with the calicinal lobes; the whole, including the involucrum, calyx, and corolla, make just 13 lobes and petals, all expanded flat: and within the corolla is the nectarium, composed of a multitude of thread-like fibres, of a blue and purple colour, disposed in circular rays round the column of the fructification; the outer ray is the longest, flat, and spreading on the petals; the inner is short, erect, and narrows towards the centre: in the middle is an erect cylindric club-shaped column or pillar, crowned with the roundish germen, having at its base five horizontal spreading filaments, crowned with incumbent yellow antheræ, that move about every way; and from the side of the germen arise three slender spreading styles, terminated by headed stigmas: the germen afterwards gradually becomes a large oval fleshy fruit, ripening to a yellowish colour.—These wonderful flowers are only of one day's duration, generally opening about 11 or 12 o'clock, and frequently in hot sunny weather burst open with elasticity, and continue fully expanded all that day: and the next they gradually close, assuming a decayed-like appearance, and never open any more; the evening puts a period to their existence, but they are succeeded by new ones daily on the same plant.—This plant and flowers are held in great veneration in some foreign Catholic countries, where the religious make the leaves, tendrils, and different parts of the flower, to represent the instruments of our blessed Saviour's passion; hence the name *passiflora*. Passiflora, Passion.

2. The incarnata, incarnated, or flesh coloured Italian passion-flower, hath a strong perennial root; slender, herbaceous stalks, rising upon support four or five feet high; leaves composed of three sawed lobes, each leaf attended by a twining tendril; and at the axillas long slender pedunculi, terminated each by one whitish flower, having a greenish calyx, and a reddish or purple radiated nectarium, surrounding the column of the fructification, which succeed to a large, round, fleshy fruit, ripening to a beautiful orange colour.—The flowers of this species are also very beautiful, though of short duration, opening in the morning, and night puts a period to their beauty; but they are succeeded by a daily supply of new ones.—The fruit of this sort is also very ornamental, as ripening to a fine reddish orange colour; but these rarely attain perfection here, unless the plants are placed in the stove; therefore when there is such accommodation, it highly merits that indulgence, where it will exhibit both flowers and green and ripe fruit, all at the same time, in a beautiful manner.

3. The vespertilio, or bat's-wing passion-flower, hath slender, striated, branchy stalks; large, bilobate, or two-lobed leaves, the base roundish and glandular, the lobes acute, widely divaricated like a bat's wings, and dotted underneath; and axillary flowers, having white petals and rays. The leaves of this species have a singular appearance, the two lobes being expanded six or seven inches wide, resembling the wings of a bat upon flight; hence the name *vespertilio*.

As all the species are natives of warm climates, in this country they are mostly of a tender quality, except the first sort, which succeeds very well in the full ground, in a warm situation; only their young branches are sometimes killed in very severe winters; but plenty of new ones generally rise again in spring following: the others, denominated *stove kinds*, must always be retained in that repository.

PASSION, is a word of which, as Dr Reid observes, the meaning is not precisely ascertained either in common discourse or in the writings of philosophers. In its original import, it denotes every *feeling* of the mind occasioned by an extrinsic cause; but it is generally used to signify some *agitation* of mind, opposed to that state of tranquillity in which a man is most master

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With reſpect to the number of paſſions of which the mind is ſuſceptible, different opinions have been held by different authors. Le Brun, a French writer on painting, juſtly conſidering the expreſſion of the paſſions as a very important as well as difficult branch of his art, has enumerated no fewer than twenty, of which the ſigns may be expreſſed by the pencil on canvaſs. That there are ſo many different ſtates of mind producing different effects which are viſible on the features and the geſtures, and that thoſe features and geſtures ought to be diligently ſtudied by the artiſt, are truths which cannot be denied; but it is abſurd to conſider all theſe different ſtates of mind as *paſſions*, ſince tranquillity is one of them, which is the reverſe of paſſion.

The common diviſion of the paſſions into *deſire* and *averſion*, *hope* and *fear*, *joy* and *grief*, *love* and *hatred*, has been mentioned by every author who has treated of them, and needs no explication; but it is a queſtion of ſome importance in the philoſophy of the human mind, whether theſe different paſſions be each a degree of an original and innate diſpoſition, diſtinct from the diſpoſitions which are reſpectively the foundations of the other paſſions, or only different modifications of one or two general diſpoſitions common to the whole race.

The former opinion is held by all who build their ſyſtem of metaphyſics upon a number of diſtinct internal ſenſes; and the latter is the opinion of thoſe who, with Locke and Hartley, reſolve what is commonly called inſtinct into an early aſſociation of ideas. (See Instinct). That without deliberation mankind inſtantly feel the paſſion of fear upon the apprehenſion of danger, and the paſſion of anger or reſentment upon the reception of an injury, are truths which cannot be denied: and hence it is inferred, that the ſeeds of theſe paſſions are innate in the mind, and that they are not generated, but only ſwell to magnitude on the proſpect of their reſpective objects. In ſupport of this argument, it has been obſerved that children, without any knowledge of their danger, are inſtinctively afraid on being placed on the brink of a precipice; and that this paſſion contributes to their ſafety long before they acquire, in any degree equal to their neceſſities, the exerciſe of their rational powers. Deliberate anger, cauſed by a voluntary injury, is acknowledged to be in part founded on reaſon and reflection; but where anger impels one ſuddenly to return a blow, even without thinking of doing miſchief, the paſſion is inſtinctive. In proof of this, it is obſerved, that inſtinctive anger is frequently raiſed by bodily pain, occaſioned even by a ſtock or a ſtone, which inſtantly becomes an object of reſentment, that we are violently inclined to cruſh to atoms. Such conduct is certainly not rational, and therefore it is ſuppoſed to be neceſſarily inſtinctive. Paſſion.

With reſpect to other paſſions, ſuch as the luſt of power, of fame, or of knowledge, innumerable inſtances, ſays Dr Reid, occur in life, of men who ſacrifice to them their eaſe, their pleaſure, and their health. But it is abſurd to ſuppoſe that men ſhould ſacrifice the end to what they deſire only as means of promoting that end; and therefore he ſeems to think that theſe paſſions muſt be innate. To add ſtrength to this reaſoning, he obſerves, that we may perceive ſome degree of theſe principles even in brute animals of the more ſagacious kind, who are not thought to deſire means for the ſake of ends which they have in view.

But it is in accounting for the paſſions which are diſintereſted that the advocates for innate principles ſeem moſt completely to triumph. As it is impoſſible not to feel the paſſion of pity upon the proſpect of a fellow-creature in diſtreſs, they argue, that the baſis of that paſſion muſt be innate; becauſe pity, being at all times more or leſs painful to the perſon by whom it is felt, and frequently of no uſe to the perſon who is its object, it cannot in ſuch inſtances be the reſult of deliberation, but merely the exertion of an original inſtinct. The ſame kind of reaſoning is employed to prove that gratitude is the exerciſe of an innate principle. That good offices are, by the very conſtitution of our nature, apt to produce good will towards the benefactor, in good and bad men, in the ſavage and in the civilized, cannot ſurely be denied by any one in the leaſt acquainted with human nature. We are grateful not only to the benefactors of ourſelves as individuals, but alſo to the benefactors of our country; and *that*, too, when we are conſcious that from our gratitude neither they nor we can reap any advantage. Nay, we are impelled to be grateful even when we have reaſon to believe that the objects of our gratitude know not our exiſtence. This paſſion cannot be the effect of reaſoning, or of aſſociation founded on reaſoning; for, in ſuch caſes as thoſe mentioned, there are no principles from which reaſon can infer the propriety or uſefulneſs of the feeling. That *public ſpirit*, or the affection which we bear to our country, or to any ſubordinate community of which we are members, is founded on inſtinct; is deemed ſo certain, that the man deſtitute of this affection, if there be any ſuch, has been pronounced as great a monſter as he who has two heads.

All the diſintereſted paſſions are founded on what philoſophers have termed *benevolent affection*. Inſtead therefore of enquiring into the origin of each paſſion ſeparately, which would ſwell this article to no purpoſe, let us liſten to one of the fineſt writers as well as ableſt reaſoners of the age, treating of the origin of benevolent affection, "We may lay it down as a † *Eſſays on the active Powers of Man.* principle (ſays Dr Reid †), that all benevolent affections are in their nature agreeable; that it is eſſential to them to deſire the good and happineſs of their objects; and that their objects muſt therefore be beings capable of happineſs. A thing may be deſired either on its own account, or as the means in order to ſomething elſe. That only can properly be called an object of deſire which is deſired upon its own account; and

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and therefore I conſider as benevolent thoſe affections only which deſire the good of their object ultimately, and not as means in order to ſomething elſe. To ſay that we deſire the good of others, only to procure ſome pleaſure or good to ourſelves, is to ſay that there is no benevolent affection in human nature. This indeed has been the opinion of ſome philoſophers both in ancient and in later times. But it appears as unreaſonable to reſolve all benevolent affections into ſelf-love, as it would be to reſolve hunger and thirſt into ſelf-love. Theſe appetites are neceſſary for the preſervation of the individual. Benevolent affections are no leſs neceſſary for the preſervation of ſociety among men; without which men would become an eaſy prey to the beaſts of the field. The benevolent affections planted in human nature, appear therefore no leſs neceſſary for the preſervation of the human ſpecies than the appetites of hunger and thirſt." In a word, pity, gratitude, friendſhip, love, and patriotiſm, are founded on different benevolent affections; which our learned author holds to be original parts of the human conſtitution.

This reaſoning has certainly great force; and if authority could have any weight in ſettling a queſtion of this nature, we know not that name to which greater deference is due than the name of him from whom it is taken. Yet it muſt be confeſſed that the philoſophers, who conſider the affections and paſſions as early and deep-rooted aſſociations, ſupport their opinion with very plauſible arguments. On their principles we have endeavoured elſewhere to account for the paſſions of fear and love, (ſee INSTINCT and LOVE); and we may here ſafely deny the truth of what has been ſtated reſpecting fear, which ſeems to militate againſt that account. We have attended with much ſolicitude to the actions of children; and have no reaſon to think that they feel terror on the brink of a precipice till they have been repeatedly warned of their danger in ſuch ſituations by their parents or their keepers. Every perſon knows not only that they have no original or inſtinctive dread of fire, which is as dangerous to them as any precipice; but that it is extremely difficult to keep them from that deſtructive element till they are either capable of weighing the force of arguments, or have repeatedly experienced the pain of being burnt by it. With reſpect to ſudden reſentment, we cannot help conſidering the argument, which is brought in proof of its being inſtinctive, as proving the contrary in a very forcible manner. Inſtinct is ſome myſterious influence of God upon the mind exciting to actions of beneficial tendency: but can any benefit ariſe from wrecking our impotent vengeance on a ſtock or a ſtone? or is it ſuppoſable that a Being of infinite wiſdom would excite us to actions ſo extravagantly fooliſh? We learn from experience to defend ourſelves againſt rational or ſenſible enemies by retaliating the injuries which they inflict upon us; and if we have been often injured in any particular manner, the idea of that injury becomes in time ſo cloſely aſſociated with the means by which it has been conſtantly repelled, that we never receive ſuch an injury—a blow for inſtance—without being prompted to make the uſual retaliation, without reflecting whether the object be ſenſible or inſenſible. So far from being inſtinctive does reſentment appear to us, that we think an attentive obſerver may eaſily perceive how the ſeeds of it are gradually infuſed into the youthful mind; when the child, from being at firſt a timid creature ſhrinking from every pain, learns by degrees to return blow for blow and threat for threat.

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But inſtead of urging what appears to ourſelves of moſt weight againſt the inſtinctive ſyſtem, we ſhall lay before our readers a few extracts from a diſſertation on the Origin of the Paſſions by a writer whoſe elegance of language and ingenuity of inveſtigation do honour to the ſchool of Hartley.

"When an infant is born (ſays Dr Sayers*), there is every reaſon to ſuppoſe that he is born without ideas. Theſe are rapidly communicated through the medium of the ſenſes. The ſame ſenſes are alſo the means of conveying to him pleaſure and pain. Theſe are the hinges on which the paſſions turn: and till the child is acquainted with theſe ſenſations, it would appear that no paſſion could be formed in his mind; for till he has felt pleaſure and pain, how can he deſire any object, or wiſh for its removal? How can he either love or hate? Let us obſerve then the manner in which love and hatred are formed; for on theſe paſſions depend all the reſt. When a child endures pain, and is able to detect the cauſe of it, the idea of pain is connected in his mind with that of the thing which produced it; and if the object which occaſioned pain be again preſented to the child, the idea of pain aſſociated with it ariſes alſo. This idea conſequently urges the child to avoid or to remove the object; and thus ariſes the paſſion of diſlike or hatred. In the ſame manner, the paſſion of liking or love is readily formed in the mind of a child from the aſſociation of pleaſant ideas with certain objects which produced them.

* *Diſquiſitions Metaphyſical and Literary.*

"The paſſions of hope and fear are ſtates of the mind depending upon the good or bad proſpects of gratifying love or hatred; and joy or ſorrow ariſes from the final ſucceſs or diſappointment which attends the exertions produced by love or by hatred. Out of theſe paſſions, which have all a perceptible relation to our own good, and are univerſally acknowledged to be ſelfiſh, all our other paſſions are formed."

To account for the paſſions called *diſintereſted*, he obſerves, that in the hiſtory of the human mind we find many inſtances of our dropping an intermediate idea, which has been the means of our connecting two other ideas together; and that the aſſociation of theſe two remains after the link which originally united them has vaniſhed. Of this fact the reader will find ſufficient evidence in different articles of this work (See INSTINCT, n° 19, and METAPHYSICS, n° 101): and, to apply it to the diſintereſted paſſions, let us ſuppoſe, with Dr Sayers, that any individual has done to us many offices of kindneſs, and has conſequently much contributed to our happineſs; it is natural for us to ſeek with ſome anxiety for the continuance of thoſe pleaſures which he is able to communicate. But we ſoon diſcern, that the ſureſt way of obtaining the continuance of his friendly offices is to make them, as much as poſſible, a ſource of pleaſure to himſelf. We therefore do every thing in our power to promote his happineſs in return for the good he has conferred upon us, that thus we may attach him to us as much as we are able. Hitherto all is plainly ſelfiſh. We have been evidently endeavouring, for the ſake of our own future

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gratification, to promote the happineſs of this perſon: but obſerve the conſequence. We have thus, by contemplating the advantage to be derived to ourſelves from promoting the proſperity of our friend, learned to aſſociate a ſet of pleaſant ideas with his happineſs; but the link which has united them gradually eſcapes us, while the union itſelf remains. Continuing to aſſociate pleaſure with the well-being of our friend, we endeavour to promote it for the ſake of his *immediate* gratification, without looking farther; and in this way his happineſs, which was firſt attended to only as a means of future enjoyment, finally becomes an end. Thus then the paſſion which was originally ſelfiſh, is at length *diſintereſted*; its gratification being completed merely by its ſucceſs in promoting the happineſs of another."

In this way does our author account for the origin of gratitude; which at laſt becomes a habit, and flows ſpontaneouſly towards every man who has either been or intended to be our benefactor. According to him, it is eaſy to obſerve alſo, that from aſſociating pleaſure with the happineſs of an individual when we procure it ourſelves, it muſt of courſe ſoon follow, that we ſhould experience pleaſure from a view of his happineſs any way produced; ſuch happineſs raiſing at all times pleaſant ideas when it is preſented to our minds. This is another feature of a diſintereſted affection, to feel delight from the mere increaſe of happineſs in the object whom we love.

"It may be objected, perhaps, that parents ſeem to have an *inſtinctive* diſintereſted love of their offſpring: but ſurely the love of a parent (A) for a new-born infant is not uſually equal to that for a child of four or five years old. When a child is firſt born, the proſpect and hopes of future pleaſure from it are ſufficient to make a parent anxious for its preſervation. As the child grows up, the hope of future enjoyment from it muſt increaſe: hence would pleaſure be aſſociated with the well-being of the child, the love of which would of courſe become in due time diſintereſted."

Our author does not analyſe *pity*, and trace it to its ſource in ſelfiſhneſs; but he might eaſily have done it, and it has been ably done by his maſter. Pity or compaſſion is the uneaſineſs which a man feels at the miſery of another. It is generated in every mind during the years of childhood; and there are many circumſtances in the conſtitution of children, and in the mode of their education, which make them particularly ſuſceptible of this paſſion. The very appearance of any kind of miſery which they have experienced, or of any ſigns of diſtreſs which they underſtand, excite in their minds painful feelings, from the remembrance of what they have ſuffered, and the apprehenſion of their ſuffering it again. We have ſeen a child a year old highly entertained with the noiſe and ſtruggles made by its elder brother when plunged naked into a veſſel filled with cold water. This continued to be the caſe for many days, till it was thought proper to plunge the younger as well as the elder; after which the daily entertainment was ſoon at an end. The little creature had not been itſelf plunged above twice till it ceaſed to find diverſion in its brother's ſufferings.—On the third day it cried with all the ſymptoms of the bittereſt anguiſh upon ſeeing its brother plunged, though no preparation was then made for plunging itſelf: but ſurely this was not diſintereſted ſympathy, but a feeling wholly ſelfiſh, excited by the remembrance of what it had ſuffered itſelf, and was apprehenſive of ſuffering again. In a ſhort time, however, the painful feelings accompanying the ſight of its brother's ſtruggles, and the ſound of his cries, were doubtleſs ſo aſſociated with that ſight and that ſound, that the appearance of the latter would have brought the former along with them, even though the child might have been no longer under apprehenſion of a plunging itſelf. This aſſociation, too, would ſoon be transferred to every boy in the ſame circumſtances, and to ſimilar ſounds and ſtruggles, from whatever cauſe they might proceed.

Thus, as Dr Hartley obſerves §, "when ſeveral children are educated together, the pains, the denials of pleaſure, and the ſorrows which affect one, generally extend to all in ſome degree, often in an equal one. When their parents, companions, or attendants are ſick or afflicted, it is uſual to raiſe in their minds the naſcent ideas of pains and miſeries by ſuch words and ſigns as are ſuited to their capacities. They alſo find themſelves laid under many reſtraints, on account of the ſickneſs or affliction of others; and when theſe and ſuch like circumſtances have raiſed in their minds deſires to remove the cauſes of their own internal feelings, *i. e.* to eaſe the miſeries of others, a variety of internal feelings and deſires become ſo blended and aſſociated together, as that no part can be diſtinguiſhed ſeparately from the reſt, and the child may properly be ſaid to have compaſſion. The ſame ſources of compaſſion remain, though with ſome alteration, during our whole progreſs through life. This is ſo evident, that a reflecting perſon may plainly diſcern the conſtituent parts of his compaſſion while they are yet the mere internal and, as one may ſay, ſelfiſh feelings abovementioned; and before they have put on the nature of com-

§ *Obſervations on Man.*

(A) That this is true of the father is certain; but it may be queſtioned whether it be equally true of the mother. A woman is no ſooner delivered of her infant, than ſhe careſſes it with the utmoſt poſſible fondneſs. We believe, that if ſhe were under the neceſſity of making a choice between her child of four years, and her infant an hour old, ſhe would rather be deprived of the latter than of the former; but we are not convinced that this would proceed from a leſs degree of affection to the infant than to the child. She knows that the child has before his fourth year eſcaped many dangers which the infant muſt encounter, and may not eſcape; and it is therefore probable that her choice would be the reſult of prudent reflection. Though we are not admirers of that philoſophy which ſuppoſes the human mind a bundle of inſtincts, we can as little approve of the oppoſite ſcheme, which allows it no inſtincts at all. The στοργη of a mother to her new-born infant is undoubtedly inſtinctive, as the only thing which at that moment can be aſſociated with it in her mind is the pain ſhe has ſuffered in bringing it to the world.

Paſſion. compaſſion, by coaleſcence with the reſt. Agreeably to this method of reaſoning, it may be obſerved, that perſons whoſe nerves are eaſily irritable, and thoſe who have experienced great trials and afflictions, are in general more diſpoſed to compaſſion than others; and that we are moſt apt to pity others in thoſe diſeaſes and calamities which we either have felt or of which we apprehend ourſelves to be in danger."

The origin of patriotiſm and public ſpirit is thus traced by Dr Sayers: "The pleaſures which our country affords are numerous and great. The wiſh to perpetuate the enjoyment of thoſe pleaſures, includes the wiſh to promote the ſafety and welfare of our country, without which many of them would be loſt. All this is evidently ſelfiſh; but, as in the progreſs of gratitude, it finally becomes diſintereſted. Pleaſant ideas are thus ſtrongly connected with the welfare of our country, after the tie which firſt bound them together has eſcaped our notice. The proſperity which was at firſt deſirable as the means of future enjoyment, becomes itſelf an end: we feel delight in ſuch proſperity, however produced; and we look not beyond this immediate delight. It is thus not difficult to obſerve in what manner a general and diſintereſted benevolence takes place in a mind which has already received pleaſure from the happineſs of a few: the tranſition is eaſy towards aſſociating it with *happineſs in general*, with the happineſs of any being, whether produced by ourſelves or by any other cauſe whatever."

From this reaſoning, our author concludes, that all our paſſions may be traced up to original feelings of regard for ourſelves. "Thus (in the forcible language of a learned writer ‡ of the ſame ſchool) does ſelf-love, under the varying appearance of natural affection, domeſtic relation, and the connections of ſocial habitude, at firſt work blindly on, obſcure and deep, in dirt: But as it makes its way, it continues riſing, till it emerges into light; and then ſuddenly expiring, leaves behind it the faireſt iſſue,"—benevolent affection.

‡ *Warburton.*

> Self-love forſook the path it firſt purſu'd,
> And found the private in the public good.

Thus have we ſtated the two oppoſite theories reſpecting the origin of paſſions in the mind, and given our readers a ſhort ſpecimen of the reaſonings by which they are ſupported by their reſpective patrons. Were we called upon to decide between them, we ſhould be tempted to ſay, that they have both been carried to extremes by ſome of their advocates, and that the truth lies in the middle between them. "It is impoſſible * but that creatures capable of pleaſant and painful ſenſations, ſhould love and chooſe the one, and diſlike and avoid the other. No being who knows what happineſs and miſery are, can be ſuppoſed indifferent to them, without a plain contradiction. Pain is not a *poſſible* object of deſire, nor happineſs of *averſion*." To prefer a greater good though diſtant, to a leſs good that is preſent; or to chooſe a preſent evil, in order to avoid a greater future evil—is indeed wiſe and rational conduct; but to chooſe evil ultimately, is abſolutely impoſſible. Thus far then muſt be admitted, that every being poſſeſſed of ſenſe and intellect, neceſſarily deſires his own good as ſoon as he knows what it is; but if this knowledge be not innate, neither can the deſire. Every human being comes into the world with a capability of knowledge, and of courſe with a capability of affections, deſires, and paſſions; but it ſeems not to be conceivable how he can actually love, or hate, or dread any thing, till he know whether it be good, or ill, or dangerous. If, therefore, we have no innate ideas, we cannot poſſibly have innate deſires or averſions. Thoſe who contend that we have, ſeem to think, that without them reaſon would be inſufficient, either for the preſervation of the individual or the continuation of the ſpecies; and ſome writers have alleged, that if our affections and paſſions were the mere reſult of early aſſociations, they would neceſſarily be more capricious than we ever find them. But this objection ſeems to ariſe from their not rightly underſtanding the theory of their antagoniſts. The diſciples of Locke and Hartley do not ſuppoſe it poſſible for any man in ſociety to prevent ſuch aſſociations from being formed in his mind as ſhall neceſſarily produce deſires and averſions; far leſs do they think it poſſible to form aſſociations of ideas utterly repugnant, ſo as to deſire that as good which his ſenſes and intellect have experienced to be evil. Aſſociations are formed by the very ſame means, and at the very ſame time, that ideas and notions are impreſſed upon the mind; but as pain is never miſtaken for pleaſure by the ſenſes, ſo an object which has given us only pain, is never aſſociated with any thing that makes it deſirable. We ſay an object that has given us only pain, becauſe it is poſſible to form ſuch an aſſociation between life and the loſs of a limb, as to make us grateful to the ſurgeon by whom it was amputated. Aſſociations being formed according to the ſame laws by which knowledge is acquired, it by no means follows that paſſions reſulting from them ſhould be more capricious than they are found to be; and they certainly are ſufficiently capricious to make us ſuſpect that the greater part of them has this origin, rather than that they are all infuſed into the mind by the immediate agency of the Creator. If man be a being formed with no innate ideas, and with no other inſtinctive principles of action than what are abſolutely neceſſary to preſerve his exiſtence and perpetuate the ſpecies, it is eaſy to perceive why he is placed in this world as in a ſtate of probation, where he may acquire habits of virtue to fit him for a better. It is likewiſe eaſy to perceive why ſome men are better than others, and why ſome are the ſlaves of the moſt criminal paſſions. But all this is unintelligible, upon the ſuppoſition that the ſeeds of every paſſion are innate, and that man is a compound of reaſon and of inſtincts ſo numerous and various as to ſuit every circumſtance in which he can be placed.

* *Dr Price's Review, &c.*

If paſſions, whatever be their origin, operate inſtantaneouſly, and if they be formed according to fixed laws, it may be thought a queſtion of very little importance whether they be inſtinctive or acquired.—This was long our own opinion; but we think, that upon maturer reflection we have ſeen reaſon to change it. If paſſions be the reſult of early aſſociations, it is of the utmoſt conſequence that no improper aſſociations be formed in the minds of children, and that none of their unreaſonable deſires be gratified. Upon this theory it ſeems indeed to depend almoſt wholly upon education, whether a child ſhall become a calm, benevolent, ſteady, and upright man; or a paſſionate, capricious,

Paſſion. pricious, ſelfiſh, miſcreant. By teaching him to reſent every petty injury, the ſeeds of iraſcibility are ſown in his mind, and take ſuch root, that before the age of manhood he becomes intolerable to all with whom he muſt converſe. By exciting numberleſs deſires in his youthful mind, and inſtantly gratifying them, you make him capricious, and impatient of diſappointment; and by repreſenting other children as in any degree inferior to him, you inſpire him with the hateful paſſion of pride. According to the inſtinctive theory, education can only augment or diminiſh the ſtrength of paſſions; according to the other theory, it is the ſource of by far the greater part of them. On either ſuppoſition, parents ſhould watch with ſolicitude over the actions of their children; but they will ſurely think themſelves obliged to be doubly watchful, if they believe, that through their neglect their children may acquire hateful paſſions, to which, if properly educated, they might have remained ſtrangers thro' their whole lives. And let it be remembered, that this ſolicitude ſhould begin at an early period; becauſe the mind is ſuſceptible of deep aſſociations much ſooner than is ſometimes imagined. Without this ſuſceptibility, no language could be learned; and therefore a child by the time he learns to ſpeak, may have planted in his mind the ſeeds of paſſions, on the juſt regulation and ſubordination of which depends in a great meaſure the happineſs of mankind. See *Moral Philoſophy*, Part I. Chap. 1, & 2. Part III. n° 216.

Paſſions and Emotions, difference between them. See *Emotions and Paſſions*.

External Signs of Emotions and Paſſions. So intimately connected are the ſoul and body, that every agitation in the former produces a viſible effect upon the latter. There is, at the ſame time, a wonderful uniformity in that operation; each claſs of emotions and paſſions being invariably attended with an external appearance peculiar to itſelf. Theſe external appearances, or ſigns, may not improperly be conſidered as a natural language, expreſſing to all beholders emotions and paſſions as they ariſe in the heart. Hope, fear, joy, grief, are diſplayed externally: the character of a man can be read in his face; and beauty, which makes ſo deep an impreſſion, is known to reſult, not ſo much from regular features and a fine complexion, as from good-nature, good-ſenſe, ſprightlineſs, ſweetneſs, or other mental quality, expreſſed upon the countenance. Though perfect ſkill in that language be rare, yet what is generally known is ſufficient for the ordinary purpoſes of life. But by what means we come to underſtand the language, is a point of ſome intricacy. It cannot be by ſight merely; for upon the moſt attentive inſpection of the human viſage, all that can be diſcerned are, figure, colour, and motion, which, ſingly or combined, never can repreſent a paſſion nor a ſentiment: the external ſign is indeed viſible; but to underſtand its meaning, we muſt be able to connect it with the paſſion that cauſes it; an operation far beyond the reach of eye-ſight. Where then is the inſtructor to be found that can unveil this ſecret connection? If we apply to experience, it is yielded, that from long and diligent obſervation, we may gather, in ſome meaſure, in what manner thoſe we are acquainted with expreſs their paſſions externally: but with reſpect to ſtrangers, we are left in the dark; and yet we are not puzzled about the meaning of theſe external expreſſions in a ſtranger, more than in a boſom-companion. Further, had we no other means but experience for underſtanding the external ſigns of paſſion, we could not expect any uniformity, nor any degree of ſkill, in the bulk of individuals: yet matters are ſo much better ordered, that the external expreſſions of paſſion form a language underſtood by all, by the young as well as the old, by the ignorant as well as the learned: We talk of the plain and legible characters of that language; for undoubtedly we are much indebted to experience, in deciphering the dark and more delicate expreſſions. Where then ſhall we apply for a ſolution of this intricate problem, which ſeems to penetrate deep into human nature? Undoubtedly if the meaning of external ſigns be not derived to us from ſight, nor from experience, there is no remaining ſource whence it can be derived but from nature. Paſſion.

We may then venture to pronounce, with ſome degree of confidence, that man is provided by nature with a ſenſe or faculty that lays open to him every paſſion by means of its external expreſſions. And we cannot entertain any reaſonable doubt of this, when we reflect, that the meaning of external ſigns is not hid even from infants: an infant is remarkably affected with the paſſions of its nurſe expreſſed on her countenance; a ſmile cheers it, a frown makes it afraid: but fear cannot be without apprehending danger; and what danger can the infant apprehend, unleſs it be ſenſible that its nurſe is angry? We muſt therefore admit, that a child can read anger in its nurſe's face; of which it muſt be ſenſible intuitively, for it has no other mean of knowledge. We do not affirm, that theſe particulars are clearly apprehended by the child; for to produce clear and diſtinct perceptions, reflection and experience are requiſite: but that even an infant, when afraid, muſt have ſome notion of its being in danger, is evident. *Elements of Criticiſm.*

That we ſhould be conſcious intuitively of a paſſion from its external expreſſions, is conformable to the analogy of nature: the knowledge of that language is of too great importance to be left upon experience; becauſe a foundation ſo uncertain and precarious, would prove a great obſtacle to the formation of ſocieties. Wiſely therefore is it ordered, and agreeably to the ſyſtem of providence, that we ſhould have nature for our inſtructor.

Such is the philoſophy of Lord Kames, to which objections unanſwerable may be made. It is part of the inſtinctive ſyſtem of metaphyſics, which his Lordſhip has carried farther than all who wrote before him, and perhaps farther than all who have ſucceeded him in this department of ſcience. That a child intuitively reads anger in its nurſe's face, is ſo far from being true, that for ſome ſhort time after birth it is not terrified by the moſt menacing geſtures. It is indeed abſolutely incapable of fear till it has ſuffered pain, (ſee INSTINCT); and could we conſtantly careſs it with what is called an *angry look*, it would be cheered by that look, and frightened at a ſmile. It feels, however, the *effects* of anger, and is ſoon capable of obſerving the peculiarity of feature with which that paſſion is uſually accompanied; and theſe two become in a ſhort time ſo linked together in its tender mind, that

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that the appearance of the one neceſſarily ſuggeſts to it the reality of the other.

Should it be ſaid that a loud and ſudden noiſe ſtartles a child immediately after birth, and that, therefore, the infant muſt be inſtinctively afraid, the fact may be admitted, without any neceſſity of admitting the inference. The nerves of an infant are commonly very irritable, and the ſtrong impulſe on the *auditory* nerves may agitate its whole frame, without inſpiring it with the paſſion of fear. The loud noiſe is, in all probability, not the ſign of approaching danger, but the immediate cauſe of real pain, from which the infant ſhrinks, as it would from the prick of a pin, or the ſcorching of a candle. But we have ſaid enough in the article immediately preceding, and in others which are there quoted, to ſhow how the paſſions may be formed by aſſociations even in early infancy, and yet operate as if they were inſtinctive. This being the caſe, we ſhall through the remainder of this article ſuffer his Lordſhip to ſpeak his own language, without making any further remarks upon it. We are induced to do this for two reaſons; of which the firſt is, that many of our readers will probably prefer his theory to ours; and the ſecond is, that his concluſions reſpecting the ſigns and language of paſſion hold equally good from either theory.

We perfectly agree with him, that manifold and admirable are the purpoſes to which the external ſigns of paſſion are made ſubſervient by the Author of our nature.

1. The ſigns of internal agitation diſplayed externally to every ſpectator, tend to fix the ſignification of many words. The only effectual means to aſcertain the meaning of any doubtful word, is an appeal to the thing it repreſents: and hence the ambiguity of words expreſſive of things that are not objects of external ſenſe; for in that caſe an appeal is denied. Paſſion, ſtrictly ſpeaking, is not an object of external ſenſe: but its external ſigns are: and by means of theſe ſigns, paſſions may be appealed to with tolerable accuracy: thus the words that denote our paſſions, next to thoſe that denote external objects, have the moſt diſtinct meaning. Words ſignifying internal action and the more delicate feelings, are leſs diſtinct. This defect, with regard to internal action, is what chiefly occaſions the intricacy of logic: the terms of that ſcience are far from being ſufficiently aſcertained, even after much care and labour beſtowed by an eminent writer*; to whom, however, the world is greatly indebted, for removing a mountain of rubbiſh, and moulding the ſubject into a rational and correct form. The ſame defect is remarkable in criticiſm, which has for its object the more delicate feelings; the terms that denote theſe feelings being not more diſtinct than thoſe of logic.

* *Locke.*

2. Society among individuals is greatly promoted by that univerſal language. Looks and geſtures give direct acceſs to the heart; and lead us to ſelect, with tolerable accuracy, the perſons who are worthy of our confidence. It is ſurpriſing how quickly, and for the moſt part how correctly, we judge of character from external appearance.

3. After ſocial intercourſe is commenced, theſe external ſigns, which diffuſe through a whole aſſembly the feelings of each individual, contribute above all other means to improve the ſocial affections. Language, no doubt, is the moſt comprehenſive vehicle for communicating emotions: but in expedition, as well as in power of conviction, it falls ſhort of the ſigns under conſideration; the involuntary ſigns eſpecially, which are incapable of deceit. Where the countenance, the tones, the geſtures, the actions, join with the words in communicating emotions, theſe united have a force irreſiſtible. Thus all the pleaſant emotions of the human heart, with all the ſocial and virtuous affections, are, by means of theſe external ſigns, not only perceived, but felt. By this admirable contrivance, converſation becomes that lively and animating amuſement, without which life would at beſt be inſipid: one joyful countenance ſpreads cheerfulneſs inſtantaneouſly through a multitude of ſpectators.

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4. Diſſocial paſſions, being hurtful by prompting violence and miſchief, are noted by the moſt conſpicuous external ſigns, in order to put us upon our guard: thus anger and revenge, eſpecially when ſudden, diſplay themſelves on the countenance in legible characters. The external ſigns, again, of every paſſion that threatens danger, raiſe in us the paſſion of fear: which frequently operating without reaſon or reflection, moves us by a ſudden impulſe to avoid the impending danger.

5. Theſe external ſigns are remarkably ſubſervient to morality. A painful paſſion, being accompanied with diſagreeable external ſigns, muſt produce in every ſpectator a painful emotion: but then, if the paſſion be ſocial, the emotion it produces is attractive, and connects the ſpectator with the perſon who ſuffers. Diſſocial paſſions only are productive of repulſive emotions, involving the ſpectator's averſion, and frequently his indignation. This artful contrivance makes us cling to the virtuous, and abhor the wicked.

6. Of all the external ſigns of paſſion, thoſe of affliction or diſtreſs are the moſt illuſtrious with reſpect to a final cauſe, and deſervedly merit a place of diſtinction. They are illuſtrious by the ſingularity of their contrivance; and alſo by inſpiring ſympathy, a paſſion to which human ſociety is indebted for its greateſt bleſſing, that of providing relief for the diſtreſſed. A ſubject ſo intereſting deſerves a leiſurely and attentive examination. The conformity of the nature of man to his external circumſtances is in every particular wonderful: his nature makes him prone to ſociety; and ſociety is neceſſary to his well-being, becauſe in a ſolitary ſtate he is a helpleſs being, deſtitute of ſupport, and in his diſtreſſes deſtitute of relief: but mental ſupport, the ſhining attribute of ſociety, is of too great moment to be left dependent upon cool reaſon; it is ordered more wiſely, and with greater conformity to the analogy of nature, that it ſhould be enforced even inſtinctively by the paſſion of ſympathy. Here ſympathy makes a capital figure; and contributes, more than any other means, to make life eaſy and comfortable. But however eſſential the ſympathy of others may be to our well-being, one beforehand would not readily conceive how it could be raiſed by external ſigns of diſtreſs: for conſidering the analogy of nature, if theſe ſigns be agreeable, they muſt give birth to a pleaſant emotion leading every beholder to be pleaſed with human woes: if diſagreeable, as they undoubtedly are, ought they not naturally

Paſſion. naturally to repel the ſpectator from them, in order to be relieved from pain? Such would be the reaſoning beforehand; and ſuch would be the effect were man purely a ſelfiſh being. But the benevolence of our nature gives a very different direction to the painful paſſion of ſympathy, and to the deſire involved in it: inſtead of avoiding diſtreſs, we fly to it in order to afford relief; and our ſympathy cannot be otherwiſe gratified but by giving all the ſuccour in our power. Thus external ſigns of diſtreſs, though diſagreeable, are attractive: and the ſympathy they inſpire is a powerful cauſe, impelling us to afford relief even to a ſtranger, as if he were our friend or relation.

It is a noted obſervation, that the deepeſt tragedies are the moſt crowded: which in an overly view will be thought an unaccountable bias in human nature. Love of novelty, deſire of occupation, beauty of action, make us fond of theatrical repreſentations; and when once engaged, we muſt follow the ſtory to the concluſion, whatever diſtreſs it may create. But we generally become wiſe by experience; and when we foreſee what pain we ſhall ſuffer during the courſe of the repreſentation, is it not ſurpriſing that perſons of reflection do not avoid ſuch ſpectacles altogether? And yet one who has ſcarce recovered from the diſtreſs of a deep tragedy, reſolves coolly and deliberately to go to the very next, without the ſlighteſt obſtruction from ſelf-love. The whole myſtery is explained by a ſingle obſervation: That ſympathy, though painful, is attractive; and attaches us to an object in diſtreſs, inſtead of prompting us to fly from it. And by this curious mechaniſm it is, that perſons of any degree of ſenſibility are attracted by affliction ſtill more than by joy.

To conclude: the external ſigns of paſſion are a ſtrong indication, that man, by his very conſtitution, is framed to be open and ſincere. A child, in all things obedient to the impulſes of nature, hides none of its emotions; the ſavage and clown, who have no guide but pure nature, expoſe their hearts to view, by giving way to all the natural ſigns. And even when men learn to diſſemble their ſentiments, and when behaviour degenerates into art, there ſtill remain checks, that keep diſſimulation within bounds, and prevent a great part of its miſchievous effects: the total ſuppreſſion of the voluntary ſigns during any vivid paſſion, begets the utmoſt uneaſineſs, which cannot be endured for any conſiderable time: this operation becomes indeed leſs painful by habit; but luckily the involuntary ſigns cannot, by any effort, be ſuppreſſed nor even diſſembled. An abſolute hypocriſy, by which the character is concealed and a fictitious one aſſumed, is made impracticable; and nature has thereby prevented much harm to ſociety. We may pronounce, therefore, that Nature, herſelf ſincere and candid, intends that mankind ſhould preſerve the ſame character, by cultivating ſimplicity and truth, and baniſhing every ſort of diſſimulation that tends to miſchief.

Influence of Paſſion with reſpect to our Perceptions, Opinions, and Belief. So intimately are our perceptions, paſſions, and actions, connected, it would be wonderful if they ſhould have no mutual influence. That our actions are too much influenced by paſſion, is a known truth; but it is not leſs certain, though not ſo well known, that paſſion hath alſo an influence upon our perceptions, opinions, and belief. For example, the opinions we form of men and things are generally directed by affection: An advice given by a man of figure hath great weight; the ſame advice from one in a low condition is deſpiſed or neglected: a man of courage under-rates danger; and to the indolent the ſlighteſt obſtacle appears inſurmountable. All this may be accounted for by the ſimple principle of aſſociation. Paſſion.

There is no truth more univerſally known, than that tranquillity and ſedateneſs are the proper ſtate of mind for accurate perception and cool deliberation; and for that reaſon, we never regard the opinion even of the wiſeſt man, when we diſcover prejudice or paſſion behind the curtain. Paſſion hath ſuch influence over us, as to give a falſe light to all its objects. Agreeable paſſions prepoſſeſs the mind in favour of their objects; and diſagreeable paſſions, not leſs againſt their objects: A woman is all perfection in her lover's opinion, while in the eye of a rival beauty ſhe is awkward and diſagreeable: when the paſſion of love is gone, beauty vaniſhes with it;—nothing is left of that genteel motion, that ſprightly converſation, thoſe numberleſs graces, which formerly, in the lover's opinion, charmed all hearts. To a zealot every one of his own ſect is a ſaint, while the moſt upright of a different ſect are to him children of perdition: the talent of ſpeaking in a friend, is more regarded than prudent conduct in any other. Nor will this ſurpriſe any one acquainted with the world; our opinions, the reſult frequently of various and complicated views, are commonly ſo ſlight and wavering, as readily to be ſuſceptible of a bias from paſſion.

With that natural bias another circumſtance concurs, to give paſſion an undue influence on our opinions and belief; and that is a ſtrong tendency in our nature to juſtify our paſſions as well as our actions, not to others only, but even to ourſelves. That tendency is peculiarly remarkable with reſpect to diſagreeable paſſions: by its influence, objects are magnified or leſſened, circumſtances ſupplied or ſuppreſſed, every thing coloured and diſguiſed, to anſwer the end of juſtification. Hence the foundation of ſelf deceit, where a man impoſes upon himſelf innocently, and even without ſuſpicion or a bias.

We proceed to illuſtrate the foregoing obſervations by proper examples.

Gratitude, when warm, is often exerted upon the children of the benefactor; eſpecially where he is removed out of reach by death or abſence. The paſſion in this caſe being exerted for the ſake of the benefactor, requires no peculiar excellence in his children: but the practice of doing good to theſe children produces affection for them, which never fails to advance them in our eſteem. By ſuch means, ſtrong connections of affection are often formed among individuals, upon the ſlight foundation now mentioned.

Envy is a paſſion, which, being altogether unjuſtifiable, cannot be excuſed but by diſguiſing it under ſome plauſible name. At the ſame time, no paſſion is more eager than envy to give its object a diſagreeable appearance: it magnifies every bad quality, and fixes on the moſt humbling circumſtances:

Paſſion.

Caſſius. I cannot tell what you and other men
Think of this life; but for my ſingle ſelf,
I had as lief not be, as live to be
In awe of ſuch a thing as I myſelf.
I was born free as Cæſar, ſo were you;
We both have fed as well; and we can both
Endure the winter's cold as well as he.
For once, upon a raw and guſty day,
The troubled Tyber chafing with his ſhores,
Cæſar ſays to me, Dar'ſt thou, Caſſius, now
Leap in with me into this angry flood,
And ſwim to yonder point?—Upon the word,
Accoutred as I was, I plunged in,
And bid him follow; ſo indeed he did.
The torrent roar'd, and we did buffet it
With luſty ſinews; throwing it aſide,
And ſtemming it with hearts of controverſy.
But ere we could arrive the point propos'd,
Cæſar cry'd, Help me, Caſſius, or I ſink.
I, as Æneas, our great anceſtor,
Did from the flames of Troy upon his ſhoulder
The old Anchiſes bear; ſo from the waves of Tyber
Did I the tired Cæſar: and this man
Is now become a god; and Caſſius is
A wretched creature, and muſt bend his body
If Cæſar careleſsly but nod on him.
He had a fever when he was in Spain;
And when the fit was on him, I did mark
How he did ſhake. 'Tis true, this god did ſhake;
His coward lips did from their colour fly;
And that ſame eye whoſe bend doth awe the world
Did loſe its luſtre: I did hear him groan;
Ay, and that tongue of his, that bade the Romans
Mark him, and write his ſpeeches in their books,
Alas! it cry'd—Give me ſome drink, Titinius,—
As a ſick girl. Ye gods, it doth amaze me,
A man of ſuch a feeble temper ſhould
So get the ſtart of the majeſtic world,
And bear the palm alone. *Julius Cæſar, act.* 1. *ſc.* 3.

Glo'ſter, inflamed with reſentment againſt his ſon Edgar, could even force himſelf into a momentary conviction that they were not related:

O ſtrange faſten'd villain!
Would he deny his letter?—I never got him.
King Lear, act 2. *ſc.* 3.

When by great ſenſibility of heart, or other means, grief becomes immoderate, the mind, in order to juſtify itſelf, is prone to magnify the cauſe; and if the real cauſe admit not of being magnified, the mind ſeeks a cauſe for its grief in imagined future events:

Buſhy. Madam, your majeſty is much too ſad:
You promis'd, when you parted with the king,
To lay aſide ſelf-harming heavineſs,
And entertain a cheerful diſpoſition.
Queen. To pleaſe the king, I did; to pleaſe myſelf,
I cannot do it. Yet I know no cauſe
Why I ſhould welcome ſuch a gueſt as grief;
Save bidding farewell to ſo ſweet a gueſt
As my ſweet Richard: yet again, methinks,
Some unborn ſorrow, ripe in Fortune's womb,
Is coming tow'rd me; and my inward ſoul
With ſomething trembles, yet at nothing grieves,
More than with parting from my lord the king.
Richard II. *act* 2. *ſc.* 5.

Paſſion.

Reſentment at firſt is vented on the relations of the offender, in order to puniſh him: but as reſentment, when ſo outrageous, is contrary to conſcience, the mind, to juſtify its paſſion, is diſpoſed to paint theſe relations in the blackeſt colours; and it comes at laſt to be convinced, that they ought to be puniſhed for their own demerits.

Anger, raiſed by an accidental ſtroke upon a tender part of the body, is ſometimes vented upon the undeſigning cauſe. But as the paſſion in that caſe is abſurd, and as there can be no ſolid gratification in puniſhing the innocent, the mind, prone to juſtify as well as to gratify its paſſion, deludes itſelf into a conviction of the action's being voluntary. The conviction, however, is but momentary; the firſt reflection ſhows it to be erroneous: and the paſſion vaniſheth almoſt inſtantaneouſly with the conviction. But anger, the moſt violent of all paſſions, has ſtill greater influence: it ſometimes forces the mind to perſonify a ſtock or a ſtone if it happen to occaſion bodily pain, and even to believe it a voluntary agent, in order to be a proper object of reſentment. And that we have really a momentary conviction of its being a voluntary agent, muſt be evident from conſidering, that without ſuch conviction the paſſion can neither be juſtified nor gratified: the imagination can give no aid; for a ſtock or a ſtone imagined inſenſible, cannot be an object of puniſhment, if the mind be conſcious that it is an imagination merely without any reality (A). Of ſuch perſonification, involving a conviction of reality, there is one illuſtrious inſtance. When the firſt bridge of boats over the Helleſpont was deſtroyed by a ſtorm, Xerxes fell into a tranſport of rage, ſo exceſſive, that he commanded the ſea to be puniſhed with 300 ſtripes; and a pair of fetters to be thrown into it, enjoining the following words to be pronounced: "O thou ſalt and bitter water! thy maſter hath condemned thee to this puniſhment for offending him without cauſe; and is reſolved to paſs over thee in deſpite of thy inſolence: with reaſon all men neglect to ſacrifice to thee, becauſe thou art both diſagreeable and treacherous." *Herodot.* lib. 7.

Shakeſpeare exhibits beautiful examples of the irregular influence of paſſion in making us believe things to be otherwiſe than they are. King Lear, in his diſtreſs, perſoniſies the rain, wind, and thunder; and in order to juſtify his reſentment, believes them to be taking part with his daughters:

Lear.

(A) We have already ſhown how a man may be inſtigated to wreck his vengeance on a ſtock or a ſtone, without ever conſidering whether it be ſenſible or inſenſible: (See Passion). If the ſtory of Xerxes be true, he may have conſidered the ſea as ſenſible and animated, without dreaming that a ſtock or a ſtone is ſo. The ſea was a god among many of the pagans, and was conſidered as ſuch by Xerxes, or he could not have applauded men for not ſacrificing to it.

Paſſion.

Lear. Rumble thy bellyful, ſpit fire, ſpout rain!
Nor rain, wind, thunder, fire, are my daughters.
I tax not you, ye elements, with unkindneſs;
I never gave you kingdoms, call'd you children;
You owe me no ſubſcription. Then let fall
Your horrible pleaſure.—Here I ſtand, your brave;
A poor, infirm, weak, and deſpis'd old man!
But yet I call you ſervile miniſters,
That have with two pernicious daughters join'd
Your high-engender'd battles 'gainſt a head
So old and white as this. Oh! oh! 'tis foul!
Act 3 ſc. 2.

King Richard, full of indignation againſt his favourite horſe for carrying Bolingbroke, is led into the conviction of his being rational:

Groom. O, how it yearn'd my heart, when I beheld
In London ſtreets, that coronation-day,
When Bolingbroke rode on Roan Barbary,
That horſe that thou ſo often haſt beſtrid,
That horſe that I ſo carefully have dreſſed.
K. Rich. Rode he on Barbary? tell me, gentle friend,
How went he under him?
Groom. So proudly as he had diſdain'd the ground.
K. Rich. So proud that Bolingbroke was on his back!
That jade had eat bread from my royal hand.
This hand hath made him proud with clapping him.
Would he not ſtumble? would he not fall down,
(Since pride muſt have a fall), and break the neck
Of that proud man that did uſurp his back?
Richard II. act 5. ſc. 11.

Hamlet, ſwelled with indignation at his mother's ſecond marriage, was ſtrongly inclined to leſſen the time of her widowhood, the ſhortneſs of the time being a violent circumſtance againſt her; and he deludes himſelf by degrees into the opinion of an interval ſhorter than the real one:

Hamlet.——————That it ſhould come to this!
But two months dead! nay, not ſo much; not two—
So excellent a king, that was, to this,
Hyperion to a ſatyr: ſo loving to my mother,
That he permitted not the wind of heav'n
Viſit her face too roughly. Heav'n and earth!
Muſt I remember—why, ſhe would hang on him,
As if increaſe of appetite had grown
By what it fed on: yet, within a month——
Let me not think—Frailty, thy name is *Woman!*
A little month! or ere thoſe ſhoes were old,
With which ſhe follow'd my poor father's body,
Like Niobe, all tears——why ſhe, ev'n ſhe—
(O heav'n! a beaſt, that wants diſcourſe of reaſon,
Wou'd have mourn'd longer) married with mine uncle,
My father's brother; but no more like my father
Than I to Hercules. Within a month!—
Ere yet the ſalt of moſt unrighteous tears
Had left the flushing in her galled eyes,
She married——Oh, moſt wicked ſpeed! to poſt
With ſuch dexterity to inceſtuous ſheets!
It is not, nor it cannot, come to good,
But break my heart, for I muſt hold my tongue.
Act 1. ſc. 3.

The power of paſſion to falſify the computation of time is remarkable in this inſtance; becauſe time, which hath an accurate meaſure, is leſs obſequious to our deſires and wiſhes, than objects which have no preciſe ſtandard of leſs or more.

Paſſion.

Good news are greedily ſwallowed upon very ſlender evidence; our wiſhes magnify the probability of the event, as well as the veracity of the relater; and we believe as certain what at beſt is doubtful:

Quel, che l' huom vede, amor li fa inviſibile
E l' inviſibil fa veder amore.
Queſto credutо fu, che 'l miſer ſuole
Dar facile credenza a' quel, che vuole.
Orland. Furioſ. cant. 1. ſt. 56.

For the ſame reaſon, bad news gain alſo credit upon the ſlighteſt evidence: fear, if once alarmed, has the ſame effect with hope, to magnify every circumſtance that tends to conviction. Shakeſpeare, who ſhows more knowledge of human nature than any of our philoſophers, hath in his Cymbeline repreſented this bias of the mind; for he makes the perſon who alone was affected with the bad news, yield to evidence that did not convince any of his companions. And Othello is convinced of his wife's infidelity from circumſtances too ſlight to move any perſon leſs intereſted.

If the news intereſt us in ſo low a degree as to give place to reaſon, the effect will not be altogether the ſame: judging of the probability or improbability of the ſtory, the mind ſettles in a rational conviction either that it is true or not. But even in that caſe, the mind is not allowed to reſt in that degree of conviction which is produced by rational evidence: if the news be in any degree favourable, our belief is raiſed by hope to an improper height; and if unfavourable, by fear.

This obſervation holds equally with reſpect to future events: if a future event be either much wiſhed or dreaded, the mind never fails to augment the probability beyond truth.

That eaſineſs of belief, with reſpect to wonders and prodigies, even the moſt abſurd and ridiculous, is a ſtrange phenomenon; becauſe nothing can be more evident than the following propoſition, That the more ſingular any event is, the more evidence is required to produce belief: a familiar event daily occurring, being in itſelf extremely probable, finds ready credit, and therefore is vouched by the ſlighteſt evidence; but to overcome the improbability of a ſtrange and rare event, contrary to the courſe of nature, the very ſtrongeſt evidence is required. It is certain, however, that wonders and prodigies are ſwallowed by the vulgar, upon evidence that would not be ſufficient to aſcertain the moſt familiar occurrence. It has been reckoned difficult to explain that irregular bias of mind; but we are now made acquainted with the influence of paſſion upon opinion and belief; a ſtory of ghoſts or fairies, told with an air of gravity and truth, raiſeth an emotion of wonder, and perhaps of dread; and theſe emotions impoſing on a weak mind, impreſs upon it a thorough conviction contrary to reaſon.

Opinion and belief are influenced by propenſity as well as by paſſion. An innate propenſity is all we have to convince us that the operations of nature are uniform: influenced by that propenſity, we often raſhly think, that good or bad weather will never have an end; and in natural philoſophy, writers, influenced by the ſame propenſity, ſtretch commonly their analogical reaſon-

Paſſion. reaſonings beyond juſt bounds. See METAPHYSICS, n° 133, 134.

Opinion and belief are influenced by affection as well as by propenſity. The noted ſtory of a fine lady and a curate viewing the moon through a teleſcope is a pleaſant illuſtration: "I perceive (ſays the lady) two ſhadows inclining to each other; they are certainly two happy lovers:" "Not at all (replies the curate), they are two ſteeples of a cathedral."

Language of PASSION. Among the particulars that compoſe the ſocial part of our nature, a propenſity to communicate our opinions, our emotions, and every thing that affects us, is remarkable. Bad fortune and injuſtice affect us greatly; and of theſe we are ſo prone to complain, that if we have no friend nor acquaintance to take part in our ſufferings, we ſometimes utter our complaints aloud, even where there are none to liſten.

But this propenſity operates not in every ſtate of mind. A man immoderately grieved, ſeeks to afflict himſelf, rejecting all conſolation: immoderate grief accordingly is mute; complaining is ſtruggling for conſolation.

It is the wretch's comfort ſtill to have
Some ſmall reſerve of near and inward wo,
Some unſuſpected hoard of inward grief,
Which they unſeen may wail, and weep, and mourn,
And glutton-like alone devour.
Mourning Bride, act 1. *ſc.* 1.

When grief ſubſides, it then, and no ſooner, finds a tongue: we complain, becauſe complaining is an effort to diſburden the mind of its diſtreſs. This obſervation is finely illuſtrated by a ſtory which Herodotus records, *b.* 3. Cambyſes, when he conquered Egypt, made Pſammeticus the king priſoner; and for trying his conſtancy, ordered his daughter to be dreſſed in the habit of a ſlave, and to be employed in bringing water from the river; his ſon alſo was led to execution with a halter about his neck. The Egyptians vented their ſorrow in tears and lamentations: Pſammeticus only, with a downcaſt eye, remained ſilent. Afterward meeting one of his companions, a man advanced in years, who, being plundered of all, was begging alms, he wept bitterly, calling him by his name. Cambyſes, ſtruck with wonder, demanded an anſwer to the following queſtion: "Pſammeticus, thy maſter Cambyſes is deſirous to know, why, after thou hadſt ſeen thy daughter ſo ignominiouſly treated, and thy ſon led to execution, without exclaiming or weeping, thou ſhouldſt be ſo highly concerned for a poor man, noway related to thee?" Pſammeticus returned the following anſwer: "Son of Cyrus, the calamities of my family are too great to leave me the power of weeping; but the misfortunes of a companion, reduced in his old age to want of bread, is a fit ſubject for lamentation."

Surpriſe and terror are ſilent paſſions, for a different reaſon: they agitate the mind ſo violently, as for a time to ſuſpend the exerciſe of its faculties, and among others the faculty of ſpeech.

Love and revenge, when immoderate, are not more loquacious than immoderate grief. But when theſe paſſions become moderate, they ſet the tongue free, and, like moderate grief, become loquacious. Moderate love, when unſucceſsful, is vented in complaints; when ſucceſsful, is full of joy expreſſed by words and geſtures. Paſſion.

As no paſſion hath any long uninterrupted exiſtence, nor beats always with an equal pulſe, the language ſuggeſted by paſſion is not only unequal but frequently interrupted: and even during an uninterrupted fit of paſſion, we only expreſs in words the more capital ſentiments. In familiar converſation, one who vents every ſingle thought, is juſtly branded with the character of *loquacity*; becauſe ſenſible people expreſs no thoughts but what make ſome figure: in the ſame manner, we are only diſpoſed to expreſs the ſtrongeſt impulſes of paſſion, eſpecially when it returns with impetuoſity after interruption.

It is elſewhere obſerved* that the ſentiments ought to be tuned to the paſſion, and the language to both. Elevated ſentiments require elevated language: tender ſentiments ought to be clothed in words that are ſoft and flowing: when the mind is depreſſed with any paſſion, the ſentiments muſt be expreſſed in words that are humble, not low. Words being intimately connected with the ideas they repreſent, the greateſt harmony is required between them: to expreſs, for example, an humble ſentiment in high ſounding words, is diſagreeable by a diſcordant mixture of feelings; and the diſcord is not leſs when elevated ſentiments are dreſſed in low words: * See the article *Sentiments.*

Verſibus exponi tragicis res comica non vult.
Indignatur item privatis ac prope ſocco
Dignis carminibus narrari cœna Thyeſtæ.
Horat. Ars poet. l. 89.

This, however, excludes not figurative expreſſion, which, within moderate bounds, communicates to the ſentiment an agreeable elevation. We are ſenſible of an effect directly oppoſite, where figurative expreſſion is indulged beyond a juſt meaſure: the oppoſition between the expreſſion and the ſentiment makes the diſcord appear greater than it is in reality.

At the ſame time, figures are not equally the language of every paſſion: pleaſant emotions, which elevate or ſwell the mind, vent themſelves in ſtrong epithets and figurative expreſſion; but humbling and diſpiriting paſſions affect to ſpeak plain:

Et tragicus plerumque dolet ſermone pedeſtri.
Telephus et Peleus, cum pauper et exul uterque,
Projicit ampullas et ſeſquipedalia verba,
Si curat cor ſpectantis tetigiſſe querela.
Horat. Ars poet. 95.

Figurative expreſſion, being the work of an enlivened imagination, cannot be the language of anguiſh or diſtreſs. Otway, ſenſible of this, has painted a ſcene of diſtreſs in colours finely adapted to the ſubject: there is ſcarce a figure in it, except a ſhort and natural ſimile with which the ſpeech is introduced. Belvidera, talking to her father of her huſband:

Think you ſaw what paſt at our laſt parting;
Think you beheld him like a raging lion,
Pacing the earth, and tearing up his ſteps,
Fate in his eyes, and roaring with the pain
Of burning fury; think you ſaw his one hand
Fix'd on my throat, while the extended other
Graſp'd a keen threat'ning dagger: oh, 'twas thus
We laſt embrac'd, when, trembling with revenge,

Paſſion. He dragg'd me to the ground, and at my boſom
Preſented horrid death; cry'd out, My friends!
Where are my friends? ſwore, wept, rag'd, threaten'd,
For he yet lov'd, and that dear love preſerv'd me [lov'd;
To this laſt trial of a father's pity.
I fear not death, but cannot bear a thought
That that dear hand ſhould do th' unfriendly office.
If I was ever then your care, now hear me;
Fly to the ſenate, ſave the promis'd lives
Of his dear friends, ere mine be made the ſacrifice.
Venice Preſerv'd, act 5.

To preſerve the foreſaid reſemblance between words and their meaning, the ſentiments of active and hurrying paſſions ought to be dreſſed in words where ſyllables prevail that are pronounced ſhort or faſt; for theſe make an impreſſion of hurry and precipitation. Emotions, on the other hand, that reſt upon their objects, are beſt expreſſed by words where ſyllables prevail that are pronounced long or ſlow. A perſon affected with melancholy, has a languid and ſlow train of perceptions. The expreſſion beſt ſuited to that ſtate of mind, is where words, not only of long, but of many ſyllables, abound in the compoſition; and for that reaſon, nothing can be finer than the following paſſage:

In thoſe deep ſolitudes, and awful cells,
Where heav'nly-penſive Contemplation dwells,
And ever-muſing Melancholy reigns.
POPE, *Eloiſa to Abelard.*

To preſerve the ſame reſemblance, another circumſtance is requiſite, that the language, like the emotion, be rough or ſmooth, broken or uniform. Calm and ſweet emotions are beſt expreſſed by words that glide ſoftly: ſurpriſe, fear, and other turbulent paſſions, require an expreſſion both rough and broken.

It cannot have eſcaped any diligent inquirer into nature, that, in the hurry of paſſion, one generally expreſſes that thing firſt which is moſt at heart; which is beautifully done in the following paſſage:

Me, me; adſum qui feci: in me convertite ferrum,
O Rutuli, mea fraus omnis. *Æneid.* ix. 427.

Paſſion has often the effect of redoubling words, the better to make them expreſs the ſtrong conception of the mind. This is finely imitated in the following examples.

——— ——— Thou ſun, ſaid I, fair light!
And thou enlighten'd earth, ſo freſh and gay!
Ye hills and dales, ye rivers, woods, and plains!
And ye that live, and move, fair creatures! tell,
Tell, if ye ſaw, how came I thus, how here.—
Paradiſe Loſt, b. viii 273.

———— Both have ſinn'd! but thou
Againſt God only; I, 'gainſt God and thee:
And to the place of judgment will return;
There with my cries importune Heav'n, that all
The ſentence, from thy head remov'd, may light
On me, ſole cauſe to thee of all this wo;
Me! me! only juſt object of his ire.
Paradiſe Loſt, b. x. 930.

In general, the language of violent paſſion ought to be broken and interrupted. Soliloquies ought to be ſo in a peculiar manner: language is intended by nature for ſociety; and a man when alone, though he always clothes his thoughts in words, ſeldom gives his words utterance, unleſs when prompted by ſome ſtrong emotion; and even then by ſtarts and intervals only. Shakeſpeare's ſoliloquies may be juſtly eſtabliſhed as a model; for it is not eaſy to conceive any model more perfect. Of his many incomparable ſoliloquies, the two following only ſhall be quoted, being different in their manner. Paſſion.

Hamlet. Oh, that this too, too ſolid fleſh, would
Thaw, and reſolve itſelf into a dew! [melt,
Or that the Everlaſting had not fix'd
His canon 'gainſt ſelf-ſlaughter! O God! O God!
How weary, ſtale, flat, and unprofitable,
Seem to me all the uſes of this world!
Fie on't! O fie! 'tis an unweeded garden,
That grows to ſeed: things rank and groſs in nature
Poſſeſs it merely.——That it ſhould come to this!
But two months dead! nay, not ſo much; not two—
So excellent a king, that was, to this,
Hyperion to a ſatyr: ſo loving to my mother,
That he permitted not the winds of heav'n
Viſit her face too roughly. Heav'n and earth!
Muſt I remember—why, ſhe would hang on him,
As if increaſe of appetite had grown
By what it fed on: yet, within a month——
Let me not think—Frailty, thy name is *Woman!*
A little month! or ere theſe ſhoes were old,
With which ſhe follow'd my poor father's body,
Like Niobe, all tears ———why ſhe, ev'n ſhe ——
(O heav'n! a beaſt, that wants diſcourſe of reaſon,
Would have mourn'd longer—) married with mine
uncle,
My father's brother; but no more like my father
Than I to Hercules. Within a month! ——
Ere yet the ſalt of moſt unrighteous tears
Had left the flushing in her galled eyes,
She married———Oh, moſt wicked ſpeed, to poſt
With ſuch dexterity to inceſtuous ſheets!
It is not, nor it cannot come to good.
But break, my heart, for I muſt hold my tongue.
Hamlet, act 1. ſc. 3.

"*Ford.* Hum! ha! is this a viſion? is this a dream? "do I ſleep? Mr Ford, awake; awake, Mr Ford; "there's a hole made in your beſt coat, Mr Ford! "this 'tis to be married! this 'tis to have linen and "buck baſkets? Well, I will proclaim myſelf what "I am; I will now take the leacher; he is at my "houſe; he cannot 'ſcape me; 'tis impoſſible he "ſhould; he cannot creep into a halfpenny purſe, "nor into a pepper-box. But leſt the devil that "guides him ſhould aid him, I will ſearch impoſſible "places; tho' what I am I cannot avoid, yet to be "what I would not, ſhall not make me tame."
Merry Wives of Windſor, act 3. ſc. laſt.

Theſe ſoliloquies are accurate and bold copies of nature: in a paſſionate ſoliloquy one begins with thinking aloud, and the ſtrongeſt feelings only are expreſſed; as the ſpeaker warms, he begins to imagine one liſtening, and gradually ſlides into a connected diſcourſe.

How far diſtant are ſoliloquies generally from theſe models? So far indeed as to give diſguſt inſtead of pleaſure.

Paſſion. pleaſure. The firſt ſcene of Iphigenia in Tauris diſcovers that princeſs, in a ſoliloquy, gravely reporting to herſelf her own hiſtory. There is the ſame impropriety in the firſt ſcene of Alceſtes, and in the other introductions of Euripides, almoſt without exception. Nothing can be more ridiculous; it puts one in mind of a moſt curious device in Gothic paintings, that of making every figure explain itſelf by a written label iſſuing from its mouth. The deſcription which a paraſite, in the Eunuch of Terence (*act* 2. *ſc.* 2.) gives of himſelf, makes a ſprightly ſoliloquy: but it is not conſiſtent with the rules of propriety; for no man, in his ordinary ſtate of mind and upon a familiar ſubject, ever thinks of talking aloud to himſelf. The ſame objection lies againſt a ſoliloquy in the Adelphi of the ſame author (*act* 1. *ſc.* 1.) The ſoliloquy which makes the third ſcene act third of his *Heicyra*, is inſufferable; for there Pamphilus, ſoberly and circumſtantially, relates to himſelf an adventure which had happened to him a moment before.

Corneille is unhappy in his ſoliloquies: Take for a ſpecimen the firſt ſcene of Cinna.

Racine is extremely faulty in the ſame reſpect. His ſoliloquies are regular harangues, a chain completed in every link, without interruption or interval: that of Antiochus in Berenice (*act* 1. *ſc.* 2) reſembles a regular pleading, where the parties *pro* and *con* diſplay their arguments at full length. The following ſoliloquies are equally faulty: *Bajazet*, *act* 3. *ſc.* 7.; *Mithridate*, *act* 3. *ſc.* 4.; and *act* 4. *ſc.* 5.; *Iphigenia*, *act* 4. *ſc.* 8.

Soliloquies upon lively or intereſting ſubjects, but without any turbulence of paſſion, may be carried on in a continued chain of thought. If, for example, the nature and ſprightlineſs of the ſubject prompt a man to ſpeak his thoughts in the form of a dialogue, the expreſſion muſt be carried on without break or interruption, as in a dialogue between two perſons; which juſtifies Falſtaff's ſoliloquy upon honour:

"What need I be ſo forward with Death, that "calls not on me? Well, 'tis no matter, Honour pricks "me on. But how if Honour prick me off, when I "come on? how then? Can honour ſet a leg? No. Or "an arm? No. Or take away the grief of a wound? "No. Honour hath no ſkill in ſurgery then? No. "What is Honour? A word.—What is that word *ho-*"*nour?* Air; a trim reckoning.—Who hath it? He "that dy'd a Wedneſday. Doth he feel it? No. "Doth he hear it? No. Is it inſenſible then? Yea, "to the dead. But will it not live with the living? "No. Why? Detraction will not ſuffer it. There-"fore I'll none of it; honour is a mere ſcutcheon: "and ſo ends my catechiſm."

Firſt Part, Henry IV. act. 5. *ſc.* 2.

And even without dialogue a continued diſcourſe may be juſtified, where a man reaſons in a ſoliloquy upon an important ſubject; for if in ſuch a caſe it be at all excuſable to think aloud, it is neceſſary that the reaſoning be carried on in a chain; which juſtifies that admirable ſoliloquy in *Hamlet* upon life and immortality, being a ſerene meditation upon the moſt intereſting of all ſubjects. And the ſame conſideration will juſtify the ſoliloquy that introduces the 5th act of Addiſon's *Cato*.

Language ought not to be elevated above the tone of the ſentiment. Paſſion.

Zara. Swift as occaſion, I
Myſelf will fly; and earlier than the morn
Wake thee to freedom. Now 'tis late; and yet
Some news few minutes paſt arriv'd, which ſeem'd
To ſhake the temper of the king——Who knows
What racking cares diſeaſe a monarch's bed?
Or love, that late at night ſtill lights his lamp,
And ſtrikes his rays through duſk, and folded lids,
Forbidding reſt, may ſtretch his eyes awake,
And force their balls abroad at this dead hour.
I'll try. *Mourning Bride, act* 3. *ſc.* 4.

The language here is undoubtedly too pompous and laboured for deſcribing ſo ſimple a circumſtance as abſence of ſleep. In the following paſſage, the tone of the language, warm and plaintive, is well ſuited to the paſſion, which is recent grief: but every one will be ſenſible, that in the laſt couplet ſave one the tone is changed, and the mind ſuddenly elevated to be let fall as ſuddenly in the laſt couplet:

Il déteſte à jamais ſa coupable victoire,
Il renonce à la cour, aux humains, à la gloire;
Et ſe fuiant lui-même, au milieu des deſerts,
Il va cacher ſa peine au bout de l'univers;
Là, ſoit que le ſoleil rendît le jour au monde,
Soit qu'il finît ſa courſe au vaſte ſein de l'onde,
Sa voix faiſoit redire aux echos attendris,
Le nom, le triſte nom, de ſon malheureux fils.
Henriade, chant. viii. 229.

Light and airy language is unſuitable to a ſevere paſſion.

Imagery and figurative expreſſion are diſcordant, in the higheſt degree, with the agony of a mother, who is deprived of two hopeful ſons by a brutal murder. Therefore the following paſſage is undoubtedly in a bad taſte:

Queen. Ah, my poor princes! ah, my tender babes!
My unblown flowers, new appearing ſweets!
If yet your gentle ſouls fly in the air,
And be not fixt in doom perpetual,
Hover about me with your airy wings,
And hear your mother's lamentation.
Richard III. act 4. *ſc.* 4.

Again:

K. Philip. You are as fond of grief as of your child.
Conſtance. Grief fills the room up of my abſent child,
Lies in his bed, walks up and down with me,
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garment with his form;
Then have I reaſon to be fond of grief.
King John, act 3. *ſc.* 9.

Thoughts that turn upon the expreſſion inſtead of the ſubject, commonly called *a play of words*, being low and childiſh, are unworthy of any compoſition, whether gay or ſerious, that pretends to any degree of elevation.

In the *Amynta* of Taſſo, the lover falls into a mere play of words, demanding how he who had loſt himſelf, could find a miſtreſs. And for the ſame reaſon, the

Paſſion. the following paſſage in Corneille has been generally condemned:

Chimene. Mon pere eſt mort, Elvire, et la premiere épée
Dont s'eſt armée Rodrigue a ſa trame coupée.
Pleurez, pleurez, mes yeux, et fondez-vous en eaux,
La moitié de ma vie a mis l'autre au tombeau,
Et m'oblig. a venger, apres ce coup funeſte,
Celle que je n'ai plus, ſur celle que me reſte.
Cid, act 3. *ſc.* 3.

To die is to be baniſh'd from myſelf:
And Sylvia is myſelf: baniſh'd from her,
Is ſelf from ſelf; a deadly baniſhment!
Two Gentlemen of Verona, act 3. *ſc.* 3.

Counteſs. I pray thee, Lady, have a better cheer:
If thou engroſſeſt all the griefs as thine,
Thou robb'ſt me of a moiety
All's well that ends well, act 3. *ſc.* 3.

K. Henry. O my poor kingdom, ſick with civil blows!
When that my care could not with-hold thy riots,
What wilt thou do when riot is thy care?
O, thou wilt be a wilderneſs again,
Peopled with wolves, thy old inhabitants.
Second Part, Henry IV. act 4. *ſc.* 11.

Cruda Amarilli, che col nome ancora
D'amar, ahi laſſo, amaramente inſegni.
Paſtor Fido, act 1. *ſc.* 2.

Antony, ſpeaking of Julius Cæſar:

O world! thou waſt the foreſt of this hart;
And this, indeed, O world, the heart of thee.
How like a deer, ſtricken by many princes,
Doſt thou here lie! *Julius Cæſar, act* 3. *ſc.* 3.

Playing thus with the ſound of words, which is ſtill worſe than a pun, is the meaneſt of all conceits. But Shakeſpeare, when he deſcends to a play of words, is not always in the wrong; for it is done ſometimes to denote a peculiar character, as in the following paſſage:

K. Philip. What ſay'ſt thou, boy? look in the lady's face.
Lewis. I do, my Lord, and in her eye I find
A wonder, or a wond'rous miracle;
The ſhadow of myſelf form'd in her eye;
Which being but the ſhadow of your ſon,
Becomes a ſon, and makes your ſon a ſhadow.
I do proteſt, I never lov'd myſelf
Till now infixed I beheld myſelf
Drawn in the flatt'ring table of her eye.
Faulconbridge. Drawn in the flatt'ring table of her eye!
Hang'd in the frowning wrinkle of her brow!
And quarter'd in her heart! he doth eſpy
Himſelf Love's traitor: this is pity now,
That hang'd, and drawn, and quarter'd there ſhould be
In ſuch a love ſo vile a lout as he.
King John, act 2. *ſc.* 5.

A jingle of words is the loweſt ſpecies of that low wit, which is ſcarce ſufferable in any caſe, and leaſt of all in an heroic poem: and yet Milton in ſome inſtances has deſcended to that puerility: Paſſions.

And brought into the world a world of wo.
——Begirt th'Almighty throne
Beſeeching or beſieging ——
Which tempted our attempt——
At one ſlight bound high overleap'd all bound.
——————With a ſhout
Loud as from numbers without number.

One ſhould think it unneceſſary to enter a caveat againſt an expreſſion that has no meaning, or no diſtinct meaning; and yet ſomewhat of that kind may be found even among good writers.

Sebaſtian. I beg no pity for this mould'ring clay.
For if you give it burial, there it takes
Poſſeſſion of your earth:
If burnt and ſcatter'd in the air; the winds
That ſtrow my duſt, diffuſe my royalty,
And ſpread me o'er your clime; for where one atom
Of mine ſhall light, know there Sebaſtian reigns.
Dryden, *Don Sebaſtian King of Portugal, act* 1.

Cleopatra. Now, what news, my Charmion?
Will he be kind? and will he not forſake me?
Am I to live or die? nay, do I live?
Or am I dead? for when he gave his anſwer,
Fate took the word, and then I liv'd or dy'd.
Dryden, *All for Love, act* 2.

If ſhe be coy, and ſcorn my noble fire,
If her chill heart I cannot move;
Why, I'll enjoy the very love,
And make a miſtreſs of my own deſire.
Cowley, *poem inſcribed* "The Requeſt."

His whole poem inſcribed *My Picture* is a jargon of the ſame kind.

——————'Tis he, they cry, by whom
Not men, but war itſelf is overcome.
Indian Queen.

Such empty expreſſions are finely ridiculed in the *Rehearſal.*

Was't not unjuſt to raviſh hence her breath,
And in life's ſtead to leave us nought but death?
Act 4. *ſc.* 1.

Paſſions, in medicine, make one of the non-naturals, and produce very ſenſible effects. Joy, anger, and fear, are the principal In the two firſt, the ſpirits are hurried with too great vivacity; whereas, in fear or dread, they are as it were curbed and concentrated: whence we may conclude, that they have a very bad effect upon health; and therefore it will be beſt to keep them within bounds as much as poſſible, and to preſerve an inward ſerenity, calmneſs, and tranquillity.

Paſſions, in painting, are the external expreſſions of the different diſpoſitions and affections of the mind; but particularly their different effects upon the ſeveral features of the face: for though the arms, and indeed every part of the body *, ſerve likewiſe, by their quick, languid, and variouſly diverſified motions, to expreſs the paſſions of the ſoul; yet, in painting, this difference

* See *Oratory*, n° 37.

Paſſions. is moſt conſpicuous in the face. See PAINTING, p. 620. and DRAWING, § 8.

As we have given engravings of Le Brun's drawings of the paſſions, we ſhall here ſubjoin the account which he has given of each of theſe heads. See Plates CCCLXXVIII and CCCLXXIX.

1. The effects of *attention* are, to make the eye-brows ſink and approach the ſides of the noſe; to turn the eye-balls toward the object that cauſes it; to open the mouth, and eſpecially the upper part; to decline the head a little, and fix it without any other remarkable alteration.

2. *Admiration* cauſes but little agitation in the mind, and therefore alters but very little the parts of the face; nevertheleſs the eye-brow riſes; the eye opens a little more than ordinary; the eye-ball placed equally between the eye lids appears fixed on the object; the mouth half opens, and makes no ſenſible alteration in the cheeks.

3. The motions that accompany *admiration with aſtoniſhment* are hardly different from thoſe of ſimple admiration, only they are more lively and ſtronger marked; the eye-brows more elevated; the eyes more open; the eye-ball further from the lower eye-lid, and more ſteadily fixed: The mouth is more open, and all the parts in a much ſtronger emotion.

4. Admiration begets eſteem, and this produces *veneration*, which, when it has for its object ſomething divine or beyond our comprehenſion, makes the face decline, and the eye-brows bend down; the eyes are almoſt ſhut and fixed: the mouth is ſhut. Theſe motions are gentle, and produce but little alterations in the other parts.

5. Although *rapture* has the ſame object as veneration, only conſidered in a different manner, its motions are not the ſame; the head inclines to the left ſide; the eye-balls and eye-brows riſe directly up; the mouth half opens, and the two corners are alſo a little turned up: the other parts remain in their natural ſtate.

6. The paſſion of *deſire* brings the eye-brows cloſe together and forwards toward the eyes, which are more open than ordinary; the eye-ball is inflamed, and places itſelf in the middle of the eye; the noſtrils riſe up, and are contracted towards the eyes; the mouth half opens, and the ſpirits being in motion give a lively glowing colour.

7. Very little alteration is remarked in the face of thoſe that feel within themſelves the *ſweetneſs of joy*, or *joy with tranquillity*. The forehead is ſerene; the eye-brow without motion, elevated in the middle; the eye pretty open and with a laughing air; the eye-ball lively and ſhining; the corners of the mouth turn up a little; the complexion is lively; the cheeks and lips are red.

8. *Laughter*, which is produced by joy mixed with ſurpriſe, makes the eye-brows riſe towards the middle of the eye, and bend towards the ſides of the noſe; the eyes are almoſt ſhut, and ſometimes appear wet, or ſhed tears, which make no alteration in the face; the mouth half open, ſhows the teeth; the corners of the mouth drawn back, cauſe a wrinkle in the cheeks, which appear ſo ſwelled as to hide the eyes in ſome meaſure; the noſtrils are open, and all the face is of a red colour. Paſſions.

9. *Acute pain* makes the eye-brows approach one another, and riſe towards the middle; the eye-ball is hid under the eye-brows; the noſtrils riſe and make a wrinkle in the cheeks; the mouth half opens and draws back: all the parts of the face are agitated in proportion to the violence of the pain.

10. *Simple bodily pain* produces proportionally the ſame motions as the laſt, but not ſo ſtrong: The eye-brows do not approach and riſe ſo much; the eye-ball appears fixed on ſome object; the noſtrils riſe, but the wrinkles in the cheeks are leſs perceivable; the lips are further aſunder towards the middle, and the mouth is half open.

11. The dejection that is produced by *ſadneſs* makes the eye-brows riſe towards the middle of the forehead more than towards the cheeks; the eye-ball appears full of perturbation; the white of the eye is yellow; the eye-lids are drawn down, and a little ſwelled; all about the eyes is livid; the noſtrils are drawn downward; the mouth is half open, and the corners are drawn down; the head careleſsly leaning on one of the ſhoulders: the face is of a lead colour; the lips pale.

12. The alterations that *weeping* occaſions are ſtrongly marked: The eye-brows ſink down towards the middle of the forehead; the eyes are almoſt cloſed, wet, and drawn down towards the cheeks; the noſtrils ſwelled; the muſcles and veins of the forehead appear; the mouth is ſhut, and the ſides of it are drawn down, making wrinkles on the cheeks; the under lip puſhed out, preſſes the upper one: all the face is wrinkled and contracted; its colour is red, eſpecially about the eye-brows, the eyes, the noſe, and the cheeks.

13. The lively attention to the misfortunes of another, which is called *compaſſion*, cauſes the eye-brows, to ſink towards the middle of the forehead; the eye-ball to be fixed upon the object; the ſides of the noſtrils next the noſe to be a little elevated, making wrinkles in the cheeks; the mouth to be open; the upper lip to be lifted up and thruſt forwards; the muſcles and all the parts of the face ſinking down and turning towards the object which excites the paſſion.

14. The motions of *ſcorn* are lively and ſtrong: The forehead is wrinkled; the eye-brow is knit; the ſide of it next the noſe ſinks down, and the other ſide riſes very much; the eye is very open, and the eye-ball is in the middle; the noſtrils riſe, and draw towards the eyes, and make wrinkles in the cheeks; the mouth ſhuts, its ſides ſinking down, and the under-lip is puſhed out beyond the upper one.

15. An object deſpiſed ſometimes cauſes *horror*, and then the eye-brow knits, and ſinks a great deal more. The eye-ball, placed at the bottom of the eye, is half covered by the lower eye-lid; the mouth is half open, but cloſer in the middle than the ſides, which being drawn back, makes wrinkles in the cheeks; the face grows pale, and the eyes become livid; the muſcles and the veins are marked.

16. The violence of *terror or fright* alters all the parts of the face; the eye-brow riſes in the middle; its

Passions ‖ Passive.

its muſcles are marked, ſwelled, preſſed one againſt the other, and ſunk towards the noſe, which draws up as well as the noſtrils; the eyes are very open; the upper eye lid is hid under the eye-brow; the white of the eye is encompaſſed with red; the eye ball fixes toward the lower part of the eye; the lower part of the eye lid ſwells and becomes livid; the muſcles of the noſe and cheeks ſwell, and theſe laſt terminate in a point toward the ſides of the noſtrils; the mouth is very open, and its corners very apparent; the muſcles and veins of the neck ſtretched; the hair ſtands on end; the colour of the face, that is, the end of the noſe, the lips, the ears, and round the eyes, is pale and livid; and all ought to be ſtrongly marked.

17. The effects of *anger* ſhow its nature. The eyes become red and inflamed; the eye-ball is ſtaring and ſparkling; the eye-brows are ſometimes elevated and ſometimes ſunk down equally; the forehead is very much wrinkled, with wrinkles between the eyes; the noſtrils are open and enlarged: the lips preſſing againſt one another, the under one riſing over the upper one leaves the corners of the mouth a little open, making a cruel and diſdainful grin.

18. *Hatred or jealouſy* wrinkles the forehead; the eye-brows are ſunk down and knit; the eye-ball is half hid under the eye-brows, which turn towards the object; it ſhould appear full of fire, as well as the white of the eye and the eye-lid; the noſtrils are pale, open, more marked than ordinary, and drawn backward ſo as to make wrinkles in the cheeks; the mouth is ſo ſhut as to ſhow the teeth are cloſed; the corners of the mouth are drawn back and very much ſunk; the muſcles of the jaw appear ſunk; the colour of the face is partly inflamed and partly yellowiſh; the lips pale or livid.

19. As *deſpair* is extreme, its motions are ſo likewiſe; the forehead wrinkles from the top to the bottom; the eye-brows bend down over the eyes, and preſs one another on the ſides of the noſe; the eye ſeems to be on fire, and full of blood; the eye-ball is diſturbed, hid under the eye-brow, ſparkling and unfixed; the eye-lid is ſwelled and livid; the noſtrils are large, open, and lifted up; the end of the noſe ſinks down; the muſcles, tendons, and veins are ſwelled and ſtretched; the upper part of the cheeks is large, marked, and narrow towards the jaw; the mouth drawn backwards is more open at the ſides than in the middle; the lower lip is large and turned out; they gnaſh their teeth; they foam; they bite their lips, which are pale; as is the reſt of the face; the hair is ſtrait and ſtands on end.

Passion-Flower. See PASSIFLORA.

Passion-Week, the week immediately preceding the feſtival of Eaſter; ſo called, becauſe in that week our Saviour's paſſion and death happened. The Thurſday of this week is called *Maunday Thurſday*; the Friday, *Good-Friday*; and the Saturday, the *Great Sabbath*.

PASSIVE, in general, denotes ſomething that ſuffers the action of another, called an *agent* or *active power*. In grammar, the verb or word that expreſſes this paſſion is termed a *paſſive verb*: which, in the learned languages, has a peculiar termination; as *amor*, *doceor*, &c. in Latin; that is an *r* is added to the actives *amo*, *doceo*: and, in the Greek, the inflection is made by changing ω into ομαι; as τυπτω τυπτομαι, &c. But, in the modern languages, the paſſive inflection is performed by means of auxiliary verbs, joined to the participle of the paſt tenſe; as, "I am praiſed," in Latin *laudor*, and in Greek τυπτομαι; or, "I am loved," in Latin *amor*, and in Greek φιλουμαι. Thus it appears, that the auxiliary verb *am*, ſerves to form the paſſives of Engliſh verbs: and the ſame holds of the French; as, *Je ſuis loué*, "I am praiſed;" *j'ai eté loué*, "I have been praiſed," &c. See GRAMMAR. Paſſive.

Passive Title, in Scots law. See LAW, Part III. N° clxxx. 30.

Passive Obedience, a political doctrine which has been much miſrepreſented, and is, of courſe, very obnoxious to the friends of freedom. Some nonjurors, in the end of the laſt and in the beginning of the paſſing century, imagining that monarchy is the only lawful form of government, and that hereditary monarchy is the only lawful ſpecies of that government, have coupled with paſſive obedience the ridiculous notion of a divine, hereditary, indefeaſible right of certain families to govern with deſpotic ſway all other families of the ſame nation. The abſurdity of this notion needs not to be dwelt upon; but it may not be improper to obſerve, that it has nothing to do with paſſive obedience.

As taught by the ableſt reaſoners, who think that they are ſupported by holy ſcripture, paſſive obedience is as much a duty under republican as under monarchical governments; and it means no more, but that private individuals are bound by the moſt ſolemn moral ties not to reſiſt the ſupreme power whereſoever placed in any nation. The ſupreme power can only be the legiſlature; and no man or body of men, who have not the power of enacting and abrogating laws can, on this principle, claim paſſive obedience from any ſubject. Whether the principle be well or ill founded, the abſurdity which commonly attaches to the phraſe *paſſive obedience*, originates from the miſtaken loyalty of the adherents of the houſe of Stuart, who to aggravate the illegality of the revolution, were wont to repreſent James II. as ſupreme over both houſes of parliament, and of courſe over all law. That ſuch reveries were fooliſh, we need no other evidence than the ſtatute-book, which ſhows, that in the office of legiſlation, the king, lords, and commons, are coordinate; and that when any one of theſe powers ſhall take upon itſelf to counteract the other two, the duty of paſſive obedience will oblige the ſubject to ſupport the legiſlature. That reſiſtance to the legiſlature, if lawful on any occaſion, can be ſo only to oppoſe the moſt violent tyranny, has been ſhown by Mr Hume with great cogency of argument, and is indeed a propoſition ſelf-evident. That it can never be lawful on any occaſion, Biſhop Berkeley endeavoured to prove by a chain of reaſoning which it would be difficult to break. We enter not into the controverſy, but refer our readers to *Hume's Eſſays* and *Berkeley's Paſſive Obedience and Nonreſiſtance*, or, as it was intitled by a late editor, *the Meaſure of Submiſſion to civil Government*. We ſhall only obſerve, that there is a great difference between *active* and *paſſive* obedience; and that many who conſider themſelves as bound on *no account* whatever to *reſiſt* the ſupreme power, would yet *ſuffer death* rather than do an immoral action in obedience to any law of earthly origin.

PASSIONS. Plate CCCLXXVIII.

Admiration.

Attention.

Veneration.

Admiration with Astonishment.

Rapture.

Joy with Tranquility.

Desire.

Laughter.

Acute Pain.

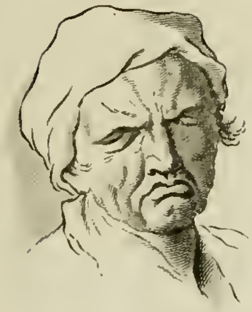
Simple Bodily Pain.

A. Bell Prin. Wal. Sculp. fecit.

PASSIONS. Plate CCCLXXIX

Sadness.

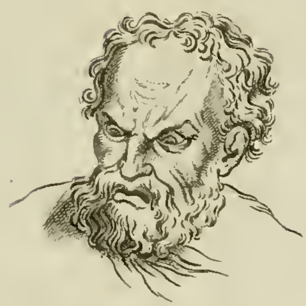
Weeping.



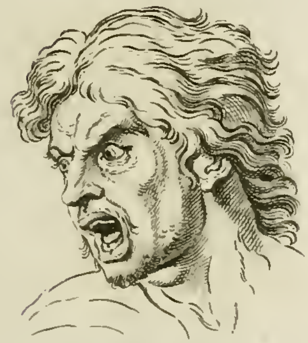
Compassion.

Scorn.

Horrour.

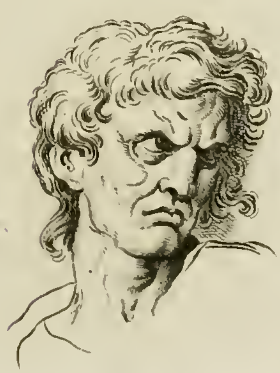


Terrour or Fright.



Anger.

Hatred or Jealousy.



Despair.

A. Bell Prin. Wal. Sculptor fecit

Paſſive, Paſſover.

Passive Prayer, among the *myſtic divines*, is a total ſuſpenſion or ligature of the intellectual faculties; in virtue whereof, the ſoul remains of itſelf, and as to its own power, impotent with regard to the producing of any effects. The paſſive ſtate, according to Fenelon, is only paſſive in the ſame ſenſe as contemplation is, *i. e.* it does not exclude peaceable, diſintereſted acts, but only unquiet ones, or ſuch as tend to our own intereſt. In the paſſive ſtate, the ſoul has not properly any activity, any ſenſation, of its own: it is a mere infinite flexibility of the ſoul, to which the feebleſt impulſe of grace gives motion.

PASSOVER, a ſolemn feſtival of the Jews, inſtituted in commemoration of their coming out of Egypt; becauſe the night before their departure, the deſtroying angel, who put to death the firſt-born of the Egyptians, paſſed over the houſes of the Hebrews without entering therein, becauſe they were marked with the blood of the lamb which was killed the evening before, and which for this reaſon was called the *paſchal lamb*. This feaſt was called *paſcha* by the old Greeks and Romans; not we preſume from πασχω "I ſuffer," as Chryſoſtom, Irenæus, and Tertullian, ſuppoſe, but from the Hebrew word *peſuph*, *paſſage*, *leap*. The following is what God ordained concerning the paſſover of the Jews, (Exod. xii.) The month of the coming forth from Egypt was looked upon from this time to be the firſt month of the ſacred or eccleſiaſtical year, and the fourteenth day of this month, between the two veſpers, that is, between the ſun's decline and his ſetting: or rather, according to our manner of reckoning, between two o'clock in the afternoon and ſix o'clock in the evening at the equinox, they were to kill the paſchal lamb, and to abſtain from leavened bread. The day following being the fifteenth, counting from ſix o'clock of the foregoing evening, which concluded the fourteenth, was the grand feaſt of the paſſover, which continued ſeven days. But it was only the firſt and the ſeventh day that were ſolemn. The lamb that was killed ought to be without any defect, a male, and yeaned that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in every family; and if the number of thoſe that lived in the houſe was not ſufficient to eat a lamb, they might join two houſes together. With the blood of the paſchal lamb they ſprinkled the door-poſts and lintel of every houſe, that the deſtroying angel, at the ſight of the blood, might paſs over them, and ſave the Hebrew children. They were to eat the lamb the ſame night that followed the ſacrifice; they eat it roaſted, with unleavened bread, and a ſallad of wild lettuce. The Hebrew ſays literally, with bitter things, as ſuppoſe muſtard, or any thing of this nature to give a reliſh. It was forbid to eat any part of it raw, or boiled in water, nor were they to break a bone, (Exod. xii. 46. Numb. ix. 12. John xix. 36.); and if any thing remained to the day following, it was thrown into the fire. They that eat it were to be in the poſture of travellers, having their reins girt, their ſhoes on their feet, their ſtaves in their hands, and eating in a hurry. But this laſt part of the ceremony was but little obſerved, at leaſt it was of no obligation, but only upon that night they came forth out of Egypt. For the whole eight days of the paſſover no leavened bread was to be uſed; and whoever ſhould eat any, was threatened to be cut off from his people. With regard to the ceremonies which are obſerved in relation to the bread, ſee the article Bread, p. 531. col. 2. Paſſover.

They kept the firſt and laſt day of the feaſt, yet ſo as that it was allowed to dreſs victuals, which was forbidden on the Sabbath-day. The obligation of keeping the paſſover was ſo ſtrict, that whoever ſhould neglect to do it, was condemned to death, (Numb. ix. 13.) But thoſe who had any lawful impediment, as a journey, ſickneſs, or any uncleanneſs, voluntary or involuntary; for example, thoſe that had been preſent at a funeral, or by any other accident had been defiled, were to defer the celebration of the paſſover till the ſecond month of the eccleſiaſtical year, or to the fourteenth day of the month Jiar, which anſwers to April and May. It was thus the Lord ordered Moſes, upon the occaſion of the inquiry of ſome Iſraelites, who had been obliged to pay their laſt offices to ſome of their relations, and who being thus polluted, were not capable of partaking of the paſchal ſacrifice, (2 Chr. xxx. 1, 2, &c.) The modern Jews obſerve in general the ſame ceremonies that were practiſed by their anceſtors, in the celebration of the paſſover. On the fourteenth of Niſan, the firſt-born faſt in memory of God's ſmiting the firſt-born of the Egyptians. The morning prayers are the ſame with thoſe ſaid on other feſtivals. They take the roll of the pentateuch out of the cheſt, and read as far as the end of the twelfth chapter of Exodus, and what is contained in the eighteenth chapter of Numbers, relating to the paſſover. The matron of the family then ſpreads a table, and ſets on it two unleavened cakes, and two pieces of the lamb, a ſhoulder boiled and another roaſted, to put them in mind that God delivered them with a ſtretched out arm. To this they add ſome ſmall fiſhes, becauſe of the leviathan; a hard egg, becauſe of the ziz; ſome meal, becauſe of the behemoth, (theſe three animals being appointed for the feaſt of the elect in the other life); and peas and nuts for the children, to provoke their curioſity to aſk the reaſon of this ceremony. They likewiſe uſe a kind of muſtard, which has the appearance of mortar, to repreſent their making bricks in Egypt. The father of the family ſits down with his children and ſlaves, becauſe on this day all are free. Being ſet down, he takes bitter herbs, and dips them in the muſtard, then eats them, and diſtributes to the reſt. Then they eat of the lamb, the hiſtory and inſtitution of which is at that time recited by the maſter of the family. The whole repaſt is attended with hymns and prayers. They pray for the prince under whoſe dominion they live, according to the advice of Jeremiah (xxix. 7.), "Seek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the Lord for it: for in the peace thereof ſhall ye have peace." See the article Feast, &c. The ſame things are put in practice the two following days; and the feſtival is concluded by the ceremony hadala or diſtinction. This ceremony is performed at the cloſing of the Sabbath-day, at which time the maſter of the houſe pronounces certain benedictions, accompanied with certain formalities, requeſting that every thing may ſucceed well the week following. After going out of the ſynagogue, they then eat leavened bread for the laſt time. (Leo of

Paſſover, Paſſport.

Modena, p. iii. c. 3. and the Rabbins) While the temple was ſtanding, they brought their lambs thither, and ſacrificed them, offering the blood to the prieſt, who poured it out at the foot of the altar. The paſſover was typically predictive of Chriſt our chriſtian paſſover, (1 Cor. v. 7.) As the deſtroying angel paſſed over the houſes marked with the blood of the paſchal lamb, ſo the wrath of God paſſes over them whoſe ſouls are ſprinkled with the blood of Chriſt. The paſchal lamb was killed before Iſrael was delivered, ſo it is neceſſary Chriſt ſhould ſuffer before we could be redeemed. It was killed before Moſes's law or Aaron's ſacrifices were enjoined, to ſhow that deliverance comes to mankind by none of them; but only the true paſſover, that Lamb of God ſlain from the foundation of the world, (Rom. iii. 25. Heb. ix. 14.) It was killed the firſt month of the year, which prefigured that Chriſt ſhould ſuffer death in this month, (John xviii. 28.) It was killed in the evening, (Exod. xii. 6.) So Chriſt ſuffered in the laſt days, and at this time of the day, (Matt. xxvii. 46. Heb. i. 2.) At even alſo the ſun ſets, which ſhows that it was the Sun of Righteouſneſs who was to ſuffer and die, and that at his paſſion univerſal darkneſs ſhould be upon the whole earth, (Luke xxiii. 44.) The paſſover was roaſted with fire, to denote the ſharp and dreadful pains which Chriſt ſhould ſuffer, not only from men, but from God alſo. It was to be eaten with bitter herbs, not only to put them in remembrance of their bitter bondage in Egypt, but alſo to typify our mortification to ſin, and readineſs to undergo afflictions for Chriſt, (Col. i. 24.) Many erroneouſly imagine, that the paſſover was inſtituted in memory of the Iſraelites paſſing the Red Sea; though it is certain the feaſt was held, and had its name, before the Iſraelites took a ſtep of their way out of Egypt, and conſequently ſeveral days before their paſſing the Red Sea. Beſides the paſſover celebrated on the fourteenth of the firſt month, there was a ſecond paſſover held on the fourteenth of the ſecond month after the equinox, inſtituted by God in favour of travellers and ſick perſons, who could not attend at the firſt, nor be at Jeruſalem on the day. The Greeks, and even ſome of the catholic doctors, from the thirteenth, eighteenth, and nineteenth, chapters, of St John, take occaſion to conclude, that Jeſus anticipated the day marked for the paſſover in the law; but the authority of three evangeliſts ſeems to evince the contrary. See Whitby's Diſſertation on this ſubject, in an appendix to the fourteenth chapter of St Mark. F. Lamy ſuppoſes, that our Lord did not attend at the paſſover the laſt year of his life; which ſentiment has drawn upon him abundance of oppoſers. F. Hardouin aſſerts, that the Galileans celebrated the paſſover on one day, and the Jews on another.

PASSPORT, or Pass, a licence or writing obtained from a prince or governor, granting permiſſion and a ſafe conduct to paſs through his territories without moleſtation: Alſo a permiſſion granted by any ſtate to navigate in ſome particular ſea, without hinderance or moleſtation from it. It contains the name of the veſſel, and that of the maſter, together with her tonnage and the number of her crew, certifying that ſhe belongs to the ſubjects of a particular ſtate, and requiring all perſons at peace with that ſtate to ſuffer her to proceed on her voyage without interruption. Paſſport || Paſte.

The violation of ſafe-conducts or paſſports expreſsly granted by the king or by his ambaſſadors to the ſubjects of a foreign power in time of mutual war, or committing acts of hoſtility againſt ſuch as are in amity, league, or truce with us, who are here under a general implied ſafe-conduct, are breaches of the public faith, without which there can be no intercourſe or commerce between one nation and another; and ſuch offences may, according to the writers upon the law of nations, be a proper ground of a national war. And it is enacted by the ſtatute 31 Hen. VI. cap. 4. ſtill in force, that if any of the king's ſubjects attempt or offend upon the ſea, or in any port within the king's obeyſance, or againſt any ſtranger in amity, league, or truce, or under ſafe-conduct, and eſpecially by attacking his perſon, or ſpoiling him, or robbing him of his goods; the lord-chancellor, with any of the juſtices of either the king's-bench or common-pleas, may cauſe full reſtitution and amends to be made to the party injured. Paſquier ſays, that *paſſport* was introduced for *paſſe-par-tout*. Balzac mentions a very honourable paſſport given by an emperor to a philoſopher in theſe terms: "If there be any one on land or ſea hardy enough to moleſt Potamon, let him conſider whether he be ſtrong enough to wage war with Cæſar."

Passport is uſed likewiſe for a licence granted by a prince for the importing or exporting merchandizes, moveables, &c. without paying the duties. Merchants procure ſuch paſſports for certain kinds of commodities; and they are always given to ambaſſadors and miniſters for their baggage, equipage, &c.

Passport is alſo a licence obtained for the importing or exporting of merchandizes deemed contraband, and declared ſuch by tariffs, &c. as gold, ſilver, precious ſtones, ammunition of war, horſes, corn, wool, &c. upon paying duties.

PASSUS, among the Romans, a meaſure of length, being about four feet ten inches, or the thouſandth part of a Roman mile. The word properly ſignifies, the ſpace betwixt the feet of a man walking at an ordinary rate. See Measure.

PASTE, in cookery, a ſoft compoſition of flour, wrought up with proper fluids, as water, milk, or the like, to ſerve for caſes or coffins, therein to bake meats, fruits, &c. It is the baſis or foundation of pyes, tarts, patties, paſties, and other works of paſtry. It is alſo uſed in confectionary, &c. for a preparation of ſome fruit, made by beating the pulp thereof with ſome fluid or other admixture, into a ſoft pappy conſiſtence, ſpreading it into a diſh, and drying it with ſugar, till it becomes as pliable as an ordinary paſte. It is uſed occaſionally alſo for making the cruſts and bottoms of pyes, &c. Thus, with proper admixtures, are made almond paſtes, apple paſtes, apricot paſtes, cherry, currant, lemon, plum, peach, and pear paſtes.

Paste is likewiſe uſed for a preparation of wheaten flour, boiled up and incorporated with water; uſed by various artificers, as upholſterers, ſaddlers, bookbinders, &c. inſtead of glue or ſize, to faſten or cement their cloths, leathers, papers, &c. When paſte is uſed by bookbinders, or for paper-hangings to rooms, they mix a fourth, fifth, or ſixth, of the weight of the flour of powdered reſin; and where it is wanted ſtill more tenacious,

Paſtes || Paſtime.

nacious, gum arabic or any kind of ſize may be added. Paſte may be preſerved, by diſſolving a little ſublimate, in the proportion of a dram to a quart, in the water employed for making it, which will prevent not only rats and mice, but any other kind of vermin and inſects, from preying upon it.

PASTES, in the glaſs trade, or the imitation or counterfeiting of gems in glaſs, ſee GEM, p. 603.

PASTEBOARD, a kind of thick paper, formed of ſeveral ſingle ſheets paſted one upon another. The chief uſe of paſteboard is for binding books, making letter-caſes, &c. See PAPER.

PASTERN *of a* HORSE, in the manege, is the diſtance betwixt the joint next the foot and the coronet of the hoof. This part ſhould be ſhort, eſpecially in middle-ſized horſes; becauſe long paſterns are weak, and cannot ſo well endure travelling.

PASTERN-Joint, the joint next a horſe's foot.

PASTIL, or PASTEL, among painters, a kind of paſte made of different colours ground up with gum-water, in order to make CRAYONS.

PASTIL, in pharmacy, is a dry compoſition of ſweet-ſmelling reſins, aromatic woods, &c. ſometimes burnt to clear and ſcent the air of a chamber.

PASTIME, a ſport, amuſement, or diverſion. Paſtimes of ſome kind ſeem to be abſolutely neceſſary, and to none more than to the man of ſtudy; for the moſt vigorous mind cannot bear to be always bent. Conſtant application to one purſuit, if it deeply engage the attention, is apt to unhinge the mind, and to generate madneſs; of which the Don Quixote of Cervantes, and the aſtronomer of Johnſon, are two admirably conceived inſtances. But though paſtime is neceſſary to relieve the mind, it indicates great frivolity when made the buſineſs of life; and yet the rich and the great, who are not obliged to labour for the means of ſubſiſtence, too often rove from paſtime to paſtime with as conſtant aſſiduity as the mechanic toils for his family, or as the philoſopher devotes himſelf to the cultivation of ſcience. When thoſe paſtimes tend to give elaſticity to the mind or ſtrength to the body, ſuch conduct is not only allowable, but praiſeworthy; but when they produce effects the reverſe of theſe, it is both hurtful and criminal. The gaming-table, the maſquerade, the midnight aſſembly of any ſort, muſt of neceſſity enfeeble both the body and the mind; and yet ſuch are the faſhionable amuſements of the preſent day, to which many a belle and many a beau ſacrifice their beauty, their health, their quiet, and their virtue. Paſtime.

Far different were the paſtimes of our wiſer anceſtors: Remote from vice and effeminacy, they were innocent, manly, and generous exerciſes. From the ancient records of this country, it appears, that the ſports, amuſements, pleaſures, and recreations, of our anceſtors, as deſcribed by Fitz-Stephen (A), added ſtrength and agility to the wheels of ſtate-mechaniſm, while they had a direct tendency towards utility. For moſt of theſe ancient recreations are reſolvable into the public defence of the ſtate againſt the attacks of a foreign enemy. The play at ball, derived from the Romans, is firſt introduced by this author as the common exerciſe of every ſchool-boy. The performance was in a field, where the reſort of the moſt ſubſtantial and conſiderable citizens, to give encouragement and countenance to this feat of agility, was ſplendid and numerous. The intention of this amuſement at this period of time was to make the juvenile race active, nimble, and vigorous; which qualities were requiſite whenever their aſſiſtance ſhould be wanted in the protection of their country. The next ſpecies of paſtime indeed does not ſeem to have this tendency; but it was only, as it ſeems, an annual cuſtom: This was cock-fighting. The author tells us, that in the afternoon of Shrove-Tueſday, on which day this cuſtom prevailed, they concluded the day in throwing the ball: which ſeems to inſinuate, that the cock-fighting was merely in conformity to ancient uſage, and limited only to part of the day, to make way for a more laudable performance. We may reaſonably ſuppoſe, although this author is entirely ſilent upon this head, that while cock-fighting was going on, cock-throwing was the ſport of the loweſt claſs of people, who could not afford the expence of the former (B). Another ſpecies of manly exerciſe was truly martial, and intended to qualify the adventurers for martial diſcipline. It is related by Fitz-Stephen thus: "Every Friday in Lent, a company of young men comes into the field on horſeback, attended and conducted by the beſt horſemen: then march forth the ſons of the citizens, and other young men, with diſarmed lances and ſhields; and there practiſe feats of war. Many courtiers likewiſe, when the king is near the ſpot, and attendants upon noblemen, do repair to theſe exerciſes; and while the hope of victory does inflame their minds, they ſhow by good proof how ſerviceable they would be in martial affairs."

(A) Otherwiſe called William Stephanides, a monk of Canterbury, who lived in the reign of King Stephen, to the time of Richard I. He wrote a Latin treatiſe, in which he gives an account of the ſeveral paſtimes which were countenanced in his time. Bale in his writings draws a pleaſing portrait of him. He is likewiſe ſketched in ſtrong and forcible outlines of praiſe and commendation by Leland. Bale ſays thus of him: "The time which other people uſually miſemployed in an idle and frivolous manner, he conſecrated to inquiries which tended to increaſe the fame and dignity of his country: in doing which, he was not unworthy of being compared to Plato; for, like him, he made the ſtudy of men and heaven his conſtant exerciſe."

(B) There were places ſet apart for the battles of theſe animals, as at this day, where no one was admitted without money. Theſe places, or *pits* commonly called, were ſchools, as at this day, in which people were inſtructed in the doctrines of chance, loſs and gain, betting and wagers, and particularly in the liberal art of *laying two to one*. Cock-throwing has been laudably aboliſhed; for it was a ſpecies of cruelty towards an innocent and uſeful animal; and ſuch a cruelty as would have kindled compaſſion in the heart of the rankeſt barbarian.

Paſtime. This evidently is of Roman deſcent, and immediately brings to our recollection the *Ludus Troja*, ſuppoſed to be the invention, as it was the common exerciſe, of Aſcanius. The common people, in this age of maſculine manners, made every amuſement where ſtrength was exerted the ſubject-matter of inſtruction and improvement: inſtructed to exert their bodily ſtrength in the maintenance of their country's rights; and their minds improved, by ſuch exertion, into every manly and generous principle.

In the vacant intervals of induſtry and labour, commonly called the holy-days, indolence and inactivity, which at this day mark this portion of time, were found only in thoſe whoſe lives were diſtempered with age or infirmity. The view which Fitz-Stephen gives us of the Eaſter-holydays is animated. "In Eaſter-holydays they fight battles upon the water. A ſhield is hanged upon a pole, fixed in the middle of the ſtream. A boat is prepared without oars, to be borne along by the violence of the water; and in the fore-part thereof ſtandeth a young man, ready to give charge upon the ſhield with his lance. If ſo be that he break his lance againſt the ſhield, and doth not fall, he is thought to have performed a worthy deed. If without breaking his lance he runs ſtrongly againſt the ſhield, down he falleth into the water; for the boat is violently forced with the tide: but on each ſide of the ſhield ride two boats, furniſhed with young men, who recover him who falleth ſoon as they may. In the holydays all the ſummer the youths are exerciſed in leaping, dancing, ſhooting, wreſtling, caſting the ſtone, and practiſing their ſhields; and the maidens trip with their timbrels, and dance as long as they can well ſee. In winter, every holyday before dinner, the boars prepared for brawn are ſet to fight, or elſe bulls or bears are baited."

Theſe were the laudable purſuits to which leiſure was devoted by our forefathers, ſo far back as the year 1130. Their immediate ſucceſſors breathed the ſame generous ſpirit. In the year 1222, the 6th year of Henry III. we find, that certain maſters in exerciſes of this kind made a public profeſſion of their inſtructions and diſcipline, which they imparted to thoſe who were deſirous of attaining excellence and victory in theſe honourable atchievements. About this period, the perſons of better rank and family introduced the play of *Tennis* (c); and erected courts or oblong edifices for the performance of the exerciſe. Paſtime.

About the year 1253, in the 38th year of Henry III. the *Quintan* was a ſport much in faſhion in almoſt every part of the kingdom. This contrivance conſiſted of an upright poſt firmly fixed in the ground, upon the top of which was a croſs piece of wood, moveable upon a ſpindle; one end of which was broad like the flat part of an halberd, while at the other end was hung a bag of ſand. The exerciſe was performed on horſeback. The maſterly performance was, when, upon the broad part being ſtruck with a lance, which ſometimes broke it, the aſſailant rode ſwiftly on, ſo as to avoid being ſtruck on the back by the bag of ſand, which turned round inſtantly upon the ſtroke given with a very ſwift motion. He who executed this feat in the moſt dexterous manner was declared victor, and the prize to which he became intitled was a peacock. But if, upon the aim taken, the contender miſcarried in ſtriking at the broadſide, his impotency of ſkill became the ridicule and contempt of the ſpectators.

Dr Plott, in his Natural Hiſtory of Oxfordſhire, tells us, that this paſtime was in practice in his time at Deddington in this county. "They firſt (ſays this author) fixed a poſt perpendicularly in the ground, and then placed a ſmall piece of timber upon the top of it, faſtened on a ſpindle, with a board nailed to it on one end, and a bag of ſand hanging at the other. Againſt this board they anciently rode with ſpears: now as I ſaw it at Deddington only with ſtrong ſtaves, which violently bringing about the bag of ſand, if they make not good ſpeed away, it ſtrikes them in the neck or ſhoulders, and ſometimes perhaps ſtrikes them down from their horſes; the great deſign of the ſport being to try the agility both of man and horſe, and to break the board; which, whoever did, was accounted conqueror: for whom heretofore there was ſome reward always appointed." (d)

Matthew Paris, ſpeaking of this manly diverſion, ſays,

(c) The word *Tennis* ſeems to owe its original to the French language: if ſo, the game is of French production. Yet the word *tenez* will hardly be found to afford incontrovertible evidence upon this ſubject. For the holding or keeping poſſeſſion of the ball is no part of the game, but rather a circumſtance caſually attending it: ſince, during the performance of it, the ball is in continual motion, ſo there can be no *tenez* at this juncture. Perhaps a place in France called *Tennois* (as there is a town which differs only in a letter, called *Sennois*, in the diſtrict of Champagne) was the place where the balls were firſt made, and the game firſt introduced.

(d) This was certainly an exerciſe derived from a military inſtitution of the Romans, though not inſtrumentally the ſame. Whoever conſiders the form and diſpoſition of the Roman camps, which were formed into a ſquare figure, will find there were four principal gates or paſſages. Near the *Quæſtorium*, or Quæſtor's apartment, was the *Forum*, or what is now called a ſuttling-houſe, and from being near the Quæſtor's ſtation called *Quæſtorium forum*. At this part was a fifth gate *Quintana*, where the ſoldiers were inſtructed in the diſcipline of the *Palaria*, which was to aim at and ſtrike their javelins againſt an upright poſt fixed in the ground, as a kind of *proluſion* to a real engagement with an enemy. By the frequent practice of this exerciſe, ſometimes called *exercitium ad palum* by Roman writers, the ſoldiers at length acquired not only a dexterity and addreſs in the management of their arms, but a conſtant and regular exactneſs in the direction of them. *Titus Livius Patavinus*, cap. 2. *Pancirollus Rerum Memoral.* lib. ii. tit. 21. *Vulturius in Auguſtanis Monumentis*, lib. ii. p. 237.

Upon the irruption of the *Iſtri* into the Roman camps, which they plundered, ſays Livius, *ad Quæſtorium forum, quintanamque pervenerunt.*

Paſtime. ſays, "The London youths made trial of their ſtrength on horſeback, by running at the *Quintan*; in doing which, whoever excelled all the reſt was rewarded with a peacock." This ſport is continued to this day in Wales; and being in uſe only upon marriages, it may be conſidered as a votive paſtime, by which theſe heroic ſpirits ſeem to wiſh, that the male iſſue of ſuch marriage may be as ſtrong, vigorous, and active, as thoſe who are at that time engaged in the celebration of this feſtive exertion of manhood. Virtuous exerciſes of this kind would be too rude and barbarous for the attendants on pleaſure in the preſent age. The hand would tremble at the weight of the javelin; and the heart would pant upon the apprehenſion of perſonal inſecurity. While theſe exertions of triumphant proweſs continued, the ſordid degeneracy of diſpoſition, the ſupple baſeneſs of temper, were unknown: for the love of country, as the Roman orator has wiſely obſerved, *included all other virtues*. But if we guard the palace of honour, like the brazen caſtle of Danae, with every poſſible ſecurity, importunate corruption will be ever waiting at the gate, to ſeize an opportunity of intruſion. Theſe feats of honourable conteſt were ſucceeded by the gilded banners of exhibition, and all the long train of dependents in the intereſt of indolence: for the writers of theſe times inform us, that the ſoft pleaſures of the ſtage forced the paſſes to public favour in the year 1391, and likewiſe in the year 1409; ſo that utility, which before ſtood on the right hand of pleaſure, was now ordered to withdraw for a ſeaſon. The drama, it ſeems, was attempted by a ſet of uſeleſs and inſignificant perſons called *pariſh-clerks*; who, becauſe they had the knowledge of the alphabet, ignorantly preſumed that this included every other ſpecies of knowledge. The ſubject was truly ſerious, the creation of the world; but the performance muſt have been ludicrous. It was, however, honoured with the attendance of noble perſonages; and royalty itſelf deigned to caſt a favourable eye upon it, for the king and queen were preſent. Theſe interludes laſted no longer than the time requiſite for the former confederacy of utility and pleaſure to reſume its powers; as when the pliable bow by being too much bent is put out of ſhape, and by its elaſticity recovers its former poſition. The lance, the ſhield, the ball, and the equeſtrian proceſſion, came forward again, and put the dramatic uſurper to flight. After this period, theſe objects of generous pleaſure ſeem to have had their audience of leave, and one general object, indeed no leſs manly than the former, to have filled their ſtations, which was archery. This had a continuance to the reign of Charles I. for we find in many hoſpitals founded in that reign, among the articles of benefaction recorded upon their walls, this ſingular proviſion, *arms for the boys*, which ſignified *bows and arrows*.

There are many places at this day, formerly reſort- Paſtime.
ed to, for the practice of this noble art, diſtinguiſhed by appellations which indicate their ancient uſage: ſuch as Brentford Butts, Newington Butts, and many others of the like denomination. It appears from 33 Hen VIII. that by the intruſion of other pernicious games, archery had been for a long time diſuſed; to revive which this ſtatute was made. It ſeems that the bows of the beſt kind were made of yew; and that this wood might be readily obtained for this purpoſe, yew-trees were planted in churchyards. The ſons of thoſe only who were perſons of fortune and faſhion, if under 17 years of age, were permitted to uſe ſuch bows. The words of the ſtatute are ſingular, and ran thus: "No perſon under ſeventeen years, except he, or his father or mother, have lands or tenements to the yearly value of ten pounds, or be worth in value or moveables the ſum of forty marks ſterling, ſhall ſhoot with any bow of yew, which ſhall be bought for him, after the feaſt of our Lady next coming, under the pain to loſe and forfeit ſix ſhillings and eightpence." Two obſervations ariſe here upon theſe words. One, that the yew-wood, not being ſo common as other wood, might probably be ſoon found deficient, as it was the beſt wood for making bows, if not reſtrained in the uſe of it to particular ages and perſons, as young people wantonly deſtroy what is put into their hands for uſeful purpoſes. The other obſervation is, that the age of 17 is by this ſtatute diſtinguiſhed as the age of diſcretion, when young people are more attentive and conſiderate in things of private concern; an age in theſe times which few ever arrive at, and ſome never. This ſtatute makes proviſion of other kinds of wood for the common people in the following manner: "To the intent that every perſon may have bows of mean price, be it enacted, that every bowyer ſhall, for every bow that he maketh of yew, make four other bows, meet to ſhoot with, of elm, wich, haſill, aſh, or other wood apt for the ſame, under pain to loſe and forfeit for every ſuch bow ſo lacking the ſum of three ſhillings and fourpence." It ſeems there was a ſpecies of yew at this time called *elk*, which wood was ſtronger and more pliant than the common yew mentioned in this ſtatute, and the price of it fixed. "Moreover, no bowyer ſhall ſell or put to ſale to any of the king's ſubjects, any bow of yew of the tax called *elk*, above the price of three ſhillings and fourpence, under the pain to forfeit twenty ſhillings for every bow ſold above the ſaid price."

From theſe ſeveral conſiderations which occur in this ſtatute, we can trace three reſplendent qualities, courage, ſtrength, and agility; which three united, inſpired two more, generoſity and magnanimity. Upon the decline of this and other poliſhed (E) amuſements, a ſavage deformity of manners ſprung up, but ſpangled

(E) How widely different the conceptions of politeneſs at this day from what they were in the moſt refined ages of Greece and Rome! Theſe two ſtates agreed in fixing the ſtandard of this accompliſhment upon the fitneſs and propriety of things. We bend to an arbitrary impoſture of language, truſting to the ſenſe and meaning of our oppoſite Gallic neighbours, as if this iſland was at all times to be the foot-ball of that continent. To define politeneſs in its ancient and true ſenſe, it is a manly exertion of conduct, founded upon every noble and virtuous principle. Gallic politeneſs is an effeminate impotence of demeanor, founded upon fallacy, evaſion, and every inſidious artifice. There can be no ſecurity, no happineſs, no proſperity, awaiting this kingdom,

Paſtime. ſpangled here and there with the oppoſite character of lazy opulence, which began now to erect her velvet ſtandard in defiance of chaſte and regular manners.

Towards the beginning of James I.'s reign, military proweſs ſeems to have ſounded a retreat (F). He, to gratify the importunity of the common people, and at the ſame time to obviate his own fears upon a refuſal, publiſhed a book of ſports, in which the people had been ſome time before uſually indulged on Sunday evenings, but which had been lately prohibited. Theſe ſports conſiſted of dancing, ſinging, wreſtling, church ales, and other profanations of that day.

Charles, his ſucceſſor wiſely, in the very entrance of his reign, aboliſhed theſe ſports. The act of Charles ſtates the ſeveral amuſements in part; by which we may conjecture what was the remainder as ſtated in the book of ſports by James. It is neceſſary to tranſcribe that part of the act relating to this ſubject. "Foraſmuch as there is nothing more acceptable to God, than the true and ſincere worſhip of Him, and ſervice according to His holy will, and that the holy keeping of the Lord's day is a principal part of the ſervice of God, which in many places of this realm hath been, and now is, prophaned and neglected by a diſorderly ſort of people, in exerciſing and frequenting bear-baiting, bull-baiting, interludes, and common-plays, and other unlawful exerciſes and paſtimes, neglecting divine ſervice both in their own pariſhes and elſewhere: Be it enacted, that from and after forty days next after the end of this ſeſſion of parliament, there ſhall be no meetings, aſſemblies, or concourſe of people, out of their own pariſhes, on the Lord's day, within this realm of England, or any the dominions thereof, for any ſports or paſtimes whatſoever: nor any bear-baiting, bull-baiting, interludes, common plays, or other unlawful exerciſes or paſtimes, uſed by any perſon or perſons within their own pariſhes: and that every perſon and perſons offending in any of the ſaid premiſes, ſhall forfeit for every offence the ſum of three ſhillings and fourpence; the ſame to be employed and converted to the uſe of the poor of the pariſh where ſuch offence ſhall be committed." All this was perhaps proper, and ſhowed the diſtinguiſhed piety of this unfortunate monarch. But in this age likewiſe ended the manly ſports of Britons, and nothing was introduced that could compenſate for the loſs.

All theſe luſory arts, conſidered as vehicles of pleaſure, from the variety of their inventions, repreſent pleaſure as a fleeting phantom: evincing at the ſame time the ſtability of happineſs as ſpringing from internal order. Even reflex acts, pregnant with future hopes of ſolace and ſocial recreation, have more true feelings in expectancy than thoſe which ariſe from the object in poſſeſſion. Nay, pleaſure is found frequently in the imagination only: for Ixion's diſappointment frequently awaits us when we advance to embrace this Juno of our deſires.

Upon the whole, happineſs, the only thing of intrinſic value, muſt ariſe in the heart, and be ſomething more ſolid than what mere amuſement can poſſibly ſupply. Amuſements or paſtimes ought to be conſidered only as neceſſary relaxations from ſeverer and more uſeful employment; and in this point of view they may be ſolely purſued; but they become criminal when they occupy the place of the buſineſs of life. Paſtime.

PASTINACA, the Parsnep: A genus of the digynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The fruit is an elliptical compreſſed plane; the petals are involuted and entire. There are only two ſpecies of this genus; the principal of which is the *paſtinaca ſativa*, or garden-parſnep; which is an exceeding fine eſculent root. It is to be propagated by ſowing the ſeeds in February or March, in a rich mellow ſoil, which muſt be deep dug, that the roots may be able to run deep without hinderance.

It is a common practice to ſow carrots at the ſame time, upon the ſame ground with the parſneps; and if the carrots are deſigned to be drawn young, there is no harm in it. The parſneps, when they are grown up a little, muſt be thinned to a foot diſtance, and carefully kept clear of weeds. They are fineſt taſted juſt at the ſeaſon when the leaves are decayed: and ſuch as are deſirous to eat them in ſpring ſhould have them taken up in autumn, and preſerved in ſand. When the ſeeds are to be ſaved, ſome very ſtrong and fine plants ſhould be left four feet diſtance; and towards the end of Auguſt, or in the beginning of September, the ſeeds will be ripe: they muſt then be carefully gathered, and dried on a coarſe cloth. They ſhould always be ſown the ſpring following; for they do not keep well.

Hints have been given and experiments made by agricultural ſocieties, reſpecting parſneps, in order to raiſe them for winter food to cattle. It has long been a cuſtom in ſome parts of Brittany, to ſow parſneps in the open field for the food of cattle; as we are informed by the firſt volume of the Tranſactions of a Society inſtituted in that province, for the encouragement of the œconomical and commercial intereſts of their country. "It is of great importance (ſay they) that parſneps ſhould be univerſally cultivated; becauſe they afford an excellent and wholeſome food for all kinds of cattle during the winter, and may be uſed to great advantage to fatten them. Our hogs have no other food in all that ſeaſon, and our bullocks and oxen thrive well upon it. Our cows fed with parſneps give more milk than with any other winter fodder, and that milk yields better butter than the milk of cows nouriſhed with any other ſubſtance. Our horſes fatten with this food; though ſome pretend that it renders them leſs mettleſome, and hurts their legs and eyes. Cattle eat theſe roots raw at firſt ſliced lengthwiſe;

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kingdom, ſo long as we fawn to faſhions that diſgrace humanity, and to manners which conſiſt of more than Punic perfidy.

(F) It hath been confidently aſſerted by ſome hiſtorians, that James was, during his whole life, ſtruck with terror upon the ſight of a drawn ſword; which was the reaſon of his great unwillingneſs in beſtowing the honour of knighthood. For at this juncture, he had ſuch a tremor upon him, that inſtead of laying the ſword upon the ſhoulder of the perſon to be knighted, he frequently would be obſerved almoſt to thruſt the point of it into the face of the party: which occaſioned thoſe about him to aſſiſt him in the direction of his hand.

lengthwiſe; and when they begin not to reliſh them, they are cut in pieces, put into a large copper, preſſed down there, and boiled with only ſo much water as fills up the chaſms between them. They then eat them very greedily, and continue to like them." See PANAX and OPOPANAX.

PASTOPHORI, amongſt the ancients, were prieſts whoſe office it was to carry the images, along with the ſhrines of the gods, at ſolemn feſtivals, when they were to pray to them for rain, fair weather, or the like. The Greeks had a college of this order of prieſts in Sylla's time. The cells or apartments near the temples, where the paſtophori lived, were called *paſtophoria*. There were ſeveral lodging-rooms for the prieſts of a ſimilar kind in the temple of Jeruſalem.

PASTORAL, in general, ſomething that relates to ſhepherds: hence we ſay, paſtoral life, manners, poetry, &c.

Paſtoral life may be conſidered in three different views; either ſuch as it now actually is; when the ſtate of ſhepherds is reduced to be a mean, ſervile, and laborious ſtate; when their employments are become diſagreeable, and their ideas groſs and low: or ſuch as we may ſuppoſe it once to have been, in the more early and ſimple ages, when it was a life of eaſe and abundance; when the wealth of men conſiſted chiefly in flocks and herds, and the ſhepherd, though unrefined in his manners, was reſpectable in his ſtate: or, laſtly, ſuch as it never was, and never can in reality be, when, to the eaſe, innocence, and ſimplicity of the early ages, we attempt to add the poliſhed taſte, and cultivated manners, of modern times. Of theſe three ſtates, the firſt is too groſs and mean, the laſt too refined and unnatural, to be made the ground-work of paſtoral poetry. Either of theſe extremes is a rock upon which the poet will ſplit, if he approach too near it. We ſhall be diſguſted if he give us too much of the ſervile employments and low ideas of actual peaſants, as Theocritus is cenſured for having ſometimes done; and if, like ſome of the French and Italian writers of paſtorals, he makes his ſhepherds diſcourſe as if they were courtiers and ſcholars, he then retains the name only, but wants the ſpirit of paſtoral poetry.

PASTORAL Poetry. See POETRY, Part II. Sect IV.

PASTRY, that branch of cookery which is chiefly taken up in making pies, paſties, cakes, &c. See PASTE.

Dr Cullen obſerves, that paſte is very hard and indigeſtible without butter; and even with it, is apt to produce heart burn and aceſcency. Perhaps this is increaſed by the burned butter, from a certain ſenſibility in the ſtomach, which occaſions all empyreumatic oils to be long retained, and ſo turn ranceſcent and acid.

PASTURE, or *PASTURE-Land*, is that reſerved for feeding cattle.

Paſture land is of ſuch advantage to huſbandry, that many prefer it even to corn-land, becauſe of the ſmall hazard and labour that attends it; and as it lays the foundation for moſt of the profit that is expected from the arable land, becauſe of the manure afforded by the cattle which are fed upon it. Paſture ground is of two ſorts; the one is meadow land, which is often overflowed; and the other is upland, which lies high and dry. The firſt of theſe will produce a much greater quantity of hay than the latter, and will not require manuring or dreſſing ſo often: but then the hay produced on the upland is much preferable to the other; as is alſo the meat which is fed in the upland more valued than that which is fatted in rich meadows; though the latter will make the fatter and larger cattle, as is ſeen by thoſe which are brought from the low rich lands in Lincolnſhire. But where people are nice in their meat, they will give a much larger price for ſuch as hath been fed on the downs, or in ſhort upland paſture, than for the other, which is much larger. Beſides this, dry paſtures have an advantage over the meadows, that they may be fed all the winter, and are not ſo ſubject to poach in wet weather; nor will there be ſo many bad weeds produced; which are great advantages, and do in a great meaſure recompenſe for the ſmallneſs of the crop. Paſture.

We have already mentioned the advantages of meadow land, or ſuch as is capable of being overflowed with water, and given directions for draining and improving low paſture land, under the article MEADOW; therefore ſhall not repeat that here, but juſt mention ſome methods for improving of upland paſture.

The firſt improvement of upland paſture is, by fencing it, and dividing it into ſmall fields of four, five, ſix, eight, or ten, acres each, planting timber trees in the hedge-rows, which will ſereen the graſs from the dry pinching winds of March, which will prevent the graſs from growing in large open lands; ſo that if April proves a dry month, the land produces very little hay; whereas in the ſheltered fields, the graſs will begin to grow early in March, and will cover the ground, and prevent the ſun from parching the roots of the graſs, whereby it will keep growing, ſo as to afford a tolerable crop if the ſpring ſhould prove dry. But in fencing of land the incloſure muſt not be made too ſmall, eſpecially where the hedge-rows are planted with trees; becauſe, when the trees are advanced to a conſiderable height, they will ſpread over the land; and where they are cloſe, will render the graſs ſour; ſo that inſtead of being of an advantage, it will greatly injure the paſture.

The next improvement of upland paſture is, to make the turf good, where, either from the badneſs of the ſoil, or for want of proper care, the graſs hath been deſtroyed by ruſhes, buſhes, or mole hills. Where the ſurface of the land is clayey and cold, it may be improved by paring it off, and burning it; but if it is an hot ſandy land, then chalk, lime, marle, or clay, are very proper manures to lay upon it; but this ſhould be laid in pretty good quantities, otherwiſe it will be of little ſervice to the land.

If the ground is over-run with buſhes or ruſhes, it will be of great advantage to the land to grub them up towards the latter part of ſummer, and after they are dried to burn them, and ſpread the aſhes over the ground juſt before the autumnal rains; at which time the ſurface of the land ſhould be levelled, and ſown with graſs-ſeed, which will come up in a ſhort time, and make good graſs the following ſpring. So alſo, when the land is full of mole-hills, theſe ſhould be pared off, and either burnt for the aſhes, or ſpread im-

Pasture. mediately on the ground when they are pared off, observing to sow the bare patches with grass seed just as the autumnal rains begin.

Where the land has been thus managed, it will be of great service to roll the turf in the months of February and March with an heavy wood roller; always observing to do it in moist weather, that the roller may make an impression; this will render the surface level, and make it much easier to mow the grafs than when the ground lies in hills; and will alfo caufe the turf to thicken, fo as to have what the people ufually term a *good bottom.* The grafs likewife will be the fweeter for this hufbandry, and it will be a great help to deftroy bad weeds.

Another improvement of upland paftures is, the feeding of them; for where this is not practifed, the land muft be manured at leaft every third year; and where a farmer hath much arable land in his poffeffion, he will not care to part with his manure to the pafture. Therefore every farmer fhould endeavour to proportion his pafture to his arable land, efpecially where manure is fcarce, otherwife he will foon find his error; for the pafture is the foundation of all the profit which may arife from the arable land.

Whenever the upland paftures are mended by manure, there fhould be a regard had to the nature of the foil, and a proper fort of manure applied: as for inftance, all hot fandy land fhould have a cold manure; neat's dung and fwine's dung are very proper for fuch lands; but for cold lands, horfe dung, afhes, and other warm manures, are proper. And when thefe are applied, it fhould be done in autumn, before the rains have foaked the ground, and rendered it too foft to cart on; and it fhould be carefully fpread, breaking all the clods as fmall as poffible, and then harrowed with bufhes, to let it down to the roots of the grafs. When the manure is laid on at this feafon, the rains in winter will wafh down the falts, fo that the following fpring the grafs will receive the advantage of it.

There fhould alfo be great care taken to deftroy the weeds in the pafture every fpring and autumn: for, where this is not practifed, the weeds will ripen their feeds, which will fpread over the ground, and thereby fill it with fuch a crop of weeds as will foon overbear the grafs, and deftroy it; and it will be very difficult to root them out after they have gotten fuch poffeffion, efpecially ragwort, and fuch other weeds as have down adhering to their feeds.

The grafs which is fown in thefe upland paftures feldom degenerate, if the land is tolerably good: whereas the low meadows, which are overflowed in winter, in a few years turn to an harfh rufhy grafs, though the upland will continue a fine fweet grafs for many years without renewing.

There is no part of hufbandry of which the farmers are in general more ignorant than that of the pafture: moft of them fuppofe, that when old pafture is plowed up, it can never be brought to have a good fward again; fo their common method of managing their land after ploughing, is to fow with their crop of barley fome grafs feeds as they call them; that is, either the red clover, which they intend to ftand two years after the corn is taken off the ground, or rye-grafs mixed with trefoil; but as all thefe are at moft but biennial plants, whofe roots decay foon after their feeds are perfected, fo the ground, having no crop upon it, is a[illegible] for corn, and this is the conftant round in which the lands are employed by the better fort of farmers.

Pasture. But whatever may have been the practice of thefe people, it is certainly poffible to lay down lands which have been in tillage with grafs, in fuch a manner as that the fward fhall be as good, if not better, than any natural grafs, and of as long duration. But this is never to be expected in the common method of fowing a crop of corn with the grafs feeds; for, wherever this has been practifed, if the corn has fucceeded well, the grafs has been very poor and weak; fo that if the land has not been very good, the grafs has fcarcely been worth faving; for the following year it has produced but little hay, and the year after the crop is worth little, either to mow or feed. Nor can it be expected to be otherwife, for the ground cannot nourifh two crops; and if there were no deficiency in the land, yet the corn, being the firft and moft vigorous of growth, will keep the grafs from making any confiderable progrefs; fo that the plants will be extremely weak, and but very thin, many of them which come up in the fpring being deftroyed by the corn; for whenever there are roots of corn, it cannot be expected there fhould be any grafs. Therefore the grafs muft be thin; and if the land is not in good heart to fupply the grafs with nourifhment, that the roots may branch out after the corn is gone, there cannot be any confiderable crop of clover; and as their roots are biennial, many of the ftrongeft plants will perifh foon after they are cut; and the weak plants, which had made but little progrefs before, will be the principal part of the crop for the fucceeding year; which is many times not worth ftanding.

Therefore, when ground is laid down for grafs, there fhould be no crop of any kind fown with the feeds; or at left the crop fhould be fown very thin, and the land fhould be well ploughed and cleaned from weeds, otherwife the weeds will come up the firft, and grow fo ftrong as to overbear the grafs, and if they are not pulled up, will entirely fpoil it. The beft feafon to fow the grafs feeds upon dry land, when no other crop is fown with them, is about the middle of September or fooner, if there is an appearance of rain: for the ground being then warm, if there happen fome good fhowers of rain after the feed is fown, the grafs will foon make its appearance, and get fufficient rooting in the ground before winter: fo will not be in danger of having the roots turned out of the ground by froft, efpecially if the ground is well rolled before the froft comes on, which will prefs it down, and fix the earth clofe to the roots. Where this hath not been practifed, the froft has often loofened the ground fo much, as to let in the air to the roots of the grafs, and done it great damage; and this has been brought as an objection to the autumnal fowing of grafs; but it will be found to have no weight if the above direction is practifed: nor is there any hazard of fowing the grafs at this feafon, but that of dry weather after the feeds are fown; for if the grafs comes up well, and the ground is well rolled in the end of October, or the beginning of November, and repeated again the beginning of March, the fward will be clofely joined at bottom, and a good crop of hay may be expected

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Paſture. the ſame ſummer. But where the ground cannot be prepared for ſowing at that ſeaſon, it may be performed the middle or latter end of March, according to the ſeaſon's being early or late; for, in backward ſprings, and in cold land, we have often ſowed the graſs in the middle of April with ſucceſs; but there is danger, in ſowing late, of dry weather, and eſpecially if the land is light and dry; for we have ſeen many times the whole ſurface of the ground removed by ſtrong winds at that ſeaſon; ſo that the ſeeds have been driven in heaps to one ſide of the field. Therefore, whenever the ſeeds are ſown late in the ſpring, it will be proper to roll the ground well ſoon after the ſeeds are ſown, to ſettle the ſurface, and prevent its being removed.

The ſorts of ſeeds which are the beſt for this purpoſe, are, the beſt ſort of upland hay-ſeeds, taken from the cleaneſt paſtures, where there are no bad weeds; if this ſeed is ſifted to clean it from rubbiſh, three buſhels will be ſufficient to ſow an acre of land. The other ſort is the *trifolium pratenſe album*, which is commonly known by the names *white Dutch clover*, or *white honeyſuckle graſs*. Eight pounds of this ſeed will be enough for one acre of land. The graſs ſeed ſhould be ſown firſt, and then the Dutch clover-ſeed may be afterwards ſown; but they ſhould not be mixed together, becauſe the clover ſeeds being the heavieſt will fall to the bottom, and conſequently the ground will be unequally ſown.

When the ſeeds are come up, if the land ſhould produce many weeds, theſe ſhould be drawn out before they grow ſo tall as to overbear the graſs; for where this has been neglected, the weeds have taken ſuch poſſeſſion of the ground as to keep down the graſs, and ſtarve it; and when theſe weeds have been ſuffered to remain until they have ſhed their ſeeds, the land has been ſo plentifully ſtocked with them as entirely to deſtroy the graſs; therefore it is one of the principal parts of huſbandry never to ſuffer weeds to grow on the land.

If the ground is rolled two or three times at proper diſtances after the graſs is up, it will preſs down the graſs, and cauſe it to make a thicker bottom: for, as the Dutch clover will put out roots from every joint of the branches which are near the ground, ſo, by preſſing down of the ſtalks, the roots will mat ſo cloſely together, as to form a ſward ſo thick as to cover the whole ſurface of the ground, and form a green carpet, and will better reſiſt the drought. For if we do but examine the common paſtures in ſummer, in moſt of which there are patches of this white honeyſuckle graſs growing naturally, we ſhall find theſe patches to be the only verdure remaining in the fields. And this, the farmers in general acknowledge, is the ſweeteſt feed for all ſorts of cattle; yet never had any notion of propagating it by ſeeds, nor has this been long practiſed in England.

As the white clover is an abiding plant, ſo it is certainly the very beſt ſort to ſow, where paſtures are laid down to remain; for as the hay-ſeeds which are taken from the beſt paſtures will be compoſed of various ſorts of graſs, ſome of which may be but annual, and others biennial; ſo, when thoſe go off, there will be many and large patches of ground left bare and naked, if there is not a ſufficient quantity of the white clover to ſpread over and cover the land. Therefore a good ſward can never be expected where this is not ſown; for in moſt of the natural paſtures, we find this plant makes no ſmall ſhare of the ſward; and it is equally good for wet and dry land, growing naturally upon gravel and clay in moſt parts of England: which is a plain indication how eaſily this plant may be cultivated to great advantage in moſt ſorts of land throughout this kingdom. Paſture in Patagonia.

Therefore the true cauſe why the land which has been in tillage is not brought to a good turf again, in the uſual method of huſbandry, is, from the farmers not diſtinguiſhing which graſſes are annual from thoſe which are perennial: for if annual or biennial graſſes are ſown, theſe will of courſe ſoon decay; ſo that, unleſs where ſome of their ſeeds may have ripened and fallen, nothing can be expected on the land but what will naturally come up. Therefore this, with the covetous method of laying down the ground with a crop of corn, has occaſioned the general failure of increaſing the paſture in many parts of Britain, where it is now much more valuable than any arable land.

After the ground has been ſown in the manner before directed, and brought to a good ſward, the way to preſerve it good is, by conſtantly rolling the ground with an heavy roller, every ſpring and autumn, as hath been before directed. This piece of huſbandry is rarely practiſed by farmers; but thoſe who do, find their account in it, for it is of great benefit to the graſs. Another thing ſhould alſo be carefully performed, which is, to cut up docks, dandelion, knapweed, and all ſuch bad weeds, by their roots every ſpring and autumn; this will increaſe the quantity of good graſs, and preſerve the paſtures in beauty. Dreſſing of theſe paſtures every third year is alſo a good piece of huſbandry; for otherwiſe it cannot be expected the ground ſhould continue to produce good crops. Beſides this, it will be neceſſary to change the ſeaſons of mowing, and not to mow the ſame ground every year, but to mow one ſeaſon and feed the next; for where the ground is every year mown, it muſt be conſtantly dreſſed, as are moſt of the graſs grounds near London, otherwiſe the ground will be ſoon exhauſted.

PATÆCI, in mythology, images of gods which the Phœnicians carried on the prows of their gallies. Herodotus, lib. iv. calls them παταικοι. The word is Phœnician, and derived from *pethica*, i. e. *titulus*. See Boechart's Chanaan, lib. ii. cap. 3. But Scaliger does not agree. Morin derives it from πατταξ, *monkey*, this animal having been an object of worſhip among the Egyptians, and hence might have been honoured by their neighbours. Mr Elſner has obſerved, that Herodotus does not call the patæci *gods*; but that they obtained this dignity from the liberality of Heſychius and Suidas, and other ancient lexicographers, who place them at the ſtern of ſhips; whereas Herodotus placed them at the prow. Scaliger, Bochart, and Selden, have taken ſome pains about this ſubject.—Mr Morin has alſo given us a learned diſſertation on this head in the *Memoires de l'Acad. des Inſcript. & Belles Lettres*, tom. i.; but Mr Elſner thinks it defective in point of evidence.

PATAGONIA, a country of South America, comprehending all that country extending from Chili

Patagonia. and Paraguay to the utmoſt extremity of South America; that is, from 35° almoſt to 54° of latitude: being ſurrounded by the countries juſt mentioned, the South and North Seas, and the Straits of Magellan, which ſeparate it from the iſland called *Terra del Fuego*, and extend about 116 leagues in length from ſea to ſea, but only from half a league to three or four in breadth.

This country had the name of *Terra Magellanica*, from Ferdinand Magellan, a Portugueſe officer in the ſervice of the Catholic king, who is reported to have ſailed through the ſtraits that alſo bear his name, from the North to the South Sea, in the year 1519.

The lofty mountains of the Andes, which are covered with ſnow a great part of the year, traverſing the country from north to ſouth, the air is ſaid to be much colder than in the north under the ſame parallels of latitude. Towards the north, it is ſaid to be covered with wood, and ſtored with an inexhauſtible fund of large timber; whereas, to the ſouthward, not ſo much as a ſingle tree fit for any mechanical purpoſe is to be ſeen: yet there is good paſture, and incredible numbers of wild horned cattle and horſes, which were firſt brought hither by the Spaniards, and have increaſed amazingly. Freſh water, we are told by ſome writers, is very ſcarce; but if that were really the caſe, it is difficult to conceive how the preſent inhabitants and ſuch multitudes of cattle could ſubſiſt. The eaſt coaſt is moſtly low land, with few or no good harbours: one of the beſt is Port St Julian.

Patagonia is inhabited by a variety of Indian tribes; as the Patagons, from which the country takes its name; the Pampas, the Coſſares, &c. of whom we know very little. Only it appears, from the accounts of former voyagers, lately confirmed by Commodore Byron and his crew, and the teſtimonies of other navigators, that ſome of them are of a gigantic ſtature, and clothed with ſkins; but it would ſeem that there are others who go almoſt quite naked, notwithſtanding the inclemency of the climate. Some of them alſo, that live about the Straits, if we may credit the navigators who have paſſed that way into the South Sea, are perfect ſavages: but thoſe with whom Commodore Byron and his people converſed, are repreſented as of a more gentle, humane diſpoſition; only, like other ſavages, they live on fiſh and game, and what the earth produces ſpontaneouſly.

The Spaniards once built a fort upon the Straits, and left a garriſon in it, to prevent any other European nation paſſing that way into the South Sea: but moſt of the men periſhed by famine, whence the place obtained the name of *Port Famine;* and no people have attempted to plant colonies here ever ſince.

About the middle of the Strait is a promontory called *Cape Froiſard*, which is the moſt ſoutherly on the continent of South America.

On the coaſts of Patagonia lie a great number of iſlands, or cluſters of iſlands. On the weſt coaſts are the iſlands Maidre de Dios, Santa Trinidad, Santa Cruz, the iſles of the Chunians and Huillans, the Sarmientos, and many others; to the number of 80 in all, as ſome ſay. Of thoſe on the ſouth coaſt, the moſt conſiderable are *Terra del Fuego*, and *Staten Land*. See theſe articles.

A vaſt deal has been ſaid reſpecting the ſtature of the Patagonians, by people of different nations, and Patagonia. on various occaſions. We ſhall inſert the following letter from Mr Charles Clarke, who was on board Byron's ſhip in 1764, and gave this account to Dr Matty.

"We had not got above 10 or 12 leagues into the ſtraits of Magellan, from the Atlantic Ocean, before we ſaw ſeveral people, ſome on horſeback, ſome on foot, upon the north ſhore (continent), and with the help of our glaſſes could perceive them beckoning to us to come on ſhore, and at the ſame time obſerved to each other, that they ſeemed to be of an extraordinary ſize: However, we continued to ſtand on, and ſhould have paſſed without taking the leaſt farther notice of of them, could we have proceeded; but our breeze dying away, and the tide making againſt us, we were obliged to anchor; when the Commodore ordered his boat of 12 oars, and another of ſix, to be hoiſted out, manned and armed. In the firſt went the Commodore, in the other Mr Cummins, our firſt lieutenant, and myſelf. At our firſt leaving the ſhip, their number did not exceed 40; but as we approached the ſhore, we perceived them pouring down from all quarters, ſome galloping, others running, all making uſe of their utmoſt expedition. They collected themſelves into a body juſt at the place we ſteered off for. When we had got within 12 or 14 yards of the beach, we found it a diſagreeable flat ſhore, with very large ſtones, which we apprehended would injure the boats; ſo looked at two or three different places to find the moſt convenient for landing. They ſuppoſed we deferred coming on ſhore through apprehenſions of danger from them; upon which they all threw open the ſkins which were over their ſhoulders, which was the only clothing they had, and conſequently the only thing they could ſecret any kind of arms with, and many of them lay down cloſe to the water's edge.—The Commodore made a motion for them to go a little way from the water, that we might have room to land, which they immediately complied with, and withdrew 30 or 40 yards; we then landed, and formed each man with his muſket, in caſe any violence ſhould be offered. As ſoon as we were formed, the Commodore went from us to them, then at about 20 yards diſtance: they ſeemed vaſtly happy at his going among them, immediately gathered round him, and made a rude kind of noiſe, which I believe was their method of ſinging, as their countenances beſpoke it a ſpecies of jollity. The Commodore then made a motion to them to ſit down, which they did in a circle, with him in the middle, when Mr Byron took ſome beads and ribbons; which he had brought for that purpoſe, and tied about the womens necks, with which they ſeemed infinitely pleaſed. We were ſtruck with the greateſt aſtoniſhment at the ſight of people of ſuch a gigantic ſtature, notwithſtanding our previous notice with glaſſes from the ſhip. Their body was increaſed, by the time we got in there, to the number of 500, men, women, and children. The men and women both rid in the ſame manner; the women had a kind of belt to cloſe their ſkins round the waiſt, which the men had not, as theirs were only flung over their ſhoulders, and tied with two little ſlips, cut from the ſkin, round the neck. At the time of the Commodore's motion for them to retire farther up the beach, they all

Patagonia. all dismounted, and turned their horses loose, which were gentle, and stood very quietly. The Commodore having disposed of all his presents, and satisfied his curiosity, thought proper to retire; but they were vastly anxious to have him go up into the country to eat with them. That they wanted him to go with them to eat, we could very well understand by their motion, but their language was wholly unintelligible to us.—There was a very great smoke to which they pointed about a mile from us, where there must have been several fires; but some intervening hills prevented our seeing any thing but the smoke. The Commodore returned the compliment, by inviting them on board the ship; but they would not favour him with their company; so we embarked, and returned to the ship. We were with them near two hours at noon-day, within a very few yards, tho' none had the honour of shaking hands but Mr Byron and Mr Cummins; however, we were near enough, and long enough with them, to convince our senses, so far as not to be cavilled out of the very existence of those senses at that time, which some of our countrymen and friends would absolutely attempt to do. They are of a copper colour, with long black hair, and some of them are certainly nine feet, if they do not exceed it. The Commodore, who is very near six feet, could but just reach the top of one of their heads, which he attempted on tip-toes, and there were several taller than him, on whom the experiment was tried. They are prodigious stout, and as well and as proportionally made as ever I saw people in my life. That they have some kind of arms among them, is, I think, indisputable, from their taking methods to convince us they had none at that time about them. The women, I think, bear much the same proportion to the men as our Europeans do; there was hardly a man there less than eight feet, most of them considerably more. The women, I believe, run from seven and an half to eight feet.—Their horses were stout and bony, but not remarkably tall; they are, in my opinion, from 15 to 15½ hands. They had a great number of dogs, about the size of a middling pointer, with a fox nose. They continued on the beach till we got under way, which was two hours after we got on board. I believe they had some expectations of our returning again; but as soon as they saw us getting off, they betook themselves to the country.

"The country of Patagonia is rather hilly, though not remarkably so. You have here and there a ridge of hills, but no very high ones. We lay some time at Port Desire, which is not a great way to the northward of the Straits, where we traversed the country many miles round. We found fire-brands in different places, which convinced us there had been people, and we suppose them to have been the Patagonians. The soil is sandy, produces nothing but a coarse harsh grass, and a few small shrubs, of which Sir John Naborough remarked, he could not find one of size enough to make the helve of a hatchet; which observation we found very just. It was some time in the winter we made this visit to our gigantic friends. I am debarred being so particular as I could wish, from the loss of my journals, which were demanded by their Lordships of the Admiralty immediately upon our return."

That the whole of this account is true, we cannot Patagonia. assert; but that the writer has been misled in some respects, and misinformed with regard to some of his facts, is at least probable: for Captain Wallis, who went out to the Straits of Magellan after Byron's return, gives a different turn to many of the observations; and with respect to the stature of the people, he differs very materially. We shall give the following epitome of his remarks on what occurred to him.—He had three ships with him, which entered the Straits on the 16th December 1766, and came to an anchor in a bay south of Cape Virgin Mary, where they were immediately accosted by a whole troop of Patagonians, who made signs for them to come on shore. The Captain, having made previous dispositions for the security of his men in case of an attack, manned all the boats belonging to the three ships, and with a party of marines landed on the beach where those giants had assembled. The commanders of the three ships, and most of their officers, were of this party. On their leaping ashore, the Indians seemed to welcome them; and being by signs desired to retreat, they all fell back, and made room for the marines to form. When they were drawn up, Captain Wallis advanced, and by signs directed the Indians to seat themselves in a semicircle, which they readily understood and obeyed. He then distributed among them knives, scissars, buttons, beads, combs, and particularly ribbons, with which he complimented the women, who received them with a mixture of pleasure and respect. He then gave them to understand that he had still more valuable articles to bestow, and showed them axes and bill-hooks; but, at the same time, pointed to some gaunicoes and ostriches, intimating that he expected some of those in return: but they either did not, or would not, understand him; so that no traffic took place.

The whole company that were assembled on this occasion, had each a horse, with a saddle and bridle. The saddle had a sort of stirrups, and the bridle was made of thongs of leather very well put together, for the purpose of guiding the horses. The women, as well as the men, rode astride. The men, in general, wore each a wooden spur; but one of them had a large pair of Spanish spurs, brass stirrups, and a Spanish scimitar. Their horses were nimble and spirited, but small in proportion to their riders, seemingly not above 14 hands high. Their dogs were of the Spanish breed. The Captain, having purposely provided himself with measuring rods, found that the tallest man among them measured only six feet seven inches high; several were within an inch or two as tall; but the ordinary size was from five feet ten inches to six feet. It is pity that none of our voyagers thought of measuring the whole size of one of those gigantic men. They tell us, indeed, that they are well made, that they are proportionally large, and that they are robust and bony; but they give us no criterion to judge of their bulk, nor one instance of their extraordinary strength. As they are represented not only peaceable, but remarkably tractable, some trials might have been made of the weight they could have lifted, and how much they could exceed in that respect the strongest man in the ships. This, in a great measure, would have determined the point, which is yet left doubtful by the different relations that are given by the different voyagers

Patagonia.

who have seen these people, no two of them agreeing in the same description. All agree, however, that their hair is black, and harsh like bristles; that they are of a dark-copper colour, and that their features are rather handsome than ugly; that they clothe themselves decently with the skins of gaunicoes; that they paint themselves variously; and there is reason to suspect, that by that variety they distinguish their tribes. Those seen by Commodore Byron were painted round both eyes, no two of them alike; those seen by Captain Wallis had only a red circle round the left eye; and those seen by Bougainville had no circle round the eyes, but had their cheeks painted red. This may account for the different reports of voyagers concerning their stature: it is not impossible, nay, it is very probable, that they may vary in this particular, according to their tribes; as is seen in the Highlands of Scotland, where one clan of the Campbells is remarkably tall, and another of the Frasers remarkably short. Were it not for some such natural discrimination, there could not be so wide a difference in the descriptions of gentlemen, who, having no ends to serve either in falsifying one another's reports, or in imposing upon the public, cannot be supposed to mistake wilfully.

One remarkable observation made by our voyagers must not be omitted; and that is, that though our people could distinguish but one word of their language, which the English pronounce *chiewow*, and the French *shiawa*, yet the Patagonians could repeat whole sentences after our men more distinctly than almost any European foreigner of what nation soever. This appears the more singular, as, among the islanders between the Tropics, it was hardly possible to make them articulate any of our words. Sydney Parkinson, in a specimen he has given us, says, that though the English remained at Otaheitee three months, the nearest the natives could approach the sound of *Cooke* was *Toote*; *Banks*, *Opane*; *Solander*, *Tolano*; *Gore*, *Towara*; *Monkhouse*, *Mata*; and so of the rest: whereas the Patagonians presently got by heart this sentence of invitation, *Come ashore, Englishmen!* which they showed they well understood, by repeating it afterwards whenever the ships came so near the shore as to be within call.

Another very remarkable particular is, that they had none of the characters of a ferocious people; there was no offensive weapon among them, except the scimitar already mentioned. The men, indeed, had a kind of sling, which they use in hunting, consisting of two round stones of about a pound weight each, connected together by a thong. These stones were fastened to the extremities of the thong; and, when they threw them, they held one stone in the hand, and swung the other about the head. "They are so expert in the management of this double-headed shot (says the writer of the voyage), that they will hit a mark not bigger than a shilling with both these stones at the distance of fifteen yards; but their method of availing themselves of their dexterity against the guanicoe and ostrich is, to sling the stones so as to entangle their legs, by which means they are retarded in their flight, and easily overtaken. Bougainville speaks of these slings as common among other Indian nations in South America; but we do not remember to have seen this assertion confirmed by any other voyager.

These people certainly dress differently as well as paint differently; for the dress described by Bougainville is very unlike the dress of those seen by the English voyagers. Captain Wallis invited some of them on board his ship: but, among all the wonders that were shown them, none seemed to attract their notice so much as the looking glasses: they looked in the glasses and at each other; they laughed and gazed, and gazed again and laughed; in short, there was no end to their merriment when in possession of this article of curiosity. They eat whatever was given them, but would drink nothing but water. In this they differ from all the tribes of Indians in North America, who are immoderately fond of spirituous liquors. They admired the European sheep, hogs, and poultry; but did not seem over-desirous of any thing they saw except clothes. When the marines were exercised to entertain them, they appeared disconcerted; an old man among them made signs, by striking his breast, and tumbling down and lying as if he had been dead upon deck, that he knew the effect of their guns; and none of them seemed easy till the firing was over. When the Captain had satisfied his own curiosity, and, as he imagined, theirs, he gave them to understand that he was going to sail, and that they must depart; which they were very unwilling to do. However, having given each of them a canvas bag, with some needles ready threaded, a knife, a pair of scissars, a few beads, a comb, and a looking-glass, he dismissed them, with great reluctance on their part, particularly on that of the old man's, who by very significant signs expressed his desire to stay till sunset.

Patagonia. Patan.

PATAGONULA, in botany; a genus of the monogynia order, and of the pentandria class of plants. The characters are these: the cup is an extremely small perianthium, divided into five segments, and remains after the flower is fallen; the flower consists of a single petal, with almost no tube, the margin of which is divided into five acute oval segments; the stamina are five filaments of the length of the flower; the antheræ simple; the germen of the pistil is oval and pointed; the style is slender and slightly bifid, its ramifications are also bifid; this is of the same length with the stamina, and remains when the flower is fallen; the stigmata are simple; the fruit is an oval and pointed capsule, standing on a large cup, made up of five long segments emarginated or rimmed round their edges; the seeds of this plant are yet unknown; but the construction of the cup, in which the capsule stands, is alone a sufficient distinction for this genus. There is but a single species.

PATAN, a kingdom of Asia, in the East Indies, and in the peninsula of Malacca, and on the eastern coast between the kingdoms of Siam and Paha. The inhabitants are partly Mahometans and partly Gentoos; but they are all very voluptuous. The air is wholesome, though very hot; and they have no seasons but the winter and summer. The former is more properly the rainy season; and contains the months of November, December, and January. The woods are full of elephants and many wild animals. Some voyagers pretend that this country is governed by a queen, who never marries, but may have as many gallants as she pleases. They have some trade with the Chinese; and the principal town is of the same name, which is one

Patan || Patella.

of the ſtrongeſt in theſe parts, having a well defended harbour.

PATAN, a town of Aſia, and capital of a province of the ſame name, in the dominions of the Great Mogul; it is very little known. E. Long. 109. 0. N. Lat. 27. 30.

PATAVINITY, among critics, denotes a peculiarity of Livy's diction; derived from Patavium or Padua, the place of his nativity; but wherein this patavinity conſiſts, they are by no means agreed.

Aſinius Pollio, according to Quintilian, taxed Livy with patavinity. But what he meant by this cenſure we believe no man can ſay. Morhof believes it to be a ſingular turn of expreſſion, and ſome phraſes peculiar to the Padueſe. All we certainly know about it is, that it was a fault in the language of Livy, not in the ſentiments or manners. In all probability, it is one of thoſe delicacies that are loſt in a dead language. Dan. Georg. Morhof publiſhed a treatiſe *De Patavinitate Liviana*, at Kiel, in 1685, where he explains, very learnedly, the urbanity and peregrinity of the Latin tongue.

PATARA, (Livy, Mela); the capital of Lycia, to the eaſt of the mouth of the river Xanthus; famous for a temple and oracle of Apollo, thence called *Patareus*, three ſyllables only; but *Patarænus*, (Horace). For the ſix winter months, Apollo gave anſwers at Patara; and for the ſix ſummer at Delos, (Virgil, Servius): theſe are the *Lyciæ Sortes* of Virgil. The town was ſituated in a peninſula, called *Lictorum Cherſoneſus*, (Stephanus). Acts xxi. 1. St Paul in his paſſage from Philippi to Jeruſalem, came to Miletus, hence to Coos, then to Rhodes, and from Rhodes to Patara; where having found a ſhip that was bound for Phœnicia, he went on board and arrived at Jeruſalem, to be at the feaſt of Pentecoſt.

PATAVIUM (Tacitus, Strabo), a town of the Tranſpadana, ſituated on the left or north bank of the Medoacus Minor; founded by Antenor the Trojan, (Mela, Virgil, Seneca); *Patavini*, the people, (Livy); who himſelf was a native, and by Aſinius Pollio charged with patavinity. Now *Padua*, in the territory and to the weſt of Venice. E. Long. 12. 15. N. Lat. 45. 30.

PATAY, a town of France, in the province of Orleannois, remarkable for the defeat of the Engliſh in 1429, and where Joan of Arc did wonders. E. Long. 1. 43. N. Lat. 48. 5.

PATE, in fortification, a kind of platform, reſembling what is called an *horſe's ſhoe*.

PATEE, or PATTEE, in heraldry, a croſs, ſmall in the centre, and widening to the extremities, which are very broad.

PATELLA, or KNEE-PAN, in anatomy. See there, n° 59.

PATELLA, or LIMPET, a genus of inſects belonging to the order of vermes teſtacea; the animal being of the ſnail kind. The ſhells are of that claſs which is called *univalves*; they have no *contour*, and are in the form of little pointed cones. They are always attached to ſome hard body. Their ſummit is ſometimes acute, ſometimes obtuſe, flatted, turned back, or perforated. The rock or other hard body to which they are always found adhering, ſerves as a kind of ſecond or under ſhell to preſerve them from injury; and for this reaſon Aldrovandus and Rondelet have claſſed them among the bivalves; but in this error they have not been followed by any other writer. Fabius Columna diſtinguiſhes four ſorts of the lepas or limpets: *lepas vulgaris*, a ſort very common at Naples, of an oval figure and aſh colour. *Lepas major exotica*, which comes from Spain, the ſhell is hard, thick, and ribbed in angles, and the rim is denticulated. The *lepas agreſtis*, or *ſylveſtris*, which is a ſmall ſhell, irregularly oval, of an aſh colour, marked with radii and zones croſſing each other, and perforated at the top by an aperture which ſerves the fiſh for a vent. And the *patella regalis, quia regis menſa ſit digna*; this is of a mother-of-pearl colour within, and is ribbed and perforated in many places: theſe ſhells have been found on the back of the ſea-tortoiſe, or turtle, and on a large pinna marina. The diſtinguiſhing mark or characteriſtic of the lepas is to have but one convex ſhell, which adheres by its rim to a rock, or ſome other hard ſubſtance. There are 36 ſpecies of this genus, which are principally diſtinguiſhed by peculiarities in their ſhells. Of ſome of theſe ſhells we have given engravings in Plate CCCLXXXII. of which we add the following deſcription: Patella.

The limpet marked 1. has large yellow furrows and ridges from the centre to the circumference, which is indented; the eye is perfectly white, and ſhaped liked a nipple.

That marked 2. is perfectly ſmooth, but radiated with brown ſtreaks, and perforated in the ſummit.

Fig. 3. is ribbed, and indented at the circumference; its coat is ſpotted with brown, in a zig-zag form, and its eye is of a ruby colour.

Fig. 4. is a ſmall brown ſhell, the ribs or ſtriæ of which are armed with ſmall white points.

Fig. 5. is ſtriated with radii, reaching from the eye to the circumferenee, which are croſſed by other ſtreaks nearly parallel to the circumference; it is of the uſual colour, and its eye is perforated.

Fig. 6. This is white, ſhaped ſomething like an hand-bell, and has within a protuberance ſomewhat reſembling a clapper.

Fig. 7. is a ſeven-ſided limpet, divided at each angle by ridges from the ſummit, which form a ſtar on a white ground, variegated with black ſpots.

Fig. 8. is a ſmall ribbed ſhell, of a brown colour, and rough; it has a chamber, and a beak-faſhioned eye placed at one of its extremities.

Fig. 9. is the fineſt ſhell of this ſpecies: its ſize, the fine mother-of-pearl colour on the inſide, and the beauty of its red ſpots without, which have the appearance of tortoiſe-ſhell, give it the pre-eminence over all others. It is called the *Tortoiſe ſhell buckler*.

The wild limpet, or patella fera, is a name very improperly applied by Rondilitius and Aldrovand to the *aures marinæ*, or *concha veneris*, which certainly is not of the patella kind.

PATELLA, in the Hiſtory of Inſects, a name given by Liſter and other authors to a little huſk or ſhell, found on the bark of the cherry, plum, roſe, and other trees, containing an animal within, and uſeful in colouring. Theſe patellæ are of the form of globes, except when they adhere to the tree, and are for the moſt part of a ſhining cheſnut colour. The huſk itſelf ſtrikes a very fine crimſon colour on paper, and within it is found a white maggot which is of no value: this, in time, hatches into a very ſmall but beautiful bee. The ſize of this bee is about half that of an ant.

Patella ‖ Patera.

ant. They have a ſting like bees, and three ſpots placed in a triangle on the forehead, which are ſuppoſed to be eyes. They are of a black colour, and have a large round whitiſh or pale yellow ſpot on the back. The upper pair of wings are ſhaded and ſpotted, but the under pair are clear. It might be worth while to try the ſhells or huſks in order to diſcover whether the colour they yield might not be uſeful. It is to be remarked, that the deepeſt coloured huſks afford the fineſt and deepeſt purple: they muſt be uſed while the animal in them is in the maggot form; for when it is changed into the bee ſtate the ſhell is dry and colourleſs. Liſter, who firſt obſerved theſe patellæ, went ſo far on comparing them with the common kermes, as to aſſert that they were of the ſame nature with that production: but his account of their being the workmanſhip of a bee, to preſerve her young maggot in, is not agreeable to the true hiſtory of the kermes; for that is an inſect of a very peculiar kind. He has in other inſtances been too juſtly cenſured for his precipitancy of judging of things, and perhaps has fallen into an error by means of it here. It is very poſſible that theſe patellæ may be the ſame ſort of animals with the kermes, but then it produces its young within this ſhell or huſk, which is no other than the ſkin of the body of the mother animal; but as there are many flies whoſe worms or maggots are lodged in the bodies of other animals, it may be that this little bee may love to lay its egg in the body of the proper inſect, and the maggot hatched from that egg may eat up the proper progeny, and, undergoing its own natural changes there, iſſue out at length in form of the bee. This may have been the caſe in ſome few which Dr Liſter examined; and he may have been miſled by this to ſuppoſe it the natural change of the inſect.

PATENT, in general, denotes ſomething that ſtands open or expanded: thus a leaf is ſaid to be patent, when it ſtands almoſt at right angles with the ſtalk.

PATENT, or *Letters Patent*. See LETTER.

PATER NOSTER, the *Lord's Prayer*, ſo called from the two firſt words thereof in Latin.

Pater Noſter, iſlands of Aſia, in the Eaſt Indian ſea, ſo called becauſe of the great number of rocks, which ſailors have likened to the beads with which the Papiſts tell their pater-noſter. They abound in corn and fruits, and are very populous.

Pater Patratus, was the name of the firſt and principal perſon the college of heralds called *Feciales*. Some ſay the Pater Patratus was a conſtant officer and perpetual chief of that body; and others ſuppoſe him to have been a temporary miniſter, elected upon account of making peace or denouncing war, which were both done by him. See FECIALES.

PATERA, among antiquaries, a goblet or veſſel uſed by the Romans in their ſacrifices; wherein they offered their conſecrated meats to the gods, and wherewith they made libations. See SACRIFICE and LIBATION.

The word is Latin, formed from *pateo*, "I am open;" *quod pateat*, "becauſe it has a great aperture;" in contradiſtinction to bottles, &c. which have only narrow necks, or whoſe aperture is leſs than the body of the veſſel.

On medals the patera is ſeen in the hands of ſeveral deities; and frequently in the hands of princes, to mark the ſacerdotal authority joined with the imperial, &c. Paterculus.

Hence F. Joubert obſerves, that beſide the patera, there is frequently an altar upon which the patera ſeems to be pouring its contents.

The patera was of gold, ſilver, marble, braſs, glaſs, or earth; and they uſed to incloſe it in urns with the aſhes of the deceaſed, after it had ſerved for the libations of the wine and liquors at the funeral.

The patera is an ornament in architecture, frequently ſeen in the Doric freeze, and the tympans of arches; and they are ſometimes uſed by themſelves, to ornament a ſpace; and in this caſe it is common to hang a ſtring of huſks or drapery over them: ſometimes they are much inriched with foliage, and have a maſk or a head in the centre.

PATERCULUS (Caius Velleius), an ancient Roman hiſtorian, who flouriſhed in the reign of Tiberius Cæſar, was born in the year of Rome 735. His anceſtors were illuſtrious for their merit and their offices. His grandfather eſpouſed the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himſelf through with his ſword. His father was a ſoldier of rank, and ſo was Paterculus himſelf. He was a military tribune when Caius Cæſar, a grandſon of Auguſtus, had an interview with the king of the Parthians, in an iſland of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius; and accompanied that prince for nine years ſucceſſively in all his expeditions. He received honourable rewards from him; but we do not find that he was preferred to any higher dignity than the prætorſhip. The praiſes he beſtows upon Sejanus give ſome probability to the conjecture, that he was looked upon as a friend of this favourite, and conſequently that he was involved in his ruin. His death is placed by Mr Dodwell in the year of Rome 784, when he was in his 50th year.

He wrote an Abridgement of the Roman Hiſtory in two books, which is very curious. His purpoſe was only to deduce things from the foundation of Rome to the time wherein he lived; but he began his work with things previous to that memorable era: for, though the beginning of his firſt book is wanting, we yet find in what remains of it, an account of many cities more ancient than Rome. He promiſed a larger hiſtory; and no doubt would have executed it well: for during his military expeditions he had ſeen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Aſia Minor, and other more eaſterly regions; eſpecially upon the ſhores of the Euxine ſea, which had furniſhed his mind with much entertaining and uſeful knowledge. In the Abridgement which we have, many particulars are related that are nowhere elſe to be found; and this makes it the more valuable. The ſtyle of Paterculus, though miſerably diſguiſed through the careleſſneſs of tranſcribers, and impoſſible to be reſtored to purity for want of manuſcripts, is yet manifeſtly worthy of his age, which was the time of pure Latinity. The greateſt excellence of this hiſtorian lies in his manner of commending and blaming thoſe he ſpeaks of; which he does in the fineſt terms and moſt delicate expreſſions. He is, however, condemned, and indeed with the greateſt

terculus ‖ athetic.

greateſt reaſon, for his partiality to the houſe of Auguſtus; and for making the moſt extravagant eulogies, not only upon Tiberius, but even upon his favourite *Sejanus*: whom, though a vile and cruel monſter, Paterculus celebrates as one of the moſt excellent perſons the Roman commonwealth had produced. Lipſius, though he praiſes him in other reſpects, yet cenſures him moſt ſeverely for his inſincerity and partiality. "Velleius Paterculus (ſays he) raiſes my indignation: he repreſents Sejanus as endowed with all good qualities. The impudence of this hiſtorian! But we know that he was born, and died, to the deſtruction of mankind. After many commendations, he concludes, that Livia was a woman more reſembling the gods than men: and as to Tiberius, he thinks it a crime to ſpeak otherwiſe of him than as of an immortal Jove. What ſincere and honeſt mind can bear this? On the other hand, how artfully does he every where conceal the great qualities of Cæſar Germanicus! how obliquely does he ruin the reputation of Agrippina and others, whom Tiberius was thought to hate! In ſhort, he is nothing but a court-proſtitute. You will ſay, perhaps, it was unſafe to ſpeak the truth at thoſe times: I grant it; but if he could not write the truth, he ought not to have written lies: none are called to account for ſilence." La Mothe le Vayer has made a very juſt remark upon this occaſion: "The ſame fault (ſays he) may be obſerved in many others, who have written the hiſtory of their own times, with a deſign to be publiſhed while they lived."

It is ſtrange, that a work ſo elegant and worthy to be preſerved, and of which, by reaſon of its ſhortneſs, copies might be ſo eaſily taken, ſhould have been ſo near being loſt. One manuſcript only has had the luck to be found, as well of this author among the Latins as of Heſychius among the Greeks: in which, ſays a great critic of our own nation, "The faults of the ſcribes are found ſo numerous, and the defects ſo beyond all redreſs, that notwithſtanding the pains of the learned and moſt acute critics for two whole centuries, theſe books ſtill are, and are like to continue, a mere heap of errors." No ancient author but Priſcian makes mention of Paterculus: the moderns have done him infinitely more juſtice, and have illuſtrated him with notes and commentaries. He was firſt publiſhed, from the manuſcript of Morbac, by Rhenanus, at Baſil in 1520: afterwards by Lipſius at Leyden in 1581; then by Gerard Voſſius in 1639; next by Boeclerus at Straſburg in 1642; then by Thyſius and others; and, laſtly, by Peter Burman at Leyden, 1719, in 8vo. To the Oxford edition in 1693, 8vo, were prefixed the *Annales Velleiani* of Mr Dodwell, which ſhow deep learning and a great knowledge of antiquity.

PATH, in general, denotes the courſe or track marked out or run over by a body in motion.

For the path of the moon, &c. ſee Astronomy, n° 359, 360.

PATHETIC, whatever relates to the paſſions, or that is proper to excite or awake them. The word comes from the Greek πάθος, *paſſion* or *emotion*. See Passion.

Pathetic, in muſic, ſomething very moving, expreſſive, or paſſionate; capable of exciting pity, compaſſion, anger, or other paſſions. Thus we ſpeak of the pathetic ſtyle, a pathetic figure, pathetic ſong, &c. The chromatic genus, with its greater and leſſer ſemitones, either aſcending or deſcending, is very proper for the pathetic; as is alſo an artful management of diſcords; with a variety of motions, now briſk, now languiſhing, now ſwift, now ſlow.

Pathognemonic ‖ Patience.

Nieuwentyt ſpeaks of a muſician at Venice who ſo excelled in the pathetic, that he was able to play any of his auditors into diſtraction: he ſays alſo, that the great means he made uſe of was the variety of motions, &c.

PATHOGNOMONIC, among phyſicians, an appellation for a ſymptom, or concourſe of ſymptoms, that are inſeparable from a diſtemper, and are found in that only, and in no other.

PATHOLOGY, that part of medicine which explains the nature of diſeaſes, their cauſes and ſymptoms. See Medicine.

PATHOS, a Greek term, literally ſignifying paſſion.

PATHROS, a city and canton of Egypt, of which the prophets Jeremiah and Ezekiel make mention; Jerem. xliv. 1. 15. Ezek. xxix. 14. xxx. 14. We do not very well know its ſituation, though Pliny and Ptolemy the geographer ſpeak of it by the name of Phaturis; and it appears to have been in Upper Egypt. Iſaiah (xii. 2.) calls it Pathros; and it is the country of the Pathruſim, the poſterity of Mizraim, of whom Moſes ſpeaks, Gen. x. 14. Ezekiel threatens them with an entire ruin. The Jews retired thither notwithſtanding the remonſtrances of Jeremiah; and the Lord ſays by Iſaiah, that he will bring them back from thence.

PATIENCE, that calm and unruffled temper with which a good man bears the evils of life, from a conviction that they are at leaſt permitted, if not ſent, by the beſt of Beings, who makes all things work together for good to thoſe who love and fear him.

The evils by which life is embittered may be reduced to theſe four: 1. Natural evils, or thoſe to which we are by nature ſubject as men, and as periſhable animals. The greateſt of theſe are, the death of thoſe whom we love, and of ourſelves. 2. Thoſe from which we might be exempted by a virtuous and prudent conduct, but which are the inſeparable conſequences of imprudence or vice, which we ſhall call puniſhments; as infamy proceeding from fraud, poverty from prodigality, debility and diſeaſe from intemperance. 3. Thoſe by which the fortitude of the good are exerciſed; ſuch as the perſecutions raiſed againſt them by the wicked. To theſe may be added, 4. The oppoſition againſt which we muſt perpetually ſtruggle, ariſing from the diverſity of ſentiments, manners, and characters of the perſons among whom we live.

Under all theſe evils patience is not only neceſſary but uſeful: it is neceſſary, becauſe the laws of nature have made it a duty, and to murmur againſt natural events is to affront providence; it is uſeful, becauſe it renders our ſufferings lighter, ſhorter, and leſs dangerous.

Is your reputation ſullied by invidious calumnies? rejoice that your character cannot ſuffer but by falſe imputations. You are arraigned in a court of judicature, and are unjuſtly condemned: paſſion has influenced both your proſecutor and your judge, and you cannot forbear repining that you ſuffer although innocent.

Patience. nocent. But would it have been better that you should have suffered being guilty? Would the greatest misfortune that can befal a virtuous man be to you a consolation? The opulence of a villain, the elevated station to which he is raised, and the honours that are paid to him, excite your jealousy, and fill your bosom with repinings and regret. What! say you, are riches, dignity, and power, reserved for such wretches as this? Cease these groundless murmurs. If the possessions you regret were real benefits, they would be taken from the wicked and transferred to you. What would you say of a successful hero, who, having delivered his country, should complain that his services were ill requited, because a few sugar-plums were distributed to some children in his presence, of which they had not offered him a share? Ridiculous as this would appear, your complaints are no better founded. Has the Lord of all no reward to confer on you but perishable riches and empty precarious honour?

It is fancy, not the reason of things, that makes life so uneasy to us. It is not the place nor the condition, but the mind alone, that can make any body happy or miserable.

He that values himself upon conscience, not opinion, never heeds reproaches. When we are evil spoken of, if we have not deserved it, we are never the worse; if we have, we should mend.

Tiberius the Roman emperor, at the beginning of his reign, acted in most things like a truly generous, good natured, and clement prince. All slanderous reports, libels, and lampoons upon him and his administration, he bore with extraordinary patience; saying, "That in a free state the thoughts and tongues of every man ought to be free:" and when the senate would have proceeded against some who had published libels against him, he would not consent to it; saying, "We have not time enough to attend to such trifles: if you once open a door to such informations, you will be able to do nothing else; for under that pretence every man will revenge himself upon his enemies by accusing them to you." Being informed that one had spoken detractingly of him: "If he speaks ill of me," says he, "I will give him as good an account of my words and actions as I can; and if that is not sufficient, I will satisfy myself with having as bad an opinion of him as he has of me." Thus far even Tiberius may be an example to others.

Men will have the same veneration for a person that suffers adversity without dejection, as for demolished temples, the very ruins whereof are reverenced and adored.

A virtuous and well-disposed person, is like to good metal; the more he is fired, the more he is refined; the more he is opposed, the more he is approved: wrongs may well try him and touch him, but cannot imprint in him any false stamp.

The man therefore who possesses this virtue (patience), in this ample sense of it, stands upon an eminence, and sees human things below him: the tempest indeed may reach him; but he stands secure and collected against it upon the basis of conscious virtue, which the severest storms can seldom shake, and never overthrow.

Patience, however, is by no means incompatible with sensibility, which, with all its inconveniences, is to be cherished by those who understand and wish to maintain the dignity of their nature. To feel for others, disposes us to exercise the amiable virtue of charity, which our religion indispensably requires. It constitutes that enlarged benevolence which philosophy inculcates, and which is indeed comprehended in Christian charity. It is the privilege and the ornament of man; and the pain which it causes is abundantly recompensed by that sweet sensation which ever accompanies the exercise of beneficence. Patience || Patin.

To feel our own misery with full force is not to be deprecated. Affliction softens and improves the heart. Tears, to speak in the style of figure, fertilize the soil in which the virtues grow. And it is the remark of one who understood human nature, that the faculties of the mind, as well as the feelings of the heart, are meliorated by adversity.

But in order to promote these ends, our sufferings must not be permitted to overwhelm us. We must oppose them with the arms of reason and religion; and to express the idea in the language of the philosopher, as well as the poet, of Nature, every one, while he is compelled to feel his misfortunes like a man, should resolve also to bear them like a man.

Resign'd in ev'ry state,
With patience bear, with prudence push your fate;
By suffering well our fortune we subdue,
Fly when she frowns, and when she calls pursue.

PATIGUMO (a corruption of the words *pate-de-guimauve)*; the name of a sort of paste or cakes much used on the continent as an agreeable and useful remedy for catarrhal defluxions, and supposed by Dr Percival to consist of gum-arabic combined with sugar and the whites of eggs (see the article HUNGER, p. 715, col. 1.) But we have been informed that the powdered substance of the marshmallow is the chief ingredient of the composition.

PATIN (Guy), professor of physic in the royal college of Paris, was born in 1602. He made his way into the world merely by the force of his genius, being at first corrector of a printing-house. He was a man of great wit and erudition: he spoke with the gravity of a Stoic, but his expressions were very satirical. He hated bigotry, superstition, and knavery; had an upright soul, and a well-disposed heart. He was a most tender father, courteous to every body, and polite in the highest degree. He died in 1672, and did not owe his reputation to any writings published in his lifetime upon physic; but his letters which appeared after his death have rendered his name very famous. He left a son mentioned in the ensuing article.

PATIN (Charles), who made a great figure in the world, and excelled in the knowledge of medals. He was born in Paris in 1633; and made so surprising a progress, that he maintained theses in Greek and Latin, on all parts of philosophy, in 1647. He studied the law in compliance to an uncle, and was admitted an advocate in the parliament of Paris; but could not lay aside that of physic, for which he always had an inclination. He therefore quitted the law, and devoted himself to physic; in which, after taking the doctor's degree, he applied himself to practice with great success. He afterwards travelled into Germany, Holland, England, Switzerland, and Italy. In 1676 he was appointed

Patkul. appointed profeſſor of phyſic in Padua; and three years after was created a knight of St Mark. He died in that city in 1694. His works are many, and well known to the learned world. His wife too, and his daughters, were authoreſſes.

PATKUL (John Reinhold), was born of a noble family in Livonia, a northern province belonging to the crown of Sweden. The Livonians having been ſtript of their privileges, and great part of their eſtates, by Charles XI. Patkul was deputed to make their complaint; which he did with ſuch eloquence and courage, that the king, laying his hand upon his ſhoulder, ſaid, 'You have ſpoken for your country as a brave man ſhould, and I eſteem you for it.'

Charles, however, who added the baſeneſs of hypocriſy to the ferocity of a tyrant, was determined to puniſh the zeal and honeſty which he thought fit to commend; and a few days afterwards cauſed Patkul to be declared guilty of high treaſon, and condemned to die. Patkul, however, found means to eſcape into Poland, where he continued till Charles was dead. He hoped that his ſentence would have been then reverſed, as it had been declared unjuſt even by the tyrant that procured it: but being diſappointed in this expectation, he applied to Auguſtus king of Poland, and ſolicited him to attempt the conqueſt of Livonia from the Swedes; which, he ſaid, might be eaſily effected, as the people were ready to ſhake off their yoke, and the king of Sweden was a child incapable of compelling their ſubjection.

Auguſtus poſſeſſed himſelf of Livonia in conſequence of this propoſal; and afterwards, when Charles XII. entered the province to recover it, Patkul commanded in the Saxon army againſt him. Charles was victorious; and Patkul, ſome time afterwards, being diſguſted at the haughty behaviour of General Fleming, Auguſtus's favourite, entered into the ſervice of the Czar, with whom Auguſtus was in ſtrict alliance, and a little before Charles compelled Auguſtus to abdicate the throne of Poland, and his ſubjects to elect Staniſlaus in his ſtead. The Czar ſent Patkul, with the title of his ambaſſador, into Saxony, to prevail with Auguſtus to meet him at Grodno, that they might confer on the ſtate of their affairs. This conference took place; and immediately afterwards the Czar went from Grodno to quell a rebellion in Aſtracan. As ſoon as the Czar was gone, Auguſtus, to the ſurpriſe of all Europe, ordered Patkul, who was then at Dreſden, to be ſeized as a ſtate criminal. By this injurious and unprecedented action, Auguſtus at once violated the law of nations, and weakened his own intereſt; for Patkul was not only an ambaſſador, but an ambaſſador from the only power that could afford him protection. The cauſe, however, was this: Patkul had diſcovered that Auguſtus's miniſters were to propoſe a peace to Charles upon any terms; and had therefore formed a deſign to be beforehand with them, and procure a ſeparate peace between Charles and his new maſter the Czar. The deſign of Patkul was diſcovered; and, to prevent its ſucceſs, Auguſtus ventured to ſeize his perſon, aſſuring the Czar that he was a traitor, and had betrayed them both.

Auguſtus was ſoon after reduced to beg a peace of Charles at any rate; and Charles granted it upon certain conditions, one of which was, that he ſhould deliver up Patkul. This condition reduced Auguſtus to a very diſtreſsful dilemma: the Czar, at this very time, reclaimed Patkul as his ambaſſador; and Charles demanded, with threats, that he ſhould be put into his hands. Auguſtus therefore contrived an expedient by which he hoped to ſatisfy both: he ſent ſome guards to deliver Patkul, who was priſoner in the caſtle of Konigſtein, to the Swediſh troops; but by ſecret orders, privately diſpatched, he commanded the governor to let him eſcape. The governor, though he received this order in time, yet diſappointed its intention by his villainy and his avarice. He knew Patkul to be very rich; and having it now in his power to ſuffer him to eſcape with impunity, he demanded of Patkul a large ſum for the favour: Patkul refuſed to buy that liberty which he made no doubt would be gratuitouſly reſtored, in conſequence of the Czar's requiſition and remonſtrance; and, in the mean time, the Swediſh guards arrived with the order for his being delivered up to them. By this party he was firſt carried to Charles's head quarters at Altranſtadt, where he continued three months, bound to a ſtake with a heavy chain of iron. He was then conducted to Caſimir, where Charles ordered him to be tried; and he was by his judges found guilty. His ſentence depended upon the king; and after having been kept a priſoner ſome months, under a guard of Mayerfeldt's regiment, uncertain of his fate, he was, on the 8th of September 1707, towards the evening, delivered into the cuſtody of a regiment of dragoons, commanded by Colonel Nicholas Hielm. On the next day, the 29th, the colonel took the chaplain of his regiment aſide, and telling him that Patkul was to die the next day, ordered him to acquaint him with his fate, and prepare him for it. About this very time he was to have been married to a Saxon lady of great quality, virtue, and beauty, a circumſtance which renders his caſe ſtill more affecting. What followed in conſequence of the colonel's order to the miniſter (A) will be related in his own words.

Patkul.

"Immediately after evening ſervice I went to his priſon, where I found him lying on his bed. The firſt compliments over, I entered upon the melancholy duty of my profeſſion, and turning to the officer who had him in charge, told him the colonel's orders were, that I ſhould be alone with his priſoner. The officer having withdrawn, Patkul graſping both my hands in his, cried out with moſt affecting anxiety and diſtreſs, My dear paſtor! what are you to declare? what am I to hear? I bring you, replied I, the ſame tidings that the prophet brought to king Hezekiah, *Set thine houſe in order, for thou muſt die.* To morrow by this time thou ſhalt be no longer in the number of the living! At this terrible warning he bowed himſelf upon his bed, and burſt into tears. I attempted to comfort him, by ſaying that he muſt, without all doubt, have often meditated on this ſubject: Yes, cried he, I know, alas! too well, that we muſt all die; but the death prepared for me will be cruel and inſupportable. I aſſured him that the manner of his death

(A) The name of this clergyman was Lorens Hagar.

Patkul. death was to me totally unknown; but, believing that he would be prepared for it, I was sure his soul would be received into the number of happy spirits. Here he rose up, and folding his hands together, Merciful Jesus! let me then die the death of the righteous! A little after, with his face inclined to the wall, where stood his bed, he broke out into this soliloquy: Augustus! O Augustus, what must be thy lot one day! Must thou not answer for all the crimes thou hast committed? He then observed that he was driven out from his country, by a sentence against his life, pronounced for doing what the king himself encouraged him to do, saying to him one day in terms of much kindness, 'Patkul, maintain the rights of your country like a man of honour, and with all the spirit you are capable of.' That flying into an enemy's country was also unavoidable, as the country of an ally would not have afforded him protection; but that he was in Saxony a wretched exile, not a counsellor or adviser; that before his arrival every thing was already planned, the alliance with Muscovy signed, and the measures with Denmark agreed upon. 'My inclination (said he, after a pause) were always to serve Sweden, though the contrary opinion has prevailed. The elector of Brandenburg owed his title of *king of Prussia* to the services I did him; and when, in recompense, he would have given me a considerable sum of money, I thanked him, and rejected the offer; adding, that the reward I most wished for was to regain the king of Sweden's favour by his intercession. This he promised, and tried every possible method to succeed, but without success. After this I laboured so much for the interest of the late emperor in his Spanish affairs, that I brought about what scarce any other man could have effected. The emperor as an acknowledgment gave me an assignment for 50,000 crowns, which I humbly laid at his feet, and only implored his imperial majesty's recommendation of me to my king's favour: this request he immediately granted, and gave his orders accordingly, but in vain. Yet, not to lose any opportunity, I went to Moscow while the Swedish ambassadors were at that court; but even the mediation of the Czar had no effect. After that I distributed among the Swedish prisoners at Moscow at least 100,000 crowns, to show the ardent desire I had, by all ways, to regain the favour of their sovereign. Would to heaven I had been equally in earnest to obtain the grace of God.'—At these words another shower of tears fell from his eyes, and he remained for some moments silent, and overwhelmed with grief. I used my best endeavours to comfort him with the assurance that this grace would not be denied him, provided he spent the few hours still left in earnestly imploring it; for the door of heaven's mercy was never shut, though that of men might be cruelly so. 'This (replied he), this is my consolation; for thou art God and not man to be angry for ever.' He then inveighed bitterly against Augustus, and reproached himself for having any connection with a wretch who was wholly destitute of all faith and honour, an atheist, without piety, and without virtue. 'While he was at Warsaw (said he), and heard the king was advancing to attack him, he found himself extremely distressed. He was absolutely without money, and therefore obliged to dismiss some of his troops. He had recourse to my assistance, and intreated me, for the love of God, to borrow whatever sum I could. I procured him 400,000 crowns; 50,000 of which, the very next day, he squandered on trinkets and jewels, which he gave in presents to some of his women. I told him plainly my thoughts of the matter; and by my importunity prevailed, that the Jews should take back their toys, and return the money they had been paid for them. The ladies were enraged; and he swore that I should one time or other suffer for what I had done: there indeed he kept his word; would to God he had always done so with these he employed!' I now left him for a short time, and at seven in the evening I returned; and the officer being retired, he accosted me with a smiling air, and an appearance of much tranquillity, 'Welcome, dear sir, the weight that lay heavy on my heart is removed, and I already feel a sensible change wrought in my mind. I am ready to die: death is more eligible than the solitude of a long imprisonment. Would to heaven only that the kind of it were less cruel. Can you, my dear sir, inform me in what manner I am to suffer? I answered, that it had not been communicated to me; but that I imagined it would pass over without noise, as only the colonel and myself had notice of it. 'That (replied he) I esteem as a favour; but have you seen the sentence? or must I die, without being either heard or condemned? My apprehensions are of being put to intolerable tortures.' I comforted him in the kindest manner I could; but he was his own best comforter from the Word of God, with which he was particularly acquainted; quoting, among many other passages, the following in Greek, *We must enter into the kingdom of heaven through many tribulations.* He then called for pen and ink, and intreated me to write down what he should dictate. I did so, as follows:

'*Testamentum, or my last will as to the disposition of my effects after my death.*—1. His majesty King Augustus, having first examined his conscience thoroughly, will be so just as to pay back to my relations the sum he owes me; which, being liquidated, will amount to 50,000 crowns; and as my relations are here in the service of Sweden, that monarch will probably obtain it for them.'

"At this he said, let us stop here a little; I will quickly return to finish this will; but now let us address ourselves to God by prayer. Prayers being ended, 'Now (cried he) I find myself yet better, yet in a quieter frame of mind: Oh! were my death less dreadful, with what pleasure would I expiate my guilt by embracing it!—Yes (cried he, after a pause), I have friends in different places, who will weep over my deplorable fate. What will the mother of the king of Prussia say? What will be the grief of the Countess Levolde who attends on her? But what thoughts must arise in the bosom of *her* to whom my faith is plighted? Unhappy woman! the news of my death will be fatal to her peace of mind. My dear pastor, may I venture to beg one favour of you?' I assured him he might command every service in my power. 'Have the goodness then (said he, pressing my hand), the moment I am no more, to write—Alas! how will you set about it? a letter to Madam Einsiedlern, the lady I am promised to—Let her know that I die her's; inform her fully of my unhappy fate! Send her my last Patkul.

Patkul. last and eternal farewel! My death is in truth disgraceful; but my manner of meeting it will, I hope, by heaven's and your assistance, render it holy and blessed. This news will be her only consolation. Add farther, dear Sir, that I thanked her with my latest breath for the sincere affection she bore me: May she live long and happy: This is my dying wish.'—I gave him my hand in promise that I would faithfully perform all he desired.

"Afterwards he took up a book: 'This (said he) is of my own writing. Keep it in remembrance of me, and as a proof of my true regard for religion. I could wish it might have the good fortune to be presented to the king, that he may be convinced with what little foundation I have been accused of atheism.' Taking it from his hand, I assured him that my colonel would not fail to present it as soon as opportunity offered.

"The rest of his time was employed in prayer, which he went through with a very fervent devotion. On the 30th of September I was again with him at four in the morning. The moment he heard me he arose, and rendering thanks to God, assured me he had not slept so soundly for a long time. We went to prayers; and in truth his piety and devout frame of mind were worthy of admiration. About six he said he would begin his confession, before the din and clamour of the people without could rise to disturb his thoughts. He then kneeled down, and went through his confession in a manner truly edifying. The sun beginning to appear above the horizon, he looked out of the window, saying, *Salve festa dies!* 'This is my wedding-day. I looked, alas! for another, but this is the happier: for to-day shall my soul be introduced by her heavenly bridegroom into the assembly of the blessed!' He then asked me, whether I yet knew in what way he was to die? I answered, that I did not. He conjured me, by the sacred name of Jesus, not to forsake him; for that he should find in my company some consolation even in the midst of tortures. Casting his eye on the paper that lay on the table, 'This will (said he) can never be finished.' I asked him, whether he would put his name to what was already written? 'No (replied he, with a deep sigh), I will write that hated name no more. My relations will find their account in another place; salute them from me.' He then addressed himself again to God in prayer, and continued his devotions till the lieutenant entered to conduct him to the coach. He wrapped himself up in his cloak, and went forward a great pace, guarded by 100 horsemen. Being arrived at the place of execution, we found it surrounded by 300 foot soldiers; but at the sight of the flakes and wheels, his horror is not to be described. Clasping me in his arms, 'Beg of God (he exclaimed) that my soul may not be thrown into despair amidst these tortures! I comforted, I adjured him, to fix his thoughts on the death of Jesus Christ, who for our sins was nailed to a cross.

"Being now on the spot where he was to suffer, he bid the executioner to do his duty well, and put into his hands some money which he got ready for that purpose. He then stretched himself out upon the wheel; and while they were stripping him naked, he begged me to pray that God would have mercy on him, and bear up his soul in agony. I did so; and turning to all the spectators, said to them, Brethren, join with me in prayer for this unhappy man. 'Yes (cried he), assist me all of you with your supplications to heaven.' Here the executioner gave him the first stroke. His cries were terrible: 'O Jesus! Jesus! have mercy upon me.' This cruel scene was much lengthened out, and of the utmost horror; for as the headsman had no skill in his business, the unhappy victim received upwards of 15 several blows, with each of which were intermixed the most piteous groans and invocations of the name of God. At length, after two strokes given on the breast, his strength and voice failed him. In a faltering dying tone, he was just heard to say, 'Cut off my head!' and the executioner still lingering, he himself placed his head on the scaffold: After four strokes with an hatchet, the head was separated from the body, and the body quartered. Such was the end of the renowned Patkul."

Patkul, Patmos.

Charles XII. has been very generally and severely censured for not pardoning him, and we are not inclined to vindicate the sovereign. Yet it must be remembered, that Patkul was guilty of a much greater crime than that which drew upon him the displeasure of Charles XI. He incited foreign powers to attack his country when under the government of a boy, hoping, as he said himself, that it would in such circumstances become an easy conquest. He was therefore a rebel of the worst kind; and where is the absolute monarch that is ready to pardon such unnatural rebellion? Let it be remembered, too, that Charles, among whose faults no other instance of cruelty has been numbered, certainly thought that, in ordering the execution of Patkul, he was discharging his duty. That monarch, it is known, believed in the possibility of discovering the philosopher's stone. Patkul, when under sentence of death, contrived to impose so far upon the senate at Stockholm, as to persuade them that he had, in their presence, converted into gold a quantity of baser metal. An account of this experiment was transmitted to the king, accompanied with a petition to his majesty for the life of so valuable a subject; but Charles, blending magnanimity with his severity, replied with indignation, that he would not grant to interest what he had refused to the calls of humanity and the intreaties of friendship.

PATMOS (anc. geog.), one of the Sporades (Dionysius); 30 miles in compass (Pliny); concerning which we read very little in authors. It was rendered famous by the exile of St John and the Revelation showed him there. The greatest part of interpreters think that St John wrote them in the same place during the two years of his exile; but others think that he did not commit them to writing till after his return to Ephesus. The island of Patmos is between the island of Icaria and the promontory of Miletus. Nothing has done it more honour than to have been the place of the banishment of St John. It is now called *Patino*, or *Pactino*, or *Patmol*, or *Palmosa*. Its circuit is five and twenty or thirty miles. It has a city called *Patmos*, with a harbour, and some monasteries of Greek monks. It is at present in the hands of the Turks. It is considerable for its harbours; but the inhabitants derive little benefit from them, because the corsairs have obliged them to quit the town and retire to a hill on which St John's convent stands. This convent is a citadel consisting of several irregular towers, and is a

Patna ‖ Patræ.

substantial building seated on a very steep rock. The whole island is very barren, and without wood; however, it abounds with partridges, rabbits, quails, turtles, pigeons, and snipes. All their corn does not amount to 1000 barrels in a year. In the whole island there are scarce 300 men: but there are above 20 women to one man, who expect that all strangers who land in the island should carry some of them away. To the memory of St John is an hermitage on the side of a mountain, where there is a chapel not above eight paces long and five broad. Over head they show a chink in the rock, through which they pretend that the Holy Ghost dictated to St John. E. Long. 26. 84. N. Lat. 37. 24.

PATNA, a town of Asia, in the dominions of the Great Mogul, to the north of the kingdom of Bengal, where the English have factories for saltpetre, borax, and raw silk. It is the capital of the province of Bahar, a dependency of Bengal, in the empire of Indostan, situated in a pleasant country, 400 miles east of Agra. It extends seven miles in length on the banks of the Ganges, and is about half a mile in breadth.—Mr Rennel gives strong reasons for supposing it to be the ancient PALIBOTHRA. The town is large and populous, but the houses are built at a distance from each other. E. Long. 85. 40. N. Lat. 45. 25.

PATOMACK, a large river of North America, in Virginia, which rises in the Alleghany mountains, separates Virginia from Maryland, and falls into Chesapeak bay. It is about seven miles broad, and is navigable for near 200 miles.

PATONCE, in heraldry, is a cross, flory at the ends; from which it differs only in this, that the ends, instead of turning down like a fleur-de-lis, are extended somewhat in the pattee form. See FLORY.

PATRÆ, a city of Achaia. This place was visited by Dr Chandler, who gives the following account of it. "It has been often attacked by enemies, taken, and pillaged. It is a considerable town, at a distance from the sea, situated on the side of a hill, which has its summit crowned with a ruinous castle. This made a brave defence in 1447 against Sultan Morat, and held out until the peace was concluded, which first rendered the Morea tributary to the Turks. A dry flat before it was once the port, which has been choked with mud. It has now, as in the time of Strabo, only an indifferent road for vessels. The house of Nicholas Paul, Esq; the English consul, stood on part of the wall either of the theatre or the odéum. By a fountain was a fragment of a Latin inscription. We saw also a large marble bust much defaced; and the French consul showed us a collection of medals. We found nothing remarkable in the citadel. It is a place of some trade, and is inhabited by Jews as well as by Turks and Greeks. The latter have several churches. One is dedicated to St Andrew the apostle, who suffered martyrdom there, and is of great sanctity. It had been recently repaired. The site by the sea is supposed that of the temple of Ceres. By it is a fountain. The air is bad, and the country round about over-run with the low shrub called *glycyrrhiza* or liquorice."

Of its ancient state, the same author speaks thus: "Patræ assisted the Ætolians when invaded by the Gauls under Brennus; but afterwards was unfortunate, reduced to extreme poverty, and almost abandoned. Augustus Cæsar reunited the scattered citizens, and made it a Roman colony, settling a portion of the troops which obtained the victory of Actium, with other inhabitants from the adjacent places. Patræ reflourished and enjoyed dominion over Naupactus, Œanthéa, and several cities of Achaia. In the time of Pausanias, Patræ was adorned with temples and porticoes, a theatre, and an odéum which was superior to any in Greece but that of Atticus Herodes at Athens. In the lower part of the city was a temple of Bacchus Æsymnetes, in which was an image preserved in a chest, and conveyed, it was said, from Troy by Eurypylus; who, on opening it, became disordered in his senses. By the port were temples; and by the sea, one of Ceres, with a pleasant grove and a prophetic fountain of unerring veracity in determining the event of any illness. After supplicating the goddess with incense, the sick person appeared, dead or living, in a mirror suspended so as to touch the surface of the water. In the citadel of Patræ was a temple of Diana Laphria, with her statue in the habit of a huntress of ivory and gold, given by Augustus Cæsar when he laid waste Calydon and the cities of Ætolia to people Nicopolis. The Patrensians honoured her with a yearly festival, which is described by Pausanias who was a spectator. They formed a circle round the altar with pieces of green wood, each 16 cubits long, and within heaped dry fuel. The solemnity began with a most magnificent procession, which was closed by the virgin-priestess in a chariot drawn by stags. On the following day, the city and private persons offered at the altar fruits, and birds, and all kinds of victims, wild-boars, stags, deer, young wolves, and beasts full grown; after which the fire was kindled. He relates, that a bear and another animal forced a way through the fence, but were reconducted to the pile. It was not remembered that any wound had ever been received at this ceremony, though the spectacle and sacrifice were as dangerous as savage. The number of women at Patræ was double that of the men. They were employed chiefly in a manufacture of flax which grew in Elis, weaving garments, and attire for the head."

Patræ ‖ Patrica.

PATRANA, or PASTRANA, a town of New Castile in Spain, with the title of a duchy. It is seated between the rivers Tajo and Tajuna, in W. Long. 2. 45. N. Lat. 40. 26.

PATRAS, an ancient and flourishing town of European Turkey, in the Morea, capital of a duchy, with a Greek archbishop's see. It is pretty large and populous; and the Jews, who are one-third part of the inhabitants, have four synagogues. There are several handsome mosques and Greek churches. The Jews carry on a great trade in silk, leather, honey, wax, and cheese. There are cypress trees of a prodigious height, and excellent pomegranates, citrons, and oranges. It has been several times taken and retaken, and it is just now in the hands of the Turks. It is seated in E. Long. 21. 45. N. Lat. 38. 17.

PATRICA, a town of Italy, in the territory of the church, and in the Campagna of Rome, towards the sea-coast, and eight miles east of Ostia. About a mile from this place is a hill called *Monte de Livano*, which some have thought to be the ancient Lavinium founded by Æneas.

PATRES

Patres, Patriarch.

PATRES CONSCRIPTI. See CONSCRIPT and SENATOR.

PATRIARCH, PATRIARCHA, one of thoſe firſt fathers who lived towards the beginning of the world, and who became famous by their long lines of deſcendants. Abraham, Iſaac, and Jacob, and his twelve ſons, are the patriarchs of the Old Teſtament; Seth, Enoch, &c. were antediluvian patriarchs,

The authority of patriarchal government exiſted in the fathers of families, and their firſt-born after them, exerciſing all kinds of eccleſiaſtical and civil authority in their reſpective houſeholds; and to this government, which laſted till the time of the Iſraelites dwelling in Egypt, ſome have aſcribed an abſolute and deſpotic power, extending even to the puniſhment by death. In proof of this, is produced the curſe pronounced by Noah upon Canaan (Gen. ix. 25.); but it muſt be obſerved, that in this affair Noah ſeems to have acted rather as a prophet than a patriarch. Another inſtance of ſuppoſed deſpotic power is Abraham's turning Hagar and Ithmael out of his family (Gen. xxi. 9, &c.); but this can hardly be thought to furniſh evidence of any ſingular authority veſted in the patriarchs, as ſuch, and peculiar to thoſe ages. The third inſtance brought forward to the ſame purpoſe is that of Jacob's denouncing a curſe upon Simeon and Levi (Gen. xlix. 7.), which is maintained by others to be an inſtance of prophetic inſpiration more than of patriarchal power. The fourth inſtance is that of Judah with regard to Tamar (Gen. xxxviii. 24.); with regard to which it is remarked, that Jacob, the father of Judah, was ſtill living; that Tamar was not one of his own family; and that ſhe had been guilty of adultery, the puniſhment of which was death by burning; and that Judah on this occaſion might ſpeak only as a proſecutor.

On the whole, however, it is difficult to ſay which of theſe opinions are moſt agreeable to truth. Men who believe the origin of civil government, and the obligation to obedience, to ariſe from a ſuppoſed original contract, either real or implied, will be naturally led to weaken the authority of the patriarchs: and thoſe again who eſteem government to be a divine inſtitution, will be as apt to raiſe that authority to the higheſt pitch that either reaſon or ſcripture will permit them. It cannot be denied, that authority exiſted in fathers, and deſcended to their firſt-born, in the firſt ages of the world; and it is neither unnatural nor improbable to imagine, that the idea of hereditary power and hereditary honours was firſt taken from this circumſtance. But whether authority has deſcended through father and ſon in this way to our times, is a circumſtance that cannot in one inſtance be aſſerted, and can be denied in a thouſand. The real ſource of the dignity and of the authority of modern times ſeems to have been, ſkill in the art of war, and ſucceſs in the conduct of conqueſts.

Jewiſh PATRIARCH, a dignity, reſpecting the origin of which there are a variety of opinions. The learned authors of the Univerſal Hiſtory think, that the firſt appearance and inſtitution of thoſe patriarchs happened under Nerva the ſucceſſor of Domitian. It ſeems probable that the patriarchs were of the Aaronic or Levitical race; the tribe of Judah being at that time too much depreſſed, and too obnoxious to the Romans to be able to aſſume any external power. But of whatever tribe they were, their authority came to be very conſiderable. Their principal buſineſs was to inſtruct the people; and for this purpoſe they inſtituted ſchools in ſeveral cities. And having gained great reputation for their extraordinary learning, zeal, and piety, they might, in time, not only bring a great concourſe of other Jews from other parts, as from Egypt and other weſtern provinces of their diſperſion, but likewiſe prove the means of their patriarchal authority's being acknowledged there. From them they ventured at length to levy a kind of tribute, in order to defray the charges of their dignity, and of the officers (A) under them, whoſe buſineſs it was to carry their orders and deciſions through the other provinces of their diſperſion, and to ſee them punctually executed by all, that ſome ſhadow of union at leaſt might be kept up among the weſtern Jews. They likewiſe nominated the doctors who were to preſide over their ſchools and academies; and theſe were in proceſs of time ſtyled *chiefs* and *princes*, in order to raiſe the credit of that dignity, or to imply the great regard which their diſciples were to pay to them. Theſe chiefs became at length rivals of the patriarchs; and ſome of them poſſeſſed both dignities at once; an uſurpation which cauſed not only great confuſion amongſt them, but oftentimes very violent and bloody conteſts. However, as the Jewiſh Rabbies have trumped up a much older era for this patriarchal dignity, and have given us a ſucceſſion of them down to the fifth century, in which it was aboliſhed, it will not be amiſs to give our readers the ſubſtance of what they have written of the riſe and progreſs of this order of men; and at the ſame time to ſhow them the abſurdity and falſehood of that pretended ſucceſſion to this imaginary dignity.

According to them, the firſt patriarch was Hillel, ſurnamed the *Babylonian*, becauſe he was ſent for from thence to Jeruſalem about 100 years before the ruin of their capital, or 30 years before the birth of Chriſt, to decide a diſpute about the keeping of Eaſter, which on that year fell out on the Sabbath-day; and it was on account of his wiſe deciſion that he was raiſed to that dignity, which continued in his family till the ſaid fifth century. He was likewiſe looked upon as a ſecond Moſes, becauſe he lived like him 40 years in obſcurity, 40 more in great reputation for learning and ſanctity, and 40 more in poſſeſſion of this patriarchal dignity. They make him little inferior to that lawgiver in other of his excellencies, as well as in the great authority he gained over the whole Jewiſh nation. The wonder will be, how Herod the Great, who was ſo jealous of his own power, could ſuffer a ſtranger to be raiſed to ſuch a height of it, barely for having decided a diſpute which muſt in all likelihood have been adjudged by others long before that time.

However, Hillel was ſucceeded by his ſon Simeon, whom many Chriſtians pretend to have been the venerable old perſon of that name, who received the divine infant in his arms. The Jews give him but a very.

(A) Theſe were called *Apoſtoli* or *Legati*.

Patriarch. very obſcure patriarchate; though the authors above quoted make him, moreover, chief of the ſanhedrim; and Epiphanius ſays, that the prieſtly tribe hated him ſo much for giving ſo ample a teſtimony to the divine child, that they denied him common burial. But it is hardly credible that St Luke ſhould have ſo careleſsly paſſed over his two-fold dignity, if he had been really poſſeſſed of them, and have given him no higher title than that of a juſt and devout man.

He was ſucceeded by Jochanan, not in right of deſcent, but of his extraordinary merit, which the Rabbies, according to cuſtom, have raiſed to ſo ſurpriſing a height, that, according to them, if the whole heavens were paper, all the trees in the world pens, and all the men writers, they would not ſuffice to pen down all his leſſons. He enjoyed his dignity but two years, according to ſome, or five according to others: and was the perſon who, obſerving the gates of the temple to open of their own accord, cried out, "O temple, temple! why art thou thus moved! We know that thou art to be deſtroyed, ſeeing Zechariah hath foretold it, ſaying, 'Open thy gates, O Lebanus, and let the flames conſume thy cedars.'" Upon this he is further reported to have complimented Veſpaſian, or rather, as ſome have corrected the ſtory, Titus, with the title of *king*, aſſuring him that it was a royal perſon who was to deſtroy that edifice; on which account they pretend that general gave him leave to remove the ſanhedrim to Japhne.

The Jewiſh writers add, that he likewiſe erected an academy there, which ſubſiſted till the death of Akiba; and was likewiſe the ſeat of the patriarch; and conſiſted of 300 ſchools, or claſſes of ſcholars. Another he erected at Lydda, not far from Japhne, and where the Chriſtians have buried their famed St George. He lived 120 years, and being aſked, what he had done to prolong his life? he gave this wiſe anſwer; I never made water nearer a houſe of prayer than four cubits: I never diſguiſed my name: I have taken care to celebrate all feſtivals: and my mother hath even ſold my head ornaments to buy wine enough to make me merry on ſuch days; and left me at her death 300 hogſheads of it, to ſanctify the Sabbath.—The doctors that flouriſhed in his time were no leſs conſiderable, both for their number and character; particularly the famed Rabbi Chanina, of whom the Bath Col was heard to ſay, that the world was preſerved for the ſake of him; and R. Nicodemus, whom they pretend to have ſtopped the courſe of the ſun, like another Joſhua.

He was ſucceeded by Gamaliel, a man, according to them, of unſufferable pride; and yet of ſo univerſal authority over all the Jews, not only in the weſt, but over the whole world, that the very monarchs ſuffered his laws to be obeyed in their dominions, not one of them offering to obſtruct the execution of them. In his days flouriſhed Samuel the Leſs, who compoſed a prayer full of the bitterſt curſes againſt heretics, by which they mean the Chriſtians; and which are ſtill in uſe to this day. Gamaliel was no leſs an enemy to them; and yet both have been challenged, the former as the celebrated maſter of our great apoſtle, the other as his diſciple in his unconverted ſtate.

Simon II. his ſon and ſucceſſor, was the firſt martyr who died during the ſiege of Jeruſalem. The people ſo regretted his death, that an order was given, inſtead of 10 bumpers of wine, which were uſually drank at the funeral of a ſaint, to drink 13 at his, on account of his martyrdom. Theſe bumpers were in time multiplied, they tell us, to ſuch ſhameful height, that the ſanhedrim was forced to make ſome new regulations to prevent that abuſe. Patriarch.

Theſe are the patriarchs which, the Rabbies tell us, preceded the deſtruction of the temple; and we need no farther confutation of this pretended dignity, than the ſilence of the ſacred hiſtorians, who not only make not the leaſt mention of it, but aſſure us all along that they were the high-prieſts who preſided in the ſanhedrim; and before whom all caſes relating to the Jewiſh religion were brought and decided. It was the high-prieſt who examined and condemned our Saviour; that condemned St Stephen; that forbad the apoſtles to preach in Chriſt's name; and who ſat as judge on the great apoſtle at the head of that ſupreme court. The ſame may be urged from Joſephus, who muſt needs have known and mentioned this pretended dignity, if any ſuch there had been; and yet is ſo far from taking the leaſt notice of it, that, like the evangeliſts, he places the pontiffs alone at the head of all the Jewiſh affairs; and names the high-prieſt Ananus as having the care and direction of the war againſt the Romans;—which is an evident proof that there were then no ſuch patriarchs in being.

To all this let us add, that if there had been any ſuch remarkable ſucceſſion, the Talmudiſts would have preſerved it to future ages; whereas, neither they, nor any of the ancient authors of the Jewiſh church, make any mention of it; but only ſome of their doctors, who have written a conſiderable time after them, as of writers to whom little credit can be given in points of this nature; eſpecially as there are ſuch unſurmountable contradictions between them, as no authors either Jewiſh or Chriſtian have, with all their pains, been hitherto able to reconcile.

Their ſucceſſion, according to the generality of thoſe rabbies ſtands as follows:

1. Hillel the Babylonian. 2. Simeon the ſon of Hillel. 3. Gamaliel the ſon of Simeon. 4. Simeon II. the ſon of Gamaliel. 5. Gamaliel II. the ſon of Simeon II. 6. Simeon III. the ſon of Gamaliel II. 7. Judah the ſon of Simeon III. 8. Gamaliel III. the ſon of Judah. 9. Judah II. the ſon of Gamaliel III. 10. Hillel II. ſon of Judah II. 11. Judah III. ſon of Hillel II. 12. Hillel III. ſon of Judah III. 13. Gamaliel IV. ſon of Hillel III.

According to Ganz Tzemach David, who hath reduced them to 10, they are,

1. Hillel the Babylonian. 2. Simeon the ſon of Hillel. 3. Rabb Gamaliel Rebona. 4. R. Simeon the ſon of Gamaliel. 5. Rabban Gamaliel his ſon. 6. R. Jehudah the prince. 7. Hillel the prince, his ſon. 8. Rabban Gamaliel the Old. 9. Simeon III. 10. R. Judah, Naſi or prince.

On the whole, it cannot be doubted but that their firſt riſe was in Nerva's time, however much Jewiſh pride may have prompted them to falſify, and to aſſert their origin to have been more ancient than it really was. Nor have the Jews been faithful in giving an account of the authority of theſe men. They have exaggerated their power beyond all bounds, for the purpoſe of repelling

Patriarchs. repelling the arguments of Chriſtians: for their power was certainly more ſhowy than ſubſtantial. In time, however, they certainly impoſed upon the people; and what power they did poſſeſs (which the Romans only allowed to be in religious matters, or in ſuch as were connected with religion) they exerciſed with great rigour. Their pecuniary demands, in particular, became very exorbitant; and was the cauſe of their ſuppreſſion in the year 429.

Patriarchs, among Chriſtians, are eccleſiaſtical dignitaries, or biſhops, ſo called from their paternal authority in the church. The power of patriarchs was not the ſame in all, but differed according to the different cuſtoms of countries, or the pleaſures of kings and councils. Thus the patriarch of Conſtantinople grew to be a patriarch over the patriarchs of Epheſus and Cæſarea, and was called the *œcumenical and univerſal patriarch;* and the patriarch of Alexandria had ſome prerogatives which no other patriarch but himſelf enjoyed, ſuch as the right of conſecrating and approving every ſingle biſhop under his juriſdiction.

The patriarchate has been ever eſteemed the ſupreme dignity in the church: the biſhop had only under him the territory of the city of which he was biſhop; the metropolitan ſuperintended a province, and had for ſuffragans the biſhops of his province; the primate was the chief of what was then called a *dioceſe* (A), and had ſeveral metropolitans under him; and the patriarch had under him ſeveral dioceſes, compoſing one exarchate, and the primates themſelves were under him.

Uſher, Pagi, De Marca, and Morinus, attribute the eſtabliſhment of the grand patriarchates to the apoſtles themſelves; who, in their opinion, according to the deſcription of the world then given by geographers, pitched on the three principal cities in the three parts of the known world; viz. Rome in Europe, Antioch in Aſia, and Alexandria in Africa: and thus formed a trinity of patriarchs. Others maintain that the name patriarch was unknown at the time of the council of Nice; and that for a long time afterwards patriarchs and primates were confounded together, as being all equally chiefs of dioceſes, and equally ſuperior to metropolitans, who were only chiefs of provinces. Hence Socrates gives the title patriarch to all the chiefs of dioceſes, and reckons ten of them. Indeed, it does not appear that the dignity of patriarch was appropriated to the five grand ſees of Rome, Conſtantinople, Alexandria, Antioch, and Jeruſalem, till after the council of Chalcedon in 451; for when the council of Nice regulated the limits and prerogatives of the three patriarchs of Rome, Antioch, and Alexandria, it did not give them the title of patriarchs, though it allowed them the pre-eminence and privileges thereof; thus when the council of Conſtantinople adjudged the ſecond place to the biſhop of Conſtantinople, who till then was only a ſuffragan of Heraclea, it ſaid nothing of the patriarchate. Nor is the term *patriarch* found in the decree of the council of Chalcedon, whereby the fifth place is aſſigned to the biſhop of Jeruſalem; nor did theſe five patriarchs govern all the churches. Patriarchs.

There were beſides many independent chiefs of dioceſes, who, far from owning the juriſdiction of the grand patriarchs, called themſelves *patriarchs;* ſuch as that of Aquileia; nor was Carthage ever ſubject to the patriarch of Alexandria. Moſheim * imagines that the biſhops, who enjoyed a certain degree of pre-eminence over the reſt of their order, were diſtinguiſhed by the Jewiſh title of patriarchs in the fourth century. The authority of the patriarchs gradually increaſed, till, about the cloſe of the fifth century, all affairs of moment within the compaſs of their patriarchate came before them, either at firſt hand or by appeals from the metropolitans. They conſecrated biſhops; aſſembled yearly in council the clergy of their reſpective diſtricts; pronounced a deciſive judgment in thoſe caſes where accuſations were brought againſt biſhops; and appointed vicars or deputies, clothed with their authority, for the preſervation of order and tranquillity in the remoter provinces. In ſhort, nothing was done without conſulting them; and their decrees were executed with the ſame regularity and reſpect as thoſe of the princes.

* *Eccleſ. Hiſt.* vol. 1. p. 284.

It deſerves to be remarked, however, that the authority of the patriarchs was not acknowledged through all the provinces without exception. Several diſtricts, both in the eaſtern and weſtern empires, were exempted from their juriſdiction. The Latin church had no patriarchs till the ſixth century; and the churches of Gaul, Britain, &c. were never ſubject to the authority of the patriarch of Rome, whoſe authority only extended to the ſuburbicary provinces. There was no primacy, no exarchate

(A) The word dioceſe was then of very different import from what it bears now. Under the article Episcopacy, it was obſerved, that the firſt founders of churches regulated their extent and the juriſdiction of their biſhops by the diviſions of the Roman empire into civil juriſdictions. One of theſe diviſions was into provinces and dioceſes. A province compriſed the cities of a whole region ſubjected to the authority of one chief magiſtrate, who reſided in the metropolis or chief city of the province. A dioceſe was a ſtill larger diſtrict, comprehending within it ſeveral provinces, ſubject to the controul of a chief magiſtrate, whoſe reſidence was in the metropolis of the dioceſe. The juriſdiction of the biſhops of the Chriſtian church was eſtabliſhed upon this model. The authority of a private biſhop extended only over the city in which he reſided, together with the adjacent villages and ſurrounding tract of country. This diſtrict was called παροικια, though it comprehended many pariſhes in the modern ſenſe of that word. Under Arcadius and Honorius the empire was divided into thirteen dioceſes: 1. The Oriental dioceſe, containing fifteen provinces; 2. The dioceſe of Egypt, ſix provinces; 3. The Aſiatic dioceſe, ten provinces; 4. The Pontic dioceſe, ten provinces; 5. The dioceſe of Thrace, ſix provinces; 6. The dioceſe of Macedonia, ſix provinces; 7. The dioceſe of Decia, five provinces; 8. The Italic dioceſe, ſeventeen provinces; 9. The dioceſe of Illyricum, ſix provinces; 10. The dioceſe of Africa, ſix provinces; 11. The Spaniſh dioceſe, ſeven provinces; 12. The Gallican dioceſe, ſeventeen provinces; 13. The Britannic dioceſe, five provinces. Each of theſe provinces comprehended many παροικιαι, and each παροικια many modern pariſhes. See *Bingham's Origines Sacræ*, Book ix.

Patriarchal || Patrick

archate nor patriarchate, owned here; but the biſhops, with the metropolitans, governed the church in common. Indeed, after the name patriarch became frequent in the weſt, it was attributed to the biſhops of Bourges and Lyons; but it was only in the firſt ſignification, viz. as heads of dioceſes. Du Cange ſays, that there have been ſome abbots who have borne the title of patriarchs.

PATRIARCHAL CROSS, in heraldry, is that where the ſhaft is twice croſſed; the lower arms being longer than the upper ones.

PATRICIAN, a title given, among the ancient Romans, to the deſcendants of the hundred, or, as ſome will have it, of the two hundred firſt ſenators choſen by Romulus; and by him called *patres*, "fathers." Romulus eſtabliſhed this order after the example of the Athenians; who were divided into two claſſes, viz. the εὐπατρίδας *patricios*, and δημοτικους *populares*. Patricians, therefore, were originally the nobility; in oppoſition to the plebeians. They were the only perſons whom Romulus allowed to aſpire to the magiſtracy; and they exerciſed all the functions of the prieſthood till the year of Rome 495. But the cognizance and character of theſe ancient families being almoſt loſt and extinguiſhed by a long courſe of years, and frequent changes in the empire, a new kind of patricians were afterwards ſet on foot, who had no pretenſions from birth, but whoſe title depended entirely on the emperor's favour. This new patriciate, Zozimus tells us, was erected by Conſtantine, who conferred the quality on his counſellors, not becauſe they were deſcended from the ancient fathers of the ſenate, but becauſe they were the fathers of the republic or of the empire. This dignity in time became the higheſt of the empire. Juſtinian calls it *ſummam dignitatem*. In effect, the patricians ſeem to have had the precedence of the *conſulares*, and to have taken place before them in the ſenate; though F. Faber aſſerts the contrary. What confounds the queſtion is, that the two dignities often met in the ſame perſon; becauſe the patriciate was only conferred on thoſe who had gone through the firſt offices of the empire, or had been conſuls. Pope Adrain made Charlemagne take the title of patrician before he aſſumed the quality of emperor; and other popes have given the title to other kings and princes by reaſon of its eminence.

PATRICIAN is alſo a title of honour often conferred on men of the firſt quality in the time of our Anglo-Saxon kings. See THANE.

Patrician Deities, *Patricii Dii*, in mythology, were Janus, Saturn, the Genius, Pluto, Bacchus, the Sun, the Moon, and the Earth.

PATRICIANS, in eccleſiaſtical writers, were ancient ſectaries, who diſturbed the peace of the church in the beginning of the third century: thus called from their founder *Patricius*, preceptor of a Marcionite called *Symmachus*. His diſtinguiſhing tenet was, that the ſubſtance of the fleſh is not the work of God, but that of the devil: on which account his adherents bore an implacable hatred to their own fleſh; which ſometimes carried them ſo far as to kill themſelves. They were alſo called TATIANITES, and made a branch of the ENCRATITÆ.

PATRICK (St), the apoſtle of Ireland, and ſecond biſhop of that country. He was born April 5th A. D. 373, of a good family, at Kirk Patric near Dumbarton, in what is now called Scotland, but then comprehended under the general name of Britain.—His baptiſmal name *Succath*, ſignifies, in the Britiſh language, "valiant in war." On ſome inroad of certain exiles from Ireland he was taken priſoner, and carried into that kingdom, where he continued ſix years in the ſervice of Milcho, who had bought him of three others, when Patric acquired the new name of *Cothraig*, or *Ceathar-Tigh*, i. e. *four families*. In this time he made himſelf maſter of the Iriſh language, and at laſt made his eſcape, and returned home on board a ſhip. About two years after, he formed a deſign of converting the Iriſh, either in conſequence of a dream, or of reflection on what he had obſerved during his acquaintance with them. The better to qualify himſelf for this undertaking, he travelled to the continent, where he continued 35 years, purſuing his ſtudies under the direction of his mother's uncle St Martin, biſhop of Tours, who had ordained him deacon; and after his death with St German, biſhop of Auxerre, who ordained him prieſt, and gave him his third name *Maxon* or *Maginim*. Patric

An ancient author, Henricus Antiſiodorenſis, who wrote a book concerning the miracles of St German, conſiders it as the higheſt honour of that prelate to have been the inſtructor of St Patrick: "As the glory of a father ſhines in the government of his ſons, out of the many diſciples in religion who are reported to have been his ſons in Chriſt; ſuffice it briefly to mention one by far the moſt famous, as the ſeries of his actions ſhows, Patrick the particular apoſtle of Ireland, who being under his holy diſcipline 18 years, derived no little knowledge in the inſpired writings from ſuch a ſource. The moſt godly divine pontiff, conſidering him alike diſtinguiſhed in religion, eminent for virtue, and ſtedfaſt in doctrine; and thinking it abſurd to let one of the beſt labourers remain inactive in the Lord's vineyard, recommended him to Celeſtine, Pope of Rome, by his preſbyter Segetius, who was to carry to the apoſtolic ſee a teſtimonial of eccleſiaſtical merit of this excellent man. Approved by his judgment, ſupported by his authority, and confirmed by his bleſſing, he ſet out for Ireland; and being peculiarly deſtined to that people as their apoſtle, inſtructed them at that time by his doctrine and miracles; and now does and will forever diſplay the wonderful power of his apoſtleſhip." Laſtly, Pope Celeſtine conſecrated him biſhop, and gave him his moſt familiar name *Patricius*, expreſſive of his honourable deſcent; and to give luſtre and weight to the commiſſion which he now charged him with to convert the Iriſh. Palladius had been here a year before him on the ſame deſign, but with little ſucceſs: the ſaints Kieran, Ailbe, Declan, and Ibar, were precurſors both to Palladius and Patrick. But the great office of apoſtle of Ireland was reſerved for our prelate, who landed in the country of the Evolein, or at Wicklow, A. D. 441. His firſt convert was Sinell, eighth in deſcent from Cormac king of Leinſter; but not meeting with encouragement, he proceeded to Dublin, and thence to Ulſter, where he founded a church (afterwards the famous abbey of Saul, in the county of Down), remarkable for its poſition, being made out of a barn, and its greateſt length reaching from north to ſouth. After labouring ſeven years indefatigably in his great work, he return-

Patrick. ed to Britain, which he delivered from the hereſies of Pelagius and Arius; engaged ſeveral eminent perſons to aſſiſt him; viſited the Iſle of Man, which he converted in 440, when the biſhopric was founded; and, A. D. 448 returned to the ſee of Armagh (A), which he had founded three years before; and in 13 years more completed the converſion of the whole iſland (B). After giving an account of his commiſſion at Rome, he once more returned hither, and ſpent the remainder of his life between the monaſteries of Armagh and Saul, ſuperintending and enforcing the great plan of doctrine and diſcipline which he had eſtabliſhed. After having eſtabliſhed ſchools, or an academy here, he cloſed his life and miniſtry at Saul abey, in the 120th year of his age, March 17. A. D. 493, and was buried at Down afterwards, in the ſame grave with St Brigot and St Columb, in the ſame place. Reſpecting his burial place, however, there have been great diſputes; and it has been as great a ſubject of debate with the religious, as Homer's birth-place was formerly among the cities of Greece. Thoſe of Down lay claim to it, on the authority of the following verſes:

Theſe three in Down lie in tomb one,
Briget, Patricius, and Columba pious.

Thoſe of Glaſtenbury in England, from the old monuments of their church: And ſome Scots affirm him to have been both born and buried among them at Glaſgow. His genuine works were collected and printed by Sir James Ware, 1656. His immediate ſucceſſor in this ſee was St Binen or Begnus.

Order of St PATRICK, an inſtitution which took place in Ireland in the year 1783. On the fifth of February, in that year, the king ordered letters patent to be paſſed under the great ſeal of the kingdom of Ireland, for creating a ſociety or brotherhood, to be called *knights of the illuſtrious order of St Patrick*, of which his majeſty, his heirs, and ſucceſſors, ſhall perpetually be ſovereigns, and his majeſty's lieutenant-general and general-governor of Ireland, &c. for the time being, ſhall officiate as grand-maſters; and alſo for appointing Prince Edward, and ſeveral of the prime nobility of Ireland, knights companions of the ſaid illuſtrious order.

PATRICK (Simon), a very learned Engliſh biſhop, was born at Gainſborough in Lincolnſhire in 1626. In 1644 he was admitted into Queen's college, Cambridge, and entered into holy orders. After being for ſome time chaplain to Sir Walter St John, and vicar of the church at Batterſea in Surry, he was preferred to the rectory of St Paul's, Covent-garden, in London, where he continued all the time of the plague in 1665 among his pariſhioners, to their great comfort. In 1668 he publiſhed his *Friendly Debate* between a Conformiſt and a Nonconformiſt. This was anſwered by the Diſſenters, whom he had much exaſperated by it; but by his moderation and candour toward them afterwards, they were perfectly reconciled to him, and he brought over many of them to the communion of the eſtabliſhed church. In 1678 he was made dean of Peterborough, where he was much beloved. In 1682, Dr Lewis de Moulin, who had been a hiſtory-profeſſor at Oxford, and written many bitter books againſt the church of England, ſent for Dr Patrick upon his ſick-bed, and made a ſolemn declaration of his regret on that account, which he ſigned, and it was publiſhed after his death. During the reign of King James, the dean's behaviour ſhowed that he had nothing more at heart than the Proteſtant religion; for which he ventured all that was dear to him, by preaching and writing againſt the errors of the church of Rome. In 1687 he publiſhed a prayer compoſed for that difficult time, when perſecution was expected by all who ſtood firm to their religion. The year after the Revolution, the dean was appointed biſhop of Chicheſter, and was employed with others of the new biſhops to ſettle the affairs of the church in Ireland. In 1691 he was tranſlated to the ſee of Ely, in the room of the deprived Biſhop Turner. He died in 1707, after having publiſhed various works; among which the moſt diſtinguiſhed are his Paraphraſes and Commentaries on the Holy Scriptures, three volumes folio. Theſe, with Lowth on the Proverbs, Arnold on the Apocrypha, and Whitby on the New Teſtament, make a regular continued commentary in Engliſh on all the ſacred books.

Patrick, Patrimony.

PATRIMONY, a right or eſtate inherited by a perſon from his anceſtors.

The term *patrimony* has been alſo given to church-eſtates or revenues; in which ſenſe authors ſtill ſay, the patrimony of the church of Rimini, Milan, &c. The church of Rome hath patrimonies in France, Africa, Sicily, and many other countries. To create the greater reſpect to the eſtates belonging to the church, it was uſual to give their patrimonies the names of the ſaints they held in the higheſt veneration: thus the eſtate of the church of Ravenna was called the *patrimony of St Apollinarius*; that of Milan, the *patrimony*

(A) At Armagh St Patrick founded, A. D. 445 or 447, a priory of Auguſtine canons, dedicated to St Peter and St Paul, much enriched by the archbiſhops; reſtored by Imar O Hedegan in the 12th century. It was granted, A. D. 1611, to Sir Toby Caulfield, knight. St Patrick alſo founded there a houſe of canoneſſes of the ſame order, under his ſiſter Lupita, called *Templena firta*, or the "houſe of miracles."

We are told, that Armagh was made a metropolitical ſee in honour of St Patrick; in conſequence of which it was held in the higheſt veneration not only by biſhops and prieſts, but alſo by kings and biſhops, as the venerable Bede informs us.

(B) There is a cave in the county of Donegal or Tir-connel, near the ſource of the Liffey, which, it is pretended, was dug by Ulyſſes, in order to hold converſations with infernals. The preſent inhabitants call it *Ellan n' Fradetory*, or the "Iſland of Purgatory, and Patrick's Purgatory." They affirm, with a pious credulity, that St Patrick the apoſtle of Ireland, or ſome abbot of that name, obtained of God by his earneſt prayers, that the pains and torments which await the wicked after this life might be here ſet forth to view, in order the more eaſily to recover the Iriſh from their ſinful ſtate and heatheniſh errors.

Patriotism. *of St Ambrose;* and the estates of the Roman church were called the *patrimony of St Peter in Abruzzo*, the *patrimony of St Peter in Sicily*, and the like.

What is now called *St Peter's patrimony* is only the duchy of Castro, and the territory of Orvietto. See Castro, &c.

PATRIOTISM, a love of one's country, which is one of the noblest passions that can warm and animate the human breast. It includes all the limited and particular affections to our parents, children, friends, neighbours, fellow-citizens, and countrymen. It ought to direct and limit their more confined and partial actions within their proper and natural bounds, and never let them encroach on those sacred and first regards we owe to the great public to which we belong. Were we solitary creatures, detached from the rest of mankind, and without any capacity of comprehending a public interest, or without affections leading us to desire and pursue it, it would not be our duty to mind it, nor criminal to neglect it. But as we are parts of the public system, and are not only capable of taking in large views of its interests, but by the strongest affections connected with it, and prompted to take a share of its concerns, we are under the most sacred ties to prosecute its security and welfare with the utmost ardour, especially in times of public trial.

"Zeal for the public good (says Mr Addison) is the characteristic of a man of honour and a gentleman, and must take place of pleasures, profits, and all other private gratifications: that whosoever wants this motive, is an open enemy, or an inglorious neuter to mankind, in proportion to the misapplied advantages with which nature and fortune have blessed him." This love of our country does not import an attachment to any particular soil, climate, or spot of earth, where perhaps we first drew our breath, though those natural ideas are often associated with the moral ones; and, like external signs or symbols, help to ascertain and bind them; but it imports an affection to that moral system or community, which is governed by the same laws and magistrates, and whose several parts are variously connected one with the other, and all united upon the bottom of a common interest. Wherever this love of our country prevails in its genuine vigour and extent, it swallows up all sordid and selfish regards; it conquers the love of ease, power, pleasure, and wealth; nay, when the amiable partialities of friendship, gratitude, private affection, or regards to a family, come in competition with it, it will teach us to sacrifice all, in order to maintain the rights, and promote and defend the honour and happiness of our country. To pursue therefore our private interests in subordination to the good of our country; to be examples in it of virtue, and obedient to the laws; to choose such representatives as we apprehend to be the best friends to its constitution and liberties; and if we have the power, to promote such laws as may improve and perfect it; readily to embrace every opportunity for advancing its prosperity; cheerfully to contribute to its defence and support; and, if need be, to die for it:—these are among the duties which every man, who has the happiness to be a member of our free and Protestant constitution, owes to his country.

The constitution of man is such, that the most selfish passions, if kept within their proper bounds, have a tendency to promote the public good. There is no passion of more general utility than patriotism; but its origin may unquestionably be termed *selfish*. The love of one's relations and friends is the most natural expansion of self-love: this affection connects itself too with local circumstances, and sometimes cannot easily be separated from them. It often varies, as relationship or place varies; but acquires new power when the whole community becomes its object. It was therefore with singular propriety that the poet said, "Self-love and social are the same." Under the article Calais we have already given the outlines of the transactions of its siege by Edward III. during which the inhabitants displayed a degree of *patriotism* truly wonderful. History scarcely contains a more distinguished instance of true patriotic virtue than on this occasion. We shall therefore give a fuller account of this remarkable affair, as one of the best examples that can possibly be selected of the virtue we have been explaining. The inhabitants, under Count Vienne their gallant governor, made an admirable defence against a well disciplined and powerful army. Day after day the English effected many a breach, which they repeatedly expected to storm by morning; but, when morning appeared, they wondered to behold new ramparts raised nightly, erected out of the ruins which the day had made. France had now put her sickle into her second harvest since Edward with his victorious army sat down before the town. The eyes of all Europe were intent on the issue. The English made their approaches and attacks without remission; but the citizens were as obstinate in repelling all their efforts. At length, famine did more for Edward than arms. After the citizens had devoured the lean carcases of their half-starved cattle, they tore up old foundations and rubbish in search of vermin: they fed on boiled leather, and the weeds of exhausted gardens; and a morsel of damaged corn was accounted matter of luxury. In this extremity they resolved to attempt the enemy's camp. They boldly sallied forth; the English joined battle; and, after a long and desperate engagement, Count Vienne was taken prisoner; and the citizens, who survived the slaughter, retired within their gates. On the captivity of their governor, the command devolved upon Eustace Saint Pierre, the mayor of the town, a man of mean birth, but of exalted virtue. Eustace soon found himself under the necessity of capitulating, and offered to deliver to Edward the city, with all the possessions and wealth of the inhabitants, provided he permitted them to depart with life and liberty. As Edward had long since expected to ascend the throne of France, he was exasperated to the last degree against these people, whose sole valour had defeated his warmest hopes; he therefore determined to take an exemplary revenge, though he wished to avoid the imputation of cruelty. He answered by Sir Walter Mauny, that they all deserved capital punishment, as obstinate traitors to him, there true and notable sovereign; that, however, in his wonted clemency, he consented to pardon the bulk of the plebeians, provided they would deliver up to him six of their principal citizens with halters about their necks, as victims of due atonement for that spirit of rebellion with which they had inflamed the common people. All the remains of this desolate city were convened in the great square; and like men arraigned at a tribunal from whence there was no appeal, expected

Patriot

Rapin's Hist. E. Edw. I.

Patriotism. ed with throbbing hearts the ſentence of their conqueror. When Sir Walter had declared his meſſage, conſternation and pale diſmay was impreſſed on every face: each looked upon death as his own inevitable lot; for how ſhould they deſire to be ſaved at the price propoſed? Whom had they to deliver up, ſave parents, brothers, kindred, or valiant neighbours, who had ſo often expoſed their lives in their defence? To a long and dead ſilence, deep ſighs and groans ſucceeded, till Euſtace Saint Pierre aſcending a little eminence, thus addreſſed the aſſembly: "My friends and fellow-citizens, you ſee the condition to which we are reduced; we muſt either ſubmit to the terms of our cruel and enſnaring conqueror, or yield up our tender infants, our wives, and chaſte daughters, to the bloody and brutal luſts of the violating ſoldiery. We well know what the tyrant intends by his ſpecious offers of mercy. It does not ſatiate his vengeance to make us merely miſerable, he would alſo make us criminal: he would make us contemptible; he will grant us life on no condition, ſave that of our being unworthy of it. Look about you, my friends, and fix your eyes on the perſon whom you wiſh to deliver up as the victims of your own ſafety. Which of theſe would you appoint to the rack, the ax, or the halter? Is there any here who has not watched for you, who has not fought for you, who has not bled for you? Who, through the length of this inveterate ſiege, has not ſuffered fatigues and miſeries a thouſand times worſe than death, that you and yours might ſurvive to days of peace and proſperity? Is it your preſervers, then, whom you would deſtine to deſtruction? You will not, you cannot, do it. Juſtice, honour, humanity, make ſuch a treaſon impoſſible. Where then is our reſource? Is there any expedient left, whereby we may avoid guilt and infamy on one hand, or the deſolation and horrors of a ſacked city on the other? There is, my friends, there is one expedient left; a gracious, an excellent, a god-like expedient! Is there any here to whom virtue is dearer than life! Let him offer himſelf an oblation for the ſafety of his people! he ſhall not fail of a bleſſed approbation from that power, who offered up his only Son for the ſalvation of mankind." He ſpoke—but an univerſal ſilence enſued. Each man looked round for the example of that virtue and magnanimity in others, which all wiſhed to approve in themſelves, though they wanted the reſolution. At length Saint Pierre reſumed: "It had been baſe in me, my fellow-citizens, to promote any matter of damage to others, which I myſelf had not been willing to undergo in my own perſon. But I held it ungenerous to deprive any man of that preference and eſtimation, which might attend a firſt offer on ſo ſignal an occaſion: for I doubt not but there are many here as ready, nay, more zealous for this martyrdom than I can be, however modeſty and the fear of imputed oſtentation may withhold them from being foremoſt in exhibiting their merits. Indeed the ſtation to which the captivity of Count Vienne has unhappily raiſed me, imports a right to be the firſt in giving my life for your ſakes. I give it freely, I give it cheerfully. Who comes next? Your ſon! exclaimed a youth, not yet come to maturity.—Ah, my child! cried St Pierre; I am then twice ſacrificed.—But no—I have rather begotten thee a ſecond time.—Thy years are few, but full, my ſon; the victim of virtue has reached the utmoſt purpoſe and goal of mortality. Who next, my friends? This is the hour of heroes.—Your kinſman, cried John de Aire! Your kinſman, cried James Wiſſant! Your kinſman, cried Peter Wiſſant!—"Ah! (exclaimed Sir Walter Mauny, burſting into tears), why was I not a citizen of Calais?" The ſixth victim was ſtill wanting, but was quickly ſupplied by lot, from numbers who were now emulous of ſo ennobling an example. The keys of the city were then delivered to Sir Walter. He took the ſix priſoners into his cuſtody. He ordered the gates to be opened, and gave charge to his attendants to conduct the remaining citizens with their families through the camp of the Engliſh. Before they departed, however, they deſired permiſſion to take their laſt adieu of their deliverers.—What a parting! what a ſcene! they crowded with their wives and children about St Pierre and his fellow-priſoners. They embraced, they clung around, they fell proſtrate before them. They groaned; they wept aloud; and the joint clamour of their mourning paſſed the gates of the city, and was heard throughout the camp. At length Saint Pierre and his fellow victims appeared under the conduct of Sir Walter and his guard. All the tents of the Engliſh were inſtantly emptied. The ſoldiers poured from all parts, and arranged themſelves on each ſide to behold, to contemplate, to admire this little band of patriots as they paſſed. They murmured their applauſe of that virtue which they could not but revere even in enemies; and they regarded thoſe ropes which they had voluntarily aſſumed about their necks as enſigns of greater dignity than that of the Britiſh Garter. As ſoon as they had reached the royal preſence, "Mauny (ſays the king), are theſe the principal inhabitants of Calais?" "They are (ſays Mauny); they are not only the principal men of Calais, they are the principal men of France, my lord, if virtue has any ſhare in the act of ennobling." "Were they delivered peaceably, (ſays Edward)? Was there no reſiſtance, no commotion among the people?" "Not in the leaſt, my lord. They are ſelf-delivered, ſelf-devoted, and come to offer up their ineſtimable heads as an ample equivalent for the ranſom of thouſands."

The king, who was highly incenſed at the length and difficulty of the ſiege, ordered them to be carried away to immediate execution; nor could all the remonſtrances and intreaties of his courtiers divert him from his cruel purpoſe. But what neither a regard to his own intereſt and honour, what neither the dictates of juſtice, nor the feelings of humanity, could effect, was happily accompliſhed by the more powerful influence of conjugal affection. The queen, who was then big with child, being informed of the particulars reſpecting the ſix victims, flew into her huſband's preſence, threw herſelf on her knees before him, and, with tears in her eyes, beſought him not to ſtain his character with an indelible mark of infamy, by committing ſuch a horrid and barbarous deed. Edward could refuſe nothing to a wife whom he ſo tenderly loved, and eſpecially in her condition; and the queen, not ſatisfied with having ſaved the lives of the ſix burghers, conducted them to her tent, where ſhe applauded their virtue, regaled them with a plenti-

Patriotiſm. ful repaſt, and having made them a preſent of money and clothes, ſent them back to their fellow-citizens.

The love of their country, and of the public good, ſeems to have been the predominant paſſion of the Spartans. Pedaretus having miſſed the honour of being choſen one of the three hundred who had a certain rank of diſtinction in the city, went home extremely pleaſed and ſatisfied; ſaying, "He was overjoyed there were three hundred men in Sparta more honourable than himſelf." *Plutarch's Life of Lycurgus.*

The patriotiſm of the Romans is well known, and has been juſtly admired. We ſhall content ourſelves at preſent with the following example; a zeal and patriotic devotion ſimilar to which is perhaps ſcarcely equalled, and certainly is not exceeded, in hiſtory.

Dion. lib. viii. p. 570. and *Rollin's Rom. Hiſt* v. i. p. 306. Rome, under the conſuls Cæſo Fabius and T. Virginius, had ſeveral wars to ſuſtain, leſs dangerous than troubleſome, againſt the Æqui, Volſci, and Veientes. To put a ſtop to the incurſions of the laſt, it would have been neceſſary to have eſtabliſhed a good garriſon upon their frontiers to keep them in awe. But the commonwealth, exhauſted of money, and menaced by abundance of other enemies, was not in a condition to provide for ſo many different cares and expences. The family of the Fabii ſhowed a generoſity and love of their country that has been the admiration of all ages. They applied to the ſenate, and by the mouth of the conſul demanded as a favour that they would be pleaſed to transfer the care and expences of the garriſon neceſſary to oppoſe the enterprizes of the Veientes to their houſe, which required an aſſiduous rather than a numerous body, promiſing to ſupport with dignity the honour of the Roman name in that poſt. Every body was charmed with ſo noble and unheard-of an offer; and it was accepted with great acknowledgment. The news ſpread over the whole city, and nothing was talked of but the Fabii. Every body praiſed, every body admired and extolled them to the ſkies. "If there were two more ſuch families in Rome," ſaid they, "the one might take upon them the war againſt the Volſci, and the other againſt the Æqui, whilſt the commonwealth remained quiet, and the forces of particulars ſubdued the neighbouring ſtates."

Early the next day the Fabii ſet out, with the conſul at their head, robed, and with his inſignia. Never was there ſo ſmall, and at the ſame time ſo illuſtrious, an army ſeen; for which we have the authority of Livy. Three hundred and ſix ſoldiers, all patricians, and of the ſame family, of whom not one but might be judged worthy of commanding an army, march againſt the Veii full of courage and alacrity, under a captain of their own name, Fabius. They were followed by a body of their friends and clients, animated by the ſame ſpirit and zeal, and actuated only by great and noble views. The whole city flocked to ſee ſo fine a fight; praiſed thoſe generous ſoldiers in the higheſt terms; and promiſed them conſulſhips, triumphs, and the moſt glorious rewards. As they paſſed before the capitol and the other temples, every body implored the gods to take them into their protection; to favour their departure and undertaking, and to afford them a ſpeedy and happy return. But thoſe prayers were not heard. When they arrived near the river Crimera, which is not far from Veii, they built a fort upon a very rough and ſteep mountain for the ſecurity of the troops, which they ſurrounded with a double foſſe, and flanked with ſeveral towers. This ſettlement, which prevented the enemy from cultivating their ground, and ruined their commerce with ſtrangers, incommoded them extremely. The Veientes not finding themſelves ſtrong enough to ruin the fort which the Romans had erected, applied to the Hetrurians, who ſent them very conſiderable aid. In the mean time the Fabii, encouraged by the great ſucceſs of their incurſions into the enemy's country, made farther progreſs every day. Their exceſſive boldneſs made the Hetrurians conceive thoughts of laying ambuſcades for them in ſeveral places. During the night they ſeized all the eminences that commanded the plain, and found means to conceal a great number of troops upon them. The next day they diſperſed more cattle about the country than they had done before. The Fabii being apprized that the plains were covered with flocks and herds, and defended by only a very ſmall number of troops, they quitted their fort, leaving in it only a ſufficient number to guard it. The hopes of a great booty quickened their march. They arrived at the place in order of battle; and were preparing to attack the advanced guard of the enemy, when the latter, who had their orders, fled without ſtaying till they were charged. The Fabii, believing themſelves ſecure, ſeized the ſhepherds, and were preparing to drive away the cattle. The Hetrurians then quitted their ſkulking places, and fell upon the Romans from all ſides, who were moſt of them diſperſed in purſuit of their prey. All they could do was to rally immediately; and that they could not effect without great difficulty. They ſoon ſaw themſelves ſurrounded on all ſides, and fought like lions, ſelling their lives very dear. But finding that they could not ſuſtain this kind of combat long, they drew up in a wedge, and advancing with the utmoſt fury and impetuoſity, opened themſelves a paſſage through the enemy that led to the ſide of the mountain. When they came thither, they halted, and fought with freſh courage, the enemy leaving them no time to reſpire. As they were upon the higher ground, they defended themſelves with advantage, notwithſtanding their ſmall number; and beating down the enemy, who ſpared no pains in the attack, they made a great ſlaughter of them. But the Veientes having gained the top of the mountain by taking a compaſs, fell ſuddenly upon them, and galled them exceedingly from above with a continual ſhower of darts. The Fabii defended themſelves to their laſt breath, and were all killed to a man. The Roman people were highly affected with the loſs of this illuſtrious band of patriots. The day of their defeat was ranked amongſt their unfortunate days, called *nefaſti*, on which the tribunals were ſhut up, and no public affair could be negociated, or at leaſt concluded. The memory of theſe public ſpirited patricians, who had ſo generouſly ſacrificed their lives and fortunes for the ſervice of the ſtate, could not be too much honoured. Patriotiſm. Patripaſſians.

PATRIPASSIANS, PATRIPASSIANI, in church-hiſtory, a Chriſtian ſect, who appeared about the latter end of the ſecond century; ſo called, from their aſcribing the paſſion to the Father; for they aſſerted the unity of God in ſuch a manner as to deſtroy all di-

ſtinctions

roclus, atrol. ſtinctions of perſons, and to make the Father and Son preciſely the ſame; in which they were followed by the Sabellians and others. The author and head of the Patripaſſians was Praxeas, a philoſopher of Phrygia in Aſia. Swedenbourg and his followers ſeem to hold the ſame faith

PATROCLUS, a Grecian chief at the Trojan war. He was the ſon of Menœtius, by Sthenele, whom ſome call *Philomela* or *Polymela*. The murder of Clyſonymus, the ſon of Amphidamas, by accident, in the time of his youth, made him fly from Opus, where his father reigned. He went to the court of Peleus king of Phthia. He was cordially received, and contracted the moſt intimate friendſhip with Achilles the king's ſon. When the Greeks went to the Trojan war, Patroclus went with them at the expreſs deſire of his father, who had viſited the court of Peleus; and he accordingly embarked with ten ſhips from Phthia. He was the conſtant companion of Achilles; lodged in the ſame tent; and when he refuſed to appear in the field of battle, becauſe he had been offended by Agamemnon, Patroclus imitated his example, and by his abſence was the cauſe of much evil to the Greeks. At laſt, however, Neſtor prevailed upon him to return to the war, and Achilles permitted him to appear in his armour. The bravery of Patroclus, together with the terror which the ſight of the arms of Achilles inſpired, ſoon routed the victorious armies of the Trojans, and obliged them to fly to the city for ſafety. He would have broken down the walls; but Apollo, who intereſted himſelf for the Trojans, oppoſed him; and Hector, at the inſtigation of that god, diſmounted from his chariot to attack him as he attempted to ſtrip one of the Trojans whom he had ſlain. This engagement was obſtinate; but Patroclus was at length overpowered by the valour of Hector, and the interpoſition of Apollo. His arms became the property of the conqueror; and Hector would have ſevered his head from his body had not Ajax and Menelaus prevented it. His body was at laſt recovered, and carried to the Grecian camp, where Achilles received it with the loudeſt lamentations. His funerals were obſerved with the greateſt ſolemnity. Achilles ſacrificed near the burning pile twelve young Trojans, four of his horſes, and two of his dogs; and the whole was concluded by the exhibition of funeral games, in which the conquerors were liberally rewarded by Achilles. The death of Patroclus, as deſcribed by Homer, gave riſe to new events. Achilles forgot his reſentment againſt Agamemnon, and entered the field to avenge the fall of his friend; and his anger was gratified only by the ſlaughter of Hector, who had more powerfully kindled his wrath by appearing at the head of the Trojan armies in the armour which had been taken from the body of Patroclus. The patronymic of Actorides is often applied to Patroclus, becauſe Actor was father to Menœtius.

PATROL, in war, a round or march made by the guards or watch in the night time, to obſerve what paſſes in the ſtreets, and to ſecure the peace and tranquillity of a city or camp. The patrol generally conſiſts of a body of five or ſix men, detached from a body on guard, and commanded by a ſerjeant.

They go every hour of the night, from the beating of the tattoo until the reveille: they are to walk in the ſtreets in garriſons, and all over the camp in the field, to prevent diſorders, or any number of people from aſſembling together: they are to ſee the lights in the ſoldiers barracks put out, and to take up all the ſoldiers they find out of their quarters. Sometimes patrols conſiſt of an officer and 30 or 40 men, as well infantry as cavalry; but then the enemy is generally near at hand, and conſequently the danger greater.

Patron, Patronage.

PATRON, among the Romans, was an appellation given to a maſter who had freed his ſlave. As ſoon as the relation of maſter expired, that of patron began: for the Romans, in giving their ſlaves their freedom, did not deſpoil themſelves of all rights and privileges in them; the law ſtill ſubjected them to conſiderable ſervices and duties towards their patrons, the neglect of which was very ſeverely puniſhed.

Patron was alſo a name which the people of Rome gave to ſome great man, under whoſe protection they uſually put themſelves; paying him all kinds of honour and reſpect, and denominating themſelves his clients; while the patron, on his ſide, granted them his credit and protection. They were therefore mutually attached and mutually obliged to each other; and by this means, in conſequence of reciprocal ties, all thoſe ſeditions, jealouſies, and animoſities, which are ſometimes the effect of a difference of rank, were prudently avoided: for it was the duty of the patron to adviſe his clients in points of law, to manage their ſuits, to take care of them as of his own children, and ſecure their peace and happineſs. The clients were to aſſiſt their patrons with money on ſeveral occaſions; to ranſom them or their children when taken in war; to contribute to the portions of their daughters; and to defray, in part, the charges of their public employments. They were never to accuſe each other, or take contrary ſides; and if either of them was convicted of having violated this law, the crime was equal to that of treaſon, and any one was allowed to kill the offender with impunity. This patronage was a tie as effectual as any conſanguinity or alliance, and had a wonderful effect towards maintaining union and concord among the people for the ſpace of 600 years; during which time we find no diſſenſions nor jealouſies between the patrons and their clients, even in the times of the republic when the populace frequently mutinied againſt thoſe who were moſt powerful in the city.

PATRON, in the church of Rome, a ſaint whoſe name a perſon bears, or under whoſe protection he is put, and whom he takes particular care to invoke; or a ſaint in whoſe name a church or order is founded.

PATRON, in the canon or common law, is a perſon who, having the advowſon of a parſonage, vicarage, or the like ſpiritual promotion, belonging to his manor, hath on that account the gift and diſpoſition of the benefice, and may preſent to it whenever it becomes vacant. The patron's right of diſpoſing of a benefice originally ariſes either from the patron or his anceſtors, &c. being the founders or builders of the church; from their having given lands for the maintenance thereof; or from the church's being built on their ground; and frequently from all three together.

PATRONAGE, or ADVOWSON, a ſort of incorporeal hereditament, conſiſting in the right of preſentation to a church or eccleſiaſtical benefice. Advowſon, *advocatio*, ſignifies *in clientelam recipere*, the taking

Patronage. Blackstone's Commentaries.

taking into protection; and therefore is synonymous with patronage, *patronatus*: and he who has the right of advowson is called the *patron of the church*. For when lords of manors first built churches on their own demesnes, and appointed the tithes of those manors to be paid to the officiating ministers, which before were given to the clergy in common (from whence arose the division of parishes), the lord who thus built a church, and endowed it with glebe or land, had of common right a power annexed of nominating such minister as he pleased (provided he were canonically qualified) to officiate in that church, of which he was the founder, or lower, maintainer, or, in one word, the patron.

Advowsons are either advowsons *appendant*, or advowsons *in gross*. Lords of manors being originally the only founders, and of course the only patrons, of churches, the right of patronage or presentation, so long as it continues annexed to the possession of the manor, as some have done from the foundation of the church to this day, is called an *advowson appendant*: and it will pass, or be conveyed, together with the manor, as incident and appendant thereto, by a grant of the manor only, without adding any other words. But where the property of the advowson has been once separated from the property of the manor by legal conveyance, it is called an *advowson in gross*, or at large, and never can be appendant any more; but it is for the future annexed to the person of its owner, and not to his manor or lands.

Advowsons are also either *presentative*, *collative*, or *donative*. An advowson presentative, is where the patron hath a right of presentation to the bishop or ordinary, and moreover to demand of him to institute his clerk if he finds him canonically qualified: and this is the most usual advowson. An advowson collative, is where the bishop and patron are one and the same person: in which case the bishop cannot present to himself; but he does, by the one act of collation, or conferring the benefice, the whole that is done in common cases, by both presentation and institution. An advowson donative, is when the king, or any subject by his licence, doth found a church or chapel, and ordains that it shall be merely in the gift or disposal of the patron; subject to his visitation only, and not to that of the ordinary; and vested absolutely in the clerk by the patron's deed of donation, without presentation, institution, or induction. This is said to have been anciently the only way of conferring ecclesiastical benefices in England; the method of institution by the bishop not being established more early than the time of Archbishop Becket in the reign of Henry II. and therefore, though pope Alexander III. in a letter to Becket, severely inveighs against the *prava consuetudo*, as he calls it, of investiture conferred by the patron only, this however shows what was then the common usage. Others contend that the claim of the bishops to institution is as old as the first planting of Christianity in this island; and in proof of it they allege a letter from the English nobility to the pope in the reign of Henry the third, recorded by Matthew Paris, which speaks of presentation to the bishop as a thing immemorial. The truth seems to be, that, where the benefice was to be conferred on a mere layman, he was first presented to the bishop in order to receive ordination, who was at liberty to examine and refuse him: but where the clerk was already in orders, the living was usually vested in him by the sole donation of the patron; till about the middle of the 12th century, when the pope and his bishops endeavoured to introduce a kind of feudal dominion over ecclesiastical benefices, and, in consequence of that, began to claim and exercise the right of institution universally, as a species of spiritual investiture.

Patronymic

However this may be, if, as the law now stands, the true patron once waives this privilege of donation, and presents to the bishop, and his clerk is admitted and instituted, the advowson is now become for ever presentative, and shall never be donative any more. For these exceptions to general rules and common right are ever looked upon by the law in an unfavourable view, and construed as strictly as possible. If therefore the patron, in whom such peculiar right resides, does once give up that right, the law, which loves uniformity, will interpret it to be done with an intention of giving it up for ever; and will therefore reduce it to the standard of other ecclesiastical livings. See further, LAW, Part III. Sect. v. N° clix. 5—10.

Arms of PATRONAGE, in heraldry, are those on the top of which are some marks of subjection and dependence: thus the city of Paris lately bore the fleurs-de-lis in chief, to show her subjection to the king; and the cardinals, on the top of their arms, bear those of the pope, who gave them the hat, to show that they are his creatures.

PATRONYMIC, among grammarians, is applied to such names of men or women as are derived from those of parents or ancestors.

Patronymics are derived, 1. From the father; as Pelides, *i. e.* Achilles the son of Peleus. 2. From the mother; as Philyrides, *i. e.* Chiron the son of Philyra. 3. From the grandfather on the father's side; as Æacides, *i. e.* Achilles the grandson of Æacus. 4. From the grandfather by the mother's side; as Atlantiades, *i. e.* Mercury the grandson of Atlas. And, 5. From the kings and founders of nations; as Romulidæ, *i. e.* the Romans, from their founder king Romulus.

The termination of Greek and Latin patronymics are chiefly four, viz. *des*, of which we have examples above; *as*, as Thaumantias, *i. e.* Iris the daughter of Thaumas; *is*, as Atlantis, *i. e.* Electra the daughter of Atlas; and *ne*, as Nerine, the daughter of Nereus. Of these terminations *des* is masculine; and *as*, *is*, and *ne*, feminine: *des* and *ne* are of the first declension, *as* and *is* of the third.

The Russians, in their usual mode of address, never prefix any title or appellation of respect to their names; but persons of all ranks, even those of the first distinction, call each other by their Christian names, to which they add a patronymic. These patronymics are formed in some cases by adding Vitch (the same as our Fitz, as Fitzherbert, or the son of Herbert) to the Christian name of the father; in others by Of or Ef; the former is applied only to persons of condition, the latter to those of inferior rank. Thus,

Ivan Ivanovitch, Ivan Ivanof, is Ivan the son of Ivan: Peter Alexievitch, Peter Alexeof, Peter the son of Alexèy.

The female patronymic is Efna or Ofna, as Sophia Alex-

Alexeefna, or Sophia the daughter of Alexey; Maria Ivanofna, or Maria the daughter of Ivan.

Great families are alſo in general diſtinguiſhed by a ſurname, as thoſe of Romanof, Galitzin, Sheremetof, &c.

PATROS, mentioned by Jeremiah and Ezekiel, appears from the context to be meant of a part of Egypt. Bochart thinks it denotes the Higher Egypt: the Septuagint tranſlate it the country of *Pathures*; in Pliny we have the *Nomes Phaturites* in the Thebais; in Ptolemy, *Pathyris*, probably the metropolis. From the Hebrew appellation *Patros* comes the gentilitious name *Pathruſim*, Moſes.

PATRU (Oliver), a counſellor in parliament, and dean of the French academy, was born at Paris in 1624. He had an excellent faculty both of ſpeaking and writing. Upon his admiſſion into the French academy in 1640, he made an oration of thanks, that gave riſe to the cuſtom of admiſſory ſpeeches, which are ſtill in uſe in that ſociety. Mr de Vaugilas owns himſelf much indebted to him for his aſſiſtance in compoſing his remarks on the French tongue, of which he was by far the greateſt maſter in France; ſo that he was conſulted as an oracle by all the beſt writers of that nation.

Patru was eſtimable for the qualities of his heart, as well as for thoſe of the head: was honeſt, generous, ſincere; and preſerved a gayneſs of character, which no ill fortune could alter or affect. For this famous advocate, in ſpite of all his great talents, lived almoſt in a ſtate of indigence. The love of the belles lettres made him neglect the law; and the barren glory of being an oracle to the beſt French writers had more charms for him, than all the profits of the bar. Hence he became ſo poor, as to be reduced to the neceſſity of ſelling his books, which ſeemed dearer to him than his life; and would actually have ſold them for an under-price, if Boileau had not generouſly advanced him a larger ſum, with this further privilege, that he ſhould have the uſe of them as long as he lived. His death was preceded by a tedious illneſs, during which he received a preſent of 500 crowns from Colbert, as a mark of the eſteem which the king had for him. He died the 16th of January 1681. The prodigious care and exactneſs with which he retouched and finiſhed every thing he wrote, did not permit him to publiſh much. His miſcellaneous works were printed at Paris in 1670, 4to; the third edition of which, in 1714, 4to, was augmented with ſeveral pieces. They conſiſt of Pleadings, Orations, Letters, Lives of ſome of his Friends, Remarks upon the French Language, &c

PATTANS, Patans, or Afghans, a very warlike race of men, who had been ſubjects of the vaſt empire of Bochara. They revolted under their governor Abſtagi, in the 10th century, and laid the foundation of the empire of Ghizni or Gazna. In the Diſſertation prefixed to vol. III. of Dow's Hiſtory, we have this account of the Pattans.

"They are divided into diſtinct communities, each of which is governed by a prince, who is conſidered by his ſubjects as the chief of their blood, as well as their ſovereign. They obey him without reluctance, as they derive credit to their family by his greatneſs. They attend him in his wars with the attachment which children have to a parent; and his government, though ſevere, partakes more of the rigid diſcipline of a general than the caprice of a deſpot. Rude, like the face of their country, and fierce and wild as the ſtorms which cover their mountains, they are addicted to incurſions and depredations, and delight in battle and plunder. United firmly to their friends in war, to their enemies faithleſs and cruel, they place juſtice in force, and conceal treachery under the name of addreſs" Pattans, Pau.

The empire, which took its riſe from the revolt of the Pattans, under a ſucceſſion of warlike princes roſe to a ſurpriſing magnitude. In the beginning of the 11th century, it extended from Iſpahan to Bengal, and from the mouths of the Indus to the banks of the Jaxertes, which comprehends at leaſt half of the continent of Aſia. They had fled to the mountains on the borders of Perſia, that they might eſcape the ſword, or avoid ſubmitting to the conquerors of India; and there they formed their ſtate, which the Moguls were never able thoroughly to ſubdue. Indeed they ſometimes exerciſed depredations on the adjacent countries; nor was it poſſible for the Moguls either to prevent it or to extirpate them. They were ſenſible that the climate and ſoil of the delicious plains would only ſerve to rob them of that hardineſs they contracted in the hills to which they were confined; they, therefore, for a long time gave no indications of a deſire to exchange them for more pleaſing abodes, or a more acceſſible ſituation. This enabled them to brave the victorious army of Nadir Shah, whoſe troops they quietly ſuffered to penetrate into Hindoſtan, and waited his return with the ſpoils of that country.—They then haraſſed his army in the ſtraits and defiles of the mountains, and proved themſelves ſuch abſolute maſters of the paſſes, that they forced him to purchaſe from them his paſſage into Perſia.

In the beginning of the preſent century, they had ſpread themſelves over the adjoining province of Kandabar; and ſuch was the imbecility of the Perſian empire at that time, that many other provinces and tributary ſtates were alſo induced to revolt. When the king or ſhah of that time, whoſe name was *Huſſein*, oppoſed the growing power of this warlike people, he was totally defeated, and Iſpahan was beſieged and obliged to ſurrender, after having ſuffered dreadful calamities, to an army conſiſting of only 30,000 men. In conſequence of this, they brought about a revolution in Perſia, and ſubjected it to themſelves. This ſovereignty, however, they only held for ſeven years and 21 days, having fallen a ſacrifice to the enterpriſing ſpirit of Kouli Khan, or Nadir Shah. See Persia, and in the Appendix Afghans.

PAU, a town of France, in the province of Gaſcony and territory of Bearne, with a parliament, a mint, and a caſtle. "The city of Pau (ſays Wraxal*) will be for ever memorable in hiſtory, ſince it was the birth-place of Henry IV. That immortal prince was born in the caſtle, then the uſual reſidence of the kings of Navarre. It ſtands on one of the moſt romantic and ſingular ſpots I have ever ſeen, at the weſt end of the town, upon the brow of a rock which terminates perpendicularly. Below runs the Gave, a river or rather a torrent which riſes in the Pyrenees, and empties itſelf into the Adour. On the other ſide, about two miles

* *Tour thro' France.*

Pau. miles off, is a ridge of hills covered with vineyards, which produce the famous *Vin de Jorençon*, so much admired; and beyond all, at the distance of nine leagues, appear the Pyrenees themselves, covering the horizon from east to west, and bounding the prospect. The castle, though now in a state of decay, is still habitable; and the apartments are hung with tapestry, said to be the work of Jane queen of Navarre, and mother of Henry IV. Gaston IV. Count de Foix, who married Leonora heiress of the crown of Navarre, began the edifice in 1464; but his successor Henry d'Albret completed and enlarged it about the year 1519, when he made choice of the city of Pau for his residence, and where, during the remainder of his reign, he held his little court. In a chamber, which by its size was formerly a room of state, is a fine whole length portrait of that Jane queen of Navarre whom I have just mentioned. Her dress is very splendid, and resembles those in which our Elizabeth is usually painted. Her head-dress is adorned with pearls; round her neck she wears a ruff; and her arms, which are likewise covered with pearls, are concealed by her habit quite down to the wrist. At her waist hangs by a chain a miniature portrait. The fingers of her right hand play on the strings of a guittar; and in her left she holds an embroidered handkerchief. The painter has drawn her as young, yet not in the first bloom of youth. Her features are regular, her countenance thin, but rather inclining to long; the eyes hazel, and the eye-brows finely arched. Her nose is well formed though large, and her mouth pretty. She was a great princess, of high spirit, and undaunted magnanimity. Her memory is not revered by the French historians, because she was the protectress of the Huguenots and the friend of Cologni; but the actions of her life evince her distinguished merit.

"In one of the adjoining chambers, is another portrait of Henry IV. himself when a boy; and on the second floor is the apartment in which he was born. The particulars of his birth are in themselves so curious, and as relating to so great and good a prince, are so peculiarly interesting, that I doubt not you will forgive my enumerating them, even though you should have seen them elsewhere.—His mother Jane had already lost two sons, the duke de Beaumont and the count de Marle. Henry d'Albret, her father, anxious to see an heir to his dominions, enjoined her (when she accompanied her husband Anthony of Bourbon to the wars of Picardy against the Spaniards), if she proved with child, to return to Pau, and to lie in there, as he would himself superintend the education of the infant from the moment of its birth. He threatened to disinherit her if she failed to comply with this injunction. The princess, in obedience to the king's command, being in the ninth month of her pregnancy, quitted Compiegne in the end of November, traversed all France in 15 days, and arrived at Pau, where she was delivered of a son on the 13th December 1553. She had always been desirous to see her father's will, which he kept in a golden box; and he promised to show it to her, provided she admitted of his being present at her delivery, and would during the pains of her labour sing a song in the Bearnois language. Jane had courage enough to perform this unusual request; and the king being called on the first news of her illness, she immediately sung a Bearnois song, beginning, 'Notre Dame du bout du pont, aidez moi en cette heure.'—As she finished it, Henry * was born. The king instantly performed his promise, by giving her the box, together with a golden chain, which he tied about her neck; and taking the infant into his own apartment, began by making him swallow some drops of wine, and rubbing his lips with a root of garlic. They still show a tortoise shell which served him for a cradle, and is preserved on that account. Several of the ancient sovereigns of Navarre resided and died in the castle of Pau. François Phœbus, who ascended the throne in 1479 died here in 1483."

Pau is a handsome city, well built, and contains near 6000 inhabitants. It is a modern place, having owed its existence entirely to the castle, and to the residence of the kings of Navarre. W. Long. 0. 4. N. Lat. 43. 15.

PAVAN, or PAVANE, a grave dance used among the Spaniards, and borrowed from them: wherein the performers make a kind of wheel or tail before each other, like that of *pavo*, "a peacock;" from whence the name is derived. The pavane was formerly in great repute; and was danced by gentlemen with cap and sword; by those of the long robe in their gowns, by princes with their mantles, and by the ladies with their gown tails trailing on the ground. It was called the *grand ball*, from the solemnity with which it was performed. To moderate its gravity, it was usual to introduce several flourishes, passades, capers, &c. by way of episodes. Its tablature or score is given at large by Thoinot Arbeau in his Orchesographia.

PAVETTA, in botany: A genus of the monogynia order, belonging to the tetrandria class of plants; and in the natural method ranking under the 47th order, *Stellatæ*. The corolla is monopetalous and funnel-shaped above: the stigma carved; the berry dispermous.

PAVIA, an ancient and celebrated town of Italy, in the duchy of Milan, and capital of the Pavesan, with an university and bishop's see. It was anciently called *Ticinum*, from its situation on that river, and lies 20 miles to the southward of Milan. It was formerly the capital of the Longobardic kingdom, and is still remarkable for the broadness of its streets, the beauty and richness of some of its churches, and for its university, founded by Charlemagne, and for several other literary institutions. Here is a bishop's see, which was once the richest in Italy, but is now dependent on the pope; and upon the whole the city is gone to decay, its trade being ruined through the exactions of the government. The few objects within it worth the public attention belong to the clergy or monks; and the church and convent of the Carthusians are inexpressibly noble, the court of the convent being one of the finest in the world, and surrounded by a portico supported by pillars, the whole a mile in circumference. It is defended by strong walls, large ditches, good ramparts, excellent bastions, and a bridge over the river Tasin. In the centre of the town is a strong castle, where the duke of Milan was wont to reside. There are a great number of magnificent castles, and some colleges. It was taken by the duke of Savoy in 1706; by the French

* See *France*.

lion, French in 1733; by the French and Spaniards in 1745; ing. but retaken by the Auſtrians in 1746. E. Long. 9. 5. N. Lat. 45. 10.

PAVILION, in architecture, ſignifies a kind of turret or building, uſually inſulated, and contained under a ſingle roof; ſometimes ſquare, and ſometimes in form of a dome: thus called from the reſemblance of its roof to a tent.

Pavilions are ſometimes alſo projecting pieces, in the front of a building, marking the middle thereof; ſometimes the pavilion flanks a corner, in which caſe it is called *an angular pavilion*. The Louvre is flanked with four pavilions: the pavilions are uſually higher than the reſt of the building. There are pavilions built in gardens, commonly called *ſummer-houſes*, *pleaſure-houſes*, &c. Some caſtles or forts conſiſt only of a ſingle pavilion.

Pavilion, in military affairs, ſignifies a tent raiſed on poſts, to lodge under in the ſummer-time.

Pavilion, is alſo ſometimes applied to flags, colours, enſigns, ſtandards, banners, &c.

Pavilion, in heraldry, denotes a covering in form of a tent, which inveſts or wraps up the armories of divers kings and ſovereigns, depending only on God and their ſword.

The pavilion conſiſts of two parts; the top, which is the chapeau, or coronet; and the curtain, which makes the mantle.

None but ſovereign monarchs, according to the French heralds, may bear the pavilion entire, and in all its parts. Thoſe who are elective, or have any dependence, ſay the heralds, muſt take off the head, and retain nothing but the curtains.

Pavilions, among jewellers, the underſides and corners of the brilliants, lying between the girdle and the collet.

PAVING, the conſtruction of ground floors, ſtreets, or highways, in ſuch a manner that they may be conveniently walked upon. In Britain, the pavement of the grand ſtreets, &c. are uſually of flint, or rubble-ſtone; courts, ſtables, kitchens, halls, churches, &c. are paved with tiles, bricks, flags, or fire ſtone; ſometimes with a kind of free-ſtone and rag-ſtone.

In ſome ſtreets, *e. gr.* of Venice, the pavement is of brick: churches ſometimes are paved with marble, and ſometimes with moſaic-work, as the church of St Mark at Venice. In France, the public roads, ſtreets, courts, &c. are all paved with gres or gritt, a kind of free-ſtone.

In Amſterdam and the chief cities of Holland, they call their brick pavement the *burgher-maſters pavement*, to diſtinguiſh it from the ſtone or flint pavement, which uſually takes up the middle of the ſtreet, and which ſerves for carriages; the brick which borders it being deſtined for the paſſage of people on foot.

Pavements of free-ſtone, flint, and flags, in ſtreets, &c. are laid dry, *i. e.* in a bed of ſand; thoſe of courts, ſtables, ground-rooms, &c. are laid in a mortar of lime and ſand; or in lime and cement, eſpecially if there be vaults or cellars underneath. Some maſons, after laying a floor dry, eſpecially of brick, ſpread a thin mortar over it; ſweeping it backwards and forwards to fill up the joints. The ſeveral kinds of pavement are as various as the materials of which they are compoſed, and whence they derive the name by which they are diſtinguiſhed; as, Paving.

1. *Pebble-paving*, which is done with ſtones collected from the ſea-beach, moſtly brought from the iſlands of Guernſey and Jerſey: they are very durable, indeed the moſt ſo of any ſtone uſed for this purpoſe. They are uſed of various ſizes, but thoſe which are from ſix to nine inches deep, are eſteemed the moſt ſerviceable. When they are about three inches deep, they are denominated *bolders* or *bowlers*; theſe are uſed for paving court-yards, and other places not accuſtomed to receive carriages with heavy weights; when laid in geometrical figures, they have a very pleaſing appearance.

2. *Rag-paving* was much uſed in London, but is very inferior to the pebbles; it is dug in the vicinity of Maidſtone in Kent, from which it has the name of *Kentiſh rag-ſtone*; there are ſquared ſtones of this material for paving coach-tracks and foot-ways.

3. *Purbeck pitchens*; ſquare ſtones uſed in footways; they are brought from the iſland of Purbeck, and alſo frequently uſed in court-yards; they are in general from ſix to ten inches ſquare, and about five inches deep.

4. *Squared paving*, for diſtinction by ſome called *Scotch paving*, becauſe the firſt of the kind paved in the manner that has been and continues to be paved, came from Scotland; the firſt was a clear cloſe ſtone, called *blue whyna*, which is now diſuſed, becauſe it has been found inferior to others ſince introduced in the order they are hereafter placed.

5. *Granite*, a hard material, brought alſo from Scotland, of a reddiſh colour, very ſuperior to the blue whynn quarry, and at preſent very commonly uſed in London.

6. *Guernſey*, which is the beſt, and very much in uſe; it is the ſame ſtone with the pebble before ſpoken of, but broken with iron hammers, and ſquared to any dimenſions required of a priſmoidical figure, ſet with its ſmalleſt baſe downwards. The whole of the foregoing paving ſhould be bedded and paved in ſmall gravel.

7. *Purbeck-paving*, for footways, is in general got in large ſurfaces about 2½ inches thick; the blue ſort is the hardeſt and the beſt of this kind of paving.

8. *Yorkſhire paving*, is an exceeding good material for the ſame purpoſe, and is got of almoſt any dimenſions of the ſame thickneſs as the Purbeck. This ſtone will not admit the wet to paſs through it, nor is it affected by the froſt.

9. *Ryegate*, or *fire-ſtone paving*, is uſed for hearths, ſtoves, ovens, and ſuch places as are liable to great heat, which does not affect the ſtone if kept dry.

10. *Newcaſtle flags*, are ſtones about two feet ſquare, and 1¼ or two inches thick; they anſwer very well for paving out-offices: they are ſomewhat like the Yorkſhire.

11. *Portland paving*, with ſtone from the iſland of Portland; this is ſometimes ornamented with black marble dots.

12. *Swedland paving*, is a black ſlate dug in Leiceſterſhire, and looks well for paving halls, or in party-coloured paving.

13. *Marble paving*, is moſtly variegated with different marbles, ſometimes inlaid in moſaic.

14. *Flat brick paving*, done with brick laid in ſand, mortar,

Paving, Paul.

mortar, or groute, as when liquid lime is poured into the joints.

15. *Brick-on-edge paving*, done with brick laid edgewiſe in the ſame manner.

16. Bricks are alſo laid flat or edgewiſe in herring-bone.

17. Bricks are alſo ſometimes ſet endwiſe in ſand, mortar, or groute.

18. Paving is alſo performed with paving bricks.

19. With ten inch tiles.

20. With foot tiles.

21. With clinkers for ſtables and outer offices.

22. With the bones of animals, for gardens, &c.

And, 23. We have knob-paving, with large gravel-ſtones, for porticoes, garden-ſeats, &c.

Pavements of churches, &c. frequently conſiſt of ſtones of ſeveral colours; chiefly black and white, and of ſeveral forms, but chiefly ſquares and lozenges, artfully diſpoſed. Indeed, there needs no great variety of colours to make a ſurpriſing diverſity of figures and arrangements. M. Truchet, in the Memoirs of the French Academy, has ſhown by the rules of combination, that two ſquare-ſtones, divided diagonally into two colours, may be joined together chequerwiſe 64 different ways: which appears ſurpriſing enough; ſince two letters or figures can only be combined two ways.

The reaſon is, that letters only change their ſituation with regard to the firſt and ſecond, the top and bottom remaining the ſame; but in the arrangement of theſe ſtones, each admits of four ſeveral ſituations, in each whereof the other ſquare may be changed 16 times, which gives 64 combinations.

Indeed, from a farther examination of theſe 64 combinations, he found there were only 32 different figures, each figure being repeated twice in the ſame ſituation, though in a different combination; ſo that the two only differed from each other by the tranſpoſition of the dark and light parts.

PAUL, formerly named SAUL, was of the tribe of Benjamin, a native of Tarſus in Cilicia, a Phariſee by profeſſion; firſt a perſecutor of the church, and afterwards a diſciple of Jeſus Chriſt, and apoſtle of the Gentiles. It is thought he was born about two years before our Saviour, ſuppoſing that he lived 68 years, as we read in a homily which is in the ſixth volume of St Chryſoſtom's works. He was a Roman citizen (Acts xxii. 27, 28.), becauſe Auguſtus had given the freedom of the city to all the freemen of Tarſus, in conſideration of their firm adherence to his intereſts. His parents ſent him early to Jeruſalem, where he ſtudied the law at the feet of Gamaliel a famous doctor (*id.* xxii. 3.) He made very great progreſs in his ſtudies, and his life was always blameleſs before men; being very zealous for the whole obſervation of the law of Moſes (*id.* xxvi. 4, 5.) But his zeal carried him too far; he perſecuted the church, and inſulted Jeſus Chriſt in his members (1 Tim. i. 13.); and when the protomartyr St Stephen was ſtoned, Saul was not only conſenting to his death, but he even ſtood by and took care of the clothes of thoſe that ſtoned him (Acts vii. 58, 59.) This happened in the 33d year of the common era, ſome time after our Saviour's death. Paul.

At the time of the perſecution that was raiſed againſt the church, after the death of St Stephen, Saul was one of thoſe that ſhowed moſt violence in diſtreſſing the believers (Gal. i. 13. and Acts xxvi. 11.) He entered into their houſes, and drew out by force both men and women, loaded them with chains, and ſent them to priſon (Acts viii. 3. and xxii. 4.) He even entered into the ſynagogues, where he cauſed thoſe to be beaten with rods that believed in Jeſus Chriſt, compelling them to blaſpheme the name of the Lord. And having got credentials from the high-prieſt Caiaphas, and the elders of the Jews, to the chief Jews of Damaſcus, with power to bring to Jeruſalem all the Chriſtians he ſhould find there, he went away full of threats, and breathing nothing but blood (Acts ix. 1, 2, 3, &c.) But as he was upon the road, and now drawing near to Damaſcus, all on a ſudden about noon, he perceived a great light to come from heaven, which encompaſſed him and all thoſe that were with him. This ſplendor threw them on the ground; and Saul heard a voice that ſaid to him, "Saul, Saul, why perſecuteſt thou me?" It was Jeſus Chriſt that ſpoke to him. To whom Saul anſwered, "Who art thou, Lord?" And the Lord replied to him, "I am Jeſus of Nazareth whom thou perſecuteſt; it is hard for thee to kick againſt the pricks." Saul, all in conſternation, aſked, "Lord, what is it that thou wouldſt have me do?" Jeſus bid him ariſe and go to Damaſcus, where the will of the Lord ſhould be revealed to him.

Saul then roſe from the ground, and felt that he was deprived of ſight; but his companions led him by the hand, and brought him to Damaſcus, where he continued three days blind, and without taking any nouriſhment. He lodged at the houſe of a Jew named Judas. On the third day, the Lord commanded a diſciple of his, named Ananias, to go to find out Saul, to lay his hands upon him, and to cure his blindneſs. And as Ananias made excuſes, ſaying that this man was one of the moſt violent perſecutors of the church, the Lord ſaid to him, Go and find him, becauſe this man is an inſtrument that I have choſen, to carry my name before the Gentiles, before kings, and before the children of Iſrael; for I will ſhow him how many things he muſt ſuffer for my name. Ananias went therefore, and found Saul, laid his hand upon him, and reſtored him to his ſight; then riſing, he was baptized, and filled with the Holy Ghoſt. After this he continued ſome days with the diſciples that were at Damaſcus, preaching in the ſynagogues, and proving that Jeſus was the Meſſiah (A)

From Damaſcus he went into Arabia (Gal. i. 17.), probably

(A) The converſion of ſuch a man, at ſuch a time, and by ſuch means, furniſhes one of the moſt complete proofs that have ever been given of the divine origin of our holy religion. That Saul, from being a zealous perſecutor of the diſciples of Chriſt, became all at once a diſciple himſelf, is a fact which cannot be controverted without overturning the credit of all hiſtory. He muſt therefore have been converted in the miraculous

Paul. probably into the neighbourhood of Damaſcus, being then under the government of Aretas king of Arabia; and having remained there for a little while, he returned to Damaſcus, where he began again to preach the goſpel. The Jews could not bear to ſee the progreſs that the goſpel made here; and ſo reſolved to put him to death: and they gained to their ſide the governor of Damaſcus, who was to apprehend him, and to deliver him to them. Of this Saul had early notice; and knowing that the gates of the city were guarded night and day to prevent him from making his eſcape, he was let down over the wall in a baſket. And coming to Jeruſalem to ſee Peter (Gal. i. 38.), the diſciples were afraid to have any correſpondence with him, not believing him to be a convert. But Barnabas having brought him to the apoſtles, Saul related to them the manner of his converſion, and all that had followed in conſequence of it. Then he began to preach both to the Jews and Gentiles; and ſpoke to them with ſuch ſtrength of argument, that not being able to withſtand him in reaſoning, they reſolved to kill him. For this reaſon, the brethren brought him to Cæſarea of Paleſtine, from whence he came, probably by ſea, into his own country Tarſus in Cilicia. Paul.

There he continued about five or ſix years, from the year of Chriſt 37 to the year 43; when Barnabas coming to Antioch by the order of the apoſtles, and there having found many Chriſtians, went to Tarſus to ſee Saul, and brought him with him to Antioch (Acts xi. 20, 25, 26.); where they continued together a whole year, preaching to and inſtructing the faithful. During this time, there happened a great famine in Judea (*id. ib.* 27, 28, &c.), and the Chriſtians of Antioch having made ſome collections to aſſiſt their brethren at Jeruſalem, they made choice of Paul and Barnabas to go thither with their offering. They arrived there in the year of Chriſt 44; and having acquitted themſelves of their commiſſion, they returned again to Antioch. They had not been there long before God warned them by the prophets he had in this church, that he had appointed them to carry his word into other places. Then the church betook themſelves to faſting and praying, and the prophets Simeon, Lucius, and Manaen, laid their hands on

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culous manner in which he himſelf ſaid he was, and of courſe the Chriſtian religion be a divine revelation; or he muſt have been either an impoſtor, an enthuſiaſt, or a dupe to the fraud of others. There is not another alternative poſſible.

If he was an impoſtor; who declared what he knew to be falſe, he muſt have been induced to act that part by ſome motive: (See MIRACLE). But the only conceivable motives for religious impoſture are, the hopes of advancing one's temporal intereſt, credit, or power; or the proſpect of gratifying ſome paſſion or appetite under the authority of the new religion. That none of theſe could be St Paul's motive for profeſſing the faith of Chriſt crucified, is plain from the ſtate of Judaiſm and Chriſtianity at the period of his forſaking the former and embracing the latter faith. Thoſe whom he left were the diſpoſers of wealth, of dignity, of power, in Judea: thoſe to whom he went were indigent men, oppreſſed, and kept from all means of improving their fortunes. The certain conſequence therefore of his taking the part of Chriſtianity was the loſs not only of all that he poſſeſſed, but of all hopes of acquiring more; whereas, by continuing to perſecute the Chriſtians, he had hopes riſing almoſt to a certainty of making his fortune by the favour of thoſe who were at the head of the Jewiſh ſtate, to whom nothing could ſo much recommend him as the zeal which he had ſhown in that perſecution. As to credit or reputation, could the ſcholar of Gamaliel hope to gain either by becoming a teacher in a college of fiſhermen? Could he flatter himſelf, that the doctrines which he taught would, either in or out of Judea, do him honour, when he knew that "they were to the Jews a ſtumbling block, and to the Greeks fooliſhneſs?" Was it then the love of power that induced him to make this great change? Power! over whom? over a flock of ſheep whom he himſelf had aſſiſted to deſtroy, and whoſe very Shepherd had lately been murdered! Perhaps it was with the view of gratifying ſome licentious paſſion, under the authority of the new religion, that he commenced a teacher of that religion! This cannot be alleged; for his writings breathe nothing but the ſtricteſt morality, obedience to magiſtrates, order, and government, with the utmoſt abhorrence of all licentiouſneſs, idleneſs, or looſe behaviour, under the cloke of religion. We nowhere read in his works, that ſaints are above moral ordinances; that dominion is founded in grace; that monarchy is deſpotiſm which ought to be aboliſhed; that the fortunes of the rich ought to be divided among the poor; that there is no difference in moral actions; that any impulſes of the mind are to direct us againſt the light of our reaſon and the laws of nature; or any of thoſe wicked tenets by which the peace of ſociety has been often diſturbed, and the rules of morality often broken, by men pretending to act under the ſanction of divine revelation. He makes no diſtinctions like the impoſtor of Arabia in favour of himſelf; nor does any part of his life, either before or after his converſion to Chriſtianity, bear any mark of a libertine diſpoſition. As among the Jews, ſo among the Chriſtians, his converſation and manners were blameleſs.—It has been ſometimes objected to the other apoſtles, by thoſe who were reſolved not to credit their teſtimony, that, having been deeply engaged with Jeſus during his life, they were obliged, for the ſupport of their own credit, and from having gone too far to return, to continue the ſame profeſſions after his death; but this can by no means be ſaid of St Paul. On the contrary, whatever force there may be in that way of reaſoning, it all tends to convince us, that St Paul muſt *naturally* have continued a Jew, and an enemy to Chriſt Jeſus. If *they* were engaged on one ſide, *he* was as ſtrongly engaged on the other. If ſhame withheld them from changing ſides, much more ought it to have ſtopped him; who, from his ſuperior education, muſt have been vaſtly more ſenſible to that kind of ſhame than the mean and illiterate fiſhermen of Galilee. The only other difference

Paul. them, and sent them to preach whither the Holy Ghost should conduct them. And it was probably about this time, that is, about the year of Christ 44, that Paul being wrapt up into the third heaven, saw there ineffable things, and which were above the comprehension of man (2 Cor. xii. 2, 3, 4, and Acts xiii. 4, 5, 6, &c.)

Saul and Barnabas went first into Cyprus, where they began to preach in the synagogues of the Jews. When they had gone over the whole island, they there found a Jewish magician called Bar-jesus, who was with the proconsul Sergius Paulus; and who resisted them, and endeavoured to prevent the proconsul from embracing Christianity: whereupon St Paul struck him with blindness; by which miracle the proconsul, being an eye-witness of it, was converted to the Christian faith.

From this conversion, which happened at the city of Paphos, in the year of Christ 45, many think, that the apostle first began to bear the name of *Paul*, which St Luke always gives him afterwards, as is supposed in memory of his converting Sergius Paulus. Some believe that he changed his name upon his own conversion; and Chrysostom will have this change to take place at his ordination, when he received his mission at Antioch; while others say, he took the name *Paul* only when he began to preach to the Gentiles: and, finally, several are of opinion, that he went by the names of both *Saul* and *Paul*, like many other Jews who had one Hebrew name and another Greek or Latin one. Paul.

From the isle of Cyprus, St Paul and his company went to Perga in Pamphylia, where John Mark left them, to return to Jerusalem: but making no stay at Perga, they came to Antioch in Pisidia; where going into the synagogue, and being desired to speak, St Paul made them a long discourse, by which he showed, that Jesus Christ was the Messiah foretold by the prophets, and declared by John the Baptist; that he had been unjustly put to death by the malice and jealousy of the Jews; and that he rose again the third day. They heard him very attentively; and he was desired to discourse

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was, that *they*, by quitting their Master after his death, might have preserved themselves; whereas *he*, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

As St Paul was not an impostor, so it is plain he was not an enthusiast. Heat of temper, melancholy, ignorance, and vanity, are the ingredients of which enthusiasm is composed; but from all these, except the first, the apostle appears to have been wholly free. That he had great fervour of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied; but he was at all times so much master of his temper, as, in matters of indifference, to "become all things to all men," with the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit; a conduct compatible neither with the stiffness of a bigot nor with the violent impulses of fanatical delusion. That he was not melancholy, is plain from his conduct in embracing every method which prudence could suggest to escape danger and shun persecution, when he could do it without betraying the duty of his office or the honour of his God. A melancholy enthusiast courts persecution; and when he cannot obtain it, afflicts himself with absurd penances: but the holiness of St Paul consisted only in the simplicity of a godly life, and in the unwearied performance of his apostolical duties. That he was ignorant, no man will allege who is not grossly ignorant himself; for he appears to have been master not only of the Jewish learning, but also of the Greek philosophy, and to have been very conversant even with the Greek poets. That he was not credulous, is plain from his having resisted the evidence of all the miracles performed on earth by Christ, as well as those that were afterward worked by the apostles; to the fame of which, as he lived in Jerusalem, he could not possibly have been a stranger. And that he was as free from vanity as any man that ever lived, may be gathered from all that we see in his writings, or know of his life. He represents himself as the least of the apostles, and not meet to be called an apostle. He says that he is the chief of sinners; and he prefers, in the strongest terms, universal benevolence to faith, and prophecy, and miracles, and all the gifts and graces with which he could be endowed. Is this the language of vanity or enthusiasm? Did ever fanatic prefer virtue to his own religious opinions, to illuminations of the spirit, and even to the merit of martyrdom?

Having thus shown that St Paul was neither an impostor nor an enthusiast, it remains only to be inquired, whether he was deceived by the fraud of others: but this inquiry needs not be long, for who was to deceive him? A few illiterate fishermen of Galilee? It was *morally* impossible for such men to conceive the thought of turning the most enlightened of their opponents, and the cruellest of their persecutors, into an apostle, and to do this by a fraud in the very instant of his greatest fury against them and their Lord. But could they have been so extravagant as to conceive such a thought, it was *physically* impossible for them to execute it in the manner in which we find his conversion to have been effected. Could they produce a light in the air, which at mid-day was brighter than the sun? Could they make Saul hear words from out of that light which were not heard by the rest of the company? Could they make him blind for three days after that vision, and then make scales fall off from his eyes, and restore him to sight by a word? Or, could they make him and those who travelled with him believe, that all these things had happened, if they had not happened? Most unquestionably no fraud was equal to all this.

Since then St Paul was neither an impostor, an enthusiast, nor deceived by the fraud of others, it follows, that his conversion was miraculous, and that the Christian religion is a divine revelation. See *Lyttleton's Observations on the Conversion of St Paul*; a treatise to which it has been truly said, that infidelity has never been able to fabricate a specious answer, and of which this note is a very short and imperfect abridgement.

course again on the same subject the next Sabbath-day; and several, both Jews and Gentiles, followed them, to receive particular instructions more at leisure. On the Sabbath day following, almost all the city met together to hear the word of God: but the Jews, seeing the concourse of people, were moved with envy at it; opposed, with blasphemies, what St Paul said; and not being able to bear the happy progress of the gospel in this country, they raised a persecution against the two apostles: whereupon Paul and Barnabas, shaking off the dust upon their feet against them, came from Antioch in Pisidia to Iconium. Being come thither, they preached in their synagogue, and converted a great number, both of Jews and Gentiles; and God confirmed their commission by a great number of miracles (Acts xiv. 1, 2, &c.) In the mean time, the unbelieving Jews, having incensed the Gentiles against Paul and Barnabas, and threatening to stone them, they were obliged to retire to Lystra and Derbe, cities of Lycaonia, where they preached the gospel. At Lystra, there was a man who had been lame from his mother's womb. This man fixing his eyes on St Paul, the apostle bid him rise, and stand upon his feet: whereupon he presently rose up, and walked; the people, seeing this miracle, cried out, that the gods were descended among them in the shape of men. They called Barnabas *Jupiter*, and Paul *Mercury*, because of his eloquence, and being the chief speaker. The priest of Jupiter brought also garlands and bulls before the gate, to offer sacrifices to them: but Paul and Barnabas tearing their clothes, and casting themselves into the middle of the multitude, cried out to them, Friends, what do you do? we are men as well as yourselves; and we are preaching to you to turn away from these vain superstitions, and to worship only the true God, who has made heaven and earth. But whatever they could say, they had much ado to restrain them from offering sacrifices to them.

In the mean time, some Jews of Antioch in Pisidia and of Iconium coming to Lystra, animated the people against the apostles. They stoned Paul, and drew him out of the city, thinking him to be dead. But the disciples gathering together about him, he rose up among them, entered again into the city, and the day after left it with Barnabas to go to Derbe. And having here preached the gospel also, they returned to Lystra, to Iconium, and to Antioch of Pisidia. Passing throughout Pisidia, they came to Pamphylia, and having preached the word of God at Perga, they went down into Attalia. From hence they set sail for Antioch in Syria, from whence they had departed a year before. Being arrived there, they assembled the church together, and told them the great things God had done by their means, and how he had opened to the Gentiles a door of salvation; and here they continued a good while with the disciples.

St Luke does not inform us of the actions of St Paul from the 45th year of Christ to the time of the council at Jerusalem, which was held in the 50th year of Christ. There is great likelihood that it was during this interval that St Paul preached the gospel from Jerusalem to Illyricum, as he informs us in his epistle to the Romans (xv. 19.); and this without making any stay in those places where others had preached before him. He does not acquaint us with the particulars of these journeys, nor with the success of his preaching; but he says in general, that he had suffered more labours than any other, and had endured more prisons. He was often very near death itself, sometimes upon the water and sometimes among thieves. He run great dangers, sometimes from the Jews and sometimes among false brethren and perverse Christians; he was exposed to great hazards, as well in the cities as in the deserts: he suffered hunger, thirst, nakedness, cold, fastings, watchings (2 Cor. xi. 23—27.), and the fatigues inseparable from long journeys, which were undertaken without any prospect of human succour; in this very different from the good fortune of others who lived by the gospel, who received subsistence from those to whom they preached it, and who were accompanied always by religious women, who ministered to them in their necessary occasions. He made it a point of honour to preach gratis, working with his hands that he might not be chargeable to any one (1 Cor. ix. 1—15.); for he had learned a trade, as was usual among the Jews, which trade was to make tents of leather for the use of those that go to war (Acts xviii. 3.) Paul.

St Paul and St Barnabas were at Antioch when some persons coming from Judea (Acts xv. 1, 2, &c.) pretended to teach, that there was no salvation without circumcision, and without the observation of the other legal ceremonies. Epiphanius and Philaster say, that he that maintained this was Cerinthus and his followers. Paul and Barnabas withstood these new doctors; and it was agreed to send a deputation to the apostles and elders at Jerusalem about this question. Paul and Barnabas were deputed; and being arrived at Jerusalem, they reported to the apostles the subject of their commission. Some of the Pharisees that had embraced the faith, asserted, that the Gentiles that were converted ought to receive circumcision, and to observe the rest of the law. But the apostles and elders assembling to examine into this matter, it was by them decreed, that the Gentiles, who were converted to Christianity, should not be obliged to submit to the yoke of the law, but only to avoid idolatry, fornication, and the eating of things strangled, and blood.

St Paul and St Barnabas were then sent back to Antioch with letters from the apostles, which contained the decision of the question, and the resolution of that august assembly. The apostles also deputed Jude surnamed *Barsabas* and Silas, who were principal brethren, to go to Antioch with Paul and Barnabas to give their testimony also of what had been decreed at Jerusalem. Being arrived at Antioch, they assembled the faithful, read to them the apostles letter, and acquainted them, that it had been resolved to discharge them from the yoke of the ceremonial law. Some time after this, St Peter coming to Antioch and joining himself to the converted Gentiles, he lived with them without scruple; but some brethren happening to arrive there from Jerusalem, he separated himself from the Gentile converts, and did no longer eat with them: for which conduct St Paul publicly censured him (Gal. ii. 11—16.) St Paul (*id.* ii. 2, 3, &c.) in the same journey to Jerusalem declared openly to the faithful there the doctrine he preached among the Gentiles; and besides, discoursed of it in private among the chief of them in presence of Barnabas and Titus.

St

Paul. St Peter, St James, and St John, with whom he had these conversations, could find nothing either to be added or amended in so pure and so sound a doctrine and demeanour. They saw with joy the grace that God had given him; they acknowledged that he had been appointed the apostle of the Gentiles, as St Peter had been of the circumcision. They concluded that Paul and Barnabas should continue to preach among the Gentiles; and only recommended to them to take care concerning the collections for the poor; that is to say, to exhort the converted Christians among the Gentiles, to assist the faithful brethren in Judea, who were in necessity; whether it were because they had sold and distributed their goods, or because they had been taken away from them (Heb. x. 34.) Paul.

After Paul and Barnabas had continued some days at Antioch, St Paul proposed to Barnabas to return and visit the brethren through all the cities wherein they had planted the gospel, to see in what condition they were. Barnabas consented to the proposal; but insisted upon taking John Mark along with them. This was opposed by Paul, which produced a separation between them. Barnabas and John Mark went together to Cyprus; and St Paul, making choice of Silas, crossed over Syria and Cilicia, and came to Derbe, and afterwards to Lystra (Acts xvi. 1, 2, &c.) Here they found a disciple called *Timothy*, whom St Paul took with him, and circumcised him that he might not offend the Jews of that country. When therefore they had gone over the provinces of Lycaonia, Phrygia, and Galatia, the Holy Ghost would not allow them to preach the gospel in the proconsular Asia, which contained Ionia, Æolia, and Lydia. They therefore went on to Mysia, and coming to Troas, St Paul had a vision in the night. A man, habited like a Macedonian, presented himself before him, and said, Pass into Macedonia and come and succour us. Immediately he set out on this journey, not doubting but that God had called him into this country.

Embarking therefore at Troas, they sailed to Neapolis. Thence they came to Philippi, where upon the sabbath-day they went near the river side, where the Jews had a place of devotion, and where they found some religious women, among whom was Lydia, who was converted and baptized, and invited the apostle and his company to lodge at her house. Another day, as they went to the same place of devotion, they happened to meet a maid servant possessed with a spirit of divination, who followed St Paul and his company, crying out, that these men were the servants of the most high God, who declared to the world the way of salvation. This she did for several days together; at last St Paul, turning himself towards her, said to the spirit, I command thee in the name of Jesus Christ to come out of the body of this woman: upon which it immediately left her. But the masters of this damsel, who made much money by her, drew Paul and Silas before the magistrates, and accused them of attempting to introduce a new religion into the city. For this the magistrates ordered them to be whipt with rods upon the back and shoulders, and afterwards sent them to prison.

Towards midnight, as Paul and Silas were singing hymns and praises to God, on a sudden there was a great earthquake, so that the foundations of the prison were shaken, and all the doors flew open at the same time, and the fetters of the prisoners burst asunder. The gaoler being awakened at this noise, and seeing all the doors open, he drew his sword with an intention to kill himself, imagining that all the prisoners had made their escape. But Paul cried out to him, that he should do himself no mischief, for they were all safe. Then the gaoler entering and finding all the prisoners there, he brought out Paul and Silas from this place, asking them what he must do to be saved? Paul and Silas instructing him and all his family, gave them baptism. After this the gaoler set before them something to eat; and when the morning was come, the magistrates sent him word that he might release his prisoners, and let them go about their business. But Paul returned this answer to the magistrates; Ye have publicly whipped us with rods, being Roman citizens; ye have thrown us into prison; and now ye would privately dismiss us: But it shall not be so, for you yourselves shall come to fetch us out. The magistrates hearing that they were Roman citizens, came to excuse themselves; and having brought them out of prison, they desired them to depart out of their city. Paul and Silas went first to the house of Lydia, where having visited and comforted the brethren, they departed from Philippi. Paul.

Then passing through Amphipolis and Apollonia, they came to Thessalonica the capital city of Macedonia, where the Jews had a synagogue (Acts xvii. 1, &c.) Paul entered therein, according to his custom, and there preached the gospel to them for three Sabbath-days successively. Some Jews and several proselytes believed in Jesus Christ, and united themselves to Paul and Silas: but the greatest part of the Jews being led away by a false zeal, raised a tumult in the city, and went to the house of Jason where St Paul lodged. But not finding him there, they took Jason and led him before the magistrates, where they accused him of harbouring in his house people that were disobedient to the ordinances of the emperor, and who affirmed that there was another king besides him, one Jesus whom they preached up. But Jason having given security to answer for the people who were accused, he was dismissed to his own house; and the night following the brethren conducted Paul and Silas out of the city, who went to Berea, where they began to preach in the synagogue. The Jews of Berea heard them gladly, and many of them were converted; as also several of the Gentiles and many women of distinction that were not Jewesses.

The Jews of Thessalonica being informed that Paul and Silas were at Berea, came thither and animated the mob against them; so that St Paul was forced to withdraw, leaving Silas and Timothy at Berea to finish the work he had so happily begun. Those who conducted St Paul embarked along with him, and brought him as far as Athens (Theod. in 1 Thessal.), where he arrived in the fifty-second year of Jesus Christ. As soon as he was got thither, he sent back those that had brought him, with orders to tell Silas and Timothy, that he desired them to follow him to Athens as soon as possible. In the mean time, he went into a synagogue of the Jews and preached to them as often as he had opportunity; and disputing with the philosophers who were frequent in that place, they

they at last brought him before the Areopagus, accusing him of introducing a new religion. St Paul being come before the judges, pleaded in his own defence, that among other marks of superstition which he had found in that city, he had observed an altar inscribed, "To the unknown God." It was therefore this God whom they confessed that they knew not, that he came to make known to them. Afterwards he spoke to them of God the creator of heaven and earth, of the superintendence of a providence, of the last judgment, and of the resurrection of the dead. But after they had heard of the resurrection, some made scorn of him, and others desired to hear him another time. However some of them embraced the Christian faith, of which number was Dionysius a senator of the Areopagus, and a woman called *Damaris*, and several others with them.

St Timothy came from Berea to Athens according to the request of St Paul, and informed him of the persecution with which the Christians of Thessalonica were then afflicted. This obliged the apostle to send him into Macedonia, that he might comfort them and keep them stedfast (1 Thessal. iii. 1, 2, &c.) After this St Paul left Athens and went to Corinth, where he lodged with one Aquila a Jew, and by trade a tent-maker (Acts xviii. 1, 2, &c.) With this Aquila the apostle worked, as being of the same trade himself. But, however, he did not neglect the preaching of the gospel, which he performed every day in the synagogue; showing both to the Jews and Gentiles that Jesus was the Messiah. There he made several converts; and he tells us himself (1 Cor. i. 14—17. and xvi. 15.) that he baptized Stephanus and his whole house, with Crispus and Gaius. About the same time Silas and Timothy came to Corinth, and acquainted him with the good state of the faithful at Thessalonica; and soon after this, he wrote his first epistle to the Thessalonians, which is the first of all the epistles that he wrote; and not long after he wrote his second epistle to that church.

St Paul, now finding himself encouraged by the presence of Silas and Timothy, went on with the work of his ministry with new ardour, declaring and proving that Jesus Christ was the true Messiah. But the Jews opposing him with blasphemous and opprobrious words, he shook his clothes at them, and said, "Your blood be upon your own head; from henceforth I shall go to the Gentiles." He then quitted the house of Aquila, and went to lodge with one Titus Justus, who was originally a Gentile, but one that feared God. In the mean time the Lord appeared to St Paul in a vision, told him, that in Corinth he had much people; and this was the reason why the apostle continued there eight months.

But Gallio the pro-consul of Achaia being at Corinth, the Jews of that city rose up against Paul and carried him before Gallio, accusing him of attempting to introduce a new religion among them: however, Gallio sent them away, telling them he would not meddle with disputes that were foreign to his office. Paul continued some time longer at Corinth; but at last he set out for Jerusalem, where he had a mind to be present at the feast of Pentecost. Before he went on shipboard, he cut off his hair at Cenchrea, because he had completed his vow of Nazariteship, in which he had engaged himself. He arrived at Ephesus with Aquila and Priscilla, from whence he went to Cæsarea of Palestine, and thence to Jerusalem. Here having performed his devotions, he came to Antioch, where he stayed some time; and then passing from thence, he made a progress through all the churches of Galatia and Phrygia successively; and having gone over the higher provinces of Asia, he returned to Ephesus, where he abode three years; that is, from the year of Christ 54 to the year 57 (Acts xix. 1, 2, &c.) Paul.

St Paul having arrived at Ephesus, he found there some disciples that had been initiated by Apollos, who had only baptized them with the baptism of John. St Paul instructed them, baptized them with the baptism of Jesus Christ, and laid his hands on them; whereupon they received the Holy Ghost, the gifts of languages and of prophecy. The apostle afterwards went into the synagogue, and preached to the Jews for three months, endeavouring to convince them that Jesus Christ was the Messiah: but as he found them very obstinate, he separated himself from them, and taught daily in the school of one Tyrannus. He performed there several miracles, insomuch, that the linen that had but touched his body, being afterwards applied to the sick, they were presently cured of their diseases, or delivered from the devils that possessed them. He also suffered much there, as well from the Jews as from the Gentiles; and he himself informs us (1 Cor. xv. 31, 32.), that after the manner of men he fought with beasts at Ephesus; that is to say, that he was exposed to wild beasts in the amphitheatre, so that it was expected he should have been devoured by them; but God miraculously delivered him: though some are of opinion, that the fight here mentioned by St Paul was nothing else but the scuffle he had with Demetrius the silver-smith and his companions, who were disappointed in their attempt of putting the apostle to death. It was during his abode at Ephesus that the apostle wrote his epistle to the Galatians.

After this St Paul proposed, at the instigation of the Holy Ghost, to pass through Macedonia and Achaia, and afterwards to go to Jerusalem, saying, that after he had been there, he must also see Rome; and having sent Timothy and Erastus before to Macedonia, he tarried some time in Asia. During this time, he received intelligence that domestic troubles had risen in the church of Corinth, and that abuses had begun to creep in; which made him resolve to write his first epistle to that church.

Soon after this, taking leave of the disciples, he departed for Macedonia (Acts xx. 1, 2, &c.) He embarked at Troas, took Timothy with him, and together passed into Macedonia (2 Cor. ii. 12. and vii. 5—15.) Titus came thither to him, and acquainted him with the good effects that his letter had produced among the Corinthians; and told him, that the collections that had been made by the church of Corinth for the faithful in Palestine were now ready; which engaged Paul to write a second letter to the Corinthians. St Paul, having passed through Macedonia, came into Greece or Achaia, and there continued three months. He visited the faithful of Corinth;

Paul. and having received their alms, as he was upon the point of returning into Macedonia, he wrote his epiſtle to the Romans.

At laſt he left Greece and came into Macedonia, in the year of Chriſt 58, intending to be at Jeruſalem at the feaſt of Pentecoſt. He ſtaid ſome time at Philippi, and there celebrated the feaſt of the paſſover. From hence he embarked and came to Troas, where he continued a week. On the firſt day of the week the diſciples being aſſembled to break bread, as St Paul was to depart the day following, he made a diſcourſe to them which held till midnight. During this time a young man called Eutychus, happening to ſit in a window and fall aſleep, fell down three ſtories high, and was killed by the fall. St Paul came down to him, and embraced him, and reſtored him to life again. Then he went up again, broke bread and eat it, and continued his diſcourſe till day-break, at which time he departed. Thoſe of his company took ſhip at Troas; but as for himſelf he went on foot as far as Aſſos, otherwiſe called *Apollonia*, and then embarked along with them at Mitylene. From hence he came to Miletus, whither the elders of the church of Epheſus came to ſee him; for he had not time to go to them, becauſe he was deſirous of being at Jeruſalem at the feaſt of Pentecoſt.

When theſe elders were arrived at Miletus, St Paul diſcourſed with them, and told them that he was going to Jeruſalem without certainly knowing what ſhould happen to him; however he did not doubt but that he had much to ſuffer there, ſince in all cities the Holy Ghoſt had given him to underſtand, that chains and afflictions waited for him at Jeruſalem. Nevertheleſs, he declared to them, that all this did not terrify him, provided he could but fulfil his miniſtry. After having exhorted them to patience, and having prayed along with them, he went on board, going ſtraight to Coos, then to Rhodes, and thence to Patara (Acts xxi. 1, 2, &c.), where finding a ſhip that was bound for Phœnicia, they went on board and arrived ſafe at Tyre. Here they made a ſtop for ſeven days, and then going on, they arrived at Ptolemais, and thence at Cæſarea, where they found Philip the evangeliſt, who was one of the ſeven deacons. While St Paul was there, the prophet Agabus arrived there alſo from Judea; and having taken St Paul's girdle, he bound his own hands and feet with it, ſaying, "Thus ſhall the Jews of Jeruſalem bind the man that owns this girdle, and ſhall deliver him up to the Gentiles." But St Paul's conſtancy was not ſhaken by all theſe predictions, and he told them, that he was ready, not only to ſuffer bonds, but death itſelf, for the name of Chriſt.

When he was come to Jeruſalem, the brethren received him with joy; and the day following he went to ſee St James the leſs, biſhop of Jeruſalem, at whoſe houſe all the elders aſſembled. Paul gave them an account of what God had done among the Gentiles by his miniſtry. Then St James informed him, that the converted Jews were ſtrangely prejudiced againſt him, becauſe they were informed he taught the Jews that lived among the Gentiles and out of Paleſtine, that they ought to renounce the law of Moſes, and no longer circumciſe their children. Therefore, continued St James, we muſt aſſemble them here together, where you may ſpeak to them yourſelf, and undeceive them. Paul. Moreover do this, that your actions may verify your words: join yourſelf to four men that are here, and who have taken upon them a vow of Nazariteſhip; and that you may ſhare in the merit of their action, contribute to the charge of their purification, and purify yourſelf alſo, that you may offer with them the offerings and ſacrifices ordained for the purification of a Nazarite. See NAZARITE.

St Paul exactly followed this advice of St James, and on the next day went into the temple, where he declared to the prieſts, that in ſeven days theſe four Nazarites would complete their vow of Nazariteſhip; and that he would contribute his ſhare of the charges. But towards the end of theſe ſeven days, the Jews of Aſia having ſeen him in the temple, moved all the people againſt him, laid hold of him, and cried out, "Help, ye Iſraelites, this is he that teaches every where againſt the law, and againſt the temple, and has brought Gentiles into the temple, and profaned this holy place." At the ſame time they laid hold on him, ſhut the gates of the temple, and would have killed him, had not Lyſias the tribune of the Roman garriſon there run to his reſcue, taken him out of their hands, and brought him into the citadel. St Paul being upon the ſteps, deſired the tribune to ſuffer him to ſpeak to the people, who followed him thither in a great multitude. The tribune permitted him, and St Paul, making a ſign with his hand, made a ſpeech in Hebrew (Acts xxii.), and related to them the manner of his converſion, and his miſſion from God to go and preach to the Gentiles. At his mentioning the Gentiles, the Jews began to cry out, "Away with this wicked fellow out of the world, for he is not worthy to live."

Immediately the tribune made him come into the caſtle, and ordered that he ſhould be examined by whipping him, in order to make him confeſs the matter why the Jews were ſo incenſed againſt him. Being now bound, he ſaid to the tribune, "Is it lawful for you to whip a Roman citizen before you hear him?" The tribune hearing this, cauſed him to be unbound, and calling together the prieſts and the ſenate of the Jews, he brought Paul before them, that he might know the occaſion of this tumult of the people. Then Paul began to ſpeak to them to this purpoſe, (Acts xxiii.): "Brethren, I have lived in all good conſcience before God until this day." At which words, Ananias, ſon of Nebedeus, who was the chief-prieſt, ordered the by-ſtanders to give him a blow in the face. At which St Paul ſaid to him, "God ſhall ſmite thee, thou whited wall; for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law?" Thoſe that were preſent ſaid to him, "Revileſt thou God's high-prieſt?" St Paul excuſed himſelf by ſaying, that he did not know he was the high prieſt, "For it is written, thou ſhalt not ſpeak evil of the ruler of thy people." Then perceiving that part of the aſſembly were Sadducees and part Phariſees, he cried out, "Brethren, I am a Phariſee, the ſon of a Phariſee; of the hope and reſurrection of the dead I am called in queſtion."

Then the aſſembly being divided in intereſts and opinions, and the clamour increaſing more and more, the tribune ordered the ſoldiers to fetch him away out

aul. of the aſſembly, and bring him into the caſtle. The following night the Lord appeared to Paul, and ſaid to him, "Take courage, for as you have bore teſtimony of me at Jeruſalem, ſo muſt you alſo at Rome." The day following, more than 40 Jews engaged themſelves by an oath, not to eat or drink till they had killed Paul. They came, therefore, and made known their deſign to the prieſts and chiefs of the people, ſaying to them, "To-morrow cauſe Paul to appear before you, as if you would inquire more accurately into his affair, and before he can come to you, we will lie in wait for him and kill him." But St Paul, being informed of this conſpiracy by his ſiſter's ſon, acquainted the tribune with it; who gave orders that the night following he ſhould be ſent to Cæſarea, to Felix the governor, who had his ordinary reſidence there. Felix having received letters from Lyſias, and being informed that St Paul was of Cilicia, he told him he would hear him when his accuſers ſhould arrive.

Five days after, Ananias the high-prieſt and ſome of the ſenators came to Cæſarea, bringing with them Tertullus the orator, to plead againſt Paul. Tertullus accuſed him of being a ſeditious perſon, a diſturber of the public peace; one who had put himſelf at the head of a ſect of Nazarenes, and who made no ſcruple even to profane the temple, (*id.* xxiv.) But St Paul eaſily refuted theſe calumnies, and defied his accuſers to prove any of the articles they had exhibited againſt him: he ended his diſcourſe by ſaying, "That for the doctrine of the reſurrection from the dead, his adverſaries would have him condemned." Felix put off the further hearing of this cauſe till another time; and, ſome days afterwards, came himſelf with his wife Druſilla to hear Paul; and being in hopes that the apoſtle would purchaſe his freedom with a ſum of money, he uſed him well, often ſent for him, and had frequent converſations with him.

Two years having paſſed thus away, Felix made way for his ſucceſſor Portius Feſtus; but being willing to oblige the Jews, he left Paul in priſon. Feſtus being come to Jeruſalem, the chief prieſts deſired to ſend for Paul, with a deſign to fall upon him by the way. But Feſtus told them, they might come to Cæſarea, where he would do them juſtice. Hither the Jews came, and accuſed Paul of ſeveral crimes, of which they were able to prove nothing, (*id.* xxv.) Feſtus then propoſed to the apoſtle to go to Jeruſalem, and be tried there; but he anſwered, "That he was now at the emperor's tribunal, where he ought to be tried; and that he appealed to Cæſar:" whereupon Feſtus, having conferred with his council, told him, that therefore to Cæſar he ſhould go.

Some days after, King Agrippa and his wife Berenice coming to Cæſarea, deſired to hear Paul; who pleaded his cauſe with ſuch ability, that Agrippa exclaimed, "Almoſt thou perſuadeſt me to be a Chriſtian." See AGRIPPA.

As ſoon, therefore, as it was reſolved to ſend Paul into Italy, he was put on board a ſhip at Adramyttium, a city of Myſia; and having paſſed over the ſeas of Cilicia and Pamphylia, they arrived at Myra in Lycia, where, having found a ſhip that was bound for Italy, they went on board, (*id.* xxvii.) But the ſeaſon being far advanced (for it was at leaſt the latter end of September), and the wind proving contrary, they with much difficulty arrived at the Fair Haven, a port in the iſle of Crete. St Paul adviſed them to winter there: however, others were of opinion they had better go to Phenice, another harbour of the ſame iſland; but as they were going thither, the wind drove them upon a little iſland called *Clauda*, where the mariners, fearing to ſtrike upon ſome bank of ſand, they lowered their maſt, and ſurrendered themſelves to the mercy of the waves. Three days after this, they threw overboard the tackling of the ſhip. Neither ſun nor ſtars had appeared now for 14 days. In this extreme danger, an angel appeared to St Paul, and aſſured him, that God had given him the lives of all that were in the ſhip with him; which were in all 276 ſouls. St Paul told them of his viſion, exhorted them to take courage, and promiſed them that they ſhould all come alive into an iſland; and that the veſſel only ſhould be loſt. On the 14th night the ſeamen caſt out the lead, and thought by their ſounding that they approached near to ſome land. They were attempting to ſave themſelves by going into the boat; but St Paul told the centurion and the ſoldiers, that except the ſailors continued in the ſhip, their lives could not be ſaved. Then the ſoldiers cut the ropes of the boat, and let her drive. About day-break, St Paul perſuaded them to take ſome nouriſhment, aſſuring them that not a hair of their heads ſhould periſh. After his example, they took ſome food, and when they had eat, they lightened their veſſel, by throwing the corn into the ſea. Day being come, they perceived a ſhore, where they reſolved, if poſſible, to bring the ſhip to. But the veſſel having ſtruck againſt a neck of land that run out into the ſea, ſo that the head remained fixed, and the ſtern was expoſed to the mercy of the waves; the ſoldiers, fearing leſt any of the priſoners ſhould make their eſcape by ſwimming, were for putting them all to the ſword. But the centurion would not ſuffer them, being willing to ſave Paul; and he commanded thoſe that could ſwim to throw themſelves firſt out of the veſſel; and the reſt got planks, ſo that all of them came ſafe to ſhore. Then they found that the iſland was called *Melita* or *Malta*; the inhabitants of which received them with great humanity, (Acts xxvii. 1, 2, 3, &c.) Paul.

They being all very wet and cold, a great fire was lighted to dry them; and Paul having gathered up a handful of ſticks, and put them upon the fire, a viper leaped out of the fire, and took hold of his hand. Then the barbarous people ſaid to one another, "Without doubt this man is a murderer; and though he has been ſaved from the ſhipwreck, yet divine vengeance ſtill purſues him, and will not ſuffer him to live." But Paul, ſhaking the viper into the fire, received no injury from it. The people, ſeeing this, changed their opinion of him, and took him for a god; which opinion of theirs was more confirmed, by his curing the father of Publius, the chief man of the iſland, of a fever and bloody-flux. After this miracle, they all brought out their ſick to him, and they were healed. See MELITA.

At the end of three months they embarked again; and arrived, firſt at Syracuſe, then at Rhegium, and laſtly at Puteoli. Here St Paul found ſome Chriſtians, who detained him for ſeven days; then he ſet out for Rome. The brethren of this city, having been informed

Paul. formed of St Paul's arrival, came out to meet him as far as Appii-forum, and the Three Taverns. And when he was come to Rome, he was allowed to dwell where he pleased, having a soldier to guard him, who was joined to him with a chain. Three days afterwards, St Paul desired the chief of the Jews there to come to him. He related to them in what manner he had been seized in the temple of Jerusalem, and the necessity he was under of appealing to Cæsar. The Jews told him, that as yet they had received no information about his affair; and, as for Christianity, they knew nothing of it, but only that it was spoken against everywhere; however, that they should be very willing to have some account of that doctrine from him. A day was appointed for this purpose; when St Paul preached to them concerning the kingdom of God, endeavouring to convince them from Moses and the prophets, that Jesus was the Messiah. Some of them believed what he had said to them, while others disbelieved; so that they returned from him divided among themselves.

Paul dwelt for two whole years at Rome, from the year of Christ 61 to the year 63, in a lodging that he hired: where he received all that came to him, preaching the kingdom of God, and the religion of Jesus Christ, without any interruption.

Hitherto we have had the Acts of the Apostles for our guide, in compiling the history of St Paul; what we shall add hereafter, will be mostly taken from his own Epistles. His captivity did not a little contribute to the advancement of religion; for he converted several persons even of the emperor's court, (Philip. i. 12—18. and iv. 22.) The Christians of Philippi, in Macedonia, hearing that St Paul was a prisoner at Rome, sent Epaphroditus their bishop to him, to bring him money, and otherwise to assist him in their name, (Phil. ii. 25.) Epaphroditus fell sick at Rome; and when he went back to Macedonia, the apostle sent by him his Epistle to the Philippians.

It is not known by what means St Paul was delivered from his prison, and discharged from the accusation of the Jews. There is great probability that they durst not appear against him before the Emperor, as not having sufficient proof of what they laid to his charge. However that may be, it is certain that he was set at liberty, after having been two years a prisoner at Rome. He wrote also, during this imprisonment, his Epistles to Philemon and the Colossians.

He was still in the city Rome, or at least in Italy, when he wrote his Epistle to the Hebrews. St Paul, having got out of prison, went over Italy; and, according to some of the fathers, passed into Spain; then into Judea; went to Ephesus, and there left Timothy (Heb. xiii. 24. and 1 Tim. i. 3.); preached in Crete, and there fixed Titus, to take care to cultivate the church he had planted in that place. Probably he might also visit the Philippians, according to the promise he had made them, (Phil. i. 23, 26. and ii. 24.); and it is believed, that it was from Macedonia that he wrote the First Epistle to Timothy.—Some time after, he wrote to Titus, whom he had left in Crete; he desires him to come to Nicopolis, from whence, probably, he sent this letter. The year following, that is, the 63d year of the Christian era, the apostle went into Asia, and came to Troas, (2 Tim. iv. 13) Thence he went to visit Timothy at Ephesus, and from that to Miletus, (2 Tim. iv. 20) Lastly, he went to Rome; and St Chrysostom says, that it was reported, that having converted a cup-bearer and a concubine of Nero, this so provoked the Emperor, that he caused St Paul to be apprehended, and clapped into prison. It was in this last place of confinement that he wrote his Second Epistle to Timothy, which Chrysostom looks upon as the apostle's last testament. See TIMOTHY and TITUS. Paul.

This great apostle at last consummated his martyrdom, the 29th of June, in the 66th year of Jesus Christ, by having his head cut off, at a place called the *Salvian Waters*. He was buried on the way of Ostium, and a magnificent church was built over his tomb, which is in being to this day. *Calmet's Dict.* &c.

PAUL (St), *Cave or Grotto of*, in the island of Malta, where St Paul and his company took shelter from the rains, when the viper fastened on his arm. Upon this spot there is a church built by the famed Adolf de Vignacourt, grand-master of the order, in the year 1606, a very handsome, though but a small, structure. On the altar piece is a curious painting, representing the apostle's shaking off the viper, surrounded with men, women, and children, in attitudes of admiration and surprise, and in the old Maltese garb; and the whole very well executed. On the top of the painting is the following inscription:

Vipera ignis acta calore frustra Pauli
Manum invadit; is insulæ benedicens
Anguibus & herbis adimit omne virus.
M.DC.V.

PAUL, first bishop of Narbonne, or Sergius Paulus the proconsul, converted and made bishop by St Paul, was descended from one of the best families of Rome. It is said the apostle called himself *Paul*, from his name. The Spaniards will have him to be their apostle, which is not improbable; and it is said he died a martyr at Narbonne.

PAUL V. by birth a Roman, was first clerk of the chamber, and afterwards nuncio to Clement VIII. in Spain, who honoured him with a cardinal's hat. He was advanced to the papal chair the 16th of May 1605, after Leo XI. The ancient quarrel between the secular and ecclesiastical jurisdictions, which in former times had occasioned so much bloodshed, revived in the reign of this pontiff. The senate of Venice had condemned by two decrees, 1. The new foundations of monasteries made without their concurrence. 2. The alienation of the estates both ecclesiastical and secular. The first decree passed in 1603, and the second in 1605. About the same time a canon and abbot, accused of rapine and murder, were arrested by order of the senate, and delivered over to the secular court; a circumstance which could not fail to give offence to the court of Rome. Clement VIII. thought it proper to dissemble or take no notice of the affair; but Paul V who had managed the Genoese upon a similar occasion, flattered himself with the hopes that the Venetians would be equally pliant. However, he was disappointed; for the senate maintained that they held their power to make laws of God only; and therefore they refused to revoke their decrees and deliver up the ecclesiastical

Paul. ecclesiastical prisoners into the hands of the nuncio, as the pope demanded. Paul, provoked at this behaviour, excommunicated the doge and senate; and threatened to put the whole state under an interdict, if satisfaction was not given him within the space of 24 hours. The senate did no more than protest against this menace, and forbid the publication of it throughout their dominions. A number of pamphlets, from both sides, soon announced the animosity of the two parties. The Capuchins, the Theatins, and Jesuits, were the only religious orders who observed the interdict. The senate shipped them all off for Rome, and the Jesuits were banished for ever. Meantime his holiness was preparing to make the refractory republic submit to his spiritual tyranny by force of arms. He levied troops against the Venetians; but he soon found his design baulked, as the cause of the Venetians appeared to be the common cause of all princes. He had recourse, therefore, to Henry IV. to settle the differences: and this prince had all the honour of bringing about a reconciliation between the contending parties. His ambassadors at Rome and Venice began the negociation, and Cardinal de Joyeuse finished it in 1607. It was agreed upon, that this cardinal should declare at his entry into the senate, that the censures of the church were to be taken off, or that he would remove them; and that the doge should at the same time surrender to him the deeds of revocation and protest. It was also stipulated, that all the religious who were banished, except the Jesuits, should be restored to their former privileges. In fine, the Venetians promised to send an ambassador extraordinary to Rome, in order to thank the pope for the favour he had done them; but they would not allow the legate to speak of his holiness granting them absolution. Paul was wise enough to overlook the whole matter, but endeavoured to put an end to another dispute, which had been long agitated in the congregations *de auxiliis*. He caused it to be intimated in form to the disputants and counsellors, that, as the congregations were now dissolved, it was his express order that the contending parties should no longer continue to censure one another. Some authors have affirmed that Paul V. had drawn out a bull against the doctrine of Molina, which only wanted to be promulged; but for this fact there appears to be no other evidence than the draught of this bull, which we meet with in the end of the history of the above mentioned congregations. Paul was strongly solicited, but in vain, to make *the immaculate conception of the holy virgin* an article of faith. He contented himself with barely forbidding the contrary doctrine to be publicly taught, that he might not offend the Dominicans, who, at that time, maintained that she was conceived, like other human creatures, in original sin. His holiness afterwards applied himself to the embellishing of Rome, and was at great pains to collect the works of the most eminent painters and engravers. Rome is indebted to him for its most beautiful fountains, especially that where the water spouts out from an antique vase taken from the thermæ or hot-baths of Vespasian, and that which they call *aqua Paola*, an ancient work of Augustus, restored by Paul V. He brought water into it by an aqueduct 35 miles in length, after the example of Sixtus V. He completed the frontispiece of St Peter, and the magnificent palace of Mount Cavallo. He Paul. applied himself in a particular manner to the recovering and repairing ancient monuments, which he made to advance, as much as the nature of them would admit, the honour of Christianity; as appears from an elegant inscription placed upon a column of porphyry, taken from the temple of Peace, and bearing a beautiful statue of the Virgin, at the side of the church of St Mary the elder:

"Impura falsi templa
Quondam numinis
Jubente moesta perferebam Cæsare:
Nunc læta veri
Perferens matrem Dei
Te, Paule, nullis obticebo sæculis."

His pontificate was honoured with several illustrious embassies. The kings of Japan, Congo, and other Indian princes, sent ambassadors to him. He took care to supply them with missionaries, and to found bishopricks in these countries newly brought over to the faith. He showed the same attention to the Maronites and other eastern Christians. He sent legates to different orthodox princes, both to testify his esteem for them, and to confirm them in their zeal for religion. He died the 28th of January 1621, aged 69; after having confirmed the French Oratory, the Ursulines, the Order of Charity, and some other institutions. Bold in his claims, but of narrow views, he distinguished himself more by his piety and knowledge than by his politics. It has been remarked, that he never passed a single day of his popedom without celebrating mass. He enjoined all the religious in the prosecution of their studies to have regular professors for Latin, Greek, Hebrew, and Arabic; if there were any among themselves properly qualified; or if that was not the case, to take the assistance of laymen for that purpose, until there were some of their own order who had learning enough to instruct their brethren. It was very difficult to carry this decree into execution; and indeed it was always very imperfectly observed.

Paul (Father), whose name, before he entered into the monastic life, was Peter Sarpi, was born at Venice, August 14. 1552. His father followed merchandise, but with so little success, that at his death he left his family very ill provided for; but under the care of a mother whose piety was likely to bring the blessing of providence upon them, and whose wise conduct supplied the want of fortune by advantages of greater value. Happily for young Sarpi she had a brother, master of a celebrated school, under whose direction he was placed by her. Here he lost no time, but cultivated his abilities, naturally of the first rate, with unwearied application. He was born for study, having a natural aversion to pleasure and gaiety, and a memory so tenacious that he could repeat 30 verses upon once hearing them. Proportionable to his capacity was his progress in literature: at 13, having made himself master of school learning, he turned his studies to philosophy and the mathematics, and entered upon logic under Capella of Cremona, who, though a celebrated master of that science, confessed himself in a very little time unable to give his pupil any farther instructions.

Paul. As Capella was of the order of the Servites, his ſcholar was induced by his acquaintance with him to engage in the ſame profeſſion, though his uncle and his mother repreſented to him the hardſhips and auſterities of that kind of life, and adviſed him with great zeal againſt it. But he was ſteady in his reſolutions, and in 1566 took the habit of the order, being then only in his 14th year, a time of life in moſt perſons very improper for ſuch engagements, but in him attended with ſuch maturity of thought, and ſuch a ſettled temper, that he never ſeemed to regret the choice he then made, and which he confirmed by a ſolemn public profeſſion in 1572. Paul.

At a general chapter of the Servites held at Mantua, Paul (for ſo we ſhall now call him) being then only 20 years old, diſtinguiſhed himſelf ſo much in a public diſputation by his genius and learning, that William duke of Mantua, a great patron of letters, ſolicited the conſent of his ſuperiors to retain him at his court, and not only made him public profeſſor of divinity in the cathedral, and reader of caſuiſtical divinity and canon law in that city, but honoured him with many proofs of his eſteem. But Father Paul finding a court life not agreeable to his temper, quitted it two years afterwards, and retired to his beloved privacies, being then not only acquainted with the Latin, Greek, Hebrew, and Chaldee languages, but with philoſophy, the mathematics, canon and civil law, all parts of natural philoſophy, and chemiſtry itſelf; for his application was unintermitted, his head clear, his apprehenſion quick, and his memory retentive.

Being made a prieſt at 22, he was diſtinguiſhed by the illuſtrious Cardinal Borromeo with his confidence, and employed by him on many occaſions, not without the envy of perſons of leſs merit, who were ſo far exaſperated as to lay a charge againſt him before the Inquiſition, for denying that the Trinity could be proved from the firſt chapter of Geneſis; but the accuſation was too ridiculous to be taken notice of. After this he paſſed ſucceſſively through the dignities of his order, of which he was choſen provincial for the province of Venice at 26 years of age; and diſcharged this poſt with ſuch honour, that in 1579 he was appointed, with two others, to draw up new regulations and ſtatutes for his order. This he executed with great ſucceſs; and when his office of provincial was expired, he retired for three years to the ſtudy of natural and experimental philoſophy and anatomy, in which he is ſaid to have made ſome uſeful diſcoveries. In the intervals of his employment he applied himſelf to his ſtudies with ſo extenſive a capacity, as left no branch of knowledge untouched. By him Acquapendente, the great anatomiſt, confeſſes that he was informed how viſion is peformed; and there are proofs that he was not a ſtranger to the circulation of the blood. He frequently converſed upon aſtronomy with mathematicians, upon anatomy with ſurgeons, upon medicine with phyſicians, and with chemiſts upon the analyſis of metals, not as a ſuperficial inquirer, but as a complete maſter. He was then choſen procurator general of his order; and during his reſidence at Rome was greatly eſteemed by Pope Sixtus V. and contracted an intimate friendſhip with Cardinal Bellarmine and other eminent perſons.

But the hours of repoſe, that he employed ſo well, were interrupted by a new information in the Inquiſition; where a former acquaintance produced a letter written by him in cyphers, in which he ſaid, "that he deteſted the court of Rome, and that no preferment was obtained there but by diſhoneſt means." This accuſation, however dangerous, was paſſed over on account of his great reputation; but made ſuch impreſſions on that court, that he was afterwards denied a biſhopric by Clement VIII. After theſe difficulties were ſurmounted, F. Paul again retired to his ſolitude; where he appears, by ſome writings drawn up by him at that time, to have turned his attention more to improvements in piety than learning. Such was the care with which he read the ſcriptures, that, it being his cuſtom to draw a line under any paſſage which he intended more nicely to conſider, there was not a ſingle word in his New Teſtament but was underlined. The ſame marks of attention appeared in his Old Teſtament, Pſalter, and Breviary.

But the moſt active ſcene of his life began about the year 1615; when Pope Paul V. exaſperated by ſome decrees of the ſenate of Venice that interfered with the pretended rights of the church, laid the whole ſtate under an interdict. The ſenate, filled with indignation at this treatment, forbad the biſhops to receive or publiſh the pope's bull; and, convening the rectors of the churches, commanded them to celebrate divine ſervice in the accuſtomed manner, with which moſt of them readily complied: but the Jeſuits and ſome others refuſing, were by a ſolemn edict expelled the ſtate. Both parties having proceeded to extremities, employed their ableſt writers to defend their meaſures. On the pope's ſide, among others, Cardinal Bellarmine entered the liſts, and, with his confederate authors, defended the papal claims with great ſcurrility of expreſſion, and very ſophiſtical reaſonings; which were confuted by the Venetian apologiſts in much more decent language, and with much greater ſolidity of argument. On this occaſion F. Paul was moſt eminently diſtinguiſhed by his Defence of the Rights of the ſupreme Magiſtrate, his Treatiſe of Excommunication, tranſlated from Gerſon, with an Apology, and other writings; for which he was cited before the Inquiſition at Rome: but it may be eaſily imagined that he did not obey the ſummons.

The Venetian writers, whatever might be the abilities of their adverſaries, were at leaſt ſuperior to them in the juſtice of their cauſe. The propoſitions maintained on the ſide of Rome were theſe: That the pope is inveſted with all the authority of heaven and earth: that all princes are his vaſſals, and that he may annul their laws at pleaſure: that kings may appeal to him, as he is temporal monarch of the whole earth: that he can diſcharge ſubjects from their oaths of allegiance, and make it their duty to take up arms againſt their ſovereign: that he may depoſe kings without any fault committed by them, if the good of the church requires it: that the clergy are exempt from all tribute to kings, and are not accountable to them even in caſes of high-treaſon: that the pope cannot err: that his deciſions are to be received and obeyed on pain of ſin, though all the world ſhould judge them to be falſe: that the pope is God upon earth: that his ſentence and that of God are the ſame: and that to call his power in queſtion is to call in queſtion the power of God; maxims equally ſhocking, weak,

Paul. weak, pernicious, and abſurd; which did not require the abilities or learning of F. Paul to demonſtrate their falſehood and deſtructive tendency. It may be eaſily imagined that ſuch principles were quickly overthrown, and that no court but that of Rome thought it for its intereſt to favour them. The pope, therefore, finding his authors confuted and his cauſe abandoned, was willing to conclude the affair by treaty; which, by the mediation of Henry IV. of France, was accommodated upon terms very much to the honour of the Venetians. But the defenders of the Venetian rights were, though comprehended in the treaty, excluded by the Romans from the benefit of it: ſome, upon different pretences, were impriſoned; ſome ſent to the galleys; and all debarred from preferment. But their malice was chiefly aimed againſt F. Paul, who ſoon found the effects of it; for as he was going one night to his convent, about ſix months after the accommodation, he was attacked by five ruffians armed with ſtilettoes, who gave him no leſs than fifteen ſtabs, three of which wounded him in ſuch a manner that he was left for dead. The murderers fled for refuge to the nuncio, and were afterwards received into the pope's dominions; but were purſued by divine juſtice, and all, except one man who died in priſon, periſhed by violent deaths.

This, and other attempts upon his life, obliged him to confine himſelf to his convent, where he engaged in writing the Hiſtory of the Council of Trent; a work unequalled for the judicious diſpoſition of the matter, and artful texture of the narration; commended by Dr Burnet as the compleateſt model of hiſtorical writing; and celebrated by Mr Wotton as equivolent to any production of antiquity; in which the reader finds "liberty without licentiouſneſs, piety without hypocriſy, freedom of ſpeech without neglect of decency, ſeverity without rigour, and extenſive learning without oſtentation."

In this, and other works of leſs conſequence, he ſpent the remaining part of his life to the beginning of the year 1622, when he was ſeized with a cold and fever, which he neglected till it became incurable. He languiſhed more than twelve months, which he ſpent almoſt wholly in a preparation for his paſſage into eternity; and among his prayers and aſpirations was often heard to repeat, "Lord! now let thy ſervant depart in peace." On Sunday the eighth of January of the next year, he roſe, weak as he was, to maſs, and went to take his repaſt with the reſt; but on Monday was ſeized with a weakneſs that threatened immediate death; and on Thurſday prepared for his change, by receiving the viaticum, with ſuch marks of devotion as equally melted and edified the beholders. Through the whole courſe of his illneſs to the laſt hour of his life he was conſulted by the ſenate in public affairs, and returned anſwers in his greateſt weakneſs with ſuch preſence of mind as could only ariſe from the conſciouſneſs of innocence.

On Saturday, the day of his death, he had the paſſion of our bleſſed Saviour read to him out of St John's goſpel, as on every other day of that week, and ſpoke of the mercy of his Redeemer, and his confidence in his merits. As his end evidently approached, the brethren of his convent came to pronounce the laſt prayers, with which he could only join in his thoughts, being able to pronounce no more than theſe words, *Eſto perpetua*, "Mayeſt thou laſt for ever;" which was underſtood to be a prayer for the proſperity of his country. Thus died F. Paul, in the 71ſt year of his age; hated by the Romans as their moſt formidable enemy, and honoured by all the learned for his abilities, and by the good for his integrity. His deteſtation of the corruption of the Roman church appears in all his writings, but particularly in this memorable paſſage of one of his letters: "There is nothing more eſſential than to ruin the reputation of the Jeſuits. By the ruin of the Jeſuits, Rome will be ruined; and if Rome is ruined, religion will reform of itſelf." He appears, by many paſſages in his life, to have had a high eſteem for the church of England; and his friend F. Fulgentio, who had adopted all his notions, made no ſcruple of adminiſtering to Dr Duncombe, an Engliſh gentleman that fell ſick at Venice, the communion in both kinds, according to the Common Prayer which he had with him in Italian. He was buried with great pomp at the public charge, and a magnificent monument was erected to his memorial.

Paul, in ſea language, is a ſhort bar of wood or iron, fixed cloſe to the capſtern or windlas of a ſhip, to prevent thoſe engines from rolling back or giving way when they are employed to heave in the cable, or otherwiſe charged with any great effort.

PAULIANISTS, Paulianistæ, a ſect of heretics, ſo called from their founder Paulus Samoſatenus, a native of Samoſata, elected biſhop of Antioch in 262. His doctrine ſeems to have amounted to this: that the Son and the Holy Ghoſt exiſt in God in the ſame manner as the faculties of reaſon and activity do in man; that Chriſt was born a mere man; but that the reaſon or wiſdom of the Father deſcended into him, and by him wrought miracles upon earth, and inſtructed the nations; and, finally, that, on account of this union of the Divine Word with the man Jeſus, Chriſt might, though improperly, be called God. It is alſo ſaid, that he did not baptize in the name of the Father and the Son, &c.; for which reaſon the council of Nice ordered thoſe baptized by him to be re-baptized.

Being condemned by Dionyſius Alexandrinus in a council, he abjured his errors, to avoid depoſition; but ſoon after he reſumed them, and was actually depoſed by another council in 269. —— He may be conſidered as the father of the modern Socinians; and his errors are ſeverely condemned by the council of Nice, whoſe creed differs a little from that now uſed, under the ſame name, in the church of England. The creed agreed upon by the Nicene fathers, with a view to the errors of Paulus Samoſatenus, concludes thus: τους δε λεγοντας ην ποτε ουκ ην και πριν γεννηθηναι, ουκ ην, &c. τουτους αναθεματιζει η καθολικη και αποστολικη εκκλησια.—— "But thoſe who ſay there was a time when he was not, and that he was not before he was born, the catholic and apoſtolic church anathematizes." To thoſe who have any veneration for the council of Nice this muſt appear a very ſevere, and perhaps not unjuſt, cenſure of ſome other modern ſects as well as of the Socinians.

Paul II Paulicians.

PAULICIANS, a branch of the ancient Manichees, ſo called from their founder, one Paulus, an Armenian, in the ſeventh century; who, with his brother John, both of Samoſata, formed this ſect: though others

Paulicians. are of opinion, that they were thus called from another Paul, an Armenian by birth, who lived under the reign of Juſtinian II. In the ſeventh century a zealot called Conſtantine revived this drooping ſect, which had ſuffered much from the violence of its adverſaries, and was ready to expire under the ſeverity of the imperial edicts, and that zeal with which they were carried into execution. The Paulicians, however, by their number, and the continuance of the emperor Nicephorus, became formidable to all the Eaſt.

But the cruel rage of perſecution, which had for ſome years been ſuſpended, broke forth with redoubled violence under the reigns of Michael Curopalates and Leo the Armenian, who inflicted capital puniſhment on ſuch of the Paulicians as refuſed to return into the boſom of the church. The empreſs Theodora, tutoreſs of the Emperor Michael, in 845, would oblige them either to be converted or to quit the empire: upon which ſeveral of them were put to death, and more retired among the Saracens; but they were neither all exterminated nor baniſhed.

Upon this they entered into a league with the Saracens; and chooſing for their chief an officer of the greateſt reſolution and valour, whoſe name was Carbeas, they declared againſt the Greeks a war which was carried on for fifty years with the greateſt vehemence and fury. During theſe commotions, ſome Paulicians, towards the concluſion of this century, ſpread abroad their doctrines among the Bulgarians; many of them, either from a principle of zeal for the propagation of their opinions, or from a natural deſire of flying from the perſecution which they ſuffered under the Grecian yoke, retired, about the cloſe of the eleventh century, from Bulgaria and Thrace, and formed ſettlements in other countries. Their firſt migration was into Italy; whence, in proceſs of time, they ſent colonies into almoſt all the other provinces of Europe, and formed gradually a conſiderable number of religious aſſemblies, who adhered to their doctrine, and who were afterwards perſecuted with the utmoſt vehemence by the Roman pontiffs. In Italy they were called *Patarini*, from a certain place called *Pataria*, being a part of the city of Milan, where they held their aſſemblies; and *Gathari* or *Gazari*, from Gazaria, or the Leſſer Tartary. In France they were called *Albigenſes*, though their faith differed widely from that of the Albigenſes whom Proteſtant writers generally vindicate. (See Albigenses). The firſt religious aſſembly the Paulicians had formed in Europe is ſaid to have been diſcovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burnt alive. The ancient Paulicians, according to Photius, expreſſed the utmoſt abhorrence of Manes and his doctrine. The Greek writers compriſe their errors under the ſix following particulars: 1. They denied that this inferior and viſible world is the production of the ſupreme Being; and they diſtinguiſh the Creator of the world and of human bodies from the moſt high God who dwells in the heavens: and hence ſome have been led to conceive that they were a branch of the Gnoſtics rather than of the Manichæans. 2. They treated contemptuouſly the Virgin Mary; or, according to the uſual manner of ſpeaking among the Greeks, they refuſed to adore and worſhip her. 3. They refuſed to celebrate the inſtitution of the Lord's ſupper. 4. They loaded the croſs of Chriſt with contempt and reproach; by which we are only to underſtand, that they refuſed to follow the abſurd and ſuperſtitious practice of the Greeks, who paid to the pretended wood of the croſs a certain ſort of religious homage. 5. They rejected, after the example of the greateſt part of the Gnoſtics, the books of the Old Teſtament; and looked upon the writers of that ſacred hiſtory as inſpired by the Creator of this world, and not by the ſupreme God. 6. They excluded preſbyters and elders from all part in the adminiſtration of the church.

Paulina || Paulinus.

PAULINA, a Roman lady, wife of Saturnius governor of Syria, in the reign of the Emperor Tiberius. Her conjugal peace was diſturbed, and violence was offered to her virtue, by a young man named Mundus, who fell in love with her, and had cauſed her to come to the temple of Iſis by means of the prieſts of that goddeſs, who declared that Anubis wiſhed to communicate to her ſomething of moment. Saturnius complained to the emperor of the violence which had been offered to his wife; and the temple of Iſis was overturned, and Mundus baniſhed, &c.—There was beſides a *Paulina*, wife of the philoſopher Seneca. She attempted to kill herſelf when Nero had ordered her huſband to die. The emperor, however, prevented her; and ſhe lived ſome few years after in the greateſt melancholy.

PAULINIA, in botany: A genus of the trigynia order, belonging to the octandria claſs of plants; and in the natural method ranking under the 23d order, *Trihilatæ*. Its characters are theſe: the flowers has a permanent empalement, compoſed of four ſmall oval leaves; it has four oblong oval petals, twice the ſize of the empalement: and eight ſhort ſtamina with a turbinated germen, having three ſhort ſlender ſtyles, crowned by ſpreading ſtigmas; the germen turns to a large three-cornered capſule with three cells, each containing one almoſt oval ſeed. Linnæus reckons ſeven, and Miller nine, ſpecies, natives of the Weſt Indies.

PAULINUS, a biſhop who flouriſhed in the early part of the 7th century. He was the apoſtle of Yorkſhire, having been the firſt archbiſhop of York. This dignity ſeems to have been conferred on him about the year 626. He built a church at Almonbury, and dedicated it to St Alban, where he preached to and converted the Brigantes. Camden mentions a croſs at Dewſborough, which had been erected to him with this inſcription, *Paulinus hic prædicavit et celebravit*. York was ſo ſmall about this time, that there was not ſo much as a ſmall church in it in which King Edwin could be baptized. Conſtantius is ſaid to have made it a biſhopric. Pope Honorius made it a metropolitan ſee. We are told that Paulinus baptized in the river Swale, in one day, 10,000 men, beſides women and children, on the firſt converſion of the Saxons to Chriſtianity, beſides many at Halyſtone. At Walſtone, in Northumberland, he baptized Segbert king of the Eaſt Saxons. Bede ſays, "Paulinus coming with the king and queen to the royal manor called *Ad-Gebrin* (now Yeverin), ſtaid there 36 days with them, employed in the duties of catechizing and baptizing. In all this time he did nothing from morning to night but inſtruct the people, who flocked to him from all the villages and places, in the doctrine of Chriſt and ſalvation; and, after they were inſtructed, baptizing them

them in the neighbouring river Glen." According to the ſame Bede, "he preached the word in the province of Lindiſſi; and firſt converted the governor of the city of Lindocollina, whoſe name was Blecca, with all his family. In this city he built a ſtone church of exquiſite workmanſhip, whoſe roof being ruined by long neglect or the violence of the enemy, only the walls are now ſtanding." He is alſo ſaid to have founded a collegiate church of prebends near Southwell, in Nottinghamſhire, dedicated to the Virgin Mary. This church he is ſaid to have built when he baptized the Coritani in the Trent.

PAULO (Marco), a celebrated traveller, was ſon to Nicholas Paulo, a Venetian, who went with his brother Matthew, about the year 1255, to Conſtantinople, in the reign of Baudoin II. Nicholas, at his departure, left his wife big with child; and ſhe brought to the world the famous Marco Paulo, the ſubject of this memoir. The two Venetians, having taken leave of the emperor, croſſed the Black Sea, and travelled into Armenia; whence they paſſed over land to the court of Barka, one of the greateſt lords of Tartary, who loaded them with honours. This prince having been defeated by one of his neighbours, Nicholas and Matthew made the beſt of their way through the deſerts, and arrived at the city where Kublai, grand khan of the Tartars, reſided. Kublai was entertained with the account which they gave him of the European manners and cuſtoms; and appointed them ambaſſadors to the pope, in order to demand of his holineſs a hundred miſſionaries. They came accordingly to Italy, obtained from the Roman pontiff two Dominicans, the one an Italian the other an Aſiatic, and carried along with them young Marco, for whom Kublai expreſſed a ſingular affection. This young man, having learned the different dialects of Tartary, was employed in embaſſies which gave him the opportunity of traverſing Tartary, China, and other eaſtern countries. At length, after a reſidence of ſeventeen years at the court of the grand khan, the three Venetians returned to their own country, in the year 1295, with immenſe fortunes. A ſhort time after his return, Marco ſerving his country at ſea againſt the Genoeſe, his galley, in a great naval engagement, was ſunk, and himſelf taken priſoner, and carried to Genoa. He remained there many years in confinement; and, as well to amuſe his melancholy as to gratify thoſe who deſired it from him, he ſent for his notes from Venice, and compoſed the hiſtory of his own and his father's voyages in Italian, under this title, *Delle maravigliе del mondo da lui vidute*, &c.; the firſt edition of which appeared at Venice, in 8vo, 1496. His work was tranſlated into different languages, and inſerted in various collections. The editions moſt eſteemed are the Latin one publiſhed by Andrew Muller at Cologne, in 4to, 1671; and that in French, to be found in the collection of voyages publiſhed by Bergeron, at the Hague, 1735, in 2 vols 4to. In the writings of Marco Paulo, there are ſome things true and others highly incredible. It is indeed difficult to believe, that as ſoon as the grand khan was informed of the arrival of two Venetian merchants, who were come to ſell theriaca (or treacle) at his court, he ſent before them an eſcort of 40,000 men, and afterwards diſpatched theſe Venetians ambaſſadors to the Pope, to beſeech his holineſs to ſend him a hundred miſſionaries. It is equally difficult to believe that the pope, who doubtleſs had an ardent zeal for the propagation of the faith, inſtead of a hundred, ſhould have ſent him only two miſſionaries. There are therefore ſome errors and exaggerations in Marco Paulo's narrative; but many other things which were afterward verified, and which have been of ſervice to ſucceeding travellers, prove that in ſeveral reſpects his relation is valuable. He not only gave better accounts of China than had been before received; but likewiſe furniſhed a deſcription of Japan, of many of the iſlands of the Eaſt Indies, of Madagaſcar, and the coaſts of Africa; ſo that from his work it might be eaſily collected, that a direct paſſage by ſea to the Indies was not only poſſible, but practicable. It may be worth while to add, that, in the opinion of the authors of the Univerſal Hiſtory, what he wrote from his own knowledge is both curious and true, ſo that where he has erred his father and uncle muſt have deceived him. Paulus, Pavo.

PAULUS Æmilius. See *Æmilius Paulus*.

PAVO, the PEACOCK, in ornithology; a genus belonging to the order of gallinæ. The head is covered with feathers which bend backwards; the feathers of the tail are very long, and beautifully variegated with eyes of different colours. Latham enumerates eight ſpecies:

1. The criſtatus, or common peacock of Engliſh authors, has a compreſſed creſt and ſolitary ſpurs.— It is about the ſize of a common turkey; the length from the tip of the bill to the end of the tail being three feet eight inches. The bill is nearly two inches long, and is of a brown colour. The irides are yellow. On the crown there is a ſort of creſt, compoſed of 24 feathers, which are not webbed except at the ends, which are gilded green. The ſhafts are of a whitiſh colour; and the head, neck, and breaſt, are of a green gold colour. Over the eye there is a ſtreak of white, and beneath there is the ſame. The back and rump are of a green gold colour, gloſſed over with copper: the feathers are diſtinct, and lie over each other like ſhells. "Above the tail ſprings an inimitable ſet of long beautiful feathers, adorned with a variegated eye at the end of each; theſe reach conſiderably beyond the tail; and the longeſt of them in many birds are four feet and a half in length. This beautiful train, or tail as it is falſely called, may be expanded quite to a perpendicular upwards at the will of the bird. The true tail is hid beneath this group of feathers, and conſiſts of 18 grey brown feathers, one foot and a half long, marked on the ſides with rufous grey: the ſcapulars and leſſer wing coverts are reddiſh cream-colour, variegated with black: the middle coverts deep blue, gloſſed with green gold: the greateſt and baſtard wing rufous: the quills are alſo rufous; ſome of them variegated with rufous, blackiſh, and green: the belly and vent are greeniſh black: the thighs yellowiſh: the legs ſtout; thoſe of the *male* furniſhed with a ſtrong ſpur three quarters of an inch in length; the colour of them grey brown." *Latham's Synoſſis of Birds.*

The female is rather leſs than the male. The train is very ſhort, being much ſhorter than the tail, and ſcarcely longer than its coverts; neither are the feathers furniſhed with eyes. The creſt on the head is ſimilar to that on the head of the male: the ſides of the head have a greater portion of white: the throat and neck

Pavo. are green: the reſt of the body and wings are cinereous brown: the breaſt is fringed with white: the bill is the ſame: the irides are lead-colour: the legs are as in the male; but the ſpur is generally wanting, though in ſome birds a rudiment of one is ſeen. In ſome male birds, all the wing coverts and ſcapulars are of a fine deep blue green, very gloſſy; but the outer edge of the wing and quills are of the common colour.

This bird, now ſo common in Europe, is of eaſtern origin, being a native of India. They are found wild in the iſlands of Ceylon and Java in the Eaſt Indies, and at St Helena, at Barbuda, and other Weſt India iſlands. They are not natural to China; but they are found in many places of Aſia and Africa. They are, however, nowhere ſo large or ſo fine as in India, in the neighbourhood of the Ganges, from whence, by degrees, they have ſpread into all parts, increaſing in a wild ſtate in the warmer climes; but wanting ſome care in the colder regions. In ours, this bird does not come to its full plumage till the third year. The female lays five or ſix greyiſh white eggs; in hot climates 20, the ſize of thoſe of a turkey. Theſe, if let alone, ſhe lays in ſome ſecret place, at a diſtance from the uſual reſort, to prevent their being broken by the male, which he is apt to do if he find them. The time of ſitting is from 27 to 30 days. The young may be fed with curd, chopped leeks, barley-meal, &c. moiſtened; and are fond of graſhoppers, and ſome other inſects. In five or ſix months they will feed as the old ones, on wheat and barley, with what elſe they can pick up in the circuit of their confinement. They ſeem to prefer the moſt elevated places to rooſt on during night; ſuch as high trees, tops of houſes, and the like. Their cry is loud and inharmonious; a perfect contraſt to their external beauty. They are caught in India, by carrying lights to the trees where they rooſt, and having painted repreſentations of the bird preſented to them at the ſame time; when they put out the neck to look at the figure, the ſportſman ſlips a nooſe over the head, and ſecures his game (A). In moſt ages they have been eſteemed as a ſalutary food. Hortenſius gave the example at Rome, where it was carried to the higheſt luxury, and ſold dear (B): and a young pea-fowl is thought a dainty even in the preſent times.

The life of this bird is reckoned by ſome at about 25 years; by others 100.

2. The variegated peacock, is nothing elſe but a mixed breed between the common and white peacock; and of courſe varies very conſiderably in colour.

3. The white peacock is, as its name imports, entirely white, not excepting even the eyes of the train, which it is nevertheleſs eaſy to trace out. This variety is in Latham's opinion more common in England than elſewhere. We are informed by the ſame author, that two inſtances have occurred to him of the females of this ſpecies having the external marks of the plumage of the male. Pavo

4. The pavo muticus is about the ſize of the creſted peacock; but the bill is larger and aſh-coloured: the irides are yellow, and round the eyes is red; on the top of the head is an upright creſt four inches long, and ſhaped ſomewhat like an ear of corn. The colour is green mixed with blue. The top of the neck and head are greeniſh, marked with ſpots of blue, which have a ſtreak of white down the middle of each: the back is greeniſh blue: the breaſt is blue and green gold mixed: the belly, ſides, and thighs are aſh-colour, marked with black ſpots, ſtreaked with white on the belly: the wing coverts and ſecondaries are not unlike the back: the greater quills are green, tranſverſely barred with black lines, but growing yellowiſh towards the ends, where they are black: the upper tail coverts are fewer than thoſe of the common peacock, but much longer than the tail; they are of a cheſnut brown, with white ſhafts, and have at the end of each a large ſpot gilded in the middle, then blue, and ſurrounded with green: the legs are aſh-coloured, and not furniſhed with ſpurs, or they have been overlooked by thoſe who have ſeen them.

The female is ſmaller than the male; and differs in having the belly quite black, and the upper tail coverts much ſhorter: the tail is green, edged with blue, and white ſhafts. It inhabits Japan, and is only known to Europe by means of a painting, ſent by the emperor of Japan to the pope.

So beautiful a ſpecies of birds as the peacock could not long remain a ſtranger in the more diſtant parts in which they were produced; for ſo early as the days of Solomon, we find, among the articles imported in his Tarſhiſh navies, apes and peacocks. A monarch ſo converſant in all branches of natural hiſtory, "who ſpoke of trees, from the cedar of Lebanon, even unto the hyſſop that ſpringeth out of the wall; who ſpoke alſo of beaſts and of fowl," would certainly not neglect furniſhing his officers with inſtructions for collecting every curioſity in the countries they voyaged to, which gave him a knowledge that diſtinguiſhed him from all the princes of his time. Ælian relates, that they were brought into Greece from ſome barbarous country; and that they were held in ſuch high eſteem, that a male and female were valued at Athens at 1000 drachmæ, or 32 l. 5 s. 10 d. Their next ſtep might be to Samos; where they were preſerved about the temple of Juno, being the birds ſacred to that goddeſs; and Gellius, in his *Noctes Atticæ*, c. 16. commends the excellency of the Samian peacocks. It is therefore probable, that they were brought there originally for the purpoſes of ſuperſtition, and afterwards cultivated for the uſes of luxury. We are alſo told, when Alexander was in India, he found

(A) Tavernier's Travels, vol. iii. p. 57. The inhabitants of the mountains on both ſides of the Ganges catch them with a birdlime, prepared from the milky juice of two ſorts of trees (*ficus religioſa & Indica.*—Lin.), boiled with oils into a conſiſtence; which proves ſufficiently tenacious to entangle them, or the largeſt birds.—*Phil. Tranſ.* vol. lxxi. p. 376.

(B) They muſt have been in plenty notwithſtanding, or the Emperor Vitellius could not have got ſufficient for his large diſh, called the *Buckler of Minerva*, which, hiſtory ſays, was filled with the livers of ſcari, tongues of flamingoes, and brains of pheaſants and peacocks.

found vaſt numbers of wild ones on the banks of the Hyarotis; and was ſo ſtruck with their beauty, as to appoint a ſevere puniſhment on any perſon that killed them.

Peacocks creſts, in ancient times, were among the ornaments of the kings of England. Ernald de Aclent was fined to king John in 140 palfries, with ſackbuts, lorains, gilt ſpurs, and peacocks creſts, ſuch as would be for his credit. See Plate CCCLXXXI.

5. The pavo bicalcaratus, is larger than the common pheaſant. The bill is black, but from the noſtrils to the tip of the upper mandible red. The irides are yellow. The feathers on the crown of the head are ſufficiently long to form a creſt, of a dull brown colour. The ſpace between the bill and eyes is naked, with a few ſcattered hairs: the ſides of the head are white: the neck is bright brown, ſtriated across with duſky brown: the upper parts of the back, ſcapulars, and wing coverts, are dull brown, dotted with paler brown and yellowiſh; beſides which, each feather is marked near the end with a roundiſh large ſpot of a gilded purple colour, changing into blue and green in different lights: the lower part of the back and rump are dotted with white: all the under parts are brown, ſtriated tranſverſely with black: the quills are duſky; the ſecondaries are marked with the ſame ſpot as the reſt of the wing: the upper tail coverts are longer than the tail, and each marked at the end with a ſpot like the wing feathers, each of which is ſurrounded firſt with a circle of black, and ultimately with an orange one: the legs and claws are brown, and on the back part of each leg are two ſpurs, one above the other.

The female is a third ſmaller than the male. The head, neck, and under parts are brown; the head ſmooth: the upper parts are alſo brown, and the feathers marked with a dull blue ſpot, ſurrounded with dirty orange: the feathers which cover the tail are ſimilar; but marked at the end with an obſcure dull oval ſpot of blue: the legs have no ſpurs.

This ſpecies is of Chineſe origin, and ſome of them have been brought from China to England alive, and have been for ſome time in the poſſeſſion of Dr James Monro. The male is now in the Leverian Muſeum, in the fineſt preſervation.

Sonnerat obſerves, that the bird from whence his deſcription was taken had two ſpurs on one leg, and three on the other. This muſt ſurely be a *luſus naturæ*; eſpecially as he ſays, it is the ſame as that in *Edw.* pl. 67.

6. The pavo tibetanus, is about the ſize of a pintado, being about two feet and nearly two inches long. The bill is above an inch and a half long, and cinereous: the irides are yellow: the head, neck and under parts are aſh coloured, marked with blackiſh lines: the wing coverts, back and rump, are grey, with ſmall white dots; beſides which, on the wing coverts and back are large round ſpots of a fine blue, changing in different lights to violet and green gold: the quills and upper tail coverts are alſo grey, marked with blackiſh lines; the quills have two round blue ſpots on each, like thoſe of the coverts; on the outer webs, and on each tail feather, there are four of the ſame, two on each ſide the web; the middle coverts are the longeſt, the others ſhorten by degrees: the legs are grey, furniſhed with two ſpurs behind, like the laſt ſpecies: the claws are blackiſh. This ſpecies inhabits the kingdom of Thibet. The Chineſe give it the name of *Chin-tchien-Khi*. Pavo II Pauſanias.

Pavo, in ichthyology. See *Peacock-fiſh*.

Pavo, in aſtronomy, a conſtellation in the ſouthern hemiſphere, unknown to the ancients, and not viſible in our latitude. It conſiſts of 14 ſtars, of which the names and ſituations are as follow:

	Signs	Longitud. °	′	″	Latitude South. °	′	″	Magnitude
The eye of the peacock	♑	20	0	3	36	11	18	2
In the breaſt		24	41	51	46	56	21	3
In the right wing		18	41	38	45	52	34	3
In the middle		3	42	28	44	29	8	3
In the root of the tail, firſt 5.		5	53	24	44	6	13	5
ſecond		2	42	11	41	37	9	5
third		3	55	22	39	3	23	4
fourth		5	11	3	37	10	46	6
fifth		0	49	34	38	54	14	5
ſixth 10.	♐	29	39	17	38	3	36	4
ſeventh		27	22	54	40	9	28	5
laſt		24	7	44	41	28	2	4
In the right foot	♑	1	22	11	48	6	3	4
In the left foot		9	43	7	52	49	7	4

See Astronomy, n° 426.

PAVOR, a Roman deity, whoſe worſhip was introduced by Tullus Hoſtilius, who, in a panic, vowed a ſhrine to him, and one to Pallor, *Paleneſs*; and therefore they are found on the coins of that family.

PAURÆDASTYLÆ, in natural hiſtory, the name of a genus of perfect cryſtals with double pyramids, and no intermediate column, compoſed of 12 planes, or two hexangular pyramids joined baſe to baſe.

PAUSANIA, in Grecian antiquity, a feſtival in which were ſolemn games, wherein nobody contended but free-born Spartans; in honour of Pauſanias the Spartan general, under whom the Greeks overcame the Perſians in the famous battle of Platæa.

PAUSANIAS, a Spartan king and general, who ſignalized himſelf at the battle of Platæa againſt the Perſians. The Greeks, very ſenſible of his ſervices, rewarded his merit with a tenth of the ſpoils taken from the Perſians. He was afterwards appointed to command the Spartan armies, and he extended his conqueſts in Aſia; but the haughtineſs of his behaviour created him many enemies; and the Athenians ſoon obtained a ſuperiority in the affairs of Greece.—Pauſanias, diſſatisfied with his countrymen, offered to betray Greece to the Perſians, if he received in marriage as the reward of his perfidy the daughter of their king. His intrigues were diſcovered by means of a young man who was intruſted with his letters to Perſia, and who refuſed to go, on recollecting that ſuch as had been employed in that office before had never returned. The letters were given to the Ephori of Sparta, and the perfidy of Pauſanias was thus diſcovered. He fled for ſafety to a temple of Minerva; and as the ſanctity of the place ſecured him from the violence

Pauſanias || Peace.

of his purſuers, the ſacred building was ſurrounded with heaps of ſtones, the firſt of which was carried there by the indignant mother of the unhappy man. He was ſtarved to death in the temple, and died about 474 years before the Chriſtian era. There was a feſtival and ſolemn games inſtituted to his honour, in which only free-born Spartans contended. There was alſo an oration ſpoken in his praiſe, in which his actions were celebrated, particularly the battle of Platæa, and the defeat of Mardonius. See PAUSANIA.

PAUSANIAS, a learned Greek hiſtorian and orator, in the ſecond century, under the reign of Antoninus the philoſopher, was the diſciple of Herodus Atticus. He lived for a long time in Greece; and afterwards went to Rome, where he died at a great age. He wrote an excellent deſcription of Greece, in ten books; in which we find not only the ſituation of places, but the antiquities of Greece, and every thing moſt curious and worthy of knowledge. Abbe Gedoin has given a French tranſlation of it, in 2 vols 4to.

PAUSE, a ſtop or ceſſation in ſpeaking, ſinging, playing, or the like. One uſe of pointing in grammar is to make proper pauſes, in certain places.—There is a pauſe in the middle of each verſe; in an hexaſtich, it is called a *reſt* or *repoſe*. See POETRY, and READING.

PAW, in the manege. A horſe is ſaid to paw the ground, when, his leg being either tired or painful, he does not reſt it upon the ground, and fears to hurt himſelf as he walks.

PAWN, a pledge or gage for ſurety of payment of money lent. It is ſaid to be derived *a pugno, quia res quæ fignori dantur, pugno vel manu traduntur.* The party that pawns goods hath a general property in them; they cannot be forfeited by the party that hath them in pawn for any offence of his, nor be taken in execution for his debt; neither may they otherwiſe be put in execution till the debt for which they are pawned is ſatisfied.

If the pawn is laid up, and the pawnee robbed, he is not anſwerable; though if the pawnee uſe the thing, as a jewel, watch, &c. that will not be the worſe for wearing, which he may do, it is at his peril; and if he is robbed, he is anſwerable to the owner, as the uſing occaſioned the loſs, &c.

If the pawn is of ſuch a nature that the keeping is a charge to the pawnee, as a cow or a horſe, &c. he may milk the one and ride the other, and this ſhall go in recompence for his keeping.

Things which will grow the worſe by uſing, as apparel, &c. he may not uſe.

PEA, in botany. See PISUM.

PEACE *(Temple of)*, a celebrated temple at Rome, which was conſumed by fire A. D. 191; produced, as ſome writers ſuppoſe, by a ſlight earthquake, for no thunder was heard at the time. Dio Caſſius, however, ſuppoſes that it began in the adjoining houſes. Be that as it will, the temple, with all the ſurrounding buildings, were reduced to aſhes. That magnificent ſtructure had been raiſed by Veſpaſian after the deſtruction of Jeruſalem, and enriched with the ſpoils and ornaments of the temple of the Jews. The ancients ſpeak of it as one of the moſt ſtately buildings in Rome. There men of learning uſed to hold their aſſemblies, and lodge their writings, as many others depoſited their jewels, and whatever elſe they eſteemed of great value. It was likewiſe made uſe of as a kind of magazine for the ſpices that were brought by the Roman merchants out of Egypt and Arabia; ſo that many rich perſons were reduced to beggary, all their valuable effects and treaſures being conſumed in one night, with the temple.

Peach || Peak.

PEACH, in botany. See AMYGDALUS.

PEACOCK, in ornithology. See PAVO.

PEACOCK-Fiſh. Pinna ani radiis 55, caudali falcata. The body of this fiſh is of various colours; the fin of the anus has 55 ſtreaks, and its tail is in the form of a creſcent. The head is without ſcales; it is brown upon the upper part, yellow above the eyes, and of a ſilver colour on the ſides. The back is round, and adorned with beautiful blue ſtreaks in a ſerpentine form; and the belly bright as ſilver. The fins of the breaſt are round, and, like thoſe of the belly, have a yellow ground with a grey border; that of the back is of a violet colour; that of the anus is ſtraw coloured; and, laſtly, that of the tail is yellow on the ſides, red towards the middle, and bordered with a deep blue. We are as yet ignorant of its length.

There is a variety of this fiſh found only in the Indian ſeas, and therefore called the *Indian peacock fiſh*; which is thus deſcribed in the language of Linnæus: *Pavo pinna caudali forcipata: ſpinis dorſalibus* 14: *ocello cæruleo pone oculos.* It has the fin of its tail forked; 14 ſharp points or prickles on the back, with a round blue ſtreak behind the eyes.

The body of this fiſh is of an elliptical form; the head is covered with ſcales to the tip of the ſnout; the two jaws are armed with long and ſharp teeth; the ball of the eye is black, and the iris of a white colour, with a mixture of green. At the inſertion of the fins of the belly is found a bony ſubſtance. The head, back, and ſides, are of a yellow colour, more or leſs deep, and covered with lines or ſtreaks of ſky blue. Theſe colours are ſo agreeably mixed, that they reſemble the elegance of the peacock's tail.

PEAK OF DERBYSHIRE, a chain of very high mountains in the county of Derby in England, famous for the mines they contain, and for their remarkable caverns. The moſt remarkable of theſe are Pool's-hole and Elden-hole. The former is a cave at the foot of a high hill called *Coltmoſs*, ſo narrow at the entrance that paſſengers are obliged to creep on all-fours; but it ſoon opens to a conſiderable height, extending to above a quarter of a mile, with a roof ſomewhat reſembling that of an ancient cathedral. By the petrifying water continually dropping in many parts of the cave are formed a variety of curious figures and repreſentations of the works both of nature and art. There is a column here as clear as alabaſter, which is called *The Queen of Scots Pillar*, becauſe Queen Mary is ſaid to have proceeded thus far when ſhe viſited the cavern. It ſeems the curioſity of that princeſs had led her thus far into this dark abode; and indeed there are few travellers who care to venture farther; but others, determined to ſee the end of all, have gone beyond it. After ſliding down the rock a little way, is found the dreary cavity turned upwards: following its courſe, and climbing from crag to crag, the traveller arrives at a great height, till the rock, cloſing over his head

on

on all ſides, puts an end to any further ſubterraneous journey. Juſt at turning to deſcend, the attention is caught by a chaſm, in which is ſeen a candle glimmering at a vaſt depth underneath. The guides ſay, that the light is at a place near Mary Queen of Scots pillar, and no leſs than 80 yards below. It appears frightfully deep indeed to look down; but perhaps does not meaſure any thing like what it is ſaid to do. If a piſtol is fired by the Queen of Scots pillar, it will make a report as loud as a cannon. Near the extremity there is a hollow in the roof, called the *Needle's Eye*; in which if a candle is placed, it will repreſent a ſtar in the firmanent to thoſe who are below. At a little diſtance from this cave is a ſmall clear ſtream conſiſting of hot and cold water, ſo near each other, that the finger and thumb of the ſame hand may be put, the one into the hot water and the other into the cold.

Elden-hole is a dreadful chaſm in the ſide of a mountain; which, before the latter part of the laſt century, was thought to be altogether unfathomable. In the time of Queen Elizabeth, a poor man was let down into it for 200 yards; but he was drawn up in a frenzy, and ſoon after died. In 1682, it was examined by Captain Collins, and in 1699 by Captain Sturmy, who publiſhed their accounts in the Philoſophical Tranſactions. The latter deſcended by ropes fixed at the top of an old lead-ore pit, four fathoms almoſt perpendicular, and from thence three fathoms more obliquely; between two great rocks. At the bottom of this he found an entrance into a very ſpacious cavern, from whence he deſcended along with a miner for 25 fathoms perpendicular. At laſt they came to a great river or water, which he found to be 20 fathoms broad and eight fathoms deep. The miner who accompanied him, inſiſted that this water ebbed and flowed with the ſea; but the Captain diſproved this aſſertion, by remaining in the place from three hours flood to two hours ebb, during which time there was no alteration in the height of the water. As they walked by the ſide of this water, they obſerved a hollow in the rock ſome feet above them. The miner went into this place, which was the mouth of another cavern; and walked for about 70 paces in it, till he juſt loſt ſight of the Captain. He then called to him, that he had found a rich mine; but immediately after came running out and crying, that he had ſeen an evil ſpirit; neither could any perſuaſions induce him to return. The floor of theſe caverns is a kind of white ſtone enamelled with lead ore, and the roofs are encruſted with ſhining ſpar. On his return from this ſubterraneous journey, Captain Sturmy was ſeized with a violent headach, which, after continuing four days, terminated in a fever, of which he died in a ſhort time.

Several years ago this cavern was viſited by the late Mr James Ferguſon: who tells us, that it conſiſts of two hollows one over another; but that the mouth of the lowermoſt is now ſtopped up by planks of timber laid acroſs it, on which is a heap of ſtones thrown in at the upper mouth with a deſign to fill up the cavern entirely; which, however, will probably be never accompliſhed on account of its vaſt ſize.

Peak of Teneriffe. See Teneriffe.

PEAN, in heraldry, is when the field of a coat of arms is ſable, and the powderings or. Pean

PEAR, in botany. See Pyrus. ‖ Pearce.

Pear-Glaſs. See *Vitrea Lacryma.*

PEARCE (Dr), lord biſhop of Rocheſter, was the ſon of a diſtiller in High Holborn. He married Miſs Adams, the daughter of a diſtiller in the ſame neighbourhood, with a conſiderable fortune, who lived with him 52 years in the higheſt degree of connubial happineſs. He had his education in Weſtminſter ſchool, where he was diſtinguiſhed by his merit, and elected one of the king's ſcholars. In 1710, when he was 20 years old, he was elected to Trinity College, Cambridge. During the firſt years of his reſidence at the univerſity, he ſometimes amuſed himſelf with lighter compoſitions, ſome of which are inſerted in the Guardian and Spectator. In 1716, he publiſhed his edition of *Cicero de Oratore*, and, at the deſire of a friend, luckily dedicated it to Lord Chief Juſtice Parker (afterwards Earl of Macclesfield), to whom he was a ſtranger. This incident laid the foundation of his future fortune; for Lord Parker ſoon recommended him to Dr Bentley, maſter of Trinity, to be made one of the fellows; and the doctor conſented to it on this condition, that his lordſhip would promiſe to *unmake* him again as ſoon as it lay in his power to give him a living. In 1717, Mr Pearce was ordained at the age of 27; having taken time enough, as he thought, to attain a ſufficient knowledge of the ſacred office. In 1718, Lord Parker was appointed chancellor, and invited Mr Pearce to live with him in his houſe as chaplain. In 1719, he was inſtituted into the rectory of Stapleford Abbots, in Eſſex; and in 1720, into that of St Bartholomew, behind the Royal Exchange, worth 400 l. *per annum*. In 1723, the lord chancellor preſented him to St Martin's in the Fields. His Majeſty, who was then at Hanover, was applied to in favour of St Claget, who was then along with him; and the doctor actually kiſſed hands upon the occaſion: but the chancellor, upon the king's return, diſputed the point, and was permitted to preſent Mr Pearce.—Mr Pearce ſoon attracted the notice and eſteem of perſons in the higheſt ſtations and of the greateſt abilities. Beſide Lord Parker, he could reckon amongſt his patrons or friends, Lord Macclesfield, Mr Pulteney (afterwards Earl of Bath), archbiſhop Potter, Lord Hardwicke, Sir Iſaac Newton, and other illuſtrious perſonages.—In 1724, the degree of doctor of divinity was conferred on him by archbiſhop Wake. The ſame year he dedicated to his patron, the earl of Macclesfield, his edition of *Longinus on the Sublime*, with a new Latin verſion and notes.

When the church of St Martin's was rebuilt, Dr Pearce preached a ſermon at the conſecration, which he afterwards printed, and accompanied with an eſſay on the origin and progreſs of temples, traced from the rude ſtones which were firſt uſed for altars to the noble ſtructure of Solomon, which he conſiders as the firſt temple completely covered. His obſervations on that building which is called the *Temple of Dagon* removes part of the difficulty which preſents itſelf in the narration of the manner in which Samſon deſtroyed it.

The deanery of Winchester becoming vacant, Dr

Pearce. Pearce was appointed dean in 1739; and in the year 1744 he was elected prolocutor of the lower houſe of convocation for the province of Canterbury. His friends now began to think of him for the epiſcopal dignity; but Mr Dean's language rather declined it. However, after ſeveral difficulties had been ſtarted and removed, he conſented to accept the biſhopric of Bangor, and promiſed Lord Hardwicke to do it with a good grace. He accordingly made proper acknowledgments of the royal goodneſs, and was conſecrated Feb. 12. 1748. Upon the declining ſtate of health of Dr Wilcocks, biſhop of Rocheſter, the biſhop of Bangor was ſeveral times applied to by archbiſhop Herring to accept of Rocheſter, and the deanery of Weſtminſter, in exchange for Bangor; but the biſhop then firſt ſignified his deſire to obtain leave to reſign and retire to a private life. His lordſhip, however, upon being preſſed, ſuffered himſelf to be prevailed upon.—"My Lord (ſaid he to the Duke of Newcaſtle), your grace offers theſe dignities to me in ſo generous and friendly a manner, that I promiſe you to accept them." Upon the death of Biſhop Wilcocks he was accordingly promoted to the ſee of Rocheſter and deanery of Weſtminſter in 1756. Biſhop Sherlock died in 1761, and Lord Bath offered his intereſt for getting the biſhop of Rocheſter appointed to ſucceed him in the dioceſe of London; but the biſhop told his lordſhip, that he had determined never to be biſhop of London or archbiſhop of Canterbury.

In the year 1763, his lordſhip being 73 years old, and finding himſelf leſs fit for the buſineſs of his ſtations as biſhop and dean, informed his friend Lord Bath of his intention to reſign both, and live in a retired manner upon his private fortune. Lord Bath undertook to acquaint his majeſty; who named a day and hour, when the biſhop was admitted alone into the cloſet. He told the king, that he wiſhed to have ſome interval between the fatigues of buſineſs and eternity; and deſired his majeſty to conſult proper perſons about the propriety and legality of his reſignation. In about two months the king informed him, that Lord Mansfield ſaw no objection; and that Lord Northington, who had been doubtful, on farther conſideration thought that the requeſt might be complied with. Unfortunately for the biſhop, Lord Bath applied for Biſhop Newton to ſucceed. This alarmed the miniſtry, who thought that no dignities ſhould be obtained but through their hands. They therefore oppoſed the reſignation; and his majeſty was informed that the biſhops diſliked the deſign. His majeſty ſent to him again; and at a third audience told him, that he muſt think no more of reſigning. The biſhop replied, "Sir, I am all duty and ſubmiſſion;" and then retired.

In 1768 he obtained leave to reſign the deanery; in 1773, he loſt his lady; and after ſome months of lingering decay, he died at Little Ealing, June 29. 1774.

This eminent prelate diſtinguiſhed himſelf in every part of his life by the virtues proper to his ſtation. His literary abilities, and application to ſacred and philological learning, appear by his works; the principal of which are, A letter to the clergy of the church of England, on occaſion of the biſhop of Rocheſter's commitment to the Tower, 2d edit. 1722. Miracles of Jeſus vindicated, 1727 and 1728. A review of the text of Milton, 1733. Two letters againſt Dr Middleton, occaſioned by the doctor's letter to Waterland, on the publication of his treatiſe, intitled, *Scripture Vindicated*, 3 edit. 1752. And ſince his death, a commentary with notes on the four Evangeliſts and the Acts of the Apoſtles, together with a new tranſlation of St Paul's firſt Epiſtle to the Corinthians, with a paraphraſe and notes, have been publiſhed, with his life prefixed, from original MSS. in 2 vols 4to. Pearce Pearch

The following character of this excellent biſhop was publiſhed in the Gentleman's Magazine for 1775, and was written, as we are told, by a contemporary and friend: "The world has not loſt for many years a more reſpectable member of ſociety than the late Dr Pearce; nor the clergy a more pious and learned prelate. In his younger days, before he became a graduate, he publiſhed that excellent edition of Longinus, ſtill admired and quoted by the beſt critics. What is ſaid of Longinus himſelf by our excellent Engliſh poet, is as applicable to the editor: 'He is himſelf the great ſublime he draws;' for very few of his order ever arrived to that perfection in eloquence, for which he was ſo juſtly celebrated. His diction was ſimple, nervous, and flowing; his ſentiments were juſt and ſublime; more ſublime than the heathen critic, in proportion to the ſuperior ſublimity of the Chriſtian revelation. Yet he was never puffed up with the general applauſes of the world, but of an humble deportment, reſembling the meek Jeſus as far as the weakneſs of human nature can reſemble a character without ſin. His countenance was always placid, and diſplayed the benevolence of his heart, if his extenſive charity had not proved it to a demonſtration. His thirſt of knowledge prompted him to a very ſtudious life, and that rendered both his complexion and conſtitution delicate; yet it held out by the bleſſing of Providence beyond the 85th year of his age; which is the more extraordinary, conſidering the midnight lamp had caſt a paleneſs over his complexion: yet with all his learning and knowledge, his humility and modeſty reſtrained him from many publications, which the world may hope for from his executors; one particularly in divinity, which has been the object of his contemplation for many years paſt. With a view to complete that work, and to retire from the buſtle of the world, he ſtruggled ſo hard to reſign his biſhopric, &c. After poſſeſſing the eſteem and veneration of all who knew him for a long ſeries of years, either as rector of a very large pariſh, or as a dignitary of the church, he has left the world in tears; and gone to receive the infinite reward of his piety and virtue".

PEARCH, in ichthyology. See PERCA.

The pearch affords good ſport for the angler. The beſt time for their biting is when the ſpring is over, and before the heats of ſummer come on. At this time they are very greedy; and the angler, with good management, may take at one ſtanding all that are in the hole, be they ever ſo many.

The proper baits are a minow or young frog; but the worm called the *brandling*, well ſcoured, is alſo excellent at all times of the year. When the pearch bites, he ſhould always have a great deal of time allowed him to ſwallow the bait.

The pearch will bite all day long, if the weather be cloudy; but the beſt time is from eight to ten in the morning, and from three till ſix in the afternoon.

The

rch, arl.

The pearch is very abſtemious in winter, and will ſeldom bite in this ſeaſon of the year; if he does at all, it is in the middle of the day: at which time indeed all fiſh bite beſt at that ſeaſon.

If the bait be a minow, which is the bait that affords moſt diverſion to the angler, it muſt be faſtened to the hook alive, by putting the hook through the upper lip or back-fin; it muſt be kept at about mid-water, and the float muſt be a quill and a cork, that the minow alone may not be able to ſink it.

The line muſt be of ſilk, and ſtrong, and the hook armed with a ſmall and fine wire, that if a pike ſhould take the bait, as is not unfrequently the caſe, he may be taken. The way to carry the minows or ſmall gudgeons alive for baits is this: A tin pot is to be provided, with holes in the lid, and filled with water; and the fiſh being put in this, the water is to be changed once in a quarter of an hour by the holes, without taking off the lid at any time, except when the bait is to be taken out.

A ſmall caſting net, made for theſe little fiſh, ſhould be taken out with the pearch-tackle; and one or two caſts of this will take baits enough for the day, without any farther trouble. When the bait is a frog, the hook is to be faſtened to the upper part of the leg. The beſt place for the fiſhing for pearch is in the turn of the water near ſome gravelly ſcour. A place of this kind being pitched upon, it ſhould be baited over-night with lobworms chopped to pieces; and in the morning, on going to it, the depth is to be regularly plumbed, and then the hook is to be baited with the worm or other bait; and as it drags along, the pearch will ſoon ſeize upon it.

Pearch-Glue, the name of a kind of glue, of remarkable ſtrength and purity, made from the ſkins of pearches.

PEARL, in natural hiſtory, a hard, white, ſhining body, uſually roundiſh, found in a teſtaceous fiſh reſembling an oyſter

Pearls, though eſteemed of the number of gems by our jewellers, and highly valued, not only at this time but in all ages, proceed only from a diſtemper in the creature that produces them, analogous to the bezoars and other ſtony concretions in ſeveral animals of other kinds.

The fiſh in which theſe are uſually produced is the Eaſt Indian pearl-oyſter, as it is commonly called. Beſides this ſhell, there are many others that are found to produce pearls; as the common oyſter, the muſcle, and ſeveral others; the pearls of which are often very good; but thoſe of the true Indian berberi, or pearl-oyſter, are in general ſuperior to all. The ſmall or ſeed-pearls, alſo called *ounce pearls*, from their being ſold by the ounce and not by tale, are vaſtly the moſt numerous and common: but, as in diamonds, among the multitudes of ſmall ones, there are ſmaller numbers and larger found, ſo in pearls there are larger and larger kinds; but as they increaſe in ſize, they are proportionably leſs frequent; and this is one reaſon of their great price. We have Scotch pearls frequently as big as a little tare, ſome as big as a large pea, and ſome few of the ſize of a horſe-bean; but theſe are uſually of a bad ſhape, and of little value in proportion to their weight. Philip II. of Spain had a pearl perfect in its ſhape and colour, and of the ſize of a pigeon's egg. The fineſt, and what is called the true ſhape of the pearl, is a perfect round; but if pearls of a conſiderable ſize are of the ſhape of a pear, as is not unfrequently the caſe, they are not leſs valued, as they ſerve for ear-rings and other ornaments. Their colour ought to be a pure white; and that not a dead and lifeleſs, but a clear and brilliant one: they muſt be perfectly free from any foulneſs, ſpot, or ſtain; and their ſurfaces muſt be naturally ſmooth and gloſſy; for they bring their natural poliſh with them, which art is not able to improve. Pearl.

All pearls are formed of the matter of the ſhell, and conſiſt of a number of coats ſpread with perfect regularity one over another, in the manner of the ſeveral coats of an onion, or like the ſeveral ſtrata of the ſtones found in the bladders or ſtomachs of animals, only much thinner.

Manner of Fiſhing for Pearls in the Eaſt Indies.—There are two ſeaſons for pearl-fiſhing: the firſt is in March and April, and the laſt in Auguſt and September; and the more rain there falls in the year, the more plentiful are theſe fiſheries. At the beginning of the ſeaſon there are ſometimes 250 barks on the banks; the larger barks have two divers, and the ſmaller one. As ſoon as the barks arrive at the place where the fiſh lie, and have caſt anchor, each diver binds a ſtone, ſix inches thick and a foot long, under his body; which ſerves him as a ballaſt, prevents his being driven away by the motion of the water, and enables him to walk more ſteadily under the waves. They alſo tie another very heavy ſtone to one foot, by which they are very ſpeedily ſent to the bottom of the ſea: and as the oyſters are uſually firmly faſtened to the rocks, they arm their hands with leather mittens, to prevent their being wounded in pulling them violently off; but this taſk ſome perform with an iron rake. In the laſt place, each diver carries down with him a large net in the manner of a ſack, tied to his neck by a long cord, the other end of which is faſtened to the ſide of the bark. This net is to hold the oyſters gathered from the rock, and the cord is to pull up the diver when his bag is full, or when he wants air.

In this equipage he ſometimes precipitates himſelf ſixty feet under water; and as he has no time to loſe, he no ſooner arrives at the bottom, than he begins to run from ſide to ſide, tearing up all the oyſters he meets with, and cramming them into his budget.

At whatever depth the divers are, the light is ſo great, that they eaſily ſee whatever paſſes in the ſea: and, to their great conſternation, ſometimes perceive monſtrous fiſhes, from which all their addreſs in muddying the water, &c. will not always ſave them, but they unhappily become their prey: and of all the dangers of the fiſhery, this is one of the greateſt and moſt uſual. The beſt divers will keep under water near half an hour, and the reſt do not ſtay leſs than a quarter. During this time they hold their breath without the uſe of oils or any other liquors; only acquiring the habit by long practice. When they find themſelves ſtraitened, they pull the rope to which the bag is faſtened, and hold faſt by it with both hands: when thoſe in the bark, taking the ſignal, heave them up into the air, and unload them of

their

Pearl. their fifh; which is fometimes 500 oyfters, and fometimes not above 50. Some of the divers need a moment's refpite to recover breath; others jump in again inftantly, continuing this violent exercife without intermiffion for feveral hours. Pearl.

On the fhore they unload their barks, and lay their oyfters in an infinite number of little pits dug in the fand four or five feet fquare, raifing heaps of fand over them to the height of a man; and in this condition they are left till the rain, wind, and fun, have obliged them to open, which foon kills them: upon this the flefh rots and dries, and the pearls, thus difengaged, fall into the pit on their taking out the fhells. After clearing the pits of the groffer filth, they fift the fand feveral times in order to find the pearl; but, whatever care they take, they always lofe a great many. After cleaning and drying the pearls, they are paffed through a kind of fieve, according to their fizes; the fmalleft are then fold as feed-pearls, and the reft put up to auction, and fold to the higheft bidder.

Though thofe ornaments are met with in all quarters of the globe, the moft efteemed have always been thofe of Afia and the eaft coaft of Africa. In the kingdom of Madura, which lies on the eaft of Malabar, there are many pearl fifheries. Tutukurin or Tutucorin is the principal, if not the only, city on the fifhery coaft. At the time the Portugueſe were maſters in thefe parts, the taking of oyfters in the ſtraits betwixt the iſland of Ceylon and the continent, was ſtyled, by way of excellence, the *fifhery*, and very deſervedly; for though ſome prefer the pearls taken near the iſland of Baharen in the Perſian gulf, and thofe likewife found on the coaſt of China at Hainan, yet it might be very eaſily proved, from the compariſon of the annual amount of thofe fiſheries within this period, that they were very ſeldom ſuperior to this of which we are ſpeaking. It was one of the wiſeſt points in the Portugueſe policy, that, though they were really in poſſeſſion of this beneficial commerce, yet they choſe to diſſemble it, and took all imaginable precautions in order to make the natives believe that they were perfectly free, and that their interpoſition was not ſo much the effects of authority as of good-will; it was for this reaſon that they never pretended to erect any fort either at Tutucorin or at Calipatnam, two towns upon the continent, from whence moſt of the fiſhers and their barks came, and that they ſuffered the ancient cuſtoms to take place. *Mod. Univ. Hiſt.*

The ſeaſon of the fiſhery was the latter end of April or beginning of May, ſometimes ſooner, ſometimes later, according to the weather. The direction of it was left entirely to the ſovereign of the country, called the *naik*; and the Portugueſe, in quality of the protectors of the ſea, ſent two frigates to defend the fiſhing-veſſels from the Malabar and Maldive pirates. The time which this pearl-fiſhing laſted was about a fortnight, of the beginning of which the naik gave public notice; and, the day being come, there repaired to the place aſſigned ſeveral thouſands of people of all ſexes and ages, and an indefinite number of fiſhing veſſels, and divers from five or ſix hundred to a thouſand or more. Upon a ſignal given the boats put to ſea; and, having choſe their proper ſtations, the divers plunged and brought up the oyſters in little baſkets upon their heads; with which the boats being ſufficiently laden, they were carried on ſhore, where the people who remained there for that purpoſe buried them in the ſand, till, by the heat of the ſun, the fiſh was corrupted and conſumed, and the pearls eaſily taken out. The whole conduct of the firſt day's fiſhery belonged to the naik; and, after that deduction, what was caught every day was ſeparated, and particularly diſtinguiſhed, but went to the common profit. The whole number of the people employed at ſea and on ſhore amounted frequently to 50,000 or 60,000 ſouls; and the pavilions and tents ſet up for their accommodation made a fine appearance at a diſtance. When the pearls were extracted, cleanſed, and dried, they paſſed them through a kind of ſieves, by which their ſizes were diſtinguiſhed. When all was over, the naik appointed a time and place for the public market; in conſequence of which there was a kind of fair, that laſted commonly from the cloſe of June till the beginning of September. The ſmalleſt, which are what we call *ſeed pearl*, they ſold by weight, and all the reſt according to their reſpective ſizes and beauty, from a few ſhillings up to ten or twenty pounds, and ſometimes more a-piece; but there were few buyers, except the Portugueſe merchants, who, bringing ready money, had got bargains, and thus all parties were pleaſed. The Portugueſe aſſumed the protection of this fiſhery very ſoon after they ſettled in the Indies, and held it till the year 1658, when, in conſequence of their loſſes in Ceylon and elſewhere, it fell into the hands of the Dutch, who have remained in poſſeſſion of it ever ſince.

The Dutch have changed this method, as we are informed by a perſon very well acquainted with their affairs. The courſe into which they have put it is, in few words, this: the camp is ſometimes held on the coaſt of Madura, upon the continent; ſometimes on the iſland of Manar, which is in the hands of the Dutch, who, notwithſtanding, follow the example of the Portugueſe, and lay claim to no higher title than that of protectors of the fiſhery, in which quality their commiſſary is ever in the camp, as well as the naik or ſovereign of the country, who is alſo the rajah of Tanjour. The oyſters caught every day are put up in tuns or barrels, of which, when a certain number are full, they put them up to ſale by way of auction; and the merchants bid according as they have an opinion of the oyſters for the ſeaſon: but the middle price is between 30 and 40 ſhillings ſterling per caſk. When a merchant has bought ſuch a lot as this, he carries it to his quarters; and after a certain number of days he proceeds to opening the oyſters, but always in the air, for the ſtench is ſo great as to be almoſt inſupportable. They open them over tubs, into which they pour what comes out of the oyſter, as alſo that muddy water that remains in the caſk; next they draw it out into cullenders of ſeveral ſizes, and at length perhaps they find four or five ſhillings worth of pearls, ſometimes to the value of ten or twelve pounds; ſo that it is a perfect lottery, by which ſome few becoming rich, it betrays numbers into beggary. This pearl-fiſhery, we are told, brings the Dutch company an annual tribute of 20,000 l.

There are a variety of rivers great and ſmall in Eaſtern Tartary conſiderable for pearl-fiſhery; but

thoſe

these pearls, though much esteemed by the Tartars, would be little valued by Europeans, on account of their defects in shape and colour. The Emperor Kang-hi had several chaplets or strings of these pearls, each containing 100, which were very large, and exactly matched. There are many rivulets in Livonia which produce pearls almost equal in size and clearness to the Oriental ones. There are several fisheries both on the eastern and western coasts of Africa; the most considerable of which lie round some small islands, over-against the kingdom of Sofala; but the people thus employed, instead of exposing the oysters to the warmth of the sun, which would induce them to open, lay them upon the embers; by which absurd method, those pearls which they catch contract a dull kind of redness, which robs them of their natural lustre as well as of their value. Pearl-fishing is performed by the women as well as the men; both being equally expert. In the sea of California also there are very rich pearl-fisheries. In Japan likewise there are found pearls of great price. Pearls are met with in all parts of the Red Sea in the Indian Ocean, on the low part of the coast of Arabia Felix named *Baharen*, adjoining to the Persian Gulf. They are likewise found on the low coast about Gunibroom to the eastward of the Persian Gulf; and many of the finest kind are met with on the coasts of Ceylon. They are most plentiful in the Baharen, between the coast of Arabia Felix and Ormus, whence they are transported to Aleppo, then sent to Leghorn, and then circulated through Europe.

It has been very commonly supposed, that pearls are found in a kind of oysters; and such the pearl fishes are called in part of the above account extracted from the Universal History; but Mr Bruce absolutely denies this, and informs us that there is no such fish as an oyster to be met with in the Red Sea in particular. They are indeed found in bivalve shells, of which there are three kinds commonly sought after by the pearl fishers. One of these is a kind of muscle now very rare; but whether more plentiful formerly than at present is not known; they are principally found in the north end of the Red Sea and on the Egyptian side; and Mr Bruce informs us, that the only place in which he ever met with them was about Coffair, and to the northward of it, where there was an ancient port called *Myos Hermos*, "which (says Mr Bruce) commentators have called the port of the *Mouse*, when they should have translated it the harbour of the *Muscle*."

The second sort of shell is called *Pinna*. It is broad and semicircular at the top, decreasing gradually until it turns sharp at the lower end, where the hinge is. The outside is rough and figured, of a beautiful red colour, and sometimes three feet long, and extremely brittle; the inside lined with that beautiful substance called *nacre*, or mother-of-pearl.

The third kind of Pearl-shell is the only one which can be said to bear any resemblance to the oyster; though even this is evidently of a different genus.

In a general view of the writings of Linnæus by Richard Pulteney, M. D. p. 42. it is said that Linnæus made a remarkable discovery relating to the generation of pearls: in the river pearl-muscle *(mya margaritifera)* a shell fish found in several rivers of Great Britain and Ireland; that this fish will bear removal remarkably well; and that in some places they form reservoirs for the purpose of keeping it, and taking out the pearl, which in a certain period will be renewed again. The discovery was a method which Linnæus found of putting these muscles into a state of producing pearls at his pleasure, though the final effect did not take place for several years; but that in five or six years after the operation, the pearl would have acquired the size of a vetch. Dr Pulteney regrets that we are unacquainted with the means by which Linnæus accomplished this extraordinary operation, which was considered as important, since it is certain the author was rewarded with a munificent premium from the states of the kingdom on that account. Pearl.

The colours of pearls are different according to the shells in which they are found. The first kind often produces those of a fine shape and excellent lustre, but seldom of that very fine colour which enhances their price. The second kind produces pearls having the reddish cast of the inner shell of the pinna, called *mother of pearl*; which seems to confirm the opinion of Reaumur, that the pearls are formed from the glutinous fluid which makes the first rudiments of the shell; and this kind of pearl is found to be more red as it is formed nearer the broad part of the shell, which is redder than the other end. Mr Bruce is of opinion, that the pearl found in this shell is the *penim* or *peninim* of Scripture; and that this name is derived from its redness. "On the contrary (says he), the word *pinna* has been idly imagined to be derived from *penna*, a feather; as being broad and round at the top, and ending at a point, or like a quill below. The English translation of the Scripture, erroneous and inaccurate in many things more material, translates this *peninim* by rubies, without any foundation or authority but because they were both red, as are bricks or tiles, and many other things of base materials. The Greeks have translated it literally *pina* or *pinna*, and the shell they call *pinnicus*; and many places occur in Strabo, Theophrastus, Elian, and Ptolemy, which are mentioned as famous for this kind of pearl. I should imagine also, that by Solomon saying it is the most precious of all productions, he means that this species of pearl was the most valued or the best known in Judæa; for though we learn from Pliny that the excellency of pearls was their whiteness, yet we know that the pearls of a yellowish cast are those esteemed in India to this day, as the *peninim* or reddish pearl was in Judea in the days of Solomon. In Job, where all the variety of precious stones are mentioned, the translator is forced, as it were unwillingly, to render *peninim* pearls, as he ought indeed to have done in many other places where it occurs."

The third sort of shell produces pearls of extreme whiteness, which Bochart says are called *darra* or *dora* in Arabic; which seems to be a general term for all kinds of pearls in Scripture, whereas the *peninim* is one in particular. But though the character of this pearl be extreme whiteness, we are told by Pliny that there are shades or differences of it. The clearest, he says, are those of the Red Sea; but the pearls of India have the colour of the flakes or divisions of the lapis specularis. The most excellent are those like a solution

Pearl. of alum, limpid, milky-like, and even with a certain almoſt imperceptible caſt of a fiery colour. Theophraſtus tells us, that theſe pearls are tranſparent, as the deſcription of Pliny would lead us to imagine; but it is not ſo: and if they were, it is apprehended they would loſe all their beauty and value, and approach too much to glaſs. The value of theſe commodities depends upon their ſize, regularity of form, whether round or not, weight, ſmoothneſs, colour, and the different ſhades of that colour. The pearl fiſhers ſay, that when the ſhell is ſmooth and perfect, they never expect to find any pearls, but always do ſo when it has begun to be deformed and diſtorted. Hence it would ſeem, that as the fiſh turned older, the veſſels containing the juice for forming the ſhell, and keeping it in its vigour, grew weak and ruptured; and thence, from this juice accumulating in the fiſh, the pearl was formed, and the ſhell brought to decay, as ſuppoſed by Mr Reaumur. If this be the caſe, it ought to be known by the form of the ſhell whether the pearl is large or ſmall; and thus the ſmaller ones being thrown back into the ſea, a conſtant crop of large pearls might be obtained.

Pliny ſays that pearls are the moſt valuable and excellent of all precious ſtones; and from our Saviour's comparing the kingdom of heaven to a pearl, it would ſeem that they really were held in ſuch high eſtimation at that time. Mr Bruce, however, is of opinion, that this extraordinary value was put only upon the very large kind; of which we are told, that Servilia, the mother of Marcus Brutus, preſented one to Cæſar of the value of 50,000l. of our money; and Cleopatra diſſolved one worth 250,000l. in vinegar, which ſhe drank at a ſupper with Mark Antony.

It is generally ſaid that the pearl ſhells grow on rocks, which, together with the method of catching them, we have already mentioned. Some ſay they are taken with nets: from whence Mr Bruce controverts the idea of their growing on rocks; for nobody, he ſays, would employ nets to gather fiſh from among rocks. He tells us, that all kinds of them are found in the deepeſt and ſtilleſt water, and ſofteſt bottom; the parts of moſt of them being too fine to bear the agitation of the ſea among the rocks. It is obſerved that they produce the moſt beautiful pearls in thoſe places of the ſea where a quantity of freſh water falls. "Thus (ſays Mr Bruce), in the Red Sea, they are always moſt eſteemed that were fiſhed from Suakem ſouthward, that is, in thoſe parts correſponding to the country anciently called *Berberia* and *Azamia*; on the Arabian Coaſt, near the iſland Camaran, where there is abundance of freſh water; and in the iſland of Fooſht. As it is a fiſh that delights in repoſe, I imagine it avoids this part of the Gulf, as lying open to the Indian Ocean, and agitated by variable winds."

Mr Bruce mentions a muſcle found in the ſalt ſprings of the Nubian deſert; in many of which he found thoſe excreſcences which might be called pearls, but all of them ill formed, foul, and of a bad colour, Pearl. though of the ſame conſiſtence, and lodged in the ſame part of the body as thoſe in the ſea. "The muſcle, too (ſays our author), is in every reſpect ſimilar, I think larger. The outer ſkin or covering of it is of a vivid green. Upon removing this, which is the epidermis, what next appears is a beautiful pink, without gloſs, and ſeemingly of a calcareous nature. Below this, the mother-of-pearl, which is undermoſt, is a white without luſtre, partaking much of the blue and very little of the red; and this is all the difference I obſerved between it and the pearl-bearing muſcle of the Red Sea."

"In Scotland, eſpecially to the northward (A), in all rivers running from lakes, there are found muſcles that have pearls of more than ordinary merit, though ſeldom of large ſize. They were formerly tolerably cheap, but lately the wearing of real pearls coming into faſhion, thoſe of Scotland have increaſed in price greatly beyond their value, and ſuperior often to the price of oriental ones when bought in the eaſt. The reaſon of this is a demand from London, where they are actually employed in work, and ſold as oriental. But the excellency of all glaſs or paſte manufactory, it is likely, will keep the price of this article, and the demand for it, within bounds, when every lady has it in her power to wear in her ears, for the price of ſixpence, a pearl as beautiful in colour, more elegant in form, lighter and eaſier to carry, and as much bigger as ſhe pleaſes, than the famous one of Cleopatra and Servilia. In Scotland, as well as in the eaſt, the ſmooth and perfect ſhell rarely produces a pearl; the crooked and diſtorted ſhell ſeldom wants one.

The mother-of-pearl manufactory is brought to the greateſt perfection at Jeruſalem. The moſt beautiful ſhell of this kind is that of the peninim already mentioned; but it is too brittle to be employed in any large pieces of workmanſhip; whence that kind named *dora* is moſt uſually employed; and great quantities of this are daily brought from the Red Sea to Jeruſalem. Of theſe, all the fine works, the crucifixes, the wafer-boxes, and the beads, are made, which are ſent to the Spaniſh dominions in the New World, and produce a return incomparably greater than the ſtaple of the greateſt manufactory in the Old.

Very little is known of the natural hiſtory of the pearl fiſh. Mr Bruce ſays, that, as far as he has obſerved, they are all ſtuck upright in the mud by an extremity; the muſcle by one end, the pinna by the ſmall ſharp point, and the third by the hinge or ſquare part which projects from the round. "In ſhallow and clear ſtreams (ſays Mr Bruce), I have ſeen ſmall furrows or tracks upon the ſandy bottom, by which you could trace the muſcle from its laſt ſtation; and theſe not ſtraight, but deviating into traverſes and triangles, like the courſe of a ſhip in a contrary wind laid down upon a map, probably in purſuit of food. The general belief is, that the muſcle is conſtantly ſtationary in a ſtate of repoſe, and cannot transfer itſelf from place to

(A) There has been in theſe parts (*i. e.* at Perth) a very great fiſhery of pearl got out of the freſh-water muſcles. From the year 1761 to 1764, 10,000l. worth were ſent to London, and ſold from 10s. to 1l. 16s. per ounce. We were told that a pearl had been taken there that weighed 33 grains. But this fiſhery is at preſent exhauſted, from the avarice of the undertakers: it once extended as far as Loch-Tay.

to place. This is a vulgar prejudice, and one of thoſe facts that are miſtaken for want of ſufficient pains or opportunity to make more critical obſervations. Others, finding the firſt opinion a falſe one, and that they are endowed with power of changing place like other animals, have, upon the ſame foundation, gone into the contrary extreme, ſo far as to attribute ſwiftneſs to them, a property ſurely inconſiſtent with their being fixed to rocks. Pliny and Solinus ſay that the muſcles have leaders, and go in flocks; and that their leader is endowed with great cunning to protect himſelf and his flock from the fiſhers; and that, when he is taken, the others fall an eaſy prey. This, however, we may juſtly look upon to be a fable; ſome of the moſt accurate obſervers having diſcovered the motion of the muſcle, which indeed is wonderful, and that they lie in beds, which is not at all ſo, have added the reſt, to make their hiſtory complete." Our author informs us, that the muſcles found in the ſalt ſprings of Nubia likewiſe travel far from home, and are ſometimes ſurpriſed, by the ceaſing of the rains, at a greater diſtance from their beds than they have ſtrength and moiſture to carry them. He aſſures us, that none of the pearl-fiſh are eatable; and that they are the only fiſh he ſaw in the Red Sea that cannot be eaten.

Artificial PEARLS. Attempts have been made to take out ſtains from pearls, and to render the foul opaque-coloured ones equal in luſtre to the oriental. Abundance of proceſſes are given for this purpoſe in books of ſecrets and travels; but they are very far from anſwering what is expected from them. Pearls may be cleaned indeed from any external foulneſſes by waſhing and rubbing them with a little Venice ſoap and warm water, or with ground rice and ſalt, with ſtarch and powder-blue, plaſter of Paris, coral, white vitriol and tartar, cuttle-bone, pumice-ſtone, and other ſimilar ſubſtances; but a ſtain that reaches deep into the ſubſtance of pearls is impoſſible to be taken out. Nor can a number of ſmall pearls be united into a maſs ſimilar to an entire natural one, as ſome pretend.

There are, however, methods of making artificial pearls, in ſuch manner as to be with difficulty diſtinguiſhed from the beſt oriental. The ingredient uſed for this purpoſe was long kept a ſecret; but it is now diſcovered to be a fine ſilver like ſubſtance found upon the under ſide of the ſcales of the blay or bleak fiſh. The ſcales, taken off in the uſual manner, are waſhed and rubbed with freſh parcels of fair water, and the ſeveral liquors ſuffered to ſettle: the water being then poured off, the pearly matter remains at the bottom, of the conſiſtence of oil, called by the French *eſſence d'orient*. A little of this is dropped into a hollow bead of bluiſh glaſs, and ſhaken about ſo as to line the internal ſurface; after which the cavity is filled up with wax, to give ſolidity and weight. Pearls made in this manner are diſtinguiſhable from the natural only by their having fewer blemiſhes.

*Mother-of-*PEARL, the ſhell, not of the pearl oyſter, but of the *mytilus margaretifera*. See MYTILUS.

Pearl-Aſh, a kind of fixed alkaline ſalt, prepared chiefly in Germany, Ruſſia, and Poland, by melting the ſalts out of the aſhes of burnt wood; and having reduced them again to dryneſs, evaporating the moiſture, and calcining them for a conſiderable time in a furnace moderately hot. The goodneſs of pearl-aſhes muſt be diſtinguiſhed by the uniform and white appearance of them: they are nevertheleſs ſubject to a common adulteration, not eaſy to be diſtinguiſhed by the mere appearance, which is done by the addition of common ſalt. In order to find out this fraud, take a ſmall quantity of the ſuſpected ſalt; and after it has been ſoftened by lying in the air, put it over the fire in a ſhovel: if it contains any common ſalt, a crackling and kind of ſlight exploſion will take place as the ſalt grows hot. Pearl, Pearſon.

Pearl-aſhes are much uſed in the manufacture of glaſs, and require no preparation, except where very great tranſparency is required, as in the caſe of looking-glaſs, and the beſt kind of window-glaſs. For this purpoſe diſſolve them in four times their weight of boiling water: when they are diſſolved, let the ſolution be put into a clean tub, and ſuffered to remain there 24 hours or more. Let the clear part of the fluid be then decanted off from the ſediment, and put back into the iron pot in which the ſolution was made; in this let the water be evaporated till the ſalts be left perfectly dry. Keep thoſe that are not deſigned for immediate uſe in ſtone jars, well ſecured from moiſture and air.

Mr Kirwan, who has tried a courſe of experiments on the alkaline ſubſtances uſed in bleaching, &c. (ſee *Iriſh Tranſ.* for 1789), tells us, that in 100 parts of the Dantzick pearl-aſh, the vegetable alkali amounted to ſomewhat above 63. His pearl-aſh he prepares by calcining a ley of vegetable aſhes dried into a ſalt to whiteneſs. In this operation, he ſays, "particular care ſhould be taken that it ſhould not melt, as the extractive matter would not be thoroughly conſumed, and the alkali would form ſuch a union with the earthy parts as could not eaſily be diſſolved." He has "added this caution, as Dr Lewis and Mr Doſſie have inadvertently directed the contrary." We apprehend, however, that here is a little inaccuracy; and that it was not for pearl-aſh, but for the unrefined pot-aſh, that theſe gentlemen directed fuſion. The fact is, that the American pot-aſhes, examined by them, had unqueſtionably ſuffered fuſion: which was effected in the ſame iron pot in which the evaporation was finiſhed, by rather increaſing the fire at the end of the proceſs: by this management, one of the moſt troubleſome operations in the whole manufacture, the ſeparation of the hard ſalt from the veſſels with hammers and chiſſels, was avoided; and though the extractive matter was not conſumed, it was burnt to an indiſſoluble coal; ſo that the ſalt, though black itſelf, produced a pale or colourleſs ſolution, and was uncommonly ſtrong. Mr Kirwan has alſo given tables of the quantities of aſhes and ſalt obtained from different vegetables; and he concludes from them, 1. "That in general weeds yield much more aſhes, and their aſhes much more ſalt, than woods; and that, conſequently, as to ſalts of the vegetable alkali kind, neither America, Trieſte, nor the northern countries, poſſeſs any advantage over us. 2. That of all weeds, ſumitary produces moſt ſalt, and next to it wormwood; but if we attend only to the quantity of ſalt in a given weight of aſhes, the aſhes of wormwood contain moſt. *Trifolium fibrinum* alſo produces more aſhes and ſalt than fern." See POTASH.

PEARSON (John), a very learned Engliſh biſhop in

Pearſon, Peaſant.

in the 17th century, was born at Snoring in 1613. After his education at Eton and Cambridge, he entered into holy orders in 1639, and was the ſame year collated to the prebend of Netherhaven in the church of Sarum. In 1640 he was appointed chaplain to the lord keeper Finch, and by him preſented to the living of Torrington in Suffolk. In 1650 he was made miniſter of St Clement's, Eaſt cheap, in London. In 1657, he and Mr Gunning had a diſpute with two Roman Catholics upon the ſubject of ſchiſm; a very unfair account of which was printed at Paris in 1658. Some time after, he publiſhed at London An Expoſition of the Creed, in folio, dedicated to his pariſhioners of St Clement's, Eaſt-cheap, to whom the ſubſtance of that excellent work had been preached ſeveral years before, and by whom he had been deſired to make it public. The ſame year he likewiſe publiſhed The Golden Remains of the ever memorable Mr John Hales of Eton; to which he prefixed a preface, containing, of that great man, with whom he had been acquainted for many years, a character drawn with great elegance and force. Soon after the Reſtoration, he was preſented by Juxon, then biſhop of London, to the rectory of St Chriſtopher's in that city; created doctor of divinity at Cambridge, in purſuance of the king's letters mandatory; inſtalled prebendary of Ely; archdeacon of Surry; and made maſter of Jeſus college in Cambridge: all before the end of the year 1660. March 25th 1661, he was appointed Margaret profeſſor of divinity in that univerſity; and, the firſt day of the enſuing year, was nominated one of the commiſſioners for the review of the liturgy in the conference at the Savoy. April 14th 1662, he was admitted maſter of Trinity college in Cambridge; and, in Auguſt, reſigned his rectory of St Chriſtopher's and prebend of Sarum.—In 1667 he was admitted a Fellow of the Royal Society. In 1672 he publiſhed at Cambridge, in 4to, *Vindiciæ Epiſtolarum S. Ignatii*, in anſwer to Monſ. Daillé; to which is ſubjoined, *Iſaaci Voſſii epiſtolæ duæ adverſus Davidem Blondellum.* Upon the death of the celebrated Wilkins, Pearſon was appointed his ſucceſſor in the ſee of Cheſter, to which he was conſecrated February 9th 1672-3. In 1682, his *Annales Cyprianici, ſive tredecim annorum, quibus S. Cyprian. inter Chriſtianos verſatus eſt, hiſtoria chronologica*, was publiſhed at Oxford, with Fell's edition of that Father's works. Pearſon was diſabled from all public ſervice by ill health a conſiderable time before his death, which happened at Cheſter, July 16th 1686.

PEASANT, a hind, one whoſe buſineſs is in rural labour.

It is amongſt this order of men that a philoſopher would look for innocent and ingenuous manners. The ſituation of the peaſantry is ſuch as ſecludes them from the devaſtations of luxury and licentiouſneſs; for when the contagion has once reached the receſſes of rural retirement, and corrupted the minds of habitual innocence, that nation has reached the ſummit of vice, and is haſtening to that decay which has always been the effect of vicious indulgence. The peaſantry of this country ſtill in a great meaſure retain that ſimplicity of manners and ruſtic innocence which ought to be the characteriſtic of this order of ſociety; and, in many parts, their condition is ſuch as, were all its advantages ſufficiently known, would create envy in the minds of thoſe who have toiled through life, amidſt the buſtle of the world, in queſt of that happineſs which it could not confer. Pea

O fortunatos nimium, ſua ſi bona norint,
Agricolas.—— Virgil.

In other countries the peaſants do not enjoy the ſame liberty as they do in our own, and are conſequently not ſo happy. In all feudal governments they are abject ſlaves, entirely at the diſpoſal of ſome petty deſpot. This was the caſe in Poland, where the native peaſants were ſubject to the moſt horrid ſlavery, though thoſe deſcended of the Germans, who ſettled in Poland during the reign of Boleſlaus the Chaſte and Caſſimir the Great, enjoyed very diſtinguiſhed privileges. Amongſt the native ſlaves, too, thoſe of the crown were in a better condition than thoſe of individuals. See POLAND.

The peaſants of Ruſſia (Mr Coxe tells us) are a hardy race of men, and of great bodily ſtrength. Their cottages are conſtructed with tolerable propriety, after the manner of thoſe in Lithuania; but they are very poorly furniſhed. The peaſants are greedy of money, and, as the ſame author informs us, ſomewhat inclined to thieving. They afford horſes to travellers, and act the part of coachmen and poſtilions. "In their common intercourſe they are remarkably polite to each other: they take off their cap at meeting; bow ceremoniouſly and frequently, and uſually exchange a ſalute. They accompany their ordinary diſcourſe with much action, and innumerable geſtures; and are exceedingly ſervile in their expreſſions of deference to their ſuperiors: in accoſting a perſon of conſequence, they proſtrate themſelves, and even touch the ground with their heads. We were often ſtruck at receiving this kind of eaſtern homage, not only from beggars, but frequently from children, and occaſionally from ſome of the peaſants themſelves. *Coxe's vels into land, Ru ſia, Swe and Den mark.*

"The peaſants are well clothed, comfortably lodged, and ſeem to enjoy plenty of wholeſome food. Their rye-bread, whoſe blackneſs at firſt diſguſts the eye, and whoſe ſourneſs the taſte, of a delicate traveller, agrees very well with the appetite: as I became reconciled to it from uſe, I found it at all times no unpleaſant morſel, and, when ſeaſoned with hunger, it was quite delicious: they render this bread more palatable, by ſtuffing it with onions and groats, carrots or green corn, and ſeaſoning it with ſweet oil. The rye-bread is ſometimes white, and their other articles of food are eggs, ſalt-fiſh, bacon, and muſhrooms; their favourite diſh is a kind of hodge podge, made of ſalt, or ſometimes freſh meat, groats, rye-flour, highly ſeaſoned with onions and garlick, which latter ingredients are much uſed by the Ruſſians. Beſides, muſhrooms are ſo exceedingly common in theſe regions, as to form a very eſſential part of their proviſion. I ſeldom entered a cottage without ſeeing great abundance of them; and in paſſing through the markets, I was often aſtoniſhed at the prodigious quantity expoſed for ſale: their variety was no leſs remarkable than their number; they were of many colours, amongſt which I particularly noticed white, black, brown, yellow, green, and pink. The common drink of the peaſants is quaſs, a fermented liquor, ſomewhat like ſweet-wort, made by pouring warm water on rye-

t. or barley-meal; and deemed an excellent antiſcorbutic. They are extremely fond of whiſky, a ſpirituous liquor diſtilled from malt, which the pooreſt can occaſionally command, and which their inclination often leads them to uſe to great exceſs."

Theſe people are extremely backward in the mechanic arts, though, where they have much intercourſe with other nations, this does not appear, and therefore does not proceed from natural inability; indeed we have already given an inſtance of one peaſant of Ruſſia, who ſeems to poſſeſs very ſuperior talents. See NEVA.

The dreſs of theſe people is well calculated for the climate in which they live: they are particularly careful of their extremities. On their legs they wear one or two pair of thick worſted ſtockings; and they envelope their legs with wrappers of coarſe flannel or cloth ſeveral feet in length, and over theſe they frequently draw a pair of boots, ſo large as to receive their bulky contents with eaſe. The lower ſort of people are groſsly ignorant; of which we ſhall give a very ſurpriſing inſtance in the words of Mr Coxe:— "In many families, the father marries his ſon while a boy of ſeven, eight, or nine years old, to a girl of a more advanced age, in order, as it is ſaid, to procure an able-bodied woman for the domeſtic ſervice: he cohabits with this perſon, now become his daughter-in-law, and frequently has ſeveral children by her. In my progreſs through Ruſſia, I obſerved in ſome cottages, as it were, two miſtreſſes of a family; one the peaſant's real wife, who was old enough to be his mother; and the other, who was nominally the ſon's wife, but in reality the father's concubine. Theſe inceſtuous marriages, ſanctified by inveterate cuſtom, and permitted by the pariſh-prieſts, were formerly more common than they are at preſent; but as the nation becomes more refined, and the prieſts ſomewhat more enlightened; and as they have lately been diſcountenanced by government, they are daily falling into diſuſe; and, it is to be hoped, will be no longer tolerated (A)."

The peaſants of Ruſſia, like thoſe of Poland, are divided into thoſe of the crown and thoſe of individuals; the firſt of which are in the beſt condition; but all of them undergo great hardſhips, being ſubject to the deſpotic will of ſome cruel overſeer. They may obtain freedom, 1. By manumiſſion on the death of their maſter, or otherwiſe: 2. By purchaſe; and, laſtly, By ſerving in the army or navy. The Empreſs has redreſſed ſome of the grievances of this claſs of her ſubjects. The hardineſs of the peaſants ariſes in a great meaſure from their mode of education and way of life, and from the violent changes and great extremes of heat and cold to which they are expoſed. Peaſant.

"The peaſants of Finland differ widely from the Ruſſians in their look and dreſs: they had for the moſt part fair complexions, and many of them red hair: they ſhave their beards, wear their hair parted at the top, and hanging to a conſiderable length over their ſhoulders (B). We could not avoid remarking, that they were in general more civilized than the Ruſſians; and that even in the ſmalleſt villages we were able to procure much better accommodations than we uſually met with in the largeſt towns which we had hitherto viſited in this empire."

The peaſants of Sweden (Mr Coxe informs us) are more honeſt than thoſe in Ruſſia; in better condition, and poſſeſſing more of the conveniencies of life, both with reſpect to food and furniture. "They are well clad in ſtrong cloth of their own weaving. Their cottages, though built with wood, and only of one ſtory, are comfortable and commodious. The room in which the family ſleep is provided with ranges of beds in tiers (if I may ſo expreſs myſelf), one above the other: upon the wooden teſters of the beds in which the women lie, are placed others for the reception of the men, to which they aſcend by means of ladders. To a perſon who has juſt quitted Germany, and been accuſtomed to tolerable inns, the Swediſh cottages may perhaps appear miſerable hovels; to me, who had been long uſed to places of far inferior accommodation, they ſeemed almoſt palaces. The traveller is able to procure many conveniences, and particularly a ſeparate room from that inhabited by the family, which could ſeldom be obtained in the Poliſh and Ruſſian villages. During my courſe through thoſe two countries, a bed was a phenomenon which ſeldom occurred, excepting in the large towns, and even then not always completely equipped; but the pooreſt huts of Sweden were never deficient in this article of comfort: an evident proof that the Swediſh peaſants are more civilized than thoſe of Poland and Ruſſia.— After having witneſſed the ſlavery of the peaſants in thoſe two countries, it was a pleaſing ſatisfaction to find myſelf again among freemen, in a kingdom where there is a more equal diviſion of property; where there is no vaſſalage; where the loweſt order enjoy a ſecurity of their perſons and property; and where the advantages reſulting from this right are viſible to the commoneſt obſerver."

(A) "The truth of this fact, which fell under my own obſervation, and which I authenticated by repeated inquiries from all ranks of people, is ſtill further confirmed by the following paſſage in the Antidote to the Journey into Siberia, although the author gives another reaſon for thoſe early marriages. 'The peaſants and common people not only marry their ſons at 14 and 15 years of age, but even at eight or nine, and that for the ſake of having a workwoman the more in the perſon of the ſon's wife: By the ſame rule, they try to keep their daughters ſingle as long as poſſible, becauſe they don't chooſe to loſe a workwoman. Theſe premature marriages are of very little uſe to the ſtate; for which reaſon, methods to get the better of this cuſtom have been ſought for, and, I hope, will ſoon take place: the biſhops are attentive to prevent theſe marriages as much as poſſible, and have of late ſucceeded greatly in their endeavours. It is only the inhabitants of ſome of the provinces in Ruſſia that ſtill retain this bad cuſtom."

(B) The Ruſſians have generally dark complexions and hair: they alſo wear their beards, and cut their hair ſhort.

Peat. The peafants of Holland and Switzerland are all in a very tolerable condition; not fubject to the undifputed controul of a hireling maſter, they are freemen, and enjoy in their ſeveral ſtations the bleſſings of freedom In Bohemia, Hungary, and a great part of Germany, they are legally ſlaves, and ſuffer all the miſeries attending ſuch a condition. In Spain, Savoy, and Italy, they are little better. In France, their ſituation was ſuch as to warrant the firſt Revolution; but by carrying matters too far, they are now infinitely worſe than they were at any former period

PEAT, a well known inflammable ſubſtance, uſed in many parts of the world as fuel. There are two ſpecies:

1. A yellowiſh-brown or black peat, found in mooriſh grounds in Scotland, Holland, and Germany.—When freſh, it is of a viſcid conſiſtence, but hardens by expoſure to the air. It conſiſts, according to Kirwan, of clay mixed with calcareous earth and pyrites; ſometimes alſo it contains common ſalt. While ſoft, it is formed into oblong pieces for fuel, after the pyritaceous and ſtony matters are ſeparated. By diſtillation it yields water, acid, oil, and volatile alkali; the aſhes containing a ſmall proportion of fixed alkali; and being either white or red according to the proportion of pyrites contained in the ſubſtance.

The oil which is obtained from peat has a very pungent taſte; and an empyreumatic ſmell, leſs fetid than that of animal ſubſtances, more ſo than that of mineral bitumens: it congeals in the cold into a pitchy maſs, which liquefies in a ſmall heat: it readily catches fire from a candle, but burns leſs vehemently than other oils, and immediately goes out upon removing the external flame: it diſſolves almoſt totally in rectified ſpirit of wine into a dark browniſh red liquor.

2. The ſecond ſpecies is found near Newbury in Berkſhire. In the Philoſophical Tranſactions for the year 1757, we have an account of this ſpecies; the ſubſtance of which is as follows:

Peat is a compoſition of the branches, twigs, leaves, and roots of trees, with graſs, ſtraw, plants, and weeds, which having lain long in water, is formed into a maſs ſo ſoft as to be cut through with a ſharp ſpade. The colour is a blackiſh brown, and it is uſed in many places for firing. There is a ſtratum of this peat on each ſide the Kennet, near Newbury in Berks, which is from about a quarter to half a mile wide, and many miles long. The depth below the ſurface of the ground is from one foot to eight. Great numbers of entire trees are found lying irregularly in the true peat. They are chiefly oaks, alders willows, and firs, and appear to have been torn up by the roots: many horſes heads, and bones of ſeveral kinds of deer; the horns of the antelope, the heads and tuſks of boars, and the heads of beavers, are alſo found in it. Not many years ago an urn of a light brown colour, large enough to hold about a gallon, was found in the peat-pit in Speen moor, near Newbury, at about 10 feet from the river, and four feet below the level of the neighbouring ground. Juſt over the ſpot where the urn was found, an artificial hill was raiſed about eight feet high; and as this hill conſiſted both of peat and earth, it is evident that the peat was older than the urn. From the ſide of the river ſeveral ſemicircular ridges are drawn round the hill, with trenches between them. The urn was broken to ſhivers by the peat-diggers who found it, ſo that it could not be critically examined; nor can it be known whether any thing was contained in it. Peat.

With peat alſo may be claſſed that ſubſtance called in England ſtone-turf; which hardens after its firſt expoſure to the air, but afterwards crumbles down.—The other common turf conſiſts only of mould interwoven with the roots of vegetables; but when theſe roots are of the bulbous kind, or in large proportion, they form the worſt kind of turf. "Although it may appear incredible (ſays M. Magellan), it is nevertheleſs a real fact, that, in England, pit-turf is advantageouſly employed in Lancaſhire to ſmelt the iron-ore of that county. Mr Wilkinſon brother-in-law to Dr Prieſtley, makes uſe of pit-turf in his large ſmelting furnaces. I have ſeen in the poſſeſſion of Mr S. More, ſecretary to the Society of Arts, a kind of black tallow, extracted by the ſaid Mr Wilkinſon from pit-turf. It was very ſoft, and nearly of the ſame conſiſtence with butter. It burnt very rapidly, with a ſmoky flame in the fire; but the ſmell was very diſagreeable, like that of pit-turf." The great cauſe of the differences of peat moſt likely ariſes from the different mineral admixtures. Some ſorts of peat yield in burning a very diſagreeable ſmell, which extends to a great diſtance; whilſt others are inoffenſive.—Some burn into grey or white, and others into red ferrugineous aſhes. The aſhes yield, on elixation, a ſmall quantity of alkaline ſalt, with ſometimes one and ſometimes another ſalt of the neutral kind.

The ſmoke of peat does not preſerve or harden fleſh like that of wood; and the ſoot, into which it condenſes, is more diſpoſed to liquefy in moiſt weather.

Peat aſhes, properly burnt for a manure, are noble improvers both of corn and graſs land: but the ſubſtance from which they ſhould be got is an under ſtratum of the peat, where the fibres and roots of the earth, &c. are well decayed. Indeed the very beſt are procured from the loweſt ſtratum of all. This will yield a large quantity of very ſtrong aſhes, in colour (when firſt burnt) like vermilion, and in taſte very ſalt and pungent. Great care and caution ſhould be uſed in burning theſe aſhes, and alſo in preſerving them afterwards. The method of burning them is much the ſame as burning charcoal. The peat muſt be collected into a large heap, and covered ſo as not to flame out, but ſuffered to conſume ſlowly, till the whole ſubſtance is burnt to an aſh. The aſhes thus burnt are held in moſt eſteem; but the peat-aſhes burnt in common firing are in many places uſed for the ſame purpoſes, and ſold at the ſame prices.

Peat aſhes are found excellent in ſweetening ſour meadow land, deſtroying ruſhes, and other bad kinds of graſs, and in their ſtead producing great quantities of natural graſs. They burn great quantities of peat-aſhes in ſome parts of Berkſhire and Lancaſhire, and eſteem them one of the beſt dreſſings for their ſpring crops.

The ſulphureous and ſaline particles with which the aſhes abound have a moſt happy effect in promoting vegetation; and if uſed with diſcretion, the increaſe procured by them is truly wonderful.

All.

Peat. All aſhes are of a hot, fiery, cauſtic nature: they muſt therefore be uſed with caution. With reſpect to peat-aſhes, almoſt the only danger proceeds from laying them on in too great quantities at improper ſeaſons. Nothing can be better than they are for dreſſing low damp meadows, laying to the quantity of from fifteen to twenty Winchester buſhels on an acre: it is beſt to ſow them by hand, as they will then be more regularly ſpread. This ſhould be done in January or February at lateſt, that the aſhes may be waſhed in towards the roots of the graſs by the firſt rains that fall in the ſpring.

If they were ſpread more forward in the year, and a ſpeedy rain ſhould not ſucceed, being hot in their nature, they would be apt to burn up the graſs, inſtead of doing it any ſervice. The damper and ſtiffer the ſoil, the more peat-aſhes ſhould be laid on it; but in graſs lands the quantity ſhould never exceed thirty Winchester buſhels, and on light warm lands leſs than half that quantity is fully ſufficient.

On wheat crops theſe aſhes are of the greateſt ſervice, but they muſt be laid on with the utmoſt diſcretion. Were they to be ſpread in any quantity before the winter, after the ſowing the corn, they would make the wheat too rank, and do more harm than good; was the ſpreading this manure, on the contrary, deferred till the ſpring, the corn could not poſſibly during the winter ſeaſon be benefited by it. About the beginning of November, before the hard froſts ſet in, ſeems to be the proper ſeaſon for this purpoſe: and it will be found neceſſary to ſow on every acre of heavy clayey wheat land about eight Winchester buſhels of theſe aſhes; on lighter warmer lands in wheat, four will be ſufficient for this ſeaſon. The winter dreſſing is thought by practical farmers to be of great ſervice: triſling as the quantity may ſeem, it warms the root of the plants, brings it moderately forward, preſerves its verdure, and diſpoſes it to get into a growing ſtate the firſt fine weather after Chriſtmas.

About the latter end of February, or the beginning of March, on heavy lands in wheat, another dreſſing of aſhes, by ſowing of them on every acre eight buſhels more, will do much good; on light lands, in this ſecond dreſſing, ſix buſhels may be allowed.

Theſe aſhes laid on in the ſpring are of the greateſt ſervice, without any probability of danger: if rain falls within a few days after the dreſſing is laid on, it is waſhed in, and has a happy effect on the ſucceeding crop, co-operating with the manure that was laid on in November; if, on the contrary, dry weather for a long continuance ſucceeds, the firſt winter dreſſing has its full effect, and the quantity laid on in the ſpring is in fact ſo ſmall, that there is very little probability of its burning or hurting the crop. This excellent manure is alſo of great uſe in the turnip huſbandry on many accounts, particularly as it much contributes to preſerve the young crop from being devoured by the fly.

But one of the principal advantages derived from theſe aſhes, not yet mentioned, is the very great ſervice they are of to every kind of artificial paſture.

Saintfoin receives great benefit from this manure, and ſo does clover, rye graſs, and trefoil, provided it is laid on with diſcretion: the proper ſeaſon is about the month of February. The quantity muſt be regulated by the nature of the crop and ſoil; but it ought ſcarcely in any inſtance to exceed thirty Winchester buſhels. Clover, with the help of this manure, grows with great luxuriance, inſomuch that there have often been two large crops of hay from the ſame field in a year, and good autumn ſeed afterwards. They have an excellent effect on tares or vetches: to peaſe they ſeem to be hurtful. Peat || Pebbles.

The effects of this manure will be viſible at leaſt three years, nor does it, like ſome others, leave the land in an impoveriſhed ſtate, when its virtues are exhauſted and ſpent. Peat-aſhes are not, however, ſo certain a manure for barley and oats as for the winter corn: for as theſe are quick growers, and occupy the land but a few months, this warm manure is often apt to puſh them forward too faſt, and make them run too much to coarſe ſtraw, yielding only a lean immature grain. Oats, however, are not ſo apt to be damaged by it as barley.

Peat-aſhes approach, in their effects on the ſeveral crops on which they are laid, to coal-ſoot; but two-thirds of the quantity that is uſed of ſoot will be ſufficient of the aſhes, as they are in a much ſtronger degree impregnated with a vegetative power; and they are beſides in moſt places eaſier procured in quantities, and at a cheaper rate.

Peat-aſhes are almoſt, as we have already obſerved, a general manure ſuited to every ſoil. On cold clay they warm the too compact particles, diſpoſe it to ferment, crumble, and of courſe fertilize, and, in fine, not only aſſiſt it in diſcloſing and diſpenſing its great vegetative powers, but alſo bring to its aid a conſiderable proportion of ready prepared aliment for plants. On light lands theſe aſhes have a different effect: here the pores are too large to be affected, or farther ſeparated by the ſalts or ſulphur contained in them; but, being cloſely attached to the ſurfaces of the large particles of which this earth is generally compoſed, this manure diſpoſes them, by means of its ſalts, to attract the moiſture contained in the air: by this operation, the plants which grow on theſe porous ſoils are prevented from being ſcorched up and burnt; and if they want, which they generally do, more nouriſhment than the land is of itſelf capable of affording, this is readily and abundantly ſupplied by this uſeful manure. In large farms it is very uſual to ſee all the home-fields rich and well mended by the yard dung, &c whereas the more diſtant lands are generally poor, impoveriſhed, and out of heart, for want of proper manure being applied in time. See CHEMISTRY, n° 1448.

PEAUCIER, in anatomy, a name given by Winſlow, in his Treatiſe on the Head, and by ſome of the French writers, to the muſcle called by Aloinus *latiſſimus colli*; and by others *detrahens quadratus*, and *quadratus genæ*. Santorini has called the part of this which ariſes from the cheek *muſculus riſorius novus*; and ſome call the whole *platyſma myoides*.

PEBBLES, the name of a genus of foſſils, diſtinguiſhed from the flints and homocroa by their having a variety of colours. Theſe are defined to be ſtones compoſed of a cryſtalline matter debaſed by earths of various kinds in the ſame ſpecies, and then ſubject to veins, clouds, and other variegations, uſually formed by incruſtation round a central nucleus, but ſometimes the effect of a ſimple concretion; and veined like the agates, by the diſpoſition which the motion of the

Pebbles. the fluid they were formed in gave their differently coloured ſubſtances.

The variety of pebbles is ſo great, that an haſty deſcriber would be apt to make almoſt as many ſpecies as he ſaw ſpecimens. A careful examination will teach us, however, to diſtinguiſh them into a certain number of eſſentially different ſpecies, to which all the reſt may be referred as accidental varieties. When we find the ſame colours, or thoſe reſulting from a mixture of the ſame, ſuch as nature frequently makes in a number of ſtones, we ſhall eaſily be able to determine that theſe are all of them the ſame ſpecies, though of different appearances; and that whether the matter be diſpoſed of in one or two, or in 20 cruſts, laid regularly round a nucleus; or thrown irregularly, without a nucleus, into irregular lines; or laſtly, if blended into an uniform maſs.

Theſe are the three ſtates in which every pebble is found; for if it has been naturally and regularly formed by incruſtation round a certain nucleus, we find that always the ſame in the ſame ſpecies, and the cruſts not leſs regular and certain. If the whole has been more haſtily formed, and the reſult only of one ſimple concretion, if that has happened while its different ſubſtances were all moiſt and thin, they have blended together and made a mixed maſs of the joint colour of them all. But if they have been ſomething harder when this has happened, and too far concreted to diffuſe wholly among one another, they are found thrown together into irregular veins. Theſe are the natural differences of all the pebbles; and having regard to theſe in the ſeveral variegations, all the known pebbles may be reduced to 34 ſpecies.

In all the ſtrata of pebbles there are conſtantly found ſome which are broken, and of which the pieces lie very near one another; but as bodies of ſuch hardneſs could not be broken without ſome conſiderable violence, their preſent ſituation ſeems to indicate that they have ſuffered that great violence in or near the places where they now lie. Beſide theſe, we often meet with others which have as plainly had pieces broken off from them, though thoſe pieces are nowhere to be found; whence it ſeems equally plain, that whatever has been the cauſe of their fracture, they have been brought broken, as we find them, from ſome other place, or elſe that the pieces broken from them muſt at ſome time or other have been carried from this place to ſome other diſtant one.

Several of theſe broken pebbles have their edges and corners ſo ſharp and even, that it ſeems evident they never can have been toſſed about or removed ſince the fracture was made; and others have their ſides and corners ſo rounded, blunted, and worn away, that they ſeem to have been roughly moved and rolled about among other hard bodies, either with great violence, or for a very long continuance; ſince ſuch hard bodies could not have been reduced to the condition in which we now ſee them without long friction. It may be ſuppoſed by ſome, that theſe ſtones never were broken, but have been naturally formed of this ſhape; but it will be eaſily ſeen, by any one who accurately ſurveys their veins or coats, which ſurround the nucleus, like the annular circles of a tree, that they muſt have been originally entire; and this will be the more plain if they are compared with a ſtone broken by art. Such pebbles as are found in ſtrata near the ſurface of the earth, are much more brittle than thoſe which lie in deeper ſtrata; and the more clear and tranſparent the ſand is which is found among pebbles, the more beautiful the pebbles are generally obſerved to be. Pebbles || Peccant.

The uſe of theſe ſtones, and their diſpoſition in the earth, is a ſubject of great wonder; and may ſerve as one of the numerous proofs of an over-ruling Providence in the diſpoſition of all natural bodies. The ſurface of the earth is compoſed of vegetable mould, made up of different earths mixed with the putrid remains of animal and vegetable bodies, and of the proper texture and compages for conducting the moiſture to the roots of trees and plants. Under this are laid the ſands and pebbles which ſerve as a ſort of drain to carry off the redundant moiſture deeper into the earth, where it may be ready to ſupply the place of what is conſtantly riſing in exhalations; and leſt the ſtrata of ſand ſhould be too thick, it is common to find thin ones of clay between, which ſerve to put a ſtop to the deſcent of the moiſture, and keep it from paſſing off too ſoon; and leſt theſe thin ſtrata of clay ſhould yield and give way, and by their ſoftneſs when wetted give leave to the particles of ſand to blend themſelves with, and even force their way through them, there are found in many places thin coats of a poor iron ore, placed regularly above and below the clay; and by theſe means not only ſtrengthening and ſupporting the clay, but effectually keeping the ſand from making its way into it. There are many people of opinion, that the ſwallowing of pebbles is very beneficial to health, in helping the ſtomach to digeſt its food; and a pebble-poſſet is an old woman's medicine in the colic in many parts of England. They uſually order the ſmall white ſtones to be picked out of gravel walks for this purpoſe, and eat them in large quantities in ſome ſort of ſpoon meat, of which milk is an ingredient.

The thing that has given occaſion to this practice ſeems to have been, that people obſerve the birds to pick up the gravel, and that they are never well unleſs they have frequent recourſe to this to help their digeſtion: but this is no ſimilar caſe at all, for the gizzard or ſtomach of a bird is made very ſtrong, becauſe the creature hath no teeth to chew its food; and this gizzard is lined with a rough coat, by the help of which and theſe ſtones the food they ſwallow whole is ſo ground as to yield its juices to the nouriſhment of the animal. But the ſtomach of man is formed ſo very differently, that it can never require thoſe aſſiſtances to the comminution of food. Many people have, however, accuſtomed themſelves to ſwallow not only theſe ſmall white ſtones, but large pebbles, even to the ſize of a walnut each; and theſe will often paſs ſafely; and people who have long accuſtomed themſelves to ſwallow them, boaſt of receiving no injury from them: we can never know, however, that the death of ſuch perſons is not owing to them at laſt; and as they can do no good, it is beſt always to avoid them. There are, indeed, inſtances on record in which they have undoubtedly done much miſchief.

PECARY, in zoology. See TAJACU.

PECCANT, in medicine, an epithet given to the humours of the body, when they offend either in quantity or quality, *i. e.* when they are either morbid, or in too great abundance. Moſt diſeaſes ariſe from peccant humours,

echem || Peck.

humours, which are either to be corrected by alteratives and ſpecifics, or elſe to be evacuated.

PECHEM, in the materia medica, a name given by the modern Greek writers to the root called *behem* by Avicenna and Serapion. Many have been at a loſs to know what this root pechem was; but the virtues aſcribed to it are the ſame with thoſe of the behem of the Arabians; its deſcription is the ſame, and the diviſion of it into white and red is alſo the ſame as that of the behem. Nay, the word *pechem* is only formed of *behem* by changing the *b* into a *p*, which is very common, and the aſpirate into *χ*, or *ch*, which is as common. Myrepſus, who treats of this root, ſays the ſame thing that the Arabian Avicenna ſays of behem, namely, that it was the fragments of a woody root, much corrugated and wrinkled on the ſurface, which was owing to its being ſo moiſt whilſt freſh, that it always ſhrunk greatly in the drying.

PECHYAGRA, a name given by authors to the gout affecting the elbow.

PECHYS, a name uſed by ſome anatomical writers for the elbow.

PECHYTYRBE, an epithet uſed by ſome medical writers for the ſcurvy.

PECK, a meaſure of capacity, four of which make a buſhel.

Peck (Francis), was born at Stamford in Lincolnſhire, May 4th 1692, and educated at Cambridge, where he took the degrees of B. and M. A. He was the author of many works, of which the firſt is a poem, intitled, "Sighs on the Death of queen Anne;" printed probably about the time of her death in 1714. Two years afterwards he printed "Το τυοσ'αιον; or an Exerciſe on the Creation, and an Hymn to the Creator of the World; written in the expreſs words of the ſacred text, as an Attempt to ſhow the Beauty and Sublimity of the Holy Scriptures, 1716, 8vo." In 1721, being then curate of King's Clifton in Northamptonſhire, he iſſued propoſals for printing the Hiſtory and Antiquities of his native town, which was publiſhed in 1727, in folio, under the title of "*Academia tertia Anglicana*; or the Antiquarian Annals of Stamford in Lincoln, Rutland, and Northamptonſhires; containing the Hiſtory of the Univerſity, Monaſteries, Gilds, Churches, Chapels, Hoſpitals, and Schools there, &c." inſcribed to John Duke of Rutland. This work was haſtened by "An Eſſay on the ancient and preſent State of Stamford, 1726, 4to," written by Francis Hargrave, who, in his preface, mentions the difference which had ariſen between him and Mr Peck, on account of the former's publication unfairly foreſtalling that intended by the latter. Mr Peck is alſo therein very roughly treated, on account of a ſmall work he had formerly printed, intitled, "The Hiſtory of the Stamford Bull-running." Mr Peck had before this time obtained the rectory of Godeby near Melton in Leiceſterſhire, the only preferment he ever enjoyed. In 1729, he printed on a ſingle ſheet, "Queries concerning the Natural Hiſtory and Antiquities of Leiceſterſhire and Rutland," which were afterwards reprinted in 1740; but although the progreſs he had made in the work was very conſiderable, yet it never made its appearance. In 1732 he publiſhed the firſt volume of "*Deſiderata Curioſa*; or, a Collection of divers ſcarce and curious Pieces relating chiefly to Matters of Engliſh Hiſtory; conſiſting of choice tracts, memoirs, letters, wills, epitaphs, &c. tranſcribed, many of them, from the originals themſelves, and the reſt from divers ancient MS. copies, or the MS. collations of ſundry famous antiquaries and other eminent perſons, both of the laſt and preſent age: the whole, as nearly as poſſible, digeſted into order of time, and illuſtrated with ample notes, contents, additional diſcourſes, and a complete index." This volume was dedicated to Lord William Manners, and was followed, in 1735, by a ſecond volume, dedicated to Dr Reynolds biſhop of Lincoln. In 1735 Mr Peck printed in a 4to pamphlet, "A complete catalogue of all the diſcourſes written both for and againſt popery in the time of King James II. containing in the whole an account of 457 books and pamphlets, a great number of them not mentioned in the three former catalogues; with references after each title, for the more ſpeedy finding a further account of the ſaid diſcourſes and their authors in ſundry writers, and an alphabetical liſt of the writers on each ſide." In 1739 he was the editor of "Nineteen Letters of the truly reverend and learned Henry Hammond, D. D. (author of the Annotations on the New Teſtament, &c.) written to Mr Peter Stainnough and Dr Nathaniel Angelo, many of them on curious ſubjects, &c." Theſe were printed from the originals, communicated by Mr Robert Marſden archdeacon of Nottingham, and Mr John Worthington. The next year, 1740, produced two volumes in 4to, one of them intitled, "Memoirs of the Life and Actions of Oliver Cromwell, as delivered in three panegyrics of him written in Latin; the firſt, as ſaid, by Don Juan Roderiguez de San Menefes, Conde de Penguiao, the Portugal ambaſſador; the ſecond, as aſſirmed by a certain jeſuit, the lord ambaſſador's chaplain; yet both, it is thought, compoſed by Mr John Milton (Latin ſecretary to Cromwell), as was the third; with an Engliſh verſion of each. The whole illuſtrated with a large hiſtorical preface; many ſimilar paſſages from the Paradiſe Loſt, and other works of Mr John Milton, and notes from the beſt hiſtorians. To all which is added, a collection of divers curious hiſtorical pieces relating to Cromwell, and a great number of other remarkable perſons (after the manner of *Deſiderata Curioſa*, v. i. and ii.)" The other, "New Memoirs of the Life and poetical Works of Mr John Milton; with, firſt, an examination of Milton's ſtyle; and ſecondly, explanatory and critical notes on divers paſſages in Milton and Shakeſpeare, by the editor. Thirdly, Baptiſtes; a ſacred dramatic poem in defence of liberty, as written in Latin by Mr George Buchanan, tranſlated into Engliſh by Mr John Milton, and firſt publiſhed in 1641, by order of the houſe of commons. Fourthly, the Parallel, or Archbiſhop Laud and Cardinal Wolſey compared, a Viſion by Milton. Fifthly, the Legend of Sir Nicholas Throckmorton, knt. chief butler of England, who died of poiſon, *anno* 1570, an hiſtorical poem by his nephew Sir Thomas Throckmorton, knt. Sixth, Herod the Great, by the editor. Seventh, the Reſurrection, a poem in imitation of Milton, by a friend. And eighth, a Diſcourſe on the Harmony of the Spheres, by Milton; with prefaces and notes." Theſe were the laſt publications which he

Peck.

Pecora
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Pecten.

he gave the world. When theſe appeared, he had in contemplation no leſs than nine different works; but whether he had not met with encouragement for thoſe which he had already produced, or whether he was rendered incapable of executing them by reaſon of his declining health, is uncertain; but none of them ever were made public. He concluded a laborious, and, it may be affirmed, an uſeful life, wholly devoted to antiquarian purſuits, Aug. 13th 1743, at the age of 61 years.

PECORA, in zoology, the fifth order of the claſs mammalia, in the Linnean ſyſtem. See ZOOLOGY.

PECQUET (John), was a phyſician in Dieppe, and died at Paris in 1674. He was phyſician in ordinary to the celebrated Fouquet, whom he entertained at his ſpare hours with ſome of the moſt amuſing experiments in natural philoſophy. He acquired immortal honour to himſelf by the diſcovery of a lacteal vein, which conveys the chyle to the heart; and which from his name is called *le Reſervoir de Pecquet*. This diſcovery was a freſh proof of the truth of the circulation of the blood: though it met with oppoſition from many of the learned, particularly from the famous Riolan, who wrote a treatiſe againſt the author of it, with this title: *Adverſus Pecquetum & Pecquetianos*. The only works which we have of Pecquet, are, 1. *Experimenta nova Anatomica*, publiſhed at Paris, 1654. 2. A Diſſertation, *De Thoracis Lacteis*, publiſhed at Amſterdam, 1661. He was a man of a lively and active genius; but his ſprightlineſs ſometimes led him to adopt dangerous opinions. He recommended, as a remedy for all diſeaſes, the uſe of brandy. This remedy, however, proved fatal to himſelf, and contributed to ſhorten his days, which he might have employed to the advantage of the public.

PECTEN, the SCALLOP; a genus of ſhell-fiſh, the characters of which are theſe: The animal is a tethys; the ſhell bivale and unequal; the hinge toothleſs, having a ſmall ovated hollow. This ſhell-fiſh is one of the ſpinners, having the power of ſpinning threads like the muſcles: but they are much ſhorter and coarſer than even thoſe of that fiſh; ſo that they can never be wrought into any kind of work like the longer and finer threads of the pinna marina. The uſe of the threads which are ſpun by the ſcallop is to fix the creature to any ſolid body near its ſhell. All theſe proceed, as in the muſcle, from one common trunk. It is an evident proof that the fiſh has a power of fixing itſelf at pleaſure to any ſolid body by means of theſe threads, that after ſtorms the ſcallops are often found toſſed upon rocks, where there were none the day before; and yet theſe are fixed by their threads, as well as thoſe which had remained ever ſo long in their place. They form their threads in the very ſame manner which the muſcle; only their organ which ſerves for ſpinning is ſhorter, and has a wider hollow, whence the threads are neceſſarily thicker and ſhorter.

Mr Barbut divides the genus oſtrea into four families; which he thus names according to their characters. 1. The winged equilateral pectens. 2. The pectens, that have one ear inwardly, ſpring by being ciliated. 3 The pectens that have their valves more gibbous on one ſide than on the other. 4. The rough ones, commonly called *oyſters*. Of the locomotive powers of the pecten, we have already treated under the article *Animal Motion*, which ſee p. 411. col. 2. Pecten.

The pectens, ſuch as the ſole pecten, the ducal mantle pecten, the knotted, and others, ſeem to be in general inhabitants of the Indian ſeas; ſome of them frequent thoſe of Africa and the South Seas. The moſt remarkable ſpecies is the *maximus* or great ſcallop, being the ſame with what Barbut calls the *ducal-mantle pecten*. It has 14 rays, very prominent and broad, and ſtriated both above and below. They are rugged and imbricated with ſcales. They grow to a large ſize; are found in beds by themſelves; are dredged up, and barrelled for ſale. The ancients ſay that they have a power of removing themſelves from place to place by vaſt ſprings or leaps. This ſhell was uſed both by the Greeks and Latins as a food. When dreſſed with pepper and cummin, it was taken medicinally. The ſcallop was commonly worn by pilgrims on their hat, or the cape of their coat, as a mark that they had croſſed the ſea in their way to the Holy Land, or ſome diſtant object of devotion.

The name *pecten* ſeems to have been given to theſe animals, from the longitudinal ſtriæ with which their ſurface is covered, which reſemble ſomewhat the teeth of a comb; and hence alſo the Greek name κτεις. By the general character of this ſhell, it evidently includes cockles as well as ſcallops, which are the pectens without ears, and having leſs flat or elated ſhells. They are called by all authors by a name which is only a diminutive of *pecten*, *pectunculus*. The having ears indeed is the common mark of diſtinction between the pectens and the cockles, which laſt uſually have none; yet the genera are not diſtinct, as ſome have imagined: for there are ſhells univerſally allowed to be pectens or ſcallops, which have no ears, and others as univerſally allowed to be pectuncles or cockles which have. Hence then appears the error of Liſter, who made them two diſtinct genera, and gave the ears and the equal convexity of both ſhells as the great characteriſtics of them: which, though they be good marks to diſtinguiſh the ſpecies by, are far from being ſo unalterable as to found different genera upon.

Barbut, we have ſeen, ranks the pectens under the genus oſtrea; but he ſays, that though the generic character of the hinge agrees in both, the animal inhabiting the pectens is very different from that of the oyſter; for which reaſon Linnæus has divided the genus into ſections. The pectines by ſome are eſteemed as delicious a food as the oyſter. They differ very materially in a variety of circumſtances. The pectens, as we have already obſerved, ſail on the ſurface of the water; and beſides, if they are attacked by a foe, they let down the membrane which nature has provided them for a ſail, and drop to the bottom. "Behold (ſays Barbut) the ſplendor of the pectines, which rival the glowing colours of the papilionaceous tribe, as numerous as they are beautiful, flirting from place to place, and may well be called the papiliones of the ocean. What ſuperior qualities does not the pectines enjoy above the oſtrea edulis, which, conſtantly confined to its native bed, ſeems wholly deſtined to afford food to other creatures, not having any means of defence, but its ſhelly caſtle, which is frequently attacked and ſtormed by its numerous enemies? This creature is not only uſeful to man as a dainty food, but the ſhell being levigated

Pecten. vigated into a ſubtle powder, is employed as an abſorbent in heart-burns and other like complaints ariſing from acidities in the firſt paſſages; the hollow ſhells are generally made choice of, as containing more than the thinner flat ones, of the fine white earth, in proportion to the outer rough coat, which laſt is found to be conſiderably impregnated with ſea-ſalt."

The grand mark of diſtinction between the pectens and oyſter ſeems to be the locomotive faculty. It was long ſuppoſed, that the oyſter poſſeſſed no power of motion, that it always remained in the place in which nature or accident had placed it, and that its life differed little from that of vegetables. Experience, however, has taught us to reject theſe premature concluſions. We ſhall here lay before our readers at length, though perhaps a little out of its place, what Abbé Dicquemare has obſerved with reſpect to this circumſtance, the concluſions of whoſe remarks we have given in another place. See *Animal Motion*, p. 411. col. 2.

Journal de Phyſique. "Paſſing one day (ſays the Abbé) along the ſea-ſhore, I obſerved an oyſter lying in a ſhallow place, and ejecting with conſiderable force a quantity of water. It immediately occurred to me, that, if this happened at a ſufficient depth, the reſiſtance of the water would have forced the oyſter from its place To be ſatisfied of this, I took ſeveral middle ſized oyſters with a light ſhell, and placed them on a ſmooth horizontal ſurface, in a ſufficient quantity of pure ſea-water. Some hours elapſed, and the night came on before any thing remarkable appeared; but next day I found one of the oyſters in a place and ſituation different from that in which I had lett it; and as nothing could have diſcompoſed it, I could not doubt but that it had moved by its own powers. I continued, however, to attend my charge; but, as if they meant to conceal their ſecret, the oyſters always operated in my abſence. At laſt, as I was exploring the coaſt of Lower Normandy, I perceived in an oyſter-bed one of them changing place pretty quickly. On my return, therefore, to Havre, I made new diſpoſitions to diſcover the means by which the motions of oyſters are performed, and I ſucceeded. This animal ejects the water by that part of the ſhell which is diametrically oppoſite to the hinge; it can alſo throw it out at the ſides, at each extremity of the hinge, or even from the whole opening at once. For this purpoſe, it can vary the action of its internal mechaniſm; but the ſoft parts are not the only organs that perform this function; in certain caſes the ſhells aſſiſt in forcing out the water.

"When an oyſter thus ſuddenly, forcibly, and repeatedly, ſquirts forth a quantity of water, it repulſes thoſe of its enemies that endeavour to inſinuate themſelves within the ſhells while they are open: but this is effectual only againſt its weakeſt foes; for there are ſome ſo formidable by their ſtrength or their addreſs, that a great number of oyſters periſh in this way. The animal, therefore, endeavours with all its force to repel them; it does more, it retreats backwards, or ſtarts aſide in a lateral direction. All of them, however, are not placed in circumſtances favourable for theſe motions. They are often ſituated in the crevices of rocks, between ſtones, or among other oyſters, ſome in ſand, and ſome in mud; ſo that their ſtrength, or powers of motion, are exerted in vain. It is probable, however, Pecten. that they have the faculty of operating their own relief from theſe circumſtances, and that they may be accidentally aſſiſted by other bodies. It muſt, however, be acknowledged, that the means of relief cannot be numerous or conſiderable in ſuch as are attached to other oyſters, to a body heavier than themſelves, or to a rock; but ſuch ſituations are the moſt uncommon in the oyſter-beds that I am acquainted with on the French coaſts in the Channel. Perhaps, indeed, a very angular or heavy ſhell may be ſufficient to render an oyſter immoveable. This is undoubtedly the caſe with ſuch of them as have been obliged by worms, or other more formidable enemies, ſo to increaſe their ſhells as to make them thick and unwieldy. But we do not know whether theſe animals, in unfavourable circumſtances, may not be able to ſupply thoſe manœuvres that I have mentioned by others that I have not as yet been able to obſerve. An oyſter that has never been attached, may fix itſelf by any part of the margin of either of its valves, and that margin will become the middle, or nearly ſo, if the oyſter is young. I would not be ſurpriſed that oyſters, which have been fixed to a rock from the beginning, ſhould be able to detach themſelves. I have ſeen them operate upon their ſhells in ſo many different ways, and with ſuch admirable contrivance, when thoſe ſhells have been pierced by their enemies (among whom I muſt be ranked), that I do not think it at all impoſſible for them to quit the place to which they are attached. It will eaſily be imagined how delicate and difficult ſuch obſervations and experiments muſt be, conſidering the ſenſibility of the animal, the delicacy of its organs, the tranſparency of the matter that forms the layers of its ſhells, the opacity of the ſhells themſelves, the viciſſitudes of the ſea, and the ſeaſons, &c. But it was of uſe to ſhow, that, contrary to the opinion generally entertained by the learned as well as by fiſhermen, oyſters are endowed with a locomotive faculty, and by what means that faculty is exerted. I muſt add, that thoſe which firſt ſhowed me theſe motions, were brought from the coaſts of Bretagne, put into a bed at La Hogue, then at Courſeulle, whence they were carried to Havre; and that, as all theſe tranſportations were made in a dry carriage, the oyſters could not be in perfect vigour. It was neceſſary alſo to ſhow, that theſe animals have much more ſenſation and more induſtry than is generally attributed to them.

"It is not often that a ſagacious obſerver of nature is ſeduced from his object by the pride of appearing above it, or the deſire of generalization. To think of graſping the whole of nature, when we are unable to conſider in the whole the firſt and moſt intereſting of her kingdoms, is a vain illuſion. Yet ſome have endeavoured to confound the kingdoms, while they have taken the liberty of dividing the higheſt of them into beings differently animalized. Under the pretence of having a better idea of it, they lopped off all the extremities; that is to ſay, they rid themſelves of every thing they were not well acquainted with, or that threw difficulties in their way. This, to be ſure, was very convenient, but very unſuitable to the proceeding of an enlarged mind, and very unfit to inform us with regard to the œconomy of nature. The organization of the oyſter, though very different from that

Pectoral ‖ Peculiar.

with which we are beſt acquainted, may be comprehended under our conſiderations of the animal œconomy in general. Thoſe authors are not ſo enlightened as they imagine, who repreſent the oyſter as an animal deprived of ſenſation, as an intermediate being between animals and vegetables, as a plant, and even in ſome reſpects as inferior to a plant. It is thus that the oyſter has been made a foundation for many an abſurd hypotheſis with reſpect to the nature of animals. But let us quit the conſideration of theſe faithleſs pictures, and attend to the original.

"The oyſter is conſcious of its exiſtence, and conſcious alſo that ſomething exiſts exterior to itſelf. It chooſes, it rejects; it varies its operations with judgement, according to circumſtances; it defends itſelf by means adequate and complicated; it repairs its loſſes; and it can be made to change its habits. Oyſters newly taken from places which the ſea had never left, inconſiderately open their ſhells, loſe the water they contain, and die in a few days: but thoſe that have been taken from the ſame place, and thrown into beds or reſervoirs from which the ſea occaſionally retires, where they are incommoded by the rays of the ſun, or by the cold, or where they are expoſed to the injuries of man, learn to keep themſelves cloſe when they are abandoned by the water, and live a much longer time." See Ostrea.

PECTORAL, a ſacerdotal habit or veſtment, worn by the Jewiſh high-prieſt. The Jews called it *Hhoſchen*, the Greeks λογιον, the Latins *rationale* and *pectorale*, and in our verſion of the Bible it is called *breaſtplate*. It conſiſted of embroidered ſtuff, about a ſpan ſquare, and was worn upon the breaſt, ſet with twelve precious ſtones, ranged in four rows, and containing the names of the twelve tribes. It was faſtened to the ſhoulder by two chains and hooks of gold. God himſelf preſcribed the form of it. See Breastplate.

Pectorale, a breaſtplate of thin braſs, about 12 fingers ſquare, worn by the poorer ſoldiers in the Roman army, who were rated under 1000 drachmæ. See Lorica.

Pectoral, an epithet for medicines good in diſeaſes of the breaſt and lungs.

PECTORALIS, in Anatomy. See there, *Table of the Muſcles*.

PECULATE, in civil law, the crime of embezzling the public money, by a perſon intruſted with the receipt, management, or cuſtody thereof. This term is alſo uſed by civilians for a theft, whether the thing be public, fiſcal, ſacred, or religious.

PECULIAR, in the canon law, ſignifies a particular pariſh or church that has juriſdiction within itſelf for granting probates of wills and adminiſtrations, exempt from the ordinary or biſhop's courts. The king's chapel is a royal peculiar, exempt from all ſpiritual juriſdiction, and reſerved to the viſitation and immediate government of the king himſelf. There is likewiſe the archbiſhop's peculiar: for it is an ancient privilege of the ſee of Canterbury, that wherever any manors or advowſons belong to it, they forthwith become exempt from the ordinary, and are reputed peculiars: there are 57 ſuch peculiars in the ſee of Canterbury.

Beſides theſe, there are ſome peculiars belonging to deans, chapters, and prebendaries, which are only exempted from the juriſdiction of the archdeacon: theſe are derived from the biſhop, who may viſit them, and to whom there lies an appeal.

Peculium ‖ Pedantry.

Court of Peculiars, is a branch of, and annexed to, the court of Arches. It has a juriſdiction over all thoſe pariſhes diſperſed through the province of Canterbury in the midſt of other dioceſes, which are exempt from the ordinary's juriſdiction, and ſubject to the metropolitan only. All eccleſiaſtical cauſes, ariſing within theſe peculiar or exempt juriſdictions, are originally cognizable by this court: from which an appeal lay formerly to the pope, but now by the ſtat. 25 H. VIII. c. 19. to the king in chancery.

PECULIUM, the ſtock or eſtate which a perſon, in the power of another, whether male or female, either as his or her ſlave, may acquire by his induſtry. Roman ſlaves frequently amaſſed conſiderable ſums in this way. The word properly ſignifies the advanced price which a ſlave could get for his maſter's cattle, &c. above the price fixed upon them by his maſter, which was the ſlave's own property.

In the Romiſh church, peculium denotes the goods which each religious reſerves and poſſeſſes to himſelf.

PEDALS, the largeſt pipes of an organ, ſo called becauſe played and ſtopped with the foot. The pedals are made ſquare, and of wood; they are uſually 13 in number. They are of modern invention, and ſerve to carry the ſounds of an octave deeper than the reſt. See Organ.

PEDAGOGUE, or Pædagogue, a tutor or maſter, to whom is committed the diſcipline and direction of a ſcholar, to be inſtructed in grammar and other arts. The word is formed from the Greek παιδων αγωγος, *puerorum ductor*, "leader of boys."

M. Fleury obſerves, that the Greeks gave the name *pædagogus* to ſlaves appointed to attend their children, lead them, and teach them to walk, &c. The Romans gave the ſame denomination to the ſlaves who were intruſted with the care and inſtruction of their children.

PEDANT, a ſchoolmaſter or pedagogue, who profeſſes to inſtruct and govern youth, teach them the humanities, and the arts. See Pedagogue.

Pedant is alſo uſed for a rough, unpoliſhed man of letters, who makes an impertinent uſe of the ſciences, and abounds in unſeaſonable criticiſms and obſervations.

Dacier defines a pedant, a perſon who has more reading than good ſenſe. See Pedantry.

Pedants are people ever armed with quibbles and ſyllogiſms, breathe nothing but diſputation and chicanery, and purſue a propoſition to the laſt limits of logic.

Malebranche deſcribes a pedant as a man full of falſe erudition, who makes a parade of his knowledge, and is ever quoting ſome Greek or Latin author, or hunting back to a remote etymology.

St Evremont ſays, that to paint the folly of a pedant, we muſt repreſent him as turning all converſation to ſome one ſcience or ſubject he is beſt acquainted withal.

There are pedants of all conditions, and all robes. Wiequefort ſays, an ambaſſador, always attentive to formalities and decorums, is nothing elſe but a political pedant.

PEDANTRY, or Pedantism, the quality or manner of a pedant. See Pedant.

To

Pedarian || Pediæan.

To ſwell up little and low things, to make a vain ſhow of ſcience, to heap up Greek and Latin, without judgment, to tear thoſe to pieces who differ from us about a paſſage in Suetonius or other ancient authors, or in the etymology of a word, to ſtir up all the world againſt a man for not admiring Cicero enough, to be intereſted for the reputation of an ancient as if he were our next of kin, is what we properly call *pedantry*.

PEDARIAN, in Roman antiquity, thoſe ſenators who ſignified their votes by their feet, not with their tongues; that is, ſuch as walked over to the ſide of thoſe whoſe opinion they approved of, in diviſions of the ſenate.

Dr Middleton thus accounts for the origin of the word. He ſays, that though the magiſtrates of Rome had a right to a place and vote in the ſenate both during their office and after it, and before they were put upon the roll by the cenſors, yet they had not probably a right to ſpeak or debate there on any queſtion, at leaſt in the earlier ages of the republic. For this ſeems to have been the original diſtinction between them and the ancient ſenators, as it is plainly intimated in the formule of the conſular edict, ſent abroad to ſummon the ſenate, which was addreſſed to all ſenators, and to all thoſe who had a right to vote in the ſenate. From this diſtinction, thoſe who had only a right to vote were called in ridicule *pedarian*; becauſe they ſignified their votes by their feet, not their tongues, and upon every diviſion of the ſenate went over to the ſide of thoſe whoſe opinion they approved. It was in alluſion to this old cuſtom, which ſeems to have been wholly dropt in the latter ages of the republic, that the mute part of the ſenate continued ſtill to be called by the name of *pedarians*, as Cicero informs us, who in giving an account to Atticus of a certain debate and decree of the ſenate upon it, ſays that it was made with the eager and general concurrence of the pedarians, though againſt the authority of all the conſulars.

PEDATURA, a term uſed, in Roman antiquity, for a ſpace or proportion of a certain number of feet ſet out. This word often occurs in writers on military affairs: as in Hyginus de Caſtrametatione we meet with *meminerimus itaque ad computationem cohortis equitatæ milliariæ pedaturam ad milletrecentos ſexaginta dari debere*; which is thus explained: The pedatura, or ſpace allowed for a *cohors equitata* or provincial cohort, conſiſting of both horſe and foot, could not be the ſame as the pedatura of an uniform body of infantry, of the ſame number, but muſt exceed it by 360 feet; for the proportion of the room of one horſeman to one foot ſoldier he aſſigns as two and a half to one.

PEDERASTS, the ſame with Sodomites.

PEDESTAL, in architecture, the loweſt part of an order of columns, being that part which ſuſtains the column, and ſerves it as a foot or ſtand. See Column.

PEDIÆAN, in Grecian antiquity. The city of Athens was anciently divided into three different parts; one on the deſcent of an hill; another on the ſea-ſhore; and a third in a plain between the other two. The inhabitants of the middle region were called Πεδιακοι, *Pediæans*, formed from πεδιον, "plain," or "flat;" or as Ariſtotle will have it, *Pediaci*: thoſe of the hill, Diacrians; and thoſe of the ſhore, Paralians.

Pedicle, Pediculus.

Theſe quarters uſually compoſed ſo many different factions. Piſiſtratus made uſe of the Pediæans againſt the Diacrians. In the time of Solon, when a form of government was to be choſen, the Diacrians choſe it democratic; the Pediæans demanded an ariſtocracy; and the Paralians a mixed government.

PEDICLE, among botaniſts, that part of a ſtalk which immediately ſuſtains the leaf of a flower or a fruit, and is commonly called a *footſtalk*.

PEDICULUS, the Louse, in zoology, a genus of inſects belonging to the order of aptera. It has ſix feet, two eyes, and a ſort of ſting in the mouth; the feelers are as long as the thorax; and the belly is depreſſed and ſublobated. It is an oviparous animal. They are not peculiar to man alone, but infeſt other animals, as quadrupeds and birds, and even fiſhes and vegetables; but theſe are of peculiar ſpecies on each animal, according to the particular nature of each, ſome of which are different from thoſe which infeſt the human body. Nay, even inſects are infeſted with vermin which feed on and torment them. Several kinds of beetles are ſubject to lice; but particularly that kind called by way of eminence the *louſy beetle*. The lice on this are very numerous, and will not be ſhook off. The earwig is often infeſted with lice, juſt at the ſetting on of its head: theſe are white, and ſhining like mites, but they are much ſmaller; they are round-backed, flat-bellied, and have long legs, particularly the foremoſt pair. Snails of all kinds, but eſpecially the large naked ſorts, are very ſubject to lice; which are continually ſeen running about them, and devouring them. Numbers of little red lice, with a very ſmall head, and in ſhape reſembling a tortoiſe, are often ſeen about the legs of ſpiders, and they never leave the animal while he lives; but if he is killed, they almoſt inſtantly forſake him. A ſort of whitiſh lice is found on humble-bees; they are alſo found upon ants; and fiſhes are not leſs ſubject to them than other animals.

Kircher tells us, that he found lice alſo on flies, and M. de la Hire has given a curious account of the creature which he found on the common fly. Having occaſion to view a living fly with the microſcope, he obſerved on its head, back, and ſhoulders, a great number of ſmall animals crawling very nimbly about, and often climbing up the hairs which grow at the origin of the fly's legs. He with a fine needle took up one of theſe, and placed it before the microſcope uſed to view the animalcules in fluids. It had eight legs; four on each ſide. Theſe were not placed very diſtant from each other; but the four towards the head were ſeparated by a ſmall ſpace from the four towards the tail. The feet were of a particular ſtructure, being compoſed of ſeveral fingers, as it were, and fitted for taking faſt hold of any thing; but the two neareſt the head were alſo more remarkable in this particular than thoſe near the tail; the extremities of the legs for a little way above the feet were dry and void of fleſh like the legs of birds, but above this part they appeared plump and fleſhy. It had two ſmall horns upon its head, formed of ſeveral hairs arranged cloſely together; and there were ſome other cluſters of hairs by the ſide of theſe

Pediculus. horns, but they had not the same figure; and towards the origin of the hinder legs there were two other such clusters of hairs which took their origin at the middle of the back. The whole creature was of a bright yellowish red; the legs, and all the body, except a large spot in the centre, were perfectly transparent. In size, he computed it to be about $\frac{1}{200}$th part of the head of the fly; and he observes, that such kind of vermin are rarely found on flies.

The louse which infests the human body makes a very curious appearance through a microscope. It has such a transparent shell or skin, that we are able to discover more of what passes within its body that in most other living creatures. It has naturally three divisions, the head, the breast, and the tail part. In the head appear two fine black eyes, with a horn that has five joints, and is surrounded with hairs standing before each eye; and from the end of the nose or snout there is a pointed projecting part, which serves as a sheath or case to a piercer or sucker, which the creature thrusts into the skin to draw out the blood and humours which are its destined food; for it has no mouth that opens in the common way. This piercer or sucker is judged to be 700 times smaller than a hair, and is contained in another case within the first, and can be drawn in or thrust out at pleasure. The breast is very beautifully marked in the middle; the skin is transparent, and full of little pits; and from the under part of it proceed six legs, each having five joints, and their skin all the way resembling shagreen, except at the ends where it is smoother. Each leg is terminated by two claws, which are hooked, and are of an unequal length and size. These it uses as we would a thumb and middle finger; and there are hairs between these claws as well as all over the legs. On the back part of the tail there may be discovered some ring-like divisions, and a sort of marks which look like the strokes of a rod on the human skin; the belly looks like shagreen, and towards the lower end it is very clear, and full of pits: at the extremity of the tail there are two semicircular parts all covered over with hairs, which serve to conceal the anus. When the louse moves its legs, the motion of the muscles, which all unite in an oblong dark spot in the middle of the breast, may be distinguished perfectly, and so may the motion of the muscles of the head when it moves its horns. We may likewise see the various ramifications of the veins and arteries, which are white, with the pulse regularly beating in the arteries. But the most surprising of all the sights is the peristaltic motion of the guts, which is continued all the way from the stomach down to the anus.

If one of these creatures, when hungry, be placed on the back of the hand, it will thrust its sucker into the skin, and the blood which it sucks may be seen passing in a fine stream to the fore-part of the head; where, falling into a roundish cavity, it passes again in a fine stream to another circular receptacle in the middle of the head; from thence it runs through a small vessel to the breast, and then to a gut which reaches to the hinder part of the body, where in a curve it turns again a little upward; in the breast and gut the blood is moved without intermission, with a great force; especially in the gut, where it occasions such a contraction of the gut as is very surprising. In the upper part of the crooked ascending gut above-mentioned, the propelled blood stands still, and seems to undergo a separation, some of it becoming clear and watery, while other black particles are pushed forward to the anus. If a louse is placed on its back, two bloody darkish spots appear; the larger in the middle of the body, the lesser towards the tail; the motions of which are followed by the pulsation of the dark bloody spot, in or over which the white bladder seems to lie. This motion of the systole and diastole is best seen when the creature begins to grow weak; and on pricking the white bladder, which seems to be the heart, the creature instantly dies. The lower dark spot is supposed to be the excrement in the gut. Pediculus.

Lice have been supposed to be hermaphrodites: but this is erroneous; for Mr Lieuwenhoeck observed, that the males have stings in their tails, which the females have not. And he supposes the smarting pain which those creatures sometimes give, to be owing to their stinging with these stings when made uneasy by pressure or otherwise. He says, that he felt little or no pain from their suckers, though six of them were feeding on his hand at once.

In order to know the true history and manner of breeding of these creatures, Mr Lieuwenhoeck put two female lice into a black stocking, which he wore night and day. He found, on examination, that in six days one of them had laid above 50 eggs; and, upon dissecting it, he found as many yet remaining in the ovary: whence he concludes, that in 12 days it would have laid 100 eggs. These eggs naturally hatch in six days, and would then probably have produced 50 males, and as many females; and these females coming to their full growth in 18 days, might each of them be supposed after 12 days more to lay 100 eggs; which eggs, in six days more, might produce a young brood of 5000: so that in eight weeks, one louse may see 5000 of its own descendents.

Signior Rhedi, who has more attentively observed these animals than any other author, has given several engravings of the different species of lice found on different animals. Men, he observes, are subject to two kinds; the common louse and the crab-louse. He observes also, that the size of the lice is not at all proportioned to that of the animal which they infest; since the starling has them as large as the swan.

Some kinds of constitutions are more apt to breed lice than others: and in some places of different degrees of heat, they are certain to be destroyed upon people who in other climates are over-run with them. It is an observation of Oviedo, that the Spanish sailors, who are generally much afflicted with lice, always lose them in a certain degree of latitude in their voyages to the East Indies, and have them again on their returning to the same degree. This is not only true of the Spaniards, but of all other people who make the same voyage; for though they set out ever so lousy, they have not one of those creatures by the time they come to the tropic. And in the Indies there is no such thing as a louse about the body, though the people be ever so nasty. The sailors continue free from these creatures till their return; but in going back, they usually begin to be lousy after they arrive at the latitude of the Madeira islands. The extreme sweats, which the working people naturally fall into

between

Pediculus

between the latitude of Madeira and the Indies, drown and deſtroy the lice; and have the ſame effect as the rubbing over the louſy heads of children with butter and oil. The ſweat, in theſe hot climates, is not rank as in Europe, and therefore it is not apt to breed lice; but when people return into latitudes where they ſweat rank again, their naſtineſs ſubjects them to the ſame viſitations of theſe vermin as before. The people in general in the Indies are very ſubject to lice in their heads, tho' free from them on their bodies. The reaſon of this is, that their heads ſweat leſs than their bodies, and they take no care to comb and clean them. The Spaniſh negroes waſh their heads thoroughly once every week with ſoap, to prevent their being louſy. This makes them eſcape much better than the other negroes who are ſlaves there; for the lice grow ſo numerous in their heads, that they often eat large holes in them.

Cleanlineſs is doubtleſs the grand ſecret by which to keep clear from lice, eſpecially when we wear woollen clothes. It is alſo neceſſary where there is any danger, to take nouriſhing, ſucculent food, and to uſe wholeſome drink. J. Mercurial adviſes frequent purges as a cure in the pedicular diſeaſe: it is neceſſary alſo to rub with garlic and muſtard, to take treacle inwardly, alſo ſalted and acid food, to bathe, and to foment the body with a decoction of lupines, or of gall nuts; but the moſt effectual remedies are ſulphur and tobacco, mercurial ointment, black pepper, and vinegar. Monkeys and ſome Hottentots, we are told, eat lice; and are thence denominated *phthirophages*. On the coaſt of the Red Sea it is reported, that there is a nation of ſmall ſtature and of a black colour, who uſe locuſts for the greateſt part of their food, prepared only with ſalt. On ſuch food thoſe men live till 40, and then die of a pedicular or louſy diſeaſe. A kind of winged lice devour them, their body putreſies, and they die in great torment. It is alſo a fact that the negroes on the weſt coaſt of Africa take great delight in making their women clear their bodies of lice, and thoſe latter devour them with greedineſs as faſt as they find them.

In ancient medicine lice were eſteemed aperient febrifuge, and proper for curing a pale complexion. The natural repugnance to thoſe ugly creatures (ſays Lemery) perhaps contributed more to baniſh the fever than the remedy itſelf. In the jaundice five or ſix were ſwallowed in a ſoft egg. In the ſuppreſſion of urine, which happens frequently to children at their birth, a living louſe is introduced into the urethra, which, by the tickling which it occaſions in the canal, forces the ſphincter to relax, and permits the urine to flow. A bug produces the ſame effect. Farriers have alſo a cuſtom (ſays M. Bourgeois) of introducing one or two lice into the urethra of horſes when they are ſeized with a retention of urine, a diſeaſe pretty common among them. But, according to the Continuation of the Materia Medica, to uſe the pedicular medicine with the greateſt advantage, one would need to be in Africa, where thoſe inſects are carefully ſought after and ſwallowed as a delicious morſel. The great diſtinction between thoſe which infeſt mankind is into the head and body louſe. The former is hard and high coloured, and the latter leſs compact and more of an aſhen colour. If it were poſſible to give a reaſon why ſome families of the ſame ſpecies ſtick to the head and others to the clothes, &c. it would alſo in all probability be poſſible to underſtand the nature of many contagious diſeaſes.

Pediluvium

PEDILUVIUM, or BATHING *of the* FEET. The uſes of warm bathing in general, and of the pediluvium in particular, are ſo little underſtood, that they are often prepoſterouſly uſed, and ſometimes as injudiciouſly abſtained from.

In the Edinburgh Medical Eſſays, we find an ingenious author's opinion of the warm pediluvium, notwithſtanding that of Borelli, Boerhaave, and Hoffman, to the contrary, to be, That the legs becoming warmer than before, the blood in them is warmed: this blood rarifying, diſtends the veſſels; and in circulating imparts a great degree of warmth to the reſt of the maſs; and as there is a portion of it conſtantly paſſing through the legs, and acquiring new heat there, which heat is in the courſe of circulation communicated to the reſt of the blood, the whole maſs rarifying, occupies a larger ſpace, and of conſequence circulates with greater force. The volume of the blood being thus increaſed, every veſſel is diſtended, and every part of the body feels the effects of it; the diſtant parts a little later than thoſe firſt heated. The benefit obtained by a warm pediluvium is generally attributed to its making a derivation into the parts immerſed, and a revulſion from thoſe affected, becauſe they are relieved; but the cure is performed by the direct contrary method of operating, viz. by a greater force of circulation through the parts affected, removing what was ſtagnant or moving too ſluggiſhly there. Warm bathing is of no ſervice where there is an irreſoluble obſtruction, though, by its taking off from a ſpaſm in general, it may ſeem to give a moment's eaſe; nor does it draw from the diſtant parts, but often hurts by puſhing againſt matter that will not yield with a ſtronger impetus of circulation than the ſtretched and diſeaſed veſſels can bear: ſo that where there is any ſuſpicion of ſcirrhus, warm bathing of any ſort ſhould never be uſed. On the other hand, where obſtructions are not of long ſtanding, and the impacted matter is not obſtinate, warm baths may be of great uſe to reſolve them quickly. In recent colds, with ſlight humoral peripneumonies, they are frequently an immediate cure. This they effect by increaſing the force of the circulation, opening the ſkin, and driving freely through the lungs that lentor which ſtagnated or moved ſlowly in them. As thus conducing to the reſolution of obſtructions, they may be conſidered as ſhort and ſafe fevers; and in uſing them we imitate nature, which by a fever often carries off an obſtructing cauſe of a chronical ailment. Borelli, Boerhaave, and Hoffman, are all of opinion, that the warm pediluvium acts by driving a larger quantity of blood into the parts immerſed. But arguments muſt give way to facts: the experiments related in the Medical Eſſays ſeem to prove to a demonſtration, that the warm pediluvium acts by rarifying the blood.

A warm pediluvium, when rightly tempered, may be uſed as a ſafe cordial, by which circulation can be rouſed, or a gentle fever raiſed; with this advantage over the cordials and ſudorifics, that the effect of them may be taken off at pleaſure.

Pediment || Pedro.

Pediluvia are ſometimes uſed in the ſmall-pox; but Dr Stevenſon thinks their frequent tumultuous operations render that ſuſpected, and at beſt of very doubtful effect; and he therefore prefers Monſ. Martin of Lauſanne's method of bathing the ſkin, not only of the legs, but of the whole body, with a ſoft cloth dipped in warm water, every four hours, till the eruption; by which means the puſtules may become univerſally higher, and conſequently more ſafe.

PEDIMENT. See ARCHITECTURE, p. 240, &c.

PEDLAR, a travelling foot-trader. See HAWKERS.

In Britain (and formerly in France) the pedlars are deſpiſed; but it is otherwiſe in certain countries. In Spaniſh America, the buſineſs is ſo profitable, that it is thought by no means diſhonourable; and there are many gentlemen in Old Spain, who, when their circumſtances are declining, ſend their ſons to the Indies to retrieve their fortunes in this way. Almoſt all the commodities of Europe are diſtributed through the ſouthern continent of America by means of theſe pedlars. They come from Panama to Paita by ſea; and in the road from the port laſt mentioned, they make Peura their firſt voyage to Lima. Some take the road through Caxamalia; others through Truxillo, along ſhore from Lima. They take their paſſage back to Panama by ſea, and perhaps take with them a little cargo of brandy. At Panama they again ſtock themſelves with European goods, returning by ſea to Paita, where they are put on ſhore; there they hire mules and load them, the Indians going with them in order to lead them back. Their travelling expences are next to nothing; for the Indians are brought under ſuch ſubjection, that they find lodging for them, and provender for their mules, frequently thinking it an honour done them for their gueſts to accept of this for nothing, unleſs the ſtranger now and then, out of generoſity or compaſſion, makes a ſmall recompence.

In Poland, where there are few or no manufactures, almoſt all the merchandiſe is carried on by pedlars, who are ſaid to be generally Scotſmen, and who, in the reign of king Charles II. are ſaid to have amounted to no fewer than 53,000.

PEDOMETER, or PODOMETER, formed from πους, *pes*, "foot," and μετρον, "meaſure," way-wiſer; a mechanical inſtrument, in form of a watch, conſiſting of various wheels with teeth, catching in one another, all diſpoſed in the ſame plane; which, by means of a chain or ſtring faſtened to a man's foot, or to the wheel of a chariot, advance a notch each ſtep, or each revolution of the wheel; ſo that the number being marked on the edge of each wheel, one may number the paces, or meaſure exactly the diſtance from one place to another. There are ſome of them which mark the time on a dial-plate, and are in every reſpect much like a watch, and are accordingly worn in the pocket like a watch.

PEDRO (Don) of Portugal, duke of Coimbra, was the fourth child and ſecond ſurviving ſon of King John of Portugal, and was born March the 4th 1394. His father gave him an excellent education, which, joined to ſtrong natural abilities and much application, rendered him one of the moſt accompliſhed princes of his time. He was not only very learned himſelf, but a great lover of learning, and a great patron of learned men. It was chiefly with a view to improve his knowledge that he ſpent four years in travelling through different countries in Europe, Aſia, and Africa, with a train ſuitable to his quality; of which travels there is a relation ſtill extant, but ſo loaded with fabulous circumſtances, that it wounds the reputation it was deſigned to raiſe. At his return he eſpouſed Iſabella, daughter to the count of Urgel, and grand-daughter to Don Pedro, the fourth king of Portugal, which was eſteemed a very great advancement of his fortune. He was elected into the moſt noble order of the Garter, April 22. 1417, in the fifth year of the reign of his couſin Henry V. grandſon of John of Gaunt, by the father's ſide, as our duke of Coimbra was by the mother. In 1440 he was declared regent during the minority of his couſin Don Alonſo V. ſon of king Edward, who died by the plague. He found ſome difficulty at firſt in the diſcharge of his office, both from the queen-mother and others. But upon the whole, his adminiſtration was ſo mild and ſo juſt, that the magiſtrates and people of Liſbon concurred in demanding his leave to erect a ſtatue to him. The regent thanked them, ſaid he ſhould be unwilling to ſee a work of their's demoliſhed; and that he was ſufficiently rewarded by this public teſtimony of their affections. The queen dowager wiſhed to raiſe diſturbances in Portugal by aiming to recover the regency to herſelf; but the ſteadineſs of the regent's adminiſtration, the attachment of the beſt part of the nobility to him, and his enjoying, in ſo abſolute a degree, the confidence of the people; not only ſecured the interior tranquillity of the ſtate, but raiſed the credit likewiſe of the crown of Portugal to a very great height in the ſentiments of its neighbours: for in the courſe of his regency he had made it his continual ſtudy to purſue the public good; to eaſe the people in general, and the inhabitants of Liſbon in particular, of ſeveral impoſitions; to maintain the laws in their full vigour; to give the king an excellent education; and if that had been at all practicable, to diffuſe a perfect unanimity through the court, by aſſuaging the malice and envy of his enemies. The king when he came of age, and the *cortes* or parliament, expreſſed their entire ſatisfaction with the regent's adminiſtration; and all parties entirely approved of the king's marriage with Donna Iſabella, the regent's daughter, which was celebrated in 1446. The enmity of his enemies, however, was not in the leaſt abated by the regent's being out of office. They ſtill perſecuted him with their unjuſt calumnies, and unfortunately made the king hearken to their falſehoods. The unfortunate duke, when ordered to appear before the king, was adviſed to take with him an eſcort of horſe and foot. In his paſſage he was proclaimed a rebel, and quickly after he was ſurrounded by the king's troops. Soon after he was attacked, and in the heat of action he was killed: nor was the envy of his enemies even then ſatiated; his body was forbid burial; and was at length taken away privately by the peaſants. His virtue, however hated in courts, was adored by the uncorrupt part of his countrymen. At length, tho', by an inſpection of his papers, the king ſaw, when it was too late, the injuſtice that had been done the man who had behaved ſo well in ſo high and difficult an office; and whoſe papers only diſcovered ſigns of further benefit

Pedro.

to

duncle, ecbles.

to the king and his dominions. In consequence of these discoveries, the duke's adherents were declared loyal subjects, all prosecutions were ordered to cease, and the king desired the body of Coimbra to be transported with great pomp from the castle of Abrantes to the monastery of Batalha; where it was interred in the tomb which he had caused to be erected for himself. The royal name of Don Pedro occurs often in the history of Portugal, and many who bore the name were singularly distinguished either for internal abilities, or external splendor. See PORTUGAL.

PEDUNCLE, in botany. See PEDICLE.

PEEBLES, or TWEEDALE, a county of Scotland, extending 25 miles in length and 18 in breadth. It is bounded on the east by Ettrick Forest, on the south by Annandale, on the west by Clydesdale, and on the north by Mid Lothian. Tweedale is a hilly country, well watered with the Tweed, the Yarrow, and a great number of smaller streams that fertilize the valleys, which produce good harvests of oats and barley, with some proportion of wheat. All the rivers of any consequence abound with trout and salmon. The lake called *West-Water Loch* swarms with a prodigious number of eels. In the month of August, when the west wind blows, they tumble into the river Yarrow in such shoals, that the people who wade in to catch them run the risk of being overturned. There is another lake on the borders of Annandale, called *Loch-gennen*, which forms a cataract over a precipice 250 paces high: here the water falls with such a momentum as to kill the fish underneath. About the middle of this country is the hill or mountain of Braidalb, from the top of which the sea may be seen on each side of the island. Tweedale abounds with limestone and freestone. The hills are generally as green as the downs in Sussex, and feed innumerable flocks of sheep, that yield great quantities of excellent wool. The country is well shaded with woods and plantations, abounds with all the necessaries of life, and is adorned with many fine seats and populous villages. The earls of March were hereditary sheriffs of Tweedale, which bestows the title of *marquis* on a branch of the ancient house of Hay, earls of Errol, and hereditary high constables of Scotland. The family of Tweedale is, by the female side, descended from the famous Simon de Fraser, proprietor of great part of this country, who had a great share in obtaining the triple victory at Roslin. The chief, and indeed the only town of consequence in Tweedale, is PEEBLES, a small inconsiderable royal borough, and seat of a presbytery, pleasantly situated on the banks of the Tweed, over which there is at this place a stately stone bridge of five arches. In the neighbourhood of Peebles, near the village of Romana, on the river Lene, we see the vestiges of two Roman castella, or stationary forts; and a great many terraces on the neighbouring hills, which perhaps have served as itinerary encampments. In the shire of Tweedale there are many ancient and honourable families of the gentry. Among these, Douglas of Cavers, who was hereditary sheriff of the county, still preserves the standard and the iron mace of the gallant lord Douglas, who fell in the battle of Otterburn, just as his troops had defeated and taken Henry Percy, surnamed *Hotspur*. In the churchyard of Drumelzier, belonging to an ancient branch of the Hay-family, the famous Merlin is supposed to lie buried. There was an old traditional prophecy, that the two kingdoms should be united when the waters of the Tweed and the Pansel should meet at his grave. Accordingly, the country people observe that this meeting happened in consequence of an inundation at the accession of James VI. to the crown of England.

Peek || Peer.

PEEK, in the sea-language, is a word used in various senses. Thus the anchor is said to be a-peek, when the ship being about to weigh comes over her anchor in such a manner that the cable hangs perpendicularly between the hause and the anchor.

To heave a-peek, is to bring the peek so as that the anchor may hang a-peek. A ship is said to ride a-peek, when lying with her main and fore-yards hoisted up, one end of her yards is brought down to the shrouds, and the other raised up on end; which is chiefly done when she lies in rivers, lest other ships falling foul of the yards should break them. Riding a-broad peek, denotes much the same, excepting that the yards are only raised to half the height.

Peek is also used for a room in the hold, extending from the bitts forward to the stern: in this room men of war keep their powder, and merchant-men their victuals.

PEEL, in the Isle of Man, formerly Holm-town, has a fort in a small island, and a garrison well supplied with cannon. In it are the ancient cathedral, the lord's house, with some lodgings of the bishops, and some other remains of antiquity.

PEER, in general, signifies an equal, or one of the same rank and station: hence in the acts of some councils, we find these words, *with the consent of our peers, bishops, abbots*, &c. Afterwards the same term was applied to the vassals or tenants of the same lord, who were called *peers*, because they were all equal in condition, and obliged to serve and attend him in his courts; and peers *in fiefs*, because they all held fiefs of the same lord.

The term *peers* is now applied to those who are impannelled in an inquest upon a person for convicting or acquitting him of any offence laid to his charge: and the reason why the jury is so called, is because, by the common law and the custom of this kingdom, every person is to be tried by his peers or equals; a lord by the lords, and a commoner by commoners. See the article JURY.

PEER of the Realm, a noble lord who has a seat and vote in the House of Lords, which is also called the *House of Peers*.

These lords are called *peers*, because though there is a distinction of degrees in our nobility, yet in public actions they are equal, as in their votes in parliament, and in trying any nobleman or other person impeached by the commons, &c. See PARLIAMENT.

House of PEERS, or *House of Lords*, forms one of the three estates of parliament. See LORDS and PARLIAMENT.

In a judicative capacity, the house of peers is the supreme court of the kingdom, having at present no original jurisdiction over causes, but only upon appeals and writs of error; to rectify any injustice or mistake of the law committed by the courts below. To this authority they succeeded of course upon the dissolution

Peers || Pegasus.

of the *Aula Regia*. For as the barons of parliament were conſtituent members of that court, and the reſt of its juriſdiction was dealt out to other tribunals, over which the great officers who accompanied thoſe barons were reſpectively delegated to preſide, it followed, that the right of receiving appeals, and ſuperintending all other juriſdictions, ſtill remained in that noble aſſembly, from which every other great court was derived. They are therefore in all caſes the laſt reſort, from whoſe judgment no farther appeal is permitted; but every ſubordinate tribunal muſt conform to their determinations: The law repoſing an entire confidence in the honour and conſcience of the noble perſons who compoſe this important aſſembly, that they will make themſelves maſters of thoſe queſtions upon which they undertake to decide; ſince upon their deciſion all property muſt finally depend. See LORDS, NOBILITY, &c.

PEERS, in the anti-revolution government of France, were twelve great lords of that kingdom; of which ſix were dukes and ſix counts; and of theſe, ſix were eccleſiaſtics and ſix laymen: thus the archbiſhop of Rheims, and the biſhop of Laon and Langres, were dukes and peers; and the biſhops of Chalon on the Marn, Noyons, and Beauvais, were counts and peers. The dukes of Burgundy, Normandy, and Aquitain, were lay peers and dukes; and the counts of Flanders, Champaign, and Toulouſe, lay peers and counts. Theſe peers aſſiſted at the coronation of kings, either in perſon or by their repreſentatives, where each performed the functions attached to his reſpective dignity: but as the ſix lay peerages were all united to the crown, except that of the count of Flanders, ſix lords of the firſt quality were choſen to repreſent them: But the eccleſiaſtical peers generally aſſiſted in perſon. The title of peer was lately beſtowed on every lord whoſe eſtate was erected into a peerage; the number of which, as it depended entirely on the king, was uncertain.

PEERESS, a woman who is noble by deſcent, creation, or marriage. For, as we have noblemen of ſeveral ranks, ſo we may have noblewomen; thus king Henry VIII. made Anne Bullen marchioneſs of Pembroke; king James I. created the Lady Compton, wife to Sir Thomas Compton, counteſs of Buckingham, in the lifetime of her huſband, without any addition of honour to him; and alſo the ſame king made the Lady Finch, viſcounteſs of Maidſtone, and afterwards counteſs of Winchelſea, to her and the heirs of her body: and king George I. made the Lady Schulenberg, ducheſs of Kendal.

If a peereſs, by deſcent or creation, marries a perſon under the degree of nobility, ſhe ſtill continues noble: But if ſhe obtains that dignity only by marriage, ſhe loſes it, on her afterwards marrying a commoner; yet by the courteſy of England, ſhe generally retains the title of her nobility.

A counteſs or baroneſs may not be arreſted for debt or treſpaſs; for though in reſpect of their ſex, they cannot ſit in parliament, they are nevertheleſs peers of the realm, and ſhall be tried by their peers, &c.

PEWIT, in ornithology. See LARUS.

PEGASUS, among the poets, a horſe imagined to have wings; being that whereon Bellerophon was fabled to be mounted when he engaged the Chimera. See CHIMERA. Pegaſus || Pegu.

The opening of the fountain Hippocrene on mount Helicon is aſcribed to a blow of Pegaſus's hoof. It was feigned to have flown away to heaven, where it became a conſtellation. Hence

PEGASUS, in aſtronomy, the name of a conſtellation of the northern hemiſphere, in form of a flying horſe. See ASTRONOMY, n° 406.

PEGMARES, a name by which certain gladiators were diſtinguiſhed, who fought upon moveable ſcaffolds called *pegmata*, which were ſometimes unexpectedly raiſed, and by this means ſurpriſed the people with gladiators in hot contention. They were ſometimes ſo ſuddenly lifted up as to throw the combatants into the air; and ſometimes they were let down into dark and deep holes, and then ſet on fire, thus becoming the funeral-piles of theſe miſerable wretches; and roaſting them alive to divert the populace.

PEGU, a very conſiderable kingdom of Aſia, beyond the Ganges. The country properly ſo called is but about 350 miles in length from north to ſouth, and as much in breadth from eaſt to weſt. It is ſituated on the eaſtern ſide of the bay of Bengal, nearly oppoſite to Arixa, and to the north-eaſt of the coaſt of Coromandel. It is bounded on the north by the kingdoms of Arrakan and Ava; on the eaſt by the Upper and Lower Siam; on the ſouth by part of Siam and the ſea; and on the weſt by the ſea and part of Arrakan.

The kingdom of Pegu is ſaid to have been founded about 1100 years ago. Its firſt king was a ſeaman; concerning whom and his ſucceſſors we know nothing till the diſcovery of the Eaſt Indies by the Portugueſe in the beginning of the 16th century. In 1518 the throne of Pegu was poſſeſſed by one Breſſagukan, with whom Antony Correa the Portugueſe ambaſſador ſolemnly concluded a peace in 1519. This monarch was poſſeſſed of a very large and rich empire, nine kingdoms being in ſubjection to him, whoſe revenues amounted to three millions of gold. We hear no farther account of his tranſactions after the concluſion of the treaty with the Portugueſe. In 1539 he was murdered on the following occaſion: Among other princes who were his tributaries was Para Mandera, king of the Barmas. Theſe people inhabited the high lands called *Pangavirau*, to the northward of the kingdom of Pegu. Their prince, by one of the terms of his vaſſalage, was obliged to furniſh the king of Pegu with 30,000 Barmas, to labour in his mines and other public works. As the king uſed frequently to go and ſee how his works went forward, and in theſe journeys took along with him none but his women, the Barmas obſerving theſe viſits frequently repeated, formed a deſign of robbing the queen and all the concubines of their jewels; and purſuant to this deſign, the next time the king viſited the works, they murdered him, and having ſtripped the ladies, fled to their own country.

By this enormity all Pegu was thrown into confuſion: but, inſtead of revenging the death of their king, the people divided everywhere into factions; ſo that Dacha Rupi, the lawful heir to the crown, found himſelf unable to maintain his authority. Of theſe commotions, the king of the Barmas taking the ad-

Pegu vantage, not only ſhook off the yoke, but formed a deſign of conquering the kingdom of Pegu itſelf—With this view he invaded the country with an army of more than a million of foot, and 5000 elephants; beſides a great fleet which he ſent down the river Ava towards Bagou or Pegu, the capital of the empire; while he himſelf marched thither by land. Juſt at this time Ferdinand de Mirales arrived at Pegu from Goa with a large galleon richly laden on account of the king of Portugal. As ſoon as Dacha Rupi heard of his coming, he ſent to deſire his aſſiſtance againſt the enemy. This he obtained by great preſents and promiſes: and Mirales, ſetting out in a galliot, joined the king's ſhips. Had the numbers been any thing near an equality, the ſuperior ſkill of Mirales would undoubtedly have gained the victory: But the fleet of the Barmas covered the whole river, though as large as the Ganges, while that of Dacha Rupi could ſcarce be obſerved in compariſon with them. Mirales did every thing that man could do, and even held out alone after the natives had deſerted him; but at laſt, oppreſſed and overwhelmed with numbers, he was killed, with all his men.

Thus Para Mandara became maſter of all Pegu; after which he attacked the tributary kingdoms. In 1544 he beſieged Martavan, the capital of a kingdom of the ſame name, then very great and flouriſhing. The land-forces which he brought againſt it conſiſted of 700,000 men, while by ſea he attacked it with a fleet of 1700 ſail; 100 of which were large galleys, and in them 700 Portugueſe commanded by John Cayero, who had the reputation of being a valiant and experienced officer. The ſiege, however, continued ſeven months, during which time the Barmas loſt 120,000 men; but at laſt the beſieged king, finding himſelf ſtraitened for want of proviſions, and unable to withſtand ſo great a power, offered terms of capitulation. The beſiegers would admit of no terms, upon which the diſtreſſed king applied to the Portugueſe in the ſervice of his enemy; for by their aſſiſtance he doubted not to be able to drive away the Barmas. Accordingly, he ſent one Seixas to Cayero, intreating him to receive himſelf, his family, and treaſure, on board the four ſhips he had under his command; offering, on that condition, to give half his riches to the king of Portugal, to become his vaſſal, and pay ſuch tribute as ſhould be agreed upon. Cayero conſulted the principal officers, and in their preſence aſked Seixas what he thought the treaſure might amount to. Seixas anſwered, that out of what he had ſeen, for he had not ſeen all, two ſhips might be loaded with gold, and four or five with ſilver. This propoſal was too advantageous to be ſlighted; but the reſt of the officers envying the great fortune which Cayero would make, threatened to diſcover the whole to the king of Barma if he did not reject it. The unhappy king of Martavan had now no other reſource but to ſet fire to the city, make a ſally, and die honourably with the few men he had with him: but even here he was diſappointed; for by the deſertion of 4000 of his troops the enemy were apprized of his deſign, and prevented it. Thus betrayed, he capitulated with the Barma king for his own life and the lives of his wife and children, with leave to end his days in retirement. All this was readily granted, but the conqueror intended to perform no part of his promiſe. The city was plundered and burnt, by which above 60,000 perſons periſhed, while at leaſt an equal number were carried into ſlavery. Six thouſand cannon were found in the place; 100,000 quintals of pepper, and an equal quantity of other ſpices. The day after this deſtruction, 21 gibbets were erected on an hill adjoining to the city; on which the queen, her children, and ladies, were executed, by hanging them up alive by the feet: however, the queen expired with anguiſh before ſhe ſuffered ſuch a cruel indignity. The king, with 50 of his chief lords, was caſt into the ſea, with ſtones about their necks. This monſtrous cruelty ſo provoked the tyrant's ſoldiers, that they mutinied, and he was in no ſmall danger of ſuffering for it: however, he found means to pacify them; after which he proceeded to beſiege Prom, the capital of another kingdom. Here he increaſed his army to 900,000 men. The queen by whom it was governed offered to ſubmit to be his vaſſal; but nothing would ſatisfy the Barma monarch leſs than her ſurrender at diſcretion, and putting all her treaſure into his hands. This ſhe, who knew his perfidy, refuſed to do; on which the city was fiercely aſſaulted, but greatly to the diſadvantage of the Barmas, who loſt near 100,000 men. However, the city was at laſt betrayed to him, when Mandara behaved with his uſual cruelty. Two thouſand children were ſlain, and their bodies cut in pieces and thrown to the elephants; the queen was ſtripped naked, publicly whipped, and then tortured, till ſhe died; the young king was tied to her dead body, and both together caſt into a river, as were alſo 300 other people of quality.

While the tyrant was employed in fortifying the city, he was informed, that the prince of Ava had ſailed down the river Queytor with 400 rowing veſſels having 30,000 ſoldiers on board; but that, hearing of the queen's diſaſter, he ſtopped at Meletay, a ſtrong fortreſs about 12 leagues north of Prom, where he waited to be joined by his father the king of Ava with 80,000 men. On this news the Barma king ſent his foſter-brother Chaumigrem along the river-ſide with 200,000 men, while he himſelf followed with 100,000 more. The prince in this emergency burnt his barks, forming a vanguard of the mariners, and, putting his ſmall army in the beſt poſition he could, expected the enemy. A moſt deſperate engagement enſued, in which only 800 of the prince's army were left, and 115,000 out of 200,000 Barmas who oppoſed him were killed. The 800 Avans retired into the fort: but Mandara coming up ſoon after, and being enraged at the terrible havock made in his army, attacked the fortreſs moſt violently for ſeven days; at the end of which time, the 800, finding themſelves unable to hold out any longer, ruſhed out in a dark and rainy night, in order to ſell their lives at as dear a rate as poſſible. This laſt effort was ſo extremely violent, that they broke through the enemy's troops in ſeveral places, and even preſſed ſo hard on the king himſelf that he was forced to jump into the river. However, they were at laſt all cut off, but not before they had deſtroyed 12,000 of their enemies.

Mandara having thus become maſter of the fort, commanded it to be immediately repaired; and ſailed up the river to the port of Ava, about a league from

Pegu. the capital, where he burnt between 2000 and 3000 veſſels, and loſt in the enterpriſe about 8000 men. The city itſelf he did not think proper to inveſt, as it had been newly fortified, was defended by a numerous garriſon, and an army of 80,000 men was advancing to its relief. The king alſo, apprehenſive of Mandara's power, had implored the protection of the emperor Siam: offering to become his tributary on condition that he would aſſiſt him with his forces in recovering the city of Prom. To this the emperor readily aſſented; which news greatly alarmed the Barma monarch, ſo that he diſpatched ambaſſadors to the Kalaminham or ſovereign of a large territory adjacent, requeſting him to divert the emperor from his purpoſe. On the ambaſſadors return from this court, it appeared that the treaty had already taken effect; but as the ſeaſon was not yet arrived for invading Ava, Chaumigrem the king's foſter-brother was ſent with 150,000 men to reduce Sebadi or Savadi the capital of a ſmall kingdom about 130 leagues north-eaſt from Pegu. The general, however, failed in his attempt; and afterwards endeavouring to revenge himſelf on a town in the neighbourhood, he was ſurpriſed by the enemy and put to flight.

In the meantime, the empire of Siam fell into great diſtractions; the king, together with the heir to the crown, were murdered by the queen, who had fallen in love with an officer, whom ſhe married after her huſband's death. However, both of them were ſoon after killed at an entertainment; and the crown was given to a natural brother of the late king, but a coward and a tyrant. On this Mandara reſolved to invade the country; and, his principal courtiers concurring in the ſcheme, he collected an army of 80,000 men, with no fewer than 20,000 elephants. In this army were 1000 Portugueſe, commanded by one James Suarez, who already had a penſion of 200,000 ducats a-year from the king of Pegu, with the title of his brother, and governor of the kingdom. With this formidable army he ſet out in April 1548. His firſt atchievement was the taking of a fortreſs on the borders of the enemy's country; before which, being ſeveral times repulſed, and having loſt 3000 of his men, he revenged himſelf by putting all the women to the ſword. He next beſieged the capital itſelf; but though the ſiege was continued for five months, during which time the moſt violent attacks were made upon it, the aſſailants were conſtantly repulſed with great loſs. However, it was ſtill reſolved to continue the ſiege; and a mount of earth was raiſed, on which were placed 40 pieces of cannon, ready to batter it anew, when, in October, advice was received of a rebellion having broke out in Pegu.

The perſon who headed the rebels on the preſent occaſion was Shoripam Shay, near a kin to the former monarch ſlain twelve years before. He was a religious perſon, of great underſtanding, and eſteemed a ſaint. As he was a famous preacher, he made a ſermon, in which he ſet forth the tyranny of the Barmas in ſuch a manner, that he was immediately taken out of the pulpit, and proclaimed king by the people, who, as a token of ſovereignty, gave him the title of *Shemindoo*. The firſt act of ſovereignty which he exerted was to cut in pieces 15,000 Barmas, and ſeize on the treaſure: and ſo agreeable was this change of government to all ranks of people, that in Pegu. three weeks time all the ſtrong holds of Pegu fell into his hands.

On this news the king immediately raiſed the ſiege in which he was engaged, and in 17 days got to Martavan. Here he was informed, that Shemindoo had polled 500,000 men in different places, in order to intercept his paſſage; at the ſame time that he had the mortification to find 50,000 of his beſt troops deſerted. To prevent a greater deſertion, after 14 days ſtay, he departed from Martavan, and ſoon met Shemindoo at the head of 600,000 men. A deſperate engagement followed; in which Shemindoo was entirely defeated, with the loſs of 300,000 men. Of the Barma troops were ſlain 60,000; among whom were 280 Portugueſe.

The morning after this victory, the tyrant marched to the city; the inhabitants of which ſurrendered, on condition of having their lives and effects ſpared. The kingdom being thus again brought under his ſubjection, his next ſtep was to puniſh the principal perſons concerned in the rebellion: their heads he cut off, and confiſcated their eſtates, which amounted to no leſs than ten millions of gold. Others ſay, that he put all without diſtinction to the ſword, excepting only 12,000, who took ſhelter in James Suarez's houſe; that alone affording an aſylum from the general ſlaughter. The plunder was incredible, Suarez alone getting three millions. All theſe cruelties, however, were inſufficient to ſecure the allegiance of the tyrant's ſubjects: for in leſs than three months news was brought that the city of Martavan had revolted; and that the governor had not only declared for Shemindoo, but murdered 2000 Barmas. Mandara then ſummoned all the lords of the kingdom to meet him with their force, within 15 days, at a place called *Mouchau*, not far from his capital, whither he himſelf went with 300 men, to wait their arrival. But in the meantime he received intelligence that the ſhemin or governor of Zatan, a city of ſome conſequence, had ſubmitted to Shemindoo, and alſo lent him a large ſum of gold. The ſhemin was immediately ſent for in order to be put to death: but he, ſuſpecting Mandara's deſign, excuſed himſelf by pretending ſickneſs; after which, having conſulted with his friends, he drew together about 600 men; and having with theſe privately advanced to the place where the king was, he killed him, with the few attendants that were about him at the time. The guards in the court being alarmed with the noiſe, a ſkirmiſh enſued with the ſhemin's men, in which about 800 were ſlain on both ſides, moſt of them Barmas. The ſhemin then retreated to a place called *Pontel*; whither the people of the country, hearing of the death of the king, who was univerſally hated, reſorted to him. When he had aſſembled about 5000 men, he returned to ſeek the troops which the late king had with him; and finding them diſperſed in ſeveral places, eaſily killed them all. With the Barmas were ſlain 80 out of 300 Portugueſe. The remainder ſurrendered, with Suarez their leader; and were ſpared, on condition of their remaining in the ſervice of the ſhemin.

The ſhemin, now finding his forces daily increaſe, aſſumed the title of *king*; and, to render himſelf the more popular, gave out that he would exterminate the

gu. the Barmas ſo effectually, as not to leave one in all the kingdom. It happened, however, that one of thoſe who were with the late king at the time he was murdered, eſcaped the general ſlaughter; and, ſwimming over the river, informed Chaumigrem of the king's death. He had with him 180,000 men, all of them natives of Pegu, excepting 30,000 Barmas. He knew very well, that if the natives had known that the king was dead, he and all his Barmas would have inſtantly been put to the ſword. Pretending, therefore, that he had received orders to put garriſons into ſeveral places, Chaumigrem diſpatched all the natives into different parts; and thus got rid of thoſe whom he had ſo much cauſe to fear. As ſoon as they were marched, he turned back upon the capital, and ſeized the king's treaſure, together with all the arms and ammunition. He then ſet fire to the magazines, arſenals, palace, ſome of whoſe apartments were ceiled with gold, and 2000 rowing veſſels which were on the river. Then deſtroying all the artillery, he fled with the 30,000 Barmas to his own country, being purſued in vain by the natives of Pegu.

Thus the ſhemin of Zatan was left in quiet poſſeſſion of the kingdom; but, by his repeated acts of tyranny and cruelty, he ſo diſguſted his ſubjects, that many fled to foreign countries, while others went over to Shemindoo, who began now to gather ſtrength again. In the mean time, James Suarez, the Portugueſe whom we have often mentioned, loſt his life by attempting to raviſh a young woman of diſtinction; the ſhemin being unable to protect him, and obliged to give him up to the mob, who ſtoned him to death. The ſhemin himſelf did not long ſurvive him; for, being grown intolerable by his oppreſſions, moſt of his followers abandoned him, and he was beſieged in his capital by Shemindoo with an army of 200,000 men, and ſoon after ſlain in a ſally: ſo that Shemindoo now ſeemed to be fully eſtabliſhed on the throne. But in the mean time Chaumigrem, the foſter-brother to the deceaſed king, hearing that Pegu was very ill provided with the means of defence, invaded the kingdom with an army of 300,000 men. Shemindoo met him with three times their number; but his men, being all natives of Pegu, were inferior in ſtrength, notwithſtanding their numbers, to the enemy. The conſequence was, that Shemindoo was defeated with prodigious ſlaughter, and Chaumigrem cauſed himſelf to be proclaimed king of Pegu. Shortly after, Shemindoo himſelf was taken; and, after being treated with the utmoſt cruelty, was beheaded.

The hiſtory of Chaumigrem is very imperfect. However, we know that he was a very great conqueror, and not at all inferior in cruelty to his predeceſſors. He reduced the empire of Siam and Arrakan, and died in 1583; being ſucceeded by his ſon named *Pranjinoko*, then about 50 years of age. When this prince aſcended the throne, the kingdom of Pegu was in its greateſt height of grandeur; but by his tyranny and obſtinacy he loſt all that his father had gained. He died in 1599, and after his death the kingdom of Pegu became ſubject to Arrakan. For ſome time paſt it has been tributary to the more powerful kingdom of Ava; the ſovereigns of which country have hitherto been extremely cautious of permitting Europeans to obtain any ſettlement among them.

The air of Pegu is very healthy, and preſently recovers ſick ſtrangers. The ſoil alſo is very rich and fertile in corn, rice, fruit, and roots; being enriched by the inundations of the river Pegu, which are almoſt incredible, extending above 30 leagues beyond its channel. It produces alſo good timber of ſeveral kinds. The country abounds with elephants, buffaloes, goats, hogs, and other animals, particularly game; and deer is ſo plenty in September and October, that one may be bought for three or four pence: they are very fleſhy, but have no fat. There is ſtore of good poultry; the cocks are vaſtly large, and the hens very beautiful. As for fiſh, there are many ſorts, and well taſted. In Pegu are found mines, not only of gold, iron, tin, and lead, or rather a kind of copper or mixture of copper and lead, but alſo of rubies, diamonds, and ſapphires. The rubies are the beſt in the world; but the diamonds are ſmall, and only found in the craws of poultry and pheaſants. Beſides, only one family has the privilege of ſelling them; and none dare open the ground to dig for them. The rubies are found in a mountain in the province of Kablan, or Kapelan, between the city of Pegu and the port of Sirian. Pegu.

The inhabitants are of an olive, or rather a tawny complexion. The women are branded by ſome travellers as having ſhook off all modeſty, on account of their expoſing ſome parts of their bodies which ought to be concealed from ſight. Some alſo tell us, that the men wear bells, which at a certain age, *viz.* 25 or 30, or, according to others, when they are capable of making uſe of women, are inſerted on each ſide the virile member between the ſkin and the fleſh, which is opened for that purpoſe, and healed in ſeven or eight days. The Peguers may be ranked among the moſt ſuperſtitious of all mankind. They maintain and worſhip crocodiles; and will drink nothing but the waters of the ditches where thoſe monſtrous animals harbour. By thus expoſing themſelves to the manifeſt hazard of their lives, they have frequently the misfortune to be devoured. They have five principal feſtivals in the year, called *ſapans*, which they celebrate with extraordinary magnificence. In one of them the king and queen make a pilgrimage about 12 leagues from the city, riding on a triumphal car, ſo richly adorned with jewels, that it may be ſaid without an hyperbole that they carry about with them the value of a kingdom. This prince is extremely rich; and has in the chapel of his palace idols of ineſtimable value, ſome of them being of maſſy gold and ſilver, and adorned with all ſorts of precious ſtones. The talapoins, or prieſts of this country, have no poſſeſſions; but ſuch is the reſpect paid them by the people, that they are never known to want. They preach to them every Monday not to commit murder; to take from no perſon any thing belonging to him; to do no hurt; to give no offence; to avoid impurity and ſuperſtition; but above all, not to worſhip the devil: but theſe diſcourſes have no effect in the laſt reſpect. The people, attached to manicheiſm, believe that all good comes from God; that the devil is the author of all the evil that happens to men; and that therefore they ought to worſhip him, that he may not afflict them. This is a common notion among the Indian idolaters.

The inhabitants of Pegu are accuſed by ſome authors with being ſlovenly in their houſes, and naſty in their

Pegu. diet, on account of their ſeaſoning their victuals with ſi'o', a compoſition made of ſtinking fiſh, reduced to a conſiſtency like muſtard, ſo nauſeous and offenſive that none but themſelves can endure the ſmell of it. Balbi ſays, he could ſooner bear the ſcent of ſtinking carrion; and yet with this they ſeaſon their rice, and other ſoups, inſtead of oil or butter. As they have no wheat in this country, their bread is rice made into cakes. Their common drink is water, or a liquor diſtilled from cocoa nut water. They are a ſpirited and warlike people: open, generous, and hoſpitable; and have neither the indolence nor the jealouſy of moſt other eaſtern nations.

The men here, as in moſt eaſtern countries, buy their wives, or pay their parents a dowry for them. They have an old cuſtom; which is to offer their daughters to ſtrangers, and hire them out for a time: ſome ſay they hire out their wives in the ſame manner. Theſe marriages for a time are well regulated, and often prove very beneficial to the occaſional huſband. Moſt of the foreigners who trade hither, marry a wife for the time of their ſtay. In caſe of a ſeparation, the father is obliged to take care of the boys, and the mother of the girls. We are told that no woman is looked upon the worſe, but rather the better, for having had ſeveral European huſbands: nay, we are told, that no perſon of fa hion in Pegu, from the gentleman to the king, will marry a maiden, till ſome acquaintance or ſtranger has had the firſt night's lodging with her.

In Pegu, the inheritance of all land is in the king: he is likewiſe the heir of all his ſubjects who die without iſſue; but in caſe they have children, two-thirds go to them, and the reſt to his majeſty.

In the government of this country, deſpotiſm prevails in its full extent, and deſpotiſm too of the very worſt kind; for the inhabitants are under the abſolute power of a ſet of petty tyrants, who are themſelves nothing more than ſlaves to the king of Ava. As they have little or no emolument, except what they can raiſe by extortion, it is exerciſed in the moſt unlimited manner. They take cognizance of all diſputes between individuals that come to their ears, without the caſe being laid before them by either of the parties; and on whatever ſide the cauſe is determined, there is a never-failing charge brought in againſt both, for juſtice, as they expreſs it; and this price of juſtice is often three or four times greater than the value of the matter in agitation.

But the inconveniences that this government labours under are not only thoſe of deſpotiſm; the unhappy ſubjects feel thoſe of anarchy too. There are about twenty perſons concerned in the government of Rangoon, who, though one is ſubordinate to another, and though matters of the firſt conſequence are determined in a council of the whole, can yet act ſeparately; and any one member of this body can by his own authority give out orders, which no inhabitant of Pegu dares to diſobey. Thoſe orders may be contrary to the ſenſe of the whole body; in which caſe they are, indeed, reverſed in council: but then there are inſtances, and "I myſelf, (ſays a late traveller,*) obſerved one, of ſuch orders being notwithſtanding repeated more than once by the ſame perſon, and obeyed each time, till they were again reverſed: nor was any redreſs obtained by the party aggrieved, or any effectual meaſures taken to prevent ſuch a contempt of authority for the future." Pegu.

When a perſon falls ſick, we are told that they generally make a vow to the devil, from whom they believe all evil comes. Then a ſcaffold is built, and victuals are ſpread on the top of it to ſolace Old Nick, and render him propitious. This feaſt is accompanied with lighted candles and muſic; and the whole is managed by an undertaker called the *devil's father*.

The commodities exported from this country are gold, ſilver, rubies, muſk, benjamin, long-pepper, tin, lead, copper; lakka, or gum-lac, whereof they make hard wax; rice; rice-wine; and ſome ſugar-canes, of which they would have plenty, but that the elephants eat them. It may be obſerved, that under the name of *rubies*, the Peguers comprife topazes, ſapphires, amethyſts, and other ſtones; which they diſtinguiſh by ſaying the blue, the violet, and the yellow rubies. The true ruby is red, tranſparent, or ſparkling, inclining near the ſurface to the violet of the amethyſt. Cotton cloths from Bengal and Coromandel, with ſome ſtriped ſilks, are beſt for the Pegu market, and ſilver of any ſort will go off there: for the king, in return for his eight and a half *per cent.* duty on it, allows the merchants to melt it down, and put what copper alloy they pleaſe in it. They wear none of our European commodities in Pegu but hats and ribbons. The gentry will give extravagant prices for fine beaver hats, which they wear without any cocks. They are no leſs fond of ribbons flowered with gold and ſilver, which they wear round their hats.

As to the religion of the Peguers, it is the ſame at bottom with that which prevails over the reſt of India and Tibet; only varies in dreſs ſomewhat in different countries, according to the humour or intereſt of the prieſts. They hold the exiſtence of one ſupreme God, of whom they make no image; but they have many inferior created gods, whoſe images are ſet up in the temples for the laity to worſhip. Not content with theſe, we are told they worſhip the devil alſo. Many are ſeen to run about the ſtreets every morning, with rice in one hand and a torch in the other, crying aloud, that they are going to give the devil his breakfaſt, that he may not hurt them all the day. Beſides the manichean doctrine of two principles, one the author of good and the other of evil, from whence their worſhipping the devil has its riſe, they believe an eternal ſucceſſion of worlds without creation. The Peguers hold the doctrine of the Metempſychoſis, or tranſmigration of the human ſoul, which, after paſſing through the bodies of various animals, ſhall attain to the perfection and felicity of their gods; which in effect is no other than a ſtate of annihilation. They have a ſtrong opinion of the ſanctity of apes and crocodiles, inſomuch that they believe the perſons to be perfectly happy who are devoured by them. Their temples are of a conic form, and ſome of them a quarter of a mile round. They obſerve a great many feſtivals, ſome of which are called *ſapan*. The images of their inferior gods are in a ſitting poſture, with their legs acroſs, and toes of equal length: their arms and hands very ſmall in proportion to their bodies; their faces longer than human; their ears long, and the lappets very thick. The congregation bow to them when they come in and when

* *Hunter's conciſe account of the kingdom of Pegu.*

Peguntium Peirce.

when they go out; and that is all the worſhip which they pay to them. The prieſts of Pegu, called *talapoins*, are a ſort of mendicant friars. They obſerve celibacy; and eat but once a-day; living in the woods, in a ſort of neſts or cages built on the tops of trees for fear of the tygers. They preach frequently, lead very innocent lives, and are very hoſpitable and humane.

The king of Pegu's revenues ariſe chiefly from the rent of lands, of which he is the ſole proprietor. Another branch of it are the duties paid for the commodities imported or exported. In a word, he is judged the richeſt monarch in the world, next to the emperor of China

PEGUNTIUM (anc. geog.), Ptolemy; *Piguntioe*, (Pliny); a town or citadel of Dalmatia, on the Adriatic, oppoſite to the iſland Brattia, ſcarce five miles off, and 40 miles to the eaſt of Salonae. According to Fortis, a mountain, a large hollow, and ſubmarine ſprings are ſeen here. "This hollow (ſays he) ſeems to have been excavated by ſome ancient river. The ſprings which bubble up from under the ſea are ſo conſiderable, that they might paſs for the riſing again of a river ſunk under ground. Vrullia has the ſame derivation as the word *Vril*, which in Sclavonian ſignifies a fountain; and this etymology, rendering the name of Vrullia the *Berullia* of Porphyrogenitus analagous to that of Peguntium, ſince πηγη and Vril are ſynonymous, induces me to believe, that the caſtle named Peguntium by ancient geographers was ſituated in this place, and not at the mouth of the Cettina. No remarkable veſtiges of antiquity now exiſt on the ſpot; yet it is evident, by the quantity of fragments of vaſes, tiles, and ſepulchral inſcriptions now and then dug up, that this tract of coaſt was well inhabited in the Roman times. The principal cauſe why the tracts of ancient habitations cannot be diſcovered about Vrullia, is the ſteepneſs of the hill above it, and the quantity of ſtones brought down from thence by the waters. The mouth of the hollow of Vrullia is dreaded by ſeamen, on account of the ſudden impetuous guſts of wind that blow from thence, and in a moment raiſe a kind of hurricane in the channel between the Primorie and the iſland of Brazza, to the great danger of barks ſurpriſed by it."

Travels into Dalmatia.

PEINE FORT ET DURE, (Lat. *pana fortis et dura*), ſignifies a ſpecial puniſhment inflicted on thoſe who, being arraigned of felony, refuſe to put themſelves on the ordinary trial, but ſtubbornly ſtand mute; it is vulgarly called *preſſing to death*. See ARRAIGNMENT.

PEIRCE (James), an eminent diſſenting miniſter, was born at Wapping, in London, in the year 1674, and was educated at Utrecht and Leyden; after which he ſpent ſome time at Oxford, in order to enjoy the benefit of frequenting the Bodleian library. He then for two years preached the Sunday-evening's lecture at the meeting houſe in Miles-Lane, London, and then ſettled at Cambridge. In 1713 he was removed to a congregation at Exeter, where he continued till the year 1718: when the Calviniſts among the diſſenters propoſing a ſubſcription to articles of faith to be ſigned by all the diſſenting miniſters in the kingdom, ſeveral articles were propoſed to him and Mr John Hallet, another diſſenting miniſter at Exeter, in order to their ſubſcribing them, they both refuſed, imagining this proceeding of their diſſenting brethren to be an unworthy impoſition on religious liberty and private judgment; for which they were ejected from their congregation. Upon this, a new meeting was opened for them at Exeter, of which Mr Peirce continued miniſter till his death, in 1726. He was a man of the ſtricteſt virtue, exemplary piety, and great learning. He wrote, 1. *Exercitatio philoſophica de Homœmeria Anaxagorea*. 2. Thirteen pieces on the Controverſy between the Church of England and the Diſſenters. 3. Ten pieces on the Controverſy about the Ejectment at Exeter. 4. Six pieces on the Doctrine of the Trinity. 5. A Paraphraſe and Notes on the Epiſtles of St Paul to the Coloſſians, Philippians, and Hebrews. 6. An Eſſay in favour of giving the Euchariſt to Children. 7. Fourteen Sermons. Peirce

PEIRESC (Nicolas Claude Fabri), born in 1580, was deſcended from an ancient and noble family, ſeated originally at Piſa in Italy. At ten years of age, he was ſent to Avignon, where he ſpent five years in the Jeſuits college, in the ſtudy of what in Scotland and on the Continent is called *humanity*. From Avignon he was, in 1595, removed to Aix, and entered upon the ſtudy of philoſophy. In the interim, he attended the proper maſters for dancing, riding, and handling arms; in all which, though he performed the leſſons regularly, it was with reluctance: for this being done only to pleaſe an uncle, whoſe heir he was to be, he never practiſed by himſelf, eſteeming all the time loſt that was not ſpent in the purſuits of literature. During this period, his father being preſented with a medal of the emperor Arcadius, which was found at Belgenſer, Peireſc begged the favour of it; and, charmed with deciphering the characters in the exergue, and reading the emperor's name, he carried the medal with a tranſport of joy to his uncle; who for his encouragement gave him two more, together with ſome books upon the ſubject. This is the epoch of his application to antiquities, for which he became afterwards ſo famous. In 1596, he was ſent to finiſh his courſe of philoſophy under the Jeſuits at Tournon, where he turned his attention particularly to coſmography, as being neceſſary to the underſtanding of hiſtory, abating, however, nothing of his application to antiquity, in which he was much aſſiſted by Petrus Rogerus, one of the profeſſors, and a ſkilful medalid: nor did he omit the ſtudy of humanity in general, wherein he was the maſter and inſtructor of a brother who was with him. But to do all this he was obliged to ſit up late at nights; and ſo much labour and attention, as he was naturally of a tender conſtitution, increaſed the weakneſs of his ſtomach formerly contracted, and for which he had uſed a kind of digeſtive powder. Being recalled by his uncle in 1597, he returned to Aix, and entered there upon the ſtudy of the law; which he proſecuted, however, ſo as to find leiſure to viſit and converſe frequently with Peter A. R. Bagarr, a moſt ſkilful antiquary, who was afterwards made maſter of the jewels to Henry IV.

The following year he went again to Avignon, to carry on his courſe of law under one Peter David; who, being well ſkilled likewiſe in antiquities, was pleaſed to ſee Peireſc join this ſtudy to that of the law. But Ghibertus of Naples, auditor to Cardinal Aquaviva, fed his curioſity the moſt, in ſhowing him ſome rarities, ſuch as he had never ſeen before. Ghibertus alſo lent him Goltzius's Treatiſe upon Coins, and adviſed

Peireſc. vifed him to go into Italy, eſpecially to Rome, where he would meet with curioſities to ſatisfy his moſt ardent wiſhes. Accordingly, his uncle having procured a proper governor, he and his brother ſet out upon that tour Sept. 1599; and paſſing through Florence, Bononia, and Ferrara, when he had ſtayed a few days at Venice, he fixed his reſidence at Padua, in order to complete his courſe of law. But once a quarter, going to Venice to get caſh for bills of exchange, he took theſe opportunities of introducing himſelf to the moſt diſtinguiſhed literati there; and was particularly careſſed by F. Contarin, procurator of St Mark, who was poſſeſſed of a curious cabinet of medals, and other antiquities, without knowing the value of them. This was fully ſhown to him by Peireſc, who likewiſe explained the Greek inſcriptions upon his medals, and the monumental ſtones. After a year's ſtay at Padua, he ſet out for Rome, and arrived there Oct. 1600, in order to be in time for ſeeing the jubilee: to celebrate which, the Porta Sancta would be opened in the beginning of the next year. He paſſed ſix months in this city, viewing the numberleſs curioſities there, and in cultivating the friendſhip of Galileo, by whom he was much beloved. This friendſhip led him to carry his reſearches into aſtronomy and natural philoſophy; and he was preſent when Fabricius ab Aquapendente, out of a parcel of eggs upon which a hen was ſitting, took one every day, to obſerve the gradual formation of the chick from firſt to laſt. From this time it was generally acknowledged, that he had taken the helm of learning into his hand, and began to guide the commonwealth of letters.

Having now ſpent almoſt three years in Italy, he began to prepare for his departure; and in the end of 1602, having packed up all the rarities, gems, &c. which he had procured, and put them into the road to Marſeilles, he left Padua, and, croſſing the Alps to Geneva, went to Lyons; where receiving money, he made a handſome preſent to his governor, who took the route of Paris. From Lyons he went to Montpellier, to improve himſelf in the law under Julius Parius. From Montpellier he diſpatched more rarities to his uncle, who ſending for him home, he arrived at Aix in November; but, bringing Parius along with him, he obtained leave to return to Montpellier in a few days. He waited upon Parius back again, under whom he continued purſuing his law ſtudies till the end of 1603, when he returned to Aix, at the earneſt requeſt of his uncle, who, having reſigned to him his ſenatorial dignity, had ever ſince the beginning of the year laboured to get the king's patent. The degree of doctor of law was a neceſſary qualification for that dignity. Peireſc, therefore, having kept the uſual exerciſe, took that degree Jan. 18. 1604, when the aforeſaid patent was given in to the ſenate, and ordered to be recorded: yet Peireſc procured leave not to be preſently entered into the liſt of ſenators. The bent of his inclination was not ſo much to buſineſs as to advance arts and ſciences, and to aſſiſt all the promoters of learning. For this purpoſe, he reſolved to lead a ſingle life; ſo that when his father had concluded a match for him with a reſpectable lady, he begged to be excuſed.

In 1605, he accompanied G. Varius, firſt preſident of the ſenate at Aix, who was very fond of him, to Paris; whence, having viſited every thing curious, he croſſed the water, in company with the king's ambaſſador, 1606, to England. Here he was very graciouſly received by king James I.; and having ſeen Oxford, and viſited Camden, Sir Robert Cotton, Sir Henry Saville, and other learned men, he paſſed over to Holland; and after viſiting the ſeveral towns and univerſities, with the literati in each, he went through Antwerp to Bruſſels, and thence back to Paris, to ſee the ceremony of the Dauphin's baptiſm; which being ſolemnized Aug. 24. he returned home in September 1606, being expected for the ordering of the family affairs. Peireſc.

Preſently after this, he purchaſed the barony of Rians; and at the ſolicitation of his uncle, having approved himſelf before that aſſembly, he was received a ſenator on the 1ſt of July 1607. Jan. 1608 he loſt his uncle; and the following year, falling himſelf into a dangerous fever, recovered by eating muſk-melons before ſupper, for which he had conceived a longing. He was ordered by his phyſician to eat them before his meals without bread, and to drink a glaſs of pure wine upon them. He continued this method all his life afterwards; and grew ſo fond of them, that, though he could abſtain from any other meat as he liſted, yet towards them he profeſſed he was unable to maſter himſelf. He frequently experienced, that in the muſk-melon ſeaſon he was never troubled with the gravel. In 1618, having procured a faithful copy of "the Acts of the Monaſtery of Maren in Switzerland," he publiſhed a ſecond edition of that work. As it was written in defence of the royal line of France againſt Theodoric Pieſpordius, who had attempted to prove the title of the Auſtrian family to the French crown by right of ſucceſſion, he was, upon this publication, nominated the ſame year, by Louis XIII. abbot of Sancta Maria Aquiſtrienſis. He ſtayed in France till 1623; when, upon a meſſage from his father, now grown old and ſickly, he left Paris, where he had ſpent ſeven years and ſome months. He arrived at Aix in October; and not long after preſented to the court a patent from the king, permitting him to continue in the function of his ancient dignity, and to exerciſe the office of a ſecular or lay perſon, notwithſtanding that, being an abbot, he had aſſumed the character of a churchman. To this the court of parliament not aſſenting, decreed unanimouſly, that, being already admitted into the firſt rank, he ſhould abide perpetually therein; not returning, as the cuſtom of the court was, to the inferior auditory, wherein trials are uſually had of criminal caſes. In 1625, he buried his father, who had been long afflicted with the gout. In 1627, he prevailed with the archbiſhop of Aix to eſtabliſh a poſt thence to Lyons, and ſo to Paris and all Europe; by which the correſpondence conſtantly held with the literati everywhere was much facilitated. In 1629, he began to be much tormented with the ſtrangury and hæmorrhoides; and in 1631, having completed the marriage of his nephew Claudius with Margaret Alreſia, a noblewoman of the county of Avignon, he beſtowed upon him the barony of Rianty, together with a grant of his ſenatorial dignity, only reſerving the function to himſelf for three years. But the parliament not waiting his ſurrendry of it, he reſented that affront ſo heinouſly, that he procured, in 1635, letters patent from the king to be reſtored, and

to exercise the office for five years longer, which happened to be till his death: for being seized, June 1637, with a fever that brought on a stoppage of urine, this put an end to his life on the 24th of that month, in his 57th year.

The character of Peiresc may be summed up in a few words. His person was of a middle size, and of a thin habit: his forehead large, and his eyes grey; a little hawk-nosed; his cheeks tempered with red; the hair of his head yellow, as also his beard, which he used to wear long; his whole countenance bearing the marks of uncommon and rare courtesy and affability. In his diet he affected cleanliness, and in all things about him; but nothing superfluous or costly. His clothes were suitable to his dignity; yet he never wore silk. In like manner, the rest of his house was adorned according to his condition, and very well furnished; but he neglected his own chamber. Instead of tapestry, there hung the pictures of his chief friends and of famous men, besides innumerable bundles of commentaries, transcripts, notes, collections from books, epistles, and such like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as also all the seats round about, and the greatest part of the floor. These were so many evidences of the turn of his mind; in respect to which, the writer of his eulogy compares him to the Roman Atticus; and Bayle, considering his universal correspondence and general assistance to all the literati in Europe, dashed it out luckily enough, when he called him "the attorney general of the literary republic." The works which he published are, "Historia provinciæ Galliæ Narbonensis;" "Nobilium ejusdem provinciæ familiarum Origines, et separatim Fabriciæ;" "Commentarii rerum omnium memoria dignarum sua ætate gestarum;" "Liber de ludicris naturæ operibus;" "Mathematica & astronomica varia;" "Observationes mathematicæ;" "Epistolæ ad S. P. Urbanum VIII. cardinales Barberinos, &c.;" "Authores antiqui Græci et Latini de ponderibus et mensuris;" "Elogia et epitaphia;" "Inscriptiones antiquæ et novæ;" "Genealogia domus Austriacæ;" "Catalogus librorum biblioth. reg.;" "Poemata varia;" "Nummi Gallici, Saxonici, Britannici, &c.;" "Linguæ orientales, Hebræa, Samaritana, Arabica, Egyptiaca, et Indices librorum harum linguarum;" "Observationes in varios auctores." It is remarkable, that though Peiresc bought more books than any man of his time, yet his collection left was not large. The reason was, that, as fast as he purchased, he kept continually making presents of them to such learned men as he knew they would be useful to.

PEKIN, the capital city of the empire of China, in Asia, where the emperor generally resides. It is situated in a very fertile plain, 20 leagues distant from the great wall. This name, which signifies the *northern court*, is given to it, to distinguish it from another considerable city called *Nanking*, or the *southern court*. The emperor formerly resided in the latter; but the Tartars, a restless and warlike people, obliged this prince to remove his court to the northern provinces, that he might more effectually repel the incursions of those barbarians, by opposing to them a numerous militia which he generally keeps around his person. It is an exact square, and divided into two parts; namely, that which contains the emperor's palace, which is in the new city, or, as it is called, the Tartar's city, because it is inhabited by Tartars ever since they conquered this empire; the other, called the *Old City*, is inhabited by the Chinese. The circuit of both these together is 52 Chinese lys, each of which contains 240 geometrical paces; being, without the suburbs, full six leagues in circumference, according to the most accurate measurement made by order of the emperor. Pekin.

Those who have paid attention to the population of this place, reckon the number of inhabitants at 2,000,000, though there are others that double that number.

Grosier tells us, "that the height and enormous thickness of the walls of the Tartar city excite admiration; twelve horsemen might easily ride abreast upon them; they have spacious towers raised at intervals, a bow-shot distant from one another, and large enough to contain bodies of reserve in case of necessity. The city has nine gates, which are lofty and well arched. Over them are large pavilion-roofed towers divided into nine stories, each having several apertures or portholes: the lower story forms a large hall for the use of the soldiers and officers who quit guard, and those appointed to relieve them. Before each gate a space is left of more than 360 feet: this is a kind of place of arms, inclosed by a semicircular wall equal in height and thickness to that surrounding the city. The great road, which ends here, is commanded by a pavilion roofed tower like the first, in such manner, that, as the cannon of the former can batter the houses of the city, those of the latter can sweep the adjacent country. The streets of Pekin are straight, about 120 feet wide, a full league in length, and bordered with shops. It is astonishing to see the immense concourse of people that continually fills them, and the confusion caused by the prodigious number of horses, camels, mules, and carriages, which cross or meet each other. Besides this inconvenience, one is every now and then stopped by crowds, who stand listening to fortune-tellers, jugglers, ballad-singers, and a thousand other mountebanks and buffoons, who read and relate stories calculated to promote mirth and laughter, or distribute medicines, the wonderful effects of which they explain with all the eloquence peculiar to them. *Grosier's Description of China.*

"People of distinction oblige all their dependents to follow them. A mandarin of the first rank is always accompanied in his walks by his whole tribunal; and, to augment his equipage, each of the inferior mandarins in his suit is generally attended by several domestics. The nobility of the court, and princes of the blood, never appear in public without being surrounded by a large body of cavalry; and, as their presence is required at the palace every day, their train alone would be sufficient to create confusion in the city. It is very singular, that in all this prodigious concourse no women are ever seen: hence we may judge how great the population of China must be, since the number of females in this country, as well as everywhere else, is superior to that of the other sex.

"As there is a continual influx of the riches and merchandize of the whole empire into this city, the number of strangers that resort hither is immense. They are carried in chairs, or ride on horseback; the latter is more common: but they are always attended by a guide, acquainted with the streets, and who knows

Pekin. knows the houſes of the nobility and principal people of the city. They are alſo provided with a book, containing an account of the different quarters, ſquares, remarkable places, and of the reſidence of thoſe in public offices. In ſummer there are to be ſeen ſmall temporary ſhops, where people are ſerved with water cooled by means of ice; and one finds everywhere eating-houſes, with refreſhments of tea and fruits. Each kind of proviſion has a certain day and place appointed for its being expoſed to ſale

"The governor of Pekin, who is a Mantchew Tartar, is ſtyled Governor of the Nine Gates. His juriſdiction extends not only over the ſoldiers, but alſo over the people in every thing that concerns the police. No police can be more active; and it is ſurpriſing to ſee, among an infinite number of Tartars and Chineſe mixed together, the greateſt tranquillity prevail. It is rare, in a number of years, to hear of houſes being robbed, or people aſſaſſinated. All the principal ſtreets have guard-rooms, and ſoldiers patrol night and day, each having a ſabre hanging from his girdle, and a whip in his hand, to correct, without diſtinction, thoſe who excite quarrels or cauſe diſorder. The lanes are guarded in the ſame manner; and have latticed gates, which do not prevent thoſe from being ſeen who walk in them: they are always kept ſhut during the night, and ſeldom opened even to thoſe who are known; if they are, the perſon to whom this indulgence is granted muſt carry a lanthorn, and give a ſufficient reaſon for his going out. In the evening, as ſoon as the ſoldiers are warned to their quarters by beat of drum, two centinels go and come from one guard-room to another, making a continual noiſe with a kind of callanet, to ſhow that they are not aſleep. They permit no one to walk abroad in the night-time. They even examine thoſe whom the emperor diſpatches on buſineſs; and if their reply gives the leaſt cauſe of ſuſpicion, they have a right to convey them to the guard-room. The ſoldiers in each of the guard-rooms are obliged to anſwer every time the centinels on duty call out.

"It is by theſe wiſe regulations, obſerved with the greateſt ſtrictneſs, that peace, ſilence, and ſafety reign throughout the whole city. The governor is alſo obliged to go the round; and the officers ſtationed on the walls, and in the towers over the gates (in which are kept large kettle-drums that are beat every time the guard is relieved), are continually diſpatching ſub-alterns to examine the quarters belonging to the gates where they are poſted. The leaſt neglect is puniſhed next morning, and the officer who was on guard is caſhiered. This police, which prevents nocturnal aſſemblies, would appear no doubt extraordinary in Europe, and in all probability would not be much reliſhed by our young men of fortune and ladies of quality. But the Chineſe think juſtly: they conſider it to be the duty of the magiſtrates of a city to prefer good order and public tranquillity to vain amuſements, which generally occaſion many attempts againſt the lives and property of the citizens. It is true, the ſupport of this police coſts the emperor a great deal; for part of the ſoldiers we have mentioned are maintained for this purpoſe only. They are all infantry, and their pay is generally very high. Their employment conſiſts not only in watching for thoſe who may occaſion diſturbance in the day time, or walk abroad during the night; they muſt alſo take care that the ſtreets are kept clean and ſwept every day; that they are watered morning and evening in time of dry weather; and that every nuiſance is removed. They have orders alſo to aſſiſt in this labour themſelves; and to clear the kennels, that the water may have a free courſe."

The walls of the emperor's palace, including that and the gardens, are about two miles in length. "Although (ſays Groſier) the Chineſe architecture has no reſemblance to that of Europe, the imperial palace of Pekin does not fail to ſtrike beholders by its extent, grandeur, and the regular diſpoſition of its apartments, and by the ſingular ſtructure of its pavilion-roofs, ornamented at each corner with a carved plat-band, the lower extremity of which is turned upwards. Theſe roofs are covered with varniſhed tiles of ſo beautiful a yellow colour, that, at a diſtance, they make as ſplendid an appearance as if they were gilded. Below the upper roof there is another of equal brilliancy, which hangs ſloping from the wall, ſupported by a great number of beams, daubed over with green varniſh, and interſperſed with gilt figures. This ſecond roof, with the projection of the firſt, forms a kind of crown to the whole edifice. The palace is a ſmall diſtance from the ſouth gate of the Tartar city. The entrance to it is through a ſpacious court, to which there is a deſcent by a marble flaireaſe, ornamented with two large copper lions, and a baluſtrade of white marble. This baluſtrade runs in the form of a horſe-ſhoe, along the banks of a rivulet, that winds across the palace with a ſerpentine courſe, the bridges over which are of marble. At the bottom of this firſt court ariſes a façade with three doors: that in the middle is for the emperor only; the mandarins and nobles paſs through thoſe on each ſide. Theſe doors conduct to a ſecond court, which is the largeſt of the palace: it is about 300 feet in length, and 50 in breadth. An immenſe gallery runs round it, in which are magazines, containing rich effects, which belong to the emperor as his private property; for the public treaſure is entruſted to a ſovereign tribunal called *Houpou*. The firſt of theſe magazines is filled with plate and veſſels of different metals; the ſecond contains the fineſt kinds of furs; the third, dreſſes lined with ſable, ermine, minever, and foxes ſkins, which the emperor ſometimes gives in preſents to his officers; the fourth is the depoſitory of jewels, pieces of curious marble, and pearls fiſhed up in Tartary; the fifth, conſiſting of two ſtories, is full of wardrobes and trunks, which contain the ſilk ſtuffs uſed by the emperor and his family; the reſt are filled with bows, arrows, and other pieces of armour taken from the enemy or preſented by different princes.

"The royal hall, called *Tai-hotien*, or the Hall of the Grand Union, is in this ſecond court. It is built upon a terrace about 18 feet in height, incruſted with white marble, and ornamented with baluſtrades of excellent workmanſhip. Before this hall all the mandarins range themſelves, when they go, on certain days, to renew their homage, and perform thoſe ceremonies that are appointed by the laws of the empire. This hall is almoſt ſquare, and about 130 feet in length. The ceiling is carved, varniſhed green, and loaded with gilt dragons. The pillars which ſupport the

roof within are six feet in circumference towards the base, and are coated with a kind of mastich varnished red; the floor is partly covered with coarse carpets, after the Turkish manner; but the walls have no kind of ornament, neither tapestry, lustres, nor paintings.

"The throne, which is in the middle of the hall, consists of a pretty high alcove, exceedingly neat. It has no inscription but the character *ching*, which the authors of this relation have interpreted by the word *holy*: but it has not always this signification; for it answers better sometimes to the Latin word *eximius*, or the English words *excellent*, *perfect*, *most wise*. Upon the platform opposite to this hall stand large vessels of bronze, in which incense is burnt when any ceremony is performing. There are also chandeliers shaped like birds and painted different colours, as well as the wax-candles that are lighted up in them. This platform is extended towards the north, and has on it two lesser halls; one of them is a rotunda that glitters with varnish, and is lighted by a number of windows. It is here that the emperor changes his dress before or after any ceremony. The other is a saloon, the door of which opens to the north: through this door the emperor must pass, when he goes from his apartment to receive on his throne the homage of the nobility; he is then carried in a chair, by officers dressed in long red robes bordered with silk, and caps ornamented with plumes of feathers. It would be difficult to give an exact description of the interior apartments which properly form the palace of the emperor, and are set apart for the use of his family. Few are permitted to enter them but women and eunuchs."

The temples and the towers of this city are so numerous, that it is difficult to count them. Provisions of all kinds are exceeding plentiful, they being, as well as the merchandises, brought from other parts by means of canals cut from the rivers, and always crowded with vessels of different sizes, as well as from the adjacent country. An earthquake which happened here in 1731 buried above 100,000 persons in the ruins of the houses which were thrown down. E. Long. 116. 41. N. Lat. 39. 54.

We have already, under the article OBSERVATORY, mentioned the famous observatory in this city, of which we shall give this further account from the Universal Vol. vii. History. "The Chinese had thought nothing in the universe could equal in magnificence this famous place; and one of the most celebrated mathematicians of the royal academy of Paris hath made no scruple to represent it as one of the greatest prodigies of art and ingenuity, of beauty and magnificence; and yet, when this celebrated structure came to be viewed by more proper and unbiassed judges, it appears to have been of little worth as to its ancient machines, and less as to its situation; and that all that is now valuable in it is owing to the improvements made by Father Verbiest a Flemish Jesuit, who caused a new set of instruments to be made, with extraordinary care, neatness, and precision. Pekin Pelagius.

"This fabric stands in a court of a moderate extent, and is built in the form of a square tower, contiguous to the city wall on the inside, and raised but ten or twelve feet above its bulwark. The ascent up to the top is by a very narrow staircase; and on the platform above were placed all the old instruments, which, though but few, took up the whole room, till Father Verbiest introduced his new apparatus, which he disposed in a more convenient order. These are large, well cast, and embellished; and were the neatness of the divisions answerable to the work, and the telescopes fastened to them according to the new method, they would be equal to those of Europe; but the Chinese artificers were, it seems, either too negligent, or incapable of following his directions. As to the old instruments, they were, by order of the emperor Kang-hi, set aside as useless, and laid in the hall near the tower, where they may be seen through a cross-barred window, all covered with rust, and buried in oblivion.

"In this famed observatory there are five mathematicians employed night and day, each in a proper apartment on the top of the tower, to observe all that passes over their heads: one of them is gazing towards the zenith, and the others towards the four points of the compass, that nothing may escape their notice. Their observations extend not only to the motions of the heavenly bodies, but to fires, meteors, winds, rain, thunder, hail, storms, and other phenomena of the atmosphere; and these are carefully entered in their journals, and an account of them is brought every morning to the surveyor of the mathematics, and registered in his office."

PELAGIANS, a Christian sect who appeared about the fifth or end of the fourth century. They maintained the following doctrines. 1. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died. 2. That the consequences of Adam's sin were confined to his own person. 3. That new-born infants are in the same situation with Adam before the fall. 4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel. 5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6. That the grace of God is given according to our merits. 6. That this grace is not granted for the performance of every moral act; the liberty of the will, and information in points of duty, being sufficient, &c. The founder of this sect was

PELAGIUS, a native of Great Britain; but whether of England, Scotland, or Wales, is as uncertain as it is immaterial (A). He was born towards the close of the fourth century, and educated in the monastery

(A) Dr Henry thinks he was born in North Wales; that his real name was Morgan, of which Pelagius is a translation; and that he was born on the 13th of November A. D. 354, the same day with his great antagonist St Austin. The same learned historian gives us the following account of Pelagius and his great coadjutor Celestius. "He received a learned education in his own country, most probably in the great monastery of Bangor near Chester, to the government of which he was advanced A. D. 404. He was long esteemed and loved by St Jerome and St Austin, who kept up a friendly correspondence with him by letters before

Pelagius. of Banchor, in Wales, of which he became a monk, and afterwards abbot. In the early part of his life he went over to France, and thence to Rome, where he had the infolence to promulgate certain opinions fomewhat different from thofe of the infallible church. His morals being irreproachable, he gained many difciples; and the dreadful herefy made fo rapid a progrefs, that, for the falvation of fouls, it became neceffary for the pope to exert his power. Pelagius, to avoid the danger, in the year 409 paffed over to Sicily, attended by his friend and pupil Celeftius. In 411 they landed in Africa, continued fome time at Hippo, and were prefent at the famous conference between the Catholics and Donatifts which was held at Carthage in 412. From thence they travelled to Egypt; and from Egypt, in 415, to Paleftine, where they were graciouſly received by John bifhop of Jerufalem. In the fame year Pelagius was cited to appear before a council of feventeen bifhops, held at Diofpolis. They were fatisfied with his creed, and abfolved him of herefy. The African bifhops, however, being difpleafed with their proceedings, appealed to the Roman pontiff: he firft approved, and afterwards condemned, the opinions of Pelagius, who, with his pupil Celeftius, was publicly excommunicated; and all the bifhops who refufed to fubfcribe the condemnation of the Pelagian herefy were immediately deprived. What became of him after this period is entirely unknown; but it feems very probable that he retired to Banchor, and died abbot of that monaftery. He wrote, 1. *Expofitionum in epift. Paulinas*, lib. xiv. 2. *Epiftola ad Demetriadem de virginitate.* 3. *Explanationis fymboli ad Damafum.* 4. *Epiftola ad* Pela
viduam ducæ. 5. *De libero arbitrio.* Thefe and many other fragments are fcattered among the works of St Jerome. They are alfo collected by Garnerius, and publifhed in Append. op. Mercatoris, p. 373. *Cave.*

PELAGOSA, an ifland in the Adriatic, which, together with feveral rocks that appear above water near it, are the remains of an ancient volcano. "I will not affure you (fays Fortis) that it was thrown *Trav.*
up out of the fea like feveral other iflands in the *to Da*
Archipelago, though there is fome ground to fufpect this to have been the cafe; becaufe we find no precife mention of it in the moft ancient geographers. It fhould feem that it ought not to be confufed with the Domedee, from which it is 30 miles diftant; yet it is not impoffible that they have reckoned it among them. The lava which forms the fubftance of this ifland, is perfectly like the ordinary lava of Vefuvius, as far as I could difcover in paffing near it. If a naturalift fhould land there, and vifit on purpofe the higheft parts of the ifland, perhaps we might then know whether it has been thrown up by a fubmarine volcano, as the ifland near Santerini was in our age; or if we ought to believe it the top of fome ancient volcanic mountain, of which the roots and fides have been covered by the waters, which divided Africa from Spain, forming the ftraits of Gibraltar; an invafion that no one can doubt of who has examined the bottoms and fhores of our fea. The Liffan fifhermen fay, that Pelagofa is fubject to frequent and violent earthquakes; and the afpect of the ifland proves, at

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before they difcovered the heretical pravity of his opinions; for Pelagius, being a cautious and artful man, for fome time vented his peculiar notions as the fentiments of others, without difcovering that they were his own. At length, however, he threw off the mafk, and openly publifhed and defended his doctrines at Rome about the beginning of the fifth century. This involved him in many troubles, and drew upon him the indignation of his former friends St Jerome and St Auguftin, who wrote againft him with great acrimony. He is acknowledged, even by his adverfaries, to have been a man of good fenfe and great learning, and an acute difputant, though they load him with the moft bitter reproaches for his abufe of thefe talents. His perfonal blemifhes are painted in very ftrong colours; and he is reprefented by thefe good fathers, in the heat of their zeal, as a very ugly fellow, 'broad-fhouldered, thick-necked, fat headed, lame of a leg, and blind of an eye.' Even the moft northern parts of this ifland (Britain) produced fome men of learning in this period. Celeftius, the difciple and friend of Pelagius, was a Scotfman, who made a prodigious noife in the world by his writings and difputations about the beginning of the fifth century. He defended and propagated the peculiar opinions of his mafter Pelagius with fo much learning, zeal, and fuccefs, that thofe who embraced thefe opinions were frequently called Celeftians. Before he became acquainted with thefe doctrines he wrote feveral books, which were univerfally admired for their orthodoxy, learning, and virtuous tendency. After he had fpent his youth in his own country in a ftudious privacy, he travelled for his further improvement to Rome, where he became acquainted with Rufinus and Pelagius, and was by them infected with their hereſies. From that time he became the moft indefatigable and undaunted champion of thefe hereſies, and thereby brought upon himſelf the indignation of the orthodox fathers of thefe days, who gave him many very bad names in their writings. St Jerome, whofe commentaries on the Ephefians he had prefumed to criticife, calls him 'an ignorant, ſtupid fool, having his belly ſwelled and diſtended with Scots pottage; a great, corpulent, barking dog, who was fitter to kick with heels than to bite with his teeth; a Cerberus, who, with his maſter Pluto (Pelagius), deſerved to be knocked on the head, that they might be put to eternal ſilence.' Such were the flowers of rhetoric which theſe good fathers employed againſt the enemies of the orthodox faith! But candour obliges us to obſerve, that this was perhaps more the vice of the age in which they lived than of the men. Both Pelagius and Celeſtius were very great travellers; having viſited many different countries of Aſia and Africa, as well as Europe, with a view to elude the perſecutions of their enemies, and to propagate their opinions. It is no inconſiderable evidence of their ſuperior learning and abilities, that their opinions gained great ground in all the provinces both of the eaſtern and weſtern empire, in ſpite of the writings of many learned fathers, and the decrees of many councils againſt them. 'The Pelagian and Celeſtian hereſy (ſays Photius) not only flouriſhed in great vigour in the Weſt, but was alſo propagated into the Eaſt.'

at firſt ſight, that it has ſuffered many revolutions; for it is rugged, ruinous, and ſubverted."

PELAIAH, a Levite (Nehem. viii. 7. x. 10.) He was one of the principal Levites that returned from captivity, and was one of thoſe that ſigned the covenant that Nehemiah renewed with the Lord.

PELALIAH, ſon of Amazi and father of Jeroham, of the family of Paſhur ſon of Malchiah, of all whom mention has been made: he was of the race of the prieſts (Nehem. xi. 12.)

PELASGI. See PELASGIOTIS.

PELASGIA (Pliny); the ancient name of *Leſbos*; ſo called from the Pelaſgi, its firſt inhabitants (Diodorus Siculus.) Alſo the ancient name of *Peloponneſus*, from Pelaſgius, a native of the country (Nicolaus Damaſcenus, Ephorus).

PELASGICUM (Pauſanias, Pliny); the north wall of Athens; ſo called from the builders, the Pelaſgi. There was an execration pronounced on any that ſhould build houſes under this wall; becauſe the Pelaſgi, while dwelling there, entered into a conſpiracy againſt the Athenians (Thucydides).

PELASGIOTIS, a third part of Theſſaly, (Strabo); ſo called from a very ancient people, the Pelaſgi, called *Pelaſgiotæ* (Ptolemy); who formerly, together with the Æolians, occupied Theſſaly, and thence that part was called *Pelaſgicum Argos*; beſides many other parts of Greece. Their name *Pelaſgi*, or *Pelargi*, denoting ſtorks, was given them from their wandering roving life (Strabo). The poets extend the appellation to Greeks in general. *Pelaſgus*, the epithet. Some of the inhabitants of Crete were called *Pelaſgi* (Homer); who thus alſo calls the neighbouring people to the Cilicians in Troas. The Pelaſgi were originally of Arcadia, (Heſiod); but Æſchylus makes Argos, near Mycenæ, their country. The Pelaſgiotis was ſituated between Pieria and Macedonia to the north and weſt, Theſſaliotis to the ſouth, and Magneſia to the eaſt, (Strabo, Pliny.)

PELATÆ, were free-born citizens, among the Athenians, who by poverty were reduced to the neceſſity of ſerving for wages. During their ſervitude they had no vote in the management of public affairs, as having no eſtate to qualify them; but this reſtriction was removed whenever they had releaſed themſelves from their ſervile ſituation, which they were allowed to do when able to ſupport themſelves. While they continued ſervants, they had alſo a right to change their maſters. We find them ſometimes diſtinguiſhed by the name of *Thetæ*.

PELATIAH, ſon of Hananiah, and father of Iſhi, of the tribe of Simeon. He ſubdued the Amalekites upon the mountain of Seir (1 Chron. iv. 42.) The time of this action is unknown.

PELATIAH, ſon of Benaiah, a prince of the people, who lived in the time of Zedekiah king of Judah, and oppoſed the wholeſome advice given by Jeremiah, to ſubmit to king Nebuchadnezzar. Ezekiel (xi. 1, 2, 3, 4.) being a captive in Meſopotamia, had a viſion, in which he ſaw five and twenty men at the door of the temple of Jeruſalem, among which were Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, who were the moſt remarkable. Then the Lord ſaid to him, "Son of man, theſe are the men that have thoughts of iniquity, and who are forming pernicious deſigns againſt this city, ſaying; Have not the houſes been built a long time? Jeruſalem is the pot, and we are the fleſh. Thus ſaith the Lord: You have made great havock in this city, and have filled its ſtreets with dead bodies. Theſe men are the fleſh, and the city is the pot. But as for you, I will make you come forth from the middle of this city, and I will make you periſh by the hand of your enemies." As he was prophecying in this manner, Pelatiah the ſon of Benaiah died.

PELE (Stephanus). There were two towns of this name in Theſſaly; the one ſubject to Eurypylus, the other to Achilles; both extinct. *Peleus* the gentilitious name *(id.)*

PELEG, ſon of Eber, was born in the year of the world 1757. The ſcripture ſays his father gave him the name of Peleg, ſignifying diviſion, becauſe in his time the earth began to be divided (Gen. xi. 16. x. 25.); whether it was that Noah had begun to diſtribute the earth among his deſcendants, ſome years before the building of Babel; or that Peleg came into the world the ſame year that Babel was begun, and at the diviſion of languages; or that Eber by a ſpirit of prophecy gave his ſon the name of *Peleg* ſome years before the tower of Babel was begun, is not abſolutely certain. That which here perplexes the interpreters is, firſt, that Peleg came into the world not above 100 years after the deluge. But it ſhould ſeem, that the number of men was not then ſufficient for ſuch an undertaking as that of Babel. Secondly, Joktan the brother of Peleg had already thirteen ſons at the time of this diſperſion, which happened after the confuſion of Babel (Gen. x. 26, 27, 28, &c.) Peleg being born in the thirty-fourth year of Eber (Gen. xi. 16.), it is impoſſible his brother Joktan ſhould have ſuch a number of children at the birth of Peleg. It ſeems therefore that he was not born at the time of the diſperſion. To this may be anſwered, that Moſes has there enumerated the names of the thirteen ſons of Joktan (in Gen. x. 26.) by way of anticipation, though they were not born till a good while after the confuſion at Babel: but as they poſſeſſed a very large country, it was convenient to take notice of them, and to name them among the other deſcendants of Noah, who divided the provinces of the eaſt among themſelves. However this may have been, at the age of thirty years Peleg begat Reu; and he died at the age of 239.

PELETHITES. The Pelethites and Cherethites were famous under the reign of King David. They were the moſt valiant men in the army of that prince, and had the guard of his perſon. See Ezekiel xxv. 16. Zephaniah ii. 5. 1 Samuel xxx. 14. 2 Samuel xv. 18. xx. 7. *Patrick's Comm. Pool's Annot.* and *Delany's Hiſt. of the Life of David.*

PELETHRONII, a name or epithet given to the Lapithæ, either becauſe they inhabited the town of Pelethronium at the foot of mount Pelion in Theſſaly, or becauſe one of their number bore the name of *Pelethronius*. It is to them, we are told, that mankind are indebted for the invention of the bit with which they tamed their horſes with ſo much dexterity.

PELETHRONIUM (Nicander and Scholiaſt); a town of Theſſaly, ſituated in a flowery part of mount Pelion; and hence the appellation *thronus*, ſignifying "flowers."

Peleus. "flowers." Lucan says the Centaurs were natives of that place; to whom Virgil assigns mount Othrys. Most authors, however, ascribe the breaking of horses to the Centaurs. Some make the Lapithæ and Centaurs the same; others a different people; allowed however to be both of Thessaly. Their story is greatly involved in fable. See LAPITHUS.

PELEUS, in fabulous history, a king of Thessaly, son of Æacus and Endeis, the daughter of Chiron. He married Thetis one of the Nereids, and was the only mortal man who ever married an immortal. He was concerned in the murder of his brother Phocus, and was therefore obliged to leave his father's dominions. He fled to the court of Eurytus the son of Actor, who reigned at Phthia, or according to the opinion of Ovid, the truth of which is questioned, to Ceyx king of Trachinia. He was purified of his murder by Eurytus, with the usual ceremonies, and the king gave him his daughter Antigone in marriage. After this, as Peleus and Eurytus went to the chace of the Calydonian boar, the father-in-law was accidentally killed by an arrow which his son-in-law had aimed at the beast. This unfortunate accident obliged him to banish himself from the court of Phthia, and he went to Iolchos, where he was also purified of the murder of Eurytus by Acastus the king of the country. His residence at Iolchos was short: Astydamia the wife of Acastus fell in love with him; but when she found him insensible to her passionate declarations, she accused him of attempts upon her virtue. The king her husband partly believed the accusations of his wife; but not willing to violate the laws of hospitality, by putting him instantly to death, he ordered his officers to conduct him to mount Pelion, on pretence of hunting, and there to tie him to a tree and to leave him a prey to the wild beasts of the place. The orders of Acastus were faithfully obeyed; but Jupiter knowing the innocence of his grandson Peleus, ordered Vulcan to set him at liberty. As soon as he had been delivered from danger, Peleus assembled his friends in order to punish the ill treatment which he had received from Acastus. He took Iolchos by force, drove the king from his possessions, and put to death the wicked Astydamia. On the death of Antigone, Peleus made love to Thetis, of whose superior charms Jupiter himself had been enamoured. His pretensions were rejected; for as he was but a mortal, the goddess fled from him with the utmost abhorrence, and the more effectually to evade his inquiries, she generally assumed the shape of a bird, or a tree, or of a tygress. Peleus's passion was fanned by refusal; he offered a sacrifice to the gods; and Proteus informed him, that to obtain Thetis he must surprise her while she was asleep in her grotto, near the shores of Thessaly. This advice was immediately attended to; and Thetis, unable to escape from the grasp of Peleus, at last consented to marry him. Their nuptials were celebrated with the greatest solemnity, all the gods attending and making them each the most valuable presents. The goddess of Discord was the only one of the deities who was absent; and she punished this seeming neglect by throwing an apple into the midst of the assembly of the gods, with the inscription of *Detur pulchriori*. The celebrated Achilles was the fruit of this marriage, whose education was early entrusted to the Centaur Chiron, and afterwards to Phœnix, the son of Amyntor. Achilles, it is well known, went to the Trojan war, at the head of his father's troops; and Peleus gloried in having a son who was superior to all the Greeks in valour and intrepidity. His death, however, was the source of great grief to Peleus; but Thetis, to comfort her husband, promised him immortality, and ordered him to retire into the grottoes of the island of Leuce, where he should see and converse with the manes of his son. Peleus had a daughter called *Polydora*, by Antigone. Peleus Island

PELEW ISLANDS, a cluster of small islands situated between the latitudes of 5° and 7° north, and the longitudes 134° and 136° east. Various conjectures have been formed respecting the time of their first discovery by Europeans. Mr Keate, the editor of the only voyage in which we have any account of their climate, soil, and produce, together with the manners of their inhabitants, thinks they were first noticed by the Spaniards from the Philippines, and by them named *Palos* from the number of trees growing in them resembling the masts of ships. This conjecture has been vehemently opposed by a critic, who affirms that the whole of Mr Keate's introduction is erroneous, and that the islands in question were first discovered by a French Jesuit named *Pere Papin*. The Jesuit, he imagines, was directed to them by one of the inhabitants, who had found his way to the Moluccas, where he was baptized. They are said to have been again noticed by *P. Centova* in 1724, who saw at Agdine, the capital of the Marian islands, some of the inhabitants; and from their account gives a description not very favourable of these harmless islanders. Centova's description is to be found in the 15th volume, and the relation of the discovery by P. Pepin in the 11th volume, of *Lettres Edifiantes et Curieux*, published at Paris 1781.

The latest and most authentic account of them, however, is given from the Journals of Captain Wilson of the Antelope, a packet belonging to the East India company, which was wrecked upon one of them in August 1783. This ship was fitted out in England by the court of directors in the summer 1782, as was then generally understood, for a secret expedition. Whatever may have been her destination, as she was proceeding from Macao in squally weather, the man who, on the night of the 10th of August, had the look out, suddenly called out *Breakers!* But the sound of the word had scarce reached the ears of the officer on deck, before the ship struck and stuck fast; and in less than an hour bulged and filled with water. Having secured the gunpowder, small arms, bread, and such other provisions as were liable to be spoiled by water, Captain Wilson, after many difficulties, effected a landing. The crew of the Antelope consisted of 33 Europeans beside the captain, and 16 Chinese; and the only possible means by which they could be delivered from an island, which at first appeared to them uninhabited, was by building a ship capable of transporting them to the nearest European settlement in that quarter of the globe. Whilst they were meditating upon this undertaking, the natives appeared on the second day after their arrival; and their intercourse with them was facilitated by means which appear

pear as ſingular as they were providential. Captain Wilſon had a ſervant recommended to him at Macao, who ſpoke both the Malay and Engliſh languages perfectly well; and they had not been long at Pelew before they had the good fortune to meet with a Malay, who had been thrown by a tempeſt upon this very ſpot about a year before, and had made himſelf acquainted with the language of the country; ſo that by this extraordinary event each party had an interpreter who could readily explain their wants and deſires, and by that means prevent a number of miſconceptions which might have ariſen from making uſe of ſigns and geſtures only. Pelew Iſlands.

The natives are all of a deep copper colour, going perfectly naked. They are of a middling ſtature, very ſtraight, muſcular, and well formed; but their legs, from a little above their ancles to the middle of their thighs, are tatooed ſo very thick, as to appear dyed of a far deeper colour than the reſt of their ſkin. Their hair is of a fine black, long, and rolled up behind, in a ſimple manner, cloſe to the back of their heads, which appeared both neat and becoming; but few of them had beards, it being the general cuſtom to pluck them out by the roots.

They began by ſtroking the bodies and arms of the Engliſh, or rather their waiſtcoats and coat ſleeves, as if they doubted whether the garment and the man were not of the ſame ſubſtance; and as the Malay explained the circumſtances to them, our people were greatly ſurpriſed at the quickneſs with which they ſeemed to comprehend every information he gave them. The next thing they noticed was our people's white hands, and the blue veins of their wriſts; the former of which they ſeemed to conſider as artificial, and the other as the Engliſh manner of tatooing. After being ſatisfied in this particular, they expreſſed a further wiſh to ſee their bodies; and, among other things, were greatly ſurpriſed at finding hair on their breaſts, it being conſidered by them as a great mark of indelicacy, as it is their cuſtom to eradicate it from every part of the body in both ſexes.

They afterwards walked about, teſtifying great curioſity at every thing they ſaw, but at the ſame time expreſſing a fear that they might be thought too intruding. As our people were conducting them to the tents, one of the natives picked up a bullet, which had been caſually dropped on the ground, and immediately expreſſed his ſurprize, that a ſubſtance ſo ſmall to the eye ſhould be ſo very ponderous to the touch; and on their entering the tent, a large Newfoundland dog, and a ſpaniel which had been tied up there to prevent their being loſt, ſet up a moſt violent barking, and the natives a noiſe but little leſs loud, which at firſt it was not eaſy to account for. They ran in and out of the tent, and ſeemed to wiſh that they might be made to bark again. This the Malay ſoon explained to be the effect of their joy and ſurpriſe, as theſe were the firſt large animals they had ever ſeen, there being no quadrupeds of any ſpecies on theſe iſlands, except a very few grey rats in the woods.

After ſome time it was agreed on by Captain Wilſon and his people, that ſome of the crew ſhould be ſent to the king of the place, in order to ſolicit his friendſhip, and intreat his permiſſion to build a veſſel that might carry them back to their own country. This buſineſs was allotted to the captain's brother; and during his abſence, Raa Kook, the king's brother, and ſeveral of the natives, remained with our people. This amiable chief ſeemed to place an entire confidence in thoſe he was among; he endeavoured to accommodate himſelf to their manners; would ſit at table as they did, inſtead of ſquatting on his hams; and inquired particularly into the principles and cauſes of every thing he obſerved about him, lending his perſonal aſſiſtance in all that was going forward, and even deſiring the cook to let him aid him in blowing the fire. Pelew Iſlands.

In order to conciliate their affections, Captain Wilſon had preſented Arra Kooker, another of the king's brothers, with a pair of trowſers; but having conceived a greater paſſion for a white ſhirt, one was immediately given to him; which he had no ſooner put on, than he began to dance and jump about with ſo much joy, that every body was diverted by his ſingular geſtures, and the contraſt which the linen formed with his ſkin. This prince was about 40, of a ſhort ſtature, but ſo plump and fat that he was nearly as broad as he was long. He poſſeſſed an abundant ſhare of good humour, and a wonderful turn for mimickry; and had beſides a countenance ſo lively and expreſſive, that though our people at this time were ſtrangers to almoſt all he ſaid, yet his face and geſtures made them accurately comprehend whatever he was deſcribing.

After three or four days, Abba Thulle the king arrived with a great retinue. He was received with every mark of reſpect by the ſhip's company, who were exerciſed before him, and fired three volleys in different poſitions. The ſurprize of the natives, their hooting, hallooing, jumping, and chattering, produced a noiſe almoſt equal to the diſcharge of the muſkets; and when one of the men ſhot a bird, which was done to diſplay the effect of their arms, the ſurprize it occaſioned was wonderful. Some of the natives ran for it, and carried it to the king, who examined it with great attention, but was unable to comprehend how it could be wounded, not having ſeen any thing paſs out of the gun.

Raa Kook expreſſed great impatience to ſhow the king whatever had impreſſed his own mind; and taking his brother by the hand, led him to a grindſtone which was fixed behind one of the tents. He immediately put it in motion, as he had frequently done before; at the rapidity of which the king was greatly aſtoniſhed, particularly when he was informed that it would ſharpen iron. Captain Wilſon ordered a hatchet to be brought and ground, that they might more readily perceive its operation, when Raa Kook eagerly ſeized the handle, and began turning it, appearing highly delighted to let his brother ſee how well he underſtood it. The whole appeared like ſomething ſupernatural; but the circumſtance which moſt bewildered their ideas was, how the ſparks of fire could come, and how a ſtone ſo well wetted could become ſo ſoon dry.

The king then viſited the different tents, and inquired about every thing he ſaw: all was novelty, and of courſe intereſted his attention. When he got to the tent where the Chineſe men were, who had been brought with them from Macao, Raa Kook, whoſe re-

tentive

Pelew Islands. tentive mind never loſt a ſingle trace of any thing he had been informed of, acquainted the king that theſe were a people quite different from the Engliſh, and that he had learnt there were many other nations beſides theſe interſperſed through the world, ſome of which fought with guns and other with boarding-pikes, an inſtrument which he held very cheap in compariſon with the former.

When the king heard his brother diſcourſing about a variety of nations, who all ſpoke differently, and had before him the example of the Chineſe, whoſe language was not the ſame with the Engliſh, he appeared inſtantly thoughtful and ſerious, as if ſtruck by conceptions which had never before croſſed his mind. He remained a while penſive and bewildered; and this circumſtance impreſſed on every one at the time an idea that there was every reaſon to imagine that there had never been a communication between thoſe people and any other nation: and indeed it is evident, that if Pere Papia did really viſit them in 1710, they had before 1783 loſt the remembrance of every trace of European manners. This indeed is not ſurpriſing, as they had no other record than knots ſimilar to the quipes of Peru at the landing of the Spaniards.

Raa Kook would now ſhow his brother the kitchen, which was in the hollow of a rock, a little above the cove. It was at the time when the cook was preparing dinner; and though the implements were exceedingly ſcanty, an iron pot, a tea kettle, a tin ſauce-pan, with a poker, a pair of tongs, and a frying-pan, were here of ſufficient conſequence to excite admiration; nor were the bellows now forgotten by Raa Kook, who taking them up, as he explained their uſe to the king, ſeemed ambitious to let his brother ſee what an adept he was at blowing. The little bald cook, who was always cloſe ſhaven, and never wore any thing on his head, was likewiſe pointed out to the king as an object of merriment and curioſity.

Sometime after this the king requeſted five of Captain Wilſon's men to attend him in a war he was going to make againſt the inhabitants of a neighbouring iſland called *Oroolong*, who, as he ſaid, had done him an injury. But before this requeſt was made known, he had long ſtruggled with a delicacy of ſentiment which no one would have expected to find in regions ſo diſjoined from the reſt of mankind. This was no other than that it might prove a temporary inconvenience to the unfortunate ſtrangers who had ſought his protection, and might be conſidered by them as an ungenerous proceeding. It was, however, no ſooner made known, than Captain Wilſon inſtantly complied; and every face, which had before been clouded with doubt and apprehenſion, became immediately brightened and gay.

In this enterpriſe little more was done than braving their enemies, ſtripping ſome cocoa-nut trees of their fruit, and carrying off a number of yams and other proviſions; but in another, which was undertaken againſt the iſland of Artingall, they were more ſucceſsful, and ſhowed ſigns of the ſame ſanguinary diſpoſition which ſome demon has infuſed into the whole human race. Nine priſoners of war who had been taken upon this occaſion were cruelly put to death; and notwithſtanding the Engliſh ſtrongly remonſtrated againſt this proceeding, all the arguments they could uſe were of no avail. In juſtification of their conduct, they alleged the neceſſity of doing it for their own ſecurity, declaring that they had formerly only detained them as menial ſervants, but that they always found means to get back to their own country, and return with ſuch a force as frequently made great depredations. Pelew Islands.

Having given this general account of the character and conduct of theſe hitherto unknown people, we now proceed to lay before our readers what we have learned of their government, cuſtoms, manners, and arts, together with a deſcription of the face of their country. In this the editor of Captain Wilſon's voyage muſt be our guide; and if our narrative do not ſatisfy the man of ſcience, it is to be obſerved, that the Antelope was not a ſhip ſent out purpoſely to explore undiſcovered regions, nor were there people on board properly qualified to eſtimate the manners of a new race of men; they had amongſt them no philoſophers, botaniſts, or draughtſmen, experienced in ſuch ſcientific purſuits as might enable them to examine with judgment every object which preſented itſelf. Diſtreſs threw them upon theſe iſlands; and while they were there, all their thoughts were occupied on the means of liberating themſelves from a ſituation of all others the moſt afflicting to the mind, that of being cut off for ever from the ſociety of the reſt of the world.

It, however, clearly appears, from their uniform teſtimony, that at Pelew the king was conſidered as the firſt perſon in the government.

"He was looked up to as the father of his people; and though diveſted of all external decorations of royalty, had every mark of diſtinction paid to his perſon. His *rupacks* or chiefs approached him with the greateſt reſpect; and his common ſubjects, whenever they paſſed near him, or had occaſion to addreſs him, put their hands behind them, and crouched towards the ground. Upon all occurrences of moment, he convened the rupacks and officers of ſtate; their councils were always held in the open air, where the king firſt ſtated the buſineſs upon which he had aſſembled them, and ſubmitted it to their conſideration. Each rupack delivered his opinion, but without riſing from his ſeat; and when the matter before them was ſettled, the king ſtanding up put an end to the council.

"When any meſſage was brought him, whether in council or elſewhere, if it came by one of the common people, it was delivered at ſome diſtance in a low voice to one of the inferior rupacks, who, bending in an humble manner at the king's ſide, delivered it in the ſame manner with his face turned aſide. His commands appeared to be abſolute, though he acted in no important buſineſs without the advice of his chiefs; and every day in the afternoon, whether he was at Pelew or with the Engliſh, he went to ſit in public for the purpoſe of hearing any requeſts, or of adjuſting any difference or diſpute which might have ariſen among his ſubjects."

But theſe, according to our editor, ſeldom happened; for as their real wants were but few, and they ſaw nothing to create artificial ones, every one was chiefly occupied with his own humble purſuits; and as far as the ſhip's crew, who remained among them about three months, could decide, they appeared to conduct themſelves towards each other with the greateſt civility and benevolence; never wranglingor entering into quarrel-

elew ands.

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ſome contentions, as is cuſtomary among thoſe who call themſelves a poliſhed and enlightened people. Even when children ſhowed a diſpoſition of this kind, they ſtrongly marked their diſpleaſure, by ſtifling with rebuke their little animoſities.

The character of the king is thus drawn by the editor: "The excellent man who reigned over theſe ſons of nature, ſhowed himſelf in every part of his conduct firm, noble, generous, and benevolent; there was a dignity in all his deportment, a gentleneſs in all his manners, and a warmth and ſenſibility about his heart, that won the love of all who approached him. Nature had beſtowed on him a contemplative mind, which he had improved by thoſe reflections that good ſenſe dictated and obſervation confirmed. The happineſs of his people ſeemed to be always in his thoughts. In order more effectually to ſtimulate them to uſeful labour, he had himſelf learnt all the few arts they poſſeſſed, and was looked on in ſome of them to be the beſt workman in his dominions. Placed as he was by Providence in its obſcurer ſcenes, he lived beloved by his chiefs, and revered by his people; over whom, whilſt he preſerved a dignity which diſtinguiſhed his ſuperior ſtation, he reigned more as the father than the ſovereign. The eyes of his ſubjects beheld their naked prince with as much awe and reſpect as thoſe are viewed with who govern poliſhed nations, and are decorated with all the dazzling parade and ornaments of royalty; nor was the purple robe or the ſplendid diadem neceſſary to point out a character which the maſterly hand of nature had rendered ſo perfect."

Next in power to the king was his brother Raa Kook, who was official general of all his forces. It was his duty to ſummon the rupacks to attend the king for whatever purpoſe they were wanted. He was alſo his preſumptive heir; the ſucceſſion of Pelew not going to the king's children till it had paſſed through his brothers; ſo that after the demiſe of Abba Thulle, the ſovereignty would have deſcended to Raa Kook; on his demiſe to Arra Kooker; and on the death of this laſt it would have reverted to Qui Bill, the king's eldeſt ſon, when Lee Boo, his ſecond ſon, of whom we have much to ſay, would have become the hereditary general.

The office of firſt miniſter is deſcribed as follows: "The king was always attended by a particular chief or rupack, who did not appear to poſſeſs any hereditary office, but only a delegated authority. He was always near the king's perſon, and the chief who was always firſt conſulted; but whether his office was religious or civil, or both, our people could not learn with any certainty. He was not conſidered as a warrior, or ever bore arms, and had only one wife, whereas the other rupacks had two. The Engliſh were never invited to his houſe, or introduced into it, although they were conducted to thoſe of almoſt every other chief."

Of the rupacks it is obſerved, "That they could only be regarded as chiefs or nobles; they were not all of the ſame degree, as was plain by a difference in the *bone* (A) they wore: they generally attended the king, and were always ready at his command to accompany him on any expedition with a number of canoes properly manned, and armed with darts and ſpears, who were to remain with him till they had his permiſſion to return home with their dependents. In this part of their government we may trace an outline of the feudal ſyſtem; but from the few opportunities our people had of inveſtigating points of internal government, it appeared that the titles of *rupacks* were perſonal badges of rank and diſtinction; nor did they apprehend they were hereditary honours, unleſs in the reigning family, who muſt of neceſſity be of this claſs."

As to property, it was underſtood, "That the people poſſeſſed only ſuch as aroſe from their work and labour, but no abſolute one in the ſoil, of which the king appeared to be general proprietor. A man's houſe, furniture, or canoe, was conſidered as his private property, as was alſo the land allotted him, as long as he occupied and cultivated it, but whenever he removed with his family to another place, the ground he held reverted to the king, who gave it to whom he pleaſed, or to thoſe who ſolicited to cultivate it."

All that part of the iſland which they had an opportunity of ſeeing is ſaid to have been well cultivated. It was covered with trees of various kinds and ſizes, many of which muſt have been very large, as they made canoes of their trunks, ſome of which were capable of carrying 28 or 30 men. Among the timber trees was noticed the ebony, and a tree which when pierced or wounded yielded a thick white liquor of the conſiſtence of cream. "They had alſo a ſpecies of the manchineel tree, in cutting down of which our people frequently got bliſtered and ſwelled; the inhabitants pointed out the cauſe, ſaying it was owing to their being ſprinkled by the ſap. This they reckoned among the unlucky trees, and adviſed our people againſt the uſe of it."

But the moſt ſingular tree noticed at Pelew, was one in its ſize and manner of branching not unlike our cherry-tree, but in its leaves reſembling the myrtle. Its peculiarity was, that it had no bark, but only an outward coat of about the thickneſs of a card, which was darker than the inſide, though equally cloſe in texture. Its colour was nearly that of mahogany, and the wood was ſo extremely hard, that few of the tools which the Engliſh had could work it. They alſo found cabbage-trees, the wild bread-fruit, and another tree whoſe fruit ſomething reſembled an almond. But yams and cocoa nuts, being their principal articles of ſuſtenance, claimed their chief attention.

The iſland Coorooraa, of which Pelew is the capital, likewiſe produced plantains, bananas, Seville oranges and lemons, but neither of them in any conſiderable quantity. None of the iſlands which the Engliſh viſited had any kind of grain. As to birds, they had plenty of common cocks and hens, which, though not domeſticated, kept running about near their houſes and plantations; and what appears extremely ſingular is, that the natives had never made any uſe of them, till

(A) This was a mark of rank worn upon the wriſt, with which Captain Wilſon was inveſted by the king; but what animal it came from our people could not learn.

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till our people told them they were excellent eating. Pigeons they accounted a great dainty; but none but thofe of a certain dignity were permitted to eat of them. The Engliſh left them two geeſe, which were the only remains of their live ſtock.

From the deſcription of the country it appears to be very mountainous; but ſome of the valleys are repreſented as extenſive and beautiful, affording many delightful proſpects. The ſoil being very rich, produces a great abundance of graſs, which, as there are no cattle to eat it, grows very high, and was ſcorched and burnt up by the ſun. Our people ſaw no river at Pelew; their ſupplies of freſh water being obtained from ſmall ſtreams and ponds, of which there are a great many.

From this account of the ſcanty produce of theſe iſlands, it is evident that no luxury reigned among their inhabitants, whoſe principal article of food appears to be fiſh; they had no ſalt, nor did they make uſe of ſauce or any ſeaſoning in any thing they eat. Their drink was alſo as ſimple as their diet; it principally conſiſted of the milk of the cocoa nut; but upon particular occaſions they uſed a kind of ſweet drink and ſherbet, which latter had the addition of ſome juice of orange.

The iſlands appeared to be populous, though to what extent could not be aſcertained. Their houſes were raiſed about three feet from the ground, upon ſtones which appeared as if hewn from the quarry. The interior part of them was without any diviſion, the whole forming one great room, which roſe in a ridge like our barns, the outſide being thatched thick and cloſe with bamboos or palm leaves. All their implements, utenſils, weapons of war, and canoes, are much of the ſame kind with thoſe which were found in the South Sea iſlands.

In their marriages they allow a plurality of wives, though in general not more than two. When a woman is pregnant, the utmoſt attention is paid to her; but upon other occaſions no more reſpect is ſhown to one ſex than the other. "One of our people endeavouring to make himſelf agreeable to a lady belonging to one of the rupacks, by what we ſhould call a marked affiduity, Arra Kooker, with the greateſt civility, gave him to underſtand that it was not right to do ſo."

They have places particularly appropriated to ſepulture; their graves being made nearly the ſame as they are in our country churchyards. The corpſe is attended only by women, who at the place of interment make a great lamentation. The men, however, aſſemble round the body before it is carried to the grave, on which occaſion they preſerve a ſolemn ſilence; "their minds, from principles of fortitude or philoſophy, being armed to meet the events of mortality with manly ſubmiſſion, diveſted of the external teſtimony of human weakneſs."

On the article of religion our editor obſerves, "That, among all the race of men whom navigation has brought to our knowledge, few appear to be without a ſenſe of ſomething like religion, however it may be mixed with idolatry or ſuperſtition. And yet our people, during their continuance with the natives of Pelew, never ſaw any particular ceremonies, or obſerved any thing that had the appearance of public worſhip. But though there was not found on any of the iſlands they viſited any place appropriated to religious rites, it would perhaps be going too far to declare that the people of Pelew had abſolutely no idea of religion. Independent of external teſtimony, there may be ſuch a thing as the religion of the heart, by which the mind may in awful ſilence be turned to contemplate the God of Nature; and though unbleſſed by thoſe lights which have pointed to the Chriſtian world an unerring path to happineſs and peace, yet they might, by the light of reaſon only, have diſcovered the efficacy of virtue, and the temporal advantages ariſing from moral rectitude.

"Superſtition is a word of great latitude, and vaguely defined: though it hath in enlightened ages been called the offspring of ignorance, yet in no time hath it exiſted without having ſome connection with religion. Now the people of Pelew had beyond all doubt ſome portion of it, as appeared by the wiſh expreſſed by the king when he ſaw the ſhip building, that the Engliſh would take out of it ſome particular wood, which he perceived they had made uſe of, and which he obſerved was deemed an ill omen, or unpropitious.

"They had alſo an idea of an evil ſpirit, that often counteracted human affairs. A very particular inſtance of this was ſeen when Mr Barker, a moſt valuable member in the Engliſh ſociety, fell backwards from the ſide of the veſſel, whilſt he was on the ſtocks: Raa Kook, who happened to be preſent, obſerved that it was owing to the unlucky wood our people had ſuffered to remain in the veſſel, that the evil ſpirit had occaſioned this miſchief to Mr Barker."

They likewiſe appeared to entertain a ſtrong idea of divination, as was evident from the ceremonies they practiſed before they undertook any enterpriſe of moment. A few occurrences, which are mentioned in the courſe of the narrative, would alſo lead us to believe that they could not be altogether unacquainted with the nature of religious worſhip; for when they were preſent at the public prayers of the Engliſh, they expreſſed no ſurpriſe at what was doing, but ſeemed deſirous to join in them, and conſtantly preſerved the moſt profound ſilence. The general even refuſed to receive a meſſage from the king which arrived during divine ſervice. And upon another occaſion, when Captain Wilſon told Lee Boo, that good men would live again above, he replied, with great earneſtneſs, "All ſame Pelew; bad men ſtay in earth; good men go into ſky; become very beautiful;" holding his hand up, and giving a fluttering motion to his fingers. Some later voyagers, however, have affirmed, that theſe people, notwithſtanding their ſuperſtition, have no notion whatever of a Deity; a circumſtance to which it is extremely difficult to give full credit.

The moſt wonderful circumſtance in the hiſtory of this people, except that laſt mentioned, are the acuteneſs of their underſtanding, their hoſpitality, and the implicit confidence which they placed in utter ſtrangers. That their manners were pleaſing, and their ſociety not diſagreeable, is evident from the conduct of Madan Blanchard, one of the ſeamen, who, when the veſſel was built and ready to take her departure with his Captain and his companions, was left behind at his own particular requeſt. That they had the fulleſt confidence in Captain Wilſon and his crew, is put beyond

yond a doubt by the behaviour of the king and Raa Kook when their gueſts were to leave them. Raa Kook ſolicited his brother's permiſſion to accompany the Engliſh, but from prudential motives was refuſed. The ſovereign, however, reſolved to entruſt his ſecond ſon Lee Boo to Captain Wilſon's care, that he might improve his mind, and learn ſuch things as at his return would benefit his country.

The inſtructions which he gave the young man, and the fortitude which he ſhowed upon this occaſion, would have done honour to the moſt enlightened mind. Upon delivering him to Captain Wilſon, he uſed theſe expreſſions: "I would with you to inform Lee Boo of all things which he ought to know, and make him an Engliſhman. The ſubject of parting with my ſon I have frequently revolved; I am well aware that the diſtant countries he muſt go through, differing much from his own, may expoſe him to dangers, as well as diſeaſes, that are unknown to us here, in conſequence of which he may die; I have prepared my thoughts to this: I know that death is to all men inevitable; and whether my ſon meets this event at Pelew or elſewhere is immaterial. I am ſatisfied, from what I have obſerved of the humanity of your character, that if he is ſick you will be kind to him; and ſhould that happen, which your utmoſt care cannot prevent, let it not hinder you, or your brother, or your ſon, or any of your countrymen, returning here; I ſhall receive you, or any of your people, in friendſhip, and rejoice to ſee you again." How noble! This is the language of a king, a father, and a philoſopher, who would have been delighted to ſee his ſon with European accompliſhments. But, alas! the ſubſequent hiſtory of this amiable youth muſt force a tear from the eye of every reader whoſe heart is not callous to the genuine feelings of nature and humanity. As ſoon as they arrived at Macao, the houſe into which he firſt entered, and the different articles of furniture, fixed him in ſilent admiration; but what ſtruck his imagination moſt was the upright walls and flat ceilings of the rooms, being utterly unable to comprehend how they could be ſo formed. When he was introduced to the ladies of the family, his deportment was ſo eaſy and polite, that it could be exceeded by nothing but his abundant good nature; and at his departure, his behaviour left on the mind of every one preſent the impreſſion, that, however great the ſurpriſe might be which the ſcenes of a new world had awakened in him, it could hardly be exceeded by that which his own amiable manners and native poliſh would excite in others.

They were now conducted to the houſe of an Engliſh gentleman, who introduced them into a large hall, which was lighted up, with a table in the middle, covered for ſupper, and a ſideboard handſomely decorated. Here a new ſcene burſt at once upon Le Boo's mind; he was all eye, all admiration. The veſſels of glaſs particularly rivetted his attention; but when he ſurveyed himſelf in a large pier glaſs at the upper end of the hall, he was in raptures with the deception. It was in truth, to him, a ſcene of magic, a fairy tale.

Soon after the people of the veſſel came on ſhore, ſome of them went to purchaſe things they were in want of; in doing which they did not forget Lee Boo, who was a favourite with them all. Among the trinkets they brought him was a ſtring of large glaſs beads, the firſt ſight of which almoſt threw him into an ecſtacy: he hugged them with a tranſport which could not have been exceeded by the intereſted poſſeſſor of a ſtring of oriental pearls. His imagination ſuggeſted to him that he held in his hand all the wealth the world could afford him. He ran with eagerneſs to Captain Wilſon to ſhow him his riches, and begged he would get him a Chineſe veſſel to carry them to the king his father, that he might ſee what the Engliſh had done for him; adding, that if the people faithfully executed their charge, he would at their return preſent them with one or two beads as a reward for their ſervices. Pelew Iſlands.

Having no quadrupeds at Pelew, the ſheep, goats, and other cattle, which he met with at Macao, were viewed with wonder; but ſoon after, ſeeing a man paſs the houſe on horſeback, he was ſo much aſtoniſhed, that he wanted every one to go and look at the ſtrange ſight. After the matter, however, was explained to him, he was eaſily perſuaded to get upon horſeback himſelf; and when he was informed what a noble, docile, and uſeful animal it was, he beſought the captain to ſend one to his uncle Raa Kook, as he was ſure it would be of great ſervice to him.

Omitting a number of other particulars of this kind, which excited his curioſity and ſhowed the excellent diſpoſition of his heart, we ſhall follow him to England, the country from which he was never to return. Here he had not been long before he was ſent to an academy to be inſtructed in reading and writing, which he was extremely eager to attain, and moſt aſſiduous in learning. His temper was mild and compaſſionate in the higheſt degree: but it was at all times governed by diſcretion and judgment. If he ſaw the young aſking relief, he would rebuke them with what little Engliſh he had, telling them it was a ſhame to beg when they were able to work; but the infirmities of old age he could never withſtand, ſaying, "Muſt give poor old man, old man no able to work."

He always addreſſed Mr Wilſon by the name of Captain, but never would call Mrs Wilſon by any other name than mother, looking on that as a mark of the greateſt reſpect; and ſuch was the gratitude of his heart for the kindneſs they ſhowed him, that if any of the family were ill, he always appeared unhappy, would creep ſoftly up to the chamber, and ſit ſilent by the bedſide for a long time together without moving, peeping gently from time to time between the curtains, to ſee if they ſlept or lay ſtill.

He was now proceeding with haſty ſtrides in gaining the Engliſh language, writing, and accounts, when he was overtaken by that fatal diſeaſe, the ſmall-pox, which the greateſt pains had been taken to guard him againſt; and notwithſtanding the utmoſt care and attention of his phyſician, he fell a victim to this ſcourge of the human race.

Upon this trying occaſion, his ſpirit was above complaining, his thoughts being all engroſſed by the kindneſs of his benefactors and friends. He told his attendant, that his father and mother would grieve very much, for they knew he was ſick. This he repeated ſeveral times, "and begged him to go to Pelew, and tell Abba Thulle that Lee Boo take much drink to make ſmall-pox go away, but he die; that the captain

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and mother very kind; all Engliſh very good men; much ſorry he could not ſpeak to the king the number of fine things the Engliſh had got." Then he reckoned up the preſents which had been given him, deſiring that they might be properly diſtributed among the Chiefs, and requeſting that particular care might be taken of two glaſs pedeſtals, which he begged might be preſented to his father.

We have given this ſhort hiſtory of Lee Boo, becauſe it exhibits in a ſtrong light the manners of the natives of the Pelew iſlands, to which we know nothing ſimilar in the hiſtory of man from the ſavage ſtate to that of civilization. They appear to have had no communication with any other people, and were yet neither treacherous, cruel, nor cowardly. They are a ſtriking inſtance of the weakneſs of all the philoſophic theories by which mankind are uſually traced from their origin through the ſeveral ſtages of ſavagiſm, barbariſm, and civilization, down to the period of refinement, ending in effeminacy.

Since the publication of Captain Wilſon's voyage we have ſome further accounts of theſe iſlands, all confirming what we were firſt told of the gentleneſs of the people. Two armed ſhips were, by order of the court of directors, fitted out at Bombay in 1790, for the purpoſe of ſurveying the iſlands of Pelew, and furniſhing the natives with domeſtic animals, and ſuch other things as might add to the comforts of life. Among the preſents to the king were ſwords and other European implements of war; of which it is at leaſt poſſible that he and his people might have been equally happy had they remained for ever in total ignorance. The foundation of a fort was likewiſe laid on one of the iſlands, and poſſeſſion of it taken in the name of the Engliſh; we muſt with no remote view of enſlaving the people, or of driving them from their native country. It has been likewiſe announced in a late publication, that Captain M'Clue, who commanded the armed ſhips, was ſo delighted with the manners of the king and his ſubjects, that he has reſolved to paſs the remainder of his days on thoſe iſlands at the early age of 34; and we hope he will prove a father to the people.

PELIAS (fab. hiſt.), twin-brother of Neleus, was ſon of Neptune by Tyro, daughter of Salmoneus. His birth was concealed by his mother, who wiſhed her father to be ignorant of her incontinence. He was expoſed in the woods, but his life was preſerved by ſhepherds; and he received the name of *Pelias*, from a ſpot of the colour of *lead* in his face. Some time after Tyro married Cretheus, ſon of Æolus, king of Iolchos, and became mother of three children, of whom Æſon was the eldeſt. Pelias viſited his mother, and was received in her family; and after the death of Cretheus, he unjuſtly ſeized the kingdom, which belonged not to him, but to the children of Tyro by the deceaſed king. To ſtrengthen himſelf in his uſurpation, Pelias conſulted the oracle; and when he was told to beware of one of the deſcendants of Æolus, who ſhould come to his court with one foot ſhod and the other bare, he privately removed the ſon of Æſon, after he had openly declared that he was dead. Theſe precautions proved vain. Jaſon, the ſon of Æſon, who had been educated by Chiron, returned to Iolchos, when come to years of maturity; and having loſt one of his ſhoes in croſſing the river Anaurus or the Evenus, Pelias immediately perceived that this was the perſon whom he had ſo much dreaded. His unpopularity prevented him from acting with violence to a ſtranger, whoſe uncommon dreſs and commanding aſpect had raiſed admiration in the people. But his aſtoniſhment was greatly excited, when he ſaw Jaſon arrive at his palace, with his friends and his relations, and boldly demand the kingdom which he had uſurped. Pelias, conſcious that his complaints were well founded, endeavoured to divert his attention, and told him that he would voluntarily reſign the crown to him, if he went to Colchis to avenge the death of Paryxus, the ſon of Athamas, whom Æetes had cruelly murdered. He further declared, that the expedition would be attended with the greateſt glory, and that nothing but the infirmities of old age had prevented himſelf from vindicating the honour of his country, and the injuries of his family, by puniſhing the aſſaſſin. This ſo warmly recommended, was with equal warmth accepted by the young hero, and his intended expedition was made known all over Greece. While Jaſon was abſent in the Argonautic expedition, Pelias murdered Æſon and all his family; but, according to the more received opinion of Ovid, Æſon was ſtill living when the Argonauts returned, and he was reſtored to the flower of youth by the magic of Medea. This change in the vigour and the conſtitution of Æſon aſtoniſhed all the inhabitants of Iolchos; and the daughters of Pelias, who have received the patronymic of Peliades, expreſſed their deſire to ſee their father's infirmities vaniſh by the ſame powerful magic. Medea, who wiſhed to avenge the injuries which her huſband Jaſon had received from Pelias, raiſed the deſires of the Peliades, by cutting an old ram to pieces, and boiling the fleſh in a cauldron, and then turning it into a fine young lamb. After they had ſeen this ſucceſsful experiment, the Peliades cut their father's body to pieces, after they had drawn all the blood from his veins, on the aſſurance that Medea would replenith them by her wonderful power. The limbs were immediately put into a cauldron of boiling water; but Medea ſuffered the fleſh to be totally conſumed, and refuſed to give the promiſed aſſiſtance, and the bones of Pelias did not even receive a burial. The Peliades were four in number, Alceſte, Piſidice, Pelopea, and Hippothoe, to whom Hyginus adds Meduſa. Their mother's name was Anaxibia, the daughter of Bias or Philomache, the daughter of Amphion. After this parricide, the Peliades fled to the court of Admetus, where Acaſtus, the ſon-in-law of Pelias, purſued them, and took their protector priſoner. The Peliades died, and were buried in Arcadia.

PELICAN, in ornithology. See PELICANUS.

PELICAN, in chemiſtry, is a glaſs alembic conſiſting of one piece. It has a tubulated capital, from which two oppoſite and crooked beaks paſs out, and enter again at the belly of the cucurbit. This veſſel has been contrived for a continued diſtillation and cohobation, which chemiſts call *circulation*. The volatile parts of ſubſtances put into this veſſel riſe into the capital, and are obliged to return through the crooked beaks into the cucurbit; and this without interruption, or luting and unluting the veſſels.

Although the pelican ſeems to be a very convenient

Pelicanus

inſtrument, it is nevertheleſs little uſed, and even much neglected at preſent; either becauſe the modern chemiſts have not ſo much patience as the ancient chemiſts had for making long experiments; or becauſe they find that two matraſſes, the mouth of one of which is inſerted into the mouth of the other, produce the ſame effect.

PELICANUS, in ornithology, a genus belonging to the order of anſeres. The bill is ſtraight, without teeth, and crooked at the point; the face is naked, and the feet are palmated. Mr Latham enumerates no leſs than 30 different ſpecies of this genus, beſides varieties. The moſt remarkable ſeem to be theſe that follow:

1. The carbo, or corvorant, ſometimes exceeds ſeven pounds in weight: the length three feet four; the extent four feet two; the bill duſky, five inches long, deſtitute of noſtrils; the baſe of the lower mandible is covered with a naked yellow ſkin, that extends under the chin, and forms a ſort of pouch; a looſe ſkin of the ſame colour reaches from the upper mandible round the eyes and angles of the mouth; the head and neck are of a ſooty blackneſs, but under the chin of the male the feathers are white; and the head in that ſex is adorned with a ſhort, looſe, pendant creſt; in ſome the creſt and hind-part of the head are ſtreaked with white. The coverts of the wings, the ſcapulars, and the back, are of a deep green, edged with black, and gloſſed with blue; the quill-feathers and tail duſky; the legs are ſhort, ſtrong, and black; the middle claw ſerrated on the inſide; the irides are of a light aſh-colour.

Theſe birds occupy the higheſt parts of the cliffs that impend over the ſea: they make their neſts of ſticks, ſea-tang, graſs, &c. and lay ſix or ſeven white eggs of an oblong form. In winter they diſperſe along the ſhores, and viſit the freſh waters, where they make great havoc among the fiſh. They are remarkably voracious, having a moſt ſudden digeſtion, promoted by the infinite quantity of ſmall worms that fill their inteſtines. The corvorant has the rankeſt and moſt diſagreeable ſmell of any bird, even when alive. Its form is diſagreeable; its voice hoarſe and croaking, and its qualities baſe. Theſe birds, however, have been trained to fiſh like falcons to fowl. Whitelock tells us, that he had a caſt of them manned like hawks, and which would come to hand. He took much pleaſure in them; and relates, that the beſt he had was one preſented him by Mr Wood, maſter of the corvorants to Charles I. It is well known that the Chineſe make great uſe of theſe birds, or a congenerous ſort, in fiſhing; and that not for amuſement, but profit.

2. The graculus, or ſhag, called in the north of England the *crane*, is much inferior in ſize to the corvorant: the length is 27 inches; the breadth three feet ſix; the weight three pounds three quarters. The bill is four inches long, and more ſlender than that of the preceding: the head is adorned with a creſt two inches long, pointing backward; the whole plumage of the upper part of this bird is of a fine and very ſhining green; the edge of the feathers a purpliſh black; but the lower part of the back, the head, and neck, wholly green; the belly is duſky; the tail of a duſky hue, tinged with green; the legs are black, and like thoſe of the corvorant. Pelicanus.

Both theſe kinds agree in their manners, and breed in the ſame places; and, what is very ſtrange in web-footed birds, will perch and build in trees: both ſwim with their head quite erect, and are very difficult to be ſhot; for, like the grebes and divers, as ſoon as they ſee the flaſh of the gun, they pop under water, and never riſe but at a conſiderable diſtance.

3. The baſſanus, gannet, or ſolan gooſe, weighs ſeven pounds; the length is three feet one inch; the breadth ſix feet two inches. The bill is ſix inches long, ſtraight almoſt to the point, where it inclines down; and the ſides are irregularly jagged, that it may hold its prey with more ſecurity: about an inch from the baſe of the upper mandible is a ſharp proceſs pointing forward; it has no noſtrils; but in their place a long furrow, that reaches almoſt to the end of the bill: the whole is of a dirty white, tinged with aſh-colour. The tongue is very ſmall, and placed low in the mouth; a naked ſkin of a fine blue ſurrounds the eyes, which are of a pale yellow, and are full of vivacity: this bird is remarkable for the quickneſs of its ſight. Martin tells us, that *ſolan* is derived from an Iriſh word expreſſive of that quality.

From the corner of the mouth is a narrow ſlip of black bare ſkin, that extends to the hind part of the head; beneath the chin is another, that, like the pouch of the pelican, is dilatable, and of ſize ſufficient to contain five or ſix entire herrings; which in the breeding ſeaſon it carries at once to its mate or young.

The young birds, during the firſt year, differ greatly in colour from the old ones; being of a duſky hue, ſpeckled with numerous triangular white ſpots; and at that time reſemble in colours the ſpeckled diver. Each bird, if left undiſturbed, would only lay one egg in the year; but if that be taken away, they will lay another; if that is alſo taken, then a third; but never more that ſeaſon. Their egg is white, and rather leſs than that of the common gooſe; the neſt is large, and formed of any thing the bird finds floating on the water, ſuch as graſs, ſea plants, ſhavings, &c. Theſe birds frequent the Iſle of Aliſa, in the Frith of Clyde; the rocks adjacent to St Kilda; the Stalks of Souliſkerry, near the Orkneys; the Skelig Iſles, off the coaſts of Kerry, Ireland; and the Baſs Iſle, in the Frith of Edinburgh: the multitudes that inhabit theſe places are prodigious. Dr Harvey's elegant account of the latter, will ſerve to give ſome idea of the numbers of theſe, and of the other birds that annually migrate to that little ſpot.

"There is a ſmall iſland, called by the Scotch *Baſs Iſland*, not more than a mile in circumference; the ſurface is almoſt wholly covered during the months of May and June with neſts, eggs, and young birds; ſo that it is ſcarcely poſſible to walk without treading on them: and the flocks of birds in flight are ſo prodigious as to darken the air like clouds; and their noiſe is ſuch, that you cannot without difficulty hear your next neighbour's voice. If you look down upon the ſea from the top of the precipice, you will ſee it on every ſide covered with infinite numbers of birds of different kinds, ſwimming and hunting for their prey:

Pelicans. if in failing round the iſland you ſurvey the hanging cliffs, you may ſee in every cragg or fiſſure of the broken rocks innumerable birds of various ſorts and ſizes, more than the ſtars of heaven when viewed in a ſerene night: if from afar you ſee the diſtant flocks, either flying to or from the iſland, you would imagine them to be a vaſt ſwarm of bees."

Nor do the rocks of St Kilda ſeem to be leſs frequented by theſe birds; for Martin aſſures us, that the inhabitants of that ſmall iſland conſume annually no leſs than 22,600 young birds of this ſpecies, beſides an amazing quantity of their eggs, theſe being their principal ſupport throughout the year: they preſerve both eggs and fowls in pyramidal ſtone buildings, covering them with turf aſhes to preſerve them from moiſture. This is a dear bought food, earned at the hazard of their lives, either by climbing the moſt difficult and narrow paths, where (to appearance) they can barely cling, and that too at an amazing height over the raging ſea; or elſe, being lowered down from above, they collect their annual proviſion, thus hanging in midway air; placing their whole dependence on the uncertain footing of one perſon, who holds the rope by which they are ſuſpended at the top of the precipice. The young birds are a favourite diſh with the North Britons in general: during the ſeaſon, they are conſtantly brought from the Baſs Iſle to Edinburgh, ſold at 20d. a piece, are roaſted, and ſerved up a little before dinner as a whet.

Mr Macaulay, miſſionary from the general aſſembly to St Kilda, gives the following account of them in that iſland: "Theſe rocks are in ſummer totally covered with ſolan geeſe and other fowls, and appear at a diſtance like ſo many mountains covered with ſnow. The neſts of the ſolan geeſe, not to mention thoſe of other fowls, are ſo cloſe, that when one walks between them, the hatching fowls on either ſide can always take hold of one's cloths; and they will often ſit until they are attacked, rather than expoſe their eggs to the danger of being deſtroyed by the ſea-gulls; at the ſame time, an equal number fly about, and furniſh food for their mates that are employed in hatching; and there are, beſides, large flocks of barren fowls of the different tribes that frequent the rocks of St Kilda. Pelicans

"The ſolan geeſe equal almoſt the tame ones in ſize. The common amuſement of the herring-fiſhers ſhow the great ſtrength of this fowl. The fiſhers fix a herring upon a board which has a ſmall weight under it, to ſink it a little below the ſurface of the ſea: the ſolan gooſe, obſerving the fiſh, darts down upon it perpendicularly, and with ſo much force, that he runs his bill irrecoverably through the board, and is taken up directly by the fiſhers.

"The ſolan geeſe repair to St Kilda in the month of March, and continue there till after the beginning of November. Before the middle of that month they, and all the other ſea fowls that are fond of this iſland, retire much about the ſame time into ſome other favourite regions; ſo that not a ſingle fowl belonging to their element is to be ſeen about St Kilda from the beginning of winter down to the middle of February. Before the young ſolan geeſe fly off, they are larger than their mothers, and the fat on their breaſts is ſometimes three inches deep. Into what quarter of the world theſe tribes of wild fowl repair, after winter ſets in, whether into the northern ocean, the native country and winter quarters of herrings in general, or into ſome other region near the ſun, or whether they be of the ſleeping kind, they who pry into the myſteries of natural hiſtory, or have converſed much with writers of voyages, can beſt explain (A). I ſhall only pretend to ſay, that theſe different nations of the feathered kind

(A) The continuance of theſe birds is longer or ſhorter in the iſlands according as the inhabitants take or leave their firſt egg; but, in general, the time of breeding, and that of their departure, ſeems to coincide with the arrival of the herring, and the migration of that fiſh (which is their principal food) out of thoſe ſeas. It is probable therefore that theſe birds attend the herring and pilchard during their whole circuit round the Britiſh iſlands; the appearance of the former being always eſteemed by the fiſhermen as a ſure preſage of the approach of the latter. It migrates, we are told, in queſt of food as far ſouth as the mouth of the Tagus, being frequently ſeen off Liſbon during the month of September, or, as ſome ſay, December. Of the extenſive migrations of this ſpecies we have the following more particular account in Pennant's Arctic Zoology: "It inhabits the coaſt of Newfoundland, where it breeds, and migrates ſouthward as far as South Carolina. In Europe, it is common on the coaſt of Norway and Iceland; but as it never voluntarily flies over land, is not ſeen in the Baltic. It wanders for food as far as the coaſt of Liſbon and Gibraltar, where it has been ſeen in December, plunging for ſardinæ. Straggles as high as Greenland. In northern Aſia, it has been once ſeen by Steller off Bering's iſle; but has been frequently met with in the ſouthern hemiſphere, in the Pacific Ocean: particularly in numbers about New Zealand and New Holland. Captain Cook alſo ſaw them in his paſſage from England to the Cape of Good Hope, and remoter from land than they had been ſeen elſewhere. Among thoſe obſerved in the South Sea, is the variety called *ſula*, with a few black feathers in the tail and among the ſecondaries. They are found not only on the Ferne iſlands, but on our coaſts, one having been brought to me a few years ago which had fallen down wearied with its flight." In the month of Auguſt, the ſame accurate naturaliſt has obſerved in Caithneſs their northern migrations: he has ſeen them paſſing the whole day in flocks, from five to fifteen in each: in calm weather they fly high; in ſtorms they fly low, and near the ſhore; but never croſs over the land, even when a bay with promontories intervenes, but follow, at an equal diſtance, the courſe of the bay, and regularly double every cape. Many of the parties made a ſort of halt for the ſake of fiſhing: they ſoared to a vaſt height, then darting headlong into the ſea, made the water foam and ſpring up with the violence of their deſcent, after which they purſued their route. Our author inquired whether they ever were obſerved to return ſouthward in the ſpring, but was anſwered in the negative; ſo it appears that they annually encircle the whole iſland.

canus kind are taught to chooſe the propereſt habitations and feeding places, and to ſhift their quarters ſeaſonably, by the unerring hand of God.

"From the account given above of the multitudes of ſea-fowls that ſeek their food on this coaſt, we may juſtly conclude that there muſt be inexhauſtible ſtores of fiſh there. Let us for a moment confine our attention to the conſumption made by a ſingle ſpecies of fowls. The ſolan gooſe is almoſt inſatiably voracious; he flies with great force and velocity, toils all the day with very little intermiſſion, and digeſts his food in a very ſhort time; he diſdains to eat any thing worſe than herring or mackarel, unleſs it be in a very hungry place, which he takes care to avoid or abandon. We ſhall take it for granted that there are 100,000 of that kind around the rocks of St Kilda; and this calculation is by far too moderate, as no leſs than 20,000 of this kind are deſtroyed every year, including the young ones. We ſhall ſuppoſe, at the ſame time, that the ſolan geeſe ſojourn in theſe ſeas for about ſeven months of the year; that each of them deſtroys five herrings in a day; a ſubſiſtence infinitely poor for ſo greedy a creature, unleſs it were more than half ſupported at the expence of other fiſhes. Here we have 100,000,000 of the fineſt fiſh in the world devoured annually by a ſingle ſpecies of the St Kilda ſea-fowls.

"If, in the next place, it be conſidered, that much the greateſt part of the other tribes have much the ſame appetite for herring, and purſue it from place to place, in the ſeveral migrations it makes from one ſea to another, the conſumption muſt be prodigiouſly great. Taking theſe into the account, and allowing them the ſame quantity of food, and of the ſame kind, by reaſon of their vaſt ſuperiority in point of numbers, tho' their ſtomachs are conſiderably weaker; we ſee there are no leſs than 200,000,000 of herrings ſwallowed up every year by the birds of a very ſmall diſtrict of rocks, which occupy ſo inconſiderable a ſpace in the Deucaledonian ocean.

"Should all the articles of this account be ſuſtained, articles which ſeem no leſs juſt than plain, and ſhould our curioſity lead us into a new calculation, allowing between 600 and 700 to every barrel, it is evident that more than 330,000 barrels are annually carried away by ſuch creatures."

Theſe birds are well known on moſt of the coaſts of England, but not by the name of the *Solan gooſe*. In Cornwall and in Ireland they are called *gannets*; by the Welſh, *gan*. Mr Ray ſuppoſed the Corniſh gannet to be a ſpecies of large gull: a very excuſable miſtake; for during his ſix months reſidence in Cornwall, he never had an opportunity of ſeeing that bird, except flying; and in the air it has the appearance of a gull. On that ſuppoſition he gave our fowl the title of *cataracta*, a name borrowed from Ariſtotle, and which admirably expreſſes the rapid deſcent of this bird on its prey. Mr Moyle firſt detected this miſtake; and the Rev. Dr William Borlaſe, by preſenting us with a fine ſpecimen of this bird, confirms the opinion of Mr Moyle; at the ſame time giving the following natural hiſtory of the bird.

"The gannet comes on the coaſts of Cornwall in the latter end of ſummer, or beginning of autumn; hovering over the ſhoals of pilchards that come down to us through St George's Channel from the northern ſea. The gannet ſeldom comes near the land, but is conſtant to its prey, a ſure ſign to the fiſhermen that the pilchards are on the coaſts; and when the pilchards retire, generally about the end of November, the gannets are ſeen no more. The bird now ſent was killed at Chandour, near Mountſbay, Sept. 30. 1762, after a long ſtruggle with a water-ſpaniel, aſſiſted by the boatmen; for it was ſtrong and pugnacious. The perſon who took it obſerved that it had a tranſparent membrane under the eye-lid, with which it covered at pleaſure the whole eye, without obſcuring the ſight or ſhutting the eye-lid; a gracious proviſion for the ſecurity of the eyes of ſo weighty a creature, whoſe method of taking its prey is by darting headlong on it from a height of 150 feet or more into the water. About four years ago, one of theſe birds flying over Penzance, (a thing that rarely happens), and ſeeing ſome pilchards lie on a fir-plank, in a cellar uſed for curing fiſh, darted itſelf down with ſuch violence, that it ſtruck its bill quite through the board (about an inch and a quarter thick), and broke its neck."

Pelicanus.

Theſe birds are ſometimes taken at ſea by a deception of the like kind; the fiſhermen faſtening a pilchard to a board, as in St Kilda they faſten herrings, and which in the ſame manner decoys the unwary gannet to its own deſtruction.

In the *Cataracta* of Juba may be found many characters of this bird: he ſays, that the bill is toothed; that its eyes are fiery; and that its colour is white: and in the very name is expreſſed its furious deſcent on its prey. The reſt of his accounts favour of fable. —We are uncertain whether the gannet breeds in any other parts of Europe beſides our own iſlands; except, as Mr Ray ſuſpects, the ſula (deſcribed in Cluſius's Exotics, which breeds in Feroe Iſles) be the ſame bird.

4. The ſula, or booby, is ſomewhat leſs than a gooſe; the baſis of the bill yellow, and of bare feathers; the eyes of a light-grey colour; the lower part of the bill of a light brown. The colours of the body are brown and white; but varied ſo in different individuals, that they cannot be deſcribed by them. Their wings are very long; their legs and feet pale yellow, ſhaped like thoſe of corvorants. They frequent the Bahama iſlands, where they breed all months in the year, laying one, two, or three eggs, on the bare rock. While young, they are covered with a white down, and continue ſo till they are almoſt ready to fly. They feed on fiſh like the reſt of this genus; but have a very troubleſome enemy of the man of-war bird, which lives on the ſpoils obtained from other ſea-birds, particularly the booby. As ſoon as this rapacious enemy perceives that the booby has taken a fiſh, he flies furiouſly at him, upon which the former dives to avoid the blow; but as he cannot ſwallow his prey below water, he is ſoon obliged to come up again with the fiſh in his bill as before, when he ſuffers a new aſſault; nor does his enemy ceaſe to perſecute him till he lets go the fiſh, which the other immediately carries off.

5. The great booby, called by Linnæus *pelicani Baſſani puſſus*, frequents the rivers and ſea-coaſts of Florida, purſuing and devouring fiſhes like others of the genus. Mr Cateſby informs us, that he has ſeen

Pelicanus. veral times found them disabled, and sometimes dead, on the shore; whence he thinks that they meet with sharks or other voracious fishes, which destroy them. The bird is about the size of a goose; the head and neck remarkably prominent; the back of a brown colour; the belly dusky white; the feet black, and shaped like those of a corvorant; the head elegantly spotted with white; the wings extend six feet when spread. Both this species and the last have a joint in the upper mandible of the bill, by which they can raise it considerably from the lower one without opening the mouth.

Latham's Synopsis of Birds.

6. The aquilus, or man-of-war bird, is in the body about the size of a large fowl; in length three feet, and in breadth 14. The bill is slender, five inches long, and much curved at the point; the colour is dusky; from the base a reddish dark coloured skin spreads on each side of the head, taking in the eyes: from the under mandible hangs a large membranaceous bag attached some way down the throat, as in the pelican, and applied to the same uses; the colour of this is a fine deep red, sprinkled on the sides with a few scattered feathers: the whole plumage is brownish-black, except the wing coverts, which have a rufous tinge: the tail is long, and much forked; the outer feathers are 18 inches or more in length; the middle ones from seven to eight: the legs are small, all the toes are webbed together, and the webs are deeply indented; the colour of them is dusky-red.

The female differs in wanting the membranaceous pouch under the chin; and in having the belly white: in other things is greatly like the male.

The frigate pelican, or man-of-war bird (B), as it is by some called, is chiefly, if not wholly, met with between the tropics, and ever out at sea, being only seen on the wing. It is usual with other birds, when fatigued with flying, to rest themselves on the surface of the water; but nature, from the exceeding length of wing ordained to this, has made the rising therefrom utterly impossible, at least writers not only so inform us, but every one whom we have talked with avers the same; though perhaps this is no defect of nature, as it scarcely seems to require much rest; at least, from the length of wing, and its apparent easy gliding motion (much like that of the kite), it appears capable of sustaining very long flights; for it is often seen above 100, and not unfrequently above 200, leagues from land. It has indeed been known to settle on the masts of ships; but this is not a frequent circumstance, though it will often approach near, and hover about the top-mast flag. Sometimes it soars so high in the air as to be scarcely visible, yet at other times approaches the surface of the sea, where, hovering at some distance, the moment he spies a fish, it darts down on it with the utmost rapidity, and seldom without success, flying upwards again as quick as it descended. It is also seen to attack* gulls and other birds which have caught a fish, when it obliges them to disgorge it, and then take care to seize it before it falls into the water. It is an enemy to the flying-fish; for, on their being attacked beneath by the dolphin and other voracious fish, to escape their jaws, these semi-volatiles leap out of the water in clusters making use of their long fins as wings to buoy them up in the air, which they are enabled to do so long as they remain wet; but the moment they become dry are useless, and drop into their proper element again: during their flight, the frigate darts in among the shoal, and seizes one or two at least. These birds know the exact place where the fish are to rise from the bubbling of the water, which directs them to the spot; in this they are accompanied by gulls and other birds, who act in concert with them. Pelican

These birds, which, though not uncommon everywhere within the tropics, yet are less frequent in some places than others, were seen by Cook in 30½ deg. In the old route of navigators, they are mentioned frequently as being met with at Ascension Island, Ceylon, East Indies, and China(c). Dampier saw them in great plenty in the island of Aves in the West Indies. Other navigators talk of them as frequenting various places of the South Sea, about the Marquesas, Easter Isles, and New Caledonia, also at Otaheitee, though at this last place not in such plenty as in many others. They are said to make nests on trees, if there be any within a proper distance; otherwise on the rocks. They lay one or two eggs of a flesh colour, marked with crimson spots. The young birds are covered with greyish white down: the legs are of the same colour, and the bill is white. There is a variety of this species, which is less, measuring only two feet nine inches in length: the extent from wing to wing is five feet and a half. The bill is five inches long, and red; the base of it, and bare space round the eye, are of the same colour; the nostrils are sufficiently apparent, and appear near the base: the shape of the bill is as in the larger one: the head, hind part of the neck, and upper parts of the body and wings, are ferruginous brown; the throat, fore part of the neck, and breast, are white; the tail is greatly forked as in the other; the legs are of a dirty yellow.

"In my collection (says Latham) is a bird very similar to this, if not the same: general colour of the plumage full black; breast and belly mottled with ash-colour; the inner ridge of the wing the same; the bill has the long furrow, as is seen in the greater one: but the nostrils are sufficiently apparent, being about half an inch in length, rather broader at that part near the base. This has a large red pouch at the chin and throat, as in the former species. It is most likely that mine is the male bird, as others, suspected to be of the opposite sex, have little or no traces of the jugular pouch. This supposition seems justified from a pair in the Hunterian museum, in both of which the plumage is wholly black; the one has a large pouch, the other

* See the account of the sula or booby species above.

(B) It is also called *taillur*, or tailor, by the French, from the motion of its tail representing a pair of shears when opened; and when on the wing, it opens and shuts them frequently, in the manner of using that instrument.—*Ulloa, Voy.* ii. p. 304.

(c) Thought by Osbeck to be one of the sorts of birds used in fishing by the Chinese.

canus. other deſtitute of it. Some have ſuppoſed that the greater and leſſer frigates are the ſame bird, in different periods of age."

7. The onocrotalus, or pelican of Aſia, Africa, and America; though Linnæus thinks that the pelican of America may poſſibly be a diſtinct variety. This creature, in Africa, is much larger in the body than a late LXXX. ſwan, and ſomewhat of the ſame ſhape and colour. Its four toes are all webbed together; and its neck in ſome meaſure reſembles that of a ſwan: but that ſingularity in which it differs from all other birds is in the bill and the great pouch underneath. This enormous bill is 15 inches from the point to the opening of the mouth, which is a good way back behind the eyes. At the baſe the bill is ſomewhat greeniſh, but varies towards the end, being of a reddiſh blue. It is very thick in the beginning, but tapers off to the end, where it hooks downwards. The under chap is ſtill more extraordinary; for to the lower edges of it hang a bag, reaching the whole length of the bill to the neck, which is ſaid to be capable of containing 15 quarts of water. This bag the bird has a power of wrinkling up into the hollow of the under-chap; but by opening the bill, and putting one's hand down into the bag, it may be diſtended at pleaſure. The ſkin of which it is formed will then be ſeen of a bluiſh aſh colour, with many fibres and veins running over its ſurface. It is not covered with feathers, but with a ſhort downy ſubſtance as ſmooth and as ſoft as ſattin, and is attached all along to the under edges of the chap, is fixed backward to the neck of the bird by proper ligaments, and reaches near half way down. When this bag is empty, it is not ſeen; but when the bird has fiſhed with ſucceſs, it is then incredible to what an extent it is often ſeen dilated. For the firſt thing the pelican does in fiſhing is to fill up the bag; and then it returns to digeſt its burden at leiſure. When the bill is opened to its wideſt extent, a perſon may run his head into the bird's mouth, and conceal it in this monſtrous pouch, thus adapted for very ſingular purpoſes. Yet this is nothing to what Ruyſch aſſures us, who avers that a man has been ſeen to hide his whole leg, boot and all, in the monſtrous jaws of one of theſe animals. At firſt appearance this would ſeem impoſſible, as the ſides of the under chap, from which the bag depends, are not above an inch aſunder when the bird's bill is firſt opened; but then they are capable of great ſeparation; and it muſt neceſſarily be ſo, as the bird preys upon large fiſhes, and hides them by dozens in its pouch. Tertre affirms, that it will hide as many fiſh as will ſerve 60 hungry men for a meal.

This pelican was once alſo known in Europe, particularly in Ruſſia; but it ſeems to have deſerted our coaſts. This is the bird of which ſo many fabulous accounts have been propagated; ſuch as its feeding its young with its own blood, and its carrying a proviſion of water for them in its great reſervoir in the deſert. But the abſurdity of the firſt account anſwers itſelf; and as for the latter, the pelican uſes its bag for very different purpoſes than that of filling it with water

Clavigero, in his Hiſtory of Mexico, ſays that "there are two ſpecies, or rather varieties, of this bird in Mexico; the one having a ſmooth bill, the other a notched one. Although the Europeans are acquainted with this bird, I do not know whether they are equally well acquainted with the ſingular circumſtance of its aſſiſting the ſick or hurt of its own ſpecies; a circumſtance which the Americans ſometimes take advantage of to procure fiſh without trouble. They take a live pelican, break its wing, and after tying it to a tree, conceal themſelves in the neighbourhood; there they watch the coming of the other pelicans with their proviſions, and as ſoon as they ſee theſe throw up the fiſh from their pouch, run in, and after leaving a little for the captive bird, they carry off the reſt." Pelicanus.

This amazing pouch may be conſidered as analogous to the crop in other birds; with this difference, that as theirs lie at the bottom of the gullet, ſo this is placed at the top. Thus, as pigeons and other birds macerate their food for their young in their crops, and then ſupply them; ſo the pelican ſupplies its young by a more ready contrivance, and macerates their food in its bill, or ſtores it for its own particular ſuſtenance.

The ancients were particularly fond of giving this bird admirable qualities and parental affections: ſtruck, perhaps, with its extraordinary figure, they were willing to ſupply it with as extraordinary appetites; and having found it with a large reſervoir, they were pleaſed with turning it to the moſt tender and parental uſes. But the truth is, the pelican is a very heavy, ſluggiſh, voracious bird, and very ill fitted to take thoſe flights, or to make thoſe cautious proviſions for a diſtant time, which we have been told they do.

The pelican, ſays Labat, has ſtrong wings, furniſhed with thick plumage of an aſh-colour, as are the reſt of the feathers over the whole body. Its eyes are very ſmall, when compared with the ſize of its head; there is a ſadneſs in its countenance, and its whole air is melancholy. It is as dull and reluctant in its motions as the flamingo is ſprightly and active. It is ſlow of flight; and when it riſes to fly, performs it with difficulty and labour. Nothing, as it would ſeem, but the ſpur of neceſſity, could make theſe birds change their ſituation, or induce them to aſcend into the air: but they muſt either ſtarve or fly.

They are torpid and inactive to the laſt degree, ſo that nothing can exceed their indolence but their gluttony; it is only from the ſtimulations of hunger that they are excited to labour; for otherwiſe they would continue always in fixed repoſe. When they have raiſed themſelves about 30 or 40 feet above the ſurface of the ſea, they turn their head with one eye downwards, and continue to fly in that poſture. As ſoon as they perceive a fiſh ſufficiently near the ſurface, they dart down upon it with the ſwiftneſs of an arrow, ſeize it with unerring certainty, and ſtore it up in their pouch. They then riſe again, though not without great labour, and continue hovering and fiſhing, with their head on one ſide as before.

This work they continue with great effort and induſtry till their bag is full, and then they fly to land to devour and digeſt at leiſure the fruits of their induſtry. This, however, it would appear, they are not long in performing; for towards night they have another hungry call, and they again inſtantly go to labour. At night, when their fiſhing is over, and the toil of the day crowned with ſucceſs, theſe lazy birds retire a little way from the ſhore; and, though with the webbed feet and clumſy figure of a gooſe, they will be contented to perch nowhere but upon trees among the light and airy

Pelecanus

airy tenants of the foreſt. There they take their repoſe for the night; and often ſpend a great part of the day, except ſuch times as they are fiſhing, ſitting in diſmal ſolemnity, and, as it would ſeem, half aſleep. Their attitude is with the head reſting upon their great bag, and that reſting upon their breaſt. There they remain without motion, or once changing their ſituation, till the calls of hunger break their repoſe, and till they find it indiſpenſably neceſſary to fill their magazine for a freſh meal. Thus their life is ſpent between ſleeping and eating; and our author adds, that they are as foul as they are voracious, as they are every moment voiding excrements in heaps as large as one's fiſt.

The ſame indolent habits ſeem to attend them even in preparing for incubation, and defending their young when excluded. The female makes no preparation for her neſt, nor ſeems to chooſe any place in preference to lay in; but drops her eggs on the bare ground, to the number of five or ſix, and there continues to hatch them. Attached to the place, without any deſire of defending her eggs or her young, ſhe tamely ſits and ſuffers them to be taken from under her. Now and then ſhe juſt ventures to peck, or to cry out when a perſon offers to beat her off.

She feeds her young with fiſh macerated for ſome time in her bag; and when they cry, flies off for a new ſupply. Labat tells us, that he took two of theſe when very young, and tied them by the leg to a poſt ſtuck into the ground, where he had the pleaſure of ſeeing the old one for ſeveral days come to feed them, remaining with them the greateſt part of the day, and ſpending the night on the branch of a tree that hung over them. By theſe means they were all three become ſo familiar, that they ſuffered themſelves to be handled; and the young ones very kindly accepted whatever fiſh he offered them. Theſe they always put firſt into their bag, and then ſwallowed at their leiſure.

It ſeems, however, that they are but diſagreeable and uſeleſs domeſticks; their gluttony can ſcarcely be ſatisfied; their fleſh ſmells very rancid, and taſtes a thouſand times worſe than it ſmells. The native Americans kill vaſt numbers; not to eat, for they are not fit even for the banquet of a ſavage, but to convert their large bags into purſes and tobacco-pouches. They beſtow no ſmall pains in dreſſing the ſkin with ſalt and aſhes, rubbing it well with oil, and then forming it to their purpoſe. It thus becomes ſo ſoft and pliant, that the Spaniſh women ſometimes adorn it with gold and embroidery to make work-bags of.

Yet, with all the ſeeming hebetude of this bird, it is not entirely incapable of inſtruction in a domeſtic ſtate. Father Raymond aſſures us, that he has ſeen one ſo tame and well educated among the native Americans, that it would go off in the morning at the word of command, and return before night to its maſter, with its great pouch diſtended with plunder: a part of which the ſavages would make it diſgorge, and a part they would permit it to reſerve for itſelf.

"The pelican," as Faber relates, "is not deſtitute of other qualifications. One of thoſe which was brought alive to the duke of Bavaria's court, where it lived 40 years, ſeemed to be poſſeſſed of very uncommon ſenſations. It was much delighted in the company and converſation of men, and in muſic both vocal and inſtrumental; for it would willingly ſtand," ſays he, "by thoſe that ſung or ſounded the trumpet; and ſtretching out its head, and turning its ear to the muſic, liſtened very attentively to its harmony, though its own voice was little pleaſanter than the braying of an aſs." Geſner tells us, that the emperor Maximilian had a tame pelican which lived for above 80 years, and that always attended his army on their march. It was one of the largeſt of the kind, and had a daily allowance by the emperor's orders. As another proof of the great age to which the pelican lives, Aldrovandus makes mention of one of theſe birds that was kept ſeveral years at Mechlin, and was verily believed to be 50 years old.—We often ſee theſe birds at our ſhews about town.

Pelicanus

Mr Edwards, in his Hiſtory of Birds, deſcribes the pelican of America from one, the body of which was ſent him ſtuffed and dried. From the point of the bill to the angles of the mouth meaſured 13 inches, and the wing when cloſed meaſured 18 inches. The pouch when dry appeared of the conſiſtence and colour of a brown dry ox's bladder, having fibres running its whole length, and blood-veſſels croſſing them; and proceeding from the ſides of the lower part of the bill, which opened into this pouch, its whole length. The greater bone of the wing being broken, was found to be light, hollow, void of marrow, and the ſides of it thin as parchment. Sir Hans Sloane writes thus of it (ſee *Nat. Hiſt. of Jamaica*, vol. ii. p. 322.): "This ſeems to be the ſame with the white pelican, only of a darker colour. They are frequent in all the ſeas of the hot Weſt Indies. They fiſh after the ſame manner as man-of-war birds, and come into the ſheltered bays in ſtormy weather, where they very often perch on trees: they fly over the ſea as gulls, and take the fiſh when they ſpy them, by falling down upon them, and they then riſe again and do the like. They are not reckoned good food. When they are ſeen at ſea, it is a ſign of being near land." Wafer, in his voyage and deſcription of the iſthmus of America, ſays, "The pelican is not found on the South Sea ſide of the iſthmus, but they abound on the northern ſide: They are of a dark grey colour, and under the throat hangs a bag: the old ones are not eaten, but the young are good meat." Mr Edwards, in another place, gives the deſcription of a pelican, which he ſays is double the bigneſs of the largeſt ſwan. His drawing was made from the pelican ſhown at London in 1745, which was brought by Capt. Pelly from the Cape of Good Hope, where they are larger than anywhere elſe. The body, legs, and feet, very much reſemble the pelican of America; and it differs little but in the head and neck, which laſt is very long, like a ſwan's; the bill is ſtraighter, and the upper part only hooked at the end; the pouch is ſhaped ſomething different, hanging more down in the middle. Mr Edwards thus deſcribes it. "From the point of the bill to the angle of the mouth is 20 inches of our Engliſh meaſure, which is ſix inches more than any natural hiſtorian has found it; the academy of Paris having meaſured one which was about 14 inches, Paris meaſure I ſuppoſe; and our countryman, Willoughby, meaſured one brought from Ruſſia, which he makes 14 inches Engliſh. I thought it ſomething incredible in Willoughby's deſcription, that a man

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should put his head into the pouch under the bill, till I saw it performed in this bird by its keeper, and am sure a second man's head might have been put in with it at the same time."

The Academy of Paris think the bird they have described is the pelican of Aristotle, and the Onocrotalus of Pliny. They are also confirmed in the opinion that this is a long-lived bird; for, out of a great number kept at Versailles, none had died for more than 12 years, being the only animals kept in the menagery of which some have not died in that time. Some authors say they live 60 or 70 years.

Capt. Keeling, in his voyage to Sierra Leona, says the pelicans there are as large as swans, of a white colour, with exceeding long bills; and M. Thevenot, in his travels to the Levant, observes, that the pelicans about some part of the Nile near the Red Sea swim by the bank side like geese, in such great numbers that they cannot be counted. Father Morolla, in his voyage to Congo, says pelicans are often met with in the road to Singa, and are all over black, except on their breast, which is of a flesh colour like the neck of a turkey. He adds further, that father Francis de Pavia informed him, that on his journey to Singa he observed certain large white birds, with long beaks, necks, and feet, which, whenever they heard the least sound of an instrument, began immediately to dance, and leap about the rivers, where they always resi'le, and whereof they were great lovers: this, he said, he took a great pleasure to contemplate, and continued often upon the banks of the rivers to observe.

It would extend our article beyond all proportion, were we to touch on each individual species of this extensive genus, together with their accidental varieties. But as the genus is unquestionably very curious, we shall here subjoin a list of books, which such of our readers as desire it may have recourse to for further information: *Edward's History of Birds; Natural History of Jamaica; Mem. de l'Academie Royale des Sciences, depuis* 1666 *jusqu'à* 1699, tom. 3. troisieme partie, p. 186.; *Willoughby; Pennant's British* and *Arctic Zoology;* and *Latham's Synopsis of Birds;* the last of which is the fullest and most scientifical of any we have yet seen.

PELION (Diodorus Siculus, &c.), *Pelios, mons* understood, (Mela, Virgil, Horace, Seneca), a mountain of Thessaly near Ossa, and hanging over the Sinus Pelasgicus, or Pegasicus; its top covered with pines, the sides with oaks, (Ovid). Said also to abound in wild ash, (Val. Flaccus). From this mountain was cut the spear of Achilles, called *pelias*, which none but himself could wield, (Homer). Dicearchus, Aristotle's scholar, found this mountain 1250 paces higher than any other of Thessaly, (Pliny). *Pelius*, Cicero; *Peliacus*, (Catullus), the epithet.

PELLA (anc. geog.), a town situated on the confines of Emathia, a district of Macedonia, (Ptolemy); and therefore Herodotus allots it to Bottiæa, a maritime district on the Sinus Thermaicus. It was the royal residence, situated on an eminence, verging to the southwest, encompassed with unpassable marshes summer and winter: in which, next the town, a citadel like an island rises, placed on a bank or dam, a prodigious work, both supporting the wall and securing it from any hurt by means of the circumfluent water. At a distance, it seems close to the town, but is separated from it by the Ludias, running by the walls, and joined to it by a bridge, (Livy): distant from the sea 120 stadia, the Ludias being so far navigable, (Strabo). Mela calls the town *Pelle*, though most Greek authors write *Pella*. The birth-place of Philip, who enlarged it; and afterwards of Alexander, (Strabo, Mela). Continued to be the royal residence down to Perses, (Livy). Called *Pella Colonia*, (Pliny); *Colonia Julia Augusta*, (Coin). It afterwards came to decline, with but few and mean inhabitants, (Lucian). It is now called Τα Παλατια, the *Little Palace*, (Holstenius): *Pellæus*, both the gentilitious name and the epithet, (Lucian, Juvenal, Martial.)—Another PELLA, (Polybius, Pliny); a town of the Decapolis, on the other side the Jordan; abounding in water, like its cognominal town in Macedonia; built by the Macedonians, (Strabo); by Seleucus, (Eusebius); anciently called *Butis*, (Stephanus); *Apamea*, (Strabo); situated 35 miles to the north-east of Gerasa, (Ptolemy). Thither the Christians, just before the siege of Jerusalem by Titus, were divinely admonished to fly, (Eusebius). It was the utmost boundary of the Peræa, or Transjordan country, to the north, (Josephus).

PELLETIER (James), a doctor of physic, and an eminent mathematician, was born at Mans in 1517, and died at Paris in 1582. He was an excellent Latin and French poet, a good orator, physician, and grammarian. He wrote *Oeuvres Poetiques, Commentaires Latins sur Euclide, &c.*

PELLETS, in heraldry, those roundles that are black; called also *ogresses* and *gunstones*, and by the French *torteaux de sable.*

PELLICLE, among physicians, denotes a thin film or fragment of a membrane. Among chemists it signifies a thin surface of crystals uniformly spread over a saline liquor evaporated to a certain degree.

PELLISON, or PELLISON FONTANIER, (Paul), one of the finest geniuses of the 17th century, was the son of James Pellison counsellor at Castres. He was born at Beziers in 1624, and educated in the Protestant religion. He studied with success the Latin, Greek, French, Spanish, and Italian tongues, and applied himself to the reading the best authors in these languages; after which he studied the law at Castres with reputation. In 1652 he purchased the post of secretary to the king, and five years after became first deputy to M. Fouquet. He suffered by the disgrace of that minister; and in 1661 was confined in the Bastile, from whence he was not discharged till four years after. During his confinement he applied himself to the study of controversy; and in 1670 abjured the Protestant religion. Louis XIV. bestowed upon him an annual pension of 2000 crowns; and he likewise enjoyed several posts. In 1676 he had the abbey of Giment, and some years after the priory of St Orens at Auch. He died in 1693. His principal works are, 1. The History of the French Academy. 2. Reflections on religious Disputes, &c. in 4 vols 12mo. 3. The History of Louis XIV. 5. Historical Letters and Miscellanies, in 3 vols 12mo.

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PELOPIA, a festival observed by the Eleans in honour of Pelops. A ram was sacrificed on the occasion, which both priests and people were prohibited

Peloponnesus || Pelusium.

from partaking of, on pain of excommunication from Jupiter's temple: the neck only was allotted to the officer who provided wood for the sacrifice. This officer was called Συλλεκτης; and white poplar was the only wood made use of at this solemnity.

PELOPONNESUS, (Dionysius), a large peninsula to the south of the rest of Greece; called, as it were, *Pelopis nesus* or *insula*, though properly not an island, but a peninsula; yet wanting but little to be one, viz. the isthmus of Corinth, ending in a point like the leaf of the platane or plane-tree. Anciently called *Apia* and *Pelasgia*: a peninsula second to no other country for nobleness; situated between two seas, the Egean and Ionian, and resembling a platane leaf, on account of its angular recesses or bays, (Pliny, Strabo, Mela). Strabo adds from Homer, that one of its ancient names was *Argos*, with the epithet *Achaicum*, to distinguish it from Thessaly, called *Pelasgicum*. Divided into six parts; namely, Argolis, Laconica, Messenia, Elis, Achaia, and Arcadia, (Mela). Now called the *Morea*.

PELOPS, in fabulous history, the son of Tantalus king of Phrygia, went into Elis, where he married Hippodamia the daughter of Œnomaus king of that country; and became so powerful, that all the territory which lies beyond the Isthmus, and composes a considerable part of Greece, was called *Peloponnesus*, that is, the *island of Pelops*, from his name and the word Νησος.

PELTA, a small, light, manageable buckler, used by the ancients. It was worn by the Amazons. The pelta is said by some to have resembled an ivy leaf in form; by others it is compared to the leaf of an Indian fig-tree; and by Servius to the moon in her first quarter.

PELTARIA, in botany: A genus of the siliculosa order, belonging to the tetradynamia class of plants; and in the natural method ranking under the 39th order, *Siliquosæ*. The silicula is entire, and nearly orbiculated, compressed-plane, and not opening.

PELUSIUM (anc. geog.), a noble and strong city of Egypt, without the Delta, distant 20 stadia from the sea; situated amidst marshes; and hence its name and its strength. Called the *key* or *inlet of Egypt* (Diodorus, Hirtius); which being taken, the rest of Egypt lay quite open and exposed to an enemy. Called *Sin* (Ezekiel). *Pelusiacus* the epithet (Virgil, Diodorus). From its ruins arose Damietta. E. Long. 32°. N. Lat. 31°.

Letters on Egypt.

Mr Savary gives us the following account of this place: "The period of its foundation, as well as that of the other ancient cities of Egypt, is lost in the obscurity of time. It flourished long before Herodotus. As it commanded the entrance of the country on the side of Asia, the Pharaohs rendered it a considerable fortress: one of them raised a rampart of 30 leagues in length from the walls of this town to Heliopolis. But we find from the history of nations that the long wall of China, those which the weakness of the Greek emperors led them to build round Constantinople, and many others, built at an immense expence, were but feeble barriers against a warlike people: these examples have taught us, that a state, to be in security against a foreign yoke, must form warriors within itself, and that men must be opposed to men. This rampart, which covered Pelusium, did not stop Cambyses, who attacked it with a formidable army. The feeble character of the son of Amasis, unable to prevent the desertion of 200,000 Egyptians, who went to found a colony beyond the cataracts, had not force sufficient to oppose that torrent which broke in upon his country. Cambyses, after a bloody battle, wherein he cut his enemies to pieces, entered Pelusium in triumph. That memorable day, which saw the desertion of one part of the Egyptian militia and the ruin of the other, is the true epoch of the subjugation of that rich country. Since that period, it has passed under the yoke of the Persians, the Macedonians, the Romans, the Greeks, the Arabs, and the Turks. A continued slavery of more than 2000 years seems to secure them an eternal bondage.

Pelusium

"Herodotus, who visited Pelusium some years after the conquest of Cambyses, relates an anecdote which I cannot omit: 'I surveyed (says he) the plain where the two armies had fought. It was covered with human bones collected in heaps. Those of the Persians were on one side, those of the Egyptians on the other, the inhabitants of the country having taken care to separate them after the battle. They made me take notice of a fact which would have appeared very astonishing to me without their explanation of it. The skulls of the Persians, which were slight and fragile, broke on being lightly struck with a stone; those of the Egyptians, thicker and more compact, resisted the blows of flint. This difference of solidity they attributed to the custom the Persians have of covering their heads from their infancy with the tiara, and to the Egyptian custom of leaving the heads of their children bare and shaved, exposed to the heat of the sun. This explanation appeared satisfactory to me.' Mr Savary assures us that the same customs still subsist in Egypt, of which he frequently had ocular demonstration.

"Pelusium (continues he), after passing under the dominion of Persia, was taken by Alexander. The brave Antony, general of cavalry under Gabinius, took it from his successors, and Rome restored it to Ptolemy Auletes. Pompey, whose credit had established this young prince on the throne of Egypt, after the fatal battle of Pharsalia took refuge at Pelusium. He landed at the entrance of the harbour; and on quitting his wife Cornelia and his son, he repeated the two following verses of Sophocles, 'The free man who seeks an asylum at the court of a king will meet with slavery and chains.' He there found death. Scarcely had he landed on the shore, when Theodore the rhetorician, of the isle of Chio, Septimius the courtier, and Achillas the eunuch, who commanded his troops, wishing for a victim to present to his conqueror, stabbed him with their swords. At the sight of the assassins Pompey covered his face with his mantle, and died like a Roman. They cut off his head, and embalmed it, to offer it to Cæsar, and left his body naked on the shore. It was thus that this great man, whose warlike talents had procured the liberty of the seas for the Romans, and added whole kingdoms to their extended empire, was basely slain in setting foot on the territory of a king who owed to him his crown. Philip his freedman, collecting together, under favour of the night, the wreck of a boat, and stripping off his own cloak to cover the sad remains of his master, burnt

Pelvis || Pembroke-shire.

them according to the cuſtom. An old ſoldier, who had ſerved under Pompey's colours, came to mingle his tears with thoſe of Philip, and to aſſiſt him in performing the laſt offices to the manes of his general.—Peluſium was often taken and pillaged during the wars of the Romans, the Greeks, and the Arabs. But in ſpite of ſo many diſaſters, ſhe preſerved to the time of the Cruſades her riches and her commerce. The Chriſtian princes having taken it by ſtorm, ſacked it. It never again roſe from its ruins; and the inhabitants went to Damietta." See DAMIETTA.

PELVIS, in anatomy. See there, n° 3—43.

PEMBROKE (Mary Counteſs of). See HERBERT.

PEMBROKE, in Pembrokeſhire, in England, is the principal town in the county. It is ſituated upon a creek of Milford-Haven, and in the moſt pleaſant part of Wales, being about 256 miles diſtant from London. It is the county-town, and has two handſome bridges over two ſmall rivers which run into a creek, forming the weſt ſide of a promontory. It is well inhabited, has ſeveral good houſes, and but one church. There is alſo a cuſtom-houſe in it. There are ſeveral merchants in it, who, favoured by its ſituation, employ near 200 ſail on their own account; ſo that, next to Caermarthen, it is the largeſt and richeſt town in South Wales. It has one long ſtraight ſtreet, upon a narrow part of a rock; and the two rivers ſeem to be two arms of Milford-Haven, which ebbs and flows cloſe up to the town. It is governed by a mayor, bailiffs, and burgeſſes; and was in former times fortified with walls, and a magnificent caſtle ſeated on a rock at the weſt end of the town. In this rock, under the chapel, is a natural cavern called *Wogan*, remarked for having a very fine echo: this is ſuppoſed to have been a ſtore-room for the garriſon, as there is a ſtaircaſe leading into it from the caſtle: it has alſo a wide mouth towards the river. This ſtructure being burnt a few years after it was erected, it was rebuilt. It is remarkable for being the birth-place of Henry VII. and for the brave defence made by the garriſon for Charles I.

PEMBROKESHIRE, a county of Wales, bounded on all ſides by the Iriſh ſea, except on the eaſt, where it joins to Caermarthenſhire, and on the north-eaſt to Cardiganſhire. It lies the neareſt to Ireland of any county in Wales; and extends in length from north to ſouth 35 miles, and from eaſt to weſt 29, and is about 140 in circumference. It is divided into ſeven hundreds, contains about 420,000 acres, one city, eight market-towns, two foreſts, 145 pariſhes, about 2300 houſes, and 25,900 inhabitants. It lies in the province of Canterbury, and dioceſe of St David's. It ſends three members to parliament, viz. one for the ſhire, one for Haverfordweſt, and one for the town of Pembroke.

The air of Pembrokeſhire, conſidering its ſituation, is good; but it is in general better the farther from the ſea. As there are but few mountains, the ſoil is generally fruitful, eſpecially on the ſea coaſts; nor are its mountains altogether unprofitable, but produce paſture ſufficient to maintain great numbers of ſheep and goats. Its other commodities are corn, cattle, pit-coal, marl, fiſh, and fowl. Among theſe laſt are falcons, called here *peregrins*. Amongſt the birds common here are migratory ſea-birds, that breed in the Iſle of Ramſey, and the adjoining rocks called *The Biſhop and his Clerks*. About the beginning of April ſuch flocks of birds, of ſeveral ſorts, reſort to theſe rocks, as appear incredible to thoſe who have not ſeen them. They come to them in the night-time, and alſo leave them then; for, in the evening, the rocks may be ſeen covered with them, and the next morning not one be ſeen at all. In like manner, not a ſingle bird ſhall appear in the evening, and the next morning the rocks ſhall be covered with them. They alſo generally make a viſit about Chriſtmas, ſtaying a week or longer; and then take their leave till breeding-time. Among theſe birds are the eligug, razor-bill, puffin, and harry-bird. The eligug lays only one egg, which, as well as thoſe of the puffin and razor-bill, is as big as a duck's, but longer, and ſmaller at one end. She never leaves it till it is hatched, nor then till the young one is able to follow her; and ſhe is all this time fed by the male. This and the razor-bill breed upon the bare rocks, without any kind of neſt. The puffin and harry-bird breed in holes, and commonly in the holes of rabbits; but ſometimes they dig holes for themſelves with their beaks. The harry-birds are never ſeen on land but when taken. All the four kinds cannot raiſe themſelves to fly away when they are on land, and therefore they creep or waddle to the cliffs, and throwing themſelves off, take wing. The eligug is the ſame bird which they call in Cornwall a *liddaw*, and in Yorkſhire a *ſcout*. The razor-bill is the *merre* of Cornwall. The puffin is the *arctic duck* of Cluſius, and the harry-bird the *ſhire-water* of Sir Thomas Brown. The inhabitants of this county make a very pleaſant durable fire of culm, which is the duſt of coal made up into balls with a third part of mud. The county is well watered by the rivers Clethy, Dougledye, Cledhew, and Teive; which laſt parts it from Cardiganſhire. There is a diviſion of the county ſtyled *Rhos* in the Welch, by which is meant a large green plain. This is inhabited by the deſcendants of the Flemings, placed there by Henry I. to curb the Welch, who were never able to expel them, though they often attempted it. On the coaſts of this county, as well as on thoſe of Glamorganſhire and the Severn Sea, is found a kind of alga or laver, the *lactuca marina* of Camden, being a marine plant or weed. It is gathered in ſpring; of which the inhabitants make a ſort of food, called in Welch *lhavan*, and in Engliſh *black-butter*. Having waſhed it clean, they lay it to ſweat between two flat ſtones, then ſhred it ſmall, and kned it well, like dough for bread, and then make it up into great balls or rolls, which is by ſome eat raw, and by others fryed with oatmeal and butter. It is accounted excellent againſt all diſtempers of the liver and ſpleen; and ſome affirm that they have been relieved by it in the ſharpeſt fits of the ſtone.

Pembroke-ſhire, Pen.

PEN, a town of Somerſetſhire, in England, on the north-eaſt ſide of Wincaunton, where Kenwald a Weſt Saxon king ſo totally defeated the Britons, that they were never after able to make head againſt the Saxons; and where, many ages after this, Edmund Ironſide gained a memorable victory over the Danes, who had before, *i. e.* in 1001, defeated the Saxons in that ſame place.

PEN, a little inſtrument, uſually formed of a quill, ſerving to write withal.

Pen. Pens are alſo ſometimes made of ſilver, braſs, or iron.

Dutch Pens are made of quills that have paſſed thro' hot aſhes, to take off the groſſer fat and moiſture, and render them more tranſparent.

Fountain Pen, is a pen made of ſilver, braſs, &c. contrived to contain a conſiderable quantity of ink, and let it flow out by gentle degrees, ſo as to ſupply the writer a long time without being under the neceſſity of taking freſh ink.

The fountain-pen is compoſed of ſeveral pieces, as in Plate CCCLXXXII. where the middle piece F carries the pen, which is ſcrewed into the inſide of a little pipe, which again is ſoldered to another pipe of the ſame bigneſs as the lid G; in which lid is ſoldered a male ſcrew, for ſcrewing on the cover, as alſo for ſtopping a little hole at the place and hindering the ink from paſſing through it. At the other end of the piece F is a little pipe, on the outſide of which the top-cover H may be ſcrewed. In the cover there goes a port-crayon, which is to be ſcrewed into the laſt-mentioned pipe, in order to ſtop the end of the pipe, into which the ink is to be poured by a funnel. To uſe the pen, the cover G muſt be taken off, and the pen a little ſhaken, to make the ink run more freely.

There are, it is well known, ſome inſtruments uſed by practical mathematicians, which are called *pens*, and which are diſtinguiſhed according to the uſe to which they are principally applied; as for example, the drawing pen, &c. an inſtrument too common to require a particular deſcription in this place. But it may be proper to take ſome notice of the geometric pen, as it is not ſo well known, nor the principles on which it depends ſo obvious.

The *geometric Pen* is an inſtrument in which, by a circular motion, a right line, a circle, an ellipſe, and other mathematical figures, may be deſcribed. It was firſt invented and explained by John Baptiſt Suardi, in a work intitled *Nouvo Iſtromenti per la Deſcrizzione di diverſe Curve Antichi e Moderne*, &c. Several writers had obſerved the curves ariſing from the compound motion of two circles, one moving round the other; but Suardi firſt realized the principle, and firſt reduced it to practice. It has been lately introduced with ſucceſs into the ſteam-engine by Watt and Bolton. The number of curves this inſtrument can deſcribe is truly amazing; the author enumerates not leſs than 1273, which (he ſays) can be deſcribed by it in the ſimple form. We ſhall give a ſhort deſcription of it from Adam's Geometrical and Graphical Eſſays.

"Plate CCCLXXXII. fig. 10. repreſents the geometric pen; A, B, C, the ſtand by which it is ſupported; the legs A, B, C are contrived to fold one within the other for the convenience of packing. A ſtrong axis D is fitted to the top of the frame; to the lower part of this axis any of the wheels (as *i*) may be adapted; when ſcrewed to it they are immoveable. EG is an arm contrived to turn round upon the main axis D; two ſliding boxes are fitted to this arm; to theſe boxes any of the wheels belonging to the geometric pen may be fixed, and then ſlid ſo that the wheels may take into each other and the immoveable wheel *i*: it is evident, that by making the arm EG revolve round the axis D, theſe wheels will be made to revolve alſo, and that the number of their revolutions will depend on the proportion between the teeth. *Fg* is an arm carrying the pencil; this arm ſlides backwards and forwards in the box *cd*, in order that the diſtance of the pencil from the centre of the wheel *h* may be eaſily varied; the box *cd* is fitted to the axis of the wheel *h*, and turns round with it, carrying the arm *fg* along with it: it is evident, therefore, that the revolutions will be fewer or greater in proportion to the difference between the numbers of the teeth in the wheels *h* and *i*; this bar and ſocket are eaſily removed for changing the wheels. When two wheels only are uſed, the bar *fg* moves in the ſame direction with the bar EG; but if another wheel is introduced between them, they move in contrary directions. Pen || Pencil.

"The number of teeth in the wheels, and conſequently the relative velocity of the epicycle or arm *fg*, may be varied *in infinitum*. The numbers we have uſed are 8, 16, 24, 32, 40, 48, 56, 64, 72, 80, 88, 96.

"The conſtruction and application of this inſtrument is ſo evident from the figure, that nothing more need be pointed out than the combinations by which various figures may be produced. We ſhall take two as examples:

"The radius of EG (fig. 11.) muſt be to that of *fg* as 10 to 5 nearly; their velocities, or the number of teeth in the wheels, to be equal; the motion to be in the ſame direction.

"If the length of *fg* be varied, the looped figure delineated at fig. 12. will be produced. A circle may be deſcribed by equal wheels, and any radius but the bars muſt move in contrary directions.

"*To deſcribe by this circular motion a ſtraight line and an ellipſis.* For a ſtraight line, equal radii, the velocity as 1 to 2, the motion in a contrary direction; the ſame data will give a variety of ellipſes, only the radii muſt be unequal; the ellipſes may be deſcribed in any direction." See fig. 13.

Pen, or *Penſtock*. See Penstock.

Sea-Pen. See Pennatula.

PENANCE, a puniſhment, either voluntary or impoſed by authority, for the faults a perſon has committed. Penance is one of the ſeven ſacraments of the Romiſh church. Beſides faſting, alms, abſtinence, and the like, which are the general conditions of penance, there are others of a more particular kind; as the repeating a certain number of ave-marys, paternoſters, and credos, wearing a hair-ſhirt, and giving one's ſelf a certain number of ſtripes. In Italy and Spain it is uſual to ſee Chriſtians almoſt naked, loaded with chains and a croſs, and laſhing themſelves at every ſtep.

PENATES, in Roman antiquity, a kind of tutelar deities, either of countries or particular houſes; in which laſt ſenſe they differed in nothing from the lares. See Lares.

The penates were properly the tutelar gods of the Trojans, and were only adopted by the Romans, who gave them the title of *penates*.

PENCIL, an inſtrument uſed by painters for laying on their colours. Pencils are of various kinds, and made of various materials; the largeſt ſorts are made of boars briſtles, the thick ends of which are bound to a ſtick, bigger or leſs according to the uſes

they are deſigned for: theſe, when large, are called *bruſhes*. The finer ſorts of pencils are made of camels, badgers, and ſquirrels hair, and of the down of ſwans; theſe are tied at the upper end with a piece of ſtrong thread, and incloſed in the barrel of a quill.

All good pencils, on being drawn between the lips, come to a fine point.

PENCIL, is alſo an inſtrument uſed in drawing, writing, &c. made of long pieces of black-lead or red chalk, placed in a groove cut in a ſlip of cedar; on which other pieces of cedar being glued, the whole is planed round, and one of the ends being cut to a point, it is fit for uſe.

Black-lead in fine powder, ſtirred into melted ſulphur, unites with it ſo uniformly, and in ſuch quantity, in virtue perhaps of its abounding with ſulphur, that though the compound remains fluid enough to be poured into moulds, it looks nearly like the coarſer ſorts of black-lead itſelf. Probably the way which Prince Rupert is ſaid to have had, mentioned in the third volume of Dr Birch's Hiſtory of the Royal Society, of making black-lead run like a metal in a mould, ſo as to ſerve for black-lead again, conſiſted in mixing with it ſulphur or ſulphureous bodies.

On this principle the German black-lead pencils are ſaid to be made; and many of thoſe which are hawked about by certain perſons among us are prepared in the ſame manner: their melting or ſoftening, when held to a candle, or applied to a red-hot iron, and yielding a bluiſh flame, with a ſtrong ſmell like that of burning brimſtone, betrays their compoſition; for black-lead itſelf yields no ſmell or fume, and ſuffers no apparent alteration in that heat. Pencils made with ſuch additions are of a very bad kind; they are hard, brittle, and do not caſt or make a mark freely either on paper or wood, rather cutting or ſcratching them than leaving a coloured ſtroke.

The true Engliſh pencils (which Vogel in his mineral ſyſtem, and ſome other foreign writers, imagine to be prepared alſo by melting the black-lead with ſome additional ſubſtances, and caſting it into a mould) are formed of black-lead alone ſawed into ſlips, which are fitted into a groove made in a piece of wood, and another ſlip of wood glued over them: the ſofteſt wood, as cedar, is made choice of, that the pencil may be the eaſier cut; and a part at one end, too ſhort to be conveniently uſed after the reſt has been worn and cut away, is left unfilled with the black-lead, that there may be no waſte of ſo valuable a commodity. Theſe pencils are greatly preferable to the others, though ſeldom ſo perfect as could be wiſhed, being accompanied with ſome degree of the ſame inconveniences, and being very unequal in their quality, on account of different ſorts of the mineral being fraudulently joined together in one pencil, the fore-part being commonly pretty good, and the reſt of an inferior kind. Some, to avoid theſe imperfections, take the finer pieces of black lead itſelf, which they ſaw into ſlips, and fix for uſe in port-crayons: this is doubtleſs the ſureſt way of obtaining black-lead crayons, whoſe goodneſs can be depended on.

PENDANT, an ornament hanging at the ear, frequently compoſed of diamonds, pearls, and other jewels.

PENDANTS, in heraldry, parts hanging down from the label, to the number of three, four, five, or ſix at moſt, reſembling the drops in the Doric freeze. When they are more than three, they muſt be ſpecified in blazoning. Pendants || Pendulum.

PENDANTS of a Ship, are thoſe ſtreamers, or long colours, which are ſplit and divided into two parts, ending in points, and hung at the head of maſts, or at the yard arm ends.

PENDENE-Vow, in Cornwall, in England, on the north coaſt, by Morvath. There is here an unfathomable cave under the earth, into which the ſea flows at high-water. The cliffs between this and St Ives ſhine as if they had ſtore of copper, of which indeed there is abundance within-land.

PENDENNIS, in Cornwall, at the mouth of Falmouth-haven, is a peninſula of a mile and a half in compaſs. On this Henry VIII. erected a caſtle, oppoſite to that of St Maw's, which he likewiſe built. It was fortified by Queen Elizabeth, and ſerved then for the governor's houſe. It is one of the largeſt caſtles in Britain, and is built on a high rock. It is ſtronger by land than St Maw's, being regularly fortified, and having good outworks.

PENDULOUS, a term applied to any thing that hends or hangs downwards.

PENDULUM, a vibrating body ſuſpended from a fixed point. For the hiſtory of this invention, ſee the article CLOCK.

The theory of the pendulum depends on that of the inclined plane. Hence, in order to underſtand the nature of the pendulum, it will be neceſſary to premiſe ſome of the properties of this plane; referring, however, to *Inclined PLANE*, and Section VI. in the article MECHANICS, for the demonſtration.

I. Let AC (fig. 1.) be an inclined plane, AB its perpendicular height, and D any heavy body: then the force which impels the body D to deſcend along the inclined plane AC, is to the abſolute force of gravity as the height of the plane AB is to its length AC; and the motion of the body will be uniformly accelerated. Plate CCCLXXX.

II. The velocity acquired in any given time by a body deſcending on an inclined plane AC, is to the velocity acquired in the ſame time by a body falling freely and perpendicularly as the height of the plane AB to its length AC. The final velocities will be the ſame; the ſpaces deſcribed will be in the ſame ratio; and the times of deſcription are as the ſpaces deſcribed.

III. If a body deſcend along ſeveral contiguous planes, AB, BC, CD, (fig. 2.) the final velocity, namely, that at the point D, will be equal to the final velocity in deſcending through the perpendicular AE, the perpendicular heights being equal. Hence, if theſe planes be ſuppoſed indefinitely ſhort and numerous, they may be conceived to form a curve; and therefore the final velocity acquired by a body in deſcending through any curve AF, will be equal to the final velocity acquired in deſcending through the planes AB, BC, CD, or to that in deſcending through AE, the perpendicular heights being equal.

IV. If from the upper or lower extremity of the vertical diameter of a circle a cord be drawn, the time

Pendulum. time of descent along this cord will be equal to the time of descent through the vertical diameter; and therefore the times of descent through all cords in the same circle, drawn from the extremity of the vertical diameter, will be equal.

V. The times of descent of two bodies through two planes equally elevated will be in the subduplicate ratio of the lengths of the planes. If, instead of one plane, each be composed of several contiguous planes similarly placed, the times of descent along these planes will be in the same ratio. Hence, also, the times of describing similar arches of circles similarly placed will be in the subduplicate ratio of the lengths of the arches

VI. The same things hold good with regard to bodies projected upward, whether they ascend upon inclined planes or along the arches of circles.

The point or axis of suspension of a pendulum is that point about which it performs its vibrations, or from which it is suspended.

The centre of oscillation is a point in which, if all the matter in a pendulum were collected, any force applied at this centre would generate the same angular velocity in a given time as the same force when applied at the centre of gravity.

The length of a pendulum is equal to the distance between the axis of suspension and centre of oscillation.

Plate CCCLXXX. Let PN (fig. 3.) represent a pendulum suspended from the point P; if the lower part N of the pendulum be raised to A, and let fall, it will by its own gravity descend through the circular arch AN, and will have acquired the same velocity at the point N that a body would acquire in falling perpendicularly from C to N, and will endeavour to go off with that velocity in the tangent ND; but being prevented by the rod or cord, will move through the arch NB to B, where, losing all its velocity, it will by its gravity descend through the arch BN, and, having acquired the same velocity as before, will ascend to A. In this manner it will continue its motion forward and backward along the arch ANB, which is called an *oscillatory* or *vibratory* motion; and each swing is called a *vibration*.

Prop. I. If a pendulum vibrates in very small circular arches, the times of vibration may be considered as equal, whatever be the proportion of the arches.

Let PN (fig 4.) be a pendulum; the time of describing the arch AB will be equal to the time of describing CD; these arches being supposed very small.

Join AN, CN; then since the times of descent along all cords in the same circles, drawn from one extremity of the vertical diameter, are equal; therefore the cords AN, CN, and consequently their doubles, will be described in the same time; but the arches AN, CN being supposed very small, will therefore be nearly equal to their cords: hence the times of vibrations in these arches will be nearly equal.

Prop. II. Pendulums which are of the same length vibrate in the same time, whatever be the proportion of their weights.

This follows from the property of gravity, which is always proportional to the quantity of matter, or to its inertia. When the vibrations of pendulums are compared, it is always understood that the pendulums describe either similar finite arcs, or arcs of evanescent magnitude, unless the contrary is mentioned. Pend

Prop. III. If a pendulum vibrates in the small arc of a circle, the time of one vibration is to the time of a body's falling perpendicularly through half the length of the pendulum as the circumference of a circle is to its diameter.

Let PE (fig. 5.) be the pendulum which describes the arch ANC in the time of one vibration; let PN be perpendicular to the horizon, and draw the cords AC, AN; take the arc E*e* infinitely small, and draw EFG, *efg* perpendicular to PN, or parallel to AC; describe the semicircle BGN, and draw *er*, *gs* perpendicular to EG: now let t = time of descending through the diameter 2PN, or through the cord AN: Then the velocities gained by falling through 2PN, and by the pendulum's descending through the arch AE, will be as $\sqrt{2PN}$ and $\sqrt{BF}$; and the space described in the time t, after the fall through 2PN, is 4PN. But the times are as the spaces divided by the velocities.

Therefore $\frac{4PN}{\sqrt{2PN}}$ or $2\sqrt{2PN} : t :: \frac{Ee}{\sqrt{BF}}$: time of describing $Ee = \frac{t \times Ee}{2\sqrt{2PN \times BF}}$. But in the similar triangles PEF, E*er*, and KGF, G*gs*,

As $PE = PN : EF :: Ee : er = \frac{EF}{PN} \times Ee$;

And $KG = KD : FG :: Gg : Gs = \frac{FG}{KD} \times Gg$.

But $er = Gs$; therefore $\frac{EF}{PN} \times Ee = \frac{FG}{KD} \times Gg$.

Hence $Ee = \frac{PN \times FG}{KD \times EF} \times Gg$.

And by substituting this value of E*e* in the former equation, we have the time of describing $Ee = \frac{t \times PN \times FG \times Gg}{2KD \times EF \times \sqrt{BF} \times 2PN}$: But by the nature of the circle $FG = \sqrt{BF \times FN}$, and $EF = \sqrt{PN + PF \times FN}$. Hence, by substitution, we obtain the time of describing $Ee = \frac{t \times PN \times \sqrt{BF \times FN} \times Gg}{2KD \times \sqrt{PN + PF \times FN} \times \sqrt{BF} \times 2PN} = \frac{t \times \sqrt{PN} \times Gg}{2KD \times \sqrt{PN + PF} \times \sqrt{2}} = \frac{t \times \sqrt{2PN} \times Gg}{4KD \times \sqrt{PN + PF}} = \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NF}} \times Gg$. But NF, in its mean quantity for all the arches G*g*, is nearly equal to NK; therefore the time of describing $Ee = \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NK}} \times Gg$. Whence the time of describing the arch AED $= \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NK}} \times BGN$; and the time of describing the whole arch ADC, or the time of one vibration, is $= \frac{t \times \sqrt{2PN}}{2BN \times \sqrt{2PN - NK}} \times 2BGN$. But when the arch ANC is very small, NK vanishes, and then

dulum. then the time of vibration in a very small arc is $= \frac{t\times\sqrt{2PN}}{2BN\times\sqrt{2PN}} \times 2BGN = \frac{1}{2}t\times\frac{2BGN}{BN}$. Now if t be the time of descent through 2 PN; then since the spaces described are as the squares of the times, $\frac{1}{2}t$ will be the time of descent through $\frac{1}{2}$PN: therefore the diameter BN is to the circumference 2BGN, as the time of falling through half the length of the pendulum is to the time of one vibration.

Prop. IV. The length of a pendulum vibrating seconds is to twice the space through which a body falls in one second, as the square of the diameter of a circle is to the square of its circumference.

Let d = diameter of a circle = 1, c = circumference = 3.14159, &c. t to the time of one vibration, and p the length of the corrupody pendulum; then by last proposition $c : d :: 1'' : \frac{d}{c}$ = time of falling through half the length of the pendulum. Let s = space described by a body falling perpendicularly in the first second: then since the spaces described are in the subduplicate ratio of the times of description, therefore $1'' : \frac{d}{c} :: \sqrt{s} : \sqrt{\frac{1}{2}p}$. Hence $c^2 : d^2 : : 2s : p$.

It has been found by experiment, that in latitude $51\frac{1}{2}^\circ$ a body falls about 16.11 feet in the first second: hence the length of a pendulum vibrating seconds in that latitude is $= \frac{32.22}{3.14159^2} = 3$ feet 3.174 inches.

Prop. V. The times of the vibrations of two pendulums in similar arcs of circles are in a subduplicate ratio of the lengths of the pendulums.

late Let PN, PO (fig. 6.) be two pendulums vibrating in
LXXX. the similar arcs AB, CD; the time of a vibration of the pendulum PN is to the time of a vibration of the pendulum PO in a subduplicate ratio of PN to PO.

Since the arcs AN, CO are similar and similarly placed, the time of descent through AN will be to the time of descent through CO in the subduplicate ratio of AN to CO: but the times of descent through the arcs AN and CO are equal to half the times of vibration of the pendulums PN, PO respectively. Hence the time of vibration of the pendulum PN in the arch AB is to the time of vibration of the pendulum PO in the similar arc CD in the subduplicate ratio of AN to CO: and since the radii PN, PO are proportional to the similar arcs AN, CO, therefore the time of vibration of the pendulum PN will be to the time of vibration of the pendulum PO in a subduplicate ratio of PN to PO.

If the length of a pendulum vibrating seconds be 39.174 inches, then the length of a pendulum vibrating half seconds will be 9.793 inches. For $1'' : \frac{1}{2}'' :: \sqrt{39.174} : \sqrt{x}$; and $1 : \frac{1}{2} :: 39.174 : x$. Hence $x = \frac{39.174}{4} = 9.793$.

Prop. VI. The lengths of pendulums vibrating in the same time, in different places, will be as the forces of gravity.

For the velocity generated in any given time is directly as the force of gravity, and inversely as the quantity of matter *. Now the matter being supposed the same in both pendulums, the velocity is as the force of gravity; and the space passed through in a given time will be as the velocity; that is, as the gravity. Pendulum.

* See Mechanics, p. 774.

Cor. Since the lengths of pendulums vibrating in the same time in small arcs are as the gravitating forces, and as gravity increases with the latitude on account of the spheroidal figure of the earth and its rotation about its axis; hence the length of a pendulum vibrating in a given time will be variable with the latitude, and the same pendulum will vibrate slower the nearer it is carried to the equator.

Prop. VII. The time of vibrations of pendulums of the same length, acted upon by different forces of gravity, are reciprocally as the square roots of the forces.

For when the matter is given, the velocity is as the force and time; and the space described by any given force is as the force and square of the time. Hence the lengths of pendulums are as the forces and the squares of the times of falling through them. But these times are in a given ratio to the times of vibration; whence the lengths of pendulums are as the forces and the squares of the times of vibration. Therefore, when the lengths are given, the forces will be reciprocally as the square of the times, and the times of vibration reciprocally as the square roots of the forces.

Cor. Let p = length of pendulum, g = force of gravity, and t = time of vibration. Then since $p = g\times t^2$. Hence $g = p\times\frac{1}{t^2}$; and $t = \sqrt{p\times\frac{1}{g}}$.

That is, the forces in different places are directly as the lengths of the pendulums, and inversely as the square roots of the times of vibration; and the times of vibration are directly as the square roots of the lengths of the pendulums, and inversely as the square roots of the gravitating forces.

Prop. VIII. A pendulum which vibrates in the arch of a cycloid describes the greatest and least vibrations in the same time.

This property is demonstrated only on a supposition that the whole mass of the pendulum is concentrated in a point: but this cannot take place in any really vibrating body; and when the pendulum is of finite magnitude, there is no point given in position which determines the length of the pendulum; on the contrary the centre of oscillation will not occupy the same place in the given body, when describing different parts of the tract it moves through, but will continually be moved in respect of the pendulum itself during its vibration. This circumstance has prevented any general determination of the time of vibration in a cycloidal arc, except in the imaginary case referred to.

There are many other obstacles which concur in rendering the application of this curve to the vibration of pendulums designed for the measures of time the source of errors far greater than those which by its peculiar property it is intended to obviate; and it is now wholly disused in practice.

Although the times of vibration of a pendulum in dif-

Pendulum. different arches be nearly equal, yet from what has been said, it will appear, that if the ratio of the leaſt of theſe arches to the greateſt be conſiderable, the vibrations will be performed in different times; and the difference, though ſmall, will become ſenſible in the courſe of one or more days. In clocks uſed for aſtronomical purpoſes, it will therefore be neceſſary to obſerve the arc of vibration; which if different from that deſcribed by the pendulum when the clock keeps time, there a correction muſt be applied to the time ſhown by the clock. This correction, expreſſed in ſeconds of time, will be equal to the half of three times the difference of the ſquare of the given arc, and of that of the arc deſcribed by the pendulum when the clock keeps time, theſe arcs being expreſſed in degrees *; and ſo much will the clock gain or loſe according as the firſt of theſe arches is leſs or greater than the ſecond.

* *Simſon's Fluxions*, p. 541.

Thus, if a clock keeps time when the pendulum vibrates in an arch of 3°, it will loſe $10\frac{1}{2}$ ſeconds daily in an arch of 4 degrees.

For $4^2 - 3^2 \times \frac{1}{4} = 7 \times \frac{1}{4} = 10\frac{1}{2}$ ſeconds.

The length of a pendulum rod increaſes with heat; and the quantity of expanſion anſwering to any given degree of heat is experimentally found by means of a pyrometer ‡; but the degree of heat at any given time is ſhown by a thermometer: hence that inſtrument ſhould be placed within the clock-caſe at a height nearly equal to that of the middle of the pendulum; and its height, for this purpoſe, ſhould be examined at leaſt once a day. Now by a table conſtructed to exhibit the daily quantity of acceleration or retardation of the clock anſwering to every probable height of the thermometer, the correſponding correction may be obtained. It is alſo neceſſary to obſerve, that the mean height of the thermometer during the interval ought to be uſed. In Six's thermometer this height may be eaſily obtained; but in thermometers of the common conſtruction it will be more difficult to find this mean.

‡ See *Pyrometer*.

It had been found, by repeated experiments, that a braſs rod equal in length to a ſecond pendulum will expand or contract $\frac{1}{10000}$ part of an inch by a change of temperature of one degree in Fahrenheit's thermometer; and ſince the times of vibration are in a ſubduplicate ratio of the lengths of the pendulum, hence an expanſion or contraction of $\frac{1}{7200}$ part of an inch will anſwer nearly to one ſecond daily: therefore a change of one degree in the thermometer will occaſion a difference in the rate of the clock equal to one ſecond daily. Whence, if the clock be ſo adjuſted as to keep time when the thermometer is at 55°, it will loſe 10 ſeconds daily when the thermometer is at 65°, and gain as much when it is at 45°.

Hence the daily variation of the rate of the clock from ſummer to winter will be very conſiderable. It is true indeed that moſt pendulums have a nut or regulator at the lower end, by which the bob may be raiſed or lowered a determinate quantity; and therefore, while the height of the thermometer is the ſame, the rate of the clock will be uniform. But ſince the ſtate of the weather is ever variable, and as it is impoſſible to be raiſing or lowering the bob of the pendulum at every change of the thermometer, therefore the correction formerly mentioned is to be applied. This correction, however, is in ſome meaſure liable to a ſmall degree of uncertainty; and in order to avoid it altogether, ſeveral contrivances have been propoſed by conſtructing a pendulum of different materials, and ſo diſpoſing them that their effects may be in oppoſite directions, and thereby counterbalance each other; and by this means the pendulum will continue of the ſame length. Pendul

Mercurial PENDULUM. The firſt of theſe inventions is that by the celebrated Mr George Graham. In this, the rod of the pendulum is a hollow tube, in which a ſufficient quantity of mercury is put. Mr Graham firſt uſed a glaſs tube, and the clock to which it was applied was placed in the moſt expoſed part of the houſe. It was kept conſtantly going, without having the hands or pendulum altered, from the 9th of June 1722 to the 14th of October 1725, and its rate was determined by tranſits of fixed ſtars. Another clock made with extraordinary care, having a pendulum about 60 pounds weight, and not vibrating above one degree and a half from the perpendicular, was placed beſide the former, in order the more readily to compare them with each other, and that they might both be equally expoſed. The reſult of all the obſervations was this, that the irregularity of the clock with the quickſilver pendulum exceeded not, when greateſt, a ſixth part of that of the other clock with the common pendulum, but for the greateſt part of the year not above an eighth or ninth part; and even this quantity would have been leſſened, had the column of mercury been a little ſhorter: for it differed a little the contrary way from the other clock, going faſter with heat and ſlower with cold. To confirm this experiment more, about the beginning of July 1723 Mr Graham took off the heavy pendulum from the other clock, and made another with mercury, but with this difference, that inſtead of a glaſs tube he uſed a braſs one, and varniſhed the inſide to ſecure it from being injured by the mercury. This pendulum he uſed afterwards, and found it about the ſame degree of exactneſs as the other. Mercur Pendulu *Phil. Tranſ.* 1726, n° 392.

The *Gridiron* PENDULUM is an ingenious contrivance for the ſame purpoſe. Inſtead of one rod, this pendulum is compoſed of any convenient odd number of rods, as five, ſeven, or nine; being ſo connected, that the effect of one ſet of them counteracts that of the other ſet; and therefore, if they are properly adjuſted to each other, the centres of ſuſpenſion and oſcillation will always be equidiſtant. Fig. 7. repreſents a gridiron pendulum compoſed of nine rods, ſteel and braſs alternately. The two outer rods, AB, CD, which are of ſteel, are faſtened to the croſs pieces AC, BD by means of pins. The next two rods, EF, GH, are of braſs, and are faſtened to the lower bar BD, and to the ſecond upper bar EG. The two following rods are of ſteel, and are faſtened to the croſs bars EG and IK. The two rods adjacent to the central rod being of braſs, are faſtened to the croſs pieces IK and LM; and the central rod, to which the ball of the pendulum is attached, is ſuſpended from the croſs piece LM, and paſſes freely through a perforation in each of the croſs bars IK, BD. From this diſpoſition of the rods, it is evident that, by the expanſion of the extreme rods, the croſs piece BD, and the two rods attached to it, will deſcend: but ſince theſe rods are expanded by the ſame heat, the croſs piece EG will conſequently Gridiron Pendulu Plat ccc

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Pendulum. ly be raised, and therefore also the two next rods; but because these rods are also expanded, the cross bar IK will descend; and by the expansion of the two next rods, the piece LM will be raised a quantity sufficient to counteract the expansion of the central rod. Whence it is obvious, that the effect of the steel rods is to increase the length of the pendulum in hot weather, and to diminish it in cold weather, and that the brass rods have a contrary effect upon the pendulum. The effect of the brass rods must, however, be equivalent not only to that of the steel rods, but also to the part above the frame and spring, which connects it with the cock, and to that part between the lower part of the frame and the centre of the ball.

3. Thiout. Another excellent contrivance for the same purpose is described in a French author on clock-making. It was used in the north of England by an ingenious artist about 40 years ago. This invention is as follows: A bar of the same metal with the rod of the pendulum, and of the same dimensions, is placed against the back part of the clock-case: from the top of this a part projects, to which the upper part of the pendulum is connected by two fine pliable chains or silken strings, which just below pass between two plates of brass, whose lower edges will always terminate the length of the pendulum at the upper end. These plates are supported on a pedestal fixed to the back of the case. The bar rests upon an immoveable base at the lower part of the case; and is inserted into a groove, by which means it is always retained in the same position. From this construction, it is evident that the extension or contraction of this bar, and of the rod of the pendulum, will be equal, and in contrary directions. For suppose the rod of the pendulum to be expanded any given quantity by heat; then, as the lower end of the bar rests upon a fixed point, the bar will be expanded upwards, and raise the upper end of the pendulum just as much as its length was increased; and hence its length below the plates will be the same as before.

Of this pendulum, somewhat improved by Mr Crosthwaite watch and clockmaker, Dublin, we have the following description in the Transactions of the Royal Irish Academy, 1788.—"A and B (fig. 8.) are two Plate CCLXXX. rods of steel forged out of the same bar, at the same time, of the same temper, and in every respect similar. On the top of B is formed a gibbet C; this rod is firmly supported by a steel bracket D, fixed on a large piece of marble E, firmly set into the wall F, and having liberty to move freely upwards between cross staples of brass, 1, 2, 3, 4, which touch only in a point in front and rear (the staples having been carefully formed for that purpose); to the other rod is firmly fixed by its centre the lens G; of 24 pounds weight, although it should in strictness be a little below it. This pendulum is suspended by a short steel spring on the gibbet at C; all which is entirely independent of the clock. To the back of the clock-plate I are firmly screwed two cheeks nearly cycloidal at K, exactly in a line with the centre of the verge L. The maintaining power is applied by a cylindrical steel-stud, in the usual way of regulators, at M. Now, it is very evident, that any expansion or contraction that takes place in either of these exactly similar rods, is instantly counteracted by the other; whereas in all *compensation* pendulums composed of different materials, however just calculation may seem to be, that can never be the case, as not only different metals, but also different bars of the same metal that are not manufactured at the same time, and exactly in the same manner, are found by a good pyrometer to differ materially in their degrees of expansion and contraction, a very small change affecting one and not the other."

Fir Pendulum. The expansion or contraction of straight-grained fir wood lengthwise, by change of temperature, is so small, that it is found to make very good pendulum rods. The wood called *sapadillo* is said to be still better. There is good reason to believe, that the previous baking, varnishing, gilding, or soaking of these woods in any melted matter, only tends to impair the property that renders them valuable. They should be simply rubbed on the outside with wax and a cloth. In pendulums of this construction the error is greatly diminished, but not taken away.

Angular Pendulum. *Angular Pendulum*, is formed of two pieces or legs like a sector, and is suspended by the angular point. This pendulum was invented with a view to diminish the length of the common pendulum, but at the same time to preserve or even increase the time of vibration. In this pendulum, the time of vibration depends on the length of the legs, and on the angle contained between them conjointly, the duration of the time of vibration increasing with the angle. Hence a pendulum of this construction may be made to oscillate in any given time. At the lower extremity of each leg of the pendulum is a ball or bob as usual. It may be easily shown, that in this kind of a pendulum, the squares of the times of vibration are as the secants of half the angle contained by the legs: hence if a pendulum of this construction vibrates half seconds when its legs are close, it will vibrate whole seconds when the legs are opened, so as to contain an angle equal to 151° 2½'.

Conical or Circular Pendulum. *The Conical or Circular Pendulum*, is so called from the figure described by the string or ball of the pendulum. This pendulum was invented by Mr Huygens, and is also claimed by Dr Hook.

In order to understand the principles of this pendulum, it will be necessary to premise the following lemma, *viz.* the times of all the circular revolutions of a heavy globular body, revolving within an inverted hollow paraboloid, will be equal whatever be the radii of the circles described by that body.

In order, therefore, to construct the pendulum so that its ball may always describe its revolutions in a paraboloid surface, it will be necessary that the rod of the pendulum be flexible, and that it be suspended in such a manner as to form the evolute of the given parabola. Hence, let KH (fig. 9.) be an axis perpendicular to the horizon, having a pinion at K moved by the last wheel in the train of the clock; and a hardened steel point at H moving in an agate pivot, to render the motion as free as possible. Now, let it be required that the pendulum shall perform each revolution in a second, then the paraboloid surface it moves in must be such whose *latus rectum* is double the length of the common half second pendulum. Let O be the focus of the parabola MEC, and MC the *latus rectum*; and make AE=MO=¼MC=the length of a common half second pendulum. At the point A of the verge, let a thin plate AB be fixed at one end, and at the other end B let it be fastened to a bar or arm BD perpendi-

Pendulum || Penelope.

pendicular to DH, and to which it is fixed at the point D. The figure of the plate AB is that of the evolute of the given parabola MEC.

The equation of this evolute, being alſo that of the ſemicubical parabola, is $\frac{27}{16}p\,x^2 = y^3$.—Let $\frac{27}{16}p = P$; then $P\,x^2 = y^3$, and in the focus $P = 2y$. In this caſe $2x^2 = y^2 = \frac{4}{9}P^2$: hence $x^2 = \frac{1}{9}P^2$, and $x = P\sqrt{\frac{1}{9}} = \frac{27}{16}$ $p\sqrt{\frac{1}{9}}$ = the diſtance of the focus from the vertex A.—By aſſuming the value of x, the ordinates of the curve may be found; and hence it may be eaſily drawn.

The ſtring of the pendulum muſt be of ſuch a length that when one end is fixed at B, it may lie over the plate AB, and then hang perpendicular from it, ſo that the centre of the bob may be at E when at reſt. Now, the verge KH being put into motion, the ball of the pendulum will begin to gyrate, and thereby conceive a centrifugal force which will carry it out from the axis to ſome point F, where it will circulate ſeconds or half ſeconds, according as the line AE is 9.8 inches, or 2¼ inches, and AB anſwerable to it.

One advantage poſſeſſed by a clock having a pendulum of this conſtruction is, that the ſecond hand moves in a regular and uniform manner, without being ſubject to thoſe jerks or ſtarts as in common clocks; and the pendulum is entirely ſilent.

Theory has pointed out ſeveral other pendulums, known by the names of *Elliptic*, *Horizontal*, *Rotulary*, &c. pendulums. Theſe, however, have not as yet attained that degree of perfection as to ſupplant the common pendulum.

Beſides the uſe of the pendulum in meaſuring time, it has alſo been ſuggeſted to be a proper ſtandard for meaſures of length. See the article MEASURE.

PENEA, in botany: A genus of the monogynia order, belonging to the tetrandria claſs of plants; and in the natural method ranking with thoſe of which the order is doubtful. The calyx is diphyllous; the corolla campanulated; the ſtyle quadrangular; the capſule tetragonal, quadrilocular, and octoſpermous.

PENELOPE, in fabulous hiſtory, the daughter of Icarus, married Ulyſſes, by whom ſhe had Telemachus. During the abſence of Ulyſſes, who was gone to the ſiege of Troy, and who ſtaid 20 years from his dominions, ſeveral princes, charmed with Penelope's beauty, told her that Ulyſſes was dead, offered to marry her, and preſſed her to declare in their favour. She promiſed compliance on condition they would give her time to finiſh a piece of tapeſtry ſhe was weaving; but at the ſame time ſhe undid in the night what ſhe had done in the day, and by this artifice eluded their importunity till Ulyſſes's return.

Plate CCCLXXXI.

PENELOPE, in ornithology: A genus of birds of the order of *gallinæ*, the characters of which are: The beak is bare at the baſe; the head is covered with feathers; the neck is quite bare; the tail conſiſts of twelve principal feathers; and the feet are for the moſt part bare. Linnæus, in the *Syſtema Naturæ*, enumerates ſix ſpecies. 1. *Meleagris ſatyra*, or horned pheaſant. Latham calls it the horned turkey. This ſpecies is larger than a fowl, and ſmaller than a turkey. The colour of the bill is brown; the noſtrils, forehead, and ſpace round the eyes, are covered with ſlender black hairy feathers; the top of the head is red. Behind each eye there is a fleſhy callous blue ſubſtance like a horn, which tends backward. On the fore-part of the neck and throat, there is a looſe flap of a fine blue colour, marked with orange ſpots, the lower part of which is beſet with a few hairs; down the middle it is ſomewhat looſer than on the ſides, being wrinkled. The breaſt and upper part of the back are of a full red colour. The neck and breaſt are inclined to yellow. The other parts of the plumage and tail are of a rufous brown, marked all over with white ſpots, encompaſſed with black. The legs are ſomewhat white, and furniſhed with a ſpur behind each. A head of this bird, Mr Latham tells us, was ſent to Dr Mead from Bengal, together with a drawing of the bird, which was called *napaul-pheaſant*. It is a native of Bengal. Penelopea. Latham's Synopſis.

2. The *meleagris criſtata*, called by Ray *penelope jacupeme*, and by Edwards the *guan*, or *quan*, is about the ſize of a fowl, being about two feet ſix inches long.—The bill is two inches long, and of a black colour; the irides are of a dirty orange colour; the ſides of the head are covered with a naked purpliſh blue ſkin, in which the eyes are placed: beneath the throat, for an inch and a half, the ſkin is looſe, of a fine red colour, and covered only with a few hairs. The top of the head is furniſhed with long feathers, which the bird can erect as a creſt at pleaſure; the general colour of the plumage is browniſh black, gloſſed over with copper in ſome lights; but the wing coverts have a greeniſh and violet gloſs. The quills moſtly incline to a purple colour; the fore-part of the neck, breaſt, and belly, are marked with white ſpots; the thighs, under tail coverts, and the tail itſelf, are browniſh black; the legs are red; the claws black. Some of theſe birds have little or no creſt, and are thence ſuppoſed to be females.—They inhabit Braſil and Guiana, where they are often made tame. They frequently make a noiſe not unlike the word *jacu*. Their fleſh is much eſteemed.

3. *Crax Cumanenſis*, called by Latham, &c. *yacou*. It is bigger than a common fowl. The bill is black; the head feathers are long, pointed, and form a creſt, which can be erected at pleaſure. The irides are of a pale rufous colour; the ſpace round the eyes is naked, ſimilar to that of a turkey. It has alſo a naked membrane, or kind of *wattle*, of a dull black colour.—The blue ſkin comes forward on the bill, but is not liable to change colour like that of the turkey. The plumage has not much variation; it is chiefly brown, with ſome white markings on the neck, breaſt, wing coverts, and belly; the tail is compoſed of twelve feathers, pretty long, and even at the end; the legs are red. This ſpecies inhabits Cayenne, but is a very rare bird, being met with only in the inner parts, or about the Amazons country, though in much greater plenty up the river Oyapoc, eſpecially towards Camoupi; and indeed thoſe which are ſeen at Cayenne are moſtly tame ones, for it is a familiar bird, and will breed in that ſtate, and mix with other poultry. It makes the neſt on the ground, and hatches the young there, but is at other times moſtly ſeen on trees. It frequently erects the creſt, when pleaſed, or taken notice of, and likewiſe ſpreads the tail upright like a fan, in the manner of the turkey. It has two kinds of cry; one like

that

Fig. 1.

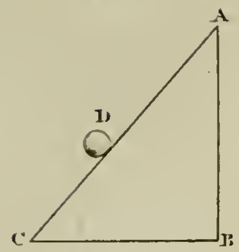
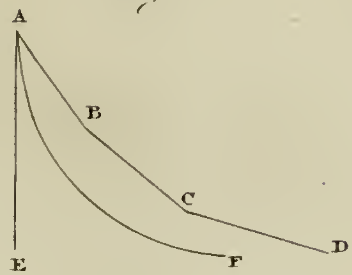


Fig. 2.



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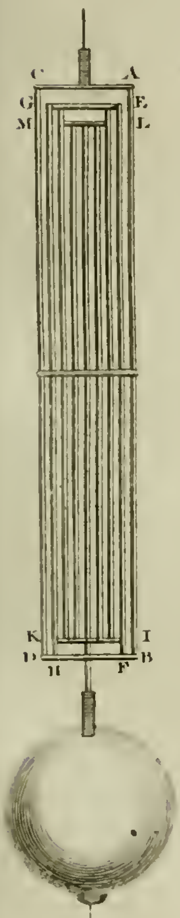


Fig. 8.

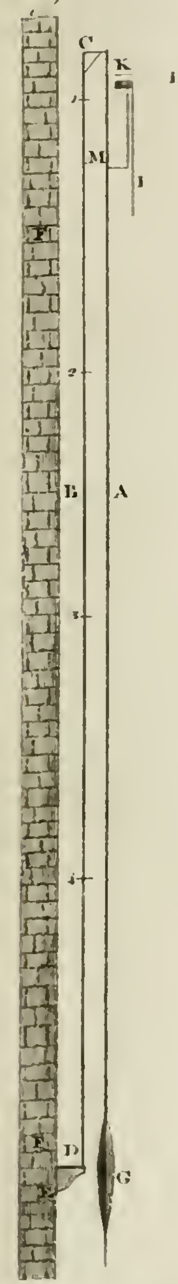


Fig. 4.

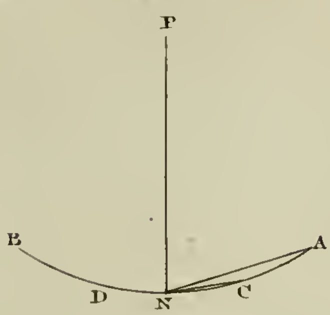


Fig. 3.

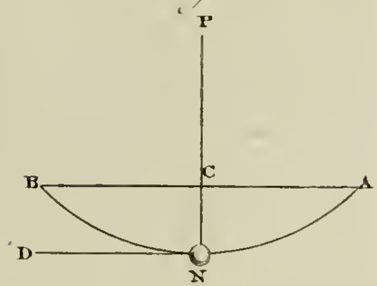


Fig. 5.

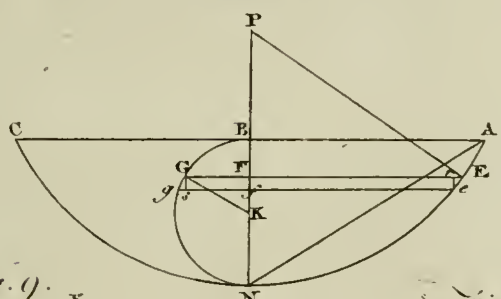


Fig. 9.

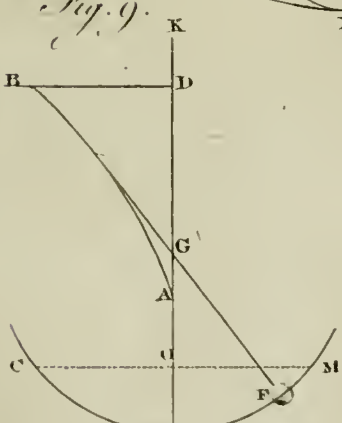
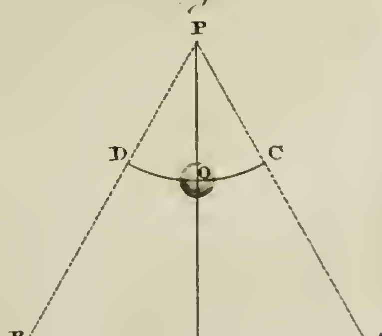


Fig. 6.



A. Bell Prin. Wal. Sculptor fecit

Penelope. that of a young turkey, the other lower and more plaintive; the firſt of theſe is thought by the Indians to expreſs the word *couyovoit*, the other *yacou*.

4. The *pipile*, or, as it is called, *crax pipile*, is black in the belly, and the back brown ſtained with black. The fleſh on the neck is of a green colour. It is about the bigneſs of the former, and has a hiſſing noiſe.—The head is partly black and partly white, and is adorned with a ſhort creſt. The ſpace about the eyes, which are black, is white; the feet are red. It inhabits Guiana.

5. The *marail* is about the ſize of a fowl, and ſhaped ſomewhat like it. The bill and irides are blackiſh; the ſpace round the eyes is bare, and of a pale red; the chin, throat, and fore-part of the neck, are ſcarcely covered with feathers; but the throat itſelf is bare, and the membrane elongated to half an inch or more; both this and the ſkin round the eyes change colour, and become deeper and thicker when the bird is irritated. The head feathers are longiſh, ſo as to appear like a creſt when raiſed up, which the bird often does when agitated; at which time it alſo erects thoſe of the whole body, and ſo diſfigures itſelf as to be ſcarce known: the general colour of the plumage is a greeniſh black; the fore-part of the neck is tipped with white; the wings are ſhort; the tail is long, conſiſting of 12 feathers, which are even at the end, and commonly pendent, but can be lifted up, and ſpread out like that of the turkey; the legs and toes are of a bright red; the claws are crooked, and ſomewhat ſharp. In a collection (ſays Latham) from Cayenne was a bird, I believe, of this very ſpecies. It was 28 inches long; the bill is like that of a fowl, brown, and rather hooked; round the eye bare; the head is creſted; the feathers of the fore-part of the neck are tipped with white; the breaſt and belly are rufous brown; the reſt of the plumage is greeniſh brown; the tail is 11 inches long, and rounded at the end; the quills juſt reach beyond the rump; the legs are brown, and the claws hooked. This ſpecies is common in the woods of Guiana, at a diſtance from the ſea, though it is much leſs known than could be imagined; and found in ſmall flocks for the moſt part, except in breeding-time, when it is only ſeen by pairs, and then frequently on the ground, or on low ſhrubs; at other times on high trees, where it roofts at night. The female makes her neſt on ſome low buſhy tree, as near the trunk as poſſible, and lays three or four eggs. When the young are hatched, they deſcend with their mother, after 10 or 12 days. The mother acts as other fowls, ſcratching on the ground like a hen, and brooding the young, which quit their nurſe the moment they can ſhift for themſelves. They have two broods in a year; one in December or January, the other in May or June. The beſt time of finding theſe birds is morning or evening, being then met with on ſuch trees whoſe fruit they feed on, and are diſcovered by ſome of it falling to the ground. The young birds are eaſily tamed, and ſeldom forſake the places where they have been brought up: they need not be houſed, as they prefer the roofting on tall trees to any other place. Their cry is not inharmonious, except when irritated or wounded, when it is harſh and loud. Their fleſh is much eſteemed.

Buffon ſuppoſes this bird to be the female of the yacou, or at leaſt a variety; but that this cannot be, the anatomical inſpection will at once determine. The windpipe of this bird has a ſingular conſtruction, paſſing along the neck to the entrance of the breaſt, where it riſes on the outſide of the fleſh, and, after going a little way downwards, returns, and then paſſes into the cavity of the lungs. It is kept in its place on the outſide by a muſcular ligament, which is perceivable quite to the breaſt-bone. This is found to be the caſe in both male and female, and plainly proves that it differs from the yacou, whoſe windpipe has no ſuch circumvolution in either ſex.

Penestica || Peniel.

If this be the bird mentioned by Fermin, in his Hiſtory of Guiana, p. 176. he ſays that the creſt is cuneiform, and of a black and white colour; and obſerves that they are ſcarce at Surinam; but it does not ſeem quite certain whether he means this ſpecies or the yacou.

Bancroft mentions a bird of Guiana by the name of *Marrodee*, which he ſays is wholly of a browniſh black: the bill the ſame; and the legs grey. Theſe, he ſays, are common, and make a noiſe not unlike the name given it, perching on trees. The Indians imitate their cry ſo exactly, as to lead to the diſcovery of the place the birds are in, by their anſwering it. The fleſh of them is like that of a fowl: it is therefore moſt likely the marail.

6. The *vociferating penelope*. The bill of this bird is of a greeniſh colour: the back is brown, the breaſt green, and the belly is of a whitiſh brown. Latham calls it the *crying curaſſaw*. It is about the bigneſs of a crow.

PENESTICA, (Antonine), a town of the Helvetii, ſituated between the Lacus Lauſonius and Salodurum; called *Peteniſca* by Peutinger. Thought now to be *Biel*, (Cluverius); the capital of a ſmall territory in Swiſſerland.

PENEUS, (Strabo); a river running through the middle of Theſſaly, from weſt to eaſt, into the Sinus Thermaicus, between Olympus and Oſſa, near Tempe of Theſſaly, riſing in mount Pindus, (Ovid, Val. Flaccus).

PENETRALE, a ſacred room or chapel in private houſes, which was ſet apart for the worſhip of the houſehold gods among the ancient Romans. In temples alſo there were *penetralia*, or apartments of diſtinguiſhed ſanctity, where the images of the gods were kept, and certain ſolemn ceremonies performed.

PENGUIN, or Pinguin. See Pinguin.

PENICILLUS, among ſurgeons, is uſed for a tent to be put into wounds or ulcers.

PENIEL, or Penuel, a city beyond Jordan, near the ford or brook Jabbok. This was the occaſion of its name. Jacob, upon his return from Meſopotamia, (Gen. xxxii. 24, &c.) made a ſtop at the brook Jabbok: and very early the next morning, after he had ſent all the people before, he remained alone, and behold an angel came, and wreſtled with him till the day began to appear. Then the angel ſaid to Jacob, Let me go, for the morning begins to appear. Jacob anſwered, I ſhall not let you go from me till you have given me your bleſſing. The angel bleſſed him then in the ſame place, which Jacob thence called Peniel, ſaying, I have ſeen God face to face, yet continue alive.

In following ages the Iſraelites built a city in this place, which was given to the tribe of Gad. Gideon,

Peninnah || Penitents

returning from the purſuit of the Midianites, overthrew the tower of Penuel, (Judges viii. 17), and put all the inhabitants of the city to death, for having refuſed ſuſtenance to him and his people, and having anſwered him in a very inſulting manner. Jeroboam the ſon of Nebat rebuilt the city of Peniel, (1 Kings xii. 25.) Joſephus ſays, that this prince there built himſelf a palace.

PENINNAH, the ſecond wife of Elkanah, the father of Samuel. Peninnah had ſeveral children, (1 Sam. i. 2, 3, &c.), but Hannah, who afterwards was mother of Samuel, was for a great while barren: Peninnah, inſtead of giving the glory to God, the author of fruitfulneſs, was elevated with pride, and inſulted her rival Hannah. But the Lord having viſited Hannah, Peninnah was thereupon humbled; and ſome interpreters think, that God took away her children from her, or at leaſt that ſhe had no more after this time, according to the words of the ſong of Hannah, (1 Sam ii. 5.), "The barren hath born ſeven, and ſhe that hath many children is waxed feeble."

PENINSULA, in geography, a portion or extent of land joining to the continent by a narrow neck or iſthmus, the reſt being encompaſſed with water. See Plate CCXII.

PENIS, in anatomy. See there, p. 738. col. 2. &c.

PENITENCE, is ſometimes uſed for a ſtate of repentance, and ſometimes for the act of repenting. See REPENTANCE. It is alſo uſed for a diſcipline, or puniſhment attending repentance; more uſually called *penance*. It alſo gives title to ſeveral religious orders, conſiſting either of converted debauchees, and reformed proſtitutes, or of perſons who devote themſelves to the office of reclaiming them. Of this latter kind is the

Order of PENITENCE *of St Magdalen*, eſtabliſhed about the year 1272 by one Bernard, a citizen of Marſeilles, who devoted himſelf to the work of converting the courtezans of that city. Bernard was ſeconded by ſeveral others; who, forming a kind of ſociety, were at length erected into a religious order by Pope Nicholas III. under the rule of St Auguſtine. F. Geſnay ſays, that they alſo made a religious order of the penitents, or women they converted, giving them the ſame rules and obſervances which they themſelves kept.

Congregation of PENITENCE *of St Magdalen at Paris*, owed its riſe to the preaching of F. Tiſſeran, a Franciſcan, who converted a vaſt number of courtezans about the year 1492. Louis duke of Orleans gave them his houſe for a monaſtery; or rather, as appears by their conſtitutions, Charles VIII. gave them the hotel called *Bochaigne*, whence they were removed to St George's chapel, in 1572. By virtue of a brief of Pope Alexander, Simon biſhop of Paris, in 1497, drew them up a body of ſtatutes, and gave them the rule of St Auguſtine. It was neceſſary, before a woman could be admitted, that ſhe had firſt committed the ſin of the fleſh. None were admitted who were above 35 years of age. Till the beginning of the laſt century, none but penitents were admitted; but ſince its reformation by Mary Alvequin, in 1616, none have been admitted but maids, who, however, ſtill retain the ancient name penitents.

PENITENTS, an appellation given to certain fraternities penitents diſtinguiſhed by the different ſhape and colour of their habits. Theſe are ſecular ſocieties, who have their rules, ſtatutes, and churches, and make public proceſſions under their particular croſſes or banners. Of theſe there are more than a hundred, the moſt conſiderable of which are as follow: the white penitents, of which there are ſeveral different ſorts at Rome, the moſt ancient of which was conſtituted in 1264; the brethren of this fraternity every year give portions to a certain number of young girls, in order to their being married: their habit is a kind of white ſackcloth, and on the ſhoulder is a circle, in the middle of which is a red and white croſs. Black penitents, the moſt conſiderable of which are the brethren of mercy, inſtituted in 1488 by ſome Florentines, in order to aſſiſt criminals during their impriſonment, and at the time of their death: on the day of execution, they walk in proceſſion before them, ſinging the ſeven penitential pſalms and the litanies; and after they are dead, they take them down from the gibbet and bury them; their habit is black ſackcloth. There are others whoſe buſineſs it is to bury ſuch perſons as are found dead in the ſtreets: theſe wear a death's head on one ſide of their habit. There are alſo blue, grey, red, green, and violet penitents; all which are remarkable for little elſe beſides the different colours of their habits. Penitents || Penitentiary.

Mabillon tells us, that at Turin there are a ſet of penitents kept in pay to walk through the ſtreets in proceſſion, and cut their ſhoulders with whips, &c.

Penitents, or *Converts of the Name of Jeſus*, a congregation of religious at Seville in Spain, conſiſting of women who had led a licentious life, founded in 1550. This monaſtery is divided into three quarters: one for profeſſed religious; another for novices; a third for thoſe who are under correction. When theſe laſt give ſigns of a real repentance, they are removed into the quarter of the novices, where, if they do not behave themſelves well, they are remanded to their correction. They obſerve the rule of St Auguſtine.

Penitents of Orvieto, are an order of nuns, inſtituted by Antony Simoncelli, a gentleman of Orvieto in Italy. The monaſtery he built was at firſt deſigned for the reception of poor girls, abandoned by their parents, and in danger of loſing their virtue. In 1662 it was erected into a monaſtery, for the reception of ſuch as, having abandoned themſelves to impurity, were willing to take up, and conſecrate themſelves to God by ſolemn vows. Their rule is that of the Carmelites.

Theſe religious have this in peculiar, that they undergo no noviciate. All required is, that they continue a few months in the monaſtery in a ſecular habit; after which they are admitted to the vows.

PENITENTIAL, an eccleſiaſtical book retained among the Romaniſts; in which is preſcribed what relates to the impoſition of penance and the reconciliation of penitents. See PENANCE.

There are various penitentials, as the Roman penitential, that of the venerable Bede, that of Pope Gregory III. &c.

PENITENTIARY, in the ancient Chriſtian church, a name given to certain preſbyters or prieſts, appointed in every church to receive the private confeſſions of the people, in order to facilitate public diſcipline, by acquainting them what ſins were to be expiated

plated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured.

Penitentiary, at the court of Rome, is an office in which are examined and delivered out the secret bulls, graces, or dispensations relating to cases of conscience, confessions, &c.

Penitentiary, is also an officer, in some cathedrals, vested with power from the bishop to absolve, in cases reserved to him. The pope has at present his grand penitentiary, who is a cardinal, and the chief of the other penitentiary priests established in the church of Rome, who consult him in all difficult cases. He presides in the penitentiary, dispatches dispensations, absolutions, &c. and has under him a regent and 24 proctors, or advocates of the sacred penitentiary.

PENMAN-Mawr, a mountain in Caernarvonshire, 1400 feet high. It hangs perpendicularly over the sea, at so vast a height, that few spectators are able to look down the dreadful steep. On the side which is next the sea, there is a road cut out of the side of the rock, about six or seven feet wide, which winds up a steep ascent, and used to be defended on one side only by a slight wall, in some parts about a yard high, and in others by only a bank, that scarce rose a foot above the road. The sea was seen dashing its waves 40 fathoms below, with the mountain rising as much above the traveller's head. This dangerous road was a few years ago secured by a wall breast-high, to the building of which the city of Dublin largely contributed, it being in the high road to Holyhead.

PENN (Sir William), was born at Bristol in 1621, and inclined from his youth to maritime affairs. He was made captain at 21 years of age, rear-admiral of Ireland at 23, vice-admiral of Ireland at 25, admiral to the Straits at 29, vice-admiral of England at 31, and general in the first Dutch war at 32. Whence returning in 1655, he was chosen representative for the town of Weymouth; and in 1660 was made commissioner of the admiralty and navy, governor of the town and fort of Kinsale, vice-admiral of Munster, and a member of that provincial council. In 1664 he was chosen great captain-commander under the duke of York, and distinguished himself in an engagement against the Dutch fleet; after which he took leave of the sea, but continued in his other employments till 1669. He died in 1670.

Penn (William), an eminent writer among the Quakers, and the planter and legislator of Pensylvania, was the son of the above Sir William Penn, and was born at London in 1644. In 1660, he was entered a gentleman commoner of Christ-church, in Oxford; but having before received an impression from the preaching of one Thomas Loe a Quaker, withdrew with some other students from the national worship, and held private meetings, where they preached and prayed amongst themselves. This giving great offence to the heads of the college, Mr Penn, though but 16 years of age, was fined for nonconformity; and continuing his religious exercises, was at length expelled his college. Upon his return home, he was, on the same account, treated with great severity by his father, who at last turned him out of doors; but his resentment afterwards abating, he sent him to France in company with some persons of quality; where he continued a considerable time, and returned not only well skilled in the French language, but a polite and accomplished gentleman. About the year 1666, his father committed to his care a considerable estate in Ireland. Being found in one of the Quakers meetings in Cork, he, with many others, was thrown into prison; but, on his writing to the earl of Orrery, was soon discharged. However, his father being informed he still adhered to his opinions, sent for him to England, and finding him inflexible to all his arguments, turned him out of doors a second time. About the year 1668, he became a public preacher among the Quakers; and that year was committed close prisoner to the Tower, where he wrote several treatises. Being discharged after seven months imprisonment, he went to Ireland, where he also preached amongst the Quakers. Returning to England, he was in 1670 committed to Newgate, for preaching in Gracechurch-street meeting-house, London; but being tried at the sessions-house in the Old Bailey, he was acquitted. In September the same year, his father died; and being perfectly reconciled to him, left him both his paternal blessing and a plentiful estate. But his persecutions were not yet at an end; for in 1671 he was committed to Newgate for preaching at a meeting in Wheeler-street, London; and during his imprisonment, which continued six months, he also wrote several treatises. After his discharge, he went into Holland and Germany; and in the beginning of the year 1672, married and settled with his family at Rickmansworth in Hertfordshire. The same year he published several pieces; and particularly one against Reeve and Muggleton. In 1677, he again travelled into Holland and Germany in order to propagate his opinions; and had frequent conversations with the princess Elizabeth, daughter to the queen of Bohemia, and sister to the princess Sophia, mother to king Geo. I. In 1681, king Charles II. in consideration of the services of Mr Penn's father, and several debts due to him from the crown at the time of his decease, granted Mr Penn and his heirs the province lying on the west side of the river Delaware in North America, which from thence obtained the name of *Pensylvania*. Upon this Mr Penn published a brief account of that province, with the king's patent; and proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither, many went over. These having made and improved their plantations to good advantage, the governor, in order to secure the planters from the native Indians, appointed commissioners to purchase the land he had received from the king of the native Indians, and concluded a peace with them. The city of Philadelphia was planned and built; and he himself drew up the fundamental constitutions of Pensylvania in 24 articles. In 1681, he was elected a member of the Royal Society; and the next year he embarked for Pensylvania, where he continued about two years, and returned to England in August 1684. Upon the accession of King James to the throne, he was taken into a great degree of favour with his Majesty, which exposed him to the imputation of being a Papist; but from which he fully vindicated himself. However, upon the Revolution, he was examined before the council in 1688, and obliged to give security for his appearance on the first day of next term, which was afterwards continued. He was several times discharged

Penn.

Penn, Pennatula

charged and examined; and at length warrants being iſſued out againſt him, he was obliged to conceal himſelf for two or three years. Being at laſt permitted to appear before the king and council, he repreſented his innocence ſo effectually that he was acquitted. In Auguſt 1699, he, with his wife and family, embarked for Penſylvania; whence he returned in 1701, in order to vindicate his proprietary right, which had been attacked during his abſence. Upon Queen Anne's acceſſion to the crown, he was in great favour with her, and was often at court. But, in 1707, he was involved in a lawſuit with the executors of a perſon who had been formerly his ſteward; and, though many thought him aggrieved, the court of chancery did not think proper to relieve him; upon which account he was obliged to live within the rules of the Fleet for ſeveral months, till the matter in diſpute was accommodated. He died in 1718.

At one period of his life, Penn lodged in a houſe in Norfolk-ſtreet in the Strand. In the entrance to it he had a peeping-hole, through which he could ſee any perſon that came to him. A creditor one day ſent in his name, and having been made to wait more than a reaſonable time, he knocked for the ſervant, whom he aſked, "Will not thy maſter ſee me?" "Friend (anſwered the ſervant) he has ſeen thee, but he does not like thee."

Mr Penn's friendly and pacific manner of treating the Indians produced in them an extraordinary love for him and his people; ſo that they have maintained a perfect amity with the Engliſh in Penſylvania ever ſince. He was the greateſt bulwark of the Quakers; in whoſe defence he wrote numberleſs pieces. Beſides the above works, he wrote a great number of others; the moſt eſteemed of which are, 1. His Primitive Chriſtianity revived. 2. His defence of a paper, intitled *Goſpel Truths, againſt the Exceptions of the Biſhop of Cork.* 3. His Perſuaſive to Moderation. 4. His Good Advice to the Church of England, Roman Catholic, and Proteſtant Diſſenter. 5. The Sandy Foundation ſhaken. 6. No Croſs, no Crown. 7. The great Caſe of Liberty of Conſcience debated. 8. The Chriſtian Quaker and his Teſtimony ſtated and vindicated. 9. A Diſcourſe of the general Rule of Faith and Practice, and Judge of Controverſy. 10. England's Preſent Intereſt conſidered. 11. An Addreſs to Proteſtants. 12. His Reflections and Maxims. 13. His Advice to his Children. 14. His Riſe and Progreſs of the People called *Quakers.* 15. A Treatiſe on Oaths. Moſt of theſe have paſſed ſeveral editions, ſome of them many. The letters between William Penn and Dr Tillotſon, and William Penn and William Popple, Eſq; together with Penn's letters to the princeſs Elizabeth of the Rhine, and the counteſs of Hornes, as alſo one to his wife on his going to Penſylvania, are inſerted in his works, which were firſt collected and publiſhed in 2 vols folio; and the parts ſince ſelected and abridged into 1 vol. folio, are very much and deſervedly admired for the good ſenſe they contain.

PENNATULA, or SEA-PEN, in natural hiſtory, a genus of zoophyte, which, though it ſwims about freely in the ſea, approaches near to the gorgonia. This genus hath a bone along the middle of the inſide, which is its chief ſupport; and this bone receives the ſupply of its oſſeous matter by the ſame polype mouths that furniſh it with nouriſhment. Linnæus reckons ſeven ſpecies. The name *zoophytes* under which this genus is ranked, it is well known ſignifies, that the creature partakes both of the animal and vegetable nature; but ſome have ſuppoſed it to be nothing more but a fucus or ſea plant. It is certainly an animal, however, and as ſuch is free or locomotive. Its body generally expands into proceſſes on the upper parts, and theſe proceſſes or branches are furniſhed with rows of tubular denticles: they have a polype head proceeding from each tube.

The ſea-pen is not a coralline, but diſtinguiſhed from it by this ſpecific difference, corals, corallines, alcyoonia, and all that order of beings, adhere firmly by their baſes to ſubmarine ſubſtances, but the ſea-pen either ſwims about in the water or floats upon the ſurface.

The Honourable Dr Coote Moleſworth lately ſent one of theſe animals to the ingenious Mr Ellis, the author of many curious papers on the nature of corallines, which was taken in a trawl in 72 fathoms water, near the harbour of Breſt in France: the ſame ſpecies are frequently found in the ocean from the coaſt of Norway to the Mediterranean ſea, ſometimes at conſiderable depths, and ſometimes floating on the ſurface. Mr Ellis's deſcription of that ſent him by Dr Moleſworth is as follows:

Its general appearance greatly reſembles that of a quill feather of a bird's wing (ſee Plate CCCLXXXVIII. fig. 1.); it is about four inches long, and of a reddiſh colour; along the back there is a groove from the quill part to the extremity of the feathered part, as there is in a pen; the feathered part conſiſts of fins proceeding from the ſtem, as expreſſed in the figure. The fins move the animal backward and forward in the water, and are furniſhed with ſuckers or mouths armed with filaments, which appear magnified as fig. 2. There is no perforation at the bottom, and therefore Mr Ellis is of opinion, that the exuvia of the animals upon which it feeds are diſcharged by the ſame apertures at which the food is taken in; and in this it is not ſingular, Nature having obſerved the ſame œconomy in the Greenland polype, deſcribed by Mr Ellis in his Eſſay on Corallines. Each ſucker has eight filaments, which are protruded when prey is to be caught; but at other times they are drawn back into their caſes, which are furniſhed at the end with *ſpiculæ*, that cloſe together round the entrance, and defend this tender part from external injuries.

Dr Bohadſch of Prague had an opportunity of obſerving one of theſe animals alive in the water, and he gives the following account of what he ſaw: "A portion of the ſtem contracted, and became of a ſtrong purple colour, ſo as to have the appearance of a ligature round it; this apparent ligature, or zone, moved upwards and downwards ſucceſſively through the whole length of the ſtem, as well the feathered as the naked part; it began at the bottom, and moving upwards to the other extremity, it there diſappeared, and at the ſame inſtant appeared again at the bottom, and aſcended as before; but as it aſcended through the feathered or pinnated part, it became paler. When this zone is much conſtricted, the trunk above it ſwells, and acquires the form of an onion; the conſtriction

friction of the trunk gives the colour to the zone, for the intermediate parts are paler in porportion as the zone becomes deeper. The end of the naked trunk is sometimes curved like a hook; and at its extremity there is a sinus or chink, which grows deeper while the purple ring is ascending, and shallower as it is coming down. The fins have four motions, upward and downward, and backward and forward, from right to left, and from left to right. The fleshy filaments, or claws, move in all directions; and with the cylindrical part from which they proceed are sometimes protruded from the fins, and sometimes hidden with them.

Upon dissecting this animal the following phenomena were discovered. When the trunk was opened lengthwise, a saltish liquor flowed out of it, so viscid as to hang down an inch. The whole trunk of the stem was found to be hollow, the outward membrane being very strong, and about a tenth part of an inch thick: within this membrane appeared another much thinner; and between these two membranes, in the pinnated part of the trunk, innumerable little yellowish eggs, about the size of a white poppy-seed, were seen floating in a whitish liquor; about three parts of the cavity within the inner membrane is filled by a kind of yellowish bone: this bone is about two inches and an half long, and one twentieth of an inch thick; in the middle it is four square, but towards the ends it grows round and very taper, that end being finest which is next the pinnated part of the trunk. This bone is covered in its whole length with a clear yellowish skin, which at each end runs out into a ligament; one is inserted in the top of the pinnated trunk, and the other in the top of the naked trunk: by the help of the upper ligament the end of the bone is either bent into an arch, or disposed in a straight line. The fins are composed of two skins; the outward one is strong and leathery, and covered over with an infinite number of crimson streaks; the inner skin is thin and transparent: the suckers are also in the same manner composed of two skins, but the outward skin is something softer. Both the fins and suckers are hollow, so that the cavity of the suckers may communicate with those of the fins, as the cavity of the fins does with that of the trunk.

Dr Shaw, in the History of Algiers, says, that these animals are so luminous in the water, that in the night the fishermen discover fishes swimming about in various depths of the sea by the light they give: From this extraordinary quality Linnæus calls this species of the sea-pen, *pennatula phosphorea*, and remarks, after giving the synonems of other authors, *Habitat in oceano fundum illuminans.*

There are other kinds of sea-pens, or species of this animal, which have not a resemblance to a pen. There is the kidney shaped sea-pen (see fig. 3.), the feather of the peacock fish (see fig. 4.), the pennatula filosa of Linnæus (see fig. 5.), his pennatula sagita (see fig. 6.), his pennatula mirabilis (see fig. 7.), and the finger-shaped sea-pen (see fig. 8.). The kidney-shaped sea-pen was discovered some time ago on the coast of South Carolina, and sent to Mr Ellis by John Gregg, Esq; of Charlestown. It is of a fine purple colour; the kidney part is about an inch from end to end, and about half an inch wide in the narrowest part; a tail proceeds from the middle of the body, which is roundish, and about an inch long; is also full of rings like an earth-worm, and along the middle both of the upper and under part of it there is a small groove which runs from one end to the other, but there is no perforation at either extremity. The upper part of the body is convex, and about an inch thick; the whole surface is covered with small yellow starry openings, through which little suckers are protruded, each furnished with six tentacula, or filaments, like what are observed on some corals; the under part of the body is quite flat, and is full of ramifications of fleshy fibres, which proceeding from the insertion of the tail, as a common centre, branch out so as to communicate with the starry openings on the exterior edge and upper surface of the animal. Of all the pennatulæ yet known the feather-shaped one, or as it is called the *silver sea-pen* (see fig. 1), is the largest as well as the most specious in its appearance. It is of a beautiful silvery white, elegantly striated on each of the feather-like processes with lines or streaks of the deepest black. It is very rare, and is a native of the Indian seas. There is a very fine specimen of this species in the British Museum.

Penni, Penny.

PENNI (Giovanni Francisco), born at Florence in 1488, was the disciple of Raphael, who observing his genius and integrity, intrusted his domestic concerns entirely to his management; by which means he got the appellation of *il fatore*, or the "steward," which he retained ever after. The genius of Penni was universal; but his greatest pleasure was in painting landscapes and buildings: he was an excellent designer, and coloured extremely well in oil, distemper, and fresco. He painted portraits in an exquisite style; and had such happy natural talents, that Raphael left him heir to his fortune in partnership with Julio Romano his fellow-disciple. After Raphael's death, Penni painted many pictures at Rome, particularly in the palace of Chigi, so exactly in the style of his master, that they might not undeservedly have been imputed to him: he finished, in conjunction with Julio and Pierino del Vaga, the celebrated designs of the battles of Constantine, and others, which Raphael had left imperfect; but differing with them about a copy of the transfiguration, which the pope intended for the king of France, they separated. Penni went to Naples; but the air of that country disagreeing with his constitution, he died soon after in 1528. He had a brother called *Lucca Penni*, who worked at Genoa and other parts of Italy in conjunction with Pierino del Vaga, who married his sister; he went thence to England, where he worked for Henry VIII. and for several merchants; was employed by Francis I. at Fountainbleau; but at last quitted the pencil, and devoted himself to engraving.

PENNY, or Peny, in commerce, an ancient English coin, which had formerly considerable course; but is now generally dwindled into an imaginary money, or money of account. Camden derives the word from the Latin *pecunia*, "money."

The ancient English penny, penig, or pening, was the first silver coin struck in England; nay, and the only one current among our Saxon ancestors: as is agreed by Camden, Spelman, Dr Hicks, &c.

The penny was equal in weight to our three-pence; five of them made one shilling, or scilling Saxon; 30 a mark or mancuse, equal to our 7 *s.* 6*d.*

Till the time of King Edw. I. the penny was struck with a cross, so deeply indented in it, that it might be

easily

Penny, Penrith.

eaſily broke, and parted, on occaſion, into two parts, thence called *half-pennies*; or into four, thence called *fourthings*, or *farthings*.—But that prince coined it without indenture; in lieu of which, he firſt ſtruck round halfpence and farthings.

He alſo reduced the weight of the penny to a ſtandard; ordering that it ſhould weigh 32 grains of wheat, taken out of the middle of the ear.—This penny was called the *penny ſterling*.—Twenty of theſe pence were to weigh an ounce; whence the penny became a weight as well as a coin. See STERLING and *Penny-Weight*.

The penny Perling is now nigh diſuſed as a coin; and ſcarce ſubſiſts, but as a money of account, containing the twelfth part of a ſhilling, or the 140th part of a pound.

PENNY, in ancient ſtatutes, &c. is uſed for all ſilver money. And hence the *ward-penny*, *aver-penny*, *hundred-penny*, *tithing-penny*, and *brothal-penny*.

Penny-Weight, a Troy weight, containing 24 grains; each grain weighing a grain of wheat gathered out of the middle of the ear, well dried. The name took its riſe hence, that this was anciently the weight of one of our ancient ſilver pennies. See PENNY.

Twenty of theſe penny-weights make an ounce Troy.

PENRITH, an ancient town of the county of Cumberland in England, ſeated under a hill called *Penrith-Fell*, near the rivers Eamont and Lowther. It is a great thoroughfare for travellers; but has little other trade, except tanning, and a ſmall manufacture of checks. Formerly it had a caſtle, but it is now in ruins. In the church-yard is a monument of great antiquity, conſiſting of two ſtone-pillars 11 feet 6 inches high, and 5 in circumference in the lower part, which is rounded; the upper is ſquare, and tapers to a point; in the ſquare part is ſome fret-work, and the relievo of a croſs; and on the interior ſide of one is the ſaint repreſentation of ſome animal. But theſe ſtones are mortiſed at their lower part into a round one: they are about 15 feet aſunder, and the ſpace between them is incloſed on each ſide with two very large but thin ſemicircular ſtones; ſo that there is left between pillar and pillar a walk of two feet in breadth. Two of theſe leſſer ſtones are plain, the others have certain figures, at preſent ſcarce intelligible. Not far from theſe pillars is another called the *giant's thumb*, five feet eight inches high, with an expanded head, perforated on both ſides; from the middle the ſtone riſes again into a leſſer head, rounded at top; but no part has a tendency to the figure of a croſs, being in no part mutilated. The pillars are ſaid to have been ſet up in memory of Sir Owen Cæſarius, a famous warrior buried here, who killed ſo many wild bears, which much infeſted this county, that the figures of bears, cut out in ſtone, on each ſide of his grave, were ſet there in remembrance of the execution he made among thoſe beaſts; and it is likewiſe ſaid his body extended from one pillar to the other. In the market-place there is a town-houſe of wood, beautified with bears climbing up a ragged ſtaff. There is a memorandum on the north ſide of the veſtry without, that, in 1598, 2266 perſons died here of the plague. There is a charity ſchool in this place for 20 boys, and another for 30 girls, maintained by 55l. a year, by the ſacrament-money and pariſh-ſtock. In 1715 the Scotch Highlanders entered this town, and quartered in it for a night, in their way to Preſton, without doing much harm; but in the laſt rebellion, in 1745, they were, it is ſaid, very rapacious and cruel. Its handſome ſpacious church has been lately rebuilt, and the roof ſupported by pillars, whoſe ſhafts are of one entire reddiſh ſtone, dug out of a neighbouring quarry. On the eaſt part of the pariſh, upon the north bank of the river Eamont, there are two caves or grottoes, dug out of the ſolid rock, and ſufficient to contain 100 men. The paſſage to them is very narrow and dangerous; and it is poſſible that its perilous acceſs may have given it the name of *Iſis Pardis*; though the vulgar tell ſtrange ſtories of one Iſis, a giant, who lived there in former times, and, like Cacus of old, uſed to ſeize men and cattle, and draw them into his den to devour them. But it is highly probable, that theſe ſubterraneous chambers were made for a ſecure retreat in time of ſudden danger; and the iron gates, which were taken away not long ago, ſeem to confirm that ſuppoſition. W. Long. 3. 16. N. Lat. 54. 35.

PENROSE (Thomas), was the ſon of the Reverend Mr Penroſe, rector of Newbury, Berks, a man of high character and abilities, deſcended from an ancient Corniſh family, beloved and reſpected by all who knew him. Mr Penroſe, jun. being intended for the church, purſued his ſtudies with ſucceſs, at Chriſt-church, Oxon, until the ſummer of 1762, when his eager turn to the naval and military line overpowering his attachment to his real intereſt, he left his college, and embarked in the unfortunate expedition againſt Nova Colonia, in South America, under the command of Captain Macnamara. The iſſue was fatal. The Clive (the largeſt veſſel) was burnt; and though the Ambuſcade eſcaped (on board of which Mr Penroſe, acting as lieutenant of marines, was wounded), yet the hardſhips which he afterwards ſuſtained in a prize ſloop, in which he was ſtationed, utterly ruined his conſtitution. Returning to England with ample teſtimonials of his gallantry and good behaviour, he finiſhed, at Hertford College, Oxon, his courſe of ſtudies; and having taken orders, accepted the curacy of Newbury, the income of which, by the voluntary ſubſcription of the inhabitants, was conſiderably augmented. After he had continued in that ſtation about nine years, it ſeemed as if the clouds of diſappointment, which had hitherto overſhadowed his proſpects, and tinctured his poetical eſſays with gloom, were clearing away; for he was then preſented by a friend, who knew his worth and honoured his abilities, to a living worth near 500l. *per annum*. It came, however, too late; for the ſtate of Mr Penroſe's health was now ſuch as left little hope, except in the aſſiſtance of the waters of Briſtol. Thither he went; and there he died in 1779, aged 36 years. In 1768 he married Miſs Mary Slocock of Newbury, by whom he had one child, Thomas, who was educated at Winton College.

Mr Penroſe was reſpected for his extenſive erudition, admired for his eloquence, and equally beloved and eſteemed for his ſocial qualities. By the poor, towards whom he was liberal to his utmoſt ability, he was venerated to the higheſt degree. In oratory and compoſition his talents were great. His pencil was ready as his pen, and on ſubjects of humour had uncommon merit. To his poetical abilities the public, by their

reception of his Flights of Fancy, &c. have given a favourable teſtimony. To ſum up the whole, his figure and addreſs were as pleaſing as his mind was ornamented.

PENRYN, a town of Cornwall, in England, ſeated on a hill at the entrance of Falmouth-haven by Pendennis caſtle. It conſiſts of about 300 houſes; and the ſtreets are broad and well paved. There are ſo many gardens and orchards in it, that it reſembles very much a town in a wood. It is well watered with rivulets, and has an arm of the ſea on each ſide of it, with a good cuſtomhouſe and quay, and other neat buildings. It drives a conſiderable trade in pilchards, and in the Newfoundland fiſhery. It was anciently governed by a portreeve; but James I. made it a corporation, conſiſting of a mayor, 11 aldermen, 12 common councilmen, with a recorder, ſteward, &c. an office of record every three weeks, with a priſon, and power to try felons in their juriſdiction. And he granted, that the mayor and two aldermen ſhould be juſtices of the peace, and that they ſhould have a guildhall. There was once a monaſtery in this place, which was a cell to Kirton; and there are ſtill to be ſeen a tower, and part of the garden walls, the ruins of a collegiate church. It has neither church nor chapel, but belongs to the pariſh of Gluvias, a quarter of a mile off. It has ſent members to parliament ever ſince the firſt year of Queen Mary; and James II. granted it a new charter, whereby their election was veſted in the magiſtracy only; but it was never made uſe of, all the inhabitants that pay ſcot and lot, who are not much above 100, being the electors. Mr Rymer gives a very remarkable account how Penryn was once ſaved by a company of ſtrolling players. He ſays, that towards the latter end of the 16th century the Spaniards were landing to burn the town juſt as the players were ſetting Samſon upon the Philiſtines; which performance was accompanied with ſuch drumming and ſhouting, that the Spaniards thought ſome ambuſh was laid for them, and ſcampered back to their ſhips. Queen Elizabeth founded a free-ſchool in this place. W. Long. 5. 35. N. Lat. 50. 23.

PENSACOLA, a ſettlement in North America, ſituated at the mouth of a river on the gulf of Mexico. It was eſtabliſhed by the French, and ceded to Great Britain in 1763. Its firſt diſcoverer was Sebaſtian Cabot in 1497.

The year 1781, ſo diſaſtrous to Britain in other reſpects, was alſo remarkable for the reduction of Penſacola by the Spaniards under Don Bernardo Galvez. Great preparations for this expedition had been making at the Havannah; but it was for ſome time retarded by a dreadful hurricane which attacked the Spaniſh fleet, and by which four ſhips of the line, beſides others of inferior force, were loſt, together with the people on board, to the amount of more than 2000. By this diſaſter the remainder were obliged to put back to the Havannah to repair; but as ſoon as the fleet was again judged capable of putting to ſea, an embarkation was made of near 8000 men, with Don Bernardo at their head, together with five ſhips of the line, who arrived at Penſacola on the 9th of March 1781. This force was ſoon augmented by ten ſhips of the line and ſix frigates; while General Campbell, the Britiſh governor, could oppoſe ſuch a formidable armament with few more than 1000 men, conſiſting of ſome regulars and ſeamen, with the inhabitants. The entrance of the harbour, which was the principal object of defence, was guarded by two ſmall armed veſſels, but they were inſufficient to ſecond the batteries that had been erected for its protection; and theſe, without the aſſiſtance of ſome ſhips of force, were incapable of reſiſting a vigorous attack. Notwithſtanding this prodigious odds, however, the Spaniards met with the moſt determined oppoſition. Every inch of ground was diſputed with the greateſt reſolution. The harbour was not forced without the greateſt difficulty, nor could the veſſels be taken that defended it; the companies belonging to them, after ſetting them on fire, retired on ſhore. Penſacola, Entrance.

The Spaniards, now in poſſeſſion of the harbour, inveſted the place in form, and made their approaches in a cautious and regular manner; while, on the other hand, the beſieged were no leſs active and vigilant in their own defence. Sallies were made occaſionally with great ſucceſs, at the ſame time that an uninterrupted fire was kept up in ſuch a manner as not only greatly to annoy, but even to ſtrike the beſiegers with aſtoniſhment. This incenſed the Spaniſh general the more, as he knew that the garriſon could expect no relief, and therefore that all their efforts could only prolong the date of their ſurrender. The reſiſtance was the more mortifying, as he was perfectly conſcious of the bravery of his troops; and he had artillery fit, as his officers expreſſed themſelves, "to be employed againſt Gibraltar." With all theſe advantages, however, ſo reſolute was the defence of the garriſon, that after the ſiege had continued for two months, very little hope could be entertained of its ſpeedy termination. As they deſpaired therefore of making any effectual impreſſion by means of their cannon, they erected a battery of mortars, with which they bombarded a redoubt that commanded the main avenue to the place; and in this they were favoured by an unexpected accident. On the 8th of May a ſhell burſt open the door of the powder magazine under the redoubt, by which it was blown up, with the loſs of near 100 men killed and wounded. Fortunately for the garriſon, however, two flank-works ſtill remained entire, from both which ſo heavy a fire was kept up, that though an aſſault was immediately given, the aſſailants were repulſed with great ſlaughter. This afforded leiſure to the garriſon to carry off the wounded men, with ſome of the artillery, and to ſpike up the reſt. As the enemy, however, ſoon recovered themſelves, and prepared for a general ſtorm, it was thought proper to abandon the flank works, and retire into the body of the place. The poſſeſſion of theſe outworks, however, gave the enemy ſuch advantages, that the place was no longer tenable. Their ſituation, on a riſing ground, enabled them to command the battery oppoſite to their chief approach with ſmall arms, and to ſingle out the men at their guns. A capitulation therefore became abſolutely neceſſary, which was obtained on honourable terms. The town, with the whole province of Weſt Florida, was confirmed to the Spaniards by the treaty of 1783. W. Long. 87. 20. N. Lat. 30. 22.

PENSANCE, a town of Cornwall, in England, at the bottom of Mountſbay, about ten miles from the Land's End. It was burnt in 1595 by the Spaniards,

Penſiles, Penſilvania.

who, with four galleys, ſurpriſed this part of the coaſt, and ſet fire to ſeveral villages and farms: but it was ſoon after rebuilt, made one of the coinage towns, and has now a conſiderable trade. It lies in the pariſh of Malvern, noted for its reſtorative ſpring, very effectual in the cure of lameneſs as well as the cholic, &c. It is well built and populous, and has many ſhips belonging to it. The ſhore abounds ſo with lead, tin, and copper ore, that the veins thereof appear on the utmoſt extent of land at low-water mark.

PENSILIS HORTI, *Hanging Gardens*, in antiquity. See BABYLON, n° 5.

PENSILVANIA, late one of the principal Britiſh colonies in North America, had its name from the famous Quaker William Penn, ſon of Sir William, commander of the Engliſh fleet in Oliver Cromwell's time, and in the beginning of Ch. II.'s reign, who obtained a grant of it in the year 1679; is bounded on the eaſt by Delaware bay and river, and the Atlantic ocean; on the north by the country of the Iroquois, or five nations; and on the ſouth and weſt by Maryland. Its extent from north to ſouth is about 200 miles; but its breadth varies greatly, from 15, and even leſs, to near 200.

The air in Penſilvania is ſweet and clear. The fall, or autumn, begins about the 20th of October, and laſts till the beginning of December, when the winter ſets in, which continues till March, and is ſometimes extremely cold and ſevere; but the air is then generally dry and healthy. The river Delaware, though very broad, is often frozen over. From March to June, that is, in the ſpring, the weather is more inconſtant than in the other ſeaſons. In the months of July, Auguſt, and September, the heats would be almoſt intoleruble, if they were not mitigated by frequent cool breezes. The wind during the ſummer is generally ſouth-weſt; but in the winter blows for the moſt part from the north-weſt, over the ſnowy frozen mountains and lakes of Canada, which occaſions the exceſſive cold during that ſeaſon. On the whole, the climate of this ſtate differs not materially from that of Connecticut, except that on the weſt ſide of the mountains the weather is much more regular. The inhabitants never feel thoſe quick tranſitions from cold to heat, by a change of the wind from north to ſouth, as thoſe ſo frequently experience who live eaſtward of the mountains and near the ſea. The hot ſouthwardly winds get chilled by paſſing over the long chain of Allegany mountains.

Longevity, when toleral lyaſcertained, is doubtleſs the trueſt mark of the healthineſs of any country; but this ſtate, which has not been ſettled above 100 years, is not ſufficiently old to determine from facts the ſtate of longevity. Among the people called Quakers, who are the oldeſt ſettlers, there are inſtances of longevity, occaſioned by their living in the old cultivated counties, and the temperance impoſed on them by their religion. There are fewer long-lived people among the Germans than among other nations, occaſioned by their exceſs of labour and low diet. They live chiefly upon vegetables and watery food, that affords too little nouriſhment to repair the waſte of their ſtrength by hard labour. Nearly one half of the children born in Philadelphia die under two years of age, and chiefly with a diſeaſe in the ſtomach and bowels. Very few die at this age in the country. Penſilva

As to the face of this country, towards the coaſt, like the adjacent colonies, it is flat, but riſes gradually to the Apalachian mountains on the weſt. As much as nearly one third of this ſtate may be called mountainous; particularly the counties of Bedford, Huntingdon, Cumberland, part of Franklin, Dauphin, and part of Bucks and Northampton, through which paſs, under various names, the numerous ridges and ſpurs, which collectively form what we chooſe to call, for the ſake of clearneſs, *the great range of Allegany mountains*. There is a remarkable difference between the country on the eaſt and weſt ſide of the range of mountains we have juſt been deſcribing. Between theſe mountains and the lower falls of the rivers which run into the Atlantic, not only in this, but in all the ſouthern ſtates, are ſeveral ranges of ſtones, ſand, earths, and minerals, which lie in the utmoſt confuſion. Beds of ſtone, of vaſt extent, particularly of limeſtone, have their ſeveral layers broken in pieces, and the fragments thrown confuſedly in every direction. Between theſe lower falls and the ocean is a very extenſive collection of ſand, clay, mud, and ſhells, partly thrown up by the waves of the ſea, partly brought down by floods from the upper county, and partly produced by the decay of vegetable ſubſtances. The country weſtward of the Allegany mountains, in theſe reſpects, is totally different. It is very irregular, broken, and variegated, but there are no mountains; and when viewed from the moſt weſtern ridge of the Allegany, it appears to be a vaſt extended plain. All the various ſtrata of ſtone appear to have lain undiſturbed in the ſituation wherein they were firſt formed. The layers of clay, ſand, and coal, are nearly horizontal. Scarcely a ſingle inſtance is to be found to the contrary. Every appearance, in ſhort, tends to confirm the opinion, that the original cruſt, in which the ſtone was formed, has never been broken up on the weſt ſide of the mountains, as it evidently has been eaſtward of them.

The chief rivers are three, Delaware, Suſquehanna, and Skoolkil. The Delaware, riſing in the country of the Iroquois, takes its courſe ſouthward; and after dividing this province from that of New Jerſey, falls into the Atlantic ocean between the promontories or capes May and Henlopen, forming at its mouth a large bay, called from the river *Delaware Bay*. This river is navigable above 200 miles. The Suſquehanna riſes alſo in the country of the Iroquois, and running ſouth through the middle of the province, falls into the bay of Cheſapeake, being navigable a great way for large ſhips. The Skoolkil has its ſource in the ſame country as the other two, and alſo runs ſouth, almoſt parallel to them; till at length, turning to the eaſtward, it falls into the Delaware at the city of Philadelphia. It is navigable for boats above 100 miles. Theſe rivers, with the numerous creeks and harbours in Delaware bay, capable of containing the largeſt fleets, are extremely favourable to the trade of this province.

As to the ſoil, produce, and traffic of Penſilvania, we refer the reader to the articles NEW-YORK and the JERSEYS, ſince what is there ſaid on thoſe heads is equally applicable to this province; and if there is any difference, it is on the ſide of this province. They have

Pensilvania. have some rice here, but in no great quantities; and some tobacco, but it is not equal to that of Virginia. From the premiums offered by the society of arts in London, it appears that the soil and climate of this province are looked upon as proper for the cultivation of some species of vines. The trade carried on from hence and the other colonies to the French and Dutch islands and Surinam, was greatly to the disadvantage of Britain, and very destructive to the sugar-colonies: for they take molasses, rum, and other spirits, with a great many European goods, from these foreigners; carrying them horses, provisions, and lumber in return; without which the French could not carry on their sugar-manufactures to that advantage they do.

New York, the Jerseys, and Pensilvania, were discovered, with the rest of the continent of North America, in the reign of Henry VII. by Sebastian Cabot, for the crown of England; but Sir Walter Raleigh was the first adventurer that attempted to plant colonies on these shores, in the reign of Queen Elisabeth; and, in honour of that princess, gave all the eastern coast of North America the name of *Virginia*. Mr Hudson, an Englishman, sailing to that part of the coast which lies between Virginia and New England, in the beginning of the reign of James I. and being about to make a settlement at the mouth of Hudson's river, the Dutch gave him a sum of money to dispose of his interest in this country to them. In the year 1608 they began to plant it; and, by virtue of this purchase, laid claim to all those countries which are now denominated *New York*, *New Jersey*, and *Pensilvania*; but there remaining some part of this coast which was not planted by the Hollanders, the Swedes sent a fleet of ships thither, and took possession of it for that crown; but the Dutch having a superior force in the neighbourhood, compelled the Swedes to submit to their dominion, allowing them, however, to enjoy the plantations they had settled. The English not admitting that either the Dutch or Swedes had any right to countries first discovered and planted by a subject of England, and part of them at that time possessed by the subjects of Great Britain, under charter from Queen Elisabeth and King James I. King Charles II. during the first Dutch war in 1664, granted the countries of New York, the Jerseys, and Pensilvania, of which the Dutch had usurped the possession, to his brother James Duke of York; and Sir Robert Carr being sent over with a squadron of men of war and land forces, and summoning the Dutch governor of the city of New Amsterdam, now New York, to surrender, he thought fit to obey the summons, and yield that capital to the English: the rest of the places in the possession of the Dutch and Swedes followed his example; and these countries were confirmed to the English by the Dutch at the next treaty of peace between the two nations. The Duke of York afterwards parcelled them out to under proprietors; selling, in particular, to William Penn the elder, in 1683, the town of Newcastle, *alias* Delaware, and a district of 12 miles round the same; to whom, his heirs and assigns, by another deed of the same date, he made over all that tract of land from 12 miles south of Newcastle to the Whore hills, otherwise called *Cape Henlopen*, now divided into the two counties of Kent and Sussex, which, with Newcastle district, are commonly known by the name of the *Three Lower Counties upon Delaware River*. All the rest of the under-proprietors, some time after, surrendered their charters to the crown; whereby New York and the Jerseys became royal governments; but Penn retained that part of the country which had been sold to him by the Duke of York, together with what had been granted to him before in 1680-1, which now constitutes the province of Pensilvania. As soon as Penn had got his patent, he began to plant the country. Those who went over from England were generally Dissenters and Quakers, whose religion is established by law here, but with a toleration of all other Protestant sects. The Dutch and Swedes, who were settled here before Mr Penn became proprietor, choosing still to reside in this country, as they did in New York and the Jerseys, obtained the same privileges as the rest of his majesty's subjects; and their descendants are now in a manner the same people with the English, speaking their language, and being governed by their laws and customs. Mr Penn, however, not satisfied with the title granted him by King Charles II. and his brother, bought the lands also of the Indians for a valuable consideration, or what they esteemed such (though 20 miles were purchased, at first, for less than an acre about Philadelphia would pay now), paying them in cloth, tools, and utensils, to their entire satisfaction; for they had not hands to cultivate the hundredth part of their lands, and if they could have raised a product, there was nobody to buy: the purchase, therefore, was all clear gain to them; and, by the coming of the English, their paltry trade became so profitable, that they soon found their condition much altered for the better; and are now as well clothed and fed as the European peasantry in many places. Pensilvania.

Pensilvania is one of the most flourishing colonies in North America, having never had any quarrel with the natives. Whenever they desire to extend their settlements, they purchase new lands of the sachems, never taking any by force; but the Indians now set a very high price upon their lands, in comparison of what they did at first, and will hardly part with them at any rate. In an estimate of the proprietary estate of the province, published above 40 years ago, we find, that the proprietaries, who alone can purchase lands here from the natives, had bought seven millions of acres for no more than 7501. sterling, which the proprietaries afterwards sold at the rate of 151. for every 100 acres. The Indian council at Onandago, however, disapproved of their deputies parting with so much land; and, in the year 1755, obliged the proprietaries to reconvey great part of the same to the Indians.

A dispute subsisted a long time between the proprietaries of this province and Lord Baltimore, proprietary of Maryland, about the right to certain lands; which was at last amicably adjusted, though greatly in favour of the Penns.

About the year 1704 there happened some alteration in the constitution of the province. The establishment that took place, and subsisted till the American war broke out, consisted of a governor, council, and assembly, each with much the same power and privileges as in the neighbouring colony of New York. The lieutenant governor and council were appointed

Penſilvania. by the proprietors Thomas and Richard Penn, with his majeſty's approbation; but if the laws enacted here were not repealed within ſix months after they had been preſented to the king for his approbation or diſallowance, they were not repealable by the crown after that time. Penſilvania

By the preſent conſtitution of Penſilvania, which was eſtabliſhed in September 1776, all legiſlative powers are lodged in a ſingle body of men, which is ſtyled, *The general aſſembly of repreſentatives of the freemen of Penſilvania*. The qualification required to render a perſon eligible to this aſſembly is, two years reſidence in the city or county for which he is choſen. The qualifications of the electors are, full age, and one year's reſidence in the ſtate, with payment of public taxes during that time. But the ſons of freeholders are intitled to vote for repreſentatives, without any qualification except full age. No man can be elected as a member of the aſſembly more than four years in ſeven. The repreſentatives are choſen annually on the ſecond Tueſday in October, and they meet on the fourth Monday of the ſame month. The ſupreme executive power is lodged in a preſident, and a council conſiſting of a member from each county. The preſident is elected annually by the joint ballot of the aſſembly and council, and from the members of council. A vice-preſident is choſen at the ſame time. The counſellors are choſen by the freemen every third year; and having ſerved three years, they are ineligible for the four ſucceeding years. The appointments of one third only of the members expire every year; by which rotation no more than one third can be new members.

With reſpect to population, Morſe informs us, that in 1787 the inhabitants in Penſilvania were reckoned at 360,000. It is probable they are now more numerous, perhaps 400,000. If we fix them at this, the population for every ſquare mile will be only nine; by which it appears that Penſilvania is only one fifth as populous as Connecticut. But Connecticut was ſettled nearly half a century before Penſilvania; ſo that in order to do juſtice to Penſilvania in the compariſon, we muſt anticipate her probable population 50 years hence. Theſe inhabitants conſiſt of emigrants from England, Ireland, Germany, and Scotland. The Friends and Epiſcopalians are chiefly of Engliſh extraction, and compoſe about one third of the inhabitants. They live principally in the city of Philadelphia, and in the counties of Cheſter, Philadelphia, Bucks, and Montgomery. The Iriſh are moſtly Preſbyterians. Their anceſtors came from the north of Ireland, which was originally ſettled from Scotland; hence they have ſometimes been called Scotch Iriſh, to denote their double deſcent. But they are commonly and more properly called Iriſh, or the deſcendants of people from the north of Ireland. They inhabit the weſtern and frontier counties, and are numerous. The Germans compoſe one quarter at leaſt, if not a third, of the inhabitants of Penſilvania. They inhabit the north parts of the city of Philadelphia, and the counties of Philadelphia, Montgomery, Bucks, Dauphin, Lancaſter, York, and Northampton; moſtly in the four laſt. They conſiſt of Lutherans (who are the moſt numerous ſect), Calviniſts, Moravians, Mennoniſts, Tunkers (corruptly called Dunkers), and Swingfelters, who are a ſpecies of Quakers. Theſe are all diſtinguiſhed for their temperance, induſtry, and economy. The Germans have uſually 15 of 69 members in the aſſembly: and ſome of them have ariſen to the firſt honours in the ſtate, and now fill a number of the higher offices. Yet the lower claſs are very ignorant and ſuperſtitious. It is not uncommon to ſee them going to market with a little bag of ſalt tied to their horſes manes, for the purpoſe, they ſay of keeping off the witches.

The Baptiſts (except the Mennoniſt and Tunker Baptiſts, who are Germans) are chiefly the deſcendants of emigrants from Wales, and are not numerous. A proportionate aſſemblage of the national prejudices, the manners, cuſtoms, religions, and political ſentiments of all theſe, will form the Penſilvania character. As the leading traits in this character, thus conſtituted, we may venture to mention induſtry, frugality bordering in ſome inſtances on parſimony, enterpriſe, a taſte and ability for improvements in mechanics, in manufactures, in agriculture, in commerce, and in the liberal ſciences; temperance, plainneſs, and ſimplicity in dreſs and manners: pride and humility in their extremes; inoffenſiveneſs and intrigue; in regard to religion, variety and harmony; liberality, and its oppoſites, ſuperſtition and bigotry; and in politics an unhappy jargon. Such appear to be the diſtinguiſhing traits in the collective Penſilvanian character.

Of the great variety of religious denominations in Penſilvania, the Friends or Quakers are the moſt numerous. They were the firſt ſettlers of Penſilvania in 1682 under William Penn, and have ever ſince flouriſhed in the free enjoyment of their religion. They neither give titles nor uſe compliments in their converſation or writings, believing that *whatſoever is more than yea, yea, and nay, nay, cometh of evil*. They conſcientiouſly avoid, as unlawful, kneeling, bowing, or uncovering the head to any perſon. They diſcard all ſuperfluities in dreſs or equipage; all games, ſports, and plays, as unbecoming the Chriſtian. *Swear not at all*, is an article of their creed literally obſerved in its utmoſt extent. They believe it unlawful to fight in any caſe whatever; and think that if their enemy *ſmite them on the one cheek, they ought to turn to him the other alſo*. They are generally honeſt, punctual, and even punctilious in their dealings; provident for the neceſſities of their poor; friends to humanity, and of courſe enemies to ſlavery; ſtrict in their diſcipline; careful in the obſervance even of the punctilios in dreſs, ſpeech, and manners, which their religion enjoins; faithful in the education of their children; induſtrious in their ſeveral occupations. In ſhort, whatever peculiarities and miſtakes thoſe of other denominations have ſuppoſed they have fallen into, in point of religious doctrines, they have proved themſelves to be good citizens. Next to the Quakers, the Preſbyterians are the moſt numerous. There are upwards of 60 miniſters of the Lutheran and Calviniſt religion, who are of German extraction, now in this ſtate; all of whom have one or more congregations under their care; and many of them preach in ſplendid and expenſive churches; and yet the firſt Lutheran miniſter, who arrived in Penſilvania about 40 years ago, was alive in 1787, and probably is ſtill, as was alſo the ſecond Calviniſtical miniſter.

Plate CCCLXXXI.

A. Bell Prin. Wal. Sculptor fecit.

minister. The Lutherans do not differ in any thing essential from the Episcopalians, nor do the Calvinists from the Presbyterians.

The Moravians are of German extraction. Of this religion there are about 1300 souls in Pensilvania, viz. between 500 and 600 in Bethlehem, 450 in Nazareth, and upwards of 300 at Litiz in Lancaster county. They call themselves the *United Brethren of the Protestant Episcopal church.* They are called *Moravians*, because the first settlers in the English dominions were chiefly migrants from Moravia. See HERNHUTTERS, and UNITAS *Fratrum*; and for the Mennonites, see MENNONITES. They were introduced into America by Count Zindzendorf, and settled at Bethlehem, which is their principal settlement in America, as early as 1741. For the Tunkers, see TUNKERS.

There are a great many literary, humane, and other useful societies, in Pensilvania; more, it is said, than in any of the United Provinces. There are several universities and colleges at Philadelphia and other places: See PHILADELPHIA. Lancaster, Carlisle, and Pittsburgh, are the chief towns after Philadelphia.

Pensilvania is divided into seven counties; four of which are called the *Upper* and three the *Lower*. Of the upper, viz. Buckingham, Philadelphia, Chester, and Lancaster, the three first are the lands included in King Charles II.'s grant, and designed *Pensilvania*; the lower, viz. those of Newcastle, Kent, and Sussex, were called *Nova Belgia* before the duke of York sold them, as we observed above, to Mr Penn. The upper counties end at Marcus Hook, four miles below Chester town, where the lower begin, and run along the coast near 100 miles. Each of these counties had a sheriff, with a quarterly and monthly session, and assizes twice a year.

In the Philosophical Transactions for 1757, there is an account of a copper spring in Pensilvania. This spring rises from a copper mine, and will dissolve iron in less time by three-fourths than the waters of Wicklow in Ireland, lately described by Dr William Henry and Dr Bond. From the solution of iron in these waters, about half the quantity of pure copper is procured by melting it in a crucible: but though these waters melt iron sooner than the Irish waters, yet the solution does not produce so great a proportion of copper; for the pure copper procured from the solution of iron in the Irish waters is to the solution as 16 to 20. In the neighbourhood of this spring, which supplies 800 hhds. in 24 hours, are many ores of vitriol and sulphur; the water is of a pale green colour, of an acid, sweet, austere, inky, and nauseous taste. It is very heavy; for the hydrometer, which was immersed in it, stood at the same height as in a solution of one ounce six drams of English vitriol in a quart of water. A very small quantity of the solution of pot ashes instantly precipitates the metallic parts of this water in three different colours; ochre at the top, green in the middle, and white at bottom; a clean knife kept in it a few minutes, is covered with a bright copper colour. But besides a large proportion of copper, this water contains also a large proportion of vitriol of iron. A pint of it exhaled by a slow fire left 400 grains of solid contents, which appeared to be chiefly saline; for 196 grains of it, dissolved and filtered, did not leave above four grains of indissoluble matter. It appears therefore, that the proportion of vitriolic parts in this water is six drams to a pint; consequently it is a stronger solution of vitriol than sea-water is of marine salt. So that, besides the copper to be obtained by a solution of iron, it will afford great quantities of vitriol, and the great plenty both of water and fuel will make the establishment of a copperas work extremely cheap and commodious. This water mixed with common water is frequently used as an emetic and cathartic by the country people, and is found very efficacious in the cure of cutaneous disorders and sore eyes. Pensilvania.

Amongst the other curiosities of this province may be reckoned another spring about 14 feet deep and about 100 square, in the neighbourhood of Reading. A full mill stream issues from it. The waters are clear and full of fishes. From appearances it is probable that this spring is the opening or outlet of a very considerable river, which a mile and an half or two miles above this place sinks into the earth, and is conveyed to this outlet in a subterranean channel. In the northern parts of Pensilvania there is a creek called *Oil creek*, which empties into the Allegany river. It issues from a spring, on the top of which floats an oil similar to that called Barbadoes tar, and from which one man may gather several gallons in a day. The troops sent to guard the western posts halted at this spring, collected some of the oil, and bathed their joints with it. This gave them great relief from the rheumatic complaints with which they were affected. The waters, of which the troops drank freely, operated as a gentle purge.

There are three remarkable grottoes or caves in this state: one near Carlisle, in Cumberland county; one in the township of Durham, in Buck's county; and the other at Swetara, in Lancaster county. Of the two former there are no particular descriptions. The latter is on the east bank of Swetara river, about two miles above its confluence with the Susquehannah. Its entrance is spacious, and descends so much as that the surface of the river is rather higher than the bottom of the cave. The vault of this cave is of solid limestone rock, perhaps 20 feet thick. It contains several apartments, some of them very high and spacious. The water is incessantly percolating through the roof, and falls in drops to the bottom of the cave. These drops petrify as they fall, and have gradually formed solid pillars, which appear as supports to the roof. Thirty years ago there were ten such pillars, each six inches in diameter, and six feet high; all so ranged that the place they inclosed resembled a sanctuary in a Roman church. No royal throne ever exhibited more grandeur than this *lusus naturæ*. The resemblances of several monuments are found indented in the walls on the sides of the cave, which appear like the tombs of departed heroes. Suspended from the roof is *the bell* (which is nothing more than a stone projected in an unusual form), so called from the sound that it occasions when struck, which is similar to that of a bell. Some of the stalactites are of a colour like sugarcandy, and and others resemble loaf sugar; but their beauty is much defaced by the country people. The water, which percolates through the roof, so much of it as is not petrified in its course, runs down the declivity, and

Penſion || Penſioner.

and is both pleaſant and wholeſome to drink. There are ſeveral holes in the bottom of the cave, deſcending perpendicularly, perhaps into an abyſs below, which renders it dangerous to walk without a light. At the end of the cave is a pretty brook, which, after a ſhort courſe, loſes itſelf among the rocks. Beyond this brook is an outlet from the cave by a very narrow aperture. Through this the vapours continually paſs outwards with a ſtrong current of air, and aſcend, reſembling at night the ſmoke of a furnace. Part of theſe vapours and fogs appear on aſcending to be condenſed at the head of this great alembic, and the more volatile parts to be carried off, through the aperture communicating with the exterior air before mentioned, by the force of the air in its paſſage.

PENSION, a ſum of money paid annually for ſervices or conſiderations already paſt. The yearly payment of each member to the houſes of the inns of courts are likewiſe named *penſions*; and the yearly aſſembly of the ſociety of Gray's Inn, to conſult on the affairs of the houſe, is alſo called a *penſion*.

PENSIONARY, or PENSIONER, a perſon who has an appointment or yearly ſum, payable during life, by way of acknowledgment, charged on the eſtate of a prince, company, or particular perſon.

Grand PENSIONARY, an appellation given to the firſt miniſter of the States of Holland. The grand penſionary is chairman in the aſſemblies of the ſtates of that province: he propoſes the matters to be conſulted on; collects the votes; forms and pronounces the reſolutions of the ſtates; opens letters; confers with foreign miniſters, &c. His buſineſs is alſo to inſpect the finances, to maintain the authority of the ſtates, and to ſee that the laws are obſerved; and he is perpetual deputy of the ſtates general of the United Provinces. His commiſſion is, however, given him only for five years; after which it is deliberated whether or not it ſhall be renewed; but there is no inſtance of its being revoked; therefore death only puts an end to the functions of this important miniſter.

PENSIONARY, is alſo the firſt miniſter of the regency of each city in Holland. His office is to give his advice in affairs relating to the government, either of the ſtate in general, or of the city in particular; and in aſſemblies of the ſtates of the province, he is ſpeaker in behalf of his city. The function, however, of theſe penſionaries is not everywhere alike; in ſome cities they only give their advice, and are never found in aſſemblies of the magiſtrates, except when expreſsly called thither: in others they attend conſtantly; and in others they make the propoſitions on the part of the burgomaſters, draw up their concluſions, &c. They are called *penſionaries*, becauſe they receive an appointment or penſion.

PENSIONER, in general, denotes a perſon who receives a penſion, yearly ſalary, or allowance. Hence

The Band of Gentlemen PENSIONERS, the nobleſt ſort of guard to the king's perſon, conſiſts of 40 gentlemen, who receive a yearly penſion of 100 l.

This honourable band was firſt inſtituted by King Henry VIII. and their office is to attend the king's perſon, with their battle-axes, to and from his chapel-royal, and to receive him in the preſence-chamber, or coming out of his privy-lodgings; they are alſo to attend at all great ſolemnities, as coronations, St George's feaſt, public audiences of ambaſſadors, at the ſovereign's going to parliament, &c. Penſi || Pentad tylos

They are each obliged to keep three double horſes and a ſervant, and ſo are properly a troop of horſe. They wait half a time quarterly; but on Chriſtmas-day, Eaſter-day, Whitſunday, &c. and on extraordinary occaſions, they are all obliged to give their attendance. They have likewiſe the honour to carry up the ſovereign's dinner on the coronation-day and St George's feaſt; at which times the king or queen uſually confer the honour of knighthood on two ſuch gentlemen of the band as their captain preſents.

Their arms are gilt battle-axes; and their weapons, on horſeback, in time of war, are cuiraſſiers arms, with ſword and piſtols. Their ſtandard in time of war is, argent, a croſs gules. Their captain is always a nobleman, who has under him a lieutenant, a ſtandard-bearer, a clerk of the check, ſecretary, paymaſter, and harbinger.

PENSIONER, in the univerſity of Cambridge and in that of Dublin, has a very peculiar meaning; for thoſe ſtudents, either under-graduates or bachelors of arts, are called *penſioners* who live wholly at their own expence, and who receive no emolument whatever from the college of which they are members. They are divided into two kinds, the *greater* and the *leſs*; the former of which are generally called *fellow-commoners*, becauſe they eat with the fellows of their college; the latter are always called *penſioners*, and eat with the ſcholars, who are thoſe ſtudents of the college, either under graduates or bachelors who are upon the foundation, who receive emoluments from the ſociety, and who are capable of being elected fellows. See SERVITOR and SIZAR.

PENSTOCK, a ſluice or flood-gate, ſerving to retain or let go at pleaſure the water of a mill pond, or the like.

PENTACEROS, in natural hiſtory, a name given by Linkius and ſome other authors to a kind of *ſtella marina* or ſea ſtar-fiſh, compoſed of five principal rays, with ſeveral tranſverſe hairy or downy proceſſes.

PENTACHORD (compounded of πεντε *five*, and χορδη *ſtring*), an ancient muſical inſtrument with five ſtrings. The invention of the pentachord is referred to the Scythians; the ſtrings were of bullock's leather, and they were ſtruck with a plectrum made of goats horn.

PENTACROSTIC, in poetry, a ſet of verſes ſo diſpoſed, as that there are always five acroſtics of the ſame name, in five diviſions of each verſe. See ACROSTIC.

PENTACTINODOS, in natural hiſtory, a name given by ſome authors to thoſe ſpecies of ſtar-fiſh which are compoſed of a body divided into five rays.

PENTADACTYLON, FIVE FINGERS, in botany, a name given by ſome authors to the *ricinus* or *palma Chriſti*, from the figure of its leaf.

PENTADACTYLOS PISCIS, the *five fingered fiſh*, in ichthyology, the name of a fiſh common in all the ſeas about the Eaſt Indies, and called by the Dutch there *vuf vinger viſch*. Plate CCCLXX.

It has this name from five black ſtreaks which it has on each ſide, reſembling the prints of five fingers. Its head is flat, compreſſed at the bottom, plain in the ſides, and inclined in the fore-part. The noſe is thick, obtuſe, and round; the lower jaw at its extremity bent and

and rounded; the noſtrils are double; the balls of the eyes oval; the iris of a ſilver colour; the firſt fin of the back is ſmall, the ſecond is more elevated; thoſe of the breaſt are inſerted obliquely, that of the anus is greatly extended, and that of the tail much ſloped. The whole body is covered with ſcales of a moderate ſize, thin, flexible, and ſlightly indented on their hinder edge; the back is reddiſh, the ſides of a ſilver colour, and the fins white. The fiſh is deſcribed by ſome as about nine inches long; by others as a foot and a half. It is a dry but not ill-taſted fiſh.

PENTÆDROSTYLA, in natural hiſtory, the name of a genus of ſpars: (See SPAR). The bodies of this genus are ſpars in form of pentagonal columns, terminated by pentangular pyramids at one end, and regularly affixed at the other to ſome ſolid body.

PENTAGON, in geometry, a figure of five ſides and five angles. See GEOMETRY.

In fortification, pentagon denotes a fort with five baſtions.

PENTAGONOTHECA, in botany, the name given by Vaillant to the plant called by Linnæus, Plumier, Houſton, and others, *piſonia*.

PENTAGRAPH, an inſtrument deſigned for drawing figures in what proportion you pleaſe, without any ſkill in the art.

The inſtrument is otherwiſe called a *parallelogram*. The common pentagraph (Plate CCCLXXXIII. fig. 14.) conſiſts of four braſs or wooden rulers, two of them from 15 to 18 inches long, the other two half that length. At the ends, and in the middle, of the longer rulers, as alſo at the ends of the ſhorter, are holes, upon the exact fixing whereof the perfection of the inſtrument chiefly depends. Thoſe in the middle of the long rulers are to be at the ſame diſtance from thoſe at the end of the long ones and thoſe of the ſhort ones; ſo that when put together they may always make a parallelogram.

The inſtrument is fitted together for uſe by ſeveral little pieces, particularly a little pillar, N° 1. having at one end a ſcrew and nut, whereby the two long rulers are joined; and at the other a little knot for the inſtrument to ſlide on. The piece, N° 2. is a rivet with a ſcrew and nut, wherewith each ſhort ruler is faſtened to the middle of each long one. The piece, N° 3. is a pillar, one end whereof, being hollowed into a ſcrew, has a nut fitted to it. At the other end is a worm to ſcrew into the table; when the inſtrument is to be uſed, it joins the ends of the two ſhort rulers. The piece, N° 4. is a pen, porte-crayon, or pencil, ſcrewed into a little pillar. Laſtly, the piece, N° 5. is a braſs point, moderately blunt, ſcrewed likewiſe into a little pillar.

Uſe of the PENTAGRAPH, or *Parallelogram*. 1. To copy a deſign in the ſame ſcale or bigneſs as the original: ſcrew the worm N° 3. into the table; lay a paper under the pencil N° 4. and the deſign under the point N° 5. This done, conducting the point over the ſeveral lines and parts of the deſign, the pencil will draw or repeat the ſame on the paper.

2. If the deſign be to be reduced—*e. gr.* into half the ſpace, the worm muſt be placed at the end of the long ruler, N° 4. and the paper and pencil in the middle. In this ſituation conduct the braſs point over the ſeveral lines of the deſign, as before; and the pencil at the ſame time will draw its copy in the proportion required; the pencil here only moving half the lengths that the point moves. Pentagraph ‖ Pentapetes.

Hence, on the contrary, if the deſign be to be enlarged by one half, the braſs point, with the deſign, muſt be placed in the middle, at N° 3. the pencil and paper at the end of the long ruler, and the worm at the other.

3. To enlarge or reduce in other proportions, there are holes drilled at equal diſtances on each ruler, *viz.* all along the ſhort ones, and half way of the long ones, in order for placing the braſs point, pencil, and worm, in a right line therein; *i. e.* if the piece carrying the point be put in the third hole, the two other pieces muſt be put in its third hole.

If, then, the point and deſign be placed at any hole of the great rulers, and the pencil with the paper at any hole of the ſhort ruler, which forms the angle therewith, the copy will be leſs than half the original. On the contrary, if it be placed at one of the holes of that ſhort ruler, which is parallel to the long ruler, the copy will be greater than half the original.

The conſtruction of this inſtrument requires a degree of accuracy which moſt of our inſtrument-makers are ſtrangers to; for which reaſon there are very few of the inſtruments that ſucceed. Few will do any thing tolerably but ſtraight lines; and many of them not even thoſe.

In order to prove that the figure deſcribed by a pentagraph is ſimilar to the given figure, let C (fig. 15.) be the fixed centre of motion; P the pencil for tracing the given figure PP, and *p* the pencil which traces the other figure *pp*; *p*, &c. muſt be ſo adjuſted, that *p*, C, and P, may lie in one ſtraight line; then, ſince $Bp : Ap :: BP : AC$, whatever be the ſituation of the pentagragh, the angles PCP and *p*C*p* are vertical; and therefore PC*p* will in every poſition of the inſtrument be a right line: but $PC : pC :: BA : Ap$, in each of the two poſitions in the figure, and conſequently the triangles PCP, *p*C*p*, are ſimilar; and $PP : pp (:: PC : pC) :: BA : Ap$, or in a given ratio. Hence it appears, that, by moving the pencil *p*, Ap may be equal to BA, or leſs in any proportion; and conſequently *pp* may be equal to PP, or leſs, in the ſame proportion.

PENTAMETER, in ancient poetry, a kind of verſe, conſiſting of five feet, or metres, whence the name. The two firſt feet may be either dactyls or ſpondees at pleaſure; the third is always a ſpondee; and the two laſt anapeſtes: ſuch is the following verſe of Ovid.

1 2 3 4 5

Carmini|bus vi|ves tem|pus in o|mne meis.

A pentameter verſe ſubjoined to an hexameter, conſtitutes what is called *elegiac*. See ELEGIAC.

PENTANDRIA (from πεντε *five*, and ανηρ *a man or huſband*); the name of the fifth claſs in Linnæus's ſexual method, conſiſting of plants which have hermaphrodite flowers, with five ſtamina or male organs. See BOTANY, p. 430.

PENTAPETALOUS, an appellation given to flowers which conſiſt of five petals or leaves.

PENTAPETES, in botany: A genus of the dodecandria order, belonging to the monodelphia claſs of plants; and in the natural method ranking under the

Pentapolis
ll
Pentateuch.

37th order, *Columniferæ*. The calyx is quinquepartite; the ſtamina are 20 in number, of which five are caſtrated and long; the capſule quinquelocular and polyſpermous. There is but one ſpecies known in the gardens of this country, *viz.* the phœnicia, with halbert-pointed, ſpear-ſhaped, ſawed leaves. It is an annual plant, a native of India, and riſes to the height of two or three feet, adorned with fine ſcarlet flowers, conſiſting of one petal cut into five ſegments. In the centre of the flower ariſes a ſhort thick column, to which adhere 15 ſhort ſtamina. It is a tender plant, and muſt be brought up in the hot-houſe.

PENTAPOLIS. This name is given to the five cities, Sodom, Gomorrah, Adamah, Zeboim, and Zoar (Wiſdom x. 6.) They were all five condemned to utter deſtruction, but Lot interceded for the preſervation of Zoar, otherwiſe called *Bala*. Sodom, Gomorrah, Adamah, and Zeboim, were all conſumed by fire from heaven, and in the place where they ſtood was made the lake Aſphaltites, or the lake of Sodom.

PENTAPOLIS (Ptolemy), a diſtrict of Cyrenaica; ſituated on the Mediterranean; denominated from its five cities; namely, Berenice, Arſinoe, Ptolemais, Cyrene, and Apollonia.

Pentapolis of the Philiſtines (Joſephus); taking name from five principal cities, Gaza, Gath, Aſcalon, Azotus, and Ekron.

PENTATEUCH. This word, which is derived from the Greek Πεντατευχος, from πεντε *five*, and τευχος an *inſtrument or volume*, ſignifies the collection of the five inſtruments or books of Moſes, which are Geneſis, Exodus, Leviticus, Numbers, and Deuteronomy: each of which books we have given an account of under their ſeveral names.

There are ſome modern critics who have diſputed Moſes's right to the pentateuch. They obſerve that the author ſpeaks always in the third perſon. "Now the man Moſes was very meek above all the men which were upon the face of the earth. The Lord ſpake unto Moſes, ſaying, &c. Moſes ſaid to Pharaoh, &c." Thus they think he would never have ſpoken of himſelf; but would at leaſt ſometimes have mentioned himſelf in the firſt perſon. Beſides this, ſay they, the author of the pentateuch ſometimes abridges his narration like a writer who collected from ſome ancient memoirs. Sometimes he interrupts the thread of his diſcourſe; for example, he makes Lamech the bigamiſt to ſay (Gen. iv. 23.), "Hear my voice, ye wives of Lamech, hearken unto my ſpeech; for I have ſlain a man to my wounding, and a young man to my hurt," without informing us before-hand to whom this is related. Theſe obſervations, for example (Gen. xii. 6.), "And the Canaanite was then in the land," cannot be reconciled to the age of Moſes, ſince the Canaanites continued to be the maſters of Paleſtine all the time of Moſes. The paſſage out of the book of the wars of the Lord, quoted in the book of Numbers (xxi. 14.), ſeems to have been clapped in afterwards, as alſo the firſt verſes of Deuteronomy. The account of the death of Moſes, which is at the end of the ſame book, cannot certainly belong to this legiſlator; and the ſame judgment may be made of other paſſages, wherein it is ſaid, that the places mentioned lay beyond Jordan; that the bed of Og was at Ramah to this day; that the havoth of Jair, or the cities of Jair, were known to the author, though probably they had not that name till after Moſes's time (Numb. xxxii. 41. Deut. iii. 14.)

Pentat
ll
Pente

It is obſerved alſo in the text of the pentateuch, that there are ſome places that are defective; for example, in Exodus (xii. 8.), we ſee Moſes ſpeaking to Pharaoh, where the author omits the beginning of his diſcourſe. The Samaritan inſerts in the ſame place what is wanting in the Hebrew. In other places, the ſame Samaritan copy adds what is deficient in the Hebrew text; and what it contains more than the Hebrew ſeems ſo well connected with the reſt of the diſcourſe, that it would be difficult to ſeparate them. Laſtly, they believe that they obſerve certain ſtrokes in the pentateuch which can hardly agree with Moſes, who was born and bred in Egypt; as what he ſays of the earthly paradiſe, of the rivers that watered it, and ran through it; of the cities of Babylon, Erech, Reſen, and Calneh; of the gold of Piſon, of the Bdellium, of the ſtone of Sohem, or onyx-ſtone, which was to be found in that country. Theſe particulars, obſerved with ſuch curioſity, ſeem to prove, that the author of the pentateuch lived beyond the Euphrates. Add what he ſays concerning the ark of Noah, of its conſtruction, of the place where it reſted, of the wood wherewith it was built, of the bitumen of Babylon, &c. But in anſwer to all theſe objections, we may obſerve in general, from an eminent writer* of our own country, that theſe books are by the moſt ancient writers aſcribed to Moſes; and it is confirmed by the authority of heathen writers themſelves, that they are of his writing: beſides this, we have the unanimous teſtimony of the whole Jewiſh nation, ever ſince Moſes's time, from the firſt writing of them. Divers texts of the pentateuch imply that it was written by Moſes, and the book of Joſhua, and other parts of ſcripture, import as much; and though ſome paſſages have been thought to imply the contrary, yet this is but a late opinion, and has been ſufficiently confuted by ſeveral learned men. The Samaritans receive no other ſcriptures but the pentateuch, rejecting all the other books which are ſtill in the Jewiſh canon.

* *Jenkin's Reaſonableneſs of Chriſtianity.*

PENTATHLON, in antiquity, a general name for the five exerciſes performed at the Grecian games, *viz.* wreſtling, boxing, leaping, running, and playing at the diſcus.

PENTECOST, a ſolemn feſtival of the Jews; ſo called, becauſe it was celebrated on the 50th day after the 16th of Niſan, which was the ſecond day of the paſſover. The Hebrews called it *the feaſt of weeks*, becauſe it was kept ſeven weeks after the paſſover. They then offered the firſt fruits of the wheat harveſt, which was then completed: beſides which they preſented at the temple ſeven lambs of that year, one calf, and two rams, for a burnt offering; two lambs for a peace offering; and a goat for a ſin offering (Levit. xxiii. 15, 16. Exod. xxxiv. 22. and Deut. xvi. 9, 10.) The feaſt of the pentecoſt was inſtituted among the Iſraelites, firſt to oblige them to repair to the temple of the Lord, there to acknowledge his abſolute dominion over the whole country, and to offer him the firſt-fruits of their harveſt; and, ſecondly, that they might call to mind, and give thanks to God, for the law which he had given them from mount Sinai, on the 50th day after their coming out of Egypt.

The

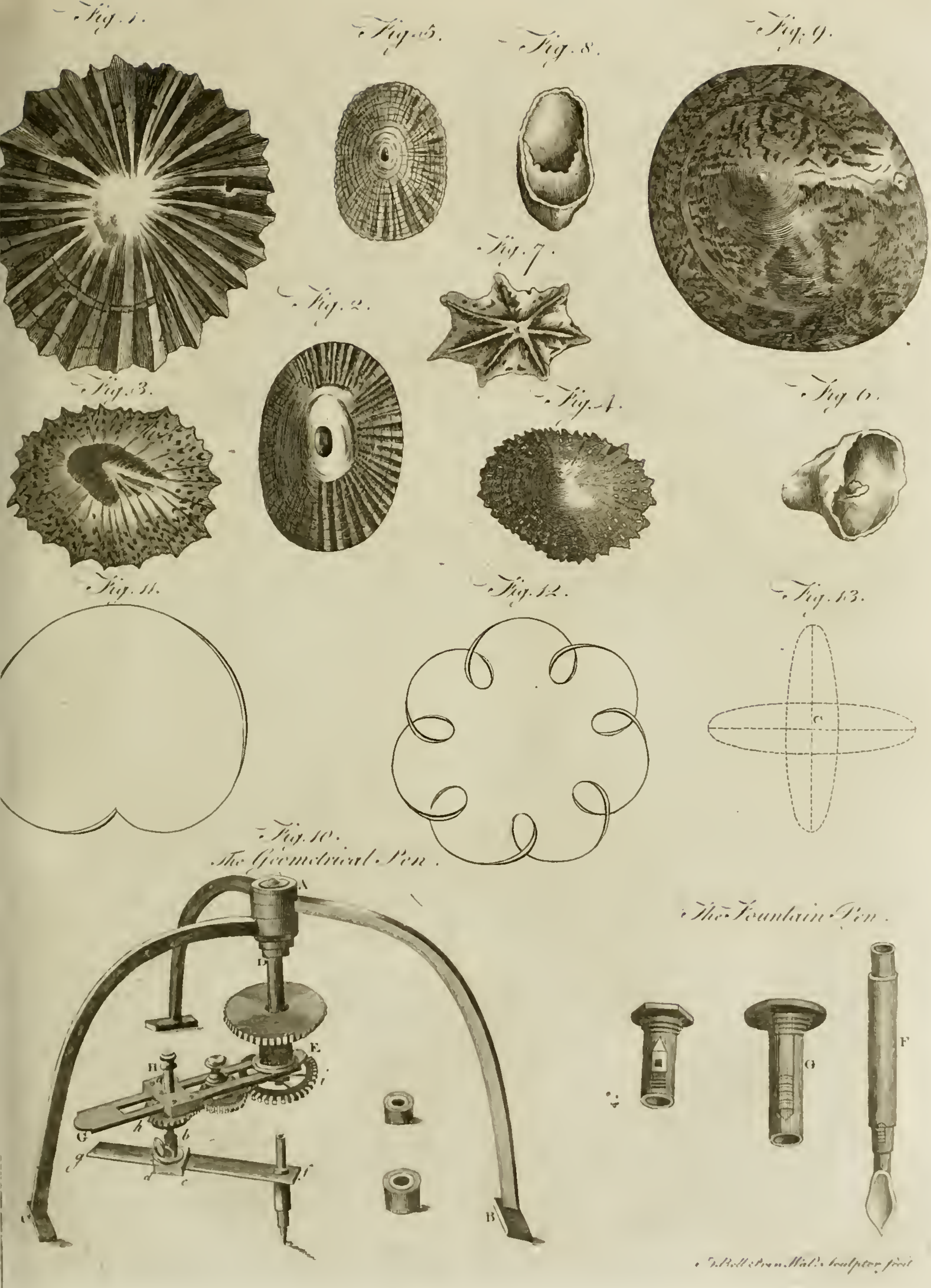


Fig. 1.
Fig. 5.
Fig. 8.
Fig. 9.
Fig. 7.
Fig. 2.
Fig. 3.
Fig. 4.
Fig. 6.
Fig. 11.
Fig. 12.
Fig. 13.
C
Fig. 10.
The Geometrical Pen.
A
D
E
H
G
h
b
g
d
c
f
C
B
The Fountain Pen.
G
F

The modern Jews celebrate the pentecoſt for two days. They deck the ſynagogue and their own houſes with garlands of flowers. They hear a ſermon or oration in praiſe of the law, which they ſuppoſe to have been delivered on this day. The Jews of Germany make a very thick cake, conſiſting of ſeven layers of paſte, which they call *Sinai*. The ſeven layers repreſent the ſeven heavens, which they think God was obliged to aſcend from the top of this mountain. See *Leo of Modena et Buxtorf's ſynag. Jud.*

It was on the feaſt of pentecoſt that the Holy Ghoſt miraculouſly deſcended on the apoſtles of our Lord, who were aſſembled together after his aſcenſion in a houſe at Jeruſalem (Acts ii.)

PENTHESILEA, queen of the Amazons, ſucceeded Orythia, and gave proofs of her courage at the ſiege of Troy, where ſhe was killed by Achilles. Pliny ſays that ſhe invented the battle-ax.

PENTHORUM, in botany; a genus of the pentagynia order, belonging to the pentandria claſs of plants. The calyx is quinqueſid; there are either five petals or none; the capſule is five-pointed and quinquelocular.

PENTLAND or PICTLAND FRITH, is a narrow ſtrait of ſix miles between the mainland of Scotland and the Orkney iſles. This ſtrait is the great thoroughfare of ſhipping between the eaſtern and weſtern ſeas, the terror of the boldeſt mariners, and the grave of thouſands; where the winter's ſtorms afford many natives on the oppoſite ſhores a better livelihood than they could obtain by fiſhing or huſbandry. They ſearch from place to place, and from one cavern to another, in the hopes of finding timber, caſks, and other floating articles of the wrecked veſſels, of whom ſix or eight are thus ſacrificed ſometimes in one night. The navigation of this paſs is rendered more dangerous by the iſland of Stroma, and two rocks called the *Skerries*, lying near the middle of it. See PICTLAND.

PENULA, among the ancient Romans, was a coarſe garment or cloak worn in cold or rainy weather. It was ſhorter than the lacerna, and therefore more proper for travellers. It was generally brown, and ſucceeded the toga after the ſtate became monarchical. Auguſtus aboliſhed the cuſtom of wearing the penula over the toga, conſidering it as too effeminate for Romans; and the ædiles had orders to ſuffer none to appear in the circus or forum with the lacerna or penula. Writers are not agreed as to the preciſe difference between theſe two articles of dreſs; but we are told that they were chiefly worn by the lower orders of people. See LACERNA.

PENULTIMA, or *PENULTIMATE Syllable*, in grammar, denotes the laſt ſyllable but one of a word; and hence the antepenultimate ſyllable is the laſt but two, or that immediately before the penultima.

PENUMBRA, in aſtronomy, a partial ſhade obſerved between the perfect ſhadow and the full light in an eclipſe. It ariſes from the magnitude of the ſun's body: for were he only a luminous point, the ſhadow would be all perfect; but, by reaſon of the diameter of the ſun, it happens, that a place which is not illuminated by the whole body of the ſun, does yet receive rays from a part thereof.

PEON, in the language of Hindoſtan, means a foot ſoldier, armed with ſword and target. In common uſe it is a footman, ſo armed, employed to run before a palanquin. *Piadah* is the proper word, from which *peon* is a corruption. Peon Pepper.

PEOR a famous mountain beyond Jordan, which Euſebius places between Heſhbon and Livias. The mountains Nebo, Piſgah, and Peor, were near one another, and probably made but the ſame chain of mountains. It is very likely that Peor took its name from ſome deity of the ſame name, which was worſhipped there; for Peor, Phegor, or Baal-peor, was known in this country. See Numb. xxv. 3. Deut. iv. 3. Pſal. cv. 28.

PEOR, was a city of the tribe of Judah, which is not read in the Hebrew, nor in the Vulgate, but only in the Greek of the Septuagint (Joſh. xv. 60.) Euſebius ſays it was near Bethlehem, and Jerom adds, that in his time it was called *Paora*.

PEPIN DE HERISTAL, or LE GROS, mayor of the palace under Clovis III. Childebert, and Dagobert. The power of theſe mayors in France was ſo great, that they left the ſovereign only the empty title, and in the end ſeized on the throne itſelf.

PEPIN le Brief, or *le Petit*, grandſon to Pepin le Gros, and firſt king of the ſecond race of French monarchs, was mayor of the palace to Childeric III. a weak prince: he contrived to confine him and his ſon Thierri in different monaſteries; and then, with the aſſiſtance of pope Stephen III. he uſurped the ſovereign power. He died in 768, aged 54.

PEPLIS, in botany: A genus of the monogynia order, belonging to the hexandria claſs of plants; and in the natural method ranking under the 17th order, *Calycanthemæ*. The perianthium is campanulated; the mouth cleft in 12 parts: there are ſix petals inſerted into the calyx; the capſule is bilocular.

PEPLUS, a long robe worn by the women in ancient times, reaching down to the feet, without ſleeves, and ſo very fine, that the ſhape of the body might be ſeen through it. The Athenians uſed much ceremony in making the peplus, and dreſſing the ſtatue of Minerva with it. Homer makes frequent mention of the peplus of that goddeſs.

PEPPER, PIPER, in natural hiſtory, an aromatic berry of a hot dry quality, chiefly uſed in ſeaſoning. We have three kinds of pepper at preſent uſed in the ſhops, the black, the white, and the long pepper.

Black pepper is the fruit of the piper, and is brought from the Dutch ſettlements in the Eaſt Indies. See PIPER.

The common white pepper is factitious, being prepared from the black in the following manner: they ſteep this in ſea-water, expoſed to the heat of the ſun for ſeveral days, till the rind or outer bark looſens; they then take it out, and, when it is half dry, rub it till the rind falls off; then they dry the white fruit, and the remains of the rind blow away like chaff. A great deal of the heat of the pepper is taken off by this proceſs, ſo that the white kind is more fit for many purpoſes than the black. However, there is a ſort of native white pepper produced on a ſpecies of the ſame plant; which is much better than the factitious, and indeed little inferior to the black.

The long pepper is a dried fruit, of an inch or an inch and an half in length, and about the thickneſs of a large gooſe quill: it is of a browniſh grey colour,

Pepper, Peppermint.

cylindrical in figure, and ſaid to be produced on a plant of the ſame genus.

Pepper is principally uſed by us in food, to aſſiſt digeſtion: but the people in the Eaſt Indies eſteem it as a ſtomachic, and drink a ſtrong infuſion of it in water by way of giving them an appetite: they have alſo a way of making a fiery ſpirit of fermented freſh pepper with water, which they uſe for the ſame purpoſes. They have alſo a way of preſerving the common and long pepper in vinegar, and eating them afterwards at meals.

Jamaica PEPPER, or *Pimento*. See PIMENTO.

PEPPER-*Mint*. See MENTHA.

PEPPER-*Pot*. See CAPSICUM.

PEPPER-*Water*, a liquor prepared in the following manner, for microſcopical obſervations: put common black pepper, groſsly powdered, into an open veſſel ſo as to cover the bottom of it half an inch thick, and put to it rain or river-water, till it covers it an inch; ſhake or ſtir the whole well together at the firſt mixing, but never diſturb it afterwards: let the veſſel be expoſed to the air uncovered; and in a few days there will be ſeen a pellicle or thin ſkin ſwimming on the ſurface of the liquor, looking of ſeveral colours.

This is a congeries of multitudes of ſmall animals; and being examined by the microſcope, will be ſeen all in motion: the animals, at firſt ſight, are ſo ſmall as not to be diſtinguiſhable, unleſs to the greateſt magnifiers; but they grow daily till they arrive at their full ſize. Their numbers are alſo continually increaſing, till the whole ſurface of the liquor is full of them, to a conſiderable depth. When diſturbed, they will ſometimes all dart down to the bottom; but they ſoon after come up to the ſurface again. The ſkin appears ſooneſt in warm weather, and the animals grow the quickeſt: but in the ſevereſt cold it will ſucceed, unleſs the water freezes.

About the quantity of a pin's head of this ſcum, taken up on the nib of a new pen, or the tip of a hair-pencil, is to be laid on a plate of clear glaſs; and if applied firſt to the third magnifier, then to the ſecond, and finally to the firſt, will ſhow the different animalcules it contains, of ſeveral kinds and ſhapes as well as ſizes.

PEPPERMINT-TREE, in botany; the *Eucalyptus piperita*.

In a journal of a voyage to New South Wales, by John White, Eſq; we have a plate of this tree, with the following account of it: "This tree grows to the height of more than 100 feet, and is above 30 feet in circumference. The bark is very ſmooth, like that of the poplar. The younger branches are long and ſlender, angulated near the top; but as they grow older, the angles diſappear. Their bark is ſmooth, and of a reddiſh brown. The leaves are alternate, lanceolate, pointed, very entire, ſmooth on both ſides, and remarkably unequal or oblique at their baſe; the veins alternate, and not very conſpicuous. The whole ſurface of both ſides of the leaves is marked with numerous minute reſinous ſpots in which the eſſential oil reſides. The footſtalks are about half an inch in length, round on the under ſide, angular above, quite ſmooth. The flowers we have not ſeen. What Mr White has ſent us the ripe capſules of this tree (although not attached to the ſpecimens of the leaves) grow in cluſters, from ſix to eight in each, ſeſſile and conglomerated. Theſe cluſters are ſupported on angular alternate footſtalks, which form a kind of panicle. Each capſule is about the ſize of an hawthorn berry, globular, but as it were cut off at the top, rugged on the outſide, hard and woody, and of a dark-brown colour. At the top is a large oriſice, which ſhows the internal part of the capſule divided into four cells, and having a ſquare column in the centre, from which the partitions of the cell ariſe. Theſe partitions extend to the rim of the capſule, and terminate in four ſmall projections, which look like the teeth of a calyx. The ſeeds are numerous, ſmall, and angular.

Plate ccclxxxviii

Pepper-mint ‖ Perambulator

"The name of *peppermint tree* has been given to this plant by Mr White, on account of the very great reſemblance between the eſſential oil drawn from its leaves and that obtained from the peppermint (*mentha piperita*) which grows in England. This oil was found by Mr White to be much more efficacious in removing all cholicky complaints than that of the Engliſh peppermint, which he attributes to its being leſs pungent and more aromatic. A quart of the oil has been ſent by him to Mr Wilſon.

"The tree above deſcribed appears to be undoubtedly of the ſame genus with that cultivated in ſome greenhouſes in England, which Mr L'Heritier has deſcribed in his *Sertum Anglicum* by the name of *Eucalyptus obliqua*, though it is commonly called in the gardens *Metroſideros obliqua*; but we dare not aſſert it to be the ſame ſpecies, nor can this point be determined till the flowers and every part of both be ſeen and compared; we have compared the beſt ſpecimens we could procure of each, and find no ſpecific difference. The eucalyptus obliqua has, when dried, an aromatic flavour, ſomewhat ſimilar to our plant. We have remarked, indeed, innumerable minute white ſpots, beſides the reſinous ones, on both ſurfaces of the leaves in ſome ſpecimens of the garden plant, which are not to be ſeen in ours; and the branches of the former are rough, with ſmall ſcaly tubercles. But how far theſe are conſtant, we cannot tell. The obliquity in the leaves, one ſide being ſhorter at the baſe than the other, as well as ſomewhat narrower all the way up, as in the *Begonia nitida* of the *Hortus Kewenſis*, is remarkable in both plants.

"The figure repreſents a branch of the peppermint tree in leaf: on one ſide of it part of a leaf ſeparate, bearing the gall of ſome inſect; on the other the fruit above deſcribed."

PERA, one of the ſuburbs of Conſtantinople, where ambaſſadors and Chriſtians uſually reſide. See CONSTANTINOPLE.

PERAMBULATOR, in ſurveying, an inſtrument for meaſuring diſtances, called alſo *pedometer*, *way-wiſer*, and *ſurveying-wheel*. See PEDOMETER.

Plate ccclxxv

It conſiſts of a wheel AA, two feet ſeven inches and a half in diameter; conſequently half a pole, or eight feet three inches, in circumference. On one end of the axis is a nut, three quarters of an inch in diameter, and divided into eight teeth; which, upon moving the wheel round, fall into the eight teeth of another nut *c*, fixed on one end of an iron-rod Q, and thus turn the rod once round in the time the wheel makes one revolution. This rod, lying along a groove in the ſide of the carriage of the inſtrument, under the doted line, has at its other end a ſquare hole, into which is fitted the end *b* of a ſmall cylinder P. This

cylinder is disposed under the dial-plate of a movement, at the end of the carriage B, in such a manner as to be moveable about its axis: its end *a* is cut into a perpetual screw, which falling into the 32 teeth of a wheel perpendicular thereto, upon driving the instrument forward, that wheel makes a revolution each 16th pole. On the axis of this wheel is a pinion with six teeth, which, falling into the teeth of another wheel of 60 teeth, carries it round every 160th pole, or half a mile.

This last wheel, carrying a hand or index round with it over the divisions of a dial-plate, whose outer limb is divided into 160 parts, corresponding to the 160 poles, points out the number of poles passed over. Again, on the axis of this last wheel is a pinion, containing 20 teeth, which falling into the teeth of a third wheel which hath 40 teeth, drives it once round in 320 poles, or a mile. On the axis of this wheel is a pinion of 12 teeth, which, falling into the teeth of a fourth wheel having 72 teeth, drives it once round in 12 miles.

This fourth wheel, carrying another index over the inner limb of the dial-plate, divided into 12 for miles, and each mile subdivided into halves, quarters, and furlongs, serves to register the revolutions of the other hand, and to keep account of the half miles and miles passed over as far as 12 miles.

The use of this instrument is obvious from its construction. Its proper office is in the surveying of roads and large distances, where a great deal of expedition, and not much accuracy, is required. It is evident, that driving it along and observing the hands, has the same effect as dragging the chain and taking account of the chains and links.

Its advantages are its hardiness and expedition; its contrivance is such, that it may be fitted to the wheel of a coach, in which state it performs its office, and measures the road without any trouble at all.

PERCA, the Perch; a genus of fishes belonging to the order of thoracici. The head is furnished with scaly and serrated opercula; there are seven rays in the membrane of the gills; and the fins on the back are prickly. There are 38 species, principally distinguished by peculiarities in the back fin. The most remarkable are,

1. The fluviatilis, or common perch, hath a deep body, very rough scales, and the back much arched. The colours are beautiful; the back and part of the sides being of a deep green, marked with five broad black bars pointing downwards; the belly is white, tinged with red; the ventral fins of a fine scarlet; the anal fins and tail of the same colour, but rather paler. In a lake called *Llyn Raithlyn*, in Merionethshire in Wales, is a very singular variety of this fish; the back part is quite hunched, and the lower part of the backbone next the tail strangely distorted: in colour and other respects it resembles the common perch, which are as numerous in this lake as the deformed fish. They are not peculiar to this water; for Linnæus takes notice of them in a lake at Fahlun in his country. It is said that they are also met with in the Thames near Marlow.

The perch was much esteemed as food by the Romans, nor is it less admired at present as a firm and delicate fish; and the Dutch are particularly fond of it when made into a dish called *water-souchy*. It is a gregarious fish; and loves deep holes and gentle streams; is exceedingly voracious, and an eager biter: if the angler meets with a shoal of them, he is sure of taking every one.—It is a common notion that the pike will not attack this fish, on account of the spiny fins which the perch erects on its approach. This may be true of large fish; but it is well known that small perches are the most tempting bait which can be laid for the pike. The perch is very tenacious of life, and has been known to survive a journey of 60 miles in dry straw. It seldom grows to a large size, though Mr Pennant mentions one that weighed nine pounds; but this, he tells us, is very uncommon. Perca, Perception.

2. The labrax, or basse, is a very voracious, strong, and active fish. Ovid calls them *rabidi lupi*, a name continued to them by after writers; and they are said to grow to the weight of fifteen pounds. The irides are silvery; the mouth large; the teeth are situated in the jaws, and are very small: in the roof of the mouth is a triangular rough space, and just at the gullet are two others of a roundish form. The scales are of a middling size, are very thick set, and adhere closely. The body is formed somewhat like that of a salmon. The colour of the back is dusky, tinged with blue. The belly is white. In young fish the space above the side-line is marked with small black spots.—It is esteemed a very delicate fish.

3. The perca marina, or sea-perch, is about a foot long: the head large and deformed; eyes great; teeth small and numerous. On the head and covers of the gills are strong spines. The colour red, with a black spot on the covers of the gills, and some transverse dusky lines on the sides. It is a fish held in some esteem at the table.

4. The cernua, or ruffe, is found in several of the English streams: it is gregarious, assembling in large shoals, and keeping in the deepest part of the water. It is of a much more slender form than the perch, and seldom exceeds six inches in length. The teeth are very small, and disposed in rows. It has only one dorsal fin, extending along the greatest part of the back; the first rays, like those of the perch, are strong, sharp, and spiny; the others soft. The body is covered with rough compact scales. The back and sides are of a dirty green, the last inclining to yellow, but both spotted with black. The dorsal fin is spotted with black; the tail marked with transverse bars.

5. The nilotica, or perch of the Nile, is taken about Cairo. The flesh has a sweet and exquisite flavour, and is not hard, but very white. It is one of the best fishes in the Nile; and as it is of the largest size in Egypt, it adorns a table if brought upon it entire and well fried. See *Pilot-Fish*.

PERCEPTION, is a word which is so well understood, that it is difficult for the lexicographer to give any explanation of it. It has been called the first and most simple act of the mind by which it is conscious of its own ideas. This definition, however, is improper, as it confounds perception with consciousness; although the objects of the former faculty are things without us, those of the latter the energies of our own minds. Perception is that power or faculty by which, through the medium of the senses, we have

Perception. the cognizance of objects diſtinct and apart from ourſelves, and learn that we are but a ſmall part in the ſyſtem of nature. By what proceſs the ſenſes give us this information, we have endeavoured to ſhow elſewhere, (See METAPHYSICS, Part I. Chap. i.); and we ſhould not again introduce the ſubject, but to notice a ſingular opinion of a very able writer, whoſe work has been given to the public ſince our article alluded to had aſſed from the preſs.

Dr Sayers, who is an ornament to that ſchool in which we are ſtrongly inclined to enliſt ourſelves, has endeavoured to prove that no man can perceive two objects, or be conſcious of two ideas at the ſame inſtant. If this be true, not only our theory of time (ſee METAPHYSICS, Part II. Chap. vii.) is groſsly abſurd, but even memory itſelf ſeems to be an imaginary faculty. If a man be not conſcious of his preſent exiſtence, at the very inſtant when he thinks of a paſt event, or reviews a ſeries of paſt tranſactions, it is difficult, to us indeed impoſſible, to conceive what idea he can have of time, or what he can mean when he ſays that he remembers a thing. But let us examine the reaſoning by which the ingenious author endeavours to eſtabliſh his opinion.

† *Diſquiſitions Metaphyſical and Literary.*

"If we reflect (ſays he †) upon the ſurpriſing velocity with which ideas paſs through the mind, and the remarkable rapidity with which the mind turns itſelf, or is directed from one object of contemplation to another, this might alone give us ſome ſuſpicion that we may probably be miſtaken in ſuppoſing ideas to be ſynchronouſly perceived. Other arguments may be adduced to ſtrengthen this ſuſpicion. It will be granted, I believe, that the mind, whether immaterial or the reſult of organization, has certainly a wholeneſs or unity belonging to it, and that it is either not compoſed of parts, or that no one of the parts from which it originates is itſelf mind: in this caſe, it is difficult to conceive how two ideas ſhould be impreſſed upon the mind at the ſame inſtant; for this would be ſuppoſing that part of the mind could receive one idea, and part another, at the ſame time; but if the parts do not perceive ſingly, this is evidently impoſſible. If, on the other hand, this ſelf-diviſion of the mind does not take place, then if two ideas are nevertheleſs to be perceived at the ſame inſtant, it would ſeem that thoſe ideas muſt be ſo blended with each other, that neither of them could appear diſtinct. If we examine the manner in which a complex idea is perceived, we ſhall find very clearly, that the whole of ſuch an idea is never preſent to the mind at once. In thinking of a centaur, for inſtance, can we at the ſame moment be thinking of the parts of a man and the parts of a horſe? Can we not almoſt detect the gliding of the mind from the one to the other? In contemplating the complex idea of gold, are the ideas of its colour, ductility, hardneſs, and weight, all preſent to the mind at the ſame inſtant? I think, if we accurately attend to it, we ſhall find a perceptible time has elapſed before this complex idea has been perfectly formed in our mind: but if all the parts of a complex idea cannot be recalled at the ſame inſtant, is it not reaſonable to infer that theſe parts are alſo ſingly impreſſed, and not all originally perceived at the ſame inſtant?"

This reaſoning is plauſible, but perhaps not convincing. Surely we have all been conſcious of bodily pain or pleaſure with our eyes open, and been offended by diſagreeable ſmells at the very inſtant that we looked at objects beautifully coloured. That our ideas paſs through the mind with great velocity, and that the mind can rapidly turn itſelf from one ſubject of contemplation to another, are truths which cannot be controverted; but inſtead of leading us to ſuppoſe that two or more objects cannot be ſynchronouſly perceived, or two or more ideas ſynchronouſly apprehended, they appear to furniſh a complete proof of the reverſe of all this. For we beg leave to aſk how we come to know that ideas paſs with velocity through the mind, if we be not all the while conſcious of ſomething that is permanent? If we can contemplate but one idea at once, it is plainly impoſſible that two or more can be compared together; and therefore we cannot poſſibly ſay that any particular train has paſſed through the mind with a degree of velocity greater or leſs than that which we have uſually experienced; nay, we cannot ſay that we have ever experienced a train of ideas at all, or even been conſcious of a ſingle idea, beſides the immediate object of preſent apprehenſion. That the mind is an individual, we moſt readily grant; but that it ſhould therefore be incapable of having *two* ideas ſynchronouſly excited in it, is a propoſition for which the author has brought no evidence. That it is difficult to conceive *how* this is done, we acknowledge; but not that it is more difficult than to conceive how a *ſingle* idea is excited in the mind; for of the mode in which mind and matter mutually operate upon each other, we can form no conception. We know that objects make an impreſſion on the organs of ſenſe; that this impreſſion is by the nerves communicated to the brain, and that the agitation of the brain excites ſenſation in the mind: but in *what way* it excites ſenſation we know not; and therefore have no reaſon to ſuppoſe that two or more different agitations may not excite two or more ſynchronous ſenſations, as well as one agitation excites one ſenſation. That the agitation given to the brain operates on the mind, is known by experience; but experience gives us no information reſpecting the *mode* of that operation. If the mind be, as our author and we ſuppoſe, one individual, it cannot, as mind, be either diviſible or extended; and therefore it is certain that the operation in queſtion cannot be, in the proper ſenſe of the word, impreſſion. Hence we have no right to infer, if two objects be perceived at once, either that the idea of the one muſt be impreſſed on a part of the mind different from that which receives the impreſſion of the other, or that the two impreſſions muſt be ſo blended with each other, that neither of them could appear diſtinct; for this would be to reaſon from one mode of operation to another; with which, upon acknowledged principles, it can have nothing in common.

Perception.

By far the greater part of our ideas are reliſts of *viſible* ſenſations; and of every thing which we can actually ſee at once, we may at once contemplate the idea. That we could at once perceive a centaur, if ſuch a being were preſented to us, cannot ſurely be doubted by any one who has ever looked at a man on horſeback; and therefore that we can at the ſame moment contemplate the whole idea of a centaur, is a fact of which conſciouſneſs will not permit us to doubt.—If, indeed, we chooſe to analyze this complex idea into

tion to its component parts, it is self-evident that the mind must glide from the one to the other, because the very aw. analysis consists in the separation of the parts, of which, if after that process we think of them, we must think in succession: but that we may have at the same instant, either an actual or ideal view of all the parts of the centaur united, is a proposition so evident as to admit of no other proof than an appeal to experience. In contemplating what the author calls the complex idea of gold, it cannot be denied that the ideas of its colour, ductility, hardness, and weight, are never all present to the mind at the same instant: but the reason is obvious. These are not all *ideas*, in the proper sense of the word, but some of them are ideas, and some notions, acquired by very different processes and very different faculties. Colour is an idea of sensation, immediately suggested through the organ of sight; ductility is a relative notion, acquired by repeated experiments; and gold might be made the object of every sense, without suggesting any such notion. The writer of this article never saw an experiment made on the ductility of gold, and has therefore a very obscure and indistinct notion of that property of the metal; but he is conscious, that he can perceive, at the same instant, the yellow colour and circular figure of a guinea, and have a very distinct, though relative notion, of its hardness.

We conclude, therefore, that the mind is capable of two or more synchronous perceptions, or synchronous ideas; that, during every train which passes through it, it is conscious of its own permanent existence; and that if it were limited to the apprehension of but one idea at once, it could have no remembrance of the past, or anticipation of the future, but would appear to itself, could it make any comparison, to pass away like a flash of lightning.

PERCH, in land-measuring, a rod or pole of 16½ feet in length, of which 40 in length and 4 in breadth make an acre of ground. But, by the customs of several counties, there is a difference in this measure. In Staffordshire it is 24 feet; and in the forest of Sherwood 25 feet: the foot being there 18 inches long; and in Herefordshire a perch of ditching is 21 feet, the perch of walling 16½ feet, and a pole of denshiered ground is 12 feet, &c.

PERCHE, a territory of Orleannois in France, 35 miles long, and 30 broad; bounded on the north by Normandy; on the south, by Maine and Dunois; on the east, by Beauce; and on the west, by Maine. It takes its name from a forest, and is pretty fertile. The inhabitants carry on a pretty good trade; and the principal town is Bellesme.

PERCOLATION, the same with FILTRATION. See CHEMISTRY, n° 568.

PERCUSSION, in mechanics, the impression a body makes in falling or striking upon another; or the shock of two bodies in motion.

PERDICIUM, in botany: A genus of the polygamia superflua order, belonging to the syngenesia class of plants; and in the natural method ranking under the 49th order, *Compositæ*. The receptacle is naked; the pappus is simple; the florets bilabiate.

PERDIX. See TETRAO.

PEREASLAW, a strong populous town of Poland, in the palatinate of Kiovia, situated on the river Tribecz; in E. Long. 32. 44. N. Lat. 49. 46.

PERENNIALS, or PERENNIAL FLOWERS, in botany, a term applied to those plants whose roots will abide many years, whether they retain their leaves in winter or not. Those which retain their leaves are called *evergreens*; but such as cast their leaves are named *deciduous*, or *perditols*.

PERFECT, something to which nothing is wanting, or that has all the requisites of its nature and kind.

PERFECT Cadence, in music. See CADENCE.

PERFECT Tense, in grammar. See PRETERITE.

PERFECTION, the state or quality of a thing PERFECT.

Perfection is divided, according to Chauvinus, into physical, moral, and metaphysical.

Physical or natural perfection, is that whereby a thing has all its powers and faculties, and those too in full vigour; and all its parts both principal and secondary, and those in their due proportion, constitution, &c. in which sense man is said to be perfect when he has a sound mind in a sound body. This perfection is by the schools frequently termed ἐντελέχεια, because a thing is enabled thereby to perform all its operations.

Moral perfection is an eminent degree of virtue or moral goodness, to which men arrive by repeated acts of piety, beneficence, &c. This is usually subdivided into absolute or inherent, which is actually in him to whom we attribute it; and imputative, which exists in some other, and not in him it is attributed to.

Metaphysical, transcendental, or essential perfection, is the possession of all the essential attributes, or of all the parts necessary to the integrity of a substance; or it is that whereby a thing has or is provided of every thing belonging to its nature. This is either absolute, where all imperfection is excluded, such is the perfection of God; or *secundum quid*, and in its kind.

PERFORANS MANUS, *PERFORANS Pedis* } See ANATOMY, *Table of the Muscles*.
PERFORATUS MANUS. *PERFORATUS Pedis.* }

PERFUME, denotes either the volatile effluvia from any body affecting the organ of smelling, or the substance emitting those effluvia; in which last sense the word is most commonly used. The generality of perfumes are made up of musk, ambergris, civet, rose and cedar woods, orange-flowers, jessamines, jonquils, tuberoses, and other odoriferous flowers. Those drugs commonly called aromatics, such as storax, frankincense, benzoin, cloves, mace, &c. enter the composition of a perfume; some are also composed of aromatic herbs or leaves, as lavender, marjoram, sage, thyme, hyssop, &c. Perennials || Perfume.

The use of perfumes was frequent among the Hebrews, and among the orientals in general, before it was known to the Greeks and Romans. In the time of Moses perfumes must have been known in Egypt, since he speaks of the art of the perfumer, and gives the composition of two kinds of perfumes (Exod. xxx. 25.), of which one was to be offered to the Lord upon the golden altar which was in the holy place; and the other

Perfume ll Pergamum.

other was appointed for the anointing of the high prieſt and his ſons (*ibid.* 34, &c.), as alſo of the tabernacle, and all the veſſels that were uſed in divine ſervice.

The Hebrews had alſo perfumes which they made uſe of in embalming their dead. The compoſition is not known, but it is certain that they generally made uſe of myrrh, aloes, and other ſtrong and aſtringent drugs, proper to prevent putrefaction (John xix. 49.) See the article EMBALMING.

Beſides the perfumes for theſe purpoſes, the ſcripture mentions other occaſions whereon the Hebrews uſed perfumes. The ſpouſe in the Canticles (i. 3.) commends the ſcent of the perfumes of her lover; and her lover in return ſays, that the ſcent of the perfumes of his ſpouſe ſurpaſſes the moſt excellent odours (*id.* iv. 10—14.) He names particularly the ſpikenard, the calamus, the cinnamon, the myrrh, and the aloes, as making a part of theſe perfumes. The voluptuous woman deſcribed by Solomon (Prov. vii. 17.) ſays, that ſhe had perfumed her bed with myrrh, aloes, and cinnamon. The epicures in the book of Wiſdom (ii. 7.) encourage one another to the luxuriant uſe of odours and coſtly perfumes.

Iſaiah (lvii. 9.) reproaches Judea, whom he deſcribes as a ſpouſe faithleſs to God, with being painted and perfumed to pleaſe ſtrangers, "Thou wenteſt to the king with ointment, and didſt increaſe thy perfumes." Ezekiel (xxiii. 41.) ſeems to accuſe the Jews with having profaned the odours and perfumes, the uſe of which was reſerved to ſacred things, by applying them to their own uſe.

They came afterwards to be very common among the Greeks and Romans, eſpecially thoſe compoſed of muſk, ambergris, and civet. The *nardus* and *malobathrum* were held in much eſtimation, and were imported from Syria. The *unguentum nardinum* was variouſly prepared, and contained many ingredients. *Malobathrum* was an Indian plant. Perfumes were alſo uſed at ſacrifices to regale the gods; at feaſts, to increaſe the pleaſures of ſenſation; at funerals, to overpower cadaverous ſmells, and pleaſe the manes of the dead; and in the theatres, to prevent the offenſive effluvia, proceeding from a crowd, from being perceived.

Since people are become ſenſible of the harm they do to the head, perfumes are generally diſuſed among us; however, they are ſtill common in Spain and Italy.

PERGAMA (Virgil), the citadel of Troy; which, becauſe of its extraordinary height, gave name to all high buildings (Servius). Others ſay the walls of Troy were called *Pergama*.

PERGAMUM, (Pliny); called alſo *Pergamea*, (Virgil); *Pergamia*, (Plutarch); a town of Crete, built by Agamemnon in memory of his victory, (Velleius). Here was the burying-place of Lycurgus, (Ariſtoxenus, quoted by Plutarch). It was ſituated near Cydonia (Servius); to what point not ſaid: but Scylax helps him out, who places the Dactynnean temple of Diana, which ſtood near Cydonia (Strabo), to the north of the territory of Pergamia.—Another PERGAMUM (Pliny, Strabo); a town of Myſia, ſituated on the Caicus, which runs by it. It was the royal reſidence of Eumenes, and of the kings of the Attali (Livy). There an ancient temple of Æſculapius ſtood; an aſylum (Tacitus). The ornament of Pergamum was the royal library, vying with that of Alexandria in Egypt; the kings of Pergamum and Egypt rivalling each other in this reſpect (Pliny). Strabo aſcribes this rivalry to Eumenes. Plutarch reckons up 200,000 volumes in the library at Pergamum. Here the *membranæ pergamenæ*, whence the name *parchment*, were invented for the uſe of books, (Varro, quoted by Pliny). The country of Galen, and of Oribaſius chief phyſician to Julian the Apoſtate (Eunapius), called by ſome the *ape of Galen*. Here P. Scipio died (Cicero). Attalus ſon of Eumenes dying without iſſue, bequeathed his kingdom to the Roman people, who reduced it to a province, (Strabo). *Pergamæus*, the epithet (Martial). Here was one of the nine *conventus juridici*, or aſſemblies of the *Aſia Romana*, called *Pergamenus*, and the ninth in order (Pliny); which he alſo calls *juriſdictio Pergamena*. Pergamus

PERGAMUS, an ancient kingdom of Aſia, formed out of the ruins of the empire of Alexander the Great. It commenced about the year 283. The firſt ſovereign was one Philetærus an eunuch, by birth a Paphlagonian, of a mean deſcent, and in his youth a menial ſervant to Antigonus one of Alexander's captains. He afterwards ſerved Lyſimachus king of Macedon and Thrace, who appointed him keeper of his treaſures lodged in Pergamus. While he held this employment, having fallen under the diſpleaſure of Arſinoe wife to Lyſimachus, ſhe found means to make a quarrel between him and his maſter; upon which Philetærus ſeized on the caſtle of Pergamus, together with the treaſures entruſted to his care, amounting to 90,000 talents. At firſt he offered his ſervice, together with his treaſure, to Seleucus king of Syria: but both Seleucus and Lyſimachus dying ſoon after, he kept poſſeſſion of the town and treaſure alſo till his death; which happened 20 years after his revolt from Lyſimachus.

Philetærus left the city of Pergamus to his brother, or, according to ſome, to his brother's ſon Eumenes I. and he, laying hold of the opportunity offered by the diſſenſions among the Seleucidæ, poſſeſſed himſelf of many ſtrong-holds in the province of Aſia; and having hired a body of Galatians, defeated Antiochus, as he was returning from a victory gained over his brother Seleucus Callinicus. By this victory he obtained poſſeſſion of the greater part of Aſia: however, he did not long enjoy his acquiſitions; for he died next year of immoderate drinking, a vice to which he was greatly addicted.

Eumenes was ſucceeded by Attalus I. nephew of Philetærus, and the firſt who took upon him the title of king of Pergamus. He defeated the Gauls, who were deſirous of ſettling in his territory; and, according to Livy, was the firſt of the Aſiatic princes who refuſed to pay a contribution to theſe barbarians. When Seleucus Ceraunus was engaged in other wars, he invaded his territories, and conquered all the provinces on this ſide of Mount Taurus; but was ſoon driven out of his new acquiſitions by Seleucus and his grandfather Achæus, who entering into an alliance againſt him, deprived him of all his newly acquired territories, and even beſieged him in his capital. Upon this

Attalus

Attalus invited to his aſſiſtance the Gauls who had ſettled in Thrace; and with their help not only obliged the enemy to raiſe the ſiege of Pergamus, but quickly recovered all the provinces he had loſt. After this he invaded Ionia and the neighbouring provinces, where ſeveral cities voluntarily ſubmitted to him. The Teians, Colophonians, with the inhabitants of Egea and Lemnos, ſent deputies declaring themſelves ready to acknowledge him for their ſovereign; the Carſenes, on the other ſide the river Lycus, opened their gates to him, having firſt expelled the governor ſet over them by Achæus. From thence he advanced to Apia, and encamping on the banks of the river Megithus, received homage from the neighbouring nations. But here the Gauls, being frightened by an eclipſe of the moon, refuſed to proceed farther; which obliged Attalus to return to the Helleſpont, where he allowed his allies to ſettle, giving them a large and fruitful territory, and promiſing that he would always aſſiſt and protect them to the utmoſt of his power

Attalus having thus ſettled his affairs with equal honour and advantage to himſelf, entered into an alliance with Rome, and afterwards joined them in their war againſt Philip king of Macedon. Here he had the command of the Rhodian fleet; with which he not only drove the Macedonians quite out of the ſeas, but having landed his men, he, in conjunction with the Athenians, invaded Macedon, and obliged Philip to raiſe the ſiege of Athens, which he had greatly diſtreſſed; for which ſervices the Athenians not only heaped on him all the favours they could, but called one of their tribes by his name; an honour they had never beſtowed on any foreigner before.

Attalus, not contented with all he had yet done againſt Philip, attempted to form a general confederacy of the Greeks againſt him. But while he was haranguing the Bœotians to this purpoſe, and exhorting them with great vehemence to enter into an alliance with the Romans againſt their common enemy, he fell down ſpeechleſs. However, he came to himſelf again, and deſired to be carried by ſea from Thebes to Pergamus, where he died ſoon after his arrival, in the 72d year of his age and 43d of his reign.

This prince was a man of great generoſity, and ſuch an enthuſiaſt in learning and learned men, that he cauſed a grammarian named *Daphidas* to be thrown into the ſea from the top of a high rock, becauſe he ſpoke diſreſpectfully of Homer.

Attalus was ſucceeded by his eldeſt ſon Eumenes II. He was exceedingly attached to the Romans, inſomuch that he refuſed the daughter of Antiochus the Great in marriage, leſt he ſhould thus have been led into a difference with that people. He alſo gave notice to the Roman ſenate of the tranſactions of Ariarathes king of Cappadocia, who was making great preparations both by ſea and land. Nor did Eumenes ſtop here; for when he ſaw the war about to break out between Antiochus and the Romans, he ſent his brother Attalus to Rome to give information of the proceedings of Antiochus. The ſenate heaped honours both on Eumenes and his brother; and in the war which followed, gave the command of their fleet to the king of Pergamus in conjunction with C. Livius Salinator. The victory gained on this occaſion was in a great meaſure owing to Eumenes, who boarded ſome of the enemy's ſhips in perſon, and during the whole action behaved with uncommon bravery. Some time afterwards Eumenes, entering the territories of Antiochus with a body of 5000 men, ravaged all the country about Thyatira and returned with an immenſe booty. But in the mean time Antiochus invading Pergamus in his turn, ravaged the whole country, and even laid ſiege to the capital. Attalus, the king's brother, held out with an handful of men till the Achæans, who were in alliance with Eumenes, ſent 1000 foot and 100 horſe to his aſſiſtance. As this ſmall body of auxiliaries were all choſen men, and commanded by an experienced officer, they behaved with ſuch bravery that the Syrians were obliged to raiſe the ſiege At the battle of Magneſia, too, Eumenes behaved with the greateſt bravery; not only ſuſtaining the firſt attack of the enemy's elephants, but driving them back again on their own troops, which put their ranks in diſorder, and gave the Romans an opportunity of giving them a total defeat by attacking them opportunely with their horſe. In conſequence of this defeat, Antiochus was obliged to conclude a peace with the Romans on ſuch terms as they pleaſed to preſcribe; one of which was, that he ſhould pay Eumenes 400 talents, and a quantity of corn, in recompence for the damage he had done him. Pergamus.

Eumenes now thought of obtaining ſome reward from the Romans equivalent to the ſervices he had done them. Having gone to Rome, he told the ſenate, that he was come to beg of them that the Greek cities which had belonged to Antiochus before the commencement of the late war, might now be added to his dominions; but his demand was warmly oppoſed by the ambaſſadors from Rhodes, as well as by deputies from all the Greek cities in Aſia. The ſenate, however, after hearing both parties, decided the matter in favour of Eumenes, adding to his dominions all the countries on this ſide of Mount Taurus which belonged to Antiochus; the other provinces lying between that mountain and the river Mæander, excepting Lycia and Caria, were beſtowed on the Rhodians. All the cities, which had paid tribute to Attalus, were ordered to pay the ſame to Eumenes; but ſuch as had been tributary to Antiochus were declared free.

Soon after this Eumenes was engaged in a war with Pruſias king of Bithynia, who made war upon him by the advice of Hannibal the celebrated Carthaginian general. But Eumenes, being aſſiſted by the Romans, defeated Pruſias in an engagement by ſea, and another by land; which ſo diſheartened him, that he was ready to accept of peace on any terms. However, before the treaty was concluded, Hannibal found means to draw Philip of Macedon into the confederacy, who ſent Philocles, an old and experienced officer, with a conſiderable body of troops to join Pruſias. Hereupon Eumenes ſent his brother Attalus to Rome with a golden crown, worth 15,000 talents, to complain of Pruſias for making war on the allies of the Roman people without any provocation. The ſenate accepted the preſent, and promiſed to adjuſt every thing to the ſatisfaction of their friend Eumenes, whom they looked upon to be the moſt ſteady ally they had in Aſia. But in the mean time Pruſias, having ventured another ſea-fight, by a contrivance of Hannibal's, gained a complete

Pergamus. complete victory. The Carthaginian commander adviſed him to fill a great many earthen veſſels with various kinds of ſerpents and other poiſonous reptiles, and in the heat of the fight to throw them into the enemies ſhips ſo as to break the pots and let the ſerpents looſe. All the ſoldiers and ſeamen were commanded to attack the ſhip in which Eumenes was, and only to defend themſelves as well as they could againſt the reſt; and that they might be in no danger of miſtaking the ſhip, an herald was ſent before the engagement with a letter to the king. As ſoon as the two fleets drew near, all the ſhips of Pruſias, ſingling out that of Eumenes, diſcharged ſuch a quantity of ſerpents into it, that neither ſoldiers nor ſailors could do their duty, but were forced to fly to the ſhore, leſt they ſhould fall into the enemy's hands. The other ſhips, after a faint reſiſtance, followed the king's example, and were all driven athore with great ſlaughter, the ſoldiers being no leſs annoyed by the ſtings of the ſerpents, than by the weapons of the enemy. The greateſt part of the ſhips of Eumenes were burnt, ſeveral taken, and the others ſo much ſhattered that they became quite unſerviceable. The ſame year Pruſias gained two remarkable victories over Eumenes by land, both of which were entirely owing to ſtratagems of Hannibal. But, while matters were thus going on to the diſadvantage of Eumenes, the Romans interfered, and by their deputies not only put an end to the differences between the two kings, but prevailed on Pruſias to betray Hannibal; upon which he poiſoned himſelf, as hath been related under the article HANNIBAL.

Eumenes being thus freed from ſuch a dangerous enemy, engaged in a new war with the kings of Cappadocia and Pontus, in which alſo he proved victorious. His friendſhip for the Romans he carried to ſuch a degree of enthuſiaſm, that he went in perſon to Rome to inform them of the machinations of Perſes king of Macedon. He had before quarrelled with the Rhodians, who ſent ambaſſadors to Rome to complain of him. But as the ambaſſadors happened to arrive while the king himſelf was preſent in the city, the Rhodian ambaſſadors could not obtain any hearing, and Eumenes was diſmiſſed with new marks of favour. This journey, however, had almoſt proved fatal to him; for, on his return, as he was going to perform a ſacrifice at Delphi, two aſſaſſins, ſent by Perſes, rolled down two great ſtones upon him as he entered the ſtraits of the mountains. With one he was dangerouſly wounded on the head and with the other on the ſhoulder. He fell with the blows from a ſteep place, and thus received many other bruiſes; ſo that he was carried on board his ſhip when it could not well be known whether he was dead or alive. His people, however, ſoon finding that he was ſtill alive, conveyed him to Corinth, and from Corinth to Ægina, having cauſed their veſſels to be carried over the Iſthmus.

Eumenes remained at Ægina till his wounds were cured, which was done with ſuch ſecrecy, that a report of his death was ſpread all over Aſia, and even believed at Rome; nay, his brother Attalus was ſo convinced of the truth of this report, that he not only aſſumed the government, but even married Stratonice the wife of Eumenes. But in a ſhort time Eumenes convinced them both of his being alive, by returning Pergamus to his kingdom. On the receipt of this news, Attalus reſigned the ſovereignty in great haſte, and went to meet his brother; carrying an halberd, as one of his guards. Eumenes received both him and the queen with great tenderneſs, nor did he ever ſay any thing which might tend to make them uneaſy; only it is ſaid he whiſpered in his brother's ear when he firſt ſaw him, "Be in no haſte to marry my wife again till you are ſure that I am dead."

The king being now more than ever exaſperated againſt Perſes, joined the Romans in their war againſt him; but during the courſe of it he ſuddenly cooled in his affection towards thoſe allies whom he had hitherto ſerved with ſo much zeal, and that to ſuch a degree, that he admitted ambaſſadors from Perſes, and offered to ſtand neuter if he would pay him 1000 talents, and for 1500, to influence the Romans to grant him a ſafe and honourable peace. But theſe negociations were broke off without effect, by reaſon of the diſtruſt which the two kings had of one another. Eumenes could not truſt Perſes unleſs he paid him the money beforehand; while, on the other hand, Perſes did not care to part with the money before Eumenes had performed what he promiſed; neither could he be induced to pay the ſum in queſtion, though the king of Pergamus offered to give hoſtages for the performance of his promiſe. What the reaſon of ſuch a ſudden change in the diſpoſition of Eumenes was, is nowhere told; however, the fact is certain. The negociations above-mentioned were concealed from the Romans as long as poſſible; but they ſoon came to be known: after which the republic began to entertain no ſmall jealouſy of their old friend, and therefore heaped favours on his brother Attalus, without taking any notice of the king himſelf. Eumenes had ſent him to Rome to congratulate the ſenate on the happy iſſue of the war with Perſes, not thinking that his practices had been diſcovered. However, the ſenate, without taking any notice of their diſaffection to Eumenes at firſt, entertained Attalus with the greateſt magnificence; then ſeveral of the ſenators who viſited him proceeded to acquaint him with their ſuſpicions of the king, and deſired Attalus to treat with them in his own name, aſſuring him, that the kingdom of Pergamus would be granted him, if he demanded it, by the ſenate. Theſe ſpeeches had at firſt ſome effect; but Attalus, being of an honeſt diſpoſition, and aſſiſted by the advice of a phyſician called *Stratius*, a man of great probity, reſolved not to comply with their deſire. When he was admitted to the ſenate, therefore, he firſt congratulated them on the happy iſſue of the Macedonian war, then modeſtly recounted his own ſervices; and laſtly, acquainted them with the motive of his journey; intreated them to ſend ambaſſadors to the Gauls, who by their authority might ſecure his brother from any danger of their hoſtilities; and he requeſted them alſo, that the two cities of Ænus and Maronea might be beſtowed on himſelf. The ſenate, imagining that Attalus deſigned to chooſe ſome other day to ſue for his brothers's kingdom, not only granted all his requeſts, but ſent him richer and more magnificent preſents than they had ever done before. Upon this Attalus immediately ſet out on his return to Pergamus; which ſo provoked the ſenators, that they

declared the cities free which they had promiſed to Attalus, thus rendering ineffectual their promiſe which they were aſhamed openly to revoke; and as for the Gauls, who were on all occaſions ready to invade the kingdom of Pergamus, they ſent ambaſſadors to them, with inſtructions to behave in ſuch a manner as would rather tend to encourage them in their deſign than diſſuade them from it.

Eumenes, being alarmed at thoſe proceedings, reſolved to go in perſon to Rome, in order to juſtify himſelf. But the ſenate, having already condemned him in their own minds, reſolved not to hear his vindication. For this reaſon, as ſoon as they heard of his deſign, they made an act that no king ſhould be permitted to enter the gates of Rome. Eumenes, however, who knew nothing of this act, ſet forward on his journey, and landed at Brunduſium; but no ſooner did the Roman ſenate get intelligence of his arrival there, than they ſent a quæſtor acquainting him with the decree of the ſenate; and telling him at the ſame time, that if he had any buſineſs to tranſact with the ſenate, he was appointed to hear it, and tranſmit it to them; but if not, that the king muſt leave Italy without delay. To this Eumenes replied, that he had no buſineſs of any conſequence to tranſact, and that he did not ſtand in need of any of their aſſiſtance; and without ſaying a word more, went on board his ſhip, and returned to Pergamus.

On his return home, the Gauls, being encouraged by the cold reception which he had met with at Rome, invaded his territories, but were repulſed with great loſs by the king, who afterwards invaded the dominions of Pruſias, and poſſeſſed himſelf of ſeveral cities. This produced new complaints at Rome; and Eumenes was accuſed, not only by the ambaſſadors of Pruſias, but alſo by thoſe of the Gauls and many cities in Aſia, of keeping a ſecret correſpondence with Perſes king of Macedon. This laſt charge was confirmed by ſome letters which the Romans themſelves had intercepted; ſo that Eumenes found it impoſſible to keep up his credit any longer at Rome, though he ſent his brothers Athenæus and Attalus thither to intercede for him. The ſenators, in ſhort, had conceived the moſt implacable hatred againſt him, and ſeemed abſolutely bent on his deſtruction, when he died, in the 39th year of his reign, leaving his kingdom and his wife to his brother Attalus. He left one ſon, but he was an infant, and incapable of governing the kingdom; for which reaſon Eumenes choſe rather to give the preſent poſſeſſion of the crown to his brother, reſerving the ſucceſſion to his ſon, than to endanger the whole by committing the management of affairs to his ſon's tutors.

Attalus, in the beginning of his reign, found himſelf greatly diſtreſſed by Pruſias king of Bithynia, who not only overthrew him in a pitched battle, but advanced to the very walls of Pergamus, ravaging the country as he marched along; and at laſt reduced the royal city itſelf. The king, however, ſaved himſelf by a timely flight, and diſpatched ambaſſadors to Rome, complaining of the bad uſage of Pruſias. The latter endeavoured to defend himſelf, and to throw the blame on Attalus. But, after a proper inquiry was made into the matter, Pruſias was found to be entirely in the wrong; in conſequence of which, he was at laſt obliged to conclude a peace with his adverſary on the following terms. 1. That he ſhould immediately deliver up to Attalus 20 ſhips with decks. 2. That he ſhould pay 500 talents to Attalus within the ſpace of 20 years. 3. That he ſhould pay 100 talents to ſome of the other Aſiatic nations by way of reparation for the damages they had ſuſtained from him. And, 4. Both parties ſhould be content with what they had before the beginning of the war. Pergamus.

Some time after this, Pruſias having made an unnatural attempt on the life of his ſon Nicomedes, the latter rebelled, and, with the aſſiſtance of Attalus, drove his father from the throne, and, as is ſaid, even murdered him in the temple of Jupiter. The Romans took no notice of theſe tranſactions, but ſhowed the ſame kindneſs to Attalus as formerly. The laſt enterpriſe in which we find Attalus engaged, was againſt Andriſcus the pretended ſon of Perſes king of Macedon, where he aſſiſted the Romans; after which he gave himſelf up entirely to eaſe and luxury, committing ſtate affairs entirely to his miniſters: and thus continued to his death, which happened in the 82d year of his age, about 138 B. C.

Attalus II. was ſucceeded by Attalus III. the ſon of Eumenes; for the late king, conſidering that he only held the crown as a truſt for his nephew, paſſed by his own children in order to give it to him, tho' he appears to have been by no means worthy of it. He is ſaid to have been deprived of his ſenſes thro' the violence of his grief for his mother's death; and indeed, throughout his whole reign, he behaved more like a madman than any thing elſe. Many of his ſubjects of the higheſt quality were cut off with their wives and children, upon the moſt groundleſs ſuſpicions; and for theſe executions he made uſe of mercenaries hired out from among the moſt barbarous nations. Thus he proceeded till he had cut off all the beſt men in the kingdom; after which he fell into a deep melancholy, imagining that the ghoſts of thoſe whom he had murdered were perpetually haunting him. On this he ſhut himſelf up in his palace, put on a mean apparel, let his hair and beard grow, and ſequeſtered himſelf from all mankind. At laſt he withdrew from the palace, and retired into a garden, which he cultivated with his own hands, and filled with all ſorts of poiſonous herbs. Theſe he uſed to mix with wholeſome pulſe, and ſend packets of them to ſuch as he ſuſpected. At laſt, being weary of this amuſement, and living in ſolitude, becauſe nobody durſt approach him, he took it in his head to follow the trade of a founder, and make a brazen monument. But, while he laboured at melting and caſting the braſs, the heat of the ſun and furnace threw him into a fever, which in ſeven days put an end to his tyranny, after he had ſat on the throne five years.

On the death of the king, a will was found, by which he left the Roman people heirs of all his goods; upon which they ſeized on the kingdom, and reduced it to a province of their empire by the name of *Aſia Proper*. But Ariſtonicus, a ſon of Eumenes by an Epheſian courteſan, reckoning himſelf the lawful heir to the crown, could by no means be ſatisfied with this uſurpation of the Romans, and therefore aſſembled a conſiderable army to maintain his pretenſions. The people in general, having been accuſtomed to a mo-

Pergamus narchy, dreaded a republican form of government; in consequence of which, they assisted Aristonicus, and soon put him in a condition to reduce the whole kingdom. The news, however, were soon carried to Rome; and Licinius Crassus, the pontifex maximus, was sent into the east, with orders to enforce obedience to the king's will. Historians take no notice of any forces which were sent along with this commander; whence it is supposed, that he depended on assistance from the Asiatics, who were in alliance with Rome, or from the Egyptians. But when he came thither, he found both the Syrians and Egyptians so reduced, that he could not expect any assistance from them. However, he was soon supplied with troops in plenty by the kings of Pontus, Bithynia, Cappadocia, and Paphlagonia; but managed matters so ill, that he was entirely defeated and taken prisoner. Those who took him, designed to carry him to Aristonicus; but he, not able to endure the disgrace, would have laid violent hands on himself if he had not been disarmed. However, being allowed to keep a rod for managing the horse on which he sat, he struck a Thracian soldier who stood near him so violently with it, that he beat out one of his eyes; upon which the other drew his sword, and run him thro' on the spot. His head was brought to Aristonicus, who exposed it to public view; but the body was honourably buried.

Aristonicus had no great time to enjoy the fruits of his victory. Indeed he behaved very improperly after it; for, instead of preparing to oppose the next army, which he might have been assured the Romans would send against him, he spent his time in feasting and revelling. But he was soon roused out of his lethargy by Perpenna the new consul, who having assembled with incredible expedition the troops of the allies, came unexpectedly upon him, obliged him to venture an engagement at a disadvantage, and entirely defeated him. Aristonicus fled to a city called *Stratonice*; but was so closely pursued by the conqueror, that the garrison, having no method of supplying themselves with provisions, delivered up their leader, as well as a philosopher named *Blosius*, who had been the companion and counsellor of Aristonicus. The philosopher behaved with great resolution after being taken, and openly defended his siding with Aristonicus, because he thought his cause just. He exhorted the latter to prevent the disgrace and misery of captivity by a voluntary death; but Aristonicus, looking upon death as a greater misery than any captivity, suffered himself to be treated as his conquerors pleased.

In the mean time, a new consul, named *Manius Aquilius*, being arrived from Rome, sent a most haughty message to Perpenna, requiring him immediately to deliver up Aristonicus, as a captive belonging to his triumph when the war should be ended. With this demand Perpenna refused to comply, and his refusal had almost produced a civil war. However, this was prevented by the death of Perpenna, which happened soon after the dispute commenced. The Pergamenians, notwithstanding the defeat and captivity of their leader, still held out with such obstinacy, that Aquilius was obliged to besiege, and take by force, almost every city in the kingdom. In doing this, he took a very effectual, though exceeding cruel method. Most of the cities in the kingdom had no other water than what was brought from a considerable distance in aqueducts. These Aquilius did not demolish, but poisoned the water, which produced the greatest abhorrence of him throughout all the east. At last, however, the whole country being reduced, Aquilius triumphed, the unhappy Aristonicus was led in chains before his chariot, and probably ended his miserable life in a dungeon. The country remained subject to the Romans while their empire lasted, but is now in the hands of the Turks. The city is half ruined, and is still known by the name of *Pergamus*. It is inhabited by about 3000 Turks, and a few families of poor Christians. E. Long. 27. 27. N. Lat. 30. 3.

PERGUNNAH, in the language of Hindostan, means the largest subdivision of a province, whereof the revenues are brought to one particular *head Cutchery*, from whence the accounts and cash are transmitted to the general *Cutchery* of the province.

PERIAGOGE, in rhetoric, is used where many things are accumulated into one period which might have been divided into several.

PERIAGUA, a sort of large canoe made use of in the Leeward islands, South America, and the gulf of Mexico. It is composed of the trunks of two trees hollowed and united together; and thus differs from the canoe, which is formed of one tree.

PERIANDER, tyrant of Corinth and Corcyra, was reckoned among the seven wise men of Greece; though he might rather have been reckoned among the most wicked men, since he changed the government of his country, deprived his countrymen of their liberty, usurped the sovereignty, and committed the most shocking crimes. In the beginning of his reign he behaved with mildness; but after his having sent to the tyrant of Syracuse to consult him on the safest method of government, he abandoned himself to cruelty. The latter, having heard Periander's envoys, took them into a field, and, instead of answering them, pulled up before them the ears of corn which exceeded the rest in height. Periander, on being told of this action, understood what was meant by it. He first secured himself by a good guard, and then put the most powerful Corinthians to death. He abandoned himself to the most enormous crimes; committed incest with his mother, kicked to death his wife Melissa, daughter of Procles king of Epidaurus, notwithstanding her being with child; and was so enraged at Lycophron, his second son, for lamenting his mother's death, that he banished him into the island of Corcyra. Yet he passed for one of the greatest politicians of his time; and Heraclides tells us, that he forbad voluptuousness; that he imposed no taxes, contenting himself with the custom arising from the sale and the import and export of commodities; that, tho' wicked himself, he hated the wicked, and caused all pimps to be drowned; lastly, that he established a senate, and settled the expence of its members. He died 585 B. C.

PERIANTHIUM, (from περὶ "round," and ἄνθος "the flower,") the flower-cup properly so called, the most common species of calyx, placed immediately under the flower, which is contained in it as in a cup. See BOTANY, p. 433, col. 1.

PERICARDIUM, in anatomy, a membranous bag filled with water, which contains the heart in man and

and many other animals. It is formed by a duplicature of the mediaſtinum, or membrane which divides the thorax into two unequal parts. See ANATOMY, n° 121.

PERICARPIUM, (from περὶ "round," and καρπὸς "fruit,") the ſeed veſſel; an entrail of the plant big with ſeeds, which it diſcharges when ripe. The ſeed-veſſel is in fact the developed ſeed bud, and may very properly be compared to the fecundated ovary in animals; for it does not exiſt till after the fertilizing of the ſeeds by the male-duſt, and the conſequent fall of the flower. All plants, however, are not furniſhed with a ſeed-veſſel; in ſuch as are deprived of it, the receptacle or calyx performs its functions by incloſing the ſeeds, as in a matrix, and accompanying them to perfect maturity.

PERICHORUS, in antiquity, a name given by the Greeks to their profane games or combats, that is, to ſuch as were not conſecrated to any of the gods.

PERICLES, was one of the greateſt men that ever flouriſhed in Greece. He was educated with all imaginable care; and beſide other maſters, he had for his tutors Zeno, Eleates, and Anaxagoras. He learned from the laſt of theſe to fear the gods without ſuperſtition, and to account for an eclipſe from a natural cauſe. Many were unjuſt enough to ſuſpect him of atheiſm, becauſe he had perfectly ſtudied the doctrine of that philoſopher. He was a man of undoubted courage; and of ſuch extraordinary eloquence, ſupported and improved by knowledge, that he gained almoſt as great an authority under a republican government as if he had been a monarch; but yet he could not eſcape the ſatirical ſtrokes of the comic poets. His diſſoluteneſs with the women was one of the vices with which he was chiefly charged. He died the third year of the Peloponneſian war, after long ſickneſs, which had weakened his underſtanding. Aſpaſia, Pericles's favourite, was a learned woman of Miletus: ſhe taught Socrates rhetoric and politics. As Pericles cared not much for his wife, he willingly gave her up to another, and married Aſpaſia, whom he paſſionately loved.

PERICRANIUM, in anatomy, a thick ſolid coat or membrane covering the outſide of the cranium or ſkull. See ANATOMY, n° 4.

PERIGEE, in aſtronomy, that point of the ſun or moon's orbit wherein they are at the leaſt diſtance from the earth, in which ſenſe it ſtands oppoſed to apogee.

PERIGEUX, an ancient epiſcopal town of France, capital of the province of Perigord, ſeated on the river Iſle, in E. Long. 0. 33 N. Lat. 45. 18. It is remarkable for the ruins of the temple of Venus, and an amphitheatre.

PERIGORD, a province of France, which makes part of Guienne, bounded on the north by Angoumois and a part of Marche, and on the eaſt by Quercy and Limoſin; on the ſouth by Agenois and Bazadois; and on the weſt, by Bourledois, Angoumois, and a part of Saintonge. It is about 83 miles in length, and 60 in breadth. It abounds in iron mines, and the air is pure and healthy. Perigeux is the capital town.

Perigord-Stone, an ore of manganeſe, of a dark grey colour, like the baſaltes or trapp. It may be ſcraped with a knife, but is extremely difficult to be broken. It is found of no regular figure, is very compact, heavy, and as black as charcoal. Its appearance is glittering and ſtriated, like the ore of antimony; its particles being diſpoſed in the form of needles, croſſing one another without any agglutination, inſomuch that ſome are looſe as iron-filings when ſtuck to a loadſtone, reſembling the ſcoria from a blackſmith's furnace. By calcination it becomes harder and of a reddiſh-brown colour, but is not attracted by the magnet. It has a conſiderable ſpecific gravity, does not melt *per ſe*, but with borax runs into a glaſs of the colour of an amethyſt. It is ſcarcely affected by nitrous acid without the addition of ſugar. It ſeems alſo to contain ſome argil and iron. It is met with in Gaſcony and Dauphiny in France, and in ſome parts of England. It is employed by the French potters and enamellers in the glaſſy varniſh of their earthen wares.

PERIGRAPHE, a word uſually underſtood to expreſs a careleſs or inaccurate delineation of any thing; but in Veſalius it is uſed to expreſs the white lines or impreſſions that appear on the muſculus rectus of the abdomen.

PERIHELIUM, in aſtronomy, that part of a planet or comet's orbit wherein it is in its leaſt diſtance from the ſun, in which ſenſe it ſtands in oppoſition to aphelium.

PERIMETER, in geometry, the bounds or limits of any figure or body. The perimeters of ſurfaces or figures are lines; thoſe of bodies are ſurfaces. In circular figures, inſtead of perimeter, we ſay circumference, or periphery.

PERINÆUM, or PERINEUM, in anatomy, the ſpace between the anus and the parts of generation, divided into two equal lateral diviſions by a very diſtinct line, which is longer in males than in females.

PERINSKIOLD (John), a learned Swediſh writer, born at Stregneſia in Sudermania, in 1654, ſtudied under his father, who was profeſſor of eloquence and poetry, and afterwards became well ſkilled in the antiquities of the north. He was made profeſſor at Upſal, ſecretary antiquary of the king of Sweden, and counſellor of the chancery of antiquities. He died in 1720. His principal works are: 1. A Hiſtory of the Kings of Norway. 2. A Hiſtory of the Kings of the North. 3. An Edition of John Meſſenius on the Kings of Sweden, Norway, and Denmark, in 14 vols folio, &c. All Perinſkiold's works are excellent, and highly eſteemed.

PERIOD, in aſtronomy, the time taken up by a ſtar or planet in making a revolution round the ſun; or the duration of its courſe till it return to the ſame part of its orbit. See PLANET.

The different periods and mean diſtances of the ſeveral planets are as follow:

	Days	h.	′	″	mean Diſt.
Saturn	10579	6	36	26	953800
Jupiter	4332	12	20	35	520110
Mars	686	23	27	30	152309
Earth	365	6	9	30	100000
Venus	224	16	49	24	72333
Mercury	87	23	15	53	36710

There is a wonderful harmony between the diſtances

Period. of the planets from the sun, and their periods round him; the great law whereof is, that the squares of the periodical times of the primary planet, are to each other as the cubes of their distances from the sun: and likewise, the squares of the periodical times of the secondaries of any planet are to each other as the cubes of their distances from that primary. This harmony among the planets is one of the greatest confirmations of the Copernican hypothesis. See ASTRONOMY, n° 414.

For the periods of the moon, see ASTRONOMY, n°422, and observe *Index* to astronomy.

The periods of several comets are now pretty well ascertained. See ASTRONOMY, n° 171, &c.

PERIOD, in chronology, denotes a revolution of a certain number of years, or a series of years, whereby, in different nations, and on different occasions, time is measured; such are the following.

Calippic PERIOD, a system of seventy-six years. See CALIPPIC, and ASTRONOMY, n° 11, &c.

Dionysian PERIOD, or *Victorian Period*, a system of 532 lunæ-solar and Julian years; which being elapsed, the characters of the moon fall again upon the same day and feria, and revolve in the same order, according to the opinion of the ancients.

This period is otherwise called the *great paschal cycle*, because the Christian church first used it to find the true time of the pascha or easter. The sum of these years arise by multiplying together the cycles of the sun and moon.

Hipparchus's PERIOD, is a series of 304 solar years, returning in a constant round, and restoring the new and full moons to the same day of the solar year, according to the sentiment of Hipparchus. This period arises by multiplying the Calippic period by four.—Hipparchus assumed the quantity of the solar year to be 365 days 5 hours 55′ 12″; and hence concluded, that in 104 years Calippus's period would err a whole day. He therefore multiplied the period by four, and from the product cast away an entire day. But even this does not restore the new and full moons to the same day throughout the whole period; but they are sometimes anticipated 1 day 8 hours 23′ 29″ 20‴. See ASTRONOMY, n° 14.

Julian PERIOD. See JULIAN.

PERIOD, in grammar, denotes a small compass of discourse, containing a perfect sentence, and distinguished at the end by a point, or full stop, thus (.); and in members or divisions marked by commas, colons, &c.

Father Buffier observes two difficulties in the use of the period, or point; i. e. in distinguishing it from the colon, or double point; and in determining justly the end of a period, or perfect sentence. It is remarked, that the supernumerary members of a period, separated from the rest by colons and semicolons, usually commence with a conjunction: yet it is true these same conjunctions sometimes rather begin new periods than supernumerary members of old ones. It is the sense of things, and the author's own discretion, that must make the proper distinction which of the two in effect it is. No rules will be of any service, unless this be admitted as one, that when what follows the conjunction is of as much extent as what precedes it, it is usually a new period; otherwise not.

The second difficulty arises hence, that the sense appears perfect in several short detached phrases, wherein it does not seem there should be periods; a thing frequent in free discourse: as, *We are all in suspense: make your proposals immediately: you will be to blame for detaining us longer.* Where it is evident, that simple phrases have perfect senses like periods, and ought to be marked accordingly; but that the shortness of the discourse making them easily comprehended, the pointing is neglected.

De Colonia defines period a short but perfect sentence, consisting of certain parts or members, depending one on another, and connected together by some common vinculum. The celebrated definition of Aristotle is, a period is a discourse which has a beginning, a middle, and an end, all visible at one view. Rhetoricians consider period, which treats of the structure of sentences, as one of the four parts of composition. The periods allowed in oratory are three: A period of two members, called by the Greeks *dicolos*, and by the Latins *bimembris*; a period of three members, *tricolos*, *trimembris*; and a period of four, *quadrimembris*, *tetracolos*. See PUNCTUATION.

PERIOD, in numbers, is a distinction made by a point or comma, after every sixth place, or figure; and is used in numeration, for the readier distinguishing and naming the several figures or places; which see under NUMERATION.

PERIOD, in medicine, is applied to certain diseases which have intervals, and returns, to denote an entire course or circle of such disease; or its progress from any state through all the rest till it return to the same again.

Galen describes period as a time composed of an intension and remission; whence it is usually divided into two parts, the paroxysm or exacerbation, and remission.

In intermitting fevers, the periods are usually stated and regular; in other diseases, as the epilepsy, gout, &c. they are vague or irregular.

PERIOD, in oratory. See there, n° 47.

PERIODIC, or PERIODICAL, something that terminates and comprehends a period; such is a periodic month; being the space of time wherein the moon dispatches her period.

PERIOECI, *περίοικοι*, in geography, such inhabitants of the earth as have the same latitudes, but opposite longitudes, or live under the same parallel and the same meridian, but in different semicircles of that meridian, or in opposite points of the parallel. These have the same common seasons throughout the year, and the same phenomena of the heavenly bodies; but when it is noon-day with the one, it is midnight with the other, there being twelve hours in an east and west direction. These are found on the globe by the hour-index, or by turning the globe half round, that is, 180 degrees either way.

PERIOSTEUM, or PERIOSTIUM, in anatomy, a nervous vascular membrane, endued with a very quick sense, immediately surrounding, in every part, both the internal and external surfaces of all the bones in the body, excepting only so much of the teeth as stand above the gums, and the peculiar places on the bones, in which the muscles are inserted. It is hence divided into the external and internal periosteum; and where

is

Peripatetics. it externally furrounds the bones of the ſkull, it is generally called the *pericranium*. See ANATOMY, n° 4.

PERIPATETICS, philoſophers, followers of Ariſtotle, and maintainers of the peripatetic philoſophy; called alſo *Ariſtotelians*. Cicero ſays, that Plato left two excellent diſciples, Xenocrates and Ariſtotle, who founded two ſects, which only differed in name: the former took the appellation of *Academics*, who were thoſe that continued to hold their conferences in the Academy, as Plato had done before; the others, who followed Ariſtotle, were called *Peripatetics*, from περιπατω, "I walk;" becauſe they diſputed walking in the Lyceum.

Ammonius derives the name Peripatetic from Plato himſelf, who only taught walking; and adds, that the diſciples of Ariſtotle, and thoſe of Xenocrates, were equally called Peripatetics; the one Peripatetics of the Academy, the other Peripatetics of the Lyceum: but that in time the former quitted the title Peripatetic for that of Academic, on account of the place where they aſſembled; and the latter retained ſimply that of Peripatetic. The greateſt and beſt part of Ariſtotle's philoſophy was borrowed from Plato. Serranus aſſerts, and ſays he could demonſtrate, that there is nothing exquiſite in any part of Ariſtotle's philoſophy, dialectics, ethics, politics, phyſics, or metaphyſics, but is found in Plato. And of this opinion are many of the ancient authors, ſuch as Clemens Alexandrinus, &c. Gale attempts to ſhow, that Ariſtotle borrowed a good deal of his philoſophy, both phyſical, about the firſt matter, and metaphyſical about the firſt being, his affections, truth, unity, goodneſs, &c. from the Scriptures; and adds from Clearchus, one of Ariſtotle's ſcholars, that he made uſe of a certain Jew, who aſſiſted him therein.

Ariſtotle's philoſophy preſerved itſelf *in puris naturalibus* for a long time: in the earlier ages of Chriſtianity, the Platonic philoſophy was generally preferred; but this did not prevent the doctrine of Ariſtotle from forcing its way into the Chriſtian church. Towards the end of the fifth century, it roſe into great credit; the Platonics interpreting in their ſchools ſome of the writings of Ariſtotle, particularly his dialectics, and recommending them to young perſons. This appears to have been the firſt ſtep to that univerſal dominion which Ariſtotle afterwards obtained among the learned, which was at the ſame time much promoted by the controverſies which Origen had occaſioned. This father was zealouſly attached to the Platonic ſyſtem; and therefore, after his condemnation, many, to avoid the imputation of his errors, and to prevent their being counted among the number of his followers, openly adopted the philoſophy of Ariſtotle. Nor was any philoſophy more proper for furniſhing thoſe weapons of ſubtle diſtinctions and captious ſophiſms, which were uſed in the Neſtorian, Arian, and Eutychian controverſies. About the end of the ſixth century, the Ariſtotelian philoſophy, as well as ſcience in general, was almoſt univerſally decried; and it was chiefly owing to Boethius, who explained and recommended it, that it obtained a higher degree of credit among the Latins than it had hitherto enjoyed. Towards the end of the ſeventh century, the Greeks abandoned Plato to the monks, and gave themſelves up entirely to the direction of Ariſtotle; and in the next century, the Peripatetic philoſophy was taught everywhere in their public ſchools, and propagated in all places with conſiderable ſucceſs. John Damaſcenus very much contributed to its credit and influence, by compoſing a conciſe, plain, and comprehenſive view of the doctrines of the Stagirite, for the inſtruction of the more ignorant, and in a manner adapted to common capacities. Under the patronage of Photius, and the protection of Bardas, the ſtudy of philoſophy for ſome time declined, but was revived again about the end of the ninth century. About the middle of the 11th century, a revolution in philoſophy commenced in France; when ſeveral famous logicians, who followed Ariſtotle as their guide, took nevertheleſs the liberty of illuſtrating and modelling anew his philoſophy, and extending it far beyond its ancient limits. In the 12th century, three methods of teaching philoſophy were in uſe by different doctors: the firſt was the ancient and plain method, which confined its reſearches to the philoſophical notions of Porphyry, and the dialectic ſyſtem, commonly attributed to St Auguſtine, and in which were laid down this general rule, that philoſophical inquiries were to be limited to a ſmall number of ſubjects, leſt, by their becoming too extenſive, religion might ſuffer by a profane mixture of human ſubtilty with its divine wiſdom. The ſecond method was called the Ariſtotelian, becauſe it conſiſted in explications of the works of that philoſopher, ſeveral of whoſe books, being tranſlated into Latin, were almoſt everywhere in the hands of the learned. The third was termed the free method, employed by ſuch as were bold enough to ſearch after truth, in the manner the moſt adapted to render their inquiries ſucceſsful, without rejecting the ſuccours of Ariſtotle and Plato. A reformed ſyſtem of the Peripatetic philoſophy was firſt introduced into the ſchools in the univerſity of Paris, from whence it ſoon ſpread throughout Europe; and has ſubſiſted in ſome univerſities even to this day, under the name of *ſchool philoſophy*. The foundation thereof is Ariſtotle's doctrine, often miſunderſtood, but oftener miſapplied: whence the retainers thereto may be denominated *Reformed Peripatetics*. Out of theſe have ſprung, at various times, ſeveral branches; the chief are, the THOMISTS, SCOTISTS, and NOMINALISTS. See theſe articles.

The Peripatetic ſyſtem, after having prevailed with great and extenſive dominion for many centuries, began rapidly to decline towards the cloſe of the 17th, when the diſciples of Ramus attacked it on the one hand, and it had ſtill more formidable adverſaries to encounter in Deſcartes, Gaſſendi, and Newton. See PHILOSOPHY.

PERIPATON, in antiquity, the name of that walk in the Lyceum where Ariſtotle taught, and whence the name of Peripatetics given to his followers.

PERIPETIA, in the drama, that part of a tragedy wherein the action is turned, the plot unravelled, and the whole concludes. See CATASTROPHE.

PERIPHERY, in geometry, the circumference of a circle, ellipſis, or any other regular curvilinear figure. See GEOMETRY.

PERIPHRASIS, circumlocution, formed of περι "about," and φραζω "I ſpeak," in rhetoric, a circuit or tour of words, much affected by orators, to avoid common and trite manners of expreſſion. The peri-

Peripatetics || Periphraſis.

Periploca, Peri; neumony.

phrasis is of great use on some occasions; and it is often necessary to make things be conceived which are not proper to name. It is sometimes polite to suppress the names, and only intimate or design them. These turns of expression are also particularly serviceable in oratory; for the sublime admitting of no direct citations, there must be a compass taken to insinuate the authors whose authority is borrowed. A periphrasis, by turning round a proper name to make it understood, amplifies and raises the discourse; but care must be taken it be not too much swelled, nor extended *mal à propos*; in which case it becomes flat and languid.—See Circumlocution and Oratory.

PERIPLOCA, Virginian silk, in botany: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 30th order, *Contortæ*. The nectarium surrounds the genitals, and sends out five filaments. There are five species, four of which are natives of warm climates, and can only be raised there. The fifth, however, is sufficiently hardy for this climate. The periploca is a fine climbing plant, that will wind itself with its ligneous branches about whatever tree, hedge, pale, or pole is near it; and will arise, by the assistance of such support, to the height of above 30 feet; and where no tree or support is at hand to wind about, it will knit or entangle itself together in a most complicated manner. The stalks of the older branches, which are most woody, are covered with a dark brown bark, whilst the younger shoots are more mottled with the different colours of brown and grey, and the ends of the youngest shoots are often of a light green. The stalks are round, and the bark is smooth. The leaves are the greatest ornament to this plant; for they are tolerably large, and of a good shining green colour on their upper surface, and cause a variety by exhibiting their under surface of an hoary cast. Their figure is oblong, or rather more inclined to the shape of a spear, as their ends are pointed, and they stand opposite by pairs on short footstalks. Their flowers afford pleasure to the curious examiner of nature. Each of them singly has a star-like appearance; for though it is composed of one petal only, yet the rim is divided into segments, which expand in such a manner as to form that figure. Their inside is hairy, as is also the nectarium which surrounds the petal. Four or five of the flowers grow together, forming a kind of umbel. They are of a chocolate colour, are small, and will be in blow in July and August, and sometimes in September. In the country where this genus grows naturally, they are succeeded by a long taper pod, with compressed seeds, having down to their tops.

Dictionary of Plants, &c.

The propagation of this climber is very easy: for if the cuttings are planted in a light moist soil, in the autumn or in the spring, they will readily strike root. Three joints at least should be allowed to each cutting: they should be the bottom of the preceding summer's shoot; and two of the joints should be planted deep in the soil. Another, and a never-failing method, is by layers; for if they are laid down in the ground, or a little soil only loosely thrown over the young preceding summer's shoots, they will strike root at the joints, and be good plants for removing the winter following.

PERIPNEUMONY, Περιπνευμονία, formed from περὶ "about," and πνεύμων "lungs," in medicine, an inflammation of some part of the thorax, properly of the lungs; attended with an acute fever, and a difficulty of breathing. See Medicine, n° 184.

Peririh terium || Perjur

PERIRRHANTERIUM, a vessel of stone or brass which was filled with holy water, and with which all those were sprinkled who were admitted by the ancients to their sacrifices. Beyond this vessel no profane person was allowed to pass. We are told by some, that it was placed in the *Adytum*, or inmost recess of the temple; others say it was placed at the door, which indeed seems to be the most likely opinion. It was used both by Greeks and Romans, and has been evidently borrowed, like many other Pagan ceremonies, by the Church of Rome. The Hebrews also had a vessel for purification.

PERISCII, in geography, the inhabitants of either frigid zone, between the polar circles and the poles, where the sun, when in the summer signs, moves only round about them, without setting; and consequently their shadows in the same day turn to all the points of the horizon.

PERISTALTIC, a vermicular spontaneous motion of the intestines, performed by the contraction of the circular and longitudinal fibres of which the fleshy coats of the intestines are composed; by means whereof the chyle is driven into the orifices of the lacteal veins, and the fæces are protruded towards the anus.

PERISTYLE, in ancient architecture, a building encompassed with a row of columns on the inside.

PERITONÆUM, in anatomy, is a thin, smooth, and lubricous membrane, investing the whole internal surface of the abdomen, and containing most of the viscera of that part as it were in a bag. See Anatomy, n° 89.

PERITROCHIUM, in mechanics, denotes a wheel, or circle, concentric with the base of a cylinder, and moveable together with it about its axis. See Mechanics.

PERJURY, in law, is defined by Sir Edward Coke to be a crime committed when a lawful oath is administered, in some judicial proceeding, to a person who swears wilfully, absolutely, and falsely, in a matter material to the issue or point in question. In ancient times it was in some places punished with death; in others it made the false swearer liable to the punishment due to the crime he had charged the innocent person with; in others a pecuniary mulct was imposed. But though it escaped human, yet it was thought, amongst the ancients in general, that the divine vengeance would most certainly overtake it; and there are many severe inflictions from the hand of God upon record, as monuments of the abhorrence in which this atrocious crime is held by the Deity. The souls of the deceased were supposed to be employed in punishing perjured persons. Even the inanimate creation was thought to take revenge for this crime. The Greeks supposed that no person could swear falsely by Styx without some remarkable punishment; and that no person guilty of perjury could enter the cave of Palæmon at Corinth without being made a memorable example of divine justice. In Sicily, at the temple of the Palici, there were fountains called *Delli*, from which issued boiling water, with flames and balls of fire; and we are told that if any person swore falsely near them, he was instantly struck dumb, blind, lame,

or

rjury. or dead, or was ſwallowed up by the waters. But although perjury was thus held in general abhorrence, notwithſtanding the credit which was given to ſuch accounts of divine inflictions, it was ſo much practiſed by the Greeks, that *Græca fides* became a proverb. Lovers perjuries, however, were ſuppoſed to paſs unnoticed, or to be very ſlightly puniſhed with blackneſs of the nails, a decayed tooth, or ſome ſmall diminution of beauty.

The ancient philoſophers, however, were ſo afraid of perjury, that even an oath before a judge was never admitted but for want of other proof. Plato's precept was, "Not to adminiſter an oath wantonly, but on deep grounds, and with the ſtricteſt caution." Ulpian gives his opinion thus: "Some are forward to take oaths from a contempt of religion: others, from an extraordinary awe of the Divine Majeſty, carry their fear to an unreaſonable ſuperſtition; ſo make an equitable deciſion of a judge neceſſary." "No man will perjure himſelf (ſays Ariſtotle) who apprehends vengeance from Heaven and diſgrace among men." Clinias was ſo very ſcrupulous, that rather than take an oath (though lawfully), he ſuffered the loſs of three talents. Perjury, in the time of Philo Judeus, was abominated and capitally puniſhed among the Jews; though ſince they have much degenerated, having been poiſoned with the books of the Talmud, which ſays, "He who breaks his promiſſory oath, or any vows he enters into by the year, if he has a mind ſhould be ineffectual and invalid, let him riſe the laſt day of the year, and ſay, Whatever promiſes, oaths, and vows I may think fit to make in the year following, let them be null, void, and of no effect." Tract. iii. part 3. of the *Talmud*, in the treatiſe *Nedharim*, ch. 4. And the modern Jews uſe the ſame artifice, thinking they may then lawfully deceive the Chriſtians See *Hieron. ex Dictis Talmud*, c. 3. and *Magiſter Joannes de Concor. Legum*, tit. iv. c. 7.

In our law, no notice is taken of any perjury but ſuch as is committed in ſome court of juſtice having power to adminiſter an oath; or before ſome magiſtrate or proper officer inveſted with a ſimilar authority, in ſome proceedings relative to a civil ſuit or a criminal proſecution: for it eſteems all other oaths unneceſſary at leaſt, and therefore will not puniſh the breach of them. For which reaſon it is much to be queſtioned, how far any magiſtrate is juſtifiable in taking a voluntary affidavit in any extrajudicial matter, as is now too frequent upon every petty occaſion; ſince it is more than poſſible that, by ſuch idle oaths, a man may frequently, *in foro conſcientiæ*, incur the guilt, and at the ſame time evade the temporal penalties of perjury. The perjury muſt alſo be corrupt (that is, committed *malo animo*), wilful, poſitive, and abſolute; not upon ſurpriſe, or the like: it alſo muſt be in ſome point material to the queſtion in diſpute; for if it only be in ſome trifling collateral circumſtance, to which no regard is paid, it is no more penal than in the voluntary extrajudicial oaths before mentioned Subornation of perjury is the offence of procuring another to take ſuch a falſe oath, as conſtitutes perjury in the principal. The puniſhment of perjury and ſubornation, at common law, has been various. It was anciently death; afterwards baniſhment, or cutting out the tongue; then forfeiture of goods; and now it is fine and impriſonment, and never more to be capable of bearing teſtimony. But the ſtatute 5 Eliz. c. 9. (if the offender be proſecuted thereon) inflicts the penalty of perpetual infamy, and a fine of 40l. on the ſuborner; and in default of payment, impriſonment for ſix months, and to ſtand with both ears nailed to the pillory. Perjury itſelf is thereby puniſhed with ſix months impriſonment, perpetual infamy, and a fine of 20l. or to have both ears nailed to the pillory. But the proſecution is uſually carried on for the offence at common law; eſpecially as, to the penalties before inflicted, the ſtatute 2 Geo. II. c. 25. ſuperadds a power for the court to order the offender to be ſent to the houſe of correction for a term not exceeding ſeven years, or to be tranſported for the ſame period; and makes it felony, without benefit of clergy, to return or eſcape within the time. It has ſometimes been wiſhed, that perjury, at leaſt upon capital accuſations whereby another's life has been or might have been deſtroyed, was alſo rendered capital, upon a principle of retaliation; as it was univerſally by the laws of France. And certainly the odiouſneſs of the crime pleads ſtrongly in behalf of the French law. But it is to be conſidered, that there they admitted witneſſes to be heard only on the ſide of the proſecution, and uſed the rack to extort a confeſſion from the accuſed. In ſuch a conſtitution, therefore, it was neceſſary to throw the dread of capital puniſhment into the other ſcale, in order to keep in awe the witneſſes for the crown; on whom alone the priſoner's fate depended: ſo naturally does one cruel law beget another. But corporal and pecuniary puniſhments, exile, and perpetual infamy, are more ſuited to the genius of the Engliſh law; where the fact is openly diſcuſſed between witneſſes on both ſides, and the evidence for the crown may be contradicted and diſproved by thoſe of the priſoner. Where indeed the death of an innocent perſon has actually been the conſequence of ſuch wilful perjury, it falls within the guilt of deliberate murder, and deſerves an equal puniſhment; which our ancient law in fact inflicted. But the mere attempt to deſtroy life by other means not being capital, there is no reaſon that an attempt by perjury ſhould; much leſs that this crime ſhould, in all judicial caſes, be puniſhed with death. For to multiply capital puniſhments leſſens their effect, when applied to crimes of the deepeſt dye; and, deteſtable as perjury is, it is not by any means to be compared with ſome other offences, for which only death can be inflicted; and therefore it ſeems already (except perhaps in the inſtance of deliberate murder by perjury) very properly puniſhed by our preſent law; which has adopted the opinion of Cicero, derived from the law of the twelve tables, *Perjurii pœna divina, exitium; humana, dedecus.* See Oath.

PERIWIG. See Perruke.

PERIZONIUS (James), a very learned and laborious writer, was born at Dam in 1651. He became profeſſor of hiſtory and eloquence at the univerſity of Franeker, when, by his merit and learning, he made that univerſity flouriſh. However, in 1693, he went to Leyden, where he was made profeſſor of hiſtory, eloquence, and the Greek tongue; in which employment he continued till his death, which happened in 1715. He wrote many Diſſertations, and other learned and curious works, particularly *Origines Babylonicæ et Ægyptiacæ*,

Perjury
||
Perizonius.

Perizzites || Permio.

Ægyptiacæ, 2 vols 8vo, &c. But the part of his labours which is the moſt generally known, and perhaps the moſt uſeful, is the notes which he wrote upon *Sanctii Minerva*. That work, as publiſhed by Perizonius, certainly ſuggeſted the idea of Harris's Hermes; and we heſitate not to ſay, that our countryman has made hardly any improvement on the ſyſtem of his maſter.

PERIZZITES, the ancient inhabitants of Paleſtine, mingled with the Canaanites. There is alſo great probability that they themſelves were Canaanites; but having no fixed habitations, ſometimes diſperſed in one country and ſometimes in another, they were for that reaſon called *Perizzites*, which ſignifies *ſcattered* or *diſperſed*. *Pherazoth* ſtands for *hamlets* or *villages*. The Perizzites did not inhabit any certain portion of the land of Canaan; there were ſome of them on both ſides the river Jordan, in the mountains, and in the plains. In ſeveral places of Scripture the Canaanites and Perizzites are mentioned as the two chief people of the country. It is ſaid, for example, that in the time of Abraham and Lot the Canaanite and Perizzite were in the land (Gen. xiii. 7.) The Iſraelites of the tribe of Ephraim complained to Joſhua that they were too much pent up in their poſſeſſion (Joſh. xvii. 15.): he bid them go, if they pleaſed, into the mountains of the Perizzites, and Rephaims or giants, and there clearing the land, to cultivate and inhabit it. Solomon ſubdued the remains of the Canaanites and Perizzites which the children of Iſrael had not rooted out, and made them tributary to him (1 Kings ix. 20, 21. and 2 Chr. viii. 7.) There is ſtill mention made of the Perizzites in the time of Ezra (ix. 1.), after the return from the captivity of Babylon; and ſeveral Iſraelites had married wives from that nation.

PERKIN. See Cyderkin, and Husbandry, n° 238.

PERMEABLE, a term applied to bodies of ſo looſe a texture as to let ſomething paſs through them.

PERMSKI, or Permia, a town of the Ruſſian empire, and capital of a province of the ſame name, ſeated on the river Kama between the Dwina and the Oby; E. Long. 55. 50. N. Lat. 70. 26. The province is bounded on the north by the Samoiedes, on the weſt by Zirania and Ulatka, and on the eaſt by Siberia.

PERMUTATION, in commerce, the ſame with bartering. In the canon-law, permutation denotes the actual exchange of one benefice for another.

PERNAMBUCO, a province of Brazil, in South America, bounded on the north by Tamera, on the eaſt by the ocean, on the ſouth by Seregippa, and on the weſt by Tapuyers. It is about 200 miles in length and 150 in breadth. The Dutch became maſters of it in 1630, but the Portugueſe ſoon retook it from them. It produces a great quantity of ſugar, and the beſt Brazil wood.

PERNIO, a kibe or chilblain, is a little ulcer, occaſioned by cold in the hands, feet, heels, noſe, and lips. It will come on when warm parts are too ſuddenly expoſed to cold, or when parts from being too cold are ſuddenly expoſed to a conſiderable warmth; and has always a tendency to gangrene, in which it frequently terminates. It moſt commonly attacks children of a ſanguine habit and delicate conſtitution; and may be prevented or removed by ſuch remedies as invigorate the ſyſtem, and are capable of removing any tendency to gangrene in the conſtitution.

Peronæus || Perorati

PERONÆUS, in anatomy, is an epithet applied to ſome of the muſcles of the perone or fibula. See Anatomy, *Table of the Muſcles*.

PERONES, a ſort of high ſhoes which were worn not only by country people, but by men of ordinary rank at Rome. In the early times of the commonwealth they were worn even by ſenators; but at laſt they were diſuſed by perſons of figure, and confined to ploughmen and labourers. They were very rudely formed, conſiſting only of hides undreſſed, and reaching to the middle of the leg. Virgil mentions the perones as worn by a company of ruſtic ſoldiers on one foot only.

PERONNE, a ſtrong town of France, in Picardy, capital of Santerre. It is ſaid never to have been taken, though often beſieged. It is ſeated on the river Somme, in E. Long. 3. 1. N. Lat. 44. 50.

PERORATION, in rhetoric, the epilogue or laſt part of an oration, wherein what the orator had inſiſted on through his whole diſcourſe is urged afreſh with greater vehemence and paſſion. The peroration conſiſts of two parts. 1. Recapitulation; wherein the ſubſtance of what was diffuſed throughout the whole ſpeech is collected briefly and curſorily, and ſummed up with new force and weight. 2. The moving the paſſions; which is ſo peculiar to the peroration, that the maſters of the art call this part *ſedes affectuum*. The paſſions to be raiſed are various, according to the various kinds of oration. In a panegyric, love, admiration, emulation, joy, &c. In an invective, hatred, contempt, &c. In a deliberation, hope, confidence, or fear. The qualities required in the peroration are, that it be very vehement and paſſionate, and that it be ſhort; becauſe, as Cicero obſerves, tears ſoon dry up. Theſe qualities were well obſerved by Cicero, who never had an equal in the management of this part of an orator's province; for peroration was his maſterpiece.

"Concerning peroration (ſays Dr Blair), it is needleſs to ſay much, becauſe it muſt vary ſo conſiderably, according to the ſtrain of the preceding diſcourſe. Sometimes the whole pathetic part comes in moſt properly at the peroration. Sometimes, when the diſcourſe has been entirely argumentative, it is fit to conclude with ſumming up the arguments, placing them in one view, and leaving the impreſſion of them full and ſtrong on the mind of the audience. For the great rule of a concluſion, and what nature obviouſly ſuggeſts, is, to place that laſt on which we chooſe that the ſtrength of our cauſe ſhould reſt. *Lectures Belles Lettres.*

"In all diſcourſes, it is a matter of importance to hit the preciſe time of concluding, ſo as to bring our diſcourſe juſt to a point; neither ending abruptly and unexpectedly, nor diſappointing the expectation of the hearers when they look for the cloſe, and continuing to hover round and round the concluſion till they become heartily tired of us. We ſhould endeavour to go off with a good grace; not to end with a languiſhing and drawling ſentence, but to cloſe with dignity and ſpirit, that we may leave the minds of the hearers

warm

Perotis
ll
Perrault

warm, and dismiss them with a favourable impression of the subject and of the speaker."

PEROTIS, in botany: A genus of the digynia order, belonging to the triandria class of plants; and in the natural method ranking under the 4th order, *Gramina*. There is no calyx: the corolla consists of a bivalvular gluma; the valves are oblong, acute, somewhat unequal, and terminating in a sharp beard: it has three capillary stamina; the antheræ incumbent; the styli capillary, and shorter than the corolla; the stigma feathery and divaricated. The corolla serves as a perianthium, including a single seed of an oblong linear shape.—Of this there is only one species; viz. plumosus, a native of America, and lately introduced into Kew Garden.

PERPENDICULAR, in geometry, a line falling directly on another line, so as to make equal angles on each side. See GEOMETRY.

PERPETUAL, something that endures always, or lasts for ever.

Perpetual Motion. See MOVEMENT.

PERPIGNAN, a considerable town of Roussillon, in France, with a strong citadel, an university, and a bishop's see. It is seated on the river Tet; over which there is an handsome bridge, partly in a plain, and partly on a hill. E. Long. 0. 43. N. Lat. 45. 18.

PERQUISITE, in a general sense, something gained by a place over and above the settled wages.

PERQUISITE, in law, is any thing gotten by a man's own industry, or purchased with his money; in contradistinction to what descends to him from his father or other ancestor.

PERRAULT (Claude), the son of an advocate in parliament, was born at Paris in 1613; and was bred a physician, though he never practised but among his relations, friends, and the poor. He discovered early a particular taste for the sciences and fine arts; of which he acquired a consummate knowledge without the assistance of a master: he excelled in architecture, painting, sculpture, mathematics, physics, and all those arts that relate to designing and mechanics. The entrance into the Louvre, which was designed by him, is, according to the judgment of Voltaire, one of the most august monuments of architecture in the world. M. Colbert put him upon translating Vitruvius into French; which he performed, and published it in 1673, folio, with figures from his own drawings; which are said to have been more exactly finished than the plates themselves. When the academy of sciences was established, he was one of its first members, and was chiefly depended on for mechanics and natural philosophy. His works are, *Memoires pour servir à l'Histoire naturelle des Animaux*, folio, 1676, with figures; *Essais de Physique*, 4 vols 12mo, 1688; *Recueil des plusieurs machines de nouvelle invention*, 4to, 1700, &c. He died in 1688.

PERRAULT (Charles), the brother of Claude, was born at Paris in 1626, with as great a genius for arts, and a greater for letters, than his brother. Colbert chose him first clerk of the buildings, of which he was superintendant, and afterward made him comptroller-general of the finances under him. He was one of the first members of the academy of the belles lettres and inscriptions, and was received into the French academy in 1671. His poem, *La Peinture*, printed in 1668, was universally admired: that intitled *La siecle de Louis le Grand*, in which he exalted the modern authors above the ancient, was a prelude to a war with all the learned. After he had disengaged himself from this contest, he applied himself to draw up elogies of several great men of the 17th century, with their portraits, of which he has collected 102. There are other esteemed works of Perrault.—Besides these there were two other brothers, *Peter* and *Nicholas*, who made themselves known in the literary world.

Perron, Perror.

PERRON (James Davy Du), a cardinal distinguished by his abilities and learning, was born in the canton of Bern in 1556. He was educated by Julian Davy, his father, a very learned Calvinist, who taught him Latin and the mathematics; after which, he by himself became acquainted with the Greek and Hebrew, philosophy, and the poets. Philip Desportes, abbot of Tyron, made him known to Henry III. king of France, who conceived a great esteem for him. Some time after, Du Perron abjured Calvinism, and afterwards embraced the ecclesiastical function; and having given great proofs of his wit and learning, he was chosen to pronounce the funeral oration of Mary queen of Scots. After the murder of Henry III. he retired to the house of Cardinal de Bourbon, and took great pains in bringing back the Protestants to the church of Rome. Among others, he gained over Henry Spondanus, afterwards bishop of Pamiers. He also chiefly contributed to engage Henry IV. to change his religion; and that prince sent him to negociate his reconciliation to the holy see, in which he succeeded. Du Perron was consecrated bishop of Evereaux while he resided at Rome. On his return to France, he wrote, preached, and disputed against the reformed: particularly against Du Plessis Mornay, with whom he had a public conference in the presence of the king at Fontainbleau. He was made cardinal in 1604 by pope Clement VIII. at the solicitation of Henry IV. who afterwards nominated him to the archbishopric of Sens. The king at length sent him to Rome with Cardinal Joyeuse, in order to terminate the disputes which had arisen between Paul V. and the Venetians. It is said that this pope had such an high opinion of the address of the cardinal Du Perron, that he used to say, "Let us pray to God to inspire the cardinal Du Perron, for he will persuade us to do whatever he pleases." After the death of Henry IV. he retired into the country, where he put the last hand to his works; and, setting up a printing house, corrected every sheet himself. He died at Paris in 1618. His works were collected after his death, and published at Paris in 3 vols folio.

PERROT (Nicholas), Sieur d'Ablancourt, one of the first geniuses of his age, was born at Chalons in 1606. After studying philosophy about three years, he was sent to Paris to follow the law. At eighteen years of age he was admitted advocate of parliament, and frequented the bar; but he soon conceived a distaste for it, and therefore discontinued his practice. This displeased an uncle, but whose favour he recovered by quitting the Protestant religion. He could not, however, be prevailed upon to take orders in the Romish church; and some years after, he had a desire to return to the religion he had abjured. But, that he might not do any thing rashly, he resolved to study philosophy and divinity. For that purpose he

Perruke. chose for his master Mr Stuart a Scotsman and Lutheran, a man of great learning. Almost three years he spent in the most assiduous study; and then set out from Paris to Champagne, where he abjured the Roman Catholic, and once more embraced the Protestant religion. In 1637 he was admitted a member of the French academy; a little after which he undertook a translation of Tacitus. Whilst he was engaged in that laborious task, he retired to his small estate of Ablancourt, and lived there till his death in 1664. He was a man of fine understanding, of great piety and integrity, and of universal learning. Moreri has given a catalogue of his works, the greatest part of which consist of translations, which seemed rather originals.

PERRUKE, Peruke, or *Periwig*, was anciently a name for a long head of natural hair; such, particularly, as there was care taken in the adjusting and trimming of. Menage derives the word rather fancifully from the Latin *pilus* "hair." It is derived, according to this critic, thus, *pilus*, *pelus*, *pelutus*, *peluticus*, *pelutica*, *perutica*, *peruca*, *perruque*. The Latins called it *coma*; whence part of Gaul took the denomination of *Gallia Comata*, from the long hair which the inhabitants wore as a sign of freedom. An ancient author says, that Absalom's perruke weighed 200 shekels.

The word is now used for a set of false hair, curled, buckled, and sewed together on a frame or cawl; anciently called *capillamentum* or "false perruke." It is doubted whether or not the use of perrukes of this kind was known among the ancients. It is true, they used false hair: Martial and Juvenal make merry with the women of their time, for making themselves look young with their borrowed hair; with the men who changed their colours according to the seasons; and with the dotards, who hoped to deceive the Destinies by their white hair. But these seem to have scarce had any thing in common with our perrukes; and were at best only composed of hair painted, and glued together. Nothing can be more ridiculous than the description Lampridius gives of the emperor Commodus's perruke: it was powdered with scrapings of gold, and oiled (if we may use the expression) with glutinous perfumes for the powder to hang by. In effect, the use of perrukes, at least in their present mode, is not much more than 160 years old; the year 1629 is reckoned the epocha of long perrukes, at which time they began to appear in Paris; from whence they spread by degrees through the rest of Europe. At first it was reputed a scandal for young people to wear them, because the loss of their hair at that age was attributed to a disease the very name whereof is a reproach; but at length the mode prevailed over the scruple, and persons of all ages and conditions have worn them, foregoing without any necessity the conveniences of their natural hair. It was, however, some time before the ecclesiastics came into the fashion: the first who assumed the perruke were some of the French clergy, in the year 1660; nor is the practice yet well authorised. Cardinal Grimaldi in 1684, and the bishop of Lavaur in 1688, prohibited the use of the perruke to all priests without a dispensation or necessity. M. Thiers has an express treatise, to prove the perruke indecent in an ecclesiastic, and directly contrary to the decrees and canons of councils. A priest's head, embellished with artificial hair curiously adjusted, he esteems a monster in the church, nor can he conceive any thing so scandalous as an abbot with a florid countenance, heightened with a well-curled perruke. Perry.

PERRY (Captain John), was a famous engineer, who resided long in Russia, having been recommended to the czar Peter while in England, as a person capable of serving him on a variety of occasions relating to his new design of establishing a fleet, making his rivers navigable, &c. His salary in this service was 300 l. per annum, besides travelling expences and subsistence money on whatever service he should be employed, together with a further reward to his satisfaction at the conclusion of any work he should finish. After some conversation with the czar himself, particularly respecting a communication between the rivers Volga and Don, he was employed on that work for three summers successively; but not being well supplied with men, partly on account of the ill success of the czar's arms against the Swedes at the battle of Narva, and partly by the discouragement of the governor of Astracan, he was ordered at the end of 1707 to stop, and next year was employed in refitting the ships at Veronise, and 1709 in making the river of that name navigable; but after repeated disappointments, and a variety of fruitless applications for his salary, he at last quitted the kingdom, under the protection of Mr Whitworth, the English ambassador, in 1712: (See his narrative in the Preface to *The State of Russia*). In 1721 he was employed in stopping with success the breach at Dagenham, in which several other undertakers had failed; and the same year about the harbour at Dublin, to the objections against which he then published an Answer. He was author of The State of Russia, 1716, 8vo, and An Account of the stopping of Dagenham Breach, 1721, 8vo; and died Feb. 11. 1733.

Perry, the name of a very pleasant and wholesome liquor extracted from pears, in the same manner as cyder is from apples. See the article Cyder; and Husbandry, n° 227—238.

The best pears for perry, or at least the sorts which have been hitherto deemed the fittest for making this liquor, are so excessively tart and harsh, that no mortal can think of eating them as fruit; for even hungry swine will not eat them, nay hardly so much as smell them. Of these the Bosbury pear, the Bareland pear, and the horse pear, are the most esteemed for perry in Worcestershire, and the squash pear, as it is called, in Gloucestershire; in both which counties, as well as in some of the adjacent parts, they are planted in the hedge rows and most common fields. There is this advantage attending pear-trees, that they will thrive on land where apples will not so much as live, and that some of them grow to such a size, that a single pear tree, particularly of the Bosbury and the squash kind, has frequently been known to yield, in one season, from one to four hogsheads of perry. The Bosbury pear is thought to yield the most lasting and most vinous liquor. The John pear, the Harpary pear, the Drake pear, the Mary pear, the Lullum pear, and several others of the harshest kinds, are esteemed the best for perry, but the redder or more tawney they are, the more they are preferred. Pears, as well as apples, should be full ripe before they are ground.

Dr

Perry || Perfees.

Dr Beale, in his general advertiſements concerning cyder, ſubjoined to Mr Evelyn's Pomona, diſapproves of Palladius's ſaying, that perry will keep during the winter, but that it turns ſour as ſoon as the weather begins to be warm; and gives, as his reaſons for being of a contrary opinion, that he had himſelf taſted at the end of ſummer, a very briſk, lively, and vinous liquor, made of horſe pears; that he had often tried the juice of the Boſbury pear, and found it both pleaſanter and richer the ſecond year, and ſtill more ſo the third, though kept only in common hogſheads, and in but indifferent cellars, without being bottled; and that a very honeſt, worthy, and ingenious gentleman in his neighbourhood, aſſured him, as of his own experience, that it will keep a great while, and grow much the ſtronger for keeping, if put into a good cellar and managed with due care. He imputes Palladius's error to his poſſibly ſpeaking of common eatable pears, and to the perry's having been made in a very hot country: but he would have aſcribed it to a more real cauſe, perhaps, had he pointed out the want of a thorough regular fermentation, to which it appears plainly that the ancients were entire ſtrangers; for all their vinous liquors were medicated by boiling before they were laid up in order to be kept.

PERSECUTION, is any pain or affliction which a perſon deſignedly inflicts upon another; and in a more reſtrained ſenſe, the ſufferings of Chriſtians on account of their religion.

Hiſtorians uſually reckon ten general perſecutions, the firſt of which was under the emperor Nero, 31 years after our Lord's aſcenſion; when that emperor having ſet fire to the city of Rome, threw the odium of that execrable action on the Chriſtians, who under that pretence were wrapped up in the ſkins of wild beaſts, and worried and devoured by dogs; others were crucified, and others burnt alive. The ſecond was under Domitian, in the year 95. In this perſecution St John the apoſtle was ſent to the iſle of Patmos, in order to be employed in digging in the mines. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for ſeveral years. The fourth was under Antoninus the philoſopher, when the Chriſtians were baniſhed from their houſes, forbidden to ſhow their heads, reproached, beaten, hurried from place to place, plundered, impriſoned, and ſtoned. The fifth began in the year 197, under the emperor Severus. The ſixth began with the reign of the emperor Maximinus in 235. The ſeventh, which was the moſt dreadful perſecution that had ever been known in the church, began in the year 250, in the reign of the emperor Decius, when the Chriſtians were in all places driven from their habitations, ſtripped of their eſtates, tormented with racks, &c. The eighth began in the year 257, in the fourth year of the reign of the emperor Valerian. The ninth was under the emperor Aurelian, A. D. 274; but this was very inconſiderable: and the tenth began in the 19th year of Diocleſian, A. D. 303. In this dreadful perſecution, which laſted ten years, houſes filled with Chriſtians were ſet on fire, and whole droves were tied together with ropes and thrown into the ſea. See TOLERATION.

PERSEES, the deſcendants of a colony of ancient Perſians, who took refuge at Bombay, Surat, and in the vicinity of thoſe cities, when their own country was conquered 1100 years ago by the Mahometan Arabs. They are a gentle, quiet, and induſtrious people, loved by the Hindoos, and living in great harmony among themſelves. The conſequence is, that they multiply exceedingly, whilſt their countrymen in the province of Keman are viſibly diminiſhing under the yoke of the Mahometan Perſians. Of the manners and cuſtoms of this amiable race, we have the following account in Heron's elegant tranſlation of Niebuhr's Travels. Perſees.

"The Perſees (ſays he) make common contributions for the aid of their poor, and ſuffer none of their number to aſk alms from people of a different religion. They are equally ready to employ their money and credit to ſcreen a brother of their fraternity from the abuſes of juſtice. When a Perſee behaves ill, he is expelled from their communion. They apply to trade, and exerciſe all ſorts of profeſſions.

"The Perſees have as little knowledge of circumciſion as the Hindoos. Among them, a man marries only one wife, nor ever takes a ſecond, unleſs when the firſt happens to be barren. They give their children in marriage at ſix years of age; but the young couple continue to live ſeparate, in the houſes of their parents, till they attain the age of puberty. Their dreſs is the ſame as that of the Hindoos, except that they wear under each ear a tuft of hair, like the modern Perſians. They are much addicted to aſtrology, altho' very little ſkilled in aſtronomy.

"They retain the ſingular cuſtom of expoſing their dead to be eaten by birds of prey, inſtead of interring or burning them. I ſaw (continues our author) on a hill at Bombay a round tower, covered with planks of wood, on which the Perſees lay out their dead bodies. When the fleſh is devoured, they remove the bones into two chambers at the bottom of the tower.

"The Perſees, followers of the religion of Zerduſt or Zoroaſter, adore one God only, eternal and almighty. They pay, however, a certain worſhip to the ſun, the moon, the ſtars, and to fire, as viſible images of the inviſible divinity. Their veneration for the element of fire induces them to keep a ſacred fire conſtantly burning, which they feed with odoriferous wood, both in the temples and in the houſes of private perſons, who are in eaſy circumſtances. In one of their temples at Bombay, I ſaw a fire which had burnt unextinguiſhed for two centuries. They never blow out a light, leſt their breath ſhould foil the purity of the fire. See POLYTHEISM.

"The religion of the Perſees enjoins purifications as ſtrictly as that of the Hindoos. The diſciples of Zerduſt are not, however, obliged to abſtain from animal food. They have accuſtomed themſelves to refrain from the fleſh of the ox, becauſe their anceſtors promiſed the Indian prince who received them into his dominions never to kill horned cattle. This promiſe they continue to obſerve under the dominion of Chriſtians and Mahometans. The horſe is by them conſidered as the moſt impure of all animals, and regarded with extreme averſion.

"Their feſtivals, denominated *Ghumbars*, which return frequently, and laſt upon each occaſion five days, are all commemorations of ſome part of the work of creation. They celebrate them not with ſplendour, or

Perſes. Perſepolis. with any particular ceremonies, but only dreſs better during theſe five days, perform ſome acts of devotion in their houſes, and viſit their friends."

The Perſees were till lately but very little known: the ancients ſpeak of them but ſeldom, and what they ſay ſeems to be dictated by prejudice. On this account Dr Hyde, who thought the ſubject both curious and intereſting, about the end of laſt century attempted a deeper inveſtigation of a ſubject which till then had been but very little attended to. He applied to the works of Arabian and Perſian authors, from whom, and from the relations of travellers, together with a variety of letters from perſons in India, he compiled his celebrated work on the religion of the Perſees. Other accounts have been given by different men, as accident put information in their way. But the moſt diſtinguiſhed is by M. Anquetil du Perron, who undertook a voyage to diſcover and tranſlate the works attributed to Zoroaſter. Of this voyage he drew up an account himſelf, and read it before the Royal Academy of Sciences at Paris in May 1761. A tranſlation of it was made and publiſhed in the Gentleman's Magazine for 1762, to which we refer our readers. The account begins at p. 373, and is concluded at p. 614. Remarks were afterwards made on Du Perron's account by a Mr Yates. See the ſame Magazine for 1766, p. 529.

PERSEPOLIS, formerly the capital of Perſia, ſituated in N. Lat. 30. 30. E. Long. 84. now in ruins, but remarkable for the moſt magnificent remains of a palace or temple that are to be found throughout the world.—This city ſtood in one of the fineſt plains in Perſia, being 18 or 19 leagues in length, and in ſome places two, in ſome four, and in others ſix leagues in breadth. It is watered by the great river Araxes, now Bendemir, and by a multitude of rivulets beſides. Within the compaſs of this plain, there are between 1000 and 1500 villages, without reckoning thoſe in the mountains, all adorned with pleaſant gardens, and planted with ſhady trees. The entrance of this plain on the weſt ſide has received as much grandeur from nature, as the city it covers could do from induſtry or art. It conſiſts of a range of mountains ſteep and high, four leagues in length, and about two miles broad, forming two flat banks, with a riſing terrace in the middle, the ſummit of which is perfectly plain and even, all of native rock. In this there are ſuch openings, and the terraces are ſo fine and ſo even, that one would be tempted to think the whole the work of art, if the great extent, and prodigious elevation thereof, did not convince one that it is a wonder too great for aught but nature to produce. Undoubtedly theſe banks were the very place where the advanced guards from Perſepolis took poſt, and from which Alexander found it ſo difficult to diſlodge them. One cannot from hence deſcry the ruins of the city, becauſe the banks are too high to be overlooked; but one can perceive on every ſide the ruins of walls and of edifices, which heretofore adorned the range of mountains of which we are ſpeaking. On the weſt and on the north this city is defended in the like manner: ſo that, conſidering the height and evenneſs of theſe banks, one may ſafely ſay, that there is not in the world a place ſo fortified by nature.

Plate CCCLXXXIX.

The mountain Rehamut, in the form of an amphitheatre, encircles the palace, which is one of the moſt beautiful pieces of architecture remaining of all antiquity. Authors and travellers have been exceedingly minute in their deſcriptions of thoſe ruins; and yet ſome of them have expreſſed themſelves ſo differently from others, that, had they not agreed with reſpect to the latitude and longitude of the place, one would be tempted to ſuſpect that they had viſited different ruins. Theſe ruins have been deſcribed by Garcias de Silva Figueroa, Pietro de la Valle, Chardin, Le Brun, and Mr Francklin. We ſhall adopt the lateſt deſcription, as being exceedingly diſtinct, and given by a traveller intelligent and unaſſuming. The aſcent to the columns is by a grand ſtaircaſe of blue ſtone containing 104 ſteps. Perſepolis.

"The firſt object that ſtrikes the beholder on his entrance, are two portals of ſtone, about 50 feet in height each; the ſides are embelliſhed with two ſphinxes of an immenſe ſize, dreſſed out with a profuſion of bead-work, and, contrary to the uſual method, they are repreſented ſtanding. On the ſides above are inſcriptions in an ancient character, the meaning of which no one hitherto has been able to decypher

"At a ſmall diſtance from theſe portals you aſcend another flight of ſteps, which lead to the grand hall of columns. The ſides of this ſtaircaſe are ornamented with a variety of figures in baſſo relievo; moſt of them have veſſels in their hands: here and there a camel appears, and at other times a kind of triumphal car, made after the Roman faſhion; beſides theſe are ſeveral led horſes, oxen, and rams, that at times intervene and diverſify the proceſſion. At the head of the ſtaircaſe is another baſſo relievo, repreſenting a lion ſeizing a bull; and cloſe to this are other inſcriptions in ancient characters. On getting to the top of this ſtaircaſe, you enter what was formerly a moſt magnificent hall; the natives have given this the name of *chehul minàr*, or forty pillars; and though this name is often uſed to expreſs the whole of the building, it is more particularly appropriated to this part of it. Although a vaſt number of ages have elapſed ſince the foundation, 15 of the columns yet remain entire; they are from 70 to 80 feet in height, and are maſterly pieces of maſonry: their pedeſtals are curiouſly worked, and appear little injured by the hand of time. The ſhafts are enfluted up to the top, and the capitals are adorned with a profuſion of fretwork.

"From this hall you proceed along eaſtward, until you arrive at the remains of a large ſquare building, to which you enter through a door of granite. Moſt of the doors and windows of this apartment are ſtill ſtanding; they are of black marble, and poliſhed like a mirror: on the ſides of the doors, at the entrance, are bas-reliefs of two figures at full length; they repreſent a man in the attitude of ſtabbing a goat: with one hand he ſeizes hold of the animal by the horn, and thruſts a dagger into his belly with the other; one of the goat's feet reſts upon the breaſt of the man, and the other upon his right arm. This device is common throughout the palace. Over another door of the ſame apartment is a repreſentation of two men at full length; behind them ſtands a domeſtic holding a ſpread umbrella: they are ſupported by large round ſtaffs, appear

pear to be in years, have long beards, and a profuſion of hair upon their heads.

"At the ſouth-weſt entrance of this apartment are two large pillars of ſtone, upon which are carved four figures; they are dreſſed in long garments, and hold in their hands ſpears 10 feet in length. At this entrance alſo the remains of a ſtaircaſe of blue ſtone are ſtill viſible. Vaſt numbers of broken pieces of pillars, ſhafts, and capitals, are ſcattered over a conſiderable extent of ground, ſome of them of ſuch enormous ſize, that it is wonderful to think how they could have been brought whole, and ſet up together. Indeed, every remains of theſe noble ruins indicate their former grandeur and magnificence, truly worthy of being the reſidence of a great and powerful monarch."

Theſe noble ruins are now the ſhelter of beaſts and birds of prey. Beſides the inſcription above-mentioned, there are others in Arabic, Perſian, and Greek. Dr Hyde obſerves, that the inſcriptions are very rude and unartful; and that ſome, if not all of them, are in praiſe of Alexander the Great; and therefore are later than that conqueror. See the article RUINS.

PERSEVERANCE, in theology, a continuance in a ſtate of grace to a ſtate of glory.

About this ſubject there has been much controverſy in the Chriſtian church. All divines, except Unitarians, admit, that no man can ever be in a ſtate of grace without the co-operation of the ſpirit of God; but the Calviniſts and Arminians differ widely as to the nature of this co-operation. The former, at leaſt ſuch as call themſelves the *true diſciples of Calvin*, believe, that thoſe who are once under the influence of divine grace can never fall totally from it, or die in mortal ſin. The Arminians, on the other hand, contend, that the whole of this life is a ſtate of probation; that without the grace of God we can do nothing that is good; that the Holy Spirit aſſiſts, but does not overpower, our natural faculties; and that a man, at any period of his life, may reſiſt, grieve, and even quench, the ſpirit. See THEOLOGY.

PERSEUS was the moſt ancient of all the Greek heroes. He founded the city of Mycenæ, of which he became afterwards king, and where he and his poſterity reigned for 100 years. He flouriſhed, according to moſt chronologiſts, 1348 B. C. but, according to Sir Iſaac Newton, only 1028.

PERSEUS, in aſtronomy. See there, n° 406.

PERSIA, a moſt ancient and celebrated empire of Aſia, extending in length from the mouth of the river Araxes to that of the river Indus, about 1840 of our miles, and in breadth from the river Oxus, to the Perſian gulph, about 1080 of the ſame miles. It is bounded on the north by the Caſpian Sea, the river Oxus, and mount Caucaſus; on the eaſt, by the river Indus and the dominions of the Great Mogul; on the ſouth, by the Perſian gulph and the Indian ocean; and on the weſt, by the dominions of the Grand Signior.

We learn from Sir William Jones, the illuſtrious preſident of the Aſiatic Society, that Perſia is the name of only one province of this extenſive empire, which by the preſent natives, and all the learned *Muſſulmans* who reſide in the Britiſh territories in India, is called *Irân*. It has been a practice not uncommon in all ages to denominate the whole of a country from that part of it with which we are beſt acquainted; and hence have the Europeans agreed to call Irân by the name of that province of which Shirauz is the capital: See SHIRAUZ. The fame learned writer is confident that Irân, or Perſia in its largeſt extent, comprehended within its outline the lower Aſia, which, ſays he, was unqueſtionably a part of the *Perſian*, if not of the old Aſſyrian empire. "Thus may we look on Iran as the nobleſt peninſula on this habitable globe: and if M. Bailly had fixed on it as the *Atlantis* of PLATO, he might have ſupported his opinion with far ſtronger arguments than any that he has adduced in favour of *Nova Zembla*. If, indeed, the account of the Atlantis be not purely an Egyptian fable, I ſhould be more inclined, ſays Sir William, to place them in Irân than in any region with which I am acquainted." Perſia.

The moſt ancient name, however, of this country was that of *Elam*, or, as ſome write it, *Æ'lam*, from Elam the ſon of Shem, from whom its firſt inhabitants are deſcended. Herodotus calls its inhabitants *Cephenes*; and in very ancient times the people are ſaid to have called themſelves *Artæi*, and the country where they dwelt *Artæa*. In the books of Daniel, Eſdras, &c. it is called by the names of *Pars*, *Pharas*, or *Fars*, whence the modern name of *Perſia*; but whence thoſe names have been derived, is now uncertain. 3 Various names of the country.

That Perſia was originally peopled by Elam the ſon of Shem, has been very generally admitted; but the truth is, that of the ancient hiſtory of this diſtinguiſhed empire very little is perfectly known. For this ignorance, which at firſt ſeems ſtrange, ſatisfactory reaſons may eaſily be aſſigned; of which the principal are the ſuperficial knowledge of the *Greeks* and *Jews*, and the loſs of Perſian archives or hiſtorical compoſitions. "That the Grecian writers before XENOPHON had *no* acquaintance with *Perſia*, and that their accounts of it are wholly fabulous, is a paradox too extravagant to be ſeriouſly mentioned; but (ſays Sir William Jones) their connection with it in war or peace had been generally confined to bordering kingdoms under feudatory princes; and the firſt *Perſian* emperor, whoſe life and character they ſeem to have known with tolerable accuracy, was the great CYRUS." Our learned author, however, is ſo far from conſidering Cyrus as the firſt Perſian monarch, that he thinks it evident a powerful monarchy had ſubſiſted in Irân for ages before the acceſſion of that hero; that this monarchy was called the *Mahâbâdian* dynaſty; and that it was in fact the oldeſt monarchy in the world. The evidence upon which the preſident reſts this opinion, is the work of a Mahometan traveller, compiled from the books of ſuch Perſians as fled from their country upon the innovation in religion made by Zoroaſter: and if theſe books, of which a few ſtill remain, be genuine, and the Mahometan a faithful compiler, facts of which Sir William has not the ſmalleſt doubt, the evidence is certainly ſufficient to bear the ſuperſtructure which he has raiſed upon it. 4 Opinions reſpecting its firſt population.

If the Perſian monarchy was thus ancient, it is natural to ſuppoſe that Perſia or Irân was the original ſeat of the human race, whence colonies were ſent out or emigrated of themſelves to people the reſt of the habitable globe. This ſuppoſition is actually made by our ingenious author, who ſtrongly confirms it by remarka 5 Perhaps the original ſeat of the human race.

7

Perſia. marks on the moſt ancient language of Perſia, which he ſhows to have been the parent of the *Sanſcrit*, as well as of the Greek, Latin, and Gothic (ſee PHILOLOGY). He therefore holds, as a propoſition firmly eſtabliſhed, "that *Iràn* or Perſia, in its largeſt ſenſe, was the true centre of population, of knowledge, of languages, and of arts; which inſtead of travelling weſtward only, as it has been fancifully ſuppoſed, or eaſtward, as might with equal reaſon have been aſſerted, were expanded in all directions to all the regions of the world." He thinks it is from good authority that the Saxon Chronicle brings the firſt inhabitants of Britain from Armenia; that the Goths have been concluded to come from Perſia; and that both the Iriſh and old Britons have been ſuppoſed to have proceeded from the borders of the Caſpian: for all theſe places were comprehended within the ancient Iràn.

6 Accounts of the birth, &c. of Cyrus.

Of this firſt Perſian monarchy we have no hiſtorical accounts; and muſt therefore, after having thus mentioned it, deſcend at once to the era of Cyrus. This prince is celebrated both by ſacred and profane hiſtorians; but the latter are at no ſmall variance concerning his birth and acceſſion to the throne. According to Herodotus, Aſtyages, the laſt king of the Medes, being warned in a dream, that the ſon who was to be born of his daughter Mandane, ſhould one day be lord of Aſia, reſolved to marry her, not to a Mede, but to a Perſian. Accordingly he choſe for her huſband one Cambyſes, a man of a peaceable diſpoſition, and of no very high ſtation. However, about a year after they were married, Aſtyages was frightened by another dream, which made him reſolve to diſpatch the infant as ſoon as it ſhould be born. Hereupon the king ſent for his daughter, and put her under confinement, where ſhe was ſoon after delivered of a ſon. The infant was committed to the care of one Harpagus, with ſtrict orders to deſtroy it in what manner he thought proper. But he, having acquainted his wife with the command he had received, by her advice gave it to a ſhepherd, deſiring him to let it periſh by expoſing it. But the ſhepherd, out of compaſſion, expoſed a ſtill-born child which his wife happened to be then delivered of, and brought up the ſon of Mandane as his own, giving him the name of CYRUS.

When the young prince had attained the age of ten years, as he was one day at play with other children of the ſame age, he was choſen king by his companions; and having, in virtue of that dignity, divided them into ſeveral orders and claſſes, the ſon of Artembares, a lord of eminent dignity among the Medes, refuſed to obey his orders; whereupon Cyrus cauſed him to be ſeized, and whipped very ſeverely. The boy ran crying to his father; and he immediately haſtened to the king's palace, loudly complaining of the affront his ſon had received from the ſon of a ſlave, and intreating Aſtyages to revenge, by ſome exemplary puniſhment, the indignity offered to him and his family. Aſtyages, commanding both the herdſman and his ſon to be brought before him, aſked the latter, how he, who was the ſon of ſo mean a man, had dared to abuſe the ſon of one of the chief lords of the kingdom? Cyrus replied, that he had done no more than he had a right to do; for the boys of the neighbourhood having choſen him king, becauſe they thought him moſt worthy of that dignity, and performed what he, veſted with that character, had commanded, the ſon of Artembares alone had ſlighted his orders, and for his diſobedience had ſuffered the puniſhment he deſerved. In the courſe of this converſation Aſtyages happening to recollect, that his grandſon, whom he had ordered to be deſtroyed, would have been about the ſame age with Cyrus, began to queſtion the ſhepherd concerning his ſuppoſed ſon, and at laſt obtained from him a confeſſion of the whole truth.

Aſtyages having now diſcovered Cyrus to be his grandſon, ſent for Harpagus, who alſo confeſſed that he had not ſeen Mandane's ſon deſtroyed, but had given him to the ſhepherd; at which Aſtyages was ſo much incenſed, that, having invited Harpagus to an entertainment, he cauſed him to be ſerved with the fleſh of his own ſon. When he had done, the king aſked him whether he liked his victuals; and Harpagus anſwering, that he had never taſted any thing more delicious, the officers appointed for that purpoſe brought in a baſket, containing the head, hands, and feet of his ſon, deſiring him to uncover the baſket, and take what he liked beſt. He did as they deſired, and beheld the mangled remains of his only child without betraying the leaſt concern, ſo great was the command which he had over his paſſions. The king then aſked him, whether he knew with what kind of meat he had been entertained. Harpagus replied, that he knew very well, and was always pleaſed with what his ſovereign thought fit to ordain; and having thus replied, with a ſurpriſing temper he collected the mangled parts of his innocent ſon, and went home.

Aſtyages having thus vented his rage on Harpagus, began next to conſult what he ſhould do with Cyrus. The magi, however, eaſed him of his fears with regard to him, by aſſuring him, that as the boy had been once choſen king by his companions, the dream had been already verified, and that Cyrus never would reign in any other ſenſe. The king, being well pleaſed with this anſwer, called Cyrus, and, owning how much he had been wanting in the affection which he ought to have had towards him, defired him to prepare for a journey into Perſia, where he would find his father and mother in circumſtances very different from thoſe of the poor ſhepherd and his wife with whom he had hitherto lived. Cyrus, on his arrival at his father's houſe, was received with the greateſt joy. When he grew up, he ſoon became popular on account of his extraordinary parts; till at laſt his friendſhip was courted by Harpagus, who had never forgot the cruel treatment he received from Aſtyages. By his means a conſpiracy was formed againſt Aſtyages; who being overthrown in two ſucceſſive engagements, was taken priſoner and confined for life.

The account given by Xenophon of the riſe of Cyrus is much more conſonant to Scripture; for he tells us, that Babylon was conquered by the united forces of the Medes and Perſians. According to him, Cyrus was the ſon of Cambyſes king of the Medes, and Mandane the daughter of Aſtyages king of Perſia. He was born a year after his uncle Cyaxares, the brother of Mandane. He lived till the age of twelve with his parents in Perſia, being educated after the manner of the country, and inured to fatigues and military exerciſes. At this age he was taken to the court of Aſtyages, where he reſided four years; when the re-

8 volt

volt of the Medes and Perſians from the Babylonians happened, and which ended in the deſtruction of the Babyloniſh empire, as related under the article BABYLON.

While Cyrus was employed in the Babyloniſh war, before he attacked the metropolis itſelf, he reduced all the nations of Aſia Minor. The moſt formidable of theſe were the Lydians, whoſe king Crœſus aſſembled a very numerous army, compoſed of all the other nations in that part of Aſia, as well as of Egyptians, Greeks, and Thracians. Cyrus being informed of theſe vaſt preparations, augmented his forces to 196,000 men, and with them advanced againſt the enemy, who were aſſembled near the river Pactolus. After long marches, he came up with them at Thymbra, not far from Sardis, the capital of Lydia. Beſides the horſe and foot, which amounted to 196,000, as already obſerved, Cyrus had 300 chariots armed with ſcythes, each chariot drawn by four horſes abreaſt, covered with trappings that were proof againſt all ſorts of miſſive weapons: he had likewiſe a great number of chariots of a larger ſize, upon each of which was placed a tower about 18 or 20 feet high, and in each tower were lodged 20 archers. Theſe towers were drawn by 16 oxen yoked abreaſt. There was moreover a conſiderable number of camels, each mounted by two Arabian archers, the one looking towards the head, and the other towards the hinder part of the camel. The army of Crœſus conſiſted of 420,000 men. The Egyptians, who alone were 120,000 in number, being the main ſtrength of the army, were placed in the centre. Both armies were drawn up in an immenſe plain, which gave room for the extending of the wings on either ſide; and the deſign of Crœſus, upon which alone he founded his hopes of victory, was to ſurround and hem in the enemy's army.

When the two armies were in ſight of each other, Crœſus, obſerving how much his front exceeded that of Cyrus, made the centre halt, but commanded the two wings to advance, with a deſign to incloſe the Perſian army, and begin the attack on both ſides at once. When the two detached bodies of the Lydian forces were ſufficiently extended, Crœſus gave the ſignal to the main body, which marched up to the front of the Perſian army, while the two wings attacked them in flank; ſo that Cyrus's army was hemmed in on all ſides, and, as Xenophon expreſſes it, was incloſed like a ſmall ſquare drawn within a great one. This motion, however, did not at all alarm the Perſian commander; but, giving his troops the ſignal to face about, he attacked in flank thoſe forces that were going to fall upon his rear ſo vigorouſly, that he put them into great diſorder. At the ſame time a ſquadron of camels was made to advance againſt the enemy's other wing, which conſiſted moſtly of cavalry. The horſes were ſo frightened at the approach of theſe animals, that moſt of them threw their riders, and trod them under foot; which occaſioned great confuſion. Then Artageſes, an officer of great valour and experience, at the head of a ſmall body of horſe, charged them ſo briſkly, that they could never afterwards rally; and at the ſame time the chariots, armed with ſcythes, being driven in among them, they were entirely routed. Both the enemy's wings being thus put to flight, Cyrus commanded his chief favourite Abradates to fall upon the centre with the large chariots above-mentioned. The firſt ranks, conſiſting moſtly of Lydians, not being able to ſtand ſo violent a charge, immediately gave way; but the Egyptians, being covered with their bucklers, and marching ſo cloſe that the chariots had not room to penetrate their ranks, a great ſlaughter of the Perſians enſued. Abradates himſelf was killed, his chariot overturned, and the greateſt part of his men were cut in pieces. Upon his death, the Egyptians, advancing boldly, obliged the Perſian infantry to give way, and drove them back quite to their engines. There they met with a new ſhower of darts and javelins from their machines; and at the ſame time the Perſian rear advancing ſword in hand, obliged their ſpearmen and archers to return to the charge. In the mean time Cyrus, having put to flight both the horſe and foot on the left of the Egyptians, puſhed on to the centre, where he had the misfortune to find his Perſians again giving ground; and judging that the only way to ſtop the Egyptians, who were purſuing them, would be to attack them in the rear, he did ſo; and at the ſame time the Perſian cavalry coming up to his aſſiſtance, the fight was renewed with great ſlaughter on both ſides. Cyrus himſelf was in great danger; for his horſe being killed under him, he fell among the midſt of his enemies: but the Perſians, alarmed at the danger of their general, threw themſelves headlong on their opponents, reſcued him, and made a terrible ſlaughter; till at laſt Cyrus, admiring the valour of the Egyptians, offered them honourable conditions: letting them know at the ſame time, that all their allies had abandoned them. They accepted the terms offered them; and having agreed with Cyrus that they ſhould not be obliged to carry arms againſt Crœſus, they engaged in the ſervice of the conqueror, and continued faithful to him ever after.

Perſia.

Sardis taken, and the Lydian empire overthrown.

The next morning Cyrus advanced towards Sardis, and Crœſus marched out to oppoſe him at the head of the Lydians only; for his allies had all abandoned him. Their ſtrength conſiſted moſtly in cavalry: which Cyrus being well appriſed of, he ordered his camels to advance; by whom the horſes were ſo frightened, that they became quite ungovernable. However, the Lydians diſmounted, and for ſome time made a vigorous reſiſtance on foot; but were at laſt driven into the city, which was taken two days after: and thus the Lydian empire was totally deſtroyed.

Reduces Babylon.

After the conqueſt of Sardis, Cyrus turned his arms againſt Babylon itſelf, which he reduced in the manner related under that article. Having ſettled the civil government of the conquered kingdoms, Cyrus took a review of all his forces, which he found to conſiſt of 600,000 foot, 120,000 horſe, and 2000 chariots armed with ſcythes. With theſe he extended his dominion all over the nations to the confines of Ethiopia, and to the Red Sea; after which he continued to reign peaceably over his vaſt empire till his death, which happened about 529 before Chriſt. According to Xenophon, he died a natural death; but others tell us, that, having engaged in a war with the Scythians, he was by them overthrown and cut in pieces with his whole army, amounting to 200,000 men. But this is very improbable, ſeeing all authors agree that the tomb of Cyrus was extant at Paſargada in Perſia in the time of Alexander the Great; which it could not have been

His death.

Perſia. if his Lady had remained in the poſſeſſion of the Scythians, as theſe authors aſſert.

In the time of Cyrus, the Perſian empire extended from the river Indus to the Ægean Sea. On the north it was bounded by the Euxine and Caſpian Seas, and on the South by Ethiopia and Arabia. That monarch kept his reſidence for the ſeven cold months at Babylon, by reaſon of the warmth of that climate; three months in the ſpring he ſpent at Suſa, and two at Ecbatan during the heat of ſummer. On his death bed he appointed his ſon Cambyſes to ſucceed him in the empire; and to his other ſon, Smerdis, he gave ſeveral conſiderable governments. The new monarch immediately ſet about the conqueſt of Egypt; which he accompliſhed in the manner related in the hiſtory of that country.

12 Cambyſes conquers Egypt. Having reduced Egypt, Cambyſes next reſolved to turn his arms againſt the Carthaginians, Hammonians, and Ethiopians. But he was obliged to drop the firſt of theſe enterprizes, becauſe the Phœnicians refuſed to ſupply him with ſhips againſt the Carthaginians, who were a Phœnician colony. However, he ſent ambaſſadors into Ethiopia with a deſign to get intelligence of the ſtate and ſtrength of the country. But the Ethiopian monarch, being well appriſed of the errand on which they came, treated them with great contempt. In return for the preſents ſent him by Cambyſes, he ſent his own bow; and adviſed the Perſians to make war upon the Ethiopians when they could bend ſuch a ſtrong bow as eaſily as he did, and to thank the gods that the Ethiopians had no ambition to extend their dominions beyond their own country.

13 His unſucceſsful expedition againſt Ethiopia and the Hammonians. Cambyſes was no ſooner informed of this anſwer by his ambaſſadors than he flew into a violent paſſion; and ordered his army immediately to begin their march, without conſidering that they were neither furniſhed with proviſions nor any other neceſſary. When he arrived at Thebes in Upper Egypt, he detached 50,000 men, with orders to deſtroy the temple of Jupiter Ammon: but all theſe periſhed in the deſert; not a ſingle perſon arriving either at the oracle, or returning to Thebes. The reſt of the army, led by Cambyſes himſelf, experienced incredible hardſhips; for, not being provided with any neceſſaries, they had not marched a fifth part of the way when they were obliged to kill and eat their beaſts of burthen. When theſe failed, the ſoldiers fed on graſs and roots, as long as any could be found; and at laſt were reduced to the dreadful neceſſity of eating one another; every tenth man, on whom the lot fell, being condemned to ſerve as food for his companions. The king, however, obſtinately perſiſted in his deſign; till, being apprehenſive of the danger he himſelf was in, he retreated to Thebes, after having loſt the greateſt part of his army.

14 He murders his brother. Cambyſes was a man of a very cruel and ſuſpicious temper, of which he gave many inſtances; and the following proved indirectly the cauſe of his death.—We have already obſerved that the king of Ethiopia ſent his bow in return for the preſents brought to him by the ambaſſadors of Cambyſes. The only man in the Perſian army who could bend this bow was Smerdis the king's brother; and this inſtance of his perſonal ſtrength ſo alarmed the tyrant, that, without any crime alleged, he cauſed him to be murdered. This gave occaſion to one Smerdis, a magian, who greatly reſembled the other Smerdis in looks, to aſſume the name of the deceaſed prince, and to raiſe a rebellion againſt Cambyſes, who was generally hated for his cruelty; and this he could the more eaſily do, as the chief management of affairs had been committed to this Smerdis during the king's abſence. Cambyſes, on receiving the news of this revolt, immediately ordered his army to march, in order to ſuppreſs it; but as he was mounting his horſe, his ſword, ſlipping out of its ſcabbard, wounded him in the thigh. On this accident, he aſked the name of the city where he was; and being told that it was Ecbatan, he ſaid in the preſence of all his attendants, "Fate has decreed that Cambyſes the ſon of Cyrus ſhall die in this place." For, having conſulted the oracle of Butus, which was very famous in that country, he was told that he ſhould die at Ecbatan. This he had always underſtood of Ecbatan in Media, and had therefore reſolved to avoid it. Being now, however, convinced that his end approached, he aſſembled the chief Perſian lords who ſerved in the army, and having told them that his brother was certainly dead, he exhorted them never to ſubmit to the impoſtor, or ſuffer the ſovereignty again to paſs from the Perſians to the Medes, to which nation Smerdis belonged, but to uſe their utmoſt endeavours to place one of their own blood on the throne.

His As the king's wound mortified, he lived but a few days after this; but the aſſembly ſuppoſing that he had ſpoken only out of hatred to his brother, quietly ſubmitted to the impoſtor, who was thus for a time eſtabliſhed on the throne. Indeed, from his conduct during the ſhort time which he enjoyed the kingdom, he appears to have been not at all undeſerving of a crown. He began with granting to all his ſubjects an Reig exemption from taxes and military ſervice for three Smer years, and treated all of them in the moſt beneficent mag manner. To ſecure himſelf on the throne the more effectually, he married Atoſſa the daughter of Cyrus; thinking, that in caſe of a diſcovery he might hold the empire by her title. She had before been married to her brother Cambyſes, on a deciſion of the magi that a king of Perſia might do as he pleaſed; and by virtue of this deciſion Smerdis alſo married her as her brother. The extreme caution of Smerdis, however, promoted His the diſcovery of his impoſture. He had married all nature his predeceſſor's wives, among whom was one Phedy- vere ma, the daughter of Otanes a Perſian nobleman of the firſt rank. Otanes, who ſuſpected that the king was not Smerdis the ſon of Cyrus, ſent a truſty meſſenger to his daughter, deſiring to know whether he was ſo or not; but Phedyma, having never ſeen this Smerdis, could not give any anſwer. Her father then deſired her to inquire at Atoſſa, who could not but know her own brother. However, he was again diſappointed; for Phedyma acquainted him that all the king's wives were lodged in diſtinct and ſeparate apartments, without being allowed to ſee each other. This greatly increaſed the ſuſpicions of Otanes; upon which he ſent his daughter a third meſſage, deſiring her, the next time ſhe ſhould be admitted to the king's bed, to take an opportunity of feeling whether he had ears or not: for Cyrus had formerly cauſed the ears of Smerdis the magian to be cut off for ſome crime of which he had

been

been guilty; so that, if the king had ears, she might then be assured that he was Smerdis the son of Cyrus. The event showed that the suspicions of Otanes were just; and Phedyma having acquainted her father that the king had no ears, a conspiracy was immediately formed against him. While the conspirators were debating about the proper means of carrying their designs into execution, Darius the son of Hystaspes happening to arrive at Susa where his father was governor, they all agreed to make him privy to their design. He told them, at their first meeting, that he thought nobody in the empire but himself had known that Smerdis the son of Cyrus was dead, and the throne usurped by one of the magi; that he had come with a design to kill the usurper without imparting his design to any one, that the glory of such an action might be entirely his own. But since others were apprised of the imposture, he insisted that the usurper should be dispatched without delay. Otanes, on the other hand, was for putting off the enterprise till some better opportunity offered; but Darius protested, that if they did not make the attempt that very day, he would prevent any one from accusing him, by disclosing the whole matter to the impostor himself.

In the mean time, Smerdis and his brother had by great promises prevailed on Prexaspes (the executioner of the true Smerdis) to bind himself by an oath not to discover the fraud they had put on the Persians, and even to make a public speech, declaring that the present king of Persia was really the son of Cyrus. At the time appointed, he began his discourse with the genealogy of Cyrus, putting his hearers in mind of the great favours the nation had received from that prince. After having extolled Cyrus and his family, to the great astonishment of all present, he confessed the whole transaction with regard to the death of Smerdis; telling the people, that the apprehensions of the danger he must inevitably run by publishing the imposture had constrained him to conceal it so long; but now, not being able any longer to act such a dishonourable part, he acknowledged that he had been compelled by Cambyses to put his brother to death with his own hand, and that the person who possessed the throne was Smerdis the magian. He then begged pardon of the gods and men for the crime he had committed; and fulminating many imprecations against the Persians if they failed to recover the sovereignty, he threw himself headlong from the top of the tower on which he stood, and died on the spot.

In the mean time the conspirators, who were advancing towards the palace, were informed of what had happened; and Otanes was again for deferring the execution of their enterprise: but Darius insisting upon the danger of delay, they proceeded boldly to the palace; and being admitted by the guards, who did not suspect them, they killed both the usurper and his brother; after which they exposed their heads to the people, and declared the whole imposture. The Persians at this were so enraged, that they fell on the whole sect, and killed every one of the magi they could meet with; and had not the slaughter been stopped by night, not one of the order would have been left alive. The day on which this slaughter happened was afterwards celebrated by the Persians with the greatest solemnity, and called by the name of *Magophonia*, or *the slaughter of the Magi*. On that festival the magi durst not appear abroad, but were obliged to shut themselves up in their houses. Smerdis the magian reigned only eight months. Persia.

When the tumult was a little subsided, the conspirators, who were seven in number, met together in order to elect a new king, or to determine what form of government they should next introduce. Otanes was for a republic: but being over-ruled by the rest, he declared, that as he was determined not to be a king, neither would he be ruled by one; and therefore insisted that he and his family should ever afterwards remain free from subjection to the royal power. This was not only granted, but it was further agreed by the other six, that whoever was chosen should every year present Otanes with a Median vest, a mark of great distinction among the Persians, because he had been the chief author of the enterprise. They further agreed to meet at a certain place next morning at sunrise on horseback, and that he whose horse first neighed should be king. This being overheard by Oebores, who had the care of Darius's horses, he led a mare over-night to the place, and brought his master's horse to her. The next morning, the horse remembering the place, immediately neighed for the mare; and the five lords dismounting, saluted Darius as their king. 20 Darius Hystaspes chosen king.

Darius Hystaspes was elected king of Persia in the year 522 B. C. Immediately after his accession, he promoted the other six conspirators to the first employments in the kingdom, married the two daughters of Cyrus, Atossa and Artystona, Parmys the daughter of the true Smerdis, and Phedyma the daughter of Otanes, who had detected the imposture of the magian. He then divided the whole empire into 20 satrapies or governments, and appointed a governor over each division, ordering them to pay him an annual tribute. The inhabitants of Colchis, with some others, were enjoined only to make annual presents, and the Arabians to furnish every year such a quantity of frankincense as equalled the weight of 1000 talents. Thus Darius received the yearly tribute of 14,560 Euboic talents, upwards of 2,800,000 pounds sterling.

Under Darius, the building of the temple of Jerusalem, which had been obstructed by Cambyses and Smerdis, went on successfully, and the Jewish state was entirely restored. The most remarkable of Darius's other transactions were his expeditions against Babylon; against Scythia, India, and Greece. The expedition against Babylon took place in the year 517 B. C. when the people, unable to bear the oppression of the Persians, and likewise discontented because the seat of government was removed from their city to Susa in Persia, took the opportunity of the troubles which happened in the reigns of Cambyses and Smerdis, to store their city with all kind of provisions sufficient to serve them for many years; after which they broke out into an open rebellion, and this quickly brought upon them Darius with all his forces. The Babylonians perceiving themselves shut up by so numerous an army, turned all their thoughts towards the supporting of a long siege, which they imagined would tire out the king's troops. To prevent the consumption of their provisions, they took the most barbarous and cruel resolution that ever was put in execution by any nation. They agreed among themselves to get rid of all unne- 21 Revolt of the Babylonians.

Perſia. ceſſary mouths; and therefore, gathering together all the old men, women, and children, they ſtrangled them without diſtinction; every one being allowed only to keep the wife he liked beſt, and a maid-ſervant to do the work of the houſe. The ſiege continued for a year and eight months; nor was there any likelihood of its being ended, when Zopyrus, one of Darius's chief commanders, put him in poſſeſſion of it by the following ſtratagem. He cut off his noſe and ears, and having mangled his body with ſtripes in a moſt cruel manner, he fled to the Babylonians thus diſfigured, pretending that he had been ſo treated by Darius for adviſing him to raiſe the ſiege. Being intruſted with the command of ſome forces, he cut off ſeveral parties of the Perſian army, whom Darius thus ſacrificed in order to raiſe the character of Zopyrus the higher among the Babylonians. In this manner he ſo much eſtabliſhed his credit, that at laſt he was made commander in chief of all the Babyloniſh forces, and the guard of the city committed entirely to his care; and no ſooner was this done than he delivered it up to Darius, who, to prevent their rebelling a ſecond time, beat down the walls of that metropolis to the height of 50 cubits. Three thouſand of the moſt active in the rebellion were impaled; the reſt pardoned. As they had deſtroyed moſt of their women, the neighbouring nations were commanded to furniſh them with wives, and 50,000 women were ſent to that city, by which means it was prevented from being depopulated. Zopyrus was rewarded with the higheſt honours, and had the whole revenues of Babylon beſtowed on him for life.

22 His unſucceſsful expedition againſt the Scythians.

After the reduction of Babylon Darius undertook a Scythian expedition, directed againſt thoſe nations which lie between the Danube and the Tanais. His pretext for this war was, to revenge the calamities which theſe nations had brought upon Aſia about 120 years before, when they invaded and ſubdued Media; keeping it in ſubjection for the ſpace of 28 years, as we have related under that article. In this expedition he was attended with an army of 700,000 men. With theſe he marched to the Thracian Boſphorus; which having paſſed on a bridge of boats, he reduced all Thrace. From Thrace he advanced to the Danube, where he had appointed his fleet to meet him. This river he paſſed on another bridge of boats, and entered Scythia. His enemies, however, were too wiſe to oppoſe ſuch a formidable power in the open field; and therefore retired before him, waſting the country as they went along, till at laſt the king, ſenſible of the danger he was in, reſolved to give over the enterpriſe and return home. In order to do ſo with ſafety, he lighted a great number of fires in the night-time, and decamped; leaving behind him the old men and the ſick, who fell into the hands of their enemies. The Scythians perceiving that Darius was gone, detached a conſiderable body to the bridge over the Danube; and as they were well acquainted with the roads, they got thither before the Perſians. The Scythians had ſent expreſſes before hand to perſuade the Ionians, whom Darius had left to guard the bridge, to break it down and retire to their own country; and this they preſſed the more earneſtly, that as the time preſcribed by Darius was now expired, they were at liberty to return home, without breaking their word or being wanting in their duty. Miltiades, prince of the Cherſoneſus of Thrace, was for embracing ſo favourable an opportunity of cutting off Darius's retreat, and ſhaking off the Perſian yoke at once: all the other commanders agreed with him, except Hyſtiæus prince of Miletus; who repreſented to the Ionian chiefs, that their power was connected with that of Darius, ſince it was under his protection that each of them was lord in his own city; and that the cities of Ionia would not fail to depoſe them and recover their liberty, if the Perſian power ſhould ſink or decline. This ſpeech made a deep impreſſion on the reſt, and it was at laſt determined that they ſhould wait for Darius; and in order to deceive the Scythians, they began to break down the bridge, but adviſed them to return back and defeat Darius. They did ſo, but miſſed him; and he having thus ſafely eſcaped ſo great a danger, immediately repaſſed the Boſphorus, and took up his winter quarters at Sardis, leaving Megabyzus, one of his chief generals, to complete the conqueſt of Thrace.

The king having ſufficiently refreſhed his troops, who had ſuffered extremely in the Scythian expedition, began to think of extending his dominions eaſtward; and, in order to facilitate his deſign, reſolved in the firſt place to diſcover thoſe countries. With this view, he cauſed a fleet to be built and equipped at Caſpatyrus, a city on the river Indus. The command of this fleet he gave to one Scylax, a Grecian of Caryandia a city of Caria, who was well verſed in maritime affairs. Him he ordered to ſail down the current, and make the beſt diſcoveries he could of the countries lying on either ſide of the river, till he arrived at the ſouthern ocean; from whence he was to ſteer his courſe weſtward, and that way return to Perſia. Scylax, having exactly obſerved his inſtructions, and ſailed down the river Indus, entered the Red Sea by the ſtraits of Babelmandel, and on the 30th month from his firſt ſetting out, landed at the ſame place from whence Nechu king of Egypt formerly ſent out the Phœnicians who circumnavigated Africa. From hence Scylax returned to Suſa, where he gave a full account of his diſcoveries; upon which Darius, marching into India at the head of a powerful army, reduced that large country, and made it a province of the Perſian empire, drawing from thence an annual tribute of 360 talents of gold.

He c quers

Soon after the expedition of Darius againſt India happened the revolt of the Ionians, which gave occaſion to his expedition into Greece; an account of which is given under the articles Attica, Greece, Sparta, &c. The ill ſucceſs which attended him here, however, was ſo far from making him drop the enterpriſe, that it only made him the more intent on reducing the Grecians; and he reſolved to head his army in perſon, having attributed his former bad ſucceſs to the inexperience of his generals. But while he was employed in making the neceſſary preparations for this purpoſe, he received intelligence that the Egyptians had revolted, ſo that he was obliged to make preparations for reducing them alſo; and before this could be done, the king died, after having reigned 36 years, leaving the throne to his ſon Xerxes.

Revol the Io &c.

This prince aſcended the throne of Perſia in the year 485 B. C.; and his firſt enterpriſe was to reduce the Egyptians; which he effectually did, bringing them

Expedi of Xer againſt Egypt Greece

Perſia. them into a worſe ſtate of ſlavery than they ever had experienced before. After this he reſolved on an expedition into Greece; the unfortunate event of which is related under the article ATTICA. By his misfortunes in the Grecian expedition, he became at laſt ſo diſpirited, that he thenceforth abandoned all thoughts of war and conqueſts; but growing tyrannical, and oppreſſing his ſubjects, he was murdered in his bed, in the year 464 B. C. and 21ſt of his reign; and was ſucceeded by his third ſon Artaxerxes, ſurnamed *Longimanus* on account of the great length of his arms.

26 xes ſuc- led by axerxes ngima-

This prince is named *Ahaſuerus* in Scripture, and is the ſame who married Eſther, and during the whole of his reign ſhowed the greateſt kindneſs to the Jewiſh nation. In the beginning of his reign he was oppoſed by Hyſtaſpes the ſecond ſon of Xerxes, whom, however, he overcame, though not without conſiderable difficulty. After this he applied himſelf to the ſettlement of the affairs of government, and reforming many abuſes which had crept in; and then, being fully eſtabliſhed on the throne, he appointed feaſts and rejoicings to be made for 180 days in the city of Suſa; at one of which he reſolved to divorce his queen for diſobedience; and afterwards married Eſther, as we find it recorded in the ſacred writings.

In the fifth year of the reign of Artaxerxes the Egyptians revolted anew, and, being aſſiſted by the Athenians, held out for ſix years; but were again obliged to ſubmit, and continued in ſubjection during the whole of his reign. Nothing elſe remarkable happened during the life of Artaxerxes Longimanus, who died in the 41ſt year of his reign; and was ſucceeded by Xerxes II. the only ſon he had by his queen, though by his concubines he had 17. Xerxes having drunk immoderately at an entertainment immediately after his acceſſion, retired to a chamber in order to refreſh himſelf with ſleep; but here he was murdered by Sogdianus, the ſon of Artaxerxes by one of his concubines, after he had reigned 45 days.

27 xes II.

28 dianus.

Sogdianus was ſcarce ſeated on the throne when he put to death Bagorazus, the moſt faithful of all his father's eunuchs; by which, and the murder of his ſovereign, he became generally odious. Upon this, ſenſible of the dangerous ſituation in which he was, he ſent for one of his brothers named *Ochus*, whom he ſuſpected, with a deſign to murder him the moment he arrived. Ochus, however, underſtanding his deſign, put off, by ſeveral pretences, his coming, till he had drawn together a powerful army, with which he advanced to the confines of Perſia. Here he openly declared, that his deſign was to revenge his brother's death; which brought over to him many of the nobility and governors of provinces, by whom he was immediately proclaimed king. Sogdianus, ſeeing himſelf thus deſerted, contrary to the advice of all his friends, came to an accommodation with Ochus; who no ſooner had him in his power than he cauſed him to be ſuffocated among aſhes; a puniſhment invented on purpoſe for him.

29 chus.

Ochus being firmly ſettled on the throne by the death of Sogdianus, changed his name to Darius; and is by hiſtorians commonly called *Darius Nothus*, or *The Baſtard*. But Arſites, another of the brothers, ſeeing in what manner Sogdianus had got the better of Xerxes, and been afterwards driven out by Ochus, began to entertain thoughts of treating him in the ſame manner. He was not, however, ſo ſucceſsful; for, being defeated in an engagement, he ſurrendered himſelf in hopes of mercy, but was immediately put to death by ſuffocation in aſhes. Several other perſons were executed: but theſe ſeverities did not procure him the repoſe which he expected; for his whole reign was diſturbed with violent commotions in various parts of the empire. One of the moſt dangerous was raiſed by Piſuthna governor of Lydia; but he being deſerted by his Greek mercenaries, was at laſt overcome, and put to death: however, his ſon Amorgas continued to infeſt the maritime provinces of Aſia Minor for two years; till he alſo was taken priſoner by Tiſſaphernes, the new governor of Lydia, who put him to death. Other inſurrections quickly followed this: but the greateſt misfortune which befel Darius during the whole courſe of his reign was the revolt of the Egyptians, who could not be reduced. Before his death he inveſted Cyrus his youngeſt ſon with the ſupreme government of all the provinces of Aſia Minor. This was done through the perſuaſions of his mother Paryſatis, who had an abſolute ſway over her huſband; and ſhe procured this command for him, that he might thereby be enabled to contend for the kingdom after his father's death. She even inſiſted that the king ſhould declare him heir to the crown before he died; but this he could not by any means be induced to do. He died in the year 405 B. C. and was ſucceeded by his ſon Artaxerxes, by the Greeks ſurnamed *Mnemon* on account of his extraordinary memory.

Perſia.

30 Artaxerxes Mnemon.

31 Revolt of Cyrus the Younger.

The moſt remarkable tranſaction which happened during the reign of this prince was the revolt of his brother Cyrus. This young prince had been raiſed to ſo great power through the intereſt of his mother, on purpoſe that he might revolt, as we have already ſeen. He began with gaining over the cities under the government of Tiſſaphernes; which quickly produced a war with that governor. Cyrus then began to aſſemble troops, which he pretended were deſigned only againſt Tiſſaphernes. As he had given great aſſiſtance to the Lacedemonians in their wars againſt the Athenians, he now in return demanded aſſiſtance from them; which requeſt they very readily complied with, ordering their fleet immediately to join him, and to obey in every thing the commands of Tamos his admiral. At laſt Cyrus, having collected an army of 13,000 Greek mercenaries and 100,000 regular troops of other nations, ſet out from Sardis, directing his march towards Upper Aſia; the army being entirely ignorant of the expedition on which they were going. When they arrived at Tarſus, the Greeks, ſuſpecting that they were marching againſt the king, refuſed to proceed any further; but Cyrus having gained them over with preſents and promiſes, they ſoon went on with ſatisfaction. Having arrived at Cunaxa in the province of Babylon, Cyrus found his brother with 900,000 men ready to engage him. Whereupon, leaping out of his chariot, he commanded his troops to ſtand to their arms and fall into their ranks; which was done with great expedition, no time being allowed the ſoldiers to refreſh themſelves. Clearchus, the commander of the Peloponneſian troops, adviſed Cyrus not to charge in perſon, but to remain in

32 Battle of Cunaxa.

Perſia. the rear of the Greek battalions; but this advice he rejected with indignation, ſaying, that he ſhould thus render himſelf unworthy of the crown for which he was fighting. As the king's army drew near, the Greeks fell upon them with ſuch fury, that they routed the wing oppoſite to them almoſt at the firſt onſet; upon which Cyrus was with loud ſhouts proclaimed king by thoſe who ſtood next to him. But he, in the mean time, perceiving that Artaxerxes was wheeling about to attack him in flank, advanced againſt him with 600 choſen horſe, killed Artageſes captain of the king's guards with his own hand, and put the whole body to flight. In this encounter, diſcovering his brother, he ſpurred on his horſe, and, coming up to him, engaged him with great fury; which in ſome degree turned the battle into a ſingle combat. Cyrus killed his brother's horſe, and wounded him on the ground; but he immediately mounted another horſe, when Cyrus attacked him again, gave him a ſecond wound, and had already lifted up his hand to give him a third, when the guards, perceiving the danger in which their king was, diſcharged their arrows at once againſt his antagoniſt, who at the ſame time throwing himſelf headlong upon his brother, was pierced through by his javelin. He fell dead upon the ſpot; and all the chief lords of his court, reſolving not to ſurvive him, were ſlain in the ſame place.

In the mean time, the Greeks having defeated the enemy's left wing commanded by Tiſſaphernes, and the king's right wing having put to flight Cyrus's left, both parties, being ignorant of what had paſſed elſewhere, imagined that they had gained the victory. But Tiſſaphernes acquainting the king that his men had been put to flight by the Greeks, he immediately rallied his troops, in order to attack them. The Greeks, under the command of Clearchus, eaſily repulſed them, and purſued them to the foot of the neighbouring hills. As night was drawing near, they halted at the foot of the hill, much ſurpriſed that neither Cyrus himſelf, nor any meſſenger from him, had appeared; for as yet they knew nothing of his death and the defeat of the reſt of the army. They determined therefore to return to their camp, which they did accordingly; but found there that the greateſt part of their baggage had been plundered, and all their proviſions taken, which obliged them to paſs the night in the camp without any ſort of refreſhment. The next morning, as they were ſtill expecting to hear from Cyrus, they received the news of his death, and the defeat of that part of the army. Whereupon they ſent deputies to Ariæus, who was commander in chief of all the other forces of Cyrus, offering him, as conquerors, the crown of Perſia. Ariæus rejected the offer, and acquainting them that he intended to ſet out early in the morning on his return to Ionia, adviſed them to join him in the night. They followed his directions, and, under the conduct of Clearchus, began their march, arriving at his camp about midnight, whence they ſet out on their return to Greece. They were at a vaſt diſtance from their own country, in the very heart of the Perſian empire, ſurrounded by a victorious and numerous army, and had no way to return again but by forcing their way through an immenſe track of the enemy's country. But their valour and reſolution mattered all theſe difficulties; and, in ſpite of a

33 Retreat of ten thouſand Greeks.

powerful army, which purſued and haraſſed them all the way, they made good their retreat for 2325 miles through the provinces belonging to the enemy, and got ſafe to the Greek cities on the Euxine ſea. This retreat (the longeſt that was ever made through an enemy's country) was conducted at firſt by Clearchus; but he being cut off through the treachery of Tiſſaphernes, Xenophon was choſen in his room, who at laſt brought his men ſafe into Greece: but for a full account of that famous retreat, ſee the article XENOPHON. Perſi

34 War wi the Lac monian

The war with Cyrus was ſcarce ended, when another broke out with the Lacedemonians, on the following account. Tiſſaphernes being appointed to ſucceed Cyrus in all his power, to which was added all which he himſelf poſſeſſed formerly, began to oppreſs the Greek cities in Aſia in a moſt cruel manner. On this they ſent ambaſſadors to Sparta, deſiring the aſſiſtance of that powerful republic. The Spartans having ended their long war with the Athenians, willingly laid hold of the preſent opportunity of breaking again with the Perſians, and therefore ſent againſt them an army under the command of Thimbro, who, being ſtrengthened by the forces which returned under Xenophon, took the field againſt Tiſſaphernes. But Thimbro being ſoon recalled upon ſome complaints, Dercyllidas, a brave officer and experienced engineer, was appointed to ſucceed him; and he carried on the war to much more advantage than his predeceſſor. On his arrival in Aſia, finding that Tiſſaphernes was at variance with another governor named *Pharnabazus*, he concluded a truce with the former, and marching againſt Pharnabazus, drove him quite out of Æolis, and took ſeveral cities in other parts. The latter, however, immediately repaired to the Perſian court, where he made loud complaints againſt Tiſſaphernes, but gave the king a moſt ſalutary advice, which was to equip a powerful fleet, and give the command of it to Conon the Athenian, the beſt ſea-officer of his time, by which means he would obſtruct the paſſage of further recruits from Greece; and thus ſoon put an end to the power of the Lacedemonians in Aſia. This advice being approved of, the king ordered 500 talents for the equipment of a fleet, with directions to give Conon the command of it

In the mean time, Dercyllidas, with all his valour and ſkill, ſuffered himſelf to be drawn into ſuch a diſadvantageous ſituation, that he muſt inevitably have been deſtroyed with his whole army, had it not been through the cowardice of Tiſſaphernes, who having experienced the Grecian valour at the battle of Cunaxa, could not by any means be induced to attack them. The Lacedemonians, however, having heard that the Perſian monarch was fitting out a great fleet againſt them, reſolved to puſh on the war as vigorouſly as poſſible; and for this purpoſe ſent over Ageſilaus one of their kings, and a moſt experienced commander, into Aſia. This expedition was carried on with ſuch ſecrecy, that Ageſilaus arrived at Epheſus before the Perſians had the leaſt notice of his deſigns. Here he took the field with 10,000 foot and 4000 horſe, and falling upon the enemy while they were totally unprepared, carried every thing before him. Tiſſaphernes deceived him into a truce till he had leiſure to aſſemble his forces, but gained little by his treachery;

Perſia. ery; for Ageſilaus deceived him in his turn, and while Tiſſaphernes marched his troops into Caria, the Greeks invaded and plundered Phrygia.

Early in the ſpring, Ageſilaus gave out that his deſign was to invade Lydia; but Tiſſaphernes, who remembered the laſt year's ſtratagem, now taking it for granted that Ageſilaus would really invade Caria, made his troops again march to the defence of that province. But Ageſilaus now led his army into Lydia as he had given out, and approached Sardis; upon which Tiſſaphernes recalled his forces from their former rout, with a deſign to relieve the place. But Caria being a very mountainous country, and unfit for horſe, he had marched thither only with the foot, and left the horſe behind on the borders of that province. Whence, on their marching back to the relief of Sardis, the horſe being ſome days march before the foot, Ageſilaus took the advantage of ſo favourable an opportunity, and fell upon them before the foot could come to their aſſiſtance. The Perſians were routed at the very firſt onſet; after which Ageſilaus over-ran the whole country, enriching both himſelf and his army with the ſpoils of the conquered Perſians.

By this continued ill fortune Artaxerxes was ſo much provoked againſt Tiſſaphernes, that he ſoon after cauſed him to be put to death.

On the death of Tiſſaphernes, Tithrauſtes, who was appointed to ſucceed him, ſent large preſents to Ageſilaus, in hopes of perſuading him to abandon his conqueſts; but finding that commander was not by any means to be induced to relinquiſh the war, he ſent Timocrates of Rhodes into Greece, with large ſums of money to corrupt the leading men in the cities, and rekindle a war againſt the Lacedemonians. This ſtratagem produced the intended effect; for the cities of Thebes, Argos, Corinth, and others, entering into a confederacy, obliged them to recal Ageſilaus to the defence of his own country.

35 Ageſilaus obliged to leave Aſia.

After the departure of Ageſilaus, which happened in the year 354 B. C. the Lacedemonian power received a ſevere blow at Cnidos, where their fleet was entirely defeated by that of Artaxerxes under Conon, 50 of their ſhips being taken in the engagement; after which, Conon and Pharnabazus being maſters of the ſea, ſailed round the iſlands and coaſts of Aſia, taking the cities there which had been reduced by the Lacedemonians. Seſtos and Abydos only held out, and reſiſted the utmoſt efforts of the enemy, though they had been beſieged both by ſea and land.

36 Lacedemonians defeated.

Next year Conon having aſſembled a powerful fleet, again took Pharnabazus on board, and reduced the iſland of Melos, from whence he made a deſcent on the coaſts of Lyconia, pillaging all the maritime provinces, and loading his fleet with an immenſe booty. After this, Conon obtained leave of him to repair to Athens with 80 ſhips and 50 talents, in order to rebuild the walls of that city; having firſt convinced Pharnabazus, that nothing could more effectually contribute to the weakening of the power of Sparta than putting Athens again in a condition to rival its power. He no ſooner arrived at Piræus the port of Athens, but he began to work; which, as he had a great number of hands, and was ſeconded by the zeal of all thoſe that were well inclined to the Athenians, was ſoon completed, and the city not only reſtored to its former ſplendor, but rendered more formidable than ever. The Lacedemonians were now reduced to the neceſſity of accepting ſuch terms of peace as they could procure. The terms were, that all the Greek cities in Aſia ſhould be ſubject to the king of Perſia, as alſo the iſlands of Cyprus and Clazomena; that the iſlands of Scyros, Lemnos, and Imbros, ſhould be reſtored to the Athenians, and all the cities of Greece, whether ſmall or great, ſhould be declared free; and by the ſame treaty, Artaxerxes engaged to join thoſe who accepted the terms he propoſed, and to aſſiſt them to the utmoſt of his power againſt ſuch as ſhould reject them. Perſia.

37 Are obliged to make peace with the Perſians.

Artaxerxes, being now diſengaged from the Grecian war, turned his arms againſt Evagoras king of Cyprus. This man was deſcended from the ancient kings of Salamine, the capital city of the iſland of Cyprus. His anceſtors had held that city for many ages in quality of ſovereigns; but were at laſt driven out by the Perſians, who, making themſelves maſters of the whole iſland, reduced it to a Perſian province. Evagoras, however, being a man of an enterpriſing genius, ſoon became weary of living in ſubjection to a foreign power, drove out the Perſian governor, and recovered his paternal kingdom. Artaxerxes attempted to drive him out of it; but, being diverted by the Greek war, was obliged to put off the enterprize. However, Conon, by means of Cteſias chief phyſician to Artaxerxes, got all differences accommodated, and Artaxerxes promiſed not to moleſt him in the poſſeſſion of his ſmall kingdom. But Evagoras ſoon becoming diſcontented with ſuch a narrow poſſeſſion, gradually reduced under his ſubjection almoſt the whole of the iſland. Some, however, there were, who held out againſt him, and theſe immediately applied to Artaxerxes for aſſiſtance; and he, as ſoon as the war with Greece was at an end, ſent all his force againſt Evagoras, intending to drive him quite out of the iſland. The Athenians, however, notwithſtanding the favours lately conferred upon them by the king of Perſia, could not forbear aſſiſting their old ally in ſuch a dreadful emergency. Accordingly, they ſent him ten men of war under the command of Philocrates; but the Lacedemonian fleet, commanded by Talentias brother to Ageſilaus, falling in with them near the iſle of Rhodes, ſurrounded them ſo that not one ſhip could eſcape. The Athenians, determined to aſſiſt Evagoras at all events, ſent Chabrias with another fleet and a conſiderable body of land forces; and with the aſſiſtance of theſe he quickly reduced the whole iſland. But in a ſhort time, the Athenians being obliged, in conſequence of the treaty concluded with the Perſians, to recal Chabrias, Artaxerxes attacked the iſland with an army of 300,000 men, and a fleet of 300 ſhips. Evagoras applied to the Egyptians, Libyans, Arabians, Tyrians, and other nations, from whom he received ſupplies both of men and money; and fitted out a fleet, with which he ventured an engagement with that of Artaxerxes. But being defeated, and obliged to ſhut himſelf up in Salamine, he was cloſely beſieged by ſea and land. Here at laſt he was obliged to capitulate, and abandon to the Perſians the whole of the iſland except Salamine, which he held as a king tributary to Artaxerxes.

38 Cyprus reduced.

The Cyprian war being ended, Artaxerxes turned his

Perſia.

his arms againſt the Caduſians, whoſe country lay between the Euxine and Caſpian ſeas. But theſe nations were too well accuſtomed to war to be overcome by the Perſians; and therefore the king was obliged to abandon the project, after having loſt a great number of his troops and all the horſes which he took out with him. In his Egyptian expedition, which happened immediately after the Caduſian war, he was attended with little better ſucceſs; which, however, was owing to the bad conduct of his general Pharnabazus. This commander being entruſted with the management of the Egyptian war, ſent an ambaſſador to Athens, complaining that Chabrias had engaged in the ſervice of an enemy of the king of Perſia, with whom the ſtate of Athens was in alliance, and threatening the republic with his maſter's reſentment if proper ſatisfaction was not given: at the ſame time he demanded Iphicrates, another Athenian, and the beſt general of his time, to command the Greek mercenaries in the Perſian ſervice. This the Athenians complied with; and Iphicrates having muſtered his troops, ſo exerciſed them in all the arts of war, that they became afterwards very famous among the Greeks under the name of *Iphicrateſian ſoldiers*. Indeed he had ſufficient time to inſtruct them; for the Perſians were ſo ſlow in their preparations, that two whole years elapſed before they were ready to take the field. At the ſame time Artaxerxes, that he might draw the more mercenaries out of Greece, ſent ambaſſadors to the different ſtates in it, declaring it to be his will and pleaſure that they ſhould live at peace with each other, on the terms of the treaty lately concluded: which declaration was received with pleaſure by all the ſtates except Thebes, who aſpired at the ſovereignty of Greece; and accordingly refuſed to conform to it. All things, however, at laſt being ready for the expedition, the troops were muſtered at the city then called *Acre*, and ſince *Ptolemais*; where they were found to conſiſt of 200,000 Perſians under the command of Pharnabazus, and 20,000 Greeks led by Iphicrates. The fleet conſiſted of 300 galleys, beſides a vaſt number of other veſſels which followed with proviſions. The fleet and army began to move at the ſame time; and that they might act in concert, they ſeparated as little as poſſible. It was propoſed, that the war ſhould begin with the ſiege of Peluſium; but Nectanebus, the revolted king of Egypt, had provided ſo well for the defence of the place, that it was thought expedient to drop the enterprize, and make a deſcent at one of the mouths of the Nile. In this they ſucceeded: for the Egyptians not expecting them at that place, had not taken ſuch care to fortify it as at Peluſium. The fortreſs of conſequence was eaſily taken, and all the Egyptians in it put to the ſword. After this, Iphicrates was for embarking the troops without loſs of time, and attacking Memphis the capital of Egypt. Had this opinion been followed before the Egyptians recovered from the conſternation into which they were thrown, it is highly probable that the whole country might have been reduced at once: but Pharnabazus would undertake nothing before the reſt of the forces were come up. Iphicrates then, in the utmoſt vexation at loſing ſo favourable an opportunity, preſſed Pharnabazus to allow him to attack the place with the Greek mercenaries only; but he refuſed this alſo, from a mean jealouſy of the honour which Iphicrates might acquire; and in the mean time the Egyptians recovered ſufficient courage to put themſelves in ſuch a poſture of defence, that they could not be attacked with any probability of ſucceſs; and at the ſame time the Nile overflowing as uſual, obliged them to return to Phœnice. The expedition was again undertaken 12 years after, but without ſucceſs.

39 Unſucceſsful expedition againſt the Caduſians and Egyptians.

Perſia.

The laſt years of the reign of Artaxerxes were greatly diſturbed by diſſenſions in his family; which at laſt broke his heart, and he died in the 94th year of his age, and 46th of his reign. He was ſucceeded by one of his ſons named *Ochus*, who behaved with ſuch cruelty, that almoſt one half of his dominions revolted as ſoon as he came to the throne. But, by reaſon of the diſſenſions of the rebels among themſelves, all of them were reduced, one after another; and among the reſt, the Sidonians, finding themſelves betrayed, burnt themſelves to the number of 40,000, together with their wives and children.

40 Ochus ſucceeds Artaxerxes.

Ochus, having quelled all the inſurgents, immediately ſet himſelf about reducing Egypt, and for this purpoſe procured a reinforcement of other 10,000 mercenaries from Greece. On his march, he loſt a great number of his men drowned in the lake Serbonis, which lies between Phœnice and Egypt, extending about 30 miles in length. When the ſouth wind blows, the whole ſurface of this lake is covered with ſand, in ſuch a manner that no one can diſtinguiſh it from the firm land. Several parties of Ochus's army were loſt in it for want of proper guides; and it is ſaid that whole armies have ſometimes periſhed in the ſame place. When he arrived in Egypt, he detached three bodies to invade the country in different parts; each being commanded by a Perſian and a Greek general. The firſt was led by Lachares the Theban, and Roſaces governor of Lydia and Ionia; the ſecond by Nicoſtratus the Theban and Ariſtazanes; the third by Mentor the Rhodian and Bagoas an eunuch. The main body of the army he kept with himſelf, and encamped near Peluſium, with a deſign to watch the events of the war there. The event was ſucceſsful, as we have related under the article EGYPT; and Ochus having reduced the whole country, diſmantled their ſtrongholds, plundered the temples, and returned to Babylon loaded with booty.

41 Reduces Egypt.

The king, having ended this war with ſuch ſucceſs, conferred very high rewards on his mercenaries and others who had diſtinguiſhed themſelves. To Mentor the Rhodian he gave 100 talents, and other preſents to a great value; appointing him alſo governor of all the coaſts of Aſia, and committing to his care the whole management of the war which he was ſtill carrying on againſt ſome provinces that had revolted in the beginning of his reign, and all theſe either by ſtratagem, or by force, he at laſt reduced; reſtoring the king's authority in all theſe places.—Ochus then, finding himſelf free from all troubles, gave his attention to nothing but his pleaſures, leaving the adminiſtration of affairs entirely to Bagoas the eunuch, and to Mentor. Theſe two agreed to ſhare the power between them; in conſequence of which the former had the provinces of Upper Aſia, and the latter all the reſt. Bagoas,

Perſia.

goas, being by birth an Egyptian, had a great zeal for the religion of his country, and endeavoured, on the conqueſt of Egypt, to influence the king in favour of the Egyptian ceremonies; but, in ſpite of all his endeavours, Ochus not only refuſed to comply, but killed the ſacred bull, the emblem of the Egyptian god Apis, plundered the temples, and carried away their ſacred records. This Bagoas ſuppoſed to be the higheſt guilt which a human creature could commit; and therefore poiſoned his maſter and benefactor in the 21ſt year of his reign. Nor did his revenge ſtop here; for he kept the king's body, cauſing another to be buried in its ſtead; and becauſe the king had cauſed his attendants eat the fleſh of Apis, Bagoas cut his body in pieces, and gave it ſo mangled to be devoured by cats, making handles for ſwords of his bones. He then placed Arſes the youngeſt of the deceaſed king's ſons on the throne, that he might the more eaſily preſerve the whole power to himſelf.

42 Ochus murdered by Bagoas.

Arſes did not long enjoy even the ſhadow of power which Bagoas allowed him, being murdered in the ſecond year of his reign by that treacherous eunuch, who now conferred the crown on Darius Codomannus, a diſtant relation of the royal family. Neither did he incline to let him enjoy the crown much longer than his predeceſſor; for, finding that he would not ſuffer himſelf to be guided by him in all things, the treacherous Bagoas brought him a poiſonous potion; but Darius got rid of him by his own artifice, cauſing him to drink the poiſon which he brought. This eſtabliſhed Darius in the throne as far as ſecurity from internal enemies could do ſo; but in a very little time his dominions were invaded, and, we may ſay, the ſame moment conquered, by Alexander the Great. The particulars of that heroe's conqueſt are related under the article MACEDON; we ſhall therefore here only take notice of the fate of Darius himſelf, with which the Perſian empire concluded for many ages. After the battle of Arbela, which was deciſive in favour of Alexander, the latter took and plundered Perſepolis, from whence he marched into Media, in order to purſue Darius, who had fled to Ecbatan the capital of that province. This unhappy prince had ſtill an army of 30,000 foot, among whom were 4000 Greeks, who continued faithful to the laſt. Beſides theſe, he had 4000 ſlingers and 3000 horſe, moſt of them Bactrians, and commanded by Beſſus governor of Bactria. When Darius heard that Alexander was marched to Ecbatan, he retired into Bactria, with a deſign to raiſe another army; but ſoon after, changing his mind, he determined to venture a battle with the forces he ſtill had left. On this Beſſus governor of Bactria, and Nabarzanes a Perſian lord of great diſtinction, formed a conſpiracy againſt him, propoſing to ſeize his perſon, and, if Alexander purſued them, to gain his friendſhip and protection by betraying their maſter into his hands; but if they eſcaped, their deſign was to murder him, and uſurp the crown. The troops were eaſily gained over, by repreſenting to them the deſperate ſituation of Darius's affairs; but Darius himſelf, though informed of their proceedings, and ſolicited to truſt his perſon among the Greeks, refuſed to give credit to the report, or follow ſuch a ſalutary counſel. The conſequence of this was, that he was in a few days ſeized by the traitors; who, out of reſpect to the royal dignity, bound him with golden chains, and ſhutting him up in a covered cart, fled with him towards Bactria. The cart was covered with ſkins, and ſtrangers appointed to drive it without knowing who the priſoner was. Beſſus was proclaimed commander in chief in the room of Darius by the Bactrian horſe; but Artabazus and his ſons, with the forces they commanded, and the Greeks, under the command of one *Patron*, retired from the body of the army under Beſſus, and marched over the mountains towards Parthiene. In the mean time Alexander arriving at Ecbatan, was informed that Darius had left the place five days before. He then diſpatched orders to Clitus, who had fallen ſick at Suſa, to repair, as ſoon as he recovered, to Ecbatan, and from thence to follow him into Parthia with the cavalry and 6000 Macedonians, who were left in Ecbatan. Alexander himſelf with the reſt of the army purſued Darius; and the 11th day arrived at *Rhages*, having marched in that ſpace of time 3300 furlongs. Moſt of thoſe who accompanied him died through the fatigue of ſo long a march; inſomuch that, on his arrival at Rhages, he could ſcarce muſter 60 horſemen. Finding that he could not come up with Darius, who had already paſſed the Caſpian ſtraits, he ſtaid five days at Rhages, in order to refreſh his army and ſettle the affairs of Media. From thence he marched into Parthia, and encamped at a ſmall diſtance from the Caſpian ſtraits, which he paſſed the next day without oppoſition. He had ſcarce entered Parthia, when he was informed that Beſſus and Nabarzanes had conſpired againſt Darius, and deſigned to ſeize him. Hereupon, leaving the main body of the army behind with Craterus, he advanced with a ſmall troop of horſe lightly armed; and having marched day and night without ever halting, except for a few hours, he came on the third day to a village where Beſſus with his Bactrians had encamped the day before. Here he underſtood that Darius had been ſeized by the traitors; that Beſſus had cauſed him to be ſhut up in a cloſe cart, which he had ſent before, that he might be the more ſure of his perſon; and that the whole army except Artabazus and the Greeks, who had taken another rout, obeyed Beſſus. Alexander therefore taking with him a ſmall body of light-armed horſe, for the others could not poſſibly proceed further, at laſt came in ſight of the barbarians, who were marching in great confuſion. His unexpected appearance ſtruck them, though far ſuperior in number, with ſuch terror, that they immediately betook themſelves to flight; and becauſe Darius refuſed to follow them, Beſſus and thoſe who were about him diſcharged their darts at the unfortunate prince, leaving him wallowing in his blood. After this they all fled different ways, and were purſued with great ſlaughter by the Macedonians. In the mean time the horſes that drew the cart in which Darius was, ſtopped of their own accord, for the drivers had been killed by Beſſus, near a village about four furlongs from the highway. Thither Polyſtratus a Macedonian, being preſſed with third in the purſuit of the enemy, was directed by the inhabitants to a fountain to refreſh himſelf, not far from the place where they ſtopped. As he was filling his helmet with water, he heard the groans of a dying man; and looking round him, diſcovered a cart with a team of horſes, unable to move

Perſia.

43 Darius Codomannus.

44 Perſia conquered by Alexander the Great.

45 Darius ſeized by his own ſubjects.

46 And murdered.

Perſia.

move by reaſon of the many wounds they had received. When he drew near, he perceived Darius lying in the cart, and very near his end, having ſeveral darts ſticking in his body. However, he had ſtrength enough left to call for ſome water, which Polyſtratus readily brought him. Darius, after drinking, turned to the Macedonian, and with a faint voice told him, that, in the deplorable ſtate to which he was reduced, it was no ſmall comfort to him that his laſt words would not be loſt: he then charged him to return his hearty thanks to Alexander for the kindneſs he had ſhown to his wife and family, and to acquaint him, that, with his laſt breath, he beſought the gods to proſper him in all his undertakings, and make him ſole monarch of the univerſe. He added, that it did not ſo much concern him as Alexander to purſue and bring to condign puniſhment thoſe traitors who had treated their lawful ſovereign with ſuch cruelty, that being the common cauſe of all crowned heads. Then, taking Polyſtratus by the hand, "Give Alexander your hand, ſays he, as I give you mine, and carry him, in my name, the only pledge I am able to give, in this condition, of my gratitude and affection." Having uttered theſe words, he expired in the arms of Polyſtratus. Alexander coming up a few minutes after, bewailed his death, and cauſed his body to be interred with the higheſt honours. The traitor Beſſus being at laſt reduced to extreme difficulties, was delivered up by his own men naked and bound into the hands of the Macedonians; on which Alexander gave him up to Oxathres the brother of Darius, to ſuffer what puniſhment he ſhould think proper. Plutarch tells us that he was executed in the following manner: Several trees being by main force bent down to the ground, and one of the traitor's limbs tied to each of them, the trees, as they were ſuffered to return to their natural poſition, flew back with ſuch violence, that each carried with it the limb that was tied to it.

47 His murderers purſued.

48 Revolt of the Parthians.

Thus ended the empire of Perſia, 209 years after it had been founded by Cyrus. After the death of Alexander the Perſian dominions became ſubject to Seleucus Nicator, and continued ſubject to him for 62 years, when the Parthians revolted, and conquered the greateſt part of them. To the Parthians they continued ſubject for 475 years; when the ſovereignty was again reſtored to the Perſians, as related under the article PARTHIA.

49 Perſian empire again reſtored by Artaxares.

The reſtorer of the Perſian monarchy was Artaxerxes, or Artaxares, who was not only a private perſon, but of ſpurious birth. However, he poſſeſſed great abilities, by which means he executed his ambitious projects. He was no ſooner ſeated on the throne than he took the pompous title of *king of kings*, and formed a deſign of reſtoring the empire to its ancient glory. He therefore gave notice to the Roman governors of the provinces bordering on his dominions, that he had a juſt right, as the ſucceſſor of Cyrus, to all the Leſſer Aſia; which he therefore commanded them immediately to quit, as well as the provinces on the frontiers of the ancient Parthian kingdom, which were already his. The conſequence of this was a war with Alexander Severus the Roman emperor. Concerning the event of this war there are very different accounts. It is certain, however, that, on account of his exploits againſt Artaxares, Alexander took the titles of *Parthicus* and *Perſicus*; though, it would ſeem, with no great reaſon, as the Perſian monarch loſt none of his dominions, and his ſucceſſors were equally ready with himſelf to invade the Roman territories.

Perſia.

50 Succeeded by Sapor, who takes Valerian the Roman emperor priſoner;

Artaxares dying after a reign of 12 or 15 years, was ſucceeded by his ſon Sapor; a prince of great abilities both of body and mind, but fierce, haughty, untractable, and cruel. He was no ſooner ſeated on the throne than he began a new war with the Romans. In the beginning he was unſucceſsful: being obliged, by the young emperor Gordian, to withdraw from the Roman dominions, and was even invaded in his turn; but, in a ſhort time, Gordian being murdered by Philip, the new emperor made peace with him upon terms very advantageous to the Perſians. He was no ſooner gone than Sapor renewed his incurſions, and made ſuch alarming progreſs, that the emperor Valerian, at the age of 70, marched againſt him in perſon with a numerous army. An engagement enſued, in which the Romans were defeated, and Valerian taken priſoner. Sapor purſued his advantages with ſuch inſolence of cruelty, that the people of the provinces took arms, firſt under Calliſtus a Roman general, and then under Odenatus prince of Palmyrene. Thus they not only protected themſelves from the inſults of the Perſians, but even gained many great victories over them, and drove Sapor with diſgrace into his own dominions. In his march he is ſaid to have made uſe of the bodies of his unfortunate priſoners to fill up the hollow roads, and to facilitate the paſſage of his carriages over ſuch rivers as lay in his way. On his return to Perſia, he was ſolicited by the kings of the Caduſians, Armenians, Bactrians, and other nations, to ſet Valerian at liberty; but to no purpoſe. On the contrary, he uſed him the worſe; treated him daily with indignities, ſet his foot upon his neck when he mounted his horſe, and, as is affirmed by ſome, flayed him alive after ſome years confinement; and cauſed his ſkin to be tanned, which he kept as a monument of his victory over the Romans. This extreme inſolence and cruelty was followed by an uninterrupted courſe of misfortune. Odenatus defeated him in every engagement, and even ſeemed ready to overthrow his empire; and after him Aurelian took ample vengeance for the captivity of Valerian. Sapor died in the year of Chriſt 273 after having reigned 31 years; and was ſucceeded by his ſon Hormiſdas, and he by Varanes I. Concerning both theſe princes we know nothing more than that the former reigned a year and ten days, and the latter three years; after which he left the crown to Varanes II. who ſeems to have been ſo much awed by the power of the Romans, that he durſt undertake nothing. The reſt of the Perſian hiſtory, to the overthrow of the empire by the Saracens, affords nothing but an account of their continued invaſions of the Roman empire, which more properly belongs to the hiſtory of ROME: and to which therefore we refer. The laſt of the Perſian monarchs, of the line of Artaxares, was Iſdigertes, or Jezdegerd, as he is called by the Arabian and Perſian hiſtorians, who was cotemporary with Omar the ſecond caliph after Mahomet. He was ſcarce ſeated on the throne, when he found himſelf attacked by a powerful army of Saracens under the command of one Sad, who invaded the country through Chaldea. The Perſian general took all imaginable pains to haraſs the Arabs on their

51 And treats him cruelly.

52 The Perſian empire overthrown by the Saracens.

Perſia. march; and having an army ſuperior to them in numbers, employed them continually in ſkirmiſhes; which were ſometimes favourable to him and ſometimes otherwiſe. But Sad, perceiving that this lingering war would deſtroy his army, determined to haſten forward, and force the enemy to a general engagement. The Perſians declined this for a long time; but at length, finding a convenient plain where all their forces might act, they drew up in order of battle, and reſolved to wait for the Arabs. Sad having diſpoſed his men in the beſt order he could, attacked the Perſians with the utmoſt fury. The battle laſted three days and three nights; the Perſians retiring continually from one poſt to another, till at laſt they were entirely defeated; and thus the capital city, and the greateſt part of the dominions of Perſia, fell into the hands of the Arabs. The conquerors ſeized the treaſures of the king; which were ſo vaſt, that, according to a Mahometan tradition, their prophet gave the Saracen army a miraculous view of thoſe treaſures before the engagement, in order to encourage them to fight.

After the loſs of this battle, Jezdegerd retired into Choraſſan, where he maintained himſelf as king, having under his ſubjection two other provinces, named *Kerman* and *Segeſtan*. But after he had reigned in this limited manner for 19 years, one of the governors of the few towns he had left betrayed it, and called in the Turks. This place was called *Merou*, ſeated on the river Gihon or Odus. Jezdegerd immediately marched againſt the rebels and their allies. The Perſians were defeated; and the unfortunate monarch, having with much difficulty reached the river, found there a little boat, and a fiſherman to whom it belonged. The king offered him a bracelet of precious ſtones; but the fellow, equally brutal and ſtupid, told him that his fare was five farthings, and that he would neither take more nor leſs. While they diſputed, a party of the rebel horſe came up, and knowing Jezdegerd, killed him in the year 652.

Jezdegerd left behind him a ſon named *Firouz*, and a daughter named *Dara*. The latter eſpouſed Boſſenay, whom the rabbinical writers have dignified with the title of the *head of the captivity*; and who, in fact, was the prince of the Jews ſettled in Chaldea. As for Firouz, he ſtill preſerved a little principality; and when he died, left a daughter named *Mah Afrid*, who married Walid the ſon of the caliph Abdalmalek, by whom ſhe had a ſon named *Yezid*, who became caliph, and conſequently ſovereign of Perſia; and ſo far was this prince from thinking himſelf above claiming the title derived from his mother, that he conſtantly ſtyled himſelf *the ſon of Khoſrou king of Perſia, the deſcendant of the caliph Maroan, and among whoſe anceſtors on the ſide of the mother were the Roman emperor and the khacan.*

53 ate of rſia un- r the ogul inces.

Perſia continued to be ſubject to the Arabs till the decline of the Saracen empire, when it was ſeized by various uſurpers, till the time of Jenghiz Khan, who conquered it as well as almoſt all the reſt of Aſia. After his death, which happened in the year 1227, Perſia, together with the neighbouring countries, were governed by officers appointed by his ſucceſſors, who reigned at Karakorom, in the eaſtern parts of Tartary, till the year 1253, when it became once more the ſeat of a mighty empire under Hulaku the Mogul, who in 1256 aboliſhed the khalifat, by taking the city of Bagdad, as related under that article. After the death of Hulaku, his ſon Abaka ſucceeded to his extenſive dominions; and his firſt care was to ſhut up all the avenues of his empire againſt the other princes of the race of Jenghiz Khan, who reigned in different parts of Tartary. His precautions, however, were of little avail; for in the very beginning of his reign he was invaded by Barkan Khan, of the race of Jagatay the ſon of Jenghiz Khan, from Great Bukharia, with an army of 300,000 men. Abaka was but indifferently prepared to oppoſe ſuch a formidable power; but, happily for him, his antagoniſt died before the armies came to an engagement, upon which the invaders diſperſed and returned to Tartary. In the year 1264, Armenia and Anatolia were ravaged by the Mamlucks from Egypt, but were obliged to fly from Abaka; who thus ſeemed to be eſtabliſhed in the poſſeſſion of an empire almoſt as extenſive as that of the ancient Perſian kings. His tranquillity, however, was of ſhort duration; for in 1268 his dominions were invaded by Borak Khan, a prince likewiſe of the race of Jagatay, with an army of 100,000 men. He quickly reduced the province of Choraſſan, where he met with little oppoſition, and in 1269 advanced as far as Aderbijan, where Abaka had the bulk of his forces. A bloody battle enſued; in which Abaka was victorious, and Borak obliged to fly into Tartary, with the loſs of all his baggage and great part of his army. Abaka died in 1282, after a reign of 17 years, not without ſuſpicion of being poiſoned; and was ſucceeded by his brother Ahmed Khan. He was the firſt of the family of Jenghiz Khan who embraced Mahometaniſm; but neither he nor his ſucceſſors appear to have been in the leaſt verſed in the arts of government; for the Perſian hiſtory, from this period, becomes only an account of inſurrections, murders, rebellions, and poiſonings, till the year 1335, when it ſplit all to pieces, and was poſſeſſed by a great number of petty princes; all of whom were at perpetual war with each other till the time of Timur Beg, or Tamerlane, who once more reduced them all under one juriſdiction. Perſia.

54 Under Tamerlane and his ſucceſſors.

After the death of Tamerlane, Perſia continued to be governed by his ſon Shah Rukh, a wiſe and valiant prince: but immediately after his death fell into the ſame confuſion as before; being held by a great number of petty tyrants, till the beginning of the 16th century, when it was conquered by Shah Iſmael Safi, or Sefi; of whoſe family we have the following account. His father was Sheykh Hayder or Haydr, the ſon of Sultan Juneyd, the ſon of Sheykh Ibrahim, the ſon of Sheykh Ali, the ſon of Sheykh Muſa, the ſon of Sheykh Sefi, who was the 13th in a direct line from Ali the ſon-in-law of the prophet Mahomet. When Tamerlane returned from the defeat of Bajazet the Turkiſh ſultan, he carried with him a great number of captives out of Karamania and Anatolia, all of whom he intended to put to death on ſome remarkable occaſion; and with this reſolution he entered Ardebil, or Ardevil, a city of Aderbijan, about 25 miles to the eaſt of Taurus, where he continued for ſome days. At this time lived in that city the Sheykh Safi or Sefi above-mentioned, reputed by the inhabitants to be a ſaint; and, as ſuch, much reverenced by them. The fame of Safi's ſanctity ſo much moved Tamerlane, that he paid him frequent viſits; and, when he was about to depart, promiſed to grant whatever favour he ſhould aſk. Sheykh Safi, who had been informed of Tamer-

55 Conquered by Iſmael Sefi.

Perſia. lane's deſign to put the captives to death, requeſted of the conqueror that he would ſpare the lives of thoſe unfortunate men. Tamerlane, deſirous of obliging him, not only granted this requeſt, but delivered them up to him to be diſpoſed of as he thought fit; upon which the Sheykh furniſhed them with clothes and other neceſſaries as well as he could, and ſent them home to their reſpective countries. This generous action proved very beneficial to the family; for the people were ſo much affected with ſuch an extraordinary inſtance of virtue, that they repaired in great numbers to Safi, bringing with them conſiderable preſents; and this ſo frequently, that few days paſſed in which he was not viſited by many. Thus the deſcendants of the Sheykh made a conſpicuous figure till the year 1486, when they were all deſtroyed by the Turkmans except Iſmael, who fled to Ghilan, where he lived under the protection of the king of that country; after which he became conſpicuous on the following occaſion.

There was at that time, among the Mahometans, a vaſt number of people diſperſed over Aſia; and among theſe a particular party who followed that of Haydr the father of Iſmael, which Sheykh Safi, one of his anceſtors, had brought into great reputation. Iſmael, who had aſſumed the ſurname of *Sofi*, or *Sage*, finding that Perſia was all in confuſion, and hearing that there was a great number of the Heyderian ſect in Karamania, removed thither. There he collected 7000 of his party, all devoted to the intereſt of his family; and while he was yet only 14 years of age, conquered Shirwan. After this he purſued his conqueſts; and as his antagoniſts never united to oppoſe him, had conquered the greateſt part of Perſia, and reduced the city of Bagdad by the year 1510. However, his conqueſts on the weſt ſide were ſoon ſtopped by the Turks; for, in 1511, he received a great defeat from Selim I. who took Tauris; and would probably have cruſhed the empire of Iſmael in its infancy, had he not thought the conqueſt of Egypt more important than that of Perſia. After his defeat by Selim, Iſmael never undertook any thing of conſequence. He died in 1523, leaving the crown to his eldeſt ſon Thamaſp I.

The new ſhah was a man of very limited abilities, and was therefore invaded by the Turks almoſt inſtantly on his acceſſion to the throne. However, they were obliged to retreat by an inundation, which overflowed their camp, and which frightened them with its red colour, probably ariſing from the nature of the ſoil over which it paſſed. Thamaſp, however, reduced Georgia to a province of the Perſian empire; that country being in his time divided among a number of petty princes, who, by reaſon of their diviſions, were able to make little oppoſition.

56 Reign of Shah Abbas the Great.

The reigns of the ſucceeding princes afford nothing remarkable till the time of Shah Abbas I. ſurnamed the *Great*. He aſcended the throne in the year 1584; and his firſt care was to recover from the Turks and Tartars the large provinces they had ſeized which formerly belonged to the Perſian empire. He began with declaring war againſt the latter, who had ſeized the fineſt part of Choraſſan. Accordingly, having raiſed a powerful army, he entered that province, where he was met by Abdallah Khan the chief of the Uſbeck Tartars. The two armies lay in ſight of each other for ſix months; but at length Abbas attacked and defeated his enemies, forcing them, for that time, to abandon Choraſſan. Here he continued for three years; and on his leaving that place, fixed the ſeat of government at Iſpahan, where it has continued ever ſince. His next expedition was againſt the Turks. Underſtanding that the garriſon of Tauris was in no expectation of an enemy, he formed a deſign of ſurpriſing the place; and having privately aſſembled a few forces, he marched with ſuch celerity, that he reached a paſs called *Shibli*, very near Tauris, in ſix days, though it is uſually 18 or 20 days journey for the caravans. Here the Turks had poſted a few ſoldiers, rather for the purpoſe of collecting the cuſtoms on ſuch commodities as were brought that way, than of defending the paſs againſt an enemy. Before they came in ſight of this paſs, Abbas and ſome of his officers left the reſt of the army, and rode briſkly up to the turnpike. Here the ſecretary of the cuſtomhoule, taking them for merchants, demanded the uſual duties. Abbas replied, that the perſon who had the purſe was behind, but at the ſame time ordered ſome money to be given him. But while the ſecretary was counting it, he was ſuddenly ſtabbed by the Shah's order; and the officers who were with him ſuddenly falling upon the few ſoldiers who were there, obliged them to ſubmit; after which he entered the paſs with his army. The governor of Tauris marched out with all the troops he could collect on ſo ſhort a warning; but being inferior to the Perſians, he was utterly defeated, and himſelf taken priſoner; after which the city was obliged to ſubmit, as alſo a number of places in the neighbourhood. One city only, called *Orumi*, being very ſtrongly ſituated, refuſed all the efforts of Abbas; but was at laſt taken by the aſſiſtance of the Curds, whom he gained over by promiſing to ſhare the plunder of the place with them. But inſtead of this, he formed a deſign to cut them all off at once; fearing that they might at another time do the Turks a ſervice of the ſame nature that they had done to him juſt now. For this reaſon he invited their chiefs to dine with him; and having brought them to a tent, the entrance to which had ſeveral turnings, he ſtationed on the inſide two executioners, who cut off the heads of the gueſts as ſoon as they entered.

After this Shah Abbas conſiderably enlarged his dominions, and repelled two dangerous invaſions of the Turks. He attempted alſo to promote commerce, and civilize his ſubjects; but ſtained all his great actions by his abominable cruelties, which he practiſed on every one who gave him the leaſt cauſe of offence; nay, frequently without any cauſe at all. He took the Iſle of Ormus from the Portugueſe, who had kept it ſince 1507, by the aſſiſtance of ſome Engliſh ſhips in 1622; and died ſix years after, aged 70.

The princes who ſucceeded Shah Abbas the Great, were remarkable only for their cruelties and debaucheries, which occaſioned a revolution in 1716, when the Shah Huſſein was dethroned by the Afghans, a people inhabiting the country between Perſia and India; who being oppreſſed by the miniſters, revolted under the conduct of one Mereweis. The princes of the Afghan race continued to enjoy the ſovereignty for no more than 16 years, when Aſhraff the reigning ſhah was dethroned by one of his officers*. On this Thamaſp,

57 Hiſtory of Khouli Khan.

* See Tahmaſp.

Persia. Tirmaasp, otherwise called *Prince Thamas*, the only survivor of the family of Abbas, assembling an army, invited into his service Nadir Khan, who had obtained great reputation for his valour and conduct. He was the son of a Persian nobleman, on the frontiers of Usbeck Tartary; and his uncle, who was his guardian, keeping him out of possession of the castle and estate, which was his inheritance, he took to robbing the caravans; and, having increased his followers to upwards of 5000 men, became the terror of that part of the country, and especially of his uncle, who had seized his estate. His uncle therefore resolved to make his peace with him, and with that view invited him to the castle, where he entertained him in a splendid manner; but Nadir Khan ordered his throat to be cut next night, and all his people to be turned out of the castle. No sooner had Nadir Khan got the command of the Persian army, than he attacked and defeated the usurper Esriff, put him to death, and recovered all the places the Turks and Russians had made themselves masters of during the rebellion; and then prince Thamas seemed to be established on the throne: but Nadir Khan, to whom Thamas had given the name of *Thamas Kouli Khan*, that is, *the Slave of Thamas*, thinking his services not sufficiently rewarded, and pretending that the king had a design against his life, or at least to set him aside, conspired against his sovereign, and put him to death, as is supposed: after which, he usurped the throne, styling himself *Shah Nadir*, or *King Nadir*.

He afterwards laid siege to Candahor, of which a son of Mereweis had possessed himself. While he lay at this siege, the court of the Great Mogul being distracted with factions, one of the parties invited Shah Nadir to come to their assistance, and betrayed the Mogul into his hands. He thereupon marched to Delhi, the capital of India, and summoned all the viceroys and governors of provinces to attend him, and bring with them all the treasures they could raise; and those that did not bring as much as he expected, he tortured and put to death. Having thus amassed the greatest treasure that ever prince was master of, he returned to Persia, giving the Mogul his liberty, on condition of his resigning the provinces on the west side of the Indus to the crown of Persia. He afterwards made a conquest of Usbeck Tartary, and plundered Bochara the capital city. Then he marched against the Dagistan Tartars; but lost great part of his army in their mountains, without fighting. He defeated the Turks in several engagements; but laying siege to Bagdad, was twice compelled to raise the siege. He proceeded to change the religion of Persia to that of Omar, hanged up the chief priests, put his own son to death, and was guilty of such cruelty, that he was at length assassinated by his own relations, anno 1747. A contest upon this ensued between these relations for the crown, which has rendered Persia a scene of the most horrible confusion for upwards of 40 years.

58 ferent tenders the one of sia. The reader will form some notion of the troubles of this unhappy country from the following series of pretenders to the throne between the death of Nadir and the accession of Kerim Khan. We give it from Francklin's Observations "1st, Adil Shah.—2d, Ibraheem Shah.—3d, Shah Rokh Shah.—4th, Suleeman Shah.—5th, Ismaeel Shah.—6th, Azad Khan Afghan.—7th, Hassun Khan Kejar.—8th, Ali Merdan Khan Bukhteari.—9th, Kerim Khan Zund. Persia.

"Their reigns, or more properly the length of time they respectively governed with their party, were as follows: Adil Shah, nine months. Ibraheem Shah, six months. Shah Rokh Shah, after a variety of revolutions, at length regained the city of Meschid: he is now alive (1787), and above 80 years of age, reigning in Khorasan, under the direction of his son Nassir Ullah Meerza. Suleeman Shah and Ismaeel Shah in about forty days were both cut off, almost as soon as they were elevated. Azad Khan Afghan, one of Kerim Khan's most formidable rivals and competitors, was subdued by him, brought prisoner to Shirauz, and died there a natural death. Hussun Khan Kejar, another of Kerim Khan's competitors, was besieging Shirauz, when his army suddenly mutinied and deserted him. The mutiny was attributed to their want of pay. A party sent by Kerim Khan took him prisoner. His head was instantly cut off, and presented to Kerim Khan. His family were brought captives to Shirauz. They were well treated, and had their liberty given them soon after, under an obligation not to quit the city. Ali Merdan Khan was killed by a musket-shot as he was walking on the ramparts of Mesched encouraging his men. Kerim Khan Zund, by birth a Curdistan, was a most favourite officer of Nadir Shah, and at the time of his death was in the southern provinces. Shirauz and other places had declared for him. He found means at last, after various encounters with doubtful success, completely to subdue all his rivals, and finally to establish himself as ruler of all Persia. He was in power about 30 years; the latter part of which he governed Persia under the appellation of *vakeel* or *regent*, for he never would receive the title of Shah. He made Shirauz the chief city of his residence, in gratitude for the assistance he had received from its inhabitants and those of the southern provinces. He died in the year 1779, regretted by all his subjects, who esteemed and honoured him as the glory of Persia.

59 Kerim Khan enjoyed a reign of near 30 years.

60 Twenty-two officers take possession of the citadel. "When the death of Kerim Khan was announced in the city, much confusion arose; two and twenty of the principal officers of the army, men of high rank and family, took possession of the ark, or citadel, with a resolution to acknowledge Abul Futtah Khan (the eldest son of the late Vakeel) as their sovereign, and to defend him against all other pretenders; whereupon

61 Zikea Khan Zikea Khan, a relation of the late Vakeel by the mother's side, who was possessed of immense wealth, enlisted a great part of the army into his pay, by giving them very considerable bounties. Zikea Khan was of the tribe of Zund (or the Lackeries); a man remarkably proud, cruel, and unrelenting. Having assembled a large body of troops, he immediately marched them to the citadel, and laid close siege to it for the space of three days; at the expiration of which, finding he could not take it by force, he had recourse to treachery. To each of the principal khans he sent a written paper, by which he swore upon the Koran, that if they would come out and submit to him, not a hair of their heads should be touched, and that they should have their effects secured to them. Upon this a consultation was held by them; and it appearing that they could not subsist many days longer, they agreed to

62 Besieges the citadel.

63 Employs treacherous means to induce the officers out, and was successful.

Perſia. ſurrender themſelves, firmly relying on the promiſes that had been made them. Zikea Khan, in the mean time, gave private orders for the khans to be ſeized, and brought ſeparately before him as they came out of the citadel. His orders were ſtrictly obeyed, and theſe deluded men were all maſſacred in his preſence: he was ſeated the whole time, feaſting his eyes on the cruel ſpectacle.

63 Murdered. "Zikea Khan's tyranny became ſoon intolerable, and he was cut off by his own body-guard, when Abul Futtah Khan, who was at the time in the camp, was proclaimed king by the unanimous voice of the troops, whom he immediately led back to Shirauz. On his arrival he was acknowledged as ſovereign by all ranks of people, and took quiet poſſeſſion of the government.

65 Mahomed Sadick Khan attempts to ſeize the government, "Mahomed Sadick Khan, only brother of the late Kerim Khan, who had during that prince's life filled the high office of beglerbeg of Fars, and had been appointed guardian of his ſon Abul Futtah Khan, was at this period governor of the city of Buſſora, which had been taken by the Perſians, previous to the vakeel's death. Upon hearing the news of his brother's deceaſe he became ambitious of reigning alone, and from that inſtant formed ſchemes for the deſtruction of his nephew; but as it was neceſſary for him to be on the ſpot for the advancement of his views, he determined to withdraw the Perſian garriſon from Buſſora, who were all devoted to his intereſt: accordingly he evacuated that place, and marched immediately for Shirauz.

"The news of Sadick Khan's approach threw the inhabitants of Shirauz into the greateſt conſternation: their minds were variouſly agitated on the occaſion; ſome, from his known public character, expected he would honeſtly fulfil the commands of his deceaſed brother; others, who had been witneſſes to the confuſion of former times, on ſimilar occaſions, rightly imagined that he would ſet up for himſelf; and indeed this proved to be the caſe: for having entered Shirauz a very few days after, he cauſed Abul Futtah Khan to be ſeized, deprived of ſight, and put into cloſe confinement.

66 Which he effects. "After this event, Sadick Khan openly aſſumed the government. As ſoon as the intelligence reached Ali Murad Khan, who was at Iſpahan, that lord inſtantly rebelled: deeming himſelf to have an equal right to the government with Sadick Khan, as in fact he had, he could ill brook the thought of being obedient to him, and openly declared himſelf a competitor for the empire. Perſia was by this means again involved in all the horrors of a civil war. Ali Murad Khan indeed took poſſeſſion of Shirauz, aſſumed the government, and gave to the empire the flattering proſpect of being ſettled under the government of one man; but this proſpect was ſoon obſcured by the power and credit acquired by Akau Mahomed Khan."

67 Akau Mahomed Khan collects troops, and is proclaimed at Mazanderan and Ghilan. On the night following Kerim Khan's death, this man found means to make his eſcape from Shirauz, and fled to the northward, where collecting ſome troops, he ſoon made himſelf maſter of Mazanderan and Ghilan, and was proclaimed nearly about the time that Ali Murad Khan had taken Shirauz. "It is remarkable (ſays our author), that from his firſt entering into competition for the government, he has been ſucceſsful in every battle which he has fought. He is an eunuch, having been made ſo whilſt an infant, by the command of Nadir Shah, but poſſeſſes great perſonal bravery." Perſia.

Ali Murad Khan, hearing of the ſucceſs of Akau Mahomed Khan, determined to go againſt him; but as he was previouſly proceeding to Iſpahan to ſuppreſs a rebellion, he fell ſuddenly from his horſe and expired on the ſpot.

68 Jaafar Khan aſſerts his pretenſion to the government. "At this period Jaafar Khan, the eldeſt and only ſurviving ſon of Sadick Khan, was governor of Khuma: he deemed this a favourable opportunity to aſſert his pretenſions to the government, and immediately marched with what few troops he had to Iſpahan: ſoon after his arrival he was joined by the greater part of the malcontents, who were then in arms. In this ſituation he remained ſome time; but Akau Mahomed Khan coming down upon him with his army, he was obliged to riſk his fate in a battle, and, being defeated, fled with the ſmall remains of his troops, taking the road to Shirauz. Soon after finding himſelf ſtrengthened by an increaſe of his army, he determined to venture a ſecond engagement with his opponent Akau Mahomed Khan; and for this purpoſe marched with his army towards Iſpahan: the two armies met near Yezdekhaſt, when a battle enſued, and Akau Mahomed Khan's ſuperior fortune again prevailing, Jaafar Khan was defeated, and retired to Shirauz, which he quitted on the 25th of June 1787, and ſhortly after marched his army to the northward, but returned in October without having effected any thing." Such was the ſtate of Perſia in 1788. Mr Francklin, from whoſe excellent *Obſervations on a Tour made in the years* 1786-7 theſe particulars are moſtly extracted, ſays that Jaafar Khan is the moſt "likely, in caſe of ſucceſs againſt his opponent, to reſtore the country to a happy and reputable ſtate; but it will require a long ſpace of time to recover it from the calamities into which the different revolutions have brought it:—a country, if an oriental metaphor may be allowed, once blooming as the garden of Eden, fair and flouriſhing to the eye;—now, ſad reverſe! deſpoiled and leafleſs by the cruel ravages of war, and deſolating contention."

69 Is defeated by Akau Mahomed Khan.

70 Air and climate of Perſia. As to the air and climate of this country, conſidering the great extent thereof, it cannot but be very different, according to the ſituation of its ſeveral parts; ſome being frozen with cold, whilſt others are burnt with heat at the ſame time of the year. The air, wherever it is cold, is dry; but where it is extremely hot, it is ſometimes moiſt. All along the coaſt of the Perſian Gulph, from weſt to eaſt, to the very mouth of the river Indus, the heat for four months is ſo exceſſive, that even thoſe who are born in the country, unable to bear it, are forced to quit their houſes, and retire to the mountains; ſo that ſuch as travel in theſe parts, at that ſeaſon, find none in the villages but wretched poor creatures, left there to watch the effects of the rich, at the expence of their own health. The extreme heat of the air, as it is inſupportable, ſo it makes it prodigiouſly unwholeſome; ſtrangers frequently falling ſick there, and ſeldom eſcaping. The eaſtern provinces of Perſia, from the river Indus to the borders of Tartary, are ſubject to great heats, though not quite ſo unwholeſome as on the coaſts of the Indian Ocean and the Perſian Gulph; but in the northern provinces, on the coaſt of the Caſpian Sea, the heat

sia. heat is full as great, and, though attended with moiſture, as unwholeſome as on the coaſt before mentioned. From October to May, there is no country in the world more pleaſant than this; but the people carry indelible marks of the malign influence of their ſummers, looking all of them of a faint yellow, and having neither ſtrength nor ſpirits; though, about the end of April, they abandon their houſes, and retire to the mountains, which are 25 or 30 leagues from the ſea. But this moiſtneſs in the air is only in theſe parts; the reſt of Perſia enjoys a dry air, the ſky being perfectly ſerene, and hardly ſo much as a cloud ſeen to fly therein. Though it ſeldom rains, it does not follow that the heat admits of no mitigation; for in the night, notwithſtanding there is not a cloud to be ſeen, and the ſky is ſo clear, that the ſtars alone afford a light ſufficient to travel by, a briſk wind ſprings up, which laſts until within an hour of the morning, and gives ſuch a coolneſs to the air, that a man can bear a tolerable warm garment. The ſeaſons in general, and particularly in the middle of this kingdom, happen thus: the winter, beginning in November, and laſting until March, is very ſharp and rude, attended with froſt and ſnow; which laſt deſcends in great flakes on the mountains, but never in the plains. The climate of Shirauz, the capital of Perſia Proper, is repreſented by a traveller who lately viſited it, as one of the moſt agreeable in the world, the extremes of heat and cold being ſeldom felt. "During the ſpring of the year the face of the country appears uncommonly beautiful. The flowers, of which they have a great variety, and of the brighteſt hues, the fragrant herbs, ſhrubs, and plants, the roſe, the ſweet baſil, and the myrtle, all here contribute to refreſh and perfume the natural mildneſs of the air. The nightingale of the garden (called by the Perſians *boolbul hezar daſtaan*), the goldfinch, and the linnet, by their melodious warblings at this delightful ſeaſon of the year, ſerve to add to the ſatisfaction of the mind, and to inſpire it with the moſt pleaſing ideas. The beauties of nature are here depicted in their fulleſt extent; the natural hiſtorian and the botaniſt would here meet with ample ſcope for purſuing their favourite inveſtigations. With ſuch advantages, added to the ſalubrity of the air, how can it be wondered at that the inhabitants of Shirauz ſhould ſo confidently aſſert the pre-eminence of their own city to any other in the world?—or that ſuch beauties ſhould fail of calling forth the poetical exertions of a Hafiz, a Sàdi, or a Jàmi? Their mornings and evenings are cool, but the middle of the day is very pleaſant. In ſummer the thermometer ſeldom riſes above 73 in the day-time, and at night it generally ſinks as low as 62. The autumn is the worſt ſeaſon of the year, that being the time when the rains begin to fall, and during the autumnal months it is conſidered by natives as the moſt unhealthy; colds, fluxes, and fevers being very general. In winter a vaſt deal of ſnow falls, and very thick, but ice is rarely to be found, except on the ſummits of the mountains, or towards Iſpahan, and the more northern parts of Perſia. One thing which is moſt to be eſteemed in this country, and renders it preferable to any other part of the world, is their nights, which are always clear and bright; and the dew, that in moſt places is of ſo pernicious and dangerous a nature, is not of the leaſt ill conſequence here: there is none at all in ſummer, and in the other ſeaſons it is of ſuch a nature, that if the brighteſt ſcimitar ſhould be expoſed to it all the night, it would not receive the leaſt ruſt; a circumſtance I have myſelf experienced. This dryneſs in the air cauſes their buildings to laſt a great while, and is undoubtedly one of the principal reaſons that the celebrated ruins of Perſepolis have endured for ſo many ages, and, comparatively ſpeaking, in ſo perfect a ſtate." The great dryneſs of the air exempts Perſia from thunder and earthquakes. In the ſpring, indeed, there ſometimes falls hail; and, as the harveſt is then pretty far advanced, it does a great deal of miſchief. The rainbow is ſeldom ſeen in this country, becauſe there riſe not vapours ſufficient to form it; but in the night there are ſeen rays of light ſhooting thro' the firmament, and followed as it were by a train of ſmoke. The winds, however briſk, ſeldom ſwell into ſtorms or tempeſts; but, on the other hand, they are ſometimes poiſonous and infectious on the ſhore of the Gulph, as all travellers agree. Mr Tavernier ſays, that at Gomiroon people often find themſelves ſtruck by a ſouth wind, in ſuch a manner that they cry, "I burn!" and immediately fall down dead. M. le Brun tells us, that he was aſſured while he was there, that the weather was ſometimes ſo exceſſively ſultry as to melt the ſeals of letters. At this time the people go in their ſhirts, and are continually ſprinkled with cold water; and ſome even lie ſeveral hours naked in the water. Among the inconveniences conſequent from this malign diſpoſition of the air, one of the moſt terrible is the engendering, in the arms and legs, a kind of long ſmall worms, which cannot be extracted without great danger of breaking them; upon which a mortification enſues.

I ate of uz.

Perſia.

72 Soil.

The ſoil of Perſia is in general ſtony, ſandy, barren, and everywhere ſo dry, that, if it be not watered, it produces nothing, not even graſs; but, where they can turn the water into their plains and valleys, it is not unfruitful. There is a great difference in point of fertility in the different provinces of the empire; and thoſe of Media, Iberia, Hyrcania, and Bactria, are now in a great meaſure what they were formerly, and ſurpaſs moſt of the others in their productions. All along the Perſian Gulph, the ſoil is ſtill more barren, cattle leſs plenty, and every thing in a worſe condition than anywhere elſe.

73 Produce, &c.

Though there is ſcarce a province in Perſia which does not produce wine, yet the wine of ſome provinces is much more eſteemed than that of others; but Schiras, or, as it is written by Mr Francklin, *Shirauz*, wine is univerſally allowed to be the very beſt in Perſia: inſomuch, that it is a common proverb there, That to live happily one muſt eat the bread of Yezd, and drink the wine of Schiras.

The grain moſt common in Perſia is wheat; which is wonderfully fair and clean. As for barley, rice, and millet, they only make bread of them in ſome places, as in Courdeſtan, when their wheat-bread is exhauſted before the return of harveſt. They do not cultivate in this country either oats or rye; except where the Armenians are ſettled, who make great uſe of the latter in Lent. Rice is the univerſal aliment of all ſorts of people in Perſia; for this reaſon they are extremely careful in its cultivation; for, after they have ſown it

in

Perſia. in the ſame manner as other grain, they in three months time tranſplant it, root by root, into fields, which are well watered, otherwiſe it would never attain that perfection in which we find it there; ſince it is ſofter, ſooner boiled, and more delicious, than the ſame grain in any other part of the world. Perhaps its taſte is, in ſome meaſure, heightened by a practice they make uſe of to give it a gloſſy whiteneſs, *viz.* by cleanſing it, after it is beaten out of the huſks, with a mixture of flour and ſalt. Corn ripens exceedingly in this country; ſo that in ſome parts they have a threefold crop in the year. The Perſian bread is generally very thin, white, and good; and commonly cheap enough.

Metals of all ſorts have been found in Perſia. Since the reign of Shah Abbas the Great, iron, copper, and lead, have been very common; but there are no gold or ſilver mines open at preſent; though, as Perſia is a very mountainous country, ſuch might very probably be found, if pains were taken to ſearch them out. There are ſilver mines in Kirman and Mazanderan, and one not far from Spauhawn; but they cannot be worked for want of wood. Minerals are alſo found in Perſia in abundance; eſpecially ſulphur, ſaltpetre, ſalt, and alum. Nothing is more common in this country than to meet with plains, ſometimes 10 leagues in length, covered entirely with ſalt, and others with ſulphur or alum. In ſome places ſalt is dug out of mines, and even uſed in building houſes. Marble, freeſtone, and ſlate, are found in great plenty about Hammadan. The marble is of four colours, *viz.* white, black, red and black, and white and black. Perſia yields two ſorts of petroleum, or naphthe; namely, black and white. In the neighbourhood of Tauris they find azure; but it is not ſo good as that brought from Tartary. Among the moſt valuable productions of Perſia are the precious ſtones called *turqueiſes*, of which there are ſeveral rocks or mines.

The horſes of Perſia are the moſt beautiful of the Eaſt, though they are not ſo much eſteemed as thoſe of Arabia; ſo great, however, is the demand for them, that the fineſt ones will fetch from 90l. to 450l. ſterling. They are higher than the Engliſh ſaddle horſes; ſtraight before, with a ſmall head, legs wonderfully ſlender, and finely proportioned; they are mighty gentle, good travellers, very light and ſprightly, and do good ſervice till they are 18 or 20 years old. The great numbers of them ſold into Turkey and the Indies, though none can be carried out of the kingdom without ſpecial licence from the king, is what makes them ſo dear. Next to horſes we may reckon mules, which are much eſteemed here, and are very fine; and next to theſe we may juſtly place aſſes, of which they have in this country two ſorts; the firſt bred in Perſia, heavy and doltiſh, as aſſes in other countries are; the other originally of an Arabian breed, the moſt docile and uſeful creature of its kind in the world. They are uſed wholly for the ſaddle; being remarkable for their eaſy manner of going, and are very ſure-footed, carrying their heads lofty, and moving gracefully. Some of them are valued at 20l. ſterling. The mules here are alſo very fine; they pace well, never fall, and are ſeldom tired. The higheſt price of a mule is about 45l. ſterling. Camels are alſo numerous in Perſia, and very ſerviceable: they call them *keebty-krouch konion*, i. e. "the ſhips of the land;" becauſe the inland trade is carried on by them as the foreign is by ſhips. Of theſe camels there are two ſorts, the northern and ſouthern: the latter, which is much the ſmaller, but ſwifter, will carry a load of about 700 weight, and trot as faſt as a horſe will gallop; the other will travel with a load of 1200 or 1300 weight; both are profitable to their maſters, as coſting little or nothing to keep. They travel without halter or reins; grazing on the road from time to time, notwithſtanding their load. They are managed entirely by the voice; thoſe who direct them making uſe of a kind of ſong, and the camel moving briſker, or at its ordinary pace, as they keep a quicker or ſlower time. The camels ſhed their hair ſo clean in the ſpring, that they look like ſcalded ſwine; but then they are pitched over, to keep the flies from ſtinging them. The camels hair is the moſt profitable fleece of all the tame beaſts: fine ſtuffs are made of it; and in Europe, hats, with a mixture of a little beaver. Per

As beef is little eaten in Perſia, their oxen are generally employed in ploughing, and other ſorts of labour. Hogs are nowhere bred in Perſia, if we except a province or two on the borders of the Caſpian Sea. Sheep and deer are very common throughout all Perſia.

Of wild beaſts, the number is not great in that country, becauſe there are few foreſts; but where there are any, as in Hyrcania, now called *Tabriſtan*, abundance of lions, bears, tigers, leopards, porcupines, wild boars, and wolves, are to be found; but the laſt are not ſo numerous as any of the other ſpecies.

There are but few inſects in this country; which may be aſcribed to the dryneſs of the climate. In ſome provinces, however, there is an infinite number of locuſts or graſhoppers, which fly about in ſuch clouds as to darken the air. In certain parts of the Perſian dominions they have large black ſcorpions, ſo venomous, that ſuch as are ſtung by them die in a few hours. In others they have lizards, frightfully ugly, which are an ell long, and as thick as a large toad, their ſkins being as hard and tough as that of the ſea-dog: they are ſaid to attack and kill men ſometimes; but that may be doubted. The ſouthern provinces are infeſted with gnats; ſome with long legs, like thoſe we call *midges*; and ſome white, and as ſmall as fleas, which make no buzzing, but ſting ſuddenly, and ſo ſmartly, that the ſting is like the prick of a needle. Among the reptiles is a long ſquare worm, called by the inhabitants *hazar-pey*, i. e. "thouſand feet," becauſe its whole body is covered with feet; it runs prodigiouſly faſt; and its bite is dangerous, and even mortal, if it gets into the ear.

There are in Perſia all the ſeveral ſorts of fowls which we have in Europe, but not in ſuch great plenty; excepting, however, wild and tame pigeons, of which vaſt numbers are kept all over the kingdom, chiefly on account of their dung: which is the beſt manure for melons. It is a great diverſion among the lower ſort of people in town and country to catch pigeons, though it be forbidden: for this purpoſe they have pigeons ſo taught, that, flying in one flock, they ſurround ſuch wild ones as they find in the field, and bring them back with them to their maſters. The partridges of this country are the largeſt and fineſt in the world, being generally of the ſize of our fowls. Geeſe, ducks, cranes, herons,

herons, and many other ſorts of water-fowl, are common here; as are likewiſe nightingales, which are heard all the year, but chiefly in the ſpring; martlets, which learn whatever words are taught them; and a bird called *noura*, which chatters inceſſantly, and repeats whatever it hears. Of birds of a larger ſize, the moſt remarkable is the pelican, by the Perſians called *tacab*, *i. e.* "water-carrier;" and alſo *miſe*, *i. e.* "ſheep;" becauſe it is as large as one of thoſe animals*. There are in Perſia various birds of prey. Some of their falcons are the largeſt and fineſt in the world: the people take great pains to teach them to fly at game; the Perſian lords being great lovers of falconry, and the king having generally 800 of this ſort of birds, each of which has a perſon to attend it.

There is perhaps no country in the world which, generally ſpeaking, is more mountainous than Perſia; but many of them yield neither ſprings nor metals, and but few of them are ſhaded with trees. It is true, ſome of the chief of them are ſituated on the frontiers, and ſerve as a kind of natural ramparts, or bulwarks, to this vaſt empire. Among the latter are the mountains of Caucaſus and Ararat, ſometimes called the *mountains of Dagheſtan*, which fill all the ſpace between the Euxine and Caſpian ſeas: thoſe called *Taurus*, and the ſeveral branches thereof, run through Perſia from Natolia to India, and fill all the middle of the country.

As to rivers, except the Araxes, which riſes in the mountains of Armenia, and falls into the Kur or Cyrus before it reaches the Caſpian Sea, there is not one navigable ſtream in this country. The Oxus divides Perſia on the north-eaſt from Uſbeck Tartary. The Indus alſo may now be reckoned among the rivers of Perſia, as the provinces lying to the weſt of that river are now in poſſeſſion of that crown: this river is ſaid to run a courſe of more than 1000 miles, and overflows all the low grounds in April, May, and June.

The ſeas on the ſouth of Perſia are, the Gulph of Perſia or Baſſora, the Gulph of Ormus, and the Indian Ocean. The only ſea on the north is the Caſpian, or Hyrcanian ſea; which is more properly a lake, having no communication with any other ſea. Theſe ſeas, together with the lakes and rivers, ſupply Perſia with plenty of fiſh. The Caſpian ſea contains very fine fiſh on one ſide; and the Perſian Gulph on the other is believed to have more fiſh than any other ſea in the world. On the coaſts of this gulph is taken a ſort of fiſh, for which they have no particular name: its fleſh is of a red colour, very delicious, and ſome of them weigh 200 or 300 pounds. The river-fiſh are chiefly barbels; but far from being good. Thoſe of the lakes are carps and ſhads. In the river at Spauhawn are a great number of crabs, which crawl up the trees, and live night and day under the leaves, whence they are taken; and are eſteemed very delicious food.

In his voyage from Gombroon up the Perſian Gulph, Mr Ives makes mention of ſeveral iſlands, named Kiſme, Polloar, Kyes, Inderabie, Shittewar, and Buſheel. Some of theſe were quite barren; on others there were a few trees and buſhes, with little fiſhing towns, and a few ſmall veſſels lying along ſhore. The date trees were thinly ſcattered among the hills; but tho' a ſmall portion of green might here and there be diſcovered, yet ſuch was the barrenneſs of theſe iſlands in general, that it was for ſome time a matter of ſurpriſe how ſheep and goats could poſſibly ſubſiſt upon them. On cloſer examination, however, it was found, that the ſoil produced a kind of ſmall-leaved juicy mallows, on which theſe animals principally feed. The Perſian coaſt, as they ſailed along, afforded a moſt romantic proſpect, appearing at firſt to be one continued rock, rent and torn aſunder by earthquakes; but it was afterwards diſcovered, that ſome part of it was only ſand hardened by the rains and ſun. Perſia.

Narban Point terminates in a long and low piece of land, which runs off into the gulph from the foot of the Perſian hills. Between this point and the main land is a channel, in which a ſhip of 900 tons burden might eaſily ride. The Portugueſe had formerly a ſettlement here, the remains of which are ſtill to be ſeen. A large river empties itſelf into the ſea at this place; and Mr Ives obſerves, that "Providence ſeems here to have allotted a ſpot of ground amidſt unhoſpitable rocks and deſerts, capable of affording the kind production of vegetables for man and beaſt." The adjacent country is ſubject to the Arabs.

Through all the Perſian Gulph Mr Ives remarks, that the ſpring-water on the iſlands is much better than that on the continent; and the water neareſt the ſea on the iſlands has greatly the advantage over that which is found in the middle parts. This holds good, however, only in thoſe parts which are near the ſea; for about 12 miles up the country, both on the Perſian and Arabian ſide of the gulph, the water is very good. At the iſland called Bareen or Baharen, divers go down to the bottom of the ſea, at certain known depths, and come up again with their veſſels filled with freſh water. This freſh water is found in holes or little natural wells, ſome fathoms below the ſurface of the ſea. The Arabs have certain marks on the iſland to teach them where to dive for the freſh water. Mr Ives was aſſured by an Arabian merchant, that he himſelf had diſcovered a ſpring upon the ſhore, by which one of theſe wells was ſerved. He put into this ſpring a bit of a heavy ſtick; and in two or three days an Arabian diver brought it to him again from the bottom of one of theſe holes.

76 Trade.

The Engliſh, and other nations, trade with the Perſians ſeveral ways, particularly by the gulph of Ormus at Gombroon, and by the way of Turkey. A trade alſo was not many years ſince opened by the Engliſh with Perſia through Ruſſia and the Caſpian Sea; but that is now diſcontinued, having been prohibited by the court of Ruſſia, who were apprehenſive that the Engliſh would teach the Perſians to build ſhips, and diſpute the navigation of the Caſpian Sea with them. The principal commodities and manufactures of Perſia are, raw and wrought ſilks, mohair camblets, carpets, leather; for which, and ſome others, the European merchants exchange chiefly woollen manufactures; but the trade is carried on altogether in European ſhipping, the Perſians having ſcarce any ſhips of their own, and the Ruſſians the ſole navigation of the Caſpian Sea. There is not a richer or more profitable trade in the world, than that which is carried on between Gombroon and Surat in the Eaſt Indies; and the Engliſh Eaſt India company frequently let out their ſhips to tranſport the merchandiſe of the Banians and Armenians from Perſia to India. The ſhah, or ſo-

Perſia. vereign of Perſia, is the chief merchant; and he uſually employs his Armenian ſubjects to traffic for him in every part of the world. The king's agents muſt have the refuſal of all merchandiſe, before his ſubjects are permitted to trade. It is computed that Perſia produces yearly upwards of 22,000 bales of ſilk, chiefly in the provinces of Ghilan and Mazanderan, each bale weighing 263 pounds. Vaſt quantities of Perſian ſilk uſed to be imported into Europe, eſpecially by the Dutch, Engliſh, and Ruſſians, before the civil wars began. The goods exported from Perſia to India are, tobacco, all ſorts of fruits, pickled and preſerved, eſpecially dates, marmalade, wines, diſtilled waters, horſes, Perſian feathers, and Turkey leather of all ſorts and colours, a great quantity whereof is alſo exported to Muſcovy and other European countries. The exports to Turkey are, tobacco, galls, thread, goats hair, ſtuffs, mats, box-work, and many other things. As there are no polls in the eaſt, and trading by commiſſion, with the uſe of bills of exchange, is little known, traffic muſt proceed in a very aukward heavy manner, in comparifon of that of Europe.

77 Money. The moſt current money of Perſia are the abaſſees, worth about 1 s. 4 d. ſterling; they are of the fineſt ſilver. An abaſſee is worth two mahmoudes; a mahmoude, two ſhahees; and a ſhahee, ten ſingle or five double caſbeghes: theſe laſt pieces are of braſs, the others of ſilver; for gold is not current in trade. The ſhahees are not very common; but mahmoudes and caſbeghes are current everywhere. Horſes, camels, houſes, &c. are generally ſold by the toman, which is an imaginary coin, worth 200 ſhahees, or 50 abaſſees; and they uſually reckon their eſtates that way. Such a one, they ſay, is worth ſo many tomans, as we ſay pounds in England.

78 Government. Perſia is an abſolute monarchy, the lives and eſtates of the people being entirely at the diſpoſal of their prince. The king has no council eſtabliſhed, but is adviſed by ſuch miniſters as are moſt in favour; and the reſolutions taken among the women of the haram frequently defeat the beſt laid deſigns. The crown is hereditary, excluding only the females. The ſons of a daughter are allowed to inherit. The laws of Perſia exclude the blind from the throne; which is the reaſon that the reigning prince uſually orders the eyes of all the males of the royal family, of whom he has any jealouſy, to be put out. The king has generally a great many wives, which it would be death for any one, beſides the eunuchs, who have the ſuperintendance of them, to look at, or even ſee by accident; wherefore, when he travels, notice is given to all men to quit the road, nay their very houſes, and to retire to a great diſtance.

The prime miniſter is called *attemaet doulet*, which ſignifies the director of the empire, and alſo *vizir azem*, or the great ſupporter of the empire; as he alone almoſt ſuſtains the whole weight of the adminiſtration. This miniſter's chief ſtudy is to pleaſe his maſter, to ſecure to himſelf an aſcendant over his mind, and to avoid whatever may give him any uneaſineſs or umbrage. With this view, he never fails to flatter him, to extol him above all the princes upon earth, and to throw a thick veil over every thing that might help to open his eyes, or diſcover to him the weakneſs of the ſtate. He even takes particular care to keep the king in utter ignorance, to hide from him, or at leaſt to ſoften, all unwelcome news; and, above all, to exalt immoderately every the leaſt advantage he obtains over his enemies. As he takes theſe methods, which indeed are and muſt be taken, more or leſs, by the miniſters of every deſpotic prince, to ſecure the favour and confidence of his maſter; ſo the inferior officers and governors of provinces are obliged to employ all the means in their power to ſecure the prime miniſter's, they depending no leſs upon him than he does upon the king. There is a gradation of deſpotiſm and ſlavery, down from the prime miniſter to the loweſt retainer to the court, or dependent on the government. Children are ſometimes in Perſia required by the king to cut off the ears and noſe, and even to cut the throats of their parents: and theſe orders cannot be objected to, without endangering their own lives. Indeed their baſeneſs and mercenarineſs are ſuch, that they will perpetrate ſuch atrocious deeds without the leaſt ſcruple or difficulty, when they have a promiſe or expectation of poſſeſſing their poſts. The prime miniſters, notwithſtanding the precarious footing on which they ſtand, in effect of their abilities or good fortune, ſometimes continue in their employments during life, or, if removed, are only baniſhed to ſome city, where they are allowed to ſpend the remainder of their days in a private ſtation. Per

Next to the prime miniſter are the nadir, or grand-maſter of the houſehold; the mehter, or groom of the chambers, who is always a white eunuch; the mir-akhor-baſhe, or maſter of the horſe; the mir ſhikar-baſhe, or great huntſman and falconer; the divan-beggi, or chief juſtice, to whom there lies an appeal from the deroga, or the lieutenant of police, in every town; the vacka-nuviez, or recorder of events, or firſt ſecretary of ſtate; the muſtau-ſhe-elmenalcek, or maſter of the accounts and finances of the kingdom; the numes-humbaſhes, or the king's chief phyſicians; the ſhickada-fibaſhe, or inſpector of the palace, and regulator of rank at court; and the khans, or governors of provinces, under whom are other governors, called *ſoltans*, appointed alſo by the king.

Civil matters are all determined by the cazi, and eccleſiaſtical ones (particularly divorces) by the ſheick-el-ſelleum, or head of the faith; an officer anſwering to the muſti among the Turks; under him are the ſheick-el, ſelom, and cadi, who decide in all matters of religion, and make all contracts, teſtaments, and other public deeds, being appointed by the king in all the principal towns; and next to theſe are the pichnamas, or directors of the prayers; and the moullabs, or doctors of the law.

Juſtice is carried on in Perſia in a very ſummary manner; the ſentence, whatever it may be, being always put into execution on the ſpot. Theft is generally puniſhed with the loſs of noſe and ears; robbing on the road, by ripping up the belly of the criminal, in which ſituation he is expoſed upon a gibbet in one of the moſt public parts of the city, and there left until he expires in torment.

There is no nobility in Perſia, or any reſpect ſhown to a man on account of his family, except to thoſe who are of the blood of their great prophet or patriarchs; but every man is eſteemed according to the poſt he poſſeſſes; and when he is diſmiſſed, he loſes

his honour, and he is no longer distinguished from the vulgar

With respect to the forces of Persia, their two bodies, called the *Kortshies* and *Goulans*, that serve on horseback, are well kept and paid, and may amount, the former to about 22,000, and the latter to about 18,000. The Kortshies are descended from an ancient but foreign race; and the Goulans are either Georgian renegadoes or slaves, or the children of slaves of all nations. The infantry, called *Tangtchies*, are picked out from among the most robust and vigorous of the peasants, and compose a body of 40,000 or 50,000. The Persians have few fortified towns, and had no ships of war, till Kouli Khan built a royal navy, and among them had a man of war of 80 guns; but since the death of that usurper, we hear no more of their fleet.

The arms of the king of Persia are a lion couchant, looking at the sun as he rises over his back. His usual title is *Shaw* or *Patshaw*, the "disposer of kingdoms." They add also to the king's titles those of *sultan*, and *chan* or *cham*, which is the title of the Tartar sovereigns. To acts of state the Persian monarch does not subscribe his name; but the grant runs in this manner, viz. *This act, or edict, is given by him whom the universe obeys.*

The ancient Persians are known to have been exceedingly voluptuous and effeminate. After the conquest of the empire by Alexander, the Greek discipline and martial spirit being in part communicated to them, they became much more formidable; and hence the Parthians were found to be a match not only for the Syro-Macedonian princes, but even for the Romans. Of their manners we know little or nothing, but that to their valour and military skill they joined in a surprising degree all the luxury and dissipation of the ancient Persians.

The modern Persians, like the Turks, plundering all the adjacent nations for beauties to breed by, are men of a good stature, shape, and complexion; but the Gaures, or ancient Persians, are homely, ill-shaped, and clumsy, with a rough skin, and olive complexions. In some provinces, not only the complexions but the constitutions of the inhabitants, suffer greatly by the extreme heat and unwholesomeness of the air. The Persian women, too, are generally handsome and well-shaped, but much inferior to those of Georgia and Circassia. The men wear large turbans on their heads, some of them very rich, interwoven with gold and silver; a vest, girt with a sash; and over it a loose garment, something shorter; with sandals, or slippers, on their feet. When they ride, which they do every day, if it be but to a house in the same town, they wear pliant boots of yellow leather; the furniture of their horses is extremely rich, and the stirrups generally of silver: whether on horseback or on foot, they wear a broad sword and a dagger in their sash. The dress of the women does not differ much from that of the men; only their vests are longer, and they wear stiffened caps on their heads, and their hair down.

With respect to outward behaviour, says an intelligent traveller, "The Persians are certainly the Parisians of the East. Whilst a rude and insolent demeanor peculiarly marks the character of the Turkish nation towards foreigners and Christians, the behaviour of the Persians would, on the contrary, do honour to the most civilized nations: they are kind, courteous, civil, and obliging, to all strangers, without being guided by those religious prejudices so very prevalent in every other Mahometan nation; they are fond of inquiring after the manners and customs of Europe, and in return very readily afford any information in respect to their own country. The practice of hospitality is with them so grand a point, that a man thinks himself highly honoured if you will enter his house and partake of what the family affords; whereas, going out of a house without smoking a calean, or taking any other refreshment, is deemed in Persia a high affront." Persia.

Their usual drink is water and sherbet, as in other Mahometan countries, wine being prohibited; but of all Mahometan nations, they pay the least regard to this prohibition. Many of them drink wine publicly, and almost all of them in private (excepting those who have performed the pilgrimage to Mecca, and men of religion): they also are very liable to be quarrelsome when inebriated, which is often attended with fatal consequences. They eat opium, but in much less quantities than the Turks; and indeed in every thing they say or do, eat or drink, they make a point to be as different from this nation as possible, whom they detest to a man, beyond measure; esteeming Jews and Christians superior to them, and much nearer to salvation.

80 Anecdotes of their religion.

Every one knows, that the religion of the Persians is Mahometan; and that they are of the sect of Ali, for whom they entertain the most extravagant veneration. Mr Franeklin heard one of his guides on the road reprove another for the expression *O God! O Ali!* "No, no (said his zealous companion), *Ali first, God second!*" This attachment is the source of their hatred to the Turks, and of many strange customs among themselves, which we have not room to enumerate; a few, however, must be mentioned.

"Their mode of living is as follows: They always rise at daybreak, in order to perform their devotions. Their first prayer is denominated *numaz soobh*, or the morning prayer; it is said before sunrise, after which they eat a slight meal called *nàshta* or breakfast; this consists of grapes, or any other fruits of the season, with a little bread, and cheese made of goat's milk; they afterwards drink a cup of very strong coffee without milk or sugar; then the calean or pipe is introduced. The Persians, from the highest to the lowest ranks, all smoke tobacco.

"Their second hour of prayer is called *numaz zòhur*, or mid-day prayer, and is always repeated when the sun declines from the meridian. Their dinner, or *chàsht*, which is soon after this prayer, consists of curds, bread, and fruits of various kinds; animal food not being usual at this meal.

"The third hour of prayer is called *numaz àsur*, or the afternoon prayer, said about four o'clock.

"The fourth hour of prayer is *numaz shàm*, or evening prayer, which is said after sun set; when this is finished, the Persians eat their principal meal, called *shàmi* or supper. This generally consists of a pilau, dressed with rich meat sauces, and highly seasoned with various spices: sometimes they eat *kibcàb* or roast meat. When the meal is ready, a servant brings notice thereof, and at the same time presents a ewer and water; they

Perſia. they then waſh their hands, which is an invariable cuſtom with the Perſians both before and after eating. They eat very quick, conveying their food to their mouths with their fingers; the uſe of knives and forks being unknown in Perſia. Sherbets of different ſorts are introduced, and the meal concludes with a deſert of delicious fruits. The ſupper being finiſhed, the family ſit in a circle, and entertain each other by relating pleaſant ſtories (of which they are exceſſively fond), and alſo by repeating paſſages from the works of their moſt favourite poets, and amuſing themſelves at various kinds of games. The fifth and laſt prayer is ſtyled *numaz akhir*, the laſt prayer; or ſometimes *numaz ſhèb*, or the night prayer, repeated about an hour after ſupper."

81 Remarkable law reſpecting marriage. The moſt remarkable law among the Perſians reſpects marriage. A man may divorce his wife when he chooſes, without aſſigning any other reaſon for the divorce than that it is his pleaſure. If he ſhould change his mind, he may again marry her, divorce her a ſecond time, and a third time marry her; but here this privilege ſtops. No man is allowed to marry the woman whom he has thrice divorced. A widow is obliged to mourn four months for her deceaſed huſband before ſhe can be married to another; but a concubine may form a new connection the inſtant that her keeper expires.

82 Ceremony of naming their children. At the naming of children in Perſia, Mr Francklin informs us that the following ceremony is obſerved: "The third or fourth day after the child is born, the friends and relations of the woman who has lain-in aſſemble at her houſe, attended by muſic and dancing girls hired for the occaſion; after playing and dancing ſome time, a mullah or prieſt is introduced, who, taking the child in his arms, demands of the mother what name ſhe chooſes the infant ſhould be called by; being told, he begins praying, and after a ſhort time applies his mouth cloſe to the child's ear, and tells him diſtinctly three times (calling him by name) to remember and be obedient to his father and mother, to venerate his Koran and his prophet, to abſtain from thoſe things which are unlawful, and to practiſe thoſe things which are good and virtuous. Having repeated the Mahometan profeſſion of faith, he then redelivers the child to his mother; after which the company are entertained with ſweetmeats and other refreſhments, a part of which the females preſent always take care to carry away in their pockets, believing it to be the infallible means of their having offſpring themſelves."

83 Intellectual excellence. The Perſians excel more in poetry than any other ſort of literature; and aſtrologers are now in as great reputation in Perſia as the magi were formerly. Their books are all manuſcripts, the art of printing having not yet been introduced among them: they excel indeed in writing, and have eight different hands. They write from the right hand to the left, as the Arabs do. In their ſhort hand, they uſe the letters of the alphabet; and the ſame letters, differently pointed, will have 20 different ſignifications. In ſhort, the Perſians are born with as good natural parts as any people in the Eaſt, but make a bad uſe of them; being great diſſemblers, cheats, liars, and flatterers, and having a ſtrong propenſity to voluptuouſneſs, luxury, idleneſs, and indolence; vices indeed to which the Aſiatics in general are much addicted. Perſia || Perſimo

PERSIAN WHEEL. See HYDROSTATICS.

PERSICA, the PEACH, is by Linnæus referred to the ſame claſs and genus with amygdalus; however, as they are ſo commonly reckoned to be different genera, we have thought proper to diſtinguiſh them. There are a great variety of peach-trees planted in the gardens, ſome of which are preſerved only for the beauty of their flowers, but moſt of them for the ſake of the fruit. Of thoſe remarkable for the beauty of their flowers the principal are, 1. The vulgaris, or common peach-tree, with double flowers, which is a very great ornament in gardens, producing very large double flowers of a beautiful red or purple colour, and growing to a conſiderable ſize. 2. The humilis, or dwarf-almond. 3. The africana, or double-flowering dwarf-almond. Theſe two reach not above the height of three or four feet, though their flowers are of equal beauty with the former.

Of the peach-trees cultivated for the ſake of their fruit there are a great number, to deſcribe which particularly would exceed the proper bounds of this article. They are raiſed from the ſtones of the fruit, which ſhould be planted in autumn on a bed of light dry earth, about three inches deep and four inches aſunder. In the winter the beds ſhould be covered with mulch to protect them from the froſt. In this bed they ſhould remain for a year: when they are to be taken up and planted in a nurſery, where they are to remain one or two years; after which they muſt be removed to the places where they are to continue.

PERSICANA, in botany. See POLYGONUM.

PERSICUS SINUS, in anc. geogr. (Mela, Pliny); a part of the ſea which the Romans called *Mare Rubrum*, and the Greeks *Mare Erythræum*; waſhing Arabia Felix on the eaſt, between which and Carmania, entering into the land, it waſhes Perſis on the ſouth. Its large mouth conſiſts of ſtraight ſides, like a neck, and then the land retiring equally a vaſt way, and the ſea ſurrounding it in a large compaſs of ſhore, there is exhibited the figure of a human head (Mela). Theophraſtus calls this bay *Sinus Aralicus*, a name it equally claims with *Perſicus*, only for diſtinction ſake *Perſicus* is appropriated to it by others.

PERSIMON. See DIOSPYROS.—From the perſimon is made a very palatable liquor in the following manner: As ſoon as the fruit is ripe, a ſufficient quantity is gathered, which is very eaſy, as each tree is well ſtocked with them. Theſe perſimon apples are put into a dough of wheat or other flour, formed into cakes, and put into an oven, in which they continue till they are quite baked and ſufficiently dry, when they are taken out again: then, in order to brew the liquor, a pot full of water is put on the fire, and ſome of the cakes are put in: theſe become ſoft by degrees as the water grows warm, and crumble in pieces at laſt; the pot is then taken from the fire, and the water in it well ſtirred about, that the cakes may mix with it: this is then poured into another veſſel, and they continue to ſteep and break as many cakes as are neceſſary for a brewing: the malt is then infuſed, and they proceed as uſual with the brewing. Beer thus prepared is reckoned much preferable to other beer. They likewiſe

erfis, erſius. wiſe make brandy of this fruit in the following manner: having collected a ſufficient quantity of perſimons in autumn, they are altogether put into a veſſel, where they lie for a week till they are quite ſoft: then they pour water on them, and in that ſtate they are left to ferment of themſelves, without promoting the fermentation by any addition. The brandy is then made in the common way, and is ſaid to be very good, eſpecially if grapes (in particular of the ſweet ſort), which are wild in the woods, be mixed with the perſimon fruit. Some perſimons are ripe at the end of September, but moſt of them later, and ſome not before November and December, when the cold firſt overcomes their acrimony. The wood of this tree is very good for joiners-inſtruments, ſuch as planes, handles to chiſels, &c. but if after being cut down it lies expoſed to ſunſhine and rain, it is the firſt wood which rots, and in a year's time there is nothing left but what is uſeleſs. When the perſimon trees get once into a field, they are not eaſily got out of it again, as they ſpread ſo much.

PERSIS, a Roman lady, whom St Paul ſalutes in his epiſtle to the Romans (xvi. 12.), and whom he calls his beloved ſiſter. He ſays ſhe has laboured much for the Lord, and ſtill labours. Nothing elſe of her life is come to our knowledge, nor do we know that ſhe is honoured by any church; which is ſomething ſingular.

PERSIUS (Flaccus Aulus), a Latin poet in the reign of Nero, celebrated for his ſatires. He was born, according to ſome, at Volterra in Tuſcany; and according to others, at Tigulia, in the gulf Della Specia, in the year 34. He was educated till 12 years old at Volterra; and afterwards continued his ſtudies at Rome under Palæmon the grammarian, Virginius the rhetorician, and Cornutus the Stoic philoſopher, who contracted a friendſhip for him. Perſius conſulted that illuſtrious friend in the compoſition of his verſes. Lucian alſo ſtudied with him under Cornutus; and appeared ſo charmed with his verſes, that he was inceſſantly breaking out into acclamations at the beautiful paſſages in his ſatires: an example rarely ſeen in poets of equal rank. He was a ſteady friend, a good ſon, an affectionate brother and parent. He was chaſte, meek, and modeſt: which ſhows how wrong it is to judge of a man's morals by his writings; for the ſatires of Perſius are not only licentious, but ſharp and full of bitterneſs. He wrote but ſeldom; and it was ſome time before he applied himſelf regularly to it.

Perſius was of a weak conſtitution, and troubled with a bad ſtomach, which was the cauſe of his death in the 30th year of his age. Six of his ſatires remain; in their judgments of which the critics have been much divided, excepting as to their obſcurity, Perſius being indeed the moſt obſcure of all the Latin poets. As a poet, he is certainly inferior to Horace and Juvenal; and all the labours of Iſaac Caſaubon, who has written a moſt learned and elaborate commentary upon him, cannot make him equal to either of them as a ſatiriſt, though in virtue and learning he exceeded them both. He was a profeſſed imitator of Horace; yet had little of Horace's wit, eaſe, and talent at ridicule. His ſtyle is grand, figurative, poetical, and ſuitable to the dignity of the Stoic philoſophy: and hence he ſhines moſt in recommending virtue and integrity: here it is that ſatire becomes him. He was too grave to court the muſes with ſucceſs: but he had a great ſoul, ſuſceptible of noble ſentiments, which give a grace but to indifferent poetry. His cotemporaries thought highly of him. Quintilian allows, that Perſius, although he wrote but one book of ſatires, acquired a great deal of true glory, *Multum et veræ gloriæ quamvis uno libro Perſius meruit:* and Martial ſays much the ſame thing, *Sæpius in libro memoratur Perſius uno*, &c.

Perſon. PERSON, an individual ſubſtance of a rational intelligent nature. Thus we ſay, an ambaſſador repreſents the perſon of his prince; and that, in law, the father and ſon are reputed the ſame perſon.

The word *perſon*, *perſona*, is thought to be borrowed *a perſonando*, from perſonating or counterfeiting; and is ſuppoſed to have firſt ſignified a maſk: becauſe, as Boethius informs us, *in larva concava ſonus volvatur:* and hence the actors who appeared maſked on the ſtage were ſometimes called *larvati* and ſometimes *perſonati*. He likewiſe ſays, that as the ſeveral actors repreſented each a ſingle individual perſon, *viz.* Œdipus, or Chremes, or Hecuba, or Medea; for this reaſon, other people, who were at the ſame time diſtinguiſhed by ſomething in their form, character, &c. whereby they might be known, came likewiſe to be called by the Latins *perſonæ*, and by the Greeks προσωπα. Again, as actors rarely repreſented any but great and illuſtrious characters, the word came at length to import the mind, as being that whoſe diſpoſitions conſtitute the character. And thus men, angels, and even God himſelf, were called *perſons*. Things merely corporeal, as a ſtone, a plant, or a horſe, were called *hypoſtaſes* or *ſuppoſita*, but never *perſons*. Hence the learned ſuppoſe, that the ſame name *perſon* came to be uſed to ſignify ſome dignity, whereby a *perſon* is diſtinguiſhed from another; as a father, huſband, judge, magiſtrate, &c. In this ſenſe we are to underſtand that of Cicero: "Cæſar never ſpeaks of Pompey but in terms of honour and reſpect: he does many hard and injurious things, however, againſt his perſon."

Perſon we have already defined to mean an individual ſubſtance of a reaſonable nature. Now a thing may be individual two ways: 1. Logically, becauſe it cannot be predicated of any other; as Cicero, Plato, &c. 2. Phyſically; in which ſenſe a drop of water, ſeparated from the ocean, may be called an individual. Perſon is an individual nature in each of theſe ſenſes: logically, according to Boethius, becauſe *perſon* is not ſpoken of univerſals, but only of ſingulars and individuals; we do not ſay the *perſon* of an animal or a man, but of Cicero and Plato: and phyſically, ſince Socrates's hand or foot are never conſidered as perſons. This laſt kind of individual is denominated two ways: poſitively, when the perſon is ſaid to be the whole principle of acting; for to whatever thing action is attributed, that the philoſophers call a *perſon*: and negatively, as when we ſay, with the Thomiſts, &c. that a perſon conſiſts in this, that it does not exiſt in another as a more perfect being. Thus a man, though he conſiſts of two different things, *viz.* body and ſpirit, is not two perſons; becauſe neither part of itſelf is a complete principle of action, but one perſon, ſince the manner of his conſiſting of body and ſpirit is ſuch as conſtitutes one whole principle of action; nor does he exiſt in any other as a more perfect being; as, for

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example, Socrates's foot does in Socrates, or a drop of water in the ocean.

PERSON, in grammar, a term applied to ſuch nouns or pronouns as, being either prefixed or underſtood, are the nominatives in all inflections of a verb; or it is the agent or patient in all finite or perſonal verbs. See GRAMMAR

PERSONAL, any thing that concerns, or is reſtrained to, the perſon: thus it is a maxim in ethics, that all faults are perſonal.

PERSONAL Action, in law, is an action levied directly and ſolely againſt the perſon; in oppoſition to a real or mixed action. See ACTION.

PERSONAL Goods, or *Chattels*, in law, ſignifies any moveable thing belonging to a perſon, whether alive or dead. See CHATTELS.

PERSONAL Identity. See METAPHYSICS, Part III. Chap. iii.

PERSONAL Verb, in grammar, a verb conjugated in all the three perſons; thus called in oppoſition to an imperſonal verb, or that which has the third perſon only.

PERSONALITY, in the ſchools, is that which conſtitutes an individual a diſtinct perſon.

PERSONATÆ, is the name of the 40th order in Linnæus's Fragments of a Natural Method, conſiſting of a number of plants whoſe flowers are furniſhed with an irregular gaping or grinning petal, which in figure ſomewhat reſembles the ſnout of an animal. The bulk of the genera of this natural order arrange themſelves under the claſs and order didynamia angioſpermia of the Sexual Method.

The reſt, although they cannot enter into the artificial claſs juſt mentioned, for want of the claſſic character, the inequality of the ſtamina; yet, in a natural method, which admits of greater latitude, may be arranged with thoſe plants which they reſemble in their habit and general appearance, and particularly in the circumſtances expreſſed in that title.

PERSONIFYING, or PERSONALIZING, the giving an inanimate being the figure, ſentiments, and language of a perſon.

Dr Blair, in his Lectures on Rhetoric, gives this account of perſonification. "It is a figure, the uſe of which is very extenſive, and its foundation laid deep in human nature. At firſt view, and when conſidered abſtractly, it would appear to be a figure of the utmoſt boldneſs, and to border on the extravagant and ridiculous. For what can ſeem more remote from the track of reaſonable thought, than to ſpeak of ſtones and trees, and fields and rivers, as if they were living creatures, and to attribute to them thought and ſenſation, affections and actions? One might imagine this to be no more than childiſh conceit, which no perſon of taſte could reliſh. In fact, however, the caſe is very different. No ſuch ridiculous effect is produced by perſonification when properly employed; on the contrary, it is found to be natural and agreeable, nor is any very uncommon degree of paſſion required in order to make us reliſh it. All poetry, even in its moſt gentle and humble forms, abounds with it. From proſe it is far from being excluded; nay, in common converſation, very frequent approaches are made to it. When we ſay, the ground *thirſts* for rain, or the earth *ſmiles* with plenty; when we ſpeak of ambition's being *reſtleſs*, or a diſeaſe being *deceitful*; ſuch expreſſions ſhow the facility with which the mind can accommodate the properties of living creatures to things that are inanimate, or to abſtract conceptions of its own forming. Perſonifying

"Indeed, it is very remarkable, that there is a wonderful proneneſs in human nature to animate all objects. Whether this ariſes from a ſort of aſſimilating principle, from a propenſion to ſpread a reſemblance of ourſelves over all other things, or from whatever other cauſe it ariſes, ſo it is, that almoſt every emotion which in the leaſt agitates the mind beſtows upon its object a momentary idea of life. Let a man, by an unwary ſtep, ſprain his ankle, or hurt his foot upon a ſtone, and in the ruffled diſcompoſed moment he will ſometimes feel himſelf diſpoſed to break the ſtone in pieces, or to utter paſſionate expreſſions againſt it, as if it had done him an injury. If one has been long accuſtomed to a certain ſet of objects, which have made a ſtrong impreſſion on his imagination; as to a houſe, where he has paſſed many agreeable years; or to fields, and trees, and mountains, among which he has often walked with the greateſt delight; when he is obliged to part with them, eſpecially if he has no proſpect of ever ſeeing them again, he can ſcarce avoid having ſomewhat of the ſame feeling as when he is leaving old friends. They ſeem endowed with life. They become objects of his affection; and, in the moment of his parting, it ſcarce ſeems abſurd to him to give vent to his feeling in words, and to take a formal adieu.

"So ſtrong is that impreſſion of life which is made upon us, by the more magnificent and ſtriking objects of nature eſpecially, that I doubt not in the leaſt of this having been one cauſe of the multiplication of divinities in the heathen world. The belief of dryads and naiads, of the genius of the wood and the god of the river, among men of lively imaginations, in the early ages of the world, eaſily aroſe from this turn of mind. When their favourite rural objects had often been animated in their fancy, it was an eaſy tranſition to attribute to them ſome real divinity, ſome unſeen power or genius which inhabited them, or in ſome peculiar manner belonged to them. Imagination was highly gratified, by thus gaining ſomewhat to reſt upon with more ſtability; and when belief coincided ſo much with imagination, very ſlight cauſes would be ſufficient to eſtabliſh it.

"From this deduction may be eaſily ſeen how it comes to paſs that perſonification makes ſo great a figure in all compoſitions where imagination or paſſion have any concern. On innumerable occaſions it is the very language of imagination and paſſion; and therefore deſerves to be attended to, and examined with peculiar care. There are three different degrees of this figure, which it is neceſſary to remark and diſtinguiſh, in order to determine the propriety of its uſe. The firſt is, when ſome of the properties or qualities of living creatures are aſcribed to inanimate objects; the ſecond, when thoſe inanimate objects are introduced as acting like ſuch as have life; and the third, when they are repreſented either as ſpeaking to us, or as liſtening to what we ſay to them."

The ingenious profeſſor goes on to inveſtigate the nature of perſonification at conſiderable length. We ſhall

Perſonifying.

ſhall give his caution for the uſe of it in proſe compoſitions, in which he informs us this figure requires to be uſed with great moderation and delicacy. "The ſame liberty is not allowed to the imagination there as in poetry. The ſame aſſiſtances cannot be obtained for raiſing paſſion to its proper height by the force of numbers and the glow of ſtyle. However, addreſſes to inanimate objects are not excluded from proſe; but have their place only in the higher ſpecies of oratory. A public ſpeaker may on ſome occaſions very properly addreſs religion or virtue; or his native country, or ſome city or province, which has ſuffered perhaps great calamities, or been the ſcene of ſome memorable action. But we muſt remember, that as ſuch addreſſes are among the higheſt efforts of eloquence, they ſhould never be attempted unleſs by perſons of more than ordinary genius: for if the orator fails in his deſign of moving our paſſions by them, he is ſure of being laughed at. Of all frigid things, the moſt frigid are the aukward and unſeaſonable attempts ſometimes made towards ſuch kinds of perſonification, eſpecially if they be long continued. We ſee the writer or ſpeaker toiling and labouring to expreſs the language of ſome paſſion which he neither feels himſelf nor can make us feel. We remain not only cold, but frozen; and are at full leiſure to criticiſe on the ridiculous figure which the perſonified object makes, when we ought to have been tranſported with a glow of enthuſiaſm. Some of the French writers, particularly Boſſuet and Fleehier, in their ſermons and funeral orations, have attempted and executed this figure not without warmth and dignity. Their works are exceedingly worthy of being conſulted for inſtances of this and of ſeveral other ornaments of ſtyle. Indeed the vivacity and ardour of the French genius is more ſuited to this bold ſpecies of oratory, than the more correct but leſs animated genius of the Britiſh, who in their proſe works very rarely attempt any of the high figures of eloquence."

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PERSPECTIVE.

PERSPECTIVE is the art of drawing on a plane ſurface true reſemblances or pictures of objects, as the objects themſelves appear to the eye from any diſtance and ſituation, real or imaginary.

It was in the 16th century that *Perſpective* was revived, or rather reinvented. It owes its birth to painting, and particularly to that branch of it which was employed in the decorations of the theatre, where landſcapes were properly introduced, and which would have looked unnatural and horrid if the ſize of the objects had not been pretty nearly proportioned to their diſtance from the eye. We learn from Vitruvius, that Agatharchus, inſtructed by Æſchylus, was the firſt who wrote upon this ſubject; and that afterwards the principles of this art were more diſtinctly taught by Democritus and Anaxagoras, the diſciples of Agatharchus. Of the theory of this art, as deſcribed by them, we know nothing; ſince none of their writings have eſcaped the general wreck that was made of ancient literature in the dark ages of Europe. However, the revival of painting in Italy was accompanied with a revival of this art.

The firſt perſon who attempted to lay down the rules of perſpective was Pietro del Borgo, an Italian. He ſuppoſed objects to be placed beyond a tranſparent tablet, and endeavoured to trace the images which rays of light, emitted from them, would make upon it. But we do not know what ſucceſs he had in this attempt, becauſe the book which he wrote upon this ſubject is not now extant. It is, however, very much commended by the famous Egnazio Dante; and, upon the principles of Borgo, Albert Durer conſtructed a machine, by which he could trace the perſpective appearance of objects.

Balthazar Peruſſi ſtudied the writings of Borgo, and endeavoured to make them more intelligible. To him we owe the diſcovery of points of diſtance, to which all lines that make an angle of 45 degrees with the ground-line are drawn. A little time after, Guido Ulbaldi, another Italian, found that all the lines that are parallel to one another, if they be inclined to the ground-line, converge to ſome point in the horizontal line; and that through this point alſo, a line drawn from the eye, parallel to them, will paſs. Theſe principles put together enabled him to make out a pretty complete theory of perſpective.

Great improvements were made in the rules of perſpective by ſubſequent geometricians: particularly by profeſſor Graveſende, and ſtill more by Dr Brook Taylor, whoſe principles are in a great meaſure new, and far more general than any before him.

In order to underſtand the principles of perſpective, it will be proper to conſider the plane on which the repreſentation is to be made as tranſparent, and interpoſed between the eye of the ſpectator and the object to be repreſented. Thus, ſuppoſe a perſon at a window looks through an upright pane of glaſs at any object beyond it, and, keeping his head ſteady, draws the figure of the object upon the glaſs with a black lead pencil, as if the point of the pencil touched the object itſelf; he would then have a true repreſentation of the object in perſpective as it appears to his eye.

In order to this two things are neceſſary: firſt, that the glaſs be laid over with ſtrong gum-water, which, when dry, will be fit for drawing upon, and will retain the traces of the pencil; and, ſecondly, that he looks through a ſmall hole in a thin plate of metal, fixed about a foot from the glaſs, between it and his eye, and that he keeps his eye cloſe to the hole; otherwiſe he might ſhift the poſition of his head, and conſequently make a falſe delineation of the object.

Having traced out the figure of the object, he may go over it again with pen and ink; and when that is dry, put a ſheet of paper upon it, and trace it thereon with a pencil: then taking away the paper and laying it on a table, he may finiſh the picture by giving it the colours, lights, and ſhades, as he ſees them in the

the object itself; and then he will have a true reſemblance of the object.

To every perſon who has a general knowledge of the principles of optics, this muſt be ſelf-evident: For as viſion is occaſioned by pencils of rays coming in ſtraight lines to the eye from every point of the viſible object, it is plain that, by joining the points in the tranſparent plane, through which all thoſe pencils reſpectively paſs, an exact repreſentation muſt be formed of the object, as it appears to the eye in that particular poſition, and at that determined diſtance: and were pictures of things to be always firſt drawn on tranſparent planes, this ſimple operation, with the principle on which it is founded, would comprife the whole theory and practice of perſpective. As this, however, is far from being the caſe, rules muſt be deduced from the ſciences of optics and geometry for drawing repreſentations of viſible objects on opaque planes; and the application of theſe rules conſtitutes what is properly called the *art* of perſpective.

Previous to our laying down the fundamental principles of this art, it may not be improper to obſerve, that when a perſon ſtands right againſt the middle of one end of a long avenue or walk, which is ſtraight and equally broad throughout, the ſides thereof ſeem to approach nearer and nearer to each other as they are further and further from his eye; or the angles, under which their different parts are ſeen, become leſs and leſs according as the diſtance from his eye increaſes; and if the avenue be very long, the ſides of it at the fartheſt end will ſeem to meet: and there an object that would cover the whole breadth of the avenue, and be of a height equal to that breadth, would appear only to be a mere point. See OPTICS, n° 219, 220.

Having made theſe preliminary obſervations, we now proceed to the practice of perſpective, which is built upon the following

(Fundamental) THEOREM I.

Let *a b c d* (fig. 1. Plate CCCLXXXIII.) repreſent the ground-plan of the figure to be thrown into perſpective, and *e f g h* the tranſparent plane through which it is viewed by the eye at E. Let theſe planes interſect in the ſtraight line *k l*. Let B be any point in the ground plan, and B E a ſtraight line, the path of a ray of light from that point to the eye. This will paſs through the plane *e f g h* in ſome point *b*; or B will be ſeen through that point, and *b* will be the picture, image, or repreſentation of B.

If BA be drawn in the ground plan, making any angle BAK with the common interſection, and EV be drawn parallel to it, meeting the picture-plane or perſpective-plane in V, and VA be drawn, the point *b* is in the line VA ſo ſituated that BA is to EV as *b*A to *b*V.

For ſince EV and BA are parallel, the figure BA*b*VE*b*B is in one plane, cutting the perſpective-plane in the ſtraight line VA; the triangles BA*b*, EV*b*, are ſimilar, and BA : EV = *b*A : *b*V.

Cor. 1. If B be beyond the picture, its picture *b* is above the interſection *k b*; but if B be between the eye and the picture, as at B', its picture *b'* is below *k b*.

2. If two other parallel lines BA', ES, be drawn, and A', S, be joined, the picture of B is in the interſection of the lines AV and A'S.

3. The line BA is repreſented by *b*A, or *b*A is the picture of BA; and if AB be infinitely extended, it will be repreſented by AV. V is therefore called the *vaniſhing point* of the line AB.

4. All lines parallel to AB are repreſented by lines converging to V from the points where theſe lines interſect the perſpective plane; and therefore V is the vaniſhing point of all ſuch parallel lines.

5. The pictures of all lines parallel to the perſpective plane are parallel to the lines themſelves.

6. If through V be drawn HVD parallel to *k l*, the angle EVH is equal to BAK.

Remark. The propoſition now demonſtrated is not limited to any inclination of the picture-plane to the ground-plane; but it is uſual to conſider them as perpendicular to each other, and the ground-plane as horizontal. Hence the line *k l* is called the *ground line*, and OH the *horizon-line*; and VK, perpendicular to both, is called the *height of the eye*.

If ES be drawn perpendicular to the picture-plane, it will cut it in a point S of the horizon-line directly oppoſite to the eye. This is called the *point of ſight*, or *principal point*.

7. The pictures of all vertical lines are vertical, and the pictures of horizontal lines are horizontal, becauſe theſe lines are parallel to the perſpective plane.

8. The point of ſight S is the vaniſhing point of all lines perpendicular to the perſpective plane.

The above propoſition is a ſufficient foundation for the whole practice of perſpective, whether on direct or inclined pictures, and ſerves to ſuggeſt all the various practical conſtructions, each of which has advantages which ſuit particular purpoſes. Writers on the ſubject have either confined themſelves to one conſtruction, from an affectation of ſimplicity or fondneſs for ſyſtem; or have multiplied precepts, by giving every conſtruction for every example, in order to make a great book, and give the ſubject an appearance of importance and difficulty. An ingenious practitioner will avoid both extremes, and avail himſelf of the advantage of each conſtruction as it happens to ſuit his purpoſe. We ſhall now proceed to the practical rules, which require no conſideration of interſecting planes, and are all performed on the perſpective plane by means of certain ſubſtitutions for the place of the eye and the original figure. The general ſubſtitution is as follows:

Let the plane of the paper be firſt ſuppoſed to be the ground-plan, and the ſpectator to ſtand at F (fig 2.) Let it be propoſed that the ground-plan is to be repreſented on a plane ſurface, ſtanding perpendicularly on the line GKI of the plan, and that the point K is immediately oppoſite to the ſpectator, or that FK is perpendicular to GL: then FK is equal to the diſtance of the ſpectator's eye from the picture.

Now ſuppoſe a piece of paper laid on the plan with its ſtraight edge lying on the line GL; draw on this paper KS perpendicular to GL, and make it equal to the height of the eye above the ground-plan. This may be much greater than the height of a man, becauſe the ſpectator may be ſtanding on a place much raiſed above the ground-plan. Obſerve alſo that KS

muſt

muſt be meaſured on the ſame ſcale on which the ground plan and the diſtance FK were meaſured. Then draw HSO parallel to GL. This will be a horizontal line, and (when the picture is ſet upright on GL) will be on a level with the ſpectator's eye, and the point S will be directly oppoſite to his eye. It is therefore called the *principal point*, or *point of ſight*. The diſtance of his eye from this point will be equal to FK. Therefore make SP (in the line SK) equal to FK, and P is the projecting point or ſubſtitute for the place of the eye. It is ſometimes convenient to place P above S, ſometimes to one ſide of it on the horizontal line, and in various other ſituations; and writers, ignorant of, or inattentive to, the principles of the theory, have given it different denominations, ſuch as *point of diſtance*, *point of view*, &c. It is merely a ſubſtitute for the point E in fig. 1. and its moſt natural ſituation is below, as in this figure.

The art of perſpective is conveniently divided into ICHNOGRAPHY, which teaches how to make a perſpective draught of figures on a plane, commonly called the ground-plan; and SCENOGRAPHY, which teaches how to draw ſolid figures, or ſuch figures as are raiſed above this plan.

Fundamental PROB. I. *To put into perſpective any given point of the ground plan.*

Firſt general conſtruction.

Plate CLXXXIII. From B and P (fig. 2.) draw any two parallel lines BA, PV, cutting the ground-line and horizon-line in A and V, and draw BP, AV, cutting each other in *b*; *b* is the picture of B.

For it is evident that BA, PV, of this figure are analogous to BA and EV of fig. 1. and that BA : PV = *b*A : *b*V.

If BA' be drawn perpendicular to GL, PV will fall on PS, and need not be drawn. AV will be A'S. —This is the moſt eaſy conſtruction, and is nearly the ſame with Ferguſon's.

Second general conſtruction.

Draw two lines BA, BA", and two lines PV, PD, parallel to them, and draw AV, A"D, cutting each other in *b*: *b* is the picture of B by Cor. 2 —This conſtruction is the foundation of all the rules of perſpective that are to be found in the books on this ſubject. They appear in a variety of forms, owing to the ignorance or inattention of the authors to the principles. The rule moſt generally adhered to is as follows:

Draw BA (fig. 3.) perpendicular to the ground-line, and AS to the point of ſight, and ſet off Aβ equal to BA. Set off SD equal to the diſtance of the eye in the oppoſite direction from S that β is from A, where B and E of fig. 1. are on oppoſite ſides of the picture; otherwiſe ſet them the ſame way. D is called the point of diſtance Draw βD, cutting AS in B. This is evidently equivalent to drawing BA and PS perpendicular to the ground-line and horizon line, and Bβ and PD making an angle of 45° with theſe lines, with the additional puzzle about the way of ſetting off Aβ and SD, which is avoided in the conſtruction here given.

This uſual conſtruction, however, by a perpendicular and the point of diſtance, is extremely ſimple and convenient; and two points of diſtance, one on each ſide of S, ſerve for all points of the ground plan. But the firſt general conſtruction requires ſtill fewer lines, if BA be drawn perpendicular to GL, becauſe PV will then coincide with PS.

Third general conſtruction.

Draw BA from the given point B perpendicular to the ground line, and AS to the point of ſight From the point of diſtance D ſet off D*d* equal to BA, on the ſame or the contrary ſide as S, according as B is on the ſame or the contrary ſide of the picture as the eye. Join *d*, A, and draw D*b* parallel to *d*A. *b* is the picture of B. For SD, D*d*, are equal to the diſtances of the eye and given point from the picture, and SD : D*d* = *b*S : *b*A.

This conſtruction does not naturally ariſe from the original lines, but is a geometrical conſequence from their poſition and magnitude; and it is of all others the moſt generally convenient, as the perpendicular diſtances of any number of points may be arranged along SD without confuſion, and their direct ſituations transferred to the ground-line by perpendiculars ſuch as BA; and nothing is eaſier than drawing parallels, either by a parallel ruler or a bevel-ſquare, uſed by all who practiſe drawing.

PROB. 2. *To put any ſtraight line* BC (fig. 4.) *of the ground plan in perſpective.*

Find the pictures *b*, *c*, of its extreme points by any of the foregoing conſtructions, and join them by the ſtraight line *b c*.

Perhaps the following conſtruction will be found very generally convenient.

Produce CB till it meet the ground-line in A, and draw PV parallel to it, and AV, and PB. PC, cutting AV in *b*, *c*. V is its vaniſhing point, by Cor. 3. of the fundamental theorem.

It muſt be left to the experience and ſagacity of the drawer to ſelect ſuch conſtructions as are moſt ſuitable to the multiplicity of the figures to be drawn.

PROB 3. *To put any rectilineal figure of the ground-plan in perſpective.*

Put the bounding lines in perſpective, and the problem is ſolved.

The variety of conſtructions of this problem is very great, and it would fill a volume to give them all. The moſt generally convenient is to find the vaniſhing points of the bounding lines, and connect theſe with the points of their interſection with the ground-line. For example, to put the ſquare ABCD (fig. 5.) into perſpective.

Draw from the projecting point PV, PW, parallel to AB, BC, and let AB, BC, CD, DA, meet the ground-line in α, ×, β, δ, and draw αV, δV, ×W, βW, cutting each other in *a b c d*, the picture of the ſquare ABCD. The demonſtration is evident.

This conſtruction, however, runs the figure to great diſtances on each ſide of the middle line when any of the lines of the original figure are nearly parallel to the ground-line.

The following conſtruction (fig. 6.) avoids this inconvenience.

Let D be the point of diſtance. Draw the perpendiculars Aα, Bβ, Cγ Dδ, and the lines A*e*, B*f*, C*g*, D*h*, parallel to PD. Draw Sα, Sβ, Sγ, Sδ, and D*e*, D*f*, D*g*, D*h*, cutting the former in *a*, *b*, *c*, *d*, the angles of the picture.

It is not neceſſary that D be the point of diſtance, only the lines A*e*, B*f*, &c. muſt be parallel to PD.

Remark.

Remark. In all the foregoing conſtructions the neceſſary lines (and even the finiſhed picture) are frequently confounded with the original figure. To avoid this great inconvenience, the writers on perſpective direct us to tranſpoſe the figure; that is, to transfer it to the other ſide of the ground line, by producing the perpendiculars $A\alpha$, $B\beta$, $C\gamma$, $D\delta$, till $\alpha A'$, $\beta B'$, &c. are reſpectively equal to $A\alpha$, $B\beta$, &c.; or, inſtead of the original figure, to uſe only its tranſpoſed ſubſtitute $A'B'C'D'$. This is an extremely proper method. But in this caſe the point P must alſo be tranſpoſed to P′ above S, in order to retain the firſt or moſt natural and ſimple conſtruction, as in fig. 7.; Plate CCCLXXXIII where it is evident, that when $BA=AB'$, and $SP=SP'$, and $B'P'$ is drawn, cutting AS in b, we have $bA : bS = BA : P'S, = BA : PS$, and b is the picture of B: whence follows the truth of all the ſubſequent conſtructions with the tranſpoſed figure.

PROB. 4. *To put any curvilineal figure to the ground-plan into perſpective.*

Put a ſufficient number of its points in perſpective by the foregoing rules, and draw a curve line through them.

It is well known that the conic ſections and ſome other curves, when viewed obliquely, are conic ſections or curves of the ſame kinds with the originals, with different poſitions and proportions of their principal lines, and rules may be given for deſcribing their pictures founded on this property. But theſe rules are very various, unconnected with the general theory of perſpective, and more tedious in the execution, without being more accurate than the general rule now given. It would be a uſeleſs affectation to inſert them in this elementary treatiſe.

We come in the next place to the delineation of figures not in a horizontal plane, and of ſolid figures. For this purpoſe it is neceſſary to demonſtrate the following

THEOREM II.

The length of any vertical line ſtanding on the ground plane is to that of its picture as the height of the eye to the diſtance of the horizon line from the picture of its foot.

Let BC be the vertical line ſtanding on B, and let EF be a vertical line through the eye. Make BD equal to EF, and draw DE, CE, BE. It is evident that DE will cut the horizon line in ſome point d, CE will cut the picture plane in e, and BE will cut it in b, and that $b\,c$ will be the picture of BC, and is vertical, and that BC is to $b\,c$ as BD to $b\,d$, or as EF to $b\,d$.

Cor. The picture of a vertical line is divided in the ſame ratio as the line itſelf. For $BC : BM = b\,c : b\,m$.

PROB. 5. *To put a vertical line of a given length in perſpective ſtanding on a given point of the picture.*

Through the given point b (Fig. 8.) of the picture, draw $S\,b\,A$ from the point of ſight, and draw the vertical line AD, and make AE equal to the length or height of the given line. Join ES, and draw $b\,c$ parallel to AD, producing $b\,c$, when neceſſary, till it cut the horizontal line in d, and we have $b\,c : b\,d, = AD : AE$, that is, as the length of the given line to the height of the eye, and $b\,d$ is the diſtance of the horizon-line from the point b, which is the picture of the foot of the line. Therefore (Theor. 2.) $b\,c$ is the required picture of the vertical line.

This problem occurs frequently in views of architecture; and a compendious method of ſolving it would be peculiarly convenient. For this purpoſe, draw a vertical line XZ at the margin of the picture, or on a ſeparate paper, and through any point Y of the horizon-line draw VX. Set off XY, the height of the vertical line, and draw VY. Then from any points b, r, on which it is required to have the pictures of lines equal to XY, draw $b\,S$, $r\,t$, parallel to the horizon line, and draw the verticals $S\alpha$, $t\upsilon$: theſe have the lengths required, which may be transferred to b and r. This, with the third general conſtruction for the baſe points, will ſave all the confuſion of lines which would ariſe from conſtructing each line apart.

PROB. 6. *To put any ſloping line in perſpective.*

From the extremities of this line, ſuppoſe perpendiculars making the ground plane in two points, which we ſhall call the baſe points of the ſloping line. Put theſe baſe points in perſpective, and draw, by laſt problem, the perpendiculars from the extremities. Join theſe by a ſtraight line. It will be the picture required.

PROB. 7. *To put a ſquare in perſpective, as ſeen by a perſon not ſtanding right againſt the middle of either of its ſides, but rather nearly even with one of its corners.*

In fig. 9. let ABCD be a true ſquare, viewed by an obſerver, not ſtanding at o, directly againſt the middle of its ſide AD, but at O almoſt even with its corner D, and viewing the ſide AD under the angle AOD; the angle $A\,o\,D$ (under which he would have ſeen AD from o) being 60 degrees.

Make AD in fig. 10. equal to AD in fig. 9. and draw SP and OO parallel to AD. Then, in fig. 10. let O be the place of the obſerver's eye, and SO be perpendicular to SP; then S ſhall be the point of ſight in the horizon SP.

Take SO in your compaſſes, and ſet that extent from S to P: then P ſhall be the true point of diſtance, taken according to the foregoing rules.

From A and D draw the ſtraight lines AS and DS; draw alſo the ſtraight line AP, interſecting DS in C.

Laſtly, to the point of interſection C draw BC parallel to AD; and ABCD in fig. 10. will be a true perſpective repreſentation of the ſquare ABCD in fig. 9. The point M is the centre of each ſquare, and AMC and BMD are the diagonals.

PROB. 8. *To put a reticulated ſquare in perſpective, as ſeen by a perſon ſtanding oppoſite to the middle of one of its ſides.*

A reticulated ſquare is one that is divided into ſeveral little ſquares, like net-work, as fig. 11. each ſide of which is divided into four equal parts, and the whole ſurface into four times four (or 16) equal ſquares.

Having divided this ſquare into the given number of leſſer ſquares, draw the two diagonals $A\,x\,C$ and $B\,x\,D$.

Make AD in fig. 12. equal to AD in fig. 11. and divide it into four equal parts, as $A\,e$, $e\,g$, $g\,i$, and $i\,D$.

Draw $S\varepsilon'$ for the horizon, parallel to AD, and, through

through the middle point *g* of AD, draw OS perpendicular to AD and SP.—Make S the point of ſight, and O the place of the obſerver's eye.

Take SP equal to SO, and P ſhall be the true point of diſtance.—Draw AS and DS to the point of ſight, and AP to the point of diſtance, interſecting DS in C: then draw BC parallel to AD, and the outlines of the reticulated ſquare ABCD will be finiſhed.

From the diviſion-points *e*, *g*, *i*, draw the ſtraight lines *e f*, *g h*, *i k*, tending towards the point of ſight S; and draw BD for one of the diagonals of the ſquare, the other diagonal AC being already drawn.

Through the points *r* and *s*, where theſe diagonals cut *e f* and *i k*, draw *l m* parallel to AD. Through the centre-point *x*, where the diagonals cut *g h*, draw *n o* parallel to AD.—Laſtly, through the points *v* and *w*, where the diagonals cut *e f* and *i k*, draw *p q* parallel to AD; and the reticulated perſpective ſquare will be finiſhed.

This ſquare is truly repreſented, as if ſeen by an obſerver ſtanding at O, and having his eye above the horizontal plane ABCD on which it is drawn; as if OS was the height of his eye above that plane: and the lines which form the ſmall ſquares within it have the ſame letters of reference with thoſe in fig. 11. which is drawn as it would appear to an eye placed perpendicularly above its centre *x*.

Prob. 9. *To put a circle in perſpective.*

If a circle be viewed by an eye placed directly over its centre, it appears perfectly round, but if it be obliquely viewed, it appears of an elliptical ſhape. This is plain by looking at a common wine-glaſs ſet upright on a table.

Make a true reticulated ſquare, as fig. 11. Plate CCCLXXXIII. of the ſame diameter as you would have the circle; and ſetting one foot of your compaſſes in the centre *x*, deſcribe as large a circle as the ſides of the ſquare will contain. Then, having put this reticulated ſquare into perſpective, as in fig. 12. obſerve through what points of the croſs lines and diagonals of fig. 11. the circle paſſes; and through the like points in fig. 12. draw the ellipſis, which will be as true a perſpective repreſentation of the circle, as the ſquare in fig. 12. is of the ſquare in fig. 11.

This is Mr Ferguſon's rule for putting a circle in perſpective; but the following rules by *Wolf* are perhaps more univerſal.

If the circle to be put in perſpective be ſmall, deſcribe a ſquare about it. Draw firſt the diagonals of the ſquare, and then the diameters *b a* and *d g* (fig. 1. Plate CCCLXXXIV.) cutting one another at right angles; draw the ſtraight lines *f g* and *b c* parallel to the diameter *d e*. Through *b* and *f* and likewiſe *c* and *g* draw ſtraight lines meeting DE, the ground line of the picture in the points 3 and 4. To the principal point V draw the ſtraight lines 1 V, 3 V, 4 V, 2 V, and to the points of diſtance L and K, 2 L and 1 K. Laſtly, join the points of interſection *a*, *b*, *d*, *f*, *h*, *g*, *e*, *c*, by the arcs *a b*, *b d*, *d f*, and *a b d f h g e c a* will be the circle in perſpective.

If the circle be large ſo as to make the foregoing practice inconvenient, biſect the ground line AB, deſcribing, from the point of biſection as a centre, the ſemicircle AGB (fig. 2. Plate CCCLXXXIV.), and from any number of points in the circumference C, F, G, H, I, &c. draw to the ground line the perpendiculars C 1, F 2, G 3, H 4, I 5, &c.: From the points A, 1, 2, 3, 4, 5, B, draw ſtraight lines to the principal point or point of ſight V, likewiſe ſtraight lines from B and A to the points of diſtance L and K. Through the common interſections draw ſtraight lines as in the preceding caſe; and you will have the points *a*, *c*, *f*, *g*, *h*, *i*, *b*, repreſentatives of A, C, F, G, H, I, B. Then join the points *a*, *c*, *f*, &c. as formerly directed, and you have the perſpective circle *a c f g h i b i h g f c a*.

Hence it is apparent how we may put not only a circle but alſo a pavement laid with ſtones of any form in perſpective. It is likewiſe apparent how uſeful the ſquare is in perſpective; for, as in the ſecond caſe, a true ſquare was deſcribed round the circle to be put in perſpective, and divided into ſeveral ſmaller ſquares, ſo in this third caſe we make uſe of the ſemicircle only for the ſake of brevity inſtead of that ſquare and circle.

Prob. 10. *To put a reticulated ſquare in perſpective, as ſeen by a perſon not ſtanding right againſt the middle of either of its ſides, but rather nearly even with one of its corners.*

In fig. 13. Plate CCCLXXXIII, let O be the place of an obſerver, viewing the ſquare ABCD almoſt even with its corner D.—Draw at pleaſure SP for the horizon, parallel to AD, and make SO perpendicular to SP: then S ſhall be the point of ſight, and P the true point of diſtance, if SP be made equal to SO.

Draw AS and DS to the point of ſight, and AP to the point of diſtance, interſecting DS in the point C; then draw BC parallel to AD, and the outlines of the perſpective ſquare will be finiſhed. This done, draw the lines which form the leſſer ſquares, as taught in *Prob.* 8. and the work will be completed.—You may put a perſpective circle in this ſquare by the ſame rule as it was done in fig. 12.

Prob. 14. *To put a cube in perſpective, as if viewed by a perſon ſtanding almoſt even with one of its edges, and ſeeing three of its ſides.*

In fig. 16. Plate CCCLXXXIII. let AB be the breadth of either of the ſix equal ſquare ſides of the cube AG; O the place of the obſerver, almoſt even with the edge CD of the cube, S the point of ſight, SP the horizon parallel to AD, and P the point of diſtance taken as before.

Make ABCD a true ſquare; draw BS and CS to the point of ſight, and BP to the point of diſtance, interſecting CS in G.—Then draw FG parallel to BC, and the uppermoſt perſpective ſquare ſide BFGC of the cube will be finiſhed.

Draw DS to the point of ſight, and AP to the point of diſtance, interſecting DS in the point I: then draw GI parallel to CD; and, if the cube be an opaque one, as of wood or metal, all the outlines of it will be finiſhed; and then it may be ſhaded as in the figure.

But if you want a perſpective view of a tranſparent glaſs cube, all the ſides of which will be ſeen, draw AH toward the point of ſight, FH parallel to BA, and HI parallel to AD: then AHID will be the ſquare baſe of the cube, perſpectively parallel to the top BFGC; ABFH will be the ſquare ſide of the cube, parallel to CGID, and FGIH will be the ſquare ſide parallel to ABCD.

As to the ſhading part of the work, it is ſuch mere childrens play, in compariſon of drawing the lines

which form the ſhape of any object, that no rules need be given for it. Let a perſon ſit with his left ſide toward a window, and he knows full well, that if any ſolid body be placed on a table before him, the light will fall on the left-hand ſide of the body, and the right-hand ſide will be in the ſhade.

Prob. 15. *To put any ſolid in perſpective.*

Put the baſe of the ſolid, whatever it be, in perſpective by the preceding rules. From each bounding point of the baſe, raiſe lines repreſenting in perſpective the altitude of the object; by joining theſe lines and ſhading the figure according to the directions in the preceding problem, you will have a ſcenographic repreſentation of the object. This rule is general; but as its application to particular caſes may not be apparent, it will be proper to give the following example of it.

Prob. 16. *To put a cube in perſpective as ſeen from one of its angles.*

Since the baſe of a cube ſtanding on a geometrical plane, and ſeen from one of its angles, is a ſquare ſeen from one of its angles, draw firſt ſuch a perſpective ſquare: then raiſe from any point of the ground-line DE (Fig. 3. Plate CCCLXXXIV.) the perpendicular HI equal to the ſide of the ſquare, and draw to any point V in the horizontal line HR the ſtraight lines VI and VH. From the angles *d b* and *c* draw the dotted lines *d* 2 and *c* 1 parallel to the ground line DE. Perpendicular to theſe dotted lines, and from the points 1 and 2, draw the ſtraight lines L 1 and M 2. Laſtly, ſince HI is the altitude of the intended cube in *a*, L 1 in *c* and *b*, M 2 in *d*, draw from the point *a* the ſtraight line *f a* perpendicular to *a* E, and from the points *b* and *c*, *b g* and *c e*, perpendicular to *b c* 1, and *a b d c* being according to rule, make *a f* = HI, *b g* = *c e* = L 1, and *b d* = M 2. Then, if the points *g*, *h*, *e*, *f*, be joined, the whole cube will be in perſpective.

Prob. 17. *To put a ſquare pyramid in perſpective, as ſtanding upright on its baſe, and viewed obliquely.*

In fig. 4. n° 1. of Plate CCCLXXXIV. let AD be the breadth of either of the four ſides of the pyramid ATCD at its baſe ABCD; and MT its perpendicular height. Let O be the place of the obſerver, S his point of ſight, SE his horizon, parallel to AD and perpendicular to OS; and let the proper point of diſtance be taken in SE produced toward the left hand, as far from S as O is from S.

Draw AS and DS to the point of ſight, and DL to the point of diſtance, interſecting AS in the point B. Then, from B, draw BC parallel to AD; and ABCD ſhall be the perſpective ſquare baſe of the pyramid.

Draw the diagonal AC, interſecting the other diagonal BD at M, and this point of interſection ſhall be the centre of the ſquare baſe.

Draw MT perpendicular to AD, and of a length equal to the intended height of the pyramid: then draw the ſtraight outlines A T, CT, and DT; and the outlines of the pyramid (as viewed from O) will be finiſhed; which being done, the whole may be ſo ſhaded as to give it the appearance of a ſolid body.

If the obſerver had ſtood at *o*, he could have only ſeen the ſide ATD of the pyramid; and two is the greateſt number of ſides that he could ſee from any other place of the ground. But if he were at any height above the pyramid, and had his eye directly over its top, it would then appear as in N° 2. and he would ſee all its four ſides E, F, G, H, with its top *t* juſt over the centre of its ſquare baſe ABCD; which would be a true geometrical and not a perſpective ſquare.

Prob. 18. *To put two equal ſquares in perſpective, one of which ſhall be directly over the other, at any given diſtance from it, and both of them parallel to the plane of the horizon.*

In fig. 5. Plate CCCLXXXIV. let ABCD be a perſpective ſquare on a horizontal plane, drawn according to the foregoing rules, S being the point of ſight, SP the horizon (parallel to AD), and P the point of diſtance.

Suppoſe AD, the breadth of this ſquare, to be three feet; and that it is required to place juſt ſuch another ſquare EFGH directly above it, parallel to it and two feet from it.

Make AE and DH perpendicular to AD, and two thirds of its length: draw EH, which will be equal and parallel to AD; then draw ES and HS to the point of ſight S, and EP to the point of diſtance P, interſecting HS in the point G: this done, draw FG parallel to EH; and you will have two perſpective ſquares ABCD and EFGH, equal and parallel to one another, the latter directly above the former, and two feet diſtant from it; as was required.

By this method ſhelves may be drawn parallel to one another, at any diſtance from each other in proportion to their length.

Prob. 19. *To put a truncated pyramid in perſpective.*

Let the pyramid to be put in perſpective be quinquangular. If from each angle of the ſurface whence the top is cut off, a perpendicular be ſuppoſed to fall upon the baſe, theſe perpendiculars will mark the bounding points of a pentagon, of which the ſides will be parallel to the ſides of the baſe of the pyramid within which it is inſcribed. Join theſe points, and the interior pentagon will be formed with its longeſt ſide parallel to the longeſt ſide of the baſe of the pyramid. From the ground-line EH (Fig. 6. Plate CCCLXXXIV.) raiſe the perdendicular IH, and make it equal to the altitude of the intended pyramid. To any point V draw the ſtraight lines IV and HV, and by a proceſs ſimilar to that in Problem 16. determine the ſcenographical altitudes *a*, *b*, *c*, *d*, *e*. Connect the upper points *f*, *g*, *h*, *i*, *k*, by ſtraight lines; and draw *l k*, *f m*, *g n*, and the perſpective of the truncated pyramid will be completed.

Cor. If in a geometrical plane two concentric circles be deſcribed, a truncated cone may be put in perſpective in the ſame manner as a truncated pyramid.

Prob. 20. *To put in perſpective a hollow priſm lying on one of its ſides.*

Let ABDEC (fig. 7. n° 1.) be a ſection of ſuch a priſm. Draw HI parallel to AB, and diſtant from it the breadth of the ſide on which the priſm reſts; and from each angle internal and external of the priſm let fall perpendiculars to HI. The parallelogram will be thus divided by the ichnographical proceſs below the ground-line, ſo as that the ſide AB of the real priſm will be parallel to the correſponding ſide of the ſcenographic view of it.—To determine the altitude of the internal and external angles. From H (n° 2.) raiſe HI perpendicular to the ground-line, and on it

mark

mark off the true altitudes H 1, H 2, H 3, H 4, and H 5. Then if from any point V in the horizon be drawn the ſtraight lines VH, V 1, V 2, V 3, V 4, V 5 or VI; by a proceſs ſimilar to that of the preceding problem, will be determined the height of the internal angles, viz. $1=a\,a$, $2=b\,b$, $4=d\,d$; and of the external angles, $3=c\,c$, and $5=e\,e$; and when theſe angles are formed and put in their proper places, the ſcenograph of the priſm is complete.

PROB. 21. *To put a ſquare table in perſpective, ſtanding on four upright ſquare legs of any given length with reſpect to the breadth of the table.*

In fig. 5. Plate CCCLXXXIV. let ABCD be the ſquare part of the floor on which the table is to ſtand, and EFGH the ſurface of the ſquare table, parallel to the floor.

Suppoſe the table to be three feet in breadth, and its height from the floor to be two feet; then two thirds of AD or EH will be the length of the legs *i* and *k*; the other two (*l* and *m*) being of the ſame length in perſpective.

Having drawn the two equal and parallel ſquares ABCD and EFGH, as ſhown in Prob. 10. let the legs be ſquare in form, and fixed into the table at a diſtance from its edges equal to their thickneſs. Take A *a* and D *d* equal to the intended thickneſs of the legs, and *a b* and *d c* alſo equal thereto. Draw the diagonals AC and BD, and draw ſtraight lines from the points *a*, *b*, *c*, *d*, towards the points of ſight S, and terminating at the ſide BC. Then, through the points where theſe lines cut the diagonals, draw the ſtraight lines *n* and *o*, *p* and *q*, parallel to AD; and you will have formed four perſpective ſquares (like ABCD in fig. 4. n° 1.) for the baſes of the four legs of the table: and then it is eaſy to draw the four upright legs by parallel lines, all perpendicular to AD; and to ſhade them as in the figure.

To repreſent the intended thickneſs of the table-board, draw *e h* parallel to EH, and HG toward the point of ſight S: then ſhade the ſpaces between theſe lines, and the perſpective figure of the table will be finiſhed.

PROB. 22. *To put five ſquare pyramids in perſpective, ſtanding upright on a ſquare pavement compoſed of the ſurfaces of* 81 *cubes.*

In fig. 8. Plate CCCLXXXIV. let ABCD be a perſpective ſquare drawn according to the foregoing rules; S the point of ſight, P the point of diſtance in the horizon PS, and AC and BD the two diagonals of the ſquare.

Divide the ſide AD into 9 equal parts (becauſe 9 times 9 is 81) as A *a*, *a b*, *b c*, &c. and from theſe points of diviſion, *a*, *b*, *c*, *d*, &c. draw lines toward the point of ſight S, terminating at the furthermoſt ſide BC of the ſquare. Then, through the points where theſe lines cut the diagonals, draw ſtraight lines parallel to AD, and the perſpective ſquare ABCD will be ſubdivided into 81 leſſer ſquares, repreſenting the upper ſurfaces of 81 cubes, laid cloſe to one another's ſides in a ſquare form.

Draw AK and DL, each equal to A *a*, and perpendicular to AD; and draw LN toward the point of ſight S: then draw KL parallel to AD, and its diſtance from AD will be equal to A *a*.—This done, draw *a l*, *b m*, *c n*, *d o*, *e p*, *f q*, *g r*, and *h s*, all parallel to AK; and the ſpace ADLK will be ſubdivided into nine equal ſquares, which are the outer upright ſurfaces of the nine cubes in the ſide AD of the ſquare ABCD.

Draw LN toward the point of ſight S; and from the points where the lines, which are parallel to AD in this ſquare meet the ſide CD thereof, draw ſhort lines to LN, all parallel to DL, and they will divide that ſide into the outer upright ſurfaces of the nine cubes which compoſe it: and then the outſides of all the cubes that can be viſible to an obſerver, placed at a proper diſtance from the corner D of the ſquare, will be finiſhed.

As taught in Prob. 17. place the pyramid AE upright on its ſquare baſe A *t v a*, making it as high as you pleaſe; and the pyramid DH on its ſquare baſe *h u w* D, of equal height with AE.

Draw EH from the top of one of theſe pyramids to the top of the other; and EH will be parallel to AD.

Draw ES and HS to the point of ſight S, and HP to the point of diſtance P, interſecting ES in F.

From the point F, draw FG parallel to EH: then draw EG, and you will have a perſpective ſquare EFGH (parallel to ABCD) with its two diagonals EG and FH, interſecting one another in the centre of the ſquare at I. The four corners of this ſquare, E, F, G, H, give the perſpective heights of the four pyramids AE, BF, CG, and DH; and the interſection I of the diagonals gives the height of the pyramid MI, the centre of whoſe baſe is the centre of the perſpective ſquare ABCD.

Laſtly, place the three pyramids BF, CG, MI, upright on their reſpective baſes at B, C, and M; and the required perſpective repreſentation will be finiſhed, as in the figure.

PROB. 23. *To put upright pyramids in perſpective, on the ſides of an oblong ſquare or parallelogram; ſo that their diſtances from one another ſhall be equal to the breadth of the parallelogram.*

In moſt of the foregoing operations we have conſidered the obſerver to be ſo placed, as to have an oblique view of the perſpective objects: in this, we ſhall ſuppoſe him to have a direct view of fig. 8. Plate CCCLXXXIV. that is, ſtanding right againſt the middle of the end AD which is neareſt to his eye, and viewing AD under an angle of 60 degrees.

Having cut AD in the middle, by the perpendicular line S *s*, take S therein at pleaſure for the point of ſight, and draw ES for the horizon, parallel to AD.—Here S *s* muſt be ſuppoſed to be produced downward, below the limits of the plate, to the place of the obſerver; and SE to be produced towards the left hand beyond E, far enough to take a proper point of diſtance therein, according to the foregoing rules.

Take A *d* at pleaſure, and D *g* equal to A *d*, for the breadths of the ſquare baſes of the two pyramids AE and DF next the eye: then draw AS and *d* S, and likewiſe DS and *g* S, to the point of ſight S; and DG on to the point of diſtance, interſecting AS in G: then, from G draw GI parallel to AD, and you will have the firſt perſpective ſquare AGID of the parallelogram ABCD.

From I draw IH to (or toward) the point of diſtance, interſecting AS in H: then, from H draw

HK parallel to AD, and you will have the ſecond perſpective ſquare GHK I of the parallelogram.—Go on in this manner till you have drawn as many perſpective ſquares up toward S as you pleaſe.

Through the point *e*, where DG interſects *g* S, draw *b f* parallel to AD; and you will have formed the two perſpective ſquare baſes A *b c d* and *e f* D *g* of the two pyramids at A and D.

From the point *f* (the upper outward corner of *e f* D *g*) draw *f h* toward the point of diſtance, till it meets AS in *h*; then, from this point of meeting, draw *h m* parallel to GI, and you will have formed the two perſpective ſquares G *h i k* and *l m* I *n*, for the ſquare baſes of the two pyramids at G and I.

Proceed in the ſame manner to find the baſes of all the other pyramids, at the corners of the reſt of the perſpective ſquares in the parallelogram ABCD, as ſhown by the figure.—Then,

Having placed the firſt two pyramids at A and D upright on their ſquare baſes, as ſhown in Prob 9. and made them of any equal heights at pleaſure, draw ES and FS from the tops of theſe pyramids to the point of ſight S: place all the reſt of the pyramids upright on their reſpective baſes, making their tops touch the ſtraight lines ES and FS; and all the work, except the ſhading part, will be finiſhed.

Prob. 24 *To put a ſquare pyramid of equal ſized cubes in perſpective.*

Fig. 2. Plate CCCLXXXV. repreſents a pyramid of this kind; conſiſting as it were of ſquare tables of cubes, one table above another; 81 in the loweſt, 49 in the next, 25 in the third, 9 in the fourth, and 1 in the fifth or uppermoſt. Theſe are the ſquare numbers of 9, 7, 5, 3, and 1.

If the artiſt is already maſter of all the preceding operations, he will find leſs difficulty in this than in attending to the following deſcription of it: for it cannot be deſcribed in a few words, but may be executed in a very ſhort time.

In fig. 1. having drawn PS for the horizon, and taken S for the point of ſight therein (the obſerver being at O) draw AD parallel to PS for the ſide (next the eye) of the firſt or lowermoſt table of cubes. Draw AS and DS to the point of ſight S, and DP to the point of diſtance P, interſecting AS in the point B. Then, from B, draw BC parallel to AD, and you will have the ſurface ABCD of the firſt table.

Divide AD into nine equal parts, as A *a*, *a b*, *b c*, *c d*, &c. then make AK and DL equal to A *a*, and perpendicular to AD. Draw KL parallel to AD, and from the points of equal diviſion at *a*, *b*, *c*, &c. draw lines to KL, all parallel to AK. Then draw *b* S to the point of ſight S, and from the diviſion-points *a*, *b*, *c*, &c. draw lines with a black lead pencil, all tending towards the point of ſight, till they meet the diagonal BD of the ſquare.

From theſe points of meeting draw black lead lines to DC, all parallel to AD; then draw the parts of theſe lines with black ink which are marked 1, 2, 3, 4, &c. between *b* E and DC.

Having drawn the firſt of theſe lines *β q* with black ink, draw the parts *a i*, *b k*, *c l*, &c. (of the former lines which met the diagonal BD) with black ink alſo; and rub out the reſt of the black lead lines, which would otherwiſe confuſe the following part of the work. Then, draw LF toward the point of ſight S; and, from the points where the lines 1, 2, 3, 4, &c. meet the line DC, draw lines down to LF, all parallel to DL; and all the viſible lines between the cubes in the firſt table will be finiſhed.

Make *i* G equal and perpendicular to *β i*, and *q* M equal and parallel to *i* G: then draw GM, which will be equal and parallel to *i q*. From the points *k l*, *m n*, &c. draw *k n*, *l o*, *m p*, &c. all parallel to *i* G, and the outſides of the ſeven cubes in the ſide G *q* of the ſecond table will be finiſhed.

Draw GS and MS to the point of ſight S, and MP to the point of diſtance P, interſecting GS in H; then, from the point of interſection H, draw HI parallel to AD; and you will have the ſurface GHIM of the ſecond table of cubes.

From the points *n*, *o*, *p*, *q*, &c. draw black lead lines toward the point of ſight S, till they meet the diagonal MH of the perſpective ſquare ſurface GHIM; and draw *s* M, with black ink, toward the point of ſight.

From thoſe points where the lines drawn from *n*, *o*, *p*, *q*, &c. meet the diagonal MH, draw black lead lines to MI, all parallel to AD; only draw the whole firſt line *γ* 1 with black ink, and the parts 2, 3, 4, &c. and *n t*, *o u*, *p w*, &c. of the other lines between *γ* N and MI, and GM and *γ* 1, with the ſame; and rub out all the reſt of the black lead lines, to avoid further confuſion. Then, from the points where the ſhort lines 1, 2, 3, &c. meet the line MI, draw lines down to *q* E, all parallel to M *q*, and the outer ſurfaces of the ſeven cubes in the ſide ME will be finiſhed; and all theſe laſt lines will meet the former parallels 2, 3, 4, &c. in the line *q* E.

Make *t* O equal and perpendicular to *γ t*, and *y* P equal and parallel to *t* O; then draw OP, which will be equal and parallel to *t y*.—This done, draw OS and PS to the point of ſight S, and PP to the point of diſtance P in the horizon. Laſtly, from the point Q, where PP interſects OS, draw QR parallel to OP; and you will have the outlines OQRP of the ſurface of the third perſpective table of cubes.

From the points *u*, *w*, *ω*, *x* draw upright lines to OP, all parallel to *t* O, and you will have the outer ſurfaces of the five cubes in the ſide O *y* of this third table.

From the points where theſe upright lines meet OP, draw lines toward the point of ſight S, till they meet the diagonal PQ; and from theſe points of meeting draw lines to PR, all parallel to OP, making the parts 2, 3, 4, 5, of theſe lines with black ink which lie between ZY and PR. Then, from the points where theſe lines meet PR, draw lines down to *y* N; which will bound the outer ſurfaces of the five cubes in the ſide PN of the third table.

Draw the line *δ* 1 with black ink; and, at a fourth part of its length between *δ* and Z, draw an upright line to S, equal in length to that fourth part, and another equal and parallel thereto from Z to V: then draw SV parallel to *δ* Z, and draw the two upright and equidiſtant lines between *δ* Z and SV, and you will have the outer ſurfaces of the three cubes in the ſide SZ of the fourth table.

Draw SS and VS to the point of ſight S in the horizon, and VP to the point of diſtance therein, interſecting

terfecting SS in T: then draw TU parallel to SV, and you have STUV, the furface of the fourth table; which being reticulated or divided into 9 perfpective fmall fquares, and the uppermoft cube W placed on the middlemoft of the fquares, all the outlines will be finifhed; and when the whole is properly fhaded, as in fig. 2. the work will be done.

PROB. 25. *To repreſent a double-croſs in perſpective.*

In fig. 3. Plate CCCLXXXV. let ABCD and EFGH be two perfpective fquares, equal and parallel to one another, the uppermoft directly above the lowermoft, drawn by the rules already laid down, and as far afunder as is equal to the given height of the upright part of the croſs; S being the point of fight, and P the point of diftance, in the horizon PS taken parallel to AD.

Draw AE, DH, and CG; then AEHD and DHGC fhall be the two viſible ſides of the upright part of the croſs; of which, the length AE is here made equal to three times the breadth EH.

Divide DH into three equal parts, HI, IK, and KD. Through theſe points of diviſion, at I and K, draw MO and PR parallel to AD; and make the parts MN, IO, PQ, KR, each equal to HI: then draw MP and OR parallel to DH.

From M and O, draw MS and OS to the point of fight S; and from the point of diftance P draw PN cutting MS in T: from T draw TU parallel to MO, and meeting OS in U; and you will have the uppermoft furface MTUO of one of the croſs pieces of the figure.——From R, draw RS to the point of fight S; and from U draw UV parallel to OR; and OUVR fhall be the perfpective fquare end next the eye of that croſs-part.

Draw PM*x* (as long as you pleaſe) from the point of diftance P, through the corner M; lay a ruler to N and S, and draw XN from the line P*x*:—then lay the ruler to I and S, and draw YZS.—Draw XY parallel to MO, and make XW and YB equal and perpendicular to XY: then draw WB parallel to XY, and WXYB fhall be the ſquare viſible end of the other croſs part of the figure.

Draw BK toward the point of fight S; and from U draw UP to the point of diftance P, interſecting YS in Z: then, from the interſection Z, draw Z*a* parallel to MO, and Z*b* parallel to HD, and the whole delineation will be finifhed.

This done, ſhade the whole, as in fig. 4. and you will have a true perſpective repreſentation of a double croſs.

PROB 26. *To put three rows of upright ſquare objects in perſpective, equal in ſize, and at equal diſtances from each other, on an oblong ſquare plane, the breadth of which ſhall be of any aſſigned proportion to the length thereof.*

Fig. 5. Plate CCCLXXXV. is a perſpective repreſentation of an oblong ſquare plane, three times as long as it is broad, having a row of nine upright ſquare objects on each ſide, and one of the ſame number in the middle; all equally high, and at equal diſtances from one another, both long-wiſe and croſs-wiſe, on the ſame plane.

In fig. 6. PS is the horizon, S the point of fight, P the point of diſtance, and AD (parallel to PS) the breadth of the plane.

Draw AS, NS, and DS, to the point of fight S; the point N being in the middle of the line AD: and draw DP to the point of diſtance P, interſecting AS in the point B: then, from B draw BC parallel to AD, and you have the perſpective ſquare ABCD.

Through the point *i*, where DB interſects NS, draw *a e* parallel to AD; and you will have ſubdivided the perſpective ſquare ABCD into four leſſer ſquares, as A *a i* N, N *i e* D, *a* B *k i*, and *i k* C *e*.

From the point C (at the top of the perſpective ſquare ABCD) draw CP to the point of diſtance P, interſecting AS in E; then, from the point E draw LF parallel to AD; and you will have the ſecond perſpective ſquare BEFC.

Through the point *l*, where CE interſects NS, draw *b f* parallel to AD; and you will have ſubdivided the ſquare BEFC into the four ſquares B *b l k*, *k l f* C, *b* E *m l*, and *l m* F *f*.

From the point F (at the top of the perſpective ſquare BEFG) draw FP to the point of diſtance P, interſecting AS in I; then from the point I draw IK parallel to AD; and you will have the third perſpective ſquare EIKF.

Through the point *n*, where FI interſects NS, draw *c g* parallel to AD; and you will have ſubdivided the ſquare EIKF into four leſſer ſquares, E *c n m*, *m n g* F, *c* I *o n*, and *n o* K *g*.

From the point K (at the top of the third perſpective ſquare EIKF) draw KP to the point of diſtance P, interſecting AS in L; then from the point L draw LM parallel to AD; and you will have the fourth perſpective ſquare ILMK.

Through the point *p*, where KL interſects NS, draw *d h* parallel to AD; and you will have ſubdivided the ſquare ILMK into the four leſſer ſquares I *d p o*, *o p h* K, *d* L *q p*, and *p q* M *h*.

Thus we have formed an oblong ſquare ALMD, whoſe perſpective length is equal to four times its breadth, and it contains 16 equal perſpective ſquares.—If greater length was ſtill wanted, we might proceed further on toward S.

Take A 3, equal to the intended breadth of the ſide of the upright ſquare object AQ (all the other ſides being of the ſame breadth), and AO for the intended height. Draw O 18 parallel to AD, and make D 8 and 4 7 equal to A 3; then draw 3 S, 4 S, 7 S, and 8 S to the point of fight S: and among them we ſhall have the perſpective ſquare baſes of all the 27 upright objects on the plane.

Through the point 9, where DB interſects 8 S, draw 1 10 parallel to AD, and you have the three perſpective ſquare baſes A 1 2 3, 4 5 6 7, 8 9 10 D, of the three upright ſquare objects at A, N, and D.

Through the point 21, where *e b* interſects 8 S, draw 14, 11 parallel to AD; and you will have the three perſpective ſquares *a* 14 15 16 17 18 19 20, and 21 11 *e* 22, for the baſes of the ſecond croſs row of objects; namely, the next beyond the firſt three at A, N, and D.

Through the point *x*, where CE interſects 8 S, draw a line parallel to BC; and you will have three perſpective ſquares, at B, *k*, and C, for the baſes of the third row of objects; one of which is ſet up at B.

Through the point *x*, where *f c* interſects 8 S, draw a line parallel to *b f*; and you will have three perſpective ſquares, at *b*, *l*, and *x*, for the baſes of the fourth croſs row of objects.

Go on in this manner, as you ſee in the figure, to

find the reſt of the ſquare baſes, up to LM; and you will have 27 upon the whole oblong ſquare plane, on which you are to place the like number of objects, as in fig. 5.

Plate CCCLXXXV. Having aſſumed AO for the perſpective height of the three objects at A, N, and D (fig. 6.) next the obſerver's eye, and drawn O 18 parallel to AD, in order to make the objects at N and D of the ſame height as that at O; and having drawn the upright lines 4 15, 7 W, 8 X, and D 22, for the heights N and D; draw OS and RS, 15 S and WS, XS and 22 S, all to the point of ſight S: and theſe lines will determine the perſpectively equal heights of all the reſt of the upright objects, as ſhown by the two placed at *a* and B.

To draw the ſquare tops of theſe objects, equal and parallel to their baſes, we need only give one example, which will ſerve for all.

Draw 3 R and 2 Q parallel to AO, and up to the line RS; then draw PQ parallel to OR, and OPQR ſhall be the top of the object at A, equal and parallel to its ſquare baſe A 1 2 3.—In the ſame eaſy way the tops of all the other objects are formed.

When all the reſt of the objects are delineated, ſhade them properly, and the whole perſpective ſcheme will have the appearance of fig. 5.

Prob. 27. *To put a ſquare box in perſpective, containing a given number of leſſer ſquare boxes of a depth equal to their width.*

Let the given number of little ſquare boxes or cells be 16, then 4 of them make the length of each ſide of the four outer ſides *a b*, *b c*, *c d*, *d a*, as in fig. 7. and the depth *a f* is equal to the width *a e*. Whoever can draw the reticulated ſquare, by the rules laid down towards the beginning of this article, will be at no loſs about putting this perſpective ſcheme in practice.

Prob. 28. *To put ſtairs with equal and parallel ſteps in perſpective.*

In fig. 1. of Plate CCCLXXXVI. let *a b* be the given breadth of each ſtep, and *a i* the height thereof. Make *b c*, *c d*, *d e*, &c. each equal to *a b*; and draw all the upright lines *a i*, *b l*, *c n*, *d p*, &c. perpendicular to *a b* (to which the horizon *s*S is parallel); and from the points *i*, *l*, *n*, *p*, *r*, &c. draw the equidiſtant lines *i* B, *l* C, *n* D, &c. parallel to *a b*; theſe diſtances being equal to that of *i* B from *a b*.

Draw *x i* touching all the corner-points *l*, *n*, *p*, *r*, *t*, *v*; and draw 2 16 parallel to *x i*, as far from it as you want the length of the ſteps to be.

Toward the point of ſight S draw the lines *a* 1, *i* 2, *k* 3, *l* 4, &c. and draw 16 15, 14 13, 12 11, 10 9, 8 7, 6 5, 4 3, and 2 1, all parallel to A*b*, and meeting the lines *w* 15, *u* 13, *s* 11, &c. in the points 15, 13, 11, 9, 7, 5, 3, and 1: then from theſe points draw 15 14, 13 12, 11 10, 9 8, 7 6, 5 4, and 3 2, all parallel to *b a*; and the outlines of the ſteps will be finiſhed. From the point 16 draw 16 A parallel to *b a*, and A*x* 16 will be part of the flat at the top of the uppermoſt ſtep. This done, ſhade the work as in fig. 2. and the whole will be finiſhed.

Prob. 29. *To put ſtairs with flats and openings in perſpective, ſtanding on a horizontal pavement of ſquares.*

In fig. 3. of Plate CCCLXXXVI. having made S the point of ſight, and drawn a reticulated pavement AB with black lead lines, which may be rubbed out again; at any diſtance from the ſide AB of the pavement which is neareſt to the eye, and at any point where you chooſe to begin the ſtair at that diſtance, as *a*, draw G*a* parallel to BA, and take *a b* at pleaſure for the height of each ſtep.

Take *a b* in your compaſſes, and ſet that extent as many times upward from F to E as is equal to the firſt required number of ſteps O, N, M, L, K; and from theſe points of diviſion in EF draw 1 *b*, 2 *d*, 3 *f*, 4 *h*, and E *k*, all equidiſtant from one another, and parallel to F*a*: then draw the equidiſtant upright lines *u b*, *t d*, *u f*, *v h*, *w k*, and *l m*, all perpendicular to F*a*: then draw *m b*, touching the outer corners of theſe ſteps at *m*, *k*, *h*, *f*, *d*, and *b*; and draw *n s* parallel to *m b*, as far from it as you want the length of the ſteps K, L, M, N, O to be.

Towards the point of ſight S draw *m n*, *l 5*, *k o*, *i 6*, *h p*, *f q*, *d r*, and *b s*. Then (parallel to the bottom-line BA) through the points *n*, *o*, *p*, *q*, *r*, *s*, draw *n* 8; 5, 14; 6, 15; 7, 16; 1, 17; and *s s*: which done, draw *n 5* and *o 6* parallel to *l m*, and the outlines of the ſteps K, L, M, N, O will be finiſhed.

At equal diſtances with that between the lines marked 8 and 14, draw the parallel lines above marked 9 10 11 12 and 13; and draw perpendicular lines upwards from the points *n*, *o*, *p*, *q*, *r*, *s*, as in the figure.

Make H*m* equal to the intended breadth of the flat above the ſquare opening at the left hand, and draw HW toward the point of ſight S, equal to the intended length of the flat; then draw WP parallel to H*m*, and the outlines of the flat will be finiſhed.

Take the width of the opening at pleaſure, as from F to C, and draw CD equal and parallel to FE. Draw GH parallel to CD, and the ſhort lines marked 33, 34, &c. juſt even with the parallel lines 1, 2, &c. From the points where theſe ſhort lines meet CD draw lines toward the point of ſight S till they meet DE; then from the points where the lines 38, 39, 40, &c. of the pavement meet C*y*, draw upright lines parallel to CD; and the lines which form the opening will be finiſhed.

The ſteps P, Q, R, S, T, and the flat U above the arch V, are done in the ſame manner with thoſe in fig. 1. as taught in Prob. 28. and the equidiſtant parallel lines marked 18, 19, &c. are directly even with thoſe on the left-hand ſide of the arch V, and the upright lines on the right-hand ſide are equidiſtant with thoſe on the left.

From the points where the lines 18, 19, 20, &c. meet the right-hand ſide of the arch, draw lines toward the point of ſight S; and from the points where the pavement lines 29, 30, 31, 32, meet the line drawn from A towards the point of ſight, draw upright lines toward the top of the arch.

Having done the top of the arch, as in the figure, and the few ſteps to the right hand thereof, ſhade the whole as in fig. 4. and the work will be finiſhed.

Prob. 30. *To put upright conical objects in perſpective, as if ſtanding on the ſides of an oblong ſquare, at diſtances from one another equal to the breadth of the oblong.*

In fig. 5. of Plate CCCLXXXVI. the baſes of the upright cones are perſpective circles inſcribed in ſquares of the ſame diameter; and the cones are ſet upright

on

on their baſes by the ſame rules as are given for pyramids, which we need not repeat here.

In moſt of the foregoing operations we have conſidered the obſerver's eye to be above the level of the tops of all the objects, as if he viewed them when ſtanding on high ground. In this figure, and the firſt and ſecond of the next plate, we ſhall ſuppoſe him to be ſtanding on low ground, and the tops of the objects to be above the level of his eye.

Plate CCLXXVI. In fig. 5. let AD be the perſpective breadth of the oblong ſquare ABCD; and let A*a* and D*d* (equal to A*a*) be taken for the diameters of the circular baſes of the two cones next the eye, whoſe intended equal heights ſhall be AE and DF.

Having made S the point of ſight in the horizon parallel to AD, and found the proper point of diſtance therein, draw AS and *a*S to contain the baſes of the cones on the left-hand ſide, and DS and *d*S for thoſe on the right.

Having made the two firſt cones at A and D of equal height at pleaſure, draw ES and FS from their tops to the point of ſight, for limiting the perſpective heights of all the reſt of the cones. Then divide the parallelogram ABCD into as many equal perſpective ſquares as you pleaſe; find the baſes of the cones at the corners of theſe ſquares, and make the cones thereon, as in the figure.

If you would repreſent a ceiling equal and parallel to ABCD, ſupported on the tops of theſe cones, draw EF, then EFGH ſhall be the ceiling; and by drawing *e f* parallel to EF, you will have the thickneſs of the floor-boards and beams, which may be what you pleaſe.

This ſhows how any number of equidiſtant pillars may be drawn of equal heights to ſupport the ceiling of a long room, and how the walls of ſuch a room may be repreſented in perſpective at the backs of theſe pillars. It alſo ſhows how a ſtreet of houſes may be drawn in perſpective.

PROB. 31. *To put a ſquare hollow in perſpective, the depth of which ſhall bear any aſſigned proportion to its width.*

Fig. 1. of Plate CCCLXXXVII. is the repreſentation of a ſquare hollow, of which the depth AG is equal to three times its width AD; and S is the point of ſight over which the obſerver's eye is ſuppoſed to be placed, looking perpendicularly down into it, but not directly over the middle.

Draw AS and DS to the point of ſight S; make ST the horizon parallel to AD, and produce it to ſuch a length beyond T that you may find a point of diſtance therein not nearer S than if AD was ſeen under an angle of 60 degrees

Draw DU to the point of diſtance, interſecting AS in B; then from the point B draw BC parallel to AD; and you will have the firſt perſpective ſquare ABCD, equal to a third part of the intended depth.

Draw CV to the point of diſtance, interſecting AS in E; then from the point E draw EF parallel to AD; and you will have the ſecond perſpective ſquare BEFC, which, added to the former one, makes two-thirds of the intended depth.

Draw FW to the point of diſtance, interſecting AS in G; then from the point G draw GH parallel to AD; and you will have the third perſpective ſquare EGHF, which, with the former two, makes the whole depth AGHD three times as great as the width AD, in a perſpective view.

Divide AD into any number of equal parts, as ſuppoſe 8; and from the diviſion-points *a*, *b*, *c*, *d*, &c. draw lines toward the point of ſight S, and ending at GH; then through the points where the diagonals BD, EC, GF, cut theſe lines, draw lines parallel to AD; and you will have the parallelogram AGHD reticulated, or divided into 192 ſmall and equal perſpective ſquares.

Make AI and DM equal and perpendicular to AD; then draw IM, which will be equal and parallel to AD; and draw IS and MS to the point of ſight S.

Divide AI, IM, and MD, into the ſame number of equal parts as AD is divided; and from theſe points of diviſion draw lines toward the point of ſight S, ending reſpectively at GK, KL, and LH.

From thoſe points where the lines parallel to AD meet AG and DH draw upright lines parallel to AI and DM; and from the points where theſe lines meet IK and LM draw lines parallel to IM; then ſhade the work, as in the figure.

PROB. 32. *To repreſent a ſemicircular arch in perſpective, as if it were ſtanding on two upright walls, equal in height to the height of the obſerver's eye.*

After having gone through the preceding operation, this will be more eaſy by a bare view of fig. 2 in Plate CCCLXXXVII. than it could be made by any deſcription; the method being ſo much like that of drawing and ſhading the ſquare hollow.—We need only mention, that *a*T*t*EA and DF*c t d* are the upright walls on which the ſemicircular arch is built; that S is the point of ſight in the horizon T *t*, taken in the centre of the arch; that *d* in fig. 1. is the point of diſtance; and that the two perſpective ſquares ABCD and BEFC make the parellelogram AEFD of a length equal to twice its breadth AD.

PROB. 33. *To repreſent a ſquare in perſpective, as viewed by an obſerver ſtanding directly even with one of its corners.*

In fig. 3. of Plate CCCLXXXVII. let A 9 BC be a true ſquare, viewed by an obſerver ſtanding at ſome diſtance from the corner C, and juſt even with the diagonal C 9.

Let *p*SP be the horizon, parallel to the diagonal AB; and S the point of ſight, even with the diagonal C 9. Here it will be proper to have two points of diſtance *p* and P, equidiſtant from the point of ſight S.

Draw the ſtraight line 1 17 parallel to AB, and draw A 8 and B 10 parallel to CS. Take the diſtance between 8 and 9 in your compaſſes, and ſet it off all the way in equal parts from 8 to 1, and from 10 to 17.—The line 1 17 ſhould be produced a good way further both to right and left hand from 9, and divided all the way in the ſame manner.

From theſe points of equal diviſion, 8, 9, 10, &c. draw lines to the point of ſight S, and alſo to the two points of diſtance *p* and P, as in the figure.

Now it is plain, that *a c b* 9 is the perſpective repreſentation of A9BC, viewed by an obſerver even with the corner C and diagonal C 9.—But if there are other ſuch ſquares lying even with this, and having the ſame poſition with reſpect to the line 1 17, it is evident that the obſerver, who ſtands directly even with the

corner C of the firſt ſquare, will not be even with the like corners G and K of the others; but will have an oblique view of them over the ſides FG and IK, which are neareſt his eye: and their perſpective repreſentations will be *e g f* 6 and *h k i* 3, drawn among the lines in the figure: of which, the ſpaces taken up by each ſide lie between three of the lines drawn toward the point of diſtance *p*, and three drawn to the other point of diſtance P.

PROB. 34. *To repreſent a common chair, in an oblique inverſe view.*

The original lines to the point of ſight S, and points of diſtance *p* and P, being drawn as in the preceding operation, chooſe any part of the plane, as *l m n* 13, on which you would have the chair L to ſtand.—There are juſt as many lines (namely two) between *l* and *m* or 13 and *n*, drawn toward the point of diſtance *p*, at the left hand, as between *l* and 13, or *m* and *n*, drawn to the point of diſtance P on the right: ſo that *l m*, *m n*, *n* 13, and 13 *l*, form a perſpective ſquare.

From the four corners *l*, *m*, *n*, 13, of this ſquare raiſe the four legs of the chair to the perſpective perpendicular height you would have them: then make the ſeat of the chair a ſquare equal and parallel to *l m n* 13, as taught in Prob. 18. which will make the two ſides of the ſeat in the direction of the lines drawn toward the point of diſtance *p*, and the fore and back part of the ſeat in direction of the lines drawn to the other point of diſtance P. This done, draw the back of the chair leaning a little backward, and the croſs bars therein tending toward the point of diſtance P. Then ſhade the work as in the figure; and the perſpective chair will be finiſhed.

PROB. 35. *To preſent an oblong ſquare table in an oblique perſpective view.*

In fig. 3. of Plate CCCLXXXVII. M is an oblong ſquare table, as ſeen by an obſerver ſtanding directly even with C 9 (ſee *Prob.* 33.), the ſide next the eye being perſpectively parallel to the ſide *a c* of the ſquare *a c b* 9.—The forementioned lines drawn from the line 1 17 to the two points of diſtance *p* and P, form equal perſpective ſquares on the ground plane.

Chooſe any part of this plane of ſquares for the feet of the table to ſtand upon; as at *p*, *q*, *r*, and *s*, in direction of the lines *o p* and *r s* for the two long ſides, and *t s* and *q r* for the two ends; and you will have the oblong ſquare or parallelogram *q r s t* for the part of the floor or ground-plane whereon the table is to ſtand: and the breadth of this plane is here taken in proportion to the length as 6 to 10; ſo that, if the length of the table be ten feet, its breadth will be ſix.

On the four little perſpective ſquares at *q*, *r*, *s*, and *t*, place the four upright legs of the table, of what height you pleaſe, ſo that the height of the two next the eye, at *o* and *p*, ſhall be terminated by a ſtraight line *u w* drawn to the point of diſtance P. This done, make the leaf M of the table an oblong ſquare, perſpectively equal and parallel to the oblong ſquare *q r s t* on which the feet of the table ſtands. Then ſhade the whole, as in the figure, and the work will be finiſhed.

If the line 1 17 was prolonged to the right and left hand, and equally divided throughout (as it is from 1 to 17), and if the lines which are drawn from *p* and to the right and left hand ſides of the plate were prolonged till they came to the extended line 1 17, they would meet it in the equal points of diviſion. In forming large plans of this ſort, the ends of ſlips of paper may be paſted to the right and left edges of the ſheet on which the plan is to be formed.

Of the Anamorpheſis, or reformation of diſtorted images.

By this means pictures that are ſo miſhapen, as to exhibit no regular appearance of any thing to the naked eye, ſhall, when viewed by reflection, preſent a regular and beautiful image. The inventor of this ingenious device is not known. Simon Stevinus, who was the firſt that wrote upon it, does not inform us from whom he learned it. The principles of it are laid down by S. Vauzelard in his *Perſpective Conique et Cylindrique*; and Gaſpar Schott profeſſes to copy Marius Bettinus in his deſcription of this piece of artificial magic.

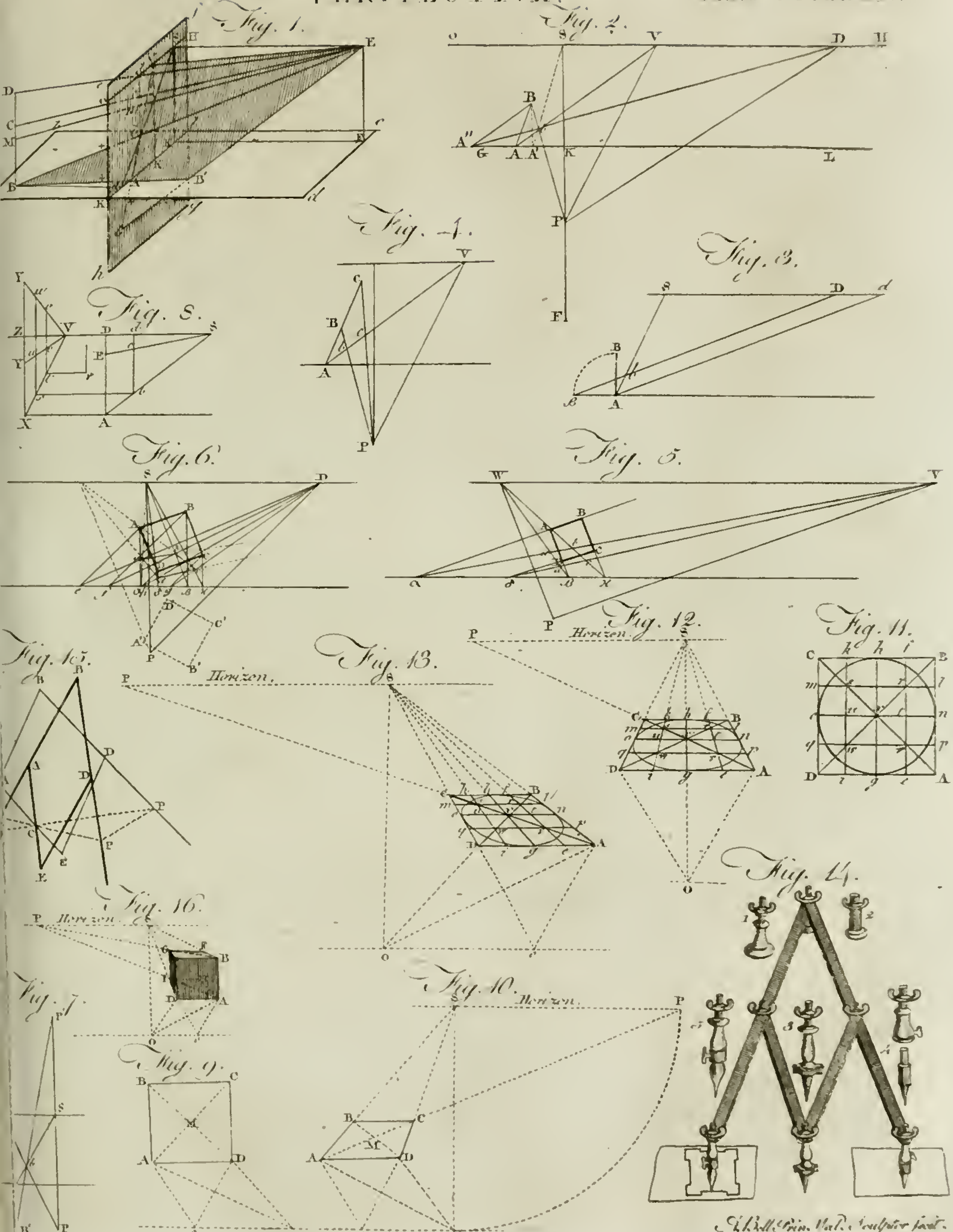
It will be ſufficient for our purpoſe to copy one of the ſimpleſt figures of this writer, as by this means the myſtery of this art will be ſufficiently unfolded. Upon the cylinder of paper, or paſteboard, ABCD, draw whatever is intended to be exhibited, as the letters IHS. Then with a needle make perforations along the whole outline; and placing a candle, G, behind this cylinder, mark upon the ground plane the ſhadow of them, which will be diſtorted more or leſs, according to the poſition of the candle or the plane, &c. This being done, let the picture be an exact copy of this diſtorted image, let a metallic ſpeculum be ſubſtituted in the place of the cylinder, and let the eye of the ſpectator have the ſame poſition before the cylinder that the candle had behind it. Then looking upon the ſpeculum, he will ſee the diſtorted image reſtored to its proper ſhape. The reformation of the image, he ſays, will not eaſily be made exact in this method, but it will be ſufficiently ſo to anſwer the purpoſe. Plate CCCLXXXVII fig. 6.

Other methods, more exact and geometrical than this, were found out afterwards: ſo that theſe pictures could be drawn by certain rules, without the uſe of a candle. Schott quotes one of theſe methods from Bettinus, another from Herigonius, and another from Kircher, which may be ſeen in his *Magia*, vol. i. p. 162, &c. He alſo gives an account of the methods of reforming pictures by ſpeculums of conical and other figures.

Inſtead of copying any of theſe methods from Schott or Bettinus, we ſhall preſent our readers with that which Dr Smith hath given us in his Optics, vol. i. p. 250, as, no doubt, the beſt, and from which any perſon may eaſily make a drawing of this kind. The ſame deſcription anſwers to two mirrors, one of which, fig. 7. is convex, and the other, fig. 8. is concave.

In order to paint upon a plane a deformed copy ABCDEKIHGF of an original picture, which ſhall appear regular, when ſeen from a given point O, elevated above the plane, by rays reflected from a poliſhed cylinder, placed upon the circle *l n p*, equal to its given baſe; from the point R, which muſt be ſuppoſed to be perpendicularly under O, the place of the eye, draw two lines R *a*-R *e*; which ſhall either touch the baſe of the cylinder, or elſe cut off two ſmall equal ſegments from the ſides of it, according as the copy is intended to be more or leſs deformed. Then, taking the eye, raiſed above R, to the given height RO, ſome-

PERSPECTIVE. Plate CCCLXXXIII.



A. Bell Prin. Pal. Sculptor fecit.

Fig. 1.

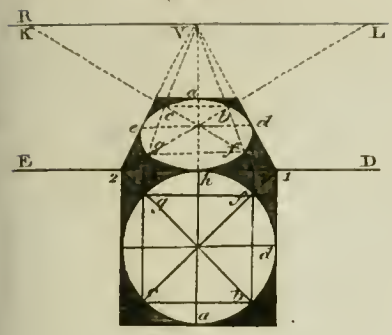


Fig. 2.

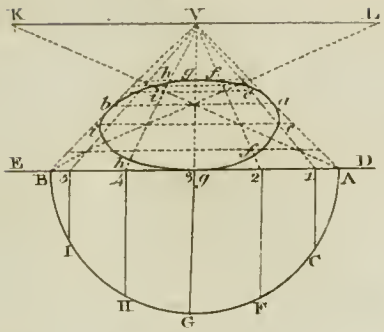
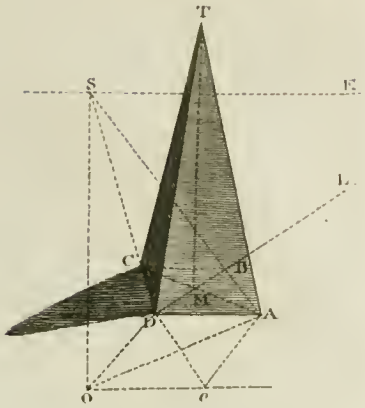


Fig. 4. N.° 1.



Horizon

Fig. 5.

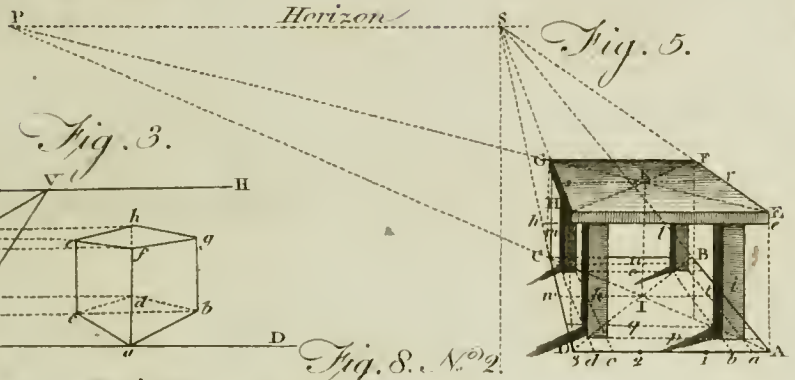


Fig. 3.

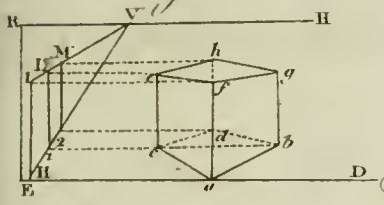


Fig. 4. N.° 2.

Fig. 6.

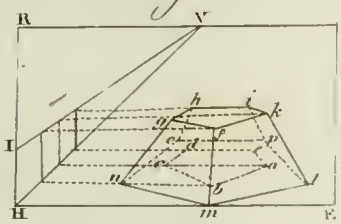


Fig. 8. N.° 2.

Horizon

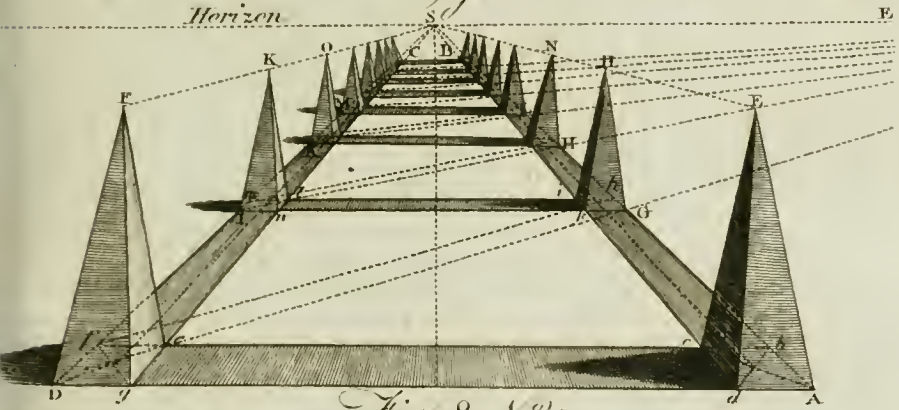
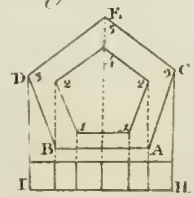


Fig. 8. N.° 1.

Fig. 7. N.° 1.



Horizon

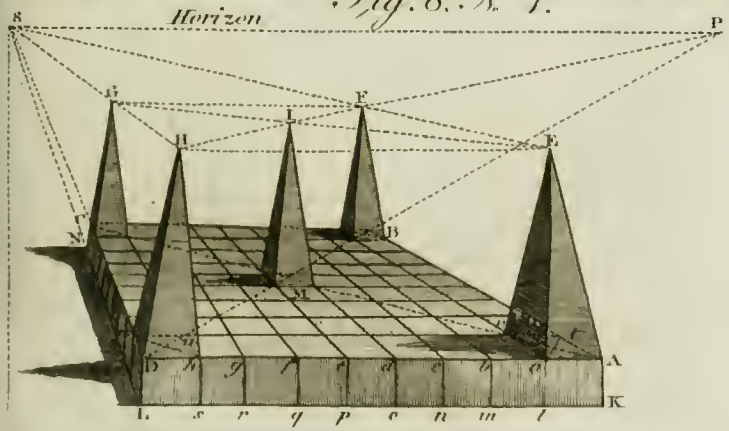


Fig. 7. N.° 2.

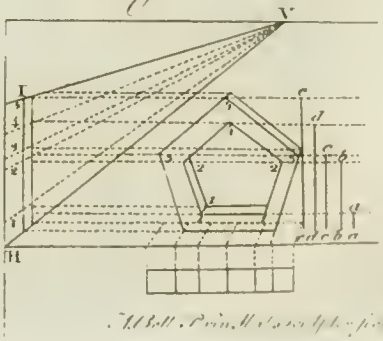


Fig. 1.

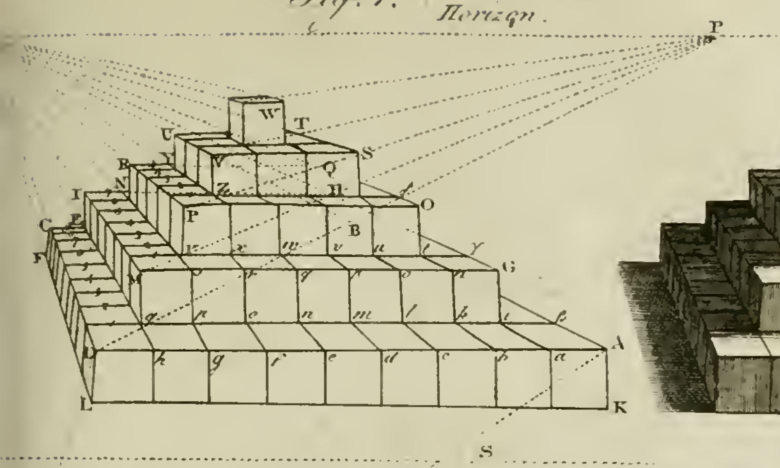


Fig. 2.

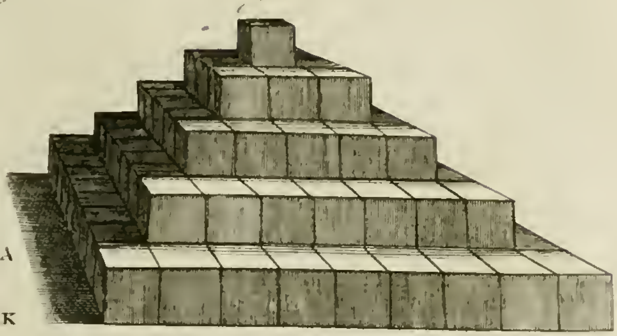


Fig. 3.

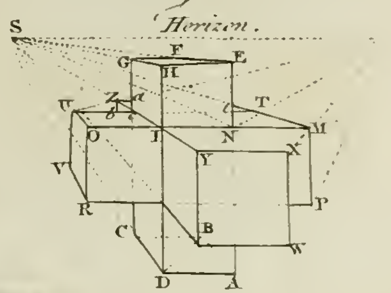


Fig. 5.

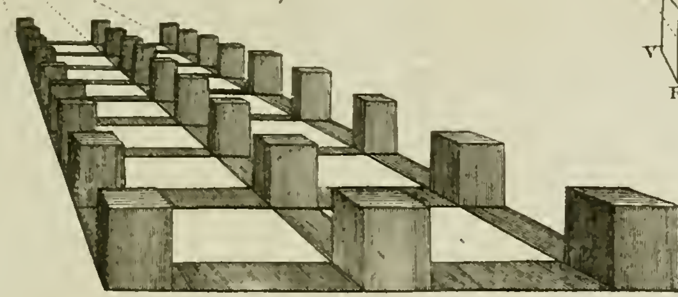


Fig. 7.

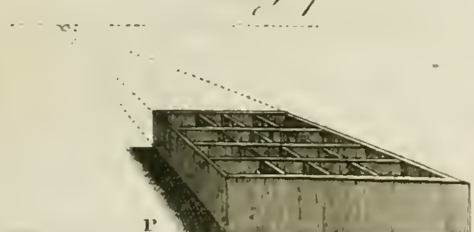


Fig. 6.

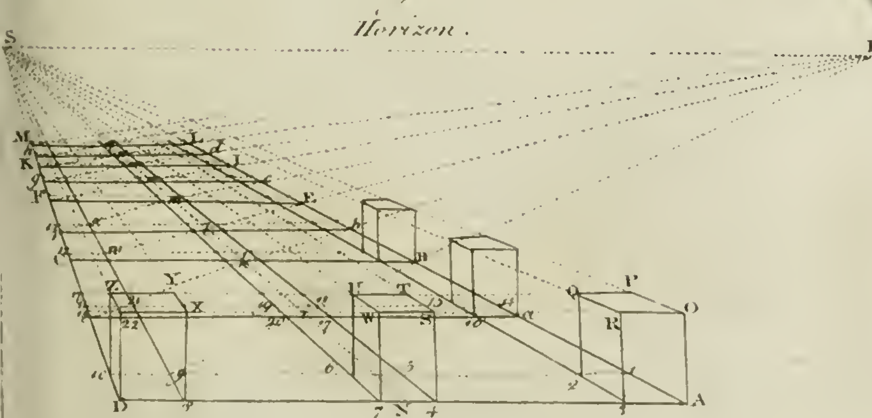
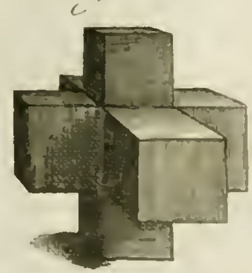


Fig. 4.



A. Bell Prin. Wal. Sculptor fecit

Fig. 6.

Fig. 3.

Fig. 1.

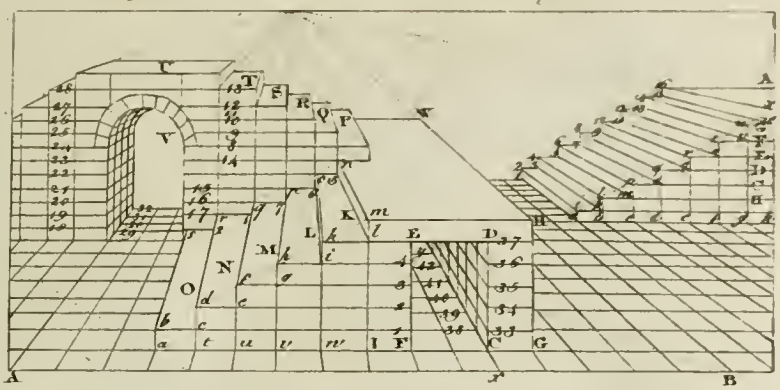


Fig. 4.

Fig. 2.

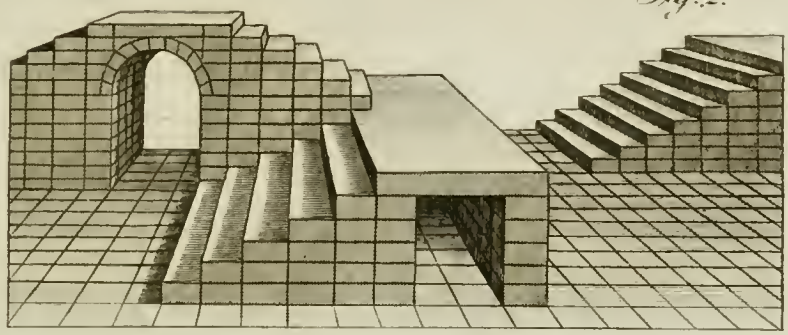


Fig. 7.

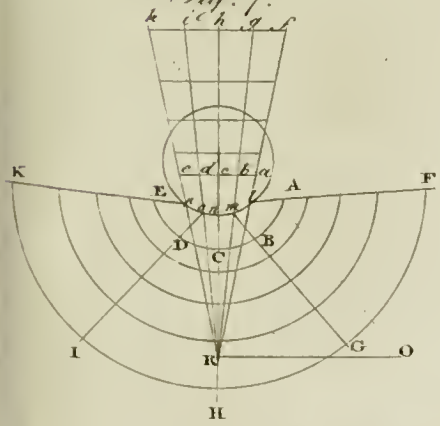


Fig. 8.

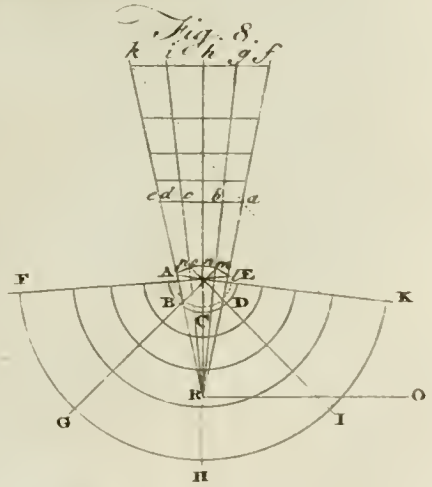
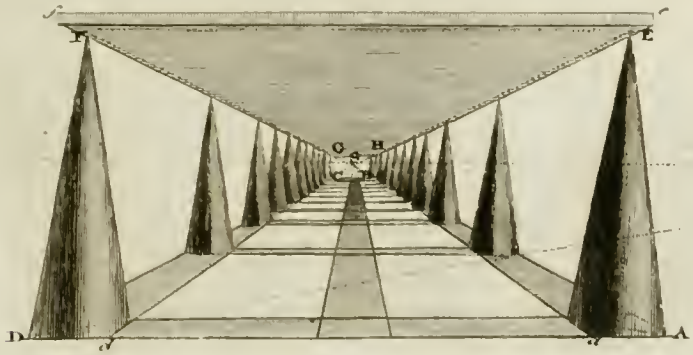
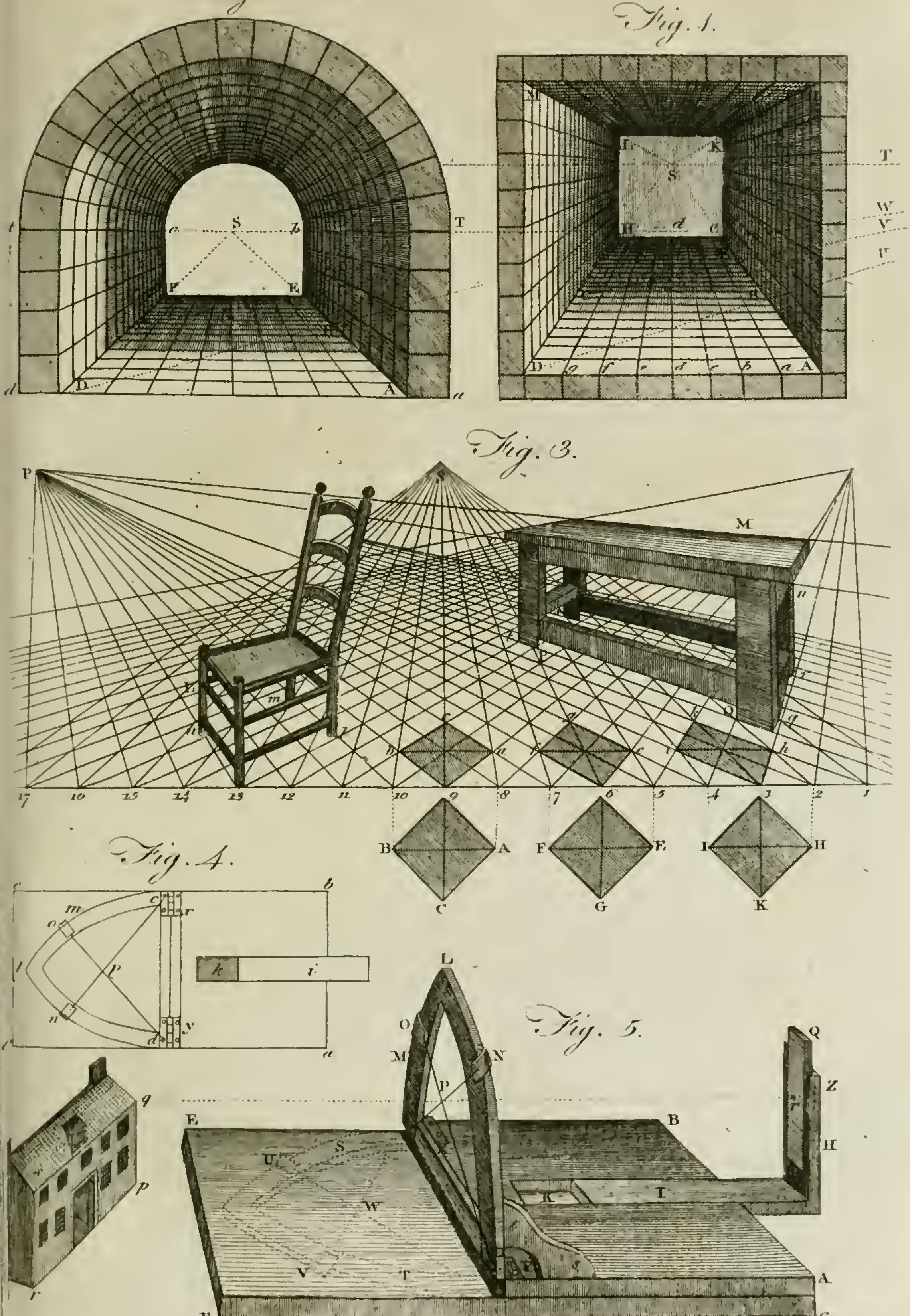


Fig. 5.





A. Bell Prin. Wal. Sculptor fecit.

ſomewhat greater than that of the cylinder, for a luminous point, deſcribe the ſhadow *a e k f* (of a ſquare *a e x z*, fig. 36. or parallelogram ſtanding upright upon its baſe *a e*, and containing the picture required) anywhere behind the arch *l n p*. Let the lines drawn from R to the extremities and diviſions of the baſe *a*, *b*, *c*, *d*, *e*, cut the remoteſt part of the ſhadow in the points *f*, *g*, *h*, *i*, *k*, and the arch of the baſe in *l*, *m*, *n*, *o*, *p*; from which points draw the lines *l* AF, *m* BG, *n* CH, *o* DI, *p* EK, as if they were rays of light that came from a focus R, and were reflected from the baſe *l n p*; ſo that each couple, as *l* A, *l* R, produced, may cut off equal ſegments from the circle. Laſtly, tranſfer the lines *l a f*, *m b g*, &c. and all their parts, in the ſame order, upon the reſpective lines *l* AF, *m* BG, &c. and having drawn regular curves, by eſtimation, through the points A, B, C, D, E, through F, G, H, I, K, and through every intermediate order of points; the figure ACEKHF, ſo divided, will be the deformed copy of the ſquare, drawn and divided upon the original picture, and will appear ſimilar to it, when ſeen in the poliſhed cylinder, placed upon the baſe *l n p*, by the eye in its given place O.

The practical methods of drawing theſe images ſeem to have been carried to the greateſt perfection by J. Leopold, who, in the Acta Lipſienſia for the year 1712, has deſcribed two machines, one for the images to be viewed with a cylindrical, and the other with a conical, mirror. The perſon poſſeſſed of this inſtrument has nothing to do but to take any print he pleaſes, and while he goes over the outlines of it with one pen, another traces the anamorphoſis.

By methods of this kind, groves of trees may be cut, ſo as to repreſent the appearance of men, horſes, and other objects from ſome one point of view, which are not at all diſcernible in any other. This might eaſily be effected by one perſon placing himſelf in any particular ſituation, and giving directions to other perſons what trees to lop, and in what manner. In the ſame method it has been contrived, that buildings of circular and other forms, and alſo whole groups of buildings, conſiſting of walls at different diſtances, and with different poſitions to one another, ſhould be painted ſo as to exhibit the exact repreſentation of particular objects, which could only be perceived in one ſituation. Bettinus has illuſtrated this method by drawings in his *Apiaria*.

It may appear a bold aſſertion to ſay, that the very ſhort ſketch now given of the art of perſpective is a ſufficient foundation for the whole practice, and includes *all* the expeditious rules peculiar to the problems which moſt generally occur. It is, however, true, and the intelligent reader will ſee, that the two theorems on which the whole reſts, include every poſſible caſe, and apply with equal facility to pictures and originals in any poſition, although the examples are ſelected of perpendicular pictures, and of originals referred to horizontal planes, as being the moſt frequent. The ſcientific foundation being ſo ſimple, the ſtructure need not be complex, nor ſwell into ſuch volumes as have been publiſhed on the ſubject: volumes which, by their ſize, deter from the peruſal, and give the ſimple art the appearance of intricate myſtery; and, by their prices, defeat the deſign of their authors, viz. the diſſemination of knowledge among the practitioners. The treatiſes on perſpective acquire their bulk by long and tedious diſcourſes, minute explanations of common things, or by great numbers of examples; which indeed do make ſome of theſe books valuable by the variety of curious cuts, but do not at all inſtruct the reader by any improvements made in the art itſelf. For it is evident, that moſt of thoſe who have treated this ſubject have been more converſant in the practice of deſigning than in the principles of geometry; and therefore when, in their practice, the caſes which have offered have put them on trying particular expedients, they have thought them worth communicating to the public as improvements of the art; and each author, fond of his own little expedient (which a ſcientific perſon would have known for an eaſy corollary from the general theorem), have made it the principle of a practical ſyſtem—and in this manner narrowing inſtead of enlarging the knowledge of the art; and the practitioner, tired of the bulk of the volume, in which a ſingle maxim is tediouſly ſpread out, and the principle on which it is founded kept out of his ſight, contents himſelf with a remembrance of the maxim (not underſtood), and keeps it ſlightly in his eye, to avoid groſs errors. We can appeal to the whole body of painters and draughtſmen for the truth of this aſſertion; and it muſt not be conſidered as an imputation on them of remiſſneſs or negligence, but as a neceſſary conſequence of the ignorance of the authors from whom they have taken their information. This is a ſtrong term, but it is not the leſs juſt. Several mathematicians of eminence have written on perſpective, treating it as the ſubject of pure geometry, as it really is; and the performances of Dr Brook Taylor, Graveſande, Wolf, De la Caille, Emerſon, are truly valuable, by preſenting the art in all its perſpicuous ſimplicity and univerſality. The works of Taylor and Emerſon are more valuable, on account of the very ingenious and expeditious conſtructions which they have given, ſuited to every poſſible caſe. The merit of the firſt author has been univerſally acknowledged by all the Britiſh writers on the ſubject, who never fail to declare that their own works are compoſed on the principle of Dr Brook Taylor: but any man of ſcience will ſee that theſe authors have either not underſtood them, or aimed at pleaſing the public by fine cuts and uncommon caſes; for, without exception, they have omitted his favourite conſtructions, which had gained his predilection by their univerſality, and attached themſelves to inferior methods, more uſually expedient perhaps, or inventions (as they thought) of their own. What has been given in this article is not *profeſſed* to be according to the principles of Dr Brook Taylor, becauſe the principles are not peculiar to him, but the neceſſary reſults of the theory itſelf, and inculcated by every *mathematician* who had taken the trouble to conſider the ſubject. They are ſufficient not only for directing the ordinary practice, but alſo for ſuggeſting modes of conſtruction for every caſe out of the common track. And a perſon of ingenuity will have a laudable enjoyment in thus, without much ſtretch of thought, inventing rules for himſelf; and will be better pleaſed with ſuch fruits of his own ingenuity, than in reading the tedious explanations of examples deviſed by

by another. And for this purpoſe we would, with Dr Taylor, "adviſe all our readers not to be contented with the ſcheme they find here; but, on every occaſion, to draw new ones of their own, in all the variety of circumſtances they can think of. This will take up more time at firſt, but they will find the vaſt benefit and pleaſure of it by the extenſive notions it will give them of the nature of the principles."

The art of perſpective is neceſſary to all arts where there is any occaſion for deſigning; as architecture, fortification, carving, and generally all the mechanical arts; but it is more particularly neceſſary to the art of painting, which can do nothing without it. A figure in a picture, which is not drawn according to the rules of perſpective, does not repreſent what is intended, but ſomething elſe. Indeed we heſitate not to ſay, that a picture which is faulty in this particular, is as blameable, or more ſo, than any compoſition in writing which is faulty in point of orthography, or grammar. It is generally thought very ridiculous to pretend to write an heroic poem, or a fine diſcourſe, upon any ſubject, without underſtanding the propriety of the language in which we write; and to us it ſeems no leſs ridiculous for one to pretend to make a good picture without underſtanding perſpective: Yet how many pictures are there to be ſeen, that are highly valuable in other reſpects, and yet are entirely faulty in this point? Indeed this fault is ſo very general, that we cannot remember that we ever have ſeen a picture that has been entirely without it; and what is the more to be lamented, the greateſt maſters have been the moſt guilty of it. Thoſe examples make it to be the leſs regarded; but the fault is not the leſs, but the more to be lamented, and deſerves the more care in avoiding it for the future. The great occaſion of this fault, is certainly the wrong method that is generally uſed in educating of perſons in this art: for the young people are generally put immediately to drawing; and when they have acquired a facility in that, they are put to colouring. And theſe things they learn by rote, and by practice only; but are not at all inſtructed in any rules of art. By which means, when they come to make any deſigns of their own, though they are very expert at drawing out and colouring every thing that offers itſelf to their fancy; yet for want of being inſtructed in the ſtrict rules of art, they do not know how to govern their inventions with judgment, and become guilty of ſo many groſs miſtakes; which prevent themſelves, as well as others, from finding that ſatisfaction they otherwiſe would do in their performances. To correct this for the future, we would recommend it to the maſters of the art of painting, to conſider if it would not be neceſſary to eſtabliſh a better method for the education of their ſcholars, and to begin their inſtructions with the technical parts of painting, before they let them looſe to follow the inventions of their own uncultivated imaginations.

The art of painting, taken in its full extent, conſiſts of two parts; the inventive, and the executive. The inventive part is common with poetry, and belongs more properly and immediately to the original deſign (which it invents and diſpoſes in the moſt proper and agreeable manner) than to the picture, which is only a copy of that deſign already formed in the imagination of the artiſt. The perfection of this art of painting depends upon the thorough knowledge the artiſt has of all the parts of his ſubject; and the beauty of it conſiſts in the happy choice and diſpoſition that he makes of it: And it is in this that the genius of the artiſt diſcovers and ſhows itſelf, while he indulges and humours his fancy, which here is not confined. But the other, the executive part of painting, is wholly confined and ſtrictly tied to the rules of art, which cannot be diſpenſed with upon any account; and therefore in this the artiſt ought to govern himſelf entirely by the rules of art, and not to take any liberties whatſoever. For any thing that is not truly drawn according to the rules of perſpective, or not truly coloured or truly ſhaded, does not appear to be what the artiſt intended, but ſomething elſe. Wherefore, if at any time the artiſt happens to imagine that his picture would look the better, if he ſhould ſwerve a little from theſe rules, he may aſſure himſelf, that the fault belongs to his original deſign, and not to the ſtrictneſs of the rules; for what is perfectly agreeable and juſt in the real original objects themſelves, can never appear defective in a picture where thoſe objects are exactly copied.

Therefore to offer a ſhort hint of thoughts we have ſome time had upon the method which ought to be followed in inſtructing a ſcholar in the executive part of painting; we would firſt have him learn the moſt common effections of practical geometry, and the firſt elements of plain geometry and common arithmetic. When he is ſufficiently perfect in theſe, we would have him learn perſpective. And when he has made ſome progreſs in this, ſo as to have prepared his judgement with the right notions of the alterations that figures muſt undergo, when they come to be drawn on a flat, he may then be put to drawing by view, and be exerciſed in this along with perſpective, till he comes to be ſufficiently perfect in both. Nothing ought to be more familiar to a painter than perſpective; for it is the only thing that can make the judgment correct, and will help the fancy to invent with ten times the eaſe that it could do without it.

We earneſtly recommend to our readers the *careful* peruſal of Dr Taylor's Treatiſe, as publiſhed by Colſon in 1749, and Emerſon's publiſhed along with his Optics. They will be ſurpriſed and delighted with the inſtruction they will receive; and will then truly eſtimate the ſplendid volumes of other authors and ſee their frivolity.

P E R

Perſpective. PERSPECTIVE is alſo uſed for a kind of picture or painting, frequently ſeen in gardens, and at the ends of galleries; deſigned expreſsly to deceive the ſight by repreſenting the continuation of an alley, a building, landſcape, or the like.

Aerial PERSPECTIVE, is ſometimes uſed as a general deno-

Perſpective. denomination for that which more reſtrictedly is called *aerial perſpective*, or the art of giving a due diminution or degradation to the ſtrength of light, ſhade, and colours of objects, according to their different diſtances, the quantity of light which falls upon them, and the medium through which they are ſeen; the *chiaro obſcuro*, or *clair obſcure*, which conſiſts in expreſſing the different degrees of light, ſhade, and colour of bodies, ariſing from their own ſhape, and the poſition of their parts with reſpect to the eye and neighbouring objects, whereby their light or colours are affected; and keeping, which is the obſervance of a due proportion in the general light and colouring of the whole picture, ſo that no light or colour in one part may be too bright or ſtrong for another. A painter, who would ſucceed in *aerial perſpective*, ought carefully to ſtudy the effects which diſtance, or different degrees or colours of light, have on each particular original colour, to know how its hue or ſtrength is changed in the ſeveral circumſtances that occur, and to repreſent it accordingly. As all objects in a picture take their meaſures in proportion to thoſe placed in the front, ſo, in *aerial perſpective*, the ſtrength of light, and the brightneſs of the colours of objects cloſe to the picture, muſt ſerve as a meaſure, with reſpect to which all the ſame colours at ſeveral diſtances muſt have a proportional degradation in like circumſtances.

Bird's eye view in PERSPECTIVE, is that which ſuppoſes the eye to be placed above any building, &c. as in the air at a conſiderable diſtance from it. This is applied in drawing the repreſentations of fortifications, when it is neceſſary not only to exhibit one view as ſeen from the ground, but ſo much of the ſeveral buildings as the eye can poſſibly take in at one time from any ſituation. In order to this, we muſt ſuppoſe the eye to be removed a conſiderable height above the ground, and to be placed as it were in the air, ſo as to look down into the building like a bird that is flying. In repreſentations of this kind, the higher the horizontal line is placed, the more of the fortification will be ſeen, and *vice verſa*.

PERSPECTIVE Machine, is an inſtrument by which any perſon, without the help of the rules of art, may delineate the true perſpective figures of objects. Mr Ferguſon has deſcribed a machine of this ſort of which he aſcribes the invention to Dr Bevis.

Fig. 4. of Plate CCCLXXXVII. is a plane of this machine, and fig. 5. is a repreſentation of it when made uſe of in drawing diſtant objects in perſpective.

In fig. 4. *a b e f* is an oblong ſquare board, repreſented by ABEF in fig. 5. *x* and *y* (X and Y) are two hinges on which the part *c l d* (CLD) is moveable. This part conſiſts of two arches or portions of circles *c m l* (CML) and *d n l* (DNL) joined together at the top *l* (L), and at bottom to the croſs bar *d c* (DC), to which one part of each hinge is fixed, and the other part to a flat board, half the length of the board *a b e f* (ABEF), and glued to its uppermoſt ſide. The centre of the arch *c m l* is at *d*, and the centre of the arch *d n l* is at *c*.

On the outer ſide of the arch *d n l* is a ſliding piece *n* (much like the nut of the quadrant of altitude belonging to a common globe), which may be moved to any part of the arch between *d* and *l*: and there is ſuch another ſlider *o* on the arch *c m l*, which may be ſet to any part between *c* and *l*.—A thread *c p n* (CPN) is ſtretched tight from the centre *c* (C) to the ſlider *n* (N), and ſuch another thread is ſtretched from the centre *d* (D) to the ſlider *o* (O); the ends of the threads being faſtened to theſe centres and ſliders. Perſpective.

Now it is plain, that, by moving theſe ſliders on their reſpective arches, the interſection *p* (P) of the threads may be brought to any point of the open ſpace within the arches.—In the groove *k* (K) is a ſtraight ſliding bar *i* (I), which may be drawn further out, or puſhed further in at pleaſure.

To the outer end of this bar I (fig. 5.) is fixed the upright piece HZ, in which is a groove for receiving the ſliding piece Q. In this ſlider is a ſmall hole *r* for the eye to look through, in uſing the machine: and there is a long ſlit in HZ, to let the hole *r* be ſeen through when the eye is placed behind it, at any height of the hole above the level of the bar I.

How to delineate the perſpective figure of any diſtant object, or objects, by means of this machine.

Suppoſe you wanted to delineate a perſpective repreſentation of the houſe *q s r p* (which we muſt imagine to be a great way off, without the limits of the plate), place the machine on a ſteady table, with the end EF of the horizontal board ABEF toward the houſe, ſo that, when the Gothic-like arch DLC is ſet upright, the middle part of the open ſpace (about P) within it may be even with the houſe when you place your eye at Z and look at the houſe through the ſmall hole *r*. Then fix the corners of a ſquare piece of paper with four wafers on the ſurface of that half of the horizontal board which is neareſt the houſe; and all is ready for drawing.

Set the arch upright, as in the figure; which it will be when it comes to the perpendicular ſide *t* of the upright piece *s t* fixed to the horizontal board behind D. Then place your eye at Z, and look through the hole *r* at any point of the houſe, as *q*, and move the ſliders N and O till you bring the interſection of the threads at P directly between your eye and the point *q*: then put down the arch flat upon the paper on the board, as at ST, and the interſection of the threads will be at W. Mark the point W on the paper with the dot of a black lead pencil, and ſet the arch upright again as before: then look through the hole *r*, and move the ſliders N and O till the interſection of the threads comes between your eye and any other point of the houſe, as *p*: then put down the arch again to the paper, and make a pencil mark thereon at the interſection of the threads, and draw a line from that mark to the former one at W; which line will be a true perſpective repreſentation of the corner *p q* of the houſe.

Proceed in the ſame manner, by bringing the interſection of the threads ſucceſſively between your eye and other points of the outlines of the houſe, as *r*, *s*, &c. and put down the arch to mark the like points on the paper, at the interſection of the threads: then connect theſe points by ſtraight lines, which will be the perſpective outlines of the houſe. In like manner find points for the corners of the door and windows, top of the houſe, chimneys, &c. and draw the finiſhing lines from point to point: then ſhade the whole, making the lights and ſhades as you ſee them on the houſe itſelf, and you will have a true perſpective figure of it.—Great care muſt be taken, during the whole time, that

Perſpective, Perſpiration.

the poſition of the machine be not ſhifted on the table; and to prevent ſuch an inconvenience, the table ſhould be very ſtrong and ſteady, and the machine fixed to it either by ſcrews or clamps.

In the ſame way, a landſcape, or any number of objects within the field of view through the arch, may be delineated, by finding a ſufficient number of perſpective points on the paper, and connecting them by ſtraight or curved lines as they appear to the eye. And as this makes every thing in perſpective equally eaſy, without taking the trouble to learn any of the rules for drawing, the operations muſt be very pleaſing and agreeable. Yet as ſcience is ſtill more ſo, we would by all means recommend it to our readers to learn the rules for drawing particular objects; and to draw landſcapes by the eye, for which, we believe, no perſpective rules can be given. And although any thing may be very truly drawn in perſpective by means of this machine, it cannot be ſaid that there is the leaſt degree of ſcience in going *that* way to work.

The arch ought to be at leaſt a foot wide at bottom, that the eye at Z may have a large field of view through it: and the eye ſhould then be, at leaſt, 10½ inches from the interſection of the threads at P when the arch is ſet upright. For if it be nearer, the boundaries of view at the ſides near the foot of the arch will ſubtend an angle at Z of more than 60 degrees, which will not only ſtrain the eye, but will alſo cauſe the outermoſt parts of the drawing to have a diſagreeable appearance.—To avoid this, it will be proper to draw back the ſliding bar I, till Z be 14½ inches diſtant from P; and then the whole field of view, through the foot wide arch, will not ſubtend an angle to the eye at Z of more than 45 degrees; which will give a more eaſy and pleaſant view, not only of all the objects themſelves, but alſo of their repreſentations on the paper whereon they are delineated. So that, whatever the width of the arch be, the diſtance of the eye from it ſhould be in this proportion: As 12 is to the width of the arch, ſo is 14½ to the diſtance of the eye (at Z) from it.

If a pane of glaſs, laid over with gum water, be fixed into the arch, and ſet upright when dry, a perſon who looks through the hole *r* may delineate the objects upon the glaſs which he ſees at a diſtance through and beyond it, and then tranſfer the delineation to a paper put upon the glaſs, as mentioned in the beginning of the article PERSPECTIVE.

Mr Peacock likewiſe invented three ſimple inſtruments for drawing architecture and machinery in perſpective, of which the reader will find ſketches and deſcriptions in the 75th volume of the Philoſophical Tranſactions. We do not inſert theſe deſcriptions here, becauſe we do not think the inſtruments ſuperior to that deſcribed by Ferguſon, and becauſe we wiſh that our readers who have occaſion to *draw* may make themſelves ſo much maſters of the art of perſpective, as to be above the aid of ſuch mechanical contrivances.

Perspective Glaſs, or *Graphical Perſpective*. See DIOPTRICS.

PERSPIRATION, in medicine, the evacuation of the juices of the body through the pores of the ſkin. Perſpiration is diſtinguiſhed into ſenſible and inſenſible; and here ſenſible perſpiration is the ſame with ſweating, and inſenſible perſpiration that which eſcapes the notice of the ſenſes; and this laſt is the idea affixed to the word *perſpiration* when uſed alone. Perſpicuity, Perth.

PERSPICUITY, properly ſignifies the property which any thing has of being eaſily ſeen through; hence it is generally applied to ſuch writings or diſcourſes as are eaſily underſtood.

PERSPICUITY, in compoſition. See ORATORY, n° 43.

PERTH, a county of Scotland, including Menteith, Braidalbin, Athol, Stratherne, part of Gowrie, and Perth Proper; is bounded by Badenoch and Lochaber on the north and north-weſt; by Marr on the north-eaſt; by Argyle and Lennox on the weſt and ſouth weſt; having Clackmannanſhire, part of Stirlingſhire, and the Forth to the ſouth; the ſhires of Kinroſs and Fife to the ſouth eaſt, and Angus to the eaſt. It extends above 70 miles in length, and near 60 at its greateſt breadth, exhibiting a variety of Highlands and Lowlands; mountains, hills, dales, and ſtraths, diverſified with paſture-grounds, corn fields, and meadows; rivers, lakes, foreſts, woods, plantations, incloſures, towns, villages, and a great number of elegant ſeats, beautifully ſituated, belonging to noblemen and gentlemen. The chief rivers of Perthſhire are the Tay, the Teith, and the Erne, beſides a great number of ſubordinate ſtreams. The river Teith is famous for its ſalmon-fiſhery, and its ſteep cataract, near the Blair of Drummond, the noiſe of which is ſo loud, as to deafen thoſe who approach it. The river Erne riſes from Loch-Erne, a lake ſeven miles long, in the mountainous country of Stratherne: this river, after a courſe of 34 miles from weſt to eaſt, during which it receives many ſtreams and rivulets, falls into the Tay at Abernethy.

Freeſtone, lead, iron, and copper ores, with ſome lapis calaminaris, are found in different parts of Perthſhire. The ſoil, being generally rich and well manured, produces excellent wheat, and all kinds of grain. The hilly country abounds with paſture for the black cattle, horſes, ſheep, goats, and deer. The heaths, woods, and foreſts, are ſtored with variety of game; the rivers teem with ſalmon and trout; the gardens and orchards are ſtored with all kinds of herbs, roots, apples, pears, cherries, plums, and almoſt every ſpecies of fruit found in South Britain. The houſes and attire, even of the commonalty, are neat and decent; and every peaſant can produce a good quantity of linen, and great ſtore of blankets, made in his own family. Indeed, this is the caſe through all the Lowlands of Scotland. Flax is reared by every huſbandman; and being dreſſed at home, is ſpun by the females of his family into thread for linen; this is woven by country weavers, of whom there is a great number through all the Low Country, and afterwards bleached or whitened by the good-wife and her ſervants; ſo that the whole is made fit for uſe at a very ſmall expence. They likewiſe waſh, card, ſpin, and weave their wool into tartan for plaids, kerſies, and coarſe ruſſet-cloth, for common wearing, beſides great part of it which is knit into caps, ſtockings, and mitts. Plaids, made of the fineſt worſted, are worn either plain or variegated, as veils, by women of the lower, and even of the middle rank; nay, ſome years ago, ladies of faſhion wore ſilken plaids with an undreſs: this

erth. this is a loose piece of drapery, gathered about the head, shoulders, and waist, on which it is crossed, so as to leave the hands at liberty, and produces a very good effect to the eye of the spectator. The Lowlanders of Perthshire are civilized, hospitable, and industrious: the commerce of the country consists chiefly in corn, linen, and black cattle: there are, moreover, some merchants who trade to foreign countries.—For an account of the different divisions of this county above-mentioned, see the articles as they occur in the order of the alphabet.

Perth Proper, stretching 20 miles in length, and at some places 15 in breadth, is bounded on the north east, by the Carse of Gowrie; on the east, by Angus; on the west, by Stratherne; on the north, by Athol; and on the south, by the Frith of Tay. This is likewise a fruitful country, populous and well cultivated, abounding with gentlemen who possess opulent estates; with farmers who understand agriculture; and with manufacturers who turn their industry to great account. North eastward from Perth to Brechin lies the vale of Strathmore, one of the most fertile districts in Scotland, which gives the title of *Earl* to the noble family of Lyon.

Perth, the capital of the county of that name, is an agreeable, populous town, situated 20 miles within land, on the south bank of the river Tay. It was otherwise called *St Johnston's*, from a church dedicated to St John, as the patron of the place. It is a royal borough, second in dignity to the metropolis, the seat of a large presbytery, and gave the title of *Earl* to the family of Drummond, which is now forfeited. James Drummond, 4th earl, was created duke of Perth by James II. for adhering to whose interests he was outlawed. His two grandsons were attainted in 1745. No less than 14 national councils have been held at Perth between 1201 and 1459. But the oldest was at Scone, A. D. 906. Perth, in the reign of Edward I. of England, was possessed by the English, who secured it with fortifications: but after an obstinate resistance, they were expelled by Robert Bruce. In the year 1715, the rebels made it a place of arms, and retired to it, after the battle of Dumblane; but they were in a little time dislodged by the duke of Argyle, and retreated northwards with the pretender. They possessed it also in 1745. The pretender was proclaimed king, new magistrates were appointed, and an attempt was made to fortify it. The town is populous and handsome; the streets are well paved, and tolerably clean at all times; and the houses, though not stately, make a very decent appearance. Both the streets and houses are, for the greater part, disposed in a regularity of plan, which proves them not to be of the most remote antiquity. It is indeed true, that the level situation, being singularly favourable to regularity, might, even from the first, give this an advantage over many of our old boroughs. Several streets run in a direction parallel with the river, as far as a right can bear this relation to a curve line, nearly between east and west: these are again intersected by others extending between north and south. It would seem that anciently particular streets were inhabited, each by a particular class of artisans. The names still preserved seem to indicate as much. The shop-keepers or merchants occupied one street; the hammermen a second; and other crafts occupied, in the same manner, each a separate street. Many of the houses in that street called the *Water-Gate*, seem to be very old buildings. Towards the southern end of the Water-Gate stands the famous palace of the Gowrie family. The house, and the very room, where the attempt of the Gowries to seize or assassinate the king was supposed to have been made, is now converted into barracks for a train of artillery; but the back-stair, down which the Ruthvens were thrown, is pulled down. This strange event, however magnified or attested by contemporary writers, is made up of so many improbabilities, or circumstances for which no reason can be assigned, that Sir David Dalrymple, in republishing the account printed by authority, 1600, preparatory to his further observations on it, seems justified in absolutely discrediting a fact which passed for problematical with so many persons at the very time. Dr Robertson supposes it a plot of Elizabeth to get James into her power. Mr Cant having discussed the whole story of the conspiracy in his Muse's Threnodie, p. 185—261, concludes, "that as this would have been a very impolitic measure, the best way of accounting for it is by James's known hatred to the Puritans, and wish to get rid of two popular characters." The king had been seized and forced from his favourites by the father of the Ruthvens 12 years before (1582), and though he affected to forgive him, took the first opportunity to condemn and execute him as a traitor, 1584. Mr Camden was too good a courtier to speak with impartiality of any part of this weak monarch's conduct. Though the name of *Gowrie* was abolished, the title of *Ruthven* was revived in the person of Sir Thomas Ruthven of Freeland, whom Charles II. 1651, created Lord Ruthven: but the honour, on the death of his son David in 1704, devolved on Isabel surviving daughter of his second sister, who married Sir Francis Ruthven, and was succeeded, 1732, by his son James. Perth. *Gough's Camden.*

The castle of Perth stood near the red bridge, which terminated the narrow street called *Skinner gate*. At the end of the Castle-street another narrow street leads west to the Black-friars called *Couvre feu row*, where the curfew bell was. The kings of Scotland before James II. were crowned at Scone, and resided at Perth as the metropolis of the nation. James resided and was educated in the castle of Edinburgh, and was crowned there 1437. The parliaments and courts of justice were removed from Perth to Edinburgh, but Perth kept its priority till 22 James III. 1482.

The church in which John Knox harangued is still standing, and is now divided into three; named the *east*, the *middle*, and the *west* kirks. The east kirk was lately very handsomely modernised within. There is an old hospital, a considerable building, the founding of which is ascribed to James VI. The townhouse shuts up the eastern end of the High-street. A monastery of Carthusians was here established by King James I. of Scotland, who lost his life on the very spot, by the treachery of Athol and his accomplices. The king was buried in a very stately monument in this place, which was called *monasterium vallis virtutis*, one of the most magnificent buildings in the kingdom, which with the rest was destroyed by the populace. James VI. created George Hay commendator

Perth. tor of the Carthuſian priory, giving him all its emoluments, with a vote and ſeat in parliament; but theſe not being ſufficient to ſupport the title, he ſurrendered it back to the king. The only remains of this magnificent ſtructure is to be ſeen in the carved ſtones with which the ſouth-eaſt porch of St John's church is built, now greatly decayed. The king's garment full of ſtabs was preſerved here after the reformation.

The town was anciently provided with a ſtone-bridge over the river, which an inundation ſwept away; but a new and very fine one has lately been built, the moſt beautiful ſtructure of the kind in North Britain, and was deſigned and executed by Mr Smeaton. Its length is 900 feet; the breadth (the only blemiſh) 22 within the parapets. The piers are founded 10 feet beneath the bed of the river, upon oaken and beechen piles, and the ſtones laid in puzzalane, and cramped with iron. There are nine arches, of which the centre is 75 feet in diameter. This noble work opens a communication with all the different great roads of the kingdom, and was completed at the expence of 26,000l. Of this the commiſſioners of forfeited eſtates, by his majeſty's permiſſion, gave 11,000 l. Perth 2000l. private ſubſcribers 4756 l. the royal boroughs 500 l. But ſtill this great work would have met with a check for want of money, had not the earl of Kinnoul, with his characteriſtic public ſpirit, advanced the remaining ſum, and taken the ſecurity of the tolls, with the hazard only to himſelf. The whole expence has now been defrayed, and the toll has ceaſed.

Pennant's Tour, 1792. "The Tay (ſays a late traveller), over which this bridge is thrown, and on the ſouthern bank of which the city of Perth ſtands, is truly a noble river. It riſes in Braidalbin, on the frontiers of Lorne. Before it has advanced many miles from its ſource, its ſtream is conſiderably augmented by the acceſſion of ſeveral ſmall rills. Soon after, it diffuſes its waters into a ſmall lake called Loch Dochart; and indeed the river itſelf there bears rather the name of the Dochart. Continuing its courſe from Loch Dochart, it ſoon again expands into another lake. Out of this it proceeds to Killin, ſtill bearing, if I remember right, the name of the Dochart. Here it meets with another river which flows hither by a more north-eaſterly courſe. The waters are diffuſed into the famous Loch Tay, 16 miles in length. Iſſuing from this ſpacious lake at Kenmore, the Tay is ſoon after increaſed by the acceſſion of the Lyon. It proceeds onward in an eaſtern direction through Athol, receiving as it advances all the waters in the country, till at Logierait it is joined by the large river of Tummel. Here it bends to the ſouth, and advancing about 8 miles reaches Dunkeld; whence taking a more northern direction, it continues its courſe towards Perth; being as it advances ſtill augmented by the acceſſion of various tributary ſtreams, the moſt conſiderable of which is the Almond. At Perth it turns to the ſouth-eaſt, and receiving as it proceeds the waters of the Erne, paſſes by Abernethy, once the capital of the Pictiſh kingdom. Soon after this, it expands itſelf to the breadth of three miles. Contracting its breadth, as it approaches Dundee, it there opens into the German ocean.

"Such is the noble river; on the ſouthern bank of which, where it has increaſed into a vaſt body of water, and not a great many miles above where it diſcharges itſelf into the ocean, Perth is advantageouſly ſituated. A perſon acquainted with the general character of great rivers, and with their influence in determining the aſpect and the fertility of the diſtricts thro' which they paſs, might readily, without farther knowledge of the local circumſtances than what is conveyed in this account of the courſe of the Tay, and of the ſituation of Perth upon it, conclude the city to ſtand amid delightful ſcenery, and to enjoy moſt of the advantages which natural circumſtances afford, for the promotion of trade and induſtry."

Perth, Pertinax

This town has but one pariſh, which has two churches, beſides meetings for ſeparatiſts, who are very numerous. One church, which belonged to a monaſtery, is very ancient: not a veſtige of the laſt is now to be ſeen; for the diſciples of Knox made a general deſolation of every edifice that had given ſhelter to the worſhippers of the church of Rome: it being one of his maxims, to pull down the neſts, and then the rooks would fly away.

The flouriſhing ſtate of Perth is owing to two accidents: the firſt, that of numbers of Cromwell's wounded officers and ſoldiers chooſing to reſide here, after he left the kingdom, who introduced a ſpirit of induſtry among the people; the other cauſe was the long continuance of the earl of Marr's army here in 1715, which occaſioned vaſt ſums of money being ſpent in the place. But this town, as well as all Scotland, dates its proſperity from the year 1745; the government of this part of Great Britain having never been ſettled till a little after that time.

That this town does not owe its origin to William I. 1210, as Boethius ſays, is evident from its being mentioned as a conſiderable place in the foundation charter of Holyroodhouſe by David I. 1128.

The trade of Perth is conſiderable. It exports annually 150,000 l. worth of linen, from 24,000 to 30,000 bolls of wheat and barley to London and Edinburgh, and a very large quantity of cured ſalmon. That fiſh is taken there in vaſt abundance; 3000 have been caught in one morning; weighing, one with another, 16 pounds; the whole capture 48,000 pounds. The fiſhery begins on St Andrew's day, and ends Auguſt 26th old ſtyle. The rents of the fiſheries amount to conſiderably upwards of 3000 l. per annum. Smelts come up this river in May and June. See PEARLS. W. Long. 3. 27. N. Lat. 56. 22.

Perth Amboy. See *New Jersey*.

PERTINAX, was an illuſtrious Roman emperor after the death of Commodus. He was deſcended of a mean family; and like his father, who was either a ſlave or the ſon of a manumitted ſlave, he for ſome time followed the employment of drying wood and making charcoal. His poverty did not, however, prevent him from receiving a liberal education. For ſome time he was employed in teaching a number of pupils the Greek and the Roman languages in Etruria. He left this laborious profeſſion and became a ſoldier, and by his valour and intrepidity gradually roſe to offices of the higheſt truſt in the army, and was made conſul by M. Aurelius for his ſervices. He was afterwards entruſted with the government of Mœſia, and at length he preſided over the city of Rome as governor. When Commodus was murdered, Pertinax was univerſally choſen to ſucceed to the imperial dignity;

Pertinax. nity; and his refusal, on the plea of old age and increasing infirmities, did not prevent his being saluted emperor and Augustus. He complied with reluctance; but his mildness, his economy, and popularity, convinced the senate and the people of the prudence and the justice of their choice. He forbad his name to be inscribed on such places or edifices as were part of the imperial domains, and asserted that they belonged not to him but to the public. He melted all the silver statues which had been raised to his predecessor, and he exposed to sale all his concubines, horses, arms, and all the instruments of his pleasure and extravagance. With the money raised from these relics he enriched the empire, and was enabled to abolish all the taxes which Commodus had laid on the rivers, ports, and highways, through the empire. These patriotic actions gained him the affection of the worthiest and most discerning of his subjects; but the extravagant, luxurious, and vicious, raised their clamours against him; and when the emperor attempted to introduce among the pretorian guards such discipline as was absolutely necessary to preserve the peace and tranquillity of Rome, the flames of rebellion were kindled, and the minds of the soldiers totally alienated. Pertinax was apprized of their mutinying, but he refused to fly at the hour of danger. He scorned the advice of such of his friends as wished him to withdraw from the impending storm; and he unexpectedly appeared before the seditious troops, and without fear or concern boldly asked them, whether they who were bound by duty to defend the person of their prince and emperor, were come to betray him and to shed his blood? His undaunted courage and intrepidity would have had the desired effect, and the soldiers had begun to retire, when one of the most seditious of them advanced and darted his javelin at the emperor's breast, exclaiming, *The soldiers send you this.* The rest instantly followed the example; and Pertinax, muffling up his head, and calling upon Jupiter to avenge his death, remained unmoved, and was immediately dispatched. His head was cut off and carried upon the point of a spear in triumph to the camp. This abominable murder happened in the 193d year of the Christian era.

It was no sooner known that Pertinax had been murdered, than the enraged populace flocked from all quarters of the city; and uttering dreadful menaces against the authors of his death, ran up and down the streets in quest of them. The senators were no less concerned for his death than the people; the more, because they were now convinced, that the soldiers would suffer none to reign but tyrants. However, as they had more to lose than the common people, they did not offer to revenge his death; but either shut themselves up in their own houses, or in those of the soldiers of their acquaintance, thinking themselves there most safe. Such was the unfortunate and much-lamented end of Publius Helvius Pertinax, after he had lived 66 years 7 months and 26 or 28 days; and reigned, according to Dio Cassius, 87 days, that is, from the 1st of January to the 28th of March. His body together with his head, was interred with great pomp by Didius Julianus, his successor, in the burying place of his wife's family. The emperor Septimius Severus, with the title of emperor, assumed the name of Pertinax, which he knew would above any thing else recommend him to the army in Illyricum, and to the Roman people. He punished with great severity all those who had been accessary to his death, disbanded the prætorian guards, honoured his memory with a most magnificent funeral, at which was carried the effigies of the deceased prince, pronounced his panegyric, and caused him to be ranked in the number of the gods, appointing the son chief priest to his father. The day of his accession to the empire was yearly celebrated with the Circensian games; and his birthday, for many years after, with other sports. He performed great things, says Herodian, during his short administration, and would have restored the empire to its former lustre, had he been indulged with a longer reign.

Pertinent, Peru.

PERTINENT OF LANDS, in Scots law. See LAW, N° clxvii. 6. p. 670.

PERU, a country of South America, is bounded on the north by Popayan, on the east by Amazonia, on the south by Chili, and on the west by the Pacific ocean; extending from 1° 40′ north to 26° 10′ south latitude, and between 56° and 81° west longitude from Greenwich; being about 1800 miles in length, but its greatest breadth does not much exceed 390.

How discovered by the Spaniards.

This country was discovered by the Spaniards; and the first intelligence they had of it was on the following occasion. Nunez de Balboa having been raised to the government of the small colony at Santa Maria in Darien by the suffrages of his companions, was very desirous of having that authority confirmed by the court of Spain. For this purpose he endeavoured to recommend himself to the Spanish ministry by some important service; that is, by extorting from the Indians as much gold and silver as he could. He therefore made frequent inroads into the adjacent country, subdued several of the caciques or petty princes, and collected a considerable quantity of gold. In one of these expeditions, the Spaniards contended so violently about the division of some gold which they had taken, that they were on the point of coming to blows with one another. A young cacique who was present, astonished at such contention about a thing of which he knew not the use, tumbled the gold out of the balance with indignation, and turning to the Spaniards, told them, that since they valued gold so very highly, he would conduct them to a country where the most common utensils were made of that metal. The Spaniards eagerly catched at this hint; and upon further questioning the cacique, were informed, that at the distance of six days journey, towards the south, from the place where they were at that time, they should discover another ocean, near which this desirable country was situated; but if they intended to attack that powerful state, they must assemble a much greater number of forces than had hitherto appeared on the continent.

Balboa was transported at the news. He immediately concluded, that the ocean mentioned by the cacique was that which Columbus had so long sought for in vain, and that the rich territory described to him must be part of the East Indies. He was therefore impatient till he should arrive at that happy country, in comparison with the discovery of which all former exploits almost vanished into nothing. In order therefore to procure a force sufficient to ensure success

Peru.

in his enterprise, he first secured the friendship of the neighbouring caciques, and then dispatched some of his officers to Hispaniola, with a large quantity of gold as a proof of his past success, and an earnest of what he expected. By this means he secured the friendship of the governor, and procured a considerable reinforcement. But though he now imagined himself sufficiently strong to attempt the discovery, there were still prodigious difficulties to be surmounted.

2 Difficulties he had to overcome.

The isthmus of Darien, though not above 60 miles in breadth, has a chain of lofty mountains running through its whole extent. Being situated between two vast oceans, the Atlantic and Pacific, the climate is excessively moist, insomuch that it rains for two-thirds of the year. In consequence of this the valleys are marshy, and so frequently overflowed, that the inhabitants find it necessary in some places to build their houses upon trees, in order to be elevated at some distance from the damp soil, and the odious reptiles engendered in the waters. There are also many large rivers very difficult to be crossed; and as the country at that time was only inhabited by a few wandering savages, the enterprise of Balboa was looked upon as the most difficult that had been undertaken by any Spanish adventurer.

On this arduous task Balboa set out on the 1st day of September 1513, about the time that the periodical rains began to abate. He had only 190 Spaniards along with him; but all of them were hardy veterans, inured to the climate of America, and very much attached to their leader. A thousand Indians attended in order to carry their provisions and other necessaries; and they had along with them some of those fierce dogs so terrible to the natives of America.

Balboa proceeded by sea, and without difficulty, to the territories of a cacique whose friendship he had gained; but as soon as he began to advance into the interior parts of the country, he met with all the difficulties above-mentioned. Some of the caciques also, at his approach, fled with all their people to the mountains, carrying off or destroying whatever could afford subsistence to an army. Others collected their force in order to oppose him: however, Balboa continued unmoved in spite of all difficulties; and at last,

3 Balboa first gets a sight of the South Sea.

after a most painful journey of 25 days, he arrived at the South Sea; when, with the most extravagant transports of joy, he went into it up to the middle, and took possession of the ocean in his master's name, vowing to defend it against all the enemies of Spain.

That part of the South Sea which Balboa now discovered, he called the *Gulf of St Michael*; which name it still retains, and is situated to the east of Panama. From some of the neighbouring caciques he extorted provisions and gold by force; others sent him presents voluntarily; and he had the satisfaction to hear, that the adjacent coasts abounded with pearl-oysters. The inhabitants were also unanimous in declaring, that there was to the southward a very rich and populous country, where the people had tame animals, which they endeavoured to describe to him, meaning the Peruvian sheep. But, however impatient he might be to visit this empire, he considered it as highly improper to venture thither with a handful of men exhausted by labour and disease. He therefore led back his followers to Santa Maria, in order to refresh them after their fatigues; and from thence he sent an account to the court of Spain of the important discovery he had made, demanding a reinforcement of 1000 men, in order to conquer the country he had newly discovered. But here his hopes were all blasted at once.

Peru.

4 He is deprived of his command.

The king indeed determined to prosecute the discovery, but refused to continue Balboa in his government, appointing Pedrarias Davila to supersede him, and giving him the command of 15 stout vessels, with 1200 soldiers, to ensure his success.

Balboa, though much mortified by his disgrace, submitted to the king's pleasure without repining. It was not long, however, before he met with an additional misfortune; the new governor tried him for some pretended irregularities committed before his arrival, and fined him of almost all he was worth. In the mean time the Spaniards, paying no regard to the treaties concluded by Balboa with the Indians, plundered and destroyed all indiscriminately, insomuch that the whole country, from the gulph of Darien to the lake Nicaragua, was desolated. The new comers had also arrived at the most unlucky time of the year, namely, about the middle of the wet season, when the excessive rains produced the most violent and fatal diseases. To this was joined an extreme scarcity of provisions; so that in the space of a month above 600 Spaniards perished in the utmost misery.

Balboa failed not to send violent remonstrances to Spain against the conduct of the new governor; and he, on the other hand, accused his antagonist of having deceived the king by false accounts of the country, and magnifying his own exploits beyond measure. At last the king, sensible of his error in superseding Balboa, appointed him adelantado, or lieutenant-governor of the countries on the South Sea, with very extensive privileges and authority; enjoining Pedrarias to support him in all his enterprises, and to consult with him in every thing which he himself undertook. It was impossible, however, to extinguish the envy of Pedrarias; and therefore, though a reconciliation took place in appearance, even so far, that Pedrarias agreed to give his daughter in marriage to Balboa, yet he soon after had him condemned and executed on pretence of disloyalty, and an intention to revolt from the king.

5 And put to death.

On the death of Balboa, the thoughts of conquering Peru were for a time laid aside; however, it still remained an object of desire to all the Spanish adventurers in America. Accordingly, several armaments were fitted out with a design to explore and take possession of the countries to the east of Panama; but, either through the difficulties which attended the undertaking itself, or the bad conduct of the adventurers, all of them proved unsuccessful, until at last it became a general opinion, that Balboa's scheme had been entirely visionary.

6 A new expedition set on foot.

Still, however, there were three persons settled at Panama, on whom the common opinion made so little impression, that they determined to go in quest of this country, looked upon to be chimerical by the generality of their neighbours. Their names were *Francisco Pizarro*, *Diego de Almagro*, and *Hernando Luque*. Pizarro and Almagro were soldiers of fortune, and Luque was an ecclesiastic, who acted both as priest and schoolmaster at Panama. Their confederacy was authorised

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by Pedrarias governor of Panama; and each engaged to employ his whole fortune in the adventure. Pizarro, being the leaſt wealthy of the three, engaged to take upon himſelf the greateſt ſhare of the fatigue and danger, and to command in perſon the armament which was to go firſt upon the diſcovery. Almagro offered to conduct the ſupplies of proviſions and reinforcements of troops which might be neceſſary; and Luque was to remain at Panama, in order to negociate with the governor, and to ſuperintend whatever was carrying on for the general intereſt.

7 eets with l ſucceſs irſt.

In 1524, Pizarro ſet ſail from Panama with a ſingle veſſel of ſmall burthen, and 112 men; and ſo little was he or his countrymen at that time acquainted with the climate of America, that the moſt improper ſeaſon of the whole year was choſen for his departure; the periodical winds, which were then ſet in, being directly oppoſite to the courſe which he propoſed to ſteer. The conſequence of this was, that after beating about for 70 days, with much danger and fatigue, he had advanced ſcarce as far to the ſouth-eaſt as a ſkilful navigator will now make in three days. He touched at ſeveral places of Terra Firma; but finding that country exceedingly inhoſpitable and unhealthy, he was obliged to retire to Chuchama, oppoſite to the Pearl Iſlands, where he hoped to receive ſome reinforcements from Panama. Here he was found by Almagro, who had ſet out in queſt of him with a reinforcement of 70 men, and had ſuffered diſtreſſes very much reſembling thoſe of Pizarro himſelf. In particular, he had loſt an eye in a combat with the Indians. However, he had advanced as far as the river of St Juan in the province of Popayan, where the country ſhowing a better aſpect, and the inhabitants more friendly, our projectors again began to indulge themſelves in hopes, and determined by no means to abandon their ſcheme.

Almagro returned to Panama, in hopes of recruiting their ſhattered troops. But the bad accounts of the ſervice gave his countrymen ſuch an unfavourable idea of it, that Almagro could levy no more than 80 men, and theſe with great difficulty. Slender as this reinforcement was, however, the adventurers did not heſitate at renewing their enterpriſe. The diſaſters and diſappointments they met with in this new attempt, were ſcarce inferior to thoſe they had already experienced, when part of the armament at laſt reached the bay of St Matthew on the coaſt of Quito, and landed at Tacamez, to the ſouth of the river of Emeralds, where they met with a more fertile and champaign country than any they had yet ſeen; the natives alſo were more civilized, and clothed in garments of cotton or woollen ſtuff, adorned with trinkets of gold and ſilver. But notwithſtanding theſe favourable appearances, Pizarro did not think fit to attack ſuch a powerful empire with an handful of ſoldiers already exhauſted; and therefore retired to a ſmall iſland called *Gallo*, with part of the troops; from whence he diſpatched Almagro to Panama, in hopes of obtaining a reinforcement.

The reception which Almagro met with was by no means agreeable. Some of the adventurers had informed their friends of the many dangers and loſſes which they had ſuſtained; which not only diſheartened people from engaging in the ſervice, but weighed ſo much with Pedro de los Rios, the ſucceſſor of Pedrarias, that he prohibited the raiſing of new recruits, and even diſpatched a veſſel to bring home Pizarro and his companions from the iſland of Gallo. Almagro and Luque, though much mortified with this diſappointment, privately adviſed Pizarro not to relinquiſh an enterpriſe on which they had built all their hopes. He therefore poſitively refuſed to obey the orders of the governor, and employed all his addreſs in perſuading his men not to abandon him. But the calamities to which they had been expoſed had ſuch an effect upon them, that when he drew a line upon the ſand with his ſword, telling ſuch as wiſhed to return that they might paſs over it, only 13 had reſolution to remain with him.

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8 Pizarro abandoned by all his men but thirteen.

Pizarro with his little troop now fixed their reſidence on the iſland of Gorgona, which they conſidered as a ſafer retreat than Gallo, as being farther removed from the coaſt and uninhabited, ſo that they might with the greater ſecurity wait for ſupplies. Here they continued five months in the moſt unwholeſome climate imaginable, and at laſt had come to a reſolution of committing themſelves to ſea on a float, when a veſſel arrived from Panama to their relief. This was the effect of the continued ſolicitations of Almagro and Luque; who, though they could not prevail upon the governor to favour the undertaking, had ſucceeded ſo far as to induce him to ſend a ſmall veſſel to the relief of Pizarro and his unfortunate aſſociates. However, the more effectually to ſhow his diſapprobation of Pizarro's ſcheme, the governor refuſed to allow one landman to go on board of the ſhip which he ſent.—The hopes of the adventurers, however, were now again revived, and Pizarro eaſily induced them to reſume their ſcheme. Inſtead of returning to Panama, therefore, they ſailed to the ſouth-eaſt, and in 20 days after the diſcovery of Gorgona they diſcovered the coaſt of Peru. Having touched at ſome places of leſs note, they at length arrived at Tumbez, remarkable for its ſtately temple, and a palace of the Incas or ſovereigns of the country. Here they found that what had been told them concerning the riches of the country was true; not only ornaments and ſacred veſſels being made of gold and ſilver, but even ſuch as were for common uſe. Yet to attempt the conqueſt of this opulent empire with their ſlender force, would have been madneſs: they contented themſelves therefore with viewing it, procuring two of the beaſts of burthen called *Llamas*, to which they gave the name of ſheep, ſome veſſels of gold and ſilver, and two young men, whom they propoſed to inſtruct in the Caſtilian language. With theſe Pizarro arrived at Panama in the year 1527, near three years after he had ſet out from that place in his expedition.

9 Goes on with his ſcheme at all adventures.

10 Hiſtory of the Incas of Peru.

The empire of Peru thus diſcovered, is ſaid to have been originally poſſeſſed by independent tribes, juſtly reckoned among the moſt ſavage even in America; living more like wild beaſts than men. For ſeveral ages they lived in this manner, when ſuddenly there appeared on the banks of a lake called *Titiaca*, a man and woman of majeſtic form, and clothed in decent garments. They declared themſelves to be the children of the ſun, ſent by their beneficent parent to inſtruct and reclaim mankind.

The names of theſe two extraordinary perſonages were *Manco Capac* and *Mama Ocla*. At their perſua-

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sion, several of the dispersed savages united, and, receiving their commands as heavenly injunctions, followed them to Cuzco, where they settled, and began to lay the foundations of a city. Manco Capac instructed the men in agriculture, and other useful arts; while Mama Ocla taught the women to spin and weave; after which Manco turned his attention towards the introducing of proper laws and regulations into his new state.

Thus, according to the Indian tradition, was founded the empire of the Incas, or lords of Peru. At first its extent was small, the territory of Manco Capac reaching not above eight leagues from Cuzco his capital. Within these narrow limits, however, he exercised the most perfect despotism, and the same was maintained by his successors, all of whom were not only obeyed as monarchs, but reverenced as deities. Their blood was held to be sacred, and, by prohibiting intermarriages with the people, was never contaminated by mixing with that of any other race. The family, thus separated from the rest of the nation, was distinguished by peculiarities in dress and ornaments, which it was unlawful for others to assume. Among the Peruvians, however, it is said, that this high degree of veneration was made use of by the monarchs only to promote the good of their subjects. If we may believe the accounts given by their countrymen, the Peruvian monarchs extended their empire not with a view to increase their own power and wealth, but from a desire of diffusing the blessings of civilization, and the knowledge of the arts which they possessed, among the barbarous people whom they reduced, and, during a succession of 12 monarchs, not one deviated from this character.

Carver's Modern General Traveller.

The Peruvians were taught by Manco to adore the Creator of heaven and earth, whom they denominated *Paca Camac*, that intelligence which animated the world. They seldom built temples or offered sacrifices to him, but worshipped him in their hearts. One temple, however, dedicated to *The unknown God*, the Spaniards found at their arrival, erected in a valley, thence named *the valley of Paca Camac*. The sacrifices instituted in honour of the sun consisted chiefly of lambs; besides which they offered all sorts of cattle, fowls, and corn, and even burnt their finest cloths on the altar by way of incense. They had also drink offerings made of maize or Indian corn, steeped in water. Nor were those oblations the only acts of adoration in general use among them. When they first drank after their meals, they dipped the tip of their finger into the cup, and lifting up their eyes with great devotion, gave the sun thanks for their liquor, before they presumed to take a draught of it.

11 Religion of the Peruvians.

Besides the worship of the sun, they paid some kind of veneration to the images of several animals and vegetables that had a place in their temples. Those were generally the images brought from the conquered nations, where the people worshipped all sorts of creatures, animate or inanimate; it being the custom, when a province was subdued to remove all their idols to the temple of the sun at Cuzco.

Exclusive of the solemnities at every full moon, four grand festivals were celebrated annually. The first of those, called *Raymi*, was held in the month of June, immediately after the summer solstice, and was kept not only in honour of the sun, but of their first Inca, Manca Capac, and Coya Mama Ocla, his wife and sister, whom the Incas considered as their first parents, descended immediately from the sun, and sent by him into the world to reform and polish mankind. At this festival, all the viceroys, generals, governors, and nobility, were assembled at the capital city of Cuzco; and the emperor, or Inca, officiated in person as high-priest; though on other occasions the sacerdotal function was discharged by the regular pontiff, who was usually either the uncle or brother of the Inca.

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The morning of the festival being come, the Inca, accompanied by his near relations, drawn up in order according to their seniority, went barefoot in procession, at break of day, to the market-place, where they remained looking attentively towards the east in expectation of the rising sun. The luminary no sooner appeared, than they fell prostrate on their faces in the most profound veneration, and universally acknowledged it to be their god and father.

The vassal princes, and nobility, that were not of the blood royal, assembled in another square, and performed the like ceremony. Out of a large flock of sheep the priests then chose a black lamb, which they offered in sacrifice, first turning its head towards the east. From the entrails of the victim, on this occasion, they superstitiously drew prognostics relating to peace and war, and other public events.

That the Peruvians believed in the immortality of the soul, appears from the practice of the Incas, who constantly inculcated to the people, that on leaving this world, they should enter into a state of happiness provided for them by their god and father the sun.

12 They were acquainted with astronomy before the arrival of the Spaniards.

Before the arrival of the Spaniards in America, the Peruvians were acquainted with some points of astronomy. They had observed the various motions of the planet Venus, and the different phases of the moon. The common people divided the year only by the seasons; but the Incas, who had discovered the annual revolution of the sun, marked out the summer and winter solstices by high towers, which they erected on the east and west of the city of Cuzco. When the sun came to rise directly opposite to four of those towers, on the east side of the city, and to set against those of the west, it was then the summer solstice; and in like manner, when it rose and set against the other towers, it was the winter solstice. They had also erected marble pillars in the great court before the temple of the sun, by which they observed the equinoxes. This observation was made under the equator, when the sun being directly vertical, the pillars cast no shade. At those times they crowned the pillars with garlands of flowers and odoriferous herbs, and celebrating a festival, offered to their adored luminary rich presents of gold and precious stones.

They distinguished the months by the moon, and their weeks were called quarters of the moon; but the days of the week they marked only by the ordinal numbers, as first, second, &c. They were astonished at the eclipses of the sun and moon. When the former hid his face, they concluded it was on account of their sins, imagining that this phenome-

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non portended famine, war, and peſtilence, or ſome other terrible calamity. In a ſimilar ſtate of the moon, they apprehended that ſhe was ſick, and when totally obſcured, that ſhe was dying. At this alarming criſis they ſounded their trumpets, and endeavoured by every kind of noiſe to rouſe the lunar planet from her ſuppoſed lethargy; teaching their children to cry out, and call upon *mama quilla*, or "mother moon," that ſhe would not die and leave them to periſh.

They made no predictions from any of the ſtars, but conſidered dreams, and the entrails of beaſts which they offered in ſacrifice, as inſtructive objects of divination. When they ſaw the ſun ſet, they imagined that he plunged into the ocean, to appear next morning in the eaſt.

13 They had eachers of morality;

Among a people wholly void of letters, the ſpeculative eſſays of the underſtanding muſt have been very rude and imperfect. They had, however, among them amentas, or philoſophers, who delivered moral precepts, and likewiſe cultivated poetry. Comedies and tragedies compoſed by thoſe bards were acted on their feſtivals before the king and the royal family, the performers being the great men of the court, and the principal officers of the army. The amentas alſo compoſed ſongs and ballads; but if we may judge from the rudeneſs of the muſic with which they are ſaid to have been accompanied, they were far from being agreeable to a poliſhed ear.

14 And were ot unacquainted vith painting and tatuary.

That the Peruvians were not unacquainted with painting and ſtatuary, appears from the furniture and ornaments of their temples and palaces; but in all the implements of mechanic arts they were extremely deficient. Though many goldſmiths were conſtantly employed, they had never invented an anvil of any metal, but in its ſtead made uſe of a hard ſtone. They beat their plate with round pieces of copper in place of hammers; neither had they any files or graving tools. Inſtead of bellows for melting their metals, they uſed copper pipes, of a yard long, almoſt of the form of a trumpet. Having no tongs to take their heated metal out of the fire, they made uſe of a ſtick or copper bar. Their carpenters had no other tools than hatchets made of copper or flint; nor had they learned the uſe of iron; though the country affords mines of that metal. Inſtead of nails, they faſtened their timber with cords or the tough twigs of trees. A thorn, or a ſmall bone, ſerved them for a needle; and inſtead of thread, the ſinews of animals, or the fibres of ſome plant. Their knives were made of flint or copper.

15 Progreſs of he Spaiards facitated by a ivil war mong the atives;

When the Spaniards firſt viſited this country, they found it agitated by a civil war. Huana Capac, the 12th monarch from the founder of the ſtate, was ſeated on the throne; who is repreſented as a prince no leſs conſpicuous for his abilities in war than for his pacific virtues. By him the kingdom of Quito was ſubdued, which almoſt doubled the extent of the dominions and power of the Peruvian empire. Notwithſtanding the ancient and fundamental law againſt polluting the blood of the Inca with any foreign alliance, Huana married the daughter of the conquered monarch, by whom he had a ſon named *Atahualpa*, commonly written *Atabalipa*, to whom, at his death in 1529, he left the kingdom of Quito, beſtowing the reſt of his dominions upon Huaſcar his eldeſt ſon by a mother of the royal race. This produced a civil war, in which Atabalipa proved victorious, and afterwards attempted to ſecure himſelf on the throne by putting to death all the deſcendants of Manco Capac, ſtyled *the children of the Sun*, whom he could ſeize either by force or ſtratagem; however, from a political motive, he ſpared the life of his rival Huaſcar, who had the misfortune to be taken priſoner in an engagement, that, by iſſuing out orders in his name, he might more eaſily eſtabliſh his own authority, and cover the illegality of his birth. Peru.

This conteſt had ſo much engaged the attention of the Peruvians, that they never once attempted to check the progreſs of the Spaniards. It was ſome time, however, before Pizarro was informed of this conteſt, ſo much in his favour. The firſt intelligence which he received of it was a meſſage from Huaſcar, aſking his aſſiſtance againſt Atabalipa, whom he repreſented as a rebel and an uſurper. Pizarro perceived the importance of the intelligence, and therefore determined to puſh forward, while inteſtine diſcord put it out of the power of the Peruvians to attack him with their whole force. Being obliged to divide his troops, in order to leave a garriſon in St Michael, which might ſerve for a place of retreat in caſe of a diſaſter, he began his march with only 62 horſemen and 102 foot-ſoldiers, 20 of whom were armed with croſs-bows, and only three with muſkets. He directed his courſe towards Caxamalca, a ſmall town at the diſtance of 12 days march from St Michael, where Atabalipa was encamped with a conſiderable body of troops. Before he had proceeded far, an officer diſpatched by the Inca met him with a valuable preſent from that prince, accompanied with a proffer of his alliance, and his aſſurances of a friendly reception at Caxamalca. Pizarro, according to the uſual artifice of his countrymen in America, pretended to come as the ambaſſador of a very powerful monarch, and declared that he was now advancing with intention to offer Atabalipa his aid againſt thoſe enemies who diſputed his title to the throne.

16 And by their ignorance of the motives of the Spaniards.

As the object of the Spaniards in entering their country was altogether incomprehenſible to the Peruvians, they had formed various conjectures concerning it, without being able to decide whether they ſhould conſider their new gueſts as beings of a ſuperior nature, who had viſited them from ſome beneficent motive, or as formidable avengers of their crimes, and enemies to their repoſe and liberty. The continual profeſſions of the Spaniards, that they came to enlighten them with the knowledge of truth, and lead them in the way of happineſs, favoured the former opinion; the outrages which they committed, their rapaciouſneſs and cruelty, were awful confirmations of the latter. While in this ſtate of uncertainty, Pizarro's declaration of his pacific intentions ſo far removed all the Inca's fears, that he determined to give him a friendly reception. In conſequence of this reſolution, the Spaniards were allowed to march in tranquillity acroſs the ſandy deſert between St Michael and Motupè, where the moſt feeble effort of an enemy, added to the unavoidable diſtreſſes which they ſuffered in paſſing through that comfortleſs region, muſt have proved fatal to them. From Motupè they advanced towards the mountains which encompaſs the low country of Peru, and paſs-

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On entering Caxamalca, Pizarro took poſſeſſion of a large court, on one ſide of which was a houſe which the Spaniſh hiſtorians call a palace of the Inca, and on the other a temple of the ſun, the whole ſurrounded with a ſtrong rampart or wall of earth. When he had poſted his troops in this advantageous ſtation, he diſpatched Hernando Soto, and his brother Ferdinand, to the camp of Atabalipa, which was about a league diſtant from the town. He inſtructed them to confirm the declaration which he had formerly made of his pacific diſpoſition, and to deſire an interview with the Inca, that he might explain more fully the intention of the Spaniards in viſiting his country. They were treated with all the reſpectful hoſpitality uſual among the Peruvians in the reception of their moſt cordial friends, and Atabalipa promiſed to viſit the Spaniſh commander next day in his quarters. The decent deportment of the Peruvian monarch, the order of his court, and the reverence with which his ſubjects approached his perſon and obeyed his commands, aſtoniſhed thoſe Spaniards, who had never met in America with any thing more dignified than the petty cacique of a barbarous tribe. But their eyes were ſtill more powerfully attracted by the vaſt profuſion of wealth which they obſerved in the Inca's camp. The rich ornaments worn by him and his attendants, the veſſels of gold and ſilver in which the repaſt offered to them was ſerved up, the multitude of utenſils of every kind formed of thoſe precious metals, opened proſpects far exceeding any idea of opulence that a European of the 16th century could form.

On their return to Caxamalca, while their minds were yet warm with admiration and deſire of the wealth which they had beheld, they gave ſuch a deſcription of it to their countrymen, as confirmed Pizarro in a reſolution which he had already taken. From his own obſervation of American manners during his long ſervice in the New World, as well as from the advantages which Cortes had derived from ſeizing Montezuma, he knew of what conſequence it was to have the Inca in his power. For this purpoſe, he formed a plan as daring as it was perfidious. Notwithſtanding the character he had aſſumed of an ambaſſador from a powerful monarch, who courted an alliance with the Inca, and in violation of the repeated offers which he had made to him of his own friendſhip and aſſiſtance, he determined to avail himſelf of the unſuſpicious ſimplicity with which Atabalipa relied on his profeſſions, and to ſeize his perſon during the interview to which he had invited him. He prepared for the execution of his ſcheme with the ſame deliberate arrangement, and with as little compunction, as if it had reflected no diſgrace on himſelf or his country. He divided his cavalry into three ſmall ſquadrons, under the command of his brothers Ferdinand, Soto, and Benalcazar; his infantry was formed into one body, except 20 of moſt tried courage, whom he kept near his own perſon to ſupport him in the dangerous ſervice which he reſerved for himſelf; the artillery, conſiſting of two field-pieces, and the croſs-bow men, were placed oppoſite to the avenue by which Atabalipa was to approach. All were commanded to keep within the ſquare, and not to move until the ſignal for action was given.

17 Perfidious ſcheme of Pizarro to ſeize the Inca.

Early in the morning the Peruvian camp was all in motion. But as Atabalipa was ſolicitous to appear with the greateſt ſplendour and magnificence in his firſt interview with the ſtrangers, the preparations for this were ſo tedious, that the day was far advanced before he began his march. Even then, leſt the order of the proceſſion ſhould be deranged, he moved ſo ſlowly, that the Spaniards became impatient and apprehenſive that ſome ſuſpicion of their intention might be the cauſe of this delay. In order to remove this, Pizarro diſpatched one of his officers with freſh aſſurances of his friendly diſpoſition. At length the Inca approached. Firſt of all appeared 400 men in an uniform dreſs, as harbingers to clear the way before him. He himſelf, ſitting on a throne or couch, adorned with plumes of various colours, and almoſt covered with plates of gold and ſilver enriched with precious ſtones, was carried on the ſhoulders of his principal attendants. Behind him came ſome chief officers of his court, carried in the ſame manner. Several bands of ſingers and dancers accompanied this cavalcade; and the whole plain was covered with troops, amounting to more than 30,000 men.

As the Inca drew near the Spaniſh quarters, father Vincent Valverede, chaplain to the expedition, advanced with a crucifix in one hand, and a breviary in the other, and in a long diſcourſe explained to him the doctrine of the creation, the fall of Adam, the incarnation, the ſufferings and reſurrection of Jeſus Chriſt, the appointment of St Peter as God's vicegerent on earth, the tranſmiſſion of his apoſtolical power by ſucceſſion to the popes, the donation made to the king of Caſtile by pope Alexander of all the regions in the New World. In conſequence of all this, he required Atabalipa to embrace the Chriſtian faith, to acknowledge the ſupreme juriſdiction of the pope, and to ſubmit to the king of Caſtile as his lawful ſovereign; promiſing, if he complied inſtantly with this requiſition, that the Caſtilian monarch would protect his dominions, and permit him to continue in the exerciſe of his royal authority; but if he ſhould impiouſly refuſe to obey this ſummons, he denounced war againſt him in his maſter's name, and threatened him with the moſt dreadful effects of his vengeance.

This ſtrange harangue, unfolding deep myſteries, and alluding to unknown facts, of which no power of eloquence could have conveyed at once a diſtinct idea to an American, was ſo lamely tranſlated by an unſkilful interpreter, little acquainted with the idiom of the Spaniſh tongue, and incapable of expreſſing himſelf with propriety in the language of the Inca, that its general tenor was altogether incomprehenſible to Atabalipa. Some parts in it, of more obvious meaning, filled him with aſtoniſhment and indignation. His reply, however, was temperate. He began with obſerving, that he was lord of the dominions over which

he reigned by hereditary ſucceſſion; and added, that he could not conceive how a foreign prieſt ſhould pretend to diſpoſe of territories which did not belong to him; that if ſuch a prepoſterous grant had been made, he, who was the rightful poſſeſſor, refuſed to confirm it; that he had no inclination to renounce the religious inſtitutions eſtabliſhed by his anceſtors; nor would he forſake the ſervice of the ſun, the immortal divinity whom he and his people revered, in order to worſhip the God of the Spaniards, who was ſubject to death; that with reſpect to other matters contained in his diſcourſe, as he had never heard of them before, and did not now underſtand their meaning, he deſired to know where he had learned things ſo extraordinary. "In this book," anſwered Valverede, reaching out to him his breviary. The Inca opened it eagerly; and turning over the leaves, lifted it to his ear: "This," ſays he, "is ſilent; it tells me nothing;" and threw it with diſdain to the ground. The enraged monk, running towards his countrymen, cried out, "To arms, Chriſtians, to arms; the word of God is inſulted; avenge this profanation on thoſe impious dogs."

Pizarro, who during this long conference had with difficulty reſtrained his ſoldiers, eager to ſeize the rich ſpoils of which they had now ſo near a view, immediately gave the ſignal of aſſault. At once the martial muſic ſtruck up, the cannon and muſkets began to fire, the horſe ſallied out fiercely to the charge, the infantry ruſhed on ſword in hand. The Peruvians, aſtoniſhed at the ſuddenneſs of an attack which they did not expect, and diſmayed with the deſtructive effects of the fire-arms, and the irreſiſtible impreſſion of the cavalry, fled with univerſal conſternation on every ſide, without attempting either to annoy the enemy or to defend themſelves. Pizarro, at the head of his choſen band, advanced directly towards the Inca; and though his nobles crowded around him with officious zeal, and fell in numbers at his feet, while they vied one with another in ſacrificing their own lives, that they might cover the ſacred perſon of their ſovereign, the Spaniards ſoon penetrated to the royal ſeat: and Pizarro ſeizing the Inca by the arm, dragged him to the ground, and carried him as a priſoner to his quarters. The fate of the monarch increaſed the precipitate flight of his followers. The Spaniards purſued them towards every quarter, and, with deliberate and unrelenting barbarity, continued to ſlaughter wretched fugitives, who never once offered at reſiſtance. The carnage did not ceaſe until the cloſe of day. Above 4000 Peruvians were killed. Not a ſingle Spaniard fell, nor was one wounded but Pizarro himſelf, whoſe hand was ſlightly hurt by one of his own ſoldiers, while ſtruggling eagerly to lay hold on the Inca.

The plunder taken on this occaſion was immenſe, but the Spaniards were ſtill unſatisfied; which being obſerved by the Inca, he endeavoured to apply himſelf to their ruling paſſion, avarice, in order to obtain his liberty; and therefore offered ſuch a ranſom as aſtoniſhed them, even after all they knew concerning the opulence of the country. The apartment in which he was confined was 22 feet in length and 16 in breadth; and all this ſpace he engaged to fill with veſſels of gold as high as he could reach. This propoſal was eagerly caught by Pizarro, and a line was drawn upon the walls to mark the ſtipulated height.

Peru.

Atabalipa, charmed with the thoughts of liberty, immediately ſet about performing his part of the agreement, and diſpatched meſſengers into all parts of the empire, in order to collect the immenſe quantity of gold which he had promiſed; and though the unfortunate monarch was now in the hands of his enemies, ſuch was the veneration which his ſubjects had for him, that his orders were obeyed with as great alacrity as though he had been at full liberty; while he, in the mean time, flattering himſelf with the hopes of being ſoon releaſed, made no preparations for expelling the invaders from his dominions.

In a ſhort time Pizarro received intelligence that Almagro was arrived at St Michael with a reinforcement equal to the force he had with him. This was a matter of great joy to the Spaniards, and no ſmall vexation to Atabalipa, who now conſidered his kingdom as in danger of being totally over-run by theſe ſtrangers, whoſe force he neither knew, nor the means they had of tranſporting themſelves. For this reaſon he determined to put his brother Huaſcar to death, leſt he ſhould join the ſtrangers againſt him. To this he was the rather inclined, as he had got information that the captive prince had been making applications to them, and had offered them a much larger ſum than what was ſtipulated for the Inca's ranſom; and in conſequence of this determination the unfortunate prince loſt his life.

In the mean time the Indians daily arrived at Caxamalca with vaſt quantities of treaſure; the ſight of which ſo much inflamed the Spaniards, that they inſiſted upon an immediate diviſion: and this being complied with, there fell to the ſhare of each horſeman 8000 peſos, at that time not inferior to the value of as many pounds ſterling in the preſent century, and half as much to each foot-ſoldier. Pizarro and his officers receiving ſhares proportionable to their dignity. A fifth part was reſerved for the emperor, together with ſome veſſels of curious workmanſhip as a preſent. In conſequence of this immenſe acquiſition of wealth, many of the Spaniards became clamorous for their diſcharge; which was readily granted by their general, as well knowing that the diſplay of their riches would not fail to allure adventurers more hardy, though leſs opulent, to his ſtandard.

20
After this diviſion of the ſpoil, Atabalipa was very importunate with Pizarro in order to recover his liberty; but the Spaniard, with unparalleled treachery and cruelty, had now determined to put him to death. To this he was urged by Almagro's ſoldiers, who, though they had received an equal ſhare with the reſt, were ſtill unſatisfied. The Inca's ranſom had not been completed; and they were apprehenſive, that whatever ſums might afterwards be brought in, the troops of Pizarro would appropriate them to themſelves as part of that ranſom. They inſiſted with Pizarro, therefore, to put him to death, that all the adventurers might for the future be on an equal footing. Accounts were likewiſe received that troops were aſſembling in the remote provinces of the empire, which Pizarro ſuſpected to be done by the Inca's orders. Theſe accounts were heightened by one Philippillo an Indian interpreter, who had conceived a paſſion for one of the unhappy monarch's wives; and for that reaſon wiſhed to have him put to death. Atabalipa himſelf,

Pizarro reſolves to put the Inca to death.

Peru. too, had the misfortune to haſten his own ruin by his conceiving a contemptuous notion of Pizarro, which he had not the precaution to conceal. He had, ſince they were firſt diſcovered by him, admired the European arts of reading and writing, and wiſhed much to know whether he ſhould regard it as a natural or acquired talent. In order to determine this, he deſired one of the ſoldiers who guarded him to write the name of God upon the nail of his thumb. This he ſhowed to ſeveral Spaniards ſucceſſively, aſking its meaning; and, to his ſurpriſe, they all returned the ſame anſwer. At length Pizarro entered; and, on preſenting it to him, he bluſhed, and was obliged to own his ignorance; which inſpired the Inca with the contemptuous notion of him above-mentioned.

21 Atabalipa accuſed and condemned,

In order, however, to give ſome ſhow of juſtice to ſuch a deteſtable action, and that he might be exempted from ſtanding ſingly as the perpetrator, Pizarro reſolved to accuſe the Inca of ſome capital crime, and inſtitute a court of judicature for the purpoſe of trying him. For this purpoſe, he appointed himſelf and Almagro, with two aſſiſtants, as judges, with full powers to acquit or condemn: an attorney-general was named to carry on the proſecution in the king's name; counſellors were choſen to aſſiſt the priſoner in his defence; and clerks were ordained to record the proceedings of court. Before this ſtrange tribunal a charge was exhibited ſtill more amazing. It conſiſted of various articles: that Atabalipa, though a baſtard, had diſpoſſeſſed the lawful owner of the throne, and uſurped the regal power; that he had put his brother and lawful ſovereign to death; that he was an idolater, and had not only permitted, but commanded the offering up of human ſacrifices; that he had a great number of concubines; that ſince his impriſonment, he had waſted and embezzled the royal treaſures, which now belonged of right to the conquerors; and that he had excited his ſubjects to take up arms againſt the Spaniards. On theſe heads of accuſation they proceeded to try the ſovereign of a great empire, over whom they had no juriſdiction. To all theſe charges the Inca pleaded not guilty. With reſpect to the death of his brother, he alleged, that the Spaniards could take no cognizance of the fact. With regard to the taxes which he had levied, and the wars he had carried on, they were nothing to the Spaniards; and as to the conſpiracy againſt the Spaniards, he utterly denied it. He called heaven and earth to witneſs the integrity of his conduct, and how faithfully he had performed his engagements, and the perfidy of his accuſers. He deſired to be ſent over to Spain to take his trial before the emperor; but no regard was paid to his intreaties. He was condemned to be burnt alive; which cruel ſentence was mitigated, as a great favour, to ſtrangling; and the unhappy monarch was executed without mercy.

22 And ſtrangled.

The death of the Inca was followed by a revolution in the Spaniſh affairs, who now became generally odious. Hideous cries were ſet up by his women as the funeral proceſſion paſſed by their apartment; many offered to bury themſelves alive with him; and on being hindered, ſtrangled themſelves out of grief and vexation. The whole town of Caxamalca was filled with lamentation, which quickly extended itſelf over the whole kingdom. Friends and enemies accuſed the Spaniards of inhumanity and treachery. Loads of gold that were coming to Caxamalca by order of the deceaſed Inca were now ſtopped; and the loſs of the treaſure was the firſt unfortunate conſequence which the Spaniards felt from their late iniquitous conduct. The two factions of Indians united againſt Pizarro; and many of the Spaniards not only exclaimed againſt the cruelty of the judges, but would even have mutinied, had not a ſenſe of the impending danger kept them quiet. At Cuzco the friends of the emperor Huaſcar proclaimed Manco Capac the legitimate brother of the late Inca, determining to ſupport him to the laſt againſt all the machinations of his enemies. Pizarro, in the mean time, ſet up Taparpa, the ſon of Atabalipa, cauſing him to be treated with all the honours due to an emperor. Immediately he ſet out for Cuzco, the gaining of which was abſolutely neceſſary for his deſign. An army of Indians occupied the paſſes, and reſolved to diſpute his progreſs. The conteſt, however, was ſoon decided; the Spaniſh cavalry bore down every thing before them, and great numbers of Indians were ſlain. The conquerors gained a conſiderable booty; and Pizarro diſpatched Almagro to reduce Cuzco, while he himſelf founded a new colony in the fruitful valley of Xauna; which, however, was not permanent, being afterwards removed to the place where Lima now ſtands.

23 A general revolt of the Peruvians.

While Pizarro was thus employed, another commander, named *Ferdinando Soto*, was detached with 60 horſe to make the beſt of his way to Cuzco, and clear the road for the march of the remainder of the army. He was oppoſed by a formidable collection of Indians, who had fortified themſelves in order to defend a paſs againſt him: for which reaſon, fearing leſt his ſtrength might be unequal, he ſent a meſſage to Pizarro, deſiring that the Inca might join him, thinking that his preſence would awe the Peruvians, and prevent the further effuſion of blood; but his expectations were fruſtrated by the death of the Inca, which happened about this time; ſo that there was now a neceſſity for having recourſe to arms; for as the Spaniards ſet up no perſon in his room, the title of Manco Capac was univerſally acknowledged.

In the mean time, a new ſupply of ſoldiers arriving from Spain, Benalcazar, governor of St Michael, undertook an expedition againſt Quito, where, according to the report of the natives, Atabalipa had left the greateſt part of his treaſure. He accompliſhed his purpoſe with very great difficulty, having a country covered with rocks and mountains to paſs, and being oppoſed by large bodies of the natives. But when he got poſſeſſion of the city, to his extreme mortification, he found that the inhabitants had carried off all their gold and ſilver; for they being now acquainted with the ruling paſſion of the Spaniards, had taken care to diſappoint it, by removing the treaſures which they knew very well had been the cauſe of the expedition.

Chili ſubdued by Almagro.

About the ſame time Alvarado governor of Guatimala, invaded the province of Chili. In this expedition his troops endured ſuch hardſhips, and ſuffered ſo much from the cold among the Andes, that a fifth part of the men and all the horſes died, and at the ſame time the reſt were ſo much diſpirited and emaciated, that they became quite unfit for ſervice. What

was

was worſt of all, when they had arrived at the end of their journey, they met with a body of Spaniards drawn up in hoſtile array to oppoſe them. Theſe had been ſent againſt him by Pizarro, who claimed Chili as part of his juriſdiction, and were now joined by Benalcazar, with the troops under his command. Alvarado, however, advanced boldly to the attack; but, on the interpoſition of ſome moderate men in each party, the difference was accommodated. Alvarado engaged to return to his government, upon his being paid 100,000 peſos to defray the expence of his armament. However, moſt of his followers remained in the country, and enliſted in the ſervice of Pizarro.

In the mean time Ferdinand Pizarro, the brother of the general, had landed in Spain, where he produced ſuch immenſe quantities of gold and ſilver as aſtoniſhed the court, even after all they had ſeen of the wealth of their new-diſcovered territories. The general's authority was confirmed to him with new powers and privileges, and the addition of 70 leagues extending along the coaſt, to the ſouthward of the territory granted in his former patent. Almagro had the title of *adelantado* or *governor* conferred upon him, with juriſdiction over 200 leagues of a country lying ſouthward from the province alloted to Pizarro; he himſelf was made a knight of the order of St Jago.

Of theſe tranſactions ſome accounts were received at Peru before the arrival of Ferdinand Pizarro himſelf; and no ſooner did Almagro hear that he had obtained the royal grant of an independent government, than, pretending that Cuzco, the capital of all Peru, lay within his juriſdiction, he attempted to ſeize it. Pizarro was no leſs ready to oppoſe him; and a very dangerous civil war was about to take place, when the quarrel was made up, on condition that Almagro ſhould attempt the conqueſt of Chili; and if he did not find there an eſtabliſhment equivalent to his expectations, Pizarro ſhould yield up to him part of Peru.

By this reconciliation Pizarro was left at liberty to ſettle the internal policy of his province, which, though little qualified for a legiſlator, he attempted, by dividing the country into various diſtricts, appointing magiſtrates to preſide in each, and eſtabliſhing ſuch regulations concerning the adminiſtration of juſtice, the royal revenue, &c. as occurred to him. The ſeat of government he removed from Cuzco to Lima, which he named *Ciudad des los Reyes*, and which name it ſtill retains among the Spaniards in all legal and formal deeds. Its other name, *Lima*, is a corruption of *Rimac*, the name of the valley in which the city ſtands.

In the mean time Almagro had ſet out on his expedition to Chili; the event of which has been related under the article CHILI; and while he was thus employed, Pizarro encouraged ſome of his moſt diſtinguiſhed officers to invade thoſe provinces of the empire which had not yet been viſited by the Spaniards. This he did with a view to keep them employed, and prevent tumults; but it was attended with very terrible conſequences. No ſooner did Manco Capac the Inca perceive the ſecurity of the Spaniards in thus dividing their forces, than he ſeized the opportunity of making one vigorous effort to redreſs the wrongs of himſelf and his countrymen, and expel the invaders, who had tyrannized in ſuch a cruel manner. Though ſtrictly guarded by the Spaniards, he found means to communicate his intentions to the chief men of his nation, whom he joined in the year 1536, under pretence of celebrating a feſtival which he had obtained liberty from Pizarro to attend. Upon this the ſtandard of war was immediately erected, and a moſt formidable army, according to the Spaniſh hiſtorians, of 200,000 men collected. Many Spaniards were maſſacred in their habitations, and ſeveral detachments entirely cut off; and while this vaſt army laid ſiege to Cuzco, another formidable body inveſted Lima, and kept the governor cloſely ſhut up. The greateſt effort, however, was made againſt Cuzco, which was defended by Pizarro and his two brothers, with only 170 men. The ſiege laſted nine months; many of the Spaniards were killed; among whom was Juan Pizarro, the general's brother, and the beſt beloved of them all. The reſt were reduced to the moſt deſperate ſituation, when Almagro appeared ſuddenly in the neighbourhood of Cuzco. He had received ſuch accounts of the inſurrection in Peru, as would at any rate have determined him to return to the aſſiſtance of Pizarro; but beſides this, he had now received the royal patent, creating him governor of Chili, and deemed it certain beyond all contradiction, that Cuzco lay within his juriſdiction; for which reaſon he haſtened to prevent it from falling into the hands of the Peruvians. On his arrival his aſſiſtance was ſolicited by both parties. The Inca made many advantageous propoſals; but at length deſpairing of obtaining any cordial union with a Spaniard, he attacked him in the night by ſurpriſe with a great body of choſen troops. But the Spaniſh valour and diſcipline prevailed againſt all the numbers of their enemies; and the Peruvians were repulſed with ſuch ſlaughter, that a great part of the remainder diſperſed, and Almagro advanced to the gates of Cuzco without oppoſition. Pizarro's brothers took meaſures to oppoſe his entrance; but prudence for the preſent reſtrained both parties from entering into a civil war while they were ſurrounded with enemies; and therefore each leader endeavoured to corrupt the followers of his antagoniſt. In this Almagro had the advantage; and ſo many of Pizarro's troops deſerted in the night, that Almagro was encouraged to advance towards the city, where he ſurpriſed the centinels; and inveſting the houſe where the two brothers were lodged, he compelled them, after an obſtinate defence, to ſurrender at diſcretion; and Almagro's authority over Cuzco was immediately recognized as authentic.

Peru.

27 A dreadful inſurrection of the Peruvians.

28 They are defeated, and diſperſed.

In this fray only two or three perſons were killed; but matters ſoon began to wear a more ſerious aſpect. Francis Pizarro, having diſperſed the Peruvians who inveſted Lima, and received conſiderable reinforcements from other provinces, ordered 500 men under the command of Alonſo de Alvarado to march to Cuzco, in hopes of relieving his brothers, if they were not already cut off. They advanced to a ſmall diſtance from the capital, before they knew that they had a more formidable enemy than the Indians to encounter. When they ſaw their countrymen drawn up on the banks of a river to oppoſe them, they were greatly ſurpriſed; however, Almagro, who wiſhed rather to gain them than to fight, began with attempting to ſeduce their leader. Alvarado could not by any means be gained over;

29 Civil war between Pizarro and Almagro.

Peru. ever; but being inferior in military ſkill, Almagro attacked him by ſurpriſe, entirely defeated and diſperſed his army, taking himſelf and ſome of his principal officers priſoners.

This victory ſeemed deciſive; and Almagro was adviſed to make it ſo by putting to death Gonzalo and Ferdinand Pizarro, Alvarado, and ſome others whom he could not hope to gain. This advice, however, he declined from motives of humanity, and a deſire of making his adverſary appear the aggreſſor. For theſe reaſons, inſtead of marching directly againſt Pizarro, he retired quietly to Cuzco; which gave his adverſary time to recollect himſelf from the diſorder into which the news of ſo many diſaſters had thrown him. He began again to practiſe upon Almagro thoſe arts which had before proved ſucceſsful; and Almagro again ſuffered himſelf to be deceived by pretended offers of pacification. The negociations for this purpoſe were protracted for ſeveral months; and while Almagro was employed in detecting and eluding the fraudulent intentions of the governor, Gonzalo Pizarro and Alvarado found means to corrupt the ſoldiers who guarded them, and not only made their own eſcape, but perſuaded 60 of Almagro's men to accompany them. There now remained only Ferdinand Pizarro in the hands of Almagro; and he was delivered by another act of treachery. The general propoſed that all points of controverſy ſhould be ſubmitted to the deciſion of their ſovereign; and that Ferdinand Pizarro ſhould be inſtantly ſet at liberty, and return to Spain, together with ſome other officers whom the general propoſed to ſend over to ſhow the juſtice of his claims. Though the intention of Pizarro by making this propoſal was evident, Almagro was deceived by it, and releaſed thoſe whom Pizarro wanted; which he had no ſooner done, than the latter threw off all diſguiſe, and openly declared, that arms alone muſt now decide the matter between them. He therefore immediately ſet out for Cuzco with an army of 700 men, to which Almagro had only 500 to oppoſe. From the weakneſs of his forces, probably, Almagro did not attempt to guard ſome ſtrong paſſes, through which Pizarro had to march, but waited patiently for his adverſary in a plain open country.

30 Almagro defeated and taken priſoner,

In the mean time, Pizarro advanced without any obſtruction from his enemy; and an engagement ſoon happened, in which Almagro was defeated and taken priſoner. The conquerors behaved with great cruelty, maſſacring a great number of officers, and treating Almagro himſelf with great ſeverity. The Indians had aſſembled in great numbers to ſee the battle, with an intention to join the vanquiſhed party; but were ſo much overawed by the Spaniards, that they retired quietly after the battle was over, and thus loſt the only opportunity they ever had of expelling their tyrants.—Almagro, after having for ſome months languiſhed in priſon, was at length formally tried, and condemned to die by Pizarro. Notwithſtanding his conſummate bravery, for which he was remarkable, this hardy veteran could not bear the deliberate approach of death, but condeſcended to uſe intreaties to ſave his life. The Pizarros, however, continued inflexible; and he was firſt ſtrangled in priſon, and then publicly beheaded. He left one ſon by an Indian woman, whom he appointed his ſucceſſor, by virtue of a power granted him by the emperor. Peru.

31 And ſtrangled.

As during theſe diſſenſions all intercourſe with Spain ceaſed, it was ſome time before the accounts of the civil war were received at court. The firſt intelligence was given by ſome of Almagro's ſoldiers, who had left America on the ruin of their cauſe; and they did not fail to repreſent the injuſtice and violence of Pizarro in the ſtrongeſt colours, which ſtrongly prejudiced the emperor againſt him. In a ſhort time, however, Ferdinand Pizarro arrived, and endeavoured to give matters a new turn. The emperor was uncertain which of them he ought to believe; and therefore thought it neceſſary to ſend over ſome perſon with ample powers to inquire into the merits of the cauſe, and to determine certainly who was in the wrong. If he found the governor ſtill alive, he was to aſſume only the title of judge, in order to have the appearance of acting in concert with him; but if he was dead, the viceroy might then produce his commiſſion appointing him Pizarro's ſucceſſor in the government. This complaiſance to Pizarro, however, proceeded more from a dread of his power than from any other thing; for in the mean time, his brother Ferdinand was arreſted at Madrid, and confined to a priſon, where he remained above 20 years. The perſon nominated to this important truſt was Chriſtoval Vaca de Caſtro.

32 Peru divided by Pizarro among his aſſociate

While this gentleman was preparing for his voyage, Pizarro, conſidering himſelf as the unrivalled maſter of Peru, proceeded to parcel out its territories among the conquerors; and had this diviſion been made with any degree of impartiality, the extent of country which he had to beſtow was ſufficient to have gratified his friends, and to have gained his enemies. But Pizarro conducted this tranſaction, not with the equity and candour of a judge attentive to diſcover and to reward merit, but with the illiberal ſpirit of a party-leader. Large diſtricts, in parts of the country moſt cultivated and populous, were ſet apart as his own property, or granted to his brothers, his adherents, and favourites. To others, lots leſs valuable and inviting were aſſigned. The followers of Almagro, amongſt whom were many of the original adventurers, to whoſe valour and perſeverance Pizarro was indebted for his ſucceſs, were totally excluded from any portion in thoſe lands, towards the acquiſition of which they had contributed ſo largely. As the vanity of every individual ſets an immoderate value upon his own ſervices, and the idea of each, concerning the recompence due to them, roſe gradually to a more exorbitant height in proportion as their conqueſts extended, all who were diſappointed in their expectations exclaimed loudly againſt the rapaciouſneſs and partiality of the governor. The partiſans of Almagro murmured in ſecret, and meditated revenge.

Rapid as the progreſs of the Spaniards in South America had been ſince Pizarro landed in Peru, their avidity of dominion was not yet ſatisfied. The officers to whom Ferdinand Pizarro gave the command of different detachments, penetrated into ſeveral new provinces; and though ſome of them were expoſed to great hardſhips in the cold and barren regions of the Andes, and others ſuffered diſtreſs not inferior amidſt the wood and marſhes of the plains, they made diſcoveries

Peru. veries and conquefts which extended their knowledge of the country, as well as added to their power. Pedro de Valdivia re-aſſumed Almagro's ſcheme of invading Chili; and, notwithſtanding the fortitude of the natives in defending their poſſeſſions, made ſuch progreſs in the conqueſt of the country, that he founded the city of St Jago, and gave a beginning to the eſtabliſhment of the Spaniſh dominion there. But of all the enterpriſes undertaken about this period, that of Gonzales Pizarro was the moſt remarkable. The governor, who ſeems to have reſolved that no perſon in Peru ſhould poſſeſs any ſtation of diſtinguiſhed eminence or authority but thoſe of his own family, had deprived Benalcazar, the conqueror of Quito, of his command in that kingdom, and appointed his brother Gonzales to take the government of it. He inſtructed him to attempt the diſcovery and conqueſt of the country to the eaſt of the Andes; which, according to the information of the Indians, abounded with cinnamon and other valuable ſpices. Gonzales, not inferior to any of his brothers in courage, and no leſs ambitious of acquiring diſtinction, eagerly engaged in this difficult ſervice. He ſet out from Quito at the head of 340 ſoldiers, near one half of whom were horſemen, with 4000 Indians to carry their proviſions. In forcing their way through the defiles, or over the ridges of the Andes, exceſs of cold and fatigue, to neither of which they were accuſtomed, proved fatal to the greater part of the wretched attendants. The Spaniards, tho' more robuſt, and inured to a variety of climates, ſuffered conſiderably, and loſt ſome men; but when they deſcended into the low country, their diſtreſs increaſed. During two months it rained inceſſantly, without any interval of fair weather long enough to dry their clothes. The vaſt plains upon which they were now entering, either altogether without inhabitants, or occupied by the rudeſt and leaſt induſtrious tribes in the New World, yielded little ſubſiſtence. They could not advance a ſtep but as they cut a road through woods, or made it through marſhes. Such inceſſant toil, and continual ſcarcity of food, ſeem more than ſufficient to have exhauſted and diſpirited any troops. But the fortitude and perſeverance of the Spaniards in the 16th century were inſuperable. Allured by frequent but falſe accounts of rich countries before them, they perſiſted in ſtruggling on, until they reached the banks of the Coca or Napo, one of the large rivers whoſe waters pour into the Maragnon, and contribute to its grandeur. There, with infinite labour, they built a bark, which they expected would prove of great utility, both in conveying them over rivers, in procuring proviſions, and in exploring the country. This was manned with 50 ſoldiers, under the command of Francis Orellana, the officer next in rank to Pizarro. The ſtream carried them down with ſuch rapidity, that they were ſoon far a-head of their countrymen, who followed ſlowly and with difficulty by land.

At this diſtance from his commander, Orellana, a young man of an aſpiring mind, began to fancy himſelf independent; and, tranſported with the predominant paſſion of the age, he formed the ſcheme of diſtinguiſhing himſelf as a diſcoverer, by following the courſe of the Maragnon until it joined the ocean, and by ſurveying the vaſt regions through which it flows. This ſcheme of Orellana's was as bold as it was treacherous. For, if he be chargeable with the guilt of having violated his duty to his commander, and with having abandoned his fellow-ſoldiers in a pathleſs deſert, where they had hardly any hopes of ſucceſs, or even of ſafety, but what were founded on the ſervice which they expected from the bark, his crime is, in ſome meaſure, balanced by the glory of having ventured upon a navigation of near 2000 leagues, through unknown nations, in a veſſel haſtily conſtructed with green timber, and by very unſkilful hands, without proviſions, without a compaſs, or a pilot. But his courage and alacrity ſupplied every defect. Committing himſelf fearleſsly to the guidance of the ſtream, the Napo bore him along to the ſouth, until he reached the great channel of the Maragnon. Turning with it towards the coaſt, he held on his courſe in that direction. He made frequent deſcents on both ſides the river, ſometimes ſeizing by force of arms the proviſions of the fierce ſavages ſeated on its banks, and ſometimes procuring a ſupply of food by a friendly intercourſe with more gentle tribes. After a long ſeries of dangers, which he encountered with amazing fortitude, and of diſtreſſes which he ſupported with no leſs magnanimity, he reached the ocean, where new perils awaited him. Theſe he likewiſe ſurmounted, and got ſafe to the Spaniſh ſettlement in the iſland Cubagua; from thence he ſailed to Spain. The vanity natural to travellers who viſit regions unknown to the reſt of mankind, and the art of an adventurer, ſolicitous to magnify his own merit, concurred in prompting him to mingle an extraordinary proportion of the marvellous in the narrative of his voyage. He pretended to have diſcovered nations ſo rich, that the roofs of their temples were covered with plates of gold; and deſcribed a republic of women ſo warlike and powerful, as to have extended their dominion over a conſiderable tract of the fertile plains which he had viſited. Extravagant as thoſe tales were, they gave riſe to an opinion, that a region abounding with gold, diſtinguiſhed by the name of *El Dorado*, and a community of Amazons, were to be found in this part of the New World; and ſuch is the propenſity of mankind to believe what is wonderful, that it has been ſlowly, and with difficulty, that reaſon and obſervation have exploded thoſe fables. The voyage, however, even when ſtripped of every romantic embelliſhment, deſerves to be recorded, not only as one of the moſt memorable occurrences in that adventrous age, but as the firſt event that led to any certain knowledge of thoſe immenſe regions that ſtretch eaſtward from the Andes to the ocean.

No words can deſcribe the conſternation of Pizarro, when he did not find the bark at the confluence of the Napo and Maragnon, where he had ordered Orellana to wait for him. He would not allow himſelf to ſuſpect that a man, whom he had entruſted with ſuch an important command, could be ſo baſe and ſo unfeeling as to deſert him at ſuch a juncture. But imputing his abſence from the place of rendezvous to ſome unknown accident, he advanced above 50 leagues along the banks of the Maragnon, expecting every moment to ſee the bark appear with a ſupply of proviſions. At length he came up with an officer whom Orellana had left to periſh in the deſert, becauſe he had the courage to remonſtrate againſt his perfidy. From him he learned the extent of Orellana's crime; and his followers perceived at once their own deſperate ſituation, when deprived of their only reſource. The ſpirit of the ſtout-

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eſt hearted veteran ſunk within him; and all demanded to be led back inſtantly. Pizarro, though he aſ-

35 Extreme diſtreſs of Gonzales Pizarro and his men.

ſumed an appearance of tranquillity, did not oppoſe their inclination. But he was now 1200 miles from Quito; and in that long march the Spaniards encountered hardſhips greater than thoſe they had endured in their progreſs outward, without the alluring hopes which then ſoothed and animated them under their ſufferings. Hunger compelled them to feed on roots and berries, to eat all their dogs and horſes, to devour the moſt loathſome reptiles, and even to gnaw the leather of their ſaddles and ſword belts. Four thouſand Indians, and 210 Spaniards, periſhed in this wild and diſaſtrous expedition, which continued near two years; and as 50 men were aboard the bark with Orellana, only 80 got back to Quito. Theſe were naked like ſavages, and ſo emaciated with famine, or worn out with fatigue, that they had more the appearance of ſpectres than of men.

36 A conſpiracy formed againſt the governor;

But, inſtead of returning to enjoy the repoſe which his condition required, Pizarro, on entering Quito, received accounts of a fatal event that threatened calamities more dreadful to him than thoſe through which he had paſſed. From the time that his brother made that partial diviſion of his conqueſts which has been mentioned, the adherents of Almagro, conſidering themſelves as proſcribed by the party in power, no longer entertained any hope of bettering their condition. Great numbers in deſpair reſorted to Lima, where the houſe of young Almagro was always open to them: and the ſlender portion of his father's fortune, which the governor allowed him to enjoy, was ſpent in affording them ſubſiſtence. The warm attachment with which every perſon who ſerved under the elder Almagro devoted himſelf to his intereſts, was quickly transferred to his ſon, who was now grown up to the age of manhood, and poſſeſſed all the qualities which captivate the affections of ſoldiers. Of a graceful appearance, dexterous at all martial exerciſes, bold, open, generous, he ſeemed to be formed for command; and as his father, conſcious of his own inferiority from the total want of education, had been extremely attentive to have him inſtructed in every ſcience becoming a gentleman, the accompliſhments which he had acquired heightened the reſpect of his followers, as they gave him diſtinction and eminence among illiterate adventurers. In this young man the Almagrians found a point of union which they wanted; and looking up to him as their head, were ready to undertake any thing for his advancement. Nor was affection for Almagro their only incitement; they were urged on by their own diſtreſſes. Many of them, deſtitute of common neceſſaries, and weary of loitering away life, a burden to their chief, or to ſuch of their aſſociates as had ſaved ſome remnant of their fortune from pillage and confiſcation, longed impatiently for an occaſion to exert their activity and courage, and began to deliberate how they might be avenged on the author of all their miſery. Their frequent cabals did not paſs unobſerved; and the governor was warned to be on his guard againſt men who meditated ſome deſperate deed, and had reſolution to execute it. But, either from the native intrepidity of his mind, or from contempt of perſons whoſe poverty rendered their machinations of little conſequence, he diſregarded the admonitions of his friends. "Be in no pain (ſaid he careleſsly) about my life; it is perfectly ſafe, as long as every man in Peru knows that I can in a moment put him to death who dares to harbour a thought againſt it." This ſecurity gave the Almagrians full leiſure to digeſt and ripen every part of their ſcheme; and Juan de Herrada, an officer of great abilities, who had the charge of Almagro's education, took the lead in their conſultations, with all the zeal which that connection inſpired, and with all the authority which the aſcendant that he was known to have over the mind of his pupil gave him.

37 Who is murdered.

On Sunday, the 26th of June, at mid-day, the ſeaſon of tranquillity and repoſe in all ſultry climates, Herrada, at the head of 18 of the moſt determined conſpirators, ſallied out of Almagro's houſe in complete armour; and drawing their ſwords, as they advanced haſtily towards the governor's palace, cried out, "Long live the king, but let the tyrant die." Their aſſociates, warned of their motions by a ſignal, were in arms at different ſtations ready to ſupport them. Though Pizarro was uſually ſurrounded by ſuch a numerous train of attendants as ſuited the magnificence of the moſt opulent ſubject of the age in which he lived, yet as he was juſt riſen from table, and moſt of his own domeſtics had retired to their own apartments, the conſpirators paſſed through the two outer courts of the palace unobſerved. They were at the bottom of the ſtaircaſe, before a page in waiting could give the alarm to his maſter, who was converſing with a few friends in a large hall. The governor, whoſe ſteady mind no form of danger could appal, ſtarting up, called for arms, and commanded Franciſco de Chaves to make faſt the door. But that officer, who did not retain ſo much preſence of mind as to obey this prudent order, running to the top of the ſtaircaſe, wildly aſked the conſpirators what they meant, and whither they were going? Inſtead of anſwering, they ſtabbed him to the heart, and burſt into the hall. Some of the perſons who were there threw themſelves from the windows; others attempted to fly; and a few drawing their ſwords, followed their leader into an inner apartment. The conſpirators, animated with having the object of their vengeance now in view, ruſhed forward after them. Pizarro, with no other arms than his ſword and buckler, defended the entry, and, ſupported by his half-brother Alcantara and his little knot of friends, maintained the unequal conteſt with intrepidity worthy of his paſt exploits, and with the vigour of a youthful combatant. "Courage (cried he), companions, we are yet enow to make thoſe traitors repent of their audacity." But the armour of the conſpirators protected them, while every thruſt they made took effect. Alcantara fell dead at his brother's feet; his other defendants were mortally wounded. The governor, ſo weary that he could hardly wield his ſword, and no longer able to parry the many weapons furiouſly aimed at him, received a deadly thruſt full in his throat, ſunk to the ground, and expired.

As ſoon as he was ſlain, the aſſaſſins ran out into the ſtreets, and waving their bloody ſwords, proclaimed the death of the tyrant. Above 200 of their aſſociates having joined them, they conducted young Almagro in ſolemn proceſſion through the city; and aſſembling the magiſtrates and principal citizens, com-

pelled them to acknowledge him as lawful ſucceſſor to his father in his government. The palace of Pizarro, together with the houſes of ſeveral of his adherents, were pillaged by the ſoldiers; who had the ſatisfaction at once of being avenged on their enemies, and of enriching themſelves by the ſpoils of thoſe through whoſe hands all the wealth of Peru had paſſed.

The new governor marched into the heart of the empire, in order to reduce ſuch places as refuſed to acknowledge his authority. A multitude of ruffians joined him on his march. His army breathed nothing but vengeance and plunder: every thing gave way before it. If the military talents of the general had equalled the ardour of his troops, the war had ended here. Unhappily for Almagro, he had loſt his conductor John de Herrada. His inexperience made him fall into the ſnares that were laid for him by Pedro Alvares, who had put himſelf at the head of the oppoſite party. He loſt, in attempting to unravel his plots, that time that he ought to have employed in fighting. In theſe circumſtances, an event, which no one could have foreſeen, happened to change the face of affairs.

The licentiate Vaca di Caſtro, who had been ſent from Europe to try the murderers of old Almagro, arrived at Peru. As he was appointed to aſſume the government in caſe Pizarro was no more, all who had not ſold themſelves to the tyrant haſtened to acknowledge him. Uncertainty and jealouſy, which had for too long a time kept them diſperſed, were no longer an obſtacle to their re-union. Caſtro, who was as reſolute as if he had grown old in the ſervice, did not ſuffer their impatience to languiſh, but inſtantly led them againſt the enemy. The two armies engaged at Chapas on the 16th of September 1542, and fought with inexpreſſible obſtinacy. Victory, after having wavered a long time, at the cloſe of the day decided in favour of that party whoſe cauſe was the moſt juſt. Thoſe among the rebels who were moſt guilty, dreading to languiſh under diſgraceful tortures, provoked the conquerors to murder them, crying out, like men in deſpair, *It was I who killed Pizarro.* Their chief was taken priſoner, and died on the ſcaffold.

While theſe ſcenes of horror were tranſacting in America, the Spaniards in Europe were employed in finding out expedients to ternate them; though no meaſures had been taken to prevent them. Peru had only been made ſubject to the audience of Panama, which was too remote to ſuperintend the maintenance of good order, and had too little influence to make its decrees reſpected. A ſupreme tribunal was then eſtabliſhed at Lima for the diſpenſation of juſtice, which was to be inveſted with authority ſufficient to enforce and to reward a due obedience to the laws. Blaſco Nunez Vela, who preſided in it as viceroy, arrived in 1544, attended by his ſubordinates in office, and found every thing in the moſt dreadful diſorder.

To put an end to theſe tumults which now ſubſiſted, would have required a profound genius, and many other qualities which are ſeldom united. Nunez had none of theſe advantages. Nature had only given him probity, firmneſs and ardour; and he had taken no pains to improve theſe gifts. With theſe virtues, which were almoſt defects in his ſituation, he began to fulfil his commiſſion, without regard to places, perſons, or circumſtances. Peru.

Contrary to the opinion of all intelligent perſons, who wiſhed that he ſhould wait for freſh inſtructions from Europe, he publiſhed ordinances, which declared that the lands the conquerors had ſeized ſhould not paſs to their deſcendants, and which diſpoſſeſſed thoſe who had taken part in the civil commotions. All the Peruvians who had been enſlaved by monks, biſhops, and perſons belonging to the government, were declared free. Thoſe who belonged to other maſters were to be freed from their ſhackles at the death of their oppreſſors. They could no longer be compelled to bury themſelves in the mines, nor could any kind of labour be exacted from them without payment. Their tribute was fixed. The Spaniards who travelled on foot were deprived of the right of taking three Indians to carry their baggage; and thoſe who travelled on horſeback, of the right of taking five. The caciques were diſcharged from the obligation of furniſhing the traveller and his retinue with proviſions gratis. Other tyrannical eſtabliſhments alſo would ſoon have been proſcribed; and the conquered people were on the eve of being ſheltered under the protection of laws, which would at leaſt have tempered the rigours of the right of conqueſt, if even they had not entirely repaired the injuſtice of them; but it ſhould ſeem that the Spaniſh government was only to be unfortunate in the good it attempted to effect. 42 Bad conduct of the viceroy Nunez Vela.

A change ſo unexpected filled thoſe with conſternation who ſaw their fortunes wreſted from them, or who loſt the flattering hope of tranſmitting them to their poſterity. Even thoſe who were not affected by theſe intereſted views, being accuſtomed to look upon the Indians as the inſtruments and victims of their avarice, had no conception that any other ideas could prevail concerning them. From aſtoniſhment they proceeded to indignation, murmuring, and ſedition. The viceroy was degraded, put in irons, and baniſhed to a deſert iſland, till he could be conveyed to Spain.

Gonzales Pizarro was then returned from his hazardous expedition, which had employed him long enough to prevent him from taking a part in thoſe revolutions which had ſo rapidly ſucceeded each other. The anarchy he found prevailing at his return, inſpired him with the idea of ſeizing the ſupreme authority. His fame and his forces made it impoſſible that this ſhould be refuſed him; but his uſurpation was marked with ſo many enormities, that Nunez was regretted. He was recalled from exile, and ſoon collected a ſufficient number of forces to enable him to take the field. Civil commotions were then renewed with extreme fury by both parties. No quarter was aſked or given on either ſide. The Indians took part in this as they had done in the preceding wars; ſome ranged themſelves under the ſtandard of the viceroy, others under the banners of Gonzales. From 15,000 to 20,000 of theſe unhappy wretches, who were ſcattered about in each army, dragged up the artillery, levelled the roads, carried the baggage, and deſtroyed one another. Their conquerors had taught them to be ſanguinary. After a variety of advantages for a long time alternately obtained, fortune at length favoured the rebellion under 43 He is overcome and killed by Gonzales Pizarro.

Peru. the walls of Quito in the month of January, in the year 1545; and Nunez with the greateſt part of his men were maſſacred.

Pizarro took the road of Lima, where they were deliberating on the ceremonies with which they ſhould receive him. Some officers wiſhed that a canopy ſhould be carried for him to march under, after the manner of kings. Others, with adulation ſtill more extravagant, pretended that part of the walls of the town, and even ſome houſes, muſt be pulled down; as was the cuſtom at Rome, when a general obtained the honours of a triumph. Gonzales contented himſelf with making his entrance on horſeback, preceded by his lieutenant, who marched on foot. Four biſhops accompanied him, and he was followed by the magiſtrates. The ſtreets were ſtrewn with flowers, and the air reſounded with the noiſe of bells and various muſical inſtruments. This homage totally turned the head of a man naturally haughty, and of confined ideas. He ſpoke and acted in the moſt deſpotic manner.

Had Gonzales poſſeſſed judgment and the appearance of moderation, it would have been poſſible for him to render himſelf independent. The principal perſons of his party wiſhed it. The majority would have beheld this event with indifference, and the reſt would have been obliged to conſent to it. Blind cruelties, inſatiable avarice, and unbounded pride, altered theſe diſpoſitions. Even thoſe, whoſe intereſts were connected with thoſe of the tyrant, wiſhed for a deliverer.

42 An end put to the troubles by Pedro di la Gaſca.

Such a deliverer arrived from Europe in the perſon of the licentiate Pedro di la Gaſca. The ſquadron and the provinces of the mountains immediately declared for a perſon who was inveſted with a lawful authority to govern them. Thoſe who lived concealed in deſerts, caverns, and foreſts, quitted their retreats to join him. Gonzales, who ſaw no reſource left to ſupport him but in ſome great atchievement, took the road of Cuzco, with a reſolution to give battle. At ſome leagues diſtance from this place he met the royal army, and attacked it on the 9th of June 1548. One of his lieutenants, ſeeing him abandoned at the firſt charge by his beſt ſoldiers, adviſed him to throw himſelf into the enemy's battalions, and periſh like a Roman: but this weak man choſe rather to ſurrender, and end his life on a ſcaffold. Carvajal, a more able warrior, and more ferocious than himſelf, was quartered. This man, when he was expiring, boaſted that he had maſſacred with his own hand 1400 Spaniards and 20,000 Indians.

Such was the laſt ſcene of a tragedy, of which every act has been marked with blood. The government was moderate enough not to continue the proſcriptions; and the remembrance of the horrid calamities they had ſuffered kept the Spaniards in the bounds of ſubjection. What ſtill remained of that commotion that had been raiſed in their minds, inſenſibly ſunk into a calm; and the country hath remained in quiet ever ſince.

43 Hard ſtate of the Peruvians.

With regard to the Peruvians, the moſt cruel meaſures were taken to render it impoſſible for them to rebel. Tupac Amaru, the heir of their laſt king, had taken refuge in ſome remote mountains, where he lived in peace. There he was ſo cloſely ſurrounded by the troops which had been ſent out againſt him, that he was forced to ſurrender. The viceroy Francis de Toledo cauſed him to be accuſed of ſeveral crimes that he had not committed, and for which he was beheaded in 1571. All the other deſcendants of the Incas ſhared the ſame fate, under pretence that they had conſpired againſt their conquerors. The horror of theſe enormities excited ſo univerſal an indignation both in the Old and the New World, that Philip II. thought himſelf obliged to diſavow them; but the infamous policy of this prince was ſo notorious, that no credit was given to this appearance of his juſtice and humanity.

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44 Extent of the empire

The empire of Peru, at the time it was ſubdued, extended along the South Sea, from the river of Emeralds to Chili, and on the land ſide to Popayan, according to ſome geographers. It contained within its extent that famous chain of mountains which riſes in the Terra Magellanica, and is gradually loſt in Mexico, in order to unite, as it ſhould ſeem, the ſouthern parts of America with the northern.

Payne's geography.

It is now divided into three grand diviſions or audiences; Quito, Lima, or Los Reyes, and Los Charcos. As to its climate, mines, ſoil, and produce, they differ greatly in different parts of the country.

45 Province Quito.

The extenſive province of Quito is bounded on the north by Popayan, and includes a part of that government, alſo by Santa Fe de Bogota; on the ſouth by the governments of Piura and Chachapoyas; on the eaſt it extends over the whole government of Maynas and the river of the Amazons to the meridian, which divides the Spaniſh from the Portugueſe dominions; and on the weſt it is bounded by the South Sea; extending, according to Antonio de Ulloa, 600 leagues in length, and about 200 in its greateſt breadth; but this greatly exceeds the computation of all other geographers. He however obſerves, that it muſt be owned a great part of thoſe vaſt dominions are either inhabited by nations of Indians, or have not hitherto been ſufficiently peopled by the Spaniards, if indeed they have been thoroughly known; and that all the parts that can properly be ſaid to be peopled, and actually ſubject to the Spaniſh government, are thoſe intercepted by the two Cordilleras of the Andes, which, in compariſon to the extent of the country, may be termed a ſtreet or lane, 15 leagues, or ſometimes more, from eaſt to weſt; to this muſt be added ſeveral detached governments, ſeparated by the very extenſive tracts inhabited by free Indians.

46 Climate ſeaſons, of this province.

The climate of Quito differs from all others in the ſame parallel, ſince even in the centre of the torrid zone, or although under the equinoctial, the heat is not only very tolerable, but even in ſome places the cold is painful; while others enjoy all the advantages of a perpetual ſpring, the fields being conſtantly covered with verdure, and enamelled with flowers of the moſt lively colours. The mildneſs of the climate, free from the extremes of heat and cold, and the conſtant equality of the day and night, render this country, which from its ſituation might be thought to be parched by the conſtant heat of the ſun, and ſcarcely inhabitable, both pleaſant and fertile; for nature has here diſpenſed her bleſſings with ſo liberal a hand, that this country in ſeveral reſpects ſurpaſſes thoſe of the temperate zones, where the viciſſitudes of winter and ſummer, and the change

Peru. change from heat to cold, cauſe the extremes of both to be more ſenſibly felt. However, in different parts of the country, the air is very different; in one part are mountains of a ſtupendous height and magnitude, with their ſummits covered with ſnow. The plains are temperate, the valleys hot, and, according to the high or low ſituation of the country, are found all the variety of gradations in temperature poſſible to be conceived between the extremes of heat and cold.

Quito, the capital, in 0° 13′ ſouth latitude, and 77° 50′ weſt longitude from Greenwich, is ſo happily ſituated, that neither heat nor cold are troubleſome, though both may be felt in its neighbourhood; and what renders this equality more delightful is, that it is conſtant throughout the whole year, the difference between the ſeaſons being ſcarce perceptible. Indeed the mornings are cool, the remainder of the day warm, and the nights of an agreeable temperature. See QUITO.

The winds, which are pure and ſalubrious, blow for the moſt part from north to ſouth, but never with any violence, though they ſometimes ſhift their quarters, but without any regard to the ſeaſon of the year. Such ſignal advantages reſulting from the climate, ſoil, and aſpect of this country, would be ſufficient to render it the moſt enviable ſpot upon earth, as it is ſuppoſed to be the moſt elevated, if, whilſt enjoying theſe delights, the inhabitants were not haraſſed by terror, and expoſed to continual danger; for here tremendous tempeſts of thunder and lightning prevail, which are ſufficient to appal the ſtouteſt heart; whilſt earthquakes frequently ſpread univerſal apprehenſions, and ſometimes bury cities in ruins.

The diſtinction of winter and ſummer conſiſts in a very minute difference; the interval between the month of September and thoſe of April, May, or June, is here called the winter ſeaſon, and the other months compoſe the ſummer. In the former ſeaſon the rain chiefly prevails, and in the latter the inhabitants frequently enjoy whole days of fine weather; but whenever the rains are diſcontinued for above a fortnight, the inhabitants are in the utmoſt conſternation, and public prayers are offered up for their return. On the other hand, when they continue a ſhort time without intermiſſion, the like fears prevail, and the churches are again crowded with ſupplicants to obtain fine weather; for a long drought produces dangerous diſeaſes, and a continual rain, without intervals of ſunſhine, deſtroys the fruits of the earth. The city of Quito, however, enjoys one peculiar advantage in being free from muſketoes and other troubleſome inſects, ſuch as fleas and venemous reptiles, except the *nigua*, or *pique*, which is a very ſmall inſect ſhaped like a flea, but hardly viſible to the ſight. See CHEGOE.

47 Fertility, &c. The fertility of the ſoil here is incredible, for the fruits and beauties of the ſeveral ſeaſons are viſible at the ſame time; and the curious European obſerves with a pleaſing admiration, that while ſome herbs of the field are fading, others of the ſame kind are ſpringing up; while ſome flowers loſe their beauty, others blow to continue the enamelled proſpect: thus, when the fruits of the trees have attained their maturity, and the leaves begin to change their colour, freſh leaves bloſſom, and fruits are ſeen in their proper gradations in ſize and ripeneſs on the ſame tree. The ſame inceſſant fertility is conſpicuous in the corn, both reaping and ſowing being carried on at the ſame time: ſo that the declivities of the neighbouring hills exhibit all the beauties of the four ſeaſons in one aſſemblage. Though all this is generally ſeen, yet there is a ſettled time for the grand harveſt: yet ſometimes the moſt favourable ſeaſon for ſowing in one place is a month or two after that of another, though their diſtance does not exceed three or four leagues. Thus in different ſpots, and ſometimes in one and the ſame, ſowing and reaping are performed throughout the whole year, the forwardneſs or retardment naturally ariſing from the different ſituations, ſuch as mountains, riſing grounds, plains, and valleys; and the temperature being different in each, the beſt times for performing the ſeveral operations of huſbandry muſt alſo differ. Peru.

The *chirimoya* is conſidered as one of the moſt delicious fruits in the world. Its dimenſions are various, being from one to five inches in diameter. Its figure is imperfectly round, flatted towards the ſtalk, where it forms a kind of navel; but all the other parts are nearly circular. It is covered with a thin ſoft ſhell, which adheres ſo cloſely to the pulp as not to be ſeparated from it without a knife. The outward coat is green, variegated with prominent veins, forming all over it a kind of net-work. The pulp is white, and contains a large quantity of juice reſembling honey, of a ſweet taſte, mixed with a gentle acid of a moſt exquiſite flavour. The ſeeds are formed in ſeveral parts of the pulp, and are ſomewhat flat. The tree is high and tufted, the ſtem large and round, but with ſome inequalities, full of elliptic leaves, terminating in a point. The bloſſom differs little from the colour of the leaves, which is a darkiſh green; and though far from being beautiful, is remarkable for its incomparable fragrance.

The *granadilla* in its ſhape reſembles an hen's egg, but is larger. The outſide of the ſhell is ſmooth, gloſſy, and of a faint carnation colour, and the inſide white and ſoft. The ſhell contains a viſcous liquid ſubſtance full of very ſmall and delicate grains, leſs hard than thoſe of the pomegranate. This medullary ſubſtance is ſeparated from the ſhell by a fine and tranſparent membrane. Its fruit has a delightful ſweetneſs blended with acidity, very cordial and refreſhing, and ſo wholeſome, that there is no danger of eating to exceſs.

The *frutilla*, or Peruvian ſtrawberry, is very different from that of Europe in ſize; for though they are here generally not above an inch in length, they are much larger in other parts of Peru; but their taſte, though juicy, and not unpalatable, is not equal to thoſe in Europe.

48 Inhabitants. The country is obſerved to abound more in women than in men, which is the more remarkable, as thoſe cauſes which induce men to leave their country, as travelling, commerce, and war, naturally bring over more men from Europe than women. But there are many families in which there are a number of daughters, without one ſon among them. The women enjoy a better ſtate of health than the men, which may be owing in ſome meaſure to the climate, and more particularly to the early intemperance and voluptuouſneſs of the other ſex.

The Creoles are well made, of a proper ſtature, and of a lively and agreeable countenance. The Meſtizos are alſo in general well made, often taller than the ordinary

Peru. dinary size, very robust, and have an agreeable air. The Indians, both men and women, are commonly low of stature, though strong and well proportioned: but more natural defects are to be found among them than in any of the rest. Some are remarkably short, some idiots, lame, or blind. Their hair is generally thick and long, which they wear loose on their shoulders; but the Indian women plait theirs behind with a ribbon, and cut that before a little above the eye brows, from one ear to the other. The greatest disgrace that can be offered to an Indian of either sex is to cut off their hair; for whatever corporal punishment their masters think proper to inflict on them, they bear with patience; but this affront they never forgive; and accordingly the government has interposed, and limited this punishment to the most enormous crimes. The colour of the hair is generally a deep black: it is lank, harsh, and as coarse as that of a horse. On the contrary, the male Mestizos, in order to distinguish themselves from the Indians, cut off their hair; but the females do not adopt that custom.

49 Their dress. The Mestizos in general wear a blue cloth, manufactured in this country; but though they are the lowest class of Spaniards, they are very ambitious of distinguishing themselves as such, either by the colour or fashion of the clothes they wear.

The Mestizo women affect to dress in the same manner as the Spanish, though they cannot equal the ladies in the richness of their stuffs. The meaner sort wear no shoes; but, like the men of the same rank, go barefooted.

The dress of the Indians consists of white cotton drawers, which hang down to the calf of the leg, where they are loose, and edged with a lace suitable to the stuff. The use of a shirt is supplied by a black cotton frock, made in the form of a sack, with three openings at the bottom, one in the middle for the head, and others at the corners for the arms; thus covering their naked bodies down to the knees. Over this is a serge cloak, with a hole in the middle for putting the head through, and a hat made by the natives. This is their general dress, which they never lay aside, even while they sleep; and they have no additional clothing for their legs or feet. The Indians, who have acquired some fortune, particularly the barbers and phlebotomists, distinguish themselves from their countrymen by the fineness of their drawers, and by wearing a shirt, which, though without sleeves, has a lace four or five fingers in breadth, fastened round like a kind of ruff or band. They are fond of silver or gold buckles to their shoes, though they wear no stockings; and instead of a mean serge cloak, wear one of fine cloth, which is often adorned with gold or silver lace.

There are two kinds of dresses worn by the Indian women, made in the same plain manner with those worn by the men in general, the whole consisting of a short petticoat and a veil of American baize. But the dress of the lowest class of Indian women is only a bag of the same make and stuff as that of the men, which they fasten on their shoulders with two large pins: it reaches down to the calf of the leg, and is fastened round the waist with a kind of girdle. Instead of a veil, they wear about the neck a piece of the same coarse stuff, dyed black; but their arms and legs are naked. Peru.

50 Food and drink, &c. The people have dishes unknown in Europe; but are particularly fond of cheese; and have excellent butter in the neighbourhood of Quito. Sweetmeats are very much admired.

Rum is commonly drank here by persons of all ranks, but their favourite liquor is brandy. The disorders arising from the excessive use of spirituous liquors are chiefly seen among the Mestizos: and the lower class of women, both among the Creoles and Mestizos, are also extremely addicted to the same species of debauchery.

Another liquor much used in this country is mate, which is made of an herb known in all these parts of America by the name of Paraguay, as being the produce of that country. Some of it is put into a calabash tipped with silver, called here *mate*, with sugar and some cold water. After it has continued there some time, the calabash is filled with boiling water, and they drink the liquor through a pipe fixed in the calabash. It is also usual to squeeze into the liquor a small quantity of the juice of lemons or Seville oranges, mixed with some perfumes from odoriferous flowers. This is their usual drink in the morning fasting, and many use it also at their evening regale. The manner of drinking it appears very indelicate, the whole company taking it successively through the same pipe, it being carried several times round the company till all are satisfied. This among the Creoles is the highest enjoyment: so that when they travel, they never fail to carry with them a sufficient quantity of it, and till they have taken their dose of mate they never eat.

The vice of gaming is here carried to an extravagant height, to the ruin of many families, some losing their stocks in trade, others the very clothes from their backs, and afterward those belonging to their wives, which they hazard, stimulated by the hope of recovering their own.

The common people, the Indians, and even the domestics, are greatly addicted to stealing. The Mestizos, though arrant cowards, do not want audacity in this way; for though they will not venture to attack any one in the street, it is a common practice to snatch off a person's hat, and immediately seek their safety in flight. This acquisition is sometimes of considerable value; the hats worn by persons of rank, and even by the wealthy citizens when dressed, being of white beaver, worth fifteen dollars, beside the hatband of gold or silver lace, fastened with a gold buckle set with diamonds or emeralds. Robberies on the highway are seldom heard of.

51 Language. In Quito, and all the towns and villages of its province, different dialects are spoken, Spanish being no less common than the Inga, the language of the country. The Creoles use the latter as much as the former, but both are considerably adulterated by borrowed words and expressions. The first language generally spoken by children is the Inga; for the nurses being Indians, many of them do not understand a word of Spanish, and thus they afterward learn a jargon composed of both languages.

52 Honour paid the dead. The sumptuous manner of performing the last offices for the dead, demonstrates how far the power of habit

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habit is capable of prevailing over reaſon and prudence, for their oſtentation is ſo great in this particular, that many families of credit are ruined by prepoſterouſly endeavouring to excel others; and the people here may be ſaid to toil and ſcheme to lay up wealth, to enable their ſucceſſors to laviſh honours upon a body inſenſible of all pageantry.

53 Commerce.

The commerce of the province of Quito is chiefly carried on by Europeans ſettled here, and others who occaſionally arrive. The manufactures of this province are only cottons, ſome white and ſtriped baize, and cloths, which meet with a good market at Lima, for ſupplying the inward provinces of Peru. The returns are made partly in ſilver, and partly in fringes made of gold and ſilver thread, and wine, brandy, oil, copper, tin, lead, and quickſilver. On the arrival of the galleons at Carthagena, theſe traders reſort thither to purchaſe European goods, which, at their return, they conſign to their correſpondents all over the province. The coaſts of New Spain ſupply this province with indigo, of which there is a very large conſumption at the manufactures, blue being univerſally the colour which this people adopt for their apparel. They alſo import, by way of Guayaquila, iron and ſteel both from Europe and the coaſt of Guatemala.

54 Diſpoſition of the inhabitants.

The diſpoſition of the Indians in the province of Quito is extremely remarkable, and they appear to have no reſemblance to the people found there by thoſe who firſt diſcovered the country. They at preſent poſſeſs a tranquillity not to be diſturbed either by fortunate or unfortunate events. In their mean apparel they are as contented as a prince clothed in the moſt ſplendid robes. They ſhow the ſame diſregard to riches; and even the authority and grandeur within their reach is ſo little the object of their ambition, that to all appearance it ſeems to be the ſame to an Indian whether he be created an alcalde or obliged to perform the office of a common executioner.

Their ſloth is ſo great, that ſcarcely any thing can induce them to work. Whatever therefore is neceſſary to be done is left to the Indian women, who are much more active; they ſpin and make the half ſhirts and drawers which form the only apparel of their huſbands; they cook the proviſions, grind barley, and brew the beer called *chicha*; while the huſband ſits ſquatting on his hams, the uſual poſture of the Indians, looking at his buſy wife. The only domeſtic ſervice they do is to plough their little ſpot of land, which is ſowed by the wife. When they are once ſeated on their hams, no reward can induce them to ſtir; ſo that if a traveller has loſt his way, and happens to come to one of their cottages, they charge their wives to ſay that they are not at home. Should the paſſenger alight and enter the cottage, the Indian would ſtill be ſafe; for having no light but what comes through a hole in the door, he could not be diſcovered; and ſhould the ſtranger even ſee the Indian, neither entreaties nor rewards would prevail on him to ſtir a ſtep with him. Peru.

They are lively only in parties of pleaſure, rejoicings, entertainments, and eſpecially dancing; but in all theſe the liquor muſt circulate briſkly, and they continue drinking till they are entirely deprived both of ſenſe and motion.

It is remarkable that the Indian women, whether maids or married, and Indian young men before they are of an age to contract matrimony, are never guilty of this vice: it being a maxim among them, that drunkenneſs is the privilege of none but maſters of families, who, when they are unable to take care of themſelves, have others to take care of them.

The women preſent the chicha (A) to their huſbands in calabaſhes, till their ſpirits are raiſed; then one plays on a pipe and tabor, while others dance. Some of the beſt voices among the Indian women ſing ſongs in their own language, and thoſe who do not dance, ſquat down in the uſual poſture till it comes to their turn. When tired with intemperance, they all lie down together, without regarding whether they be near the wife of another or their own ſiſter or daughter. Theſe feſtivities ſometimes continue three or four days, till the prieſt coming among them, throws away all the chicha, and diſperſes the Indians, leſt they ſhould procure more.

Their funerals are likewiſe ſolemnized with exceſſive drinking. The houſe is filled with jugs of chicha, for the ſolace of the mourners and other viſitors; the latter even go out into the ſtreets, and invite all of their nation who happen to paſs by to come in and drink to the honour of the deceaſed. This ceremony laſts four or five days, and ſometimes more, ſtrong liquor being their ſupreme enjoyment.

55 Their manner of contracting marriages.

The Indians in the audience of Quito are ſaid to act contrary to all other nations in their marriages; for they never make choice of a woman who has not been firſt enjoyed by others, which they conſider as a certain indication of her perſonal attractions. After a young man has made choice of a woman, he aſks her of her father, and having obtained his conſent, they begin to cohabit together as man and wife, and aſſiſt the father-in-law in cultivating the land. At the end of three or four months, and frequently of a year, the huſband leaves his bride or wife without any ceremony; and perhaps expoſtulates with his father-in-law for endeavouring to deceive him, by impoſing upon him his daughter, whom nobody elſe had thought worthy of making a bedfellow. But if no diſguſt ariſes in the man on this account or any other, after paſſing three or four months in this commerce, which they call *amanarſe*, or to habituate one's ſelf, they then marry. This cuſtom is ſtill very common, though the whole body of the clergy have uſed all their endeavours to put a ſtop to it. Accordingly they always abſolve

(A) This is a liquor made from maize by the following proceſs. The maize, after being ſoaked in water till it begin to grow, is dried in the ſun, then parched a little, and at laſt ground. The flour, after it has been well kneaded, is put with water into a large veſſel, and left for two or three days to ferment. Its taſte is nearly that of the moſt indifferent kind of cyder. It is a refreſhing, nouriſhing, and aperitive liquor; but it will not keep above eight days without turning ſour.

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abſolve them of that ſin before they give them the nuptial benediction.

56 Appearance of the country in this province.

It has been obſerved, that the dependencies of the juriſdictions of Quito are ſeated between the two Cordilleras of the Andes, and that the air is more or leſs cold, and the ground more or leſs ſterile, according to the height of the mountains. Theſe barren tracks are called deſerts; for though all the Cordilleras are dry, ſome are much more ſo than others; and the continual ſnow and froſts render ſome parts of them incapable of producing a ſingle plant, and conſequently they are uninhabitable by man or beaſt.

Some of theſe mountains, which appear to have their baſes reſting on other mountains, riſe to a moſt aſtoniſhing height, and, reaching far above the clouds, are here, although in the midſt of the torrid zone, covered with perpetual ſnow. From experiments made with a barometer on the mountain of Cotopaxi, it appeared that its ſummit was elevated 6252 yards above the ſurface of the ſea, ſomething above three geographical miles, which greatly exceeds the height of any other mountain in the known world.

Cotopaxi became a volcano about the time when the Spaniards firſt arrived in this country. A new eruption happened in 1743, which had been for ſome days preceded by a continual interior rumbling noiſe; after which an aperture was made in its ſummit, as alſo three others near the middle of its declivity; theſe parts, when the eruption commenced, were buried under prodigious maſſes of ſnow. The ignited ſubſtances which were ejected being mingled with a conſiderable quantity of ſnow and ice, melting amidſt the flames, were carried down with ſuch amazing rapidity, that the plain from Callo to Latacunga was overflowed, and all the houſes with their wretched inhabitants were ſwept away in one general and inſtantaneous deſtruction. The river of Latacunga was the receptacle of this dreadful flood, till becoming ſwollen above its banks, the torrent rolled over the adjacent country, continuing to ſweep away houſes and cattle, and rendered the land near the town of the ſame name as the river one vaſt lake. Here, however, the inhabitants had ſufficient warning to ſave their lives by flight, and retreated to a more elevated ſpot at ſome diſtance. During three days the volcano ejected cinders, while torrents of lava with melted ice and ſnow poured down the ſides of the mountain. The eruption continued for ſeveral days longer, accompanied with terrible roarings of the wind, ruſhing through the craters which had been opened. At length all was quiet, and neither ſmoke nor fire were to be ſeen; until in May 1744 the flames forced a paſſage through ſeveral other parts on the ſides of the mountain; ſo that in clear nights the flames, being reflected by the tranſparent ice, exhibited a very grand and beautiful illumination. On the 13th of November following, it ejected ſuch prodigious quantities of fire and lava, that an inundation equal to the former ſoon enſued, and the inhabitants of the town of Latacunga for ſome time gave themſelves over for loſt.

The moſt ſouthern mountains of the Cordilleras is that of Mecas or Sangay, which is of a prodigious height, and the far greateſt part of it covered with ſnow; yet from its ſummit iſſues a continual fire, attended with exploſions which are plainly heard at 40 leagues diſtance. The country adjacent to this volcano is entirely barren, being covered with cinders ejected from its mouth. In this mountain riſes the river Sangay, which being joined by the Upano, forms the Payra, a large river which diſcharges itſelf into the Maranon. Peru.

Pichincha, though famous for its great height, is 1278 yards lower than the perpendicular height of Cotopaxi, and was formerly a volcano, but the mouth or crater on one of its ſides is now covered with ſand and calcined matter; ſo that at preſent neither ſmoke nor fire iſſue from it. When Don George Juan and Don Antonio de Ulloa were ſtationed on it for the purpoſe of making aſtronomical obſervations, they found the cold on the top of this mountain extremely intenſe, the wind violent, and they were frequently involved in ſo thick a fog, or, in other words, a cloud, that an object at ſix or eight paces diſtance was ſcarcely diſcernible. The air grew clear, by the clouds moving nearer to the earth, and on all ſides ſurrounding the mountain to a vaſt diſtance, repreſenting the ſea with the mountain ſtanding like an iſland in the centre. When this happened, they heard the dreadful noiſe of the tempeſts that diſcharged themſelves on Quito and the neighbouring country. They ſaw the lightning iſſue from the clouds, and heard the thunder roll far beneath them. While the lower parts were involved in tempeſts of thunder and rain, they enjoyed a delightful ſerenity; the wind was abated, the ſky clear, and the enlivening rays of the ſun moderated the ſeverity of the cold. But when the clouds roſe, their thickneſs rendered reſpiration difficult: ſnow and hail fell continually, and the wind returned with all its violence; ſo that it was impoſſible entirely to overcome the fear of being, together with their hut, blown down the precipice on whoſe edge it was built, or of being buried in it by the conſtant accumulations of ice and ſnow. Their fears were likewiſe increaſed by the fall of enormous fragments of rocks. Though the ſmalleſt crevice viſible in their hut was ſtopped, the wind was ſo piercing that it penetrated through; and though the hut was ſmall, crowded with inhabitants, and had ſeveral lamps conſtantly burning, the cold was ſo great, that each individual was obliged to have a chafing diſh of coals, and ſeveral men were conſtantly employed every morning to remove the ſnow which fell in the night. By the ſeverities of ſuch a climate their feet were ſwelled, and ſo tender that walking was attended with extreme pain, their hands covered with chilblains, and their lips ſo ſwelled and chopt that every motion in ſpeaking drew blood.

57 Province Lima.

The next diviſion of Peru is the audience of Lima, which is bounded on the north by Quito, on the eaſt by the Cordilleras of the Andes, on the ſouth by the audience of Los Charcos, and on the weſt by the Pacific Ocean, it being about 770 miles in length from north to ſouth, but of an unequal breadth.

58 Climate, ſoil, &c. in this province.

The climate and ſoil of this country is uncommonly various; in ſome places it is exceedingly hot, in others inſupportably cold, and in the city of Lima, where rain never falls, it is always temperate. The ſeaſons vary within the compaſs of a few miles, and in certain parts of the audience all the viciſſitudes of weather are experienced in 24 hours. It is extremely remarkable that no rains fall or rivers flow on the ſea-coaſts, tho'

the country is refreſhed by thick fogs, and the heat abated by denſe clouds that never condenſe into ſhowers. This phenomenon has drawn the attention of many naturaliſts, without their being able ſatisfactorily to account for it.

Spring begins toward the cloſe of the year, that is about the end of November or the beginning of December, when the vapours which fill the atmoſphere during the winter ſubſide, and the ſun, to the great joy of the inhabitants, again appears, and the country then begins to revive, which, during the abſence of his rays, had continued in a ſtate of languor. This is ſucceeded by ſummer, which, though hot from the perpendicular direction of the ſun's rays, is far from being inſupportable; the heat, which indeed would otherwiſe be exceſſive, being moderated by the ſouth winds, which always blow at this ſeaſon, though with no great force. Winter begins at the latter end of June or the beginning of July, and continues till November or December, when the ſouth winds begin to blow ſtronger, and to produce a certain degree of cold, not indeed equal to that in countries where ice and ſnow are known, but ſo keen that the light dreſſes are laid by, and cloth or other warm ſtuffs worn. During the winter the earth is covered with ſo thick a fog, as totally to intercept the rays of the ſun; and the winds, by blowing under the ſhelter of this fog, retain the particles they contracted in the frozen zone. In this ſeaſon only the vapours diſſolve into a very ſmall dew, which everywhere equally moiſtens the earth; by which means all the hills, which during the other parts of the year offer nothing to the ſight but rocks and waſtes, are clothed with verdure and enamelled with flowers of the moſt beautiful colours. Theſe dews never fall in ſuch quantities as to impair the roads or incommode the traveller; a very thin ſtuff will not ſoon be wet through; but the continuance of the miſts during the whole winter, without being exhaled by the ſun, fertilizes every part of the country.

Lima is as free from tempeſts as from rain; ſo that thoſe of the inhabitants who have neither viſited the mountains nor travelled into other parts, are abſolute ſtrangers to thunder and lightning, and are therefore extremely terrified when they firſt hear the former or ſee the latter. But it is very remarkable, that what is here entirely unknown ſhould be ſo common 30 leagues to the eaſt of Lima; it being no farther to the mountains, where violent rains and tempeſts of thunder and lightning are as frequent as at Quito.

But though the capital is freed from the terror of theſe tempeſts, it is ſubject to what is much more dreadful. Earthquakes happen here ſo frequently, that the inhabitants are under continual apprehenſions of being, from their ſuddenneſs and violence, buried in the ruins of their own houſes: yet theſe earthquakes, though ſo ſudden, have their preſages, one of the principal of which is a rumbling noiſe in the bowels of the earth about a minute before the ſhocks are felt, that ſeems to pervade all the adjacent ſubterraneous part; this is followed by diſmal howlings of the dogs, who ſeem to preſage the approaching danger. The beaſts of burden paſſing the ſtreets ſtop, and by a natural inſtinct ſpread open their legs, the better to ſecure themſelves from falling. On theſe portents the terrified inhabitants fly from their houſes into the ſtreets with ſuch precipitation, that if it happens in the night they appear quite naked; the urgency of the danger at once baniſhing all ſenſe of delicacy or ſhame. Thus the ſtreets exhibit ſuch odd and ſingular figures as might afford matter of diverſion, were it poſſible to be diverted in ſo terrible a moment. This ſudden concourſe is accompanied with the cries of children waked out of their ſleep, blended with the lamentations of the women, whoſe agonizing prayers to the ſaints increaſe the common fear and confuſion. The men are alſo too much affected to refrain from giving vent to their terror; ſo that the whole city exhibits a dreadful ſcene of conſternation and horror. Peru.

The earthquakes that have happened at the capital are very numerous. The firſt ſince the eſtabliſhment of the Spaniards was in 1582; but the damage was much leſs conſiderable than in ſome of the ſucceeding. Six years after Lima was again viſited by another earthquake, ſo dreadful, that it is ſtill ſolemnly commemorated every year. In 1609 another happened, which overturned many houſes. On the 27th of November 1630, ſuch prodigious damage was done in the city by an earthquake, that, in acknowledgment of its not having been entirely demoliſhed, a feſtival on that day is annually celebrated. Twenty-four years after, on the 3d of November, the moſt ſtately edifices in the city, and a great number of houſes, were deſtroyed by an earthquake; but the inhabitants retiring, few of them periſhed. Another dreadful one happened in 1678; but one of the moſt terrible was on the 28th of October 1687. It began at four in the morning, and deſtroyed many of the fineſt public buildings and houſes, in which a great number of the inhabitants periſhed; but this was little more than a prelude to what followed; for two hours after the ſhock returned with ſuch impetuous conculſions, that all was laid in ruins, and the inhabitants felt themſelves happy in being only ſpectators of the general devaſtation, by having ſaved their lives, though with the loſs of all their property. During this ſecond ſhock, the ſea retiring conſiderably, and then returning in mountainous waves, entirely overwhelmed Callao, which is at five miles diſtance from Lima, and all the adjacent country, together with the miſerable inhabitants. From that time ſix earthquakes have happened at Lima previous to that of 1746. This laſt was on the 28th of October, at half an hour after ten at night, when the concuſſions began with ſuch violence, that in little more than three minutes the greateſt part, if not all the buildings in the city, were deſtroyed, burying under their ruins thoſe inhabitants who had not made ſufficient haſte into the ſtreets and ſquares, the only places of ſafety. At length the horrible effects of the firſt ſhock ceaſed; but the tranquillity was of ſhort duration, the concuſſions ſwiftly ſucceeding each other. The fort of Callao alſo ſunk into ruins; but what it ſuffered from the earthquake in its building was inconſiderable, when compared to the dreadful cataſtrophe which followed; for the ſea, as is uſual on ſuch occaſions, receding to a conſiderable diſtance, returned in mountainous waves, foaming with the violence of the agitation, and ſuddenly buried Callao and the neighbouring country in its flood. This, however, was not entirely effected by the firſt ſwell of the waves; for the ſea retiring farther, returned with ſtill greater impetuoſity, and covered both

Peru. the walls and other buildings of the place; so that what even had escaped the first inundation was totally overwhelmed by those succeeding mountainous waves. Twenty-three ships and vessels, great and small, were then in the harbour, 19 of which were sunk, and the other 4, among which was a frigate named St Fermin, were carried by the force of the waves to a considerable distance up the country. This terrible inundation and earthquake extended to other parts on the coast, and several towns underwent the same fate as the city of Lima; where the number of persons who perished within two days after it began, amounted, according to the bodies found, to 1300, beside the maimed and wounded, many of whom lived only a short time in great torture.

The country of Lima enjoys great fertility, producing all kinds of grain and a prodigious variety of fruit. Here industry and art supply that moisture which the clouds with-hold. The ancient Incas of Peru caused small canals to be formed, in order to conduct the waters of the rivers to every part of the country. The Spaniards, finding these useful works executed to their hands, had only to keep them in order; and by these are watered spacious fields of barley, large meadows, plantations, vineyards, and gardens, all yielding uncommon plenty. Lima differs from Quito, where the fruits of the earth have no determined season; for here the harvest is gathered in, and the trees drop their leaves in the proper season.

Although the summer here is hot, yet venomous creatures are unknown; and the same may be said of the territory called *Valles*, though here are some ports, as Tumbez and Piura, where the heat is almost as great as that of Guayaquil. This singularity can therefore proceed from no other cause than the natural drought of the climate.

59 Divisions of the audience of Lima.

The audience of Lima is divided into four bishopries, Truxillo, Guamanga, Cusco, and Arequipa. The diocese of Truxillo lies to the north of the archiepiscopal diocese of Lima, and like all the others is divided into several jurisdictions. The city of Truxillo is seated in 8° 6′ south latitude, in a pleasant situation, though in a sandy soil.

In the diocese of Guamanga is a rich quicksilver mine, from which the inhabitants of a neighbouring town procure their whole subsistence; the coldness of the air in that place checking the growth of all kinds of grain and fruit, so that they are obliged to purchase them from their neighbours. The quicksilver mines wrought here supply all the silver mines in Peru with the necessary mineral, and notwithstanding the prodigious quantities already extracted, no diminution is perceived.

Cusco, which gives name to another diocese, is the most ancient city Peru, being of the same date with the empire of the Incas, and was founded by them as the capital of the empire. On the mountain contiguous to the north part of the city are the ruins of a famous fort built by the Incas; whence it appears that their design was to inclose the whole mountain with a prodigious wall, of such construction as to render its ascent absolutely impracticable to an enemy, in order to prevent all approach to the city. This wall was entirely of freestone, and strongly built, some of the stones being of a prodigious magnitude. The city of Cusco is nearly equal to that of Lima. See Cusco.

In this bishopric are several mines of gold and silver, that are extremely rich. Peru.

The fourth diocese of the audience of Lima is Arequipa, which contains the city of the same name, one of the largest in all Peru. It is delightfully seated in a plain; the houses are well built of stone, and are generally lofty, commodious, finely decorated on the outside, and neatly furnished within. The temperature of the air is extremely agreeable, the cold being never excessive, nor the heat troublesome; so that the fields are always clothed with verdure, and enamelled with flowers, as in a perpetual spring. But these advantages are allayed by its being frequently exposed to dreadful earthquakes; for by these convulsions of nature it has been four times laid in ruins. The city is, however, very populous, and among its inhabitants are many noble families.

In this bishopric are several gold and silver mines, and in some parts are large vineyards, from which considerable quantities of wine and brandy are made. Among the other productions is Guinea pepper, in which the jurisdiction of Africa in this diocese carries on a very advantageous trade, the annual produce of these plantations bringing in no less than 60,000 dollars *per annum*. The pods of this pepper are about a quarter of a yard in length, and when gathered are dried in the sun and packed up in bags of rushes, each bag containing an aroba or a quarter of a hundred weight, and thus they are exported to all parts. Other places of this jurisdiction are famous for vast quantities of large and excellent olives, far exceeding the finest produced in Europe, they being nearly the size of a hen's egg.

60 The audience of Charcas.

The audience of Charcas, the last division of Peru, is equal in extent to that of Lima; but many of its parts are not so well inhabited, some being full of vast deserts and impenetrable forests, while others have extensive plains intercepted by the stupendous height of the Cordilleras: the country is inhabited only in such parts as are free from those inconveniences. It is bounded on the north by the diocese of Cusco, and reaches southward to Buenos Ayres; on the east it extends to Brasil; and on the west it reaches to the Pacific Ocean, particularly at Atacama. The remainder of the province borders on the kingdom of Chili.

61 Divisions &c. of the audience.

This audience is divided into the archbishopric of Plata, and five bishoprics. We shall begin with the former.

The famous mountain of Potosi is known all over the commercial world for the immense quantity of silver it has produced. The discovery of this amazing treasure happened at the commencement of the year 1545, by a mere accident, which we shall mention afterwards. At a small distance from it are the hot medicinal baths, called *Don Diego*, whither some resort for health and others for diversion.

62 How the country was at first settled by the Spaniards.

At the time when the first conquests were made, when emigrations were most frequent, the country of the Incas had a much greater reputation for riches than New Spain; and, in reality, for a long time much more considerable treasures were brought away from it. The desire of partaking of them must necessarily draw thither, as was really the case, a greater number of Castilians. Though almost all of them went over thither with the hope of returning to their country to enjoy

eru. enjoy the fortune they might acquire, yet the majority settled in the colony. They were induced to this by the softness of the climate, the salubrity of the air, and the goodness of the provisions. Mexico presented not the same advantages, and did not give them reason to expect so much independence as a land infinitely more remote from the mother-country.

Cusco attracted the conquerors in multitudes. They found this capital built on a ground that was very irregular, and divided into as many quarters as there were provinces in the empire. Each of the inhabitants might follow the usages of his native country; but every body was obliged to conform to the worship established by the founder of the monarchy. There was no edifice that had any grandeur, elegance, or convenience; because the people were ignorant of the first elements of architecture. The magnificence of what they called the *palace of the sovereign*, *of the princes of the blood*, and *of the great men of his empire*, consisted in the profusion of the metals that were lavished in decorating them. The temple of the Sun was distinguished above all other edifices; its walls were incrusted or sheathed with gold and silver, ornamented with divers figures, and loaded with the idols of all the nations whom the Incas had enlightened and subdued.

As it was not a solicitude for their own preservation which occupied the Spaniards at first, they had no sooner pillaged the immense riches which had been amassed at Cusco for four centuries, than they went in great numbers in 1534, under the order of Sebastian de Benalcazar, to undertake the destruction of Quito. The other towns and boroughs of the empire were over-run with the same spirit of rapine; and the citizens and the temples were plundered in all parts.

Those of the conquerors, who did not take up their residence in the settlements which they found already formed, built towns on the sea-coasts, where before there were none: for the sterility of the soil had not permitted the Peruvians to multiply much there; and they had not been induced to remove thither from the extremity of their country, because they sailed very little. Paita, Truxillo, Callao, Pisca, and Arica, were the roads which the Spaniards deemed most convenient for the communication they intended to establish among themselves and with the mother-country. The different positions of these new cities determined the degree of their prosperity.

Those which were afterwards built in the inland parts of the country were not erected in regions which presented a fertile soil, copious harvests, excellent pastures, a mild and salubrious climate, and all the conveniences of life. These places, which had hitherto been so well cultivated by a numerous and flourishing people, were now totally disregarded. Very soon they exhibited only a deplorable picture of a horrid desert; and this wildness must have been more melancholy and hideous than the dreary aspect of the earth before the origin of societies. The traveller, who was led by accident or curiosity into these desolate plains, could not forbear abhorring the barbarous and bloody authors of such devastations, while he reflected that it was not owing even to the cruel illusions of glory, and to the fanaticism of conquest, but to the stupid and abject desire of gold, that they had sacrificed so much more real treasure, and so numerous a population.

This insatiable thirst of gold, which neither tended to subsistence, safety, nor policy, was the only motive for establishing new settlements, some of which have been kept up, while several have decayed, and others have been formed in their stead. The fate of them all has corresponded with the discovery, progress, or declension, of the mines to which they were subordinate. Peru.

63 Manner of living of the natives.

Fewer errors have been committed in the means of procuring provisions. The natives had hitherto lived hardly on any thing else but maize, fruits, and pulse, for which they had used no other seasoning except salt and pimento. Their liquors, which were made from different roots, were more diversified: of these the chica was the most usual; but the conquerors were not satisfied either with the liquors or with the food of the people they had subdued. They imported vines from the Old World, which soon multiplied sufficiently in the sands of the coasts at Ica, Pisca, Nasca, Moquequa, and Truxillo, to furnish the colony with the wine and brandy it wanted. Olives succeeded still better; and yielded a great abundance of oil, which was much superior to that of the mother-country. Other fruits were transplanted with the same success. Sugar succeeds so well, that none of any other growth can be compared to that which is cultivated in those parts, where it never rains. In the inland country wheat and barley were sown; and at length all the European quadrupeds were soon found grazing at the foot of the mountains.

This was a considerable step; but there still remained much more to be done. After they had provided for a better and a greater choice of subsistence, the next care of the Spaniards was to have a dress more commodious and more agreeable than that of the Peruvians. These were, however, better clothed than any other American nation. They owed this superiority to the advantage which they alone possessed, of having the LAMA and PACOS, domestic animals which served them for this use. See CAMELUS.

After the conquest, all the Indians were obliged to wear clothes. As the oppression under which they groaned did not allow them to exercise their former industry, they contented themselves with the coarser cloths of Europe, for which they were made to pay an exorbitant price. When the gold and silver which had escaped the rapacity of the conquerors were exhausted, they thought of re-establishing their national manufactures. These were some time after prohibited, on account of the deficiency which they occasioned in the exports of the mother-country. The impossibility which the Peruvians found of purchasing foreign stuffs and paying their taxes, occasioned permission to be given at the end of ten years for their re-establishment. They have not been discontinued since that time; and have been brought to as great a degree of perfection as it was possible they could be under a continual tyranny.

64 Manufactures, &c.

With the wool of the vicuna, a species of wild pacos, they make, at Cusco and in its territory, stockings, handkerchiefs, and scarfs. These manufactures would have been multiplied, if the spirit of destruction had not fallen on animals as well as on men. The same wool, mixed with that of the sheep imported thither from Europe, which have exceedingly degenerated,

Peru. ſerves for carpets, and makes alſo tolerably fine cloth. Fleeces of inferior quality are employed in ſerges, druggets, and in all kinds of coarſe ſtuffs.

The manufactures ſubſervient to luxury are eſtabliſhed at Arequipa, Cuſco, and Lima. In theſe three towns is made a prodigious number of gold toys and plate, for the uſe of private perſons, and alſo for the churches. All theſe manufactures are but coarſely wrought, and mixed with a great deal of copper. We ſeldom diſcover more taſte in their gold and ſilver laces and embroideries which their manufactures alſo produce. This is not altogether the caſe in regard to their lace, which, when mixed with that of Europe, looks very beautiful. This laſt manufacture is commonly in the hands of the nuns, who employ in it the Peruvian girls, and the young Meſtees of the towns, who for the moſt part before marriage paſs ſome years in the convent.

Other hands are employed in painting and gilding leather for rooms, in making with wood and ivory pieces of inlaid work and ſculpture, and in drawing figures on the marble that is found at Cucuca, or on linen imported from Europe. Theſe different works, which are almoſt all manufactured at Cuſco, ſerve for ornaments for houſes, palaces, and temples: the drawing of them is not bad, but the colours are neither exact nor permanent. If the Indians, who invent nothing, but are excellent imitators, had able maſters and excellent models, they would at leaſt make good copyiſts. At the cloſe of the laſt century, ſome works of a Peruvian painter, named *Michael de St Jacques*, were brought to Rome; and the connoiſſeurs diſcovered marks of genius in them.

65 Of the mines of gold and ſilver.

Though the Peruvians were unacquainted with coin, they knew the uſe of gold and ſilver; for they employed them in different kinds of ornaments. Independent of what the torrents and accident procured them of theſe metals, ſome mines had been opened of little depth. The Spaniards have not tranſmitted to us the manner in which theſe rich productions were drawn from the boſom of the earth. Their pride, which has deprived us of ſo much uſeful knowledge, undoubtedly made them think, that, in the inventions of a people whom they called *barbarous*, there was nothing that was worthy to be recorded.

The difference as to the manner in which the Peruvians worked their mines, did not extend to the mines themſelves. The conquerors opened them on all ſides. At firſt the gold mines tempted the avarice of the greater number. Fatal experience diſcouraged thoſe whom paſſion had not blinded. They clearly ſaw, that, for ſome enormous fortunes raiſed in this manner, great numbers, who had only moderate fortunes, were totally ruined. Theſe mines ſunk into ſuch diſcredit, that, in order to prevent them from being abandoned, the government was obliged to take the 20th part of their produce, inſtead of the fifth which it at firſt received.

The mines of ſilver were more common, more equal, and richer. They even produced ſilver of a ſingular ſpecies, rarely found elſewhere. Towards the ſea-coaſt, great lumps of this metal are found in the ſands.

There are a great number of other mines which are infinitely more important, and are found in the rocks and on the mountains. Several of them gave falſe hopes. Such, in particular, was that of Ucuntaya, diſcovered in 1713. This was only an incruſtation of almoſt maſſive ſilver, which at firſt yielded ſeveral millions, but was ſoon exhauſted. Peru.

Others which were deeper have been alike deſerted. Their produce, though equal to what it was originally, was not ſufficient to ſupport the expence of working them, which augmented every day. The mines of Quito, Cuſco, and Arequipa, have experienced that revolution which awaits many of the reſt.

There are greater numbers of very rich mines which the waters have invaded. The diſpoſition of the ground, which from the ſummit of the Cordilleras goes continually ſhelving to the South Sea, muſt neceſſarily render theſe events more common at Peru than in other places. This inconvenience, which with greater care and ſkill might often have been prevented or diminiſhed, has been in ſome inſtances remedied.

Joſeph Salcedo, about the year 1660, had diſcovered, not far from the town of Puna, the mine of Laycacota. It was ſo rich, that they often cut the ſilver with a chiſel. Proſperity had ſo elevated the mind of the proprietor, that he permitted all the Spaniards who came to ſeek their fortune in this part of the New World, to work ſome days on their own account, without weighing or taking any account of the preſents he made them. This generoſity drew around him an infinite number of people, whoſe avidity made them quarrel with each other, and the love of money made them take up arms and fall upon one another; and their benefactor, who had neglected no expedient to prevent and extinguiſh their ſanguinary contentions, was hanged as being the author of them. Whilſt he was in priſon, the water got poſſeſſion of his mine. Superſtition ſoon made it imagined that this was a puniſhment for the horrid act they had perpetrated againſt him. This idea of divine vengeance was revered for a long time; but at laſt, in 1740, Diego de Baena aſſociated with other opulent people to avert the ſprings which had deluged ſo much treaſure. The labours which this difficult undertaking required, were not finiſhed till 1754. The mine yields as much now as it did at firſt. But mines ſtill richer than this have been diſcovered. Such, for example, is that of Potoſi, which was found in the ſame country where the Incas worked that of Porco.

An Indian, named *Hualpa*, in 1545, purſuing ſome deer, in order to climb certain ſteep rocks laid hold of a buſh, the roots of which looſened from the earth, and brought to view an ingot of ſilver. The Indian had recourſe to it for his own uſe; and never failed to return to his treaſure every time that his wants or his deſires ſolicited him to it. The change that had happened in his fortune was remarked by one of his countrymen, and he diſcovered to him the ſecret. The two friends could not keep their counſel and enjoy their good fortune. They quarrelled; on which the indiſcreet confident diſcovered the whole to his maſter, Villaroell, a Spaniard who was ſettled in the neighbourhood. Upon this the mine became known, and was worked; and a great number of them were found in its vicinity; the principal of which are in the northern part of the mountain, and their direction is from north to ſouth. The moſt intelligent people of Peru have obſerved,

observed, that this is in general the direction of the richeſt mines.

The fame of what was paſſing at Potoſi ſoon ſpread abroad; and there was quickly built at the foot of the mountain a town, conſiſting of 60,000 Indians and 10,000 Spaniards. The ſterility of the ſoil did not prevent its being immediately peopled. Corn, fruit, flocks, American ſtuffs, European luxuries, arrived there from every quarter. Induſtry, which everywhere follows the current of money, could not ſearch for it with ſo much ſucceſs as at its ſource. It evidently appeared that in 1738 theſe mines produced annually near 978,000 l. without reckoning the ſilver which was not regiſtered, and what had been carried off by fraud. From that time the produce has been ſo much diminiſhed, that no more than one-eighth part of the coin which was formely ſtruck is now made.

At the mines of Potoſi, and all the mines of South America, the Spaniards, in purifying their gold and ſilver, uſe mercury, with which they are ſupplied from Guança Velica. The common opinion is, that this mine was diſcovered in 1564. The trade of mercury was then ſtill free: it became an excluſive trade in 1571. At this period all the mines of mercury were ſhut; and that of Guança Velica alone was worked, the property of which the king reſerved to himſelf. It is not found to diminiſh. This mine is dug in a prodigiouſly large mountain, 60 leagues from Lima. In its profound abyſs are ſeen ſtreets, ſquares, and a chapel, where the myſteries of religion on all feſtivals are celebrated. Millions of flambeaux are coutinually kept to enlighten it.

Private people at their own expence work the mine of Guança Velica. They are obliged to deliver to government, at a ſtipulated price, all the mercury they extract from it. As ſoon as they have procured the quantity which the demands of one year require, the work is ſuſpended. Part of the mercury is ſold on the ſpot, and the reſt is ſent to the royal magazines throughout all Peru; from whence it is delivered out at the ſame price it is ſold for in Mexico. This arrangement, which has occaſioned many of the mines to drop, and prevented others from being opened, is inexcuſable in the Spaniſh ſyſtem. The court of Madrid, in this reſpect, merits the ſame reproaches as a miniſtry in other countries would incur, that would be blind enough to lay a duty on the implements of agriculture.

The mine of Guança Velica generally affects thoſe who work in it with convulſions: this and the other mines, which are not leſs unhealthy, are all worked by the Peruvians. Theſe unfortunate victims of an inſatiable avarice are crowded all together and plunged naked into theſe abyſſes, the greateſt part of which are deep, and all exceſſively cold. Tyranny has invented this refinement in cruelty, to render it impoſſible for any thing to eſcape its reſtleſs vigilance. If there are any wretches who long ſurvive ſuch barbarity, it is the uſe of cocoa that preſerves them.

In the Cordilleras, near the city of Paz, is a mountain of remarkable height, called *Illimani*, which doubtleſs contains immenſe riches; for a crag of it being ſome years ago ſevered by a flaſh of lightning, and falling on a neighbouring mountain, ſuch a quantity of gold was found in the fragments, that for ſome time that metal was ſold at Paz for eight pieces of eight *per* ounce; but its ſummit being perpetually covered with ice and ſnow, no mine has been opened in the mountain. Peru || Pescara.

The city of La Paz is of a middling ſize, and from its ſituation among the breaches of the Cordilleras, the ground on which it ſtands is unequal, and it is alſo ſurrounded by mountains. When the river Titicaca is increaſed, either by the rains, or the melting of the ſnow on the mountains, its current forces along large maſſes of rocks with ſome grains of gold, which are found after the flood has ſubſided. Hence ſome idea may be formed of the riches incloſed in the bowels of theſe mountains; a remarkable proof of which appeared in the year 1730, when an Indian, waſhing his feet in the river, diſcovered ſo large a lump of gold, that the marquis de Caſtle Fuerte gave twelve thouſand pieces of eight for it, and ſent it as a preſent to the king of Spain.

Balſam of Peru. See Myroxilon.

PERUGIA, a town of Italy, in the pope's territories, and capital of Perugino. It is an ancient, handſome, populous, and large city, with a ſtrong citadel, an univerſity, and a biſhop's ſee. The churches, and many other buildings as well public as private, are very handſome. It is ſeated on a hill, in E. Long. 12. 30. N. Lat. 43. 6.

PERUGINO, a province of Italy, in the territory of the church, bounded on the weſt by Tuſcany, on the ſouth by Orvietano, on the eaſt by the duchies of Spoleto and Urbino, and on the north by the county of Citta Caſtellana. It is one of the ſmalleſt provinces in the territory of the church. The air is very pure, and the ſoil fertile in corn and good wine; beſides, the lake Perugia ſupplies them with plenty of fiſh. The capital town is Perugia. The lake is eight miles from the city, and is almoſt round, being about five miles in diameter; in it there are three iſlands. This province is about 25 miles in length, and near as much in breadth.

Perugino. See Montanini.

PERUKE. See Perruke.

PERUVIAN bark. See Cinchona, and *Jeſuits Bark.*

PERUVIANA, a general name given to that vaſt peninſula, extending itſelf from the iſthmus of Darien to Cape Horn, in the form of a triangle, of which the *Terra Magellanica* and the Cape form the vertex. It includes the whole of South America, although, as is well known, all the countries included within theſe limits do not acknowledge the dominion of the crown of Spain. See *Terra Firma.*

PESARO, a town of Italy, in the territory of the pope, and duchy of Urbino, with a biſhop's ſee. It is a large place, whoſe ſtreets are paved with bricks. The caſtle is very well fortified, the harbour excellent, and the cathedral church magnificent. The environs are remarkable for producing good figs, of which they ſend large quantities to Venice. It is ſeated on an eminence at the mouth of the river Fogha, on the Gulph of Venice. E. Long. 13. 0. N. Lat. 43. 56.

PESCARA, a very ſtrong town in the kingdom of Naples, and in the Hither Abruzzo; ſeated at the mouth of a river of the ſame name, which falls into the

Peſcenius || Petaliſm

the Gulph of Venice. E. Long. 15. 2. N. Lat. 42. 27.

PESCENIUS NIGER. See NIGER.

PESCHIERA, a ſmall but ſtrong town of Italy, in the Veroneſe, with a caſtle, and a ſtrong fort; ſeated on the river Mincio, or Menzo, which proceeds from the lake Garda. E. Long. 11. 4. N. Lat. 45. 27.

PESENAS, an ancient town of France, in Languedoc, and in the dioceſe of Agde; delightfully ſeated on the river Pein, 12 miles north-eaſt of Beſeirs, and eight north of Agde. E. Long. 3. 34. N. Lat. 43 28.

PESSARY, in medicine, a ſolid ſubſtance compoſed of wool, lint, or linen, mixed with powder, oil, wax, &c. made round and long like a finger, in order to be introduced into the exterior neck of the matrix, for the cure of ſeveral uterine diſorders.

PEST, a town of Upper Hungary, and capital of a county of the ſame name, ſeated on the Danube, in a fine plain, over-againſt Buda, 85 miles ſouth-eaſt of Preſburg. E. Long. 18. 25. N. Lat. 47 24.

PESTILENCE, in medicine, the ſame with the PLAGUE.

PETAGUEL, a territory of South America, in Braſil, bounded on the north by Dele; on the eaſt by the ſea; on the ſouth by the captainſhip of Rio-Grande; and on the weſt by Tupuys. It contains mines of ſilver.

PETAL, in botany, one of the coloured leaves which compoſe the flower.

PETALISM, a mode of deciding on the guilt of citizens ſimilar to the Athenian OSTRACISM. It was introduced in Syracuſe about the year before Chriſt 460, in order to prevent the tyranny of the richer citizens, who had often about that time aimed at the diadem. To prevent, therefore, the evils daily ariſing from thence, and to bring down the aſpiring minds of the wealthy citizens, the Syracuſans were forced to make a law not unlike that of the Athenian oſtraciſm; for as at Athens every citizen was to write on a ſhell the name of the perſon whom they conceived to be the moſt likely, on account of his wealth and adherents, to aſpire to the crown; ſo at Syracuſe they were to write on a leaf the names of ſuch as they apprehended powerful enough to uſurp the ſovereignty. When the leaves were counted, he who had the moſt ſuffrages againſt him was, without any farther inquiry, baniſhed for five years. This new-contrived method of impairing the eſtates, and weakening the intereſt of the overgrown citizens, was called *petaliſm*, from the Greek word *petalon*, which ſignifies "a leaf." This law was attended with many evil conſequences; for thoſe who were moſt capable of governing the commonwealth were driven out, and the adminiſtration of public affairs committed to the meaneſt of the people; nay, many of the chief citizens, who were able to render their country great ſervice, fearing to fall under penalties of this law, withdrew from the city, and lived private in the country, not concerning themſelves with public affairs: whence all the employments being filled with men of no merit or experience, the republic was on the brink of ruin, and ready to fall into a ſtate of anarchy and confuſion. The law therefore of petaliſm, upon more mature deliberation, was repealed ſoon after it had been firſt enacted, and the reins of government were again put into the hands of men who knew how to manage them.

Petard || Petau.

PETARD, in the art of war. See GUNNERY, n° 56, and Plate CCXXIV.

PETAU (Denis), or *Dionyſius PETAVIUS*, a French Jeſuit of great erudition, born at Orleans in 1583. His father was a man of literature, and obſerving ſtrong parts and an excellent genius for letters in his ſon, he took every means in his power to improve them. He uſed to tell his ſon, that he ought to qualify himſelf ſo, as to be able to attack and confound "the giant of the Allophylæ;" meaning that moſt eminent ſcholar Joſeph Scaliger, whoſe abilities and learning were allowed to have done great honour and much ſervice to the reformed. Young Petavius ſeems to have entered readily into his father's views; for he ſtudied moſt intenſely, and afterwards levelled much of his erudition againſt Scaliger. He joined the ſtudy of the mathematics to that of the belles lettres; and afterwards applied himſelf to a courſe of philoſophy, which he began in the college of Orleans, and finiſhed at Paris. He afterwards maintained theſes in Greek, which was as familiar to him as Latin; and the Latin, it is ſaid, he underſtood better than he did his own native language. When he was pretty well advanced, he had free acceſs to the king's library, which he often viſited on account of the Latin and Greek manuſcripts. Among other advantages which accompanied his literary purſuits, was the friendſhip of Iſaac Caſaubon, whom Henry IV. called to Paris in 1600. It was at Caſaubon's inſtigation, that Petavius, though then but very young, undertook an edition of The Works of Syneſius. In this edition he corrected the Greek from the manuſcripts, tranſlated that part which yet remained to be tranſlated into Latin, and wrote notes upon the whole. He was but 19 years of age when he was made profeſſor of philoſophy in the univerſity of Bourges; and he ſpent the two following years in ſtudying the ancient philoſophers and mathematicians. In 1604, when Morel, profeſſor of Greek at Paris, publiſhed The Works of Chryſoſtom, ſome part of Petavius's labours on Syneſius were added to them: from the title of which we learn, that he then took the name of *Patus*, which he afterwards changed into *Petavius*. His own edition of The Works of Syneſius did not appear till 1612.

He entered into the ſociety of the Jeſuits in 1605, and did great credit to it by his vaſt and profound erudition. He became a zealous advocate for the church of Rome; and there was no way of ſerving it more agreeable to him than that of criticiſing and abuſing its adverſaries. He was moſt bitter againſt Scaliger; nor did he even ſpare his friend Caſaubon whenever he came in his way.—Petavius excelled particularly in the dark ſcience of chronology; the learned world in general being obliged to him for ſome exact and nice diſquiſitions on this ſubject. His chief work, which is in great repute to this day, he intitled, *Rationarium Temporum*. It is an abridgement of univerſal hiſtory, from the earlieſt times to 1632, in chronological order, with references to proper authorities. It was improved, and ſeveral additions made to it, by Perizonius, and others after his death. This eminent father, after a very laborious life, died at Paris in the end of the year

year 1652, aged 69. Gaſſendus, in his life of Pereſchius, ſays he was the moſt conſummate ſcholar the Jeſuits ever had; an opinion very likely to be true, when we conſider that he often contended ſucceſsfully with Scaliger, Salmaſius, and others, whoſe abilities have been univerſally acknowledged. His judgment, however, was not equal to his erudition, and his controverſial writings are full of fourneſs and ſpleen. We have the following character of a great work of Petavius by an author of much celebrity, but who perhaps is as much biaſſed on the ſide of infidelity as he thinks this learned Jeſuit was in favour of the church of Rome. The *Dogmata Theologica* of Petavius are a work of incredible labour and compaſs: the volumes which relate ſolely to the incarnation (two folios, 5th and 6th, of 837 pages) are divided into 16 books—the firſt of his hiſtory, the remainder of controverſy and doctrine. The Jeſuit's learning is copious and correct; his Latinity is pure, his method clear, his argument profound and well connected: but he is the ſlave of the fathers, the ſcourge of heretics, and the enemy of truth and candour, as often as they are inimical to the Catholic cauſe.

PETAW, an ancient town of Germany, in the circle of Auſtria, and in Stiria. It is a handſome place, and is ſeated on the river Drave, 35 miles north-eaſt of Cilley, and 109 ſouth of Vienna. E. Long. 15. 36. N. Lat. 46. 40.

PETCHELI, a province of Aſia, in China, and the chief in the whole empire; bounded on the eaſt by the ſea, on the north by the great wall, on the weſt by Chanſi, and on the ſouth by Chantong and Honan. "This province contains nine cities of the firſt claſs, which have ſeveral others under their juriſdiction; theſe are about 40 in number, leſs conſiderable indeed, but all ſurrounded with walls and ditches. Petcheli has few mountains. Its ſoil is ſandy, and produces very little rice; but all other kinds of grain abound there, as well as the greater part of the fruit-trees we have in Europe. It pays an annual tribute to the emperor, which, according to Father Martini, conſiſts of 601,153 bags of rice, wheat, and millet; 224 pounds of linſeed; 45,135 of ſpun ſilk; 13,748 of cotton; 8,737,248 truſſes of ſtraw for the horſes belonging to the court, and 180,870 meaſures of ſalt, each containing 124 pounds; which is proportionably much inferior to that paid by other provinces.

"It is remarked that the people of this province have not the ſame aptitude for acquiring the ſciences as thoſe who inhabit the ſouthern provinces of the empire; but they are more robuſt and warlike, and better calculated to endure the hardſhips and fatigue of war. This is the caſe with the Chineſe of all the other northern countries.

"The face of the country here being flat and level, permits the uſe of a kind of carriage, the conſtruction of which appears to be rather ſingular. Father Martini, one of the firſt miſſionaries in China, thus deſcribes it: 'They uſe, in the province of Petcheli, a kind of chariot with one wheel, and conſtructed in ſuch a manner, that there is room in the middle for only one perſon, who ſits as if on horſeback; the driver puſhes behind, and, by means of wooden levers, makes the chariot advance with ſafety and expedition. This has perhaps given riſe to the report of chariots driven in that country by the wind, which the Chineſe direct over land with ſails, as they do ſhips at ſea.' A French miſſionary, who traverſed this province in 1768, ſeems to have made uſe of the ſame kind of carriage. 'We quitted the canal (ſays he) to travel in carts, which is cuſtomary in this part of China; but it is diſagreeable beyond deſcription. The cart is amazingly clumſy, and has a great reſemblance to the carriage of a gun: there is room in it for only one perſon, who is frequently obliged to ſit croſs-legged, as our taylors do in Europe; it jolts prodigiouſly; and, while the traveller is expoſed to the ſcorching rays of the ſun, ſuch clouds of duſt ſometimes ariſe as almoſt ſuffocate him.' Petcheli

"The temperature of the air of this province does not ſeem to agree with its latitude. Although Petcheli extends no farther than to the 42d degree of north latitude, yet all the rivers there are ſo much frozen during four months in the year, that horſes and waggons with the heavieſt loads may ſafely paſs them. It deſerves to be remarked, that the whole body of ice is formed in one day, and that ſeveral are neceſſary to thaw only the ſurface. What may appear no leſs extraordinary is, that during theſe ſevere froſts one does not feel that ſharp and pinching cold which accompanies the production of ice in Europe. Theſe phenomena cannot be accounted for, but by attributing them to the great quantity of nitre which is found diſperſed throughout this province, and to the ſerenity of the ſky, which, even during winter, is ſeldom obſcured by a cloud. The phyſical explanation, which we have given of this ſingular temperature, is fully confirmed by experiments lately made by Father Amiot at Peking, which convinced him, that in this capital and neighbourhood, as far as ſeven or eight leagues around, the water, air, and earth, equally abound with nitre.

"With regard to the water, the facility with which it freezes, the ſolidity of the ice and its duration, evidently announce the preſence of nitre. A tub filled with water, placed near one of Rheamur's thermometers, had its ſurface immediately frozen, when the mercury ſtood only one degree above the freezing point; and when it ſtood three degrees below freezing, the water became a ſolid maſs of ice, if the diameter of the veſſel did not exceed a foot and a half, and the depth of the water four or five inches. This water, when the weather was fine, continued in the ſame ſtate of congelation as long as the mercury in the thermometer did not riſe higher than three degrees above 0; when the mercury roſe higher, it then began to diſſolve, but ſo ſlowly, that two or three days were ſcarcely ſufficient to reſtore it to its former fluidity." Groſier goes on to relate other experiments of Father Amiot, which were made with a view to diſcover the cauſe of the water's freezing ſo in this temperate climate; and he then proceeds to tell us, that "if the waters of the province of Petcheli contain much nitre, it is no leſs certain, that the air which one breathes there is abundantly impregnated with it. The following are indubitable proofs of it: 1ſt, Notwithſtanding unwholeſome food, ſuch as the fleſh of the greater part of domeſtic animals that have died of old age or diſeaſe, which the people of this province

Petcheli is Peter.

greedily devour, notwithſtanding filth and all the inconveniences reſulting from low, damp, and confined lodgings, where all the individuals of the ſame family are, as it were, heaped one upon another, the plague never makes its appearance in Petcheli; and the people are ſeldom attacked by any of thoſe epidemical diſtempers which are ſo common in Europe. 2dly, Proviſions of every kind may be kept at Peking a long while, without being ſubject to corruption. Raiſins are eaten there freſh even in May, apples and pears till midſummer; wild boars, ſtags, deer, roebucks, rabbits, hares, pheaſants, ducks, geeſe, and all kinds of game brought from Tartary to Peking after the commencement of winter; fiſh of every ſpecies, tranſported from the rivers of Leaotong—will keep without the aſſiſtance of ſalt, in their ſtate of congelation, for two or three months, although they are expoſed every day in the markets, carried from the markets to private houſes, and from private houſes brought back to the markets until they are all ſold, which does not happen before the end of March. It is certain, that theſe facts announce an antiſeptic quality in the air, which muſt undoubtedly proceed from the great quantity of nitre contained in it.

"3dly, The earth which forms the ſoil of Petcheli abounds no leſs with nitre; whole fields may be ſeen in the neighbourhood of Peking which are covered with it. Every morning at ſunriſe the country in certain cantons appears as white as if ſprinkled by a gentle fall of ſnow. If a quantity of this ſubſtance be ſwept together, a great deal of kien, nitre, and ſalt, may be extracted from it. The Chineſe pretend, that this ſalt may be ſubſtituted for common ſalt; however this may be, it is certain, that, in the extremity of the province towards Siuen-hoa-fou, poor people and the greater part of the peaſants make uſe of no other. With regard to the kien procured from the earth, they uſe it for waſhing linen, as we do ſoap. Although the land of Petcheli is replete with nitrous particles, it does not, however, form dry deſerts; it is cultivated with care, and becomes fruitful by inceſſant labour. The earth is frozen in winter to the depth of two or three feet, and does not become ſoft before the end of March. This may ſufficiently explain why the froſt kills plants in the neighbourhood of Peking, which Mr Linnæus raiſed in Sweden, although it is 20 degrees farther north than the capital of the Chineſe empire."

PETECHIÆ, in medicine, a name given to thoſe ſpots, whether red or of any other colour, which appear in malignant fevers.

PETELIA. See STRONGOLI.

PETER (St), the apoſtle, born at Bethſaida, was ſon of John, Jona, or Joanna, and brother of St Andrew (John i. 42, 43.) His firſt name was Simon or Simeon; but when our Saviour called him to the apoſtleſhip, he changed his name into Cephas, that is, in Syriac, a *ſtone* or a *rock*; in Latin, *petra*, whence *Peter*. He was a married man; and had his houſe, his mother in law, and his wife, at Capernaum, upon the lake of Genneſareth (Mark i. 29. Mat. viii. 14. Luke iv. 38.) St Andrew, having been firſt called by Jeſus Chriſt, met his brother Simon, and told him (John i. 41.) we have found the Meſſiah, and then brought him to Jeſus. Jeſus beholding him, ſaid to him, You are Simon ſon of Jona; henceforth you ſhall be called *Cephas*, that is, *ſtone* or *rock*. After having paſſed one day with our Saviour, they returned to their ordinary occupation, which was fiſhing. Yet it is thought they were preſent with him at the marriage of Cana in Galilee. This happened in the 30th year of the vulgar Chriſtian era. Peter

Towards the end of the ſame year, Jeſus Chriſt being on the ſhore of the lake of Genneſareth, ſaw Peter and Andrew buſy about their fiſhery, and waſhing their nets (Luke v. 1, 2, 3.) He entered into their boat, and bid Peter throw out his nets into the ſea, in order to fiſh. Peter obeyed him, though he had already fiſhed the whole night without catching any thing. They took ſo many fiſhes at this draught, that their own veſſel, and that of James and John ſons of Zebedee, were filled with them. Then Peter threw himſelf at the feet of Jeſus, and ſaid to him, Depart from me, Lord, for I am a ſinner. Then Jeſus ſaid to them, Follow me, and I will make you fiſhers of men. He ſaid the ſame thing to James and John; and immediately they quitted their boats and nets, and followed our Saviour.

Some time after, Jeſus coming to Capernaum entered into the houſe of St Peter, where his mother-in law lay ſick of a fever. He immediately healed her, and ſhe began to miniſter to him (Luke iv. 38. and Mat. viii. 14.) A little while before the feaſt of the paſſover of the following year, being the 32d of the vulgar era, after Jeſus returned into Galilee, he made choice of twelve apoſtles, among which St Peter has always the firſt place (Mat. x. 2. Luke vi. 13.) One night that Jeſus Chriſt walked upon the waters of the lake of Genneſareth, St Peter aſked him leave to come and meet him (Mat. xiv. 28, 29.) Jeſus gave him leave; but he ſeeing a great wave coming, was afraid, and therefore began to ſink. Then Jeſus held him up, and ſaid, O man of little faith, why was you afraid? Afterwards landing on the other ſide of the lake, and the multitude that he had fed the day before beyond the lake being come to him at Capernaum, he ſpoke to them of his body and of his blood which he was to give to his diſciples to eat and drink. This ſo offended the multitude, that ſeveral of them quitted him thereupon. He therefore aſked his apoſtles if they alſo would leave him; to which Peter replied, To whom ſhall we go, Lord; for thou haſt the words of eternal life (John vi. 53, 54, &c.) One day, as our Saviour was near Cæſarea Philippi, he aſked his apoſtles whom the world took him for? they anſwered, that ſome ſaid he was John the Baptiſt; others, Elias; and others Jeremiah, or one of the prophets. But whom do you ſay I am? ſays Jeſus Chriſt. Simon Peter anſwered, Thou art Chriſt, the ſon of the living God. Jeſus then ſaid unto Peter, Bleſſed art thou, Simon Barjona; for fleſh and blood hath not revealed it unto thee, but my father which is in heaven (Mat. xvi. 13, 14, &c.) And I ſay unto thee, that, as thou art Peter, ſo upon this rock will I build my church, and the gates of hell ſhall not prevail againſt it; and I will give unto thee the keys of the kingdom of heaven, and whatſoever thou ſhalt bind on earth ſhall be bound in heaven, and whatſoever thou ſhalt looſe upon earth ſhall be looſed in heaven. About ſix or eight days after this, our Saviour taking Peter, James, and John,

eter. up a high mountain, apart from the other disciples, showed them a glimpse of his glory, and was transfigured before them (Mat. xvii. 1, 2, &c. and Luke ix. 28.) Whereupon Peter, seeing Moses and Elias together with Jesus, cried out to them in an ecstacy, Lord, it is good for us to be here! if you please, we will make three tents; one for you, one for Moses, and one for Elias.

Jesus returning from thence to Capernaum, those that gathered the tribute-money came to Peter, and said, Does not your master pay tribute? Whereupon Jesus ordered Peter to throw his line into the sea, and that he should find wherewith to pay the toll for them two in the mouth of the first fish he should take. Peter obeyed; and finding a piece of money in the mouth of the fish, he gave it to the tribute-gatherers, as he was directed. One day, as Jesus was discoursing concerning the forgiveness of injuries (Mat. xviii. 21, 22.), St Peter asked him, how often they must forgive, and whether it was sufficient to pardon an offender seven times? Jesus told him, I say, you must pardon not only as far as seven times, but even seventy times seven. Upon another occasion (Mat xix. 27—29.), as our Saviour was speaking of the danger of riches, Peter said to him, Lord, we have left all things to follow thee; what reward shall we have for it? Jesus answered him, I tell you in truth, that you who have left all things to follow me shall receive an hundred fold even in this world, and in the other eternal life; and at the last day, when the Son of man shall come to judge the world, you shall sit upon twelve thrones to judge the twelve tribes of Israel.

On the Tuesday before our Saviour's passion, Peter showed him the fig-tree he had cursed the evening before, which was now dried up and withered (Mark xi. 12—21.); and the day following, as they sat upon the mountain of Olives, he, with the other apostles, asked Jesus when the temple was to be destroyed (Mat. xxiv 1, 2, &c. Mark xiii. 1, 2, &c. Luke xxii.) On Thursday he was sent with St John to prepare all things for the passover; and at evening, when Jesus was come into the city with his apostles, and, being set down at table, began to speak of him that should betray him, Peter made signs to John to ask him who this should be (John xiii. 24.) After supper, the disciples entered into a dispute which should be the greatest among them: whereupon Jesus Christ, laying aside his garments betook himself to wash their feet, to give them an example of humility in his own person. St Peter at first made some difficulty, and would not suffer his master to wash his feet: but Jesus telling him, that if he did not wash his feet, he could have no part in him; St Peter replied, Lord, wash not only my feet, but my hands and head also (John xiii. 6—10.)

Some time after, Jesus said to him (Luke xxii. 31, 32, &c.), Peter, Satan has desired to sift you as men sift wheat; but I have prayed for you, that your faith may not fail: and when you are converted, confirm your brethren. By this he warned St Peter of his fall, that was just at hand, and of his renouncing him; from which, by the assistance of God, he was afterwards to recover. St Peter then asked him, where he was going? and said, he was ready to follow him everywhere, not only to prison, but to death itself. But Christ declared to him, that he would be so far from following him to death that he would abjure him three times that very night before the cock should crow, or before break of day. When supper was ended, he went to the garden of Olives, where, taking Peter, James, and John, he went with them apart, that they might be witnesses of his agony. Peter, though before he had showed so much resolution, yet fell asleep with the rest; which occasioned Jesus to say to him, Do you sleep, Simon? Could you not watch with me one hour? (Mark xiv. 37. Mat. xxvi. 40, &c.) Peter.

Judas being come with the soldiers to seize Jesus, Peter drew his sword, and cut off the right ear of one called Malchus, who was servant to the high-priest: but Jesus bid him put up his sword into the scabbard; and told him, that all those that fought with the sword should perish by the sword: and at the same time healed Malchus's ear (John xviii. 10, &c.) Peter followed Jesus afar off, as far as the house of Caiaphas, and was let in by means of another disciple, who was known in the family. The soldiers and servants that had brought Jesus, having lighted a fire in the middle of the hall, Peter mingled among them to warm himself also; when a maid-servant, having looked earnestly upon him, said, Surely this man was with Jesus of Nazareth. But Peter made answer, I know not what you say, for I do not so much as know the man. Presently after he went out into the porch, when immediately the cock crew. A little while after another maid said to those that were present, This man was with Jesus of Nazareth. But Peter denied it with an oath. About an hour after, one of the company affirmed that Peter was a disciple of Jesus. Others insisted upon the same thing; and said, that surely he was one of them, for his very speech betrayed him to be a Galilean. Lastly, one of them, being a kinsman of Malchus whose ear Peter had cut off, affirmed the same thing; and asked him, Did not I see you with him in the garden? Peter again denied it with an oath, protesting that he did not know the man. And at the same time the cock crowed the second time. Then Jesus, being in the same hall, and not far from Peter, looked upon him; and Peter then remembering what Jesus had said to him, that before cock-crow he should deny him thrice, he went out of Caiaphas's house, and wept bitterly (Mat xxvi. 73, 75. Mark xiv. 34, 72.)

Very probably he remained in secret, and in tears, all the time of our Saviour's passion, that is, all Friday and Saturday following; but on Sunday morning, Jesus being risen, and Mary having been at the tomb, and not finding the body of Jesus, she came in haste into the city, to tell Peter and John that they had taken away their master, and that she could not find where they had put him. Peter and John made haste thither, and John coming first, did not go into the sepulchre. Peter then coming up to him, presently stooped down, and saw the linen clothes wherein the body had been wrapt. He went then into the sepulchre, and John with him; after which they returned to Jerusalem, not knowing what had come to pass. But soon after Jesus appeared to the holy women, who had come first to the sepulchre, and bid them give his apostles notice of his resurrection. And the same day

Peter. our Saviour alſo appeared to Peter, to comfort him, and aſſure him that his repentance had been acceptable to him.

Some days after, St Peter being returned into Galilee as Jeſus had commanded him, and going to fiſh in the ſea of Galilee, or in the lake of Genneſareth, with ſome other of the apoſtles, Jeſus appeared to them on the ſhore, and bid them throw out their nets on the right ſide of the veſſel. They threw them out, and took ſuch a multitude of fiſhes that they could not draw up their nets again. Then St John ſaid to Peter, It is the Lord. Peter immediately girded up himſelf, for he was naked, and ſwimming to ſhore he came to Jeſus: then drawing their nets to ſhore, Jeſus dined with them. After dinner, Jeſus ſaid to Peter, Simon, ſon of Jona, do you love me more than theſe? He anſwered, Yea, Lord, you know that I love you. Jeſus ſays to him, Then feed my lambs. He put the ſame queſtion to him again; and Peter making the ſame anſwer, our Lord ſaid to him again, Feed my ſheep. This he repeated a third time; at which St Peter was troubled, and ſaid, You know, Lord, that I love you. Jeſus replied to him, "Feed my ſheep. I tell you for a truth, that when you were young, you girded yourſelf and went where you pleaſed; but now you are old, another ſhall gird you, and lead you where you would not go." This he ſaid to let him know what death he was to die. At the ſame time, Peter ſeeing St John the Evangeliſt, ſaid to our Saviour, Lord, what muſt become of him? Jeſus anſwered, "If I will that he tarry till I come, what does that concern you? Do you follow me." Thus he refuſed to declare in what manner St John ſhould end his life.

After that Jeſus Chriſt had aſcended into heaven, and that the apoſtles had been witneſſes of his aſcenſion, they returned to Jeruſalem, to wait there for the Holy Ghoſt, whom our Saviour had promiſed to ſend them; and being aſſembled together in a houſe, they continued there in prayer, and in the union of charity, till the time that the Holy Ghoſt deſcended upon them, in the form of tongues of fire. During this interval, St Peter propoſed to the apoſtles, and to the reſt of the aſſembly, to fill up the place that the traitor Judas had left vacant in the apoſtleſhip. The propoſal was agreed to by all; and two perſons were propoſed, Joſeph Barſabas and Matthias: upon this laſt the lot fell; and from that time he was admitted one of the apoſtles. The tenth day after the aſcenſion of our Saviour, being the day of Pentecoſt, the Holy Ghoſt having deſcended upon the apoſtles, and upon all the faithful that were aſſembled with them, and having repleniſhed them with ſupernatural gifts, and eſpecially with the gift of tongues, all thoſe who were witneſſes of this miracle expreſſed their admiration at it; and there being upon that day at Jeruſalem a great many Jews from ſeveral provinces of the eaſt, they could not comprehend by what means theſe men, who were Galileans, ſhould ſpeak the languages of all theſe pagan nations (Acts ii. 1, 2, &c.) Some of them ſaid, that the apoſtles were full of new wine. But St Peter ſtanding up, told them, that what they heard and ſaw was not the effect of drunkenneſs, but was the completion of the promiſe that the Holy Ghoſt had made by the prophet Joel (ii. 28.), to ſend his ſpirit upon all fleſh, and to give the ſpirit of prophecy to young and old, to men and women. He afterwards ſpoke to them of Jeſus Chriſt, and told them that he was the true Meſſiah, that he was riſen from the dead as the ſcripture had foretold he ſhould; declaring that himſelf and the other apoſtles were witneſſes of his reſurrection; of his aſcenſion into heaven, and of the miſſion of the Holy Ghoſt, the viſible effects of which they ſaw with their own eyes in the gifts of languages wherewith they had been repleniſhed. Peter.

Then thoſe that heard him were touched with compunction, and aſked the apoſtles, Brethren, what ſhall we do? Peter anſwered them, Repent, and be baptized, and you ſhall receive the Holy Ghoſt. Then he inſtructed them, baptized them, and that very day three thouſand perſons were added to the church (Acts iii. 1, 2, &c.) Some days after, St Peter and John, going to the temple at the hour of prayers, met at a gate of the temple a man who had been lame from his birth, ſo that he was carried about. This man ſeeing Peter and John, aſked alms of them: upon which Peter ſaid to him, Silver or gold I have not; but ſuch as I have I give thee: In the name of Jeſus of Nazareth, riſe up and walk. Preſently the man got up, and went into the temple along with them, lifting up his voice, and glorifying God. He held St Peter, telling the people then aſſembled all that happened unto him. Then Peter, taking this occaſion, told the people, that it was not by his own power that he had performed the miracle they ſo much wondered at, but that it was by the power of Jeſus Chriſt that this man was healed. He then laid before them the great crime they had committed, in putting Jeſus Chriſt to death, who was the Saviour of the world, and the Meſſiah; and after he had ſhewn them by all the prophecies that Chriſt was to die thus, he exhorted them to repentance, and to make a proper uſe of the death of Chriſt.

He was thus ſpeaking to the people, when the prieſts and Sadducees coming upon them, laid hold on Peter and John, and put them in priſon, until the day following, it being now late (Acts iv. 1, 2, &c.) But the number of thoſe that were converted this day at the ſecond preaching of St Peter was about five thouſand. The day following, the rulers, magiſtrates, and chief prieſts being aſſembled on this occaſion, ordered the apoſtles to be brought before them; and then aſked them, by whoſe authority they performed the miracle of healing the lame man? St Peter anſwered, that it was in the name of Jeſus of Nazareth, whom they had crucified, and whom God raiſed again from the dead. The aſſembly were ſurpriſed at the boldneſs of the apoſtles upon this occaſion: but came to a reſolution to diſmiſs them, charging them at the ſame time to teach no more in the name of Jeſus; and threatening them if they ſhould perſiſt in diſobedience to theſe orders. The two apoſtles returned to their brethren, and related to them all that had paſſed; which having heard, the brethren raiſed their voices to heaven, begging God to give them ſtrength and courage to declare his word with perfect liberty; and having finiſhed their prayers, the place ſhook wherein they were aſſembled, and they were again filled with the Holy Ghoſt.

At this time many of the faithful ſold their eſtates, and brought the money to the apoſtles (*id.* v. 1, 2, &c.) Of this number was a man called Ananias, with

eter. his wife Sapphira, who, by a private agreement between themſelves, concealed a part of the money for which they had ſold their land, and brought the reſt to St Peter, as if it were the whole ſum. Ananias came firſt; and St Peter ſaid to him, Ananias, how came Satan to ſeduce you, and to prevail with you to lie to the Holy Ghoſt, by concealing part of the price of your land? It is not men that you thought to impoſe on, but God. Immediately Ananias fell down dead, and they carried him out and buried him. About three hours after his wife Sapphira came in, and St Peter ſaid to her almoſt the ſame things he had before ſaid to her huſband, and immediately ſhe fell down alſo, and gave up the ghoſt. This affair inſuſed a great awe in the whole church, and amongſt all thoſe that heard of it. (See Acts v.)

The number of believers conſiderably increaſed every day; ſo that they even brought out the ſick into the ſtreets, and laid them where Peter was to paſs, that at leaſt his ſhadow might cover ſome of them, by which means they were healed of their diſtempers. Then the high-prieſt and his aſſociates, that is, the Phariſees, cauſed the apoſtles to be apprehended and put into priſon. But an angel brought them forth, and bid them go into the temple, and there boldly declare all the words of life which God had taught them. This they performed: upon which the princes and prieſts cauſed them to be brought before them; and having demanded why they had diſobeyed their orders, in continuing to ſpeak ſtill in the name of Jeſus Chriſt, Peter and the apoſtles anſwered, that it was more neceſſary to obey God than man. This anſwer provoked them very much, and they were going to condemn them to death, when Gamaliel prevailed with them to change their reſolution, by repreſenting to them, that if this matter proceeded from God, it was in vain for them to oppoſe it; but if otherwiſe, then it ſhould ſoon vaniſh of itſelf. So they diſmiſſed the apoſtles, after giving them thirty-nine ſtripes a-piece, and charged them to ſpeak no more in the name of Jeſus Chriſt.

After the martyrdom of St Stephen, a perſecution was carried on againſt the faithful at Jeruſalem, and they were obliged to take ſhelter in ſeveral places. The apoſtles alone continued at Jeruſalem (Acts viii. 1, 2, 3, &c.) St Philip the deacon going to Samaria, the Samaritans received the word of the Lord, and ſeveral of them were baptized. Then St Peter and St John repaired thither alſo, to give them the Holy Ghoſt; which St Philip, being only a deacon, had not power to do. Simon the magician was alſo baptized among others; and admiring the power that the apoſtles had, of conferring the Holy Ghoſt, would have bought the ſame power of the apoſtles, and accordingly offered money to St Peter. But Peter with indignation replied to him, Thy money and thou periſh together, who thinkeſt the gifts of God can be bought with money! Thou haſt no part with us, nor haſt any pretenſions to this miniſtry, for thy heart is not right before God. Repent therefore of this wickedneſs, and pray to God if perhaps he will pardon the wicked thoughts of thy heart. After this Peter and John returned again to Jeruſalem. See Acts viii.

The fire of perſecution being now pretty well extinguiſhed, St Peter departed from Jeruſalem (Acts ix. 32, &c.), and viſiting the diſciples from city to city, he came alſo to ſee the ſaints that dwelt at Lydda. Here he found a man called Æneas, who had been paralytic for eight years. St Peter ſaid to him, Æneas, riſe up; Jeſus Chriſt the Lord cures you. He preſently got up; and all that dwelt at Lydda that ſaw the miracle were converted to the Lord. There was alſo at Joppa a certain holy woman, named Tabitha, who happening to die while St Peter was at Lydda, the diſciples ſent to deſire him to come to them. Whereupon St Peter came, and entering into the chamber where Tabitha lay dead, he cauſed every body to go out, and betook himſelf to prayers. Then turning himſelf towards the corpſe, he ſaid, Tabitha, ariſe. At which inſtant ſhe opened her eyes, and ſeeing St Peter, ſhe ſat up. This miracle was much famed at Joppa, and was the occaſion that many were converted. St Peter ſtayed there a good while, taking up his lodging with one Simon a tanner. Peter.

Now there was at Cæſarea of Paleſtine a centurion called Cornelius, a man that feared God (Acts x. 1, 2, 3.), and to whom it was revealed by an angel, that he ſhould ſend to Joppa to Peter, who ſhould tell him what he had to do. Cornelius immediately ſent two of his ſervants; and while they were upon the road, the Lord ſent a viſion to Peter, to prepare him to go to this man without any ſcruple, although he was not a Jew; for as yet the door of the goſpel had not been opened to the Gentiles. St Peter, then being at the top of the houſe, fell into a trance, and ſaw, as it were, a great ſheet of linen let down from heaven, which was full of all kinds of animals and reptiles, both clean and unclean. He had this viſion three times, and heard a voice, ſaying, Ariſe Peter, kill and eat. But Peter anſwered, Lord, I have never eaten any thing unclean. The voice replied, Call not that unclean which God has purified. After which the ſheet was again taken up into heaven. At the ſame time, the men came in that had been ſent by Cornelius. They acquainted him with what had happened to their maſter, and deſired him to go along with them to Cæſarea. The day following St Peter ſet out thither, and was accompanied by ſome of the brethren of Joppa. (See Acts x.)

When Peter was returned to Jeruſalem, the faithful of the circumciſion ſaid to him, why have you gone unto the uncircumciſed, and why did you eat with them? but Peter having related to them all that paſſed, they were ſatisfied, and glorified God who had given the gift of repentance leading to life as well to the Gentiles as to the Jews. It is thought, that a little after this Peter went to Antioch, where he founded the Chriſtian church of which he was biſhop (Gal. ii. 11.) It is believed that he continued here ſeven years, though not conſtantly: for during this time, he went to Jeruſalem, and to the provinces of Aſia Minor, to Bithynia, Cappadocia, and Pontus, as is concluded from the epiſtle that he afterwards addreſſed to the faithful of theſe provinces. From thence he went to Rome, in the 42d year of the Chriſt an era; and it is thought that at his leaving Antioch he there fixed St Ignatius in his place. Euſebius thinks, that the chief occaſion of his going to Rome was to oppoſe Simon Magus, who by his deceits had perverted a great number of perſons. However, the preſence of St Peter, and the true miracles that he oppoſed to the tricks

Peter. of Simon, ruined, or much diminiſhed, the reputation of this impoſtor.

St Peter, leaving Rome, came to Jeruſalem at the paſſover, in the 44th year of the Chriſtian era, when Herod Agrippa began to perſecute the church. That prince put St James the Greater, brother of John, to the ſword (Acts xii. 1, &c.); and perceiving that his death was agreeable to the Jews, he moreover cauſed Peter to be apprehended and put in priſon, with a deſign of executing him publicly after the paſſover. But the very night that Herod thought of putting him to death, as Peter, loaded with chains, was aſleep between two ſoldiers, the angel of the Lord awakened him, broke off his chains, opened the priſon door, and brought him out the length of a ſtreet. Then the angel leaving him, he came to the houſe of Mary the mother of John, where many of the faithful were aſſembled at prayers, and having knocked at the door, a damſel named Rhoda came to open it; but when ſhe heard Peter's voice, inſtead of opening the door, ſhe ran in a tranſport of joy to acquaint the family that Peter was at the door. Thoſe that heard her could not believe it, and ſaid, it was his angel, and not himſelf: but continuing to knock, and being let in, he informed them of what had happened to him.

He then left Jeruſalem; but we are not told what became of him till the time of the council held at Jeruſalem in the year 51. It is thought that before this time he made his ſecond journey to Rome, from whence he wrote his firſt epiſtle.

St Peter was obliged to leave Rome in the year 51 by order of the emperor Claudius, who had baniſhed all Jews from thence, becauſe of the tumults they continually raiſed there, excited by one Chreſtus, as Suetonius ſays, meaning probably by this name Jeſus Chriſt. The apoſtle then returned into Judea, where was held the council of Jeruſalem; in which, after a ſtrict examination of the matter propoſed to Peter and the apoſtles, he ſpoke to them with much wiſdom, ſaying (Acts xv. 7, 8, &c.), that God having given his Holy Ghoſt and the gift of faith to the Gentiles as well as to the Jews, they ought not to impoſe the yoke of the legal obſervances on the new converts, which (as he ſays) neither we nor our fathers have been able to bear. But we believe, that it is through the grace of Jeſus Chriſt that both we and they ſhall be ſaved. St James the Leſs biſhop of Jeruſalem, ſeconded this opinion of St Peter; and the council came to this concluſion, That no new obligation ſhould be impoſed on the Gentiles, but only that they ſhould be required to abſtain from fornication, from the uſe of blood, and from meats offered to idols. The reſolution of this council was written to the faithful of Antioch, becauſe it was there this queſtion was firſt ſtarted.

Some time after, St Peter coming to Antioch (Gal. ii. 11, &c.), he eat and drank with the Gentiles without regarding that diſtinction of meats enjoined by the law. But after that when ſome of the faithful of Jeruſalem came to Antioch, being converted Jews, St Peter, out of fear to offend them, ſeparated himſelf from the converted Gentiles, and would no longer eat with them as before. St Paul, fearing that what St Peter did might be interpreted as if he had a deſire to oblige the Gentiles to judaize and to ſubmit themſelves to the yoke of the law, and ſo to revoke and annul what he himſelf had determined in the council of Jeruſalem, he withſtood Peter to his face, and openly expoſtulated with him, telling him, he was much in the wrong to endeavour to oblige the Gentiles, at leaſt tacitly by his own manner of acting, to live as the Jews do; and St Peter received this reprehenſion with ſilence and humility. Peter.

The particulars of St Peter's life are little known from the firſt year of the vulgar era, in which the council of Jeruſalem was held, till his laſt journey to Rome, which was ſome time before his death. Then being acquainted by revelation that the time of his death was not far off (2 Pet. i. 14.), he had a mind to write to the faithful that had been converted by him, to put them in mind of the truths he had before taught them. He ſent them therefore his ſecond epiſtle.

St Peter and St Paul came to Rome about the ſame time, in the year of Chriſt 65, where they performed many miracles, and made many converts. Simon Magus by his tricks continued here to deceive the people, pretending himſelf to be the Meſſiah, and even attempting to aſcend into heaven: for having cauſed himſelf to be carried up into the air by his dæmons, in a fiery chariot, St Peter and St Paul betook themſelves to their prayers; and then the impoſtor, being forſaken by his dæmons, fell down upon the ground, which fall ſome time afterwards occaſioned his death. See SIMON MAGUS.

Soon after this, St Peter was taken up and thrown into priſon, where it is ſaid he continued for nine months; at laſt he was crucified at Rome in the Via Oſtia; with his head downwards, as he himſelf had deſired of his executioners. This he did out of a ſenſe of humility, for fear it ſhould be thought, as St Ambroſe ſays, that he affected the glory of Jeſus Chriſt, and the more to augment the pain of his execution.

It is ſaid, that the body of St Peter was at firſt buried in the catacombs, two miles from Rome, from whence it was afterwards tranſported to the Vatican, where it has lain ever ſince. His feſtival is celebrated with that of St Paul on the 29th of June. St Peter died in the 66th year of the vulgar era, after having been biſhop of Rome for about 24 or 25 years. His age might be about 74 or 75 years. It is generally agreed, that St Linus was his ſucceſſor. The following is the portraiture that Nicephorus gives us of St Peter, which he has probably taken from the ancient pictures that were preſerved of this apoſtle. He was not fat, but pretty tall and upright, having a fair and peliſh countenance. The hair of his head and beard was thick, frizzled, and not long. His eyes were black, and blood-ſhot; his eye-brows protuberant and lofty; his noſe ſomething long, and rather flat than ſharp.

The two epiſtles of St Peter are addreſſed to thoſe Jewiſh converts who were ſcattered throughout Pontus, Galatia, &c. not only upon the perſecution raiſed at Jeruſalem, but upon former diſperſions of the Jews into thoſe places on ſeveral other occaſions. The firſt epiſtle is principally deſigned to comfort and confirm them under thoſe fiery trials and manifold temptations they were then ſubject to, and to direct and inſtruct them how to behave in the ſeveral ſtates and relations both of the civil and the Chriſtian life, that

r. they might not be engaged in thoſe rebellions againſt Cæſar and his officers, then tormented among the Jews; and that they might ſtop the mouths of thoſe who ſpoke againſt them as evil doers. In the ſecond epiſtle, he proſecutes the ſame ſubject, to prevent their apoſtacy from the faith, on account of any perſecutions they were liable to. He likewiſe guards them againſt the corrupt principles of the gnoſtics, and thoſe who ſcoffed at the promiſe of Chriſt's coming, as if it would never be verified.

all's ...laſ- ...nded. St Peter's ſtyle, ſays a modern author, expreſſes the noble vehemence and fervour of his ſpirit, the full knowledge he had of Chriſtianity, and the ſtrong aſſurance he had of the truth and certainty of his doctrine; and he writes with the authority of the firſt man in the college of the apoſtles. He writes with that quickneſs and rapidity of ſtyle, with that noble neglect of ſome of the formal conſequences and niceties of grammar, ſtill preſerving its true reaſon, and natural analogy (which are always marks of a ſublime genius), that you can ſcarce perceive the pauſes of his diſcourſe and diſtinction of his periods. The great Joſeph Scaliger calls St Peter's firſt epiſtle majeſtic; and we hope he was more judicious than to exclude the ſecond, though he did not name it.

A noble majeſty, and becoming freedom, is what diſtinguiſhes St Peter; a devout and judicious perſon cannot read him without ſolemn attention and awful concern. The conflagration of this lower world, and future judgment of angels and men, in the third chapter of the ſecond, is deſcribed in ſuch ſtrong and terrible terms, ſuch awful circumſtances, that in the deſcription we ſee the planetary heavens and this our earth wrapped up with devouring flames, hear the groans of an expiring world, and the cruſhes of nature tumbling into univerſal ruin.

The authority of the ſecond epiſtle of St Peter was for ſome time doubted of, as Origen, Euſebius, St Jerome, and others have obſerved. What made the ancients call it in queſtion, is the difference of its ſtyle from the firſt. The third chapter, which deſcribes the cataſtrophe of the viſible world, made Grotius think this epiſtle was wrote after the taking of Jeruſalem; becauſe that was not to happen till after the deſtruction of that city; upon which he conjectures, that Simeon biſhop of Jeruſalem is the author of this epiſtle, and that the inſcription which carries St Peter's name is corrupted. But the beſt critics admit this epiſtle to be the genuine work of St Peter, who diſcovers himſelf, where he ſays, that he was preſent at our Lord's tranſfiguration; and where he tells the Jews, this was the ſecond letter he had written to them. The reader may ſee this queſtion fully diſcuſſed, and the authority of this epiſtle eſtabliſhed beyond all doubt, by the learned Dr Sherlock, in his *Diſſertation* on the authority of the Second Epiſtle of St Peter.

St Peter has been made the author of ſeveral books; ſuch were, his Acts, his Goſpel, his Revelation, his work about preaching, and another about judgment. There is extant a large hiſtory of St Peter, called the *Recognitions*, aſcribed to St Clement.

Peter of Blois, a learned man of the 12th century, was born about the year 1125, at the city of Blois in France, from whence he derived his name. His parents being opulent, gave him a learned education. In his youth, when he ſtudied in the univerſity of Paris, he was exceſſively fond of poetry; and when he was a little further advanced in life, he became no leſs fond of rhetoric, to the ſtudy of which he applied with the greateſt ardour. From Paris he removed to Bononia in Italy, to acquire the civil and canon law; in the knowledge of both which he very much excelled. He appears from his writings to have cultivated medicine, and ſeveral branches of the mathematics, with no little care and ſucceſs. The ſtudy of theology was the chief delight and buſineſs of his life, in which he ſpent the greateſt part of his time, and made the greateſt progreſs. But unfortunately it was that ſcholaſtic theology, which conſiſted in vain attempts to prove and explain the many abſurd opinions which then prevailed in the church, by the ſubtleties of Ariſtotelian logic. In attempting to explain in this manner the moſt abſurd of all opinions that ever exiſted amongſt mankind, he was the very firſt perſon who employed the famous word *tranſubſtantiation*, which was ſoon after adopted by the church of Rome, and hath ever ſince made ſo great a noiſe. Being appointed preceptor to William II. king of Sicily in 1167, he obtained the cuſtody of the privy ſeal; and, next to the archbiſhop of Palermo, the prime miniſter, had the greateſt influence in all affairs. But his power was not of long duration; for the archbiſhop being baniſhed in 1168, our author ſoon after left the court of Sicily, and returned into France. He was not long, however, without a royal patron, being invited into England by Henry II. who employed him as his private ſecretary, made him archdeacon of Bath, and gave him ſome other benefices. When he had ſpent a few years at court, he conceived a diſguſt at that way of life (of which he hath drawn a very unpleaſing picture in one of his letters), and retired into the family of Richard archbiſhop of Canterbury, who had made him his chancellor about the year 1176. In this ſtation he continued to the death of the archbiſhop in 1183, enjoying the higheſt degree of favour with that prelate, though he uſed much freedom in reproving him for his remiſſneſs in the government of the church. Our author remained in the ſame ſtation in the family of archbiſhop Baldwin, who ſucceeded Richard, acting both as his ſecretary and chancellor. He was alſo ſent by that prelate on an embaſſy to Rome in 1187, to plead his cauſe before Pope Urban III. in the famous controverſy between him and the monks of Canterbury about the church of Hackington. After the departure of his friend and patron Baldwin for the Holy Land in 1190, our author was involved in various troubles in his old age, the cauſes of which are not diſtinctly known; and died about the end of the 12th century. He appears from his works, which may be juſtly reckoned among the moſt valuable monuments of the age in which he flouriſhed, to have been a man of great integrity and ſincere piety, as well as of a lively inventive genius and uncommon erudition. His printed works conſiſt of 134 letters, which he collected together at the deſire of Henry II.; of 65 ſermons, delivered on various occaſions; and of 17 tracts on different ſubjects.

Peter the Hermit. See Croisade and Hermit.

Peter I. juſtly ſtyled *Peter the Great*, czar, and afterwards

Peter. afterwards emperor, of Ruſſia, founder of the Ruſſian empire; for though the country was well known, and of great antiquity, yet it had no extent of power, of political influence, or of general commerce, in Europe, till his time. He was born in 1672; and was proclaimed czar when but ten years of age, in excluſion of John his elder brother, who, being of a ſickly conſtitution, was at the ſame time very weak in his underſtanding. The princeſs Sophia, his half ſiſter, made an inſurrection in favour of John; and to put an end to the civil war, it was at laſt agreed that the two brothers ſhould jointly ſhare the imperial dignity. Peter had been very ill brought up, not only through the general defects of the Ruſſian education, but likewiſe through the arts of the princeſs Sophia, who ſurrounded him with every thing that might ſtifle his natural deſire of knowledge, deprave his mind, and enervate it with pleaſures. Notwithſtanding this, his inclination for military exerciſes diſcovered itſelf in his tendereſt years. He formed a company of 50 men, commanded by foreign officers, clothed and exerciſed after the German manner. He entered himſelf into the loweſt poſt, that of a drummer; and never roſe otherwiſe than as a ſoldier of fortune. Herein his deſign was to teach his nobility, that merit, not birth, was the only title to military employments. He reinforced his company with ſeveral others, till at laſt he had got together a conſiderable body of ſoldiers. As he then had no war on his hands, he exerciſed them in all ſorts of mock-engagements, and by this means ſecured to himſelf a body of well-diſciplined troops. The ſight of a Dutch veſſel, which he had met with on a lake belonging to one of his pleaſure-houſes, made ſuch an impreſſion on his mind, that he conceived the almoſt impracticable deſign of forming a navy. His firſt care was to get ſome Hollanders to build ſome ſmall veſſels at Moſcow; and he paſſed two ſucceſſive ſummers on board Engliſh or Dutch ſhips, which ſet out from Archangel, that he might inſtruct himſelf in every branch of naval affairs (A). In 1696 czar John died, and Peter was now ſole maſter of the empire. In 1698 he ſent an embaſſy to Holland; and went *incognito* in the retinue, and viſited England as well as Holland, in order to inform himſelf fully in the art of ſhip-building. At Amſterdam he worked in the yard as a private ſhip-carpenter, under the name of *Peter Michaelof*; but he has been often heard to ſay, that if he had never gone to England, he had ſtill remained ignorant of that art. In 1700 he had got together a body of ſtanding forces, conſiſting of 30,000 foot; and now the vaſt project he had formed diſplayed itſelf in all its parts. He opened his dominions, which till then had been ſhut up, having firſt ſent the chief nobility of his empire into foreign countries to improve themſelves in knowledge and learning. He invited into Ruſſia all the foreigners he could meet with, who were capable of inſtructing his ſubjects in any manner, and offered them great encouragement to ſettle in his dominions. This raiſed many diſcontents; and the deſpotic authority he exerted on that occaſion was ſcarcely powerful enough to ſuppreſs them. In 1700, being ſtrengthened by the alliance of Auguſtus king of Poland, he made war on Charles XII. king of Sweden. His firſt ill ſucceſs did not deter him; for he uſed to ſay, I know that my armies muſt be overcome for a great while; but even this will at laſt teach them to conquer. He afterwards gained conſiderable advantages; and founded Peterſburg in 1703. In 1709 he gained a complete victory over the Swedes at Pultowa. In 1712 he was incloſed by the Turks on the banks of the Pruth; and ſeemed inevitably loſt, had not the czarina Catherine bribed the grand viſir, and the czar's prudence completed his deliverance. In 1716 he made a tour through Germany and Holland, and viſited the royal academy of ſciences at Paris. It would be endleſs to enumerate all the various eſtabliſhments for which the Ruſſians are obliged to him. He formed an army according to the manner of the politeſt and moſt experienced nations: he fitted out fleets in all the four ſeas which border upon Ruſſia: he cauſed many ſtrong fortreſſes to be raiſed after the beſt plans; and made convenient harbours: he introduced arts and ſciences into his dominions, and freed religion from many ſuperſtitious abuſes: he made laws, built cities, cut canals, &c.; was generous in rewarding, impartial in puniſhing; faithful, laborious, and humble; yet was not free from a certain roughneſs of temper natural to his nation. He had indeed cured himſelf of exceſs in drinking; but he has been branded with ſeveral other vices, particularly cruelty. He publiſhed the unfortunate hiſtory of his ſon prince Alexis (B); towards whom ſome blame his ſeverity, while others think

(A) The following circumſtance, it is ſaid, in ſome meaſure determined Peter to attempt thoſe reformations which he afterwards accompliſhed. Great events have been ſometimes the effect of little cauſes; and it is at leaſt poſſible, that without the occurrence we are going to relate, Ruſſia might ſtill have been in a ſtate of barbariſm. A young Geneveſe, called *Le Fort*, about 1695, went to Moſcow with the Daniſh ambaſſador. The czar Peter, who was then 19 years old, fell in company with this Geneveſe, who had ſoon learnt the Ruſſian tongue, and ſpoke almoſt all the tongues of Europe. Le Fort ingratiated himſelf with the prince, entered into his ſervice, and ſoon afterwards into his familiarity. He made him comprehend that there was a different manner of living and reigning from what had unhappily obtained throughout his vaſt and miſerable empire. A prince muſt be born with an uncommon greatneſs of ſoul to liſten readily to a ſtranger, and to be able to diveſt himſelf of the prejudices of a throne and of his country. The czar was ſenſible that neither himſelf nor his people were yet to be reckoned among men; and that he had an empire to form, but could have no aſſiſtance at home. From that time he took a reſolution to leave his dominions; and ſet out, like another Prometheus, to borrow celeſtial fire for animating his countrymen.

(B) Alexis, like his father, is ſaid to have married a ſlave, and, like him, quitted Moſcovy ſecretly, but had not the ſame ſucceſs in his undertakings; and the being but a bad imitator of his father, coſt him his life. He became an example of the moſt terrible ſeverity that ever was given from the tribunal of the throne: but, what

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think it no more than was neceſſary. He perfectly knew the honour due to perſons of merit; and not only heaped honours upon them during their life, but gave them marks of eſteem even after their death. He died of the ſtrangury in 1725, and left the world with the magnanimity of a hero and the piety of a Chriſtian. Peter.

Peter was tall of ſtature, and of a bold and majeſtic aſpect, though ſometimes disfigured by convulſions, which altered his features. This deformity was aſcribed to poiſon, given him, as it is ſaid, by his ſiſter Sophia; but it was indeed no other than wine and brandy, which he often drank to exceſs, relying too much on the ſtrength of his conſtitution. He converſed with perſons in all ſtations, from the mechanic to the general of an army; and his converſation was neither like that of a barbarian who makes no diſtinction between men, nor of a popular prince who ſeeks to pleaſe all the world, but that of a perſon who aims at inſtruction. He loved women as much as the king of Sweden, his rival, dreaded them, and all were equally agreeable to him as well in bed as at Loard; he valued himſelf on drinking large draughts, rather than ſipping delicious wines. We are told that kings and legiſlators ſhould never ſuffer themſelves to be tranſported by paſſion; but never was any man more paſſionate than Peter the Great, nor more mercileſs. In a king this is more than an infirmity for which we make amends by confeſſing it; but it was generally remarked of Peter, and he himſelf ſaid to a magiſtrate of Holland, at his ſecond voyage, "I have reformed my nation, and have not been able to reform myſelf." It is true, the cruelties with which he is reproached were not novelties at the court of Moſcow, any more than at that of Morocco: it was not uncommon to ſee a czar, with his own royal hand, inflict 100 laſhes of a bull's pizzle on the naked ſhoulders of a prime officer of the crown, or of a lady of the palace, for failing in their duty, by getting drunk; or to try the goodneſs of his ſabre, by ſtriking off the head of a criminal. Peter had himſelf performed ſome of thoſe ceremonies of his country; Le

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is much to the honour of the empreſs Catherine, ſhe had no hand in the misfortunes of that prince, who was born of another woman, and loved nothing that his father loved. Catherine was not in the leaſt ſuſpected of acting the cruel ſtepmother. The great crime of the unfortunate Alexis was his being too much a Ruſſian, and his diſapproving every thing that was grand and immortal, and projected by his father for the glory of the nation. One day, hearing ſome Moſcovites lamenting the inſupportable fatigues they were to undergo in the building of Peterſburg, he ſaid, "Take courage, this city will not ſtand long." When he was called to attend his father in a journey of 600 or 700 leagues, which the czar often made, he feigned ſickneſs. He took violent purges for a diſtemper which he had not; and ſuch quantities of medicines, with exceſſive drinking of brandy, impaired his health and his wits. At firſt he had an inclination to learning, was acquainted with geometry and hiſtory, and had learnt the German tongue: but he hated war, and would never learn it; for which he was moſt reproached by his father. They had married him in 1711 to the princeſs of Wolfenbuttle, ſiſter of the empreſs conſort to Charles VI. This marriage was unfortunate; the princeſs was often abandoned for a debauch in brandy, and for Afroſina, a Finland wench, of a large ſtature, well made, and very agreeable. It is reported that the princeſs died of chagrin, if it be poſſible for chagrin to prove mortal; and that afterwards the czarowitz ſecretly eſpouſed Afroſina in 1713, when the empreſs Catherine had juſt brought him a brother, at which he had no reaſon to be uneaſy.

The miſunderſtandings between the father and the ſon became every day more ſerious; till at length the father, about the year 1716, threatened the prince to diſinherit him; and the prince told him that he intended to go into a monaſtery.

The czar, in 1717, renewed his journeys, as well with a view to politics as curioſity. He came at laſt into France. If the ſon had entertained an inclination to revolt, if he had actually had a party formed in his favour, now was the time to declare himſelf; but inſtead of remaining in Ruſſia, making himſelf popular, and creating dependents, he took a journey in his turn, having with much difficulty ſcraped together ſome thouſands of ducats which he had ſecretly borrowed. He threw himſelf under the protection of the emperor Charles VI. brother of his deceaſed wife. They kept him for ſome time *incognito* at Venice, from whence he paſſed to Naples, where he reſided almoſt a year, while neither his father nor any perſon in Ruſſia knew the place of his retreat.

While the ſon kept himſelf thus concealed, the father was at Paris, where he was received with all the reſpect paid him in other places, but with a gallantry nowhere to be found but in France. If he went to viſit a manufactory, and one piece of work attracted his ſight more than another, he was preſented with it the next day. He went to dine at the Duke d'Antin's at Petitbourg, where the firſt thing he ſaw was his own picture at full length, in the ſame habit that he wore. When he was at the royal mint of medals, they ſtruck all kinds before him, and preſented him with them; at laſt they ſtruck one which they let drop on purpoſe at his feet, and left him to take it up. He there ſaw himſelf perfectly engraven with theſe words, *Peter the Great*. The reverſe was a Fame, and round her in letters *Vires acquirit eundo*; an alluſion no leſs juſt than flattering to a prince who really acquired new merit by travelling.

After he had ſeen this country, where every thing diſpoſes men to gentleneſs and indulgence, he returned to his own, and reſumed his ſeverity. He had engaged his ſon to return from Naples to Peterſburg, from whence that young prince was conducted to Moſcow before the czar his father; who began with depriving him of his ſucceſſion to the throne, by making him ſign a ſolemn act of renunciation at the end of January 1718, in conſideration of which act the father promiſed the ſon to ſpare his life.

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Peter. Le Fort, however (see note A), had authority enough over him at times to stay his hand even when lifted up to strike, but he had not Le Fort always near him.

The Czar's first marriage is thus related in the memoirs of Peter Henry Bruce, Esq. "It took place in 1690, when he was only 18. He was married to Ottokessa Lapuchin, a boyar's daughter, by whom he had prince Alexis; some time after he turned her away, and shut her up in a monastery, on suspicion of disloyalty to his bed. It was said, that in one of her jealous fits she charged prince Menzikoff with carrying the czar to drabs of his former acquaintance, who had been his customers for cakes; upbraiding him with his first occupation: and that Menzikoff ever after bore an irreconcileable enmity to both her and her son. After the divorce, one Miss Mons, a very beautiful young lady, born at Moscow, of foreign parents, was much in favour with the czar; but when he was abroad, Mr Keyserling, then residing at Moscow as envoy from the king of Prussia, paid his addresses to, and married her. When the czar returned, he was so much offended at Keyserling, that he ordered him to leave Moscow, which occasioned his immediate recall by the king his master, who sent another in his room. It was believed, if his public character had not protected him, he would have severely felt his majesty's displeasure.

"The czar was some time after smitten with the charms of another beautiful young lady, the daughter of a foreign merchant in this city: he first saw her in her father's house, where he dined one day. He was so much taken with her appearance, that he offered her any terms she pleased, if she would live with him; which this virtuous young woman modestly refused: but dreading the effects of his authority, she put on a resolution, and left Moscow in the night, without communicating her design even to her parents. Having provided a little money for her support, she travelled on foot several miles into the country, till she arrived at a small village where her nurse lived with her husband and their daughter, the young lady's foster-sister, to whom she discovered her intention of concealing herself in the wood near that village: and to prevent any discovery, she set out the same night, accompanied by the husband and daughter. The husband being a timber-man by trade, and well acquainted with the wood, conducted her to a little dry spot in the middle of a morass, and there he built a hut for her habitation. She had deposited her money with her nurse to procure little necessaries for her support, which were faithfully conveyed to her at night by the nurse or her daughter, by one of whom she was constantly attended in the night-time.

"The next day after her flight, the czar called at her father's to see her, and finding the parents in anxious concern for their daughter, and himself disappointed, fancied it a plan of their own concerting. He became angry, and began to threaten them with the effects of his displeasure if she was not produced: nothing was left to the parents but the most solemn protestations, with tears of real sorrow running down their

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It was not altogether improbable that such an act would have been some time or other annulled. The czar, therefore, in order to give it more force, forgetting that he was a father, and only remembering that he was the founder of an empire, which his son might overturn, and involve in its ancient barbarity, ordered a public process to be drawn up against that unfortunate prince, for some concealment, with which he was charged, in the confession that they had exacted of him.

An assembly was held of the bishops, inferior ecclesiastics, and professors; who found in the Old Testament, that those who curse their father or their mother should be put to death; that David indeed had pardoned Absalom, who had rebelled against him, but that Absalom was never pardoned by God. Such was their opinion, without drawing any conclusion; but it was in effect signing a warrant for his death. Alexis had not in fact cursed his father, neither had he ever revolted like Absalom; he had never lain publicly with the king's concubines, but he had left the kingdom without his father's permission, and had written letters to his friends, in which he only signified that he hoped they would one day be mindful of him in Russia. But whatever might be his case, of 124 lay judges, who were appointed to sit on him, there was not one that judged his offences less than capital; and those who could not write, made others sign for them. It is reported in Europe, that the czar had got translated from Spanish into Russian the criminal process against Don Carlos, that unfortunate prince whom his father Philip II. had confined in a prison, where the heir of that great monarchy ended his days. But there was nothing like a process carried on against Don Carlos, nor was it ever known whether that prince died a natural or a violent death. Peter, the most despotic of princes, wanted not an example. Certain it is that the prince died the day after the sentence, and that the czar had at Moscow one of the best apothecary's shops in Europe. It is probable, however, that the prince Alexis, the heir of the most extensive empire in the world, being condemned unanimously by his father's subjects, which were one day to be his own, might die of the sudden shock and change given to the body at the apprehension of so strange and dismal a sentence. The father went to see his son in his last agonies; and it is said he shed tears. *Infelix utcunque ferent ea fata nepotes.* These tears, however, did not prevent the wheels from being covered with the broken limbs of his son's friends. He beheaded his own brother-in-law Count Lapuchin, brother to his wife Ottokessa Lapuchin whom he had divorced, and uncle to prince Alexis. The prince's confessor had also his head cut off. If Moscovy has been civilized, she has, it must be confessed, paid dear for her politeness.

The remainder of the czar's life was nothing but a series of grand projects, labours, and exploits, that seemed to efface the memory of his excessive severities, which were perhaps necessary. He made frequent speeches to his court and to his council. In one he told them that he had sacrificed his son to the welfare of his dominions.

Peter. their cheeks, to convince him of their innocence, and ignorance of what was become of her; assuring him of their fears that some fatal disaster must have befallen her, as nothing belonging to her was missing, except what she had on at the time. The czar, satisfied of their sincerity, ordered great search to be made for her, with the offer of a considerable reward to the person who should discover what was become of her, but to no purpose: the parents and relations, apprehending she was no more, went into mourning for her.

"Above a year after this she was discovered by an accident. A colonel who had come from the army to see his friends, going a-hunting into that wood, and following his game through the morass, he came to the hut, and looking into it saw a pretty young woman in a mean dress. After inquiring of her who she was, and how she came to live in so solitary a place, he found out at last that she was the lady whose disappearance had made so great a noise: in the utmost confusion, and with the most fervent intreaties, she prayed him on her knees that he would not betray her; to which he replied, that he thought her danger was now past, as the czar was then otherwise engaged, and that she might with safety discover herself, at least to her parents, with whom he would consult how matters should be managed. The lady agreed to this proposal; and he set out immediately, and overjoyed her parents with the happy discovery: the issue of their deliberations was to consult Madame Catherine (as she was then called) in what manner the affair should be opened to the czar. The colonel went also upon this business, and was advised by Madame to come next morning and she would introduce him to his majesty, when he might make the discovery and claim the promised reward. He went according to appointment; and being introduced, told the accident by which he had discovered the lady, and represented the miserable situation in which he found her, and what she must have suffered by being so long shut up in such a dismal place, from the delicacy of her sex. The czar showed a great deal of concern that he should have been the cause of all her sufferings, declaring that he would endeavour to make her amends. Here Madame Catherine suggested, that she thought the best amends his majesty could make, was to give her a handsome fortune and the colonel for a husband, who had the best right, having caught her in pursuit of his game. The czar, agreeing perfectly with Madame Catherine's sentiments, ordered one of his favourites to go with the colonel, and bring the young lady home; where she arrived to the inexpressible joy of her family and relations, who had all been in mourning for her. The marriage was under the direction and at the expence of the czar, who himself gave the bride to the bridegroom; saying, that he presented him with one of the most virtuous of women; and accompanied his declaration with very valuable presents, besides settling on her and her heirs three thousand rubles a-year. This lady lived highly esteemed by the czar, and every one who knew her. Besides the concurring reports of other people, I had the story from her own mouth."

On the whole, that Peter I. was a great man, few will deny who know what real greatness is. A minute account of the life of this distinguished emperor would make a large volume; we have been able to give but the mere outlines of it: the anecdotes, however, at the end, show in some degree the nature of the man; at all events they show one important truth, that it is a more difficult thing to reform one's self than to reform a kingdom; to conquer one's passions, than to conquer the world. The Russians, however, if there is any good in civilization, owe to him every thing: and they seem to be sensible of it; for a very pompous oration was delivered to his memory by Michael Lomonosoff, before the Academy of Sciences at St Petersburgh, on the 26th of April 1755. For a minuter account of his improvements, &c. see Russia, Petersburg, and Catherine I. Peter.

Peter the Wild Boy. This extraordinary creature occasioned great speculation among the learned; but we do not know that any satisfactory causes have been assigned for the striking difference betwixt him and other human beings.

The following account of him is extracted from the parish-register of North church, in the county of Hertford. "Peter, commonly known by the name of *Peter the Wild Boy*, lies buried in this churchyard, opposite to the porch. In the year 1725 he was found in the woods near Hamelen, a fortified town in the electorate of Hanover, when his Majesty George I. with his attendants, was hunting in the forest of Hertswold. He was supposed to be then about 12 years of age, and had subsisted in those woods upon the bark of trees, leaves, berries, &c. for some considerable length of time. How long he had continued in that wild state is altogether uncertain; but that he had formerly been under the care of some person, was evident from the remains of a shirt collar about his neck at the time when he was found. As Hamelen was a town where criminals were confined to work upon the fortifications, it was then conjectured at Hanover that Peter might be the issue of one of those criminals, who had either wandered into the woods and could not find his way back again, or being discovered to be an idiot was inhumanly turned out by his parents, and left to perish or shift for himself. In the following year, 1726, he was brought over to England by the order of Queen Caroline then princess of Wales, and put under the care of Dr Arbuthnot with proper masters to attend him. But notwithstanding there appeared to be no natural defect in his organs of speech, after all the pains that had been taken with him he could never be brought distinctly to articulate a single syllable, and proved totally incapable of receiving any instruction. He was afterwards intrusted to the care of Mrs Titchbourn, one of the queen's bed chamber women, with a handsome pension annexed to the charge. Mrs Titchbourn usually spending a few weeks every summer at the house of Mr James Fenn, a yeoman farmer at Axter's End in this parish, Peter was left to the care of the said Mr Fenn, who was allowed 35 l. a-year for his support and maintenance. After the death of James Fenn he was transferred to the care of his brother Thomas Fenn, at another farm-house in this parish called Broadway, where he lived with the several successive tenants of that farm, and with the same provi-

Peter

sion allowed by government to the time of his death, Feb. 22. 1785, when he was supposed to be about 72 years of age.

"Peter was well made, and of the middle size. His countenance had not the appearance of an idiot, nor was there any thing particular in his form, except that two of the fingers of his left hand were united by a web up to the middle joint. He had a natural ear for music, and was so delighted with it, that if he heard any musical instrument played upon, he would immediately dance and caper about till he was almost quite exhausted with fatigue: and though he could never be taught the distinct utterance of any word, yet he could easily learn to hum a tune. All those idle tales which have been published to the world about his climbing up trees like a squirrel, running upon all fours like a wild beast, &c. are entirely without foundation; for he was so exceedingly timid and gentle in his nature, that he would suffer himself to be governed by a child. There have been also many false stories propagated of his incontinence; but, from the minutest inquiries among those who constantly lived with him, it does not appear that he ever discovered any natural passion for women, though he was subject to the other passions of human nature, such as anger, joy, &c. Upon the approach of bad weather he always appeared sullen and uneasy. At particular seasons of the year he showed a strange fondness for stealing away into the woods, where he would feed eagerly upon leaves, beech-mast, acorns, and the green bark of trees, which proves evidently that he had subsisted in that manner for a considerable length of time before he was first taken. His keeper therefore at such seasons generally kept a strict eye over him, and sometimes even confined him, because if he ever rambled to any distance from his home he could not find his way back again: and once in particular, having gone beyond his knowledge, he wandered as far as Norfolk, where he was taken up, and being carried before a magistrate, was committed to the house of correction in Norwich, and punished as a sturdy and obstinate vagrant, who would not (for indeed he could not) give any account of himself: but Mr Fenn having advertised him in the public papers, he was released from his confinement, and brought back to his usual place of abode.

"Notwithstanding the extraordinary and savage state in which Peter was first found greatly excited the attention and curiosity of the public; yet, after all that has been said of him, he was certainly nothing more than a common idiot without the appearance of one. But as men of some eminence in the literary world have in their works published strange opinions and ill-founded conjectures about him, which may seem to stamp a credit upon what they have advanced; that posterity may not through their authority be hereafter misled upon the subject, this short and true account of Peter is recorded in the parish-register by one who constantly resided above 30 years in his neighbourhood, and had daily opportunities of seeing and observing him."

Peter

Perhaps it may not be disagreeable to our readers if we present them with Lord Monboddo's account of this extraordinary creature (A). "It was in the beginning of June 1782 (says his Lordship) that I saw him in a farm-house called Broadway, within about a mile of Berkhamsted, kept there upon a pension which the king pays. He is but low of stature, not exceeding five feet three inches; and although he must now be about 70 years of age, has a fresh healthy look. He wears his beard; his face is not at all ugly or disagreeable; and he has a look that may be called sensible and sagacious for a savage. About 20 years ago he was in use to elope, and to be missing for several days; and once, I was told, he wandered as far as Norfolk; but of late he has been quite tame, and either keeps in the house or sauntera about the farm. He has been the 13 last years where he lives at present; and before that he was 12 years with another farmer, whom I saw and conversed with. This farmer told me, that he had been put to school somewhere in Hertfordshire, but had only learned to articulate his own name Peter, and the name of King George, both which I heard him pronounce very distinctly. But the woman of the house where he now is (for the man happened not to be at home) told me, that he understood every thing that was said to him concerning the common affairs of life; and I saw that he readily understood several things that she said to him while I was present. Among other things, she desired him to sing Nancy Dawson; which he did, and another tune which she named. He never was mischievous, but had always that gentleness of nature which I hold to be characteristical of our nature, at least till we became carnivorous, and hunters or warriors. He feeds at present as the farmer and his wife do; but, as I was told by an old woman (one Mrs Collop, living at a village in the neighbourhood called Hempstead, who remembered to have seen him when he first came to Hertfordshire, which she computed to be 55 years before the time I saw her), he then fed very much upon leaves, and particularly upon the leaves of cabbage, which he eat raw. He was then, as she thought, about 15 years of age, walked upright, but could climb trees like a squirrel. At present he not only eats flesh, but has also got the taste of beer, and even of spirits, of which he inclines to drink more than he can get. And the old farmer above-mentioned, with whom he lived 12 years before he came to this last farmer, told me, that he had acquired that taste before he came to him, which is about 25 years ago. He has also become very fond of fire, but has not yet acquired a liking for money; for though he takes it, he does not keep it, but gives it to his landlord or landlady, which I suppose is a lesson that they have taught him.

(A) This eccentric writer, in support of his hypothesis, that man in a state of nature is a mere animal, without clothes, houses, the use of fire, or even speech, adduces the oran-outang, or man in the woods, and this Peter the wild man and others, as examples. He denies the want of the organs of speech as an objection, and insists they only want the artificial use of them.

him. He retains so much of his natural instinct, that he has a fore-feeling of bad weather, growling and howling, and showing great disorder, before it comes.

"These are the particulars concerning him which I observed myself, or could learn by information from the neighbourhood." From all these facts put together his lordship makes the following observations:

"1st, Whatever doubts there may be concerning the humanity of the oran-outang, it was never made a question but that Peter was a man.

"2dly, That he was, as the Dean [Swift] says, of a father and mother like one of us. This, as I have said, was the case of two savages found in the dismal swamps in Virginia, of the one found in the island of Diego Garcia, and of him that was discovered by M. le Roy in the Pyrenees, and in general of all the savages that have been found in Europe within these last 300 years; for I do not believe, that for these 2000 years past there has been a race of such savages in Europe.

"3dly, I think there can be no reason to doubt of what was written from Hanover, and published in the newspapers, that he was found going upon all four, as well as other solitary savages that have been found in Europe. It is true that others have been found erect; which was the case of the two found in the dismal swamp of Virginia, likewise of the man of the Pyrenees, and of him in the island of Diego Garcia: but these I suppose were not exposed till they had learned to walk upright; whereas Peter appears to have been abandoned by his parents before he had learned that lesson, but walked as we know children do at first.

"4thly, I think it is evident that he is not an idiot, not only from his appearance, as I have described it, and from his actions, but from all the accounts that we have of him, both those printed and those attested by persons yet living; for as to the printed accounts, there is not the least information of that kind in any of them, except in one, viz. Wye's letter, n° 8. wherein is said, that some imputed his not learning to speak to want of understanding; which I should think showed rather want of understanding in those who thought so, when it is considered that at this time he had not been a year out of the woods, and I suppose but a month or two under the care of Dr Arbuthnot, who had taken the charge of his education. The Dean indeed tells us, that he suspected he was a pretender, and no genuine wild man, but not a word of his being an idiot. And as to the persons living, not one with whom I have conversed appeared to have the least suspicion of that kind; though it is natural that men who were not philosophers, and knew nothing of the progress of man from the mere animal to the intellectual creature, nor of the improvement of our understanding by social intercourse and the arts of life, but believed that man when he came to a certain age has from nature all the faculties which we see him exert, and particularly the faculty of speech, should think him an idiot, and wanting even the capacity of acquiring understanding. I knew an officer of dragoons, a man of very good sense, who was quartered where Peter then lived for some months, and saw him almost every day, and who assured me that he was not an idiot, but showed common understanding, which was all that could be expected from one no better educated than he. Peter.

"Lastly, those who have considered what I have said (B) of the difficulty of articulation, will not be surprised that a man who had lived a savage for the first 14 or 15 years of his life, should have made so little progress in that art. I cannot, however, have the least doubt, that if he had been under the care of Mr Braidwood of Edinburgh, he would have learned to speak, though with much more difficulty than a man who had been brought up tame among people who had the use of speech, and who consequently must know the advantage of it. And I can have as little doubt that Mr Braidwood could have taught the oran-outang in Sir Ashton Lever's collection, who learned to articulate a few words, so as to speak plainly enough."

St Peter, Le Port, a market-town of England, in the south-east part of Guernsey, in Hampshire, in the British channel, consisting of only one long and narrow street. The mouth of the harbour is well set with rocks, and is on each side defended by a castle, one called the *old castle*, and the other *castle-cornet*. The governor of the island generally resides here, who has the command of the garrison in this and all the other castles. The harbour has a good road, from whence ships may sail with any wind, and from the road pass under the guns of the castle to the pier, close up to the town. The pier is a noble work, formed of vast stones, joined together with great art and regularity; it is not only a security to the ships, but, being contiguous to the town, is handsomely paved at the top with large smooth flag-stone, guarded with parapets, and, being of a great length and breadth, forms a pleasant walk, affording a free prospect of the sea and the neighbouring islands. Cornet-castle, which commands both the town and the harbour, stands on a rock, separated from the land by an arm of the sea, no less than 600 yards wide, and not fordable but at low water in great spring-tides.

St Peter's Island, in the lake of Bienne in Switzerland, remarkable for being one of the retreats of Rousseau; whence it has also got the name of *Rousseau's Island*. It lies towards the south side of the lake, and produces a great variety of shrubs and trees, particularly large oaks, beech, and Spanish chestnut. The southern shore slopes gradually to the lake, and is covered with herbage; the remaining borders are steep and rocky; their summits in a few places thinly covered with shrubs; in others their perpendicular sides are clothed to the water's edge with hanging woods. The views from the different parts of the island are

(B) Lord Monboddo, far from thinking speech or articulation natural to man, rather wonders how he can by any teaching or imitation attain to the ready performance of such various and complicated operations. Add to this, when the organs are completely formed to one language, how hard it is to make them answer another.

Peter, Peterborough.

beautiful and diverſified; that to the north being the moſt extenſive and pleaſing. It commands the proſpect of the lake, which is of an oval form; its cultivated borders, interſperſed with villages and caſtles, with the towns of Nidau and Bienne ſtanding upon the farther extremity. Agreeable walks are carried through the woods, and terminate in a circular pavilion placed in the centre of the iſland. Before the troubles in France, on Sunday, and particularly the vintage-time, this iſland was filled with parties who amuſed themſelves with wandering about the woods or dancing in the circular pavilion. How they employ themſelves now it is not ſo eaſy to ſay, as it was overrun and ſubjected by the forces of that unhappy nation, and of courſe tainted with their deſtructive principles. It was retaken by the Spaniards, and properly belongs to the king of Sardinia. There is only one farm-houſe on the iſland, in an apartment of which Rouſſeau was lodged.

Peter-Pence, was an annual tribute of one penny, paid at Rome out of every family at the feaſt of St Peter. And this Ina the Saxon king, when he went in pilgrimage to Rome about the year 740, gave to the pope partly as alms and partly in recompence of a houſe erected in Rome for Engliſh pilgrims. And this continued to be paid generally until the time of King Henry VIII. when it was enacted, that from henceforth no perſon ſhall pay any penſions, Peter-pence, or other impoſitions, to the uſe of the biſhop or ſee of Rome.

PETERBOROUGH, a city of Northamptonſhire, about 82 miles from London. It is the leaſt city except perhaps Ely, and unqueſtionably the pooreſt biſhopric, though one of the oldeſt towns in England. It had a monaſtery dedicated to St Peter, and founded as early as the year 655, to which the abbot of Croyland and his monks flying for protection in the year 870, they were overtaken and murdered in a court of this monaſtery called the *monks churchyard*, becauſe they were all buried here; and to this day is to be ſeen the tombſtone with their effigies, which had been erected over their common grave. Soon after this the Danes deſtroyed both the monaſtery and friars, ſo that it lay deſtitute for above 100 years. The monks were, however, reſtored, and lived very ſumptuouſly, with a mitred abbot at their head, till the reformation, when Henry VIII. converted it into a biſhop's ſee. The cathedral, which is ſaid to be more than 1000 years old, though apparently more modern, is a moſt noble Gothic fabric, and was much more ſo before it was defaced in the civil wars. The weſt front, which is 156 feet broad, is very ſtately; and beſides columns curiouſly adorned, is ſupported by three of the talleſt arches in Britain. The windows of the cloiſters are finely ſtained with ſcripture-hiſtory and the ſucceſſion of its abbots. There are in the church monuments of Queen Catharine, wife of Henry VIII and of Mary queen of Scots; and the figure of one Mr Scarlet the ſexton, who buried them, and lived to 90, after he had buried all the houſekeepers of the town twice over. There is but one pariſh church beſides the cathedral. The city is governed by a mayor, recorder, and aldermen, by a charter of Henry VIII. All its officers are elected by the dean and chapter, conſiſting of ſix prebendaries, who are all lords of the manor. Beſides the dean and chapter, who are an eccleſiaſtical corporation diſtinct from the biſhop, there are eight petty canons, four ſtudents in divinity, one epiſtler, one goſpeller, a ſubdean, ſubtreaſurer, and chanter, eight choriſters, eight ſinging men, two chancellors, beſides a ſteward, organiſt, &c. a grammar ſchool, and two charity-ſchools. The river Nen, over which there is here a wooden bridge, is navigable by barges to Northampton, 50 miles further, which bring coal, corn, &c. and by which they export in ſome years 6000 quarters of malt, beſides other goods, eſpecially the woollen manufactures either of cloth or ſtockings, in which the poor are employed. The air of Peterborough is ſaid not to be very wholeſome, by reaſon of the neighbouring fens; but the water of the river is freſh and good, the higheſt ſpring tide never coming up within five miles of the town; and there is plenty of excellent water in their wells. The ſtreets are very poor, and the houſes but mean; there is, however, a handſome market-houſe, over which are kept the aſſizes and ſeſſions. Its juriſdiction extends over 32 towns and hamlets, wherein the civil magiſtrates appointed by the royal commiſſion are veſted with the ſame power as judges of aſſize, and hold their quarterly ſeſſions in this city.

Peter

PETERHEAD, a town in Scotland, in the county of Aberdeen, lies about 30 miles north-eaſt of that city. It ſtands on the moſt eaſterly point in Scotland, and from thence due weſt that kingdom is broadeſt.

Peterhead is the neareſt land to the northern continent of Europe, and lies within 300 miles of the *cape*, which is called the *Naze of Norway*. Through this channel the grand body of the herrings paſs in their annual migrations from Shetland and the north ſeas to the more ſouthern latitudes, attended with the all-devouring cod and ling; on which account Peterhead, or, as it is ſometimes called, *Buchanneſs*, hath always been the ſecond ſtation of the Dutch buſſes after leaving the Shetland iſlands. Tradition ſays, that ſome hundred years ago the Dutch offered Lord Mareſchal, then the proprietor of the coaſt, to cover a ſmall iſland called *Inch Keith* with ſilver for the property of it to carry on their fiſheries, which for obvious reaſons could not be accepted. Be that as it may, the Dutch ſtill frequent the coaſt in July and Auguſt, and ſometimes 100 ſail are ſeen within ſight of land, buſily employed in the herring and white fiſheries. The natives, to whom this treaſure properly belongs, have lately made ſome attempts towards the white fiſhery, of which they cure and vend chiefly at the London market 4000 barrels of delicate ſmall cod and ling annually. They alſo fit out ſome veſſels for the Hebride fiſhery off Barrahead for the Barcelona market; and they claim the merit of having taught the iſlanders how to take and cure the large fiſh which abound on their coaſts. They have often gained the higheſt premiums allowed by government for curing white fiſhes.

Few harbours in Great Britain are of more importance to navigation than this of Peterhead, as, in caſe of violent ſtorms from the eaſterly points, large veſſels embayed betwixt this and the mouth of the Forth have not a port that they can ſafely take at every time of the tide, that of Aberdeen excepted. If therefore they cannot make their way to ſea in the teeth of a ſtrong eaſterly wind, or double this headland that they may gain the Murray frith, they muſt inevitably come

on

terhead, terhoff. on ſhore. This harbour lies on a ſpacious bay, where veſſels of any burden may ride in all other winds, and is therefore the general rendezvous of the ſhipping which frequent the northern ſeas, where they caſt anchor on clean ground, and ride ſafely till the ſtorms have abated. But though nature hath done ſo much for the benefit of navigation, ſomething is left for the exerciſe of human aid. The harbour can at preſent contain in perfect ſafety 40 or 50 ſail of veſſels drawing 12 feet water, and is capable of being extended ſo as to admit a greater number of ſhips drawing 20 feet; by which means not only caſual merchantmen but ſmall ſhips of war with their convoys would find this a moſt deſirable refuge when purſued by ſuperior force. The harbour is defended by a good battery. A conſiderable trade is carried on from this place directly to the Baltic for deals, iron, hemp, tar, and other articles. There is alſo a manufacture of ſewing thread, which employs many young girls. A mineral well in the ſummer-months gives great gaiety to the place; its ſalutary virtues have long, and we believe very juſtly, been celebrated. The waters of this ſpring are powerfully diuretic, and are thought to be efficacious in removing complaints in the bowels. There are here many elegant houſes for the accommodation of ſtrangers. There is alſo a ball-room, under which there are two ſalt-water baths. Theſe baths are much frequented in nervous diſorders: their effect in ſtrengthening the conſtitution is often ſurpriſing. Owing to the open peninſulated ſituation, the air of this place is eſteemed peculiarly pure and healthful; even the fogs riſing from the ſea are thought to be medicinal: the town is therefore much enlivened by the concourſe of company who frequent it on theſe accounts. Upon the whole, the town is neat and well built, the houſes are handſome, and the ſtreets tolerably ſpacious and very clean; and it has every appearance of a thriving, plentiful, and happy place.

PETERHOFF, in Ruſſia, is ſituated about 20 miles from Peterſburg, and is diſtinguiſhed for its palace and gardens. The palace was begun by Peter I. and finiſhed by Elizabeth. As it is placed upon an eminence, it commands a moſt ſuperb view of Cronſtadt, Peterſburg, the intervening gulf, and the oppoſite coaſt of Carelia. The palace is moſt magnificently furniſhed, and the ſuite of apartments are truly princely. The preſence-chamber is richly ornamented with portraits of the ſovereigns of the houſe of Romanof, who have reigned in Ruſſia ſince 1613.

" Tra- vol. i. 5. "The gardens of Peterhoff (ſays an intelligent traveller) have been celebrated for their taſte and elegance; and from the number of jet d'eaus, fountains, baſons, caſcades, parterres, &c. they have been compared to thoſe of Verſailles: and indeed in one reſpect they are far ſuperior; for the water-works of the latter only play upon particular occaſions, while thoſe of Peterhoff are perennial. Theſe gardens, which at the time of their formation were greatly admired in this country, though not congenial to the taſte of the empreſs, are ſuffered to remain in their preſent ſtate; as during ſummer her majeſty principally reſides at Tzarſkoe-Selo, where the grounds are diſpoſed in a more modern and pleaſing manner." A vaſt number of ſilver dolphins and gilded ſtatues are ſcattered through them; but the moſt remarkable figures are thoſe of two gladiators placed in a baſon of water. Theſe are repreſented, not with the ſword and buckler, the ancient implements of war, but with a brace of piſtols. Theſe they point to each other in a threatening poſture, while the water guſhes impetuouſly from the barrels. In that part of the garden which lies between the palace and the gulf, cloſe to the water, is a building which was the favourite retreat of Peter I. It is preſerved, together with its furniture, entirely in its original ſtate with a kind of religious veneration. Its plainneſs ſhows the frugal ſimplicity in which that monarch was accuſtomed to live. In the ſame celebrated gardens there is a remarkable building called the *mountain for ſledges*, and often by travellers the *flying mountain*. "It ſtands (ſays Mr Coxe) in the middle of an oblong area, incloſed by an open colonnade, with a flat roof, which is railed for the convenience of holding ſpectators. The circumference of this colonnade is at leaſt half a mile. In the middle of the area ſtands the flying mountain, ſtretching nearly from one end to the other. It is a wooden building, ſupported upon pillars, repreſenting an uneven ſurface of ground, or a mountain compoſed of three principal aſcents, gradually diminiſhing in height, with an intermediate ſpace to reſemble valleys: from top to bottom is a floored way, in which three parallel grooves are formed. It is thus uſed: a ſmall carriage containing one perſon being placed in the centre groove upon the higheſt point, goes with great rapidity down one hill; the velocity which it acquires in its deſcent carries it up a ſecond; and it continues to move in a ſimilar manner until it arrives at the bottom of the area, where it rolls for a conſiderable way on the level ſurface, and ſtops before it attains the boundary: it is then placed in one of the ſide grooves, and drawn up by means of a cord fixed to a windlaſs. To a perſon unacquainted with the mechaniſm, this entertainment would appear tremendous; but as the grooves always keep the carriage in its right direction, there is not the leaſt danger of being overturned. At the top of the mountain is an handſome apartment for the accommodation of the court and principal nobility; there is alſo room for many thouſand ſpectators within the colonnade and upon its roof. Near the flying mountain is a ſpacious amphitheatre, in which tournaments are uſually exhibited."

Peterhoff ‖ Peterſburg.

PETERS (Father), a Jeſuit, was confeſſor and counſellor to James II. king of England. This prince diſmiſſed him in 1688, becauſe he was conſidered as the author of thoſe troubles in which the kingdom was then involved. "He was (ſays Biſhop Burnet) the moſt violent of the king's adviſers, and the perſon moſt liſtened to. Though he had the honour of being nobly deſcended, he was a man of no extenſive erudition, and was eminent only for his bigotry and forwardneſs." Though Burnet is not always to be believed, yet certain it is, from the teſtimony of other hiſtorians, that Father Peters was by no means a perſon properly qualified to direct King James in the critical ſituation in which he then ſtood.

PETERSBURG (St), a city of the province of Ingria in Ruſſia, and capital of the whole empire. It is ſituated in N. Lat 59. 26. 23. and E. Long. 30. 25. from the firſt meridian of Greenwich. It was founded in the year 1703 by Czar Peter the Great, whoſe ambi-

Peterſburg. ambition it was to have a fleet on the Baltic; for which reaſon he determined to found a city which might become the centre of trade throughout all his dominions. The ſpot he pitched upon was a low, fenny, uncultivated iſland, formed by the branches of the river Neva, before they fall into the gulph of Finland. In the ſummer this iſland was covered with mud; and in winter became a frozen pool, rendered almoſt inacceſſible by dreary foreſts and deep moraſſes, the haunts of bears, wolves, and other ſavage animals. Having taken the fort of Nattebourg, and the town of Neiſchanz, in the year 1703, this mighty conqueror aſſembled in Ingria above 300,000 men, Ruſſians, Tartars, Coſſacks, Livonians, and others, even from the moſt diſtant parts of his empire, and laid the foundation of the citadel and fortifications, which were finiſhed in four months, almoſt in deſpite of nature. He was obliged to open ways through foreſts, drain bogs, raiſe dykes, and lay cauſeways, before he could pretend to found the new city. The workmen were ill provided with neceſſary tools and implements, ſuch as ſpades, pick-axes, ſhovels, planks, and wheel-barrows: they were even obliged to fetch the earth from a great diſtance in the ſkirts of their garments, or in little bags made of old mats and rags ſewed together. They had neither huts nor houſes to ſhelter them from the ſeverity of the weather: the country, which had been deſolated by war, could not accommodate ſuch a multitude with proviſions; and the ſupplies by the lake Ladoga were often retarded by contrary winds. In conſequence of theſe hardſhips, above 100,000 men are ſaid to have periſhed: nevertheleſs the work proceeded with incredible vigour and expedition; while Peter, for the ſecurity of his workmen, formed a great camp, in ſuch a manner, that his infantry continued in Finland, and his cavalry were quartered in Ingria. Some Swediſh cruizers being deſcried in the neighbourhood, the Czar poſted a body of troops in the iſle of Rutzari, by whom the Swedes were repulſed, and the work met with no farther interruption. The buildings of the city kept pace with the fortreſs, which is the centre of the town, ſurrounded on all ſides by the Neva; and in little more than a year, above 30,000 houſes were erected. At preſent there may be about double that number in Peterſburg, though many of them are paultry and inconſiderable. In order to people this city, Peter invited hither merchants, artificers, mechanics, and ſeamen, from all the different countries of Europe: he demoliſhed the town of Nieuſchantz, and brought hither not only the materials of the houſes, but the inhabitants themſelves. A thouſand families were drawn from Moſcow; he obliged his nobility to quit their palaces and their villas in and about Moſcow, and take up their reſidence at Peterſburg, in a much more cold and comfortleſs climate. Finally, reſolving to remove hither the trade of Archangel, he iſſued an ordonnance, importing, that all ſuch merchandiſe as had been conveyed to Archangel, in order to be ſold to foreigners, ſhould now be ſent to Peterſburg, where they ſhould pay no more than the uſual duties. Theſe endeavours and regulations have rendered this one of the greateſt and moſt flouriſhing cities in Europe. The Ruſſian boyars and nobility have built magnificent palaces, and are now reconciled to their ſituation. At firſt many houſes were built of timber; but theſe being ſubject to ſudden conflagrations in ſpite of all the precautions that could be taken, the Czar, in the year 1714, iſſued an order, that all new houſes ſhould be walled with brick and covered with tiles. The fort is an irregular hexagon, with oppoſite baſtions. This, together with all the reſt of the fortifications, was in the beginning formed of earth only; but in the ſequel they were faced with ſtrong walls, and provided with caſemates, which are bomb proof. In the curtain of the fort, on the right hand ſide, is a noble diſpenſary, well ſupplied with excellent medicines, and enriched with a great number of porcelain vaſes from China and Japan. From one of the gates of the fort a draw-bridge is thrown over an arm of the river, in which the Czar's galleys and other ſmall veſſels are ſheltered in the winter. The moſt remarkable building within the fort is the cathedral, built by the direction of an Italian architect. Peterſburg is partly built on little iſlands, ſome of which are connected by draw-bridges; and partly on the continent. In the higheſt part, on the bank of the Neva, the Czar fixed his habitation, or ordinary reſidence, built of freeſtone, and ſituated ſo as to command a proſpect of the greater part of the city. Here likewiſe is a royal foundery; together with the ſuperb houſes of many noblemen. The marſhy ground on which the city is built, being found extremely ſlippery, dirty, and incommodious, the Czar ordered every inhabitant to pave a certain ſpace before his own door. In the year 1716, Peter, taking a fancy to the iſland Waſili-Oſterno, which he had given as a preſent to prince Menzikoff, reſumed the grant, and ordered the city to be extended into this quarter. He even obliged the boyars, or nobles, to build ſtone-houſes on this ſpot, though they were already in poſſeſſion of others on the ſide of Ingria: accordingly this is now the moſt magnificent part of the city. On the other ſide of a branch of the Neva ſtands the Czar's country or ſummer palace, provided with a fine garden and orangery. On the bank of the ſame river is the ſlaboda, or ſuburbs, in which the Germans generally chooſe their habitation. Peterſburg is very much ſubject to dangerous inundations. In the year 1715, all the baſtions and draw-bridges were either overwhelmed or carried away. The breadth, depth, and rapidity of the Neva, have rendered it extremely difficult, if not impracticable, to join the iſlands and the continent by bridges. Beſides, Peter was averſe to this expedient for another reaſon: reſolved to accuſtom his ſubjects to navigation, he not only rejected the project of a bridge, but alſo ordered that no boat ſhould paſs between the iſlands and continent, except by the help of ſails only. In conſequence of this ſtrange regulation, many lives were loſt: but at length he gained his point; and by habituating his ſluggiſh Muſcovites to the dangers of the ſea, in a little time produced a breed of hardy ſailors. The adjacent country is ſo barren, that the town muſt be ſupplied with proviſions from a great diſtance; conſequently they are extremely dear. Here are woods in plenty, conſiſting of pine, fir, alder, birch, poplar, and elm; but the oak and the beech are generally brought from Caſan. In winter the weather is extremely cold, and hot in the ſummer. In June the length of the night does not exceed three hours, during which the natives Peterſburg.

burg. tives enjoy a continued twilight: but in December the ſun is not viſible more than three hours above the horizon.

The Czar Peter, who was indefatigable in his endeavours to improve and civilize his ſubjects, neglected nothing which he thought could contribute to theſe purpoſes. He condeſcended even to inſtitute and regulate aſſemblies at Peterſburg: theſe were opened at five in the afternoon, and the houſe was ſhut at ten: between theſe hours the faſhionable people of both ſexes met without ceremony, danced, converſed, or played either at cards or at cheſs, this laſt being a favourite diverſion among the Ruſſians. There was likewiſe an apartment appointed for drinking brandy and ſmoking tobacco. Plays and operas were likewiſe introduced for the ſame purpoſes; but as Peter had little reliſh, and leſs taſte, for thoſe entertainments, they were performed in a very aukward manner in his lifetime: however, ſince his death theſe performances have been brought to a greater degree of art and decorum.

This great northern legiſlator eſtabliſhed, in the neighbourhood of Peterſburg, manufactures of linen, paper, ſaltpetre, ſulphur, gunpowder, and bricks, together with water-mills for ſawing timber. He inſtituted a marine academy, and obliged every conſiderable family in Ruſſia to ſend at leaſt one ſon or kinſman, between the ages of ten and eighteen, to this ſeminary, where he was inſtructed in navigation, learned the languages, was taught to perform his exerciſes, and to live under the ſevereſt diſcipline. To crown his other plans of reformation, he granted letters patent for founding an academy, upon a very liberal endowment; and though he did not live to execute this ſcheme, his empreſs, who ſurvived him, brought it to perfection. It was modelled on the plans of the royal ſociety in London, and the academy of France. Mr Bullfinger opened it in the year 1726, with an eloquent ſpeech on the deſign and utility of an academy of ſciences; and the profeſſors, who have always diſtinguiſhed themſelves by their merit and erudition, publiſhed an annual collection of their tranſactions; a taſk the more eaſy, as they have the benefit of printing-preſſes, well managed, at Peterſburg.

Peter the Great has been much cenſured for transferring the ſeat of the empire from Moſcow to St Peterſburg; the former of which lay nearer to the centre of his dominions. But theſe objections will have but little weight with thoſe who conſider the conſequences of the removal. The new city is nearer than Moſcow was to the more civilized parts of Europe; and from an intercourſe with them the manners of the Ruſſians have been improved, and the nobility in particular have loſt much of their feudal importance. Above all, the grand object of Peter, that of having a formidable navy in the Baltic, has certainly been obtained, and the Empreſs of Ruſſia is now the arbitreſs of the north, and in ſome degree the mediatrix of all Europe. In ſhort, the erection of St Peterſburg was perhaps one of the beſt acts of Peter's reign, and has in its conſequences been the moſt beneficial. Indeed it is at leaſt probable, that if through any revolution the ſeat of government ſhould be again transferred to Moſcow, we ſhould nowhere ſee the traces of thoſe memorable improvements, which the paſſing century has given birth to, but in the annals of hiſtory; and Ruſſia would again, in all probability, elapſe into her original barbariſm. Peterſburg.

The erection of ſuch a city as Peterſburg in ſo ſhort a time is truly wonderful. Mr Coxe ſays his mind was filled with aſtoniſhment, when he reflected that ſo late as the beginning of this century the ground on which it ſtands was one vaſt moraſs, occupied by a very few fiſhermens huts. The preſent diviſions of the town, ſome of which we have already mentioned, are called, 1. The Admiralty quarter; 2. The Vaſſili Oſtrof or Iſland; 3. The Fortreſs; 4. The Iſland of St Peterſburg; and, 5. The various ſuburbs of Livonia, of Moſcow, of Alexander Nevſki, and Wiburgh.

The preſent Empreſs has done ſo much for this city, that ſhe may not improperly be called its ſecond foundreſs. It is, nevertheleſs, ſtill an infant place, and, as Mr Wraxhall obſerves, "only an immenſe outline, which will require future empreſſes, and almoſt future ages, to complete."

"The ſtreets in general, ſays a late traveller, are broad and ſpacious; and three of the principal ones, which meet in a point at the Admiralty, and reach to the extremities of the ſuburbs, are at leaſt two miles in length. Moſt of them are paved; but a few are ſtill ſuffered to remain floored with planks. In ſeveral parts of the metropolis, particularly in the Vaſſili Oſtrof, wooden houſes and habitations, ſcarcely ſuperior to common cottages, are blended with the public buildings; but this motley mixture is far leſs common than at Moſcow, where alone can be formed any idea of an ancient Ruſſian city. The brick houſes are ornamented with a white ſtucco, which has led ſeveral travellers to ſay that they are built with ſtone; whereas, unleſs I am greatly miſtaken, there are only two ſtone ſtructures in all Peterſburg. The one is a palace, building by the empreſs upon the banks of the Neva, called *the marble palace*; it is of hewn granite, with marble columns and ornaments; the other is the church of St Iſaac, conſtructed with the ſame materials, but not yet finiſhed." Coxe's Travels.

"The manſions of the nobility are many of them vaſt piles of building, but are not in general upon ſo large and magnificent a ſcale as ſeveral I obſerved at Moſcow: they are furniſhed with great coſt, and in the ſame elegant ſtyle as at Paris or London. They are ſituated chiefly on the ſouth ſide of the Neva, either in the Admiralty quarter, or in the ſuburbs of Livonia and Moſcow, which are the fineſt parts of the city." See Neva.

"Peterſburg, although it is more compact than the other Ruſſian cities, and has the houſes in many ſtreets contiguous to each other, yet ſtill bears a reſemblance to the towns of this country, and is built in a very ſtraggling manner. By an order lately iſſued from government, the city has been incloſed within a rampart, the circumference whereof is 21 verſts, or 15 Engliſh miles."

The ſame accurate obſerver calculates the number of inhabitants at Peterſburg, and makes the medium number 130,000.

We have already ſaid that Peterſburg is very liable to be inundated. An inundation of a very alarming nature took place when Mr Coxe was there in September

Peterſburg. tember 1777, of which the following account was given in Journal St Peterſburg, September 1777: "In the evening of the 9th, a violent ſtorm of wind blowing at firſt S. W. and afterwards W. raiſed the Neva and its various branches to ſo great an height, that at five in the morning the waters poured over their banks, and ſuddenly overflowed the town, but more particularly the Vaſſili Oſtrof and the iſland of St Peterſburg. The torrent roſe in ſeveral ſtreets to the depth of four feet and an half, and overturned, by its rapidity, various buildings and bridges. About ſeven, the wind ſhifting to N. W. the flood fell as ſuddenly; and at mid day moſt of the ſtreets, which in the morning could only be paſſed in boats, became dry. For a ſhort time the river roſe 10 feet 7 inches above its ordinary level."

Mr Kraft, profeſſor of experimental philoſophy to the Imperial Academy of Sciences, has written a judicious treatiſe upon the inundation of the Neva, from which the following obſervations were extracted by Mr Coxe. "Theſe floods are leſs alarming than formerly, as the ſwelling of the river to about ſix feet above its uſual level, which uſed to overflow the whole town, have no longer any effect, excepting upon the lower parts of Peterſburg; a circumſtance owing to the gradual raiſing of the ground by buildings and other cauſes.

"Upon tracing the principal inundations, the profeſſor informs us, that the moſt ancient, of which there is any tradition, happened in 1691, and is mentioned by Weber, from the account of ſome fiſhermen inhabiting near Nieſchants, a Swediſh redoubt upon the Neva, about three miles from the preſent fortreſs of Peterſburg. At that period the waters uſually roſe every five years; and the inhabitants of that diſtrict no ſooner perceived the particular ſtorms which they had been taught from fatal experience to conſider as forerunners of a flood, than they took their hovels to pieces, and, joining the timbers together in the form of rafts, faſtened them to the ſummits of the higheſt trees, and repaired to the mountain of Duderof, which is diſtant ſix miles from their place of abode, where they waited until the waters ſubſided.

"The higheſt inundations, excepting the laſt of 1777, were thoſe of the 1ſt of November 1726, when the waters roſe 8 feet 2 inches; and on the 2d of October 1752, when they roſe 8 feet 5 inches.

"From a long courſe of obſervations the profeſſor draws the following concluſion. The higheſt floods, namely, thoſe which riſe about ſix feet, have generally happened in one of the four laſt months of the year: no ſenſible effect is ever produced by rain or ſnow; a ſwell is ſometimes occaſioned by the accumulation of maſſes of ice at the mouth of the Neva; but the principal cauſes of the overflowing of that river are derived from violent ſtorms and winds blowing ſouth weſt or north weſt, which uſually prevail at the autumnal equinox; and the height of the waters is always in proportion to the violence and duration of thoſe winds. In a word, the circumſtances moſt liable to promote the overflowings of the Neva, are when, at the autumnal equinox, three or four days before or after the full or new moon, that luminary being near her perigæum, a violent north-weſt wind drives the waters of the northern ocean, during the influx of the tide, into the Baltic, and is accompanied, or inſtantaneouſly ſucceeded, by a ſouth weſt wind in that ſea and the gulf of Finland. All theſe circumſtances concurred at the inundation of 1777: it happened two days before the autumnal equinox, four before the full moon, two after her paſſing through the perigæum, and by a ſtorm at ſouth-weſt, which was preceded by ſtrong weſt winds in the northern ocean, and ſtrong north winds at the mouth of the Baltic." Peterſ

See *Notices et Remarques ſur les debordemens de la Neva à St Peterſbourg, accompagnées d'une carte repreſentant la crue et la diminution des eaux*, &c. in Nov. Ac. Pet. for 1777, P. II. p. 47. to which excellent treatiſe we would refer the curious reader for further information.

All our readers have unqueſtionably heard of the equeſtrian ſtatue of Peter I. in bronze. We ſhall give an account of that extraordinary monument in Mr Coxe's own words. "It is (ſays he) of a coloſſal ſize, and is the work of Monſieur Falconet, the celebrated French ſtatuary, caſt at the expence of Catherine II. in honour of her great predeceſſor, whom ſhe reveres and imitates. It repreſents that monarch in the attitude of mounting a precipice, the ſummit of which he has nearly attained. He appears crowned with laurel, in a looſe Aſiatic veſt, and ſitting on a houſing of bear-ſkin: his right hand is ſtretched out as in the act of giving benediction to his people; and his left holds the reins. The deſign is maſterly, and the attitude is bold and ſpirited. If there be any defect in the figure, it conſiſts in the flat poſition of the right hand; and, for this reaſon, the view of the left ſide is the moſt ſtriking, where the whole appearance is graceful and animated. The horſe is rearing upon its hind legs; and its tail, which is full and flowing, ſlightly touches a bronze ſerpent, artfully contrived to aſſiſt in ſupporting the vaſt weight of the ſtatue in due equilibrium. The artiſt has, in this noble eſſay of his genius, repreſented Peter as the legiſlator of his country, without any alluſion to conqueſt and bloodſhed; wiſely preferring his civil qualities to his military exploits. The contraſt between the compoſed tranquillity of Peter (though perhaps not abſolutely characteriſtic) and the fire of the horſe, eager to preſs forwards, is very ſtriking. The ſimplicity of the inſcription correſponds to the ſublimity of the deſign, and is far preferable to a pompous detail of exalted virtues, which the voice of flattery applies to every ſovereign without diſtinction. It is elegantly finiſhed in braſs characters, on one ſide in Latin, and on the oppoſite in Ruſſian. *Petro primo Catharina ſecunda* 1782, i. e. Catharine II. to Peter I.

"The ſtatue, when I was at Peterſburgh, was not erected, but ſtood under a large wooden ſhed near the Neva, within a few yards of its enormous pedeſtal. When Falconet had conceived the deſign of his ſtatue, the baſe of which was to be formed by an huge rock, he carefully examined the environs of Peterſburg, if, among the detached pieces of granite which are ſcattered about theſe parts, one could be found of magnitude correſpondent to the dimenſions of the equeſtrian figure. After conſiderable reſearch, he diſcovered a ſtupendous maſs half buried in the midſt of a moraſs. The expence and difficulty of tranſporting it were no obſtacles to Catherine II. By her order the

urg. the moraſs was immediately drained, a road was cut through a foreſt, and carried over the marſhy ground; and the ſtone, which after it had been ſomewhat reduced weighed at leaſt 1500 tons, was removed to Peterſburg. This more than Roman work was, in leſs than ſix months from the time of its firſt diſcovery, accompliſhed by a windlaſs, and by means of large friction-balls alternately placed and removed in grooves fixed on each ſide of the road. In this manner it was drawn, with forty men ſeated upon its top, about four miles to the banks of the Neva; there it was embarked in a veſſel conſtructed on purpoſe to receive it, and thus conveyed about the ſame diſtance by water to the ſpot where it now ſtands. When landed at Peterſburg, it was 42 feet long at the baſe, 36 at the top, 21 thick, and 17 high; a bulk greatly ſurpaſſing in weight the moſt boaſted monuments of Roman grandeur, which, according to the fond admirers of antiquity, would have baffled the ſkill of modern mechanics, and were alone ſufficient to render conſpicuous the reign of the moſt degenerate emperors.

"The pedeſtal, however, though ſtill of prodigious magnitude, is far from retaining its original dimenſions, as, in order to form a proper ſtation for the ſtatue, and to repreſent an aſcent, the ſummit whereof the horſe is endeavouring to attain, its bulk has been neceſſarily diminiſhed. But I could not obſerve, without regret, that the artiſt has been deſirous to improve upon nature; and, in order to produce a reſemblance of an abrupt broken precipice, has been too laviſh of the chiſſel. Near it was a model in plaſter, to the ſhape of which the workmen were faſhioning the pedeſtal. It appeared to me, that in this model the art was too conſpicuous; and that the effect would have been far more ſublime, if the ſtone had been left as much as poſſible in its rude ſtate, a vaſt unwieldy ſtupendous maſs. And indeed, unleſs I am greatly miſtaken, the pedeſtal, when finiſhed according to this plan, will have ſcarcely breadth ſufficient to afford a proper baſe for a ſtatue of ſuch Coloſſal ſize.

"The ſtatue was erected on the pedeſtal on the 27th of Auguſt 1782. The ceremony was performed with great ſolemnity, and was accompanied with a ſolemn inauguration. At the ſame time the empreſs iſſued a proclamation, in which, among other inſtances of her clemency, ſhe pardons all criminals under ſentence of death; all deſerters, who ſhould return to their reſpective corps within a limited time; and releaſes all criminals condemned to hard labour, provided they had not been guilty of murder."

Mr Coxe informs us, that the weather is extremely changeable in this capital, and the cold is at times extreme; againſt which the inhabitants take care to provide (ſee PEASANT), though ſome of them nevertheleſs unfortunately fall victims to it. "As I traverſed the city, ſays Mr Coxe, on the morning of 12th January, I obſerved ſeveral perſons whoſe faces had been bitten by the froſt: their cheeks had large ſcars, and appeared as if they had been ſinged with an hot iron. As I was walking with an Engliſh gentleman, who, inſtead of a fur cap, had put on a common hat, his ears were ſuddenly frozen: he felt no pain, and would not have perceived it for ſome time, if a Ruſſian, in paſſing by, had not informed him of it, and aſſiſted him in rubbing the part affected with ſnow, by which means it was inſtantly recovered. This, or friction with flannel, is the uſual remedy; but ſhould the perſon in that ſtate approach the fire, or dip the part in warm water, it immediately mortifies and drops off.—The common people continued at their work as uſual, and the drivers plied in the ſtreets with their ſledges ſeemingly unaffected by the froſt; their beards were incruſted with clotted ice, and the horſes were covered with iſicles. Peterſburg || Petit.

"It ſometimes happens that coachmen or ſervants, while they are waiting for their maſters, are frozen to death. In order to prevent as much as poſſible theſe dreadful accidents, great fires of whole trees, piled one upon another, are kindled in the court-yard of the palace and the moſt frequented parts of the town. As the flames blazed above the tops of the houſes, and caſt a glare to a conſiderable diſtance, I was frequently much amuſed by contemplating the picturеſque groups of Ruſſians, with their Aſiatic dreſs and long beards, aſſembled round the fire. The centinels upon duty, having no beards, which are of great uſe to protect the glands of the throat, generally tie handkerchiefs under their chins, and cover their ears with ſmall caſes of flannel."

PETERSBURG, in America, is a ſea-port town in Virginia, 25 miles ſouthward of Richmond, ſeated on the ſouth ſide of the Appamatox river, about 12 miles above its junction with James River, and contained nearly 300 houſes in 1787, in two diviſions; one is upon a clay, cold ſoil, and is very dirty; the other upon a plain of ſand or loam. There is no regularity, and very little elegance in Peterſburg. It is merely a place of buſineſs. The Free Maſons have a hall tolerably elegant; and the ſeat of the Bowling family is pleaſant and well built. It is very unhealthy. About 2200 hogſheads of tobacco are inſpected here annually. Like Richmond, Williamſburg, Alexandria, and Norfolk, it is a corporation; and what is ſingular, Peterſburg city comprehends part of three counties. The celebrated Indian queen, Pocahonta, from whom deſcended the Randolph and Bowling families, formerly reſided at this place.

PETERSFIELD, is a handſome town of Hampſhire in England, and ſends two members to parliament. It is ſeated in W. Long. 1. 5. N. Lat. 51. 5.

PETERWARADIN, a fortified town in Sclavonia, and one of the ſtrongeſt frontier places the houſe of Auſtria has againſt the Turks, ſeated on the Danube between the Drave and the Save. E. Long. 20. 0. N. Lat. 45. 20.

PETIOLE, in botany, the ſlender ſtalks that ſupport the leaves of a plant.

PETIT, or PETITE, a French word ſignifying *little* or *ſmall*.

Petite Guerre, denotes the operations of detached parties and the war of poſts. See WAR, Part III.

Petit Sergeanty. See SERGEANTY.

Petit Treaſon. See TREASON.

PETIT (John), a doctor of the Sorbonne, very early gained to himſelf a character by his knowledge, and thoſe eloquent orations which he pronounced before the univerſity of Paris. He was employed in the famous embaſſy which was ſent from France to Rome, for the purpoſe of healing the ſchiſm in 1407; but he ſoon loſt all the honour which he had acquired. John

Petit. Sans Peur, duke of Burgundy, having treacherouſly contrived to aſſaſſinate Louis of France, duke of Orleans, only brother to Charles VI. John Petit, entirely devoted to the views of the murderer, maintained in a public diſputation, at Paris, the 8th of March 1408, that the murder was lawful. He had the effrontery to aſſert, that "it is allowable to employ fraud, treaſon, and every other method, however baſe, in order to get rid of a tyrant; and that no faith ought to be kept with him." He dared to add further, that "the man who ſhould commit ſuch an action, not only deſerved to be exempted from puniſhment, but to receive a reward." This ſanguinary doctrine was loudly exclaimed againſt; but the duke of Burgundy's powerful influence ſheltered Petit for ſome time. Some eminent writers, however, of that period, with Gerſon at their head, denounced the doctrine to John de Montaigu, biſhop of Paris, who condemned it as heretical the 23d November 1414. It was likewiſe condemned by the council of Conſtance the year following at the inſtigation of Gerſon; but no notice was taken either of Petit's name or his writings. In fine, the king, on the 16th of September 1416, ordered the parliament of Paris to pronounce a ſevere decree againſt this dangerous performance; and it was alſo cenſured by the univerſity. But the duke of Burgundy, in 1418, had intereſt enough to compel the grand vicars of the biſhop of Paris, who then lay ſick at St Omer's, to retract the ſentence which that prelate had paſt in 1414. Petit died three years before, *i. e.* in 1411, at Heſdin; and his apology in favour of the duke of Burgundy, with all the particulars of that infamous tranſaction, may be ſeen in the fifth volume of the laſt edition of Gerſon's works. Father Pinchinat, of the order of St Francis, and author of the Dictionary of Hereſies, in 4to, has endeavoured to vindicate his order from a charge brought by ſome writers who have called Petit a *Cordelier* or *Franciſcan friar*. "He proves very clearly (ſays Abbé Prevot) that he was a ſecular prieſt; and adds, that upon the ſame evidence, Father Mercier, a Cordelier, had a warm diſpute in 1717 with M. Dupin, who had given this title to Petit in his Collection of Cenſures. He repreſented to him (ſays he), before a meeting of the Faculty, the falſity of ſuch a claim, and the injury which he offered to the order of St Francis. Dupin, convinced of his error, candidly owned that he was led into it by following ſome infidel writers, and promiſed to retract it in the new edition of the Cenſures, which was publiſhed in 1720. M. Fleury, who had committed the ſame miſtake, promiſed alſo to make amends for it by a ſolemn recantation; but dying before he had an opportunity of doing that piece of juſtice to the Cordeliers, the continuator of his Eccleſiaſtical Hiſtory, who had not ſuch opportunities of information, fell into the ſame fault." (*Pour & contre*, tom. x. p. 23.) If we take the opinion of L'Advocat's Dictionary, it would appear no fault was committed; for it gives a liſt of the penſioners of the dukes of Burgundy, in order to prove that John Petit was a Cordelier. Indeed, it is highly probable that if Dupin, Fleury, and Father Fabré, did not alter their opinion, it was owing to a firm perſuaſion that they had committed no error.

Petit (John Lewis), an eminent ſurgeon, born at Paris in 1674. He had ſo early an inclination to ſurgery, that Mr Littre, a celebrated anatomiſt, being in his father's houſe, he regularly attended that gentleman's lectures, from his being ſeven years of age. He was received maſter in ſurgery in the year 1700; and acquired ſuch reputation in the practice of that art, that in 1726 the king of Poland ſent for him to his court, and in 1734 the king of Spain prevailed on him to go into that kingdom. He reſtored the health of thoſe princes; and they endeavoured to detain him by offering him great advantages, but he choſe rather to return to France. He was received into the academy of ſciences in 1715; became director of the royal academy of ſurgery; made ſeveral important diſcoveries; and invented new inſtruments for the improvement of ſurgery. He died at Paris in 1750. He wrote an excellent Treatiſe on the Diſeaſes of the Bones, the beſt edition of which is that of 1723; and many learned Diſſertations in the Memoirs of the Academy of Sciences, and in the firſt volume of the Memoirs of Surgery.

PETITIO PRINCIPII, in logic, the taking a thing for true, and drawing concluſions from it as ſuch, when it is really falſe; or at leaſt wants to be proved before any inferences can be drawn from it.

PETITION, a ſupplication made by an inferior to a ſuperior, and eſpecially to one having juriſdiction. It is uſed for that remedy which the ſubject hath to help a wrong done by the king, who hath a prerogative not to be ſued by writ: In which ſenſe it is either general, That the king do him right; whereupon follows a general indorſement upon the ſame, *Let right be done the party:* Or it is ſpecial, when the concluſion and indorſement are ſpecial, for this or that to be done, &c.

By ſtatute, the ſoliciting, labouring, or procuring the putting the hands or conſent of above twenty perſons to any petition to the king or either houſe of parliament, for alterations in church or ſtate, unleſs by aſſent of three or more juſtices of the peace of the county, or a majority of the grand jury at the aſſizes or ſeſſions, &c. and repairing to the king or parliament to deliver ſuch petition with above the number of ten perſons, is ſubject to a fine of 100l. and three months impriſonment, being proved by two witneſſes within ſix months, in the court of *B. R.* or at the aſſizes, &c. And if what is required by this ſtatute be obſerved, care muſt be taken that petitions to the king contain nothing which may be interpreted to reflect on the adminiſtration; for if they do, it may come under the denomination of a libel: and it is remarkable, that the petition of the city of London for the ſitting of a parliament was deemed libellous, becauſe it ſuggeſted that the king's diſſolving a late parliament was an obſtruction of juſtice; alſo the petition of the ſeven biſhops, ſent to the Tower by James II. was called a libel, &c. To ſubſcribe a petition to the king, *to frighten him into a change of his meaſures, intimating, that if it be denied many thouſands of his ſubjects will be diſcontented*, &c. is included among the contempts againſt the king's perſon and government, tending to weaken the ſame, and is puniſhable by fine and impriſonment.

PETITORY ACTION, in Scots law. See LAW, N° clxxxiii, 18. 20.

PETITOT (John), a curious painter in enamel, was

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was born at Geneva in 1607. He ſtudied the art with ſuch application, that he arrived to a degree of perfection that may almoſt be accounted inimitable. He was wonderfully patient in finiſhing his works, though he had the addreſs to conceal his labour: however, he only painted the heads and hands of the figures: the hair, grounds, and drapery, being executed by Bordier his brother-in-law. Theſe two artiſts had the credit of aſſociating and labouring together for fifty years, without the leaſt miſunderſtanding happening between them. It is aſſerted by an ingenious French writer, that Petitot and Bordier derived the knowledge of the moſt curious and durable colours proper for enamelling, from Sir Theodore Mayerne at London, who recommended Petitot to Charles I. He had the honour to paint the portraits of that monarch and the whole royal family, and continued in England until Charles's unhappy end: he then went to Paris, where he was highly favoured by Louis XIV. and acquired an ample fortune. Being a Proteſtant, the revocation of the edict of Nantz obliged him to retire to Geneva; but ſettling ſoon after at Veray in the canton of Bern, he paſſed the remainder of his life in eaſe and affluence. He died in 1691; and had 17 children: of whom one took to painting, and ſettled at London, where he gained good reputation; but was much inferior to his father.

Petitot may be called the inventor of painting portraits in enamel. Though his friend Bordier made ſeveral attempts before him, and Sir Theodore Mayerne had facilitated the means of employing the moſt beautiful colours; yet Petitot completed the works, which under his hand acquired a ſoftneſs and livelineſs of colouring that will never change, and will ever render his works valuable. He made uſe of gold and ſilver plates, and ſeldom enamelled on copper. When he firſt came in vogue, his price was 20 louis's a head, which he ſoon raiſed to 40. It was his cuſtom to take a painter with him, who painted the picture in oil; after which Petitot ſketched out his work, which he always finiſhed after the life. When he painted the king of France, he took thoſe pictures for his copies that moſt reſembled him; and the king afterwards gave him a ſitting or two to finiſh his work.

PETIVERIA, in botany: A genus of the tetragynia order, belonging to the hexandria claſs of plants; and in the natural method ranking under the 12th order, *Holoraceæ*. The calyx is tetraphyllous; there is no corolla; and but one ſeed, with reflexed awns at the top.

PETRA (Cæſar, Lucian), a town of Greece, on the coaſt of Illyricum, near Dyrrhachium, and not far from the mouth of the river Panyaſus.—Another PETRA, (Livy); a town of Mædica, a diſtrict of Thrace, lying towards Macedonia; but in what part of Macedonia, he does not ſay.

PETRA (Ptolemy), *Petræa* (Silius Italicus), *Petrina* (Italicus), in both which laſt *urbs* is underſtood; an inland town of Sicily, to the ſouth-weſt of Engyum, Now *Petraglia* (Cluverius).

PETRA Jecktael (2 Kings xiv.), a town of the Amalekites; near the Adſcenſus Scorpionis (Judges i.) and the valley of Salt in the ſouth of Judæa: afterwards in the poſſeſſion of the Edomites, after deſtroying the Amalekites.

PETRA Recem, or *Rekem*, ſo called from Rekem king of the Midianites, ſlain by the Iſraelites (Num. xxxi.) Formerly called *Arce*, now *Petra*; the capital of Arabia Petræa (Joſephus). Ptolemy places it in Long. 66. 45. from the Fortunate Iſlands, and Lat. 30. 20. It declines therefore 80 miles to the ſouth of the parallel of Jeruſalem, and 36 miles, more or leſs, from its meridian to the eaſt. Joſephus ſays, that the mountain on which Aaron died ſtood near Petra; which Strabo calls the capital of the Nabatæi; at the diſtance of three or four days journey from Jericho. This Petra ſeems to be the Sela of Iſaiah xvi. 1. and xlii. 11. the Hebrew name of *Petra* "a rock:" Though ſome imagine Petra to be no older than the time of the Macedonians. Petra. Petrarch.

PETRARCH (Francis), a celebrated Italian poet, was born at Arezzo in 1304, and was the ſon of Petrarco di Parenzo. He ſtudied grammar, rhetoric, and philoſophy, for four years at Carpentras; from whence he went to Montpelier, where he ſtudied the law under John Andreas and Cino of Piſtoia, and probably from the latter received a taſte for Italian poetry. As Petrarch only ſtudied the law out of complaiſance to his father, who on his viſiting him at Bologna had thrown into the fire all the Latin poets and orators except Virgil and Cicero; he, at 22 years of age, hearing that his father and mother were dead of the plague at Avignon, returned to that city to ſettle his domeſtic affairs, and purchaſed a country-houſe in a very ſolitary but agreeable ſituation, called *Vaucluſe*; where he firſt knew the beautiful Laura, with whom he fell in love, and whom he has immortaliſed in his poems. He at length travelled into France, the Netherlands, and Germany; and at his return to Avignon entered into the ſervice of Pope John XXII. who employed him in ſeveral important affairs. Petrarch was in hopes of being raiſed to ſome conſiderable poſts: but being diſappointed, he applied himſelf entirely to poetry; in which he met with ſuch applauſe, that in one and the ſame day he received letters from Rome and the chancellor of the univerſity of Paris, by which they invited him to receive the poetic crown. By the advice of his friends, he preferred Rome to Paris, and received that crown from the ſenate and people on the 8th of April 1341. "The ceremony of his coronation (ſays Gibbon) was performed in the Capitol, by his friend and patron the ſupreme magiſtrate of the republic. Twelve patrician youths were arrayed in ſcarlet; ſix repreſentatives of the moſt illuſtrious families, in green robes, with garlands of flowers, accompanied the proceſſion; in the midſt of the princes and nobles, the ſenator, count of Anguillara, a kinſman of the Colonna, aſſumed his throne; and at the voice of an herald Petrarch aroſe. After diſcourſing on a text of Virgil, and thrice repeating his vows for the proſperity of Rome, he knelt before the throne, and received from the ſenator a laurel crown, with a more precious declaration, 'This is the reward of merit.' The people ſhouted, 'Long life to the Capitol and the poet!' A ſonnet in praiſe of Rome was accepted as the effuſion of genius and gratitude; and after the whole proceſſion had viſited the Vatican, the profane wreath was ſuſpended before the ſhrine of St Peter. In the act or diploma which was preſented to Petrarch, the

Petrarch. title and prerogatives of poet-laureat are revived in the Capitol after the lapſe of 1300 years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle; of aſſuming the poetic habit; and of teaching, diſputing, interpreting, and compoſing, in all places whatſoever, and on all ſubjects of literature. The grant was ratified by the authority of the ſenate and people; and the character of citizen was the recompenſe of his affection for the Roman name. They did him honour, but they did him juſtice. In the familiar ſociety of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a ſentiment, and every ſentiment to a paſſion." His love of ſolitude at length induced him to return to Vaucluſe; but, after the death of the beautiful Laura, Provence became inſupportable to him, and he returned to Italy in 1352; when, being at Milan, Galeas Viceconti made him counſellor of ſtate. Petrarch ſpent almoſt all the reſt of his life in travelling to and from the different cities in Italy. He was archdeacon of Parma, and canon of Padua; but never received the order of prieſthood. All the princes and great men of his time gave him public marks of their eſteem; and while he lived at Arcqua, three miles from Padua, the Florentines deputed Boccace to go to him with letters, by which they invited him to Florence, and informed him, that they reſtored to him all the eſtate of which his father and mother had been deprived during the diſſenſions between the Guelphs and Gibelines. He died a few years after at Arcqua, in 1374. He wrote many works that have rendered his memory immortal; theſe have been printed in four volumes folio. His life has been written by ſeveral authors. Amongſt theſe there was one by Mrs Suſanna Dobſon, in 2 volumes 8vo, collected and abridged from the French. In this work we have the following elegant and juſt character of Petrarch.

"Few characters, perhaps, have ſet in a ſtronger light the advantage of well-regulated diſpoſitions than that of Petrarch, from the contraſt we behold in one particular of his life, and the extreme miſery he ſuffered from the indulgence of an affection, which, though noble and delightful when juſtly placed, becomes a reproach and a torment to its poſſeſſor when once directed to an improper object. For, let us not deceive ourſelves or others; though (from the character of Laura) they are acquitted of all guilt in their perſonal intercourſe, yet, as ſhe was a married woman, it is not poſſible, on the principles of religion and morality, to clear them from that juſt cenſure which is due to every defection of the mind from thoſe laws which are the foundation of order and peace in civil ſociety, and which are ſtamped with the ſacred mark of divine authority.

"In this particular of his character, therefore, it is ſincerely hoped that Petrarch will ſerve as a warning to thoſe unhappy minds, who, partaking of the ſame feelings under the like circumſtances, but not yet ſuffering his miſery, may be led, by the contemplation of it, by a generous regard to the honour of human nature, and by a view to the approbation of that all-ſeeing Judge who penetrates the moſt ſecret receſſes of the heart, to check every unhappy inclination in its birth, and deſtroy, while yet in their power, the ſeeds of thoſe paſſions which may otherwiſe deſtroy them.

"As to the cavils or cenſures of thoſe who, incapable of tenderneſs themſelves, can neither enjoy the view of it when preſented in its moſt perfect form, nor pity its ſufferings when, as in this work, they appear unhappily indulged beyond the bounds of judgment and tranquillity; to ſuch minds I make no addreſs, well convinced, that, as no callous heart can enjoy, neither will it ever be in danger of being miſled, by the example of Petrarch in this tender but unfortunate circumſtance of his character.

"To ſuſceptible and feeling minds alone Petrarch will be ever dear. Such, while they regret his failings, and conſider them as warnings to themſelves, will love his virtues; and, touched by the glowing piety and heart-felt contrition which often impreſſed his ſoul, will ardently deſire to partake with him in thoſe pathetic and ſublime reflections which are produced in grateful and affectionate hearts, on reviewing their own lives, and contemplating the works of God.

"Petrarch had received from nature a very dangerous preſent. His figure was ſo diſtinguiſhed as to attract univerſal admiration. He appears, in his portraits, with large and manly features, eyes full of fire, a blooming complection, and a countenance that beſpoke all the genius and fancy which ſhone forth in his works. In the flower of his youth, the beauty of his perſon was ſo very ſtriking, that wherever he appeared, he was the object of attention. He poſſeſſed an underſtanding active and penetrating, a brilliant wit, and a fine imagination. His heart was candid and benevolent, ſuſceptible of the moſt lively affections, and inſpired with the nobleſt ſentiments of liberty.

"But his failings muſt not be concealed. His temper was, on ſome occaſions, violent, and his paſſions headſtrong and unruly. A warmth of conſtitution hurried him into irregularities, which were followed with repentance and remorſe.—No eſſential reproach, however, could be caſt on his manners, till after the 23d year of his age. The fear of God, the thoughts of death, the love of virtue, and thoſe principles of religion which were inculcated by his mother, preſerved him from the ſurrounding temptations of his earlier life."

A reſemblance has been traced, in ſeveral inſtances, between this admired poet and our late famous Yorick.—Both, we know, had great wit and genius, and no leſs imprudence and eccentricity; both were canons, or prebendaries, the Italian of Padua, &c. and the Engliſhman of York; they both "ran over France, without any buſineſs there." If the biſhop of Lombes patronifed and correſponded with the one, a prelate ‡ of the Engliſh church, now deceaſed, deſired, in a letter, to *Shandyiſe* ‖ with the other. In their attachments to Laura and Eliza, both married women, theſe two prebendaries were equally warm, and equally innocent. And, even after death, a moſt remarkable circumſtance has attended them both; ſome perſons, we are told, ſtole Petrarch's bones, in order to ſell them; and, in like manner, Yorick's body, it is confidently affirmed, was alſo ſtolen, and his ſkull has been exhibited at Oxford.

‡ Dr Gibert, York. ‖ His Grace owner ſion.

PETRE,

PETRE, or SALTPETRE, in chemiſtry. See CHEMISTRY, nº 724, &c.

PETREA, in botany: A genus of the angioſpermia order, belonging to the didynamia claſs of plants; and in the natural method ranking under the 47th order, *Perſonatæ*. The calyx is quinquepartite, very large, and coloured; the corolla rotaceous; the capſule bilocular, and ſituated in the bottom of the calyx; the ſeeds ſolitary. There is only one ſpecies, a native of New Spain. It riſes to the height of 15 or 16 feet, with a woody ſtalk covered with grey bark, ſending out ſeveral long branches. Theſe have a whiter bark than the ſtem, and are garniſhed with leaves at each joint, which, on the lower part of the branches, are placed by three round them; but, higher up, they are rough, and have a rough ſurface. The flowers are produced at the ends of the branches, in looſe bunches nine or ten inches long, each flower ſtanding on a ſlender flower-ſtalk about an inch long: the empalement of the flower is compoſed of five narrow obtuſe leaves about an inch long, which are of a fine blue colour, and much more conſpicuous than the petals, which are white, and not more than half the length of the empalement. The plant is propagated by ſeeds procured from the places where they are natives, and of which very few are good; for though Dr Houſton, the diſcoverer of the plant, ſent parcels of ſeeds to ſeveral perſons in England, only two plants were produced from the whole. The ſeeds muſt be ſown in a good hot-bed; and when the plants come up, they ſhould all be planted in a ſeparate ſmall pot filled with light loamy earth, and plunged into a hot-bed of tanners bark, where they ſhould afterwards conſtantly remain.

PETREL, in ornithology. See PROCELLARIA.

PETRIDIA, in natural hiſtory, a genus of ſcrupi, of a plain, uniform texture; of no great variety of colours, and emulating the external form of pebbles.

PETRIFACTION, in phyſiology, denotes the converſion of wood, bones, and other ſubſtances, principally animal or vegetable, into ſtone. Theſe bodies are more or leſs altered from their original ſtate, according to the different ſubſtances they have lain buried among in the earth; ſome of them having ſuffered very little change, and others being ſo highly impregnated with cryſtalline, ſparry, pyritical, or other extraneous matter, as to appear mere maſſes of ſtone or lumps of the matter of the common pyrites; but they are generally of the external dimenſions, and retain more or leſs of the internal figure, of the bodies into the pores of which this matter has made its way. The animal ſubſtances thus found petrified are chiefly ſea-ſhells; the teeth, bony palates, and bones, of fiſh; the bones of land-animals, &c. Theſe are found variouſly altered, by the inſinuation of ſtony and mineral matter into their pores; and the ſubſtance of ſome of them is now wholly gone, there being only ſtony, ſparry, or other mineral matter remaining in the ſhape and form.

Reſpecting the manner in which petrifaction is accompliſhed, we know but little. It has been thought by many philoſophers, that this was one of the rare proceſſes of nature; and accordingly ſuch places as afforded a view of it, have been looked upon as great curioſities. However, it is now diſcovered, that petrifaction is exceedingly common; and that every kind of water carries in it ſome earthy particles, which being precipitated from it, become ſtone of a greater or leſſer degree of hardneſs; and this quality is moſt remarkable in thoſe waters which are much impregnated with ſelenitic matter. Of late, it has alſo been found by ſome obſervations on a petrifaction in Eaſt Lothian in Scotland, that iron contributes greatly to the proceſs: and this it may do by its precipitation of any aluminous earth which happens to be diſſolved in the water by means of an acid; for iron has the property of precipitating this earth, though it cannot precipitate the calcareous kind. The calcareous kinds of earth, however, by being ſoluble in water without any acid, muſt contribute very much to the proceſs of petrifaction, as they are capable of a great degree of hardneſs by means only of being joined with fixed air, on which depends the ſolidity of our common cement or mortar uſed in building houſes. Petrifaction.

Vide Phil. Tranſ. v.69. part 2, p. 35.

The name *petrifaction* belongs only, as we have ſeen, to bodies of vegetable or animal origin; and in order to determine their claſs and genus, or even ſpecies, it is neceſſary that their texture, their primitive form, and in ſome meaſure their organization, be ſtill diſcernible. Thus we ought not to place the ſtony kernels, moulded in the cavity of ſome ſhell, or other organized body, in the rank of petrifactions properly ſo called.

Petrifactions of the vegetable kingdom are almoſt all either gravelly or ſiliceous; and are found in gullies, trenches, &c. Thoſe which ſtrike fire with ſteel are principally found in ſandy fiſſures; thoſe which effervеſce in acids are generally of animal origin, and are found in the horizontal beds of calcareous earth, and ſometimes in beds of clay or gravel; in which caſe the nature of the petrifaction is different. As to the ſubſtances which are found in gypſum, they ſeldom undergo any alteration, either with reſpect to figure or compoſition, and they are very rare.

Organized bodies, in a ſtate of petrifaction, generally acquire a degree of ſolidity of which they were not poſſeſſed before they were buried in the earth, and ſome of them are often fully as hard as the ſtones or matrices in which they are enveloped. When the ſtones are broken, the fragments of petrifactions are eaſily found, and eaſily diſtinguiſhed. There are ſome organized bodies, however, ſo changed by petrifaction, as to render it impoſſible to diſcover their origin. That there is a matter more or leſs agitated, and adapted for penetrating bodies, which crumbles and ſeparates their parts, draws them along with it, and diſperſes them here and there in the fluid which ſurrounds them, is a fact of which nobody ſeems to entertain any doubt. Indeed we ſee almoſt every ſubſtance, whether ſolid or liquid, inſenſibly conſume, diminiſh in bulk, and at laſt, in the lapſe of time, vaniſh and diſappear.

A petrified ſubſtance, ſtrictly ſpeaking, is nothing more than the ſkeleton, or perhaps image, of a body which has once had life, either animal or vegetable, combined with ſome mineral. Thus petrified wood is not in that ſtate wood alone. One part of the compound or maſs of wood having been deſtroyed by local cauſes, has been compenſated by earthy and ſandy ſubſtances, diluted and extremely minute, which the

Petrifaction.

waters ſurrounding them had depoſited while they themſelves evaporated. Theſe earthy ſubſtances, being then moulded in the ſkeleton, will be more or leſs indurated, and will appear to have its figure, its ſtructure, its ſize, in a word, the ſame general characters, the ſame ſpecific attributes, and the ſame individual differences. Farther, in petrified wood, no veſtige of ligneous matter appears to exiſt. We know that common wood is a body in which the volume of ſolid parts is greatly exceeded by that of the pores. When wood is buried in certain places, lapidific fluids, extremely divided and ſometimes coloured, inſinuate themſelves into its pores and fill them up. Theſe fluids are afterwards moulded and condenſed. The ſolid part of the wood is decompoſed and reduced into powder, which is expelled without the maſs by aqueous filtrations. In this manner, the places which were formerly occupied by the wood are now left empty in the form of pores. This operation of nature produces no apparent difference either of the ſize or of the ſhape; but it occaſions, both at the ſurface and in the inſide, a change of ſubſtance, and the ligneous texture is inverted; that is to ſay, that which was pore in the natural wood, becomes ſolid in that which is petrified; and that which was ſolid or full in the firſt ſtate, becomes porous in the ſecond. In this way, ſays M. Muſard, petrified wood is much leſs extended in pores than ſolid parts, and at the ſame time forms a body much more denſe and heavy than the firſt. As the pores communicate from the circumference to the centre, the petrifaction ought to begin at the centre, and end with the circumference of the organic body ſubjected to the action of the lapidific fluids. Such is the origin of petrifactions. They are organized bodies which have undergone changes at the bottom of the ſea or the ſurface of the earth, and which have been buried by various accidents at different depths under the ground.

In order to underſtand properly the detail of the formation of petrified bodies, it is neceſſary to be well acquainted with all their conſtituent parts. Let us take wood for an example. Wood is partly ſolid and partly porous. The ſolid parts conſiſt of a ſubſtance, hard, ligneous, and compact, which forms the ſupport of the vegetable; the porous parts conſiſt of veſſels or interſtices which run vertically and horizontally acroſs the ligneous fibres, and which ſerve for conducting air, lymph, and other fluids. Among theſe veſſels, the trachiæ which riſe in ſpiral forms, and which contain only air, are eaſily diſtinguiſhed. The cylindric veſſels, ſome of which contain lymph, and others the *ſuccus proprius*, are full only during the life of the vegetable. After its death they become vacant by the evaporation and abſence of the fluids with which they were formerly filled. All theſe veſſels, whether aſcending or deſcending, unite with one another, and form great cavities in the wood and in the bark. According to Malpighi and Duhamel, the ligneous fibres are themſelves tubular, and afford a paſſage to certain liquors; in ſhort, the wood and bark are interſperſed with utriculi of different ſhapes and ſizes. The augmentation of the trunk in thickneſs, according to Malpighi, is accompliſhed by the annual addition of a new exterior covering of fibres and of trachiæ. Others think that a concentric layer of ſap-wood is every year hardened, whilſt a new one is forming from the bark. But it is on all ſides agreed that the concentric layers of wood are diſtinct from one another, becauſe at the point of contact betwixt any two of them, the new veſſels, as well as new fibres, are more apparent and perceptible than they are in any other place. Having made theſe preliminary remarks on the ſtructure of vegetables, we ſhall now proceed to give an abridged account of the manner in which M. Mongez explains their petrifaction.

In proportion to the tenderneſs and bad quality of wood, it imbibes the greater quantity of water; therefore this ſort will unqueſtionably petrify more eaſily than that which is hard. It is thought that all the petrified wood ſo often found in Hungary has been originally ſoft, ſuch as firs or poplars. Suppoſe a piece of wood buried in the earth; if it be very dry, it will ſuck up the moiſture which ſurrounds it like a ſponge. This moiſture, by penetrating it, will dilate all the parts of which it is compoſed. The trachiæ, or air-veſſels, will be filled firſt, and then the lymphatic veſſels and thoſe which contain the *ſuccus proprius*, as they are likewiſe empty. The water which forms this moiſture keeps in diſſolution a greater or a leſs quantity of earth; and this earth, detached, and carried along in its courſe, is reduced to ſuch an attenuated ſtate, that it eſcapes our eyes and keeps itſelf ſuſpended, whether by the medium of fixed air or by the motion of the water. Such is the lapidific fluid. Upon evaporation, or the departure of the menſtruum, this earth, ſand, or metal, again appears in the form of precipitate or ſediment in the cavities of the veſſels, which by degrees are filled with it. This earth is there moulded with exactneſs: The lapſe of time, the ſimultaneous and partial attraction of the particles, make them adhere to one another; the lateral ſuction of the ſurrounding fibres, the obſtruction of the moulds, and the hardening of the moulded earth, become general; and there conſiſts nothing but an earthy ſubſtance which prevents the ſinking of the neighbouring parts. If the depoſit is formed of a matter in general pretty pure, it preſerves a whiter and clearer colour than the reſt of the wood; and as the concentric layers are only perceptible and diſtinct in the wood, becauſe the veſſels are there more apparent on account of their ſize, the little earthy cylinders, in the ſtate of petrified wood, muſt be there a little larger, and conſequently muſt repreſent exactly the turnings and ſeparations of theſe layers. At the place of the utriculi, globules are obſerved, of which the ſhapes are as various as the moulds wherein they are formed. The anaſtomoſes of the proper and lymphatic veſſels, form beſides points of ſupport or reunion for this ſtony ſubſtance.

With regard to holes formed by worms in any bits of wood, before they had been buried in the earth, the lapidific fluid, in penetrating theſe great cavities, depoſits there as eaſily the earthy ſediment, which is exactly moulded in them. Theſe vermiform cylinders are ſomewhat leſs in bulk than the holes in which they are found, which is owing to the retreat of the more refined earth and to its drying up.

Let any one repreſent to himſelf this collection of little cylinders, vertical, horizontal, inclined in different directions, the ſtony maſſes of utriculi and of anaſtomoſes,

fac-n. tomoſes, and he will have an idea of the ſtony ſubſtance which forms the ground-work of petrifaction. Hitherto not a ſingle ligneous part is deſtroyed; they are all exiſting, but ſurrounded on every ſide with earthy depoſits; and that body which, during life, was compoſed of ſolid and of empty parts, is now entirely ſolid: its deſtruction and decompoſition do not take place till after the formation of theſe little depoſits. In proportion as the water abandons them, it penetrates the ligneous ſubſtance, and deſtroys it by an inſenſible fermentation. The woody fibres being decompoſed, form in their turn voids and interſtices, and there remains in the whole piece nothing but little ſtony cylinders. But in proportion as theſe woody fibres diſappear, the ſurrounding moiſture, loaded with earth in the ſtate of diſſolution, does not fail to penetrate the piece of wood, and to remain in its new cavities. The new depoſit aſſumes exactly the form of decompoſed fibres; it envelopes in its turn the little cylinders which were formed in their cavities, and ends by incorporating with them. We may ſuppoſe here, that in proportion as it decompoſes, there is a reaction of the ligneous part againſt the lapidific fluid: from this reaction a colour ariſes which ſtains more or leſs the new depoſit; and this colour will make it eaſily diſtinguiſhable from that which has been laid in the inſide of the veſſels. In all petrified wood this ſhade is generally perceptible.

We have then, ſays M. Mongez, four diſtinct epochs in the proceſs by which nature converts a piece of wood into ſtone, or, to ſpeak more juſtly, by which ſhe ſubſtitutes a ſtony depoſit in its place: 1. Perfect vegetable wood, that is to ſay, wood compoſed of ſolid and of empty parts, of ligneous fibres, and of veſſels. 2. Wood having its veſſels obſtructed and choaked up by an earthy depoſit, while its ſolid parts remain unaltered. 3. The ſolid parts attacked and decompoſed, forming new cavities betwixt the ſtony cylinders, which remain in the ſame ſtate, and which ſupport the whole maſs. 4. Theſe new cavities filled with new depoſits, which incorporate with the cylinders, and compoſe nothing elſe but one general earthy maſs repreſenting exactly the piece of wood.

Among the petrifactions of vegetables called *dendrolites*, are found parts of ſhrubs, ſtems, roots, portions of the trunk, ſome fruits, &c. We muſt not, however, confound the impreſſions of moſſes, ferns, and leaves, nor incruſtations, with petrifactions.

Among the petrifactions of animals, we find ſhells, cruſtaceous animals, polyparii, ſome worms, the bony parts of fiſhes and of amphibious animals, few or no real inſects, rarely birds and quadrupeds, together with the bony portions of the human body. The cornua ammonis are petrified ſerpents; and with regard to figured and accidental bodies, theſe are *luſus naturæ*.

In order, ſays M. Bertrand, in his *Dictionnaire des Foſſiles*, that a body ſhould become petrified, it is neceſſary that it be, 1. Capable of preſervation under ground: 2. That it be ſheltered from the air and running water (the ruins of Herculaneum prove that bodies which have no connection with free air, preſerve themſelves untouched and entire). 3. That it be ſecured from corroſive exhalations. 4. That it be in a place where there are vapours or liquids, loaded either with metallic or ſtony particles in a ſtate of diſſolution, and which, without deſtroying the body, penetrate it, impregnate it, and unite with it in proportion as its parts are diſſipated by evaporation. Petrifaction.

It is a queſtion of great importance among naturaliſts, to know the time which Nature employs in petrifying bodies of an ordinary ſize.—It was the wiſh of the late emperor, Duke of Lorraine, that ſome means ſhould be taken for determining this queſtion. M. le Chevalier de Baillu, director of the cabinet of natural hiſtory of his imperial majeſty, and ſome other naturaliſts, had, ſeveral years ago, the idea of making a reſearch which might throw ſome light upon it. His imperial majeſty being informed by the unanimous obſervations of modern hiſtorians and geographers, that certain pillars which are actually ſeen in the Danube in Gervia, near Belgrade, are remains of the bridge which Trajan conſtructed over that river, preſumed that theſe pillars having been preſerved for ſo many ages behoved to be petrified, and that they would furniſh ſome information with regard to the time which nature employs in changing wood into ſtone. The emperor thinking this hope well founded, and wiſhing to ſatisfy his curioſity, ordered his ambaſſador at the court of Conſtantinople to aſk permiſſion to take up from the Danube one of the pillars of Trajan's bridge. The petition was granted, and one of the pillars was accordingly taken up; from which it appeared that the petrifaction had only advanced three fourths of an inch in the ſpace of 1500 years. There are, however, certain waters in which this tranſmutation is more readily accompliſhed.—Petrifactions appear to be formed more ſlowly in earths that are porous and in a ſlight degree moiſt than in water itſelf.

When the foundations of the city of Quebec in Canada were dug up, a petrified ſavage was found among the laſt beds to which they proceeded. Although there was no idea of the time at which this man had been buried under the ruins, it is however true, that his quiver and arrows were ſtill well preſerved. In digging a lead-mine in Derbyſhire in 1744, a human ſkeleton was found among ſtags horns. It is impoſſible to ſay how many ages this carcaſe had lain there. In 1695 the entire ſkeleton of an elephant was dug up near Tonna in Thuringia. Some time before this epoch the petrified ſkeleton of a crocodile was found in the mines of that country. We might cite another fact equally curious which happened at the beginning of the laſt century. John Munte, curate of Slægarp in Scania, and ſeveral of his pariſhioners, wiſhing to procure turf from a drained marſhy ſoil, found, ſome feet below ground, an entire cart with the ſkeletons of the horſes and carter. It is preſumed that there had formerly been a lake in that place, and that the carter attempting to paſs over on the ice, had by that means probably periſhed. In fine, wood partly foſſil and partly coaly has been found at a great depth, in the clay of which tile was made for the Abbey of Fontenay. It is but very lately that foſſil wood was diſcovered at the depth of 75 feet in a well betwixt Iſſi and Vauvres near Paris. This wood was in ſand betwixt a bed of clay and pyrites, and water was found four feet lower than the pyrites. M. de Laumont, inſpector general of the mines, ſays (*Journal de Phyſique*, Mai 1736), that in the lead-mine at Pontpéan near Rennes, is a fiſſure, perhaps the only one of its kind. In that fiſſure, ſea-

ſhells,

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shells, rounded pebbles, and an entire beech, have been found 240 feet deep. This beech was laid horizontally in the direction of the fissure. Its bark was converted into pyrites, the sap-wood into jet, and the centre into coal.

A great many pieces of petrified wood are found in different counties of France and Savoy. In Cohourg in Saxony, and in the mountains of Misnia, trees of a considerable thickness have been taken from the earth, which were entirely changed into a very fine agate, as also their branches and their roots. In sawing them, the annual circles of their growth have been distinguished. Pieces have been taken up, on which it was distinctly seen that they had been gnawed by worms; others bear visible marks of the hatchet. In fine, pieces have been found which were petrified at one end, while the other still remained in the state of wood fit for being burned. It appears then that petrified wood is a great deal less rare in nature than is commonly imagined.

Cronstedt has excluded petrifactions from any place in the body of his system of mineralogy, but takes notice of them in his appendix. He distinguishes them by the name of *Mineralia Larvata*, and defines them to be "mineral bodies in the form of animals or vegetables." The most remarkable observations concerning them, according to Mr Kirwan, who differs in some particulars from Mongez, are as follow. 1. Those of shells are found on or near the surface of the earth; those of fish deeper; and those of wood deeper still. Shells in substance are found in vast quantities, and at considerable depths. 2. The substances most susceptible of petrifaction are those which most resist the putrefactive process; of which kind are shells, the harder kinds of wood, &c.; while the softer parts of animals, which easily putrefy, are seldom met with in a petrified state. 3. They are most commonly found in strata of marl, chalk, limestone, or clay: seldom in sandstone, still more seldom in gypsum; and never in gneiss, granite, basaltes, or schoerl. Sometimes they are found in pyrites, and ores of iron, copper, and silver; consisting almost always of that kind of earth or other mineral which surrounds them; sometimes of silex, agate, or cornelian. 4. They are found in climates where the animals themselves could not have existed. 5. Those found in slate or clay are compressed and flattened.

The different species of petrifactions, according to Cronstedt, are,

I. *Terræ Larvatæ;* extraneous bodies changed into a limy substance or calcareous changes. These are, 1. Loose or friable. 2. Indurated. The former are of a chalky nature in form of vegetables or animals; the second filled with solid limestone in the same forms. Some are found entirely changed into a calcareous spar. All of them are found in France, Sweden, and other countries in great plenty.

On these petrifactions Cronstedt observes, that shells and corals are composed of limy matter even when still inhabited by their animals, but they are classed among the petrifactions as soon as the calcareous particles have obtained a new arrangement; for example, when they have become sparry; filled with calcareous earth either hardened or loose, or when they lie in the strata of the earth. "These, says he, form the greatest part of the fossil collections which are so industriously made, often without any regard to the principal and only use they can be of, viz. that of enriching zoology. Mineralogists are satisfied with seeing the possibility of the changes the limestone undergoes in regard to its particles; and also with receiving some insight into the alteration which the earth has been subject to from the state of the strata which are now found in it." The calcined shells, where the petrifactions are of a limy or chalky nature, answer extremely well as a manure; but the indurated kind serve only for making grottoes. Gypseous petrifactions are extremely rare; however, Chardin informs us that he had seen a lizard inclosed in a stone of that kind in Persia.

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II. Larvæ, or bodies changed into a flinty substance. These are all indurated, and are of the following species. 1. Cornelians in form of shells from the river Tomm in Siberia. 2. Agate in form of wood; a piece of which is said to be in the collection of the Count de Tessin. 3. Coralloids of white flint *(Millepora)* found in Sweden. 4. Wood of yellow flint found in Italy, in Turkey near Adrianople, and produced by the waters of Lough-neagh in Ireland.

III. *Larvæ Argillaceæ;* where the bodies appear to be changed into clay. These are found either loose and friable, or indurated. Of the former kind is a piece of porcelain clay met with in a certain collection, with all the marks of the root of a tree upon it. Of the latter kind is the osteocolla; which is said to be the roots of the poplar-tree changed, and not to consist of any calcareous substance. A sort of fossile ivory, with all the properties of clay, is said likewise to be found in some places.

IV. *Larvæ Insalitæ;* where the substances are impregnated with great quantities of salts. Human bodies have been twice found impregnated with vitriol of iron in the mine of Falun, in the province of Dalarne in Sweden. One of them was kept for several years in a glass case, but at last began to moulder and fall to pieces. Turf and roots of trees are likewise found in water strongly impregnated with vitriol. They do not flame, but look like a coal in a strong fire; neither do they decay in the air.

V. Bodies penetrated by mineral inflammable substances. 1. By pit-coal, such as wood; whence some have imagined coal to have been originally produced from wood. Some of these substances are fully saturated with the coaly matter; others not. Among the former Cronstedt reckons jet; among the latter the substance called *mumia vegetabilis*, which is of a loose texture, resembling amber, and may be used as such. 2. Those penetrated by asphaltum or rock-oil. The only example of these given by our author is a kind of turf in the province of Skone in Sweden. The Egyptian mummies, he observes, cannot have any place among this species, as they are impregnated artificially with asphaltum, in a manner similar to what happens naturally with the wood and coaly matter in the last species. 3. Those impregnated with sulphur which has dissolved iron, or with *pyrites*. Human bodies, bivalve and univalve shells and insects, have been all found in this state; and the last are found in the alum slate at Andrarum, in the province of Skone in Sweden.

VI. *Larvæ metalliferæ;* where the bodies are impregnated with metals. These are, 1. Covered with native silver; which is found on the surface of shells

in England. 2. Where the metal is mineralised with copper and sulphur. Of this kind is the fahlertz or grey silver ore, in the shape of ears of corn, and supposed to be vegetables, found in argillaceous slate at Frankenberg and Tahlitteren in Hesse. 3. *Larvæ cuprifera*, where the bodies are impregnated with copper. To this species principally belong the Turquoise or Turkey stones, improperly so called; being ivory and bones of the elephant or other animals impregnated with copper. See Turquoise. At Simore in Languedoc there are bones of animals dug up, which, during calcination, assume a blue colour; but according to Cronstedt it is not probable that these owe their colour to copper. 3. With mineralised copper. Of these our author gives two examples. One is where the copper is mineralised with sulphur and iron, forming a yellow marcasitical ore. With this some shells are impregnated which lie upon a bed of loadstone in Norway. Other petrifactions of this kind are found in the form of fish in different parts of Germany. The other kind is where the copper is impregnated with sulphur and silver. Of this kind is the grey silver ore, like ears of corn, found in the slate quarries at Hesse. 4. *Larvæ ferriferæ*, with iron in form of a calx, which has assumed the place or shape of extraneous bodies. These are either loose or indurated. Of the loose kind are some roots of trees found at the lake Langelma in Finland. The indurated kinds are exemplified in some wood found at Orbissan in Bohemia. 5. Where the iron is mineralised, as in the pyritaceous larvæ, already described.

VII. Where the bodies are tending to decomposition, or in a way of destruction. Among these, our author enumerates Mould and Turf, which see; as also Cement, Mortar, Rock, Sand, Selenitæ, Stone, and Water. See likewise the article Fossil, Plates CC and CCI, and Mountain.

We shall add the following description of a very curious animal petrifaction. The Abbé de Sauvages, celebrated for his refined taste and knowledge in natural history, in a tour through Languedoc, between Alais and Uzes, met with a narrow vein of no more than two toises wide, which crosses the road, and is bordered on one side by a grey dirty soil, and on the other by a dry sandy earth, each of a vast extent, and on a level with the narrow vein which separates them. In this narrow vein only are contained petrified shells, cemented together by a whitish marl. They are in prodigious plenty; among which there is one species which the Abbé does not remember to have known to have been anywhere described, and may probably be a new acquisition to natural history.

This shell has the shape of a horn, somewhat incurvated towards the base. (See figure 9. Plate CCCLXXXVIII.) It seems composed of several cups, let into each other, which are sometimes found separate. They have all deep channels, which extend, as in many other shells, from the base to the aperture; the projecting ribs which form these channels are mostly worn away, being rarely to be found entire. Sometimes several are grouped together; and as a proof that they are not a fortuitous assemblage caused by the petrifaction, they are fixed together through their whole length, in such sort, that their base and aperture are regularly turned the same way. The Abbé should have referred this to the genus which Linnæus and the Marquis d'Argenville named *dentalis*, had they not been let into each other. He found some of them whose aperture or hollow was not stopped up by the petrifaction, and seemed as cones adapted to one another (fig. 10.), forming a row of narrow cells, separated by a very thin partition: this row occupied not more than one half of the cavity of the shell. Petrified City

Our article has already extended to such a length as to preclude any further additions: we cannot, however, finish it without observing, that fossil bones are very common in Dalmatia. They are of various kinds, and in their nature, apparently very extraordinary; but we have found no tolerable account or probable conjecture of their origin. Vitaliano Donati of Padua, in his *Saggio sopra la storia naturale dell' Adriatico*, was the first who took notice of them; and Fortis, in his travels into Dalmatia, has given a copious account of them. They are most common in the islands of *Cherso* and *Ossero*. See Fortis's Travels into Dalmatia, page 440—465, and our article Vitaliano.

PETRIFIED City. The story of a petrified city is well known all over Africa, and has been believed by many considerable persons even in Europe. Louis XIV. was so fully persuaded of its reality, that he ordered his ambassador to procure the body of a man petrified from it at any price. Dr Shaw's account of this affair is as follows: "About 40 years ago (now more than 70), when M. le Maire was the French consul at Tripoli, he made great inquiries, by order of the French court, into the truth of the report concerning a petrified city at Râs Sem; 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 tribute, traverse the district of Ras Sem, promised him, that, as an adult person would be too 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 learned afterwards, among 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, which is about 150 l. sterling of our money, as a reward for their faithful service and hazardous undertaking; having run the risk, as they pretended, of being strangled if they should have been discovered in thus delivering up to an infidel one of those unfortunate Mahometans, as they take them originally to have been.

"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, as he told me, which still very strangely embarrassed him, and even strongly engaged him in favour of 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

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satisfactory; for where we find loaves of bread, there, as he urged, 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, where I saw it, and found it to be an echinites of the discoid kind, of the same fashion with one I had lately found and brought with me from the deserts of Marah. We may therefore reasonably conclude, that there is nothing to be found at Ras Sem, unless it be the trunks of trees, echinites, and such petrifications as have been discovered at other places.

"M. 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 that any traces of walls, or buildings, or animals, or utensils, were ever to be seen within the verge of these pretended petrifications. The like account I had from a Sicilian renegado, who was the janizary that attended me whilst I was in Egypt; and as in his earlier years he had been a soldier of Tripoli, 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 interpreter of the British factory at Tunis, who was likewise a Sicilian renegado; and being the libertus or freedman of the bashaw of Tripoli, was preferred by him to be the bey or viceroy 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, any other petrifications than what are above-mentioned. So that the petrified city, with its walls, castles, streets, shops, cattle, inhabitants, and utensils, were all of them at first the mere inventions of the Arabs, and afterwards propagated by such persons, who, like the Tripoli ambassador, and his friend above mentioned, were credulous enough to believe them.

"However, there is one remarkable circumstance relating to Ras Sem that deserves well to be recorded. When the winds have blown away the billows of sand which frequently cover and conceal these petrifications, they discover, in some of the lower and more depressed places of this district, several little pools of water, which is usually of so ponderous a nature, that, upon drinking it, it passes through the body like quicksilver. This perhaps may be that petrifying fluid which has all along contributed to the conversion of the palm-trees and the echini into stone: for the formation not only of these, but of petrifications of all kinds, may be entirely owing to their having first of all lodged in a bed of loam, clay, sand, or some other proper nidus or matrix, and afterwards gradually been acted upon and pervaded by such a petrifying fluid as we may suppose this to be."

To this account it may not be amiss to subjoin the memorial of Caffem Aga, the Tripoli ambassador at the court of Britain. The city, he says, is situated two days journey south from Onguela, and 17 days journey from Tripoli by caravan to the south-east. "As one of my friends (says the ambassador) desired me to give him in writing an account of what I knew touching the petrified city, I told him what I had heard from different persons, and particularly from the mouth of one man of credit who had been on the spot: that is to say, that it was a very spacious city, of a round form, having great and small streets therein, furnished with shops, with a vast castle magnificently built: that he had seen there several sorts of trees, the most part olives and palms, all of stone, and of a blue or rather lead colour: that he saw also figures of men in a posture of exercising their different employments; some holding in their hands stuffs, others bread, every one doing something, even women suckling their children, and in the embraces of their husbands, all of stone: that he went into the castle by three different gates, though there were many more, where he saw a man lying upon a bed of stone: that there were guards at the gates with pikes and javelins in their hands: in short, that he saw in this wonderful city many sorts of animals, as camels, oxen, horses, asses, sheep, and birds, all of stone, and the colour above-mentioned."

We have subjoined this account, because it shows in striking colours the amazing credulity of mankind, and the avidity with which they swallow the marvellous and the difficulty of discovering the truth respecting places or things at a distance from us.

PETROBRUSSIANS, a religious sect, which had its rise in France and the Netherlands about the year 1110. The name is derived from *Peter Bruys*, a Provençal, who made the most laudable attempt to reform the abuses and remove the superstition that disgraced the beautiful simplicity of the gospel. His followers were numerous; and for 20 years his labour in the ministry was exemplary and unremitted. He was, however, burnt in the year 1130 by an enraged populace set on by the clergy.

The chief of Bruys's followers was a monk named *Henry*; from whom the Petrobrussians were also called *Henricians*. Peter the Venerable, abbot of Clugny, has an express treatise against the Petrobrussians; in the preface to which he reduces their opinions to five heads. 1. They denied that children before the age of reason can be justified by baptism, in regard it is our own faith that saves by baptism. 2. They held that no churches should be built, but that those that already are should be pulled down; an inn being as proper for prayers as a temple, and a stable as an altar. 3. That the cross ought to be pulled down and burnt, because we ought to abhor the instruments of our Saviour's passion. 4. That the real body and blood of Christ are not exhibited in the eucharist, but merely represented by their figures and symbols. 5. That sacrifices, alms, prayers, &c. do not avail the dead. F. Langlois objects Manicheism to the Petrobrussians; and says, they maintained two gods, the one good, the other evil: but this we rather esteem an effect of his zeal for the catholic cause, which determined him to blacken the adversaries thereof, than any real sentiment of the Petrobrussians.

PETROJOANNITES, were followers of Peter John, or Peter Joannis, *i. e.* Peter the son of John, who flourished in the 12th century. His doctrine was not known till after his death, when his body was taken out of his grave and burnt. His opinions were, that he alone had the knowledge of the true sense wherein the apostles preached the gospel; that the reasonable soul is not the form of man; that there is no grace infused by

by baptiſm; and that Jeſus Chriſt was pierced with a lance on the croſs before he expired.

PETROLEUM *, or ROCK OIL; a thick oily ſubſtance exuding out of the earth, and collected on the ſurface of wells in many parts of the world. It is found on ſome in Italy, and in a deſerted mine in the province of Dalarne in Sweden. In this laſt place it collects itſelf in ſmall hollows of lime-ſtone, like reſin in the wood of the pine-tree. It is found trickling from the rocks, or iſſuing from the earth, in many parts of the duchy of Modena, and in various parts of France, Switzerland, Germany, and Scotland, as well as in Aſia. It is alſo found not only on the ſurface of wells as already mentioned, but mixed with earth and ſand, from whence it may be ſeparated by infuſion in water. It is of a pungent and acrid taſte, and ſmells like the oil of amber, but more agreeable. It is very light and very pellucid; but, though equally bright and clear under all circumſtances, it is liable to a very great variety in its colour. It is naturally almoſt colourleſs, and in its appearance greatly reſembles the moſt pure oil of turpentine: this is called *white petroleum*, though it has no more colour than water. It is ſometimes tinged of a browniſh, reddiſh, yellowiſh, or faint greeniſh colour; but its moſt frequent colour is a mixture of the reddiſh and blackiſh, in ſuch a degree that it looks black when viewed behind the light, but purple when placed between the eye and a candle or window. It is rendered thinner by diſtillation with water, and leaves a reſinous reſiduum; when diſtilled with a volatile alkali, the latter acquires the properties of ſuccinated ammoniac, and contains the acid of amber. It is the moſt frequent of all the liquid bitumens, and is perhaps the moſt valuable of them all in medicine. It is to be choſen the pureſt, lighteſt, and moſt pellucid that can be had, ſuch as is of the moſt penetrating ſmell and is moſt inflammable. Monet informs us that ſome kinds of it are of the denſity of nut oil. It is inſoluble in ſpirit of wine; which, though it be the great diſſolvent of ſulphur, has no effect upon petroleum, not even with ever ſo long a digeſtion. It will not take fire with the dephlegmated acid ſpirits; as oil of cloves and other of the vegetable eſſential oils do: and in diſtillation, either by balneum mariæ or in ſand, it will neither yield phlegm nor acid ſpirit; but the oil itſelf rites in its own form, leaving in the retort only a little matter, thick as honey, and of a browniſh colour.

The finer kinds reſemble naphtha. Kirwan is of opinion that naphtha is converted into petroleum by a proceſs ſimilar to what takes place in eſſential oils when expoſed to the atmoſphere; in which caſe the oil abſorbs not only the pure, but alſo the phlogiſticated, part of the atmoſphere: in conſequence of which ſeveral alterations take place in them.

Mr Bouldoc made ſeveral experiments with the white petroleum of Modena; an account of which he gave to the Paris academy.

It eaſily took fire (A) on being brought near a candle, and that without immediately touching the flame; and when heated in any veſſel it will attract the flame of a candle, though placed at a great height above the veſſel; and the vapour it ſends up taking fire, the flame will be communicated to the veſſel of heated liquor, and the whole will be conſumed. It burns in the water; and when mixed with any liquor ſwims on the ſurface of it, even of the higheſt rectified ſpirit of wine, which is $\frac{1}{4}$th heavier than pure petroleum. It readily mixes with all the eſſential oils of vegetables, as oil of lavender, turpentine, and the reſt, and ſeems very much of their nature: nor is this very ſtrange, ſince the alliance between theſe bodies is probably nearer than is imagined, as the eſſential oils of vegetables may have been originally mineral ones, and drawn up out of the earth into the veſſels of the plants. Petroleum.

The diſtinguiſhing characteriſtic of the petroleum is its thickneſs, reſembling inſpiſſated oil: when pure it is lighter than ſpirit of wine; but, though ever ſo well rectified, it becomes in time thick and black as before. Petroleum, when ſhaken, yields a few bubbles; but they ſooner ſubſide than in almoſt any other liquor, and the liquor reſumes its clear ſtate again almoſt immediately. This ſeems owing to the air in this fluid being very equally diſtributed to all its parts, and the liquor being compoſed of particles very evenly and nicely arranged. This extenſibility of the oil is alſo amazing. A drop of it will ſpread over ſeveral feet of water, and in this condition it gives a great variety of colours; that is, the ſeveral parts of which this thin film is compoſed act as ſo many priſms. The moſt ſevere froſt never congeals petroleum into ice; and paper wetted with it becomes tranſparent as when wetted with oil; but it does not continue ſo, the paper becoming opaque again in a few minutes as the oil dries away.

There are three varieties of it according to Mongez. 1. The yellow, found at Modena in Italy; very light and volatile. 2. The reddiſh, or yellowiſh red; ſome of which is collected at Gabian in Languedoc and in Alſace. 3. The heavy, black, or brown kind, which is the moſt common, and met with in England, France, Germany, and ſome other countries. It generally runs out either from chinks or gaps of rocks, or is mixed with the earth, and guſhes out of it; or it ſwims on the water of ſome fountains, as already mentioned. According to Dr Lippert, a kind of roſin is produced by mixing petroleum with ſmoking nitrous acid. The taſte of this ſubſtance is very bitter, but the ſmell reſembles that of muſk. The vitriolic acid, according to the ſame author, produces a reſin ſtill more bitter, but without any aromatic ſmell. Cronſtedt enumerates the following ſpecies.

1. *Maltha*, or Barbadoes tar, a thick ſubſtance reſembling ſoft pitch. It is found in ſeveral parts of Europe and Aſia; particularly Sweden, Germany, and Switzerland; on the coaſt of the Dead Sea in

(A) Alonſo Barba, in his book of metals, gives a very melancholy inſtance of the power of petroleum of taking fire at a diſtance. He tells us, that a certain well, yielding petroleum on the ſurface of its water, being to be repaired, the workmen took down into the well with him a lantern and a candle in it: there were ſome holes in the lantern, through which the petroleum at a conſiderable diſtance ſucked out the flame of the candle, and, taking fire, burſt up with the noiſe of a cannon, and tore the man to pieces.

Petroleum

Paleſtine; in Perſia, in the chinks of rocks, and in ſtrata of gypſum and limeſtone, or floating upon water. It is found alſo in America, and at Colebrook dale in England. Kirwan tells us, that petroleum expoſed for a long time to the air forms this ſubſtance. It is of a viſcid conſiſtence; and of a brown, black, or reddiſh black colour. Sometimes it is inodorous, but generally of a more or leſs diſagreeable ſmell, particularly when burned. It melts eaſily, and burns with much ſmoke and ſoot, leaving either aſhes or a flag according to the heterogeneous matter it contains. It contains a portion of the acid of amber. It gives a bitter ſalt with mineral alkali, more difficult of ſolution than common ſalt, and which, when treated with charcoal, does not yield any ſulphur.

II. *Elaſtic Petrol*; a very ſingular kind of foſſil met with in ſome parts of England. This, in colour and conſiſtency, exactly reſembles the CAOUTCHOUC, or elaſtic gum-reſin, commonly called *Indian rubber*, found in South America, and uſed for rubbing out the traces of black lead pencils from paper. It is of a dark brown colour, almoſt black; and in ſome pieces has a yelloviſh brown caſt like the ſame gum-reſin. It can ſcarce be diſtinguiſhed from the caoutchouc with regard to its elaſtic property, excepting that the coheſion of its parts is not ſo great. It burns with a ſmoky flame, and melts likewiſe into a thick oily fluid; but emits a diſagreeable ſmell like the *Foſſil Pitch* or Barbadoes tar. "On the whole (ſays M. Petu Magellan), this foſſile ſeems to confirm the opinion of thoſe mineralogiſts who believe that theſe oily combuſtibles derive their origin from the vegetable kingdom. It ſeems worth trying whether pieces of aſphaltum, buried in damp beds of ſparry rubbiſh or other kinds of earth, would take the ſame elaſtic conſiſtence." This ſubſtance was found in the year 1785 near Caſtelton in Derbyſhire, but in very ſmall quantities. Some of the ſpecimens were of a cylindrical form, like bits of ſmall branches or ſtalks of vegetables; tho' much more flexible, being perfectly elaſtic.

III. *Hardened rock-oil*, or foſſil pitch, an inflammable ſubſtance dug out of the ground in many parts of the world, and known by the names of *petroleum induratum*, *pix montana*, *indenpech*, *berghartz*, &c. There are two ſpecies. 1. The aſphaltum (B), or pure foſſil pitch, found on the ſhores of the Dead Sea and of the Red Sea; alſo in Sweden, Germany, and France: See ASPHALTUM. It is a ſmooth, hard, brittle, inodorous ſubſtance, of a black or brown colour when looked at; but on holding it up betwixt the eye and the light, appears of a deep red. It ſwims in water; breaks with a ſmooth and ſhining ſurface; melts eaſily; and, when pure, burns without leaving any aſhes; but, if impure, leaves aſhes, or a flag. M. Monet aſſerts that it contains ſulphur, or at leaſt the vitriolic acid. It is ſlightly and partially acted upon by ſpirit-of-wine and

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(B) This ſpecies is found in great quantity in a bituminous lake or plain in the iſland of Trinidad, of which Mr Anderſon gives the following copious account in the 79th volume of the Philoſophical Tranſactions.

"A moſt remarkable production of nature in the iſland of Trinidad, is a bituminous lake, or rather plain, known by the name of *Tar Lake*; by the French called *La Bray*, from the reſemblance to, and anſwering the intention of, ſhip-pitch. It lies in the leeward ſide of the iſland, about half-way from the Bocas to the ſouth end, where the mangrove ſwamps are interrupted by the ſand-banks and hills; and on a point of land which extends into the ſea about two miles, exactly oppoſite to the high mountains of Paria, on the north ſide of the gulf.

"This cape, or headland, is about 50 feet above the level of the ſea, and is the greateſt elevation of land on this ſide of the iſland. From the ſea it appears a maſs of black vitrified rocks; but, on a cloſe examination, it is found a compoſition of bituminous ſcoriæ, vitrified ſand, and earth, cemented together: in ſome parts beds of cinders only are found. In approaching this cape, there is a ſtrong ſulphureous ſmell, ſometimes diſagreeable. This ſmell is prevalent in many parts of the ground to the diſtance of eight or ten miles from it.

This point of land is about two miles broad, and on the eaſt and weſt ſides, from the diſtance of about half a mile from the ſea, falls with a gentle declivity to it, and is joined to the main land on the ſouth by the continuation of the mangrove ſwamps; ſo that the bituminous plain is on the higheſt part of it, and only ſeparated from the ſea by a margin of wood which ſurrounds it, and prevents a diſtant proſpect of it. Its ſituation is ſimilar to a ſavannah, and like them, it is not ſeen till treading upon its verge. Its colour and even ſurface preſent at firſt the aſpect of a lake of water; but it is poſſible it got the appellation of *Lake* when ſeen in the hot and dry weather, at which time its ſurface to the depth of an inch is liquid; and then from its cohefive quality it cannot be walked upon.

"It is of a circular form, about three miles in circumference. At my firſt approach it appeared a plain, as ſmooth as glaſs, excepting ſome ſmall clumps of ſhrubs and dwarf trees that had taken poſſeſſion of ſome ſpots of it; but when I had proceeded ſome yards on it, I found it divided into areolæ of different ſizes and ſhapes: the chaſms or diviſions anaſtomoſed through every part of it; the ſurface of the areolæ perfectly horizontal and ſmooth; the margins undulated, each undulation enlarged to the bottom till they join the oppoſite. On the ſurface, the margin or firſt undulation is diſtant from the oppoſite from four to ſix feet, and the ſame depth before they coaleſce; but where the angles of the areolæ oppoſe, the chaſms or ramifications are wider and deeper. When I was at it all theſe chaſms were full of water, the whole forming one true horizontal plane, which rendered my inveſtigation of it difficult and tedious, being neceſſitated to plunge into the water a great depth in paſſing from one areolæ to another. The trueſt idea that can be formed of its ſurface will be from the areolæ and their ramifications on the back of a turtle. Its more common conſiſtence and appearance is that of pit-coal, the colour rather greyer. It breaks into ſmall fragments of

Fig. 1.

Pennatula.

Fig. 4.

Petrified animal body.

Fig. 6.

Fig. 8.

Fig. 10.

Fig. 3.

Fig. 9.

Fig. 2.

Fig. 5.

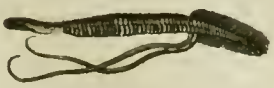
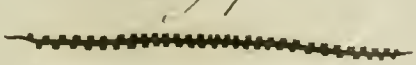


Fig. 7.



A. Bell Prin. Hal. Sculptor fecit.

oleum. and ether. Beſides the countries above-mentioned, Brunnich informs us that the aſphaltum comes from Porto Principe in the iſland of Cuba in the Weſt Indies. It is likewiſe found, according to Fourcroy, in many parts of China; and is uſed for a covering to ſhips by Arabs and Indians. 2. The *pix montana impura* contains a great quantity of earthy matter, which is left in the retort after diſtillation, or upon the charcoal if burnt in the open fire. It coheres like a flag, and is of the colour of black-lead; but in a ſtrong heat this earth is ſoon volatiliſed, ſo that its nature is not yet well known. During the diſtillation a liquid ſubſtance falls into the receiver, which is found to be of the ſame nature with rock-oil. The ſubſtance itſelf is found in Sweden and ſeveral other countries. The piſaſphaltum is of a mean conſiſtence between the aſphaltum and the common petroleum. Mongez ſays that it is the ſame with the bitumen collected from a well named *De la Pege*, near Clermont Ferrand in France. Petroleum.

The people of mount Ciaro, in Italy, have ſome years ſince found out a much eaſier way of finding petroleum than that which they formerly had been uſed to. This mountain abounds with a ſort of greyiſh ſalt, which lies in large horizontal beds, mingled with ſtrata of clay, and large quantities of a ſpar of that kind called

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a cellular appearance, and gloſſy, with a number of minute and ſhining particles interſperſed through its ſubſtance; it is very friable, and, when liquid, is of a jet black colour. Some parts of the ſurface are covered with a thin and britile ſcoria, a little elevated.

"As to its depth, I can form no idea of it; for in no part could I find a ſubſtratum of any other ſubſtance: in ſome parts I found calcined earth mixed with it.

"Although I ſmelt ſulphur very ſtrong on paſſing over many parts of it, I could diſcover no appearance of it, or any rent or crack through which the ſteams might iſſue; probably it was from ſome parts of the adjacent woods: for although ſulphur is the baſis of this bituminous matter, yet the ſmells are very different, and eaſily diſtinguiſhed, for its ſmell comes the neareſt to that of pitch of any thing I know. I could make no impreſſion on its ſurface without an axe: at the depth of a foot I found it a little ſofter, with an oily appearance, in ſmall cells. A little of it held to a burning candle makes a hiſſing or crackling noiſe like nitre, emitting ſmall ſparks with a vivid flame, which extinguiſh the moment the candle is removed. A piece put in the fire will boil up a long time without ſuffering much diminution: after a long time's ſevere heat, the ſurface will burn and form a thin ſcoria, under which the reſt remains liquid. Heat ſeems not to render it fluid, or occupy a larger ſpace than when cold; from which, I imagine, there is but little alteration on it during the dry months, as the ſolar rays cannot exert their force above an inch below the ſurface. I was told by one Frenchman, that in the dry ſeaſon the whole was an uniform ſmooth maſs; and by another, that the ravine contained water fit for uſe during the year. But neither can I believe: for if, according to the firſt aſſertion, it was an homogeneous maſs, ſomething more than an external cauſe muſt affect it to give it the preſent appearances; nor without ſome hidden cauſe can the ſecond be granted. Although the bottoms of theſe ramified channels admit not of abſorption, yet from their open expoſure, and the black ſurface of the circumjacent parts, evaporation muſt go on amazingly quick, and a ſhort time of dry weather muſt ſoon empty them; nor from the ſituation and ſtructure of the place is there a poſſibility of ſupply but from the clouds. To ſhow that the progreſs of evaporation is inconceivably quick here, at the time I viſited it there were, on an average, two-thirds of the time inceſſant torrents of rains; but from the afternoon being dry, with a gentle breeze (as is generally the caſe during the rainy ſeaſon in this iſland), there evidently was an equilibrium between the rain and the evaporation; for in the courſe of three days I ſaw it twice, and perceived no alteration on the height of the water, nor any outlet for it but by evaporation.

"I take this bituminous ſubſtance to be the *bitumen aſphaltum Linnæi*. A gentle heat renders it ductile; hence, mixed with a little greaſe or common pitch, it is much uſed for the bottoms of ſhips, and for which intention it is collected by many; and I ſhould conceive it a preſervative againſt the borer, ſo deſtructive to ſhips in this part of the world.

"Beſides this place, where it is found in this ſolid ſtate, it is found liquid in many parts of the woods; and at the diſtance of 20 miles from this about two inches thick in round holes of three or four inches diameter, and often at cracks or rents. This is conſequently liquid, and ſmells ſtronger of tar than when indurated, and adheres ſtrongly to any thing it touches; greaſe is the only thing that will diveſt the hands of it.

"The ſoil in general, for ſome diſtance round La Bray, is cinders and burnt earths; and where not ſo, it is a ſtrong argillaceous ſoil; the whole exceedingly fertile, which is always the caſe where there are any ſulphurous particles in it. Every part of the country, to the diſtance of 30 miles round, has every appearance of being formed by convulſions of nature from ſubterraneous fires. In ſeveral parts of the woods are hot ſprings; ſome I tried, with a well graduated thermometer of Fahrenheit, were 20° and 22° hotter than the atmoſphere at the time of trial. From its poſition to them, this part of the iſland has certainly experienced the effects of the volcanic eruptions, which have heaped up thoſe prodigious maſſes of mountains that terminate the province of Paria on the north; and no doubt there has been, and ſtill probably is, a communication between them. One of theſe mountains oppoſite to La Bray in Trinidad, about 30 miles diſtant, has every appearance of a volcanic mountain: however, the volcanic efforts have been very weak here, as no traces of them extend above two miles from the ſea in this part of the iſland, and the greater

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Petromyzon.

called by the Germans *felnitez*; which is the common sort, that ferments with acids, and readily dissolves in them, and calcines in a small fire. They pierce these slates in a perpendicular direction till they find water; and the petroleum which had been dispersed among the cracks of those slates is then washed out by the water, and brought from all the neighbouring places to the hole or well which they have dug, on the surface of the water of which it swims after eight or ten days. When there is enough of it got together, they lade it from the top of the water with brass basons; and it is then easily separated from what little water is taken up with it. These wells or holes continue to furnish the oil in different quantities for a considerable time; and when they will yield no more, they pierce the slates in some other place.

It is never used among us as a medicine; but the French give it internally in hysteric complaints, and to their children for worms: some also give it from 10 to 15 drops in wine for suppressions of the menses. This, however, is rather the practice of the common people than of the faculty.

PETROMYZON, the LAMPREY, a genus of fishes belonging to the class of amphibia nantes. It has seven spiracula at the side of the neck, no gills, a fistula on the top of the head, and no breast or belly fins. There are three species, distinguished by peculiarities in their back fins.

1. The marinus, or sea lamprey, is sometimes found so large as to weigh four or five pounds. It greatly resembles the eel in shape; but its body is larger, and its snout longer, narrower, and sharper, at the termination. The opening of the throat is very wide; each jaw is furnished with a single row of very small teeth; in the middle of the palate are situated one or two other teeth, which are longer, stronger, and moveable towards the inside of the throat; the inferior part of the palate presents moreover a row of very small teeth, which reaches to the bottom of the throat, where we find four long notched bones; two short fistulous processes are observable at the extremity of the snout, and there are two others thicker but still shorter above the eyes. Willoughby supposes that the latter are the organ of hearing, and the former the organ of smell. His opinion with regard to the auditory faculty of this fish is founded on what we read in ancient authors, that the fishermen attracted the lampreys by whistling, and that Crassus had tamed one of them to such a degree that it knew his voice and obeyed his call.

Petromyzon.

The eyes of the lamprey are small, and covered with a transparent light blue membrane; the pupil is bordered with a circle of a colour resembling gold; near the gills, which are four in number, there is a round hole on both sides, through which it discharges the water. The lamprey has no fins on his belly or breast; on the back we observe a fin, which begins pretty near the head, extends to the tail which it turns round, and is afterwards continued to the anus: this fin is covered by the skin of the body, to which it adheres but loosely; the skin is smooth, of a red blackish colour, and streaked with yellow; the lamprey always lives in the water with winding motions like those of a serpent, which is common to it, with all the anguilliform fishes.

The lamprey lives on flesh. During the cold it lies concealed in the crevices of sea rocks, and consequently is fished for only at certain seasons. It lives in a state of hostility with the poulpe, a kind of sea polypus, which shuns the combat as long as it can; but when it finds the impossibility of escape, it endeavours to surround the lamprey with its long arms. The latter slips away, and the poulpe becomes its prey. The lobster, we are told, avenges the poulpe, and destroys the lamprey in its turn. See CANCER.

Rondelet says, that the fishermen consider the bite of the lamprey as venomous and dangerous, and never touch it while alive but with pincers. They beat it on the jaws with a stick, and cut off its head. The same naturalist observes, that its ashes are a cure for its bite and for the king's evil. When any one has been

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part of it has had its origin from a very different cause to that of volcanoes; but they have certainly laid the foundation of it, as is evident from the high ridge of mountains which surrounds its windward side to protect it from the depredations of the ocean, and is its only barrier against that overpowering element, and may properly be called the skeleton of the island.

"From every examination I have made, I find the whole island formed of an argillaceous earth, either in its primitive state or under its different metamorphoses. The bases of the mountains are composed of *schistus argillaceus* and *calcum lithomargo*; but the plains or lowlands remaining nearly in the same moist state as at its formation, the component particles have not experienced the vicissitudes of nature so much as the more elevated parts, consequently retain more of their primitive forms and properties. As argillaceous earth is formed from the sediment of the ocean, from the situation of Trinidad to the continent its formation is easily accounted for, granting first the formation of the ridge of mountains that bound its windward side, and the high mountains on the continent that nearly join it: for the great influx of currents into the gulf of Paria from the coasts of Brazil and Andalusia must bring a vast quantity of light earthy particles from the mouth of the numerous large rivers which traverse these parts of the continent: but the currents being repelled by these ridges of mountains, eddies and smooth water will be produced where they meet and oppose; and therefore the earthy particles would subside, and form banks of mud, and by fresh accumulations added, would soon form dry land: and from these causes it is evident such a tract of country as Trinidad must be formed. But these causes still exist, and the effect from them is evident; for the island is daily growing on the leeward side, as may be seen from the mud-beds that extend a great way into the gulf, and there constantly increase. But from the great influx from the ocean at the southern end of the island, and its egress to the Atlantic again, through the Bocas, a channel must ever exist between the continent and Trinidad." See TRINIDAD.

my- been bit by a lamprey, the moſt effectual method is to cut out the part affected. Lampreys are very dexterous in ſaving themſelves: when taken with a hook, they cut the line with their teeth; and when they perceive themſelves caught in a net, they attempt to paſs through the meſhes. They fiſh for lampreys only on the pebbly edges of ſea-rocks; ſome of theſe pebbles are drawn together to make a pit as far as the water edge, or perhaps a little blood is thrown in, and the lamprey is immediately obſerved to put forth its head between two rocks. As ſoon as the hook, which is baited with crab or ſome other fiſh, is preſented to it, it ſwallows it greedily, and drags it into its hole. There is then occaſion for great dexterity to pull it out ſuddenly; for if it is allowed time to attach itſelf by the tail, the jaw would be torn away before the fiſh could be taken. This ſhows that its ſtrength reſides in the end of its tail; the reaſon of which is, that the great bone of this fiſh is reverſed, ſo that the bones, which in all other fiſhes are bent towards the tail, are here turned in a contrary direction, and aſcend towards the head. After the lamprey is taken out of the water, it is not killed without a great deal of trouble: the beſt way is to cut the end of its tail, or perhaps to cruſh it with repeated blows on the ſpine, in order to prevent it from leaping. This ſhows that in the lamprey animal life extends to the end of the ſpinal marrow.

M. de Querhoent removes our fears concerning the ſuppoſed poiſon of the lamprey. This ſpecies of fiſh, he tells us, abounds on the coaſts of Africa and at the Antilles iſles; it is found likewiſe on the coaſt of Brazil, at Surinam, and in the Eaſt Indies. When taken with a hook, we muſt have the precaution to kill it before we take it off, otherwiſe it darts upon the fiſher and wounds him ſeverely. Its wounds, however, are not venomous, M. de Querhoent having ſeen ſeveral ſailors who were bit by it, but experienced no diſagreeable conſequences. Lampreys are likewiſe found in great abundance at Aſcenſion Iſland, but particularly in the ſeas of Italy: their fleſh when dried is excellent; and boiling gives to the vertebræ the colour of gridelin.

The fleſh of the lamprey is white, fat, ſoft, and tender; it is pretty agreeable to the taſte, and almoſt as nouriſhing as that of the eel; thoſe of a large ſize are greatly ſuperior to the ſmall ones. We know that the moſt wealthy of the Romans kept them in fiſh ponds at a great expence. Vedius Pollio, the friend of Auguſtus, who is diſtinguiſhed in hiſtory for his ſavage gluttony, on ſuppoſition that lampreys fed on human fleſh were more delicate, ordered his ſlaves when accuſed of the ſlighteſt faults to be thrown into his fiſh-ponds. We are no leſs ſurpriſed, in reading the ancient authors, to perceive the extraordinary attachment which the celebrated orators Hortenſius and Craſſus, men in other reſpects ſo grave and ſenſible, had to this animal. One of them ſhed tears at the loſs of a lamprey; the other improved upon this puerility, and wore mourning at the death of his favourite. It is remarkable, that this fiſh, which is proper to the ſea, and never comes into the rivers, can live and fatten in freſh water. For the advancement of natural hiſtory, it were to be wiſhed, that ſome perſon who lives near the ſea ſhore would make obſervations, in order to diſcover whether the lamprey is viviparous: its ſcales are ſo imperceptible, that they have been overlooked by moſt ichthyologiſts. Petromyzon ‖ Petronius.

Mr Pennant is of opinion, that the ancients were unacquainted with this fiſh; at leaſt, he ſays, it is certain, that which Dr Arbuthnot and other learned men render the word *lamprey*, is a ſpecies unknown in our ſeas, being the *muræna* of Ovid, Pliny, and others, for which we want an Engliſh name. This fiſh, the *lupus* (our baſſe), and the *myxo* (a ſpecies of mullet), formed that pride of Roman banquets the *tripatinam*, ſo called, according to Arbuthnot, from their being ſerved up in a machine with three bottoms. The words *lampetra* and *petromyzon* are but of modern date, invented from the nature of the fiſh; the firſt *a lambendo petras*, the other from πετρος and μυζαω, becauſe they are ſuppoſed to lick or ſuck the rocks.

2 The fluviatilis, or leſſer lamprey, ſometimes grows to the length of 10 inches. The mouth is formed like that of the preceding. On the upper part is a large bifurcated tooth: on each ſide are three rows of very minute ones: on the lower part are ſeven teeth, the exterior of which on one ſide is the largeſt. The irides are yellow. As in all the other ſpecies, between the eyes on the top of the head is a ſmall orifice, of great uſe to clear its mouth of the water that remains on adhering to the ſtones; for through that orifice it ejects the water in the ſame manner as cetaceous fiſh. On the lower part of the back is a narrow fin, beneath that riſes another, which at the beginning is high and angular, then grows narrow, ſurrounds the tail, and ends near the anus. The colour of the back is brown or duſky, and ſometimes mixed with blue; the whole underſide ſilvery. Theſe are found in the Thames, Severn, and Dee; are potted with the larger kind; and are by ſome preferred to it, as being milder taſted. Vaſt quantities are taken about Mortlake, and ſold to the Dutch for bait for their cod-fiſhery. Above 430,000 have been ſold in a ſeaſon at 40s. per 1000; and of late, about 100,000 have been ſent to Harwich for the ſame purpoſe. It is ſaid that the Dutch have the ſecret of preſerving them till the turbot fiſhery.

3. The bronchialis, or lampern, is ſometimes found of the length of eight inches, and about the thickneſs of a ſwan's quill; but they are generally much ſmaller. The body is marked with numbers of tranſverſe lines, that paſs croſs the ſides from the back to the bottom of the belly, which is divided from the mouth to the anus by a ſtraight line. The back fin is not angular like that of the former, but of an equal breadth. The tail is lanceolated, and ſhort at the end. They are frequent in the rivers near Oxford, particularly the Iſis; but not peculiar to that county, being found in others of the Engliſh rivers, where, inſtead of concealing themſelves under the ſtones, they lodge themſelves in the mud, and never are obſerved to adhere to any thing like other lampreys.

PETRONIUS was a renowned Roman ſenator. When governor of Egypt, he permitted Herod, king of the Jews, to purchaſe in Alexandria any quantity of corn which he ſhould judge neceſſary for the ſupply of his ſubjects, who were afflicted with a ſevere famine. When Tiberius died, Caius Caligula, who ſucceeded him, took from Vitellius the government of Syria, and gave

Petronius. it to Petronius, who discharged the duties of his office with dignity and honour. From his inclination to favour the Jews, he run the risk of losing the emperor's friendship and his own life; for when that prince gave orders to have his statue deposited in the temple of Jerusalem, Petronius, finding that the Jews would rather suffer death than see that sacred place profaned, was unwilling to have recourse to violent measures; and therefore preferred a moderation, dictated by humanity, to a cruel obedience. (We must not confound him with another of the same name, *viz.* Petronius Granius, who was a centurion in the eighth legion, and served under Cæsar in the Gallic war). In his voyage to Africa, of which country he had been appointed quæstor, the ship in which he sailed was taken by Scipio, who caused all the soldiers to be put to the sword, and promised to save the quæstor's life, provided that he would renounce Cæsar's party. To this proposal Petronius replied, that "Cæsar's officers were accustomed to grant life to others, and not to receive it;" and, at the same time, he stabbed himself with his own sword.

Petronius Arbiter (Titus), a great critic and polite writer of antiquity, the favourite of Nero, supposed to be the same mentioned by Tacitus in the 16th book of his Annals. He was proconsul of Bithynia, and afterwards consul, and appeared capable of the greatest employments. He was one of Nero's principal confidents, and in a manner the superintendant of his pleasures; for that prince thought nothing agreeable or delightful but what was approved by Petronius. The great favour shown him drew upon him the envy of Tigellinus, another of Nero's favourites, who accused him of being concerned in a conspiracy against the emperor; on which Petronius was seized, and was sentenced to die. He met death with a striking indifference, and seems to have tasted it nearly as he had done his pleasures. He would sometimes open a vein and sometimes close it, conversing with his friends in the meanwhile, not on the immortality of the soul, which was no part of his creed, but on topics which pleased his fancy, as of love verses, agreeable and passionate airs; so that it has been said "his dying was barely ceasing to live." Of this disciple of Epicurus, Tacitus gives the following character: "He was (says he) neither a spendthrift nor a debauchee, like the generality of those who ruin themselves; but a refined voluptuary, who devoted the day to sleep, and the night to the duties of his office, and to pleasure." This courtier is much distinguished by a satire which he wrote, and secretly conveyed to Nero; in which he ingeniously describes, under borrowed names, the character of this prince. Voltaire is of opinion that we have no more of this performance but an extract made by some obscure libertine, without either taste or judgment. Peter Petit discovered at Traw in Dalmatia, in 1665, a considerable fragment, containing the sequel of Trimalcion's Feast. This fragment, which was printed the year after at Padua and at Paris, produced a paper war among the learned. While some affirmed that it was the work of Petronius, and others denied it to be so, Petit continued to assert his right to the discovery of the manuscript, and sent it to Rome, where it was acknowledged to be a production of the 15th century. The French critics, who had attacked its authenticity, were silent from the moment it was deposited in the royal library. It is now generally attributed to Petronius, and found in every subsequent edition of the works of that refined voluptuary. The public did not form the same favourable opinion of some other fragments, which were extracted from a manuscript found at Belgrade in 1688, and printed at Paris by Nodot in 1694, tho' they are ascribed by the editor Charpentier, and several other learned men, to Petronius; yet, on account of the Gallicisms and other barbarous expressions with which they abound, they have generally been considered as unworthy of that author. His genuine works are, 1. A Poem on the civil war between Cæsar and Pompey, translated into prose by Abbé de Marolles, and into French verse by President Bouhier, 1737, in 4to. Petronius, full of fire and enthusiasm, and disgusted with Lucan's flowery language, opposed Pharsalia to Pharsalia; but his work, though evidently superior to the other in some respects, is by no means in the true style of epic poetry. 2. A Poem on the Education of the Roman Youth. 3. Two Treatises; one upon the Corruption of Eloquence, and the other on the Causes of the Decay of Arts and Sciences. 4. A Poem on the Vanity of Dreams. 5. The Shipwreck of Lucas. 6. Reflections on the Inconstancy of Human Life. And, 7. Trimalcion's Banquet. To this last performance morality is not much indebted. It is a description of the pleasures of a corrupted court; and the painter is rather an ingenious courtier than a person whose aim is to reform abuses. The best editions of Petronius are those published at Venice, 1499, in 4to; at Amsterdam, 1669, in 8vo, *cum notis variorum*; Ibid. with Beschius's notes, 1677, in 24to; and 1700, 2 vols in 24to. The edition of *variorum* was reprinted in 1743, in 2 vols 4to, with the learned Peter Burman's commentaries. Petronius died in the year 65 or 66.

Petronius (Maximus) was born in the year 395 of an illustrious family, being at first a senator and consul of Rome. He put on the imperial purple in 455, after having effected the assassination of Valentinian III. In order to establish himself upon the throne, he married Eudoxia the widow of that unfortunate prince; and, as she was ignorant of his villany, he confessed to her, in a transport of love, that the strong desire he had of being her husband, had made him commit this atrocious crime. Whereupon Eudoxia privately applied to Genserie, king of the Vandals, who coming into Italy with a very powerful army, entered Rome, where the usurper then was. The unhappy wretch endeavoured to make his escape; but the soldiers and people, enraged at his cowardice, fell upon him, and overwhelmed him with a shower of stones. His body was dragged through the streets of the city for three days; and, after treating it with every mark of disgrace, they threw it into the Tiber the 12th of June the same year, 455. He reigned only 77 days. He had some good qualities. He loved and cultivated the sciences. He was prudent in his councils, circumspect in his actions, equitable in his judgments; a facetious companion, and steady friend. He had the good fortune to win the affections of every body, while he remained a private character; but as a prince, he was so much the more detestable, in that, after he had obtained the throne by villany, he kept possession of it only by violence.

Phalene.

No. 1.

No. 2.

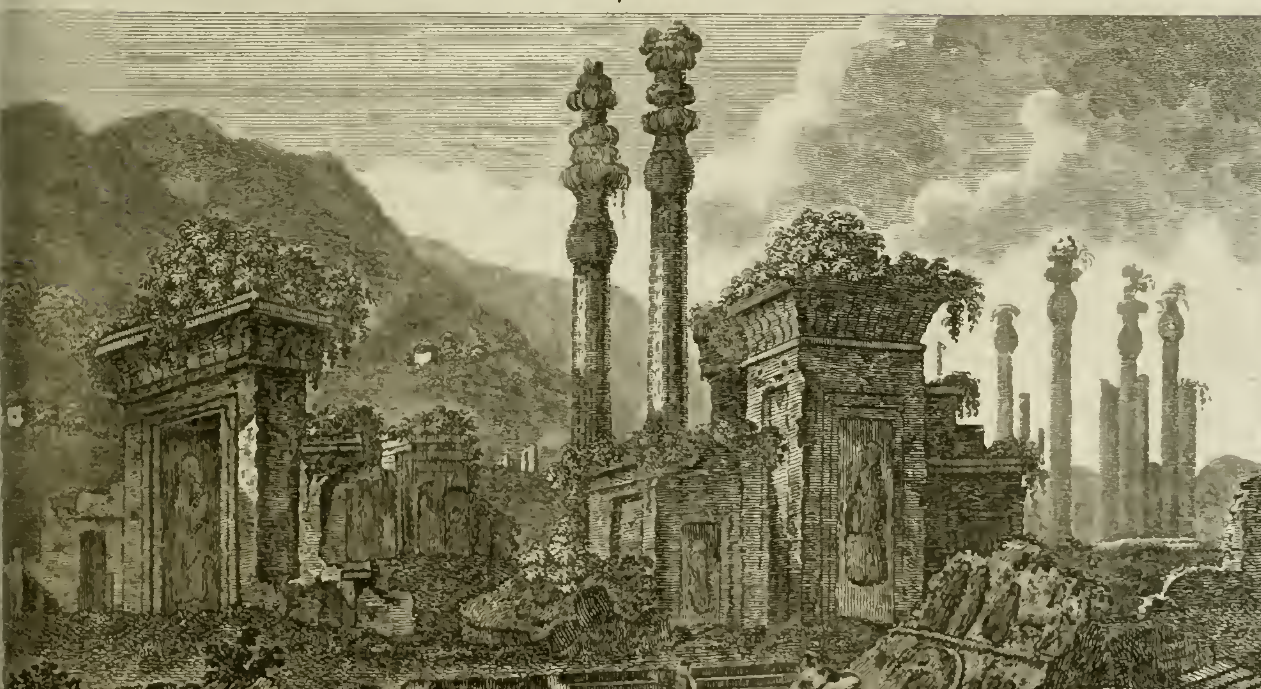
No. 3.

No. 5.

No. 4.

Phaeton or Tropic Bird.

Persepolis.



J. Bell Prov. Philadelphia sculptor fecit.

The crown was scarcely on his head before it appeared to him an insupportable burden. "Happy Democles (exclaimed he in his despair), thou wert a king during a single entertainment!"

PETROSA OSSA, in anatomy, a name given to the fourth and fifth bones of the cranium, called also *ossa temporum* and *ossa squamosa*; the substance whereof, as their first and last names express, is squamose and very hard.

PETROSELINUM (APIUM PETROSELINUM, Lin.) *Parsley*. This plant is commonly cultivated for culinary purposes. The seeds have an aromatic flavour, and are occasionally used as carminatives, &c. The root of parsley is one of the five aperient roots, and with this intention is sometimes made an ingredient in apozems and diet-drinks: if liberally used, it is apt to occasion flatulencies; and thus, by distending the viscera, produces a contrary effect to that intended by it: the taste of this root is somewhat sweetish, with a light degree of warmth and aromatic flavour.

PETTEIA, in the ancient music, a term to which we have no one corresponding in our language.

The melopœia, or the art of arranging sounds in succession so as to make melody, is divided into three parts, which the Greeks call *lepsis*, *mixis*, and *chresis*; the Latins *sumptio*, *mixtio*, and *usus*; and the Italians *presa*, *mescolamento*, and *uso*. The last of these is called by the Greeks πεττεία, and by the Italians *pettia*; which therefore means the art of making a just discernment of all the manners of ranging or combining sounds among themselves, so as they may produce their effect, *i. e.* may express the several passions intended to be raised. Thus it shows what sounds are to be used, and what not; how often they are severally to be repeated; with which to begin, and with which to end; whether with a grave sound to rise, or an acute one to fall, &c. The petteia constitutes the manners of the music; chooses out this or that passion, this or that motion of the soul, to be awakened; and determines whether it be proper to excite it on this or that occasion. The petteia, therefore, is in music much what the manners are in poetry.

It is not easy to discover whence the denomination should have been taken by the Greeks, unless from πεττεία, their game of chess; the musical petteia being a sort of combination and arrangement of sounds, as chess is of pieces called πεττοὶ, *calculi*, or "chess-men."

PETTY (Sir William), son of Anthony Petty a clothier, was born at Rumsey, a little haven-town in Hampshire, in 1623; and while a boy took great delight in spending his time among the artificers there, whose trades he could work at when but twelve years of age. Then he went to the grammar-school there: at 15 he was master of the Latin, Greek, and French tongues, and of arithmetic and those parts of practical geometry and astronomy useful to navigation. Soon after he went to Caen in Normandy, and Paris, where he studied anatomy, and read Vesalius with Mr Hobbes. Upon his return to England, he was preferred in the king's navy. In 1643, when the war between the king and parliament grew hot, he went into the Netherlands and France for three years; and having vigorously prosecuted his studies, especially in physic, at Utrecht, Leyden, Amsterdam, and Paris, he returned home to Rumsey. In 1647, he obtained a patent to teach the art of double writing for seventeen years. In 1648, he published at London "Advice to Mr Samuel Hartlib, for the advancement of some particular parts of learning." At this time he adhered to the prevailing party of the kingdom; and went to Oxford, where he taught anatomy and chemistry, and was created a doctor of physic. In 1650, he was made professor of anatomy there; and soon after a member of the college of physicians in London. The same year he became physician to the army in Ireland; where he continued till 1659, and acquired a great fortune. After the restoration, he was introduced to king Charles II. who knighted him in 1661. In 1662, he published "A Treatise of taxes and contributions." Next year he was greatly applauded in Ireland for his invention of a double-bottomed ship. He died at London of a gangrene in the foot, occasioned by the swelling of the gout, in 1687.

The character of his genius is sufficiently seen in his writings, which were much more numerous than those we have mentioned above. Amongst these, it is said, he wrote the history of his own life, which unquestionably contained a full account of his political and religious principles, as may be conjectured from what he has left us upon those subjects in his will. In that he has these remarkable words: "As for legacies to the poor, I am at a stand; and for beggars by trade and election, I give them nothing: as for impotents by the hand of God, the public ought to maintain them: as for those who can get no work, the magistrates should cause them to be employed; which may be well done in Ireland, where are fifteen acres of improveable land for every head: as for prisoners for crimes by the king, or for debt by their prosecutors, those who compassionate the sufferings of any object, let them relieve themselves by relieving such sufferers; that is, give them alms (A), &c. I am contented, that I have assisted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works and inventions, and have sought out real objects of charity; and do hereby conjure all who partake of my estate, from time to time to do the same at their peril. Nevertheless, to answer custom, and to take the sure side, I give twenty pounds to the most wanting of the parish wherein I die." As for his religion, he says, "I die in the profession of that faith, and in the practice of such worship, as I find established by the laws of my country; not being able to believe what I myself please, nor to worship God better than by doing as I would be done unto, and observing the laws of my country, and expressing my love and honour to Almighty God, by such signs and tokens as are understood to be such by the people with whom I live." He died possessed of a very large fortune, as appears by his will; where he makes his real estate about

(A) In the town of Rumsey there is a house which was given by him for the maintenance of a charity-school: the rent of which is still applied to that use.

Petty ll Peucedanum

about 6500 l. *per annum*, his perſonal eſtate about 45,000 l. his bad and deſperate debts 30,000 l. and the demonſtrable improvements of his Iriſh eſtate, 4000 l. *per annum*; in all, at ſix *per cent.* intereſt, 15,000 l. *per annum*. This eſtate came to his family, who were afterwards ennobled

The variety of purſuits in which Sir William Petty was engaged, ſhows him to have had a genius capable of any thing to which he choſe to apply it; and it is very extraordinary, that a man of ſo active and buſy a ſpirit could find time to write ſo many things as it appears he did.

PETTY, any thing little or diminutive, when compared with another.

Petty Bag, an office in chancery; the three clerks of which record the return of all inquiſitions out of every county, and make all patents of comptrollers, gaugers, cuſtomers, &c.

Petty-Chaps, in ornithology. See MOTACILLA.

Petty-Fogger, a little tricking ſolicitor or attorney, without either ſkill or conſcience.

PETTY, or *Petit, Larceny*. See LARCENY.

Petty-Patees, among confectioners, a ſort of ſmall pies, made of a rich cruſt filled with ſweet meats.

Petty-Singles, among falconers, are the tues of a hawk.

Petty-Tally, in the ſea language, a competent allowance of victuals, according to the number of the ſhip's company.

PETTY, or *Petit, Treaſon*. See TREASON.

PETUNSE, in natural hiſtory, one of the two ſubſtances whereof porcelain or china-ware is made. The petunſe is a coarſe kind of flint or pebble, the ſurface of which is not ſo ſmooth when broken as that of our common flint See PORCELAIN.

PETWORTH, in Suſſex in England, five miles from Midhurſt and the Suſſex Downs, and 49 from London, is a large, populous, and handſome town. It is adorned with ſeveral ſeats of gentlemen, particularly the magnificent ſeat of the Percies, earls of Northumberland, many of whom lie buried in a ſeparate vault of its church. The rectory, the richeſt in the county, is ſaid to be worth 600 l. or 700 l. a year, and is in the Duke of Somerſet's gift: in whoſe armory in this place, there is a ſword which, by circumſtances, appears to have been the weapon of the famous Henry Hotſpur, though it is not ſo unwieldy as other ancient ſwords generally are.

PEUCEDANUM, or SULPHUR WORT: A genus of the digynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 45th order *Umbellatæ*. The fruit is lobated, ſtriated on both ſides, and ſurrounded by a membrane; the involucra are very ſhort. There are three ſpecies; none of which have any remarkable properties excepting the officinale, or common hog's fennel, growing naturally in the Engliſh ſalt marſhes. This riſes to the height of two feet, with channelled ſtalks, which divide into two or three branches, each crowned with an umbel of yellow flowers, compoſed of ſeveral ſmall circular umbels. The roots, when bruiſed, have a ſtrong fetid ſcent like ſulphur, and an acrid, bitteriſh, unctuous taſte. Wounded in the ſpring, they yield a conſiderable quantity of yellow juice, which dries into a gummy reſin, and retains the ſtrong ſmell of the root. This ſhould ſeem to be poſſeſſed of ſome medicinal virtues, but they have never been aſcertained with any preciſion. The expreſſed juice was uſed by the ancients in lethargic diſorders. Peut Pey

PEUTEMAN (Peter) was born at Rotterdam in 1650, and was a good painter of inanimate objects; but the moſt memorable particular relative to this artiſt was that incident which occaſioned his death.

He was requeſted to paint an emblematical picture *Diſt. Paint.* of mortality, repreſenting human ſkulls and bones, ſurrounded with rich gems and muſical inſtruments, to expreſs the vanity of this world's pleaſures, amuſements, or poſſeſſions: and that he might imitate nature with the greater exactneſs, he went into an anatomy room, where ſeveral ſkeletons hung by wires from the ceiling, and bones, ſkulls, &c. lay ſcattered about; and immediately prepared to make his deſigns.

While he was thus employed, either by fatigue, or by intenſe ſtudy, inſenſibly he fell aſleep; but was ſuddenly rouſed by a ſhock of an earthquake, which happened at that inſtant, on the 18th of September 1692. The moment he awoke, he obſerved the ſkeletons move about as they were ſhaken in different directions, and the looſe ſkulls roll from one ſide of the room to the other; and being totally ignorant of the cauſe, he was ſtruck with ſuch a horror, that he threw himſelf down ſtairs, and tumbled into the ſtreet half dead. His friends took all poſſible pains to efface the impreſſion made on his mind by that unlucky event, and acquainted him with the real cauſe of the agitation of the ſkeletons; yet the tranſaction ſtill affected his ſpirits in ſo violent a manner, that it brought on a diſorder, which in a very ſhort time ended his days. His general ſubjects were either allegorical or emblematical alluſions to the ſhortneſs and miſery of human life.

PEWIT, SEA CROW, or *Mire-crow*, in ornithology. See LARUS.

PEWTER, a factitious metal uſed in making domeſtic utenſils, as plates, diſhes, &c.—The baſis of the metal is tin: which is converted into pewter by mixing at the rate of an hundred weight of tin with 15 pounds of lead and ſix pounds of braſs.—Beſides this compoſition, which makes the common pewter, there are other kinds, compounded of tin, regulus of antimony, biſmuth, and copper, in ſeveral proportions.

PEYRERE (Iſaac la) was born at Bourdeaux, of proteſtant parents. He entered into the ſervice of the Prince of Conde, who was much pleaſed with the ſingularity of his genius. From the peruſal of St Paul's writings he took into his head to aver, that Adam was not the firſt of the human race; and, in order to prove this extravagant opinion, he publiſhed in 1655 a book, which was printed in Holland in 4to and in 12mo, with this title, *Præadamitæ, ſive exercitatio ſuper verſibus* 12, 13, 14. *cap.* 15. *Epiſtolæ Pauli ad Romanos*. This work was burnt at Paris, and the author impriſoned at Bruſſels, through the influence of the archbiſhop of Maline's grand vicar. The Prince of Conde having obtained his liberty, he travelled to Rome in 1656, and there gave in to Pope Alexander VII. a ſolemn renunciation both of Calviniſm and Preadamiſm. His converſion was not thought to be ſincere, at leaſt with regard to this laſt hereſy. His deſire to be the head of a new ſect is evident; and his book diſcovers his

ere. ambition; for he there pays many compliments to the Jews, and invites them to attend his lectures. Upon his return to Paris, notwithstanding the earnest solicitations of his holiness to remain at Rome, he went again into the Prince of Conde's service in the quality of librarian. Some time after he retired to the seminary *des Vertus*, where he died the 30th of January 1676, at the age of 82, after the sacraments of the church had been administered to him. Father Simon says, that when he was importuned in his last moments to retract the opinion which he had formed respecting the Preadamites, his answer was, *Hi quæcunque ignorant, blasphemant.* His having no fixed sentiments of religion is supposed to proceed more from a peculiar turn of mind than a corruption of the heart; for good nature, simplicity of manners, and humanity, seem to have formed his character. "He was, says Niceron, a man of a very equal temper, and most agreeable conversation. He was a little too fond, however, of indulging his wit, which sometimes bordered on raillery; but he took care never to hurt or wound the feelings of his neighbour. As to his learning, it was extremely limited. He knew nothing either of Greek or Hebrew; and yet he ventured to give a new interpretation of several passages of the sacred volume. He piqued himself on his knowledge of the Latin; but excepting a few poets which he had read, he was by no means an adept in that language. His style is very unequal; sometimes too swelling and pompous, at other times low and grovelling." Besides the work already mentioned, he has left behind him, I. A treatise as singular as it is scarce, intitled, *Du rappel des Juifs*, 1643, in 8vo. The recal of the Israelites, in the opinion of this writer, will be not only of a spiritual nature, but they will be reinstated in the temporal blessings which they enjoyed before their rejection. They will again take possession of the holy land, which will resume its former fertility. God will then raise up to them a king more just, and more victorious, than any of their former sovereigns had been. Now, though all this is doubtless to be understood spiritually of Jesus Christ, yet our author is of opinion, that it ought also to be understood of a temporal prince, who shall arise for the purpose of effecting the temporal deliverance of the Jews; and that this prince shall be no other than the king of France, for the following reasons, which, it is believed, will carry conviction to few minds: 1. Because the two titles of *Most Christian*, and of *Eldest Son of the Church*, are ascribed to him by way of excellence. 2. Because it is presumable, if the kings of France possess the virtue of curing the evil or scrofula, which can only afflict the bodies of the Jews; that they will likewise have the power of curing their obstinate incredulity and the other inveterate diseases of their souls. 3. Because the kings of France have for their arms a *fleur de luce*; and because the beauty of the church is in scripture compared to the beauty of lilies. 4. Because it is probable that France will be the country whither the Jews shall first be invited to come and embrace the Christian faith, and whither they shall retreat from the persecution of the nations that have dominion over them; for France is a land of freedom, it admits of no slavery, and whoever touches it is free. Peyrere, after explaining his strange system, proposes a method of converting the Jews to Christianity; a method, says Niceron, which will not be acceptable to many. He proposes to reduce the whole of religion to a bare faith or belief in Jesus Christ; taking it for granted, without any shadow of proof, that "it is as difficult to comprehend the articles of our faith, as to observe the ceremonies of Moses.—From this scheme (says he) there would result a double advantage to the church; the reunion of the Jews, and of all those Christians who are separated from the body of the church." Peyrere, when he wrote this book, was a Calvinist; but his Calvinism too nearly resembled the Deism of our age. He confessed himself that his reason for quitting the Protestants was on account of their being the first and principal opposers of his book concerning the Preadamites. II. A curious and entertaining account of Greenland, printed in 8vo, 1647. When he was asked, on occasion of this work, why there were so many witches in the north? he replied, "It is because part of the property of these pretended conjurers, when condemned to suffer death, is declared to belong to their judges." III. An equally interesting account of Iceland, 1663, 8vo. IV. A letter to Philotimus, 1658, in 8vo, in which he explains the reasons of his recantation, &c. We find in Moreri the following epitaph of him, written by a poet of his own times.

Peyrere, Peyronius.

La Peyrere ici git, ce bon Israelite,
Huguenot, Catholique, enfin Preadamite:
Quatre religions lui plurent à la fois,
Et son indifference étoit si peu commune,
Qu'après quatre-vingts ans qu'il eut à faire un choix,
Le bon homme partit, & n'en choisit pas une.

PEYRONIUS (Francis de la) for a long time practised surgery at Paris with such distinguished eclat, that he obtained for himself the appointment of first surgeon to Louis XV. He improved this favourable situation with his majesty, and procured to his profession those honours which had the effect to quicken its progress, and those establishments which contributed to extend its benefits. The Royal College of Surgery at Paris was founded by his means in 1731, was enlightened by his knowledge, and encouraged by his munificence. At his death, which happened at Versailles the 24th of April 1747, he bequeathed to the society of surgeons in Paris two thirds of his effects, his estate of Marigni, which was sold to the king for 200,000 livres, and his library. This useful citizen also left to the society of surgeons at Montpellier two houses, situated in that town, with 100,000 livres, for the purpose of erecting there a chirurgical amphitheatre. He appointed the same society universal legatee for the third of his effects; and all these legacies contain clauses whose sole object is to promote the public good, the perfection and improvement of surgery; for which he always solicited the protection of the court. At the time of the famous dispute between the physicians and surgeons, he entreated the Chancellor d'Agueſſan to build up a brazen wall between the two bodies. "I will do so, replied the minister, but on what side of the wall shall we place the sick:" Peyronius afterwards behaved with more moderation.—He was a philosopher without any ostentation; but his philosophy was tempered by a long acquaintance with the world and with the court. The acuteness and delicacy of

Pezay || Pezron.

his underſtanding, joined to his natural vivacity, rendered his converſation agreeable; and all theſe advantages were crowned with a quality ſtill more valuable, an uncommon degree of ſympathy for thoſe in diſtreſs. He was no ſooner known to be at his eſtate in the country, than his houſe was filled with ſick people, who came to him from the diſtance of 7 or 8 leagues round about. He had once a plan of eſtabliſhing, on this ſpot, an hoſpital, to which he intended to retire, that he might devote the remainder of his life to the ſervice of the poor.

PEZAY (N Maſſon, marquis of), born at Paris, very early applied himſelf to the ſtudy of letters, and afterwards went into the army. He was made a captain of dragoons; and had the honour of giving ſome leſſons on tactics to the ill-fated Louis XVI. Being appointed inſpector general of ſome coaſting veſſels, he repaired to the maritime towns, and executed his commiſſion with more care and attention than was to have been expected from a votary of the muſes. But as, at the ſame time, he ſhowed too much haughtineſs, a complaint was brought againſt him to the court, and he was baniſhed to his country ſeat, where he died ſoon after, in the beginning of 1778. He was the intimate friend and companion of Dorat. He had ſtudied, and ſucceſsfully imitated, his manner of writing; but his poems have more delicacy, and are leſs diſfigured with trifling converſations of gallantry. He has left behind him, 1. A tranſlation of Catullus, which is not much eſteemed. 2. Les Soirées Helvetiennes, Alſaciennes, & Franc-Comtoiſes, in 8vo, 1770; a work very agreeably diverſified, full of charming landſcapes, but written with too little accuracy. 3. Les Soirées Provençales, in manuſcript, which are ſaid to be nowiſe inferior in merit to the foregoing ones. 4. La Roſiere de Salency; a paſtoral in three acts, and which has been performed with ſucceſs on the Italian theatres. 5. Les campagnes de Mailebois, in 3 vols 4to, and a volume of maps.

PEZENAS, a place in France about 24 miles from Montpellier. The ſoil about it is ſandy. The rock is limeſtone. The fields are open, and produce corn, wine, and oil. There are to be ſeen at this place the extenſive ruins of a caſtle, which formerly belonged to the Montmorency family. This ſtrong fortreſs was hewn out of the rock on which it ſtands, and appears to have been complicated and full of art. The walls are lofty, and above 8 feet in thickneſs. The rock, which is perpendicular, is a maſs of ſhells, ſuch as turbinæ, oyſters, cockles, with a calcareous cement. From hence the circumjacent plain, decked with luxuriant verdure, and ſhut in by rugged mountains, affords a moſt delightful proſpect. E. Long. 3. 35. N. Lat. 43. 18.

PEZIZA, cup-muſhroom, in botany; a genus of the natural order of fungi, belonging to the cryptogamia claſs of plants. The fungus campanulated and ſeſſile. Linnæus enumerates 8 ſpecies.

PEZRON (Paul), a very learned and ingenious Frenchman, born at Hennebon in Brittany in 1639, and admitted into the order of Citeaux in 1660. He was a great antiquary, and was indefatigable in tracing the origin of the language of the Goths; the reſult of which was, that he was led to eſpouſe a ſyſtem of the world's being much more ancient than modern chronologers have ſuppoſed. This he communicated to the public in a treatiſe printed at Paris in 1687, 4to, intitled, *The antiquity of Time, reſtored and defended againſt the Jews and modern chronologers.* This book of Pezron's was extremely admired for the ingenuity and learning in it; yet cauſed no ſmall alarm among the religious, againſt whom he nevertheleſs defended his opinions. He went through ſeveral promotions, the laſt of which was to the abbey of Charmoye, to which he was nominated by the king; and died in 1706.

Pha || Phæd

PHACA, in botany: A genus of the decandria order, belonging to the diadelphia claſs of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The legumen is ſemibilocular.

PHÆA, a famous ſow which infeſted the neighbourhood of Cromyon. Theſeus deſtroyed it as he was travelling from Trœzene to Athens to make himſelf known to his father. Some imagine that the boar of Calydon ſprang from this ſow. According to ſome authors, Phæa was a woman who proſtituted herſelf to ſtrangers, whom ſhe murdered, and afterwards plundered.

PHÆACIA, one of the names of the iſland Corcyra, (Homer, Stephanus). *Phæaces* the people, (Ovid), noted for their indolence and luxury: hence Horace uſes *Phæax* for a perſon indolent and ſleek; and hence aroſe their inſolence and pride, (Ariſtotle). The iſland was famous for producing large quantities of the fineſt flavoured apples, (Ovid, Juvenal, Propertius).

PHÆDON, a diſciple of Socrates, who had been ſeized by pirates in his youth; and the philoſopher, who ſeemed to diſcover ſomething uncommon and promiſing in his countenance, bought his liberty for a ſum of money, and ever after eſteemed him. Phædon, after Socrates's death, returned to Elis his native country, where he founded a ſect of philoſophers who compoſed what was called the *Eliac ſchool*. The name of Phædon is affixed to one of Plato's dialogues.

PHÆDRA (fab. hiſt.) was a daughter of Minos and Paſiphae; ſhe married Theſeus, by whom ſhe was the mother of Acamas and Demophoon. They had already lived for ſome time in conjugal felicity, when Venus, who hated all the deſcendants of Apollo, becauſe he had diſcovered her amours with Mars, inſpired Phædra with the ſtrongeſt paſſion for Hippolytus the ſon of Theſeus, by the amazon Hippolyte. This paſſion ſhe long attempted to ſtifle, but in vain; and therefore, in the abſence of Theſeus, ſhe addreſſed Hippolytus with all the impatience of deſponding love. He rejected her with horror and diſdain. She, however, incenſed by the reception ſhe had met, reſolved to puniſh his coldneſs and refuſal; and at the return of Theſeus ſhe accuſed Hippolytus of attempts upon her virtue. He liſtened to her accuſation; and without hearing Hippolytus's defence, he baniſhed him from his kingdom, and implored Neptune, who had promiſed to grant three of his requeſts, to puniſh him in an exemplary manner. As Hippolytus fled from Athens, his horſes were ſuddenly terrified by a ſea monſter, which Neptune had ſent on the ſhore; and he was thus dragged through precipices and over rocks, trampled under the feet of his horſes, and cruſhed under the wheels of his chariot. When his tragical end was known at Athens, Phædra confeſſed her crime, and hung herſelf

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self in despair, unable to survive one whose death her extreme guilt had occasioned. The death of Hippolytus, and the infamous passion of Phædra, is the subject of one of the tragedies of Euripides and of Seneca. She was buried at Trœzene, where her tomb was still to be seen in the age of the geographer Pausanias, near the temple of Venus, which she had built to render the goddess favourable to her incestuous passion. Near her tomb was a myrtle, whose leaves were full of small holes, which, it was reported, Phædra had done with a hair pin, when the vehemence of her passion had rendered her melancholy and almost desperate. She was represented in a painting in Apollo's temple at Delphi, as suspended in the air, while her sister Ariadne stood near to her, and fixed her eyes upon her.

PHÆDRUS, an ancient Latin writer, who composed five books of fables, in Iambic verse. He was a Thracian; and was born, as there is reason to conclude, some years before Julius Cæsar made himself master of the Roman empire. How he came into the service of Augustus is not known: but his being called *Augustus's freedman* in the title of the book, shows that he had been that emperor's slave. The fables of Phædrus are valued for their wit and good sense, expressed in very pure and elegant language: and it is remarkable that they remained buried in libraries altogether unknown to the public, until they were discovered and published by Peter Pithou, or Pithœus, a learned French gentleman, toward the close of the 16th century.

Phædrus (Thomas) was a professor of eloquence at Rome, early in the 16th century. He was canon of Lateran, and keeper of the library in the Vatican. He owed his rise to the acting of Seneca's Hippolitus, in which he performed the part of Phædra; from whence he ever after got the name of Phædrus. Erasmus, who tells this, says he had it from cardinal Raphael Georgianus, in whose court-yard, before the palace, that tragedy was acted. The cause of his death was very remarkable; for as he was riding through the city on a mule, he met a cart drawn by wild oxen, and was thrown by his mule, who took fright at them. Though corpulent, the cart fortunately passed over him without doing him any hurt, as he fell in the space between the wheels; but fright and the fall together spoiled the whole mass of his blood so much, that he contracted a distemper, of which, after languishing some time, he died under the age of 50. If he had lived, he would most probably have become an author; and perhaps, adds Bayle, have confirmed what has been observed of him, that his tongue was better than his pen. The observation was made by Erasmus, who tells us, that he knew and loved him; and owns that he was called the Cicero of his time. Janus Parrhasius, his colleague, was much grieved at his death, and gave the titles of several works, which were almost ready for public view.

PHÆNOMENON, in philosophy, denotes any remarkable appearance, whether in the heavens or earth, and whether discovered by observation or experiment.

PHAETON, in fabulous history, was the son of the Sun, or Phœbus and Clymene, one of the Oceanides. He was son of Cephalus and Aurora, according to Hesiod and Pausanias; or of Tithonus and Aurora, according to Apollodorus. He is, however, more generally acknowledged to be the son of Phœbus and Clymene. He was naturally of a lively disposition, and a handsome figure. Venus became enamoured of him, and entrusted him with the care of one of her temples. This distinguishing favour of the goddess rendered him vain and aspiring; and when Epaphus, the son of Io, had told him, to check his pride, that he was not the son of Phœbus, Phaeton resolved to know his true origin, and at the instigation of his mother he visited the palace of the sun. He begged Phœbus, that if he really were his father he would give him incontestable proofs of his paternal tenderness, and convince the world of his legitimacy. Phœbus received him with great tenderness, and swore by Styx to grant whatever he requested as a proof of his acknowledging him for his son. The youth boldly asked the direction of the chariot of the sun for one day. His father, grieved and surprised at this demand, used all his arguments to dissuade him from the rash attempt; but all was in vain: and being by his oath reduced to submit to his obstinacy, entrusted him with the reins, after he had directed him how to use them. The young adventurer was however soon sensible of his madness. He was unable to guide the fiery steeds; and loosing the reins, Jupiter, to prevent his consuming the heavens and earth, struck him with a thunderbolt, and hurled him from his seat into the river Eridanus or Po. His sisters Phaethusa, Lambetia, and Phœbe, lamenting his loss upon its banks, were changed by the gods into black poplar trees; and Cycnus king of Liguria, also grieving at his fate, was transformed into a swan. Phaeton.

The poets say, that while Phaeton was driving the chariot of his father, the blood of the Ethiopians was dried up; and their skin became black; a colour which is still preserved among the greatest part of the inhabitants of the torrid zone. The territories of Libya were also, they tell us, parched up, on account of their too great vicinity to the sun; and ever since, Africa, unable to recover her original verdure and fruitfulness, has exhibited a sandy country and uncultivated waste. According to those who explain this poetical fable, Phaeton was a Ligurian prince, who studied astronomy, and in whose age the neighbourhood of the Po was visited with uncommon heats.

Phaeton, in ornithology, a genus of birds belonging to the order of anseres; the characters of which are: The bill is sharp, straight, and pointed; the nostrils are oblong, and the hinder toe is turned forward. There are two species, *viz.*

1. The demersus, or red-footed pinguin, has a thick, arched, red bill; the head, hind-part of the neck, and the back, of a dusky purplish hue, and breast and belly white; brown wings, with the tips of the feathers white; instead of a tail, a few black bristles; and red legs. It is found on Pinguin isle, near the Cape of Good Hope, is common all over the South Seas, and is about the size of a goose.

2. The ethereus, or tropic bird, is about the size of a partridge, and has very long wings. The bill is red, with an angle under the lower mandible. The eyes are encompassed with black, which ends in a point toward

Phaëton. wards the back of the head. Three or four of the larger quill feathers, towards their ends, are black, tipped with white; all the reſt of the bird is white, except the back, which is variegated with curved lines of black. The legs and feet are of a vermilion red. The toes are webbed. The tail conſiſts of two long ſtraight narrow feathers, almoſt of equal breadth from their quills to their points. See Plate CCCLXXXIX.

"The name *tropic bird* (ſays Latham), given to this genus, ariſes from its being chiefly found within the tropic circles; but we are not to conclude, that they never ſtray voluntarily, or are driven beyond them; for we have met with a few inſtances to prove the contrary (A). It is, however, ſo generally found within the tropical limits, that the ſight of this bird alone is ſufficient to inform the mariner of a very near approach to if not his entrance therein. It has alſo been thought to portend the contiguity of land (B); but this has often proved fallacious, as it is not unfrequently found at very great diſtances therefrom. The flight of this bird is often to a prodigious height; but at other times it is ſeen, along with the frigate pelican, booby, and other birds, attending the flying fiſhes at their riſe from the water, driven from their native element into the air by their watery enemies, the ſhark (C), porpoiſe, albicore, bonito, and dolphin, which purſue them beneath, and prey upon them. Theſe birds are ſometimes obſerved to reſt on the ſurface of the water, and have been now and then ſeen in calm weather upon the backs of the drowſy tortoiſes, ſupinely floating in the ſea, ſo that they have been eaſily taken by the long boat manned. On ſhore they will perch on trees; and are ſaid to breed in the woods, on the ground beneath them. They have been met with in plenty on the iſlands of St Helena, Aſcenſion, Mauritius, New Holland, and various places in the South Seas; but in no place ſo numerous as at Palmerſton Iſland, where theſe birds, as well as the frigates, were in ſuch plenty, that the trees were abſolutely loaded with them, and ſo tame, that they ſuffered themſelves to be taken off the boughs with the hand. At Otaheite, and in the Friendly iſles, the natives give them the names of *haingoo* and *toolaice*.

"As the tropic bird ſheds the long tail feathers every year, the inhabitants of ſuch iſles as they frequent, collect and make uſe of them by way of ornament in various manners; they are worn in the caps of the Sandwich iſlanders, being in great plenty at Tahoora, as alſo in various parts of their dreſs; but in none more conſpicuous than in the mourning garment of Otaheite, in which iſland numbers are picked up in the mountainous parts, where it alſo breeds. The fleſh cannot be called good, but was found ſufficiently acceptable to thoſe who had long been confined to ſalt proviſions, and in which circumſtance the ſailors did not deſpiſe it." Phaëton.

There is a variety of this bird called by Latham the *white tropic bird*. It is leſs than the one we have already deſcribed, and is found in as many places as it. The plumage of this bird is in general of a ſilvery white. The yellow tropic bird is a further variety of the ſame ſpecies, the plumage being of a yellowiſh white. Theſe differences, Mr Latham thinks, ariſe merely from age, if they are not the diſtinguiſhing mark of ſex.

3. The black-billed tropic bird is ſmaller than any of the former. The bill is black; the plumage on the upper part of the body and wings is ſtriated, partly black and partly white; before the eye there is a large creſcent of black, behind it is a ſtreak of the ſame; the forehead and all the under parts of the body are of a pure white colour; the quills and tail are marked as the upper parts, but the ends of the firſt are white, and moſt of the feathers of the laſt are marked with duſky black at the tips; the ſides over the thighs are ſtriated with black and white; the legs are black. One of theſe was found at Turtle and Palmerſton iſlands, in the South Seas, and is in the poſſeſſion of Sir Joſeph Banks.

4. The red-tailed tropic bird is in length about two feet ten inches, of which the two tail feathers alone meaſure one foot nine inches. The bill is red; the plumage white, tinged of an elegant pale roſe-colour; the creſcent over the eyes is ſomewhat abrupt in the middle; the ends of the ſcapulars are marked with black. This bird is diſtinguiſhed from others by two middle long tail feathers, which are of a beautiful deep red colour, except the ſhafts and baſe, which are black; the ſides over the thighs are duſky; and the legs are black.

"This ſpecies (ſays Latham) is met with frequently at large as the others, but does not ſeem to be ſo far ſpread. Our navigators met with them in various places, though they were ſeldom ſeen by them on ſhore except in the breeding ſeaſon, which is in September and October. They are found in great numbers in the iſland of Mauritius, where they make the neſt in hollows in the ground under the trees; the eggs are two in number, of a yellowiſh white marked with rufous ſpots.

(A) "Dr Forſter obſerves, that they are never ſeen beyond 28 degrees of latitude; but others talk of their ſpreading far beyond it. In lat. 32. 45. *Ell. Narr.* ii. p. 64.—33. 10. N *Cook's laſt Voy.* iii. p. 178.—38. 34. S. *Park. Voy* p. 132.—38. 29. S. *Hawkeſ. Voy.* iii. p. 77. This is mentioned as not being common; but Kalm ſays he met with theſe in 40 degrees north. See *Trav.* i. p. 22.—And a friend of mine aſſured me, that he ſaw one in latitude 47½ north; but at the ſame time obſerved, that it was the firſt inſtance he had ever known of ſuch a circumſtance.

(B) "*Ulloa's Voy.* ii. p. 301. He obſerves, that they ſeldom are met with above eight or ten leagues from land.

(C) "*Squalus conductor, delphinus phocæna, ſcomber thynnus, ſcomber pelamis, delphinus coryphæna.* See *Phil. Tranſ.* vol. lxviii. p. 800. It is there obſerved, that the flying fiſh is able to fly 60 or more yards at one ſtretch, and repeat it a ſecond or even a third time, only the ſlighteſt momentary touch of the ſurface that can be conceived intervening; and it is common in theſe flights for them to fly againſt ſhips, or fall on the deck.

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ſpots. The ſame author gives an account of the introduction of paradiſe grackles into the iſland of Bourbon, from whence they ſpread into that of Mauritius; at firſt intended for the very uſeful purpoſe of deſtroying the locuſts and graſhoppers, which ſwarmed there to a great degree: the reſult of their prodigious increaſe, and the unlooked for conſequence of it, he has likewiſe mentioned. Theſe birds, we are told, are great enemies to the tropic birds, ocular demonſtration of which was had by M. de Querhoent; for, being ſeated beneath a tree in which were perched a number of the grackles, he obſerved a tropic bird come to its hole, in order to go to the neſt; but the grackles attacked the bird all at once, and obliged it to fly off; it then returned with its conſort in company, but without effect, as they were both driven away, as the ſingle one had been before; when the grackles returned to their tree, and the ſpectator left them in that ſituation.

"This ſpecies of tropic bird has been met with in ſeveral places of the South Seas; very common at Palmerſton and Turtle iſlands; at Hervey's iſland in the greateſt plenty, and of which conſiderable numbers were killed for proviſions; and here alſo they make the neſts in the ſame manner as at Mauritius. The name it is known by at Otaheite and the Friendly iſles is *tawagge* and *totto*." See DIOMEDEA and PINGUIN.

PHAGEDÆNA, in medicine, denotes a corroding ulcer.

PHAGEDENIC MEDICINES, thoſe uſed to eat off proud or fungous fleſh; ſuch as are all the cauſtics.

PHAGEDENIC Water, in chemiſtry, denotes a water made from quicklime and ſublimate; and is very efficacious in the cure of phagedenic ulcers. To prepare this water, put two pounds of freſh quicklime in a large earthen pan, and pour upon it about ten pounds of rain-water; let them ſtand together for two days, ſtirring them frequently: at laſt leave the lime to ſettle well, then pour off the water by inclination, filtrate it, and put it up in a glaſs bottle, adding to it an ounce of corroſive ſublimate in powder; which from white becomes yellow, and ſinks to the bottom of the veſſel. The water being ſettled, is fit for uſe in the cleanſing of wounds and ulcers, and to eat off ſuperfluous fleſh, and eſpecially in gangrenes; in which caſe may be added to it a third or fourth part of ſpirit of wine.

PHALÆNA, the MOTH, in zoology, a genus of inſects belonging to the order of lepidoptera. The feelers are cetaceous, and taper gradually towards the points; the wings are often bent backwards.

Barbut divides this genus into eight families, and we are told that there are no leſs than 460 ſpecies. The names of the ſeveral families are given by Barbut as follows: 1. The attaci, whoſe wings incline downwards and are ſpread open: they have pectinated antennæ without a tongue, or pectinated antennæ with a ſpiral tongue, or cetaceous antennæ with a ſpiral tongue. 2. The bombyces, whoſe wings cover the body in a poſition nearly horizontal, and which have pectinated antennæ. They are either clingues, which want the tongue, or have it ſo ſhort as not to be manifeſtly ſpiral; their wings are either reverſed or deflected: or ſpirilingues, which have a ſpiral tongue; and are either læves with ſmooth backs, or criſtatæ dorſo with a kind of creſt or tuft of hair on the back. 3. The noctuæ, whoſe wings are incumbent as in the bombyces, from which they differ chiefly in the formation of the antennæ, which are cetaceous. The noctuæ are either clingues, wanting tongues, or ſpirilingues having ſpiral tongues. 4. The geometræ, whoſe wings when at reſt are extended horizontally: the antennæ in one ſubdiviſion of this ſection are pectinated, in another cetaceous; the under wings in each of theſe diviſions are either angulated, or round with entire edges. 5. The tortrices. The wings are exceeding obtuſe, their exterior margin is curve, and declines towards the ſides of the body. They have ſhort palpi. 6 The pyralides. The inner margins of the wings in this ſection are laid one over the other; the wings themſelves decline a little towards the ſides of the body, and in ſhape reſemble a delta; they have conſiderable palpi of different forms. 7. The tineæ. The wings are wrapped up or folded round the body, ſo as to give the inſect a cylindrical form; the forehead is ſtretched out or advanced forwards. 8. The alucitæ. The wings of this diviſion are ſplit, or divided into branches almoſt to their baſe. Phalæna.

The caterpillars of this genus vary much as to ſize, and conſiderably as to their ſhape and number of feet. It is remarkable, that caterpillars of almoſt every ſpecies of this genus are found with 10, 12, 14, and 16 feet. The laſt are the moſt common and the largeſt; thoſe of 10 and 12 feet are called *geometræ*. "Amongſt the geometræ caterpillars (ſays Barbut) there are ſome very ſingular, whether for their colour, or the tubercula which they bear, or laſtly for the difference of their attitudes. Many reſemble ſmall branches or bits of dry wood; and that reſemblance may be a means of ſaving many of thoſe inſects from the voraciouſneſs of birds, who do not ſo eaſily diſcern them. Other caterpillars are very hairy, while ſeveral are quite ſmooth; the latter have a cleanlier look, whereas the hairy ones have ſomething hideous, and may even be hurtful when touched.

"All the caterpillars of phalænæ, after having ſeveral times caſt their ſlough, ſpin their cod, in which they are transformed to chryſalids. But the texture of the cod, the fineneſs of the thread of which it is compoſed, and the different matters joined to the threads, are infinitely various.

"The chryſalids of phalænæ are generally oblong ovals, not angulous as thoſe of butterflies, nor ſo ſoon transformed to perfect inſects. They remain a much longer time within the cod, the greateſt part not coming forth till the enſuing year. Some I have met with that remained in that ſtate during two or three years ſucceſſively. Heat or cold contribute greatly to forward or put back their final metamorphoſis; a fact which may be aſcertained by procuring them a certain degree of moderate heat, by which means one may ſee phalænæ brought forth upon one's mantle-piece in the depth of winter.

"The phalænæ or perfect inſects ſprung from thoſe cods, are generally more clumſy and heavy than butterflies; their colours are likewiſe more brown, dim, and obſcure, though there are ſome phalænæ whoſe colours are very lively and brilliant. Several of them

Phalæna. fly only in the evening, keeping quiet and close under leaves in the day-time; and this has induced some authors to give them the name of *night butterflies*. In summer evenings they find their way into rooms, attracted by the lights round which they are seen to hover. And indeed a sure method of catching a great number of phalænæ is to hunt them by night in a bower with a lantern. They all resort to the light of the lantern, about which great numbers of them may be caught.

"A remarkable circumstance has been observed of these phalænæ, which is, that the females of some of them are without wings. By their looks they never would be taken for phalænæ. They have the appearance of a large, short, six-legged, creeping animal, while their male is winged and active. Yet this heavy creature is a real phalæna, easily distinguished by its antennæ. It even has wings, but so short that they are no more than small protuberances placed at the extremity of the thorax, and that appear quite useless. Those phalænæ whose females are destitute of wings are generally in the number of those whose antennæ are pectinated. The unwinged females have antennæ similar to those of the males, but with shorter beards only. Their body is also charged with scales, the characteristic of insects of this order."

To describe every species of this extensive genus would be impossible; we shall therefore only take notice of a very few, of which we have given engravings.

The phalæna attacus pavonia minor. See N° 1. Plate CCCLXXXIX. The wings of this insect, says Barbut, are brown, undulated, and variegated, having some grey in the middle, and a margin one line broad; in its colour yellowish grey. The under part has more of the grey cast, but the extremities of the wings before the margin have a broad band of brown. The four wings, as well above as beneath, have each a large eye, which eyes are black encompassed with a dun-coloured circle, and above that with a semicircle of white, then another of red, and lastly the eye is terminated by a whole circle of black. Across the middle of the eye is drawn transversely a small whitish line. The caterpillar is green, has 16 feet with rose-colour tubercula, charged with long hairs terminated by a small knob; besides which, it has dun-colour or reddish rings. It is found upon fruit-trees.

Phalæna alucita pentadactyla, N° 2. The eyes of this species are black; the body is of a pale yellow. The wings are snow white, and the insect keeps them stretched asunder when at rest. The superior are divided in two, or rather appear composed of two stumps of bird's feathers united at the base. The inferior ones are likewise divided into three threads or bristles, which are furnished on both sides with fine fringes. The caterpillar is of a green colour, dotted with black, and charged with a few hairs. It feeds upon grass, changes to a chrysalis in or about September, and appears a moth in August, frequenting woods.

Phalæna noctua elinguis humuli, N° 3. In this species the wings of the male are of a snowy white; of the female yellowish, with streaks of a deeper hue; the shoulders, abdomen, &c. in both sexes, are deep yellow. The antennæ are pectinated and shorter than the thorax. The caterpillar feeds upon the roots of burdock, hops, &c. changes into a chrysalis in May, appears in the winged state in June, frequenting low marshy grounds where hops grow. Phalæ

Phalæna noctua pronuba spirilinguis, N° 4. The thorax, head, antennæ, feet, and upper wings, are of a brown colour, more or less dark, sometimes so deep as to be nearly black, but often of a bluish cast. The upper wings are moreover somewhat clouded, and have two black spots, one on the middle, the other towards the outward angle of the lower part of the wing. The under ones are of a beautiful orange colour, with a broad black band near the lower edge of the wing, of which it follows the direction. The caterpillar is smooth; to be found on several plants, but particularly upon the thlaspi and some other cruciferous plants. It keeps in concealment during the day, and only feeds by night. Its metamorphosis is performed underground, and some varieties of colour are observable amongst these caterpillars; some being green, others brown; which latter yield males, the former females.

Phalæna tortrix prasinana. The superior wings of this species are of a fine green colour, having two diagonal yellow bars on each, the body and inferior wings are whitish, shaded with yellowish green. The caterpillar is a pale yellowish green, ornamented with small brown specks or spots, the tail being forked and tipt with orange red colour; feeds on the oak, changes to a chrysalis in September, and assumes the fly-state about May, frequenting woods.

PHALANGIUM, in zoology, a genus of insects belonging to the order of aptera. They have eight feet, two eyes on the top of the head placed very near each other, and other two on the sides of the head: the feelers resemble legs, and the belly is round. There are nine species.

Mr Barbut only describes one species, *viz.* the phalangium opilis of Linnæus. His description is as follows: "Its body is roundish, of a dusky brown on the back, with a duskier spot of a rhomboidal figure near the middle of it. The belly is whitish; the legs are extremely long and slender. On the back part of the head there stands a little eminence, which has on it a kind of double crest, formed as it were of a number of minute spines; the eyes are small and black, and are two in number. It is commonly called the *shepherd spider*.

"This species of spider multiplies singularly. They are great spinners. In autumn the stubble is quite covered with the threads of these spiders, by means of which they travel with ease, and ensnare their prey. However, those threads are thought rather to be the produce of a species of tick called *autumnal-weaver*. A small degree of attention discovers an amazing multitude of those ticks almost imperceptible, and that is their work. The threads, when united, appear of a beautiful white, wave about in the air, and are known in the country by the name of *virgin's threads*. Some naturalists think, that those threads, floating in the air, serve the insect as sails to waft it through the air, and as a net to entrap insects on the wing; for remnants of prey, say they, are discoverable in them. As to those parcels in which nothing is seen, they are only essays rejected by those travelling insects. The analogy between the phalangium and the crab, and the facility with

ngosis lanx. with which it parts with its legs to save the rest of the body, has raised a presumption that its legs might grow again, as do those of crabs and lobsters. Country people have an opportunity to endeavour at ascertaining the truth of these observations."

PHALANGOSIS, in surgery, is a tumor and relaxation of the eye-lids, often so great as to deform the eye, and considerably to impede vision. Sometimes the eye-lid when in this state subsides or sinks down, occasioned perhaps either by a palsy of the muscle which sustains and elevates the eye-lid, or else from a relaxation of the cutis above, from various causes. Sometimes an œdematous or aqueous tumor is formed on the eye-lids, so as almost entirely to exclude vision; but this last case should be distinguished from the other, and may be easily remedied by the use of internal and topical medicines, such as purges and diuretics given inwardly, and a compress dipped in warm spirit of wine and lime-water. But in the paralytic or relaxed case, the use of cordial and nervous medicines must be proposed internally; and outwardly, balsam of Peru and Hungary water are to be employed. If all these fail, the remaining method of cure is to extirpate a sufficient quantity of the relaxed cutis; and then, after healing up the wound, the remainder will be sufficiently shortened.

PHALANX, in Grecian antiquity, a square battalion of soldiers, with their shields joined and pikes crossing each other; so that it was next to impossible to break it.

The Macedonian phalanx is supposed by some to have had the advantage, in valour and strength, over the Roman legion. Its number was 8000 men. But the word *phalanx* is used for a party of 28, and several other numbers; and even sometimes for the whole body of foot. See LEGION.

PHALANX is applied, by anatomists, to the three rows of small bones which form the fingers. In natural history it is a term which Dr Woodward and some other writers of fossils have used to express an arrangement of the columns of that sort of fossil coralloide body found frequently in Wales, and called ward's *lithostrotion*. of Foss. In the great variety of specimens we find of this, some have the whole phalanx of columns cracked through, and others only a few of the external ones; but these cracks never remain empty, but are found filled up with a white spar, as the smaller cracks of stone usually are. This is not wonderful, as there is much spar in the composition of this fossil; and it is easily washed out of the general mass to fill up these cracks, and is then always found pure, and therefore of its natural colour, white.

The lithostrotion, or general congeries of these phalanges of columns, is commonly found immersed in a grey stone, and found on the tops of the rocky cliffs about Milford in Wales. It is usually erect, though somewhat inclining in some specimens, but never lies horizontal. It seems to have been all white at first, but to have been since gradually tinctured with the matter of the stone in which it lies. The single columns, which form each phalanx, are usually round or cylindric, though sometimes flatted and bent; some of them are also naturally of an angular figure; these, however, are not regular in the number of their angles, some consisting of three sides, some of five, and some of seven; some are hexangular also, but these are scarce. They are from five or six to sixteen inches in length; and the largest are near half an inch over, the least about a quarter of an inch; the greater number are very equal to one another in size; but the sides of the columns being unequal, the same column measures of a different thickness when measured different ways; the phalanges or congeries of these are sometimes of a foot or more in diameter. Phalaris.

The columns are often burst, as if they had been affected by external injuries; and it is evident that they were not formed before several other of the extraneous fossils; for there are found sometimes shells of sea-fishes and entrochi immersed and bedded in the bodies of the columns. It appears plainly from hence, that when these bodies were washed out of the sea, and tossed about in the waters which then covered the tops of these cliffs, this elegant fossil, together with the stony bed in which it is contained, were so soft, that those other bodies found entrance into their very substance, and they were formed as it were upon them. This fossil takes an elegant polish, and makes in that state a very beautiful appearance, being of the hardness of the common white marble, and carrying the elegant structure visible in the smallest lineaments.

PHALARIS, a remarkable tyrant, born at Crete, where his ambitious designs occasioned his banishment: he took refuge in Agrigentum, a free city of Sicily, and there obtained the supreme power by stratagem. The circumstance which has chiefly contributed to preserve his name in history is his cruelty; in one act of which he gave, however, an example of strict justice. It is thus related: Perillus, a brass-founder at Athens, knowing the cruel disposition of Phalaris, contrived a new species of punishment for him to inflict on his subjects. He cast a brazen bull, bigger than the life, with an opening in the side to admit the victims; who being shut up in the body, a fire was kindled under it to roast them to death; and the throat was so contrived, that their dying groans resembled the roaring of a bull. The artist brought it to the tyrant, expecting a great reward. Phalaris admired the invention and workmanship, but ordered the inventor to be put into it to make the first trial. In allusion to which, Ovid says,

Neque enim lex æquior ulla,
Quam necis artifices arte perire sua.

The end of this detestable tyrant is differently related; but it is very generally believed, with Cicero, that he fell by the hands of the Agrigentines; and, as some suppose, at the instigation of Pythagoras. Ovid tells us, that his tongue was cut out; and that he was then put into the bull to perish by the same slow fire by which means he had murdered so many before. Others say that he was stoned to death; and all agree that his end was violent. He reigned, Eusebius says, 28 years; others say 16. After all, there is great uncertainty both as to his life, death, and history. Many of the circumstances related of him, as they are collected by Mr Boyle, depend upon the authenticity of those epistles which go under the name of the tyrant; and which have been justly questioned, and with great probability rejected, as the spurious production of some modern sophist. See BENTLEY, p. 177. col. 2.

Phalaris || Phallus.

PHALARIS, or *Canary-graſs*, in botany; a genus of the trigynia order, belonging to the triandria claſs of plants. The calyx is bivalved, carinated, and equal in length, containing the corolla. There are ten ſpecies, of which the moſt remarkable are the canarienſis, or manured Canary-graſs; and the arundinacea, or reed Canary-graſs. Theſe are both natives of Britain. The firſt grows by the road ſides; and is frequently cultivated for the ſake of the ſeeds, which are found to be the beſt food for the Canary and other ſmall birds. The ſecond grows on the banks of rivers. It is uſed for thatching ricks or cottages, and endures much longer than ſtraw. In Scandinavia they mow it twice a-year, and their cattle eat it. There is a variety of this cultivated in our gardens with beautifully ſtriped leaves. The ſtripes are generally green and white; but ſometimes they have a purpliſh caſt. This is commonly called *painted lady-graſs*, or *ladies treſſes*.

PHALERÆ, among the ancient Romans, were military rewards beſtowed for ſome ſignal act of bravery. Authors do not agree whether the Phaleræ were a ſuit of rich trappings for a horſe, or golden chains ſomething like the torques, but ſo formed as to hang down to the breaſt and diſplay a greater profuſion of ornament. The laſt opinion appears to have the greater prevalence, but perhaps both are true.

PHALEREUS (Nepos), a village and port of Athens; this laſt neither large nor commodious, for which reaſon Themiſtocles put the Athenians on building the Piræeus; both joined to Athens by long walls. The Phalereus lay nearer the city (Pauſanias). Demetrius Phalereus, the celebrated ſcholar of Theophraſtus, was of this place; to whom the Athenians erected above 300 ſtatues; which were afterwards deſtroyed by his enemies, on his flight to Ptolemy king of Egypt (Strabo). Here Demoſthenes was wont to declaim, to accuſtom his voice to ſurmount the noiſe and roaring of the ſea; a juſt and lively emblem of popular aſſemblies.

PHALEUCIAN VERSE, in ancient poetry, a kind of verſe conſiſting of five feet; the firſt of which is a ſpondee, the ſecond a dactyl, and the three laſt trochees.

PHALLUS, the MOREL, in botany; a genus of the order of fungi, belonging to the cryptogamia claſs of plants. The fungus is reticulated above and ſmooth below. There are two ſpecies.

1. The eſculentus, or eſculent morel, is a native of Britain, growing in woods, groves, meadows, paſtures, &c. The ſubſtance, when recent, is wax like and friable; the colour a whitiſh yellow, turning browniſh in decay: the height of the whole fungus, about four or five inches. The ſtalk is thick and clumſy, ſomewhat tuberous at the baſe, and hollow in the middle. The pileus is either round or conical; at a medium about the ſize of an egg, often much larger; hollow within: its baſe united to the ſtalk; and its ſurface cellular, or latticed with irregular ſinuſes. The magnified ſeeds are oval. It is much eſteemed at table both recent and dried, being commonly uſed as an ingredient to heighten the flavour of ragouts. We are informed by Gleditſch, that morels are obſerved to grow in the woods of Germany in the greateſt plenty in thoſe places where charcoal has been made. Hence the good women who collect them to ſell, receiving a hint how to encourage their growth, have been accuſtomed to make fires in certain places of the woods, with heath, broom, vaccinium, and other materials, in order to obtain a more plentiful crop. This ſtrange method of cultivating morels being however ſometimes attended with dreadful conſequences, large woods having been ſet on fire and deſtroyed by it, the magiſtrate thought fit to interpoſe his authority, and the practice is now interdicted.

2. The impudicus, ſtinking morel, or ſtinkhorns, is alſo a native of Britain, and found in woods and on banks. It ariſes from the earth under a veil or volva, ſhaped exactly like a hen's egg, and of the ſame colour, having a long fibrous radicle at its baſe. This egg like volva is compoſed of two coats or membranes, the ſpace between which is full of a thick, viſcid, tranſparent matter, which, when dry, glues the coats together, and ſhines like varniſh. In the next ſtage of growth, the volva ſuddenly burſts into ſeveral lacerated permanent ſegments, from the centre of which ariſes an erect, white, cellular, hollow ſtalk, about five or ſix inches high and one thick, of a wax like friable ſubſtance, and moſt fetid cadaverous ſmell, conical at each end, the baſe inſerted in a white, concave, membranaceous turbinated cup, and the ſummit capped with a hollow, conical pileus, an inch long, having a reticulated cellular ſurface, its baſe detached from the ſtalk, and its ſummit umbilicated, the umbilicus ſometimes perforated and ſometimes cloſed. The under ſide of this pileus is covered with a clear, viſcid, gelatinous matter, ſimilar to that found between the membranes of the volva: and under this viſcid matter, concealed in reticulated receptacles, are found the ſeeds, which when magnified appear ſpherical. As ſoon as the volva burſts, the plant begins to diffuſe its intolerable odours, which are ſo powerful and widely expanded, that the fungus may be readily diſcovered by the ſcent only, before it appears to the ſight. At this time, the viſcid matter between the coats of the volva grows turbid and fuſcous; and when the plant attains its full maturity, the clear viſcid ſubſtance in the pileus becomes gradually diſcoloured, putrid, and extremely fetid, and ſoon afterwards turns blackiſh, and, together with the ſeeds and internal part of the pileus itſelf, melts away. The fetid ſmell then begins to remit, the fungus fades, and continues for a ſhort time ſapleſs and coriaceous, and at laſt becomes the food of worms. The cadaverous ſcent of this fungus greatly allures the flies; which, lighting upon the pileus, are entrapped in the viſcid matter, and periſh. We are informed by Gleditſch, that the vulgar people in Thuringia call the unopened volvæ by the ridiculous name of *ghoſts* and *dæmon's eggs*; and that they collect and dry them either in the ſmoke or open air, and when reduced to powder, uſe them in a glaſs of ſpirits as an aphrodiſiac.

PHALLUS, among the Egyptians, was the emblem of fecundity. It was very fervently worſhipped by women, eſpecially by thoſe who were barren. This cuſtom was introduced among the Greeks, and feſtivals in honour of it were called *phallica*. See MYSTERIES, n° 38, &c. Among the Hindoos a ſimilar emblem called *lingam* is uſed, and for ſimilar purpoſes. See HINDOOS, n° 4.

PHALTI, or PHALTIEL, ſon of Laiſh. He married

nanatic ‖ haon.

ried Michal, after Saul had taken her from David; but David afterwards took her away from Phalti (1 Sam. xxv. 44. 2. Sam. iii. 15.) Some interpreters are of opinion Phalti did not meddle with Michal all the time she continued in his house, for fear that both of them should incur the penalty of death, to be inflicted on adulterers (Levit. xx. 10.), because Michal had not been legally divorced; but these reasons are frivolous. Saul looked upon David as a rebel to his king, and an outlaw, whose goods and wives belonged to him, and which he could absolutely dispose of. He would not have given Michal to Phalti, nor would he have received her, if he had not thought he might use her as his wife. If Michal had no children by Phalti, by whom then were those children that the scripture says she had, since it is known she had none by David? See 2 Sam. xxi. 8. and vi. 23.

PHANATIC, or FANATIC, a visionary; one who fancies he sees spectres, spirits, apparitions, or other imaginary objects, even when awake; and takes them to be real. See PHANTASY and FANATIC.

Such are phrenetics, necromancers, hypochondriac persons, lycanthropi, &c. See PHRENETIC, HYPOCHONDRIAC, LYCANTHROPI.

Hence the word is also applied to enthusiasts, pretenders to revelation, new lights, prophecies, &c. See ENTHUSIAST, and SECOND *Sight*.

PHANTASIA was the daughter of Nicarchus of Memphis in Egypt. It has been supposed that she wrote a poem on the Trojan war, and another on the return of Ulysses to Ithaca, from which compositions Homer copied the greatest part of his Iliad and Odyssey, when he visited Memphis, where they were deposited.

PHANTASM, a term sometimes used in a synonymous sense with idea, or notion retained in the mind, of an external object.

PHANTASY, or FANCY, the *Imagination*; the second of the powers or faculties of soul, by which the species of objects received by the external organs of sense are retained, recalled, further examined, and either compounded or divided. See IMAGINATION; and METAPHYSICS, Part I. Chap. ii.

Others define the phantasy to be that internal sense or power, whereby the ideas of absent things are formed, and represented to the mind as if they were present. In melancholics and madmen this faculty is very strong, representing many extravagant and monstrous things, and framing its images as lively as those of sensation: whence the visions and deceptions those persons are liable to.

PHANUEL, of the tribe of Asher, the father of a holy widow and prophetess called Anna, who was in the temple when our Saviour was presented there by his parents (Luke ii. 36, 37, 38.)

PHAON, a young man of Mytilene, in the island of Lesbos, received from Venus, as fable reports, an alabaster vase filled with an essence which had the virtue of conferring beauty. He had no sooner anointed his body with it than he became the most beautiful of men. The ladies of Mytilene fell desperately in love with him; and the celebrated Sappho threw herself down a precipice because he would not encourage her passion. He is said to have been killed by a husband who surprised him with his wife. We have in Ovid a letter from Sappho to Phaon, which Mr Pope has translated into English verse.

Phara ‖ Pharaohs

PHARA (anc. geog.), a village between Egypt and Arabia Petræa; or, according to Ptolemy, at a promontory situated between the Sinus Heroopolites and Elaniticus of the Red Sea; where Ismael is said to have dwelt. In Hebrew it is *Paran*, and in most interpreters; *Pharan*, Septuagint and Vulgate. *Pharanitæ*, the people (Ptolemy.) *Paran* or *Pharan*, the name of the wilderness in its neighbourhood, adjoining to Kadesh.

PHARÆ (anc. geog.), a town of Achaia in Peloponnesus, on the river Pierus, 70 stadia from the sea, and to the south of Patræ 150 stadia. Another, of Crete (Pliny); a colony from the *Pharæ* of Messenia (Stephanus.) A third *Pharæ*, or *Pheræ* (Strabo, Ptolemy); *Phara*, æ, (Polybius); a town of Messenia, on the river Nedo (Strabo); on the north side of the Sinus Messenius, and to the north-west of Abea. Anciently read *Pharis* in Homer (Pausanias, Statius), though now read *Phare*. *Pharita* is the name of the people.

PHARAMOND is the name which is given by the generality of historians to the first king of France. He is said to have reigned at Treves, and over a part of France, about the year 420; and to have been succeeded by his son Clodion: but the account which is given of these two princes is very uncertain. It is probable Pharamond was properly no more than a general of an army, the head of a military society of Franks, who were masters of their persons and their fortunes. Gregory of Tours seems to have been of this opinion. "It is not generally known (says he) who was the first king of the French. Sulpitius Severus, who mentions several things respecting that nation, takes no notice of its first monarch; he only says that it had generals." Be that as it may, the institution of the famous Salique law (so named from the Salians, the most illustrious of the Franks) is generally attributed to Pharamond. "This law fixed the punishment of crimes, and various points of police. There is no just ground for believing that it expressly settled the right of succession to the crown: it only says, that, with relation to the Salic land, women have no share of heritage, without restricting it to the royal family in particular; for all those were generally called *Salic lands* which were held by right of conquest; and it is easy to conceive that a nation of soldiers, whose general was their king, would not submit to be governed by a woman. A long custom, supported by the principles of the nation, came in time to be the established law of the kingdom." (See *M Abbé Millot, Elem. de l'Histoire de France*, tom. i.)

PHARAOH, a common name of the kings of Egypt. Josephus says, that all the kings of Egypt, from Minæus the founder of Memphis, who lived several ages before Abraham, have always had the name of Pharaoh, down to the times of Solomon, for more than 3300 years. He adds, that in the Egyptian language the word *Pharaoh* signifies a *king*; and that those princes did not assume this name but when they ascended the throne, at which time they quitted also their former name. From hence it comes to pass,

Pharaoh. says Josephus, that Herodotus names none of the kings of Egypt after Minæus the builder of Memphis, though he had 330 kings for his successors, because they had all the name of Pharaoh; but because this name did not pass to women also, he names an Egyptian queen Nicaule who succeeded them. Lastly, I find, adds Josephus, from the ancient records of our nation, that from the age of Solomon no king of Egypt had any longer the name of Pharaoh.

But Josephus is not very accurate in this passage. True it is, Herodotus says, that Mines, or Minæus, was the first king of Egypt, and founder of Memphis; that there were 330 kings after him in Egypt; that after them there was a queen called Nicotris, and not Nicaule, as Josephus writes it; but it is not true that these kings had no other name but Pharaoh. Herodotus says expressly, that in the books of the Egyptian priests were read the names and the catalogue of 330 kings; that in this number of 330 there were 18 Ethiopians, and a woman that was a foreigner called Nicotris, and that all the others were Egyptians. These princes therefore had every one his proper name mentioned in the catalogue of the Egyptian kings. So likewise we see in the fragments of Manetho, that every king of Egypt had a name peculiar to him; and we find the name Pharaoh only in Scripture.

What Josephus adds concerning queen Nicaule, or Nicotris, whom he pretends to be the same as the queen of Sheba, of whom mention is made in Scripture (1 Kings x. 1, 2, &c.), is entirely fabulous; and as to what he says, that since the time of Solomon the kings of Egypt have no longer had the name of Pharaoh, is manifestly false, since we still find this name in the second book of Kings, under Hezekiah (2 Kings xviii. 21.); under Josiah (xxiii. 29, 30, 33, &c.), where this name is joined to Necho, which was the proper name of this prince; under Jehoiakim (xxiii. 35.); and in the prophets Isaiah, Jeremiah, and Ezekiel, who are much later than Solomon. It is very probable that the Egyptians gave the name of Pharoah to their kings as long as the Egyptian language was in common use, and as long as their kings were of their own nation: but after the conquest of Egypt by Alexander the Great, and that the Grecians introduced their language with their government, the name of Pharaoh was known no longer among them. The first prince known to us by the name of Pharaoh was he in whose time Abraham went down to Egypt, when Sarah, who passed only for Abraham's sister, was by the command of Pharaoh brought to his palace in order to become his wife. See Abraham. But the Lord smote Pharaoh and his family with great infirmities, and gave him to know that she was Abraham's wife; whereupon Pharaoh sent for Abraham, restored him his wife, and at the same time gave orders that he should be conducted out of Egypt, with every thing that belonged to him. See Sarah.

The second Pharaoh spoke of by the Scripture is he that reigned when Joseph arrived there. This prince or his successor had the mysterious dream of the fat and lean kine, and the seven full and barren ears of corn, which Joseph explained so well to his satisfaction, that he made him governor of his house and of all Egypt, reserving only to himself the name of a king. This is the same Pharaoh that sent for and entertained the patriarch Jacob and his family in Egypt, and gave them the land of Goshen for their habitation. See Joseph and Jacob. Pharaoh.

The third Pharaoh known in holy writ is he that persecuted the Israelites. Moses tells us that he was a new king, and had no knowledge of Joseph (Exod. i. 8.) This prince, observing that the Israelites were become very numerous and powerful, resolved to depress them by hardship and labour; and set cruel and pitiless taskmasters over them. But the more he oppressed them, the faster they multiplied; insomuch that he gave orders to the Egyptian midwives, who assisted the Hebrew women in their labour, to put all the male children to death, and to save alive the females only. But this command was not strictly executed. The midwives feared the Lord, and preserved alive not only the female children, but the males also.

Pharaoh, seeing this project did not succeed to his wishes, published a decree (Exod. i. 22.) that all the male children born of Hebrew women should be thrown into the Nile, and that only the females should be spared. This order was rigorously executed; yet by the providence of God Moses was preserved, and even brought up in Pharaoh's own court, by his own daughter, who by chance had found the child, as he was exposed upon the Nile.

Moses being grown up, and having killed an Egyptian who had abused an Hebrew, was obliged to fly from Egypt to avoid that death that Pharaoh had threatened him with.

Several years after, being about 80 years old, he returned again by an order from God, and performed mighty miracles before Pharaoh. See Moses. There is a good deal of probability that this Pharaoh before whom Moses appeared, and in whose sight he smote Egypt with so many plagues, was a different person from him who would have laid hands on him after he had slain the Egyptian. This same Pharaoh having at last been compelled to send away the Hebrews, and to suffer them to go out of Egypt, soon repented of the leave he had given, and pursued them at the head of his army with his chariots. But he was drowned in the Red Sea, wherein he had rashly entered in the eagerness of his pursuit. Some historians pretend to give us the name of this Pharaoh; some, as Appion, call him Amosis or Amasis; Eusebius calls him Chenchris; Usher calls him Amenophis; but we may assure ourselves that there can be nothing certain in all this.

The fifth Pharaoh known to us is he that gave protection to Hadad son of the king of Edom, who gave him to wife the sister of his own queen, enriched him with lands, and brought up his son Genubah in his own court. Hadad returned to Idumea after the death of David.

The sixth Pharaoh is he that gave his daughter in marriage to Solomon king of the Hebrews (1 Kings iii. 1.); and having taken Gezer, he set it on fire, drove the Canaanites out of it, and gave it for a present to Solomon, in lieu of a dowry for his daughter, whom he had married to this prince (1 Kings ix. 16.)

The seventh is Shishak, who entertained Jeroboam in his dominions, a rebellious subject of Solomon, and offered him a refuge in opposition to the king his master. The same Shishak declared war against Rehoboam the son and successor of Solomon, besieged and took

on. took Jerusalem, carried away all the king's treasures, and those of the house of God, and particularly the golden bucklers that Solomon had made. See SHISHAK.

The eighth is that Pharaoh with whom Hezekiah made a league against Sennacherib king of Assyria, in the year of the world 3290. See SENNACHERIB. This Pharaoh is probably the same whom Herodotus names Sethon, priest of Vulcan, who came to meet Sennacherib before Pelusium, and to whose assistance Vulcan sent an army of rats, which gnawed the bow-strings and the thongs of the bucklers of Sennacherib's soldiers.

The ninth is Pharaoh-Necho, or Nechos, son of Psammiticus, who made war with Josiah, and subdued him. Herodotus also mentions this prince. See NECHO, and EGYPT, n° 11.

The tenth is Pharaoh Hophrah, who entered into an alliance with Zedekiah king of Judah, and attempted to come to his assistance against Nebuchadnezzar king of Chaldea. It was against this Pharaoh that Ezekiel pronounced several of his prophecies (See Ezek xxix. xxx. xxxi. xxxii) He is called Apries in Herodotus, l. ii. c. 161. He is also mentioned in Habakkuk ii. 15, 16. See also Isaiah xix. xx. and Jeremiah xlvi. 16, &c. See APRIES, and EGYPT, n° 13, &c.

PHARAON is the name of a game of chance, the principal rules of which are: the banker holds a pack consisting of 52 cards; he draws all the cards one after the other, and lays them down alternately at his right and left hand; then the ponte may at his pleasure set one or more stakes upon one or more cards, either before the banker has begun to draw the cards, or after he has drawn any number of couples. The banker wins the stake of the ponte when the card of the ponte comes out in an odd place on his right hand, but loses as much to the ponte when it comes out in an even place on his left hand. The banker wins half the ponte's stake when it happens to be twice in one couple. When the card of the ponte being but once in the stock happens to be the last, the ponte neither wins nor loses; and the card of the ponte being but twice in the stock, and the last couple containing his card twice, he then loses his whole stake. De Moivre has shown how to find the gain of the banker in any circumstance of cards remaining in the stock, and of the number of times that the ponte's cards is contained in it. Of this problem he enumerates four cases, *viz.* when the ponte's card is once, twice, three, or four times in the stock. In the first case, the gain of the banker is $\frac{1}{n}$, n being the number of cards in the stock. In the second case, his gain is $\frac{n-2}{n \times n-1} \times y + \frac{2}{n \times n-1}$, or $\frac{\frac{1}{2}n+1}{n \times n-1}$, supposing $y=\frac{1}{2}$. In the third case, his gain is $\frac{3y}{2 \times n-1}$, or $\frac{3}{n \times n-1}$, supposing $y=\frac{1}{2}$. In the fourth case, the gain of the banker, or the loss of the ponte, is $\frac{2n-5}{n-1 \times n \quad 3} y$, or $\frac{2n-5}{2 \times n \quad 1 \times n-3}$, supposing $y=\frac{1}{2}$. De Moivre has calculated a table, exhibiting this gain or loss for any particular circumstance of the play; and he observes, that at this play the least disadvantage of the ponte, under the same circumstances of cards remaining in the stock, is when the card of the ponte is but twice in it, the next greater when three times, the next when once, and the greatest when four times. He has also demonstrated, that the whole gain *per cent.* of the banker, upon all the money that is adventured at this game, is 2 l. 19 s. 10 d. See De Moivre's Doctrine of Chances, p. 77, &c. p. 105, &c. Pharez, Pharisees.

PHAREZ, son of Judah and Tamar (Gen. xxxviii. 27, 28, &c.) Tamar being just ready to lie in, found herself with child of twins. One of them appeared first, and putting his arm out, he immediately drew it back again. The midwife tied a scarlet thread upon his arm, to distinguish him for the first-born: but having withdrawn his hand, his brother got before him into the world: whereupon he was called by his mother *Pharez*, i. e. *one breaking forth*; as the other with the thread on his hand was called *Zarah*. The sons of Pharez were Hezron and Hamul (Numb xxvi. 20, 21.) F. Calmet, upon this article, explains the text as if Pharez, and not Zarah, had put out his hand, and drew it in again.

PHARISEES, a famous sect of the Jews, who distinguished themselves by their zeal for the traditions of the elders, which they derived from the same fountain with the written word itself; pretending that both were delivered to Moses from Mount Sinai, and were therefore both of equal authority From their rigorous observance of these traditions, they looked upon themselves as more holy than other men: and therefore separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them; and hence, from the Hebrew word *pharis*, which signifies "to separate," they had the name of *Pharisees* or *Separatists*.

This sect was one of the most ancient and most considerable among the Jews; but its original is not very well known (A): however, it was in great repute in the

(A) The Jesuit Serrarius places their first rise about the time of Esdras; because it was then that the Jews first began to have interpreters of their traditions. Maldonat, on the other hand, will not have this sect to have arisen among the Jews till a little before the time of Christ. Others, perhaps with more probability, refer the origin of the Pharisees to the time of the Maccabees.

Dr Lightfoot thinks, that Pharisaism rose up gradually, from a period which he does not assign, to the maturity of a sect. It is certain, from the account given by Josephus, that in the time of John Hyrcanus, the high priest and prince of the Asmonean line, about 108 years before Christ, the sect was not only formed, but made a considerable figure; and that it had advanced to a high degree of popularity and power about 80 years before Christ. Jos. Ant. lib. xiii. cap 10. § 5, 6. cap. 15. § 5. & cap. 16. § 1. According to Basnage, Hist. of the Jews, book ii. cap. 9. § 2. one Aristobulus, an Alexandrian Jew, and a Peripatetic philosopher, who

Pharifees. the time of our Saviour; and muſt have had its original at the ſame time with the traditions, and they grew up together, till at length they had gained ground ſo far, that the traditional law ſwallowed up the written, and theſe who were propagators of it the whole bulk of the Jewiſh nation.

The extraordinary pretences of the Phariſees to righteouſneſs drew after them the common people, who held them in the higheſt eſteem and veneration. Our Saviour frequently, however, charges them with hypocriſy, and making the law of God of no effect through their traditions (Matt. ix. 2. xv. 1—6. xxiii 13—33, and Luke xi. 39—52.) Several of theſe traditions are particularly mentioned in the goſpel; but they had a vaſt number more, which may be ſeen in the Talmud, the whole ſubject whereof is to dictate and explain thoſe traditions which this ſect impoſed to be believed and obſerved

The Phariſees, contrary to the opinion of the Sadducees, held a reſurrection from the dead, and the exiſtence of angels and ſpirits (Acts xxiii 8.) But, according to Joſephus, this reſurrection of theirs was no more than a Pythagorean reſurrection, that is, of the ſoul only, by its tranſmigration into another body, and being born anew with it. From this reſurrection they excluded all that were notoriouſly wicked, being of opinion that the ſouls of ſuch perſons were tranſmitted into a ſtate of everlaſting woe. As to leſſer crimes, they held they were puniſhed in the bodies which the ſouls of thoſe who committed them were next ſent into.

Joſephus, however, either miſtook the faith of his countrymen, or, which is more probable, wilfully miſrepreſented it, to render their opinions more reſpected by the Roman philoſophers, whom he appears to have on every occaſion been deſirous to pleaſe. The Phariſees had many pagan notions reſpecting the ſoul; but Biſhop Bull, in his *Harmonia Apoſtolica*, has clearly proved, that they held a reſurrection of the body, and that they ſuppoſed a certain bone to remain uncorrupted, to furniſh the matter of which the reſurrection body was to be formed. They did not, however, believe that all mankind were to be raiſed from the dead. A reſurrection was the privilege of the children of Abraham alone, who were all to riſe on Mount Zion; their incorruptible bones, wherever they might be buried, being carried to that mountain below the ſurface of the earth The ſtate of future felicity, in which the Phariſees believed, was very groſs: They imagined, that men in the next world, as well as in the preſent, were to eat and drink, and enjoy the pleaſures of love, each being reunited to his former wife. Hence the Sadducee, who believed in no reſurrection, and ſuppoſed our Saviour to teach it as a Phariſee, very ſhrewdly urged the difficulty of diſpoſing of the woman who had in this world been the wife of ſeven huſbands. Had the reſurrection of Chriſtianity been the Phariſaical reſurrection, this difficulty would have been inſurmountable; and accordingly we find the people, and even ſome of the Phariſees themſelves, ſtruck with the manner in which our Saviour removed it. Phar

This ſect ſeems to have had ſome confuſed notions, probably derived from the Chaldeans and Perſians, reſpecting the pre-exiſtence of ſouls; and hence it was that Chriſt's diſciples aſked him concerning the blind man (John ix 2.), 'Who did ſin, this man or his parents, that he was born blind?' And when the diſciples told Chriſt, that ſome ſaid he was Elias, Jeremias, or one of the prophets (Mat. xvi. 14.), the meaning can only be, that they thought he was come into the world with the ſoul of Elias, Jeremias, or ſome other of the old prophets, tranſmigrated into him. With the Eſſenes, they held abſolute predeſtination; and with the Sadducees free-will: but how they reconciled theſe ſeemingly incompatible doctrines is nowhere ſufficiently explained. The ſect of the Phariſees was not extinguiſhed by the ruin of the Jewiſh commonwealth. The greateſt part of the modern Jews are ſtill of this ſect; being as much devoted to traditions or the oral law as their anceſtors were. See the articles CABBALISTS, CARAITES, ESSENES, SADDUCEES, &c.

PHARMACA, among the ancients, meant medicated or enchanted compoſitions of herbs, minerals, &c. ſome of which, when taken inwardly, were ſuppoſed to cauſe blindneſs, madneſs, love, &c. others infected by touch; ſuch was the garment ſent by Medea to Creuſa, prepared *ſecundum artem*; and others operated upon perſons at a diſtance. *Pharmaca ſoteria* were employed as antidotes againſt theſe miſchievous compoſitions: Thus the herb moly preſerved Ulyſſes from the magical influence of Circe. The laurel, the rhamnus, the flea-bane, the jaſper-ſtone, were uſed for ſimilar purpoſes. See *Potter's Grec. Ant.*

PHARMACI, were two perſons who were employed in the luſtration or purification of cities. Some ſay they were both men; but others maintain, that a man to repreſent the males, and a woman to repreſent the females, performed this office. They performed ſacrifice, and wore figs about their necks called ὄσχοι, thoſe of the man were blackiſh, and thoſe of the woman white. Figs were an emblem of fertility, which they doubtleſs prayed for on theſe ſolemn occaſions.

PHARMACOCHEMIA, means that part of the chemical art which treats of the preparation of medicines. It is ſo named by way of diſtinction from that chemiſtry which is wholly employed about the tranſmutation of metals by means of the philoſopher's ſtone; this being called *ſpagirico-chemia*.

PHARMACOLOGY, is a treatiſe of medicines, or the art of preparing them, judging of them, &c.

PHARMACOPŒIA (from φάρμακον *remedy*, and ποιέω *to make*), means a diſpenſatory, or a treatiſe deſcribing the preparations of the ſeveral kinds of medicines. with their uſes, manner of application, &c.

We have various pharmacopœias, as thoſe of Bauderon, Quercetan, Zwelfer, Charas, Bates, Salmon, Lemery,

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who flouriſhed about 125 years before Chriſt, and wrote ſome allegorical commentaries on the ſcripture, was the author of thoſe traditions by an adherence to which the Phariſees were principally diſtinguiſhed from other ſects.

Lemery, Lewis, &c. The lateſt and moſt in eſteem are the Edinburgh and London diſpenſatories See PHARMACY.

PHARMACOPOLA, or PHARMACOPŒUS, an *apothecary*; or a perſon who prepares and ſells medicines. (See APOTHECARY). The word is ſeldom uſed but by way of ridicule. It is formed from φαρμακον and πωλεω, *to ſell*. See Horace, Satire 2. lib. i. ver. 1. Pharmacum.

PHARMACUM, φαρμακον, a medicament or medicine; whether of a ſalutary or poiſonous quality.

PHARMACY.

PHARMACY(A), is the art of preparing, preſerving, and compounding, ſubſtances, for the purpoſes of medicine. This art has been commonly divided into two branches, *Galenical* and *Chemical* pharmacy. But for this diviſion there is no foundation in nature: and accordingly proceſſes in one pharmacopœia referred to the head of Chemical, are in another referred to the head of Galenical. There can be no doubt, that even the moſt ſimple pharmaceutical preparations are to a certain extent chemical. Hence this diviſion, founded on prejudice, and ſupported merely by a veneration for antiquity, is now baniſhed from almoſt every modern pharmacopœia.

Pharmacy has alſo been divided into *Theoretical* and *Practical*; the firſt, conſiſting not merely of ſpeculative opinions, but of a knowledge of facts and principles, tending to explain the *rationale* of proceſſes; the latter, comprehending the mere manual labour employed in proceſſes.

The former of theſe may therefore be juſtly ſtyled *Scientific Pharmacy*. And there can be no doubt that an acquaintance with it is eſſentially neceſſary to the phyſician as well as the apothecary: for without it he muſt often err in the forms of preparations and compoſitions which he employs; and muſt be often deceived in the effects reſulting from compoſitions, when he infers their properties from the known powers of the ingredients in their ſeparate ſtate.

The theory of pharmacy therefore is the ſame with that of chemiſtry; as are alſo the operations, which remain to be diſcuſſed here only in as far as they are made ſubſervient to the medicinal art, diſtinct from that which is purely chemical. The objects of pharmacy, however, are much more limited than thoſe of chemiſtry; the latter comprehending, in the utmoſt latitude of the word, almoſt every ſubſtance in nature; while pharmacy regards only ſuch bodies in the vegetable, animal, and mineral kingdoms, as, by their effects on the human frame, tend to preſerve health, or to reſtore it when loſt. 2 Objects of pharmacy.

PART I. ELEMENTS OF PHARMACY.

CHAP. I. *A general View of the Properties and Relations of Medicinal Subſtances.*

SECT. I. *VEGETABLES.*

VEGETABLES are organized bodies, furniſhed with a variety of veſſels for reception, tranſmiſſion, and perſpiration of different fluids. Analogous to animals, they are produced from ſeeds and eggs, and are endowed with functions, by which the aliment they imbibe is changed into new forms, into ſolids and fluids, peculiar to particular plants, and to different parts of the ſame plant.

The analogy between the vegetable and animal kingdoms will appear ſtill more ſtriking, when we conſider that the former exhibit, though in a leſs degree, all the phenomena of ſenſibility and motion.

The *pabulum* of vegetables, like that of moſt animals, is of a mixed nature; and is compoſed of the neceſſary union of water, heat, and light, and leſs neceſſarily of air and earth: the office of theſe two laſt elements ſeems to be that of filtres, or vehicles for conveying the other principles in proper form.

From varieties in the ſtate and proportion of theſe ſeveral agents, a very multiplied diverſity takes place in the external form, quantity, and quality, of one and the ſame vegetable: hence the difference of plants from the ſoil, climate, ſeaſon, and other ſimilar circumſtances. The influence of heat and light, or what is probably the ſame thing, the abſorption of the inflammable principle, is perhaps the moſt important article in the aliment of vegetables. This principle, whether derived from the ſolar rays, from putrid matters employed in manure, or from the putrefaction of the wild growth, aſſiſted by calcareous earths and other ſeptics, is found at all times to modify, in a peculiar manner, the form, the quantity, and even the ſenſible and inherent properties, of vegetables. It is of importance however to remark, that the ſoundneſs and ſpecific principles of vegetables are not invariably the more complete in proportion to the vigour of their growth; high health, which is always a dangerous ſtate in the conſtitution of animals, is often the means 5 Influence of ſoil, climate, heat, and light, on vegetables.

(A) For this article we are indebted to the liberality of Mr Creech bookſeller in Edinburgh, who, with his well known zeal for the cultivation of ſcience, and, regardleſs of the advantage to be expected from his copy-right, has permitted us to inſert into this work the third and much improved edition of the Edinburgh New Diſpenſatory.

Elements.

means of perverting or deſtroying the economy of vegetable life. Thus the finer aromatics, which naturally inhabit the dry and ſandy ſoils, when tranſplanted into a moiſt and rich one, or, in other words, when placed in mould abounding with the *fomites* of inflammable principle, grow with rapidity and vigour, and have their bulk conſiderably increaſed; but loſe very much of their fragrance, as if their active principles were exhauſted by the luxuriance of their growth.

6 Plants differ in the different periods of their growth.

Plants are alſo found to differ conſiderably in the different periods of their growth. Thus, ſome herbs in their infancy abound moſt with odoriferous matter; others again yield little or none till they have attained to a more advanced age. Many fruits, in their immature ſtate, contain an auſtere acid juice, which by maturation is changed into a ſweet one: others, as the orange, are firſt warm and aromatic, and afterwards by degrees become filled with a ſtrong acid. The common grain, and ſundry other ſeeds, when beginning to vegetate, are in taſte remarkably ſweet: yet the kernels of certain fruits prove, at the ſame period, extremely acid. The roots of ſome of our indigenous plants, whoſe juice is, during the ſummer, thin and watery, if wounded early in the ſpring, yield rich balſamic juices, which, expoſed to a gentle warmth, ſoon concrete into ſolid gummy-reſins, ſuperior to many of thoſe brought from abroad. In open expoſures, dry ſoils, and fair warm ſeaſons, aromatic plants become ſtronger and more fragrant, while thoſe of an oppoſite nature become weaker. To theſe particulars, therefore, due regard ought to be had in collecting plants for medicinal uſes.

7 Different parts of the ſame plant of different qualities from each other.

It may be proper to obſerve alſo, that the different parts of one plant are often very different in quality from each other. Thus the bitter herb wormwood riſes from an aromatic root; and the narcotic poppy-head includes ſeeds which have no narcotic power. Theſe differences, though very obvious in the common culinary plants, do not ſeem to have been ſufficiently obſerved or attended to, in thoſe plants that have been admitted as articles of the materia medica.

8 Vegetables obnoxious to diſeaſe and death.

Without any obvious dependence on the circumſtances above-mentioned, vegetables are, like animals, alſo obnoxious to diſeaſes and death; which, whether occaſioned by intenſe cold, by inſects, lightning, or other cauſes, always maintain a ſtriking analogy to the affections of animals. The principal difference between animals and vegetables is, that the ſeveral parts of vegetables do not conſtitute ſuch a mutually depending ſyſtem as thoſe of the more perfect animals: Hence it is, that a very conſiderable part of a plant may be diſeaſed or dead, while the reſt enjoys perfect good life and health. Though the phyſiology of vegetables is hitherto inſufficient for forming any complete doctrines of the cauſes and cure of their ſeveral diſeaſes; yet, in many caſes, it might be uſeful to attend to the formation of a pathology of the vegetable kingdom: in the ſtate even of our preſent knowledge, it is of importance in the ſtudy of pharmacy to be aware that ſuch diſeaſes really exiſt, and are capable of changing or deſtroying the active principles of many of our moſt valuable herbs. In the plants more evidently ſenſitive, the diſeaſes exhibit a very cloſe analogy to many of thoſe of animals: ſeveral of the remote cauſes are ſuch as are known to obſtruct perſpiration, to induce general debility, or otherwiſe diſorder the animal economy. The diſeaſes alſo are evidently marked by a diminution of their ſenſitive and moving principle; and perhaps, in conſequence of this diminution, their ſolids, their ſap, and other fluids, ſhrivel and decay, and the whole plant aſſumes new forms, and is impregnated with inert, or fraught with noxious principles. Analogous alſo to animals, the plant, when deprived of the living principle, runs into all thoſe changes common to what is called *inanimate matter*. We ſhall now proceed to examine the changes to which vegetables are ſubject.

I. *Productions from Vegetables by* Fermentation.

9 Fermentation.

Fermentation is a ſpontaneous motion excited in dead vegetables and animals, which is peculiar to thoſe organic ſubſtances in conſequence of the principle of vegetable or animal life. See Fermentation.

The circumſtances favouring fermentation are in general, a certain degree of fluidity, a certain degree of heat, and the contact of the air.

There are, however, ſeveral ſubſtances, of themſelves not ſuſceptible of fermentation, which nevertheleſs may be brought into that ſtate by the admixture of thoſe that are; as by adding to them, along with a proper quantity of water, a portion of the yeſt or head thrown up to the ſurface of fermenting liquors. Without this expedient many vegetables would run immediately into the acetous, and ſome of them into the putrefactive, fermentations. It is alſo found, that though acetous and putrefactive ferments are unable to ſtop the vinous fermentation, they are however capable of aſſimilating the liquor to their own nature in a more perfect form: and hence it is, that in the manufactures of wine, rum, and vinegar, it is found uſeful to keep the veſſels well ſeaſoned with the liquor intended to be prepared. Three different kinds or ſtages of fermentation have been generally diſtinguiſhed by chemiſts. The vinous, which furniſhes alcohol, or what is commonly called *ſpirit*; the acetous, which affords vinegar; and the putrefactive, which yields volatile alkali. Being generally conſtant in ſucceſſion to each other, the whole proceſs will be beſt underſtood by conſidering each of them apart. All vegetable ſubſtances are not capable of the vinous fermentation: the conditions neceſſary to its production are, a ſaccharo-mucilaginous matter; a fluidity ſomewhat viſcous, the proper degree of which is beſt learned from experience; a heat from 40 to 96 of Fahrenheit's thermometer; and the acceſs of the external air.

10 Three different ſtages of fermentation.

11 Vinous fermentation.

The phenomena exhibited in the vinous fermentation are, a briſk tumultuary motion, the liquor loſes its tranſparency and homogeneous appearance, its bulk and heat are conſiderably increaſed, the ſolid parts are buoyed up to the top, and a great quantity of a permanently elaſtic fluid is diſengaged. This fluid or gas being heavier than atmoſpheric air, floats in ſeparate maſſes near the ſurface of the liquor; and is eaſily diſtinguiſhable from common air by extinguiſhing flame and animal life, precipitating lime from limewater, cryſtalliſing and rendering mild the cauſtic

caustic alkali: is the gas sylvestre of Helmont, and the fixed air, aerial acid, or carbonic acid of modern chemists. After some time the tumultuary motion in the liquor is suddenly checked, perhaps from the generation of the alcohol; a fine ley is also precipitated; and the floating matter, if not purposely prevented, subsides to the bottom of the vessel. In the wines produced from the grape, a large quantity of saline concrete is incrusted on the sides and bottom of the casks; and this is commonly known by the name of *tartar*, the properties of which we shall afterwards examine. At the termination of these phenomena, the vegetable matter has assumed new properties; and from being a mild, sweet, or gently acidulous infusion, is now become the brisk, pungent, and inebriating liquor, called *wine* or *vinous liquor*.

Fermented or vinous liquors are prepared from a great variety of substances: the saccharine substances, or those rendered so by a beginning vegetation, are in general fittest for the purpose; a multitude of collateral circumstances are also necessary for the proper management of the process; and in vinous liquors great diversities are observable. These differences are not only observable in wines produced from different substances, but also in those prepared from one and the same vegetable. These diversities may be referred to the different conditions of the substance to be fermented, to the states of fluidity and heat, and to the degree of fermentation to which the subject has been carried. This last is principally modified by the preceding causes, and not unfrequently by very minute and apparently trifling circumstances in the conduct of the operator. Hence the numerous varieties in the vinous liquors produced from the grape, which have been more peculiarly denominated *wines*. It is an important part of pharmacy to inquire into these differences with care and attention.

The diversity in vinous liquors is still more obvious in those produced from different vegetables. Many of the native qualities of the substances, as colour, taste, flavour, &c. often remain in the wine; not being totally subdued by that degree of fermentation necessary for rendering the liquor vinous. Hence the remarkable difference of wines produced from the grape and the graminous seeds: the wine produced from these last has been more strictly called *beer*; and is well known to differ from wines produced from apples, pears, apricots, or any other fruit.

1. Of the Product of the Vinous Fermentation.

The product of all these fermented vegetables is, as we have just now mentioned, the pungent and intoxicating liquor called *wine*. It is proper, however, in pharmacy, to inquire into the different principles which enter its composition. As the wine furnished by grapes is the most valuable and generally known, we shall take it as an example: Grape-wine, then, is composed of a large quantity of water, of alcohol, of tartar, and of a colouring matter. It is proper, however, that we should lay down the proofs of such a combination in wine, and explain the methods by which it may be decomposed and separated into the constituent parts above-mentioned.

For this purpose, recourse is generally had to the assistance of the fire. The liquor is put into an alembic; and as soon as it boils, a white milky fluid, of a pungent smell and taste, distils into the recipient. This fluid is called *aquavitæ*, or, in common language, *spirit*: it is compounded of water and certain matters capable of suspension in water, of alcohol, and of a small proportion of oil; which last communicates to it a milky colour: the yellow colour, afterwards assumed, is partly owing to the same oil, and partly to a solution of the extractive matter of the wooden casks in which the aquavitæ has been kept. This aquavitæ, like wine, always partakes more or less of the flavour of the vegetable from whence it has been prepared; but by farther distillation, and other processes, it is freed of its water, and of the native principles of the vegetable matter which the watery parts had kept in solution; when thus prepared, it is a pure *alcohol* or *inflammable spirit*, which is always the same from whatever vegetable the wine was produced. Elements.

After all the aquavitæ has been drawn off, the residuum now ceases to be wine; it is of a chocolate colour, of an acid and austere taste; it has now assumed a heterogeneous appearance, and a great quantity of saline crystals is observed in the liquor; these crystals are the *tartar*. By the above processes, then, we have fully decomposed *wine*: but it is to be observed, that by this analysis we have not separated the different parts of wine in their original and entire state; nor are we hitherto acquainted with any method of regenerating the wine by recombining the aquavitæ with the residuum: some product of the fermentation is therefore changed or destroyed; and this product is probably some peculiar modification of fixed air or aerial acid. The residuum, when evaporated, assumes the form and consistence of an extract; the colouring part may be abstracted by rectified spirit of wine, but is not separable from it by the addition of water: it seems therefore to be of a gummi-resinous nature, and extracted from the grape by means of the alcohol generated during the fermentation.

15 Water, colouring matter, alcohol, &c.

From this analysis, then, it is obvious, that wine is composed of water, colouring matter, alcohol, and a something that is changed or lost. We shall reserve the particular examination of alcohol and tartar to the proper places assigned them in this work; and we hope that from this general survey of the subject, the properties of wine, as a solvent of several medicinal substances to be afterwards examined, will be much more readily understood. Before we go farther, it is proper to add, that the *ley* precipitated from wine during fermentation, is a compound of stones, pieces of grape, tartar, and vitriolated tartar: the two first are inert bodies; the two last we shall particularly examine in their proper order. We are now prepared to consider the nature and product of the next kind or stage of fermentation, viz. the

2. Acetous Fermentation.

16 Process of acetous fermentation.

To understand the process of the acetous fermentation, we must leave for the present our analysis of the product of the vinous fermentation, and return to the wine in its most perfect and entire state. It is proper to observe, that though, after the liquor has become vinous, a partial cessation of the more obvious

Elements. phenomena takes place, yet the wine ſtill ſuffers a ſlow and imperceptible degree of fermentation. We are not then to conſider the liquor as being in a quieſcent ſtate, but as conſtantly approaching to the next ſtage, viz. the *acetous fermentation*, which we are now to conſider. This kind of inſenſible fermentation, or what we may call the intermediate change, ſeems to be neceſſary to the perfection of the wine. Its degree, however, is to be regulated under certain limitations: when too much checked, as by cold, thunder, or ſuch like cauſes, the wine becomes vapid; when too much encouraged by heat, contact of air, &c. it approaches too far to the acetous change: but in order that the vinous ſhall proceed fully to the acetous fermentation, ſeveral circumſtances are required; and theſe are in general the ſame that were before neceſſary to the vinous ſtage. Theſe conditions are, a temperate degree of heat, a quantity of unfermented mucilage, an acid matter, ſuch as tartar, and the free acceſs of external air. When thus ſituated, the liquor ſoon paſſes into the acetous fermentation: but during this ſtage the phenomena are not ſo remarkable as in the vinous; the motion of air is now leſs conſiderable, a groſs unctuous matter ſeparates to the bottom, the liquor loſes its vinous taſte and flavour, becomes ſour, and on diſtillation affords no inflammable ſpirit. It is now the acetous acid or vinegar; and when ſeparated by diſtillation from the unctuous ley, may be preſerved a conſiderable length of time without undergoing the putrid change: to this laſt, however, it always approaches in the ſame manner as the vinous conſtantly verges to the acetous fermentation; and this will much more readily happen if the acid be allowed to remain with the unctuous feculent matter above-mentioned. When thus ſituated, the vinegar quickly loſes its tranſparency, aſſumes a blackiſh colour, loſes its ſourneſs and agreeable odour, has an offenſive taſte and ſmell, and, when diſtilled at a certain period of the proceſs, yields volatile alkali.

17 Vinegar.

The liquor is now arrived to the laſt ſtage, viz.

3. The Putrefactive Fermentation.

From the preceding phenomena, it is obvious, that the ſame ſubſtance which is capable of the vinous and acetous, is alſo capable of the putrefactive, fermentation. It is perhaps impoſſible to induce the firſt without a mixture of the ſecond; or the ſecond without a mixture of the third. Hence every wine is a little acid; and there are few vinegars without ſome diſpoſition towards putrefaction, or without volatile alkali, neutralized by the acid which predominates. Nothwithſtanding this ſeeming continuation of one and the ſame proceſs, the putrefaction of vegetables has its particular phenomena. The vegetable matter, if in a fluid ſtate, becomes turbid, and depoſits a large quantity of feculent matter; a conſiderable number of air-bubbles are raiſed to the top; but their motion is not ſo briſk in the putrefactive as in the vinous, or even the acetous fermentation: neither the bulk nor heat of the liquor ſeems to be increaſed; but an acrid pungent vapour is perceived by the ſmell, and which, by chemical trials, is found to be the volatile alkali; by degrees this pungent odour is changed into one leſs pungent, but much more nauſeous. If the ſame train of phenomena have taken place in a vegetable conſiſting of parts ſomewhat ſolid, its cohesion is broke down into a ſoft pulpy maſs; this maſs, on drying, entirely loſes its odour, leaving a black cherry-like reſiduum, containing nothing but earthy and ſaline ſubſtances.

18 Phenomena of putrefactive fermentation.

It is proper to obſerve, that though the circumſtances favouring the putrefactive are the ſame with thoſe requiſite to the vinous and acetous fermentations, yet theſe ſeveral conditions are not ſo indiſpenſable to the former as to the two latter ſtages. All vegetables have more or leſs tendency to putrefaction, and a great number of them are capable of the acetous fermentation: but the proportion of thoſe capable of the vinous is not conſiderable; and theſe laſt will run into the putrid in circumſtances in which they cannot undergo the vinous or even the acetous fermentations. Thus flour made into a ſoft paſte will become ſour; but it muſt be perfectly diſſolved in water to make it fit for the vinous ſtage; whereas mere dampneſs is ſufficient to make it paſs to the putrid fermentation: beſides the condition of fluidity, a leſs degree of heat, and a more limited acceſs of air, are ſufficient for producing the putrefactive fermentation.

It is therefore probable, that all vegetables, in whatever ſtate they may be, are liable to a kind of putrefaction: in ſome the change is ſlow and gradual, but never fails at length to break down the texture and cohesion of the moſt ſolid.

We formerly obſerved, that the vapours ſeparated during the vinous fermentation were fixed air or aerial acid; and it is indeed true, that in the incipient ſtate of this fermentation a quantity of gas is ſtill evolved, and along with it a quantity of alkaline air: in the advanced ſtate, however, we find theſe vapours of a different nature; they now tarniſh ſilver, and render combinations of lead with the vegetable acids black. When produced in large quantity, and much confined, as happens in ſtacks of hay put up wet, they burſt into actual flame, conſuming the hay to aſhes: on other occaſions, the eſcape of theſe vapours diſcovers itſelf by an emiſſion of light, as in the luminous appearance of rotten wood when placed in the dark. From the above phenomena it is evident, that theſe vapours abound with the principle of inflammability; and their odour probably depends on this principle looſely combined with the water, or ſome other parts of the volatiliſed matter. This gas is therefore different from that ſeparated during the vinous fermentation; it is the phlogiſticated, and ſometimes the inflammable air of Dr Prieſtley, or the hydrogen of Lavoiſier. See table of chemical nomenclature, &c. Chemistry, page 598.

19 Hydrogen

We have thus, for the ſake of clearneſs, and in order to comprehend the whole of the ſubject, traced the phenomena of fermentation through its different ſtages: it is proper, however, to obſerve, that though every vegetable that has ſuffered the vinous will proceed to the acetous and putrefactive fermentations, yet the ſecond ſtage is not neceſſarily preceded by the firſt, nor the third by the ſecond; or in other words, the acetous fermentation is not neceſſarily confined to thoſe ſubſtances which have undergone the vinous, nor the putrefactive to thoſe which have undergone the acetous fermentation. Thus it is, that gums diſſolved in water paſs to the

nts. acetous without undergoing the vinnus fermentation; and glutinous matter seems to run into putrefaction without showing any previous acescence: and farther, these changes frequently happen although the matter lie under those conditions which are favourable to the preceding stages.

From the foregoing sketch, the importance of this subject in the study of Pharmacy will be obvious at first sight: it cannot, however, afford us any useful information on the native principles of vegetables; but it presents to us new products, the importance of which is well known in chemistry, in medicine, and in arts. The necessity of being well acquainted with the several facts (for of theory we know none satisfactory), will appear in the pharmaceutical history and preparation of many of our most valuable drugs. We are next to consider a set of no less complicated operations, *viz.*

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II. *Productions from vegetables by* Fire.

hi- fire. In order to analyse, or rather to decompose, vegetables by the naked fire, any given quantity of dry vegetable matter is put into a retort of glass or earth. Having filled the vessel about one half or two thirds, we place it in a reverberatory furnace, adapting it to a proper receiver. To collect the elastic fluids, which, if confined, would burst the vessels (and which, too, it is proper to preserve, as being real products of the analysis), we use a perforated receiver with a crooked tube, the extremity of which is received into a vessel full of water, or of mercury, and inverted in a bason containing the same fluid: by this contrivance, the liquid matters are collected in the receiver, and the aeriform fluids pass into the inverted vessel. If the vegetable is capable of yielding any saline matter in a concrete state, we interpose between the retort and the receiver another vessel, upon whose sides the salt sublimes. These things being properly adjusted, we apply at first a gentle heat, and increase it gradually, that we may observe the different products in proper order. At first an insipid watery liquor passes over, which is chiefly composed of the water of vegetation; on the heat being a little farther increased, this watery liquor, or phlegm, becomes charged with an oily matter, having the odour of the vegetable, if it possessed any in its entire state; along with this oil we also obtain an acid resembling vinegar, and which communicates to the oil somewhat of a saponaceous nature; on the heat being carried still farther, we procure more acid, with an oil of a dark colour, and the colour gradually deepens as the distillation advances. The oil now ceases to retain the peculiar odour of the vegetable; and being scorched by the heat, sends forth a strong disagreeable smell like tar: it is then called *empyreumatic oil*. About this time also some elastic vapours rush into the inverted vessel; these generally consist of inflammable or fixed airs, and very often of a mixture of both; the volatile salt now also sublimes, if the vegetable was of a nature to furnish it. By the time the matter in the retort has acquired a dull red heat, nothing further will arise: we then stop; and allowing the vessel to cool, we find a mass of charcoal, retaining more or less the form and appearance of the vegetable before its decomposition.

We have thus described, in the order of their succession, the several products obtained from the generality of vegetables when analysed in close vessels and in a naked fire.

It is, however, to be understood, that the proportion of these principles turns out very various; the more succulent yield more water, and the more solid afford a greater quantity of the other principles. Independently also of this difference, the nature of the products themselves are found to differ in different vegetables: thus in the cruciform plants, and in the emulsive and farinaceous seeds, the saline matter which comes over with the water and oil is found to be alkaline; sometimes it is ammoniacal, from the combination of the acid with the volatile alkali passing over at the end of the process; it is also probable, that the acids of vegetables are not all of the same nature, though they exhibit the same external marks. When volatile alkali is obtained, it is always found in the mild effervescing state; it is procured, however, from a few vegetables only; it is seldom in a concrete form, being generally dissolved in the phlegm; and as it ordinarily makes its appearance about the end of the process, it is probable that its formation is owing to some peculiar combination of the oil and fixed alkali. The plants containing much oily combustible matter seem to be those which more peculiarly yield inflammable air, while the mucilages appear to be as peculiarly fitted for affording the fixed air or aerial acid. The chemical properties of charcoal seem to be always the same from whatever vegetable it has been produced: on a minute examination (which, however, is not the business of pharmacy), it is found to consist of fixed air, the principle of inflammability, a small quantity of earth, saline matter, and a little water. The whole of the analysis then amounts to air, water, earth, and the principle of inflammability; for by repeated distillations the oil is resolved into water, the principle of inflammability, and a little earth; the saline matter also is a product arising from a combination of the earthy matter with water or the principle of inflammability, in some shape or other, or perhaps with both. That these combinations take place, has at least been the opinion of the chemists.

21 Different in different vegetables, though

22 all composed of air, water, earth, &c.

We formerly said that charcoal was partly composed of saline matter; it therefore remains that we should next decompose the charcoal, in order to obtain or separate the articles next to be mentioned.

The fixed Salts of Vegetables.

When vegetable charcoal has been burnt, there remains a quantity of ashes or cinders of a blackish grey or white colour: these, when boiled or infused in water, communicate to it a pungent saline taste; the salt thus held in solution may, by evaporation, be reduced to a concrete state: this saline matter, however, is generally found to be mixed with ferruginous earthy and other impurities, and likewise with a number of neutral salts of different kinds. In this mixed condition it is the

Potashes used in Commerce.

23 Potashes, how procured.

This salt, or rather compound of different salts, is procured by burning large quantities of wood of any kind; and this process is called *incineration*: the predominating salt, however, is alkaline; and as the neu-

Elements. tral salts are obtained to better advantage by other means, they are generally neglected in the purification of potashes. Potashes, then, freed from its impurities, and separated from the other salts by processes to be hereafter mentioned, is now

The fixed vegetable Alkali.

24 Fixed vegetable alkali, characters of. Alkalis in general are distinguished by a pungent taste, the very reverse of that of fourness; by their destroying the acidity of every sour liquor; and by their changing the blue and red colours of vegetables to a green: they attract more or less the moisture of the air, and some of them deliquate. The fixed alkalis, which we shall at present consider more particularly, are fusible by a gentle heat: by a greater degree of heat they are dissipated; their fixity, therefore, is only relative to the other kind of alkalis, *viz.* the volatile: they dissolve and form glass with earths: and, lastly, when joined with acids to the point of saturation, they form what are called *Neutral Salts*.

These characters will afford some necessary and preliminary knowledge of these substances in general; and we shall afterwards find that they are sufficient to distinguish them from all other saline bodies: it is necessary, however, to examine them more minutely, for our analysis has not yet reached so far as to present them in their simplest state. Previous to the discoveries of Dr Black, the vegetable fixed alkali (which we at present speak of particularly), when separated from the foreign matters with which it is mixed in the ashes, was considered to be in its purest state: we shall afterwards find that it is still a compound body, and is really a neutral salt, compounded of pure alkali, and fixed air or the aerial acid. We presume, then, that the particular history of its chemical and medicinal properties will be better understood when we come to those processes by which it is brought to its most pure and simple state: See CHEMISTRY. We shall only therefore observe for the present, that fixed vegetable alkali, not only in its pure state, but also when neutralised by aerial acid, seems always to be one and the same thing, from whatever vegetable it has been produced. Those of some sea-plants must, however, be excepted: the saline matter obtained from these last is, like the former, in a mixed and impure state; it differs, however, from potashes, in containing an alkali of somewhat different properties. The cinder of sea-plants containing this alkali is called

Soda.

25 Soda, or natron, whence produced. Soda, then, as we have just now hinted, is produced by the incineration of the kali and other sea-plants: And from this impure and mixed mass of cinder, is obtained the marine, mineral, or muriatic alkali, or natron, as it is now denominated by the London College. This alkali has acquired these names, because it is the base of the common marine or sea-salt: it differs from the vegetable alkali in being more easily crystallizable; when dried, it does not like the former attract humidity sufficient to form a liquid; it is somewhat less pungent to the taste, and, according to Bergman, has less attraction for acids than the vegetable alkali.

It is, however, to be observed, that this alkali, when deprived of fixed air, that is to say, when brought to its purest state, can scarcely, if at all, be distinguished from the vegetable alkali; and indeed the true distinction can only be formed from their combinations, each of them affording with the same acid very different neutral salts. It belonged to this place to mention some of the characters of alkalis in general, and also some of those marks by which the vegetable and mineral alkalis are distinguished from each other: but for a more particular history of their chemical and medicinal properties, we refer to an account of the pharmaceutical preparations. As the volatile alkali is rarely produced from vegetables, but is generally obtained from animal matter, we shall consider that kind of alkali when we come to analyse the animal kingdom.

Of Vegetable Earth.

26 Vegetable earth, what it is. After all the saline matter contained in the ashes of vegetables has been washed off by the processes before mentioned, there yet remains one insipid earthy-like powder, generally of a whitish colour, insoluble in water, and from which some iron may be attracted by the magnet. It is said to have formed alum with the vitriolic acid; a kind of selenite has also been obtained, but somewhat different from that produced by the union of the same acid with calcareous earth; this residuum of burnt vegetables differs also from calcareous earth, in not being susceptible of becoming quicklime by calcination. It has been found that this residuum, instead of an earth, is a calcareous phosphoric salt, similar to that obtained from the bones of animals.

We have thus finished our analysis of vegetables by the naked fire; and have only to observe, that, like the analysis by fermentation, it can afford us no useful information on the native principles of the vegetable itself.

When chemistry began first to be formed into a rational science, and to examine the component parts and internal constitution of bodies, it was imagined, that this resolution of vegetables by fire, discovering us all their active principles, unclogged and unmixed with each other, would afford the surest means of judging of their medicinal powers. But on prosecuting these experiments, it was soon found that they were insufficient for that end: that the analyses of poisonous and esculent plants agreed often as nearly as the analyses of one plant: that by the action of a burning heat, two principles of vegetables are not barely separated, but altered, transposed, and combined into new forms; insomuch that it was impossible to know in what form they existed, and with what qualities they were endowed, before these changes and transpositions happened. If, for example, 32 ounces of a certain vegetable substance are found to yield ten ounces and a half of acid liquor, above one ounce and five drams of oil, and three drams and a half of fixed alkaline salt: what idea can this analysis give of the medicinal qualities of *gum Arabic?*

III. *Substances naturally contained in vegetables, and separable by Art without Alteration of their native Qualities.*

27 It has been supposed, that there is one general fluid or blood which is common to all vegetables, and from which the fluids peculiar to particular plants and their parts are prepared by a kind of secretion: To this sup-

posed general fluid botanists have given the name of *sap*. This opinion is rendered plausible from the analogy in many other respects between vegetable and animal substances: and indeed if we consider the water of vegetation as this general fluid, the opinion is perhaps not very far from the truth; but the notion has been carried much farther than supposing it to be mere water; and the opinion of naturalists on this subject does not seem to be well supported by experience. It is difficult to extract this sap without any mixture of their constituent parts. But in a few vegetables, from which it distils by wounding their bark, we find this supposed general blood possessing properties not a little various: Thus the juice effused from a wounded birch is considerably different from that poured out from an incision in the vine.

1. Gross Oils.

Vegetables, like animals, contain an oil in two different states. That is, in several vegetables a certain quantity of oil is superabundant to their constitution, is often lodged in distinct reservoirs, and does not enter into the composition of their other principles: in most vegetables, again, another quantity of oil is combined, and makes a constituent part of their principles. Of this last we formerly spoke in our analysis of vegetables by fire; and it is the former we mean to consider, under the three following heads.

Gross oils abound chiefly in the kernels of fruits, and in certain seeds; from which they are commonly extracted by expression, and are hence distinguished by the name of *expressed oils*. They are contained also in all the parts of all vegetables that have been examined, and may be forced out by vehemence of fire; but here their qualities are much altered in the process by which they are extracted or discovered, as we have seen under the foregoing head.

These oils, in their common state, are not dissoluble either in vinous spirits or in water, though by means of certain intermedia they may be united both with the one and the other. Thus a skilful interposition of sugar renders them miscible with water into what are called *lohochs* and *oily draughts*; by the intervention of gum or mucilage they unite with water into a milky fluid: by alkaline salts they are changed into a soap, which is miscible both with water and spiritous liquors, and is perfectly dissolved by the latter into an uniform transparent fluid. The addition of any acid to the soapy solution absorbs the alkaline salt; and the oil, which of course separates, is found to have undergone this remarkable change, that it now dissolves without any intermedium in pure spirit of wine.

Expressed oils exposed to the cold lose their fluidity greatly: some of them, in a small degree of cold, congeal into a consistent mass. Kept for some time in a warm air, they become thin and highly rancid: their soft, lubricating, and relaxing quality is changed into a sharp acrimonious one: and in this state, instead of allaying, they occasion irritation; instead of obtunding corrosive humours, they corrode and inflame. These oils are liable to the same noxious alteration while contained in the original subject: hence arises the rancidity which the oily seeds and kernels, as almonds and those called the *cold seeds*, are so liable to contract in keeping. Nevertheless, on triturating these seeds or kernels with water, the oil, by the intervention of the other matter of the subject, unites with the water, into an emulsion or milky liquor, which, instead of growing rancid, turns sour on standing.

It appears then that some kind of fermentation goes on in the progress of oils in the rancid state; and it would seem from some experiments by Mr Macquer, that an acid is evolved, which renders them more soluble in spirit of wine than before.

In the heat of boiling water, and even in a degree of heat as much exceeding this as the heat of boiling water does that of the human body, these oils suffer little dissipation of their parts. In a greater heat they emit a pungent vapour, seemingly of the acid kind; and when suffered to grow cold again, they are found to have acquired a greater degree of consistence than they had before, together with an acrid taste. In a heat approaching to ignition, in close vessels, the greatest part of the oil arises in an empyreumatic state, a black coal remaining behind.

2. Gross sebaceous matter.

36 Properties of sebaceous matter.

From the kernels of some fruits, as that of the chocolate nut, we obtain, instead of a fluid oil, a substance of a butyraceous consistence; and from others, as the nutmeg, a solid matter as firm as tallow. These concretes are most commodiously extracted by boiling the substance in water: the sebaceous matter, liquefied by the heat, separates and arises to the surface, and resumes its proper consistence as the liquor cools.

The substances of this class have the same general properties with expressed oils, but are less disposed to become rancid in keeping than most of the common fluid oils. It is supposed by the chemists, that their thick consistence is owing to a larger admixture of an acid principle: for, in their resolution by fire, they yield a vapour more sensibly acid than the fluid oils; and fluid oils, by the admixture of concentrated acids, are reduced to a thick or solid mass.

3. Essential Oils.

37 Essential oils, whence obtained.

Essential oils are obtained only from those vegetables, or parts of vegetables, that are considerably odorous. They are the direct principle in which the odour, and oftentimes the warmth, pungency, and other active powers of the subject, reside; whence their name of *essences* or *essential oils*.

Essential oils are secreted fluids; and are often lodged in one part of the plant, while the rest are entirely void of them. Sometimes they are found in separate spaces or receptacles; and are there visible by the naked eye: thus, in the rind of lemons, oranges, citrons, and many others, there are placed everywhere small pellucid vesicles, which, by pressing the peel near to the flame of a candle, squirt out a quantity of essential oil, forming a stream of lambent flame: hence, too, an oleosaccharum may be made, by rubbing the exterior surface of these peels with a piece of lump sugar, which at once tears open these vesicles, and absorbs their contained oil.

Essential oils unite with rectified spirit of wine, and compose with it one homogeneous transparent fluid; though some of them require for this purpose a much larger

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larger proportion of the ſpirit than others. The difference of their ſolubility perhaps depends on the quantity of diſengaged acid; that being found by Mr Macquer not only to promote the ſolution of eſſential oils, but even of thoſe of the unctuous kind. Water alſo, though it does not diſſolve their whole ſubſtance, may be made to imbibe ſome portion of their more ſubtile matter, ſo as to become conſiderably impregnated with their flavour; by the admixture of ſugar, gum, the yolk of an egg, or alkaline ſalts, they are made totally diſſoluble in water. Digeſted with volatile alkali, they undergo various changes of colour, and ſome of the leſs odorous acquire conſiderable degrees of fragrance; while fixed alkali univerſally impairs their odour.

32 Their properties.

The ſpecific gravity of moſt of theſe oils is leſs than that of water: ſome of them, however, are ſo heavy as to ſink in water; but theſe varieties ſhall be noticed when we come to their preparation.

In the heat of boiling water, theſe oils totally exhale; and on this principle they are commonly extracted from ſubjects that contain them; for no other fluid, which naturally exiſts in vegetables, is exhalable by that degree of heat, excepting the aqueous moiſture, from which the greateſt part of the oil is eaſily ſeparated. Some of theſe oils ariſe with a much leſs heat, a heat little greater than that in which water begins viſibly to evaporate. In their reſolution by a burning heat, they differ little from expreſſed oils.

Eſſential oils, expoſed for ſome time to a warm air, ſuffer an alteration very different from that which the expreſſed undergo. Inſtead of growing thin, rancid, and acrimonious, they gradually become thick, and at length harden into a ſolid brittle concrete; with a remarkable diminution of their volatility, fragrancy, pungency, and warm ſtimulating quality. In this ſtate, they are found to conſiſt of two kinds of matter; a fluid oil, volatile in the heat of boiling water, and nearly of the ſame quality with the original oil; and of a groſſer ſubſtance which remains behind, not exhalable without a burning heat, or ſuch as changes its nature, and reſolves it into an acid, an empyreumatic oil, and a black coal.

The admixture of a concentrated acid inſtantly produces, in eſſential oils, a change nearly ſimilar to that which time effects. In making theſe kinds of mixtures, the operator ought to be on his guard; for when a ſtrong acid, particularly that of nitre, is poured haſtily into an eſſential oil, a great heat and ebullition enſue, and often an exploſion happens, or the mixture burſts into flame. The union of expreſſed oils with acids is accompanied with much leſs conflict.

4. Concrete eſſential oil.

33 Concrete eſſential oil.

Some vegetables, as roſes and elecampane root, inſtead of a fluid eſſential oil, yield a ſubſtance poſſeſſing the ſame general properties, but of a thick or ſebaceous conſiſtence. This ſubſtance appears to be of as great volatility and ſubtility of parts as the fluid oils: it equally exhales in the heat of boiling water, and concretes upon the ſurface of the collected vapour. The total exhalation of this matter, and its concreting again into its original conſiſtent ſtate, without any ſeparation of it into a fluid and a ſolid part, diſtinguiſhes it from eſſential oils that have been thickened or indurated by age or by acids.

5. Camphor.

34 Camphor diſtinguiſhing characters of

Camphor is a ſolid concrete, obtained chiefly from the woody parts of certain Indian trees. See CAMPHORA (B). It is volatile like eſſential oils, and ſoluble both in oils and inflammable ſpirits: it unites freely with water by the intervention of gum, but very ſparingly and imperfectly by the other intermedia that render oils miſcible with watery liquors. It differs from the ſebaceous as well as fluid eſſential oils, in ſuffering no ſenſible alteration from long keeping; in being totally exhalable, not only by the heat of boiling water, but in a warm air, without any change or ſeparation of its parts, the laſt particle that remains unexhaled appearing to be of the ſame nature with the original camphor; in its receiving no empyreumatic impreſſion, and ſuffering no reſolution, from any degree of fire to which it can be expoſed in cloſe veſſels, though readily combuſtible in the open air; in being diſſolved by concentrated acids into a liquid form; and in ſeveral other properties which it is needleſs to ſpecify in this place.

6. Aroma,

Or ſpiritus rector, is the name given to the odorous principle of vegetables. Theſe bodies differ greatly from one another in the quantity, ſtrength, and volatility of the odorous principle which they contain. It is generally found united with volatile oils; but it is ſoluble in alcohol and water as well as in theſe. The ſlighteſt degree of heat is ſufficient to diſengage the aroma of plants. To obtain it, the plant muſt be diſtilled in a balneum mariæ, and its vapours received into a cold capital, which may condenſe and afterwards conduct them in a fluid ſtate into the receiver. The product is pure odoriferous water, and is known by the name of eſſential or diſtilled water. This liquor is to be conſidered as a ſolution of the aroma or odorous principle in water. When aromatic water is heated, it loſes its ſmell in conſequence of the odorous principle being more volatile than the fluid in which it was diſſolved. This principle is alſo diſſipated by expoſure to the air. Many facts would induce us to believe, that the principle of ſmell is one of the elementary principles of volatile oils; but we are as yet almoſt completely ignorant of its chemical nature, properties, and combinations.

35 Odorous principle.

7. Reſin.

Eſſential oils, indurated by age or acids, are called *reſins*. When the indurated maſs has been expoſed to the heat of boiling water, till its more ſubtile part, or the pure eſſential oil that remained in it, has exhaled, the groſs matter left behind is likewiſe called *reſin*. We find,

36 Character of reſin.

(B) It may likewiſe be procured from moſt of the volatile oils, by volatilizing the oil in a temperature a few degrees below that which is ſufficient to elevate the camphor.

ents. fin l, in many vegetables, refins analogous both to one and the other of thefe concretes; fome containing a fubtile oil, feparable by the heat of boiling water; others containing nothing that is capable of exhaling in that heat.

Refins in general diffolve in rectified fpirit of wine, though fome of them much lefs eafily than others: it is chiefly by means of this diffolvent that they are extracted from the fubjects in which they are contained. They diffolve alfo in oils both expreffed and effential; and may be united with watery liquors by means of the fame intermedia which render the fluid oils mifcible with water. In a heat lefs than that of boiling water, they melt into an oily fluid; and in this ftate they may be incorporated one with another. In their refolution by fire, in clofe veffels, they yield a manifeft acid, and a large quantity of empyreumatic oil.

8. Gum.

7 di- ilving ters Gum differs from the foregoing fubftances in being uninflammable; for though it may be burnt to a coal, and thence to afhes, it never yields any flame. It differs remarkably alfo in the proportion of the principles into which it is refolved by fire; the quantity of empyreumatic oil being far lefs, and that of an acid far greater. In the heat of boiling water, it fuffers no diffipation: nor does it liquefy like refins; but continues unchanged, till the heat be fo far increafed as to fcorch or turn it to a coal.

By a little quantity of water, it is foftened into a vifcous adhefive mafs, called *mucilage*: by a larger quantity it is diffolved into a fluid, which proves more or lefs glutinous according to the proportion of gum. It does not diffolve in vinous fpirits, or in any kind of oil: nevertheleſs, when foftened with water into a mucilage, it is eafily mifcible both with the fluid oils and with refins; which by this means become foluble in watery liquors along with the gum, and are thus excellently fitted for medicinal purpofes.

This elegant method of uniting oils with aqueous liquors, which has been kept a fecret in few hands, appears to have been known to Dr Grew. "I took (fays he) oil of aniſeeds, and pouring it upon *another body*, I fo ordered it, that it was thereby turned into a perfect milk-white balfam or butter; by which means the oil became mingleable with any vinous or watery liquor, eafily and inſtantaneouſly diſſolving therein in the form of a milk. And note, this is done without the leaſt alteration of the ſmell, taſte, nature, or operation of the ſaid oil. By ſomewhat the ſame means any other ſtillatitious oil may be transformed into a milk-white butter, and in like manner be mingled with water or any other liquor; which is of various uſe in medicine, and what I find oftentimes very convenient and advantageous to be done." (*Grew of Mixture, chap. v. inſt.* i. § 7.) This inquiry has lately been further proſecuted in the firſt volume of the Medical Obſervations publiſhed by a ſociety of phyſicians in London; where various experiments are related, for rendering oils, both eſſential and expreſſed, and different unctuous and reſinous bodies, ſoluble in water by the mediation of gum. Mucilages have alſo been uſed for ſuſpending crude mercury, and ſome other ponderous and inſoluble ſubſtances: the mercury is by this means not a little divided; but it is found that the particles are very apt to run together or ſubſide, if a pretty conſtant agitation be not kept up.

As oily and reſinous ſubſtances are thus united to water by the means of gum, ſo gums may in like manner be united to ſpirit of wine by the intervention of reſins and eſſential oils; though the ſpirit does not take up near ſo much of the gum as water does of the oil or reſin.

Acid liquors, though they thicken pure oils, or render them conſiſtent, do not impede the diſſolution of gum, or of oils blended with gum. Alkaline ſalts, on the contrary, both fixed and volatile, though they render pure oils ſoluble in water, prevent the ſolution of gum, and of mixtures of gum and oil. If any pure gum be diſſolved in water, the addition of any alkali will occaſion the gum to ſeparate, and fall to the bottom in a conſiſtent form; if any oily or reſinous body was previouſly blended with the gum, this alſo ſeparates, and either ſinks to the bottom, or riſes to the top, according to its gravity.

9. Gum-reſin.

By gum-reſin is underſtood a mixture of gum and reſin. Many vegetables contain mixtures of this kind, in which the component parts are ſo intimately united, with the interpoſition perhaps of ſome other matter, that the compound, in a pharmaceutical view, may be conſidered as a diſtinct kind of principle; the whole maſs diſſolving almoſt equally in aqueous and in ſpirituous liquors; and the ſolutions being not turbid or milky, like thoſe of the groſſer mixtures of gum and reſin, but perfectly tranſparent. Such is the aſtringent matter of biſtort root, and the bitter matter of gentian. It were to be wiſhed that we had ſome particular name for this kind of matter; as the term *gum reſin* is appropriated to the groſſeſt mixtures, in which the gummy and reſinous parts are but looſely joined, and eaſily ſeparable from each other. 38 Gum-reſin, of what compounded.

We ſhall afterwards find that it will be convenient to imitate this natural combination by art. As the effects of medicines very generally depend on their ſolubility in the ſtomach, it is often neceſſary to bring their more inſoluble parts, ſuch as reſinous and oily matters, into the ſtate of gum-reſin: this is done, as we have mentioned in the former article, by the mediation of mucilage. By this management theſe matters become much more ſoluble in the ſtomach; and the liquor thus prepared is called an emulſion, from its whitiſh colour, reſembling that of milk.

10. Saline Matter.

Of the ſaline juices of vegetables there are different kinds, which have hitherto been but little examined: the ſweet and the acid ones are the moſt plentiful and the beſt known.

There have lately, however, been diſcovered a conſiderable variety of ſalts in different vegetables. The mild fixed alkali, which was formerly conſidered as a product of the fire, has been obtained from almoſt all plants by macerating them in acids; the vegetable alkali is the moſt common, but the mineral is alſo found in the marine plants. Beſides the fixed alkali, ſeveral other ſalts have been detected in different vegetables; ſuch as vitriolated tartar, common ſalt, Glauber's ſalt, nitre, febrifuge ſalt, and ſelenite. From ſome- 39 Various ſalts in vegetables,

Elements. some experiments, too, the volatile alkali has been ſuppoſed to exiſt ready formed in many plants of the cruciform or tetradynamian tribe.

It is, however, to be underſtood, that though ſome of theſe ſalts are really products of vegetation, others of them are not unfrequently adventitious, being imbibed from the ſoil without any change produced by the functions of the vegetable.

The juices of vegetables, expoſed to a heat equal to that of boiling water, ſuffer generally no other change than the evaporation of their watery parts; the ſaline matter remaining behind, with ſuch of the other fixed parts as were blended with it in the juice. From many plants, after the exhalation of great part of the water, the ſaline matter gradually ſeparates in keeping, and concretes into little ſolid maſſes, leaving the other ſubſtances diſſolved or in a moiſt ſtate; from others, no means have yet been found of obtaining a pure concrete ſalt.

40 Particularly the ſweet and the ſour.

The ſalts more peculiarly native and eſſential to vegetables are the ſweet and the ſour; theſe two are frequently blended together in the ſame vegetable, and ſometimes paſs into each other at different ages of the plant. Of the ſour ſalts ſeveral kinds are known in pharmacy and in the arts; ſuch as thoſe of ſorrel, of lemons, oranges, citrons, &c. The ſaccharine ſalts are alſo obtained from a great number of vegetables; they may in general be eaſily diſcovered by their ſweet taſte: the ſugar-cane is the vegetable from which this ſaline matter is procured in greateſt quantity, and with moſt profit in commerce. For its medicinal and chemical properties, ſee MATERIA MEDICA, Art. VII.

The ſweet and ſour ſalts above-mentioned diſſolve not only in water, like other ſaline bodies, but many of them, particularly the ſweet, in rectified ſpirit alſo. The groſs oily and gummy matter, with which they are almoſt always accompanied in the ſubject, diſſolves freely along with them in water, but is by ſpirit in great meaſure left behind. Such heterogeneous matters as the ſpirit takes up, are almoſt completely retained by it, while the ſalt concretes; but of thoſe which water takes up, a conſiderable part always adheres to the ſalt. Hence eſſential ſalts, as they are called, prepared in the common manner from the watery juices of vegetables, are always found to partake largely of the other ſoluble principles of the ſubject; while thoſe extracted by ſpirit of wine are more pure. By means of rectified ſpirit, ſome productions of this kind may be freed from their impurities. Perfect ſaccharine concretions obtained from many of our indigenous ſweets may be thus purified.

41 Saline matter of benzoin.

There is another kind of ſaline matter obtained from ſome reſinous bodies, particularly from benzoin, which is of a different nature from the foregoing, and ſuppoſed by ſome of the chemiſts to be a part of the eſſential oil of the reſin, coagulated by an acid, with the acid more predominant or more diſengaged than in the other kinds of coagulated or indurated oils. Theſe concretes diſſolve both in water and in vinous ſpirits, though difficultly and ſparingly in both: they ſhow ſeveral evident marks of acidity, have a ſmell like that of the reſin from which they are obtained, exhale in a heat equal to that of boiling water, or a little greater, and are inflammable in the fire.

11. Farina or flour.

This ſubſtance partakes of the nature of gum, but has more taſte, is more fermentable, and much more nutritive. It abounds in very many vegetables, and is generally depoſited in certain parts, ſeemingly for the purpoſe of its being more advantageouſly accommodated to their nouriſhment and growth. Several of the bulbous and other roots, ſuch as thoſe of potatoes, briony, thoſe from which caſſava is extracted, ſalep, and many others, contain a great quantity of white *faeculæ* reſembling and really poſſeſſing the properties of farina. The plants of the leguminous tribe, ſuch as peas and beans, are found alſo to abound with this matter. But the largeſt quantity of farina reſides in grains, which are therefore called *farinaceous*. Of this kind are wheat, rye, barley, oats, rice, and other ſimilar plants.

42 Farina, what compounded.

At firſt ſight farina appears to be one homogeneous ſubſtance: it is, however, found to be a compound of three different and ſeparable parts. To illuſtrate this, we ſhall take as an example the farina of wheat, being the vegetable which affords it in greateſt quantity, and in its moſt perfect ſtate. To ſeparate theſe different parts we form a paſte with any quantity of flour and cold water; we ſuſpend this paſte in a bag of muſlin or ſuch like cloth; we next let fall on it a ſtream of cold water from ſome height, and the bag may now and then be very gently ſqueezed; the water in its deſcent carries down with it a very fine white powder, which is received along with the water in a veſſel placed below the bag: the proceſs muſt be continued till no more of this white powder comes off, which is known by the water that paſſes through the bag ceaſing to be of a milky colour. The proceſs being now finiſhed, the farina is found to be ſeparated into three different ſubſtances: the glutinous or vegeto-animal part remains in the bag; the amylum or ſtarch is depoſited from the water which has been received in the veſſel placed below the bag; and, laſtly, a mucous matter is held diſſolved in the ſame water from which the ſtarch has been depoſited: this mucous part may be brought to the conſiſtence of honey, by evaporating the water in which it is kept in ſolution.

Theſe ſeveral parts are found alſo to differ remarkably in their ſenſible and chemical properties. The vegeto-animal part is of a whitiſh grey colour, is a tenacious, ductile, and elaſtic matter, partly poſſeſſing the texture of animal membranes. Diſtilled in a retort, it yields, like all animal matters, a true volatile alkali; and its coal affords no fixed alkali. It is not only inſoluble, but even indiffuſible, in water; both which appear from its remaining in the bag after long-continued lotions. Like gums, it is inſoluble in alcohol, in oils, or ether; but it is alſo inſoluble in water, and yields on diſtillation products very different from thoſe afforded by gums: it is therefore of an animal nature, and approaches perhaps nearer to the coagulable lymph of animals than to any other ſubſtance.

The fixed alkali, by means of heat, diſſolves the gluten vegeto-animale; but when it is precipitated from this ſolution by means of acids, it is found to have loſt its elaſticity. The mineral acids, and eſpecially the nitrous,

nitrous, are alſo capable of diſſolving the vegeto-animal part of the farina.

The ſtarch, amylum, or the amylaceous matter, makes the principal part of the farina. As we before noticed, it is that fine powder depoſited from the water which has pervaded the entire farina: it is of a greyiſh white colour, but can be rendered much whiter by making it undergo a certain degree of fermentation. Starch is inſoluble in cold water; but in hot water it forms a tranſparent glue: hence the neceſſity of employing cold water in ſeparating it from the vegeto-animal part. Diſtilled in a retort, it yields an acid phlegm; and its coal affords, like other vegetables, a fixed alkaline ſalt. As ſtarch forms the greateſt part of the farina, it is probably the principal nutritive conſtituent in bread.

The mucous, or rather the mucoſo-ſaccharine matter, is only in a very ſmall quantity in bread. This ſubſtance on diſtillation is found to exhibit the phenomena of ſugar. The uſe of this matter ſeems to be that of producing the vinous fermentation: and we may obſerve once for all, that the preparation of good bread probably depends on a proper proportion of the three different parts above deſcribed; viz. that the vinous fermentation is promoted by the mucoſo-ſaccharine part, the acetous by the ſtarch, and the putrid by the gluten vegeto-animale. From different ſtates or degrees of theſe ſeveral ſtages of fermentation the qualities of good bread are probably derived.

12. Of the Colouring Matter of Vegetables.

The colouring matter of vegetables ſeems to be of an intermediate nature between the gummy and reſinous parts. It is in many plants equally well extracted by water, and by rectified ſpirit: it is alſo, however, procurable in the form of a lake, not at all ſoluble in either of theſe menſtrua. It would ſeem that the colouring matter, ſtrictly ſo called, has hitherto eluded the reſearches of chemiſts. It is only the *baſe* or *nidus*, in which the real colouring matter is embodied, that chemiſtry has as yet reached; and on the chemical properties of this *baſe*, colours are capable of being extracted by different menſtrua, and of being variouſly accommodated to the purpoſes of dying. The ſubſtance from which the colours of vegetables are immediately derived, is without doubt a very ſubtile body. Since plants are known to loſe their colour when excluded from the light of the ſun, there is reaſon to think that the immediately colouring ſubſtance is primarily derived from the matter of the ſun, ſomewhat elaborated by vegetable life.

Many of theſe dyes are evolved or variouſly modified by chemical operations. Thus a colouring matter is ſomewhat depoſited in the form of a *faecula* during the putrefaction of the vegetable; in others it is evolved or changed by alum, by acids, or by alkali. We may alſo obſerve, that any part of the vegetable may be the baſe of the colouring matter. This appears from the ſolubility of the different dyes in their proper menſtrua; and in theſe ſolutions we have not been able to ſeparate the real colouring matter from the baſe in which it is inviſcerated. After all, then, we muſt conclude, that a full inveſtigation of this ſubject more properly belongs to the ſublimer parts of CHEMISTRY, than to the buſineſs in which we are at preſent engaged. Elements

The colouring drugs are conſidered in their proper places.

In finiſhing our hiſtory of the vegetable kingdom, it only remains that we ſhould offer ſome

General Obſervations on the foregoing Principles.

44 Practical obſervations on vegetables.

1. ESSENTIAL oils, as already obſerved, are obtainable only from a few vegetables: but groſs oil, reſin, gum, and ſaline matter, appear to be common, in greater or leſs proportion, to all; ſome abounding more with one and others with another.

2. The ſeveral principles are in many caſes intimately combined; ſo as to be extracted together from the ſubject, by thoſe diſſolvents, in which ſome of them ſeparately could not be diſſolved. Hence watery infuſions and ſpirituous tinctures of a plant, contain reſpectively more ſubſtances than thoſe of which water or ſpirit is the proper diſſolvent.

3. After a plant has been ſufficiently infuſed in water, all that ſpirit extracts from the reſiduum may be conſidered as conſiſting wholly of ſuch matter as directly belongs to the action of ſpirit. And, on the contrary, when ſpirit is applied firſt, all that water extracts afterwards may be conſidered as conſiſting only of that matter of which water is the direct diſſolvent.

4. If a vegetable ſubſtance, containing all the principles we have enumerated, be boiled in water, the eſſential oil, whether fluid or concrete, and the camphor, and volatile eſſential ſalt, will gradually exhale with the ſteam of the water, and may be collected by receiving the ſteam in proper veſſels placed beyond the action of the heat. The other principles not being volatile in this degree of heat, remain behind: the groſs oil and ſebaceous matter float on the top: the gummy and ſaline ſubſtance, and a part of the reſin, are diſſolved by the water, and may be obtained in a ſolid form by ſtraining the liquor, and expoſing it to a gentle heat till the water has exhaled. The reſt of the reſin, ſtill retained by the ſubject, may be extracted by ſpirit of wine, and ſeparated in its proper form by exhaling the ſpirit. On theſe foundations moſt of the ſubſtances contained in vegetables may be extracted, and obtained in a pure ſtate, however they may be compounded together in the ſubject.

5. Sometimes one or more of the principles is found naturally diſengaged from the others, lying in diſtinct receptacles within the ſubject, or extravaſated and accumulated on the ſurface. Thus, in the dried roots of angelica, cut longitudinally, the microſcope diſcovers veins of reſin. In the flower cups of hypericum, and the leaves of the orange-tree, tranſparent points are diſtinguiſhed by the naked eye: which, at firſt view, ſeem to be holes, but on a cloſer examination are found to be little veſicles filled with eſſential oil. In the bark of the fir, pine, larch, and ſome other trees, the oily receptacles are extremely numerous, and ſo copiouſly ſupplied with the oily and reſinous fluid, that they frequently burſt, eſpecially in the warm climates, and diſcharge their contents in great quantities. The acacia tree in Egypt, and the plum and cherry among ourſelves, yield almoſt pure gummy exudations. From

Elements. a ſpecies of aſh is ſecreted the ſaline ſweet ſubſtance manna; and the only kind of ſugar with which the ancients were acquainted, appears to have been a natural exudation from the cane.

6. The foregoing principles are, as far as is known, all that naturally exiſt in vegetables; and all that art can extract from them, without ſuch operations as change their nature, and deſtroy their original qualities. In one or more of theſe principles, the colour, ſmell, taſte, and medicinal virtues, of the ſubject, are almoſt always found concentrated.

7. In ſome vegetables the whole medicinal activity reſides in one principle. Thus, in ſweet almonds, the only medicinal principle is a groſs oil; in horſe-radiſh root, an eſſential oil; in jalap root, a reſin; in marſh mallow root, a gum; in the leaves of ſorrel, a ſaline acid ſubſtance.

8. Others have one kind of virtue reſiding in one principle, and another in another. Thus Peruvian bark has an aſtringent reſin and a bitter gum; wormwood a ſtrong flavoured eſſential oil and a bitter gum reſin.

9. The groſs inſipid oils and ſebaceous matters, the ſimple inſipid gums, and the ſweet and acid ſaline ſubſtances, ſeem to agree both in their medicinal qualities and in their pharmaceutic properties.

10. But eſſential oils, reſins, and gum-reſins, differ much in different ſubjects. As eſſential oils are univerſally the principle of odour in vegetables, it is obvious that they muſt differ in this reſpect as much as the ſubjects from which they are obtained. Reſins frequently partake of the oil, and conſequently of the differences depending on it; with this further diverſity, that the groſs reſinous part often contains other powers than thoſe which reſide in oils. Thus from wormwood a reſin may be prepared, containing not only the ſtrong ſmell and flavour but likewiſe the whole bitterneſs of the herb; from which laſt quality the oil is entirely free. The bitter, aſtringent, purgative, and emetic virtue of vegetables, reſide generally in different ſorts of reſinous matter, either pure or blended with gummy and ſaline parts; of which kind of combinations there are many ſo intimate, that the component parts can ſcarcely be ſeparated from each other, the whole compound diſſolving almoſt equally in aqueous and ſpirituous menſtrua.

11. There are ſome ſubſtances alſo, which, from their being totally ſoluble in water, and not in ſpirit, may be eſteemed to be mere gums; but which, nevertheleſs, poſſeſs virtues never to be found in the ſimple gums. Such are the aſtringent gum called *acacia*, and the purgative gum extracted from aloes.

12. It is ſuppoſed that vegetables contain certain ſubtile principles different in different plants, of too great tenuity to be collected in their pure ſtate, and of which oils, gums, and reſins, are only the matrices or vehicles. This inquiry is foreign to the purpoſes of pharmacy, which is concerned only about groſſer and more ſenſible objects. When we obtain from an odoriferous plant an eſſential oil, containing in a ſmall compaſs the whole fragrance of a large quantity of the ſubject, our intentions are equally anſwered, whether the ſubſtance of the oil be the direct odorous matter, or whether it has diffuſed through it a fragrant principle more ſubtile than itſelf. And when this oil in long keeping loſes its odour, and becomes a reſin, it is equal in regard to the preſent conſiderations, whether the effect happens from the avolation of a ſubtile principle, or from a change produced in the ſubſtance of the oil itſelf. Eleme

Sect. II. *Animals.*

45 The nat of anim ſubſtanc

From the hiſtory we have already given of the vegetable kingdom, our details on animal ſubſtances may in many particulars be conſiderably abridged. All animals are fed on vegetables, either directly or by the intervention of other animals. No part of their ſubſtance is derived from any other ſource except water. The ſmall quantity of ſalt uſed by man and ſome other animals, is only neceſſary as a ſeaſoning or ſtimulus to the ſtomach. As the animal then is derived from the vegetable matter, we accordingly find that the former is capable of being reſolved into the ſame principles as thoſe of the latter. Thus, by repeated diſtillations, we obtain from animal ſubſtances, water, oil, air, an eaſily deſtructible ſalt, and charcoal. Theſe ſecondary principles are by farther proceſſes at length reſoluble into the ſame proximate principles which we found in vegetables, *viz.* water, air, earth, and the principle of inflammability. But though the principles of vegetable and animal ſubſtances are fundamentally the ſame, yet theſe principles are combined in a very different manner. It is exceedingly rare that animal ſubſtances are capable of the vinous or acetous fermentations; and the putrefactive, into which they run remarkably faſt, is alſo different in ſome particulars from the putrefaction of vegetables; the eſcape of the phlogiſton in the form of light is more evident, and the ſmell is much more offenſive, in the putrefaction of animal than of vegetable ſubſtances. The putrefaction of urine is indeed accompanied with a peculiar fetor, by no means ſo intolerable as that of other animal matters: this we ſuppoſe to be owing to the pungency derived from the volatile alkali, and alſo to the urine containing leſs inflammable matter than the blood and many other fluids. When analyſed by a deſtructive heat, animals afford products very different from thoſe of vegecables: the empyreumatic oil has a particular and much more fetid odour; and the volatile ſalt, inſtead of being an acid, as it is in moſt vegetables, is found in animals to be a volatile alkali. Chemiſts have ſpoken of an acid procurable from animal ſubſtances; and indeed certain parts of animal bodies are found to yield a ſalt of this kind; but it by no means holds with animal ſubſtances in general; and though the proofs to the contrary were even concluſive, it is confeſſedly in ſo ſmall a quantity as not to deſerve any particular regard. In ſome animals, however, an acid exiſts, uncombined and ready formed in their bodies. This is particularly manifeſt in ſome inſects, eſpecially ants, from which an acid reſembling the acetous has been procured by boiling them in water. The ſolid parts of animal bodies, as the muſcles, teguments, tendons, cartilages, and even the bones, when boiled with water, give a gelatinous matter or glue reſembling the vegetable gums, but much more adheſive. We muſt, however, except the horny parts and the hair, which ſeem to be little ſoluble either in water or in the liquors of the ſtomach. The acids, the alkalis, and quicklime, are alſo found to be powerful ſolvents of animal matters. It is from the ſolid

parts

nents. parts that the greateſt quantity of volatile alkali is obtained; it ariſes along with a very fetid empyreumatic oil, from which it is in ſome meaſure ſeparated by repeated rectifications. This ſalt is partly in a fluid, and partly in a concrete ſtate; and from its having been anciently prepared in the greateſt quantity from the horns of the hart, it has been called *ſalt* or *ſpirit of hartſhorn*. Volatile alkali is, however, procurable from all animals, and from almoſt every part of animal bodies except fat. Though we are ſometimes able to procure fixed alkali from an animal cinder, yet it is probable that this ſalt did not make any part of the living animal, but rather proceeded from the introduction of ſome ſaline matter, incapable of being aſſimilated by the functions of the living creature.

46 e fluid of als. In ſpeaking of the fluid parts of animals, we ſhould firſt examine the general fluid, or blood, from whence the reſt are ſecreted. The blood, which at firſt ſight appears to be an homogeneous fluid, is compoſed of ſeveral parts, eaſily ſeparable from each other, and which the microſcope can even perceive in its uncoagulated ſtate. On allowing it to ſtand at reſt, and to be expoſed to the air, it ſeparates into what are called the *craſſamentum* and the *ſerum*. The craſſamentum, or cruor, chiefly conſiſts of the red globules, joined together by another ſubſtance, called the *coagulable lymph*: the chemical properties of theſe globules are not as yet underſtood; but they ſeem to contain the greateſt quantity of the iron found in the blood. The ſerum is a yellowiſh ſubviſcid liquor, having little ſenſible taſte or ſmell: at a heat of 160 of Fahrenheit, it is converted into a jelly. This coagulation of the ſerum is alſo owing to its containing a matter of the ſame nature with that in the craſſamentum, viz. the coagulable lymph: whatever then coagulates animal blood, produces that effect on this concreſcible part. Several cauſes, and many different ſubſtances, are capable of effecting this coagulation; ſuch as contact of air, heat, alcohol, mineral acids, and their combinations with earths, as alum, and ſome of the metallic ſalts. The more perfect neutral ſalts are found to prevent the coagulation, ſuch as common ſalt and nitre.

Of the fluids ſecreted from the blood, there are a great variety in men and other animals. The excrementitious and redundant fluids are thoſe which afford in general the greateſt quantity of volatile alkali and empyreumatic oil: there are alſo ſome of the ſecreted fluids, which, on a chemical analyſis, yield products in ſome degree peculiar to themſelves. Of this kind is the urine, which is found to contain in the greateſt abundance the noted ſalt formed from the phoſphoric acid and volatile alkali. The fat, too, has been ſaid to differ from the other animal matters, in yielding by diſtillation a ſtrong acid, but no volatile alkali. There is alſo much variety in the quantity and ſtate of the combination of the ſaline and other matters in different ſecreted fluids. But for a fuller inveſtigation of this and other parts of the ſubject, we refer to ANATOMY, CHEMISTRY, and PHYSIOLOGY; with which it is more immediately connected than with the elements of pharmacy.

47 and Cani- Animal oils and fats, like the groſs oils of vegetables, are not of themſelves ſoluble either in water or vinous ſpirits: but they may be united with water by the intervention of gum or mucilage. Moſt of them may be changed into ſoap, by fixed alkaline ſalts; and be thus rendered miſcible with ſpirit as well as water. Elements.

48 Miſcellaneous obſervations on ſeveral animal ſubſtances.

The odorous matter of ſome odoriferous animal-ſubſtances, as muſk, civet, caſtor, is, like eſſential oil, ſoluble in ſpirit of wine, and volatile in the heat of boiling water. Carthuſer relates, that from caſtor an actual eſſential oil has been obtained in a very ſmall quantity, but of an exceedingly ſtrong diffuſive ſmell.

The veſicating matter of cantharides, and thoſe parts of ſundry animal ſubſtances in which their peculiar taſte reſides, are diſſolved by rectified ſpirit, and ſeem to have ſome analogy with reſins and gummy reſins.

The gelatinous principle of animals, like the gum of vegetables, diſſolves in water, but not in ſpirit or in oils: like gums alſo, it renders oils and fats miſcible with water into a milky liquor.

Some inſects, particularly the ant, are found to contain an acid juice, which approaches nearly to the nature of vegetable acids.

There are, however, ſundry animal juices, which differ greatly, even in theſe general kinds of properties, from the correſponding ones of vegetables. Thus animal ſerum, which appears analogous to vegetable gummy juices, has this remarkable difference, that though it mingles uniformly with cold or warm water, yet on conſiderably heating the mixture, the animal-matter ſeparates from the watery fluid, and concretes into a ſolid maſs. Some phyſicians have been apprehenſive, that the heat of the body, in certain diſeaſes, might riſe to ſuch a degree, as to produce this dangerous or mortal concretion of the ſerous humours: but the heat requiſite for this effect is greater than the human body appears capable of ſuſtaining, being nearly about the middle point between the greateſt human heat commonly obſerved and that of boiling water.

The ſoft and fluid parts of animals are ſtrongly diſpoſed to run into putrefaction; they putrefy much ſooner than vegetable matters; and when corrupted, prove more offenſive.

This proceſs takes place, in ſome degree, in the bodies of living animals, as often as the juices ſtagnate long, or are prevented, by an obſtruction of the natural emunctories, from throwing off their more volatile and corruptible parts.

During putrefaction, a quantity of air is generated; all the humours become gradually thinner, and the fibrous parts more lax and tender. Hence the tympany, which ſucceeds the corruption of any of the viſcera, or the imprudent ſuppreſſion of dyſenteries by aſtringents; and the weakneſs and laxity of the veſſels obſervable in ſcurvies, &c.

The craſſamentum of human blood changes by putrefaction into a dark livid-coloured liquor; a few drops of which tinge the ſerum with a tawny hue, like the ichor of ſores and dyſenteric fluxes, as alſo the white of the eye, the ſaliva, the ſerum of blood drawn from a vein, and the liquor that oozes from a bliſter in deep ſcurvies and the advanced ſtate of malignant fevers.

The putrid craſſamentum changes a large quantity of recent urine to a flame-coloured water, ſo common in fevers and in the ſcurvy. This mixture, after ſtanding an hour or two, gathers a cloud reſembling what is ſeen in the crude water of acute diſtempers, with ſome

Elements

oily matter on the surface like the scum which floats on scorbutic urine.

The serum of the blood deposites, in putrefaction, a sediment resembling well-digested pus, and changes to a faint olive-green. A serum so far putrefied as to become green, is perhaps never to be seen in the vessels of living animals; but in dead bodies this serum is to be distinguished by the green colour which the flesh acquires in corrupting. In salted meats, this is commonly ascribed to the brine, but erroneously; for that has no power of giving this colour. but only of qualifying the taste, and in some degree, the ill effects of corrupted aliments. In foul ulcers and other sores, where the serum is left to stagnate long, the matter is likewise found of this colour, and is then always acrimonious.

The putrefaction of animal substances is prevented or retarded by most saline matters, even by the fixed and volatile alkaline salts, which have generally been supposed to produce a contrary effect. Of all the salts that have been made trial of, sea-salt seems to resist putrefaction the least; in small quantities it even accelerates the process. The vegetable bitters, as chamomile flowers, are much stronger antiseptics, not only preserving flesh long uncorrupted, but likewise somewhat correcting it when putrid: the mineral acids have this last effect in a more remarkable degree. Vinous spirits, aromatic and warm substances, and the acrid plants, falsely called *alkalescent*, as scurvy-grass and horse-radish, are found also to resist putrefaction. Sugar and camphor are found to be powerfully antiseptic. Fixed air, or the aerial acid, is likewise thought to resist putrefaction; but above all the vapours of nitrous acid, in the form of air (the nitrous air of Dr Priestley), is found to be the most effectual in preserving animal bodies from corruption. The list of the septics, or of those substances that promote putrefaction, is very short; and such a property has only been discovered in calcareous earths and magnesia, and a very few salts, whose bases are of these earths.

It is observable, that notwithstanding the strong tendency of animal matters to putrefaction, yet broths made from them, with the admixture of vegetables, instead of putrefying turn sour. Sir John Pringle has found, that when animal flesh in substance is beaten up with bread or other farinaceous vegetables, and a proper quantity of water, into the consistence of a pap, this mixture likewise, kept in a heat equal to that of the human body, grows in a little time sour; while the vegetable matters, without the flesh, suffer no such change.

It was observed in the preceding section, that some few vegetables, in the resolution of them by fire, discover some agreement in the matter with bodies of the animal kingdom; yielding a volatile alkaline salt in considerable quantity, with little or nothing of the acid or fixed alkali, which the generality of vegetables afford. In animal substances also, there are some exceptions to the general analysis: from animal fats, as we before observed, instead of a volatile alkali, an acid liquor is obtained; and their empyreumatic oil wants the peculiar offensiveness of the other animal oils.

Sect. III. *Minerals.*

I. Oils *and* Bitumens.

49 Oils of mineral kingdom

In the mineral kingdom is found a fluid oil called *naphtha* or *petroleum*, floating on the surface of waters, or issuing from clefts of rocks, particularly in the eastern countries, of a strong smell, very different from that of vegetable or animal oils, limpid almost as water, highly inflammable, not soluble in spirit of wine, and more averse to union with water than any other oils.

There are different sorts of these mineral oils, more or less tinged, of a more or less agreeable, and a stronger or weaker, smell. By the admixture of concentrated acids, which raise no great heat or conflict with them, they become thick, and at length consistent; and in these states are called *bitumens*.

These thickened or concreted oils, like the corresponding products of the vegetable kingdom, are generally soluble in spirit of wine, but much more difficultly, more sparingly, and for the most part only partially; they liquefy by heat, but require the heat to be considerably stronger than vegetable products. Their smells are various; but all of them, either in the natural state, when melted or set on fire, yield a peculiar kind of strong scent, called from them *bituminous*.

50 Bitumen

The solid bitumens are, amber, jet, asphaltum, or bitumen of Judea, and fossil or pit coal. All these bitumens, when distilled, give out an odorous phlegm, or water, more or less coloured and saline; an acid, frequently in a concrete state; an oil, at first resembling the native petrolea, but soon becoming heavier and thicker; and, lastly, a quantity of volatile alkali is obtained: the residuum is a charry matter, differing in its appearances according to the nature of the bitumen which had been analysed.

From the observations of several naturalists, it is probable that all bitumens are of vegetable and animal origin; that the circumstances by which they differ from the resinous and other oily matters of vegetables and animals, are the natural effects of time, or of an alteration produced on them by mineral acids; or perhaps they are the effect of both these causes combined. This opinion is the more probable, since bitumens, on a chemical analysis, yield oil and volatile alkali; neither of which are found in any other minerals.

II. Earths.

51 Of vegetable, animal, and mineral earths.

The little impropriety of joining the vegetable and animal earths to the mineral, must be overlooked for the sake of bringing both under one synoptical view. Under the mineral earths are included stones; these being no other than earths in an indurated state.—The different kinds of these bodies hitherto taken notice of are the following.

1*st*, *Earths soluble in the nitrous, marine, and vegetable acids, but not at all, or exceeding sparingly, in the vitriolic acid. When previously dissolved in other acids, they are precipitated by the addition of this last, which thus unites with them into insipid, or nearly insipid concretes, not dissoluble in any liquor.*

Of

Of this kind are,

1. The mineral calcareous earth: *diſtinguiſhed by its being convertible in a ſtrong fire, without addition, into an acrimonious calx called quicklime.* This earth occurs in a variety of forms in the mineral kingdom: the fine ſoft chalk, the coarſer limeſtones, the hard marbles, the tranſparent ſpars, the earthy matter contained in waters, and which ſeparating from them incruſtates the ſides of the caverns, or hangs in iſicles from the top, receiving from its different appearances different appellations. How ſtrongly ſoever ſome of theſe bodies have been recommended for particular medicinal purpoſes, they are fundamentally no other than different forms of this calcareous earth; ſimple pulverization depriving them of the ſuperficial characters by which they were diſtinguiſhed in the maſs. Moſt of them generally contain a greater or leſs admixture of ſome of the indiſſoluble kinds of earth; which, however, affects their medicinal qualities no otherwiſe than by the addition which it makes to their bulk. Chalk appears to be one of the pureſt; and is therefore in general preferred. They all burn into a ſtrong quicklime: in this ſtate a part of them diſſolves in water, which thus becomes impregnated with the aſtringent and lithontriptic powers that have been erroneouſly aſcribed to ſome of the earths in their natural ſtate.

During the calcination of calcareous earths, a large quantity of elaſtic vapour is diſcharged: the abſence of this fluid is the cauſe of the cauſticity of quicklime, and of its ſolubility in water in the form of lime-water. For a more full inquiry into this ſubject, ſee FIXED AIR, &c.

2. The animal calcareous earth: *burning into quicklime like the mineral.* Of this kind are oyſter-ſhells and all the marine ſhells that have been examined; though with ſome variation in the ſtrength of the quicklime produced from them.

3. The earth of bones and horns: *not at all burning into quicklime.* This kind of earth is more difficult of ſolution in acids than either of the preceding. It is accompanied in the ſubjects with a quantity of gelatinous matter, which may be ſeparated by long boiling in water, and more perfectly by burning in the open air. The earth may be extracted alſo from the bone or horn, though difficultly, by means of acids; whereas vegetables and the ſoft parts of animals yield their pure earth by burning only.

2d, Earths ſoluble with eaſe in the vitriolic as well as other acids, and yielding, in all other combinations therewith, ſaline concretes ſoluble in water.

1. Magneſia alba: *compoſing with the vitriolic acid a bitter purgative ſalt.* This earth has not yet been found naturally in a pure ſtate. It is obtained from the purging mineral waters and their ſalts; from the bitter liquor which remains after the cryſtallization of ſea-ſalt from ſea-water; and from the fluid which remains uncryſtallized in the putrefaction of ſome ſorts of rough nitre. The aſhes of vegetables appear to be nearly the ſame kind of earth.

2. Aluminous earth: *compoſing with the vitriolic acid a very aſtringent ſalt.* This earth alſo has not been found naturally pure. It is obtained from alum; which is no other than a combination of it with the vitriolic acid; it may likewiſe be extracted, by ſtrong boiling in that acid, from clays and boles.

3d, Earths which by digeſting in acids, either in the cold or in a moderate warmth, are not at all diſſolved.

1. Argillaceous earth: *becoming hard, or acquiring an additional hardneſs, in the fire.* Of this kind of earth there are ſeveral varieties, differing in ſome particular properties: as the purer *clays*, which when moiſtened with water form a very viſcous maſs, difficultly diffuſible through a larger quantity of the fluid, and ſlowly ſubſiding from it; *boles*, leſs viſcous, more readily miſcible with water, and more readily ſubſiding; and *ochres*, which have little or nothing of the viſcoſity of the two foregoing, and are commonly impregnated with a yellow or red ferruginous calx.

2. Cryſtalline earth: *naturally hard, ſo as to ſtrike ſparks with ſteel; becoming friable in a ſtrong fire.* Of this kind are flints, cryſtals, &c. which appear to conſiſt of one and the ſame earth, differing in the purity, hardneſs, and tranſparency of the maſs.

3. Gypſeous earth: *reducible by a gentle heat into a ſoft powder, which unites with water into a maſs, ſomewhat viſcous and tenacious while moiſt, but quickly drying and becoming hard. A greater heat deprives the powder of this property, without occaſioning any other alteration.* Such are the tranſparent *ſelenites*; the fibrous ſtony maſſes improperly called *Engliſh talc*; and the granulated *gypſa* or *plaſter of Paris* ſtones. Though theſe bodies, however, have been commonly thought to be mere earths, of a diſtinct kind from the reſt, they appear, both from analytical and ſynthetical experiments, to be no other than combinations of the mineral calcareous earth with vitriolic acid.

4. Talky earth: *ſcarcely alterable by a vehement fire.* The maſſes of this earth are generally of a fibrous or leafy texture; more or leſs pellucid, bright or glittering, ſmooth and unctuous to the touch; too flexible and elaſtic to be eaſily pulveriſed; ſoft, ſo as to be cut with a knife. In theſe reſpects ſome of the gypſeous earths nearly reſemble them, but the difference is readily diſcovered by fire; a weak heat reducing the gypſeous to powder, while the ſtrongeſt makes no other alteration in the talky, than ſomewhat diminiſhing their flexibility, brightneſs, and unctuoſity.

III. METALS.

52 Metals, perfect and imperfect.

Of metals, the next diviſion of mineral bodies, the moſt obvious characters are, their peculiar bright aſpect, perfect opacity, and great weight; the lighteſt of them is fix, and the heavieſt upwards of 19 times heavier than an equal bulk of water.

To underſtand the writers in chemiſtry, it is proper to be informed, that metals are ſubdivided into the *perfect*, the *imperfect*, and the *ſemimetals*.

Thoſe poſſeſſed of ductility and malleability, and which are not ſenſibly altered by very violent degrees of heat, are called *perfect metals*: Of theſe there are three; gold, ſilver, and platina. It is, however, probable, that the mark of their indeſtructibility by fire is only relative: and indeed modern chemiſts have been able, by a very intenſe degree of heat, to bring gold into the ſtate of a *calx*, or ſomething very nearly reſembling it.

Elements.

Thoſe metallic ſubſtances which poſſeſs the diſtinctive properties of the perfect metals, but in a leſs degree, are called the *imperfect metals*: Theſe are, copper, iron, tin, lead.

Laſtly, thoſe bodies having the metallic characters in the moſt imperfect ſtate, that is to ſay, thoſe which have no ductility and the leaſt fixity in the fire, are diſtinguiſhed by the name of *ſemi-metals*: Theſe are, regulus of antimony, biſmuth, zinc, regulus of cobalt, nickel, and regulus of arſenic; which laſt might be rather conſidered as the boundary between the metallic and the ſaline bodies.

Mercury has been generally ranked in a claſs by itſelf.

All metallic bodies, when heated in cloſe veſſels, melt or *fuſe*. This *fuſion* takes place at different degrees of heat in different metals; and it does not appear that this proceſs produces any change in the metals, provided it be conducted in cloſe veſſels. Metals, expoſed to the combined action of air and fire, are converted into an earth-like ſubſtance called *calx*: by this proceſs, which we call *calcination*, the metal ſuffers remarkable changes. From the diſtinctive marks we have before given of the metallic bodies, it will be obvious, that the perfect metals are moſt ſlowly, the imperfect more quickly, and the ſemi-metals moſt eaſily and ſooneſt, affected in this operation. This earth-like powder, or *calx*, is found to poſſeſs no metallic aſpect, but is conſiderably heavier than the metal before its calcination: it has no longer any affinity with metallic bodies, nor even with the metal from which it has been produced.

Beſides this method of calcining metals by air and fire, they may likewiſe be brought into the ſtate of a calx, by diſſolving them in acids, from which they may be afterwards freed by evaporating the acid, or by adding to the ſolution an alkaline ſalt. Metals are alſo ſometimes dephlogiſticated by detonation with nitre. This change in their obvious properties is generally accompanied with a remarkable alteration in their medicinal virtues: thus quickſilver, which taken into the body in its crude ſtate and undivided, ſeems inactive; proves, when calcined by fire, even in ſmall doſes, a ſtrong emetic and cathartic, and in ſmaller ones, a powerful alterative in chronical diſorders; while regulus of antimony, on the contrary, is changed by the ſame treatment, from a high degree of virulence to a ſtate of inactivity.

Calces of mercury and arſenic exhale in a heat below ignition: thoſe of lead and biſmuth, in a red or low white heat, run into a tranſparent glaſs; the others are not at all vitreſcible, or not without extreme vehemence of fire. Both the calces and glaſſes recover their metallic form and qualities again by the ſkilful addition of any kind of inflammable ſubſtance that does not contain a mineral acid. This recovery of the metallic calces into the metallic form is called *reduction*. During this proceſs an elaſtic aerial fluid eſcapes, which is found to be *pure air*.

Is the converſion of metals into calces owing to the diſcharge of phlogiſton, or to the abſorption of pure air? And is the reduction to be aſcribed to the abſorption of phlogiſton, or to the eſcape of pure air? And again, Is the calcination to be explained by the diſcharge of phlogiſton and conſequent precipitation of pure air? And is the reduction effected by the abſorption of phlogiſton, either furniſhed by inflammable bodies or precipitated in conſequence of the diſcharge of pure air? On theſe queſtions there is much diſpute among modern chemiſts: We thought it only neceſſary to ſtate them here, as a full inquiry into the ſubject is by no means the province of pharmacy. We, however, think it prudent to retain the doctrine of Stahl: and we do this the more readily, becauſe it has been followed in our article CHEMISTRY, and becauſe it is abundantly clear in its illuſtration of the pharmaceutical proceſſes. We do not mean, however, to reject any modern diſcovery which may ſerve to illuſtrate our ſubjects. Elemc

All metallic bodies diſſolve in acids; ſome only in particular acids, as ſilver and lead in the nitrous: ſome only in compoſitions of acids, as gold in a mixture of the nitrous and marine: and others, as iron and zinc, in all acids. Some likewiſe diſſolve in alkaline liquors, as copper: and others, as lead, in expreſſed oils. Fuſed with a compoſition of ſulphur and fixed alkaline ſalt, they are all, except zinc, made ſoluble in water.

All metallic ſubſtances, diſſolved in ſaline liquors, have powerful effects in the human body, though many of them appear in their pure ſtate to be inactive. Their activity is generally in proportion to the quantity of acid combined with them: Thus lead, which in its crude form has no ſenſible effect, when united with a ſmall portion of vegetable acid into ceruſs, diſcovers a low degree of the ſtyptic and malignant quality, which it ſo ſtrongly exerts when blended with a larger quantity of the ſame acid into what was called *ſaccharum ſaturni*, but now more properly *ſal plumbi*, or *plumbum acetatum*: and thus mercury, with a certain quantity of the marine acid, forms the violent corroſive ſublimate, which by diminiſhing the proportion of acid becomes the mild medicine called *mercurius dulcis*.

IV. Acids.

53 Obſerva tions on various acids.

The ſalts of this order are very numerous; but as we are at preſent treating of *Minerals*, it is only therefore the *mineral* or *foſſil* acids we mean to ſpeak of in this place.

Theſe are diſtinguiſhed by the names of the concretes from which they have been principally extracted; the *vitriolic* from vitriol, the *nitrous* from nitre or ſaltpetre; and the *marine* or *muriatic* from common ſea-ſalt. The form they are generally in, is that of a watery fluid: They have all a remarkable attraction for water: They imbibe the humidity of the air with rapidity and the generation of heat. Although heat be produced by their union with water, yet when mixed with ice in a certain manner, they generate a prodigious degree of cold. Acids change the purple and blue colours of vegetables to a red: they reſiſt fermentation; and laſtly, they impreſs that peculiar ſenſation on the tongue called *ſourneſs*, and which their name imports. But it is to be obſerved, that they are all highly corroſive, inſomuch as not to be ſafely touched, unleſs largely diluted with water, or united with ſuch ſubſtances as obtund or ſuppreſs their acidity. Mixed haſtily with vinous ſpirits, they raiſe a violent ebullition and heat, accompanied with a copious diſcharge of noxious fumes: a part of the acid unite;

ents. unites intimately with the vinous ſpirit into a new compound, void of acidity, called *dulcified ſpirit*. It is obſervable, that the marine acid is much leſs diſpoſed to this union with ſpirit of wine than either of the other two; nevertheleſs, many of the compound ſalts reſulting from the combination of earthy and metallic bodies with this acid, are ſoluble in that ſpirit, while thoſe with the other acids are not. All theſe acids effervesce ſtrongly with alkaline ſalts both fixed and volatile, and form with them neutral ſalts; that is, ſuch as diſcover no marks either of an acid or alkaline quality.

The nitrous and marine acids are obtained in the form of a thin liquor; the acid part being blended with a large proportion of water, without which it would be diffuſed into an incoercible vapour: the vitriolic ſtands in need of ſo much leſs water for its condenſation as to aſſume commonly an oily conſiſtence (whence it is called *oil of vitriol*), and in ſome circumſtances even a ſolid one. Alkaline ſalts, and the ſoluble earths and metals, abſorb from the acid liquors only the pure acid part: ſo that the water may now be evaporated by heat, and the compound ſalt left in a dry form.

From the coalition of the different acids with the three different alkalis, and with the ſeveral ſoluble earths and metallic bodies, reſult a variety of ſaline compounds; the principal of which ſhall be particulariſed in the ſequel of this article.

The vitriolic acid, in its concentrated liquid ſtate, is much more ponderous than the other two; it emits no viſible vapour in the heat of the atmoſphere, but imbibes moiſture which increaſes its weight: the nitrous and marine emit copious corroſive fumes, the nitrous yelloviſh red, and the marine white ones. If bottles containing the three acids be ſtopt with cork, the cork is found in a little time tinged black with the vitriolic, corroded into a yellow ſubſtance by the nitrous, and into a whitiſh one by the marine.

It is above laid down as a character of one of the claſſes of earths, that the vitriolic acid precipitates them when they are previouſly diſſolved in any other acid: it is obvious, that on the ſame principle this particular acid may be diſtinguiſhed from all others. This character ſerves not only for the acid in its pure ſtate, but likewiſe for all its combinations that are ſoluble in water. If a ſolution of any compound ſalt, whoſe acid is the vitriolic, be added to a ſolution of chalk in any other acid, the vitriolic acid will part from the ſubſtance with which it was before combined, and join itſelf to the chalk, forming therewith a compound; which, being no longer ſoluble in the liquor, renders the whole milky for a time, and then gradually ſubſides.

This acid may be diſtinguiſhed alſo, in compound ſalts, by another criterion not leſs ſtrongly marked: If any ſalt containing it be mixed with powdered charcoal, and the mixture expoſed in a cloſe veſſel to a moderately ſtrong fire, the acid will unite with the directly inflammable part of the charcoal, and compoſe therewith a genuine ſulphur. Common brimſtone is no other than a combination of the vitriolic acid with a ſmall proportion of inflammable matter. With any kind of inflammable matter which is not volatile in cloſe veſſels, as the coal of vegetables, of animals, or of bitumens, this acid compoſes always the ſame identical ſulphur. Elements.

The nitrous acid alſo, with whatever kind of body it be combined, is both diſtinguiſhed and extricated by means of any inflammable ſubſtance being brought to a ſtate of ignition with it. If the ſubject be mixed with a little powdered charcoal and made red hot, a deflagration or fulmination enſues, that is, a bright flame with a hiſſing noiſe; and the inflammable matter and the acid being thus conſumed or diſſipated together, there remains only the ſubſtance which was before combined with the acid, and the ſmall quantity of aſhes afforded by the coal.

Theſe properties of the nitrous acid deflagrating with inflammable ſubſtances, and of the vitriolic forming ſulphur with them, ſerve not only as criteria of the reſpective acids in the various forms and diſguiſes, but likewiſe for diſcovering inflammable matter in bodies, when its quantity is too ſmall to be ſenſible on other trials.

All theſe acids will be more particularly examined when we come to treat of each of them apart. There are, however, a few other mineral acids which are of importance to be known: theſe are, *aqua regia; acid of borax; ſparry acid;* and, laſtly, *fixed air*, which has of late been called *aërial acid*, or *acid of chalk*.

Aqua regia has been generally prepared by a mixture of certain proportions of the nitrous and muriatic acids. It is of little avail in pharmacy whether we conſider it as a diſtinct acid, or only as a modification of the muriatic. It has been found, that the muriatic acid when diſtilled with *manganeſe* (a peculiar foſſile ſubſtance, ſhowing a remarkable attraction to phlogiſton), ſuffers a change which renders it capable of diſſolving gold and platina. Whether this change be produced by the acid acquiring a redundance of pure air, or by its being deprived of phlogiſton, it is not our buſineſs to decide. This experiment, however, renders it probable, that the nitrous acid in the common aqua regia is only ſubſervient to accompliſhing the ſame change in the muriatic acid which is produced by diſtilling that acid with manganeſe.

As aqua regia has been only uſed in the nicer operations in chemiſtry, and in the art of aſſaying, we think it unneceſſary to ſay more of it in this place.

The *acid of borax*, or *ſedative ſalt of Homberg*, may be extracted from borax, a neutral ſalt, whoſe baſe is mineral alkali. It has alſo been found native in the waters of ſeveral lakes in Tuſcany. It is a light, cryſtallized, concrete ſalt; its taſte is ſenſibly acid; it is difficultly ſoluble in water; but the ſolution changes blue vegetable colours to a red. With vitrifcent earths it fuſes into a white glaſs: it unites with the other alkalis, with magneſia, and with quicklime. The ſalts reſulting from theſe combinations are very imperfectly known. The ſalt has been called *ſedative*, from its ſuppoſed virtues as an anodyne and refrigerant remedy; but modern phyſicians have very little faith in this once celebrated drug.

The *ſparry acid* is ſo called from its being extracted from a foſſil called *ſparry fluor*, or *vitreous ſpar*. It is not yet determined whether it be a diſtinct acid; and as it has not yet been employed for any purpoſe in pharmacy, we think it would be improper to attempt any farther account of it here.

Beſides

Elements.

Beſides the acids above-mentioned, there have alſo been diſcovered acids ſeemingly of a particular nature, in amber, in arſenic, and in black-lead: but as theſe have not hitherto been applied to any uſe in pharmacy, they cannot properly have a place in this article.

We now come to the laſt, but perhaps the moſt generally diffuſed, acid in nature: this is the aerial acid, or

Fixed Air.

54 Nature of fixed air, &c.

In our pharmaceutical hiſtory of this body, we ſhall only make uſe of the two names *fixed air* and *aerial acid*, being thoſe moſt generally uſed, and which in our opinion are moſt applicable to our own ſubject. Fixed air is a permanently elaſtic fluid, being only *fixed* when in a ſtate of combination with calcareous earth or other ſubſtances from which it may be extricated. It has received many different names, according to the ſubſtances from which it is diſengaged, and to the different opinions concerning its nature: it is the *gas ſilveſtre* of Helmot, the *fixed air* of Dr Black, the *acid of chalk*, *calcareous gas*, *mephitic gas*, *mephitic acid*, and *aerial acid*, of many modern chemiſts. In accommodating our account of it to the purpoſes of pharmacy, it is moſt convenient to conſider it as an acid. The aerial acid may be extricated by heat, or by other acids, from all calcareous earths; that is, from all thoſe earths which by calcination are converted into quicklime; ſuch as chalk, marble, limeſtone, ſea-ſhells, &c. It is likewiſe extricated from mild, fixed, and volatile alkalis, and from magneſia alba. Thus, if the vitriolic, or almoſt any other acid, be added to a quantity of calcareous earth or mild alkali, a briſk effervefcence immediately enſues: the fixed air, or aerial acid, is diſcharged in bubbles; and the other acid takes its place. If this proceſs be conducted with an apparatus to be afterwards deſcribed, the aerial acid, now ſeparated from the calcareous earth, may be received and preſerved in cloſe veſſels. When thus diſengaged, it aſſumes its real character, viz. that of a *permanently elaſtic fluid*. Fixed air is alſo ſeparated in great quantity during the vinous fermentation of vegetable matters. When a calcareous earth is deprived of this acid by heat, it is converted into the cauſtic ſubſtance *quicklime*. When alkalis, fixed or volatile, are deprived by any means of their aerial acid, they are rendered much more cauſtic, incapable of cryſtallization, or of effervefcing with other acids. They are alſo in this *deaerated* ſtate much more powerful in diſſolving other bodies. By recombining this acid with quicklime, calcined magneſia, or alkali, any of which had been deprived of it, theſe ſubſtances again aſſume their former weight and properties. Theſe bodies, then, when combined with aerial acid, are called *mild*; as *mild calcareous earth*, *mild alkali*, &c.: and when deprived of this acid they are called *cauſtic*; as *cauſtic calcareous earths*, *cauſtic alkali*, &c.: but as magneſia is not rendered cauſtic by calcination, there would perhaps be leſs danger in calling them *aerated* and *deaerated*. The aerial acid is more diſpoſed to unite with cauſtic calcareous earth (quicklime) than with any other ſubſtance; next to that, its attraction is for fixed alkali, then for magneſia, and laſtly for volatile alkali. We ſhall afterwards find that theſe relative powers of the different ſubſtances to unite with this acid, lay the foundation of many important proceſſes in pharmacy. Elements.

When we pour a ſmall quantity of the aerial acid into lime-water, the liquor inſtantly aſſumes a white colour, and the lime gradually precipitates, leaving the water clear and taſteleſs: the lime in this experiment has abſorbed the acid, and has therefore become *mild* or *aerated* earth. The aerial acid is capable of being abſorbed by water, and the water thus impregnated precipitates lime in lime-water; but if a certain larger quantity of this impregnated water be added, the lime is rediſſolved, and the liquor recovers its tranſparency. Water impregnated with aerial acid is capable of diſſolving iron; and in this way are formed native and artificial chalybeate waters. Zinc is alſo ſoluble in the ſame liquor. This acid is eaſily expelled from the water by removing the preſſure of the atmoſphere, by boiling, and even by time alone, if the veſſel be not kept cloſe ſhut. Fixed air extinguiſhes flame, vegetable and animal life, and ought therefore to be cautiouſly managed: like other acids it changes the blue colours of vegetables to a red, and communicates an acidulous taſte to the water impregnated with it. The attraction of the aerial acid, even to quicklime, is but feeble; as we know of no other acids whatever that are not able to diſengage it.

From theſe ſeveral facts it will appear obvious, that *mild* or *effervefcing alkalis*, whether fixed or volatile, are really neutral ſalts, compounded of the aerial acid and pure alkali: like other acids, it unites with theſe bodies, diminiſhes their cauſticity, and effects their cryſtallization. In ſpeaking, therefore, of *pure alkali*, we ought to confine ourſelves to thoſe in the *cauſtic* or *deaerated* ſtate; or, in other words, to thoſe which are deprived of their fixed air or aerial acid, with which they formed a compound ſalt. Many other properties of this acid might be mentioned, but we have now noticed all thoſe which we thought were concerned in the buſineſs of pharmacy. We ſhall have occaſion to recur to the ſubject when we come to the preparation of ſeveral compound drugs.

Let us next take a view of what paſſes in the combinations of acids with different ſubſtances.

If a fixed alkaline ſalt be united with a vegetable acid, as vinegar, and formed into a neutral ſalt, on adding to this compound ſome marine acid, the acetous acid will be diſengaged, ſo as to exhale totally in a moderate heat, leaving the marine in poſſeſſion of the alkali: the addition of the nitrous will in like manner diſpoſſeſs the marine, which now ariſes in its proper white fumes, though without ſuch an addition it could not be extricated from the alkali by any degree of heat: on the addition of the vitriolic acid, the nitrous gives way in its turn, exhaling in red fumes, and leaving only the vitriolic acid and the alkali united together.

Again, if any metallic body be diſſolved in an acid, the addition of any earthy body that is diſſoluble in that acid will precipitate the metal: a volatile alkaline ſalt will in like manner precipitate the earth: and a fixed alkali will diſlodge the volatile; which laſt being readily exhaled by heat, the remaining ſalt will be the ſame as if the acid and fixed alkali had been joined together at firſt, without the intervention of any of the other bodies.

The

Elements.

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The power in bodies on which theſe various tranſpoſitions and combinations depend, is called by the chemiſts *affinity* or *elective attraction*; a term, like the Newtonian *attraction*, deſigned to expreſs not the cauſe, but the effect. When an acid ſpontaneouſly quits a metal to unite with an alkali, they ſay *it has a greater affinity* or *attraction* to the alkali than to the metal: and when, on the contrary, they ſay it has a greater affinity to fixed alkali than to the volatile, they mean only that it will unite with the fixed in preference to the volatile; and that if previouſly united with a volatile alkali, it will forſake this for a fixed one.

The doctrine of the affinities of bodies is of a very extenſive uſe in chemical pharmacy: many of the officinal proceſſes, as we ſhall ſee hereafter, are founded on it: ſeveral of the preparations turn out very different from what would be expected by a perſon unacquainted with theſe properties of bodies; and ſeveral of them, if, from an error in the proceſs, or other cauſes, they prove unfit for the uſe intended, may be rendered applicable to other purpoſes, by ſuch tranſpoſitions of their component parts as are pointed out by the knowledge of their affinities.

We ſhall therefore ſubjoin a table of the principal affinities obſerved in pharmaceutical operations formed from that of the famous Bergman. See other tables for more general purpoſes in the article CHEMISTRY.

Elements.

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Explanation of the table of ſingle attractions.

The table is to be thus underſtood. The ſubſtance printed in capitals, on the top of each ſeries, has the greateſt affinity with that immediately under it, a leſs affinity with the next, and ſo on to the end of the ſeries: that is, if any of the remote bodies has been combined with the top one, the addition of any of the intermediate bodies will diſunite them; the intermediate body uniting with the uppermoſt body of the ſeries, and throwing out the remote one. Thus, in the firſt ſeries of the affinities of the vitriolic acid, a fixed alkali being placed between the acid and iron, it is to be concluded, that wherever vitriolic acid and iron are mixed together, the addition of any fixed alkaline ſalt will unite with the acid, and occaſion the iron to be ſeparated. Where ſeveral ſubſtances are expreſſed in one ſeries, it is to be underſtood, that any of thoſe bodies which are nearer to the uppermoſt, will in like manner diſengage from it any of thoſe which are more remote.

TABLE OF SINGLE ATTRACTIONS.

By WATER.

Vitriolic acid.	Nitrous acid.	Marine acid.	Aqua regia.	Acid of borax.	Acid of sugar.	Acid of tartar.	Acid of sorrel.	Acid of lemon.
Terra ponderosa,	Vegetable alkali,	Vegetable alkali,	Vegetable alkali,	Lime,	Lime,	Lime,	Lime,	Lime,
Vegetable alkali,	Fossil alkali,	Fossil alkali,	Fossil alkali,	Terra ponderosa,	Terra ponderosa,	Terra ponderosa,	Terra ponderosa,	Terra ponderosa,
Fossil alkali,	Terra ponderosa,	Terra ponderosa,	Terra ponderosa,	Magnesia,	Magnesia,	Magnesia,	Magnesia,	Magnesia,
Lime,	Lime,	Lime,	Lime,	Vegetable alkali,	Vegetable alkali,	Vegetable alkali,	Vegetable alkali,	Vegetable alkali,
Magnesia,	Magnesia,	Magnesia,	Magnesia,	Fossil alkali,	Fossil alkali,	Fossil alkali,	Fossil alkali,	Fossil alkali,
Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,
Clay,	Clay,	Clay,	Clay,	Clay,	Clay,	Clay,	Clay,	Clay,
Zinc,	Zinc,	Zinc,	Zinc,	Zinc,	Zinc,	Zinc,	Zinc,	Zinc,
Iron,	Iron,	Iron,	Iron,	Iron,	Iron,	Iron,	Iron,	Iron,
Lead,	Lead,	Lead,	Lead,	Lead,	Lead,	Lead,	Lead,	Lead,
Tin,	Tin,	Tin,	Tin,	Tin,	Tin,	Tin,	Tin,	Tin,
Copper,	Copper,	Copper,	Copper,	Copper,	Copper,	Copper,	Copper,	Copper,
Antimony,	Antimony,	Antimony,	Antimony,	Antimony,	Antimony,	Antimony,	Antimony,	Antimony,
Arsenic,	Arsenic,	Arsenic,	Arsenic,	Arsenic,	Arsenic,	Arsenic,	Arsenic,	Arsenic,
Mercury,	Mercury,	Mercury,	Mercury,	Mercury,	Mercury,	Mercury,	Mercury,	Mercury,
Silver,	Silver,	Silver,	Silver,	Silver,	Silver,	Silver,	Silver,	Silver,
Gold,	Gold,	Gold,	Gold,	Gold,	Gold,	Gold,	Gold,	Gold,
Water,	Water,	Water,	Water,	Water,	Water,	Water,	Water,	Water,
Alcohol.	Alcohol.	Alcohol.	Alcohol.	Alcohol.	Alcohol.	Alcohol.	Alcohol.	Alcohol.

By FIRE.

Vegetable alkali,	Terra ponderosa,	Terra ponderosa,	Terra ponderosa,	Lime,				
Fossil alkali,	Vegetable alkali,	Vegetable alkali,	Vegetable alkali,	Terra ponderosa,				
Terra ponderosa,	Fossil alkali,	Fossil alkali,	Fossil alkali,	Magnesia,				
Lime,	Lime,	Lime,	Lime,	Vegetable alkali,				
Magnesia,	Magnesia,	Magnesia,	Magnesia,	Fossil alkali,				
Metals,	Metals,	Metals,	Metals,	Metals,				
Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,	Volatile alkali,				
Clay.	Clay.	Clay.	Clay.	Clay.				

TABLE *of* SINGLE ATTRACTIONS *continued.*

BY WATER.

ACETOUS ACID.	ACID OF PHOSPHORUS.	AERIAL ACID.	VEGETABLE ALKALI.	FOSSIL ALKALI.	VOLATILE ALKALI.	TERRA PONDEROSA.	LIME.	MAGNESIA.
Terra ponderofa,	Lime,	Terra ponderofa,	Vitriolic acid,	Vitriolic acid,	Vitriolic acid,	Vitriolic acid,	Acid of fugar,	Acid of fugar,
Vegetable alkali,	Terra ponderofa,	Lime,	Nitrous acid,	Nitrous acid,	Nitrous acid,	Acid of fugar,	Acid of forrel,	Phofphoric acid,
Foffil alkali,	Magnefia,	Vegetable alkali,	Marine acid,	Marine acid,	Marine acid,	Acid of forrel,	Vitriolic acid,	Vitriolic acid,
Volatile alkali,	Vegetable alkali,	Foffil alkali,	Phofphoric acid,	Phofphoric acid,	Phofphoric acid,	Phofphoric acid,	Acid of tartar,	Nitrous acid,
Lime,	Foffil alkali,	Magnefia,	Acid of fugar,	Acid of fugar,	Acid of fugar,	Nitrous acid,	Phofphoric acid,	Marine acid,
Magnefia,	Volatile alkali,	Volatile alkali,	Acid of tartar,	Acid of tartar,	Acid of tartar,	Marine acid,	Nitrous acid,	Acid of forrel,
Clay,	Clay,	Clay,	Acid of forrel,	Acid of forrel,	Acid of forrel,	Acid of lemon,	Marine acid,	Acid of tartar,
Zinc,	Zinc,	Zinc,	Acid of lemon,	Acid of lemon,	Acid of lemon,	Acid of tartar,	Acid of lemon,	Acid of lemon,
Iron,	Iron,	Iron,	Acid of benzoin,	Acid of benzoin,	Acid of benzoin,	Acid of benzoin,	Acid of benzoin,	Acid of benzoin,
Lead,	Lead,	Lead,	Acetous acid,	Acetous acid,	Acetous acid,	Acetous acid,	Acetous acid,	Acetous acid,
Tin,	Tin,	Tin,	Acid of borax,	Acid of borax,	Acid of borax,	Acid of borax,	Acid of borax,	Acid of borax,
Copper,	Copper,	Copper,	Aerial acid,	Aerial acid,	Aerial acid,	Aerial acid,	Aerial acid,	Aerial acid,
Antimony,	Antimony,	Antimony,	Water,	Water,	Water,	Water,	Water,	Sulphur.
Arfenic,	Arfenic,	Arfenic,	Unctuous oils,	Unctuous oils,	Unctuous oils,	Unctuous oils,	Unctuous oil,	
Mercury,	Mercury,	Mercury,	Sulphur,	Sulphur,	Sulphur,	Sulphur.	Sulphur.	
Silver,	Silver,	Silver,	Metals.	Metals.	Metals.			
Gold,	Gold,	Gold,						
Water,	Water.	Water.						
Alcohol.								

BY FIRE.

ACETOUS ACID.	ACID OF PHOSPHORUS.	AERIAL ACID.	VEGETABLE ALKALI.	FOSSIL ALKALI.	VOLATILE ALKALI.	TERRA PONDEROSA.	LIME.	MAGNESIA.
Terra ponderofa,	Lime,		Phofphoric acid,	Phofphoric acid,	Vitriolic acid,	Phofphoric acid,	Phofphoric acid,	Phofphoric acid,
Vegetable alkali,	Terra ponderofa,		Acid of borax,	Acid of borax,	Nitrous acid,	Acid of borax,	Acid of borax,	Acid of borax,
Foffil alkali,	Magnefia,		Vitriolic acid,	Vitriolic acid,	Marine acid,	Vitriolic acid,	Vitriolic acid,	Vitriolic acid,
Lime,	Vegetable alkali,		Nitrous acid,	Nitrous acid,	Acetous acid,	Nitrous acid,	Nitrous acid,	Nitrous acid,
Magnefia,	Foffil alkali,		Marine acid,	Marine acid,	Terra ponderofa,	Marine acid,	Marine acid,	Marine acid,
Metals,	Metals,		Acetous acid,	Acetous acid,	Lime,	Acid of benzoin,	Fixed alkali,	Fixed alkali,
Volatile alkali,	Volatile alkali,		Terra ponderofa,	Terra ponderofa,	Magnefia,	Acetous acid,	Sulphur,	Sulphur,
Clay.	Clay.		Lime,	Lime,	Clay,	Fixed alkali,	Lead.	Lead.
			Magnefia,	Magnefia,	Sulphur.	Sulphur,		
			Clay,	Clay,		Lead.		
			Sulphur.	Sulphur.				

TABLE *of* SINGLE ATTRACTIONS *continued*.

BY WATER.

CLAY.	WATER.	SULPHUR.	HEPAR SULPHURIS.	ALCOHOL.	ÆTHER.	ESSENTIAL OILS.	EXPRESSED OILS.	GOLD.
Vitriolic acid, Nitrous acid, Marine acid, Acid of ſugar, Acid of ſorrel, Acid of tartar, Acid of lemon, Acid of phoſphorus, Acid of benzoin, Acetous acid, Acid of borax, Aerial acid.	Vegetable alkali, Foſſil alkali, Volatile alkali, Alcohol, Æther, Vitriolic acid, Vitriolated tartar, Alum, Green Vitriol, Corroſive ſublimate.	Lead, Tin, Silver, Mercury, Arſenic, Antimony, Iron, Vegetable alkali, Volatile alkali, Terra ponderoſa, Lime, Magneſia, Unctuous oils, Eſſential oils, Æther, Alcohol.	Gold, Silver, Mercury, Arſenic, Antimony, Copper, Tin, Lead, Iron, Alcohol, Water.	Water, Æther, Eſſential oils, Volatile alkali, Fixed alkali, Hepar ſulphuris, Sulphur.	Alcohol, Eſſential oils, Expreſſed oils, Water, Sulphur.	Æther, Alcohol, Expreſſed oils, Fixed alkali, Sulphur.	Æther, Eſſential oils, Fixed alkali, Volatile alkali, Sulphur.	Æther, Marine acid, Aqua-regia, Nitrous acid, Vitriolic acid, Acid of tartar, Phoſphoric acid, Fixed alkali, Volatile alkali.

BY FIRE.

Phoſphoric acid, Acid of borax, Vitriolic acid, Nitrous acid, Marine acid, Fixed alkali, Sulphur, Lead.		Fixed alkali, Iron, Copper, Tin, Lead, Silver, Antimony, Mercury, Arſenic.	Iron, Copper, Tin, Lead, Silver, Antimony, Mercury, Arſenic.					Mercury, Copper, Silver, Lead, Tin, Antimony, Iron, Zinc, Arſenic, Hepar ſulphuris.

TABLE *of* SINGLE ATTRACTIONS *continued.*

BY WATER.

SILVER,	MERCURY.	LEAD.	IRON.	COPPER.	TIN.	ARSENIC.	ZINC.	ANTIMONY.
Marine acid, Acid of ſugar, Vitriolic acid, Phoſphoric acid, Nitrous acid, Acid of tartar, Acid of ſorrel, Acid of lemon, Acetous acid, Aerial acid, Volatile acid.	Marine acid, Acid of ſugar, Phoſphoric acid, Vitriolic acid, Acid of tartar, Acid of lemon, Nitrous acid, Acetous acid, Acid of borax, Aerial acid.	Vitriolic acid, Acid of ſugar, Acid of tartar, Phoſphoric acid, Acid of ſorrel, Marine acid, Nitrous acid, Acid of lemon, Acetous acid, Acid of borax, Aerial acid, Fixed alkali.	Acid of ſugar, Acid of tartar, Vitriolic acid, Marine acid, Nitrous acid, Phoſphoric acid, Acid of ſorrel, Acid of lemon, Acetous acid, Acid of borax, Aerial acid.	Acid of ſugar, Acid of tartar, Marine acid, Vitriolic acid, Nitrous acid, Phoſphoric acid, Acid of ſorrel, Acid of lemon, Acetous acid, Acid of borax, Aerial acid, Fixed alkali, Volatile alkali, Expreſſed oils.	Acid of tartar, Marine acid, Vitriolic acid, Acid of ſugar, Phoſphoric acid, Nitrous acid, Acid of ſorrel, Acid of lemon, Acetous acid, Acid of borax, Fixed alkali, Volatile alkali.	Marine acid, Acid of ſugar, Vitriolic acid, Nitrous acid, Acid of tartar, Phoſphoric acid, Acid of ſorrel, Acid of lemon, Acetous acid, Vol tile alkali, Unctuous oils.	Aci ' of ſugar, Vitriolic acid, Marine acid, Nitrous acid, Acid of ſorrel, Acid of tartar, Phoſphoric acid, Acid of lemon, Acetous acid, Acid of borax, Aerial acid, Volatile alkali.	Marine acid, Acid of ſugar, Vitriolic acid, Nitrous acid, Acid of tartar, Acid of ſorrel, Phoſphoric acid, Acid of lemon, Acetous acid, Acid of borax, Aerial acid.

BY FIRE.

Lead, Copper, Mercury, Tin, Gold, Antimony, Iron, Zinc, Arſenic, Hepar ſulphuris. Sulphur.	Gold, Silver, Lead, Tin, Zinc, Copper, Antimony, Arſenic, Iron, Hepar ſulphuris, Sulphur.	Gold, Silver, Copper, Mercury, Tin, Antimony, Arſenic, Zinc, Iron, Hepar ſulphuris. Sulphur.	Arſenic, Copper, Gold, Silver, Tin, Antimony, Lead, Mercury, Hepar ſulphuris Sulphur.	Gold, Silver, Arſenic, Iron, Zinc, Antimony, Tin, Lead, Mercury, Hepar ſulphuris, Sulphur.	Zinc, Mercury, Copper, Antimony, Gold, Silver, Lead, Iron, Arſenic, Hepar ſulphuris, Sulphur.	Copper, Iron, Silver, Tin, Lead, Gold, Zinc, Antimony, Hepar ſulphuris, Sulphur.	Copper, Antimony, Tin, Mercury, Silver, Gold, Arſenic, Lead, Iron.	Iron, Copper, Tin, Lead, Silver, Zinc, Gold, Mercury, Arſenic, Hepar ſulphuris. Sulphur.

CASES OF DOUBLE ELECTIVE ATTRACTIONS.

BY WATER.

	Give	
1. Epſom ſalt with Mild vegetable alkali,		1. Vitriolated tartar and Common magneſia.
2. Vitriolic ammoniac with Mild mineral alkali,		2. Glauber's ſalt and Mild volatile alkali.
3. Vitriolated tartar with Nitrous ſelenite,		3. Vitriolic ſelenite and Saltpetre.
4. Vitriolated tartar with Mercurial nitre,		4. Vitriol of mercury and Saltpetre.
5. Saltpetre with Luna cornea,		5. Lunar cauſtic and Cubic nitre.
6. Vitriolated tartar with Luna cornea,		6. Vitriol of ſilver and Febrifugal ſalt.
7. Regenerated tartar with Mercurial nitre,		7. Acetous mercurial ſalt and Saltpetre.

BY HEAT.

	Give	
1. Vitriolic ammoniac with Common ſalt,		1. Common ſal ammoniac and Glauber's ſalt.
2. Vitriolic ammoniac with Regenerated tartar,		2. Acetous ammoniacal ſalt and Vitriolated tartar.
3. Vitriol of mercury with Common ſalt,		3. Glauber's ſalt and Corroſive ſublimate.
4. Crude antimony with Corroſive ſublimate,		4. Butter of antimony and Fictitious cinnabar.

CHAP. II. *Of the Pharmaceutical Apparatus.*

57 The application of fire of great importance in pharmaceutical preparations.

ONE of the principal parts of the pharmaceutical apparatus conſiſts in contrivances for containing and applying fire, and for directing and regulating its power. Of theſe contrivances called *furnaces*, there are different kinds, according to the conveniency of the place, and the particular purpoſes they are intended to anſwer. We ſhall here endeavour to give a general idea of their ſtructure, and of the principles on which they are built; and for particulars refer the reader to FURNACE; and CHEMISTRY, page 450.

FURNACES.

58 Furnace for open fire.

The moſt ſimple furnace is the common ſtove, otherwiſe called the *furnace for open fire*. This is uſually made of an iron hoop, five or ſix inches deep; with a grate or ſome iron bars acroſs the bottom, for ſupporting the fuel. It either ſtands upon feet, ſo as to be moveable from place to place; or is fixed in brick-work. In this laſt caſe, a cavity is left under the grate, for receiving the aſhes that drop through it; and an aperture or door, in the forepart of this aſh-pit, ſerves both for allowing the aſhes to be occaſionally raked out, and for admitting air to paſs up through the fuel. This furnace is deſigned for ſuch operations as require only a moderate heat; as infuſion, decoction, and the evaporation of liquids.

59 Wind furnace.

A deeper hoop or body, cylindrical, parallelopipedal, widening upwards, elliptical, or of other figures; formed of, or lined with, ſuch materials as are capable of ſuſtaining a ſtrong fire; with a grate and aſh-pit beneath, as in the preceding; and communicating at the top with a perpendicular pipe, or chimney; makes a *wind furnace*.

60 The heat of the fire increaſed in theſe furnaces by the perpendicular height of the chimney.

The greater the perpendicular height of the chimney, the greater will be the draught of air through the furnace, and the more intenſely will the fire burn; provided the width of the chimney is ſufficient to allow a free paſſage to all the air that the furnace can receive through the grate; for which purpoſe, the area of the aperture of the chimney ſhould be nearly equal to the area of the interſtices of the grate.

Hence, where the chimney conſiſts of moveable pipes, made to ſit upon each other at the ends, ſo that the length can be occaſionally increaſed or diminiſhed, the vehemence of the fire will be increaſed or diminiſhed in the ſame proportion.

61 Another method of increaſing the heat.

In furnaces whoſe chimney is fixed, the ſame advantage may be procured on another principle. As the intenſity of the fire depends wholly upon the quantity of air ſucceſſively paſſing through and animating the burning fuel, it is obvious, that the moſt vehement fire may be ſuppreſſed or reſtrained at pleaſure, by cloſing more or leſs either the aſh-pit door by which the air is admitted, or the chimney by which it paſſes off; and that the fire may be more or leſs raiſed again, by more or leſs opening thoſe paſſages. A moveable plate, or regiſter, in any convenient part of the chimney, affords commodious means of varying the width of the paſſage, and conſequently of regulating the heat. This is moſt conveniently accompliſhed by keeping the aſh-pit door entirely ſhut, and regulating the heat by a range of holes in a damping plate; each hole is provided with a proper pin, whereby we may ſhut it at pleaſure. Theſe holes may be made to bear a certain proportion to each other; the ſmalleſt being conſidered as one, the next to it in ſize muſt have twice the opening, the next to that double of the ſecond, &c.; and ſo on to the number of ſeven or eight; and by combining theſe holes variouſly together, we can admit any quantity of air from 1 to 128; as 1. 2. 4. 8. 16. 32. 64. 128. See FURNACE, p. 507.

There are two general kinds of theſe wind-furnaces; one, with the chimney on the top, over the middle of the furnace; the other with the chimney on one ſide, and the mouth clear.

In the firſt, either the upper part of the furnace is contracted to ſuch an aperture, that the chimney may ſit upon it; or it is covered with an arched dome, or with a flat plate, having a like aperture in the middle. As in this diſpoſition of the chimney, the inſide of the furnace cannot be come at from above, a door is made in the ſide, a little above the grate, for ſupplying the fuel, inſpecting the matter in the fire, &c. Elements.

For performing fuſions in this furnace, the crucible, or melting veſſel, is placed immediately among the fuel, with a ſlip of brick, or ſome other like ſupport, between it and the grate, to keep the cold air, which enters underneath, from ſtriking on its bottom.

When deſigned as a reverberatory, that is for diſtillation in long-necked coated glaſs retorts, two iron bars are placed acroſs, above the fire, for ſupporting the veſſel, whoſe neck comes out at an aperture made for that purpoſe in the ſide. This aperture ſhould be made in the ſide oppoſite to the door above-mentioned; or at leaſt ſo remote from it, that the receiver, fitted on the neck of the diſtilling veſſel without the furnace, may not lie in the operator's way when he wants to ſtir the fire or throw in freſh fuel.

The other kind of wind-furnace communicates, by an aperture in its back part near the top, either with an upright pipe of its own, or with the chimney of the room; in which laſt caſe, all other paſſages into the chimney muſt be cloſed. Here the mouth of the furnace ſerves for a door, which may be occaſionally covered with a plate or tile. Of this kind is the furnace moſt commonly uſed for fuſion in a crucible.

This laſt conſtruction, by leaving the mouth of the furnace clear, affords the conveniency of letting into it a boiling or evaporating pan, a copper ſtill, an iron pot, for diſtilling hartſhorn, an iron ſand-pot, or other like veſſels, of ſuch a ſize that they may be ſupported on the furnace by their rims. The mouth being thus occupied by the veſſels, a door muſt be made in the ſide for ſupplying and ſtirring the fuel.

When a furnace of this kind is deſigned only for a ſand-bath, it is moſt commodious to have the ſand placed on a long iron plate, furniſhed with a ledge of freeſtone or brick-work at each ſide. The mouth of the furnace is to be cloſely covered by one end of this plate; and the canal by which the furnace communicates with its chimney, is to be lengthened and carried along under the plate, the plate forming the upper ſide of the canal. In this kind of ſand-bath, digeſtions, &c. requiring different degrees of heat, may be carried on at once; for the heat decreaſes gradually from the end over the furnace to the other.

When large veſſels, as ſtills and iron pots for diſtilling hartſhorn and aquafortis, are fixed in furnaces, a conſiderable part of the bottom of the veſſel is commonly made to reſt upon ſolid brick-work.

The large ſtill, whoſe bottom is narrow in proportion to its height, and whoſe weight, when charged with liquor, requires great part of it to be thus ſupported, expoſes but a ſmall ſurface to the action of the fire underneath. To make up for this diſadvantage, the heat, which riſes at the further end of a long narrow grate, is conveyed all round the ſides of the veſſel by a ſpiral canal, which communicates at top with a common chimney.

The pots for diſtilling hartſhorn and aquafortis in the larger way, have part of their great weight borne up by three ſtrong pins or trunions at equal diſtances round the pot towards the middle reaching into a brick-work: ſo that leſs ſupport being neceſſary underneath, a greater ſurface of the wide bottom lies expoſed to the immediate action of the fire.

If a furnace, communicating with its chimney by a lateral canal, as in the ſand-furnace above-mentioned, be carried to a conſiderable height above the part where this canal enters it, and if it be filled with fuel to the top, and cloſely covered, the fuel will burn no higher than up to the upper ſide of the canal through which the air paſſes off; and in proportion as this lower part of the fuel conſumes, it will be ſupplied by that above, which falls down in its place. Hence in this furnace, called an *athanor*, a conſtant heat may be kept up for a conſiderable length of time without attendance.

The tower of the athanor, or that part which receives the fuel, is commonly made to widen a little downwards, that the coals may fall the more freely: but not ſo much as that the part on fire at bottom may be too ſtrongly preſſed. A ſmall aperture is made oppoſite to the canal or flue, or a number of openings according to the ſize of the furnace and the degree of heat required, for ſupplying the air, which is more conveniently admitted in this manner than through the grate, as the interſtices of the grate are in time choaked up by the aſhes.

This furnace is deſigned only for heating bodies exterior to it. Its canal or flue, as in the ſand-furnace already deſcribed, paſſes under a ſand-bath or water-bath; at the farther end of which it riſes perpendicularly to ſuch a height, as may occaſion a ſufficient draught of air through the fire.

The flue may be ſo wide as to correſpond to the whole height of the fire-place. A regiſter or ſliding plate, placed between the flue and the furnace, enables us to increaſe or diminiſh this height, and conſequently the quantity of fire, at pleaſure. If the ſpace beneath the flue be incloſed to the ground, the heat in this cavity will be conſiderable enough to be applicable to ſome uſeful purpoſes.

63

Of the materials of which furnaces are made.

With regard to the materials of furnaces, the fixed ones are built of bricks, cemented together by ſome good loam or clay. Any kind of loam or clayey compoſition that is of a proper degree of tenacity, which, when made into a paſte with water and well-worked, does not ſtick to the fingers, and which, when thoroughly dried, neither cracks nor melts in a vehement fire, is fit for uſe. The purer and more tenacious clays require to have their tenacity leſſened by an admixture of ſand, or rather of the ſame kind of clay burnt and groſsly powdered.

Smaller portable furnaces are made of ſtrong iron or copper plates, lined, to the thickneſs of an inch or more, with the ſame kind of clayey compoſition; which for this uſe may be beaten with ſome horſe-dung, chopped ſtraw, or cut hair or tow.

Very commodious portable furnaces, for a buſineſs of moderate extent, may be formed of the larger kind of common black lead melting-pots, by cutting a door at the bottom of the pot for the aſh-pit, another above this for the fire-place, and introducing a circular iron grate of ſuch a ſize as may reſt between the two doors.

For

Elements. For a more particular account of the method of preparing furnaces, see FURNACE.

BATHS.

64 Of two kinds of baths, and the peculiar advantages of each. Where a ſtrong degree of heat is requiſite, as in the fuſion of metals, &c the veſſel containing the ſubject matter is placed among the burning fuel, or immediately over it: this is called *operating in a naked fire*. Where a ſmaller heat is ſufficient, and the veſſel employed is either of glaſs, or of the more tender kinds of earthen ware, the ſand-bath or water-bath is uſed to defend the veſſel from the immediate action of the fire, and to render the heat leſs fluctuating.

Both theſe baths have their peculiar advantages and inconveniences. In water, the heat is equal through every part of the fluid: whereas in ſand it varies in different parts of one perpendicular line, decreaſing from the bottom to the top. Water cannot be made to receive, or to tranſmit to veſſels immerſed in it, above a certain degree of heat, viz. that which is ſufficient to make it boil; and hence it ſecures effectually againſt any danger of an exceſs of heat in thoſe operations wherein the product would be injured by a heat greater than that of boiling water: but this advantage renders it uſeleſs for proceſſes which require a greater heat, and for which ſand or other ſolid intermedia are neceſſarily employed. There is this convenience alſo in the ſand-bath, that the heat may be readily diminiſhed or increaſed about any particular veſſel, by raiſing it higher out of the ſand or ſinking it deeper; that different ſubjects may be expoſed to different degrees of heat from one fire; and that it keeps the veſſels ſteady. The ſand made choice of ſhould be a large coarſe grained kind, ſeparated from the finer parts by waſhing, and from little ſtones by the ſieve.

COATING of GLASSES, LUTES.

65 In ſome operations glaſs veſſels are uſed in a naked fire. Some proceſſes require to be performed with glaſs veſſels in a naked fire. For theſe purpoſes, veſſels made of the thinneſt glaſs ſhould be choſen; for theſe bear the fire without cracking, much better than thoſe which are thicker, and in appearance ſtronger.

All glaſſes, or other veſſels that are apt to crack in the fire, muſt be cautiouſly nealed, that is, heated by ſlow degrees: and when the proceſs is finiſhed, they ſhould be as ſlowly cooled, unleſs where the veſſel is to be broken to get out the preparation, as in ſome ſublimations: in this caſe it is more adviſable to expoſe the hot glaſs ſuddenly to the cold air, which will ſoon occaſion it to crack, than to endanger throwing down the ſublimated matter among the feces by a blow.

66 Of the coating of glaſs veſſels. As a defence from the violence of the fire, and to prevent the contact of cold air on ſupplying freſh fuel, &c. the glaſs is to be coated over, to the thickneſs of about half-a-crown, with Windſor loam, ſoftened with water into a proper conſiſtence, and beaten up with ſome horſe-dung, or with the other clayey compoſitions above mentioned.

Theſe compoſitions ſerve alſo as a lute, for ſecuring the junctures of the veſſels in the diſtillation of the volatile ſalts and ſpirits of animals: for the diſtillation of acid ſpirits, the matter may be moiſtened with a ſolution of fixed alkaline ſalt inſtead of water. For moſt other purpoſes, a piece of wet bladder, or paſte of flour and water, or of linſeed meal (that is, the cake left after the expreſſion of oil of linſeed), are ſufficient lutes. Ele

Sometimes clay and chalk are mixed up into a paſte, and ſpread upon ſlips of paper; and ſometimes gum-arabic is uſed inſtead of the clay, and mixed up in the ſame manner.

Wet bladders contract ſo ſtrongly by drying, that they not unfrequently break the veſſels: and the fat lute of Mr Macquer, which is a compoſition of clay and chalk with oil, is too cloſe for moſt operations. Where very elaſtic ſteams are to be condenſed, we are often obliged, even where the common lutes are employed, to leave or make an opening which may be occaſionally ſtopped by a plug: by this means we give paſſage to a part of theſe vapours, which prevents the burſting of the veſſels and facilitates the condenſation of the reſt. If we wiſh to collect incondenſible vapours, we receive them into a jar inverted under a baſon of water, or quickſilver, as is uſually done in the analyſis of vegetables by fire.

Beſides theſe, there are alſo required ſome other kinds of lutes for joining veſſels together in operations requiring a ſtrong heat, and for lining furnaces; for which ſee CHEMISTRY, n 604, 605.

VESSELS.

In this place, we ſhall only give the operator a few general cautions with regard to the *matter* of the veſſels deſigned for containing the ſubject; and refer their deſcription, to the account of the operations in which they are employed. See likewiſe CHEMISTRY, n°557, &c.

Caut reſpe the m of ot veſſe Metalline veſſels poſſeſs the advantage of being able to bear ſudden alterations of heat and cold, and of being very ſtrong, ſo as to be capable of confining elaſtic ſteams; but, except thoſe made of gold or ſilver, they are readily corroded by acids, even by the mild ones of the vegetable kingdom. Copper veſſels are corroded alſo by alkaline liquors, and by ſome neutral ones, as ſolutions of ſal ammoniac. It is obſervable, that vegetable acids do not act upon this metal by boiling, ſo much as by ſtanding in the cold; for even lemon juice may be boiled in a clean copper veſſel, without receiving from it any taſte or ill quality; whereas, in the cold, it ſoon diſſolves ſo much as to contract a pernicious taint. The tin, with which copper-veſſels are uſually lined, gives likewiſe a ſenſible impregnation to acid juices; and this impregnation alſo is probably not innocent, more eſpecially as a quantity of lead is commonly mixed with the tin. From the want of tranſparency in theſe veſſels, we are alſo deprived of the advantage of ſeeing the different changes during the operation.

The earthen veſſels poſſeſs none of the deſirable qualities for chemical operations, except that of ſuſtaining very violent degrees of heat, without being melted or otherwiſe changed. Theſe veſſels are leſs liable to external cracks from ſudden applications of heat and cold, when they are made with a certain proportion of ſand, than with pure clay. Black lead, too, mixed with the clay, makes the veſſels ſuſtain violent degrees and ſudden alterations of heat ſurpriſingly well: crude clay, reduced to a kind of ſand by violent heat, and then mixed with raw clay, is alſo found to furniſh veſſels excellently fitted for thoſe operations

where

where ſand might be corroded: but of all kinds of earthen ware, the moſt perfect is porcelain, compoſed of the fineſt clay mixed with a ſtony matter capable of melting in a violent heat. This, however, is too coſtly an article for general uſe. Reaumur diſcovered a method of imitating porcelain, by melting the coarſer kinds of glaſs with a mixture of ſand and clay: this has been found to be nearly of the colour of porcelain, to be much ſtronger than glaſs, and to bear the moſt ſudden changes of heat and cold that we have occaſion to apply. There has not hitherto been any manufacture of this ware, and of courſe it has not come into general uſe.

The common earthen veſſels are of a looſe porous texture; and hence are apt to imbibe a conſiderable quantity of certain liquids, particularly of thoſe of the ſaline kind; which ſoon diſcover that they have penetrated the veſſel, by ſhooting into ſaline efflorescences on the outſide. Thoſe which are *glazed* have their glazing corroded by acids: by vinegar, and the acid juices of fruits, as well as by the ſtronger acids of the mineral kingdom. And as this glazing conſiſts chiefly of vitrified lead, the impregnation which it communicates to theſe liquors is of a very dangerous kind. If vinegar be boiled for ſome time in a glazed earthen veſſel, it will yield, on being inſpiſſated, a pure ſal plumbi, that is, a ſalt compoſed of lead and the acetous acid.

The veſſels called, from their hardneſs and compactneſs, *ſtone ware*, are in a good meaſure free from the inconveniences of the coarſer earthen ones. Their glazing being a part of the clay itſelf, ſuperficially vitrified by means of the fumes of common ſalt, appears to be proof againſt acids.

Glaſs veſſels ſuffer no corroſion, and give no taint, in any of the pharmaceutic operations. When, therefore, they are made of a proper thinneſs, when they are well annealed, and when blown into a ſpherical form ſo that the heat may be equally applied, they are preferable to all others, where great and ſudden changes of heat and cold are not to take place, and where ſtrength is not required: what is called the *flint glaſs*, which contains a quantity of lead in its compoſition, is the beſt for chemical purpoſes.

Weights.

Two different kinds of weights are made uſe of in this country; one in the merchandiſe of gold and ſilver; the other for almoſt all other goods. The firſt we call Troy, the latter Avoirdupois weight.

The goldſmiths divide the Troy pound into twelve ounces; the ounce into 20 pennyweights; and the pennyweight into 24 grains. The Avoirdupois pound is divided into 16 ounces; and the ounce into 16 parts, called *drams*.

The pound of the London and Edinburgh diſpenſatories is that of the goldſmiths, divided in the following manner:

The pound The ounce The dram The ſcruple	contains	twelve ounces. eight drams. three ſcruples. twenty grains.

The grain is equal to the goldſmith's grain.

The medical or Troy pound is leſs than the Avoirdupois, but the ounce and the dram greater. The Troy pound contains 5760 grains: the Avoirdupois 7000 grains. The Troy ounce contains 480 grains; the Avoirdupois only $437\frac{1}{2}$. The Troy dram 60; the Avoirdupois dram ſomewhat more than 27. Eleven drams Avoirdupois are nearly equal to five drams Troy; 12 ounces Avoirdupois to nearly 11 ounces Troy; and 19 pounds Avoirdupois are equal to ſomewhat more than 23 pounds Troy. Elements.

Theſe differences in our weights have occaſioned great confuſion in the practice of pharmacy. As the druggiſts and grocers ſell by the Avoirdupois weight, the apothecaries have not in general kept any weights adjuſted to the Troy pound greater than two drams, uſing Avoirdupois ounces. By this means it is apparent, that in all compoſitions, where the ingredients are preſcribed, ſome by pounds and others by ounces, they are taken in a wrong proportion to each other; and the ſame happens where any are directed in leſſer denominations than the ounce, as theſe ſubdiviſions uſed by the apothecaries are made to a different ounce.

Measures.

69 The meaſures employed in pharmacy are the common wine meaſures.

A gallon The pint The ounce	contains	eight pints (*libræ.*) ſixteen ounces. eight drams.	

The meaſures uſed in pharmacy the ſame with thoſe commonly uſed for wine.

Though the pint is called by Latin writers *libra* or pound, there is not any known liquor of which a pint meaſure anſwers to that weight. A pint of the higheſt rectified ſpirit of wine exceeds a pound by above half an ounce; a pint of water exceeds it by upwards of three ounces; and a pint of oil of vitriol weighs more than two pounds and a quarter.

The Edinburgh College, ſenſible of the many errors from the promiſcuous uſe of weights and meaſures, and of their different kinds, have in the laſt edition of their Pharmacopœia entirely rejected meaſures, and employ the Troy weight in directing the quantity either of ſolid or fluid ſubſtances. They have, however, taken all poſſible care that the proportion of the ſimples and ſtrength of the compounds ſhould neither be increaſed nor diminiſhed by this alteration. This change in the Edinburgh Pharmacopœia muſt be very particularly adverted to. And it is, we think, to be regretted, that the London College have not in the laſt edition of their Pharmacopœia followed the ſame plan.

70 A table of the weights of certain meaſures of different fluids may on many occaſions be uſeful, both for aſſiſting the operator in regulating their proportions in certain caſes, and ſhowing the comparative gravities of the fluids themſelves. We here inſert ſuch a table for a pint, an ounce, and a dram meaſure, of thoſe liquids whoſe gravity has been determined by experiments that can be relied on. The wine gallon contains 231 cubic inches; whence the pint contains $28\frac{7}{8}$, the ounce $1\frac{19}{128}$, and the dram $\frac{7}{128}$ of a cubic inch.

A table of the weights of certain meaſures of different fluids may be frequently uſeful.

	Pint weighs ounces	drams	grains	Ounce measure weighs grains	Dram measure weighs grains
Inflammable Spirits.					
Æthereal spirit of wine	11	1	36	336	42
Highly-rectified spirit of wine	12	5	20	380	47½
Common-rectified spirit of wine	13	2	40	400	50
Proof spirit	14	1	36	426	53¼
Dulcified spirit of salt	14	4	48	438	55¼
Dulcified spirit of nitre	15	2	40	460	57½
Wines.					
Burgundy	14	1	36	426	53¼
Red port	15	1	36	456	57
Canary	15	6	40	475	59½
Expressed Oils.					
Oil olive	14	0	0	420	52½
Linseed oil	14	2	8	428	53½
Essential Oils.					
Oil of turpentine	12	1	4	364	45½
of orange-peel				408	51
of juniper-berries				419	52⅜
of rosemary				430	53¾
of origanum				432	54
of caraway seeds				432	54
of nutmegs				436	54½
of savin				443	55⅜
of hyssop				443	55⅜
of cummin-seed				448	56
of mint				448	56
of pennyroyal				450	56¼
of dill-seed				457	57⅛
of fennel-seed				458	57¼
of cloves				476	59½
of cinnamon				576	49½
of sassafras				503	62⅞
Alkaline Liquors.					
Aqua kali puri, *Pharm. Lond.*	16	0	0	480	60
Spirit of sal ammoniac	17	1	10	514¾	64⅜
Strong soap boilers ley	17	6	24	534	66¾
Lixivium tartari	24	0	0	720	90
Acid Liquors.					
Wine-vinegar	15	3	44	464	58
Beer-vinegar	15	6	56	476	59½
Glauber's spirit of salt	17	4	0	525	65⅝
Glauber's spirit of nitre	20	2	40	610	76¼
Strong oil of vitriol	28	5	20	860	107½
Animal Fluids.					
Urine	15	5	20	470	58⅞
Cows milk	15	6	40	475	59⅜
Asses milk	16	0	0	480	60
Blood	16	1	4	484	60½
Waters.					
Distilled water	15	1	50	456⅞	57
Rain-water	15	2	40	460	57½
Spring-water	15	3	12	462	57¾
Sea-water	15	5	20	470	58⅝
Quicksilver.	214	5	20	6440	805

Chap. III. *Of the Pharmaceutical Operations.*

Sect. I. *Solution.*

Solution is an intimate commixture of solid bodies with fluids into one seemingly homogeneous liquor. The dissolving fluid is called a *menstruum* or *solvent*; and the body dissolved is called the *solvend*.

Objections have been made, and perhaps with propriety, to these terms; as it is supposed that the two bodies uniting in solution act reciprocally on each other: there is, however, no danger from the words themselves, if we do not derive them from a mistaken theory. Solution cannot take place, unless one of the bodies, at least, be in a fluid state; and this fluidity is effected either by water or fire: hence solution is said to be performed in the *humid* or in the *dry way*. Thus, for instance, if any quantity of brimstone be dissolved in a solution of fixed alkali, the brimstone is said to be dissolved in the *humid way*: but if the brimstone be dissolved by melting it in a pan with the dry alkali, the solution is said to be done in the *dry way*. The hepar sulphuris is the same in both. Another kind of solution resembling that by the dry way, is, however, to be carefully distinguished from it: if, for example, a piece of Glauber's salt is put into a pan over the fire, the salt very soon assumes a liquid state; but on continuing the heat, it loses its fluidity, and becomes a white powder: this powder is the salt freed from its water, and it is found to be very refractory. This liquidity depended on the water of crystallization being enabled by the heat to keep the salt in solution, and the salt ceased to be fluid as soon as its crystallizing water was evaporated. This kind of solution, then, differs not from the first, or humid way.

If one of the two bodies to be united is transparent, the solution, if complete, is a transparent compound: this is the case in solutions of alkalis and calcareous earths in acids. But if the solution be opaque and milky, as is the case with soap and water, it is then considered as incomplete.

The principal menstrua used in pharmacy are, *water*, *vinous spirits*, *oils*, *acid* and *alkaline liquors*.

Water is the menstruum of all salts, of vegetable gums, and of animal gellies. Of salts, it dissolves only a determinate quantity, though of one kind of salt more than another; and being thus *saturated*, leaves any additional quantity of the same salt untouched.

Experiments have been made for determining the quantities of water which different salts require for the dissolution. Mr Eller has given a large set in the Memoirs of the Royal Academy of Sciences of Berlin for the year 1750, from which the following table is extracted.

Eight ounces by weight of distilled water dissolved.

	oz.	dr.	gr.
Of refined sugar	24	0	0
Green vitriol	9	4	0
Blue vitriol	9	0	0
White vitriol	4	4	0
Epsom salt	4	0	0
Purified nitre	4	0	0
Soluble tartar	4	0	0
Common salt	3	4	0
Sal gemmæ	3	4	0

Sal

Sal catharticus Glauberi	3	4	0
Seignette's ſalt -	3	0	0
Alum - -	2	4	0
Sal ammoniac -	2	4	0
Vitriolated tartar -	1	4	0
Salt of hartſhorn -	1	4	0
Sugar of lead -	1	2	0
Cream of tartar	1	0	0
Borax - -	0	4	20

Though great care appears to have been taken in making theſe experiments, it is not to be expected that the proportions of the ſeveral ſalts, ſoluble in a certain quantity of water, will always be found exactly the ſame with thoſe above ſet down. Salts differ in their ſolubility according to the degree of their purity, perfection, and dryneſs: the vitriols, and the artificial compound ſalts in general, differ remarkably in this reſpect, according as they are more or leſs impregnated with the acid ingredient. Thus vitriolated tartar; perfectly neutralized, is extremely difficult of ſolution: the matter which remains in making Glauber's ſpirit of nitre is no other than a vitriolated tartar; and it diſſolves ſo difficultly, that the operator is obliged to break the retort in order to get it out; but on adding more of the vitriolic acid, it diſſolves with eaſe. Hence many have been tempted to uſe an over-proportion of acid in this preparation: and we frequently find in the ſhops, under the name of vitriolated tartar, this acid ſoluble ſalt. The degree of heat occaſions alſo a remarkable difference in the quantity of ſalt taken up: in very cold weather, 8 ounces of water will diſſolve only about one ounce of nitre; whereas in warm weather, the ſame quantity will take up three ounces or more. To theſe circumſtances are probably owing, in part, the remarkable differences in the proportionable ſolubilities of ſalts, as determined by different authors. It is obſervable that common ſalt is leſs affected in its ſolubility by a variation of heat than any other; water in a temperate ſtate diſſolving nearly as much of it as very hot water: and accordingly this is the ſalt in which the different experiments agree the beſt. In the experiments of Hoffmann, Neumann, and Petit, the proportion of this ſalt, on a reduction of the numbers, comes on exactly the ſame, viz. three ounces of the ſalt to eight of water; Dr Brownrigg makes the quantity of ſalt a little more; Dr Grew, a dram and a ſcruple more; and Eller, as appears in the above table, four drams more: ſo that in the trials of ſix different perſons, made probably in different circumſtances, the greateſt difference is only one ſixth of the whole quantity of ſalt; whereas in ſome other ſalts there are differences of twice or thrice the quantity of the ſalt. In the experiments from which the table is drawn, the water was of the temperature of between 40 and 42 degrees of Fahrenheit's thermometer, or above freezing by about one-ſeventh of the interval between freezing and the human heat.

Some ſalts omitted by Eller are here ſubjoined; the firſt is taken from Dr Grew, and the other four from Neumann.

Eight ounces of water diſſolved,

	oz.	dr.	gr.
Of fixed alkaline ſalt	above 8	0	0
Sal diureticus -	8	0	0
Sugar-candy, both brown and white	9	0	0
Sugar of milk - -	0	2	40
Eſſential ſalt of ſorrel -	0	1	20

Elements.

Though water takes up only a certain quantity of one kind of ſalt, yet when ſaturated with one, it will ſtill diſſolve ſome portion of another; and when it can bear no more of either of theſe, it will ſtill take up a third, without letting go any of the former. The principal experiments of this kind which have been made relative to pharmaceutic ſubjects, are exhibited in the following table; of which the two firſt articles are from Grew, and the others from Eller.

Water, 32 parts by weight,

Fully ſatured with	diſſolved afterwards			
Nitre	Sal ammoniac	10		
Common ſalt	Nitre	10	Sal ammoniac	2
Nitre	Fixed alkali	7	Common ſalt	2
Common ſalt	Nitre, near	2	Fixed alkali	2½
Volatile alkali	Nitre	4	Sugar	2
Sal ammoniac	Common ſalt	2½		
Soluble tartar	Nitre	2		
Vitriolated tartar	Fixed alkali	2		
Glauber's ſalt	Nitre	1	Sugar	1
Epſom ſalt	Sugar	6	-	
Borax	Fixed alkali	2		

In regard to the other claſs of bodies for which water is a menſtruum, viz. thoſe of the gummy gelatinous kind, there is no determinate point of ſaturation: the water unites readily with any proportions of them, forming with different quantities liquors of different conſiſtence. This fluid takes up likewiſe, when aſſiſted by trituration, the vegetable gummy reſins, as amoniacum and myrrh; the ſolutions of which, though *imperfect*, that is, not tranſparent, but turbid and of a milky hue, are nevertheleſs applicable to valuable purpoſes in medicine. It mingles with vinous ſpirits, with acid and alkaline liquors, not with oils, but imbibes ſome of the more ſubtile parts of eſſential oils, ſo as to become impregnated with their ſmell and taſte.

73 Rectified ſpirit of wine, or alcohol, the menſtruum of the eſſential oils and reſins of vegetables.

Rectified *ſpirit of wine*, or rather *alcohol*, is the menſtruum of the eſſential oils and reſins of vegetables; of the pure diſtilled oils, and ſeveral of the colouring and medicinal parts of animals; of ſome mineral bituminous ſubſtances, as of ambergris; and of ſoaps, though it does not act upon the expreſſed oil and fixed alkaline ſalt, of which ſoap is compoſed: whence, if ſoap contains any ſuperfluous quantity of either the oil or ſalt, it may by means of this menſtruum be excellently purified. It diſſolves, by the aſſiſtance of heat, volatile alkaline ſalts; and more readily the neutral ones, compoſed either of fixed alkali and the acetous acid, as the ſal diureticus, or of the volatile alkali and the nitrous acid, as alſo the ſalt of amber, &c. It mingles with water and with acids; not with alkaline lixivia.

74 Oils diſſolve various ſubſtances.

Oils diſſolve vegetable reſins and balſams, wax, animal-fats, mineral bitumens, ſulphur, and certain metallic ſubſtances, particularly lead. The expreſſed oils are, for moſt of theſe bodies, more powerful menſtrua than thoſe obtained by diſtillation; as the former are more capable of ſuſtaining, without injury, a ſtrong heat, which is in moſt caſes neceſſary to enable them to act. It is ſaid, that one ounce of ſulphur will diſſolve in three ounces of expreſſed oil, particularly linſeed

Elements.

seed oil; but requires six ounces of essential oil, as turpentine.

75 All acids dissolve alkaline salts, alkaline earths, and metallic substances.

All acids dissolve alkaline salts, alkaline earths, and metallic substances. The different acids differ greatly in their action upon these last; one dissolving only some particular metals; and another, others.

The *vegetable* acids dissolve a considerable quantity of zinc, iron, copper, lead, and tin; and extract so much from the metallic part of antimony, as to become powerfully emetic: they dissolve lead more readily, if the metal be previously calcined by fire, than in its metallic state.

The *marine* acid dissolves zinc, iron, and copper; and though it scarcely acts on any other metallic substance in the common way of making solutions, it may nevertheless be artfully combined with them all except gold. The corrosive sublimate, and antimonial caustic of the shops, are combinations of it with mercury and the metallic part of antimony, effected by applying the acid, in the form of fume, to the subjects, at the same time also strongly heated.

The *nitrous* acid is the common menstruum of all metallic substances, except gold and the metallic part of antimony; of which two, the proper solvent is a mixture of the nitrous and marine acids, called *aqua regia*.

The *vitriolic* acid, diluted with water, easily dissolves zinc and iron. In its concentrated state, and assisted by a boiling heat, it may be made to corrode, or imperfectly dissolve, most of the other metals.

The aerial acid dissolves iron, zinc, and calcareous earth; and those solutions must be conducted without heat.

76 Alkaline lixivia dissolves oils, resinous substances, and sulphur.

Alkaline *lixivia* dissolve oils, resinous substances, and sulphur. Their power is greatly promoted by the addition of quicklime; instances of which occur in the preparation of soap, and in the common caustic. Thus acuated, they reduce the flesh, bones, and other solid parts of animals, into a gelatinous matter. This increased acrimony in alkaline salts is owing to the abstraction of their fixed air; that acid having a greater attraction for quicklime than for alkalis.

Solutions made in water and in spirit of wine possess the virtues of the body dissolved; while oils generally sheath its activity, and acids and alkalis vary its quality. Hence watery and spirituous liquors are the proper menstrua of the native virtues of vegetable and animal matters.

Most of the foregoing solutions are easily effected, by pouring the menstruum on the body to be dissolved, and suffering them to stand together for some time exposed to a suitable warmth. A strong heat is generally requisite to enable oils and alkaline liquors to perform their office; nor will acids act on some metallic bodies without its assistance. The action of watery and spirituous menstrua is likewise expedited by a moderate heat; though the quantity which they afterwards keep dissolved is not, as some suppose, by this means increased: all that heat occasions these to take up, more than they would do in a longer time in the cold, will, when the heat ceases, subside again. This at least is most commonly the case, though there may be some instances of the contrary.

The action of acids on the bodies which they dissolve, is generally accompanied with heat, effervescence, and a copious discharge of fumes. The fumes which arise during the solution of some metals in the vitriolic acid, prove inflammable: hence in the preparation of the artificial vitriols of iron and zinc, the operator ought to be careful, especially where the solution is made in a narrow mouthed vessel, lest by the imprudent approach of a candle the exhaling vapour be set on fire. This vapour is the inflammable air of Dr Priestley and other modern chemists. Elements.

There is another species of solution, in which the moisture of the air is the menstruum. Fixed alkaline salts, and those of the neutral kind, composed of alkaline salts and the vegetable acids, or of soluble earths and any acid, except the vitriolic, and some metallic salts, on being exposed for some time to a moist air, gradually attract its humidity, and at length become liquid. Some substances, not dissoluble by the application of water in its grosser form, as the butter of antimony, are easily liquefied by this slow action of the aerial moisture. This process is called *deliquation*.

Sect. II. *Extraction.*

77 Those liquors which dissolve substances are also useful for extracting them from admixtures of other matter.

The liquors which dissolve certain substances in their pure state, serve likewise to *extract* them from admixtures of other matter. Thus ardent spirit, the menstruum of essential oils and resins, takes up the virtues of the resinous and oily vegetables, as water does those of the mucilaginous and saline; the inactive earthy parts remaining untouched by both. Water extracts likewise from many plants, substances which by themselves it has little effect upon; even essential oils being, as we have formerly observed, rendered soluble in that fluid by the admixture of gummy and saline matter, of which all vegetables participate in a greater or less degree. Thus many of the aromatic plants, and most of the bitters and astringents, yield their virtues to this menstruum.

78 Methods performing extraction.

Extraction is performed, by *macerating* or *steeping* the subject in its appropriated menstruum in the cold: or *digesting* or *circulating* them in a moderate warmth; or *infusing* the plant in the boiling liquor, and suffering them to stand in a covered vessel till grown cold; or actually *boiling* them together for some time. If the vegetable matter is itself succulent and watery, it is sometimes only necessary to express the juice, and evaporate it to the proper consistence.

The term *digestion* is sometimes used for maceration; and in this case the process is directed to be performed *without heat*: where this circumstance is not expressed, digestion always implies the use of heat. Circulation differs from digestion only in this, that the steam, into which a part of the liquor is resolved by the heat, is, by means of a proper disposition of the vessels, condensed and conveyed back again upon the subject. Digestion is usually performed in a matrass (or bolt-head), Florence flask, or the like; either of which may be converted into a circulatory vessel, by inverting another into the mouth, and securing the juncture with a piece of wet bladder. A single matrass, if its neck be very long and narrow, will answer the purpose as effectually; the vapour cooling and condensing before it can rise to the top: in a vessel of this kind, even spirit of wine, one of the most volatile liquors we know, may be boiled without any considerable loss: the use of this instru-

Elements.

inſtrument is likewiſe free from an inconvenience which may in ſome caſes attend the other, of the uppermoſt veſſel being burſt or thrown off. As the long necked matraſſes here recommended are difficultly filled or emptied, and likewiſe very dear, a long glaſs pipe may be occaſionally luted to the ſhorter ones.

Heat greatly expedites extraction; but by this means proves as injurious to ſome ſubſtances, by occaſioning the menſtruum to take up their groſſer and more ungrateful parts, as it is neceſſary for enabling it to extract the virtues of others. Thus guaiacum and logwood impart little to aqueous liquors without a boiling heat; whilſt even a ſmall degree of warmth proves greatly prejudicial to the fine bitter of carduus benedictus. This plant, which infuſed in boiling, or digeſted in ſenſibly hot water, gives out a naufeous taſte, ſo offenſive to the ſtomach as to promote vomiting, yields to the cold element a grateful balſamic bitter.

As heat promotes the diſſolving power of liquids; ſo cold, on the other hand, diminiſhes it. Hence tinctures or extractions made by a conſiderable heat, depoſite in cold weather a part of their contents, and thus become proportionally weaker: a circumſtance which deſerves particular regard.

Sect. III. *Depuration.*

79

There are different methods of depurating or purifying liquors from their feculencies, according as the liquor itſelf is more or leſs tenacious, or the feculent matter of greater or leſs gravity.

Thin fluids readily depoſite their more ponderous impurities upon ſtanding at reſt for ſome time in a cool place; and may then be decanted or poured off clear, by inclining the veſſel.

Glutinous, unctuous, or thick ſubſtances, are to be liqueſied by a ſuitable heat; when the groſſer feculencies will fall to the bottom, the lighter ariſing to the ſurface to be *deſpumated* or ſcummed off.

Where the impurities are neither ſo ponderous as to ſubſide freely to the bottom, nor ſo light as to ariſe readily to the ſurface, they may be ſeparated in great meaſure by *colature* through ſtrainers of linen, woollen, or other cloth; and more perfectly by *filtration* through a ſoft bibulous kind of paper made for the purpoſe.

The grey paper, which covers pill-boxes as they come from abroad, is one of the beſt for this purpoſe: it does not eaſily break when wetted, or tinge the liquor which paſſes through it, which the reddiſh ſort called *bloſſom paper* frequently does. The paper is ſupported by a funnel or piece of canvas fixed in a frame. When the funnel is uſed, it is convenient to put ſome ſtraws or ſmall ſticks between the paper and its ſides, to prevent the weight of the liquor from preſſing the paper ſo cloſe to it, as not to allow room for the fluid to tranſude. In ſome caſes a funnel made of wire is put between the paper and the glaſs funnel. There is alſo a kind of glaſs funnel with ridges down its ſides made on purpoſe for this uſe.

Glutinous and unctuous liquors, which do not eaſily paſs through the pores of a filter or ſtrainer, are clarified by beating them up with whites of eggs; which concreting and growing hard when heated, and entangling the impure matter, ariſe with it to the ſurface: the mixture is to be gently boiled till the ſcum begins to break, when the veſſel is to be removed from the fire, the cruſt taken off, and the liquor paſſed thro' a flannel bag.

Decantation, colature, and filtration, are applicable to moſt of the medicated liquors that ſtand in need of purification. Deſpumation and clarification very rarely have place; ſince theſe, along with the impurities of the liquor, frequently ſeparate its medicinal parts. Thus, if the decoction of poppy heads, for making diacodium, be ſolicitouſly ſcummed or clarified, the medicine will loſe almoſt all that the poppies communicated; and inſtead of a mild opiate, turns out little other than a plain ſyrup of ſugar.

It may be proper to obſerve, that the common ſorts of filtering paper are apt to communicate a diſagreeable flavour: and hence in filtering fine bitters or other liquors, whoſe gratefulneſs is of primary conſequence, the part which paſſes through firſt ought to be kept apart for inferior purpoſes.

Sect. IV. *Cryſtallization.*

80

Causes, nature, and method of cryſtallization.

Water, aſſiſted by heat, diſſolves a larger proportion of moſt ſaline ſubſtances than it can retain when grown cold; hence, on the abatement of the heat, a part of the ſalt ſeparates from the menſtruum, and concretes at the ſides and bottom of the veſſel. The concretions, unleſs too haſtily formed by the ſudden cooling of the liquor, or diſturbed in their coaleſcence by agitation, or other ſimilar cauſes, prove tranſparent and of regular figures, reſembling in appearance the natural ſpring-cryſtals.

Salts, diſſolved in a large quantity of water, may in like manner be recovered from it in their cryſtalline form, by boiling down the ſolution, till ſo much of the fluid has exhaled as that the remainder will be too little to keep the ſalt diſſolved when grown perfectly cold. It is cuſtomary to continue the evaporation till the ſalt ſhows a diſpoſition to concrete even from the hot water, by forming a pellicle on that part which is leaſt hot, *viz.* on the ſurface. If large, beautiful, and perfectly figured cryſtals are required, this point is ſomewhat too late: for if the ſalt thus begins to coaleſce whilſt conſiderably hot, on being removed into a cold place its particles will run too haſtily and irregularly together: the pellicle at the ſame time falling down through the liquor, proves a farther diſturbance to the regularity of the cryſtallization.

In order to perform this proceſs in perfection, the evaporation muſt be gentle, and continued no longer than till ſome drops of the liquor, let fall on a cold glaſs-plate, diſcover cryſtalline filaments. When this mark of ſufficient exhalation appears, the veſſel is to be immediately removed from the fire into a leſs warm but not cold place, and covered with a cloth to prevent the acceſs of cold air, and conſequently the formation of a pellicle.

The fixed alkalis, eſpecially the mineral, when fully ſaturated with fixed air or the aerial acid, aſſume a cryſtalline form; but theſe cryſtals are not ſo perfect as when the ſame alkalis are united with the other acids; the volatile alkalis cannot cryſtallize, becauſe they eſcape before the menſtruum exhales.

Some even of the other neutral ſalts, particularly thoſe of which certain metallic bodies are the baſis, are ſo ſtrongly retained by the aqueous fluid, as not to exhibit any appearance of cryſtallization, unleſs ſome other

other substance be added, with which the water has a greater affinity. The Table of Affinity shows that spirit of wine is such a substance; by the prudent addition of which, these kinds of salt separate freely from the menstruum and form large and beautiful crystals scarcely obtainable by any other means.

The operator must be careful not to add too much of the spirit; lest, instead of a gradual and regular crystallization, the basis of the salt be hastily precipitated in a powdery form. One twentieth part of the weight of the liquor will in most cases be a sufficient, and in some too large a quantity.

Different salts require different quantities of water to keep them dissolved: and hence, if a mixture of two or more be dissolved in this fluid, they will begin to separate and crystallize at different periods of the evaporation. Upon this foundation, salts are freed not only from such impurities as water is not capable of dissolving and carrying through the pores of a filter, but likewise from admixtures of each other; that which requires most water to dissolve shooting first into crystals.

It is proper to remark, that a salt, when crystallizing, still retains and combines with a certain portion of water: this water is not essential to the salt as a salt, but is essential to a salt as being crystallized; it is therefore called by the chemists the *water of crystallization*. The quantity of this water varies in different salts: In some of them, as in Glauber's salt, alum, and copperas, it makes up about one half of their weight; in others, as in nitre, common salt, and especially selenites, it is in very small quantity. As salts unite to the water of their crystallization by their attraction for water alone, we accordingly find that this water is perfectly pure, and contains, in complete crystals, no substance foreign to the salt. Salts not only differ in the quantity of water necessary to their solution, but some of them are also soluble with equal facility in cold as in hot water. Sometimes then we employ evaporation; sometimes cooling; and at other times both these expedients are used alternately, to separate different salts dissolved in the same liquor. It is obvious, then, that those which are nearly or equally soluble in cold as in boiling water, can only be crystallized by evaporation; those again, which are much more soluble in boiling than in cold water, are to be separated by cooling. Of the first of these is common or marine salt; of the latter is nitre or saltpetre. It remains, then, that we should know how to separate these two salts, when both of them happen to be dissolved in the same water; this method consists in alternate evaporation and cooling. If in such a solution a pellicle appears in the boiling liquor before crystals can be formed in the cooling, we then conclude that the common salt predominates: In this case we evaporate the water, and separate the common salt as fast as it is formed, till the liquor on cooling shows crystals of nitre: we then allow the nitre to crystallize by cooling. After all the nitre which had been dissolved by the heat alone has now separated by cooling, we resume the evaporation, and separate the common salt till the cooling liquor again shows crystals of nitre. We thus repeat the same series of operations, by which means these two salts may be alternately crystallized; the one by evaporation, the other by cooling, till they are perfectly separated from each other. If in the beginning of the operation the liquor had, upon trial, given crystals of nitre by cooling, before any pellicle appeared on its surface when boiling, this would have indicated that the nitre was predominant in the solution; the nitre in this case would have been crystallized, first by cooling, till the quantity of nitre exceeding that of the common salt having been separated, the common salt would next have crystallized in its turn by evaporation. The example we have now given may be applied to other salts, or to a number of salts which may happen to be dissolved in the same liquor. For though there are few so completely soluble in cold water as common salt, and few so scantily as nitre; yet there are scarcely two salts which either precisely show the same solubility or the same appearance of their crystals. It is obvious, too, that by crystallization we discover the peculiar predominant salt in any solution of mixed saline matter; but as one salt always takes down a small portion of another, it is necessary to redissolve the first products, and repeat the crystallization, in order to render the separation complete.

We see, then, that though the crystal appearance and form does not alter the salt itself, yet that this process affords an elegant method of discovering compound solutions of salts, of judging of their purity, and lastly of separating different salts very completely from each other. Crystallization, then, is one of the most important agents in pharmacy, and ought to be well understood. We shall attempt to explain the particular management in crystallizing particular salts, when we come to treat of each of them separately.

Sect. V. *Precipitation.*

81 Nature of precipitation; and various methods of performing this operation.

By this operation bodies are recovered from their solutions by means of the addition of some other substance, with which either the menstruum or the body dissolved have a greater affinity than they have with each other.

Precipitation, therefore, is of two kinds; one, where the substance superadded unites with the menstruum, and occasions that before dissolved to be thrown down; the other, in which it unites with the dissolved body, and falls along with it to the bottom. Of the first, we have an example in the precipitation of sulphur from alkaline lixivia by the means of acids; of the second, in the precipitation of mercury from aquafortis by sea-salt, or its acid.

The subjects of this operation, as well those which are capable of being precipitated as those which precipitate them, will readily appear from inspection of the Table of Affinity. See Chemistry, page 438. The manner of performing it is so simple, as not to stand in need of any particular directions; no more being required than to add the precipitant by degrees as long as it continues to occasion any precipitation. When the whole of the powder has fallen, it is to be well *edulcorated*, that is, washed in several fresh parcels of water, and afterwards dried for use.

Where metals are employed as precipitants, as in the purification of martial vitriol from copper by the addition of fresh iron, they ought to be perfectly clean and free from any rusty or greasy matter; otherwise they will not readily, if at all, dissolve, and consequently

ly the precipitation will not ſucceed; for the ſubſtance to be precipitated ſeparates only by the additional one diſſolving and taking its place. The ſeparated powder often, inſtead of falling to the bottom, lodges upon the precipitant; from which it muſt be occaſionally ſhaken off, for reaſons ſufficiently obvious.

Though in this operation the precipitated powder is generally the part required for uſe, yet ſome advantage may frequently be made of the liquor remaining after the precipitation. Thus when fixed alkaline ſalt is diſſolved in water, and ſulphur diſſolved in this lixivium, the addition of acids ſeparates and throws down the ſulphur only in virtue of the acid uniting with and neutralizing the alkali by which the ſulphur was held diſſolved; conſequently, if the precipitation be made with the vitriolic acid, and the acid gradually dropt in till the alkali be completely ſatiated, that is, as long as it continues to occaſion any precipitation or turbidneſs, the liquor will yield, by proper evaporation and cryſtallization, a neutral ſalt, compoſed of the vitriolic acid and fixed alkali, that is, vitriolated tartar. In like manner, if the precipitation be made with the nitrous acid, a true nitre may be recovered from the liquor; if with the marine, the ſalt called *ſpiritus ſalis marini congulatus*; and if with the acid of vinegar, the *ſal diureticus*.

Sect. VI. *Evaporation.*

Evaporation, the third method of recovering ſolid bodies from their ſolutions, is effected by the means of heat; which evaporating the fluid part, that is, forcing it off in ſteam, the matter which was diſſolved therein is left behind in its ſolid form.

The general rules for evaporation are, to place the matter in a flat, ſhallow, wide veſſel, ſo that a large ſurface of the liquor may be preſented to the air; for it is only from the ſurface that evaporation takes place. The degree of heat ought to be proportioned to the volatility of the ſubſtance to be evaporated, and to the degree of the fixity of the matter to be left: thus, the leſs fixed the matter to be left is, and the more ſtrongly it adheres to the volatile parts, the leſs the degree of heat ought to be; and in ſuch caſes, too, a forcible current of air is ſometimes ſcarcely admiſſible: on the contrary, when the matter to be evaporated is not very volatile, and when the matter to be left is very fixed, and does not adhere ſtrongly to the volatile part, the evaporation may be urged by a ſtrong heat, aided by a current of air directed upon the ſurface of the liquor.

This proceſs is applicable to the ſolutions of all theſe ſubſtances which are leſs volatile than the menſtruum, or which will not exhale by the heat requiſite for the evaporation of the fluid; as the ſolutions of fixed alkaline ſalts; of the gummy, gelatinous, and other inodorous parts of vegetables and animals in water; and of many reſinous and odorous ſubſtances in ſpirit of wine.

Water extracts the virtues of ſundry fragrant aromatic herbs, almoſt as perfectly as rectified ſpirit of wine; but the aqueous infuſions are far from being equally ſuited to this proceſs with thoſe made in ſpirit, water carrying off the whole odour and flavour of the ſubject which that lighter liquor leaves entire behind it. Thus a watery infuſion of mint loſes in evaporation the ſmell, taſte, and virtues, of the herb; whilſt a tincture drawn with pure ſpirit yields on the ſame treatment a thick balſamic liquor, or ſolid gummy reſin, extremely rich in the peculiar qualities of the mint. Elements.

In evaporating theſe kinds of liquors, particular care muſt be had, towards the end of the proceſs, that the heat be very gentle; otherwiſe the matter as it grows thick will burn to the veſſel, and contract a diſagreeable ſmell and taſte: this burnt flavour is called *empyreuma*. The liquor ought to be kept ſtirring during the evaporation; otherwiſe a part of the matter concretes on the ſurface expoſed to the air, and forms a pellicle which impedes the farther evaporation.

Sect. VII. *Diſtillation.*

83
The nature of diſtillation, with obſervations on the manner of performing it.

In the foregoing operation fluids are rareſied by heat into ſteam or vapour, which is ſuffered to exhale in the air, but which it is the buſineſs of diſtillation to collect and preſerve. For this purpoſe the ſteam is received in proper veſſels, luted to that in which the ſubject is contained; and being there cooled, condenſes into a fluid form again.

There are two kinds of diſtillation; by the one, the more ſubtile and volatile parts of liquors are elevated from the groſſer; by the other, liquids incorporated with ſolid bodies are forced out from them with vehemence by fire.

To the firſt belong the diſtillation of the pure inflammable ſpirit from vinous liquors; and of ſuch of the active parts of vegetables as are capable of being extracted by boiling water or ſpirit, and at the ſame time of ariſing along with their ſteam.

As boiling water extracts or diſſolves the eſſential oils of vegetables, while blended with the other principles of the ſubject, without ſaturation, but imbibes only a determinate, and that a ſmall proportion of them, in their pure ſtate; as theſe oils are the only ſubſtances contained in common vegetables, which prove totally volatile in that degree of heat; and as it is in them that the virtues of aromatics, and the peculiar odour and flavour of all plants, reſide;—it is evident, that water may be impregnated by diſtillation, with the more valuable parts of many vegetables: that this impregnation is limited, the oil ariſing in this proceſs pure from thoſe parts of the plant which before rendered it ſoluble in water without limitation; hence the greateſt part of the oil ſeparates from the diſtilled aqueous liquor, and, according to its greater or leſs gravity, either ſinks to the bottom or ſwims on the ſurface: that conſequently infuſions and diſtilled waters are very different from each other: that the firſt may be rendered ſtronger by pouring the liquor on freſh parcels of the ſubject; but that the latter cannot be in like manner improved by cohobating or redilling them from freſh ingredients.

As the oils of many vegetables do not freely diſtil with a leſs heat than that in which water boils; as rectified ſpirit of wine is not ſuſceptible of this degree of heat; and as this menſtruum totally diſſolves theſe oils in their pure ſtate; it follows, that ſpirit elevates far leſs from moſt vegetables than water; but that nevertheleſs the diſtilled ſpirit, by keeping all that it does elevate perfectly diſſolved, may, in ſome caſes, prove as ſtrong of the ſubject as the diſtilled water. The more gentle the heat, and the ſlower the diſtillation goes on, the volatile parts are the more perfectly ſeparated in their native ſtate.

Elements. It may be obſerved, that as the parts which are preſerved in evaporation cannot ariſe in diſtillation, the liquor remaining after the diſtillation, properly depurated and inſpiſſated, will yield the ſame extracts as thoſe prepared from the tincture or decoction of the ſubject made on purpoſe for that uſe; the one of theſe operations collecting only the volatile parts, and the other the more fixed; ſo that where one ſubject contains medicinal parts of both kinds, they may thus be obtained diſtinct, without one being injured by the proceſs which collects the other.

The ſubjects of the ſecond kind of diſtillation are, the groſs oils of vegetables and animals, the mineral acid ſpirits, and the metallic fluid quickſilver; which as they require a much ſtronger degree of heat to elevate them than the foregoing liquors can ſuſtain, ſo they likewiſe condenſe without ariſing ſo far from the action of the fire. The diſtillation of theſe is performed in low glaſs veſſels, called, from their neck being bent to one ſide, *retorts*: to the farther end of the neck a receiver is luted, which ſtanding without the furnace, the vapours ſoon condenſe in it, without the uſe of a refrigeratory: nevertheleſs, to promote this effect, ſome are accuſtomed, eſpecially in warm weather, to cool the receiver, by occaſionally applying wet clothes to it, or keeping it partly immerſed in a veſſel of cold water.

The vapours of ſome ſubſtances are ſo ſluggiſh, or ſtrongly retained by a fixed matter, as ſcarce to ariſe even over the low neck of the retort. Theſe are moſt commodiouſly diſtilled in ſtraight-necked earthen veſſels called *longnecks*, laid on their ſides, ſo that the vapour paſſes off laterally with little or no aſcent: a receiver is luted to the end of the neck without the furnace. In this manner, the acid ſpirit of vitriol is diſtilled. The matter which remains in the retort or longneck, after the diſtillation, is vulgarly called *caput mortuum*.

In theſe diſtillations, a quantity of elaſtic air is frequently generated; which, unleſs an exit be allowed, blows off or burſts the receiver. The danger of this may in good meaſure be prevented, by ſlowly raiſing the fire; but more effectually by leaving a ſmall hole in the luting, to be occaſionally opened or ſtopt with a wooden plug; or inſerting at the junCture an upright pipe of ſuch a height, that the ſteam of the diſtilling liquor may not be able to riſe to the top; but it is ſtill better done by fitting to the apparatus other veſſels, by which their vapours may be condenſed. For the proceſs of diſtilling, and the apparatus made uſe of, ſee DISTILLATION; and CHEMISTRY, n° 574.

SECT. VIII. *Sublimation.*

84 Of the ſublimation of ſolids. As all fluids are volatile by heat, and conſequently capable of being ſeparated, in moſt caſes, from fixed matters, by the foregoing proceſs; ſo various ſolid bodies are ſubjected to a ſimilar treatment. Fluids are ſaid to *diſtil*, and ſolids to *ſublime*; though ſometimes both are obtained in one and the ſame operation. If the ſubliming matter concretes into a maſs, it is commonly called a *ſublimate*; if into a powdery form, *flowers*.

The principal ſubjects of this operation are, volatile alkaline ſalts; neutral ſalts, compoſed of volatile alkalis and acids, as ſal ammoniac; the ſalt of amber, and flowers of benzoin; mercurial preparations; and ſulphur. Bodies of themſelves not volatile, are frequently made to ſublime by the mixture of volatile ones: thus iron is carried up by ſal ammoniac in the preparation of the *flores martiales*, or *ferrum ammoniacale*. Elem

The fumes of ſolid bodies in cloſe veſſels riſe but little way, and adhere to that part of the veſſel where they concrete. Hence a receiver or condenſer is leſs neceſſary here than in the preceding operation; a ſingle veſſel, as a matraſs, or tall phial, or the like, being frequently ſufficient.

SECT. IX. *Expression.*

85 On the preſſion juices, THE preſs is chiefly made uſe of for forcing out the juices of ſucculent herbs and fruits, and the inſipid oils of the unctuous ſeeds and kernels.

The harder fruits, as quinces, require to be previouſly well beat or ground; but herbs are to be only moderately bruiſed. The ſubject is then included in a hair bag, and preſſed between wooden plates, in the common ſcrew-preſs, as long as any juice runs from it.

The expreſſion of oils is performed nearly in the ſame manner as that of juices: only here, iron-plates are ſubſtituted for the wooden ones there made uſe of. The ſubject is well pounded, and included in a ſtrong canvas bag, between which and the plates of the preſs a haircloth is interpoſed.

The inſipid oils of all the unctuous ſeeds are obtained, uninjured, by this operation, if performed without the uſe of heat; which, though it greatly promotes the extraction of the oil, at the ſame time impreſſes an ungrateful flavour, and increaſes its diſpoſition to grow rancid.

The oils expreſſed from aromatic ſubſtances generally carry with them a portion of their eſſential oil; hence the ſmell and flavour of the expreſſed oils of nutmegs and mace. They are very rarely found impregnated with any of the other qualities of the ſubject: oil of muſtard-ſeed, for inſtance, is as ſoft and void of acrimony as that of the almond, the pungency of the muſtard remaining entire in the cake left after the expreſſion.

SECT. X. *Exsiccation.*

86 Two methods of exſiccating drying moiſt bodies. THERE are two general methods of exſiccating or drying moiſt bodies; in the one, their humid parts are exhaled by heat; in the other, they are imbibed or abſorbed by ſubſtances whoſe ſoft and ſpongy texture adapts them to that uſe. Bodies intimately combined with, or diſſolved in a fluid, as recent vegetables and their juices, require the firſt; ſuch as are only ſuperficially mixed, as when earthy or indiſſoluble powders are ground with water, are commodiouſly ſeparated from it by the ſecond.

Vegetables and their parts are uſually exſiccated by the natural warmth of the air: the aſſiſtance of a gentle artificial heat may, nevertheleſs, in general, be not only ſafely, but advantageouſly, had recourſe to. By a moderate fire, even the more tender flowers may be dried, in a little time, without any conſiderable loſs either of their odour or lively colour; which would both be greatly injured or deſtroyed by a more ſlow exſiccation in the air. Some plants, indeed, particu-

larly thoſe of the acrid kind, as horſe-radiſh, ſcurvy-graſs, and arum, loſe their virtues by this proceſs, however carefully performed; but far the greater number retain them unimpaired, and often improved.

The thicker vegetable juices may be exſiccated by the heat of the ſun; or, where this is not ſufficient, by that of a water-bath, or an oven moderately warm. The thinner juices may be gently boiled till they begin to thicken, and then treated as the foregoing. The proceſs, termed *inſpiſſation* or *evaporation*, has been ſpoken of already. The juices of ſome plants, as arum root, briony root, orris root, wild cucumbers, &c. ſeparate, upon ſtanding for ſome time, into a thick part, which falls to the bottom; and a thin aqueous one, which ſwims above it: this laſt is to be poured off, and the firſt exſiccated by a gentle warmth. Preparations of this kind have been uſually called *fæculæ*; that of the cucumber, to be ſpoken of in its place, is the only one which practice now retains.

Indiſſoluble bodies, mixed with water into a thick conſiſtence, may be eaſily freed from the greateſt part of it, by dropping them on a *chalkſtone*, or ſome powdered chalk preſſed into a ſmooth maſs, which readily imbibes their humidity. Where the quantity of fluid is large, as in the edulcoration of precipitates, it may be ſeparated by decantation or filtration.

We before obſerved, that one of the principal circumſtances favouring fermentation, was a certain degree of moiſture. Exſiccation is therefore employed to diſſipate humidity, and render vegetables thereby leſs liable to thoſe changes produced by a kind of inſenſible fermentation.

Sect. XI. *Comminution.*

Comminution is the bare reduction of ſolid coherent bodies into ſmall particles or powder. The methods of effecting this are various, according to the texture of the ſubject.

Dry friable bodies, or ſuch as are brittle and not very hard, and mixtures of theſe with ſomewhat moiſt ones, are eaſily pulveriſed in a mortar.

For very light dry ſubſtances, reſins, and the roots of tenacious texture, the mortar may in ſome caſes be previouſly rubbed with a little ſweet oil, or a few drops of oil be occaſionally added: this prevents the finer powder of the firſt from flying off, and the others from cohering under the peſtle. Camphor is commodiouſly powdered by rubbing it with a little rectified ſpirit of wine.

Tough ſubſtances, as woods, the peels of oranges and lemons, &c. are moſt conveniently raſped; and ſoft oily bodies, as nutmegs, paſſed through a grater.

The comminution of the harder minerals, as calamine, cryſtal, flint, &c. is greatly facilitated by extinction; that is, by heating them red-hot, and quenching them in water: by repeating this proceſs a few times, moſt of the hard ſtones become eaſily pulveriſable. This proceſs, however, is not to be applied to any of the alkaline or calcareous ſtones; leſt, inſtead of an inſipid powder, we produce an acrimonious calx or lime.

Some metals, as tin, though ſtrongly cohering in their natural ſtate, prove extremely brittle when heated, inſomuch as to be eaſily divided into ſmall particles by dexterous agitation. Hence the officinal method of pulveriſing tin, by melting it, and at the inſtant of its beginning to return into a ſtate of ſolidity, briſkly ſhaking it in a wooden box. The comminution of metals, in this manner, is termed by the metallurgiſts *granulation*.

On a ſimilar principle, certain ſalts, as nitre, may be reduced into powder in large quantity, by diſſolving them in boiling water, ſetting the ſolution over a moderate fire, and keeping the ſalt conſtantly ſtirring during its exſiccation, ſo as to prevent its particles, diſjoined by the fluid, from reuniting together into larger maſſes.

Powders are reduced to a great degree of fineneſs by triturating, or rubbing them, for a length of time, in a mortar. Such as are not diſſoluble in water, or injured by the admixture of that fluid, are moiſtened with it into the conſiſtence of a paſte, and levigated or ground in a flat ſmooth marble or iron plate; or where a large quantity is to be prepared at a time, in mills made for that uſe.

Comminution, though one of the moſt ſimple operations of pharmacy, has, in many caſes, very conſiderable effect. The reſinous purgatives, when finely triturated, are more eaſily ſoluble in the animal fluids, and conſequently prove more cathartic, and leſs irritating, than in their groſſer ſtate. Crude antimony, which, when reduced to a tolerably fine powder, diſcovers little medicinal virtue, if levigated to a great degree of ſubtility, proves a powerful medicine in many chronical diſorders.

By comminution, the heavieſt bodies may be made to float in the lighteſt fluids (c), for a longer or ſhorter time, according to their greater or leſs degree of tenuity. Hence we are furniſhed with an excellent criterion of the fineneſs of certain powders, and a method of ſeparating the more ſubtile parts from the groſſer, diſtinguiſhed by the name of *elutrition* or *waſhing over*.

(c) Some attribute this effect to a diminution of the ſpecific gravity of the body; and, at the ſame time, ſuppoſe the peculiar virtues of certain medicines, particularly mercury, to be in great meaſure owing to their gravity. If theſe hypotheſes were juſt, it ſhould follow, that the mercurial preparations, by being finely comminuted, would loſe proportionably of their efficacy; and ſo indeed mercurius dulcis, for inſtance, has been ſuppoſed to do. But experience ſhows, that this is far from being the caſe; and that comminution by no means leſſens but rather increaſes its power: when reduced to a great degree of ſubtility, it paſſes readily into the habit, and operates, according to its quantity, as an alterative or a ſialogogue; while in a groſſer form, it is apt to irritate the ſtomach and bowels, and run off by the inteſtines, without being conveyed into the blood.

Sect. XII. *Fusion.*

88 Fusion the reduction of solid bodies into a fluid state by fire.

Fusion is the reduction of solid bodies into a state of fluidity by fire. Almost all natural substances, the pure earths and the solid parts of animals and vegetables excepted, melt in proper degrees of fire; some in a very gentle heat, while others require its utmost violence.

Turpentine, and other soft resinous substances, liquefy in a gentle warmth; wax, pitch, sulphur, and the mineral bitumens, require a heat too great for the hand to support: fixed alkaline salt, common salt, nitre, require a red or almost white heat to melt them; and glass, a full white heat.

Among metallic substances, tin, bismuth, and lead, flow long before ignition: antimony likewise melts before it is visibly red hot, but not before the vessel is considerably so: the regulus of antimony demands a much stronger fire. Zinc begins to melt in a red heat; gold and silver require a low white heat; copper a bright white heat; and iron an extreme white heat.

One body, rendered fluid by heat, becomes sometimes a menstruum for another, not fusible of itself in the same degree of fire. Thus red-hot silver melts on being thrown into melted lead less hot than itself: and thus if steal, heated to whiteness, be taken out of the furnace, and applied to a roll of sulphur, the sulphur instantly liquefying, occasions the steel to melt with it; hence the *chalybs cum sulphure* of the shops. This concrete, nevertheless, remarkably impedes the fusion of some other metals, as lead; which when united with a certain quantity of sulphur is scarce to be perfectly melted by a very strong fire. Hence the method, described in its place, of purifying zinc; a metal upon which sulphur has no effect from the lead so frequently mixed with it.

Sulphur is the only unmetallic substance which mingles in fusion with metals. Earthy, saline, and other like matters, even the calces and glasses prepared from metals themselves, float distinct upon the surface, and form what is called *scoria* or dross. Where the quantity of this is large in proportion to the metal, it is most commodiously separated by pouring the whole into a conical mould: the pure metal or *regulus*, though small in quantity, occupies a considerable height in the lower narrow part of the cone; and when congealed, may be easily freed from the scoriæ by a hammer. The mould should be previously greased, or rather smoked, to make the metal come freely out; and thoroughly dried and heated, to prevent the explosion which sometimes happens from the sudden contact of melted metals with moist bodies.

Sect. XIII. *Calcination.*

89 Calcination reduces bodies by means of fire from a coherent to a powdery state, and changes their quality.

By calcination is understood the reduction of solid bodies, by the means of fire, from a coherent to a powdery state, accompanied with a change of their quality; in which last respect this process differs from comminution.

To this head belong the burning of vegetable and animal matters, otherwise called *ustion*, *incineration*, or *concremation*; and the change of metals into a powder, which in the fire either does not melt or vitrifies, that is, runs into glass.

The metals which melt before ignition, are calcined by keeping them in fusion for some time. The free admission of air is essentially necessary to the success of this operation; and hence, when the surface of the metal appears covered with calx, this must be taken off or raked to one side, otherwise the remainder excluded from the air will not undergo the change intended. If any coal, or other inflammable matter which does not contain a mineral acid, be suffered to fall into the vessel, the effect expected from this operation will not be produced, and part of what is already calcined will be revived or reduced; that is, it will return into its metallic form again.

Those metals which require a strong fire for fusion, calcine with a much less heat than is sufficient to make them flow. Hence the burning or scorification of soft iron or copper vessels as are long exposed to a considerable fire without defence from the air. Gold and silver are not calcinable by any degree of fire.

In calcination, the metals visibly emit fumes: nevertheless the weight of the calx proves greater than that of the metal employed. The antimonial regulus gains about one eleventh part of its weight; zinc sometimes one tenth; tin above one sixth; and lead in its conversion into minium often one fourth.

The calcination of metallic bodies, gold, silver, and mercury excepted, is greatly promoted by nitre. This salt exposed to the fire in conjunction with any inflammable substances, extricates their inflammable matter, and bursts with it into flame, accompanied with a hissing noise. This process is usually termed *deflagration* or *detonation*.

All the metallic calces and scoriæ are revived into their metallic state by fusion with any vegetable or animal inflammable matter. They are all more difficult of fusion than the respective metals themselves; and scarcely any of them, those of lead and bismuth excepted, can be made to melt at all, without some addition, in the strongest fire that can be produced in the common furnaces. The additions called *fluxes*, employed for promoting the fusion, consist chiefly of fixed alkaline salts. A mixture of alkaline salt with inflammable matter, as powdered charcoal, is called a *reducing flux*, as contributing at the same time to bring the calx into fusion, and to revive it into metal. Such a mixture is commonly prepared from one part of nitre and two parts of tartar, by grinding them well together, setting the powders on fire with a bit of coal or a red-hot iron, then covering the vessel, and suffering them to deflagrate or burn till they are changed into a black alkaline coaly mass. This is the common reducing flux of the chemists, and is called from its colour the *black flux*. Metallic calces of scoriæ, mingled with twice their weight of this compound, and exposed to a proper fire in a close covered crucible, melt and resume their metallic form; but though they received an increase of weight in the calcination, the revived metal is always found to weigh considerably less than the quantity from which the calx was made.

For a more particular account of all these processes, and an explanation of the principles on which they depend, see Chemistry *passim*, and the articles themselves as they occur in the order of the alphabet.

PART II. PREPARATIONS AND COMPOSITIONS.

Containing those of the LONDON and EDINBURGH PHARMACOPOEIAS.

CHAP. I. *The more Simple Preparations.*

The preparation of some substances not soluble in water. L.

POUND these substances first in a mortar; then, pouring on a little water, levigate them on a hard and polished, but not calcareous, stone, that they may be made as fine as possible. Dry this powder on blotting-paper laid on chalk, and set it in a warm, or at least a dry, place, for some days.

In this manner are to be prepared,
Amber,
Antimony,
Calamine,
Chalk,
Coral,
Oyster-shells, first cleansed from their impurities,
Tutty.

Crabs claws, first broken into small pieces, must be washed with boiling water before they be levigated.

Verdegrise must be prepared in the same manner.

Where large quantities of the foregoing powders are to be prepared, it is customary, instead of the stone and mallet, to employ hand-mills made for this purpose, consisting of two stones; the uppermost of which turns horizontally on the lower, and has an aperture in the middle, for supplying fresh matter, or of returning that which has already passed, till it be reduced to a proper degree of fineness.

For the levigation of hard bodies, particular care should be taken, whatever kind of instruments be used, that they may be of sufficient hardness, otherwise they will be attacked by the powders. The hematites, a hard iron ore, is most conveniently levigated between two iron plates; for if the common levigating stones be used, the preparation, when finished, will contain almost as much foreign matter from the instrument as the hematites.

It has been customary to moisten several powders in levigation, with rose, balm, and other distilled waters: these, nevertheless, have no advantage above common water, since in the subsequent exsiccation they must necessarily exhale, leaving the medicine possessed of no other virtue than what might be equally expected from it when prepared with the cheaper element.

Some few substances, indeed, are more advantageously levigated with spirit of wine than with water. Thus bezoar has the green colour usually expected in this costly preparation considerably improved thereby. A little spirit may be added to the other animal substances, if the weather be very hot and large quantities of them are prepared at once, to prevent their running into putrefaction; an accident which in those circumstances sometimes happens when they are levigated with water only. Crabs-eyes, which abound with animal gelatinous matter, are particularly liable to this inconvenience.

The caution given above for reducing antimony calamine, and tutty, to the greatest subtility possible, demands particular attention. The tenderness of the parts to which the two last are usually applied, requires them to be perfectly free from any admixture of gross irritating particles. The first, when not thoroughly comminuted, might not only, by its sharp needle like spicula, wound the stomach, but likewise answers little valuable purpose as a medicine, proving either an useless load upon the viscera, or at best passing off without any other sensible effect than an increase of the grosser evacuations; while, if reduced to a great degree of fineness, it turns out a medicine of considerable efficacy.

The most successful method of obtaining these powders of the requisite tenuity, is, to wash off the finer parts by means of water, and continue levigating the remainder till the whole become fine enough to remain for some time suspended in the fluid; this process is received in the Edinburgh pharmacopœia, and there directed in the preparation of the following article.

Prepared antimony. E.

Let the antimony be first pounded in an iron mortar, and then levigated on a porphyry with a little water. After this, put it into a large vessel, and pour a quantity of water on it. Let the vessel be repeatedly shaken, that the finer part of the powder may be diffused through the water; the liquor is then to be poured off, and set by till the powder settles. The gross part, which the water would not take up, is to be further levigated, and treated in the same manner. 91

By this method, which is that commonly practised in the preparation of colours for the painter, powders may be obtained of any required degree of tenuity; and without the least mixture of the gross parts, which are always found to remain in them after long continued levigation: all the coarser matter settles at first, and the finer powder continues suspended in the water longer and longer, in proportion to the degree of its fineness. The same process may likewise be advantageously applied to other hard pulverisable bodies of the mineral kingdom, or artificial preparations of them; provided they be not soluble in, or specifically lighter than, water. The animal and absorbent powders, crabs-claws, crabs eyes, oyster-shells, egg-shells, chalk, pearl, coral, and bezoar, are not well adapted to this treatment; nor indeed do they require it. These substances are readily soluble in acid juices without much comminution: if no acid be continued in the first passages, they are apt to concrete, with the mucous matter usually lodged there, into hard indissoluble masses; the greater degree of fineness they are reduced to, the more they are disposed to form such concretions, and become liable to obstruct the orifices of the small vessels.

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Prepared calomine. E.

92 Calamine previouſly calcined for the uſe of thoſe who make braſs, is to be treated in the ſame manner as antimony.

Prepared chalk.

93 Chalk firſt triturated, and then frequently waſhed with water, till it imparts to it neither taſte nor colour, is to be treated in the ſame manner as antimony.

As calamine is intended for external application, and often to parts very eaſily irritated, too much pains cannot be beſtowed in reducing it to a fine powder; and the frequent waſhing of the chalk may have the effect of freeing it from ſome foreign matters: But with regard to this ſubſtance, the after part of the proceſs, if not improper, is, in our opinion at leaſt, unneceſſary: and this obſervation may alſo be made with reſpect to the oculi, or more properly lapilli cancrorum, which the Edinburgh college direct to be treated in the ſame manner.

The preparation of hog's lard and mutton ſuet. L.

94 Cut them into pieces, and melt them over a ſlow fire; then ſeparate them from the membranes by ſtraining.

Theſe articles had formerly a place alſo among the preparations of the Edinburgh college: But now they introduce them only into their liſt of the materia medica; as the apothecary will in general find it more for his intereſt to purchaſe them thus prepared, than to prepare them for himſelf: for the proceſs requires to be very cautiouſly conducted, to prevent the fat from burning or turning black.

The purification of gum ammoniacum. L.

95 If gum ammoniac do not ſeem to be pure, boil it in water till it become ſoft; then ſqueeze it through a canvaa bag, by means of a preſs. Let it remain at reſt till the reſinous part ſubſide; then evaporate the water; and toward the end of the evaporation reſtore the reſinous part, mixing it with the gummy.

In the ſame manner are purified aſſafœtida and ſuch like gum reſins.

You may alſo purify any gum which melts eaſily, ſuch as Galbanum, by putting it in an ox-bladder, and holding it in boiling water till it be ſo ſoft that it can be ſeparated from its impurities by preſſing through a coarſe linen cloth.

In ſtraining all the gums, care ſhould be taken that the heat be neither great nor long continued; otherwiſe a conſiderable portion of the more active volatile matter will be loſt; an inconvenience which cannot by any care be wholly avoided. Hence the purer tears, unſtrained, are in general to be preferred, for internal uſe, to the ſtrained gums.

As an additional reaſon for this preference, we may add, that ſome of the gum-reſins, purified in the common way, by ſolution in water, expreſſion and evaporation, are not ſo eaſily ſoluble in aqueous menſtrua after as before ſuch depuration. On theſe accounts this proceſs is entirely omitted by the Edinburgh college; and in every caſe where a gummy reſinous ſubſtance, before it be taken, is to be diſſolved in water, it may be as effectually freed from impurities at the time of ſolution as by this proceſs. And when it is to be employed in a ſolid ſtate, care ſhould be taken that the purer parts alone be ſelected.

The burning of hartſhorn. L.

Burn pieces of hartſhorn till they become perfectly white; then reduce them to a very fine powder. 9

The pieces of horn generally employed in this operation are thoſe left after diſtillation.

In the burning of hartſhorn, a ſtrong fire and the free admiſſion of air are neceſſary. The potter's furnace was formerly directed for the ſake of convenience; but any common furnace or ſtove will do. If ſome lighted charcoal be ſpread on the bottom of the grate, and above this the pieces of the horns are laid, they will be burnt to whiteneſs, ſtill retaining their original form.

Burnt hartſhorn is not now conſidered as a pure earth, having been found to be a compound of calcareous earth and phoſphoric acid. It is the weakeſt of the animal abſorbents, and is difficultly ſoluble in acids; but whether it be of equal or ſuperior uſe in diarrhœas to more powerful abſorbents, muſt be left to obſervation.

The drying of herbs and flowers.

Let theſe, ſpread out lightly, be dried by a gentle heat. *L.* 97

Herbs and flowers muſt be dried by a gentle heat, from a ſtove or common fire. They muſt be taken in ſuch quantities at a time, that the proceſs will be ſpeedily finiſhed; for by this means their medical powers are beſt preſerved. The moſt certain teſt of this is the perfect preſervation of the natural colour: but the leaves of cicuta, and of other plants containing a volatile matter, muſt be immediately pounded, after being dried, and afterwards kept in a phial with a ground ſtopper. *E.*

The directions given by the London college are here leſs explicit, and perhaps leſs proper, than thoſe of the Edinburgh college: for there can be no doubt of the propriety of drying theſe ſubſtances haſtily, by the aid of artificial heat, rather than by the heat of the ſun. In the application of artificial heat, the only caution requiſite is to avoid burning; and of this a ſufficient teſt is afforded by the preſervation of colour. And the direction given with regard to cicuta may perhaps with advantage be followed with moſt of the other flowers and herbs, afterwards to be exhibited in powder.

The purifying of honey. L.

Melt the honey by the heat of a water bath, and remove the ſcum. 98

The intention of this proceſs is to purify the honey from wax, or other droſſy matters that have been united with it by the violence of the preſs in its ſeparation from the comb, and from meal and ſuch like ſubſtances, which are ſometimes fraudulently mixed with it. When the honey is rendered liquid and thin by the heat, theſe lighter matters riſe freely to the ſurface.

This preparation is not ſo neceſſary for honey that is to be uſed as an article of diet, as for that which is employed

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employed in the preparation of oxymels: hence the Edinburgh college, who have rejected all the oxymels, have omitted this process.

The preparation of millipeds. L. E.

99 The millipeds are to be inclosed in a thin canvas cloth, and suspended over hot proof-spirit in a close vessel, till they be killed by the steam, and rendered friable.

This is a convenient way of rendering millipeds pulverisable, without endangering any loss of such virtues as they may possess.

The directions given by both colleges are precisely the same, and delivered in almost the same words.

The extraction of pulps. L. E.

100 Unripe pulpy fruits, and ripe ones if they be dry, are to be boiled in a small quantity of water until they become soft: then press out the pulp through a strong hair-sieve, and afterwards boil it down to the consistence of honey in an earthen vessel, over a gentle fire; taking care to keep the matter continually stirring, to prevent its burning.

The pulp of cassia fistularis is in like manner to be boiled out from the bruised pod, and reduced afterwards to a proper consistence, by evaporating the water.

The pulps of fruits that are both ripe and fresh, are to be pressed out through the sieve, without any previous boiling.

In the extraction of pulps, the direction of both colleges so nearly agree, that it is unnecessary to give a separate translation of each. We may only observe, that the London college, instead of softening the fruits by boiling them in a small quantity of water, direct them to be put in a moist place. This direction, though proper in some cases, is not generally the most suitable.

The drying of squills. L. E.

101 Let the squill, cleared from its outer skin, be cut transversely into thin slices, and dried with a very gentle heat. When properly managed, the squill is friable, and retains its bitterness and acrimony.

By this method the squill dries much sooner than when its several coats are only separated, as has been usually directed; the internal part is here laid bare, but, in each of the entire coats, it is covered with a thin skin, which impedes the exhalation of the moisture. The root loses in this process four-fifths of its original weight; the parts which exhale appear to be merely watery: six grains of the dry root being equivalent to half a dram of the fresh; a circumstance to be particularly regarded in the exhibition of this medicine. In the preceding editions of our pharmacopœias, a particular caution was given, not to use an iron knife for cutting squills, but one of wood, ivory, or bone: the reason of this caution is said to be, not so much that the squill would receive any ill qualities from the iron; as, that its acrid juice, adhering to the knife, might render a wound received by it extremely painful, or even dangerous: but as no danger is to be apprehended from such an accident, the direction appears unnecessary. Dried squills furnish us with a medicine, sometimes advantageously employed as an emetic, often as an expectorant, but still more frequently as a powerful diuretic.

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The burning of sponge.

102 Beat the sponge, after cutting it in pieces; and, when separated from its gritty matter, burn it in a close iron vessel, until it becomes black and friable; afterwards rub it to a very fine powder. *L.*

Put the sponge, cut into small pieces, and well freed from adhering earthy matters, into a close earthen vessel. Place it on the fire, and let it be stirred frequently till it become black and friable; then reduce it to a powder in a glass or marble mortar. *E.*

This medicine has been in use for a considerable time, and employed against scrofulous disorders and cutaneous foulnesses, in doses of a scruple and upwards. Its virtues seem to depend on a volatile salt just formed, and combined with its own oil. If the sponge be distilled with a strong heat, it yields a large proportion of that salt in its proper form. The salt is in this preparation so far extricated, that if the burnt sponge be ground in a brass mortar, it corrodes the metal so as to contract a disagreeable taint, and sometimes an emetic quality.

Bees, earthworms, and other animal substances, have by some been prepared in the same manner, and recommended in different diseases: but as these substances fall much short of sponge in the quantity of volatile salt producible from them by fire, they are probably inferior also in medicinal efficacy. Of all the animal matters that have been tried, raw silk is the only one which exceeds or equals sponge, in the produce of salt.

A good deal of address is requisite for managing this process in perfection. The sponge should be cut small, and beaten for some time in a mortar, that all the stony matters may be got out, which compared with the weight of the sponge when prepared, will sometimes amount to a considerable quantity. The burning should be discontinued as soon as the matter is become thoroughly black. If the quantity put into the vessel at once be large, the outside will be sufficiently burnt before the inside be affected; and the volatile salt of the former will in part escape, before that in the latter is begun to be formed. The best method of avoiding this inconvenience seems to be, to keep the sponge continually stirring, in such a machine as is used for the roasting of coffee.

And from this circumstance the iron vessel directed by the London college is preferable to the earthen one directed by that of Edinburgh. But the pounding in a glass or marble mortar, directed by the latter, is a necessary caution which the former college have omitted.

The purification of storax. L.

103 Dissolve the storax in rectified spirit of wine, and strain the solution: afterwards reduce it to a proper thickness with a gentle heat.

Storax was formerly directed to be purified by means of water; hence it was styled *styracis collatio*: but the method now adopted is much preferable, for the active parts

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parts of the ſtorax totally diſſolve in ſpirit of wine, the impurities alone being left. And as theſe active parts do not riſe in diſtillation, the ſpirit may be again recovered by diſtillation.

Purified filings of iron. E.

104 Apply a magnet to a ſieve placed on filings of iron, ſo that the filings may be attracted upwards through the ſieve.

Ruſt of iron, commonly called *ſhavings of iron, prepared.* E.

105 Set purified filings of iron in a moiſt place, that they may turn to ruſt, which is to be ground into an impalpable powder.

The cleanſing of iron filings by means of a magnet is very tedious, and does not anſwer ſo well as might be expected; for if they are ruſty, they will not be attracted by it, or not ſufficiently: nor will they by this means be entirely freed from braſs, copper, or other metallic ſubſtances which may adhere to them. It appears from the experiments of Henckel, that if iron be mixed by fuſion with even its own weight of any of the other metals, regulus of antimony alone excepted, the compound will be vigorouſly attracted by the loadſtone. The ruſt of iron is to be procured at a moderate rate from the dealers in iron, free from any impurities except ſuch as may be waſhed off by water.

The ruſt of iron is by ſome preferred as a medicine to the calces or croci made by a ſtrong fire. Hoffman relates, that he has frequently given it with remarkable ſucceſs in obſtinate chlorotic caſes accompanied with exceſſive headachs and other violent ſymptoms; and that he uſually joined with it pimpinella, arum root, and ſalt of tartar, with a little cinnamon and ſugar. The doſe is from four or five grains to twenty or thirty; ſome have gone as far as a dram: but all the preparations of this metal anſwer beſt in ſmall doſes, which ſhould rather be often repeated than enlarged.

Scales of iron purified. E.

106 Let the ſcales of iron, which may be had at the anvils of the workmen, be purified by the magnet; for the magnet only attracts the ſmaller and purer parts, leaving the more thick and impure behind.

This is perhaps of all the forms the moſt eligible for obtaining the pure matter in ſuch a divided ſtate as to render it eaſily acted on by different menſtrua; and the mode of purification here propoſed is not only very effectual, but alſo very eaſily put into practice.

The extraction of mucilage. Gen.

107 Boil the gums or mucilaginous ſeeds in a ſufficient quantity of water till it becomes viſcid, nearly reſembling the white of an egg; and then ſtrain it by preſſure through a linen cloth.

By this means vegetable mucilage may be eaſily obtained from many different ſubſtances in its pure ſtate. And although this proceſs is not directed in our pharmacopœias, yet we think that it might with advantage be adopted.

Chap. II. *Of Conſerves.*

Preparations and Compoſitions. 108

Conſerves are compoſitions of recent vegetable matters and ſugar, beaten together into an uniform maſs.

This management is introduced for preſerving certain ſimples, unbruiſed, in an agreeable form, with as little alteration as poſſible in their native virtues; and to ſome ſubjects it is very advantageouſly applied. Vegetables, whoſe virtues are loſt or deſtroyed by drying, may in this form be kept uninjured for a length of time: for, by carefully ſecuring the mouth of the containing veſſel, the alteration, as well as diſſipation, of their active principles, is generally prevented; and the ſugar preſerves them from the corruption which juicy vegetables would otherwiſe undergo. There are, however, ſundry vegetables whoſe virtues are impaired by this treatment. Mucilaginous ſubſtances by long lying with ſugar, become leſs glutinous; and aſtringents become ſenſibly ſofter on the palate. Many of the fragrant flowers are of ſo tender and delicate a texture, as almoſt entirely to loſe their peculiar qualities on being beaten or bruiſed.

In general, it is obvious, that in this form, on account of the large admixture of ſugar, ſubſtances of conſiderable activity can alone be taken to advantage as medicines. And, indeed, conſerves are at preſent conſidered chiefly as auxiliaries to medicines of greater efficacy, or as intermedia for joining them together. They are very convenient for reducing into boluſes or pills the more ponderous powders, as mercurius dulcis, the calces of iron, and other mineral preparations; which, with liquid or leſs conſiſtent matters, as ſyrups, will not cohere.

The ſhops were formerly encumbered with many conſerves altogether inſignificant; the few now retained have in general either an agreeable flavour to recommend them, or are capable of anſwering ſome uſeful purpoſes as medicines. Their common doſe is the bulk of a nutmeg, or as much as can be taken up at once or twice upon the point of a knife. There is in general no great danger of exceeding in this particular.

Conſerves of wood ſorrel;
ſea wormwood;
the red roſe;
the outer rind of the Seville orange. L.

Pluck the leaves from the ſtalks, the unblown petals from the cups, taking off the heels. Take off the outer rind of the oranges by a grater; then beat each of them with a wooden peſtle in a marble mortar, firſt by themſelves, afterwards with three times their weight of double refined ſugar, until they be mixed.

Conſerves of the freſh leaves of mint;
red roſes not blown;
the outer rind of Seville oranges raſped off by a grater. E.

Theſe are directed to be prepared with triple their weight of ſugar in the ſame manner as the conſerves of the London college. The ſugar ſhould be pounded by itſelf, and paſſed through a ſieve before it be mixed with the vegetable maſs; for without this it cannot

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cannot be properly incorporated. Roſe buds, and ſome other vegetables, are prepared for mixing with ſugar by a ſmall wooden mill contrived for that purpoſe.

In the ſame manner conſerves may be prepared from many other vegetables. But beſides the conſerves for which general directions are given, there are others, for which, either on account of the particular mode of preparation, or of the proportion, our pharmacopœias have thought it neceſſary to give particular directions. But before taking notice of theſe, it is neceſſary to mention the medical properties of the conſerves above enumerated.

Conſerve of the leaves of wood ſorrel. L.

109 This is a very elegant and grateful conſerve; in taſte it is lightly acidulous, with a peculiar flavour, which ſome compare to that of green-tea. It is taken occaſionally for quenching thirſt, and cooling the mouth and fauces, in diſtempers where the heat of the body is much increaſed.

Conſerve of the tops of ſea wormwood. L.

110 The conſerve of wormwood has been celebrated in dropſies: Matthiolus relates, that ſeveral perſons were cured by it of that diſtemper without the aſſiſtance of any other medicine. Where the diſorder indeed proceeds from a ſimple laxity or flaccidity of the ſolids, the continued uſe of this medicine may be of ſome ſervice; as it appears to be an elegant mild corroborant. It is directed to be given in the doſe of half an ounce about three hours before meals.

Conſerve of the buds of red roſes. L. E.

111 This is a very agreeable and uſeful conſerve. A dram or two diſſolved in warm milk are frequently given as a light aſtringent, in weakneſs of the ſtomach, and likewiſe in coughs and phthiſical complaints. In the German ephemerides, examples are related of very dangerous phthiſes cured by the continued uſe of this medicine: In one of theſe caſes, twenty pounds of the conſerve were taken in the ſpace of a month; and in another, upwards of thirty. Riverius mentions ſeveral other inſtances of this kind. There is, however, much room for fallacy in ſuch obſervations; as phthiſis has not at all times been accurately diſtinguiſhed from obſtinate catarrhs, and ſome other affections; the antiſeptic property of the ſugar may perhaps have ſome ſhare in the effect.

Conſerve of the yellow rind of Seville orange-peel. L. E.

112 This conſerve is a very elegant one, containing all the virtues of the peel in a form ſufficiently agreeable, both with regard to the doſe and the conveniency of taking. It is a pleaſant warm ſtomachic; and with this intention is frequently uſed.

Conſerve of the leaves of ſpearmint. E.

113 The conſerve of mint retains the taſte and virtues of the herb. It is given in weakneſs of the ſtomach and retchings to vomit: and frequently does ſervice in ſome caſes of this kind, where the warmer and more active preparations of mint would be leſs proper.

Conſerve of arum.

114 Take of the freſh root of arum bruiſed, half a pound; double refined ſugar, a pound and a half. Beat them together in a mortar. Preparation and Compoſitions.

The root of arum, in its recent ſtate, is a ſubſtance of great activity; but this activity is almoſt entirely loſt on drying. Hence the compound powder which had formerly a place in our pharmacopœias is now rejected. And as neither water nor ſpirit extract its activity, this conſerve is perhaps the beſt form in which it can be preſerved in our ſhops. It may be given to adults in doſes of a dram.

Conſerve of hips. L.

Take of pulp of ripe hips one pound; double refined ſugar, powdered, twenty ounces. Mix them into a conſerve. 115

The conſerve of hips is of ſome eſteem as a ſoft cooling reſtringent; three or four drams or more are given at a time, in bilious fluxes, ſharpneſs of urine, and hot indiſpoſitions of the ſtomach: A good deal of care is requiſite on the part of the apothecary in making this conſerve: the pulp is apt to carry with it ſome of the prickly fibres, with which the inſide of the fruit is lined; if theſe be retained in the conſerve, they will irritate the ſtomach, ſo as to occaſion vomiting.

Conſerve of ſloes. L. E.

Put the ſloes in water upon the fire that they may ſoften, taking care that they be not broken; then, the ſloes being taken out of the water, preſs out the pulp, and mix it with three times its weight of double refined ſugar into a conſerve. 116

This preparation is a gentle aſtringent, and may be given as ſuch in the doſe of two or three drams. The degree of its aſtringency will vary according to the maturity of the ſloes, and the length of time for which the conſerve has been kept.

Conſerve of ſquills.

Take of freſh ſquills, one ounce; double-refined ſugar, five ounces. Beat them together in a mortar into a conſerve. 117

This conſerve is directed to be prepared in a ſmall quantity, to guard againſt its varying in ſtrength. It may be given to adults from half a dram to two ſcruples, eſpecially when freſh.

But the conſerve of ſquills is a more uncertain and leſs agreeable mode of exhibiting this article, than the powder of the dried root, particularly when made into pills, or given in the form of bolus with any other conſerve.

Conſerve of chervil. Suec.

Take of freſh leaves of chervil, double-refined ſugar, each equal parts. Beat them together into a conſerve. 118

Chervil has by ſome been extolled as an uſeful diuretic; and this is perhaps one of the moſt pleaſant forms under which it can be exhibited.

Conſerve of millipeds. Brun.

Take of live millipeds, one pound; double-refined ſugar, two pounds and an half. Beat them together into a conſerve. 119

If the millipeds poſſeſs thoſe virtues which ſome have alleged, this is perhaps one of the beſt forms under

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der which they can be exhibited. And by children, to whom they are frequently preſcribed, it may be eaſily taken, when other forms cannot be introduced.

Vitriolated conſerve of roſes. Brun.

120 To each pound of the conſerve of roſes add two drams of the diluted vitriolic acid.

This may be in ſome caſes an uſeful means of increaſing ſomewhat the aſtringency of the conſerve of roſes: But for the purpoſes for which the vitriolic acid is in general employed, the quantity that can thus be introduced is too inconſiderable to be of much ſervice.

Chap. III. *Of Juices.*

121 Juices are obtained from the ſucculent parts of plants, by including them, after being properly cut, bruiſed, &c. in a hair bag, and preſſing them, between wooden cheeks, in the common ſcrew-preſs, as long as any liquor exudes.

The harder fruits require to be previouſly well beaten or ground; but herbs are to be only moderately bruiſed, for if theſe are over-bruiſed, a large quantity of the herbaceous matter will be forced out along with the juice. Hempen or woollen bags are apt to communicate a diſagreeable flavour; the threads of theſe likewiſe ſwell in proportion as they imbibe moiſture, ſo as in great meaſure to prevent the free percolation of the juice.

The fluids thus extracted from ſucculent fruits, both of the acid and ſweet kind, from moſt of the acrid herbs, as ſcurvy-graſs and water-creſſes, from the acid herbs, as ſorrel and wood ſorrel, from the aperient lactéſcent plants, as dandelion and hawkweed, and from ſundry other vegetables, contain great part of the peculiar taſte and virtues of the reſpective ſubjects. The juices, on the other hand, extracted from moſt of the aromatic herbs as thoſe of mint and the fragrant Turkey balm, commonly called *balm of Gilead*, have ſcarcely any thing of the flavour of the plants, and ſeem to differ little from decoctions of them made in water boiled till the volatile odorous parts have been diſſipated. Many of the odoriferous flowers, as the lily, violet, hyacinth, not only impart nothing of their fragrance to their juice, but have it totally deſtroyed by the previous bruiſing. From want of ſufficient attention to theſe particulars, practitioners have been frequently deceived in the effects of preparations of this claſs: juice of mint has been often preſcribed as a ſtomachic, tho' it wants thoſe qualities by which mint itſelf and its other preparations operate.

The juices, thus forcibly preſſed out from plants, differ from thoſe which flow ſpontaneouſly, or from inciſions; theſe laſt conſiſting chiefly of ſuch fluids as are not diffuſed through the whole ſubſtance of the vegetable ſubject, but elaborated in diſtinct veſſels, or ſecreted into particular receptacles. From poppy heads, ſlightly wounded, there iſſues a thick milky liquor, which dries by a moderate warmth into opium; whilſt the juice obtained from them by preſſure is of a dark-green colour, and far weaker virtue.

Juices newly expreſſed are generally thick, viſcid, and very impure: By colature, a quantity of groſs matter is ſeparated, the juice becomes thinner, limpid, and better fitted for medicinal purpoſes, though as yet not entirely pure: on ſtanding, it becomes again turbid, and apt to run into a fermentative or putrefactive ſtate. Clarification with whites of eggs renders the juices more perfectly fine; but there are few that will bear this treatment without a manifeſt injury to their flavour, taſte, and virtue.

The moſt effectual method of purifying and preſerving theſe liquors, is to let the ſtrained juices ſtand in a cool place till they have depoſited their groſſer feces, and then gently paſs them ſeveral times through a fine ſtrainer till perfectly clear; when about a fortieth part of their weight of good ſpirit of wine may be added, and the whole ſuffered to ſtand as before: a freſh ſediment will now be depoſited, from which the liquor is to be poured off, ſtrained again, and put into ſmall bottles which have been waſhed with ſpirit and dried. A little oil is to be poured on the ſurface, ſo as very nearly to fill the bottles, and the mouths cloſed with leather, paper, or ſtopped with ſtraw, as the flaſks in which Florence wine is brought to us: this ſerves to keep out duſt, and ſuffers the air, which in proceſs of time ariſes from all vegetable liquors, to eſcape; which air would otherwiſe endanger the burſting of the bottles; or, being imbibed afreſh, render their contents vapid and foul. The bottles are to be kept on the bottom of a good cellar or vault, placed up to the necks in ſand. By this method ſome juices may be preſerved for a year or two; and others for a much longer time.

It has already been obſerved, that there are great differences in juices, in regard to their being accompanied in the expreſſion with the virtues of the ſubjects. There are equal differences in regard to their preſerving thoſe virtues, and this independently of the volatility of the active matter, or its diſpoſition to exhale. Even the volatile virtue of ſcurvy-graſs may by the above method be preſerved almoſt entire in its juice for a conſiderable time: while the active parts of the juice of the wild cucumber quickly ſeparate and ſettle to the bottom, leaving the fluid part inert. Juices of arum root, iris root, bryony root, and ſundry other vegetables, throw off in like manner their medicinal parts to the bottom.

Compound juice of ſcurvy-graſs.

122 Take of the juice of garden ſcurvy-graſs two pints; brook lime and water-creſſes, of each one pint; Seville oranges, twenty ounces by meaſure. Mix them, and, after the feces have ſubſided, pour off the liquor, or ſtrain it. *L.*

Take of juice of garden ſcurvy-graſs, water-creſſes, both expreſſed from the freſh herbs, Seville oranges, of each two pounds; ſpirituous nutmeg-water, half a pound. Mix them and let them ſtand till the feces have ſubſided, then pour off the clear liquor. *E.*

By this formula the Edinburgh college have rejected the brook lime and the ſugar of their former editions. The ſugar was certainly a very improper addition; for though it may preſerve dry vegetable matters, yet when added to juices largely impregnated with watery and mucilaginous matter, it would no doubt furniſh that very principle moſt favourable to the production of the vinous fermentation. For the compound horſe-radiſh water they have ſubſtituted the ſpirituous water of nutmegs: Beſides that, this water has the ſame property

of preſerving the juices from fermentation; it is alſo much more agreeable to the palate, and will make the juices ſit eaſier on the ſtomach.

The London college have retained nearly their former formula, giving it only a more proper name.

Both theſe compoſitions are of conſiderable uſe for the purpoſes expreſſed in the title: the orange juice is an excellent aſſiſtant to the ſcurvy-graſs and other acrid antiſcorbutics; which, when thus mixed, have been found from experience to produce much better effects than when employed by themſelves. Theſe juices may be taken from an ounce or two to a quarter of a pint, two or three times a-day: they generally increaſe the urinary ſecretion, and ſometimes induce a laxative habit. Preſerved with the cautions abovementioned, they will keep good for a conſiderable time; though, whatever care be taken, they are found to anſwer better when freſh; and from the difficulty of preſerving them ſo, they have of late been very much laid aſide, eſpecially ſince we have been provided with more convenient and uſeful remedies.

Inspissated Juices.

123 When vegetable juices, or watery or ſpirituous decoctions or infuſions, are expoſed to a continued heat, the fluid gradually evaporating, carries off with it ſuch volatile matters as it was impregnated with, and leaves the more fixed united together into one maſs. The maſs which remains from the evaporation of the expreſſed juice of a plant is called *inſpiſſated juice;* from watery decoctions or infuſions, an *extract;* from ſpirituous tinctures, a *reſin*, or *eſſential extract*. The term *extract* is frequently uſed alſo as a general appellation of all the three kinds. Inſpiſſated juices and watery decoctions, particularly the former, when evaporated no further than to the conſiſtence of oil or honey, are called *robs;* and ſpirituous tinctures, reduced to a like conſiſtence, are called *balſams*.

What relates to the expreſſion of juices has already been delivered, with the moſt effectual means of preſerving them in their liquid ſtate, and a general account of what ſubſtances do or do not give out their virtues with their juices. In the inſpiſſation of juices, there is further to be conſidered the volatility or fixity of their medicinal parts: if a plant loſes its virtue, or part of its virtue, in being dried, it is obvious that the juice muſt loſe as much in being inſpiſſated to dryneſs, how gentle ſoever the heat be with which the inſpiſſation is performed. It is likewiſe to be obſerved, that the medicinal parts of ſome juices are kept in a ſtate of perfect ſolution by the watery fluid, ſo as to be completely retained by it after the liquor has been made fine by ſettling, ſtraining, or other means; while the medicinal parts of others, not diſſoluble by watery menſtrua, are only diffuſed through the liquor in the ſame manner as the feculencies are, and ſeparate along with theſe on ſtanding.

Inſpiſſated juice of the elder-berry. L.

124 Take of expreſſed and depurated juice of elder-berries two pints; inſpiſſate it in a water bath, ſaturated with ſea-ſalt.

Inſpiſſated juice, commonly called *rob of elder-berries.* E.

Take of juice of ripe elder-berries, five pounds; pureſt ſugar, one pound. Evaporate with a gentle heat to the conſiſtence of pretty thick honey. Preparations and Compoſitions.

This preparation, made with or without ſugar, keeps well, and proves a medicine of conſiderable importance as an aperient, generally promoting the natural excretions by ſtool, urine, or ſweat. The doſe is from a dram or two to an ounce or more. A ſpoonful, diluted with water, is uſually taken in common colds at bed-time.

Inſpiſſated juice of wolfsbane. E.

Bruiſe the freſh leaves of aconitum; and including them in a hempen bag, ſtrongly compreſs them in a preſs, ſo that they may give out their juice: let the juice be evaporated in open veſſels in a water-bath, to the conſiſtence of pretty thick honey: An empyreuma is to be avoided by conſtantly ſtirring the mixture towards the end of the proceſs. 125

After the matter has become cold, let it be put up in glazed earthen veſſels, and moiſtened with rectified ſpirit-of-wine.

In the ſame manner are prepared inſpiſſated juices of belladonna or deadly nightſhade, and hyoſcyamus or henbane.

In theſe inſpiſſated juices, the active parts of the plant are obtained in a concentrated ſtate, and in a condition which admits of preparation for a conſiderable length of time. They furniſh, therefore, a convenient form for exhibiting theſe articles which, in the practice of medicine, are perhaps more frequently uſed in the ſtate of inſpiſſated juice than any other. This is particularly the caſe with the hyoſcyamus, which may often be advantageouſly employed when opium is indicated, but diſagrees with the patient. But aconite and belladonna may in general, with greater advantage, be exhibited under the form of powder made from the dried leaves.

It is very remarkable that the London college have given no place to theſe articles. We cannot however help thinking, that their pharmacopœia would be enriched by introducing not only the articles themſelves, but likewiſe theſe preparations, eſpecially as they are not unfrequently preſcribed by Britiſh practitioners.

Inſpiſſated juice of hemlock. E.

Having expreſſed the juice of the leaves and ſtalks of hemlock when flowering, in the ſame manner as directed for that of the aconitum, evaporate it to the conſiſtence of pretty thin honey; when it is cooled, add of the powder of the dried leaves of the plant as much as to make it into a maſs fit for forming pills. Care, however, is to be taken, that the evaporation proceed only to ſuch length, that as much of the powder can be mixed with the inſpiſſated juice as ſhall make up about a fifth part of the whole maſs. 126

A preparation ſimilar to this was publiſhed at Vienna by Dr Stoerk, who recommends it as an efficacious reſolvent in many obſtinate diſorders, where the common remedies avail nothing. He obſerves, that ſmall doſes ſhould always be begun with, as two grains, made into a pill twice a-day; and that by gradually

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increasing the dose, it may be given to two, three, or even four drams a-day, and continued in such quantities for several weeks: that it may be used in safety in infancy, old age, and pregnancy: that it neither accelerates nor disturbs the circulation; neither heats, nor cools, nor affects the animal functions: that it increases the secretions, and renders the mouth moist; seldom purges; very rarely vomits; sometimes augments perspiration; often produces a copious discharge of viscid urine; but in many patients does not increase any of the sensible evacuations: that it removes obstructions and their consequences; relieves rheumatic pains, though of long continuance; discusses scirrhous tumors, both internal and external; and cures dropsies and consumptions proceeding from schirrhosities: that it often dissolves cataracts, or stops their progress, and has sometimes removed the gutta serena: that inveterate cutaneous eruptions, scald heads, malignant ulcers, cancers, the malignant fluor albus and gonorrhœa of long standing, obstinate remains of the venereal disease, and caries of the bones, generally yield to it: that for the most part it is necessary to continue this medicine for a considerable time before the cure be effected, or much benefit perceived from it: that in some cases it failed of giving any relief; that he met with some persons who could not bear its effects; and that consequently there must be some latent difference in the habit, the diagnostic signs of which are at present unknown: that though it is by no means infallible any more than other medicines, yet the great number of deplorable cases that have been happily cured by it, is sufficient to recommend it to further trials. The efficacy of this medicine is confirmed by many eminent practitioners abroad; though the trials hitherto made of it in this country have not been attended with much success. Somewhat, perhaps, may depend on the time of the plant's being gathered, and the manner of the preparation of the extract. Dr Stoerk himself takes notice of some mistakes committed in this respect: some have left the herb in a heap for several days, whence part of it withered, part rotted, and the juice became thick and mucilaginous; others have taken a very large quantity of the juice, and boiled it down in copper vessels with a great heat; by which means a strong fetor was diffused to a considerable distance, and the most efficacious parts dissipated: others, with officious care, have clarified the juice, and thus obtained a black tenacious extract, retaining but a small degree of the specific smell of the plant. The extract, duly prepared, according to the above prescription, is of a greenish brown colour, and a very disagreeable smell, like that of mice. But though there be reason to believe that much of the extract used here had been ill prepared, we can by no means admit that its general inefficacy was owing to this cause; for though there are not many instances of its discovering any valuable medicinal powers, there are several of its having activity enough, even in small doses, to produce alarming symptoms.

Modern practice, however, seems to hold a middle place; being neither influenced by the extravagant encomiums of Dr Stoerk, nor frightened by the wary suspicions of Dr Lewis. The inspissated juice of the hemlock is accordingly given with freedom in a great variety of complaints, without our experiencing the wonderful effects ascribed to it by the former, or the baneful consequences dreaded by the latter. Like other preparations of this valuable herb, it is no doubt a very useful addition to our pharmacopœia; nor does its use seem to be more hazardous than that of opium and some other narcotics.

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The London college direct the inspissated juice of cicuta to be prepared in the same manner as that of the elder-berry, and without the addition of any of the powder. This is the most pure extract; and the powder may easily be occasionally added. They direct the cicuta to be collected as soon as the flowers appear: And at that time the leaves are most fully impregnated with their active powers.

Inspissated juice of black currants. L.

Inspissated juice of lemons. L.

These two the London college also direct to be prepared in the same manner with the elder-berry juice. And under this form the agreeable and useful acid of these vegetables, in a concentrated state, may be preserved for a considerable length of time. 127

Chap. IV. *Extracts and Resins.*

Observations on Extracts with Water.

These extracts are prepared by boiling the subject in water, and evaporating the strained decoction to a thick consistence. 128

This process affords us some of the more active parts of the plants, free from the useless indissoluble earthy matter, which makes the largest share of their bulk. There is a great difference in vegetable substances, with regard to their fitness for this operation; some yielding to it all its virtues, and others scarce any. Those parts in which the sweet, glutinous, emollient, cooling, bitter, austere, astringent virtues reside, are for the most part totally extracted by the boiling water, and remain almost entire on evaporating it: whilst those which contain the peculiar odour, flavour, and aromatic quality, are either not extracted at all, or exhale along with the menstruum. Thus gentian root, which is almost simply bitter, yields an extract possessing in a small volume the whole taste and virtues of the root.—Wormwood, which has a degree of warmth and strong flavour joined to the bitter, loses the two first in the evaporation, and gives an extract not greatly different from the foregoing: the aromatic quality of cinnamon is dissipated by this treatment, its astringency remaining; while an extract made from the flowers of lavender and rosemary discovers nothing either of the taste, smell, or virtues of the flowers.

General Rules for making Extracts with Water.

1. It is indifferent, with regard to the medicine, whether the subject be used fresh or dry; since nothing that can be preferred in this process will be lost by drying. With regard to the facility of extraction, there is a very considerable difference; vegetables in general giving out their virtues more readily when moderately dried than when fresh. 129

2. Very

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2. Very compact dry ſubſtances ſhould be reduced into exceeding ſmall parts, previous to the affuſion of the menſtruum.

3. The quantity of water ought to be no greater than is neceſſary for extracting the virtues of the ſubject. A difference herein will ſometimes occaſion a variation in the quality of the product; the larger the quantity of liquor, the longer time will be requiſite for evaporating it, and conſequently the more volatile parts of the ſubject will be diſſipated. A long-continued heat likewiſe makes a conſiderable alteration in the matter which is not volatile. Sweet ſubſtances, by long boiling with water, become naufeous; and the draſtic purgatives loſe their virulence, though without any remarkable ſeparation of their parts.

4. The decoctions are to be depurated by colature; and afterwards ſuffered to ſtand for a day or two, when a conſiderable quantity of ſediment is uſually found at the bottom. If the liquor poured off clear be boiled down a little, and afterwards ſuffered to cool again, it will depoſite a freſh ſediment, from which it may be decanted before you proceed to finiſh the evaporation. The decoctions of very reſinous ſubſtances do not require this treatment, and are rather injured by it; the reſin ſubſiding along with the inactive dregs.

5. The evaporation is moſt conveniently performed in broad ſhallow veſſels; the larger the ſurface of the liquor, the ſooner will the aqueous parts exhale: This effect may likewiſe be promoted by agitation.

6. When the matter begins to grow thick, great care is neceſſary to prevent its burning. This accident, almoſt unavoidable if the quantity be large, and the fire applied as uſual under the evaporating pan, may be effectually provided againſt, by carrying on the inſpiſſation after the common manner, no farther than to the conſiſtence of a ſyrup, when the matter is to be poured into ſhallow tin or earthen pans, and placed in an oven, with its door open, moderately heated; which acting uniformly on every part of the liquid, will ſoon reduce it to any degree of conſiſtence required. This may likewiſe be more ſecurely done, by ſetting the evaporating veſſel in boiling water, but the evaporation is in this way very tedious.

Obſervations on Extracts with Rectified Spirit.

130 Rectified ſpirit of wine diſſolves the eſſential oils and reſins of vegetables, and does not readily carry off the oil in its exhalation; the heat ſufficient to exhale pure ſpirit being much leſs than that in which water evaporates to any conſiderable degree, or moſt eſſential oils diſtil. Hence a reſinous or ſpirituous extract of wormwood, contrary to that made with water, contains the warmth and flavour, as well as bitterneſs, of the herb; one made from cinnamon poſſeſſes its aromatic virtue, as well as its aſtringency; and one from lavender and roſemary flowers, retains great part of their flavour and virtues; the volatile parts, which are carried off by water in its evaporation, being left behind by the ſpirit.

The ſpirit employed for this purpoſe ſhould be perfectly free from any ill flavour, which would be communicated in part to the preparation; and from any admixture of phlegm or water, which would not only vary its diſſolving power, but likewiſe, evaporating towards the end of the inſpiſſation, would promote the diſſipation of the volatile parts of the ſubject. Hence, alſo, the ſubject itſelf ought always to be dry: thoſe ſubſtances which loſe their virtue by drying, loſe it equally on being ſubmitted to this treatment with the pureſt ſpirit.

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The inſpiſſation ſhould be performed from the beginning, in the gentle heat of a water bath. It is not needful to ſuffer the ſpirit to evaporate in the air: greateſt part of it may be recovered by collecting the vapour in common diſtilling veſſels. If the diſtilled ſpirit be found to have brought over any flavour from the ſubject, it may be advantageouſly reſerved for the ſame purpoſes again.

It is obſervable, that though rectified ſpirit be the proper menſtruum of the pure volatile oils, and of the groſſer reſinous matter of vegetables, and water of the mucilaginous and ſaline; yet theſe principles are, in almoſt all plants, ſo intimately combined together, that whichever of theſe liquors is applied at firſt, it will take up a portion of what is directly ſoluble only in the other. Hence ſundry vegetables, extremely reſinous, and whoſe virtues conſiſt chiefly in their reſin, afford nevertheleſs very uſeful extracts with water, though not equal to thoſe which may be obtained by a prudent application of ſpirit. Hence alſo the extracts made from moſt vegetables by pure ſpirit, are not mere reſins; a part of the gummy matter, if the ſubject contained any ſuch, is taken up along with the reſin; an admixture of great advantage to it in a medicinal view. The ſpirituous extracts of ſeveral vegetable ſubſtances, as mint leaves, rhubarb, ſaffron, diſſolve in water as well as in ſpirit.

Pure reſins are prepared by mixing, with ſpirituous tincture of very reſinous vegetables, a quantity of water. The reſin, incapable of remaining diſſolved in the watery liquor, ſeparates and falls to the bottom; leaving in the menſtruum ſuch other principles of the plant as the ſpirit might have extracted at firſt along with it.

Obſervations on Extracts with Spirit and Water.

There are ſundry vegetables, particularly thoſe of a reſinous nature, which are treated to better advantage with a mixture of water and ſpirit, than with either of them ſingly. The virtues of reſinous woods, barks, and roots, may indeed be in great part extracted by long boiling in freſh portions of water; but at the ſame time they ſuffer a conſiderable injury from the continued heat neceſſary for the extraction, and for the ſubſequent evaporation of ſo large a quantity of the fluid. Rectified ſpirit of wine is not liable to this inconvenience; but the extracts obtained by it from the ſubſtances here intended, being almoſt purely reſinous, are leſs adapted to general uſe than thoſe in which the reſin is divided by an admixture of the gummy matter, of which water is the direct menſtruum. 131

There are two ways of obtaining theſe compound or gummy-reſinous extracts: one, by uſing proof-ſpirit, that is, a mixture of about equal parts of ſpirit and water, for the menſtruum; the other, by digeſting the ſubject firſt in pure ſpirit and then in water, and afterwards uniting into one maſs the parts which

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the two menſtrua have ſeparately extracted. In ſome caſes, where a ſufficiency of gummy matter is wanting in the ſubject, it may be artificially ſupplied, by inſpiſſating the ſpirituous tincture to the conſiſtence of a balſam, then thoroughly mixing with it a thick ſolution of any ſimple gum, as mucilage of gum-arabic, and drying the compound with a gentle heat. By this method are obtained elegant gummy-reſins, extemporaneouſly miſcible with water into milky liquors.

Obſervations on extracts by long digeſtion.

132 It has been obſerved, that the virtues of vegetable decoctions are altered by long boiling. Decoctions or infuſions of drallic vegetables, by long continued boiling or digeſtion, loſe more and more of their virulence; and at the ſame time depoſite more and more of a groſs ſediment, reſulting probably from the decompoſition of their active parts. On this foundation it has been attempted to obtain ſafe and mild preparations from ſundry virulent drugs; and ſome of the chemiſts have ſtrongly recommended the proceſs, though without ſpecifying, or giving any intimation of, the continuance of boiling requiſite for producing the due mildneſs in different ſubjects. M. Beaumé, in his *Elemens de Pharmacie*, lately publiſhed, has given a particular account of an extract of opium prepared on this principle; of which extract, as it is alleged to be very uſeful in practice, it may not be improper to give a ſhort deſcription: And this we ſhall accordingly ſubjoin to our account of the opium purificatum of the London college.

Obſervations on particular extracts.

133 *Extract of chamomile,*
broom tops,
gentian,
liquorice,
blackhellebore,
rue,
ſavin. L.

Boil the article in diſtilled water, preſs out the decoction, ſtrain it, and ſet it apart that the feces may ſubſide; then boil it again in a water-bath ſaturated with ſea-ſalt to a conſiſtence proper for making pills.

The ſame kind of bath is to be uſed in the preparation of all the extracts, that the evaporation may be properly performed.

Extract of gentian. E.

134 Take of gentian root as much as you pleaſe. Having cut and bruiſed it, pour upon it four times its quantity of water. Boil to the conſumption of one half of the liquor; and ſtrongly expreſſing it, ſtrain. Evaporate the decoction to the conſiſtence of thick honey in veſſels expoſed to the vapour of hot water.

In preparing this and every other extract, it is neceſſary to keep up a conſtant ſtirring towards the end of the proceſs, in order to prevent an empyreuma, and that the extract may be of an uniform conſiſtence, and free of clots.

In the ſame manner are prepared,

Extract of the roots of black hellebore;
leaves of the pulſatilla nigricans;
leaves of rue;
leaves of white poppies;
imperfectly ripe ſeeds of hemlock.

All the above extracts contain the virtues of the vegetable in a ſtate of tolerable perfection.

The extract of chamomile loſes in its formation the ſpecific flavour of the plant; but it is ſaid to furniſh a bitter remarkably antiſeptic, and to be given with advantage in different ſtomach ailments to the extent of a ſcruple or two, either by itſelf, or in conjunction with other remedies. The extract of broom tops is chiefly employed in hydropic caſes; and when taken to the quantity of about a dram, is ſaid to operate as a powerful diuretic.

The mode of preparing theſe extracts directed by the London and Edinburgh colleges is not eſſentially different: but ſome advantage will ariſe from employing the diſtilled water directed by the former; and the directions given by the latter with regard to the quantity of water to be uſed, and the degree of boiling to be employed before expreſſion, are not without ſome uſe.

The extract is the only preparation of the pulſatilla nigricans, and it ſeems ſufficiently well ſuited to be brought into this form. The extract of the white poppy-heads is not perhaps ſuperior in any reſpect to opium; but to thoſe who may think otherwiſe, it is convenient to preſerve them in this form for preparing the ſyrup occaſionally. The ſeeds of hemlock have by ſome been thought ſtronger, or at leaſt that they produce giddineſs ſooner, than the leaves; but this extract has not hitherto come into general uſe.

Compound extract of coloquintida. L.

Take of pith of coloquintida, cut ſmall, ſix drams; ſocotorine aloes, powdered, an ounce and a half; ſcammony, powdered, half an ounce; ſmaller cardamon ſeeds, huſked and powdered, one dram; proof ſpirit, one pint. Digeſt the coloquintida in the ſpirit, with a gentle heat, during four days. To the expreſſed tincture add the aloes and ſcammony: when theſe are diſſolved, diſtil off the ſpirit, ſo that what remains may be of a conſiſtence proper for making pills, adding the ſeeds towards the end of the proceſs. 135

This compoſition anſwers very effectually as a cathartic, ſo as to be relied on in caſes where the patient's life depends on that effect taking place: the doſe is from fifteen grains to half a dram. The proof ſpirit is a very proper menſtruum for the purgative materials; diſſolving nearly the whole ſubſtance of the aloes and ſcammony, except the impurities; and extracting from the colocynth, not only the irritating reſin, but great part of the gummy matter. In the former pharmacopœias three ſpices were employed in this compoſition, cinnamon, mace, and cloves: the cardamom ſeeds, now introduced, are preferable, on account of their aromatic matter being of a leſs volatile nature; though a conſiderable part of the flavour, even of theſe, is diſſipated during the evaporation of the phlegmatic part of the proof-ſpirit.

Elaterium. L.

Slit ripe wild cucumbers, and paſs the juice, very lightly 136

lightly preſſed, through a fine hair ſieve, into a glaſs veſſel; then ſet it by for ſome hours until the thicker part has ſubſided. Pour off the thinner part ſwimming at the top, and ſeparate the reſt by filtering: cover the thicker part, which remains after filtration, with a linen cloth, and dry it with a gentle heat.

What happens in part in preparing the extract of hemlock, happens in this preparation completely, viz. the ſpontaneous ſeparation of the medicinal matter of the juice on ſtanding for a little time: and the caſe is the ſame with the juices of ſeveral other vegetables, as thoſe of arum root, iris root, and bryony root. Preparations of this kind have been commonly called *fæculæ*. The filtration above directed, for draining off ſuch part of the watery fluid as cannot be ſeparated by decantation, is not the common filtration through paper, for this does not ſucceed here: the groſſer parts of the juice, falling to the bottom, form a viſcid cake upon the paper, which the liquid cannot paſs through. The ſeparation is to be attempted in another manner, ſo as to drain the fluid from the top: this is effected by placing one end of ſome moiſtened ſtrips of woollen cloth, ſkains of cotton, or the like, in the juice, and laying the other end over the edge of the veſſel, ſo as to hang down lower than the ſurface of the liquor: by this management the ſeparation ſucceeds in perfection.

Elaterium is a very violent hydragogue cathartic. In general, previous to its operation, it excites conſiderable ſickneſs at the ſtomach, and not unfrequently it produces ſevere vomiting. Hence it is ſeldom employed till other remedies have been tried in vain. But in ſome inſtances of aſcites it will produce a complete evacuation of water where other cathartics have had no effect. Two or three grains are in general a ſufficient doſe. And perhaps the beſt mode of exhibiting it is by giving it only to the extent of half a grain at a time, and repeating that doſe every hour till it begins to operate.

Extract of logwood. L.

Take of ſhavings of logwood, one pound. Boil it four times, or oftener, in a gallon of diſtilled water, to one half; then, all the liquors being mixed and ſtrained, boil them down to a proper conſiſtence.

The extract of logwood has been uſed for a conſiderable time in ſome of our hoſpitals. It has an agreeable ſweet taſte, with ſome degree of aſtringency; and hence becomes ſerviceable in diarrhœas, for moderately conſtringing the inteſtines and oriſices of the ſmaller veſſels: it may be given from a ſcruple to half a dram, and repeated five or ſix times a-day with advantage. During the uſe of this medicine, the ſtools are frequently tinged red by it, which has occaſioned ſome to be alarmed as if the colour proceeded from blood: the practitioner therefore ought to caution the patient againſt any ſurpriſe of this kind.

The active parts of the logwood are difficultly extracted by means of water alone: hence the Edinburgh college call in the aid of ſpirit of wine, directing this extract to be prepared in the ſame manner as that of jalap, afterwards to be mentioned. And of the two modes, we are inclined to conſider the latter as intitled to the preference.

Extract of Peruvian bark. L.

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Take of Peruvian bark, coarſely powdered, one pound; diſtilled water, 12 pints. Boil it for one or two hours, and pour off the liquor, which, while hot, will be red and pellucid; but, as it grows cold, will become yellow and turbid. The ſame quantity of water being again poured on, boil the bark as before, and repeat this boiling until the liquor, being cold, remains clear. Then reduce all theſe liquors, mixed together and ſtrained, to a proper thickneſs by evaporation. 138

This extract muſt be prepared under two forms; one *ſoft*, and fit for making pills; the other *hard*, that it may be reducible to a powder.

Extract of Peruvian bark with the reſin. L.

Take of Peruvian bark, reduced to coarſe powder, one pound; rectified ſpirit of wine, four pints. Digeſt it for four days, and pour off the tincture; boil the reſiduum in 10 pints of diſtilled water to two; then ſtrain the tincture and decoction ſeparately, evaporating the water from the decoction, and diſtilling off the ſpirit from the tincture, until each begins to be thickened. Laſtly, mix the reſinous with the aqueous extract, and make the maſs fit for forming into pills. 139

Extract of Peruvian bark. E.

The Edinburgh college, who have not given a place to any pure watery extract of the bark, direct their extract of this medicine to be prepared in the ſame manner as their extract of jalap, that is, almoſt preciſely in the ſame manner as the extract with reſin of the London college. It is, however, we think with propriety, that the London college have given a place to both extracts; for neither is without its uſe. 140

Peruvian bark is a reſinous drug; the reſin melts out by the heat, but is not perfectly diſſolved by the water: hence, in cooling, it ſeparates, renders the liquor turbid, and in part falls to the bottom, as appears manifeſtly upon examining the ſediment by ſpirit of wine. This extract might be made to better advantage by the aſſiſtance of ſpirit of wine, after the ſame manner as that of jalap; and this method the Edinburgh college have directed. But all the ſpirits which can be expected to be employed for this proceſs among us, are accompanied with ſome degree of bad flavour: this adheres moſt ſtrongly to the phlegmatic part of the ſpirit, which evaporating laſt, muſt communicate this ill flavour to the extract; a circumſtance of very great conſequence, as this medicine is deſigned for thoſe whoſe ſtomachs are too weak to bear a due quantity of bark in ſubſtance. Ten or twelve grains of the hard extract are reckoned equivalent to about half a dram of the bark itſelf.

In the Peruvian bark, however, we may readily diſtinguiſh two different kinds of taſtes, an aſtringent and a bitter one; the former ſeems to reſide principally in the reſinous matter, and the latter chiefly in the gummy. The watery extract is moderately ſtrong in point of bitterneſs, but of the aſtringency it has only a ſmall degree. The pure reſin, on the other hand, is ſtrong in aſtringency, and weak in bitterneſs. Both qualities

are

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are united in the extract with the refin; which appears to be the beſt preparation of this kind that can be obtained from this valuable drug.

Extract of caſcarilla. L.

141 This extract, which is now for the firſt time introduced into the pharmacopœia of the London college, and which has not yet obtained a place in that of Edinburgh, is directed to be prepared by ſpirit and water in the ſame manner as the extract of bark with the refin. It poſſeſſes, in a concentrated ſtate, the active conſtituent parts of the caſcarilla, and has accordingly been already received into ſeveral of the beſt foreign pharmacopœias. In ſome of theſe, as the Pharmacopœia Suecica, it is a mere watery extract: but in others, as the Pharmacopœia Roſſica, the aid both of ſpirits and water are conjoined; and this we conſider as the beſt preparation.

Extract of jalap. E.

142 Take of jalap root one pound; rectified ſpirit of wine, four pounds. Digeſt four days, and pour out the tincture. Boil the remaining magma in ten pounds of water to two pounds; then ſtrain the decoction, and evaporate it to the conſiſtence of pretty thin honey. Draw off the ſpirit from the tincture by diſtillation till what remains becomes thick. Then mix the liquors thus inſpiſſated; and keeping them conſtantly ſtirring, evaporate to a proper conſiſtence.

The extract of jalap is directed to be prepared by the London college in the ſame manner as their extract of Peruvian bark with the reſin, which differs in nothing from the mode of preparation above directed.

This extract is an uſeful purgative; by ſome thought preferable to the crude root, as being of more uniform ſtrength, and as the doſe, by the rejection of the woody parts, is rendered ſmaller: the mean doſe is 12 grains. If the ſpirituous tincture were inſpiſſated by itſelf, it would afford a reſinous maſs, which, unleſs thoroughly divided by proper admixtures, occaſions violent griping, and yet does not prove ſufficiently cathartic; the watery decoctions yield an extract which operates very weakly: both joined together, as in this preparation, compoſe an effectual and ſafe purge. This method of making extracts might be advantageouſly applied to ſeveral other reſinous ſubſtances, as the dry woods, roots, barks, &c. A ſmall quantity of ſpirit takes up the reſin; and much leſs water than would otherwiſe be neceſſary, extracts all the other ſoluble parts.

In a former edition of the Edinburgh Pharmacopœia, a little fixed alkaline ſalt was ordered to be added to the water in which the jalap is boiled after the action of ſpirit; on a ſuppoſition that this would enable the water to extract more from the root than it could by itſelf. But, ſo far as the quantity of the alkaline ſalt could go, it had the oppoſite effect, impeding the action of the water. The reſinous parts of the jalap are diſſolved by the ſpirit; and little other than the gummy matter remains for water to extract. Now, if pure gum arabic be put into water along with any alkaline ſalt, the ſalt will render the water incapable of diſſolving the gum: if the gum be diſſolved firſt, the addition of any alkaline ſalt will precipitate it.

Extract of ſenna. L.

Take of ſenna, one pound; diſtilled water, one gallon. 143
Boil the ſenna in the diſtilled water, adding after its decoction a little rectified ſpirit of wine. Evaporate the ſtrained liquor to a proper thickneſs.

This extract had no place in our former pharmacopœias, but may be conſidered as an uſeful addition.

The reſinous parts of ſenna are in ſo ſmall a proportion to the gummy, that they are readily boiled out together. The ſpirit may be added when the decoction is reduced to one half or to three pints.

This extract is given as a gentle purgative from 10 grains to a ſcruple; or, in leſs quantity, as an aſſiſtant to the milder laxatives.

Purified opium. L.

Take of opium, cut into ſmall pieces, one pound; 144
proof-ſpirit of wine, 12 pints. Digeſt the opium with a gentle heat, ſtirring now and then till it be diſſolved, and filter through paper. Diſtil the tincture, ſo prepared, to a proper thickneſs.

Purified opium muſt be kept in two forms; one *ſoft*, proper for forming into pills; the other *hard*, which may be reduced into powder.

Opium was formerly purified by means of water; and in this ſtate it had the name in our pharmacopœia of *extractum thebaicum*. But proof-ſpirit has been found, by experiments, to be the beſt menſtruum for opium, having diſſolved three-fourths of dried opium, which was much more than was taken up either by rectified ſpirit or water. Hence we thus obtained moſt entirely the conſtituents of opium free from any adhering impurities: but it has been imagined that ſome particular advantages ariſe from the parts which are extracted by water, eſpecially after long digeſtion; and accordingly the following extract of opium has been recommended by Mr Beaumé.

Extract of opium prepared by long digeſtion.

Let five pounds of good opium, cut in pieces, be boil- 145
ed about half an hour, in 12 or 15 quarts of water: ſtrain the decoction, and boil the remainder once or twice in freſh water, that ſo much of the opium as is diſſoluble in water may be got out. Evaporate the ſtrained decoctions to about ſix quarts; which being put into a tin cucurbit, placed in a ſand-bath, keep up ſuch a fire as may make the liquor nearly boil, for three months together if the fire is continued day and night, and for ſix months if it is intermitted in the night; filling up the veſſel with water in proportion to the evaporation, and ſcraping the bottom with a wooden ſpatula from time to time, to get off the ſediment which begins to precipitate after ſome days digeſtion. The ſediment needs not to be taken out till the boiling is finiſhed; at which time the liquor is to be ſtrained when cold, and evaporated to an extract of a due conſiſtence for being formed into pills.

The author obſerves, that by keeping the liquor ſtrongly boiling, the tedious proceſs may be conſiderably expedited, and the ſix months digeſtion reduced to

to four months: that in the beginning of the digeſtion, a thick, viſcous, oily matter riſes to the top, and forms a tenacious ſkin as the liquor cools; this is ſuppoſed to be an logous to eſſential oils, though wanting their volatility: that the oil begins to diſappear about the end of the firſt month, but ſtill continues ſenſible till the end of the third, forming oily clouds as often as the liquid cools: that the reſin at the ſame time ſettles to the bottom in cooling, preſerving for a long while its reſinous form, but by degrees becoming powdery, and incapable of being any longer ſoftened, or made to cohere by the heat: that when the proceſs is finiſhed, part of it ſtill continues a perfect reſin, diſſoluble in ſpirit of wine, and part an indiſſoluble powder: that when the digeſted liquor is evaporated to about a quart, and ſet in the cold till next day, it yields a browniſh earthy ſaline matter, called the *eſſential ſalt of opium*, in figure nearly like the ſedative ſalt obtained from borax, intermingled with ſmall needled cryſtals. He gives an account of his having made this preparation ſix or ſeven times. The veſſel he made uſe of was about two inches and a half diameter in the mouth: the quantity of water evaporated was about 24 ounces a day, and from 130 to 140 quarts during the whole digeſtion. Out of 64 ounces of opium, 17 ounces remained undiſſolved in the water; the quantity of reſinous matter precipitated during the digeſtion, was 12 ounces: from the liquor, evaporated to a quart, he obtained a dram of eſſential ſalt, and might, he ſays, have ſeparated more; the liquor being then further evaporated to a pilular conſiſtence, the weight of the extract was 31 ounces.

It is ſuppoſed that the narcotic virtue of opium reſides in the oily and reſinous parts; and that the gummy extract, prepared by the above proceſs, is endowed with the calming, ſedative, or anodyne powers of the opium, diveſted of the narcotic quality as it is of the ſmell, and no longer productive of the diſorders which opium itſelf, and the other preparations of it, frequently occaſion. A caſe is mentioned, from which the innocence and mildneſs of the medicine are apparent; 50 grains having been taken in a day, and found to agree well, where the common opiate preparations could not be borne. But what ſhare it poſſeſſes of the proper virtues of opium is not ſo clear; for the cure of convulſive motions of the ſtomach and vomitings, which at length happened after the extract had been continued daily in the above doſes for ſeveral years *(pluſieurs années)*, cannot perhaps be aſcribed fairly to the medicine.

If the theory of the proceſs, and of the alteration produced by it in the opium, be juſt, a preparation equivalent to the above may be obtained in a much ſhorter time. If the intention is to ſeparate the reſinous and oily parts of opium, they may be ſeparated by means of pure ſpirit of wine, in as many hours as the digeſtion requires months. The ſeparation will alſo be as complete, in regard to the remaining gum, tho' ſome part of the gum will in this method be loſt, a little of it being taken up by the ſpirit along with the other principles.

In what particular part of opium its peculiar virtues reſide, has not perhaps been inconteſtably aſcertained; but this much ſeems clear from experiment, that the pure gum, freed from all that ſpirit can diſſolve, does not differ eſſentially in its ſoporific power from the reſinous part.

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There are grounds alſo to preſume, that by whatever means we deſtroy or diminiſh what is called the *narcotic, ſoporific, virulent quality of opium*, we ſhall deſtroy or diminiſh likewiſe its ſalutary operation. For the ill effects which it produces in certain caſes, ſeem to be no other than the neceſſary conſequences of the ſame power, by which it proves ſo beneficial in others.

Extract of wormwood. Suec.

146 Take any quantity of the tops of wormwood, and pour upon it double its weight of water. Boil it for a ſhort time over a gentle fire, then preſs out the liquor. Boil the reſiduum again in a freſh quantity of water, and after expreſſion, ſtrain it. Let the ſtrained liquor be evaporated in a water-bath to a proper conſiſtence.

In this extract we have one of the ſtrongeſt vegetable bitters in its moſt concentrated ſtate: and though it is not perhaps to be conſidered as ſuperior to the extract of gentian, yet it furniſhes a good variety, and is a more agreeable form for exhibiting the wormwood than that of ſtrong tincture.

Extract of dandelion. Suec.

147 This is directed to be prepared from the roots of the dandelion, collected early in the ſpring, or late in the autumn, in the ſame manner as the extractum abſinthii. And as far as the dandelion really poſſeſſes a reſolvent, aperient, or diuretic power, it furniſhes a convenient form for obtaining theſe effects from it. But as the dandelion is well known to abound with a milky juice, it is probable that the activity of the medicine would be increaſed from employing ſpirit alſo in the extraction of its medical virtues.

Watery extract of aloes. Suec.

148 Take of hepatic aloes one pound; cold ſpring-water, four pounds; juice of citrons, one pound. Macerate them in a glaſs veſſel for one or two days, ſhaking the veſſel from time to time. When the reſinous and feculent parts have ſubſided, pour off the liquor; and to the reſiduum add freſh water, till by this treatment it obtains a little impregnation. Let the ſtrained liquors be then evaporated in a warm bath to the conſiſtence of honey.

Although aloes are perhaps upon the whole a better medicine, in their crude ſtate, where the gummy and reſinous matters are united, than in thoſe preparations where either is retained ſeparately, yet the gummy extract which is thus obtained is at leaſt leſs diſagreeable, having little ſmell or taſte, while at the ſame time it is a very powerful purgative: hence it may be uſefully employed at leaſt on ſome occaſions.

Gummy extract of myrrh. Brun.

149 Take of myrrh, half a pound; ſpring-water, four pounds. Let the myrrh be diſſolved by gentle digeſtion and repeated agitation of the veſſel for four or five days: let the water ſwimming above the myrrh be then poured off, ſtrained, and evaporated to the conſiſtence of an extract.

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This watery extract of myrrh may be useful in some cases, as being much deprived of the heating qualities which it has in its crude state: and if it furnishes us in phthisis pulmonalis with that useful remedy which some imagine, it may probably be most advantageously exhibited under this form.

Refined liquorice. Dan.

150 Take any quantity of Spanish liquorice, cut it into small fragments, dissolve it in tepid water, and strain the solution. Let the liquor be poured off from the feculent part after it has subsided, and inspissated by a gentle heat.

The extract of liquorice already mentioned, when it is prepared with due skill and attention, is unquestionably an article superior to this; but it is very rarely met with in the shops of our druggists or apothecaries as prepared by themselves. In its place they very commonly employ either the extract brought from Spain, or that prepared by the makers of liquorice at home; both of which very commonly abound with impurities. It has even been said, that a portion of sand is not unfrequently mixed with it to increase the weight: but whether the impurities arose from this cause, or from the slovenly mode of preparing it, considerable advantage must arise from freeing it from all these before it be employed for any purpose in medicine. And in modern practice it is frequently used, not only in troches and pills, but also for suspending powders in waters; such as the powder of Peruvian bark: and the powder of bark, when thus suspended, is in general taken more readily by children than in any other form. Hence considerable advantage must arise from a proper and easy mode of purifying it, which the above process affords. We are of opinion, therefore, that although a place be with propriety given to the extract of liquorice prepared by the apothecaries themselves, refined liquorice ought also to be introduced into our pharmacopœias; and it would be very convenient to keep it in the shops in a soft consistence fit for making pills, as it would not only answer that purpose, but admit of a ready solution in water when requisite. To this consistence, indeed, an objection occurs, from its being apt to grow mouldy; but this may be effectually prevented by the addition of a small proportion of spirit.

Besides the extracts which we have here selected from the foreign pharmacopœias, many others also still retain a place in several of these; such, for example, as the *extractum arnicæ*, *artemisiæ*, *bryoniæ*, *cardui*, *centaurei*, *cochleariæ*, *croci*, &c. Several of these had formerly a place in our pharmacopœias, but are now with propriety rejected; because, where these substances are to be employed, they may with much more advantage be exhibited under other forms. And, indeed, although under the form of extract we have a condensation of some active principles, yet by the action of fire others are very apt to be lost. Hence, where any article can be conveniently exhibited in substance, that form is in general preferable; and recourse should be had to extracts only with a view to some particular intention. Our colleges therefore have with propriety diminished the number of them; and even those which they have adopted are but seldom to be had recourse to in preference to other forms. In the formation of many of those extracts, retained by the foreign colleges, the most valuable principles are either entirely dissipated or destroyed by the fire. We think, however, that advantage may sometimes be obtained from adopting these which are here selected.

The chapter on extracts and resins in the London pharmacopœia is concluded with the two following general directions:

1. All the extracts, during the time of inspissation, must be gently agitated.

2. On all the softer watery extracts, a small quantity of spirit of wine must be sprinkled.

Chap. V. *Expressed Oils.*

Expressed oils are obtained chiefly from certain seeds and kernels of fruits, by thoroughly pounding them in a stone mortar, or, where the quantities are large, grinding them in mills, and then including them in a canvas bag, which is wrapt in a hair-cloth, and strongly pressed between iron plates. The canvas, if employed alone, would be squeezed so close to the plates of the press as to prevent the oil from running down: by the interposition of the hair-cloth a free passage is allowed it. 151

Sundry machines have been contrived, both for grinding the subject and pressing out the oil, in the way of business. To facilitate the expression, it is usual to warm either the plates of the press, or the subject itself after the grinding, by keeping it stirring in a proper vessel over the fire; the oil, liquefied by the heat, separates more freely and more plentifully. When the oil is designed for medicinal purposes, this practice is not to be allowed; for heat, especially if its degree be sufficient to be of any considerable advantage for promoting the separation, renders the oil less soft and palatable, impresses a disagreeable flavour, and increases its disposition to grow rancid: hence the colleges both of London and Edinburgh expressly require the operation to be performed without heat.

Nor are the oils to be kept in a warm place after their expression. Exposed for a few days to a heat no greater than that of the human body, they lose their emollient quality, and become highly rancid and acrimonious. Too much care cannot be taken for preventing any tendency to this acrid irritating state in medicines, so often used for abating immoderate irritation.

So much are these oils disposed to this injurious alteration, that they frequently contract an acrimony and rancidity while contained in the original subjects. Hence great care is requisite in the choice of the unctuous seeds and kernels, which are often met with very rancid; almonds are particularly liable to inconveniences of this kind.

Expressed oils are prepared for mechanic uses from sundry different subjects, as nuts, poppy-seed, hemp-seed, rape-seed, and others. Those directed for medicinal purposes in the London and Edinburgh pharmacopœias are the following:

Oil of almonds. L. E.

Pound fresh almonds, either sweet or bitter, in a mortar, then press out the oil in a cold press. 152

In

In the same manner is to be expressed oil of linseed and oil of mustard-seed.

The oil of almonds is prepared from the sweet and bitter almonds indifferently, the oils obtained from both sorts being exactly the same. Nor are the differences of the other oils very considerable, the discriminating qualities of the subjects not residing in the oils that are thus obtained by expression. The oil of linseed requires indeed some peculiarities from containing a proportion of vegetable mucilage; but the oil of mustard-seed is as soft, insipid, and void of pungency, as that of sweet almonds, the pungency of the mustard remaining entire in the cake left after the expression. The several oils differ in some of their properties from each other; but in medicinal qualities they appear to be all nearly alike, and agree in one common emollient virtue. They soften and relax the solids, and obtund acrimonious humours; and thus become serviceable internally in pains, inflammations, heat of urine, hoarseness, tickling coughs, &c. in glysters, for lubricating the intestines, and promoting the ejection of indurated feces; and in external applications, for tension and rigidity of particular parts. Their common dose is half an ounce; in some cases they are given to the quantity of three or four ounces. The most commodious forms for their exhibition we shall see hereafter in the chapter of Emulsions.

Castor oil. L.

153 This oil is directed by the London college to be prepared in the same manner as that of almonds, the seeds or nuts being taken from the husks before putting them into the mortar. Palma Christi, or castor oil, (See *Oleum Palmæ Christi*, and Ricinus), is a gentle and useful purgative: it generally produces its effects without griping, and may be given with safety where acrid purgatives are improper. With adults, from half an ounce to an ounce is generally requisite for a dose. This article, however, is very seldom prepared by our apothecaries, being in general imported under the form of oil from the West Indies: hence the Edinburgh college have not mentioned it among their preparations, but merely given it a place in their list of the materia medica. But when our apothecaries prepare it for themselves, they are more certain of obtaining a pure oil, and one too obtained without the aid of heat, which is often employed, and gives a much inferior oil. It is therefore with propriety that the London college have given directions for the preparation of it by the apothecary himself. But even the London college have not thought it necessary to give directions for the preparation of the following expressed oils, which, as well as the *oleum ricini*, are also introduced into the list of the materia medica by the Edinburgh college.

Expressed oil of bay berries,
mace,
olives,
palm.

154 These also are principally considered as possessing only an emollient virtue; but as far as they have been supposed to exert any peculiar qualities, these we have had occasion to mention in other parts of the work, when treating of the articles from which they are obtained. See Olea, Mace, &c.

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Oil of chocolate nuts. Suec.

Express the oil from the nuts slightly toasted, and freed from their coverings. 155

In this oil we have the nutritious part of chocolate, free from those aromatics with which it is united in the state in which it is kept in our shops. And although under the form of chocolate it sits perhaps more easily on the stomach than in most other forms; yet where, from any particular circumstance, aromatics are contraindicated, the oil in its pure state gives us an opportunity of employing in different ways this mild nutritious article.

Oil of hyoscyamus. Suec.

This oil is directed to be obtained by expression from the seeds of the hyoscyamus, in the same manner as that of almonds. 156

Of the narcotic powers of the hyoscyamus some observations have already been offered. This oil, although an expressed one, is said to retain these virtues; and accordingly it has entered the composition of some anodyne ointments and plasters. We are, however, inclined to think, that when the sedative power of hyoscyamus is wanted under the form of oil, it may be best obtained from impregnating olive oil by the leaves of the plant.

Egg oil. Suec.

Take any quantity of fresh eggs, boil them till they be quite hard; then take out the yolks, break them in pieces, and roast them gently in a frying-pan till they feel greasy when pressed between the fingers; put them while warm into a hair-bag, and express the oil. 157

The yolk of the egg is well known to be a mild nutritious substance: but notwithstanding the many virtues at one time attributed to it, of being paregoric and styptic, as externally applied; and of being useful in stomach complaints, dysentery, and different affections of the alimentary canal, when taken internally;—it is much to be doubted whether it be in any other way useful in medicine than as an article of diet; and we are very uncertain whether any particular purpose in medicine will be answered by this expressed oil: but as it holds a place in most of the foreign pharmacopœias of modern date, it may justly be considered as deserving some attention.

Notwithstanding the justice of the observation respecting the great similarity of expressed oils in general, yet there can be no doubt that in some instances they obtain a peculiar impregnation. This manifestly appears in the *oleum ricini*, *oleum nucis moschatæ*, and some of the others mentioned above. Indeed oils expressed from aromatic substances in general retain some admixture of the essential oil of the subject from which they are expressed. Nor is this surprising, when we consider that in some cases the essential oil exists in a separate state even in the growing plant.

The rinds of the several varieties of oranges, lemons, and citrons, yield by a kind of expression their essential

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oils almoſt pure, and nearly ſimilar to thoſe which are obtained from them by diſtillation. The eſſential oils, in which the fragrance and aromatic warmth of theſe fruits reſide, are contained in numerous little veſicles, which may be diſtinguiſhed by the naked eye, ſpread all over the ſurface of the peel. If the rind be cut in ſlices, and the ſlices ſeparately doubled or bent in different parts, and ſqueezed between the fingers, the veſicles burſt at the bending, and diſcharge the oil in a number of fine ſlender jets. A glaſs plate being ſet upright in a glaſs or porcelain veſſel, and the ſlices ſqueezed againſt the plates, the little jets unite into drops upon the plate, and trickle down into the veſſel beneath. But though this proceſs affords the true native oil in the ſame ſtate wherein it exiſted in the ſubject, unaltered by fire or other agents, it is not practicable to advantage unleſs where the fruit is very plentiful, as only a ſmall part of the oil it contains can thus be extracted or collected.

The oil is more perfectly ſeparated by rubbing the rind upon a lump of ſugar. The ſugar, by the inequality of its ſurface, produces the effect of a raſp in tearing open the oily veſicles, and in proportion as the veſicles are opened the ſugar imbibes the oil. When the outward part of the lump is ſufficiently moiſtened, it is ſcraped off, and the operation continued on the freſh ſurface. The oil thus combined with the ſugar is fit for moſt of the uſes to which it is applied in a fluid ſtate. Indeed the pure eſſential oils obtained by diſtillation are often purpoſely mixed with ſugar to render their uſe the more commodious.

Chap. VI. *Eſſential Oils.*

258 Essential oils are obtained only from odoriferous ſubſtances; but not equally from all of this claſs, nor in quantity proportional to their degree of odour. Some which, if we were to reaſon from analogy, ſhould ſeem very well fitted for this proceſs, yield extremely little oil, and others none at all. Roſes and camomile flowers, whoſe ſtrong and laſting ſmell promiſes abundance, are found upon experiment to contain but a ſmall quantity; the violet and jeſſamine flower, which perfume the air with their odour, loſe their ſmell upon the gentleſt coction, and do not afford the leaſt perceptible mark of oil on being diſtilled unleſs immenſe quantities are ſubmitted to the operation at once; while ſavin, whoſe diſagreeable ſcent extends to no great diſtance, gives out the largeſt proportion of oil of almoſt any vegetable known.

Nor are the ſame plants equally fit for this operation when produced in different ſoils or ſeaſons, or at different times of their growth. Some yield more oil if gathered when the flowers begin to fall off than at any other time. Of this we have examples in lavender and rue; others, as ſage, afford the largeſt quantity when young, before they have ſent forth any flowers; and others, as thyme, when the flowers have juſt appeared. All fragrant herbs yield a larger proportion of oil when produced in dry ſoils and warm ſummers than in oppoſite circumſtances. On the other hand, ſome of the diſagreeable ſtrong-ſcented ones, as wormwood, are ſaid to contain moſt in rainy ſeaſons and when growing in moiſt rich grounds.

Several of the chemiſts have been of opinion, that herbs and flowers, moderately dried, yield a greater quantity of eſſential oil than if they were diſtilled when freſh. It is ſuppoſed, that the oil being already blended, in freſh plants, with a watery fluid, great part of it remains diffuſed through the water after the diſtillation, divided into particles too minute to unite and be collected; whereas in drying, the oily parts, on the exhalation of the moiſture which kept them divided and diſperſed, run together into globules, which have little diſpoſition to mingle with watery fluids, and eaſily ſeparate from the water employed in the diſtillation.

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This theory, however, does not appear to be quite ſatisfactory; for though the oil be collected in the ſubject into diſtinct globules, it does not riſe in that form, but is reſolved into vapour, and blended and coagitated by the heat with the vapour of the water; and if the oil in a dry plant was leſs diſpoſed to unite with aqueous fluids than in a freſh one, the dry ought to yield a weaker infuſion than the freſh; the contrary of which is generally found to obtain. As the oil of the dry plant is moſt perfectly extracted and kept diſſolved by the water before the diſtillation, it is difficult to conceive any reaſon why it ſhould have a greater tendency to ſeparate from the water afterwards.

The opinion of dry plants yielding moſt oil ſeems to have ariſen from an obſervation of Hoffman, which has probably been miſunderſtood: "A pound (he ſays) of dry ſpike flowers yields an ounce of oil, but if they were diſtilled freſh they would ſcarcely yield above half an ounce; and the caſe is the ſame in balm, ſage, &c. The reaſon is, that in drying the watery humidity exhales; and as from two pounds of a freſh plant we do not obtain above one pound of dry, and little of the ſubtile oil evaporates in the drying, it follows, that more oil ought to be afforded by the dry than by the freſh." The meaning of which ſeems to be no more than this, that if two pounds of a freſh plant are by drying reduced to one without any loſs of the oil, then the one pound dry ought to be equivalent to the two freſh. A late writer quotes an experiment of Neumann, which appears to be miſunderſtood in the ſame manner; for Neumann, in the place referred to, ſays only that dry wormwood is found to yield much more oil than an *equal weight* of the freſh plant. Trials are yet wanting in which freſh and dry plants have been brought to a fair compariſon, by dividing a quantity of the ſubject into two equal weights, and diſtilling one while freſh, and the other after it has been carefully and moderately dried.

But whatever may be the effect of moderate exſiccation, it is certain, that if the drying be long continued, the produce of oil will be diminiſhed, its colour altered, and its ſmell impaired.

With regard to the proportion of water to be employed, if whole plants moderately dried are uſed, or the ſhavings of wooda, as much of either may be put into the veſſel as, lightly preſſed, will occupy half its cavity; and as much water may be added as will fill two-thirds of it. The water and ingredients altogether ſhould never take up more than three-fourths of the ſtill: there ſhould be liquor enough to prevent any danger of an empyreuma, but not ſo much as to be too apt to boil over into the receiver.

The

The maceration ſhould be continued ſo long that the water may fully penetrate the parts of the ſubject. To promote this effect, woods ſhould be thinly ſhaved acroſs the grain or ſawn, roots cut tranſverſely into thin ſlices, barks reduced into coarſe powder, and ſeeds ſlightly bruiſed. Very compact and tenacious ſubſtances require the maceration to be continued a week or two, or longer; for thoſe of a ſofter and looſer texture, two or three days are ſufficient; while ſome tender herbs and flowers not only ſtand in no need of maceration, but are even injured by it.

Whether the addition of ſea-ſalt, which ſome have recommended, be of any real ſervice, is much to be doubted. The uſes generally aſſigned to it are, to penetrate and unlock the texture of the ſubject more effectually than ſimple water could do, and to prevent the fermentation or putrefaction which the matter is apt to run into during the length of time for which the maceration is often continued. But ſea-ſalt ſeems rather to harden and condenſe, than to ſoften and reſolve, both vegetable and animal ſubjects; and if it prevents putrefaction, it muſt, on that very account, be injurious rather than of ſervice. The reſolution here aimed at approaches near to a beginning putrefaction; and ſaline ſubſtances, by retarding this, prolong the maceration far beyond the time that would otherwiſe be neceſſary. It is in the power of the operator, when he perceives the proceſs coming near this pitch, to put a ſtop to it at pleaſure, by proceeding immediately to diſtillation. By this means the whole affair will be finiſhed in a very little time, with at leaſt equal advantage in every other reſpect; provided the manual operations of pounding, raſping, and the like, which are equally neceſſary in either caſe, be minutely complied with.

Bodies of a very viſcous and compact texture were directed, in the Edinburgh pharmacopœia, to be fermented for ſome days with a little yeſt. Half their quantity of water is ſufficient for performing the fermentation; as much more as is neceſſary is to be added afterwards before the diſtillation. This proceſs undoubtedly promotes the reſolution of the ſubject, and the extrication of the oil. It rarely happens, however, that aſſiſtances of this kind are needful. Particular care muſt be had not to continue the fermentation too long; or to give a bad flavour to the oil by an ill-choſen ferment, or uſing too large a quantity of any.

Some chemiſts pretend, that by the addition of ſalts and acid ſpirits they have been enabled to gain more oil from certain vegetable matters than could poſſibly be got from them without ſuch aſſiſtance. Experiments made on purpoſe to ſettle this point ſeem to prove the contrary: this at leaſt is conſtantly found to be true, that where there is any reaſon to think the produce greater than uſual, the quality of the oil is proportionally injured. The quantity of true eſſential oil in vegetables can by no means be increaſed; and what is really contained in them may be eaſily ſeparated without any addition of this kind. All that ſaline matters can do in this reſpect is to make the water ſuſceptible of a greater degree of heat than it can ſuſtain by itſelf, and thus enable it to carry up a groſs unctuous matter not volatile enough to riſe with pure water: this groſs matter, mingling with the pure oil, increaſes the quantity, but at the ſame time muſt neceſſarily debaſe its quality. And indeed, when water alone is uſed, the oil which comes over about the end of the operation is remarkably leſs fragrant, and of a thicker conſiſtence, than that which riſes at the beginning: diſtilled a ſecond time, with a gentle heat, it leaves a large quantity of groſs almoſt inſipid reſinous matter behind.

The choice of proper inſtruments is of great conſequence for the performance of this proceſs to advantage. There are ſome oils which paſs freely over the ſwan-neck of the head of the common ſtill; others, leſs volatile, cannot eaſily be made to riſe ſo high. For obtaining theſe laſt, we would recommend a large low head, having a rim or hollow canal round it. In this canal the oil is detained on its firſt aſcent, and thence conveyed at once into the receiver, the advantages of which are ſufficiently obvious.

With regard to the fire, the operator ought to be expeditious in raiſing it at firſt, and to keep it up, during the whole proceſs, of ſuch a degree that the oil may freely diſtil; otherwiſe the oil will be expoſed to an unneceſſary heat; a circumſtance which ought as much as poſſible to be avoided. Fire communicates to all theſe oils a diſagreeable impregnation, as is evident from their being much leſs grateful when newly diſtilled, than after they have ſtood for ſome time in a cool place; the longer the heat is continued, the more alteration it muſt produce in them.

The greater number of oils require for their diſtillation the heat of water ſtrongly boiling: but there are many alſo which riſe with a heat conſiderably leſs; ſuch as thoſe of lemon and citron-peel, of the flowers of lavender and roſemary, and of almoſt all the more odoriferous kinds of flowers. We have already obſerved, that theſe flowers have their fragrance much injured, or even deſtroyed, by beating or bruiſing them; it is impaired alſo by the immerſion in water in the preſent proceſs, and the more ſo in proportion to the continuance of the immerſion and the heat: hence oils, diſtilled in the common manner, prove much leſs agreeable in ſmell than the ſubjects themſelves. For the diſtillation of ſubſtances of this claſs another method has been contrived; inſtead of being immerſed in water, they are expoſed only to its vapour. A proper quantity of water being put into the bottom of the ſtill, the odoriferous herbs or flowers are laid lightly in a baſket, of ſuch a ſize that it may enter into the ſtill, and reſt againſt its ſides, juſt above the water. The head being then fitted on, and the water made to boil, the ſteam, percolating through the ſubject, imbibes the oil, without impairing its fragrance, and carries it over to the receiver. Oils thus obtained poſſeſs the odour of the ſubject in an exquiſite degree, and have nothing of the diſagreeable ſcent perceivable in thoſe diſtilled by boiling them in water in the common manner.

It may be proper to obſerve, that thoſe oils which riſe with a leſs heat than that of boiling water, are generally called, by the chemical and pharmaceutical writers, *light* oils; and thoſe which require the heat of water ſtrongly boiling, are called *ponderous*. We have avoided theſe expreſſions, as they might be thought to relate to the comparative *gravities* of the oils; with which the volatility or fixedneſs have no connection. Olive oil is lighter than moſt of the eſ-

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ſential oils; but the heat requiſite to make it diſtil, exceeds that in which the heavieſt eſſential oil diſtils, conſiderably more than the heat of boiling water exceeds that of ice.

The water employed in the diſtillation of eſſential oils always imbibes ſome portion of the oil; as is evident from the ſmell, taſte, and colour, which it acquires. It cannot, however, retain above a certain quantity; and therefore, ſuch as has been already uſed and conſequently ſaturated with oil, may be advantageouſly employed, inſtead of common water, in a ſecond, third, or any future diſtillation of the ſame ſubject.

Some late chemical writers recommend, not the water which comes over, but that which remains in the ſtill, to be uſed a ſecond time. This can be of no ſervice: as containing only ſuch parts of the vegetable as are incapable of ariſing in diſtillation, and which ſerve only to impede the action of the water as a menſtruum, and to endanger an empyreuma.

After the diſtillation of one oil, particular care ſhould be taken to cleanſe the worm before it be employed in the diſtillation of a different plant. Some oils, thoſe of wormwood and aniſeeds for inſtance, adhere to it ſo tenaciouſly, as not to be melted out by heat, or waſhed off by water: the beſt way of cleanſing the worm from theſe, is to run a little ſpirit of wine through it.

Eſſential oils, after they are diſtilled, ſhould be ſuffered to ſtand for ſome days, in veſſels looſely covered with paper, till they have loſt their diſagreeable fiery odour, and become limpid: then put them up in ſmall bottles, which are to be kept quite full, cloſely ſtopped, in a cool place: with theſe cautions, they will retain their virtues in perfection for many years.

When carelefsly kept, they in time gradually loſe their flavour, and become groſs and thick. Some endeavour to recover them after they have undergone this change, by grinding them with about thrice their weight of common ſalt, then adding a large proportion of water, and diſtilling them afreſh: the purer part riſes thin and limpid, poſſeſſing a great degree of the priſtine ſmell and taſte of the oil, though inferior in both reſpects to the original oil. This rectification, as it is called, ſucceeds equally without the ſalt: the oils, when thus altered, are nearly in the ſame ſtate with the turpentines, and other thickened oily juices, which readily yield their purer oil in diſtillation with water alone.

When eſſential oils have entirely loſt their ſmell, ſome recommend adding them in the diſtillation of a freſh quantity of the oil of the ſame plant; by which means they are ſaid to ſatiate themſelves anew with the odorous matter, and become entirely renovated. This practice, however, ought doubtleſs to be diſapproved, as being no other than a ſpecious ſophiſtication; for it can do no more than divide, between the old and the new, the active matter which belongs to the new alone.

Eſſential oils, medicinally conſidered, agree in the general qualities of pungency and heat; in particular virtues, they differ as much as the ſubject from which they are obtained, the oil being the direct principle in which the virtues, or at leaſt a conſiderable part of the virtues, of the ſeveral ſubjects reſide. Thus the carminative virtue of the warm ſeeds, the diuretic of juniper-berries, the emmenagogue of ſavin, the nervine of roſemary, the ſtomachic of mint, the antiſcorbutic of ſcurvy-graſs, the cordial of aromatics, &c. are ſuppoſed to be concentrated in their oil. Preparations and Compoſitions.

There is another remarkable difference in eſſential oils, the foundation of which is leſs obvious, viz. the degree of their pungency and heat. Theſe are by no means in proportion, as might be expected, to thoſe of the ſubject they were drawn from. The oil of cinnamon, for inſtance, is very pungent and fiery; in its undiluted ſtate it is almoſt cauſtic; whereas cloves, a ſpice which in ſubſtance is far more pungent than the other, yields an oil which is far leſs ſo. This difference ſeems to depend partly on the quantity of oil afforded, cinnamon yielding much leſs than cloves, and conſequently having its active matter concentrated into a ſmaller volume; partly on a difference in the nature of the active parts themſelves; for though eſſential oils contain always the ſpecific odour and flavour of their ſubjects, whether grateful or ungrateful, they do not always contain the whole pungency; this reſides frequently in a more fixed reſinous matter, and does not riſe with the oil. After the diſtillation of cloves, pepper, and ſome other ſpices, a part of their pungency is found to remain behind: a ſimple tincture of them in rectified ſpirit of wine is even more pungent than their pure eſſential oils.

The more grateful oils are frequently uſed for reconciling to the ſtomach medicines of themſelves diſguſtful. It has been cuſtomary to employ them as correctors for the reſinous purgatives; an uſe which they do not ſeem to be well adapted to. All the ſervice they can here be of, is, to make the reſin ſit more eaſily at firſt on the ſtomach: far from abating the irritating quality on which the virulence of its operation depends, theſe pungent oils ſuperadd a freſh ſtimulus.

Eſſential oils are never given alone, on account of their extreme heat and pungency; which in ſome is ſo great, that a ſingle drop let fall upon the tongue produces a gangrenous eſchar. They are readily imbibed by pure dry ſugar, and in this form may be conveniently exhibited. Ground with eight or ten times their weight of ſugar, they become ſoluble in aqueous liquors, and thus may be diluted to any aſſigned degree. Mucilages alſo render them miſcible with water into an uniform milky liquor. They diſſolve likewiſe in ſpirit of wine; the more fragrant in an equal weight, and almoſt all of them in leſs than four times their own quantity; theſe ſolutions may be either taken on ſugar, or mixed with ſyrups, or the like: on mixing them with water, the liquor grows milky, and the oil ſeparates.

The more pungent oils are employed externally againſt paralytic complaints, numbneſs, pains, and aches, cold tumors, and in other caſes where particular parts require to be heated or ſtimulated. The tooth-ach is ſometimes relieved by a drop of theſe almoſt cauſtic oils, received on cotton, and cautiouſly introduced into the hollow tooth.

Eſſential

Preparations and Compositions.

Essential oil of anise, L.
caraway,
lavender,
peppermint,
spearmint,
origanum,
pennyroyal,
rosemary,
juniper-berry,
sassafras root.

159 Let these oils be drawn off by distillation, from an alembic with a large refrigeratory; but, to prevent an empyreuma, water must be added to the ingredient; in which they must be macerated before distillation.

The water which comes over with the oil in distillation is to be kept for use.

Essential oils. E.

Of the herbs of garden mint,
Of peppermint,
Of savin,
Of the tops of rosemary,
Of the flowering spikes of lavender,
Of aniseeds,
Of juniper-berries,
Of sassafras root,
Of Jamaica pepper.

160 These are prepared almost in the same manner as the simple distilled waters, excepting that for procuring the oil a somewhat less quantity of water is to be used. Seeds and woody matters are first to be bruised or rasped. The oil rises with the water; and as it is lighter or heavier, swims on the surface, or sinks to the bottom, from which it is afterwards to be separated.

It is, however, to be remarked, that, in preparing these distilled waters and oils, so many varieties must necessarily take place from the goodness of the subject itself, its texture, the time of the year, and such like circumstances, that a certain and general rule, which should strictly apply to each example, can scarcely be laid down; wherefore we have only explained the general method, leaving many things to be varied by the judgment of the operator.

To the directions for preparing these essential oils given by the London and Edinburgh colleges, we shall here next subjoin a few remarks on their medical properties.

Essential oil of aniseeds. L. E.

161 This oil possesses the taste and smell of the aniseeds in perfection. It is one of the mildest of the distilled oils; 15 or 20 drops may be taken at a time without danger, though common practice rarely goes so far as half this number. Its smell is extremely durable and diffusive; milk drawn from the breast after taking it, is found impregnated with its odour; and possibly this may be, in part, the foundation of the pectoral virtues usually ascribed to it; in flatulencies and colics, it is said by some to be less effectual than the seeds themselves.

It is remarkable of this oil, that it congeals, even when the air is not sensibly cold, into a butyraceous consistence: and hence, in the distillation of it, the operator ought not to be over-solicitous in keeping the water in the refrigeratory too cool: it behoves him rather to let it grow somewhat hot, particularly towards the end of the process; otherwise the oil congealing may so stop up the worm, as to endanger blowing off the head of the still, or at least a considerable quantity of oil will remain in it.

Essential oil of caraway seeds. L.

The flavour of this exactly resembles that of the caraway itself. It is a very hot and pungent oil; a single drop is a moderate dose, and five or six is a very large one. It is not unfrequently used as a carminative; and supposed by some to be peculiarly serviceable for promoting urine, to which it communicates some degree of its smell. 162

Essential oil of lavender flowers. L. E.

This oil, when in perfection, is very limpid, of a pleasant yellowish colour, extremely fragrant, possessing in an eminent degree the peculiar smell generally admired in the flowers. It is a medicine of great use, both externally and internally, in paralytic and lethargic complaints, rheumatic pains, and debilities of the nervous system. The dose is from one drop to five or six. 163

Lavender flowers yield the most fragrant oil, and considerably the largest quantity of it, when they are ready to fall off spontaneously, and the leaves begin to show themselves: the seeds give out extremely little. The flowers may be separated from the rest of the plant, by drying it a little, and then gently beating it: they should be immediately committed to distillation, and the process conducted with a well regulated gentle heat; too great heat would not only change the colour of the oil, but likewise make a disagreeable alteration in its smell.

Essential oil of the leaves of peppermint. L. E.

This possesses the smell, taste, and virtues of the peppermint in perfection; the colour is a pale greenish yellow. It is a medicine of great pungency and subtilty; and diffuses, almost as soon as taken, a glowing warmth through the whole system. In colics, accompanied with great coldness, and in some hysteric complaints, it is of excellent service. A drop or two are in general a sufficient dose. 164

Essential oil of the leaves of common mint. L. E.

This oil smells and tastes strongly of the mint, but is in both respects somewhat less agreeable than the herb itself. It is an useful stomachic medicine; and not unfrequently exhibited in want of appetite, weakness of stomach, retching to vomit, and other like disorders, when not accompanied with heat or inflammation: two or three drops, or more, are given for a dose. It is likewise employed externally for the same purposes; and is an useful ingredient in the stomachic plaster of the shops. 165

Essential oil of the leaves of origanum. L.

This oil has a very pungent acrimonious taste, and a penetrating smell. It has been chiefly employed externally as an errhine and for easing pains of the teeth. 166

Essential

Preparations and Compositions.

Essential oil of the leaves of tennyroyal. L.

167 This oil, in smell and taste, resembles the original plant; the virtues of which it likewise possesses. It is given in hysteric cases, from one to four or five drops.

Essential oil of rosemary. L. E.

168 The oil of rosemary is drawn from the plant in flower. When in perfection, it is very light and thin, pale, and almost colourless; of great fragrancy, though not quite so agreeable as the rosemary itself. It is recommended, in the dose of a few drops, in nervous and hysteric complaints. Boerhaave holds it in great esteem against epilepsies and suppressions of the uterine purgations occasioned by weakness and inactivity.

Essential oil of juniper-berries. L. E.

169 This oil is a very warm and pungent one; of a strong flavour, not unlike that of the berries. In the dose of a drop or two, it proves a serviceable carminative and stomachic; in one of six, eight, or more, a stimulating, detergent, diuretic, and emmenagogue; it seems to have somewhat of the nature of the turpentines, or their distilled oil; like which it communicates a violent smell to the urine.

The oil of these berries resides partly in vesicles spread through the substance of the fruit, and partly in little cells contained in the seeds: when the berry is dry, and the oil hardened into a resinous substance, it becomes visible, on breaking the seeds, in form of little transparent drops. In order therefore to obtain this oil to advantage, we ought, previous to the distillation, to bruise the berry thoroughly, so as to break the seeds, and entirely lay open the oily receptacles.

Essential oil of sassafras. L. E.

170 This is the most ponderous of all the known essential oils, but rises in distillation with sufficient ease: it appears limpid as water, has a moderately pungent taste, a very fragrant smell, exactly resembling that of the sassafras. It stands greatly commended as a sudorific, and for purifying the blood and juices: it is likewise supposed to be of service in humoral asthmas and coughs. The dose is from one drop to eight or ten; though Geoffroy goes as far as twenty.

The decoction remaining after the distillation of the oil, affords by inspissation an useful extract, of a mild, bitterish, subastringent taste. Hoffman says, he has given it with great benefit, in doses of a scruple, as a corroborant in cachectic cases, in the decline of intermitting fevers, and for abating hypochondriacal spasms.

Essential oil of savin leaves. L. E.

171 Savin is one of the plants which, in former editions of the Edinburgh pharmacopœia, were directed to be lightly fermented before the distillation: this, however, is not very necessary; for savin yields, without fermentation, and even without any such maceration, a very large quantity of oil. The oil of savin is a celebrated uterine and emmenagogue: in cold phlegmatic habits, it is undoubtedly a medicine of great service, though not capable of performing what it has been often represented to do. The dose is, two or three drops, or more.

Essential oil of Jamaica pepper. E.

172 This is a very elegant oil, and may be used as a succedaneum to those of some of the dearer spices. It is of a fine pale colour; in flavour more agreeable than the oil of cloves, and not far short of that of nutmegs. It sinks in water, like the oils of some of the eastern spices.

Oil of fossil tar. L.

173 Distil fossil tar, the *bitumen petroleum*, in a sand heat.

The oil obtained from this tar will be more or less thin according to the continuance of the distillation; and by its continuance the tar will at last be reduced to a black coal; and then the oil will be pretty deep in colour, though perfectly fluid. This oil has a property similar to that of the tincture of nephritic wood in water, appearing blue when looked upon, but of an orange colour when held between the eye and the light. By long keeping it loses this property. It is less disagreeable than some of the other empyreumatic oils which had formerly a place in our pharmacopœia, such as the oleum lateritium, though very acrid and stimulating.

Oil of turpentine. L.

174 Take of common turpentine five pounds; water four pints. Distil the turpentine with the water from an alembic of copper. After the distillation of the oil, what remains is yellow resin.

Rectified oil of turpentine. L.

175 Take of oil of turpentine one pound; water four pints. Distil.

The process here proposed for rectifying this oil, is not only tedious but accompanied with danger. For unless the luting be very close, some of the vapour will be apt to get through; and if this catch fire, it will infallibly burst the vessels. This rectified oil, which in many pharmacopœias is styled æthereal, does not considerably differ in specific gravity, smell, taste, or medical qualities, from the former.

The spirit of turpentine, as this essential oil has been styled, is not unfrequently taken internally as a diuretic and sudorific. And in these ways it has sometimes a considerable effect when taken even to the extent of a few drops only. It has, however, been given in much larger doses, especially when mixed with honey. Recourse has principally been had to such doses in cases of chronic rheumatism, particularly in those modifications of it which are styled *sciatica* and *lumbago*. But they have not been often successful, and sometimes they have had the effect of inducing bloody urine.

Animal oil. L.

176 Take of oil of hartshorn one pound. Distil three times.

Rectified oil of horns, or animal oil. E.

177 Take of empyreumatic oil, newly distilled from the horns of animals, as much as you will. Distil with a gentle heat, in a matrass furnished with a head, as long as a thin colourless oil comes over, which is to be freed of alkaline salt and spirit by means of water.

water. That this oil may remain limpid and good, it ought to be put up in ſmall phials, completely filled and inverted, having previouſly put into each phial a few drops of water, that on inverting it the water may interpoſe itſelf between the oil and the mouth of the phial.

The quantity of oil employed in this proceſs ſhould be conſiderable: for it leaves ſo much black matter behind in the ſeveral diſtillations, that it is reduced at laſt to a ſmall portion of its original quantity. It is ſaid, that the product is rendered more limpid, by mixing the oil with quicklime into a ſoft paſte; the lime keeping down more of the groſs matter than would remain without ſuch an addition. The quicklime may here alſo perhaps act by abſtracting fixed air; to the abſorption of which we are diſpoſed to refer in ſome meaſure the ſpoiling of the oil on expoſure to the atmoſphere.

The oil was firſt introduced by Dippelius, whoſe name it has ſince generally borne.

Animal oils thus rectified, are thin and limpid, of a ſubtle, penetrating, not diſagreeable ſmell and taſte. They are ſtrongly recommended as anodynes and antiſpaſmodics, in doſes from 15 to 30 drops. Hoffman reports, that they procure a calm and ſweet ſleep, which continues often for 20 hours, without being followed by any languor or debility, but rather leaving the patient more alert and cheerful than before; that they procure likewiſe a gentle ſweat, without increaſing the heat of the blood: that given to 20 drops or more, on an empty ſtomach, ſix hours before the acceſſion of an intermittent fever, they frequently remove the diſorder; and that they are likewiſe a very generous remedy in inveterate and chronical epilepſies and in convulſive motions, eſpecially if given before the uſual time of the attack, and preceded by proper evacuations

The empyreumatic oils of vegetables, rectified in the ſame manner by repeated diſtillations, ſuffer a like change with the animal; loſing their dark colour and offenſive ſmell, and becoming limpid, penetrating, and agreeable: in this ſtate they are ſuppoſed, like the animal oil, to be anodyne, antiſpaſmodic, and diaphoretic or ſudorific. It is obſervable, that all the empyreumatic oils diſſolve in ſpirit of wine, and that the oftener they are rectified or rediſtilled, they diſſolve the more readily; a circumſtance in which they differ remarkably from eſſential oils, which, by repeated diſtillations, become more and more difficult of ſolution.

How far theſe preparations really poſſeſs the virtues that have been aſcribed to them, has not yet been ſufficiently determined by experience; the tedioufneſs and trouble of the rectification having prevented their coming into general uſe, or being often made. They are liable alſo to a more material inconvenience, in regard to their medicinal uſe, precarioufneſs in their quality; for how perfectly ſoever they be rectified, they gradually loſe in keeping the qualities they had received from that proceſs, and return more and more towards their original fetid ſtate.

Oil and ſalt of amber. E.

8 Take equal parts of amber reduced to a powder and of pure ſand. Mix them, and put them into a glaſs retort, of which the mixture may fill one half: then adapt a large receiver, and diſtil in a ſand-furnace, with a fire gradually increaſed. At firſt a ſpirit will come over, with ſome yellow oil; then more yellow oil, along with a little ſalt; and on raiſing the heat, more of the ſalt, with a reddiſh and black coloured oil. When the diſtillation is finiſhed, empty the liquor out of the receiver; and having collected together the ſalt which adheres to the ſides, dry it by gentle preſſure between the folds of blotting paper; then purify it by ſolution in warm water and by cryſtallization.

Rectified oil of amber.

Diſtil the oil in a glaſs retort with ſix times its quantity of water till two-thirds of the water have paſſed into the receiver; then ſeparate the rectified oil from the water, and keep it for uſe in cloſe ſhut veſſels. *E.* 179

Take of oil of amber one pound. Diſtil three times *L.*

The London college introduce their directions for the preparation of the ſal and oleum ſuccini at an after part of their work, under the head of *Aides*. Here we may only obſerve, that they direct it to be prepared from the amber alone, without the intervention of ſand. But this makes no eſſential difference in the article when prepared.

The Edinburgh college have rejected what was formerly called the ſpirit, as being nothing elſe than the watery parts, fraught with the inert impurities of the bitumen and a very ſmall portion of the ſalt. In the diſtillation of amber, the fire muſt for ſome time be continued gentle, ſcarce exceeding the degree at which water boils, till the aqueous phlegm and thin oil have ariſen; after which it is to be ſlowly increaſed. If the fire were urged haſtily, the amber would ſwell up, and riſe in its whole ſubſtance into the receiver, without undergoing the required decompoſition or ſeparation of its parts. When ſand or ſimilar intermedia are mixed with it, it is leſs ſubject to this rarefaction, and the fire may be raiſed ſomewhat more expeditiouſly: though this little advantage is perhaps more than counterbalanced by the room which the ſand takes up in the retort.

Our chemiſts generally leave the receiver unluted, that it may be occaſionally removed as the ſalt riſes and concretes in the neck of the retort; from whence it is every now and then ſcraped out to prevent the oil from carrying it down into the receiver. When a groſs thick oil begins to ariſe, and no more ſalt appears, the diſtillation is ſtopt, though it might perhaps be continued longer to advantage.

Mr Pott informs us (in a curious diſſertation on the ſalt of amber, publiſhed in the ninth volume of the Memoirs of the Academy of Sciences of Berlin), that the Pruſſian workmen, who prepare large quantities of this ſalt for exportation, from cuttings and ſmall pieces of amber, perform the diſtillation without any intermedium, and in an open fire: that ſweeping out the ſalt from the neck of the retort being found too troubleſome, they ſuffer the oil to carry it down into the receiver, and afterwards ſeparate it by means of bibulous paper, which imbibes the oil, and leaves the ſalt dry; which paper is afterwards ſqueezed and diſtilled: that they continue the diſtillation till all that can be forced

Preparations and Compositions.

forced over has ariſen, taking care only to catch the laſt thick oil in a ſeparate receiver; and that from this they extract a conſiderable quantity of ſalt, by ſhaking it in a ſtrong veſſel with three or four freſh portions of hot water, and evaporating and cryſtallizing the filtered waters.

The ſpirit of amber, ſo called, is no more than a ſolution of a ſmall proportion of the ſalt in phlegm or water; and therefore is very properly employed for diſſolving the ſalt in order to its cryſtallization.

The ſalt, freed from as much of the oil as ſpongy paper will imbibe, retains ſo much as to appear of a dark brown colour. Mr Pott ſays, the method he has found to ſucceed beſt, and with leaſt loſs, is, to diſſolve the ſalt in hot water, and put into the paper, through which the ſolution is to be filtered, a little cotton ſlightly moiſtened with oil of amber: this, he ſays, detains a good deal of the oil of the ſalt, and the ſolution paſſes through the more pure. The liquor being evaporated with a very gentle fire, as that of a water-bath, and ſet to ſhoot, the firſt cryſtals prove tranſparent, with a ſlight yellowiſh tinge; but thoſe which follow are brown, oily, and bitter, and are therefore to be further depurated in the ſame manner. The whole quantity of cryſtals amounts to about one-thirtieth of the weight of the crude amber employed. By ſublimation from ſea-ſalt, as directed in former editions of the Edinburgh pharmacopœia, the ſalt is thought to be more perfectly and more expeditiouſly purified: Mr Pott objects to ſublimation, that a part of the ſalt is decompoſed by it, a coaly matter being left behind, even though the ſalt was previouſly purified by cryſtallization: it may be preſumed, however, that this coal proceeds rather from the burning of ſome remains of the oily matter, than from the decompoſition of any part of the true ſalt.

Pure ſalt of amber has a penetrating, ſubaſtringent, acid, taſte. It diſſolves both in water and in rectified ſpirit; though not readily in either, and ſcarcely at all in the latter without the aſſiſtance of heat: of cold water in ſummer, it requires for its ſolution about twenty times its own weight; of boiling water only about twice its weight. Expoſed in a glaſs veſſel, to a heat little greater than that of boiling water, it firſt melts, then riſes in a white fume, and concretes again in the upper part of the glaſs into fine white flakes, leaving, unleſs it was perfectly pure, a little coaly matter behind. It effervesces with alkalis both fixed and volatile, and forms with them neutral compounds much reſembling thoſe compoſed of the ſame alkalis and vegetable acids. Mixed with acid liquors, it makes no ſenſible commotion. Ground with fixed alkaline ſalts, it does not exhale any urinous odour. By theſe characters, it is conceived this ſalt may be readily diſtinguiſhed from all the other matters that have been mixed with or vended for it. With regard to its virtue, it is accounted aperient, diuretic, and, on account of its retaining ſome portion of the oil, antihyſteric: Boerhaave gives it the character of *diureticorum et antihyſtericorum princeps*. Its great price, however, has prevented its coming much into uſe; and perhaps its real virtues are not equal to the opinion generally entertained of them.

The rectified oil has a ſtrong bituminous ſmell, and a pungent acrid taſte. Given in a doſe of ten or twelve drops, it heats, ſtimulates, and promotes the fluid ſecretions: It is chiefly celebrated in hyſterical diſorders, and in deficiencies of the uterine purgations. Sometimes it is uſed externally, in liniments for weak or paralytic limbs and rheumatic pains. This oil differs from all thoſe of the vegetable kingdom, and agrees with the mineral petrolea, in not being ſoluble either in its rectified or unrectified ſtate, by ſpirit of wine, fixed alkaline lixivia, or volatile alkaline ſpirits; the oil, after long digeſtion or agitation, ſeparating as freely as common oil does from water.

Preparations and Compositions.

Oil of wine. L.

180 Take alcohol, vitriolic acid, of each one pint. Mix them by degrees, and diſtil; taking care that no black foam paſſes into the receiver. Separate the oily part of the diſtilled liquor from the volatile vitriolic acid. To the oily part add as much water of pure kali as is ſufficient to take away the ſulphureous ſmell: then diſtil the ether with a gentle heat. The oil of wine remains in the retort, ſwimming on the watery liquor, from which it is to be ſeparated.

Some caution is requiſite in mixing the two liquors, that the conſequent heat and ebullition, which would not only diſſipate a part of the mixture, but hazard the breaking of the veſſel and the hurt of the operator, may be avoided. The ſecureſt way is to add the vitriolic acid to the ſpirit of wine by a little at a time, waiting till the firſt addition be incorporated before another quantity be put in. By this, the enſuing heat is inconſiderable, and the mixture is effected without inconvenience.

Eſſential oil of wormwood. Roſſ.

181 Let the freſh leaves of wormwood ſlightly dried be macerated with a ſufficient quantity of water, and then ſubject to diſtillation; and let the oil which comes over be ſeparated from the water which accompanies it.

This is one of the more ungrateful oils: it ſmells ſtrongly of the wormwood, and contains its particular naſeous taſte, but has little or nothing of its bitterneſs, this remaining entire in the decoction left after the diſtillation: its colour, when drawn from the freſh herb, is a dark green; from the dry, a browniſh yellow. This oil is recommended by Hoffman as a mild anodyne in ſpaſmodic contractions; for this purpoſe, he directs a dram of it to be diſſolved in an ounce of rectified ſpirit of wine, and ſeven or eight drops of the mixture taken for a doſe in any convenient vehicle. Boerhaave greatly commends, in tertian fevers, a medicated liquor compoſed of about ſeven grains of this oil ground firſt with a dram of ſugar, then with two drams of the ſalt of wormwood, and afterwards diſſolved in ſix ounces of the diſtilled water of the ſame plant: two hours before the fit is expected, the patient is to bathe his feet and legs in warm water, and then to drink two ounces of the liquor every quarter of an hour till the two hours are expired: by this means, he ſays, all caſes of this kind are generally cured with eaſe and ſafety, provided there be no ſchirroſity or ſuppuration. The oil of wormwood is employed chiefly as a vermifuge; and for this purpoſe is ſometimes applied both externally to the belly, and

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taken internally; it is moſt conveniently exhibited in the form of pills, into which it may be reduced by mixing it with crumb of bread.

In the ſame manner with the oil of wormwood, the following oils, mentioned on the authority of the pharmacopœia Roſſica, are alſo directed to be prepared.

Eſſential oil of orange-ſkins. Roſſ.

Eſſence of lemons.

182 Of theſe eſſential oils, as exiſting in a ſeparate ſtate in the growing vegetable, we have already offered ſome obſervations. They are obtained in a very pure ſtate by diſtillation. They are now rejected from our pharmacopœias, being employed rather as perfumes than as medicines. This is particularly the caſe with the eſſence of lemons, which is a pleaſant oil, of a fine ſmell, very nearly as agreeable as that of the freſh peel; it is one of the lighteſt and moſt volatile eſſential oils we have, perfectly limpid, and almoſt colourleſs. It is taken in doſes of two or three drops, as a cordial, in weakneſs of the ſtomach, &c. though more frequently uſed as a perfume. It gives a fine flavour to the officinal volatile aromatic ſpirit of the Edinburgh college, or the compound ſpirit of ammonia, as it is now ſtyled by that of the London: and it may be remarked, that it enters the formula of both colleges, altho' neither of them has given it a place among their preparations, probably as it is one of thoſe articles which the apothecary rarely prepares for himſelf. When ſoap is given in the form of pills, by the addition of a few drops of this oil they are thought to ſit more eaſily on the ſtomach.

Eſſential oil of cloves. Roſſ.

183 This oil is ſo ponderous as to ſink in water, and is not eaſily elevated in diſtillation: if the water which comes over be returned on the remaining cloves, and the diſtillation repeated, ſome more oil will generally be obtained, though much inferior in quality to the firſt. The oil of cloves is uſually deſcribed as being "in taſte exceſſively hot and fiery, and of a gold yellow colour," *(Boerh. proceſſ.)*. Such indeed is the compoſition which we receive under this name from Holland; but the genuine oil of cloves is one of the milder oils: it may be taken with great ſafety (duly diluted) to the quantity of 10 or 12 drops or more. Nor is its colour at all yellow, unleſs it has been long and careleſsly kept, or diſtilled by too violent a fire: when in perfection, it is limpid and colourleſs, of a pleaſant, moderately warm, and pungent taſte, and a very agreeable ſmell, much reſembling that of the ſpice itſelf. The Dutch oil of cloves contains a large quantity of expreſſed oil, as evidently appears upon examining it by diſtillation. This, however, cannot be the addition to which it owes its acrimony. A mean proportion of a reſinous extract of cloves communicates to a large one of oil a deep colour, and a great degree of acrimony.

Eſſential oil of camomile. Roſſ.

184 An oil of camomile had formerly a place in our pharmacopœias made by infuſion of the recent plant, and its flowers in olive oil; and again ſeparating it by preſſure after impregnating it with the active parts of the plant by heat. This, however, was intended only for external application; but the eſſential oil is meant to be uſed internally.

It is a very pungent oil, of a ſtrong not ungrateful ſmell, reſembling that of the flowers: its colour is yellow, with a caſt of greeniſh or brown. It is ſometimes given in the doſe of a few drops, as a carminative, in hyſteric diſorders, and likewiſe as a vermifuge: it may be conveniently made into pills with crumb of bread.

Oil of cinnamon. Roſſ.

185 This valuable oil is extremely hot and pungent, of a moſt agreeable flavour, like that of the cinnamon itſelf. In cold languid caſes, and debilities of the nervous ſyſtem, it is one of the moſt immediate cordials and reſtoratives. The doſe is one, two, or three drops: which muſt always be carefully diluted by the mediation of ſugar, &c.: for ſo great is the pungency of this oil, that a ſingle drop let fall upon the tongue, undiluted, produces, as Boerhaave obſerves, a gangrenous eſchar. In the diſtillation of this oil, a ſmart fire is required; and the low head, with a channel round it, recommended for the diſtillation of the leſs volatile oils, is particularly neceſſary for this, which is one of the leaſt volatile, and which is afforded by the ſpice in exceeding ſmall quantity. The diſtilled water retains no ſmall portion of the oil; but this oil being very ponderous, great part of it ſubſides from the water, on ſtanding for two or three weeks in a cool place.

Eſſential oil of fennel-ſeeds. Roſſ.

186 The oil obtained from ſweet fennel-ſeeds is much more elegant and agreeable than that of the common fennel. It is one of the mildeſt of theſe preparations: it is nearly of the ſame degree of warmth with that of aniſeeds; to which it is likewiſe ſimilar in flavour, though far more grateful. It is given from two or three drops to ten or twelve, as a carminative, in cold indiſpoſitions of the ſtomach; and in ſome kinds of coughs for promoting expectoration.

Eſſential oil of rhodium. Roſſ.

187 This oil is extremely odoriferous, and principally employed as a perfume in ſcenting pomatums, and the like. Cuſtom has not as yet received any preparation of this elegant aromatic wood into internal uſe among us.

Eſſential oil of mace. Roſſ.

188 The eſſential oil of mace is moderately pungent, very volatile, and of a ſtrong aromatic ſmell, like that of the ſpice itſelf. It is thin and limpid, of a pale yelloviſh colour, with a portion of thicker and darker coloured oil at the bottom. This oil, taken internally to the extent of a few drops, is celebrated in vomiting, ſingultus, and colic pains; and in the ſame complaints it has alſo been adviſed to be applied externally to the umbilical region. It is, however, but rarely to be met with in the ſhops.

Eſſential oil of marjoram. Roſſ.

189 This oil is very hot and penetrating, in flavour not near ſo agreeable as the marjoram itſelf; when in perfection, it is of a pale yellow colour; by long keeping,

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it turns reddiſh: if diſtilled with too great a heat, it riſes of this colour at firſt. It is ſuppoſed by ſome to be peculiarly ſerviceable in relaxations, obſtructions, and mucous diſcharges of the uterus: the doſe is one or two drops.

Eſſential oil of nutmegs. Roſſ.

190 The eſſential oil of nutmegs poſſeſſes the flavour and aromatic virtues of the ſpice in an eminent degree. It is ſimilar in quality to the oil of mace, but ſomewhat leſs grateful.

Eſſential oil of rue. Roſſ.

191 The oil of rue has a very acrid taſte, and a penetrating ſmell, reſembling that of the herb, but rather more unpleaſant. It is ſometimes made uſe of in hyſteric diſorders and as an anthelmintic; and alſo in epilepſies proceeding from a relaxed ſtate of the nerves.

Rue yields its oil very ſparingly. The largeſt quantity is obtained from it when the flowers are ready to fall off, and the ſeeds begin to ſhow themſelves: ſuitable maceration, previous to the diſtillation, is here extremely neceſſary.

Eſſential oil of ſavory. Roſſ.

192 Savory yields on diſtillation a ſmall quantity of eſſential oil, of great ſubtility and volatility; and it is unqueſtionably an active article, but among us it is not employed in medicine.

Eſſential oil of tanſy. Roſſ.

193 Tanſy yields on diſtillation an oil of a greeniſh colour inclining to yellow. It ſmells ſtrongly of the herb, and poſſeſſes at leaſt its aromatic property in a concentrated ſtate.

Oil of wax. Dan.

194 Melt yellow bees-wax with twice its quantity of ſand, and diſtil in a retort placed in a ſand-furnace. At firſt an acid liquor riſes, and afterwards a thick oil, which ſticks in the neck of the retort, unleſs it be heated by applying live coal. This may be rectified into a thin oil, by diſtilling it ſeveral times, without addition, in a ſand-heat.

Boerhaave directs the wax, cut in pieces, to be put into the retort firſt, ſo as to fill one half of it; when as much ſand may be poured thereon as will fill the remaining half. This is a neater, and much leſs troubleſome way, than melting the wax, and mixing it with the ſand before they are put into the retort. The author above-mentioned highly commends this oil againſt roughneſs and chaps of the ſkin, and other like purpoſes: the college of Straſburgh ſpeak alſo of it being given internally, and ſay it is a powerful diuretic *(ingens diureticum)* in doſes from two to four or more drops; but its diſagreeable ſmell has prevented its coming into uſe among us.

The number of eſſential oils which have now a place in the London and Edinburgh pharmacopœias, and likewiſe in the foreign ones of modern date, is much leſs conſiderable than formerly; and perhaps thoſe ſtill retained afford a ſufficient variety of the more active and uſeful oils. Moſt of the oils mentioned above, particularly thoſe which have a place in the London and Edinburgh pharmacopœias, are prepared by our chemiſts in Britain, and are eaſily procurable in a tolerable degree of perfection: but the oils from the more expenſive ſpices, though ſtill introduced among the preparations in the foreign pharmacopœias, are, when employed among us, uſually imported from abroad. Preparations and Compoſitions.

Theſe are frequently ſo much adulterated, that it is not an eaſy matter to meet with ſuch as are fit for uſe. Nor are theſe adulterations eaſily diſcoverable. The groſſer abuſes, indeed, may be readily detected: thus, if the oil be mixed with ſpirit of wine, it will turn milky on the addition of water; if with expreſſed oils, rectified ſpirit will diſſolve the eſſential, and leave the other behind; if with oil of turpentine, on dipping a piece of paper in the mixture, and drying it with a gentle heat, the turpentine will be betrayed by its ſmell. But the more ſubtle artiſts have contrived other methods of ſophiſtication, which elude all trials of this kind.

Some have looked upon the ſpecific gravity of oils as a certain criterion of their genuineneſs; and accordingly we have given a table of the gravity of ſeveral. This, however, is not to be abſolutely depended on: for the genuine oils, obtained from the ſame ſubjects, often differ in gravity as much as thoſe drawn from different ones. Cinnamon and cloves, whoſe oils uſually ſink in water, yield, if ſlowly and warily diſtilled, an oil of great fragrancy, which is nevertheleſs ſpecifically lighter than the aqueous fluid employed in the diſtillation of it; while, on the other hand, the laſt runnings of ſome of the lighter oils prove ſometimes ſo ponderous as to ſink in water.

As all eſſential oils agree in the general properties of ſolubility in ſpirit of wine, indiſſolubility in water, miſcibility with water by the intervention of certain intermedia, volatility in the heat of boiling water, &c. it is plain that they may be variouſly mixed with each other, or the dearer ſophiſticated with the cheaper, without any poſſibility of diſcovering the abuſe by any trials of this kind. And indeed it would not be of much advantage to the purchaſer, if he had infallible criteria of the genuineneſs of every individual oil. It is of as much importance that they be *good*, as that they be *genuine*; for genuine oils, from inattentive diſtillation and long and careleſs keeping, are often weaker both in ſmell and taſte than the common ſophiſticated ones.

The ſmell and taſte ſeem to be the only certain teſts of which the nature of the thing will admit. If a bark ſhould have in every reſpect the appearance of good cinnamon, and ſhould be proved indiſputably to be the genuine bark of the cinnamon-tree; yet if it want the cinnamon flavour, or has it but in a low degree, we reject it; and the caſe is the ſame with the oil. It is only from uſe and habit, or compariſons with ſpecimens of known quality, that we can judge of the goodneſs either of the drugs themſelves or of their oils.

Moſt of the eſſential oils, indeed, are too hot and pungent to be taſted with ſafety; and the ſmell of the ſubject is ſo much concentrated in them, that a ſmall variation in this reſpect is not eaſily diſtinguiſhed; but we can readily dilute them to any aſſignable degree. A drop of the oil may be diſſolved in ſpirit of wine, or received on a bit of ſugar, and diſſolved by that intermedium in water. The quantity of liquor which it thus impregnates with its flavour, or the degree of

flavour

flavour which it communicates to a certain determinate quantity, will be the meaſure of the degree of goodneſs of the oil.

We ſhall here ſubjoin the reſult of ſome experiments, ſhowing *the quantity of eſſential oil obtained from different vegetables*, reduced into the form of a table. The firſt column contains the names of the reſpective vegetable ſubſtances; the ſecond, the quantity of each which was ſubmitted to the diſtillation; and the third, the quantity of oil obtained. In every other part of this article, where *pound* weights are mentioned, the Troy pound of 12 ounces is meant: but theſe experiments having been all made by a pound of 16 ounces, it was thought expedient to ſet down the matter of fact in the original weights: eſpecially as the ſeveral materials, in the large quantity commonly required for the diſtillation of oils, are purchaſed by weights of the ſame kind. But to remove any ambiguity which might ariſe from hence, and to enable the reader to judge more readily of the product, a reduction of the weights is given in the next column; which ſhows the number of parts of each of the ſubjects from which one part of oil was obtained. To each article is affixed the author's name from whom the experiment was taken. The different diſtillations of one ſubject, ſeveral of which are inſerted in the table, ſhow how variable the product of oil is, and that the exotic ſpices, as well as our indigenous plants, do not always contain the ſame proportion of this active principle; though it muſt be obſerved, alſo, that part of the differences may probably ariſe from the operation itſelf having been more or leſs carefully performed.

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195 TABLE *of the Quantity of* ESSENTIAL OIL *obtained from different* VEGETABLES.

		yielded of eſſential oil		ſo that one part of oil was obtained from	
Agallochum wood	10 lb.	4 dra.		320	*Hoff.*
Angelica root	1 lb.	1 dra.		128	*Carth.*
Aniſeed	1 lb.	4 dra.		32	*Neum.*
Aniſeed	3 lb.	1 oz.		48	*Lewis.*
Aniſeed	4 lb.	1 oz.		64	*Lewis.*
Aſafœtida	4 oz.	1 dra.		32	*Neum.*
Calamus aromaticus	50 lb.	2 oz.		185	*Hoff.*
Calamus aromaticus	1 lb.	2 ſcr.		192	*Neum.*
Caraway ſeeds	4 lb.	2 oz.		32	*Lewis.*
Caraway ſeeds	2 lb.	9 dra.		28½	*Lewis.*
Caraway ſeeds	1 cwt.	83 oz.		21½	*Lewis.*
Caroline thiſtle roots	1 lb.	2½ ſcr.		153	*Neum.*
Cardamom ſeeds	1 oz.	1 ſcr.		24	*Neum.*
Carrot ſeeds	2 lb.	1½ dra.		171	*Lewis.*
Caſcarilla	1 lb.	1 dra.		128	*Carth.*
Camomile flowers	1 lb.	30 gra.		256	*Carth.*
Common camomile flowers	6 lb.	5 dra.		153	*Lewis.*
Wild camomile flowers	1 lb.	20 gra.		384	*Carth.*
Wild camomile flowers	6 lb.	2½ dra.		307	*Lewis.*
Chervil leaves, freſh	9 lb.	30 gra.		2304	*Neum.*
Cedar wood	1 lb.	2 dra.		64	*Marg.*
Cinnamon	1 lb.	1 dra.		128	*Sala.*
Cinnamon	1 lb.	2½ ſcr.		153	*Neum.*
Cinnamon	4 lb.	6 dra.		85½	*Lemery.*
Cinnamon	1 lb.	2 dra.		64	*Carth.*
Cinnamon	1 lb.	8 ſcr.		45½	*Carth.*
Clary ſeeds	4 lb.	2 dra.		256	*Lewis.*
Clary in flower, freſh	130 lb	3½ oz.		594	*Lewis.*
Cloves	1 lb.	1½ oz.		10¾	*Teichm.*
Cloves	1 lb.	2½ oz.		7½	*Carth.*
Cloves	2 lb.	5 oz.		6½	*Hoff.*
Copaiba balſam	1 lb.	6 oz.		2½	*Hoff.*
Copaiba balſam	1 lb.	8 oz.		2	*Lewis.*
Cummin-ſeed	1 buſh	21 oz.			*Lewis.*
Dictamnus Creticus	1 lb.	30 gra.		256	*Lewis.*
Dill-ſeed	4 lb.	2 oz.		32	*Lewis.*
Elecampane root	2 lb.	3½ ſcr.		245	*Neum.*
Elemi	1 lb.	1 oz.		16	*Neum.*
Fennel-ſeed, common	2 oz.	1 ſcr.		48	*Neum.*
Fennel-ſeed, ſweet	1 buſh	18 oz.			*Lewis.*
Galangal root	1 lb.	1 dra.		128	*Carth.*
Garlic root, freſh	2 lb.	30 gra.		256	*Neum.*
Ginger	1 lb.	1 dra.		128	*Neum.*
Horſe-radiſh root, freſh	8 oz.	15 gra.		256	*Neum.*
Hyſſop leaves	2 lb.	1½ dra.		237	*Neum.*

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Hyſſop leaves	1 lb.	1½ dra.	yielded of eſſential oil	85	Carth.
Hyſſop leaves	1 lb.	2 dra.		64	Carth.
Hyſſop leaves, freſh	2 cwt.	6 oz.		597	Lewis.
Hyſſop leaves, freſh	10 lb.	3 dra.		427	Lewis.
Hyſſop leaves, freſh	30 lb.	9 dra.		427	Lewis.
Juniper-berries	8 lb.	3 oz.		42⅔	Hoff.
Juniper-berries	1 lb.	3 dra.		42⅔	Carth.
Lavender in flower, freſh	48 lb.	12 oz.		64	Lewis.
Lavender in flower, freſh	30 lb.	6½ oz.		72	Lewis.
Lavender in flower, freſh	13½ lb.	60 oz.		403	Lewis.
Lavender flowers, freſh	2 lb.	4 dra.		64	Hoff.
Lavender flowers, dried	4 lb.	2 oz.		32	Lewis.
Lavender flowers, dried	2 lb.	1 oz.		32	Hoff.
Lavender flowers, dried	4 lb.	3 oz.		21⅓	Hoff.
Broad-leaved lavender flowers, dry	4 lb.	1 oz.		64	Hoff.
Broad-leaved lavender flowers, dry	1 lb.	2 dra.		64	Carth.
Lovage root	1 lb.	1 dra.		128	Carth.
Mace	1 lb.	5 dra.		25⅗	Neum.
Mace	1 lb.	6 dra.		21⅓	Carth.
Marjoram in flower, freſh	81 lb.	3¾ oz.		347	Lewis.
Marjoram in flower, freſh	13½ lb.	3½ dra.		493	Lewis.
Marjoram in flower, freſh	34 lb.	1¼ oz.		362	Lewis.
Marjoram leaves, freſh	18¼ lb.	4 dra.		592	Lewis.
Marjoram leaves, dried	4 lb.	1 oz.		64	Hoff.
Maſterwort root	1 lb.	30 gra.		256	Neum.
Milfoil flowers, dried	14 lb.	4 dra.		448	Neum.
Mint in flower, freſh	6 lb.	4½ dra.		177	Neum.
Mint-leaves, dried	4 lb.	1½ oz.		42⅔	Hoff.
Peppermint, freſh	4 lb.	3 dra.		170⅔	Hoff.
Myrrh	1 lb.	2 dra.		64	Hoff.
Myrrh	1 lb.	3 dra.		42⅔	Neum.
Nutmegs	1 lb.	1 oz.		16	Hoff.
Nutmegs	1 lb.	1 oz.		16	Geoff.
Nutmegs	1 lb.	4 dra.		32	Neum.
Nutmegs	1 lb.	6 dra.		21⅓	Sala.
Nutmegs	1 lb.	5 dra.		25⅗	Carth.
Parſley ſeeds	2 lb.	1 dra.		256	Carth.
Parſley leaves, freſh	238 lb.	2 oz.		1904	Carth.
Parſnip ſeeds	8 lb.	2 dra.		512	Carth.
Pennyroyal in flower, freſh	13 lb.	6 dra.		277	Carth.
Black pepper	2 lb.	6 dra.		42⅔	Carth.
Black pepper	1 lb.	2½ dra.		82	Neum.
Black pepper	1 lb.	4 ſcr.		96	Carth.
Black pepper	1 lb.	1 dra.		128	Heiſter.
Black pepper	6 lb.	3 dra.		256	Geoff.
Pimento	1 oz.	30 gra.		16	Neum.
Rhodium wood	1 lb.	3 dra.		42⅔	Neum.
Rhodium wood	1 lb.	2 dra.		64	Sala.
Rhodium wood	1 lb.	3 dra.		42⅔	Sala.
Rhodium wood	1 lb.	3 dra.		42⅔	Carth.
Rhodium wood	1 lb.	4 dra.		32	Carth.
Roſemary in flower	1 cwt.	8 oz.		224	Lewis.
Roſemary leaves	1 lb.	2 dra.		64	Sala.
Roſemary leaves	1 lb.	3 dra.		42⅔	Sala.
Roſemary leaves	3 lb.	3⅕ dra.		121	Neum.
Roſemary leaves	1 lb.	1 dra.		128	Carth.
Roſemary leaves	1 lb.	1½ dra.		82	Carth.
Roſemary leaves, freſh	70 lb.	5 oz.		224	Lewis.
Roſes	100 lb.	4 dra.		3200	Tachen.
Roſes	100 lb.	1 oz.		1600	Homb.
Roſes	12 lb.	30 gra.		768	Hoff.
Rue	10 lb.	2 dra.		640	Hoff.
Rue	10 lb.	4 dra.		320	Hoff.
Rue in flower	4 lb.	1 dra.		512	Hoff.
Rue in flower	60 lb.	2½ oz.		507	Hoff.

Rue

Rue with the seeds	72 lb.	yielded of essential oil	3 oz.	so that one part of oil was obtained from	384 *Hoff.*
Saffron	1 lb.		1½ dra.		85⅓ *Vogel.*
Sage leaves	1 lb.		5 scr.		77 *Carth.*
Sage in flower, fresh	34 lb.		1½ oz.		544 *Lewis.*
Sage of virtue in flower	27 lb.		6 dra.		576 *Lewis.*
Sage of virtue in flower	8 lb.		1½ dra.		681 *Lewis.*
Sassafras	6 lb.		1¾ oz.		55 *Hoff.*
Sassafras	6 lb.		2 oz.		48 *Neum.*
Savin	2 lb.		5 oz.		6⅔ *Hoff.*
Saunders, yellow	1 lb.		2 dra.		64 *Carth.*
Smallage seeds	1 lb.		2½ scr.		154 *Neum.*
Stechas in flower, fresh	5½ lb.		2 dra.		368 *Lewis.*
Thyme in flower, fresh	2 cwt.		5½ oz.		652 *Lewis.*
Thyme in flower, dry	3¾ lb.		1½ dra.		298 *Lewis.*
Lemon thyme in flower, fresh	51 lb.		1¼ oz.		653 *Lewis.*
Lemon thyme in flower, fresh	98 lb.		2½ oz.		627 *Lewis.*
Lemon-thyme, a little dried	104 lb.		3 oz.		555 *Lewis.*
Wormwood leaves, dry	4 lb.		1 oz.		64 *Lewis.*
Wormwood leaves, dry	18 lb.		1½ oz.		192 *Lewis.*
Wormwood leaves, dry	25 lb.		3¼ oz.		114 *Lewis.*
Zedoary	1 lb.		1 dra.		128 *Neum.*

Chap. VII. *Salts.*

Diluted or weak vitriolic acid. L.

196 Take of vitriolic acid, one ounce by weight; distilled water, 8 ounces by weight. Mix them by degrees.

Weak vitriolic acid, commonly called *weak spirit of vitriol.* E.

Take of vitriolic acid, one part; water, seven parts. Mix them.

In the former editions of our pharmacopœias, directions were given for the preparation of the vitriolic acid by the apothecary himself, under the heads of *spirit and oil of vitriol, spirit or oil of sulphur by the bell*, &c.: but as it is now found that all these modes are expensive, and that this acid may be furnished at a cheaper rate from the trading chemists preparing it on a large scale, it is with propriety that both colleges have now rejected it from the preparations, and introduced it only into the list of the materia medica.

When, however, it is of the degree of concentration there required, it can be employed for very few purposes in medicine. The most simple form in which it can be advantageously employed internally, is that in which it is merely diluted with water: and it is highly proper that there should be some fixed standard in which the acid in this state should be kept. It is, however, much to be regretted, that the London and Edinburgh colleges have not adopted the same standard with respect to strength: for in the one, the strong acid constitutes an eighth; and in the other, only a ninth of the mixture. The former proportion, which is that of the Edinburgh college, we are inclined to prefer, as it gives exactly a dram of acid to the ounce: but the dilution by means of distilled water, which is directed by the London, is preferable to spring-water; which, even in its purest state, is rarely free from impregnations in part affecting the acid.

The acid of vitriol is the most ponderous of all the liquids we are acquainted with, and the most powerful of the acids. If any other acid be united with a fixed alkaline salt or earth, on the addition of the vitriolic, such acid will be dislodged, and arise on applying a moderate heat, leaving the vitriolic in possession of the alkali; though without this addition it would not yield to the most vehement fire. Mixed with water, it instantly creates great heat, insomuch that glass vessels are apt to crack from the mixture, unless it be very slowly performed: exposed to the air, it imbibes moisture, and soon acquires a remarkable increase of weight. In medicine, it is employed chiefly as subservient to other preparations: it is also frequently mixed with juleps and the like, in such quantity as will be sufficient to give the liquor an agreeable tartness, and it then is a cooling antiseptic, a restringent, and a stomachic.

It is particularly useful for allaying inordinate actions of the stomach, when under the form of singultus or vomiting. For its medical properties, see Acids and Vitriol.

Nitrous acid. L.

Take of purified nitre, by weight, 60 ounces; vitriolic acid, by weight, 29 ounces. Mix and distil. 197

The specific gravity of this is to the weight of distilled water as 1550 to 1000.

Nitrous acid, commonly called *Glauber's spirit of nitre.* E.

Take of purest nitre, bruised, two pounds; vitriolic acid, one pound. Having put the nitre into a glass retort, pour on it the spirit; then distil in a sand-heat, gradually increasing the fire, till the sand-pot becomes of a dull red colour.

Here the vitriolic acid expels the nitrous, in red corrosive vapours, which begin to issue immediately on mixture; and which the operator ought cautiously to avoid. A pound of acid of vitriol is sufficient to expel all the acid from about two pounds of nitre, not from more: some direct equal parts of the two. The spirit, in either case, is in quality the same; the difference, in this respect, affecting only the residuum. If two parts of nitre be taken to one of vitriolic acid, the remaining alkaline basis of the nitre is completely saturated with the vitriolic acid; and the result is a neutral salt, the same with vitriolated tartar, as we shall

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shall see hereafter. If more nitre be used, a part of the nitre in substance will remain blended with this neutral salt: if less nitre, it cannot afford alkali enough to saturate the vitriolic acid, and the residuum will not be a neutral salt, but a very acid one. In this last case there is one conveniency; the acid salt being readily soluble in water, so as to be got out without breaking the retort, which the others are not.

Diluted or weak nitrous acid. L.

198 Take of nitrous acid, distilled water, each one pound. Mix them.

Weak nitrous acid. E.

Take of nitrous acid, water, equal weights. Mix them, taking care to avoid the noxious vapours.

In the old editions both of the London and Edinburgh pharmacopœias, directions were given for the preparation of aquafortis simplex and duplex; but these were no more than different forms of preparing an impure nitrous acid, unfit for medical purposes. They are therefore, with propriety, superseded by the more simple formulæ of nitrous acid and diluted or weak nitrous acid, mentioned above. In making the diluted acid, distilled water is preferable to common water.

The vapour separated during the mixing of nitrous acid and water, is the permanently elastic fluid called *nitrous acid air*, which is deleterious to animal life.

The acid of nitre is next in strength to the vitriolic, and dislodges all others from alkaline salts or eartha. It differs from all the other acids in deflagrating with inflammable matters: if a solution of any inflammable substance, as hartshorn, &c. in this acid, be set to evaporate, as soon as the matter approaches to dryness, a violent detonation ensues. The chief use of this acid is as a menstruum for certain minerals, and as the basis of some particular preparations to be mentioned hereafter. It has been given likewise, diluted with any convenient vehicle, as a diuretic, from 10 to 50 drops.

Muriatic acid. L.

199 Take of dry sea-salt, 10 pounds; vitriolic acid, six pounds; water, five pounds. Add the vitriolic acid first mixed with the water by degrees, to the salt; then distil.

The specific gravity of this acid is to distilled water as 1170 to 1000.

Muriatic acid, commonly called *spirit of sea-salt.* E.

Take of sea-salt, two pounds; vitriolic acid, water, each one pound. Let the salt be first put into a pot, and brought to a red heat, that the oily impurities may be consumed; then put it into the retort. Next mix the acid with the water, and when the mixture has cooled, pour it upon the salt. Lastly, distil in a sand heat with a middling heat, as long as any acid comes over.

The marine, or muriatic acid, arises, not in red fumes like the nitrous, but in white ones. The addition of water is more necessary here than in the foregoing process; the marine vapours being so volatile, as scarcely to condense without some adventitious humidity. The acid of vitriol is most conveniently mixed with the water in an earthen or stone-ware vessel: for unless the mixture be made exceedingly slow, it grows so hot as to endanger breaking a glass one.

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The spirit of sea-salt is the weakest of the mineral acids, but stronger than any of the vegetable: it requires a greater fire to distil it than that of nitre, yet it is more readily dissipated by the action of the air. It is used chiefly as a menstruum for the making of other preparations; sometimes, likewise, it is given, properly diluted, as an antiphlogistic, aperient, and diuretic, from 10 to 60 or 70 drops.

Distilled vinegar.

Take of vinegar five pints. Distil with a gentle fire, in glass vessels, so long as the drops fall free from empyreuma. *L.* 200

Let eight pounds of vinegar be distilled in glass vessels with a gentle heat. Let the two first pounds that come over be thrown away as containing too much water; let four pounds next following be reserved as the distilled vinegar. What remains is a still stronger acid, but too much acted on by the heat. *E.*

This process may be performed either in a common still with its head, or in a retort. The better kinds of wine-vinegar should be used: those prepared from malt liquors, however fine and clear they may seem to be, contain a large quantity of a viscous substance, as appears from the slimyness and ropyness to which they are very much subject: this not only hinders the acid parts from rising freely, but likewise is apt to make the vinegar boil over into the recipient, and at the same time disposes it to receive a disagreeable impression from the fire. And indeed, with the best kind of vinegar, if the distillation be carried on to any great length, it is extremely difficult to avoid an empyreuma. The best method of preventing this inconvenience is, if a retort be used, to place the sand but a little way up its sides, and when somewhat more than half the liquor is come over, to pour on the remainder a quantity of fresh vinegar equal to the liquor drawn off. This may be repeated three or four times; the vinegar supplied at each time being previously heated. The addition of cold liquor would not only prolong the operation, but also endanger the breaking of the retort. If the common still be employed, it should likewise be occasionally supplied with fresh vinegar in proportion as the spirit runs off; and this continued until the process can be conveniently carried no farther: the distilled spirit must be rectified by a second distillation in a retort or glass alembic; for although the head and receiver be of glass or stone ware, the acid will contract a metallic taint from the pewter worm.

The residuum of this process is commonly thrown away as useless, although, if skilfully managed, it might be made to turn to good account; the most acid parts of the vinegar still remaining in it. Mixed with about three times its weight of fine dry sand, and committed to distillation in a retort, with a well-regulated fire, it yields an exceeding strong acid spirit, together with an empyreumatic oil, which taints the spirit with a disagreeable odour. This acid is nevertheless, without any rectification, better for some purposes (as a little

of it will go a great way) than the pure ſpirit; particularly for making the diuretic or acetated kali of the London college; for there the oily matter, on which its ill flavour depends, is burnt out by the calcination.

The ſpirit of vinegar is a purer and ſtronger acid than vinegar itſelf, with which it agrees in other reſpects. (See VINEGAR). Their principal difference from the mineral acid conſiſts in their being milder, leſs ſtimulating, leſs diſpoſed to affect the kidneys and promote the urinary ſecretions, or to coagulate the animal juices. The matter left after the diſtillation in glaſs veſſels, though not uſed in medicine, would doubtleſs prove a ſerviceable detergent ſaponaceous acid; and in this light ſtands recommended by Boerhaave.

Concentrated vinegar. Suec.

Let white wine vinegar be frozen in a wooden veſſel in cold winter weather; and let the fluid ſeparated from the ice be preſerved for uſe. It may be conſidered as ſufficiently ſtrong, if one dram of it be capable of ſaturating a ſcruple of the fixed vegetable alkali.

This is a very eaſy mode for obtaining the acid of vinegar in a concentrated ſtate, and freed from a conſiderable portion of its water. But at the ſame time we do not thus obtain the acid either ſo much concentrated, or in ſo pure a ſtate as by the following proceſs.

Acetous acid. L.

Take of verdegriſe, in coarſe powder, two pounds. Dry it perfectly by means of a water-bath ſaturated with ſea-ſalt; then diſtil it in a ſand-bath, and after that diſtil the liquor. Its ſpecific gravity is to that of diſtilled water as 1050 to 1000.

By this proceſs, it may be readily concluded that we obtain the acetous acid in its moſt concentrated ſtate, and with the leaſt admixture of water. And after the re-diſtillation, it may alſo be ſuppoſed that it will be free from all mixture of the copper. But the internal uſe of it has been objected to by ſome, on the ſuppoſition that it may ſtill retain a portion of the metal; and hitherto it has, we believe, been but little employed.

Cryſtallized acid of tartar. Suec.

Take of prepared chalk, frequently waſhed with warm water, two pounds; ſpring water, 32 pounds. After ſlight boiling, by degrees add of cream of tartar 7 pounds, or as much as is ſufficient for ſaturation. Removing the veſſel from the fire, let it ſtand for half an hour, then cautiouſly pour off the clear liquor into a glaſs veſſel. Waſh the reſiduum or tartareous ſelenites by pouring water on it three or four times. To this reſiduum afterwards add of weak vitriolic acid 16 pounds, let it be digeſted for a day, frequently ſtirring it with a wooden ſpatula. After this pour the acid liquor into a glaſs veſſel: but with the reſiduum mix 16 pounds of ſpring water; ſtrain it through paper, and again pour water on the reſiduum till it become inſipid. Let the acid liquors mixed together in a glaſs veſſel be boiled to the conſiſtence of a thin ſyrup; which being ſtrained, muſt be ſet apart for the formation of cryſtals. Let the cryſtals collected after repeated diſtillations be dried on paper, and afterwards kept in a dry place. Preparations and Compoſitions.

If before cryſtallization a little of the inſpiſſated acid liquor be diluted with four times its quantity of pure water, and a few drops of vinegar of litharge be put into it, a white ſediment will immediately be depoſited. If a few drops of the diluted nitrous acid be then added, the mixture will become limpid, if the tartareous liquor be pure and entirely free from the vitriolic acid; but if it be not, it will become white. This fault, however, may be corrected, if the acid of tartar be diluted with ſix pounds of water and a few ounces of the tartareous ſelenites be added to it. After this it may be digeſted, ſtrained, and cryſtallized.

By this proceſs, the acid of tartar may be obtained in a pure ſolid form. It would, however, be perhaps an improvement of the proceſs, if quicklime were employed in place of chalk. For Dr Black has found that quicklime abſorbs the whole of the tartareous acid, and then the ſupernatant liquor contains only the alkaline part of the tartar; whereas, when chalk is employed, it contains a ſolution of ſoluble tartar, the chalk taking up only the ſuperabundant acid. By this method then a greater quantity of tartareous acid might be obtained from the ſediment. The tartareous acid has not hitherto been much employed in its pure ſtate. But beſides being uſeful for ſome purpoſes in medicine, for which the cream of tartar is at preſent in uſe, and where that ſuperſaturated neutral may be leſs proper, there is alſo reaſon to ſuppoſe, that from the employment of the pure acid, we ſhould arrive at more certainty in the preparation of the antimonium tartarizatum, or tartar emetic, than by employing the cream of tartar, the proportion of acid in which varies very much from different circumſtances. The pure acid of tartar might alſo probably be employed with advantage for bringing other metallic ſubſtances to a ſaline ſtate.

Diſtilled acid of tartar. Suec.

Let pounded crude tartar be put into a tubulated earthen or iron retort till it fills about two-thirds of it, and let diſtillation be performed by gradually increaſing the heat. Into the recipient, which ſhould be very large, an acid liquor will paſs over together with the oil; which being ſeparated from the oil, muſt again be diſtilled from a glaſs retort. If the reſiduum contained in the earthen or iron retort be diluted with water, ſtrained through paper, and boiled to dryneſs, it gives what is called the *alkali* of tartar. If this do not appear white, it may be made ſo by burning, ſolution, ſtraining, and evaporation. 204

This is another mode of obtaining both the acid and alkali of tartar in a pretty pure ſtate; and, as well as the former, it is not unworthy of being adopted into our pharmacopœias.

Aerated water. Roſſ.

Let ſpring water be ſaturated with the fixed air, or aerial acid, ariſing from a ſolution of chalk in vitriolic acid, or in any ſimilar acid. Water may alſo be impregnated by the fixed air riſing from fermenting liquors. 205

The aerial acid, on which we have already had occaſion

to

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to make some observations, besides the great influence which it has as affecting different saline bodies into whose composition it enters, is also frequently employed in medicine, with a view to its action on the human body. The late ingenious Dr Dobson, in his Commentary on Fixed Air, has pointed out many purposes for which it may be usefully employed, and several different forms under which it may be used. But there is no form under which it is at present more frequently had recourse to than that of aerated or mephitic water, as it has often been called. And although not yet received either into the London or Edinburgh pharmacopœias, it is daily employed in practice, and is we think justly intitled to a place among the saline preparations.

The most convenient mode of impregnating water with the aerial acid, and thus having it in our power to exhibit that acid as it were in a diluted state, is by means of a well known and sufficiently simple apparatus, contrived by that ingenious philosopher Dr Nooth. Such a machine ought, we think, to be kept in every shop for the more ready preparation of this fluid. Water properly impregnated with the aerial acid has an agreeable acidulous taste. It is often employed with great advantage in the way of common drink, by those who are subjected to stomach complaints, and by calculous patients. But, besides this, it furnishes an excellent vehicle for the exhibition of many other medicines.

Besides the simple aerated water, the Pharmacopœia Rossica contains also an aqua aëris fixi martialis, or ferruginous aerated water. This is prepared by suspending iron wires in that water till the water be fully saturated with the metal. And in consequence of this acid, simple water becomes a menstruum both for different metallic and earthy substances. But water in this state may be considered rather as fitted for those purposes for which chalybeates are in use, than as a preparation of the aerial acid.

Salt and oil of amber. L.

206 Take of amber two pounds. Distil in a sand heat, gradually augmented: an acid liquor, oil, and salt impregnated with oil, will ascend.

On this article we have already offered some observations under the head of Essential Oils. The directions here given by the London college differ chiefly from those of the Edinburgh college formerly mentioned, in no sand being employed: But when care is taken that the sand be pure, it can give no improper impregnation to the medicine, and may prevent some inconveniences in the distillation, particularly that of the amber rising in substance into the receiver.

Purified salt of amber. L.

207 Take of salt of amber half a pound; distilled water, one pint. Boil the salt in the distilled water, and set aside the solution to crystallize.

Salt of amber, when perfectly pure, is white, of an acid taste, and not ungrateful. It requires, for its solution, of cold water, in summer, about twenty times its weight; and of boiling water about twice its weight; it is scarcely soluble in rectified spirit without the assistance of heat.

It is given as a cooling diuretic in doses of a few grains, and also in hysterical complaints.

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Flowers of benzoin.

208 Take of benzoin, in powder, one pound. Put it into an earthen pot, placed in sand; and, with a slow fire, sublime the flowers into a paper cone fitted to the pot.

If the flowers be of a yellow colour, mix them with white clay, and sublime them a second time. *L.*

Put any quantity of powdered benzoin into an earthen pot, to which, after fitting it with a large conical paper cap, apply a gentle heat that the flowers may sublime. If the flowers be impregnated with oil, let them be purified by solution in warm water and crystallization. *E.*

Benzoin, exposed in a retort to a gentle fire, melts, and sends up into the neck white, shining crystalline flowers, which are followed by an oily substance. These flowers, which are at present considered as a peculiar acid, are by some termed *acidum benzoicum*. On raising the heat a little (a recipient being applied to the neck of the retort), a thin yellowish oil comes over, intermingled with an acid liquor, and afterwards a thick butyraceous substance: this last, liquefied in boiling water, gives out to it a considerable quantity of saline matter (separable by filtration and proper exhalation), which appears in all respects similar to the flowers.

It appears, therefore, that the whole quantity of flowers which benzoin is capable of yielding, cannot be obtained by the above processes, since a considerable portion arises after the time of their being discontinued. The greatest part of the flowers arise with a less degree of heat than what is necessary to elevate the oil; but if the operation be hastily conducted, or if the fire be not exceedingly gentle, the oil will arise along with the flowers, and render them foul. Hence in the way of trade, it is extremely difficult to prepare them of the requisite whiteness and purity; the heat which becomes necessary, when large quantities of the benzoin are employed, being so great as to force over some of the oil along with them.

In order, therefore, to obtain these flowers in perfection, only a small quantity of benzoin should be put into the vessel at a time; and that this may not be any impediment to the requisite dispatch, a number of shallow, flat-bottomed, earthen dishes may be employed, each fitted with another vessel inverted over it, or a paper cone. With these you may fill a sand furnace; having fresh dishes charged in readiness to replace those in the furnace, as soon as the process shall appear finished in them: the residuum of the benzoin should be scraped out of each of the vessels before a fresh parcel be put in.

These flowers, when made in perfection, have an agreeable taste and fragrant smell. They totally dissolve in spirit of wine; and likewise, by the assistance of heat, in water; but separate again from the latter upon the liquor's growing cold, shooting into saline spicula, which unite together into irregular masses. By the mediation of sugar they remain suspended in cold water, and thus form an elegant balsamic syrup. Some have held them in great esteem as pectoral and

sudorific, in the dose of half a scruple or more: but at present they are rarely used, on account of the offensive oil which, as usually prepared, they are tainted with, and from which a fresh sublimation from tobacco-pipe clay, as formerly practised, did not free them so effectually as might be wished. The observations above related, point out the method of depurating them more perfectly, *viz.* by solution, filtration, and crystallization.

They enter the composition of the paregoric elixir, or tinctura opii camphorata, as it is now called.

Salt of tartar. E.

9 Take of tartar, what quantity you please. Roll it up in a piece of moist bibulous paper, or put it into a crucible, and surrounding it with live coals, burn it to a coal; next, having beat this coal, calcine it in an open crucible with a moderate heat, taking care that it do not melt, and continue the calcination till the coal becomes of a white, or at least of an ash colour. Then dissolve it in warm water; strain the liquor through a cloth, and evaporate it in a clean iron vessel; diligently stirring it towards the end of the process with an iron spatula, to prevent it from sticking to the bottom of the vessel. A very white salt will remain, which is to be left a little longer on the fire, till the bottom of the vessel becomes almost red. Lastly, when the salt is grown cold, let it be put up in glass vessels well shut.

Native tartar is a saline substance, compounded of an acid, of a fixed alkali, and of oily, viscous, and colouring matter. The purpose of the above process is, to free it from every other matter but the fixed alkali. From the mistaken notion that tartar was essentially an acid mixed only with impurities, it has been generally supposed that the effect of this operation was the conversion of an acid into an alkali by means of heat. But since Mr Scheele has discovered that the proper matter of tartar, freed from the oily and colouring parts, is really a salt compounded of an acid, which is predominant, and a fixed alkali, we have no farther need of such an obscure theory. The acid of the tartar by this process is dissipated by means of the heat: and the oily, viscous, and colouring matters, are partly dissipated, and partly brought to the state of insoluble earthy matter, easily separable by the future lixiviation from the alkali, wherewith they were loosely combined. But by the last of these processes, something farther is carried on than the separation of the more palpable foreign matters. By allowing the salt, freed from the water of the lixivium, to remain on the fire till the bottom of the vessel become almost red, any oily matter that may still be present seems to be decomposed by the united action of the heat and fixed alkali, forming with a part of the latter, by their reciprocal action, a volatile alkaline salt, which is forthwith discharged in elastic vapours. Besides the complete discharge of the above principles, the remaining fixed alkali also suffers a considerable loss of its fixed air, or aerial acid; with which, when fully saturated, it forms the imperfect neutral salt, denominated by Dr Black *mild fixed alkali*: on this account it is somewhat caustic, considerably deliquescent, and in proportion to its possessing these properties more or less, it more or less nearly approaches to the state of pure alkali. It is not, however, so effectually deprived of fixed air as to be sufficiently caustic for a number of purposes. Where causticity is not required, the salt thus purified is abundantly fit for most pharmaceutical purposes; but as native tartar generally contains small portions of neutral salts besides the foreign matters already noticed, it is necessary, if we wish to have a very pure alkali for nice operations, to employ crystallization and other means, beside the process here directed. Preparations and Compositions.

The white and red sorts of tartar are equally fit for the purpose of making fixed salt; the only difference is, that the white affords a somewhat larger quantity than the other: from 16 ounces of this sort, upwards of four ounces of fixed alkaline salt may be obtained. The use of the paper is to prevent the smaller pieces of the tartar from dropping down into the ash-hole, through the interstices of the coals, upon first injecting it into the furnace.

The calcination of the salt (if the tartar was sufficiently burnt at first) does not increase its strength so much as is supposed: nor is the greenish or blue colour any certain mark either of its strength, or of its having been, as was formerly supposed, long exposed to a vehement fire: for if the crucible be perfectly clean, close covered, and has stood the fire without cracking, the salt will turn out white, though kept melted and reverberated ever so long; while, on the other hand, a slight crack happening in the crucible, or a spark of coal falling in, will in a few minutes give the salt the colour admired. The colour, in reality, is a mark rather of its containing some inflammable matter than of its strength.

The vegetable alkali prepared from tartar has now no place in the London pharmacopœia, or at least it is included under the following article.

Prepared kali. L.

Take of pot-ash, two pounds; boiling distilled water, three pints. Dissolve and filtre through paper; evaporate the liquor till a pellicle appears on the surface; then set it aside for a night, that the neutral salts may crystallize; after which pour out the liquor, and boil away the whole of the water, constantly stirring, lest any salt should adhere to the pot. In like manner is purified impure kali from the ashes of any kind of vegetable. The same salt may be prepared from tartar burnt till it becomes of an ash-colour. 210

Fixed vegetable alkaline salt purified E.

Let the fixed alkaline salt, called in English *pearl-ashes*, be put into a crucible, and brought to a somewhat red heat, that the oily impurities, if there be any, may be consumed; then having beat and agitated it with an equal weight of water, let them be well mixed. After the feces have subsided, pour the ley into a very clean iron pot, and boil to dryness, diligently stirring the salt towards the end of the process, to prevent its sticking to the vessel. This salt, if it hath been rightly purified, though it be very dry, if rubbed with an equal weight of water, may be dissolved into a liquor void of colour or smell. 211

The potash used in commerce is an alkali mixed with a considerable quantity of remaining charcoal,

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sulphur, vitriolated tartar, and oily matter. In the large manufactures, the alkaline part is indeed considerably freed from impurities by mixing the weed-ashes with water, evaporating the clear ley, and burning the residuum in an oven; but besides that this process is insufficient for the complete separation of the impurities, it also superadds a quantity of stony matter, giving to the alkali the *pearl* appearance (whence its name), and rendering it altogether unfit for pharmaceutical purposes. By the processes here directed, the alkali is effectually freed from all these heterogeneous matters, excepting perhaps a small proportion of vitriolated tartar, or other neutral salts, which may very generally be neglected. As in the process no after calcination is directed, it is probable that the fixed alkali thus prepared will not prove so caustic, that is to say, is not so considerably deprived of fixed air, as in the process directed for preparing the salt of tartar. It is, however, sufficiently pure for most purposes: and we consider the above process as the most convenient and cheap method of obtaining the vegetable fixed alkali in its mild state.

The purified vegetable alkali has been known in our pharmacopœias under the different names of *salt of wormwood*, *salt of tartar*, &c. But all these being now known to be really the same, the terms, as leading to error, have been with justice expunged; and it has been a desideratum to discover some short name equally applicable to the whole. The term employed by the Edinburgh college is too long, being rather a description than a name; but to that employed by the London college, *Kali*, objections have also been made. And it must be allowed, that besides the inconvenience which arises from its being an indeclinable word, the fossil alkali is equally intitled to the same appellation. Besides this, as a considerable portion of the fossil alkali is prepared from burning a vegetable growing on the sea-coasts, which has the name of *kali*, the Kali spinosum of Linné, some apparent contradiction and ambiguity may thence arise. And the London college would perhaps have done better, if they had adopted the term *Potassa*; a name which has been appropriated to this salt by some of the most eminent modern chemists.

The purified potassa is frequently employed in medicine, in conjunction with other articles, particularly for the formation of saline neutral draughts and mixtures: But it is used also by itself in doses from three or four grains to 15 or 20; and it frequently operates as a powerful diuretic, particularly when aided by proper dilution. See PEARL-*Ash* and POT-ASH.

Water of kali. L.

212 Take of kali, one pound, set it by in a moist place till it be dissolved, and then strain it.

This article had a place in former editions of our pharmacopœias under the titles of *ley of tartar*, or *oil of tartar per deliquium*, &c. It is, however, to be considered as a mere watery solution of the mild vegetable alkali, formed by its attracting moisture from the air; and therefore it is with propriety styled the *water of kali*.

The solutions of fixed alkaline salts, made by exposing them to a moist air, are generally considered as being purer than those made by applying water directly: for though the salt be repeatedly dissolved in water, filtered, and exsiccated; yet, on being liquefied by the humidity of the air, it will still deposite a portion of earthy matter: but it must be observed, that the exsiccated salt leaves always an earthy matter on being dissolved in water, as well as on being deliquated in the air. Whether it leaves more in the one way than in the other, is not determined with precision. The deliquated lixivium is said to contain nearly one part of alkaline salt to three of an aqueous fluid. It is indifferent, in regard to the lixivium itself, whether the white ashes of tartar, or the salt extracted from them, be used; but as the ashes leave a much greater quantity of earth, the separation of the ley proves more troublesome.

The water of kali of the present edition of the London pharmacopœia, then, may be considered as an improvement of the lixivium tartari of their former edition. But the Edinburgh college, considering this solution as being in no respect different from that made by pure water, have entirely rejected this preparation from their pharmacopœia, and probably with justice.

Water of pure kali. L.

Take of kali, four pounds; quicklime, six pounds; distilled water, four gallons. Put four pints of water to the lime, and let them stand together for an hour; after which, add the kali and the rest of the water; then boil for a quarter of an hour: suffer the liquor to cool, and strain. A pint of this liquor ought to weigh 16 ounces. If the liquor effervesces with any acid, add more lime. 213

A preparation similar to this had a place in the former edition of the London pharmacopœia, under the title of *soap-ley*. Quicklime, by depriving the mild alkali of its aerial acid, renders it caustic: hence this ley is much more acrimonious, and acts more powerfully as a menstruum of oils, fats, &c. than a solution of the potassa alone. The lime should be used fresh from the kiln; by long keeping, even in close vessels, it loses its strength: such should be made choice of as is thoroughly burnt or calcined, which may be known by its comparative lightness.

All the instruments employed in this process should be either of wood, earthen ware, or glass: the common metallic ones would be corroded by the ley, so as either to discolour or communicate disagreeable qualities to it. If it should be needful to filter or strain the liquor, care must be taken that the filter or strainer be of vegetable matter: woollen, silk, and that sort of filtering paper which is made of animal substances, are quickly corroded and dissolved by it.

The liquor is most conveniently weighed in a narrow-necked glass bottle, of such a size, that the measure of a wine pint may arise some height into its neck; the place to which it reaches being marked with a diamond. A pint of the common leys of our soap-makers weighs more than 16 ounces: it has been found that their soap-ley will be reduced to the standard here proposed, by mixing it with something less than an equal measure of water.

Although this liquor is indeed pure alkali dissolved in water, yet we are inclined to give the preference

to

to the name employed by the Edinburgh college, as well as to the modes of preparing it, directed in the following formula.

Cauſtic ley. E.

Take of freſh burnt quicklime, eight ounces; purified fixed vegetable alkaline ſalt, ſix ounces. Throw the quicklime, with 28 ounces of warm water, into an iron or earthen veſſel. The ebullition and extinction of the lime being perfectly finiſhed, inſtantly add the alkaline ſalt; and having thoroughly mixed them, ſhut the veſſel till it cools. Stir the cooled matter, and pour out the whole into a glaſs funnel, whoſe throat muſt be ſtopped up with a piece of clean rag. Let the upper mouth of the funnel be covered, while the tube of it is inſerted into a glaſs veſſel, ſo that the ley may gradually drop through the rag into that veſſel. When it firſt gives over dropping, pour into the funnel ſome ounces of water; but cautiouſly, and in ſuch a manner, that the water ſhall ſwim above the matter. The ley will again begin to drop, and the affuſion of water is to be repeated in the ſame manner, until three pounds have dropped, which takes up the ſpace of two or three days; then agitating the ſuperior and inferior parts of the ley together, mix them, and put up the liquor in a well-ſhut veſſel.

If the ley be rightly prepared, it will be void of colour or ſmell; nor will it raiſe an effervescence with acids, except perhaps a very ſlight one. Colour and odour denote the ſalt not ſufficiently calcined; and effervescence, that the quicklime has not been good.

The reaſons and propriety of the different ſteps in the above proceſs will be beſt underſtood by ſtudying the theory on which it is founded. The principle of mildneſs in all alkaline ſalts, whether fixed or volatile, vegetable or foſſil, is very evidently fixed air, or the aerial acid: But as quicklime has a greater attraction for fixed air than any of theſe ſalts, ſo if this ſubſtance be preſented to any of them, they are thereby deprived of their fixed air, and forthwith become cauſtic This is what preciſely happens in the above proceſſes. The propriety of cloſely ſhutting the veſſels through almoſt every ſtep of the operation, is ſufficiently obvious; viz. to prevent the abſorption of fixed air from the atmoſphere, which might defeat our intentions. When only a piece of cloth is put into the throat of the funnel, the operation is much more tedious, becauſe the pores of the cloth are ſoon blocked up with the wet powdery matter. To prevent this, it may be convenient to place above the cloth a piece of fine Fly's wirework; but as metallic matters are apt to be corroded, the method uſed by Dr Black is the moſt eligible. The Doctor firſt drops a rugged ſtone into the tube of the funnel, in a certain place of which it forms itſelf a firm bed, while the inequalities on its ſurface afford interſtices of ſufficient ſize for the paſſage of the filtering liquor. On the upper ſurface of this ſtone he puts a thin layer of lint or clean tow; immediately above this, but not in contact with it, he drops a ſtone ſimilar to the former, and of a ſize proportioned to the ſwell in the upper part of the tube of the funnel. The interſtices between this ſecond ſtone and the funnel are filled up with ſtones of a leſs dimenſion, and the gradation uniformly continued till pretty ſmall ſand is employed. Finally, this is covered with a layer of coarſer ſand and ſmall ſtones to ſuſtain the weight of the matter, and to prevent its being inviſcated in the minute interſtices of the fine ſand. The throat of the funnel being thus built up, the ſtony fabric is to be freed of clay and other adhering impurities, by making clean water paſs through it till the water comes clear and tranſparent from the extremity of the funnel. It is obvious, that in this contrivance, the author has, as uſual, copied nature in the means ſhe employs to depurate watery matters in the bowels of the earth; and it might be uſefully applied for the filtration of various other fluids. Preparations and Compoſitions.

It is a very neceſſary caution to pour the water gently into the funnel; for if it be thrown in a forcible ſtream, a quantity of the powdery matter will be waſhed down, and render all our previous labour uſeleſs. That part of the ley holding the greateſt quantity of ſalt in ſolution will no doubt be heavieſt, and will conſequently ſink loweſt in the veſſel: the agitation of the ley is therefore neceſſary, in order to procure a ſolution of uniform ſtrength through all its parts. If the ſalt has been previouſly freed of oily and other inflammable matters, this ley will be colourleſs and void of ſmell. If the quicklime has been ſo effectually deprived of its own fixed air, as to be able to abſorb the whole of that in the alkali, the ley will make no effervescence with acids, being now deprived of fixed air, to the diſcharge of which by acids this appearance is to be aſcribed in the mild or aerated alkalis.

The cauſtic ley is therefore to be conſidered as a ſolution of pure alkali in water. See the article FIXED AIR.

It may be proper to obſerve, for the ſake of underſtanding the whole of the theory of the above proceſs, that while the alkali has become cauſtic, from being deprived of fixed air by the quicklime, the lime has in its turn become mild and inſoluble in water from having received the fixed air of the alkali.

The cauſtic ley, under various pompous names, has been much uſed as a lithontriptic; but its fame is now beginning to decline. In acidities in the ſtomach, attended with much flatulence and laxity, the cauſtic ley is better adapted than mild alkalis; as in its union with the acid matter it does not ſeparate air. When covered with mucilaginous matters, it may be ſafely taken into the ſtomach: and by ſtimulating, it coincides with the other intentions of cure; by ſome dyſpeptic patients it has been employed with advantage.

Pure kali. L.

Take of water of pure kali, one gallon. Evaporate it to dryneſs; after which let the ſalt melt on the fire, and pour it out. 215

The ſtrongeſt common cauſtic. E.

Take of cauſtic ley, what quantity you pleaſe. Evaporate it in a very clean iron veſſel on a gentle fire till, 216

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till, on the ebullition ceasing, the saline matter gently flows like oil, which happens before the vessel becomes red. Pour out the caustic thus liquefied on a smooth iron plate; let it be divided into small pieces before it hardens, which are to be kept in well shut phials.

These preparations may be considered as differing in no essential particular. But the directions given by the Edinburgh college are the most precise and distinct.

The effect of the above processes is simply to discharge the water of the solution, whereby the causticity of the alkali is more concentrated in any given quantity. These preparations are strong and sudden caustics. The caustic prepared in this way has an inconvenience of being apt to liquefy too much on the part to which it is applied, so that it is not easily confined within the limits in which it is intended to operate; and indeed the suddenness of its action depends on this disposition to liquefy.

Lime with pure kali. L.

217 Take of quicklime, five pounds and four ounces; water of pure kali, 16 pounds by weight. Boil away the water of pure kali to a fourth part; then sprinkle in the lime, reduced to powder by the affusion of water. Keep it in a vessel close stopped.

The milder common caustic. E.

218 Take of caustic ley, what quantity you please. Evaporate in an iron vessel till one-third remains; then mix with it as much new slaked quicklime as will bring it to the consistence of pretty solid pap, which is to be kept in a vessel closely stopped.

These preparations do not essentially differ from each other, while the chief difference between the present formula and that which stood in the last edition of the London pharmacopœia is in the name. It was then styled the *strongest common caustic*.

Here the addition of lime in substance renders the preparation less apt to liquefy than the foregoing, and consequently it is more easily confinable within the intended limits, but proportionally slower in its operation. The design of keeping or of slaking the lime is, that its acrimony may be somewhat abated.

Exposed long to the air, these preparations gradually resume their power of effervescence, and lose proportionally the additional activity which the quicklime had produced in them.

Prepared natron. L.

219 Take of barilla, powdered, two pounds; distilled water, one gallon. Boil the barilla in four pints of water for half an hour, and strain. Boil that part which remains after straining with the rest of the water, and strain. Evaporate the mixed liquors to two pints, and set them by for eight days; strain this liquor again; and, after due boiling, set it aside to crystallize. Dissolve the crystals in distilled water; strain the solution, boil, and set it aside to crystallize.

The name of *natron*, here used by the London college for the fixed fossil alkali, has, as well as their name for the vegetable alkali, been objected to. And though they are here supported by the authority of the ancients, yet perhaps they would have done better in following the best modern chemists by employing the term *salt of soda*. This article differs in name only from the following.

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Fixed fossil alkaline salt purified. E.

Take of ashes of Spanish kali, commonly called *soda* or *barilla*, as much as you please. Bruise them; then boil in water till all the salt be dissolved. Strain this through paper, and evaporate in an iron vessel, so that after the liquor has cooled the salt may concrete into crystals.

By the above processes, the fossil alkali is obtained sufficiently pure, being much more disposed to crystallize than the vegetable alkali; the admixture of this last, objected to by Dr Lewis, is hereby in a great measure prevented.

It is with great propriety, that in this, as well as many other processes, the London college direct the use of distilled water, as being free from every impregnation.

The natron, or fossil alkali, is found lying on the ground in the island of Teneriff, and some other countries. The native productions of this salt seem to have been better known to the ancients than to late naturalists; and it is, with good reason, supposed to be the nitre of the Bible. How far the native natron may supersede artificial means to procure it from mixed bodies, we have not been able to learn with certainty.

The fossil alkali is not only a constituent of different neutrals, but is also sometimes employed as a medicine by itself. And in its purified state it has been by some reckoned useful in affections of the scrofulous kind. See NATRUM.

Prepared ammonia. L.

221 Take of sal ammoniac, powdered, one pound; prepared chalk, two pounds. Mix and sublime.

Water of ammonia. L.

222 Take of sal ammoniac, one pound; pot-ash, one pound and a half; water, four pints. Draw off two pints, by distillation, with a slow fire.

Volatile alkali from sal ammoniac, commonly called *volatile sal ammoniac.*

223 Take of sal ammoniac, one pound; chalk, very pure and dry, two pounds; mix them well, and sublime from a retort into a refrigerated receiver.

Spirit of sal ammoniac. E.

224 Take sal ammoniac, purified vegetable fixed alkali, of each sixteen ounces; water, two pounds. Having mixed the salts, and put them into a glass retort, pour in the water; then distil to dryness with a sand-bath, gradually raising the heat.

These articles, which in the last edition of the London pharmacopœia were styled *the volatile salt and spirit of sal ammoniac*, were then directed to be prepared in the same manner.

Sal ammoniac is a neutral salt, composed of volatile alkali and marine acid. In these processes the acid is absorbed by the fixed alkali or chalk; and the volatile alkali is of course set at liberty.

The volatile alkali is, however, in its mild state, being

being combined with the fixed air, or diſcharged from the fixed alkali or chalk on their uniting with the muriatic acid.

The fixed alkali begins to act on the ſal ammoniac, and extricates a pungent urinous odour as ſoon as they are mixed. Hence it is moſt convenient not to mix them till put into the diſtilling veſſel. The two ſalts may be diſſolved ſeparately in water, the ſolutions poured into a retort, and a receiver immediately fitted on. An equal weight of the fixed ſalt is fully, perhaps more than ſufficient to extricate all the volatile.

Chalk does not begin to act on the ſal ammoniac till a conſiderable heat be applied. Hence they may be without inconvenience, and indeed ought to be thoroughly mixed together before they are put into the retort. The ſurface of the mixture may be covered with a little more powdered chalk, to prevent ſuch particles of the ſal ammoniac as may happen to lie uppermoſt from ſubliming unchanged. Though the fire muſt here be much greater than when fixed alkaline ſalt is uſed, it muſt not be ſtrong, nor ſuddenly raiſed; for if it be, a part of the chalk (though of itſelf not capable of being elevated by any degree of heat) will be carried up along with the volatile ſalt. M. du Hamel experienced the juſtneſs of this obſervation. He relates, in the Memoirs of the French Academy of Sciences for the year 1735, that he frequently found his volatile ſalt, when a very ſtrong fire was uſed in the ſublimation, amount to more, ſometimes by a half, than the weight of the crude ſal ammoniac employed; and although not three-fourths of this concrete are pure volatile ſalt, yet the fixed earthy matter, when once volatilized by the alkali, aroſe along with it again on the gentleſt reſublimation, diſſolved with it in water, and exhaled with it in the air.

When all the ſalt has ſublimed, and the receiver grown cool, it may be taken off, and luted to another retort charged with freſh materials. This proceſs may be repeated till the recipient appears lined with volatile ſalt to a conſiderable thickneſs: the veſſel muſt then be broken in order to get out the ſalt.

The volatile ſalt and ſpirit of ſal ammoniac are the pureſt of all the medicines of this kind. They are ſomewhat more acrimonious than thoſe produced directly from animal ſubſtances, which always contain a portion of the oil of the ſubject, and receive from thence ſome degree of a ſaponaceous quality. Theſe laſt may be reduced to the ſame degree of purity by combining them with acids into ammoniacal ſalts, and afterwards recovering the volatile alkali from theſe compounds by the proceſſes above directed.

The matter which remains in the retort after the diſtillation of the ſpirit, and ſublimation of the volatile ſal ammoniac, is found to conſiſt of marine acid united with the fixed alkali or chalk employed. When fixed alkaline ſalt has been uſed as the intermedium, the reſiduum, or *caput mortuum* as it is called, yields, on ſolution and cryſtallization, a ſalt exactly ſimilar to the ſpirit of ſea ſalt coagulated afterwards deſcribed; and hence we may judge of the extraordinary virtues formerly attributed to this ſalt under the names of *ſal antihyſtericum*, *antihypochondriacum*, *febrifugum*, *digeſtivum Sylvii*, &c.

The caput mortuum of the volatile ſalt, where chalk is employed as an intermedium, expoſed to a moiſt air, runs into a pungent liquor, which proves nearly the ſame with a ſolution of chalk made directly in the marine acid. It is called by ſome *oleum cretæ*, oil of chalk. If calcined ſhells, or other animal limes, be mingled with ſal ammoniac, a maſs will be obtained, which likewiſe deliqueſces in the air, and forms a liquor of the ſame kind. Preparations and Compoſitions.

Water of pure ammonia. L.

Take of ſal ammoniac, one pound; quicklime, two pounds; water, one gallon. Add to the lime two pints of the water. Let them ſtand together an hour: then add the ſal ammoniac and the other ſix pints of water boiling, and immediately cover the veſſel. Pour out the liquor when cold, and diſtil off with a ſlow fire one pint. 225

Cauſtic volatile alkali, commonly called *ſpirit of ſal ammoniac with quicklime.* E.

Take of quicklime, freſh burnt, two pounds; water, one pound. Having put the water into an iron or ſtone ware veſſel, add the quicklime previouſly beat; cover the veſſel for 24 hours; when the lime has fallen into a fine powder, put it into the retort; then add 16 ounces of ſal ammoniac, diluted with four times its weight of water; and, ſhutting the mouth of the retort, mix them together by agitation. Laſtly, diſtil into a refrigerated receiver, with a very gentle heat, ſo that the operator can eaſily bear the heat of the retort applied to his hands. Twenty ounces of liquor are to be drawn off. In this diſtillation the veſſels are to be ſo luted as thoroughly to exclude the vapours, which are very penetrating. After the diſtillation, however, they are to be opened, and the alkali poured out before the retort hath altogether cooled. 226

The theory of this proceſs is preciſely the ſame with that directed for the preparation of cauſtic ley. The effect of the quicklime on the ſal ammoniac is very different from that of the chalk and fixed alkali in the foregoing proceſs. Immediately on mixture a very penetrating vapour exhales; and in diſtillation the whole of the volatile ſalt ariſes in a liquid form, no part of it appearing in a concrete ſtate, how gently ſoever the liquor be re-diſtilled. This ſpirit is far more pungent than the other both in ſmell and taſte; and, like fixed alkalis rendered cauſtic by the ſame intermedium, it raiſes no effervescence on mixture with acids. The whole of the phenomena are to be aſcribed to the abſorption of fixed air from the alkali by means of the quicklime; and from being thus deprived of the aerial acid the volatile alkali is brought to a cauſtic ſtate.

This ſpirit is held to be too acrimonious for internal uſe, and has therefore been chiefly employed for ſmelling to in faintings, &c. though, when properly diluted, it may be given inwardly with ſafety. It is a powerful menſtruum for ſome vegetable ſubſtances, as Peruvian bark, from which the other ſpirits extract little. It is alſo moſt convenient for the purpoſe of rendering oils miſcible with water, as in the preparation of what is called in extemporaneous practice *the oily mixture.*

Some have mixed a quantity of this with the officinal ſpirits both of ſal ammoniac and of hartſhorn; which thus become more pungent, ſo as to bear an addition

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addition of a conſiderable quantity of water, without any danger of the diſcovery from the taſte or ſmell. This abuſe would be prevented, if what has been formerly laid down as a mark of the ſtrength of theſe ſpirits (ſome of the volatile ſalt remaining undiſſolved in them) were attended to. It may be detected by adding to a little of the ſuſpected ſpirit about one-fourth its quantity or more of rectified ſpirit of wine; which, if the volatile ſpirit be genuine, will precipitate a part of its volatile ſalt, but occaſions no viſible ſeparation or change in the cauſtic ſpirit, or in thoſe which are ſophiſticated with it.

Others have ſubſtituted for the ſpirit of ſal ammoniac a ſolution of crude ſal ammoniac and fixed alkaline ſalt mixed together. This mixture depoſites a ſaline matter on the addition of ſpirit of wine, like the genuine ſpirit; from which, however, it may be diſtinguiſhed, by the ſalt which is thus ſeparated not being a volatile alkaline, but a fixed neutral ſalt. The abuſe may be more readily detected by a drop or two of ſolution of ſilver in aquafortis, which will produce no change in the appearance of the true ſpirit, but will render the counterfeit turbid and milky.

The volatile liquor, ſalt, and oil, of hartſhorn. L.

227 Take of hartſhorn, ten pounds. Diſtil with a fire gradually increaſed. A volatile liquor, ſalt, and oil, will aſcend. The oil and ſalt being ſeparated, diſtil the liquor three times. To the ſalt add an equal weight of prepared chalk, and ſublime thrice, or till it become white.

The ſame volatile liquors, ſalt, and oil, may be obtained from any parts (except the fat) of all kinds of animals.

The volatile alkali obtained from hartſhorn, whether in a ſolid or fluid ſtate, is preciſely the ſame with that obtained from ſal ammoniac. And as that proceſs is the eaſieſt, the Edinburgh college have entirely rejected the preſent. While, however, the names of ſpirit and ſalt of hartſhorn are ſtill in daily uſe, ammonia, or the volatile alkali, is ſtill prepared from bones and other animal ſubſtances by ſeveral very extenſive traders.

The wholeſale dealers have very large pots for the diſtillation of hartſhorn, with earthen heads almoſt like thoſe of the common ſtill; for receivers, they uſe a couple of oil jars, the mouths of which are luted together; the pipe that comes from the head enters the lowermoſt jar through a hole made on purpoſe in its bottom. When a large quantity of the ſubject is to be diſtilled, it is cuſtomary to continue the operation for ſeveral days ſucceſſively; only unluting the head occaſionally to put in freſh materials.

When only a ſmall quantity of ſpirit or ſalt is wanted, a common iron pot, ſuch as is uſually fixed in ſand furnaces, may be employed, an iron head being fitted to it. The receiver ought to be large, and a glaſs, or rather tin adopter, inſerted between it and the pipe of the head.

The diſtilling veſſel being charged with pieces of the horn, a moderate fire is applied, which is ſlowly increaſed, and raiſed at length almoſt to the utmoſt degree. At firſt a watery liquor ariſes, the quantity of which will be ſmaller or greater according as the horns were more or leſs dry: this is ſucceeded by the ſalt and oil: the ſalt at firſt diſſolves as it comes over in the phlegm, and thus forms what is called *ſpirit*. When the phlegm is ſaturated, the remainder of the ſalt concretes in a ſolid form to the ſides of the recipient. If it be required to have the whole of the ſalt ſolid and undiſſolved, the phlegm ſhould be removed as ſoon as the ſalt begins to ariſe, which may be known by the appearance of white fumes; and that this may be done the more commodiouſly, the receiver ſhould be left unluted till this firſt part of the proceſs be finiſhed. The white vapours which now ariſe ſometimes come with ſuch vehemence as to throw off or burſt the receiver. To prevent this accident, it is convenient to have a ſmall hole in the luting, which may be occaſionally ſtopped with a wooden peg, or opened, as the operator ſhall find proper. After the ſalt has all ariſen, a thick dark-coloured oil comes over. The proceſs is now to be diſcontinued; and the veſſels, when grown cold, unluted.

All the liquid matters being poured out of the receiver, the ſalt which remains adhering to its ſides is to be waſhed out with a little water and added to the reſt. It is convenient to let the whole ſtand for a few hours, that the oil may the better diſengage itſelf from the liquor, ſo as to be firſt ſeparated by a funnel, and afterwards more perfectly by filtration through wet paper. The ſalt and ſpirits are then to be farther purified as above directed.

The ſpirit of hartſhorn met with in the ſhops is extremely precarious in point of ſtrength; the quantity of ſalt contained in it (on which its efficacy depends) varying according as the diſtillation in rectifying it is continued for a longer or ſhorter time. If after the volatile ſalt has ariſen, ſo much of the phlegm or watery part be driven over as is juſt ſufficient to diſſolve it, the ſpirit will be fully ſaturated, and as ſtrong as it can be made. If the proceſs be not at this inſtant ſtopped, the phlegm, continuing to ariſe, muſt render the ſpirit continually weaker and weaker. The diſtillation therefore ought to be diſcontinued at this period, or rather while ſome of the ſalt ſtill remains undiſſolved; the ſpirit will thus prove always equal, and the buyer be furniſhed with a certain criterion of its ſtrength. Very few have taken any notice of the above-mentioned inconvenience of theſe kinds of ſpirits; and the remedy is firſt hinted at in the *Pharmacopœia Reformata*. The purity of the ſpirit is eaſily determined from its clearneſs and grateful odour.

Volatile alkaline ſalts, and their ſolutions called *ſpirits*, agree in many reſpects with fixed alkalis, and their ſolutions or leys: as in changing the colour of blue flowers to a green; effervеſcing, when in their mild ſtate, with and neutralizing acids; liquefying the animal juices; and corroding the fleſhy parts, ſo as, when applied to the ſkin, and prevented from exhaling by a proper covering, to act as cauſtics; diſſolving oils and ſulphur, though leſs readily than the fixed alkalis, on account probably of their not being able to bear any conſiderable heat, by which their activity might be promoted. Their principal difference from the other alkalis ſeems to conſiſt in their volatility. They exhale or emit pungent vapours in the coldeſt ſtate of the atmoſphere; and by their ſtimulating ſmell they prove ſerviceable in languors and faintings. Taken internally, they diſcover a greater colliquating as well as ſtimulating power; the blood drawn from a vein,

vein, after their uſe has been continued for ſome time, is ſaid to be remarkably more fluid than before; they are likewiſe more diſpoſed to operate by perſpiration, and to act on the nervous ſyſtem. They are particularly uſeful in lethargic caſes; in hyſterical and hypochondriacal diſorders; and in the languors, headachs, inflations of the ſtomach, flatulent colics, and other ſymptoms which attend them. They are generally found more ſerviceable to aged perſons, and in phlegmatic habits, than in the oppoſite circumſtances. In ſome fevers, particularly thoſe of the low kind, accompanied with a cough, hoarſeneſs, and a redundance of phlegm, they are of great utility; raiſing the *vis vitæ*, and exciting a ſalutary diaphoreſis; but in putrid fevers, ſcurvies, and wherever the maſs of blood is thin and acrimonious, their uſe is ambiguous. As they are more powerful than the fixed in liquefying tenacious humours, ſo they prove more hurtful where the fluids are already in a colliquated ſtate. In vernal intermittents, particularly thoſe of the ſlow kind, they are often the moſt efficacious remedy. Dr Biſſet obſerves, in his Eſſay on the Medical Conſtitution of Great Britain, that though many caſes occur which will yield to no other medicine than the bark, yet he has met with many which were only ſuppreſſed from time to time by the bark, but were completely cured by alkaline ſpirits. He tells us, that theſe ſpirits will often carry off vernal intermittents without any previous evacuation: but that they are generally more effectual if a purge be premiſed; and in plethoric or inflammatory caſes, or where the fever perſonates a remittent, veneſection is neceſſary.

Theſe ſalts are moſt commodiouſly taken in a liquid form, largely diluted; or in that of a bolus, which ſhould be made up only as it is wanted. The doſe is from a grain or two to ten or twelve. Ten drops of a well made ſpirit, or ſaturated ſolution, are reckoned to contain about a grain of the ſalt. In intermittents, 15 or 20 drops of the ſpirit are given in a tea-cupful of cold ſpring water, and repeated five or ſix times in each intermiſſion.

The volatile ſalts and ſpirits prepared from different animal ſubſtances, have been ſuppoſed capable of producing different effects on the human body, and to receive ſpecific virtues from the ſubject. The ſalt of vipers has been eſteemed particularly ſerviceable in diſorders occaſioned by the bite of that animal; and a ſalt drawn from the human ſkull, in diſeaſes of the head. But modern practice acknowledges no ſuch different effects from theſe preparations; and chemical experiments have ſhown their identity. There is indeed, when not ſufficiently purified, a very perceptible difference in the ſmell, taſte, degree of pungency, and volatility of theſe ſalts; and in this ſtate their medicinal virtues vary conſiderably enough to deſerve notice: but this difference they have in common, according as they are more or leſs loaded with oil, not as they are produced from this or that animal ſubſtance. As firſt diſtilled, they may be looked on as a kind of volatile ſoap, in which the oil is the prevailing principle; in this ſtate they have much leſs of the proper alkaline acrimony and pungency than when they have undergone repeated diſtillations, and ſuch other operations as diſengage the oil from the ſalt; for by theſe means they loſe their ſaponaceous quality, and acquiring greater degrees of acrimony, become medicines of a different claſs. Theſe preparations therefore do not differ near ſo much from each other, as they do from themſelves in different ſtates of purity. To which may be added, that when we conſider them as loaded with oil, the virtues of a diſtilled animal oil itſelf are likewiſe to be brought into the account. Preparations and Compoſitions.

Theſe oils, as firſt diſtilled, are highly fetid and offenſive, of an extremely heating quality, and of ſuch activity, that, according to Hoffman's account, half a drop diſſolved in a dram of ſpirit of wine is ſufficient to raiſe a copious ſweat. By repeated rectifications, they loſe their offenſiveneſs, and at the ſame time become mild in their medicinal operation. The rectified oils may be given to the quantity of twenty or thirty drops, and are ſaid to be anodyne and antiſpaſmodic, to procure a calm ſleep and gentle ſweat, without heating or agitating the body, as has been obſerved in treating of the animal oil. It is obvious, therefore, that the ſalts and ſpirits muſt differ, not only according to the quantity of oil they contain, but according to the quality of the oil itſelf in its different ſtates.

The volatile ſalt and ſpirits, as firſt diſtilled, are of a brown colour, and a very offenſive ſmell: by repeated rectification, as directed in the proceſſes above ſet down, they loſe great part of the oil on which theſe qualities depend, the ſalt becomes white, the ſpirit limpid as water, and of a grateful odour; and this is the mark of ſufficient rectification.

It has been objected to the repeated rectification of theſe preparations, that, by ſeparating the oil, it renders them ſimilar to the pure ſalt and ſpirit of ſal ammoniac, which are procurable at an eaſier rate. But the intention is not to purify them wholly from the oil, but to ſeparate the groſſer part, and to ſubtilize the reſt, ſo as to bring it towards the ſame ſtate as when the oil is rectified by itſelf. The rectification of ſpirit of hartſhorn has been repeated twenty times ſucceſſively, and found ſtill to participate of oil, but of an oil very different from what it was in the firſt diſtillation.

The rectified oils, in long-keeping, become again fetid. The ſalts and ſpirits alſo, however carefully rectified, ſuffer in length of time the ſame change; reſuming their original brown colour and ill ſmell; a proof that the rectification is far from having diveſted them of oil. Any intentions, however, which they are thus capable of anſwering, may be as effectually accompliſhed by a mixture of the volatile alkali with the animal oil, in its rectified ſtate, to any extent that may be thought neceſſary.

Vitriolated kali. L.

Take of the ſalt which remains after the diſtillation of the nitrous acid, two pounds. Diſtilled water, two gallons. Burn off the ſuperfluous acid with a ſtrong fire in an open veſſel; then boil it a little while in the water; ſtrain and ſet the liquor aſide to cryſtallize. 228

The ſalt thus formed is the ſame with the vitriolated tartar of the laſt edition of the London pharmacopœia; but it is now prepared in a cheaper and eaſier manner, at leaſt for thoſe who diſtil the nitrous acid. In both ways a neutral is formed, conſiſting of the fixed vege-

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table alkali, united to the vitriolic acid. But a similar compound may also be obtained by the following process of the Edinburgh pharmacopœia.

Vitriolated fixed vegetable alkali, commonly called *vitriolated tartar*. E.

229 Take of vitriolic acid, diluted with six times its weight of water, as much as you please. Put it into a capacious glass vessel, and gradually drop into it, of purified fixed vegetable alkali, diluted with six times its weight of water, as much as is sufficient thoroughly to neutralize the acid. The effervescence being finished, strain the liquor through paper; and after proper evaporation, set it aside to crystallize

The operator ought to take care that the vapour separated during the effervescence shall not be applied to his nostrils; as fixed air, when applied to the olfactory nerves, is highly deleterious to life.

This is an elegant and one of the least troublesome ways of preparing this salt. The Edinburgh college, in their former editions, ordered the acid liquor to be dropped into the alkaline: by the converse procedure now received, it is obviously more easy to secure against a redundance of acidity; and for the greater certainty in this point, it may be expedient, as in the foregoing process, to drop in a little more of the alkaline ley than the cessation of the effervescence seems to require.

In a former edition of the same pharmacopœia, the acid was directed to be diluted only with its equal weight of water, and the alkali with that quantity of water which it is capable of imbibing from the atmosphere By that imperfection there was not water enough to keep the vitriolated tartar dissolved; on which account, as fast as the alkali was neutralized by the acid, a great part fell to the bottom in a powdery form. In order to obtain perfect and well formed crystals, the liquor should not be set in the cold, but continued in moderate heat, such as the hand can scarcely bear, that the water may slowly evaporate.

It is remarkable, that although the vitriolic acid and fixed alkaline salt do each readily unite with water, and strongly attract moisture, even from the air, yet the neutral resulting from the combination of these two, vitriolated tartar, is one of the salts most difficult of solution, very little of it being taken up by cold water.

Vitriolated tartar, in small doses, as a scruple or half a dram, is an useful aperient; in large ones, as four or five drams, a mild cathartic, which does not pass off so hastily as the bitter cathartic salt or salt of Glauber, and seems to extend its action further. The wholesale dealers in medicines have commonly substituted for it an article otherwise almost useless in their shops, the residuum of Glauber's spirit of nitre This may be looked on as a venial fraud, if the spirit has been prepared as formerly directed, and the residuum dissolved and crystallized: but it is a very dangerous one if the vitriolic acid has been used in an over proportion, and the caput mortuum employed without crystallization; the salt in this case, instead of a mild neutral one, of a moderately bitter taste, proving highly acid. The purchaser ought therefore to insist on the salt being in a crystalline form. The crystals when perfect are oblong, with six flat sides, and terminated at each end by a six sided pyramid: some appear composed of two pyramids joined together by the bases; and many, in the most perfect crystallizations we have seen, are very irregular. They decrepitate in the fire, somewhat like those of sea-salt, for which they have sometimes been mistaken.

Salt of many virtues. E.

230 Take nitre in powder, flowers of sulphur, of each equal parts. Mix them well together, and inject the mixture by little and little at a time into a red-hot crucible: the deflagration being over, let the salt cool, after which it is to be put up in a glass vessel well shut. The salt may be purified by dissolving it in warm water, filtering the solution, and exhaling it to dryness, or by crystallization.

This is another method of uniting the vitriolic acid with the common vegetable fixed alkali. Both the nitre and the sulphur are decompounded in the operation: the acid of the nitre, and the inflammable principle of the sulphur, detonate together, and are dissipated; while the acid of the sulphur (which, as we have already seen, is no other than the vitriolic acid) remains combined with the alkaline basis of the nitre. The shops accordingly have substituted the foregoing preparation for the sal polychrest.

Vitriolated natron. L.

231 Take of the salt which remains after the distillation of the muriatic acid, two pounds; distilled water, two pints and an half. Burn out the superfluous acid with a strong fire in an open vessel; then boil it for a little in the water: strain the solution, and set it by to crystallize.

Vitriolated soda, commonly called *cathartic salt of Glauber*. E.

232 Dissolve in warm water the mass which remains after the distillation of spirit of sea-salt: filter the solution, and crystallize the salt.

The directions given for the preparation of this salt, long known by the name of *sal mirabile Glauberi*, are nearly the same in the pharmacopœias of both colleges; but those of the London college are to be preferred, as being most accurate and explicit.

In a former edition of the Edinburgh pharmacopœia, it was ordered, that if the crystals (obtained as above) proved too sharp, they should be again dissolved in water, and the filtered liquor evaporated to such a pitch only as may dispose the salt to crystallize. But there is no great danger of the crystals proving too sharp, even when the spirit of salt is made with the largest proportion of oil of vitriol directed under that process. The liquor which remains after the crystallization is indeed very acid; and with regard to this preparation, it is convenient it should be so; for otherwise the crystals will be very small, and likewise in a small quantity. Where a sufficient proportion of oil of vitriol has not been employed in the distillation of the spirit, it is necessary to add some to the liquor, in order to promote the crystallization of the salt.

The title of *cathartic salt*, which this salt has often had, expresses its medical virtues. Taken from half

an ounce to an ounce, or more, it proves a mild and useful purgative; and in smaller doses, largely diluted, a serviceable aperient and diuretic. The shops frequently substitute for it the bitter cathartic salt, which is nearly of the same quality, but somewhat more unpleasant, and, as is said, less mild in operation. They are very easily distinguishable from each other, by the effect of alkaline salts upon solutions of them. The solutions of Glauber's salt suffer no visible change from this addition, its own basis being a true fixed alkali: but the solution of the bitter cathartic salt grows instantly white and turbid; its basis, which is an earth, being extricated copiously by the alkaline salt.

Purified nitre. L.

Take of nitre two pounds; distilled water, four pints. Boil the nitre in the water till it be dissolved; strain the solution, and set it aside to crystallize.

Common nitre contains usually a considerable portion of sea-salt, which in this process is separated, the sea-salt remaining dissolved after the greatest part of the nitre has crystallized. The crystals which shoot after the first evaporation are large, regular, and pure: but when the remaining liquor is further evaporated, and this repeated a second or third time, the crystals prove at length small, imperfect, and tipt with little cubical crystals of sea-salt.

When rough nitre, in the state wherein it is first extracted from the earths impregnated with it, is treated in this manner, there remains at last a liquor, called *mother-ley*, which will no longer afford any crystals. This appears to participate of the nitrous and marine acids, and to contain an earthy matter dissolved by those acids. On adding alkaline lixivia, the earth is precipitated; and when thoroughly washed with water, proves insipid. If the liquor be evaporated to dryness, a bitterish saline matter is left; which being strongly calcined in a crucible, parts with the acids, and becomes, as in the other case, insipid.

This earth has been celebrated as an excellent purgative, in the dose of a dram or two; and, in smaller doses, as an alterant in hypochondriacal and other disorders. This medicine was for some time kept a great secret, under the name of *magnesia alba*, *nitrous panacea*, *Count Palma's powder*, *il polvere albo Romano*, *poudre de Sentinelli*, &c. till Lancisi made it public in his notes on the *Metallotheca Vaticana*. It has been supposed, that this earth is no other than a portion of the lime commonly added in the elixation of nitre at the European nitre-works: but though the specimens of magnesia examined by Neumann, and some of that which has lately been brought hither from abroad, gave plain marks of a calcareous nature; yet the true magnesia must be an earth of a different kind, calcareous earths being rather astringent than purgative. The earthy basis of the bitter cathartic salt is found to have the properties ascribed to the true magnesia of nitre, and appears to be the very same species of earth: from that salt therefore this medicine is now prepared, as will be seen hereafter. The magnesia alba differs from calcareous earths, in having a less powerful attraction for fixed air, and in not becoming caustic by calcination.

Acetated kali. L.

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234 Take of kali one pound; boil it with a slow fire in four or five times its quantity of distilled vinegar; the effervescence ceasing, let there be added at different times more distilled vinegar, until the last vinegar being nearly evaporated, the addition of fresh will excite no effervescence, which will happen when about twenty pounds of distilled vinegar are consumed; afterwards let it be dried slowly. An impure salt will be left, which melt for a little while with a slow fire; then let it be dissolved in water, and filtered through paper. If the fusion has been rightly performed, the strained liquor will be colourless; if otherwise, of a brown colour. Lastly, evaporate this liquor with a slow fire, in a very shallow glass vessel; frequently stirring the mass, that the salt may be more completely dried, which should be kept in a vessel close stopped. The salt ought to be very white, and dissolve wholly, both in water and spirit of wine, without leaving any feces. If the salt, although white, should deposite any feces in spirit of wine, that solution in the spirit should be filtered through paper, and the salt again dried.

Acetated fixed vegetable alkali, commonly called *regenerated tartar*. E.

235 Take of salt of tartar one pound; boil it with a very gentle heat in four or five times its quantity of distilled vinegar; add more distilled vinegar at different times, till on the watery part of the former quantity being nearly dissipated by evaporation, the new addition of vinegar ceases to raise any effervescence. This happens when about twenty pounds by weight of distilled vinegar has been consumed. The impure salt remaining after the exsiccation, is to be liquefied with a gentle heat for a short time, and it is proper that it should only be for a short time; then dissolve it in water, and strain through paper. If the liquefaction has been properly performed, the strained liquor will be limpid; but if otherwise, of a brown colour. Evaporate this liquor with a very gentle heat in a shallow glass vessel, occasionally stirring the salt as it becomes dry, that its moisture may sooner be dissipated. Then put it up into a vessel very closely stopped, to prevent it from liquefying in the air.

This salt had formerly the name of *diuretic salt* in the London pharmacopœia; but that which they now employ, or perhaps in preference to it, the name of *potassa acetata*, gives a clearer idea of its nature.

The purification of this salt is not a little troublesome. The operator must be particularly careful, in melting it, not to use a great heat, or to keep it long liquefied: a little should be occasionally taken out, and put into water; and as soon as it begins to part freely with its black colour, the whole is to be removed from the fire. In the last drying, the heat must not be so great as to melt it; otherwise it will not prove totally soluble. If the filtration in spirit of wine be exsiccated, and the remaining salt liquefied with a very gentle fire, it gains the leafy appearance which has procured it the name *terra foliata*.

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In the fourth volume of the Memoirs of the correspondents of the French Academy, lately published, Mr Cadet has given a method of making the salt white at the first evaporation, without the trouble of any farther purification. He observes, that the brown colour depends on the oily matter of the vinegar being burnt by the heat commonly employed in the evaporation; and his improvement consists in diminishing the heat at the time that this burning is liable to happen. The process he recommends is as follows:

Dissolve a pound of salt of tartar in a sufficient quantity of cold water; filter the solution, and add by degrees as much distilled vinegar as will saturate it, or a little more. Set the liquor to evaporate in a stone-ware vessel in a gentle heat, not so strong as to make it boil. When a pellicle appears on the surface, the rest of the process must be finished in a water-bath. The liquor acquires by degrees an oily consistence, and a pretty deep brown colour; but the pellicle or scum on the top looks whitish, and when taken off and cooled, appears a congeries of little brilliant silver-like plates. The matter is to be kept continually stirring, till it be wholly changed into this white flaky matter; the complete drying of which is most conveniently effected in a warm oven.

We shall not take upon us to determine whether the pure or impure salt is preferable as a medicine; observing only, that the latter is more of a saponaceous nature, the former more acrid, though somewhat more agreeable to the stomach. Mr Cadet reckons the salt prepared in his method superior both to the brown and white sorts made in the common way, as possessing both the oily quality of the one and the agreeableness of the other, and as being always uniform or of the same power: whereas the others are liable to vary considerably, according to the degree of heat employed in the evaporation. They are all medicines of great efficacy, and may be so dosed and managed as to prove either mildly cathartic, or powerfully diuretic: few of the saline deobstruents come up to them in virtue. The dose is from half a scruple to a dram or two. A bare mixture, however, of alkaline salt and vinegar, without exsiccation, is not perhaps much inferior as a medicine to the more elaborate salt. Two drams of the alkali, saturated with vinegar, have been known to occasion ten or twelve stools in hydropic cases, and a plentiful discharge of urine, without any inconvenience.

Water of acetated ammonia. L.

236 Take of ammonia, by weight, two ounces; distilled vinegar, four pints; or as much as is sufficient to saturate the ammonia. Mix.

Spirit of Mindererus. E.

237 Take any quantity of the volatile alkaline salt of sal ammoniac, and gradually pour upon it distilled vinegar till the effervescence ceases; occasionally stirring the mixture to promote the action of the vinegar on the salt.

Though this article has long been known by the name of Spiritus Mindereri, so called from the inventor; yet that employed by the London college is undoubtedly preferable, as giving a proper idea of its constituent parts.

This is an excellent aperient saline liquor. Taken warm in bed, it proves commonly a powerful diaphoretic or sudorific; and as it operates without heat, it has place in febrile and inflammatory disorders, where medicines of the warm kind, if they fail of procuring sweat, aggravate the distemper. Its action may likewise be determined to the kidneys, by walking about in a cool air. The common dose is half an ounce, either by itself, or along with other medicines adapted to the intention. Its strength is not a little precarious, depending much on that of the vinegar; an inconvenience which cannot easily be obviated, for the saline matter is not reducible to the form of a concrete salt.

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Tartarized kali. L.

238 Take of kali one pound; crystals of tartar, three pounds; distilled water, boiling, one gallon. To the salt, dissolved in water, throw in gradually the crystals of tartar, powdered: filter the liquor, when cold, through paper: and, after due evaporation, set it apart to crystallize.

Tartarized vegetable fixed alkali, commonly called *soluble tartar.* E.

239 Take of purified fixed vegetable alkaline salt one pound; water, 15 pounds. To the salt dissolved in the boiling water gradually add crystals of tartar in fine powder, as long as the addition thereof raises any effervescence, which almost ceases before three times the weight of the alkaline salt hath been injected; then strain the cooled liquor through paper, and after due evaporation set it aside to crystallize.

Common white tartar is perhaps preferable for this operation to the crystals usually met with. Its impurities can here be no objection; since it will be sufficiently depurated by the subsequent filtration.

The preparation of this medicine by either of the above methods is very easy; though some chemists have rendered it sufficiently troublesome, by a nicety which is not at all wanted. They insist upon hitting the very exact point of saturation between the alkaline salt and the acid of the tartar; and caution the operator to be extremely careful, when he comes near this mark, lest by imprudently adding too large a portion of either, he render the salt too acid or too alkaline. If the liquor be suffered to cool a little before it be committed to the filter, and then properly exhaled and crystallized, no error of this kind can happen, though the saturation should not be very exactly hit: for since crystals of tartar are very difficultly soluble even in boiling water, and when dissolved therein concrete again upon the liquor's growing cold, if any more of them has been employed than is taken up by the alkali, this superfluous quantity will be left upon the filter; and, on the other hand, when too much of the alkali has been used, it will remain uncrystallized. The crystallization of this salt indeed cannot be effected without a good deal of trouble: it is therefore most convenient to let the acid salt prevail at first; to separate the superfluous quantity, by suffering the liquor to cool a little before filtration; and then proceed to the total evaporation of the aqueous fluid, which will leave behind it the neutral salt required. The most proper vessel for this purpose is a stone-ware one; iron discolours the salt.

Soluble

Soluble tartar, in doſes of a ſcruple, half a dram, or a dram, is a mild cooling aperient: two or three drams commonly looſen the belly; and an ounce proves pretty ſtrongly purgative. It has been particularly recommended as a purgative for maniacal and melancholic patients. Malouin ſays, it is equal in purgative virtue to the cathartic ſalt of Glauber. It is an uſeful addition to the purgatives of the reſinous kind, as it promotes their operation, and at the ſame time tends to correct their griping quality. But it muſt never be given in conjunction with any acid; for all acids decompound it, abſorbing its alkaline ſalt, and precipitating the tartar. On this account it is improper to join it to tamarinds, or ſuch like acid fruits; which is too often done in the extemporaneous practice of thoſe phyſicians who are fond of mixing different cathartics together.

Tartarized natron. L.

40 Take of natron, 20 ounces; cryſtals of tartar, powdered, 2 pounds; diſtilled water, boiling, 10 pints. Diſſolve the natron in the water, and gradually add the cryſtals of tartar: filter the liquor through paper; evaporate, and ſet it aſide to cryſtallize.

Tartarized ſoda, commonly called *Rochel ſalt.* E.

41 The Rochel ſalt may be prepared from purified foſſil alkaline ſalt and cryſtals of tartar, in the ſame manner as directed for the ſoluble tartar.

This is a ſpecies of ſoluble tartar, made with the ſalt of kali or ſoda, which is the ſame with the mineral alkali, or baſis of ſea-ſalt. It cryſtallizes far more eaſily than the preceding preparation, and does not, like it, grow moiſt in the air. It is alſo conſiderably leſs purgative, but is equally decompounded by acids. It appears to be a very elegant ſalt, and begins now to come into eſteem in this country, as it has long been in France.

Purification of alum. L.

42 Take of alum, one pound; chalk, one dram by weight; diſtilled water, one pint. Boil them a little, ſtrain, and ſet the liquor aſide to cryſtallize.

We have already offered ſome obſervations on alum (ſee ALUM); and in general we may ſay that it comes from the alum works in England in a ſtate of ſuch purity as to be fit for every purpoſe in medicine: accordingly we do not obſerve that the purification of alum has a place in any other pharmacopœias; but by the preſent proceſs it will be freed, not only from different impurities, but alſo from ſuperabundant acid.

Burnt alum. L. E.

43 Take of alum, half a pound. Burn it in an earthen veſſel ſo long as it bubbles.

This, with ſtrict propriety, ought rather perhaps to be called dried alum than burnt alum; for the only effect of the burning here directed is to expel the water. In this ſtate it is ſo acrid as to be frequently employed as an eſcharotic; and it is with this intention chiefly that it has a place in our pharmacopœias: but it has ſometimes alſo been taken internally, particularly in caſes of cholic.

Salt or ſugar of milk. Suec.

44 Take of the whey of milk, prepared by runnet, any quantity: let it be boiled over a moderate fire to the conſiſtence of a ſyrup; then put it in a cold place, that cryſtals may be formed. Let the fluid which remains be again managed in the ſame manner, and let the cryſtals formed be waſhed with cold water. Preparations and Compoſitions.

It has been by ſome imagined, that the ſuperiority of one milk over another depends on its containing a larger proportion of this ſaline or ſaccharine part; and particularly, that upon this the reputed virtues of aſs milk depend. Hence this preparation has been greatly celebrated in diſorders of the breaſt, but it is far from anſwering what has been expected from it. It has little ſweetneſs, and is difficult of ſolution in water. A ſaline ſubſtance, much better deſerving the name of ſugar, may be obtained by evaporating new milk, particularly that of the aſs, to dryneſs, digeſting the dry matter in water till the water has extracted its ſoluble parts, and then inſpiſſating the filtered liquor. This preparation is of great ſweetneſs, though neither white nor cryſtalline; nor is it perhaps in the pure cryſtallizable parts of milk that its medicinal virtues reſide; and ſo little reliance is put on it as a medicine, that it has no place in the London or Edinburgh pharmacopœias; although it long has ſtood, and ſtill ſtands, in the foreign ones.

Salt of ſorrel. Suec.

Take any quantity of the expreſſed juice of the leaves of wood ſorrel; let it boil gently, that the feculent matter may be ſeparated; then ſtrain it till it be clear, and after this boil it on a moderate fire to the conſiſtence of a ſyrup. Put it into long-necked glaſs veſſels, and place it in a cold ſituation that it may cryſtallize. Let theſe cryſtals be diſſolved in water, and again formed into purer ones. 245

To make the ſorrel yield its juice readily, it ſhould be cut to pieces, and well bruiſed in a ſmall mortar, before it be committed to the preſs. The magma which remains in the bag ſtill retaining no inconſiderable quantity of ſaline matter, may be advantageouſly boiled in water, and the decoction added to the expreſſed juice. The whole may be afterwards depurated together, either by the method above directed, or by running the liquor ſeveral times through a linen cloth. In ſome caſes the addition of a conſiderable portion of water is neceſſary, that the juice, thus diluted, may part the more freely with its feculencies; on the ſeparation of which the ſucceſs of the proceſs much depends.

The evaporation ſhould be performed either in ſhallow glaſs baſons, or in ſuch earthen ones as are of a compact cloſe texture; ſuch are thoſe uſually called *ſtone-ware.* The common earthen veſſels are ſubject to have their glazing corroded, and are ſo extremely porous, as readily to imbibe and retain a good quantity of the liquor; metallic veſſels are particularly apt to be corroded by theſe acid kinds of juices.

Theſe juices are ſo viſcid, and abound ſo much with heterogeneous matter, of a quite different nature from any thing ſaline, that a pellicle, or pure ſaline incruſtation upon the ſurface, is in vain expected. Boerhaave, therefore, and the more expert writers in pharmaceutical chemiſtry, with great judgment direct the evaporation of the ſuperfluous moiſture to be continued

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until the matter has acquired the conſiſtence of cream. If it be now ſuffered to ſtand for an hour or two in a warm place, it will, notwithſtanding the former depurations, depoſite a freſh ſediment, from which it ſhould be warily decanted before it be put into the veſſel in which it is deſigned to be cryſtallized.

Some recommend an unglazed earthen veſſel as preferable for this purpoſe to a glaſs one; the ſmoothneſs of the latter being ſuppoſed to hinder the ſalt from ſticking thereto; while the juice eaſily inſinuating itſelf into the pores of the former, has a great advantage of ſhooting its ſaline ſpicula to the ſides. Others ſlightly incruſtate the ſides and bottom of whatever veſſel they employ with a certain mineral ſalt, which greatly diſpoſes the juice to cryſtallize, to which of itſelf it is very averſe; but this addition is, with regard to its medical virtue, quite different from the ſalt here intended.

The liquor which remains after the cryſtallization may be depurated by a gentle colature, and after due inſpiſſation ſet to ſhoot again; when a farther produce of cryſtals will be obtained.

The proceſs for obtaining this ſalt is very tedious; and the quantity of ſalt which the juices afford is extremely ſmall: hence they are hardly ever made or expected in the ſhops. They may be ſomewhat ſooner ſeparated from the mucilage and other feculencies, by clarification with whites of eggs, and by adding very pure white clay.

In the manner above deſcribed, ſalts may alſo be obtained from other acid, auſtere, and bitteriſh plants, which contain but a ſmall quantity of oil.

The virtues of the eſſential ſalts have not been ſufficiently determined from experience. This much, however, is certain, that they do not, as has been ſuppoſed, poſſeſs the virtues of the ſubjects entire, excepting only the acids and ſweets. The others ſeem to be almoſt all of them nearly ſimilar, whatever plant they were obtained from. In watery extracts of wormwood, carduus, camomile, and many other vegetables, kept for ſome time in a ſoft ſtate, there may be obſerved fine ſaline efflorеſcences on the ſurface, which have all nearly the ſame taſte, ſomewhat of the nitrous kind. They are ſuppoſed by ſome to be in reality no more than an impure ſpecies of volatile nitre (that is, a ſalt compoſed of the nitrous acid and volatile alkali): thoſe which were examined by the chemiſts of the French academy deflagrated in the fire, and being triturated with fixed alkali, exhaled an urinous odour; plain marks of their containing thoſe two ingredients.

Acid ſalt of borax. Succ.

246 Take of borax, an ounce and a half; warm ſpring-water, one pound. Mix them in a glaſs veſſel, that the borax may be diſſolved; then pour into it three drams of the concentrated acid of vitriol: evaporate the liquor till a pellicle appears upon it; after this let it remain at reſt till the cryſtals be formed. Let them be waſhed with cold water, and kept for uſe.

This ſalt, which has long been known by the title of the *ſedative ſalt of Homberg*, is not unfrequently formed by ſublimation: but the proceſs by cryſtallization here directed is leſs troubleſome, though the ſalt proves generally leſs white, and is apt likewiſe to retain a part of Glauber's ſalt, eſpecially if the evaporation be long protracted.

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The ſalt of borax to the taſte appears to be a neutral; but when it is examined by alkalis, it ſhows the properties of an acid, effervеſcing, uniting, and cryſtallizing with them, and it deſtroys their alkaline quality. It diſſolves both in water and ſpirit of wine, although not very readily in either.

The virtues attributed to it may in ſome degree be inferred from the name of *ſedative*, by which it was long diſtinguiſhed. It has been ſuppoſed to be a mild anodyne, to diminiſh febrile heat, to prevent or remove delirium, and to allay, at leaſt for ſome time, ſpaſmodical affections, particularly thoſe which are the attendants of hypochondriaſis and hyſteria. It may be given in doſes from two to twenty grains.

Purified ſal ammoniac. Succ.

Diſſolve ſal ammoniac in ſpring-water; ſtrain the liquor through paper; evaporate it to dryneſs in a glaſs veſſel by means of a moderate fire. 247

The ſal ammoniac imported from the Mediterranean often contains ſuch impurities as to render the above proceſs neceſſary; but that which is prepared in Britain from ſoot and ſea-ſalt, is in general brought to market in a ſtate of very great purity. Hence this proceſs is now altogether omitted both in the London and Edinburgh pharmacopœias. It furniſhes, however, when neceſſary, an eaſy and effectual mode of obtaining a pure ammonia muriata.

Chap. VIII. *Magneſia.*

White magneſia.

Take of bitter purging ſalt, kali, each two pounds; diſtilled water, boiling, 20 pints. Diſſolve the bitter ſalt and the kali ſeparately in 10 pints of water, and filter through paper; then mix them. Boil the liquor a little while, and ſtrain it while hot through linen, upon which will remain the white magneſia; then waſh away, by repeated affuſions of diſtilled water, the vitriolated kali. *L.* 248

Take of bitter purging ſalt, purified fixed vegetable alkali, equal weights. Diſſolve them ſeparately in double their quantity of warm water, and let the liquor be ſtrained or otherwiſe freed from the feces; then mix them, and inſtantly add eight times their quantity of warm water. Let the liquor boil a little, ſtirring it very well at the ſame time; then let it reſt till the heat be ſomewhat diminiſhed; after which ſtrain it through a cloth: the magneſia will remain upon the cloth, and it is to be waſhed with pure water till it be altogether void of ſaline taſte. *E.*

The proceſſes here directed by the London and Edinburgh colleges are nearly the ſame; but the former ſeem to have improved ſomewhat on the latter, both in ſimplifying the proceſs, and in the employment of diſtilled water.

The *bitter cathartic ſalt*, or *Epſom ſalt*, is a combination of the vitriolic acid and magneſia. In this proceſs, then, a double elective attraction takes place: the vitriolic

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vitriolic acid forſakes the magneſia, and joins the mild alkali, for which it has a greater attraction; while the magneſia in its turn unites with the fixed air diſcharged from the mild alkali, and ready to be abſorbed by any ſubſtance with which it can combine.

We have therefore two new products, viz. a vitriolated tartar, and magneſia united with fixed air. The former is diſſolved in the water, and may be preſerved for uſe; the latter, as being much leſs ſoluble, ſinks to the bottom of the veſſel. The intention of employing ſuch a large quantity of water and of the boiling is, that the vitriolated tartar may be all thoroughly diſſolved; this ſalt being ſo ſcarcely ſoluble in water, that without this expedient a part of it might be precipitated along with the magneſia. It might perhaps be more convenient to employ the mineral alkali; which forming a Glauber's ſalt with the vitriolic acid, would require leſs water for its ſuſpenſion. By the after ablutions, however, the magneſia is ſufficiently freed from any portion of vitriolated tartar which may have adhered to it.

The ablutions ſhould be made with very pure water; for nicer purpoſes diſtilled water may be uſed with advantage; and ſoft water is in every caſe neceſſary. Hard water for this proceſs is peculiarly inadmiſſible, as the principle in waters giving the property called *hardneſs* is generally owing to an imperfect nitrous ſelenite, whoſe baſe is capable of being diſengaged by magneſia united with fixed air. For though the attraction of magneſia itſelf to the nitrous acid is not greater than that of calcareous earths; yet when combined with fixed air, a peculiar circumſtance intervenes; whence it is deducible, that the ſum of the forces tending to join the calcareous earth with the air of the magneſia, and the magneſia with the acid, is greater than the ſum of the forces tending to join the calcareous earth with the acid, and the magneſia with the fixed air.

This phenomenon muſt therefore depend on the preſence of fixed air, and its greater attraction for lime than for magneſia. On this account, if hard water be uſed, a quantity of calcareous earth muſt infallibly be depoſited on the magneſia; while the nitrous acid with which it was combined in the water, will in its turn attach itſelf to a portion of the magneſia, forming what may be called a *nitrous magneſia*.

All the alkalis, and alſo calcareous earths, have a greater attraction for fixed air than magneſia has: Hence, if this laſt be precipitated from its ſolution in acids by cauſtic alkali, it is then procured free from fixed air: but for this purpoſe calcination is more generally employed in the manner deſcribed in the proceſs which next follows. Magneſia is ſcarcely at all ſoluble in water: the infinitely ſmall portion which this fluid is capable of taking up, is owing to the fixed air of the magneſia; and it has been lately diſcovered, that water impregnated with this acid is capable of diſſolving a conſiderable portion: for this purpoſe it is neceſſary to employ magneſia already ſaturated with fixed air, as magneſia deprived of this air would quickly abſtract it from the water, whereby the force of the latter would be very conſiderably diminiſhed. Such a ſolution of magneſia might be uſeful for ſeveral purpoſes in medicine.

Magneſia is the ſame ſpecies of earth with that obtained from the mother-ley of nitre, which was for ſeveral years a celebrated ſecret in the hands of ſome particular perſons abroad. Hoffman, who deſcribes the preparations of the nitrous magneſia, gives it the character of an uſeful antacid, a ſafe and inoffenſive laxative in doſes of a dram or two, and a diaphoretic and diuretic when given in ſmaller doſes of 15 or 20 grains. Since his time, it has had a conſiderable place in the practice of foreign phyſicians; and is now in great eſteem among us, particularly in heart-burns, and for preventing or removing the many diſorders which children are ſo frequently thrown into from a redundance of acid humours in the firſt paſſages: it is preferred, on account of its laxative quality, to the common abſorbents, which, unleſs gentle purgatives be occaſionally given to carry them off, are apt to lodge in the body, and occaſion a coſtiveneſs very detrimental to infants. Preparations and Compoſitions.

Magneſia alba, when prepared in perfection, is a white and very ſubtile earth, perfectly void of ſmell or taſte, of the claſs of thoſe which diſſolve in acids. It diſſolves freely even in the vitriolic acid; which, in the common way of making ſolutions, takes up only an inconſiderable portion of other earths. Combined with this acid, it forms the bitter purging or Epſom ſalt, very eaſily ſoluble in water; while the common abſorbents form with the ſame acid almoſt inſipid concretes, very difficult of ſolution. Solutions of magneſia in all acids are bitter and purgative, while thoſe of the other earths are more or leſs auſtere and aſtringent. A large doſe of magneſia, if the ſtomach contain no acid to diſſolve it, does not purge or produce any ſenſible effect; a moderate one, if an acid be lodged there, or if acid liquors be taken after it, procures ſeveral ſtools; whereas the common abſorbents, in the ſame circumſtances, inſtead of looſening, bind the belly. It is obvious, therefore, that magneſia is ſpecifically different from the other earths, and that it is applicable to ſeveral uſeful purpoſes in medicine.

Magneſia was formerly made with the mother-water of nitre evaporated to dryneſs, or precipitated by a fixed alkali. It has gone under different names, as the *white powder of the Count of Palma*, *powder of ſentinelle*, *polychreſt*, *laxative powder*, &c. It ſeems to have got the character *white*, to diſtinguiſh it from the dark-coloured mineral called alſo *magneſia* or *manganeſe*; a ſubſtance poſſeſſing very different properties. We have not heard that pure native magneſia has been found in its uncombined ſtate. A combination of it with ſulphur has been diſcovered to cover a ſtratum of coal at Littry in Lower Normandy. It has alſo been found in certain ſerpentine earths in Saxony, and in marly and alum earths.

Calcined magneſia.

Take of white magneſia, four ounces. Expoſe it to a ſtrong heat for two hours; and, when cold, ſet it by. Keep it in a veſſel cloſely ſtopped. *L.* 242

Let magneſia, put into a crucible, be continued in a red heat for two hours; then put it up in cloſe glaſs veſſels. *E.*

By this proceſs the magneſia is freed of fixed air; which, according to Dr Black's experiments, conſti-

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tutes about $\frac{1}{7}$ths of its weight. A kind of opaque foggy vapour is observed to escape during the calcination, which is nothing else than a quantity of fine particles of magnesia buoyed off along with a stream of the disengaged air. About the end of the operation, the magnesia exhibits a kind of luminous or phosphorescent property; and this may be considered as a pretty exact criterion of its being deprived of air.

Calcined magnesia is equally mild as when saturated with fixed air; and this circumstance is sufficient to establish a difference between it and calcareous earths, all of which are converted by calcination into a caustic quicklime.

The calcined magnesia is used for the same general purposes as the magnesia combined with fixed air. In certain affections of the stomach, accompanied with much flatulence, the calcined magnesia is found preferable, not only as containing more of the real earth of magnesia in a given quantity, but as being also deprived of its air. It neutralizes the acid of the stomach without that extrication of air which is often a troublesome consequence in employing the aerated magnesia in these complaints. It is proper to observe, that magnesia, whether combined with or deprived of fixed air, is similar to the mild calcareous earths in promoting and increasing putrefaction. The same has even been observed with respect to the Epsom and some other salts which have this earth for their base.

Chap. IX. *Preparations of Sulphur.*

Washed flowers of sulphur. L.

250 Take of flowers of sulphur, one pound; distilled water, four pints. Boil the flowers of sulphur a little while in the distilled water; then pour off this water, and wash off the acid with cold water; lastly, dry the flowers.

In the former editions of our pharmacopœias directions were given for the preparation of the flowers of sulphur themselves; but as a large apparatus is necessary for doing it with any advantage, it is now scarcely ever attempted by the apothecaries. When the flowers are properly prepared, no change is made on the qualities of the sulphur. Its impurities only are separated; and at the same time it is reduced to a finer powder than it can easily be brought to by any other means. But as the flowers of sulphur are generally sublimed in very capacious rooms, which contain a large quantity of air, or in vessels not perfectly close, some of those that arise at first are apt to take fire, and thus are changed into a volatile acid vapour, which mingling with the flowers that sublime afterwards, communicates to them a considerable degree of acidity. In this case the ablution here directed is for the general use of the medicine absolutely necessary; for the flowers thus tainted with acid sometimes occasion gripes, and may in other respects be productive of effects different from those of pure sulphur. There are, however, some particular combinations to which they are supposed to be better adapted when unwashed, such as their union with mercury into æthiops mineral; and accordingly for that preparation the unwashed flowers are directed by the London college.

Sulphurated kali. L.

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Take of flowers of sulphur, one ounce; kali, five ounces. Mix the salt with the melted sulphur, by frequently stirring, until they unite into an uniform mass. 251

This preparation, in the former editions of our pharmacopœias, had the name of *hepar sulphuris*, or *liver of sulphur*.

It is much more convenient to melt the sulphur first by itself, and add the salt of tartar by degrees, as here directed, than to grind them together, and afterwards endeavour to melt them, as ordered in former editions: for in this last case the mixture will not flow sufficiently thin to be properly united by stirring; and the sulphur either takes fire or sublimes in flowers, which probably has been the reason why so large a proportion of it has been commonly directed. Even in the present method a considerable part of the sulphur will be dissipated; and if it were not, the hepar would not be of its due quality: for one part of sulphur requires two of the alkaline salt to render it perfectly soluble in water, which this preparation ought to be.

The hepar sulphuris has a fetid smell and a nauseous taste. Solutions of it in water, made with sugar into a syrup, have been recommended in coughs and other disorders of the breast. Our pharmacopœias, nevertheless, have deservedly rejected this syrup, as common practice has almost done the balsams. Solutions of the hepar in water have been also recommended in herpetic and other cutaneous affections. Some physicians have even employed this solution, in a large quantity, as a bath for the cure of psora; and in cases of tinea capitis it has often been used by way of lotion.

The hepar, digested in rectified spirit of wine, imparts a rich gold colour, a warm, somewhat aromatic taste, and a peculiar, not ungrateful smell. A tincture of this kind is kept in the shops under the name of another mineral. The hepar sulphuris has been by some strongly recommended to prevent the effects of mineral poison.

Sulphurated oil and sulphurated petroleum. L.

Take of flowers of sulphur, four ounces; olive oil, sixteen ounces. Boil the flowers of brimstone with the oil, in a pot slightly covered, until they be united. 252

In the same manner is made *sulphurated petroleum*.

These articles are analogous to what had formerly a place in our pharmacopœias under the titles of *balsamum sulphuris simplex, crassum, et Barbadense*. And, besides these, a place was also given to the *balsamum sulphuris anisatum, terebinthinatum*, &c. While these articles, however, are now banished from our pharmacopœias, even those retained are less in use than formerly.

These preparatinns are more conveniently and safely made in a tall glass body, with the mouth at least an inch in diameter, than in the circulatory or close vessels in which they have commonly been directed to be prepared: for when the sulphur and oil begin to act vehemently upon each other, they not only rarify into a large volume, but likewise throw out impetuously great quantities of an elastic vapour; which, if the vessels be closed, or the orifices not sufficient to allow it

it a free exit, will infallibly burſt them. Hoffman relates a very remarkable hiſtory of the effects of an accident of this kind. In the veſſel above recommended the proceſs may be completed, without danger, in four or five hours, by duly managing the fire, which ſhould be very gentle for ſome time, and afterwards increaſed ſo as to make the oil juſt bubble or boil; in which ſtate it ſhould be kept till all the ſulphur appears to be taken up.

Eſſential oils, employed as menſtrua for ſulphur, undergo a great alteration from the degree of heat neceſſary for enabling them to diſſolve the ſulphur: and hence the balſams have not near ſo much of their flavour as might be expected. It ſhould therefore ſeem more eligible to add a proper quantity of the eſſential oils to the ſimple balſam: theſe readily incorporate by a gentle warmth, if the veſſel be now and then ſhaken. We may thus compoſe a balſam more elegant than thoſe made in the manner formerly recommended, and which retains ſo much of the flavour of the oil as is in ſome meaſure ſufficient to cover the taſte of the ſulphur, and render it ſupportable.

The balſams of ſulphur have been ſtrongly recommended in coughs, conſumptions, and other diſorders of the breaſt and lungs; but the reputation which they have had in theſe caſes does not appear to have been built on any fair trial or experience of their virtues. They are manifeſtly hot, acrimonious, and irritating; and therefore ſhould be uſed with the utmoſt caution. They have frequently been found to injure the appetite, offend the ſtomach and viſcera, parch the body, and occaſion thirſt and febrile heats. The doſe of the ſimple balſam is from ten to forty drops: thoſe with eſſential oils are not given in above half theſe quantities. Externally, they are employed for cleanſing and healing foul running ulcers. Boerhaave conjectures that their uſe in theſe caſes gave occaſion to the virtues aſcribed to them when taken internally.

Precipitated ſulphur. L.

253 Take of ſulphurated kali, ſix ounces; diſtilled water, one pound and a half; vitriolic acid, diluted, as much as is ſufficient. Boil the ſulphurated kali in the diſtilled water until it be diſſolved. Filter the liquor through paper, to which add the vitriolic acid. Waſh the precipitated powder by often pouring on water till it becomes inſipid.

This preparation is not ſo white as that of the laſt pharmacopœia, which was made with quicklime; and which in ſome pharmacopœias had the name of *milk of ſulphur*.

Pure milk of ſulphur is not different in quality from pure ſulphur itſelf; to which it is preferred in unguents, &c. only on account of its colour. The whiteneſs does not proceed from the ſulphur having loſt any of its parts in the operation, or from any new matter ſuperadded: for if common ſulphur be ground with alkaline ſalts, and ſet to ſublime, it riſes of a white like colour, the whole quantity of the alkali remaining unchanged; and if the milk be melted with a gentle fire, it returns into yellow ſulphur again.

It may be obſerved, that the name *lac ſulphuris*, or *milk of ſulphur*, applied among us to the precipitate, is by the French writers confined to the white liquor before the precipitate has fallen from it.

Chap. X. *Preparations of Antimony.*

Antimony is compoſed of a metal, united with ſulphur or common brimſtone.

If powdered antimony be expoſed to a gentle fire, the ſulphur exhales; the metallic part remaining in form of a white calx, reducible, by proper fluxes, into a whitiſh brittle metal, called *regulus*. This is readily diſtinguiſhed from the other bodies of that claſs, by its not being ſoluble in aquafortis; its proper menſtruum is aqua-regia. 254

If aqua-regia be poured on crude antimony, the metallic part will be diſſolved; and the ſulphur thrown out, partly to the ſides of the veſſel, and partly to the ſurface of the liquor, in the form of a greyiſh yellow ſubſtance. This, ſeparated and purified by ſublimation, appears on all trials the ſame with pure common brimſtone.

The metal freed from the ſulphur naturally blended with it, and afterwards fuſed with common brimſtone, reſumes the appearance and qualities of crude antimony.

The antimonial metal is a medicine of the greateſt power of any known ſubſtance; a quantity too minute to be ſenſible in the tendereſt balance, is capable of producing violent effects, if taken diſſolved, or in a ſoluble ſtate. If given in ſuch a form as to be immediately miſcible with the animal fluids, it proves violently emetic; if ſo managed as to be more ſlowly acted on, cathartic; and in either caſe, if the doſe be extremely ſmall, diaphoretic. Thus, though vegetable acids extract ſo little from this metal, that the remainder ſeems to have loſt nothing of its weight, the tinctures prove in large doſes ſtrongly emetic, and in ſmaller ones powerfully diaphoretic. The regulus has been caſt into the form of pills, which acted as violent cathartics, though without ſuffering any ſenſible diminution of weight in their paſſage through the body; and this repeatedly for a great number of times.

This metal, diveſted of the inflammable principle which it has in common with other metallic bodies that are reducible to a calx, becomes indiſſoluble and inactive. The calx, nevertheleſs, urged with a ſtrong fire, melts into a glaſs, which is as eaſy of ſolution, and as violent in operation, as the regulus itſelf: the glaſs, thoroughly mixed with ſuch ſubſtances as prevent its ſolubility, as wax, reſin, and the like, is again rendered mild.

Vegetable acids, as has already been obſerved, diſſolve but an extremely minute portion of this metal: the ſolution nevertheleſs is powerfully emetic and cathartic. The nitrous and vitriolic acids only corrode it into a powder, to which they adhere ſo ſlightly as to be ſeparable in a conſiderable degree by water, and totally by fire, leaving the regulus in form of a calx ſimilar to that prepared by fire alone. The marine acid has a very different effect: this reduces the regulus into a violent corroſive; and though it difficultly unites, yet it adheres ſo very cloſely as not to be ſeparable by any ablution, nor by fire, the regulus ariſing along with it. The nitrous or vitriolic acids expel the marine, and thus reduce the corroſive into a calx ſimilar to the foregoing.

Sulphur remarkably abates the power of this metal: and hence crude antimony, in which the regu-

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lus appears to be combined with ſulphur, from one-fourth to one-half its weight, proves altogether mild. If a part of the ſulphur be taken away by ſuch operations as do not deſtroy or calcine the metal, the remaining maſs becomes proportionally more active.

The ſulphur of antimony may be expelled by deflagration with nitre: the larger the quantity of nitre, to a certain point, the more of the ſulphur will be diſſipated, and the preparation will be the more active. If the quantity of nitre be more than ſufficient to conſume the ſulphur, the reſt of it, deflagrating with the inflammable principle of the regulus itſelf, renders it again mild.

The ſulphur of antimony is likewiſe abſorbed in fuſion by certain metals and by alkaline ſalts. Theſe laſt, when united with ſulphur, prove a menſtruum for all the metals (zinc excepted); and hence, if the fuſion be long continued, the regulus is taken up, and rendered ſoluble in water.

From theſe particulars with reſpect to antimony, it may naturally be concluded, that it not only furniſhes us with an uſeful and active medicine, but that it may alſo be exhibited for medical purpoſes under a great variety of different forms, and that the effects of theſe will be conſiderably diverſified. And this has in reality been the caſe. For further information reſpecting antimony, and its uſes in medicine, we refer our readers to the articles ANTIMONY; MATERIA MEDICA, p. 653, &c.; and CHEMISTRY-*Index*. But although there is perhaps no preparation there mentioned, which is not fitted to ſerve ſome uſeful purpoſe; yet the colleges both of London and Edinburgh have now reſtricted the number of preparations in their pharmacopœias to a few only. And it is highly probable, that from the proper employment of them, every uſeful purpoſe to be anſwered by antimony may be accompliſhed.

Calcined antimony. L.

255 Take of antimony, powdered, eight ounces; nitre, powdered, two pounds. Mix them, and caſt the mixture by degrees into a red hot crucible. Burn the white matter about half an hour; and, when cold, powder it; after which waſh it with diſtilled water.

In the laſt edition of the London pharmacopœia this preparation had the name of *calx of antimony*; and it may be conſidered as at leaſt very nearly approaching to ſome other antimonials of the old pharmacopœias, particularly to the nitrated diaphoretic antimony, waſhed ditto, and ſtibiated nitre; none of which are now received as ſeparate formulas of our pharmacopœia, and indeed even the calx of antimony itſelf, at leaſt as thus prepared, has now no place in the Edinburgh pharmacopœia.

The calx of antimony, when freed by waſhing from the ſaline matter, is extremely mild, if not altogether inactive. Hoffman, Lemery, and others, aſſure us, that they have never experienced from it any ſuch effects as its uſual title imports: Boerhaave declares, that it is a mere metallic earth, entirely deſtitute of all medicinal virtue: and the committee of the London college admit that it has no ſenſible operation. The common doſe is from five grains to a ſcruple, or half a dram; though Wilſon relates, that he has known it given by half ounces, and repeated two or three times a-day, for ſeveral days together.

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Some report that this calx, by keeping for a length of time, contracts an emetic quality: From whence it has been concluded, that the powers of the regulus part are not entirely deſtroyed; that the preparation has the virtues of other antimonials which are given as alteratives; that is, in ſuch ſmall doſes as not to ſtimulate the primæ viæ; and that therefore diaphoretic antimony, or calcined antimony, as it is now more properly ſtyled, is certainly among the mildeſt preparations of that mineral, and may be uſed for children, and ſimilar delicate conſtitutions where the ſtomach and inteſtines are eaſily affected. The obſervations, however, from which theſe concluſions are drawn, does not appear to be well founded: Ludovici relates, that after keeping the powder for four years, it proved as mild as at firſt: and the Straſburgh pharmacopœia, with good reaſon, ſuſpects, that where the calx has proved emetic, it had either been given in ſuch caſes as would of themſelves have been attended with this ſymptom (for the great alexipharmac virtues attributed to it have occaſioned it to be exhibited even in the more dangerous malignant fevers, and other diſorders which are frequently accompanied with vomiting); or that it had not been ſufficiently calcined, or perfectly freed from ſuch part of the regulus as might remain uncalcined. The uncalcined part being groſſer than the true calx, the ſeparation is effected by often waſhing with water, in the ſame manner as directed for ſeparating earthy powders from their groſſer parts.

It has been obſerved, that when diaphoretic antimony is prepared with nitre abounding with ſea-ſalt, of which all the common nitre contains ſome portion, the medicine has proved violently emetic. This effect is not owing to any particular quality of the ſea-ſalt, but to its quantity, by which the proportion of the nitre to the antimony is rendered leſs.

The *nitrum ſtibiatum*, as it was called, is produced by the deflagration of the ſulphur of the antimony with the nitre, in the ſame manner as the *ſal polychreſt*, from which it differs no otherwiſe than in retaining ſome portion of the antimonial calx.

Notwithſtanding the doubts entertained by ſome reſpecting the activity of the antimonium calcinatum, yet the London college have in our opinion done right in retaining it. For while it is on all hands allowed that it is the mildeſt of our antimonials, there are ſome accurate obſervers who conſider it as by no means inefficacious. Thus Dr Healde tells us, that he has been in the habit of employing it for upwards of 40 years, and is much deceived, if, when genuine, it be not productive of good effects.

Nitrated calx of antimony. E.

256 Take of antimony calcined for making the glaſs of antimony, and nitre, equal weights. Having mixed, and put them into a crucible, let them be heated, ſo that the matter ſhall be of a red colour for an hour; then let it be taken out of the crucible, and, after beating it, waſh it repeatedly with warm water till it be inſipid.

Although this preparation agrees nearly in name with the

the preceding, and has been considered as being nearly a complete calx of antimony, yet there can be no doubt that it is a medicine of a much more active nature than the former; and in place of being one of the mildest of the antimonials, it often operates with great violence when given in doses of a few grains only.

But as the effects of every preparation of antimony, not already conjoined with an acid, must depend on the quantity and condition of the acid in the stomach, so the ablution of the base of the nitre in this process gives full power to the acid of the stomach to act as far as possible on the calx; whereas, when the unwashed calx is employed, a great quantity of the acid in the stomach is neutralized by the alkaline base of the nitre adhering to the calx. The nitrated calx of antimony is supposed to be nearly the same with the article which has been so much celebrated, and has had such an extensive sale under the title of *Dr James's fever powder*. And it was as an article which might be employed in the place of James's powder, that the Edinburgh college introduced this into their pharmacopœia. There is, however, reason to believe, that the preparation of James's powder is somewhat different from that here directed; but their effects, as far as our observation goes, appear to be very nearly the same.

The nitrated calx of antimony has been thought by some preferable to emetic tartar, where the permanent effects of a long-continued nausea are required, and where we wish our antimonials to pass the pylorus and produce purging. But, like every other preparation where the reguline part is only rendered active by the acid in the stomach, the nitrated calx of antimony is in all cases of uncertain operation: sometimes proving perfectly inert, and at other times very violent in its effects. The dose is generally 10 or 12 grains, and this is often given all at once; an inconvenience not attending the emetic tartar; the quantity and effects of which we can generally measure with surprising minuteness.

There is, however, reason to believe, that by means of James's powder, and the nitrated calx, an artificial termination of fever is sometimes accomplished, and that too more frequently than by emetic tartar. This perhaps may sometimes be the consequence of the violence with which they operate. At the same time it must be admitted, that even the most violent operation by no means ensures an immediate recovery, but that on the contrary it is sometimes manifestly attended with bad effects.

Crocus of antimony.

Take of antimony, powdered; nitre, powdered, of each one pound; sea salt, one ounce. Mix, and put them by degrees into a red-hot crucible, and melt them with an augmented heat. Pour out the melted matter; and, when cold, separate it from the scoriæ. *L.*

Equal parts of antimony and nitre are to be injected by degrees into a red-hot crucible; when the detonation is over, separate the reddish metallic matter from the whitish crust; beat it into a powder, and edulcorate it by repeated washings with hot water, till the water comes off insipid. *E.*

Here the antimonial sulphur is almost totally consumed, and the metallic part left divested of its corrector. These preparations, given from two to six grains, generally act as violent emetics, greatly disordering the constitution. But the operation, like that of every preparation of antimony whose reguline part is not joined with an acid, must be liable to variations, according to the quantity and condition of the acid in the stomach. Their principal use is in maniacal cases, as the basis of some other preparations; and among the farriers, who frequently give to horses an ounce or two a day, divided into different doses as an alterative: in these, and other quadrupeds, this medicine acts chiefly as a diaphoretic. Preparations and Compositions.

The chemists have been accustomed to make the crocus with a less proportion of nitre than what is directed above; and without any farther melting than what ensues from the heat which the matter acquires by deflagration, which, when the quantity is large, is very considerable: a little common salt is added to promote the fusion. The mixture is put by degrees into an iron pot or mortar, somewhat heated, and placed under a chimney: when the first ladleful is in, a piece of lighted charcoal is thrown to it, which sets the matter on fire; the rest of the mixture is then added by little and little; the deflagration is soon over, and the whole appears in perfect fusion: when cold, a considerable quantity of scoriæ is found on the surface; which scoriæ are easily knocked off with a hammer. The crocus prepared after this manner is of a redder colour than that of the former editions of the London pharmacopœia. And indeed the method now directed by the London college may be considered as founded on this: It differs principally from that of the Edinburgh college in the employment of the sea-salt, by which the process is much facilitated.

Muriated antimony. L.

Take of the crocus of antimony, powdered; vitriolic acid, each one pound; dry sea-salt, two pounds. Pour the vitriolic acid into a retort, adding by degrees the sea-salt and crocus of antimony, previously mixed; then distil in a sand-bath. Let the distilled matter be exposed to the air several days, and then let the fluid part be poured off from the dregs. 258

Butter of antimony. E.

Take of crude antimony, one part; corrosive sublimate of mercury, two parts. Grind them first separately; then thoroughly mix them together, taking the utmost care to avoid the vapours. Put the mixture into a coated glass retort (having a short wide neck), so as to fill one half of it: the retort being placed in a sand-furnace, and a receiver adapted to it, give first a gentle heat, that only a dewy vapour may arise: the fire being then increased, an oily liquor will ascend and congeal in the neck of the retort, appearing like ice, which is to be melted down by a live coal cautiously applied. This oily matter is to be rectified in a glass retort into a pellucid liquor. 259

The process here directed by the Edinburgh college, and which is nearly the same with what stood in

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the former edition of the London pharmacopœia, is extremely dangerous, insomuch that even the life of the operator, though tolerably versed in common pharmacy, may be much endangered for want of due care. Boerhaave relates, that one, who from the title he gives him is not to be supposed inexpert in chemical operations, or unacquainted with the danger attending this, was suffocated for want of proper care to prevent the bursting of the retort. The fumes which arise, even upon mixing the antimony with the sublimate, are highly noxious, and sometimes issue so copiously and suddenly, as very difficultly to be avoided. The utmost circumspection therefore is necessary.

The caustic, or butter as it is called, appears to be a solution of the metallic part of the antimony in the marine acid of the sublimate: the sulphur of the antimony, and the mercury of the sublimate, remain at the bottom of the retort united into an æthiops. This solution does not succeed with spirit of salt in its liquid state, and cannot be effected, unless (as in the case of making sublimate) either the acid be highly concentrated, and both the ingredients strongly heated; or when the antimony is exposed to the vapours of the acid distilled from the black calx of manganese. By this last process a perfect solution of the regulus of antimony in the muriatic acid is effected. Of this more simple, more safe, and less expensive method of preparing muriated antimony, an account is given by Mr Russel in the Transactions of the Royal Society of Edinburgh.

If regulus of antimony were added in the distillation of spirit of sea-salt without water, a solution would also be made.

The method, however, now directed by the London college, in which vitriolic acid and sea-salt are employed to give a double elective attraction, is perhaps to be considered as preferable to any of the others. In this they have followed very nearly the directions given in the Pharmacopœia Suecica, which are taken from the process of Mr Scheele.

When the congealed matter that arises into the neck of the retort is liquified by the moisture of the air, it proves less corrosive than when melted down and rectified by heat; though it seems, in either case, to be sufficiently strong for the purposes of consuming fungous flesh and the callous lips of ulcers. It is remarkable, that though this saline concrete readily and almost entirely dissolves by the humidity of the air, only a small quantity of white powder separating, it nevertheless will not dissolve on putting water to it directly: even when previously liquefied by the air, the addition of water will precipitate the solution. And accordingly, by the addition of water is formed that once celebrated article known by the title of *mercurius vitæ*, or *Algeroth's powder*. This preparation, though never used by itself, is employed both by the Edinburgh and by some of the foreign colleges, in the formation of emetic tartar, the most useful of all the antimonials. And although chemists are not altogether agreed with regard to the best mode of making the tartarized antimony, yet we shall afterwards have occasion to observe, when treating of that article, that the preparation of it from the muriated antimony, or rather from its precipitate (Algeroth's powder), is perhaps the best mode which has yet been practised. And were it even with no other intention than this, a safe, easy, and cheap method of forming a muriated antimony, may be considered as an important improvement in our pharmacopœias.

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Antimonial powder. L.

Take of antimony, coarsely powdered, hartshorn-shavings, each two pounds; mix, and put them into a wide red-hot iron pot, stirring constantly till the mass acquires a grey-colour. Powder the matter when cold, and put it into a coated crucible. Lute to it another crucible inverted, which has a small hole in its bottom: augment the fire by degrees to a red heat, and keep it so for two hours. Lastly, reduce the matter, when cold, to a very fine powder. 2(

In this preparation, the metallic part of the antimony in a state of calx will be united with that part of the hartshorn which is indestructible by the action of fire, viz. its absorbent earth. If this powder be properly prepared, it is of a white colour. It is a mild antimonial preparation, and is given as an alterative from three to six grains for a dose. In this quantity, however, it sometimes creates nausea, and even vomits. In larger doses it proves emetic, and operates by stool.

Precipitated sulphur of antimony. L.

Take of antimony, powdered, two pounds; water of pure kali, four pints; distilled water, three pints; Mix, and boil them with a slow fire for three hours, constantly stirring, and adding the distilled water as it shall be wanted; strain the hot ley through a double linen cloth, and into the liquor, whilst yet hot, drop by degrees as much diluted vitriolic acid as is sufficient to precipitate the sulphur. Wash off, with warm water, the vitriolated kali. 2(

Golden sulphur of antimony. E.

Boil, in an iron pot, four pounds of caustic ley diluted with three pints of water, and throw in by degrees two pounds of powdered antimony; keeping them continually stirring with an iron spatula for three hours, over a gentle fire, and occasionally supplying more water. The liquor loaded with the sulphur of antimony being then strained through a woollen cloth, drop into it gradually, while it continues hot, so much spirit of nitre, diluted with an equal quantity of water, as shall be sufficient to precipitate the sulphur, which is afterwards to be carefully washed with hot water. 2(

The foregoing preparations are not strictly sulphurs; they contain a considerable quantity of the metallic part of the antimony, which is reducible from them by proper fluxes. These medicines must needs be liable to great variation in point of strength; and in this respect they are, perhaps, the most precarious, though some have affirmed that they are the most certain of the antimonial medicines.

They prove emetic when taken on an empty stomach, in a dose of four, five, or six grains; but at present they are scarcely prescribed with this intention; being chiefly used as alterative deobstruents, particularly in cutaneous disorders. Their emetic quality is easily blunted, by making them up into pills with resins

fins or extracts, and giving them on a full ſtomach: with theſe cautions they have been taken in the quantity of 16 grains a-day, and continued for a conſiderable time, without occaſioning any diſturbance upwards or downwards. As their ſtrength is precarious, they ſhould be taken at firſt in very ſmall doſes, and increaſed by degrees according to their effect.

A compoſition of the golden ſulphur, with ſweet mercury, has been found a powerful, yet ſafe alterative, in cutaneous diſorders; and has completed a cure after ſalivation had failed. In venereal caſes, likewiſe, this medicine has produced excellent effects. A mixture of equal parts of the ſulphur and calomel (well triturated together, and made into pills with extracts, &c.) may be taken from four to eight or ten grains, morning and night; the patient keeping moderately warm, and drinking after each doſe a draught of a decoction of the woods, or other ſimilar liquor. This medicine generally promotes perſpiration, ſcarcely occaſioning any tendency to vomit or purge, or affecting the mouth.

Tartarized antimony. L.

Take of crocus of antimony, powdered, one pound and an half; cryſtals of tartar, two pounds; diſtilled water, two gallons: boil in a glaſs veſſel about a quarter of an hour; filter through paper, and ſet aſide the ſtrained liquor to cryſtallize.

Emetic tartar. E.

Take of the butter of antimony what quantity you chooſe; pour it into warm water, in which ſo much of the purified vegetable fixed alkali has been previouſly diſſolved, that the antimonial powder may be precipitated, which, after being well waſhed, is to be dried. Then to five pounds of water add of this powder nine drams, of cryſtals of tartar, beat into a very fine powder, two ounces and a half; boil for a little till the powders be diſſolved. Let the ſtrained ſolution be ſlowly evaporated in a glaſs veſſel to a pellicle, ſo that cryſtals may be formed.

We have here two modes of making the moſt common, and perhaps we may add the moſt uſeful, of all the antimonial preparations, long known in the ſhops under the name of *emetic tartar*. Theſe modes differ conſiderably from each other; but in both, the reguline part of the antimony is united with the acid of the tartar. It is perhaps difficult to ſay to which mode of preparation the preference is to be given; for on this ſubject the beſt chemiſts are ſtill divided in their opinion. The mode directed by the London college is nearly the ſame with that in former editions of their pharmacopœia, while that now adopted by the Edinburgh college in which they have nearly followed the Pharmacopœia Roſſica, is of later date. That in both ways a good emetic tartar may be formed, is very certain: but in our opinion, when it is formed of the precipitate from the muriatic acid, or the *poudre d'Algerotti*, as it has been called, there is the leaſt chance of its being uncertain in its operation: and this method comes recommended to us on the authority of Bergman, Scheele, and ſome other of the firſt names in chemiſtry. Bergman adviſes, that the calx be precipitated by ſimple water, as being leaſt liable to variation; and this is the direction followed in the Pharmacopœia Roſſica. But when the calx is precipitated by an alkaline ley, as is directed by the Edinburgh college, it is more certainly freed from the muriatic acid, and will of courſe be milder. Preparations and Compoſitions.

In the after part of the proceſs, whether precipitate or crocus have been uſed, the quantity of the antimonial ought always to be ſome drams more than is abſolutely neceſſary for ſaturating the acid of tartar, ſo that no cryſtals may ſhoot which are not impregnated with the active metallic part of the antimony. And in order to ſecure an uniform ſtrength, ſome attention is neceſſary in collecting the cryſtals, as ſome may contain more metal than others. After they are all ſeparated from the liquor, they ought to be beat together in a glaſs mortar into a fine powder, that the medicine may be of uniform ſtrength.

Emetic tartar is, of all the preparations of antimony, the moſt certain in its operation.

It will be ſufficient, in conſidering the medicinal effects of antimonials, that we ſhould obſerve, once for all, that their emetic property depends on two different conditions of the reguline part: the firſt is where the reguline part is only active, by being rendered ſo from meeting with an acid in the ſtomach: the ſecond is where the reguline part is already joined with an acid, rendering it active. It is obvious, that thoſe preparations, reducible to the firſt head, muſt always be of uncertain operation. Such then is the equal uncertainty in the chemical condition and medicinal effects of the croci, the hepata, and the calces; all of which proceſſes are different ſteps or degrees of freeing the reguline part from ſulphur and phlogiſton. It is equally plain, that the preparations coming under the ſecond head muſt be always conſtant and certain in their operation. Such a one is emetic tartar, the doſe and effects of which we can meaſure with great exactneſs.

The title of this medicine expreſſes its principal operation. It is one of the beſt of the antimonial emetics, acting more powerfully than the quantity of crocus contained in it would do by itſelf, though it does not ſo much ruffle the conſtitution. And indeed antimonials in general, when thus rendered ſoluble by vegetable acids, are more ſafe and certain in their effects than the violent preparations of that mineral exhibited by themſelves; the former never varying in their action from a difference in the food taken during their uſe, or other ſimilar circumſtances; which occaſioning more or leſs of the others to be diſſolved, make them operate with different degrees of force. Thus, crude antimony, where acid food has been liberally taken, has ſometimes proved violently emetic; whilſt in other circumſtances it has no ſuch effect.

The doſe of emetic tartar, when deſigned to produce the full effect of an emetic, is from two to four grains. It may likewiſe be advantageouſly given in much ſmaller doſes as a naufeating and ſudorific medicine.

Vitrified antimony. L.

Take of powdered antimony, four ounces. Calcine it in a broad earthen veſſel, with a fire gradually raiſed, ſtirring with an iron rod until it no longer emits a ſulphureous ſmoke. Put this powder into a crucible, ſo as to fill two-thirds of it. A cover being fitted 265

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on, make a fire under it, at firſt moderate, afterwards ſtronger, until the matter be melted. Pour out the melted glaſs.

Glaſs of antimony. E.

266 Strew antimony, beat into a coarſe powder like ſand, upon a ſhallow unglazed earthen veſſel, and apply a gentle heat underneath, that the antimony may be heated ſlowly; keeping it at the ſame time continually ſtirring to prevent it from running into lumps. White vapours of a ſulphureous ſmell will ariſe from it. If they ceaſe to exhale with the degree of heat firſt applied, increaſe the fire a little, ſo that vapours may again ariſe: go on in this manner, till the powder, when brought to a red heat, exhales no more vapours. Melt the calx in a crucible with an intenſe heat, till it aſſumes the appearance of melted glaſs: then pour it out on a heated braſs plate or diſh.

The calcination of antimony, in order to procure tranſparent glaſs, ſucceeds very ſlowly, unleſs the operator be wary and circumſpect in the management of it. The moſt convenient veſſel is a broad ſhallow diſh, or a ſmooth flat tile, placed under a chimney. The antimony ſhould be the purer ſort, ſuch as is uſually found at the apex of the cones; this, groſsly powdered, is to be evenly ſpread over the bottom of the pan, ſo as not to lie above a quarter of an inch thick on any part. The fire ſhould be at firſt no greater than is juſt ſufficient to raiſe a fume from the antimony, which is to be now and then ſtirred: when the fumes begin to decay, increaſe the heat, taking care not to raiſe it ſo high as to melt the antimony, or run the powder into lumps; after ſome time the veſſel may be made red-hot, and kept in this ſtate until the matter will not, upon being ſtirred, any longer fume. If this part of the proceſs be duly conducted, the antimony will appear in an uniform powder, without any lumps, and of a grey colour.

With this powder fill two-thirds of a crucible, which is to be covered with a tile, and placed in a wind-furnace. Gradually increaſe the fire till the calx be in perfect fuſion, when it is to be now and then examined by dipping a clean iron wire into it. If the matter which adheres to the end of the wire appears ſmooth and equally tranſparent, the vitrification is completed, and the glaſs may be poured out upon a hot ſmooth ſtone or copperplate, and ſuffered to cool ſlowly to prevent its cracking and flying in pieces. It is of a tranſparent yellowiſh red colour.

The glaſs of antimony uſually met with in the ſhops, is ſaid to be prepared with certain additions; which may, perhaps, render it not ſo fit for the purpoſe here deſigned. By the method above directed, it may be eaſily made of the requiſite perfection without any addition.

As antimony may be rendered nearly or altogether inactive by calcination, it might be expected that the calx and glaſs of the preſent proceſs would be likewiſe inert. But here the calcination is far leſs perfect than in the other caſe, where the inflammable principle of the regulus is totally burnt out by deflagration with nitre; there the calx is of perfect whiteneſs, and a glaſs made from that calx (with the addition of any ſaline flux, for of itſelf it will not vitrify) has little colour; but here ſo much of the inflammable principle is left, that the calx is grey, and the glaſs of a high colour. The calcined antimony is ſaid by Boerhaave to be violently emetic. Experience has ſhown that the glaſs is ſo, inſomuch as to be unſafe for internal uſe. At preſent it is chiefly employed in forming ſome other antimonial preparations, particularly the cerated glaſs of antimony, the next article to be mentioned; and the wine of antimony, afterwards to be treated of under the head of wines. It is alſo not unfrequently employed in the formation of emetic tartar; and it was directed for that purpoſe in the laſt edition of the Edinburgh pharmacopœia, being perhaps even ſuperior to the crocus of antimony.

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Cerated glaſs of antimony. E.

267 Take of yellow wax, a dram; glaſs of antimony, reduced into powder, an ounce. Melt the wax in an iron veſſel, and throw into it the powdered glaſs: keep the mixture over a gentle fire for half an hour, continually ſtirring it; then pour it out on paper, and when cold grind it into powder.

The glaſs melts in the wax with a very gentle heat: after it has been about twenty minutes on the fire, it begins to change its colour, and in ten more comes near to that of Scotch ſnuff; which is a mark of its being ſufficiently prepared; the quantity ſet down above loſes about one dram of its weight in the proceſs.

This medicine was for ſome time much eſteemed in dyſenteries: ſeveral inſtances of its good effects in theſe caſes may be ſeen in the fifth volume of the Edinburgh Eſſays, from which the above remarks on the preparations are taken. The doſe is from two or three grains to twenty, according to the age and ſtrength of the patient. In its operation, it makes ſome perſons ſick and vomit; it purges almoſt every one: though it has ſometimes effected a cure without occaſioning any evacuation or ſickneſs. It is now, however, much leſs uſed than formerly.

Mr Geoffroy gives two pretty ſingular preparations of glaſs of antimony, which ſeem to have ſome affinity with this. One is made by digeſting the glaſs, very finely levigated, with a ſolution of maſtich made in ſpirit of wine, for three or four days, now and then ſhaking the mixture; and at laſt evaporating the ſpirit ſo as to leave the maſtich and glaſs perfectly mixed. Glaſs of antimony thus prepared, is ſaid not to prove emetic, but to act merely as a cathartic, and that not of the violent kind. A preparation like this was firſt publiſhed by Hartman, under the name of *Chyliſta*.

The other preparation is made by burning ſpirit of wine on the glaſs three or four times, the powder being every time exquiſitely rubbed upon a marble. The doſe of this medicine is from ten grains to 20 or 30: it is ſaid to operate mildly both upwards and downwards, and ſometimes to prove ſudorific.

Ceruſe of antimony. Brun.

268 Take of regulus of antimony, one part; nitre, three parts. Deflagrate them together in the manner directed for the calcined antimony.

The reſult of this proceſs and that formerly directed for the calcined antimony are nearly the ſame.

It is not neceſſary to uſe ſo much nitre here as when

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antimony itself is employed: for the sulphur which the crude mineral contains, and which requires for its dissipation nearly an equal weight of nitre to the antimony, is here already separated. Two parts of nitre to one of the regulus are sufficient. It is better, however, to have an over, than an under, proportion of nitre, lest some parts of the regulus should escape being sufficiently calcined.

It may be proper to observe, that though crude antimony and the regulus yield the same calces, yet the salts separated in washing the calces are very different. As crude antimony contains common sulphur, the acid of the sulphur unites with the alkaline basis of the nitre, and the result is a neutral salt. As the regulus contains the phlogistic, or inflammable principle, but no sulphur, the nitre is alkalised, as it would be by charcoal or such like inflammable bodies, and is at the same time rendered more acrimonious than the common alkaline salts; probably owing to the calx absorbing the air of the alkali. If only equal parts of the regulus and nitre be employed, and the fire kept up strong for an hour or more, the salt will prove more caustic than even the potential caustic of the shops. But the causticity of the salt will still be far greater, if, instead of the simple regulus of antimony, the martial regulus be used.

Kermes mineral. Suec.

269 Take of crude antimony, powdered, half a pound; fixed vegetable alkali, two pounds; boiling water, eight pounds. Boil them together in an iron pot for a quarter of an hour, continually stirring the mixture with an iron spatula, and filter as speedily as possible while it is hot. The filtered liquor, set in cool places, will soon deposite a powder, which must be repeatedly washed, first with cold and afterwards with warm water, until it be perfectly insipid.

This medicine has of late been greatly esteemed in France, especially under the names of *Kermes mineral*, *pulvis Carthusianus*, *poudre des Chartreaux*, &c. It was originally a preparation of Glauber, and for some time kept a great secret, till at length the French king purchased the preparation from M. de la Ligerie, for a considerable sum, and communicated it to the public in the year 1720. In virtue, it is not different from the sulphurs above-mentioned; all of them owe their efficacy to a part of the regulus of the antimony, which the alkaline salt, by the mediation of the sulphur, renders soluble in water.

Chemists are, however, divided in their opinions with respect to the precise chemical condition of the reguline part in the preparations called *kepata of antimony*. Some have alleged that they contain not a particle of alkaline salt: it is at any rate certain, that the quantity and condition of the reguline part must vary according to the different proportions of the ingredients, the time of the precipitation, the greater or less degree of causticity of the alkali employed, and several other circumstances. At best, the whole of them are liable to the same uncertainty in their operation as the calces of antimony.

Panacea of antimony.

270 Take of antimony, six ounces; nitre, two ounces; common salt, an ounce and a half; charcoal, an ounce. Reduce them into a fine powder, and put the mixture into a red-hot crucible, by half a spoonful at a time, continuing the fire a quarter of an hour after the last injection: then either pour the matter into a cone, or let it cool in the crucible; which when cold must be broken to get it out. In the bottom will be found a quantity of regulus; above this a compact liver-coloured substance; and on the top a more spongy mass: this last is to be reduced into powder, edulcorated with water, and dried, when it appears of a fine golden colour.

This preparation is supposed to have been the basis of Lockyer's pills, which were formerly a celebrated purge. Ten grains of the powder, mixed with an ounce of white sugar candy, and made up into a mass with mucilage of gum tragacanth, may be divided into an hundred small pills; of which one, two, or three, taken at a time, are said to work gently by stool and vomit. The compact liver coloured substance, which lies immediately above the regulus, operates more severely. This last appears to be nearly of the same nature with the crocus of antimony, and the former with the golden sulphur.

Chap. XI. *Preparations of silver.*

Nitrated silver. L.

271 Take of silver, one ounce; diluted nitrous acid, four ounces. Dissolve the silver in the nitrous acid, in a glass vessel, over a sand-heat; then evaporate with an heat gently raised: afterwards melt the residuum in a crucible, that it may be poured into proper forms, carefully avoiding too great a heat.

Salt of silver, commonly called *lunar caustic.* E.

272 Take of purest silver, beat into plates, and cut in pieces, four ounces; weak nitrous acid, eight ounces; purest water, four ounces. Dissolve the silver in a phial with a gentle heat, and evaporate the solution to dryness. Then put the mass into a large crucible, and apply the heat, at first gently, but augment it by degrees till the mass flows like oil; then pour it into iron moulds, previously heated, and greased with tallow.

These processes do not differ in any material particular. But the name of *nitrated silver* is preferable to the more indefinite one of *salt of silver*.

Strong spirit of nitre will dissolve somewhat more than half its weight of pure silver; and the weaker of the aquæfortes, formerly described, proportionally less, according to their quantity of pure nitrous acid. Sometimes this spirit contains a portion of the vitriolic or marine acids; which, however minute, renders it unfit for dissolving this metal, and should therefore be carefully separated before the solution be attempted. The method which the refiners employ for examining the purity of their aquafortis, and purifying it if necessary, is to let fall into it a few drops of a perfect solution of silver already made: if the liquor remain clear, and grow not in the least turbid or whitish, it is fit for use; otherwise, they add a small quantity more of the solution, which immediately turns the whole of a milky white colour; the mixture being then suffered to rest for some time, deposites a white sediment; from which it is warily decanted, examined afresh, and,

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if need be, farther purified by a fresh addition of the solution.

The silver beat into thin plates, as directed in the second of the above processes, needs not be cut in pieces: the solution will go on the more speedily if they are only turned round into spiral circumvolutions, so as to be conveniently got into the glass, with care that the several surfaces do not touch each other. By this management, a greater extent of the surface is exposed to the action of the menstruum, than when the plates are cut in pieces and laid above each other. Good aquafortis will dissolve about half its weight of silver; and it is not advisable to use a greater quantity of the menstruum than is sufficient for effecting the solution, for all the surplus must be evaporated in the subsequent fusion.

It is necessary to employ very pure water; for if hard water were used in this process, the nitrous acid would forsake a part of the silver to join with the calcareous earth of the imperfect nitrous selenite; whereby a part of the silver would be precipitated.

The crucible ought to be large enough to hold five or six times the quantity of the dry matter; for it bubbles and swells up greatly, and is consequently apt to run over. During this time, also, little drops are now and then spurted up, whose causticity is increased by their heat, against which the operator ought therefore to be on his guard. The fire must be kept moderate till this ebullition ceases, and till the matter becomes consistent in the heat that made it boil before: then quickly increase the fire till the matter flows thin at the bottom like oil, when it is to be immediately poured into the mould, without waiting till the fumes cease to appear; for when this happens, the preparation proves not only too thick to run freely into the mould, but likewise less corrosive than it is expected to be.

For want of a proper iron mould, one may be formed of tempered tobacco-pipe clay, not too moist, by making in a lump of it, with a smooth stick first greased, as many holes as there is occasion for: pour the liquid matter into these cavities, and when congealed take it out by breaking the mould. Each piece is to be wiped clean from the grease, and wrapt up in soft dry paper, not only to keep the air from acting on them, but likewise to prevent their corroding or discolouring the fingers in handling.

This preparation is a strong caustic; and is frequently employed as such for consuming warts and other fleshy excrescences, keeping down fungous flesh in wounds or ulcers, and other similar uses. It is rarely applied where a deep eschar is required, as in the laying open of imposthumations and tumors; for the quantity necessary for these purposes, liquefying by the moisture of the skin, spreads beyond the limits within which it is intended to operate.

The lunar pills.

273 Dissolve pure silver in aquafortis, as in the foregoing process; and after due evaporation, set the liquor aside to crystallize. Let the crystals be again dissolved in common water, and mixed with a solution of equal their weight of nitre. Evaporate this mixture to dryness, and continue the exsiccation with a gentle heat, keeping the matter constantly stirring till no more fumes arise.

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Here it is necessary to continue the fire till the fumes entirely cease, as more of the acid is required to be dissipated than in the preceding process. The preparation is, nevertheless, in taste very sharp, intensely bitter and nauseous: applied to ulcers, it acts as a caustic, but it is much milder than the foregoing. Boerhaave, Boyle, and others, commend it highly in hydropic cases. The former assures us, that two grains of it made into a pill with crumb of bread and a little sugar, and taken on an empty stomach (some warm water, sweetened with honey, being drank immediately after), purge gently without griping, and bring away a large quantity of water, almost without the patient's perceiving it: that it kills worms, and cures many inveterate ulcerous disorders. He nevertheless cautions against using it too freely, or in too large a dose; and observes, that it always proves corrosive and weakening, especially to the stomach.

CHAP. XII. *Preparations of iron.*

Ammoniacal iron. L.

274 Take of iron filings, one pound; sal ammoniac, two pounds. Mix, and sublime. What remains at the bottom of the vessel mix by rubbing together with the sublimed matter, and again sublime.

Martial flowers, commonly called *Ens Veneris.* E.

275 Take of colcothar of martial vitriol, washed and well dried; sal ammoniac, equal weights. Having mixed them well, sublime.

Though the mode of preparation directed by the two colleges is here different, yet the preparation is fundamentally the same; and it is perhaps difficult to say which mode of preparation is to be preferred as the easiest and best.

The name of *ens veneris* has by some been very improperly applied to this preparation, as it contains not a particle of copper. The proper *ens veneris* is prepared from the blue vitriol; but, as we shall soon see, is often not materially different from the *martial flowers.*

The success of this process depends principally on the fire being hastily raised, that the sal ammoniac may not sublime before the heat be sufficient to enable it to carry up a sufficient quantity of the iron. Hence glass vessels are not so proper as earthen or iron ones: for when the former are used, the fire cannot be raised quickly enough, without endangering the breaking of them. The most convenient vessel is an iron pot: to which may be luted an inverted earthen jar, having a small hole in its bottom to suffer the elastic vapours, which arise during the operation, to escape. It is of advantage to thoroughly mix the ingredients together, moisten them with a little water, and then gently dry them; and to repeat the pulverization, humectation, and exsiccation, two or three times, or oftener. If this method be followed, the sal ammoniac may be increased to three times the quantity of the iron, or farther; and a single sublimation will often be sufficient to raise flowers of a very deep orange colour.

This preparation is supposed to be highly aperient and

and attenuating; though no otherwiſe ſo than the reſt of the chalybeates, or at moſt only by virtue of the ſaline matter joined to the iron. It has been found of ſervice in hyſterical and hypochondriacal caſes, and in diſtempers proceeding from a laxity and weakneſs of the ſolids, as the rickets. It may be conveniently taken in the form of a bolus, from two or three grains to ten: it is naufeous in a liquid form (unleſs in ſpirituous tincture); and occaſions pills to ſwell and crumble, except ſuch as are made of the gums.

Ruſt of iron. L.

276 Take of iron-filings, one pound; expoſe them to the air, often moiſtening them with water, until they be corroded into ruſt; then powder them in an iron mortar, and waſh off with diſtilled water the very fine powder. But the remainder, which cannot by moderate rubbing be reduced into a powder capable of being eaſily waſhed off, muſt be moiſtened, expoſed to the air for a longer time, and again powdered and waſhed as before. Let the waſhed powder be dried.

Ruſt of iron, commonly called *prepared iron-filings.* E.

Set purified filings of iron in a moiſt place, that they may turn to ruſt, which is to be ground into an impalpable powder.

The cleanſing of iron filings by means of a magnet is very tedious, and does not anſwer ſo well as might be expected; for if they be ruſty, they will not be attracted by it, or not ſufficiently: nor will they by this means be entirely freed from braſs, copper, or other metallic ſubſtances which may adhere to them. It appears from the experiments of Henckel, that if iron be mixed by fuſion with even its own weight of any of the other metals, regulus of antimony alone excepted, the compound will be vigorouſly attracted by the loadſtone. The ruſt of iron is to be procured at a moderate rate from the dealers in iron, free from any impurities, except ſuch as may be waſhed off by water

The ruſt of iron is preferable as a medicine to the calces or croci, made by a ſtrong fire. Hoffman relates, that he has frequently given it with remarkable ſucceſs in obſtinate chlorotic caſes accompanied with exceſſive headachs and other violent ſymptoms; and that he uſually joined with it pimpinella, arum root, and ſalt of tartar, with a little cinnamon and ſugar. The doſe is from four or five grains to twenty or thirty. Some have gone as far as a dram: but all the preparations of this metal anſwer beſt in ſmall doſes, which ſhould rather be often repeated than enlarged.

Tartarized iron. L.

277 Take of filings of iron, one pound; powdered cryſtals of tartar, two pounds. Mix them with diſtilled water into a thick paſte. Expoſe it to the air in an open earthen veſſel for eight days; then grind the matter, dried in a bath of ſand, to a very fine powder.

This is an uſeful preparation of iron, in which that metal is chiefly brought to a ſaline ſtate by means of the cream of tartar. It has now for the firſt time a place in the London pharmacopœia; but it had before been introduced into ſome of the foreign ones, particularly the pharmacopœia Genevenſis, under the title of *mars tartariſatus*; and indeed it is almoſt preciſely the ſame with the *mars ſolubilis* of the old editions of the Edinburgh pharmacopœia. Preparations and Compoſitions.

Vitriolated iron. L.

278 Take of filings of iron, vitriolic acid, each eight ounces; diſtilled water, three pints. Mix them in a glaſs veſſel; and when the effervescence has ceaſed, place the mixture for ſome time upon hot ſand; then pour off the liquor, ſtraining it through paper; and after due exhalation ſet it aſide to cryſtallize.

Vitriol of iron, or *ſalt of ſteel.* E.

279 Take of purified filings of iron, ſix ounces; vitriolic acid, eight ounces; water, two pounds and a half. Mix them; and when the effervescence ceaſes, let the mixture ſtand for ſome time upon warm ſand; then ſtrain the liquor through paper, and after due evaporation ſet it aſide to cryſtallize.

During the diſſolution of the iron an elaſtic vapour riſes, which on the approach of flame catches fire and explodes, ſo as ſometimes to burſt the veſſel. To this particular therefore the operator ought to have due regard.

This vapour is alſo noxious to animal life. It is the inflammable air of Dr Prieſtley.

The chemiſts are ſeldom at the trouble of preparing this ſalt according to the directions above given; but in its ſtead ſubſtitute common green vitriol, purified by ſolution in water, filtration, and cryſtallization. The only difference between the two is, that the common vitriol contains ſomewhat more metal in proportion to the acid: and hence in keeping, its green colour is much ſooner debaſed by a ruſty browniſh caſt. The ſuperfluous quantity of metal may be eaſily ſeparated, by ſuffering the ſolution of the vitriol to ſtand for ſome time in a cold place, when a browniſh yellow ochery ſediment will fall to the bottom; or it may be perfectly diſſolved, and kept ſuſpended by a ſuitable addition of oil of vitriol. If the vitriol be ſuſpected to contain any cupreous matter, which the common Engliſh vitriol ſeldom does, though almoſt all the foreign vitriols do, the addition of ſome bright iron wire to the ſolution will both diſcover, and effectually ſeparate, that metal: for the acid quits the copper to diſſolve a proportionable quantity of the iron; and the copper, in its ſeparation from the acid, adheres to the undiſſolved iron, and forms a ſkin of a true copper colour on its ſurface. Even a vitriol of pure copper may, on this principle, be converted into a pure vitriol of iron.

But though the vitriolic acid appears in this operation to have ſo much ſtronger a diſpoſition to unite with iron than with copper, that it totally rejects the latter when the former is preſented to it; the operator may nevertheleſs give a dangerous impregnation of copper to the pureſt and moſt ſaturated ſolution of iron in the vitriolic acid, by the uſe of copper veſſels. If the martial ſolution be boiled in a copper veſſel, it never fails to diſſolve a part of the copper, diſtinguiſhable by its giving a cupreous ſtain to a piece of bright iron immerſed in it. By the addition of the iron, the copper

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copper is separated; by boiling it again without iron, more of the copper is diſſolved; and this may in like manner be ſeparated by adding more iron.

The ſalt of ſteel is one of the moſt efficacious preparations of this metal; and not unfrequently made uſe of in cachectic and chlorotic caſes, for exciting the uterine purgations, ſtrengthening the tone of the viſcera, and deſtroying worms. It may be conveniently taken in a liquid form, largely diluted with water: Boerhaave directs it to be diſſolved in an hundred times its weight of water, and the ſolution to be taken in the doſe of twelve ounces on an empty ſtomach, walking gently after it. Thus managed, he ſays, it opens the body, proves diuretic, kills and expels worms, tinges the excrements black, or forms them into a matter like clay, ſtrengthens the fibres, and thus cures many different diſtempers. The quantity of vitriol in the above doſe of the ſolution is fifty-ſeven grains and a half; but in common practice, ſuch large doſes of this ſtrong chalybeate are never ventured on. Four or five grains, and in many caſes half a grain, are ſufficient for the intention in which chalybeate medicines are given. Very dilute ſolutions, as that of a grain of the ſalt in a pint of water, may be uſed as ſuccedanea to the natural chalybeate waters, and will in many caſes produce ſimilar effects.

Colcothar of vitriol. E.

280 Let calcined vitriol be urged with a violent fire till it becomes of a very red colour.

In this preparation, the iron which had been brought to a ſaline ſtate by means of the acid of vitriol, is again deprived of that acid by the action of fire. It may be conſidered therefore as differing in nothing from the reſiduum which remains in the retort, when vitriolic acid is diſtilled from martial vitriol. The colcothar is very rarely employed by itſelf for medical purpoſes; but it is uſed in the preparation of ſome other chalybeates, particularly the martial flowers, when prepared according to the method directed by the Edinburgh college.

Martial æthiops. Gen.

281 Take of the ruſt of iron, as much as you pleaſe; olive oil, a ſufficient quantity to make it into a paſte. Let this be diſtilled in a retort by a ſtrong fire to dryneſs. Keep the reſiduum reduced to a fine powder in a cloſe veſſel.

An article under this name had formerly a place in ſome of the old pharmacopœias, and is deſcribed by Lemery in the Memoirs of the French Academy; but it was formed by a tedious proceſs, continued for ſeveral months by the aid of water. Here the proceſs is much ſhorter, and is ſuppoſed to give nearly the ſame product. Some have recommended it, on the ſuppoſition that the iron is here obtained in a very ſubtile ſtate; but it is not in general ſuppoſed to have any advantage over the other more common chalybeates.

Opening and aſtringent crocus of iron.

282 Theſe are prepared by mixing iron filings with twice their weight of powdered ſulphur, deflagrating in a red-hot crucible; and in the one caſe keeping the preparation over the fire till it aſſumes a red colour; in the other, by reverberating it for a long time in the moſt extreme degree of heat. Preparations and Compositions.

Preparations under theſe names ſtill retain a place in ſome of the foreign pharmacopœias, but they are variouſly prepared. They may, however, be conſidered as poſſeſſing the ſame medical powers: and although the preparations mentioned above probably differ from each other in their virtues, yet that difference is not of ſuch a nature as is imported by the titles by which they are uſually diſtinguiſhed. For all the preparations of iron probably act by an aſtringent quality; and that which is above denominated the *aſtringent crocus* has probably leaſt effect in that way. At one period, theſe preparations were not unfrequently in uſe; and they were given in the form of bolus, electuary, or pill, from a few grains to a ſcruple; but among us they are at preſent ſo little in uſe as to have no place in our pharmacopœias.

Chap. XIII. *Preparations of Mercury.*

We have already treated of mercury in various parts of our work as we found occaſion, and what we have already diſcuſſed it is unneceſſary to repeat. See Mercury, Chemistry-*Index*, Materia Medica, p. 653. Metallurgy, and Quicksilver. On the whole, it appears evident that there is no article which has been employed for medical purpoſes in a greater variety of forms. The colleges of London and Edinburgh have admitted into their pharmacopœias only a few of theſe; but from the ſelection they have made, there is reaſon to believe that every uſeful purpoſe for which mercury has been employed may be anſwered; and theſe purpoſes are both numerous and conſiderable. For it is at leaſt very generally allowed among intelligent practitioners, that there are few articles kept in the ſhops of our apothecaries which can be conſidered as ſo extenſively uſeful. 283

Mercury or quickſilver, in its crude ſtate, is a ponderous metallic fluid, totally volatile in a ſtrong fire, and calcinable by a weaker one (though very difficultly) into a red powdery ſubſtance. It diſſolves in the nitrous acid, is corroded by the vitriolic, but not acted on by the marine in its liquid ſtate: it nevertheleſs may be combined with this laſt ſkilfully applied in the form of fume. Quickſilver unites by trituration with earthy, unctuous, reſinous, and other ſimilar ſubſtances, ſo as to loſe its fluidity: triturated with ſulphur, it forms a black maſs, which by ſublimation changes into a beautiful red one.

For the general virtues of the mercurial preparations, ſee ſome of the articles above referred to, and Medicine. Here we ſhall only obſerve, that while in certain circumſtances they act as ſtimulants, and even as corroſives, to the parts to which they are applied; under a different management, when introduced into the habit, they ſeem to forward circulation through even the ſmalleſt and moſt remote veſſels of the body; and may be ſo managed as to promote all the excretions. But while they thus operate as a powerful ſtimulus to the ſanguiferous, and probably alſo to the lymphatic ſyſtem, they ſeem to exert but little influence on the nervous ſyſtem. By this means they prove eminently ſerviceable in ſome inveterate chronical diſorders, proceeding from obſtinate obſtructions of the glands. Crude mercury

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has no effect this way. Resolved into fume, or divided into minute particles, and prevented from reuniting by the interposition of other substances, it operates very powerfully, unless the dividing body be sulphur, which restrains its action. Combined with a small quantity of the mineral acids, it acts effectually, though in general mildly; with a larger, it proves violently corrosive.

Purified quicksilver. L.

Take of quicksilver, filings of iron, each four pounds. Rub them together, and distil from an iron vessel.

As in the distillation of quicksilver glass retorts are very liable to be broken, an iron one is here with propriety directed: and by the addition of the filings of iron, matters which might otherwise arise with the quicksilver will be more apt to be detained in the retort. But still this happens so readily, even merely with that degree of heat which is necessary to elevate the mercury, that it is very doubtful whether much advantage be obtained from this process; and accordingly it has now no place in the pharmacopœia of the Edinburgh college.

Acetated quicksilver. L.

Take of purified quicksilver, one pound; diluted nitrous acid, two pounds; water of kali, as much as is sufficient. Mix the quicksilver with the acid in a glass vessel, and dissolve it in a sand-bath; then drop in by degrees the water of kali, that the calx of quicksilver may be precipitated; wash this calx with plenty of distilled water, and dry it with a gentle heat. These things being done, take of the calx of quicksilver, above described, one pound; acetous acid, as much as is necessary to dissolve the calx. Mix them in a glass vessel; and the solution being completed, strain it through paper; then evaporate it till a pellicle appears, and set it aside to crystallize. Keep these crystals in a vessel close stopped.

Of all the saline preparations of mercury, it has long been the opinion of the best chemists, that those in which it was brought to a saline form, by means of acetous acid, would be the mildest; and such a preparation was conjectured to be the basis of a celebrated pill, prepared and sold by Mr Keyser. It was, however, found to be a very difficult matter to imitate his pill, or to obtain a combination of mercury with the acetous acid: but not long since, the process for preparing these pills was published by authority at Paris, after being purchased by the French king. The process here described though in some particulars much less operose than that of Mr Keyser, yet nearly approaches to it, and furnishes us with the mildest of the saline mercurials.

Calcined quicksilver. L.

Take of purified quicksilver, one pound; expose the quicksilver in a flat-bottomed glass cucurbit, to an heat of about 600 degrees in a sand-bath, till it becomes a red powder.

This preparation may now be made in a shorter time than by the process formerly directed in the London pharmacopœia, which in general required several months: for the access of air, without which calcination cannot be performed, was then very much excluded. Still, however, the process is a tedious one, and might perhaps be improved. A vessel might be so contrived, as to occasion a continual flux of air over the surface of the mercury. Preparations and Compositions.

This preparation is highly esteemed in venereal cases, and supposed to be the most efficacious and certain of all the mercurials. It may be advantageously given in conjunction with opiates: a bolus or pill, containing from half a grain to two grains of this calx, and a quarter or half a grain or more of opium, with the addition of some warm aromatic ingredient, may be taken every night. Thus managed, it acts mildly, though powerfully, as an alterative and diaphoretic: given by itself in larger doses, as four or five grains, it proves a rough emetic and cathartic.

Ash-coloured powder of mercury. E.

Take of quicksilver, weak nitrous acid, equal weights. 287
Mix them so as to dissolve the quicksilver; dilute the solution with pure water, and add spirit of sal ammoniac as much as is sufficient to separate the mercury perfectly from the acid; then wash the powder in pure water, and dry it.

In this process the mercurial nitre is decomposed; the precipitate, therefore, is a calx of mercury, and the clear liquor a solution of nitrous ammoniac. From the great attraction which the nitrous acid has for phlogiston, or from its ready disposition to part with pure air, the precipitates of mercury from its solution in this acid are more completely in the state of a calx than those from any other menstruum. There are, however, several niceties to be observed in conducting this process. If we employ too small a proportion of acid, and assist the solution by heat, the solution will contain an excess of calx capable of being separated by the water; and the whole precipitate from such a solution would be of a white colour. If, on the other hand, we employ too large a proportion of acid, the mercury is then so far calcined as to be capable of being dissolved by the volatile alkali; and this might happen in proportion as the quantity should be superabundant to the neutralization of the acid. The use of the water is to dissolve the nitrous ammoniac as fast as it is formed, and thereby prevent it from falling down and mixing with the precipitate. It is necessary to employ the purest water. If such be used as contains a nitrous selenite, not only a part of the mercury may be precipitated by the base of the selenite, but this last might also be deposited by the succeeding addition of the alkali.

The ash-coloured powder of mercury has of late years been much celebrated for the cure of venereal affections. It was first proposed by Dr Saunders to be made by precipitating the mercury from calomel, as the best substitute for the tedious and expensive process of the precipitate *per se*, and of the grey powder produced by triture with gum arabic. From the testimony of Dr Home, and several other practitioners, we have no doubt of its being a very valuable preparation of mercury. It may be given in a bolus or wafer, in the quantity of from one to six or seven grains: the dose being gradually increased according to its effects upon the person.

Preparations and Compositions.

Quickſilver with chalk. L.

288 Take of purified quickſilver, three ounces; powdered chalk, five ounces. Rub them together until the globules diſappear.

In this preparation, as well as the two former, we have alſo the mercury in a ſtate of calx; but in place of being brought to that ſtate by the aid of fire or of acids, what may here be conſidered as calcination is effected by triture.

This preparation had no place in the former editions of the London pharmacopœia. A preparation nearly ſimilar indeed, under the title of *mercurius alkaliſatus*, in which crabs eyes were employed inſtead of chalk, had a place in the old editions of the Edinburgh pharmacopœia, but was rejected from the edition of 1744, and has never again been reſtored. One reaſon for rejecting it was its being liable to groſs abuſe in the preparation, by the addition of ſome intermedium, facilitating the union of mercury with the abſorbent earth, but diminiſhing or altering its power. The preſent preparation is liable to the ſame objection. Some, however, are of opinion, that when duly prepared, it is an uſeful alterative. But there can be little doubt, that the abſorbent earth, by deſtroying acid in the alimentary canal, will diminiſh the activity of the mercurial calx.

Muriated quickſilver. L.

289 Take of purified quickſilver, vitriolic acid, each two pounds; dried ſea-ſalt, three pounds and an half. Mix the quickſilver with the acid in a glaſs veſſel, and boil in a ſand-heat until the matter be dried. Mix it, when cold, with the ſea-ſalt, in a glaſs veſſel; then ſublime in a glaſs cucurbit, with a heat gradually raiſed. Laſtly, let the ſublimed matter be ſeparated from the ſcoriæ.

Sublimate corroſive mercury. E.

290 Take of quickſilver, weak nitrous acid, each four ounces; calcined ſea-ſalt, calcined vitriol, of each five ounces. Diſſolve the quickſilver in the nitrous acid, and evaporate the ſolution to a white and thoroughly dry maſs: then add the ſea-ſalt and vitriol. Having ground and mixed them well together, put the whole into a phial, one half of which they ought to fill; then ſublime in ſand, firſt with a gentle, but afterwards with an increaſed, heat.

The ſublimate prepared by either of theſe methods is the ſame, they both conſiſt only of mercury and the acid of the ſea-ſalt united together. In the proceſs directed by the Edinburgh college, the materials being mixed and expoſed to the fire, firſt the vitriol parts with its acid, which, diſlodging thoſe of the nitre and marine ſalt, takes their place. The marine acid, reſolved into fume and aſſiſted by the nitrous, diſſolves the mercury, now alſo ſtrongly heated. This acid, though it very difficultly acts on mercury, yet when thus once united with it, is more ſtrongly retained thereby than any other acid. The nitrous ſpirit, therefore, having nothing to retain it (for its own baſis and that of the ſea-ſalt are both occupied by the vitriolic, and that which the vitriolic forſook to unite with theſe, is now ſcarcely combinable with it), ariſes; leaving the mercury and marine acid to ſublime together when the heat ſhall be ſtrong enough to elevate them. Some ſmall portion of the marine ſpirit ariſes along with the nitrous: and hence this compound acid has been uſually employed inſtead of the *compound aqua-fortis*, to which it is ſimilar, for making the red corroſive.

It appears, therefore, that the vitriol, and the baſes of the nitre and ſea-ſalt, are of no farther uſe in this proceſs, than as convenient intermediums for facilitating the union of the mercury with the marine acids. They likewiſe ſerve to afford a ſupport for the ſublimate to reſt upon, which thus aſſumes the form of a placenta or cake.

The proceſs, however, now adopted by the London college, is a better and more ſimple one. There the mercury, corroded by the vitriolic acid into a white maſs, is mixed with about an equal quantity of ſea-ſalt, and ſet to ſublime; the vitriolic acid quits the mercury to unite with the baſis of the ſea ſalt; and the acid of the ſea-ſalt, now ſet at liberty, unites with the mercury, and ſublimes with it into the compound required. The diſcovery of this method is generally attributed to Boulduc; though it is found alſo in Kunckel's *Laboratorium Chymicum*. When the proceſs is conducted in this way, the reſiduous matter is a pure Glauber's ſalt, and the ſublimate is alſo free of ferruginous matter; a greater or leſs quantity of which is very generally carried up along with the mercury when vitriol of iron is employed. Boulduc's method has therefore the advantage in this, that the proportion of mercury in a given quantity of ſublimate muſt be leſs liable to variation.

If the mercury be corroded by the nitrous acid inſtead of the vitriolic, the event will be the ſame; that acid equally quitting the mercury, and ſetting looſe the marine; and the ſublimate made by this method is the ſame with the foregoing; but as the quantity of fixed matter is ſmaller, it more difficultly aſſumes the form of a cake. It requires indeed ſome ſkill in the operator to give it this appearance when either proceſs is followed. When large quantities are made, this form may be eaſily obtained, by placing the matraſs no deeper in the ſand than the ſurface of the matter contained in it; and removing a little of the ſand from the ſides of the glaſs, as ſoon as the flowers begin to appear in the neck; when the heat ſhould likewiſe be ſomewhat lowered, and not at all raiſed during the whole proceſs. The ſublimation is known to be completed by the edges of the cryſtalline cake, which will form on the ſurface of the caput mortuum, appearing ſmooth and even, and a little removed from it.

Our apothecaries rarely, and few even of the chemiſts, attempt the making of this preparation themſelves; greateſt part of what is uſed among us comes from Venice and Holland. This foreign ſublimate has been reported to be adulterated with arſenic. Some affirm, that this dangerous fraud may be diſcovered by the ſublimate turning black on being moiſtened with alkaline ley; which by others is denied. As this point ſeemed of ſome importance to be determined, ſundry experiments have been made with this view, which prove the inſufficiency of alkalis for diſcovering arſenic. Alkaline ley, poured into a ſolution of pure arſenic, and into a mixture of the two ſolutions in different proportions, produced no blackneſs in any: and though

though the pure ſublimate, and the mixtures of it with arſenic, exhibited ſome differences in theſe trials, yet theſe differences were neither ſo conſtant nor ſo ſtrongly marked, as to be laid down univerſally for criteria of the preſence or abſence of arſenic: different ſpecimens of ſublimate, known to be pure, have been found to differ conſiderably in this reſpect; probably from their holding a little more or leſs mercury in proportion to the acid, or from their retaining ſome ſmall portion of thoſe acids which were employed in the preparation as intermedia.

Some chemiſts deny the practicability of this adulteration. There is a proceſs common in books of chemiſtry, wherein ſublimate and arſenic being mixed together, and ſet to ſublime, do not ariſe in one maſs, or yield any thing ſimilar to the preparation here intended: the arſenic abſorbs the acid of the ſublimate, and is reduced thereby into a liquid or butyraceous conſiſtence; while the mercury, thus freed from the acid, diſtils in its fluid form: if the quantity of arſenic be inſufficient to decompound the whole of the ſublimate, the remainder of the ſublimate concretes diſtinct from the arſenical butter. From whence they conclude, that arſenic and ſublimate cannot be united together into a cryſtalline cake, the form in which this preparation is brought to us.

The above experiment is not altogether deciſive; for though arſenic and ſulphur do not aſſume the required form by the common proceſs, it is poſſible they may by ſome other management. It will therefore be proper to point out means for the ſatisfaction of thoſe who may be deſirous of convincing themſelves of the genuineneſs of this important preparation. Let ſome of the ſublimate, powdered in a glaſs mortar, be well mixed with twice its weight of black flux, and a little filings or ſhavings of iron; put the mixture into a crucible capable of holding four or five times as much; give a gradual fire till the ebullition ceaſes, and then haſtily increaſe it to a white heat. If no fumes of a garlic ſmell can be perceived during the proceſs, and if the particles of iron retain their form without any of them being melted, we may be ſure that the mixture contained no arſenic.

Sublimate is a moſt violent corroſive, ſoon corrupting and deſtroying all the parts of the body it touches. A ſolution of it in water, in the proportion of about a dram to a quart, is uſed for keeping down proud fleſh, and cleanſing foul ulcers; and a more diluted ſolution as a coſmetic, and for deſtroying cutaneous inſects. But a great deal of caution is requiſite even in theſe external uſes of it.

Some have nevertheleſs ventured to give it internally, in the doſe of one-tenth or one-eighth of a grain. Boerhaave relates, that if a grain of it be diſſolved in an ounce or more of water, and a dram of this ſolution, ſweetened with ſyrup of violets, be taken twice or thrice a day, it will prove efficacious in many diſtempers thought incurable; but he particularly cautions us not to venture upon it, unleſs the method of managing it be well known.

Sublimate diſſolved in vinous ſpirit has of late been given internally in larger doſes; from a quarter of a grain to half a grain. This method of uſing it was brought into repute by Baron Van Swieten at Vienna, eſpecially for venereal maladies; and ſeveral trials of it have alſo been made in this kingdom with ſucceſs. Eight grains of the ſublimate are diſſolved in ſixteen ounces of rectified ſpirit of wine or proof-ſpirit; the rectified ſpirit diſſolves it more perfectly, and ſeems to make the medicine milder in its operation than the proof-ſpirit of the original preſcription of Van Swieten. Of this ſolution, from one to two ſpoonfuls, that is, from half an ounce to an ounce, are given twice a-day, and continued till all the ſymptoms are removed; obſerving to uſe a low diet, with plentiful dilution, otherwiſe the ſublimate is apt to purge, and gripe ſeverely. It generally purges more or leſs at the beginning, but afterwards ſeems to operate chiefly by urine and perſpiration. Preparations and Compoſitions.

Sublimate conſiſts of mercury united with a large quantity of marine acid. There are two general methods of deſtroying its corroſive quality, and rendering it mild; the one is, combining with it as much freſh mercury as the acid is capable of taking up; and the other, by ſeparating a part of the acid by means of alkaline ſalts and earths. On the firſt principle ſweet mercury is formed; on the latter, white precipitate. But before entering on theſe, it is proper to give the following formula.

Solution of corroſive ſublimate mercury. E.

291 Take of corroſive ſublimate mercury, ſix grains; ſal ammoniac, twelve grains. Diſſolve in a pound of diſtilled water. If hard water be uſed for this purpoſe, the ſolution ſuffers a kind of decompoſition from the nitrous ſelenite of the water.

The ſolution of corroſive ſublimate in water is very much aſſiſted by ſal ammoniac. There was a practice ſome years ago, of mixing up this ſolution with wheat flour into the conſiſtence of pills for internal uſe; and the quantity of ſublimate in each pill was eaſily aſcertained.

This ſolution may alſo be uſed for waſhing venereal and other ſores; but in many inſtances it will be found too acrid for that purpoſe, and will require to be weakened by the addition of a portion of water.

Calomel. L.

292 Take of muriated quickſilver, one pound; purified quickſilver, nine ounces. Rub them together till the globules diſappear, and then ſublime the maſs. In the ſame manner repeat the ſublimation four times. Afterwards rub the matter into a very fine powder, and waſh it by pouring on boiling diſtilled water.

Sweet mercury. E.

293 Take of corroſive mercury ſublimate, reduced to a powder in a glaſs mortar, four ounces; pure quickſilver, three ounces and a half. Mix them well together, by long trituration in a glaſs or marble mortar, until the quickſilver ceaſes to appear. Put the powder into an oblong phial, of ſuch a ſize that only one-third of it may be filled; and ſet the glaſs in ſand, that the maſs may ſublime. After the ſublimation, break the glaſs; and the red powder which is found in its bottom, with the whitiſh one that ſticks about the neck, being thrown away, let the white mercury be ſublimed again three or four times, and reduced to a very fine powder.

Preparations and Compositions.

The trituration of corrosive sublimate with quicksilver is a very noxious operation: for it is almost impossible, by any care, to prevent the lighter particles of the former from rising so as to affect the operator's eyes and mouth. It is nevertheless of the utmost consequence, that the ingredients be perfectly united before the sublimation is begun. It is necessary to pulverize the sublimate before the mercury is added to it: but this may be safely performed with a little caution; especially if during the pulverization the matter be now and then sprinkled with a little spirit of wine: this addition does not at all impede the union of the ingredients, or prejudice the sublimation: it will be convenient not to close the top of the subliming vessel with a cap of paper at first (as is usually practised), but to defer this till the mixture begins to sublime, that the spirit may escape.

The rationale of this process deserves particular attention; and the more so, as a mistaken theory herein has been productive of several errors with regard to the operation of mercurials in general. It is supposed, that the *dulcification*, as it is called, of the corrosive mercury is owing to the spiculæ or sharp points, on which its corrosivenes depends, being broken and worn off by the frequent sublimations. If this opinion were just, the corrosive would become mild, without any addition, barely by repeating the sublimation; but this is contrary to all experience. The abatement of the corrosive quality of the sublimate is entirely owing to the combination of as much fresh mercury as is capable of being united with it; and by whatever means this combination be effected, the preparation will be sufficiently dulcified. Triture and digestion promote the union of the two, while sublimation tends rather to disunite them. The prudent operator, therefore, will not be solicitous about separating such mercurial globules as appear distinct after the first sublimation: he will endeavour rather to combine them with the rest, by repeating the triture and digestion.

The college of Wirtemberg require their sweet mercury to be only twice sublimed, and the Augustan but once; and Neumann proposes making it directly by a single sublimation from the ingredients of the corrosive sublimate, by only taking the quicksilver in a larger proportion.

Mr Selle of Berlin has lately proposed a method of making sweet mercury nearly similar to that of Neumann. He directs, that to four ounces of pure quicksilver there should be added as much strong vitriolic acid. These are to be mixed over a strong fire till they become a solid hard mass. This mass is to be triturated in a stone mortar with two ounces and an half of quicksilver and four ounces and an half of dried common salt. And by a single, or at most two, sublimations, he assures us an excellent sweet mercury is obtained.

If the medicine made after either of these methods should prove in any degree acrid, water boiled on it for some time will dissolve and separate that part in which its acrimony consists. The marks of the preparation being sufficiently dulcified are, its being perfectly insipid to the taste, and indissoluble by long boiling in water. Whether the water in which it has been boiled has taken up any part of it, may be known by dropping into the liquor a ley of any fixed alkaline salt, or any volatile alkaline spirit. If the decoction has any mercurial impregnation, it will grow turbid on this addition; if otherwise, it will continue limpid. But here care must be taken not to be deceived by any extraneous saline matter in the water itself. Most of the common spring waters turn milky on the addition of alkalis; and therefore, for experiments of this kind, distilled water or rain water ought to be used.

Prep tions Com tions

This name of *calomel*, though for a considerable time banished from our best pharmacopœias, is again restored by the London college. But we cannot help thinking, that they might easily have invented a name better expressing the constituent parts and nature of the preparation.

Calomel, or sweet mercury, may be considered as one of the most useful of the mercurial preparations; and it may be estimated as holding an intermediate place between the acetated quicksilver, one of the mildest of the saline preparations, and the muriated quicksilver, or corrosive sublimate, one of the most acrid of them.

Mild muriated quicksilver. L.

Take purified quicksilver, diluted nitrous acid, of each half a pound. Mix in a glass vessel, and set it aside until the quicksilver be dissolved. Let them boil, that the salt may be dissolved. Pour out the boiling liquor into a glass vessel into which another boiling liquor has been put before, consisting of sea-salt, four ounces; distilled water, eight pints. After a white powder has subsided to the bottom of the vessel, let the liquor swimming at the top be poured off, and the remaining powder be washed till it becomes insipid, with frequent affusions of hot water; then dried on blotting paper with a gentle heat. 2

This preparation had a place in former editions of the London and Edinburgh pharmacopœias under the name of *mercurius dulcis precipitatus*. But the process as now given is somewhat altered, being that of Mr Scheele of Sweden, who has recommended this as an easy and expeditious method of preparing sweet mercury or calomel.

It appears from several tests that this precipitate is equal in every respect to that prepared by the preceding processes. It is less troublesome and expensive, and the operator is not exposed to the noxious dust arising from the triture of the quicksilver with the corrosive sublimate, which necessarily happens by the common method. The powder is also finer than can be made from the common sublimed sweet mercury by any trituration whatever. The clear liquor standing over the precipitate is a solution of cubic or rhomboidal nitre.

Sweet mercury, which may be considered as precisely the same with the calomel and mild muriated quicksilver, appears to be one of the best and safest preparations of this mineral, when intended to act as a quick and general stimulant. Many of the more elaborate processes are no other than attempts to produce from mercury such a medicine as this really is. The dose, recommended by some for raising a salivation, is ten or fifteen grains taken in the form of a bolus or pill, every night or oftener, till the ptyalism begins. As an alterant and diaphoretic, it has been given in doses of five or six grains; a purgative being occasionally

Preparations and Compositions.

sionally interposed, to prevent its affecting the mouth. It answers, however, much better when given in smaller quantities, as one, two, or three grains every morning and evening, in conjunction with such substances as determine its action to the skin, as the extract or resin of guaiacum; the patient at the same time keeping warm, and drinking liberally of warm diluent liquors. By this method of managing it, obstinate cutaneous and venereal distempers have been successfully cured without any remarkable increase of the sensible evacuations. It is sometimes, however, difficult to measure its effects in this way; and it is so very apt to run off by the intestines, that we can seldom administer it in such a manner as to produce those permanent effects which are often required, and which we are able to do by other preparations. It has been lately proposed to rub the gums and inside of the mouth with this preparation, as a ready and effectual method of producing salivation. This practice has been particularly recommended in the internal hydrocephalus, where it is exceedingly difficult to excite a salivation by other means. The advantages of this practice are not fully confirmed by experience; and when mercury is attended with advantage in hydrocephalus, this is not probably the consequence of any discharge under the form of salivation, but merely of the mercury being introduced into the system in an active state, and thus promoting absorption. And salivation, when it arises from the internal use of mercury, may be considered as the strongest test of this; but this is by no means the case when salivation arises from a topical action on the excretories of saliva.

Red nitrated quicksilver. L.

295 Take of purified quicksilver, nitrous acid, each one pound; muriatic acid, one dram. Mix in a glass vessel, and dissolve the quicksilver in a sand bath; then raise the fire until the matter be formed into red crystals.

Red corrosive, commonly called *red precipitated mercury.* E.

296 Take of quicksilver, weak nitrous acid, each one pound. Let the quicksilver be dissolved in the acid, and then let the solution be evaporated to a white dry mass. This being beat into a powder, must be put into a glass retort, and subjected to a fire gradually increased, till a small quantity of it, taken out in a glass spoon, and allowed to cool, assumes the form of shining red squamæ. Let the vessel be then removed from the fire. During the process the matter must be carefully agitated by a glass rod, that it may be equally heated.

The marine acid, in the menstruum ordered in the first process, disposes the mercurial calx to assume the bright sparkling look admired in it; which, though perhaps no advantage to it as a medicine, ought nevertheless to be insisted on by the buyer as a mark of its goodness and strength. As soon as the matter has gained this appearance, it should be immediately removed from the fire, otherwise it will soon lose it again. The preparation of this red precipitate, as it is called, in perfection, is supposed by some to be a secret not known to our chemists, insomuch that we are under the necessity of importing it from abroad. This reflection seems to be founded on misinformation. We sometimes indeed receive considerable quantities of it from Holland; but this depends on the ingredients being commonly cheaper there than with us, and not on any secret in the manner of the preparation.

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This precipitate is, as its title imports, an escharotic; and with this intention is frequently employed by the surgeons with basilicum and other dressings, for consuming fungous flesh in ulcers and the like purposes. It is subject to great uncertainty in point of strength, more or less of the acid exhaling according to the degree and continuance of the fire. The best criterion of its strength, as already observed, is its brilliant appearance; which is also the mark of its genuineness: if mixed with minium, which it is sometimes said to be, the duller hue will discover the abuse. This admixture may be more certainly detected by means of fire: the mercurial part will totally evaporate, leaving the minium behind.

Some have ventured to give this medicine internally in venereal, scrophulous, and other obstinate chronic disorders, in doses of two or three grains or more. But certainly the milder mercurials, properly managed, are capable of answering all that can be expected from this; without occasioning violent anxieties, tormina of the bowels, and similar ill consequences, which the best management can scarcely prevent this corrosive preparation from sometimes inducing. The chemists have contrived sundry methods of correcting and rendering it milder, by divesting it of a portion of the acid; but to no very good purpose, as they either leave the medicine still too corrosive, or render it similar to others which are procurable at an easier rate.

White calx of quicksilver. L.

297 Take of muriated quicksilver, sal ammoniac, water of kali, each half a pound. Dissolve first the sal ammoniac, afterwards the muriatic quicksilver, in distilled water, and add the water of kali. Wash the precipitated powder until it becomes insipid.

White precipitate of mercury. E.

298 Dissolve corrosive sublimate mercury in a sufficient quantity of hot water, and gradually drop into the solution some spirit of sal ammoniac as long as any precipitation ensues. Wash the precipitated powder with several fresh quantities of warm water.

These preparations are used chiefly in ointments, with which intention their fine white colour is no small recommendation to them. For internal purposes they are rarely employed, nor is it at all wanted: they are nearly similar to sweet mercury, but less certain in their effects.

Though the processes directed by the London and Edinburgh colleges be here somewhat different, yet the preparations are ultimately the same. The process described by the Edinburgh college is the most simple; but is liable to some objections.

Corrosive sublimate, as we have already seen, consists of mercury united with a large portion of acid. It is there dulcified by adding as much fresh mercury as is sufficient to saturate all the acid; here, by separating all the acid that is not saturated. This last way seems an unfrugal one, on account not only of the loss of the acid, but of the volatile spirit necessary for absorbing it. The operator may, however, if it should be thought

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thought worth while, recover the volatile ſalt from the liquor, by adding to it, after the precipitate has been ſeparated, a proper quantity of potaſh, and diſtilling with a gentle heat, in the ſame manner as for the ſpirit or volatile ſalt of ſal ammoniac; for a true ſal ammoniac is regenerated, in the precipitation, from the union of the volatile ſpirit with the marine acid of the ſublimate. It is by no means adviſable to uſe the liquor itſelf as a ſolution of ſal ammoniac, or to ſeparate the ſal ammoniac from it by evaporation and cryſtallization, as a part of the mercury might be retained, and communicate dangerous qualities: but the volatile ſalt ſeparated by diſtillation may be uſed without fear of its containing any mercury; none of which will ariſe with the heat by which the volatile ſalts are diſtilled.

Fixed alkalia anſwer as effectually for precipitating ſolutions of ſublimate as the volatile; but the precipitate obtained by means of the former, inſtead of being white, as with the latter, is generally of a reddiſh yellow or orange colour. If ſal ammoniac be diſſolved along with the ſublimate, the addition of fixed alkalis will, by extricating the volatile alkali of the ſal ammoniac, occaſion as white a precipitation as if the volatile ſalt had been previouſly ſeparated and employed in its pure ſtate; and this compendium is now allowed by the London college in the proceſs which they have adopted.

There the ſal ammoniac, beſides its uſe in the capital intention, to make a white precipitation, promotes the ſolution of the ſublimate; which of itſelf is difficultly, and ſcarcely at all totally, ſoluble by repeated boiling in water: for however ſkilfully it be prepared, ſome part of it will have an under-proportion of acid, and conſequently approach to the ſtate of ſweet mercury. A good deal of care is requiſite in the precipitation; for if too large a quantity of the fixed alkaline ſolution be imprudently added, the precipitate will loſe the elegant white colour for which it is valued.

Quickſilver with ſulphur. L.

299 Take of purified quickſilver, flowers of ſulphur, each one pound. Rub them together until the globules diſappear.

Æthiops mineral. E.

300 Take of quickſilver, flowers of ſulphur, each equal weights. Grind them together in a glaſs or ſtone mortar, with a glaſs peſtle, till the mercurial globules totally diſappear.

An æthiops is made alſo with a double quantity of mercury.

We need hardly remark, that theſe preparations, though now differing in name, are in reality the ſame. Nor need we add, that the direction given by the Edinburgh college, of uſing a glaſs or ſtone mortar and peſtle, is neceſſary and proper.

The union of the mercury and ſulphur might be much facilitated by the aſſiſtance of a little warmth. Some are accuſtomed to make this preparation in a very expeditious manner, by melting the ſulphur in an iron ladle, then adding the quickſilver, and ſtirring them together till the mixture be completed. The ſmall degree of heat here ſufficient cannot reaſonably be ſuppoſed to do any injury to ſubſtances which have already undergone much greater fires, not only in the extraction from their ores, but likewiſe in the purifications of them directed in the pharmacopœia. In the following proceſs they are expoſed in conjunction to a ſtrong fire, without ſuſpicion of the compound receiving any ill quality from it. This much is certain, that the ingredients are more perfectly united by heat than by the degree of triture uſually beſtowed on them. From the æthiops prepared by triture, part of the mercury is apt to be ſqueezed out on making it into an electuary or pills; from that made by fire no ſeparation is obſerved to happen.

Æthiops mineral is one of the moſt inactive of the mercurial preparations. Some practitioners, however, have repreſented it as poſſeſſing extraordinary virtues; and moſt people imagine it a medicine of ſome efficacy. But what benefit is to be expected from it in the common doſes of eight or ten grains, or a ſcruple, may be judged from hence, that it has been taken in doſes of ſeveral drams, and continued for a conſiderable time, without producing any remarkable effect. Sulphur eminently abates the power of all the more active minerals, and ſeems to be at the ſame time reſtrained by them from operating in the body itſelf. Boerhaave, who is in general ſufficiently liberal in the commendation of medicines, diſapproves of the æthiops in very ſtrong terms. "It cannot enter the abſorbent veſſels, the lacteals, or lymphaties, but paſſes directly through the inteſtinal tube, where it may happen to deſtroy worms, if it operates luckily. They are deceived who expect any other effects from it; at leaſt I myſelf could never find them. I am afraid it is unwarily given, in ſuch large quantities, to children and perſons of tender conſtitutions, as being a foreign maſs, unconquerable by the body; the more to be ſuſpected as it there continues long ſluggiſh and inactive. It does not raiſe a ſalivation, becauſe it cannot come into the blood. Who knows the effects of a ſubſtance, which, ſo long as it remains compounded, ſeems no more active than any ponderous inſipid earth?" The æthiops, with a double proportion of mercury, now received into our pharmacopœias, has a greater chance for operating as a mercurial; and probably the quantity of mercury might be ſtill further increaſed to advantage.

Red ſulphurated quickſilver. L.

Take of quickſilver, purified, forty ounces; ſulphur, eight ounces. Mix the quickſilver with the melted ſulphur; and if the mixture takes fire, extinguiſh it by covering the veſſel; afterwards reduce the maſs to powder, and ſublime it. 301

It has been cuſtomary to order a larger quantity of ſulphur than here directed; but ſmaller proportions anſwer better, for the leſs ſulphur the finer coloured is the cinnabar.

As ſoon as the mercury and ſulphur begin to unite, a conſiderable exploſion frequently happens, and the mixture is very apt to take fire, eſpecially if the proceſs be ſomewhat haſtily conducted. This accident the operator will have previous notice of, from the matter ſwelling up, and growing ſuddenly conſiſtent: as ſoon as this happens, the veſſel muſt be immediately cloſe covered.

During the ſublimation, care muſt be had that the

matter rise not into the neck of the vessel, so as to block up and burst the glass. To prevent this, a wide-necked bolt head, or rather an oval earthen jar, coated, should be chosen for the subliming vessel. If the former be employed, it will be convenient to introduce at times an iron wire, somewhat heated, in order to be the better assured that the passage is not blocking up; the danger of which may be prevented by cautiously raising the vessel higher from the fire.

If the ingredients were pure, no feces will remain: in such cases, the sublimation may be known to be over by introducing a wire as before, and feeling therewith the bottom of the vessel, which will then be perfectly smooth: if any roughness or inequalities are perceived, either the mixture was impure, or the sublimation is not completed: if the latter be the case, the wire will soon be covered over with the rising cinnabar.

The preparers of cinnabar in large quantity employ earthen jars, which in shape pretty much resemble an egg. These are of different sizes, according to the quantity intended to be made at one sublimation, which sometimes amounts to two hundred weight. The jar is usually coated from the small end almost to the middle, to prevent its breaking by the vehemence or irregularity of the fire. The greater part, which is placed uppermost, not being received within the furnace, has no occasion for this defence. The whole secret with regard to this process, is the management of the fire, which should be so strong as to keep the matter continually subliming to the upper part of the jar, without coming out at its mouth, which is covered with an iron plate; care should also be taken to put into the subliming vessel only small quantities of the mixture at a time.

The principal use of cinnabar is as a pigment. It was formerly held in great esteem as a medicine in cutaneous foulnesses, gouty and rheumatic pains, epileptic cases, &c. but of late it has lost much of its reputation. It appears to be nearly similar to the æthiops already spoken of. Cartheuser relates, that having given cinnabar in large quantities to a dog, it produced no sensible effect, but was partly voided along with the feces unaltered, and partly found entire in the stomach and intestines on opening the animal. The celebrated Frederic Hoffman, after bestowing high encomiums on this preparation, as having in many instances within his own knowledge perfectly cured epilepsies and vertigoes from contusions of the head (where it is probable, however, that the cure did not so much depend on the cinnabar as on the spontaneous recovery of the parts from the external injury), observes, that the large repeated doses, necessary for having any effect, can be borne only where the first passages are strong; and that if the fibres of the stomach and intestines are lax and flaccid, the cinnabar, accumulated and concreting with the mucous matter of the parts, occasions great oppression; which seems to be an acknowledgement that the cinnabar is not subdued by the powers of digestion, and has no proper medicinal activity. There are indeed some instances of the daily use of cinnabar having brought on a salivation; perhaps from the cinnabar, used in those cases, having contained a less proportion of sulphur than the sorts commonly met with. The regulus of antimony, and even white arsenic, when combined with a certain quantity of common sulphur, seem to have their deleterious power destroyed: on separating more and more of the sulphur, they exert more and more of their proper virulence. It does not seem unreasonable to presume, that mercury may have its activity varied in the same manner; that when perfectly satiated with sulphur, it may be inert; and that when the quantity of sulphur is more and more lessened, the compound may have greater and greater degrees of the proper efficacy of mercurials.

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Cinnabar is sometimes used in fumigations against venereal ulcers in the nose, mouth, and throat. Half a dram of it burnt, the fume being imbibed with the breath, has occasioned a violent salivation. This effect is by no means owing to the medicine as cinnabar: when set on fire, it is no longer a mixture of mercury and sulphur, but mercury resolved into fume, and blended in part with the volatile vitriolic acids; in either of which circumstances this mineral, as we have already observed, has very powerful effects.

Vitriolated quicksilver. L.

Take of quicksilver, purified, vitriolic acid, each one pound. Mix in a glass vessel, and heat them by degrees until they unite into a white mass, which is to be perfectly dried with a strong fire. This matter, on the affusion of a large quantity of hot distilled water, immediately becomes yellow, and falls to powder. Rub the powder carefully with this water in a glass mortar. After the powder has subsided, pour off the water; and, adding more distilled water several times, wash the matter till it become insipid. 302

Yellow mercury, commonly called *Turbith mineral.* E.

Take of quicksilver, four ounces; vitriolic acid, eight ounces. Cautiously mix them together, and distil in a retort, placed in a sand furnace, to dryness: the white calx, which is left at the bottom, being ground to powder, must be thrown into warm water. It immediately assumes a yellow colour, but must afterwards be purified by repeated ablutions. 305

The quantity of oil of vitriol, formerly directed, was double to that now employed by the Edinburgh college. The reduction made in this article greatly facilitates the process; and the proportions of the London college are perhaps preferable.

Boerhaave directs this preparation to be made in an open glass, slowly heated, and then placed immediately on burning coals; care being taken to avoid the fumes, which are extremely noxious. This method will succeed very well with a little address when the ingredients are in small quantity; but where the mixture is large, it is better to use a retort, placed in a sand-furnace, with a recipient, containing a small quantity of water, luted to it. Great care should be taken, when the oil of vitriol begins to bubble, that the heat be steadily kept up, without at all increasing it, till the ebullition ceases, when the fire should be augmented to the utmost degree, that as much as possible of the redundant acid may be expelled.

If the matter be but barely exsiccated, it proves a caustic salt, which in the ablution with water will almost all dissolve, leaving only a little quantity of turbith:

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bith: the more of the acid that has been diſſipated, the leſs of the remaining mercury will diſſolve, and conſequently the yield of turbith will be greater; fire expelling only ſuch part of the acid as is not completely ſatiated with mercury, while water takes up always, along with the acid, a proportional quantity of the mercury itſelf. Even when the matter has been ſtrongly calcined, a part will ſtill be ſoluble; this evidently appears on pouring into the waſhings a little ſolution of fixed alkaline ſalt, which will throw down a conſiderable quantity of yellow precipitate, greatly reſembling the turbith, except that it is leſs violent in operation.

From this experiment it appears, that the beſt method of edulcorating this powder is, by impregnating the water, intended to be uſed in its ablution, with a determined proportion of fixed alkaline ſalt; for by this means, the waſhed turbith will not only turn out greater in quantity, but, what is of more conſequence, will have an equal degree of ſtrength; a circumſtance which deſerves particularly to be conſidered, eſpecially in making ſuch preparations as, from an error in the proceſs, may prove too violently corroſive to be uſed with any tolerable degree of ſafety. It is neceſſary to employ warm water if we are anxious for a fine colour. If cold water be uſed, the precipitate will be white.

It is obſervable, that though the ſuperfluous acid be here abſorbed from the mercury by the alkaline ſalt; yet in ſome circumſtances this acid forſakes that ſalt to unite with mercury. If vitriolated tartar, or *vitriolated kali*, as it is now called, which is a combination of vitriolic acid with fixed alkali, be diſſolved in water, and the ſolution added to a ſolution of mercury in aquafortis, the vitriolic acid will unite with the mercury, and form with it a turbith, which falls to the bottom; leaving only the alkali diſſolved in the aquafortis, and united with its acid into a regenerated nitre. On this principle depends the preparation deſcribed by Wilſon under the title of *an excellent precipitate of mercury*; which is no other than a true turbith, though not generally known to be ſuch. It is made by diſſolving four ounces of vitriolated kali in ſixteen ounces of ſpirit of nitre; diſſolving in this compound liquor four ounces of mercury; abſtracting the menſtruum by a ſand heat; and edulcorating with water the gold coloured maſs which remains.

Turbith mineral is a ſtrong emetic, and with this intention operates the moſt powerfully of all the mercurials that can be ſafely given internally. Its action, however, is not confined to the primæ viæ; it will ſometimes excite a ſalivation, if a purgative be not taken ſoon after it. This medicine is uſed chiefly in virulent gonorrhœas, and other venereal caſes, where there is a great flux of humours to the parts. Its chief uſe at preſent is in ſwellings of the teſticle from a venereal affection; and it ſeems not only to act as a mercurial, but alſo, by the ſevere vomiting it occaſions, to perform the office of a diſcutient, by accelerating the motion of the blood in the parts affected. It is ſaid likewiſe to have been employed with ſucceſs, in robuſt conſtitutions, againſt leprous diſorders and obſtinate glandular obſtructions: the doſe is from two grains to ſix or eight. It may be given in doſes of a grain or two as an alterative and diaphoretic, in the ſame manner as the calcined mercury already ſpoken of. Dr Hope has found that the turbith mineral is the moſt convenient errhine he has had occaſion to employ. Preparations and Compoſitions

This medicine was lately recommended as the moſt effectual preſervative againſt the hydrophobia. It has been alleged there are ſeveral examples of its preventing madneſs in dogs which had been bitten; and ſome of its performing a cure after the madneſs was begun: from ſix or ſeven grains to a ſcruple may be given every day, or every ſecond day, for a little time, and repeated at the two or three ſucceeding fulls and changes of the moon. Some few trials have likewiſe been made on human ſubjects bitten by mad dogs; and in theſe alſo the turbith, uſed either as an emetic or alterative, ſeemed to have good effects.

The waſhings of turbith mineral are uſed by ſome externally for the cure of the itch and other cutaneous foulneſſes. In ſome caſes mercurial lotions may be proper, but they are always to be uſed with great caution: this is by no means an eligible one, as being extremely unequal in point of ſtrength, more or leſs of the mercury being diſſolved, as has been obſerved above, according to the degree of calcination. The pharmacopœia of Paris directs a mercurial waſh free from this inconvenience, under the title of *Aqua mercurialis*, or *Mercurius liquidus*. It is compoſed of one ounce of mercury, diſſolved in a ſufficient quantity of ſpirit of nitre, and diluted with 30 ounces of diſtilled water. In want of diſtilled water, rain water may be uſed; but of ſpring waters there are very few which will mix with the mercurial ſolution without growing turbid and precipitating a part of the mercury.

Simple mercurial ſolution. Joſ. Jac. Plenck.

Take of pureſt quickſilver, one dram; gum arabic, two drams. Beat them in a ſtone mortar, adding by little and little diſtilled water of fumitory till the mercury thoroughly diſappear in the mucilage. Having beat and mixed them thoroughly, add by degrees, and at the ſame time rubbing the whole together, ſyrup of kermes, half an ounce, diſtilled water of fumitory, eight ounces. 304

This mixture was much celebrated by its author as an effectual preparation of mercury, unattended with the inconvenience of producing a ſalivation; and he imagined that this depended on a peculiar affinity exiſting between mercury and mucilage. Hence ſuch a conjunction, the gummy quickſilver, as it has been ſtyled, has been the foundation of mixtures, pills, ſyrups, and ſeveral other formulæ, which it is unneceſſary to dwell upon in this place.

By a long continued triture, mercury ſeems to undergo a degree of calcination; at leaſt its globular appearance is not to be diſcerned by the beſt microſcope; its colour is converted into that of a greyiſh powder; and from the inactive ſubſtance in its globular form, it is now become one of the moſt powerful preparations of this metallic body. The uſe of the gum ſeems to be nothing more than to afford the interpoſition of a viſcid ſubſtance to keep the particles at a diſtance from each other, till the triture requiſite to produce this change be performed. Dr Saunders has clearly proved, that no real ſolution takes place in

this proceſs, and that though a quantity of mercurial particles are ſtill retained in the mixture after the globular parts have been depoſited by dilution with water, yet that this ſuſpended mercurial matter is only diffuſed in the liquor, and capable of being perfectly ſeparated by filtration. That long triture is capable of effecting the above change on mercury, is fully evinced from the well known experiment of Dr Boerhaave, in producing a kind of calcined mercury by expoſing quickſilver incloſed in a phial to the agitation produced by keeping the phial tied to a windmill for 14 years. By incloſing a pound of quickſilver in an iron box, with a quantity of iron nails and a ſmall quantity of water, by the addition of which a greater degree of inteſtine motion is given to the particles of the mercury, and fixing the box to the wheel of a carriage, Dr Saunders obtained, during a journey of 400 miles, two ounces of a greyiſh powder, or calx of mercury.

On the above accounts we are not to aſcribe the effects of Plenck's ſolution to an intimate diviſion of the globules of mercury, nor to any affinity, nor elective attraction, between gum-arabic and mercury; which laſt Mr Plenck has very unphiloſophically ſuppoſed. The ſame thing can be done by means of gum-tragacanth, by honey, and by ſundry balſams. It is evidently owing to the converſion of the quickſilver to a calciform nature; but as this will be accompliſhed more or leſs completely according to the different circumſtances during the triture, it is certainly preferable, inſtead of Plenck's ſolution, to diffuſe in mucilage, or other viſcid matters, a determinate quantity of the aſh coloured powder, or other calx of mercury.

It is proper to take notice, that there is in many inſtances a real advantage in employing mucilaginous matters along with mercurials, theſe being found to prevent diarrhœa and ſalivation to a remarkable degree. So far, then, Mr Plenck's ſolution is a good preparation of mercury, though his chemical rationale is perhaps erroneous. The diſtilled water and ſyrup are of no conſequence to the preparation, either as facilitating the proceſs, or for medicinal uſe.

It is always moſt expeditious to triturate the mercury with the gum in the ſtate of mucilage. Dr Saunders found that the addition of honey was an excellent auxiliary; and the mucilage of gum-tragacanth ſeems better ſuited for this purpoſe than gum-arabic.

Chap. XIV. *Preparations of Lead.*

Lead readily melts in the fire, and calcines into a duſky powder: which, if the flame is reverberated on it, becomes at firſt yellow, then red, and at length melts in a vitreous maſs. This metal diſſolves eaſily in the nitrous acid, difficultly in the vitriolic, and in ſmall quantity in the vegetable acids; it is alſo ſoluble in expreſſed oil, eſpecially when calcined.

Lead and its calces, while undiſſolved, have no conſiderable effects as medicines. Diſſolved in oils, they are ſuppoſed to be (when externally applied) anti-inflammatory and deſiccative. Combined with vegetable acids, they are remarkably ſo; and, taken internally, prove a powerful though dangerous ſtyptic.

There are two preparations of lead, *red* and *white lead*, as they are commonly called, which are much more extenſively employed in other arts than in medicine, and of courſe they are prepared in large quantities. Theſe formerly ſtood among the preparations in our pharmacopœias; but they are now referred to the materia medica. We ſhall not therefore, on the preſent occaſion, make any farther obſervations with reſpect to them, but ſhall here inſert from the old editions of the Edinburgh pharmacopœia the directions there given for preparing them. Preparations and Compoſitions.

Red lead.

Let any quantity of lead be melted in an unglazed earthen veſſel, and kept ſtirring with an iron ſpatula till it falls into powder, at firſt blackiſh, afterwards yellow, and at length of a deep red colour, in which laſt ſtate it is called *minium*; taking care not to raiſe the fire ſo high as to run the calx into a vitreous maſs. 306

The preparation of red lead is ſo troubleſome and tedious, as ſcarce ever to be attempted by the apothecary or chemiſt; nor indeed is this commodity expected to be made by them, the preparation of it being a diſtinct branch of buſineſs. The makers melt large quantities of lead at once, upon the bottom of a reverberatory furnace built for this purpoſe, and ſo contrived that the flame acts on a large ſurface of the metal, which is continually changed by means of iron rakes drawn backwards and forwards, till the fluidity of the lead is deſtroyed; after which, the calx is only now and then turned. By barely ſtirring the calx, as above directed, in a veſſel over the fire, it acquires no redneſs; the reverberation of flame on the ſurface being abſolutely neceſſary for this effect. It is ſaid, that 20 pounds of lead gain, in this proceſs, five pounds; and that the calx, being reduced into lead again, is found one pound leſs than the original weight of the metal.

Theſe calces are employed in external applications, for abating inflammations, cleanſing and healing ulcers, and the like. Their effects, however, are not very conſiderable; nor are they perhaps of much farther real uſe, than as they give conſiſtence to the plaſter, unguent, &c.

Ceruſe or white lead.

Put ſome vinegar into the bottom of an earthen veſſel, and ſuſpend over the vinegar very thin plates of lead, in ſuch a manner that the vapour which ariſes from the acid may circulate about the plates. Set the containing veſſel in the heat of horſe-dung for three weeks; if at the end of this time the plates be not totally calcined, ſcrape off the white powder, and expoſe them again to the ſteam of vinegar, till all the lead be thus corroded into powder. 307

The making of white lead is alſo become a trade by itſelf, and confined to a few perſons, who have large conveniences for this purpoſe. The general method which they follow is nearly the ſame with that above deſcribed. See the Philoſophical Tranſactions, n° 137.

In this preparation, the lead is ſo far opened by the acid, as to diſcover, when taken internally, the

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malignant quality of the metal; and to prove externally, when ſprinkled on running ſores, or ulcers, moderately cooling, drying, and aſtrictive.

Acetated ceruſe. L.

308 Take of ceruſe, one pound; diſtilled vinegar, one gallon and an half. Boil the ceruſe with the vinegar until the vinegar is ſaturated: then filter thro' paper; and, after proper evaporation, ſet it aſide to cryſtallize.

Salt, commonly called *ſugar of lead.* E.

309 Put any quantity of ceruſe into a cucurbit, and pour upon it ten times its quantity of diſtilled vinegar. Let the mixture ſtand upon warm ſand till the vinegar becomes ſweet; when it is to be poured off, and freſh vinegar added as often as it comes off ſweet. Then let all the vinegar be evaporated in a glaſs-veſſel to the conſiſtence of pretty thin honey, and ſet it aſide in a cold place, that cryſtals may be formed, which are to be afterwards dried in the ſhade. The remaining liquor is again to be evaporated, that new cryſtals may be formed; the evaporation of the reſiduous liquor is to be repeated till no more cryſtals concrete.

Ceruſe (eſpecially that ſort called *flake lead*, which is not, like the others, ſubject to adulteration) is much preferable either to minium or litharge, for making the ſugar of lead: for the corroſion which it has undergone from the ſteam of the vinegar diſpoſes it to diſſolve more readily. It ſhould be finely powdered before the vinegar be put to it; and during the digeſtion, or boiling, every now and then ſtirred up with a wooden ſpatula, to promote its diſſolution, and prevent its concreting into a hard maſs at the bottom. The ſtrong acid obtained from the *caput mortuum* of vinegar may be employed for this purpoſe to better advantage than the weaker, though purer acid, above directed. If a ſmall quantity of rectified ſpirit of wine be prudently added to the ſolution as ſoon as it is duly exhaled, and the mixture ſuffered to grow cold by ſlow degrees, the ſugar will concrete into very large and tranſparent cryſtals, which are ſcarcely to be obtained by any other method.

If the cryſtals be dried in ſunſhine, they acquire a blackiſh or livid colour. This ſeems to happen from the abſorption of light and its converſion into phlogiſton. If it be owing to the eſcape of pure air, why are the rays of the ſun neceſſary to this diſcharge? On whatever principles we account for it, the fact is the ſame; that the cryſtals ſoon loſe their ſaline condition, and the lead gradually reaſſumes its metallic form. From this property of lead readily abſorbing phlogiſton, or parting with pure air, a ſolution of the ſugar of lead becomes a very convenient ſympathetic ink; on the ſame grounds it is alſo uſed for a more important purpoſe. As lead communicates a ſweetneſs and aſtringency very ſimilar to the product of the vinous fermentation, a practice formerly prevailed among fraudulent dealers, of correcting the too great ſharpneſs of acid wines by adulterating them with this metal. The abuſe may be detected in two different ways: a piece of paper may be moiſtened with the liquor to be examined, and then expoſed to the vapours of liver of ſulphur: the moiſtened paper will become of a livid colour, and this will happen though 200 or 300 leaves of a book were interpoſed between the paper and the vapours; by this method, then, we make a kind of ſympathetic ink. But the beſt way of making the teſt is, to drop a ſmall quantity of a ſolution of the liver of ſulphur into the ſuſpected liquor: if there be any lead preſent, this addition will inſtantly occaſion the precipitation of a livid or dark coloured cloud.

The ſugar of lead is much more efficacious than the foregoing preparations, in anſwering the ſeveral intentions to which they are applied. Some have ventured upon it internally, in doſes of a few grains, as a ſtyptic in hæmorrhagies, profuſe colliquative ſweats, ſeminal fluxes, the fluor albus, &c. nor has it failed their expectations. It very powerfully reſtrains the diſcharge; but almoſt as certainly as it does this, it occaſions ſymptoms of another kind, often more dangerous than thoſe removed by it, and ſometimes fatal. Violent pains in the bowels or through the whole body, and obſtinate conſtipations, ſometimes immediately follow, eſpecially if the doſe has been conſiderable: cramps, tremors, and weakneſs of the nerves, generally ſooner or later enſue.

Boerhaave is of opinion, that this preparation proves malignant only as far as its acid happens to be *abſorbed* in the body; for in ſuch caſe, he ſays, "it returns again into ceruſe, which is violently poiſonous." On this principle it would follow, that in habits where acidities abound, the ſugar of lead would be innocent. But this is far from being the caſe. Lead and its preparations act in the body only when they are *combined* with acid: ceruſe poſſeſſes the qualities of the ſaccharum only in a low degree; and either of them freed from the acid has little, if any, effect at all. For the ſame reaſons, the ſalt of lead is preferable to the pompous *extract* and *vegeto-mineral water* of Goulard, in which the lead is much leſs perfectly combined in a ſaline ſtate. It is ſometimes convenient to aſſiſt the ſolution of the ſugar of lead in water, by adding a portion of vinegar. The effects of the external application of lead ſeems to differ from the ſtrength of the ſolution: thus a very weak ſolution ſeems to diminiſh directly the action of the veſſels, and is therefore more peculiarly proper in active inflammations, as of the eyes; whereas a ſtrong ſolution operates as a direct ſtimulant, and is therefore more ſucceſsful in paſſive ophthalmia.

Water of acetated litharge. L.

Take of litharge, two pounds and four ounces; diſtilled vinegar, one gallon. Mix, and boil to ſix pints, conſtantly ſtirring; then ſet it aſide. After the feces have ſubſided, ſtrain. 310

This preparation may be conſidered as nearly the ſame with the extract and vegeto-mineral water of Mr Goulard. And it is probably from the circumſtances of his preparations having come into a common uſe, that the London college have given this article a place in their pharmacopœia. It may, however, be a matter of doubt whether it be really intitled to a place. For, as we have already obſerved, every purpoſe to be anſwered by it may be better obtained from the employment

ployment of a ſolution of the acetated ceruſe in ſimple water. The acetated water of litharge is intended for external uſe only.

Chap. XV. *Preparations of tin.*

311 Tin eaſily melts in the fire, and calcines into a duſky powder; which, by a farther continuance of the heat, becomes white. A maſs of tin heated till it be juſt ready to melt, proves extremely brittle, ſo as to fall in pieces from a blow; and by dexterous agitation, into powder. Its proper menſtruum is aqua-regia; though the other mineral acids may alſo be made to diſſolve it, and the vegetable ones in ſmall quantity. It cryſtallizes with the vegetable and vitriolic acids; but with the others, deliquates.

The virtues of this metal are little known. It has been recommended as an antihyſteric, antihectic, &c. At preſent it is chiefly uſed as an anthelmintic.

Powdered tin. L.

312 Take of tin, ſix pounds. Melt it in an iron veſſel, and ſtir it with an iron rod until a powder floats on the ſurface. Take off the powder, and, when cold, paſs it through a ſieve.

This preparation may be conſidered as nearly the ſame with the calx Jovis, which had a place in the former editions of the Edinburgh pharmacopœia; but from the late editions the calx has been expunged, and the filings or powder of tin, has a place only in their liſt of the materia medica. But although ſeldom prepared by the apothecary himſelf, it is not unfrequently employed as a remedy againſt worms, particularly the flat kinds, which too often elude the force of other medicines. The general doſe is from a ſcruple to a dram; ſome confine it to a few grains. But Dr Alſton aſſures us, in the Edinburgh Eſſays, that its ſucceſs chiefly depends on its being given in much larger quantities: he directs an ounce of the powder on an empty ſtomach, mixed with four ounces of molaſſes; next day, half an ounce; and the day following, half an ounce more; after which a cathartic is adminiſtered: he ſays the worms are uſually voided during the operation of the purge, but that pains in the ſtomach occaſioned by them are removed almoſt immediately upon taking the firſt doſe of the tin.

This practice is ſometimes ſucceſsful in the expulſion of tænia, but by no means ſo frequently as Dr Alſton's obſervations would lead us to hope.

Amalgama of tin. Dan.

313 Take of ſhavings of pure tin, two ounces; pure quickſilver, three drams. Let them be rubbed to a powder in a ſtone mortar.

Some have imagined that tin thus acted on by mercury is in a more active condition than when exhibited in a ſtate of powder: and accordingly it has been given in worm caſes. But as both are equally inſoluble in the animal fluids, this is not to be expected; and to obtain any peculiar properties which tin may poſſeſs to their full extent, it will probably be neceſſary to exhibit it in ſome ſaline ſtate.

Chap. XVI. *Preparations of zinc and copper.*

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Calcined zinc. L.

314 Take of zinc, broken into ſmall pieces, eight ounces. Caſt the pieces of zinc, at ſeveral times, into an ignited, large, and deep crucible, placed leaning, or half-upright, putting on it another crucible in ſuch a manner that the air may have free acceſs to the burning zinc. Take out the calx as ſoon as it appears, and ſeparate its white and lighter part by a fine ſieve.

Flowers of zinc. E.

315 Let a large crucible be placed in a furnace, in an inclined ſituation, only half-upright; when the bottom of the veſſel is moderately red, put a ſmall piece of zinc, about the weight of two drams, into it. The zinc ſoon flames, and is at the ſame time converted into a ſpongy calx, which is to be raked from the ſurface of the metal with an iron ſpatula, that the combuſtion may proceed the more ſpeedily: when the zinc ceaſes to flame, take the calx out of the crucible. Having put in another piece of zinc, the operation may be repeated as often as you pleaſe. Laſtly, the calx is to be prepared like antimony.

Theſe flowers, as uſed externally, are preferable for medicinal purpoſes to tutty, and the more impure ſublimates of zinc, which are obtained in the braſs works; and likewiſe to calamine, the natural ore of this metal, which contains a large quantity of earth, and frequently a portion of heterogeneous metallic matter. But beſides being applied externally, they have alſo of late been uſed internally. The flowers of zinc, in doſes from one to ſeven or eight grains, have been much celebrated of late years in the cure of epilepſy and ſeveral ſpaſmodic affections: and there are ſufficient teſtimonies of their good effects, where tonic remedies in thoſe affections are proper.

White vitriol. E.

316 Take of zinc, cut into ſmall pieces, three ounces; vitriolic acid, five ounces; water, twenty ounces; having mixed the acid and water, add the zinc, and when the ebullition is finiſhed ſtrain the liquor; then after proper evaporation ſet it apart in a cold place, that it may ſhoot into cryſtals.

This ſalt is an elegant white vitriol. It differs from the common white vitriol, and the ſalt of vitriol of the ſhops, only in being purer, and perfectly free from any admixture of copper, or ſuch other foreign metallic bodies as the others generally contain.

Purified vitriolated zinc. L.

317 Take of white vitriol, one pound; vitriolic acid, one dram; boiling diſtilled water, three pints. Mix, and filter through paper. After a proper evaporation, ſet it aſide in a cold place to cryſtallize.

Although the Edinburgh college have given a formula for the preparations of white vitriol, yet their direction is very rarely followed by any of the apothecaries or chemiſts, who in general purchaſe it as obtained from the Goſlar mines. When, however, it is got in this way, it is often a very impure ſalt, and requires

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quires that purification which is here directed, and which is by no means neceſſary for the white vitriol artificially prepared, in the manner above directed. But by this proceſs, the ordinary white vitriol, in its common ſtate of impurity, will be freed from thoſe impregnations of earth and other matters which it often contains. And in this purified ſtate it anſwers many uſeful purpoſes, not only externally but internally; and particularly in doſes from ten grains to half a dram, it operates almoſt inſtantly as an emetic, and is at the ſame time perfectly ſafe. By employing it internally, in ſmaller doſes, we may obtain, and perhaps even more effectually, all the tonic power of the zinc; and ſome think it in every caſe preferable to the calx of zinc.

Ammoniacal copper. E.

219 Take of blue vitriol, two parts; volatile ſal ammoniac, three parts; rub them together in a glaſs mortar, until they unite, after the effervescence ceaſes, into a uniform violet colored maſs, which muſt be firſt dried on blotting paper, and afterwards by a gentle heat. The product muſt be kept in a glaſs phial, well cloſed with a glaſs ſtopper.

This preparation has been thought ſerviceable in epilepſies; but from its frequent want of ſucceſs, and the diſagreeable conſequences with which its uſe is ſometimes attended, it has not lately been much preſcribed. It is employed by beginning with doſes of half a grain, twice a day, and increaſing them gradually to as much as the ſtomach will bear. Dr Cullen ſometimes increaſed the doſe to five grains.

Chap. XVII. *Simple diſtilled waters.* L. E.

319 The effluvia which exhale into the air from many vegetables, particularly from thoſe of the odorous kind, conſiſt apparently of principles of great ſubtility and activity, capable of ſtrongly and ſuddenly affecting the brain and nervous ſyſtem, eſpecially in thoſe whoſe nerves are of great ſenſibility; and likewiſe of operating in a ſlower manner on the ſyſtem of the groſſer veſſels. Thus Boerhaave obſerves, that in hyſterical and hypochondriacal perſons, the fragrant odour of the Indian hyacinth excites ſpaſms, which the ſtrong ſcent of rue relieves; that the effluvia of the walnut-tree occaſion headachs, and make the body coſtive; that thoſe of poppies procure ſleep; and that the ſmell of bean-bloſſoms, long continued, diſorders the ſenſes. Lemery relates, from his own knowledge, that ſeveral perſons were purged by ſtaying long in a room where damaſk roſes were drying.

Some of the chemiſts have indulged themſelves in the pleaſing ſurvey of theſe preſiding ſpirits, as they are called, of vegetables; their peculiar nature in the different ſpecies of plants; their exhalation into the atmoſphere by the ſun's heat, and diſperſion by winds; their rendering the air of particular places medicinal, or otherwiſe, according to the nature of the plants that abound. They have contrived alſo different means for collecting theſe fugitive emanations, and concentrating and condenſing them into a liquid form; employing either the native moiſture of the ſubject, or an addition of water, as a vehicle or matrix for retaining them.

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The proceſs which has been judged moſt analogous to that of nature, is the following. The ſubject freſh gathered at the ſeaſon of its greateſt vigour, with the morning dew on it, is laid lightly and unbruiſed in a ſhallow veſſel, to which is adapted a low head with a recipient; under the veſſel a live coal is placed, and occaſionally renewed, ſo as to keep up an uniform heat, no greater than that which obtains in the atmoſphere in ſummer, viz. about 85 degrees of Fahrenheit's thermometer. In this degree of heat there ariſes exceeding ſlowly an inviſible vapour, which condenſes in the head into dewy drops, and falls down into the receiver; and which has been ſuppoſed to be the very ſubſtance that the plant would have ſpontaneouſly emitted in the open air.

But on ſubmitting many kinds of odoriferous vegetables to this proceſs, the liquors obtained by it have been found to be very different from the natural effluvia of the reſpective ſubjects: they have had very little ſmell, and no remarkable taſte. It appeared that a heat, equal to that of the atmoſphere, is incapable of raiſing in cloſe veſſels thoſe parts of vegetables which they emit in the open air. It may therefore be preſumed, that in this laſt caſe ſome other cauſe concurs to the effect: that it is not the ſun's heat alone which raiſes and impregnates the air with the odorous principles of vegetables, but that the air itſelf, or the watery humidity with which it abounds, acting as a true ſolvent, extracts and imbibes them; ſo that the natural effluvia of a plant may be conſidered as an infuſion of the plant made in air. The purgative virtue of the damaſk roſe, and the aſtringency of the walnut-tree, which, as above obſerved, are in ſome degree communicated to the air, may be totally extracted by infuſion both in watery and ſpirituous menſtrua, but never riſe in diſtillation with any degree of heat: and the volatile odours of aromatic herbs, which are diffuſed through the atmoſphere in the loweſt warmth, cannot be made to diſtil without a heat much greater than is ever found to obtain in a ſhaded air.

We apprehend, that the effluvia ariſing from growing vegetables are chiefly exhaled by the living energy of the plant: the odorous matter is a real ſecretion, which cannot be performed independent of active veſſels; and it is as reaſonable to allow the ſame powers for the exhalation of theſe effluvia, as for the tranſpiration of their watery parts.

The above proceſs, therefore, and the theory on which it is built, appear to be faulty in two points; 1. In ſuppoſing that all theſe principles, which naturally exhale from vegetables, may be collected by diſtillation; whereas there are many which the air extracts in virtue of its ſolvent power: ſome are alſo incapable of being collected in a viſible and inelaſtic form; and ſome are artificially ſeparable by ſolvents only: 2. In employing a degree of heat inſufficient for ſeparating even thoſe parts which are truly exhalable by heat.

The foregoing method of diſtillation is commonly called *diſtillation by the cold ſtill;* but thoſe who have practiſed it have generally employed a conſiderable heat. A ſhallow leaden veſſel is filled with the freſh herbs, flowers, &c. which are heaped above it; ſo that when the head is fitted on, this alſo may be filled a conſiderable way. A little fire is made under the veſſel,

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fel, ſufficient to make the bottom much hotter than the hand can bear, care being only taken not to heat it ſo far as to endanger ſcorching any part of the ſubject. If the bottom of the veſſel be not made ſo hot as to have this effect on the part contiguous to it, it is not to be feared that the heat communicated to the reſt of the included matter will be ſo great as to do it any injury. By this management, the volatile parts of ſeveral odorous plants, as mint, are effectually forced over; and if the proceſs has been ſkilfully managed, the diſtilled liquor proves richly impregnated with the native odour and flavour of the ſubject, without having received any kind of diſagreeable impreſſion from the heat uſed.

This proceſs has been chiefly practiſed in private families; the ſlowneſs of the diſtillation, and the attendance and care neceſſary for preventing the ſcorching of ſome part of the plant, ſo as to communicate an ungrateful burnt flavour to the liquor, rendering it inconſiſtent with the diſpatch requiſite in the larger way of buſineſs.

Another method has therefore been had recourſe to, viz. by the common ſtill, called, in diſtinction from the foregoing, the *hot ſtill*. Here a quantity of water is added to the plant to prevent its burning; and the liquor is kept nearly of a boiling heat, or made to boil fully, ſo that the vapour riſes plentifully into the head, and paſſing thence into a ſpiral pipe or worm placed in a veſſel of cold water, is there condenſed, and runs out in drops quickly ſucceeding each other, or in a continued ſtream. The additional water does not at all weaken the produce; for the moſt volatile parts of the ſubject riſe firſt, and impregnate the liquor that firſt diſtils: as ſoon as the plant has given over its virtue ſufficiently, which is known by examining from time to time the liquor that runs from the noſe of the worm, the diſtillation is to be ſtopped.

This is the method of diſtillation commonly practiſed for the officinal waters. It is accompanied with one imperfection, affecting chiefly thoſe waters whoſe principal value conſiſts in the delicacy of their flavour; this being not a little injured by the boiling heat uſually employed, and by the agitation of the odorous particles of the ſubject with the water. Sometimes alſo a part of the plant ſticks to the ſides of the ſtill, and is ſo far ſcorched as to give an ungrateful taint to the liquor.

There is another method of managing this operation, which has been recommended for the diſtillation of the more volatile eſſential oils, and which is equally applicable to that of the waters. In this way, the advantages of the foregoing methods are united, and their inconveniences obviated. A quantity of water being poured into the ſtill, and the herbs or flowers placed in a baſket over it, there can be no poſſibility of burning; the water may be made to boil, but ſo as not to riſe up into the baſket, which would defeat the intention of this contrivance. The hot vapour of the water paſſing lightly through all the interſtices of the ſubject matter, imbibes and carries over the volatile parts unaltered in their native flavour. By this means the diſtilled waters of all thoſe ſubſtances whoſe oils are of the moſt volatile kind, are obtained in the utmoſt perfection, and with ſufficient diſpatch; for which laſt intention the ſtill may be filled quite up to the head.

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In the diſtillation of eſſential oils, the water, as was obſerved in the foregoing ſection, imbibes always a part of the oil. The diſtilled liquors here treated of, are no other than water thus impregnated with the eſſential oil of the ſubject; whatever ſmell, taſte, or virtue is here communicated to the water, or obtained in the form of a watery liquor, being found in a concentrated ſtate in the oil. The eſſential oil, or ſome part of it, more attenuated and ſubtilized than the reſt, is the direct principle on which the title of *ſpiritus rector*, or preſiding ſpirit, has been beſtowed.

All thoſe vegetables therefore which contain an eſſential oil, will give over ſome virtue to water by diſtillation: but the degree of the impregnation of the water which a plant is capable of ſaturating with its virtue, are by no means in proportion to the quantity of its oil. The oil ſaturates only the water that comes over at the ſame time with it: if there be more oil than is ſufficient for this ſaturation, the ſurplus ſeparates, and concretes in its proper form, not miſcible with the water that ariſes afterwards. Some odoriferous flowers, whoſe oil is in ſo ſmall quantity, that ſcarcely any viſible mark of it appears, unleſs fifty or an hundred pounds or more are diſtilled at once, give nevertheleſs as ſtrong an impregnation to water as thoſe plants which abound moſt with oil.

Many have been of opinion, that diſtilled waters may be more and more impregnated with the virtues of the ſubject, and their ſtrength increaſed to any aſſigned degree, by *cohobation*, that is, by rediſtilling them a number of times from freſh parcels of the plant. Experience, however, ſhows the contrary; a water ſkilfully drawn in the firſt diſtillation, proves on every repeated one not ſtronger but more diſagreeable. Aqueous liquors are not capable of imbibing above a certain quantity of the volatile oil of vegetables; and this they may be made to take up by one as well as by any number of diſtillations: the oftener the proceſs is repeated, the ungrateful impreſſion which they generally receive from the fire, even at the firſt time, becomes greater and greater. Thoſe plants, which do not yield at firſt waters ſufficiently ſtrong, are not proper ſubjects for this proceſs, ſince their virtue may be obtained much more advantageouſly by others.

General rules for the DISTILLATION *of the* OFFICINAL SIMPLE WATERS.

1. Where they are directed freſh, ſuch only muſt be employed: but ſome are allowed to be uſed dry, as being eaſily procurable in this ſtate at all times of the year, though rather more elegant waters might be obtained from them while green. 523

When freſh and juicy herbs are to be diſtilled, thrice their weight of water will be fully ſufficient; but dry ones require a much larger quantity. In general, there ſhould be ſo much water, that after all intended to be diſtilled has come over, there may be liquor enough left to prevent the matter from burning to the ſtill.

Plants differ ſo much, according to the ſoil and ſeaſon of which they are the produce, and likewiſe according to their own age, that it is impoſſible to fix the

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the quantity of water to be drawn from a certain weight of them to any invariable ſtandard. The diſtillation may always be continued as long as the liquor runs well flavoured off the ſubject, and no longer.

2. The diſtillation may be performed in an alembic with a refrigeratory, the junctures being luted.
3. If the herbs are of prime goodneſs, they muſt be taken in the weights preſcribed: but when freſh ones are ſubſtituted for dry, or when the plants themſelves are the produce of unfavourable ſeaſons, and weaker than ordinary, the quantities are to be varied according to the diſcretion of the artiſt.

After the odorous water, alone intended for uſe, has come over, an acidulous liquor ariſes, which has ſometimes extracted ſo much from the copper head of the ſtill as to prove emetic. To this are owing the anthelmintic virtues attributed to certain diſtilled waters.

4. In a preceding edition of the Edinburgh pharmacopœia, ſome vegetables were ordered to be ſlightly fermented with the addition of yeſt previouſly to the diſtillation.

The principle on which this management is founded, is certainly juſt; for the fermentation ſomewhat opens and unlocks their texture, ſo as to make them part with more in the ſubſequent diſtillation than could be drawn over from them without ſome aſſiſtance of this kind. Thoſe plants, however, which require this treatment, are not proper ſubjects for ſimple waters to be drawn from, their virtues being obtainable to better advantage by other proceſſes.

5. If any drops of oil ſwim on the ſurface of the water, they are to be carefully taken off.
6. That the waters may keep the better, about a 20th part their weight of proof-ſpirit may be added to each after they are diſtilled.

A great number of diſtilled waters were formerly kept in the ſhops, and are ſtill retained in foreign pharmacopœias. The faculty of Paris direct, in the laſt edition of their *Codex Medicamentarius*, no leſs than 125 different waters, and 130 different ingredients in one ſingle water. Nearly one half of theſe preparations have ſcarcely any virtue or flavour from the ſubject, and many of the others are inſignificant.

The colleges of London and Edinburgh have rejected theſe oſtentatious ſuperfluities, and given an elegant and compendious ſet of waters, ſufficient for anſwering ſuch purpoſes as theſe kinds of preparations are applied to in practice. Diſtilled waters are employed chiefly as grateful diluents, as ſuitable vehicles for medicines of greater efficacy, or for rendering diſguſtful ones more acceptable to the palate and ſtomach; few are depended on, with any intention of conſequence, by themſelves.

Diſtilled water. L.

321 Take of ſpring-water, 10 gallons. Draw off by diſtillation, firſt, four pints; which being thrown away, draw off four gallons. This water is to be kept in a glaſs or earthen bottle with a glaſs ſtopper.

Diſtilled water. E.

Let well or river water be diſtilled in very clean veſſels till about two thirds are drawn off.

Native water is ſeldom or never found pure, and generally contains earthy, ſaline, metallic, or other matters. Diſtillation is therefore employed as a means of freeing it from theſe heterogeneous parts. For ſome pharmaceutical purpoſes diſtilled water is abſolutely neceſſary: thus, if we employ hard undiſtilled water for diſſolving ſugar of lead, inſtead of a perfect ſolution, we produce a milky-like cloud, owing to a real decompoſition of parts.

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Diſtilled water is now employed by the London college for a great variety of purpoſes; and there can be no doubt, that in many chemical and pharmaceutical proceſſes, the employment of a heterogeneous fluid, in place of the pure element, may produce an eſſential alteration of qualities, or fruſtrate the intention in view. While the London college have made more uſe of diſtilled water than any other, their directions for preparing it ſeem to be the beſt. For as ſome impregnations may be more volatile than pure water, the water may be freed from them by throwing away what comes firſt over; and by keeping it afterwards in a cloſe veſſel, abſorption from the air is prevented.

Dill-water. L.

Take of dill-ſeed, bruiſed, one pound; water, ſufficient to prevent an empyreuma. Draw off one gallon. 322

Simple dill-ſeed water. E.

Take of dill ſeeds, one pound; pour on as much water as when ten pounds have been drawn off by diſtillation there may remain as much as is ſufficient to prevent an empyreuma. After proper maceration, let ten pounds be drawn off.

Although the dill water holds a place, not only in the London and Edinburgh pharmacopœias, but alſo in moſt of the foreign ones; yet it is not much employed in practice. It obtains, indeed, a pretty ſtrong impregnation from the ſeeds, and is ſometimes employed as a carminative, particularly as the baſis of mixtures and juleps; but it is leſs powerful and leſs agreeable than that of peppermint, cinnamon, and ſome others.

Cinnamon-water. L. E.

Take of cinnamon, bruiſed, one pound; water, ſufficient to prevent an empyreuma. Macerate for 24 hours, and draw off one gallon. 323

From one pound of cinnamon the Edinburgh college direct 10 pounds of water to be drawn off; and if the cinnamon employed be of good quality, it may yield that quantity with a ſtrong impregnation; but what comes over firſt is unqueſtionably the ſtrongeſt.

This is a very grateful and uſeful water, poſſeſſing in an eminent degree the fragrance and aromatic cordial virtues of the ſpice. Where real cinnamon water is wanted, care ſhould be had in the choice of the cinnamon, to avoid the too common impoſition of caſſia being ſubſtituted in its room. The two drugs may be eaſily diſtinguiſhed from each other by a variety of marks, which it is needleſs to introduce in this place. See CASSIA and CINNAMON. But the eſſential oils of the two approach ſo near, that after diſtillation it is perhaps impoſſible to diſtinguiſh the waters; and it is ſtill more doubtful how far the one is in any degree preferable to the other.

The oil of cinnamon is very ponderous, and arifes more difficultly than that of any other of the vegetable matters from which fimple waters are ordered to be drawn. This obfervation directs us, in the diftillation of this water, to ufe a quick fire and a low veffel. For the fame reafon, the water does not keep fo well as might be wifhed; the ponderous oil parting from it in time, and falling to the bottom, when the liquor lofes its milky hue, its fragrant fmell, and aromatic tafte. Some recommend a fmall proportion of fugar to be added, in order to keep the oil united with the water.

Caffia-water. E.

324 From a pound and a half of the caffia bark, ten pounds of water are directed to be drawn off in the fame manner as the dill-water.

This diftilled water, as we have already obferved, when properly prepared, approaches fo near to that of cinnamon, that it is almoft, if not altogether, impoffible to diftinguifh the difference between the two. And although the London college has given it no place in their pharmacopœia, yet we may venture to affert, that it is no ftranger to the fhops of the apothecaries. Nay, fo great is the difference of price, and the fenfible qualities fo nearly alike, that what is fold under the name of cinnamon-water is almoft entirely prepared from caffia alone; and not even prepared from the caffia bark, as directed by the Edinburgh college, but from the caffia buds, which may be had at a ftill cheaper rate, and which yield precifely the fame effential oil, although in lefs quantity. When caffia-water is prepared precifely according to the directions of the Edinburgh college, from containing a larger proportion of the fubject, it has in general a ftronger impregnation than their genuine cinnamon-water, and is probably in no degree inferior in its virtues.

Fennel-water. L.

325 Take of fweet fennel feeds, bruifed, one pound; water, fufficient to prevent an empyreuma. Draw off one gallon.

The water of fennel feeds is not unpleafant. A water has alfo been diftilled from the leaves. When thefe are employed, they fhould be taken before the plant has run into flower; for after this time they are much weaker and lefs agreeable. Some have obferved, that the upper leaves and tops, before the flowers appear, yield a more elegant water, and a remarkably finer effential oil than the lower ones; and that the oil obtained from the one fwims on water, while that of the other finks. No part of the herb, however, is equal in flavour to the feeds.

Peppermint-water.

326 Take of herb of peppermint, dried, one pound and an half; water, fufficient to prevent an empyreuma. Draw off one gallon. *L.*

From three pounds of the leaves of peppermint, ten pounds of water are to be drawn off. *E.*

This is a very elegant and ufeful water. It has a warm pungent tafte, exactly refembling that of the peppermint itfelf. A fpoonful or two taken at a time warm the ftomach, and give great relief in cold flatulent colics. Some have fubftituted a plain infufion of the dried leaves of the plant, which is not greatly different in virtue from the diftilled water.

In the diftillation of this water, a confiderable quantity of effential oil generally comes over in its pure ftate. And it is not uncommon to employ this for impregnating other water, with which it may be readily mixed by the aid of a little fugar.

Spearmint-water. L.

Take of fpearmint, dried, one pound and an half; water, fufficient to prevent an empyreuma. Draw off one gallon. 327

The Edinburgh college directs this water to be made in the fame proportion as the preceding. But probably three pounds of the freſh herb will not give a ftronger impregnation than a pound and a half of the dried: fo that the water of the London college may be confidered to be as ftrongly impregnated as that of the Edinburgh college.

This water fmells and tafles very ftrongly of the mint; and proves in many cafes an ufeful ftomachic. Boerhaave commends it (cohobated) as a pleafant and incomparable remedy for ftrengthening a weak ftomach, and curing vomiting proceeding from cold vifcous phlegm, and alfo in lienteries.

All-fpice water. L. E.

Take of all-fpice, bruifed, half a pound; water, fufficient to prevent an empyreuma. Macerate for 24 hours, and draw off one gallon. 328

From half a pound of the pimento the Edinburgh college directs ten pounds of water to be drawn off; fo that the impregnation is there fomewhat weaker than the above.

This diftilled water is a very elegant one, and has of late come pretty much into ufe; the hofpitals employ it as a fuccedaneum to the more coftly fpice-waters. It is, however, inferior in gratefulnefs to the fpirituous water of the fame fpice hereafter directed.

Pennyroyal-water. L. E.

Take of dried herb pennyroyal, one pound and an half; water, fufficient to prevent an empyreuma. Draw off one gallon. 329

The pennyroyal-water is directed to be prepared by the Edinburgh college in the fame proportions as the mint and peppermint. Whether prepared from the recent or dried plant, it poffeffes in a confiderable degree the fmell, tafte, and virtues, of the pennyroyal. It is not unfrequently employed in hyfterical cafes, and fometimes with a good effect.

Rofe-water. L. E.

Take of freſh petals of the damaſk rofe, the white heels being cut off, fix pounds; water, fufficient to prevent an empyreuma. Draw off one gallon. 330

From the fame quantity the Edinburgh college direct ten pounds to be drawn off.

This water is principally valued on account of its fine flavour, which approaches to that generally admired in the rofe itfelf. The purgative virtue of the rofes remains entire in the liquor left in the ftill, which has therefore been generally employed for making the folutive honey and fyrup, inftead of a decoction or infufion of freſh rofes prepared on purpofe; and this

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piece of frugality the college have now admitted. A diſtilled water of red roſes has been ſometimes called for in the ſhops, and ſupplied by that of damaſk roſes diluted with common water. This is a very venial ſubſtitution; for the water drawn from the red roſe has no quality which that of the damaſk does not poſſeſs in a far ſuperior degree; neither the purgative virtue of the one nor the aſtringency of the other ariſing in diſtillation.

Lemon-peel-water. E.

331 From two pounds of recent lemon peel ten pounds of water are to be drawn off by diſtillation.

Orange-peel-water. E.

332 From two pounds of orange peel ten pounds of water are directed to be drawn off.

Neither of theſe diſtilled waters are now to be met with in the London pharmacopœia; and it is probable that no great loſs ariſes from the want of them, for both the one and the other contain only a very weak impregnation. They are chiefly employed as diluents in fevers and other diſorders where the ſtomach and palate are very apt to be diſguſted. And perhaps the only circumſtance for which they are valuable is the ſlightneſs of the impregnation; for in ſuch affections, any flavour, however agreeable at other times, often becomes highly diſguſtful to patients.

The diſtilled waters above noticed are the whole that have now a place in the pharmacopœias of the London and Edinburgh colleges; and perhaps this ſelection is ſufficiently large for anſwering every uſeful purpoſe. But beſides theſe, a conſiderable number of others are ſtill retained even in the modern foreign pharmacopœias; ſome of which at leaſt it may not be improper to mention.

Alexiterial water. Brun.

333 Take of elder flowers, moderately dried, three pounds; angelica leaves, freſh gathered, two pounds; ſpring water, forty pounds. Draw off, by diſtillation, thirty pounds.

This water is ſufficiently elegant with regard to taſte and ſmell; though few expect from it ſuch virtues as its title ſeems to imply. It is uſed occaſionally for vehicles of alexipharmac medicines, or in juleps to be drank after them, as coinciding in the intention; but in general is not ſuppoſed to be itſelf of any conſiderable efficacy.

Camphor-water. Brun.

334 Take of camphor, an ounce and an half. Let it be diſſolved in half an ounce of the ſpirit of roſemary, then pour on it two pounds of ſpring water, and draw off by diſtillation a pound and an half.

This diſtilled water, which has no place in our pharmacopœias, is introduced into ſome of the foreign ones. And ſince camphor may be conſidered as a concrete eſſential oil, it naturally occurs as a form under which that medicine may be introduced with advantage in a diluted ſtate.

Caſtor-water. Brun.

335 Take of Ruſſia caſtor, one ounce; water, as much as will prevent burning. Draw off two pints.

Caſtor yields almoſt all its flavour in diſtillation to water, but treated in the ſame manner with ſpirit of wine gives over nothing. The ſpirit of caſtor formerly kept in the ſhops had none of the ſmell or virtues of the drug; while the water here directed proves, when freſh drawn, very ſtrong of it. Preparations and Compoſitions

It is remarkable, that the virtues of this animal ſubſtance reſide in a volatile oil, analogous to the eſſential oils of vegetables. Some are reported to have obtained, in diſtilling large quantities of this drug, a ſmall portion of oil, which ſmelt extremely ſtrong of the caſtor, and diffuſed its ungrateful ſcent to a great diſtance.

This water is uſed in hyſteric caſes, and ſome nervous complaints, though it has not been found to anſwer what many people expect from it. It loſes greatly of its flavour in keeping.

And it is probably from this circumſtance that it has no place either in our pharmacopœias or in the modern foreign ones; but at the ſame time, as poſſeſſing in a high degree the ſenſible qualities of the caſtor, it may be conſidered as juſtly deſerving future attention.

Chervil-water. Gen.

Take of freſh leaves of chervil, one pound; ſpring water, as much as is ſufficient for allowing eight pounds to be drawn off by diſtillation, at the ſame time avoiding empyreuma. 336

Although the chervil be but little employed in Britain, yet among ſome of the foreigners it is held in high eſteem; and the diſtilled water is perhaps one of the moſt elegant forms under which its active parts can be introduced. But there is reaſon to believe that thoſe diuretic powers, for which it has been chiefly celebrated, will be moſt certainly obtained from exhibiting it in ſubſtance, or under the form of the expreſſed juice of the recent plant.

Black cherry-water. Suec.

Take of ripe black cherries bruiſed with the kernels, 20 pounds; pure water, as much as is ſufficient for avoiding empyreuma. Draw off 20 pounds by diſtillation. 337

This water, although now baniſhed from our pharmacopœias, has long maintained a place in the foreign ones, and even in Britain it is not unfrequently to be met with in the ſhops. It has often been employed by phyſicians as a vehicle, in preference to the other diſtilled waters; and among nurſes who have the care of young children has been the firſt remedy againſt the convulſive diſorders to which infants are ſo often ſubject.

This water has nevertheleſs of late been brought into diſrepute, and has been eſteemed poiſonous. They obſerve, that it receives its flavour principally from the cherry ſtones; and that theſe kernels, like many others, bear a reſemblance in taſte to the leaves of the lauro cerafus, which have been diſcovered to yield, by infuſion or diſtillation, the moſt ſudden poiſon known. Some phyſicians of Worceſter have lately found, by trial purpoſely made, that a diſtilled water very ſtrongly impregnated with the flavour of the cherry kernels (no more than two pints being diſtilled from fourteen pounds of the cherry ſtones) proved in like manner

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poiſonous to brutes. The London college repeated the ſame experiment, and found the effects agreeable to thoſe gentlemens report.

It by no means follows from theſe trials, nor after ſuch long experience can it be imagined, that black-cherry-water, when no ſtronger than the ſhops have been accuſtomed to prepare it, is unſafe. Theſe kernels plainly reſemble opium, and ſome other things, which poiſon only when taken in too great a quantity. The water from the very laurel leaves is harmleſs when duly diluted; and even ſpirit of wine proves a poiſon of its kind not greatly different, if drank to a certain degree of exceſs. Nor can it be concluded, from the trials with the ſtrong black-cherry water on dogs, &c. that even this will have the ſame effects in the human body; the kernels of many ſorts of fruits being in ſubſtance poiſonous to brutes, though innocent to man.

It is poſſible, however, that this water in any degree of ſtrength may not be altogether ſafe to the tender age of infants, where the principles of life are but juſt beginning as it were to move. It is poſſible that it may there have had pernicious effects without being ſuſpected; the ſymptoms it would produce, if it ſhould prove hurtful, being ſuch as children are often thrown into from the diſeaſe which it is imagined to relieve. On theſe conſiderations, both the London and Edinburgh colleges have choſen to lay it aſide; more eſpecially as it has been too often counterfeited with a water diſtilled from bitter almonds, which are known to communicate a poiſonous quality. It is, however, one of thoſe active articles which may perhaps be conſidered as deſerving farther attention.

Camomile-flower water. Dan.

338 Take of camomile flowers, dried in the ſhade, eight pounds; water, 72 pounds. Draw off by gentle diſtillation 48 pounds.

Camomile flowers were formerly ordered to be fermented previouſly to the diſtillation, a treatment which they do not need; for they give over, without any fermentation, as much as that proceſs is capable of enabling them to do. In either caſe the ſmell and peculiar flavour of the flowers ariſe without any of the bitterneſs, this remaining behind in the decoction; which, if duly depurated and inſpiſſated, yields an extract ſimilar to that prepared from the flowers in the common manner. The diſtilled water has been uſed in flatulent colics and the like, but is at preſent held in no great eſteem.

Strawberry-water. Succ.

339 From 20 pounds of ſtrawberries 20 pounds of diſtilled water are drawn off, according to the ſame directions given for the preparation of the black cherry water.

Water thus impregnated with the eſſential oil of the ſtrawberries ſome people will think of a very agreeable flavour, but any conſiderable medical power is not to be expected from it.

Hyſſop-water. Succ.

340 From four pounds of the freſh leaves of hyſſop ſix pounds of water are drawn off.

Hyſſop-water has been held by ſome in conſiderable eſteem as an uterine and pectoral medicine. It was directed in a former edition of the Edinburgh pharmacopœia for making up the black pectoral troches, but is now exchanged for common water. Few at preſent expect any ſingular virtues from it, nor is it often to be met with in our ſhops, being now expunged from our pharmacopœias. It holds a place, however, in moſt of the foreign ones, and among ourſelves there are ſtill ſome practitioners who frequently employ it. But there can be no doubt that thoſe medical properties which the hyſſop contains may be more readily and effectually extracted by ſimple infuſion.

White-lily water. Brun.
Lily-of-the-valley water. Brun.

341 To any quantity of theſe flowers four times their weight of water is to be added, and water drawn off by diſtillation in the proportion of two pounds to each pound of the flowers.

Theſe waters muſt obtain ſome impregnation of that elegant eſſential oil on which the odour of flowers in their growing ſtate depends. But they do not poſſeſs any remarkable medical properties.

Balm-water. Brun.

342 The green leaves of the balm are to be macerated with double their weight of water; and from each pound of the plant a pound and an half of water is to be drawn off.

This water contains a conſiderable impregnation from the balm, which yields its eſſential oil pretty freely on diſtillation. Though now baniſhed from our pharmacopœias, it has ſtill a place in moſt of the foreign ones. In the old editions of the Edinburgh pharmacopœia, this water was ordered to be cohobated or rediſtilled from freſh quantities of the herb. This management ſeems to have been taken from Boerhaave, who has a very high opinion of the water thus prepared: he ſays, he has experienced in himſelf extraordinary effects from it taken on an empty ſtomach; that it has ſcarce its equal in hypochondriacal and hyſterical caſes, the chlorоſis, and palpitation of the heart, as often as thoſe diſeaſes proceed from a diſorder of the ſpirits, rather than from any collection of morbific matter.

But whatever virtues are lodged in balm, they may be much more perfectly and advantageouſly extracted by cold infuſion in aqueous or ſpirituous menſtrua: in this laſt proceſs, the liquor ſuffers no injury from being returned on freſh parcels of the herb; a few repetitions will load it with the virtues of the ſubject, and render it very rich. The impregnation here is almoſt unlimited; but in diſtilled waters it is far otherwiſe.

Rue water. Roſſ.

343 From each pound of rue, with a ſufficient quantity of ſpring-water to prevent empyreuma, two pounds of diſtilled water are to be drawn.

Rue gives over in this proceſs the whole of its ſmell, and great part of its pungency. The diſtilled water ſtands recommended in epileptic caſes, the hyſteric paſſion, for promoting perſpiration, and other natural ſecretions. But though it is a good deal employed abroad, it is with us falling into diſrepute.

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Savin-water.

This is distilled from the fresh leaves of savin, after the same manner as the other already mentioned.

344 This water is by some held in considerable esteem for the same purposes as the distilled oil of savin. Boerhaave relates, that he has found it (when prepared by cohobation) to give an almost incredible motion to the whole nervous system; and that, when properly used, it proves eminently serviceable for promoting the menses and the hæmorrhoidal flux.

It has now, however, fallen so much into disrepute as to have no place either in our pharmacopœias or in the best modern foreign ones: But at the same time, when we reflect how readily savin yields a large proportion of active essential oil on distillation, it may perhaps be considered as better intitled to attention than some other distilled waters which are still retained.

Elder-flower water. Brun.

345 This is distilled from fresh elder flowers, after the same manner as the white-lily water.

This water smells considerably of the flowers; but is rarely used among us.

Sage-water. Brun.

346 This is directed to be prepared from the green leaves of the sage in the same manner as the balm water.

Sage leaves contain a considerable proportion of essential oil, which they yield pretty freely on distillation. But their whole medical properties may with still greater ease and advantage be extracted by simple infusion.

To the simple distilled waters the London college have annexed the following remarks.

We have ordered the waters to be distilled from the dried herbs, because fresh are not ready at all times of the year. Whenever the fresh are used, the weights are to be increased. But, whether the fresh or dried herbs be employed, the operator may vary the weight according to the season in which they have been produced and collected.

Herbs and seeds kept beyond the space of a year are less proper for the distillation of waters.

To every gallon of these waters add five ounces, by measure, of proof-spirit.

Chap. XVIII. *Distilled Spirits.*

347 The flavours and virtues of distilled waters are owing, as was observed in the preceding chapter, to their being impregnated with a portion of the essential oil of the subject from which they are drawn. Spirit of wine, considered as a vehicle for these oils, has this advantage above water, that it is their proper menstruum, and keeps all the oil that rises with it perfectly dissolved into an uniform limpid liquor.

Nevertheless, many substances, which, on being distilled with water, impart to it their virtues in great perfection; if treated in the same manner with spirit of wine, scarcely give it any smell or taste. This difference proceeds from hence, that spirit is not susceptible of so great a degree of heat as water. Liquids in general, when made to boil, have received as great a heat as they are capable of sustaining: now, if the extent of heat between freezing and boiling water, as measured by thermometers, be taken for a standard, spirit of wine will be found to boil with less than four-fifths of that heat, or above one-fifth less than the heat of boiling water. It is obvious, therefore, that substances may be volatile enough to rise with the heat of boiling water, but not with that of boiling spirit.

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Thus, if cinnamon, for instance, be committed to distillation with a mixture of spirit of wine and water, or with a pure proof-spirit, which is no other than a mixture of about equal parts of the two; the spirit will rise first, clear, colourless, and transparent, and almost without any taste of the spice; but as soon as the more ponderous watery fluid begins to rise, the oil comes over freely with it, so as to render the liquor highly odorous, sapid, and of a milky hue.

The proof-spirits usually met with in the shops are accompanied with a degree of ill flavour; which, though concealed by means of certain additions, plainly discovers itself in distillation. This nauseous relish does not begin to rise till after the purer spirituous part has come over; which is the very time that the virtues of the ingredients begin also most plentifully to distil: and hence the liquor receives an ungrateful taint. To this cause principally is owing the general complaint, that the cordials of the apothecary are less agreeable than those of the same kind prepared by the distiller; the latter being extremely curious in rectifying or purifying the spirits (when designed for what he calls fine goods) from all ill flavour.

Ardent spirit. L.

Take of rectified spirit of wine, one gallon; kali, made hot, one pound and an half; pure kali, one ounce. Mix the spirit of wine with the pure kali, and afterwards add one pound of the hot kali; shake them, and digest for twenty-four hours. Pour off the spirit, to which add the rest of the kali, and distil in a water bath. It is to be kept in a vessel well stopped. The specific gravity of the alcohol is to that of distilled water as 815 to 1000. 348.

We have already offered some observations on spirit of wine both in the state of what is called *rectified* and *proof-spirit*. But in the present formula we have ardent spirit still more freed from an admixture of water than even the former of these. And in this state it is unquestionably best fitted for answering some purposes. It may therefore be justly considered as an omission in the present edition of the Edinburgh pharmacopœia, that they have no analogous form. In former editions of this work, alcohol was directed to be prepared from French brandy. But this is rather too dear an article in this country for distillation; nor is the spirit obtained from it anywise preferable to one procurable from cheaper liquors. The coarser inflammable spirits may be rendered perfectly pure, and fit for the nicest purposes, by the following method.

If the spirit be exceedingly foul, mix it with about an equal quantity of water, and distil with a slow fire; discontinuing the operation as soon as the liquor begins to run milky, and discovers by its nauseous taste that the impure and phlegmatic part is rising. By this

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treatment, the ſpirit leaves a conſiderable portion of its foul oily matter behind it in the water, which now appears milky and turbid, and proves highly diſagreeable to the taſte. If the ſpirit be not very foul at firſt, this ablution is not neceſſary; if extremely ſo, it will be needful to repeat it once, twice, or oftener.

As vinous ſpirits ariſe with a leſs degree of fire than watery liquors, we are hence directed to employ, in the diſtillation of them, a heat leſs than that in which water boils; and if due regard be had to this circumſtance, very weak ſpirits may, by one or two wary diſtillations, be tolerably well freed from their aqueous phlegm; eſpecially if the diſtilling veſſels are of ſuch a height, that the ſpirit, by the heat of a water-bath, may but juſt paſs over them: in this caſe, the phlegmatic vapours which riſe for a little way along with the ſpirit, will condenſe and fall back again before they can come to the head. Very pompous inſtruments have been contrived for this purpoſe, and carried in a ſpiral or ſerpentine form to an extraordinary height. The ſpirit aſcending through theſe, was to leave all the watery parts it contained in its paſſage, and come over perfectly pure and free from phlegm. But theſe inſtruments are built upon erroneous principles, their extravagant height defeating the end it was deſigned to anſwer: if the liquor be made to boil, a conſiderable quantity of mere phlegm will come over along with the ſpirit; and if the heat be not raiſed to this pitch, neither phlegm nor ſpirit will diſtil. The moſt convenient inſtrument is the common ſtill; between the body of which and its head an adopter or copper tube may be fixed.

The ſpirit being waſhed, as above directed, from its foul oil, and freed from the greateſt part of the phlegm by gentle diſtillation in a water-bath, add to every gallon of it a pound or two of pure dry fixed alkaline ſalt. Upon digeſting theſe together for a little time, the alkali, from its known property of attracting water and oils, will imbibe the remaining phlegm, and ſuch part of the diſagreeable unctuous matter as may ſtill be left in the ſpirit, and will ſink with them to the bottom of the veſſel. If the ſpirit be now again gently drawn over, it will riſe entirely free from its phlegm and nauſeous flavour; but ſome particles of the alkaline ſalt are apt to be carried up with it, and give what the workmen call an *urinous reliſh*: this may be prevented by adding, previous to the laſt diſtillation, a ſmall proportion of calcined vitriol, alum, or bitter cathartic ſalt; the acids of theſe ſalts will unite with and neutralize the alkali, and effectually prevent it from riſing; while no more of the acid of the ſalts is extricated than what the alkali abſorbs.

The ſpirit obtained by this means is extremely pure, limpid, perfectly flavourleſs, and fit for the fineſt purpoſes. It may be reduced to the ſtrength commonly underſtood by proof, by mixing twenty ounces of it with ſeventeen ounces of water. The diſtilled cordials made with theſe ſpirits prove much more elegant and agreeable, than when the common rectified or proof-ſpirits of the ſhops are uſed.

If the rectified ſpirit be diſtilled afreſh from dry alkaline ſalt with a quick fire, it brings over a conſiderable quantity of the ſalt; and in this ſtate it is ſuppoſed to be a more powerful menſtruum for certain ſubſtances than the pure ſpirit. This alkalized ſpirit is called *tartarized ſpirit of wine*.

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The proceſs here deſcribed, which was long ſince recommended by Dr Lewis, will ſufficiently explain the intention of the London college, in the directions they have now given for the preparation of alcohol. And there can be no doubt, that by their proceſs a very pure alcohol may be obtained. Of this we have a ſufficient teſt in the ſpecific gravity of the fluid which comes over, which is to that of diſtilled water only as 815 to 1000, while the ſpecific gravity of proper rectified ſpirit is as 835 to 1000.

Spirit of vitriolic æther. L.

Take of rectified ſpirit of wine, vitriolic acid, each one pound. Pour by a little at a time the acid on the ſpirit, and mix them by ſhaking; then from a retort through a tubulated receiver, to which another recipient is fitted, diſtil the ſpirit of vitriolic æther till ſulphureous vapours begin to riſe. 342

Vinous vitriolic acid, commonly called *dulcified ſpirit of vitriol.* E.

Take of vitriolic ethereal liquor, one part; rectified ſpirit of wine, two parts. Mix them.

The laſt of theſe proceſſes is a very ready and convenient method of preparing the dulcified ſpirit of vitriol, which only differs from æther by the acid being more predominant, and leſs intimately combined.

In the firſt proceſs, a good deal of caution is requiſite in mixing the two liquors. Some direct the ſpirit of wine to be put firſt into the retort, and the oil of vitriol to be poured upon it all at once; a method of procedure by no means adviſable, as a violent heat and ebullition always enſue, which not only diſſipate a part of the mixture, but hazard alſo the breaking of the veſſel, to the great danger of the operator. Others put the oil of vitriol into the retort firſt: then by means of a funnel, with a long pipe that may reach down juſt to the ſurface of the acid, pour in the ſpirit of wine; if this be done with ſufficient caution, the vinous ſpirit ſpreads itſelf on the ſurface of the oil of vitriol, and the two liquors appear diſtinct. On ſtanding for a week or two, the vinous ſpirit is gradually imbibed, without any commotion, and the veſſel may then be ſafely ſhaken to complete the mixture: but if the ſpirit be poured in too haſtily at firſt, or if the veſſel be moved before the two liquors have in ſome degree incorporated, the ſame effect enſues as in the foregoing caſe. The only ſecure way is, to add the oil of vitriol to the ſpirit of wine by a little quantity at a time, waiting till the firſt addition be incorporated before another quantity is put in: by this management, the heat that enſues is inconſiderable, and the mixture is effected without any inconvenience.

The diſtillation ſhould be performed with an equable and very gentle heat, and not continued ſo long as till a black froth begins to appear: for before this time a liquor will ariſe of a very different nature from the ſpirits here intended. The ſeveral products are moſt commodiouſly kept apart by uſing a tubulated receiver, ſo placed, that its pipe may convey the matter which ſhall come over into a vial ſet underneath. The juncture of the retort and recipient is to be luted with a

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paſte made of lintſeed meal, and further ſecured by a piece of wet bladder; the lower juncture may be cloſed only with ſome ſoft wax, that the vial may be occaſionally removed with eaſe.

The true dulcified ſpirit ariſes in thin ſubtile vapours, which condenſe on the ſides of the recipient in ſtraight ſtriæ. It is colourleſs as water, very volatile, inflammable, of an extremely fragrant ſmell, in taſte ſomewhat aromatic.

After the fire has been kept up for ſome time, white fumes ariſe; which either form irregular ſtriæ, or are collected into large round drops like oil: On the firſt appearance of theſe, the vial, or the receiver, if a common one is uſed, muſt be taken away. If another be ſubſtituted, and the diſtillation continued, an acid liquor comes over, of an exceeding pungent ſmell, like the fumes of burning brimſtone. At length a black froth begins haſtily to ariſe, and prevents carrying the proceſs further.

On the ſurface of the ſulphureous ſpirit is found ſwimming a ſmall quantity of oil, of a light yellow colour, a ſtrong, penetrating, and very agreeable ſmell. This oil ſeems to be nearly of the ſame nature with the eſſential oils of vegetables. It readily and totally diſſolves in rectified ſpirit of wine, and communicates to a large quantity of that menſtruum the taſte and ſmell of the aromatic or dulcified ſpirit.

The matter remaining after the diſtillation is of a dark blackiſh colour, and ſtill highly acid. Treated with freſh ſpirit of wine, in the ſame manner as before, it yields the ſame production; till at length all the acid that remains unvolatilized being ſaturated with the inflammable oily matter of the ſpirit, the compound proves a bituminous ſulphureous maſs; which, expoſed to the fire in open veſſels, readily burns, leaving a conſiderable quantity of fixed aſhes; but in cloſe ones it explodes with violence; with fixed alkaline ſalts it forms a compound nearly ſimilar to one compoſed of alkalis and ſulphur.

The new names adopted by the London and Edinburgh colleges for this fluid, are expreſſive of its compoſition; the one employing the term of *ſpiritus ætheris vitriolici*, the other of *acidum vitriolicum vinoſum*: the old term of *ſpiritus vitrioli dulcis* is leſs properly fitted to diſtinguiſh it from other fluids, and to convey a juſt idea of its nature.

Dulcified ſpirit of vitriol has been for ſome time greatly eſteemed, both as a menſtruum and a medicine. It diſſolves ſome reſinous and bituminous ſubſtances more readily than ſpirit of wine alone, and extracts elegant tinctures from ſundry vegetables. As a medicine, it promotes perſpiration and the urinary ſecretion, expels flatulencies, and in many caſes abates ſpaſmodic ſtrictures, eaſes pains, and procures ſleep. The doſe is from ten to eighty or ninety drops in any convenient vehicle. It is not eſſentially different from the celebrated anodyne liquor of Hoffman; to which it is, by the author himſelf, not unfrequently directed as a ſuccedaneum.

Of this fluid, however, or at leaſt of an article ſtill more nearly reſembling it, we ſhall afterwards have occaſion to ſpeak, when we treat of the vinous ſpirit of vitriolic æther.

Vitriolic æther. L.

350 Take of the ſpirit of vitriolic ether, two pounds; water of pure kali, one ounce. Shake them together, and diſtil, with a gentle heat, fourteen ounces by meaſure.

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Vitriolic ethereal liquor. E.

Take of rectified ſpirit of wine, vitriolic acid, each thirty two ounces. Pour the ſpirit into a glaſs retort fit for ſuſtaining a ſudden heat, and add to it the acid in an uniform ſtream. Mix them by degrees, frequently ſhaking them moderately; this done, inſtantly diſtil from ſand previouſly heated for that purpoſe, into a receiver kept cool with water or ſnow. But the heat is to be ſo managed, that the liquor ſhall boil at firſt, and continue to boil till 16 ounces are drawn off; then let the retort be raiſed out of the ſand

To the diſtilled liquor add two drams of the common bitter cauſtic; then diſtil again in a very high retort with a very gentle heat, into a cool receiver, until ten ounces have been drawn off.

If ſixteen ounces of rectified ſpirit of wine be poured upon the acid remaining in the retort after the firſt diſtillation, an ethereal liquor may be obtained by repeating the diſtillation. This may be done pretty often.

The preparation of this ſingular fluid, now received into public pharmacopœias, was formerly confined to a few hands; for though ſeveral proceſſes have been publiſhed for obtaining it, the ſucceſs of moſt of them is precarious, and ſome of them are accompanied alſo with danger to the operator. The principal difficulty conſiſts in the firſt part of the diſtillation.

It has been uſual to direct the heat to be kept up till a black froth begins to appear: but if it is managed in the manner here directed, the quantity of æther which the liquor can afford will be formed and drawn off before this ſulphureous froth appears. The uſe of the cauſtic alkali is to engage any uncombined vitriolic acid which may be preſent in the firſt diſtilled liquor. If a mild alkali were employed for this purpoſe, the ſeparation of its air by the acid might endanger the burſting of the veſſels. This laſt is indeed an inconvenience which attends the whole of this proceſs. It might in a great meaſure be obviated by employing a range of receivers ſuch as the alopter deſcribed in the firſt part of this work.

The æther, or ethereal ſpirit, is the lighteſt, moſt volatile and inflammable of all known liquids. It is lighter than the moſt highly rectified ſpirit of wine, in the proportion of about 7 to 8: a drop, let fall on the hand, evaporates almoſt in an inſtant, ſcarcely rendering the part moiſt. It does not mix, or only in a ſmall quantity, with water, ſpirit of wine, alkaline lixivia, volatile alkaline ſpirits, or acids; but is a powerful diſſolvent for oils, balſams, reſins, and other analogous ſubſtances: it is the only known ſubſtance capable of diſſolving the elaſtic gum; it has a fragrant odour, which, in conſequence of the volatility of the fluid, is diffuſed through a large ſpace. It has often been found to give eaſe in violent headachs, by being applied externally to the part; and to relieve the toothach, by being laid on the afflicted jaw. It has been given alſo internally, with benefit, in hooping coughs, hyſterical caſes, in aſthma, and indeed in almoſt every ſpaſmodic affection, from a few drops to the

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the quantity of half an ounce, in a glaſs of wine or water; which ſhould be ſwallowed as quickly as poſſible, as the æther ſo ſpeedily exhales.

Spirit of nitrous æther. L.

351 Take of rectified ſpirit of wine, two pints; nitrous acid, half a pound. Mix them, by pouring in the acid on the ſpirit, and diſtil with a gentle heat one pound ten ounces.

Vinous acid of nitre, commonly called *dulcified ſpirit of nitre.* E.

Take of rectified ſpirit of wine, three pounds: nitrous acid, one pound. Pour the ſpirit into a capacious phial, placed in a veſſel full of cold water, and add the acid by degrees, conſtantly agitating them. Let the phial be ſlightly covered, and laid by for ſeven days in a cool place; then diſtil the liquor with the heat of boiling water, into a receiver kept cool with water or ſnow, till no more ſpirit comes over.

By allowing the acid and rectified ſpirit to ſtand for ſome time, the union of the two is not only more complete, but the danger alſo of the veſſels giving way to the ebullition and heat conſequent on their being mixed, is in a great meaſure prevented. By fixing the degree of heat to the boiling point, the ſuperabundant acid matter is left in the retort, being too ponderous to be raiſed by that degree of heat

Here the operator muſt take care not to invert the order of mixing the two liquors, by pouring the vinous ſpirit into the acid; for if he ſhould, a violent effervescence and heat would enſue, and the matter be diſperſed in highly noxious red fumes. The moſt convenient and ſafe method of performing the mixture ſeems to be, to put the inflammable ſpirit into a large glaſs bottle with a narrow mouth, placed under a chimney, and to pour into it the acid, by means of a glaſs funnel, in very ſmall quantities at a time; ſhaking the veſſel as ſoon as the effervescence enſuing upon each addition ceaſes, before a freſh quantity is put in: by this means the glaſs will be heated equally, and be prevented from breaking. During the action of the two ſpirits upon each other, the veſſel ſhould be lightly covered: if cloſe ſtopped, it will burſt; and if left entirely open, ſome of the more valuable parts will exhale. Lemery directs the mixture to be made in an open veſſel; by which unſcientifical procedure, he uſually loſt, as he himſelf obſerves, half his liquor; and we may preſume, that the remainder was not the medicine here intended.

Several methods have been contrived for obviating the inconveniences ariſing from the elaſtic fluid and violent exploſions produced on the mixture of the nitrous acid and rectified ſpirit of wine: for preparing the nitrous æther they are abſolutely neceſſary, and might perhaps be conveniently uſed for making the dulcified ſpirit. The method we judge to be the beſt, is that employed by Dr Black. On two ounces of the ſtrong acid put into a phial, the doctor pours, ſlowly and gradually, about an equal quantity of water; which, by being made to trickle down the ſides of the phial, floats on the ſurface of the acid without mixing with it: he then adds, in the ſame cautious manner, three ounces of highly rectified ſpirit of wine, which in its turn floats on the ſurface of the water. By this means the three fluids are kept ſeparate on account of their different ſpecific gravities, and a ſtratum of water is interpoſed between the acid and ſpirit. The phial is now ſet in a cool place: the acid gradually aſcends, and the ſpirit deſcends through the water, this laſt acting as a boundary to reſtrain their violent action on each other. By this method a quantity of nitrous æther is formed, without the danger of producing elaſtic vapours or exploſion.

For the preparation of the dulcified ſpirit, the liquors, when mixed together, ſhould be ſuffered to reſt for ſome time, as above directed, that the fumes may entirely ſubſide, and the union be in ſome meaſure completed. The diſtillation ſhould be performed with a very ſlow and well regulated fire; otherwiſe the vapour will expand with ſo much force as to burſt the veſſels. Wilſon ſeems to have experienced the juſtneſs of this obſervation, and hence directs the juncture of the retort and receiver not to be luted, or but ſlightly: if a tubulated recipient, with a ſufficiently long pipe, be uſed, and the diſtillation performed with the heat of a water-bath, the veſſels may be luted without any danger: this method has likewiſe another advantage, as it aſcertains the time when the operation is finiſhed: examining the diſtilled ſpirit every now and then with alkaline ſalts, as directed above, is ſufficiently troubleſome; while in a water-bath we may ſafely draw over all that will riſe; for this heat will elevate no more of the acid than what is dulcified by the vinous ſpirit.

Dulcified ſpirit of nitre has been long held, and not undeſervedly, in great eſteem. It quenches thirſt, promotes the natural ſecretions, expels flatulencies, and moderately ſtrengthens the ſtomach: it may be given from 20 drops to a dram, in any convenient vehicle. Mixed with a ſmall quantity of ſpirit of hartſhorn, the volatile aromatic ſpirit, or any other alkaline ſpirit, it proves a mild, yet efficacious, diaphoretic, and often remarkably diuretic; eſpecially in ſome febrile caſes, where ſuch a ſalutary evacuation is wanted. A ſmall proportion of this ſpirit added to malt ſpirits, gives them a flavour approaching to that of French brandy.

Spirit of ammonia. L.

352 Take of proof-ſpirit, three pints; ſal ammoniac, four ounces: pot-aſh, ſix ounces. Mix and diſtil with a ſlow fire one pint and an half.

Vinous ſpirit of ſal ammoniac. E.

Take of quicklime, 16 ounces; ſal ammoniac, eight ounces; rectified ſpirit of wine, 32 ounces. Having ſlightly bruiſed and mixed the quicklime and ammoniacal ſalt, put them into a glaſs retort; then add the ſpirit, and diſtil in the manner directed for the volatile cauſtic alkali, till all the ſpirit has paſſed over.

This ſpirit has lately come much into eſteem, both as a medicine and a menſtruum. It is a ſolution of volatile ſalt in rectified ſpirit of wine; for though proof-ſpirit be uſed, its phlegmatic part does not riſe in the diſtillation, and ſerves only to facilitate the action of the pure ſpirit upon the ammoniacal ſalt.

Rectified

Rectified ſpirit of wine does not diſſolve volatile alkaline ſalts by ſimple mixture: on the contrary, it precipitates them, as has been already obſerved, when they are previouſly diſſolved in water: but by the preſent proceſs, a conſiderable proportion of the volatile alkali is combined with the ſpirit. It might perhaps, for ſome purpoſes, be more adviſable to uſe with this intention the volatile ſpirit made with quicklime; for this may be mixed at once with rectified ſpirit of wine, in any proportion, without the leaſt danger of any ſeparation of the volatile alkali.

The name here employed by the London college, particularly when put in contradiſtinction to the water of ammonia, conveys a clear idea of the article, and is, we think, preferable to that employed by the Edinburgh college.

As a menſtruum, the ſpirit of ammonia is employed to diſſolve eſſential oils, thus forming the volatile aromatic ſpirit, or *compound ſpirit of ammonia*, as it is now called by the London college, which again is employed in making the tinctures of guaiac, valerian, &c.

The chief medical virtues which the ſpirit of ammonia poſſeſſes, when exhibited by itſelf, are thoſe of the volatile alkali.

Fetid ſpirit of ammonia.

353 Take of proof-ſpirit, ſix pints; ſal ammoniac, one pound; aſafœtida, four ounces; pot-aſh, one pound and a half. Mix them, and draw off by diſtillation five pints, with a ſlow fire. *L.*

Take of vinous ſpirit of ſal ammoniac, eight ounces; aſafœtida, half an ounce. Digeſt in a cloſe veſſel 12 hours; then diſtil off with the heat of boiling water eight ounces. *E.*

This ſpirit, the laſt formula of which is in our opinion the beſt, as being moſt eaſily prepared without any riſk of being injured in the preparation, is deſigned as an antihyſteric, and is undoubtedly a very elegant one. Volatile ſpirits, impregnated for theſe purpoſes with different fetids, have been uſually kept in the ſhops; the ingredient here made choice of, is the beſt calculated of any for general uſe, and equivalent in virtue to them all. The ſpirit is pale when newly diſtilled, but acquires a conſiderable tinge in keeping.

Compound ſpirit of aniſeed. L.

354 Take aniſeed, angelica-ſeed, of each, bruiſed, half a pound; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon by diſtillation.

This compound ſpirit is now directed to be prepared by the London college in the ſame manner as in their former edition. It has no place in the Edinburgh pharmacopœia; but it may juſtly be conſidered as a very elegant aniſeed water. The angelica ſeeds greatly improve the flavour of the aniſe. It is often employed with advantage, particularly in caſes of flatulent cholic; but it has been alleged to be ſometimes too frequently uſed with this intention as a domeſtic medicine, eſpecially by old ladies: for unleſs it be prudently and cautiouſly employed, it may ſoon be attended with all the pernicious conſequences of dram-drinking.

Spirit of caraway. L.

Take of caraway ſeeds, bruiſed, half a pound; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon. 355

Spirituous caraway-water. E.

Take of caraway-ſeeds, half a pound; proof-ſpirit, nine pounds. Macerate two days in a cloſe veſſel; then pour on as much water as will prevent an empyreuma, and draw off by diſtillation nine pounds.

By this proceſs the ſpirit obtains in great perfection the flavour of the caraway-ſeeds; and with ſome it is a cordial not uncommonly in uſe.

Spirit of cinnamon. L.

Take of bruiſed cinnamon one pound; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon. 356

Spirituous cinnamon-water. E.

From one pound of cinnamon, nine pounds of ſpirit are to be drawn off, in the ſame manner as in the caraway ſpirit.

This is a very agreeable and uſeful cordial, but not ſo ſtrong of the cinnamon as might be expected; for very little of the virtues of the ſpice ariſes till after the pure ſpirituous part has diſtilled. Hence, in the former editions of the London pharmacopœia, the diſtillation was ordered to be protracted till two pints more than here directed were come over. By this means, the whole virtue of the cinnamon was more frugally than judiciouſly obtained; for the diſagreeable flavour of the feints of proof ſpirits, and the acidulous liquor ariſing from cinnamon as well as other vegetables when their diſtillation is long continued, give an ill reliſh to the whole; at the ſame time that the oil which was extracted from the ſpice was by this acid thrown down.

In the Pharmacopœia Reformata, it is propoſed to make this ſpirit by mixing the ſimple cinnamon water with ſomewhat leſs than an equal quantity of rectified ſpirit: on ſhaking them together, the liquor loſes its milky hue, ſoon becomes clear, and more elegant than the water diſtilled as above: it is equally ſtrong of the cinnamon, and free from the nauſeous taint with which the common proof-ſpirits are impregnated.

Compound ſpirit of juniper. L.

Take of juniper-berries, bruiſed, one pound; caraway-ſeeds, bruiſed, ſweet-fennel ſeeds, of each one ounce and an half; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon. 357

Compound juniper-water. E.

Take of juniper-berries, well bruiſed, one pound; ſeeds of caraway, ſweet-fennel, each one ounce and a half; proof-ſpirit, nine pounds; macerate two days; and having added as much water as will prevent an empyreuma, draw off by diſtillation nine pounds.

This water, mixed with about an equal quantity of the rob of juniper-berries, proves an uſeful medicine

cine in catarrhs, debility of the ſtomach and inteſtines, and ſcarcity of urine. The water by itſelf is a good cordial and carminative: the ſervice which this and other ſpirituous water do with theſe intentions is commonly known; though the ill conſequences that follow from their conſtant uſe are too little regarded.

Spirit of lavender. L.

Take of freſh flowers of lavender, one pound and a half; proof-ſpirit, one gallon. Draw off by diſtillation in a water-bath, five pints.

Simple ſpirit of lavender. E.

Take of flowering ſpikes of lavender, freſh gathered, two pounds; rectified ſpirit of wine, eight pounds. Draw off by the heat of boiling water ſeven pounds.

This ſpirit, when made in perfection, is very grateful and fragrant: It is frequently rubbed on the temples, &c. under the notion of refreſhing and comforting the nerves; and it probably operates as a powerful ſtimulus to their ſenſible extremities: it is likewiſe taken internally, to the quantity of a teaſpoonful, as a warm cordial.

Spirit of peppermint. L.

Take of the herb peppermint, dried, one pound and an half; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon.

Spirituous peppermint-water. E.

From a pound and a half of theſe leaves nine pounds of ſpirit are drawn off, as from the caraway-ſeeds.

This ſpirit receives a ſtrong impregnation from the peppermint. It is employed in flatulent colics and ſimilar diſorders; and in theſe it ſometimes gives immediate relief: but where it is indicated, there are few caſes in which the peppermint-water is not preferable.

Spirit of ſpearmint. L.

Take of ſpearmint, dried, one pound and an half; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon.

This ſpirit has no place in the Edinburgh pharmacopœia. It, however, turns out a very elegant one, and preferable, in weakneſs of the ſtomach, retching to vomit, and the like, to many more elaborate preparations. Where the diſorder is not accompanied with heat or inflammation, half an ounce of this water may be given diluted with ſome agreeable aqueous liquor: but, as was already obſerved with regard to the preceding article, there are many caſes in which the prudent practitioner will be diſpoſed to give the preference to the ſimple diſtilled water.

Spirit of nutmeg. L.

Take of bruiſed nutmegs, two ounces; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon.

Spirituous nutmeg-water. E.

By two ounces of the nutmeg, well bruiſed, nine pounds of ſpirit are impregnated.

This is an agreeable ſpirituous liquor, highly impregnated with the nutmeg flavour. It was formerly celebrated in nephritic diſorders, and when combined with a few hawthorn flowers, it had even the title of *nephritic water*. At preſent it is employed only as a cordial liquor, and is not even very frequently in uſe. Preparations and Compoſitions.

Spirit of pimento, or *all-ſpice.* L.

Take of all-ſpice, bruiſed, two ounces; proof-ſpirit, one gallon; water, ſufficient to prevent an empyreuma. Draw off one gallon. 362

Spirituous Jamaica-pepper water. E.

By half a pound of pimento nine pounds of ſpirit are to be impregnated.

This water is far more agreeable than a ſimple water drawn from the ſame ſpice; and had long a place among the cordials of the diſtiller before it was received into any public pharmacopœia: but although now adopted both by the London and Edinburgh colleges, it is not very frequently ordered from the ſhops of the apothecary.

Spirit of pennyroyal. L.

Take of the herb pennyroyal, dried, one pound and an half; proof-ſpirit, one gallon; water ſufficient to prevent an empyreuma. Draw off one gallon. 363

This ſpirit has no place in the Edinburgh pharmacopœia. It poſſeſſes, however, a conſiderable ſhare of the flavour of the pennyroyal, and very frequently it is employed as a carminative and antihyſteric.

Compound ſpirit of horſe-radiſh. L.

Take of freſh horſe-radiſh root, dried outer-rind of Seville oranges, each two pounds; freſh herb of garden ſcurvy-graſs, four pounds; bruiſed nutmegs, one ounce; proof-ſpirit, two gallons; water, ſufficient to prevent an empyreuma. Draw off two gallons. 364

This ſpirit has long been conſidered as an elegant one, and is perhaps as well adapted for the purpoſes of an antiſcorbutic as any thing that can be contrived in this form. It has been alleged, that the horſe-radiſh and ſcurvy-graſs join very well together, giving a ſimilar flavour, though not a little diſagreeable; that the nutmeg ſuppreſſes this flavour very ſucceſsfully, without ſuperadding any of its own; and that to this, orange-peel adds a flavour very agreeable. Arum root had formerly a place in this water, but is here deſervedly thrown out; for it gives nothing of its pungency over the helm, notwithſtanding what is aſſerted by ſome pharmaceutical writers to the contrary. Muſtard-ſeed, though not hitherto employed in theſe kinds of compoſitions, would ſeem to be an excellent ingredient; it gives over the whole of its pungency, and is likewiſe leſs periſhable than moſt of the other ſubſtances of this claſs: this ſeed wants no addition, excepting ſome aromatic material to furniſh an agreeable flavour.

But although this proceſs may furniſh an agreeable compound ſpirit, yet it is much to be doubted, whether it poſſeſs thoſe antiſcorbutic powers for which it was once celebrated. And with this intention the Edinburgh college place ſo little confidence in it, that they have now rejected it from their pharmacopœia.

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Spirit of roſemary.

Take of freſh tops of roſemary, one pound and a half; proof-ſpirit, one gallon. Diſtil in a water-bath, five pints. *L.*

365 Take of flowering tops of roſemary, freſh gathered, two pounds; rectified ſpirit of wine, eight pounds. Diſtil in the heat of boiling water till ſeven pounds come over. *E.*

A ſpirit ſimilar to this is generally brought to us from abroad, under the name of *Hungary-water*.

This ſpirit is very fragrant, ſo as to be in common uſe as a perfume: that brought from abroad is ſuperior in fragrance to ſuch as is generally made among us. In order to prepare it in perfection, the vinous ſpirit ſhould be extremely pure; the roſemary tops gathered when the flowers are full blown upon them, and committed immediately to diſtillation, care being taken not to bruiſe or preſs them. The beſt method of managing the diſtillation, is that which was formerly recommended for the diſtillation of the more volatile eſſential oils and ſimple waters, viz. firſt to place the ſpirit in the ſtill, and then ſet in, above the liquor, either an iron hoop, with a hair-cloth ſtretched over it, upon which the flowers are to be lightly ſpread, or rather a baſket, ſupported on three pins, reaching down to the bottom. A gentle heat being applied, juſt ſufficient to raiſe the ſpirit, its vapour lightly percolating through the flowers, will imbibe their finer parts, without making that diſagreeable alteration, which liquors applied to ſuch tender ſubjects, in their groſſer form, generally do. Probably the ſuperiority of the French Hungary-water, to that prepared among us, is owing to ſome ſkilful management of this kind, or to employing a perfectly pure ſpirit.

In the Wirtemberg pharmacopœia, ſome ſage and ginger are added, in the proportion of half a pound of the former, and two ounces of the latter, to four pounds of the roſemary.

But the peculiar agreeable flavour of this water in all probability depends on the roſemary alone.

Carmelite water, or compound balm-water. Dan.

366 Take of freſh gathered leaves of balm, a pound and a half; the recent yellow rind of lemons four ounces; nutmeg, coriander, each two ounces; cloves, cinnamon, each one ounce. The ingredients being ſliced and bruiſed, pour upon them rectified ſpirit of wine, ſix pounds; balm-water, three pounds. Digeſt for three days, then draw off ſix pounds by diſtillation.

This ſpirit has been a good deal celebrated, particularly among the French, under the title of *Eau de Carmes*. Mr Beaumé, in his *Elemens de Pharmacie*, propoſes ſome improvements on the proceſs. After the ſpirit added to the ingredients has been drawn off in the heat of a water-bath, he orders the diſtilled liquor to be rectified by a ſecond diſtillation, drawing off ſomewhat leſs than nine-tenths of it. He recommends, that all the aromatic ſpirits ſhould be prepared in the ſame manner. When the common ſpirits of this kind are rubbed on the hands, &c. they leave, after the more volatile parts have exhaled, a diſagreeable empyreumatic ſmell; and when diluted with water, and taken medicinally, they leave, in like manner, a nauſeous flavour in the mouth. To remedy theſe imperfections, he made many experiments, which ſhowed, that in order to obtain theſe liquors of the deſirable qualities, the ſpirit muſt not only be perfectly pure at firſt, but that the liquor ought alſo to be rectified after it has been diſtilled from the ſubjects. In this rectification, only the more volatile, ſubtile, aromatic parts of the ingredients ariſe: there remains behind a white liquor, acrid, bitter, loaded only with the groſſer oil, and deprived of all the ſpecific flavour of the ſubjects. Indeed the very imperfection complained of naturally points out this ſecond diſtillation as the remedy; for it ſhows the ſpirit to contain a grateful and ungrateful matter; the firſt of which exhales, while the other is left behind. The author ſays, that when the *aqua meliſſæ* is prepared as above directed, it has ſomething in it more perfect than any of the odoriferous ſpirits, whoſe excellence is cried up, and which have the reputation of being the beſt.

Aromatic ſpirituous liquors have in general leſs ſmell, when newly diſtilled, than after they have been kept about ſix months. M. Beaumé ſuſpects that the preparations of this kind which have been moſt in vogue, were ſuch as have been thus improved by keeping; and found that the good effects of age might be produced in a ſhort time by means of cold. He plunges quart bottles of the liquor into a mixture of pounded ice and ſea-ſalt; the ſpirit, after having ſuffered, for ſix or eight hours, the cold thence reſulting, proves as grateful as that which has been kept for ſeveral years. Simple waters alſo, after being frozen, prove far more agreeable than they were before, though they are always leſs ſo than thoſe which have been drawn with ſpirit, and expoſed to a like degree of cold. This melioration of diſtilled waters by froſt was taken notice of by Geoffroy.

Spirit of ſcurvy-graſs. Suec.

Take of freſh ſcurvy-graſs, bruiſed, 10 pounds; rectified ſpirit of wine, eight pints. With the heat of a water-bath, diſtil off four pints. 367

This ſpirit is very ſtrong of the ſcurvy-graſs; and has been given, in thoſe caſes where the uſe of this herb is proper, from 20 to 100 drops. The virtues of ſcurvy-graſs reſide in a very ſubtile, volatile oil, which ariſes in diſtillation both with water and pure ſpirit; and if the liquors are expoſed to the air, ſoon exhales from both. The ſpirit, newly diſtilled, is extremely pungent; but if long kept, even in cloſe veſſels, it becomes remarkably leſs ſo: but it is not probable, that with ſuch a pungent vehicle we can uſe a ſufficient quantity of the herb to produce any permanent or conſiderable effect; it has been much recommended as a diuretic in dropſies.

The makers of this ſpirit have frequently added to the ſcurvy-graſs a quantity of horſe radiſh root, and ſometimes ſubſtituted for it one drawn entirely from the horſe-radiſh: the flavour of theſe two ſimples being ſo much alike, that their diſtilled ſpirits are ſcarcely diſtinguiſhable from each other. Here it may be obſerved, that though *arum* and *dracunculus* are uſually ranked in the ſame claſs with the two foregoing vegetables, and conſidered as ſimilar to them; this proceſs diſcovers a remarkable difference: while the former

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yield all their pungency in diſtillation both to water and ſpirit; the latter give over nothing to either, and yet their virtues are deſtroyed in the operation.

Orange-peel water. Suec.

368 Take of recent orange ſkins, one pound; proof-ſpirit, three pounds. Draw off two pounds by the heat of a water-bath.

This ſpirit, which is now rejected from our pharmacopœias, had formerly a place in them under the title of *aqua corticum aurantiorum ſpirituoſa*. It is conſiderably ſtronger of the orange-peel than the ſimple water; and it is uſed as an uſeful cordial, ſtomachic, and carminative.

Aromatic ſpirit. Suec.

369 Take of the tops of roſemary, a pound and an half; tops of milfoil, thyme, each half a pound; proof ſpirit, 16 pounds; macerate for two days, and draw off by diſtillation eight pounds. If before diſtillation eight pounds of vinegar be added, it forms the acetated aromatic ſpirit.

Theſe preparations do not differ materially from the ſpirit of roſemary or Hungary water; for on the eſſential oil of the roſemary their medicinal properties may be conſidered as chiefly depending. They are often employed, particularly for external purpoſes, and for impregnating the air with their vapours, to deſtroy the influence of febrile contagions.

Antiſceric ſpirit. Gen.

370 Take of ſpirit of turpentine, an ounce and an half; rectified ſpirit of wine, half a pound. Diſtil with a gentle heat. Let the oil ſwimming above in the receiver be ſeparated from the ſaturated ſpirit, which is to be preſerved for uſe.

It has been imagined, that this combination of oil of turpentine with ardent ſpirit will furniſh an effectual ſolvent for biliary calculi. Hence the origin of the name here given it; but although it may have ſuch an effect when copiouſly applied to the calculi in a glaſs veſſel; yet this is not to be expected when it is taken into the ſtomach, and can only reach them in the courſe of circulation.

Chap. XIX. *Decoctions and infuſions.*

371 Water, the direct menſtruum of gums and ſalts, extracts readily the gummy and ſaline parts of vegetables. Its action, however, is not limited to theſe; the reſinous and oily principles being, in moſt vegetables, ſo intimately blended with the gummy and ſaline, as to be in part taken up along with them: ſome of the reſinous cathartics, and moſt of the aromatic herbs, as well as bitters and aſtringents, yield to water the greateſt part of their ſmell, taſte, and medicinal virtue. Even of the pure eſſential oils, and odorous reſins of vegetables, ſeparated from the other principles, water imbibes a part of the flavour; and by the artificial admixture of gummy or ſaline matter, the whole ſubſtance of the oil or reſin is made ſoluble in water.

Of pure ſalts, water diſſolves only certain determinate quantities: by applying heat, it is generally enabled to take up more than it can do in the cold, and this in proportion to the degree of heat; but as the liquor cools, this additional quantity ſeparates, and the water retains no more than it would have diſſolved without heat. With gummy ſubſtances, on the other hand, it unites unlimitedly, diſſolving more and more of them till it loſes its fluidity. Heat expedites the action of the water, but cannot enable it to take up more than it would do by allowing it longer time in the cold. The active parts extracted from moſt vegetables by water, and oils and reſins made ſoluble in water by the artificial admixture of gum, partake of this property of pure gums, being ſoluble without ſaturation.

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It has been imagined, that vegetables in a freſh ſtate, while their oily, reſinous, and other active parts are already blended with a watery fluid, would yield their virtues to water more freely and more plentifully than when their native moiſture has been diſſipated by drying. Experience, however, ſhows, that dry vegetables in general give out more than freſh ones, water ſeeming to have little action upon them in their recent ſtate. If, of two equal quantities of mint, one be infuſed freſh in water, and the other dried, and then infuſed in the like quantity of water for the ſame length of time, the infuſion of the dry herb will be remarkably the ſtrongeſt: and the caſe appears to be the ſame in all the vegetables that have been tried.

In all the preparations deſcribed in this chapter, it is to be underſtood that the ſubjects muſt be moderately and newly dried, unleſs when they are expreſsly ordered to be taken freſh; in which caſe it is to be judged that their virtues are deſtroyed or impaired by drying.

The native colours of many vegetables are communicated to water along with their medicinal matter; many impart a colour different from their own; and others, though of a beautiful and deep colour themſelves, give ſcarcely any to the menſtruum. Of the firſt kind are the yellow and red flowers; of the ſecond, the leaves of moſt plants; of the third, ſome of the blue flowers, as thoſe of cyanus and larkſpur. Acid liquors change the infuſions of moſt flowers, the yellow ones excepted, to a red; and alkalis, both fixed and volatile, to a green.

From animal ſubſtances water extracts the gelatinous and nutritious parts; whence glues, jellies, broths, &c.; and along with theſe, it takes up principles of more activity, as the acrid matter of cantharides. It diſſolves alſo ſome portion of calcined calcareous earths, both of the animal and of the mineral kingdom, but has no action on any other kind of earthy matter.

The effect of boiling differs from that of infuſion in ſome material particulars. One of the moſt obvious differences is, that as the eſſential oils of vegetables, in which their ſpecific odours reſide, are volatile in the heat of boiling water, they exhale in the boiling along with the watery ſteam, and thus are loſt to the remaining decoction; whereas both in cold, and ſometimes in hot infuſions, they are preſerved; although in the latter they are by no means perfectly ſo. Odorous ſubſtances, and thoſe in general whoſe virtues depend on their volatile parts, are therefore unfit for this treatment. The ſoluble parts of theſe may, nevertheleſs, be united in this form with thoſe bodies of a more fixed nature, by boiling the latter till their virtues

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tues be sufficiently extracted, and then infusing the former in this decoction.

The extraction of the virtue of the subject is usually promoted or accelerated by a boiling heat; but this rule is less general than it is commonly supposed to be. We have already observed, that Peruvian bark gives out its virtue more perfectly by cold infusion than by coction. In some cases, boiling occasions a manifest disunion of the principles of the subject: thus, when almonds are triturated with cold water, their oil, blended with the mucilaginous or other soluble matter of the almond, unites with the water into a milky liquor called *an emulsion*: but on boiling them in water, the oil separates and rises to the surface; and if the most perfect emulsion be made to boil, a like separation happens.

This also appears to take place, though in a less evident manner, in boiling sundry other vegetables; thus tobacco, asarum, and ipecacuanha, lose their active powers by boiling: nor does it appear that this change is effected merely by the discharge of volatile parts. From some late experiments, it has been found, that the distilled water of ipecacuanha was infinitely less emetic than the infusion from which it was distilled, and that the boiling liquor gradually assumes a black colour, indicating some kind of decomposition of parts: the same circumstances probably take place in boiling tobacco, asarum, and perhaps all vegetables whatever, though from their not producing such sensible operations on the living body, they cannot be so clearly discovered as in ipecacuanha, tobacco, or asarum. The experiments we allude to were made by Dr Irving, when a student in the college of Edinburgh; and they gained him the prize given by the Harveian Society of that place, for the best experimental inquiry concerning ipecacuanha.

It is for the above-mentioned reasons that we think many of the infusions should be made with cold water: it is, however, to be acknowledged, that this is not always absolutely necessary, and in extemporaneous practice it may be often very inconvenient; it is, however, proper to point out the advantages to be expected from this more tedious, but much more complete and elegant, method.

Vinegar extracts the virtues of several medicinal substances in tolerable perfection: but at the same time its acidity makes a remarkable alteration in them, or superadds a virtue of a different kind; and hence it is more rarely employed with this intention than purely aqueous or spirituous menstrua. Some drugs, however, for particular purposes, vinegar excellently assists, or coincides with, as squills, garlic, ammoniac, and others: and in many cases where this acid is itself principally depended on, it may be advantageously impregnated with the flavour of certain vegetables; most of the odoriferous flowers impart to it their fragrance, together with a fine purplish or red colour; violets, for instance, if fresh parcels of them are infused in vinegar in the cold for a little time, communicate to the liquor a pleasant flavour, and deep purplish red colour. Vinegar, like other acids, added to watery infusions or decoctions, generally precipitates a part of what the water had dissolved.

Decoction of marshmallows. E.

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Take of dried marshmallow roots, four ounces; raisins of the sun, stoned, two ounces; water, seven pounds. Boil to five pounds; place apart the strained liquor till the feces have subsided, then pour out the clear liquor. 372

The Edinburgh college have substituted this for the more complicated formula of the *Decoctum ad Nephriticos* of their former pharmacopœia, and it fully answers the intentions of that preparation: it is intended chiefly as an emollient, to be liberally drunk of in nephritic paroxysms; in which cases, by softening and relaxing the parts, it frequently relieves the pain, and procures an easy passage for the sabulous matter. This medicine is now made more simple than before, without any diminution of its virtue, by the rejection of wild carrot seed, restharrow root, figs, linseed, and liquorice. The carrot seeds were indeed unfit for this form, as they give out little of their virtue to watery liquors.

Decoction of hartshorn. L.

Take of burnt and prepared hartshorn, two ounces; gum arabic, six drams; distilled water, three pints. Boil, constantly stirring, to two pints, and strain. 373

This decoction is used as common drink in acute diseases attended with a looseness, and where acrimonious humours abound in the primæ viæ. The gum is added, in order to render the liquor lightly glutinous, and thus enable it to sustain more of the calx; which is the ingredient on which the colour, but probably not the virtue, of the medicine depends. Calcined hartshorn has no quality from which it seems capable either of constringing and strengthening the vessels, giving a greater degree of consistency to thin fluids, or obtunding acrimonious humours. It blunts and absorbs acid juices; but acrimony and acidity are very different; there are few (perhaps none of the acute) disorders of adults attended with the latter; and few of infants are unaccompanied therewith. Some have proposed starch as an ingredient in these kinds of decoctions; a small quantity of this soft, gelatinous, farinaceous substance would seem to be greatly preferable to the earthy calx. It may be observed, that the water is not enabled by the boiling to dissolve any part of the calx; and that in the decoction, the earth is only diffused in substance through the water, as it would be by agitation.

For these reasons, this formula is now rejected by the Edinburgh college, notwithstanding the reputation in which it was held by Dr Sydenham, and other names of the first eminence. But as an absorbent of a similar nature, the Edinburgh college have introduced the following formula.

Chalk julep. E.

Take of prepared chalk, one ounce; purest refined sugar, half an ounce; mucilage of gum arabic, two ounces; rub them together; and add by degrees, water, two pounds and a half; spirituous cinnamon water, two ounces. Mix them. 374

In the former edition of the Edinburgh pharmacopœia,

poeia, a preparation of this kind had the title of *decoctum cretaceum*, and the chalk was directed to be boiled with the water and gum. In the present formula, the chalk is much more completely suspended by the mucilage and sugar, which last gives also to the mixture an agreeable taste; it is proper to employ the finest sugar, as the redundant acid in the coarser kinds might form with the chalk a kind of salt. It would perhaps have been more proper to have added an aromatic, by suspending the entire powder of cinnamon, or its oil, by means of the mucilage and sugar: the method here directed is, however, less exceptionable in this than in many other preparations, as the precipitated matter of the spirituous water will probably be invisceated in the saccharine and mucilaginous matter. This is a very elegant form of exhibiting chalk, and is an useful remedy in diseases arising from, or accompanied with, acidity in the primæ viæ. It has been most frequently employed in fluxes proceeding from that cause. At the same time that the mucilage serves to keep the chalk uniformly diffused, it also considerably improves its virtues by sheathing the internal surface of the intestines so often abraded in these affections. It is indeed probable, that chalk, as being somewhat astringent, is in some of these complaints preferable to magnesia; both, however, are improper in dysentery, or other fluxes attended with putrescent matter in the primæ viæ, or a general tendency to a putrefaction of the fluids.

Decoction of Peruvian bark. L.

375 Take of Peruvian bark, powdered, one ounce; distilled water, one pint and three ounces. Boil, for ten minutes, in a covered vessel, and strain the liquor while hot.

Although a cold watery infusion of bark is in general preferable to any decoction, yet this form has at least the advantage of being more quickly prepared. And the decoction here directed, which is boiled only for a short time, and strained while hot, is preferable to any other.

This decoction should be passed only through a coarse strainer, and drank while turbid: if suffered to stand till clear, the more efficacious parts of the bark will subside. We have formerly observed, that the virtues of this drug consist chiefly in its resinous substance, which, though it may be totally melted out by the heat of boiling water, remains only partially suspended in that menstruum.

Decoction for a clyster. L.

376 Take of the dried leaves of mallow, one ounce; dried camomile-flowers, half an ounce; water, one pint. Boil, and strain.

The title of this decoction sufficiently expresses its use, as the basis of glysters. The ingredients should be very lightly boiled, or at least the camomile flowers should not be put in till towards the end, a part of their virtue being soon lost by boiling.

Decoction for fomentation. L.

377 Take of the dried leaves of southernwood, the dried tops of sea wormwood, dried camomile flowers, each one ounce; dried bay-leaves, half an ounce; distilled water, six pints. Boil them a little, and strain.

Common decoction. E.

Take of camomile flowers, one ounce; carvy seeds, half an ounce; water, five pounds. Boil for a quarter of an hour, and strain. 378

This decoction is intended to answer the purposes of both the foregoing. It is less loaded with ingredients than either, but not perhaps for that reason the less useful.

It is indeed to be acknowledged, that these impregnations are for the most part unnecessary for the purpose of glysters; and in ordinary cases the weight of the water usually solicits a discharge before these medicines can produce any effect.

As to fomentations, their virtues in our opinion are totally to be ascribed to the influence of the warm water. And when the herbs themselves are applied, they act only as retaining heat and moisture for a longer time.

Decoction of hellebore. L.

Take of the root of white hellebore, powdered, one ounce; distilled water, two pints; rectified spirit of wine, two ounces. Boil the water with the root to one pint; and, the liquor being cold and strained, add to it the spirit. 379

White hellebore, as we formerly observed, is now very rarely employed internally; and the present formula is entirely intended for external use. Recourse is sometimes had to it with advantage in cutaneous eruptions, particularly in tinea capitis. But where the incrustations are entirely removed, leaving a very tender skin, it is necessary that the decoction should be diluted previous to its employment.

Decoction of barley. L.

Take of pearl-barley, two ounces; distilled water, four pints. The barley being first washed with cold water from the adhering impurities, pour upon it about half a pint of water, and boil the barley a little time. This water being thrown away, add the distilled water, boiling, to the barley; boil it to two pints, and strain. 380

Compound decoction of barley. L.

Take of the decoction of barley, two pints; raisins, stoned, figs, sliced, each two ounces; liquorice-root, sliced and bruised, half an ounce; distilled water, one pint. Boil to two pints, and strain. 381

Barley-water. E.

Take of pearl barley, two ounces; water, five pints. First wash the barley from the mealy matter that adheres to it with some cold water; then boil it a little with about half a pint of fresh water, which will acquire a considerable tinge from it. Throw away this tinged water; put the barley into the five pints of boiling water prescribed; and continue the boiling till half the water be wasted. 382

These liquors are to be drank freely as a diluter, in fevers and other disorders; hence it is of consequence that they should be prepared so as to be as elegant and agreeable as possible; for this reason they are inserted in the pharmacopœia, and the several circumstances which contribute to their elegance set down; if any one of them be omitted, the beverage will be less grateful,

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ful. However trivial medicines of this claſs may appear to be, they are of greater importance in the cure of acute diſeaſes than many more elaborate preparations.

Barley-water, however, is much more frequently prepared by nurſes than apothecaries, particularly in its ſimple ſtate. The compound decoction contains a large proportion of ſaccharine and mucilaginous matter, and may be employed for the ſame purpoſes as the decoction of marſhmallows of the Edinburgh pharmacopœia.

Decoction of the woods. E.

383 Take of guaiacum ſaw-duſt, three ounces; raiſins of the ſun, ſtoned, two ounces; ſaſſafras wood, ſhaved, liquorice, ſliced, each one ounce; water, ten pounds. Boil the guaiacum and raiſins with the water, over a gentle fire, to the conſumption of one half; adding, towards the end the ſaſſafras and liquorice. Strain out the liquor; and having ſuffered it to reſt for ſome time, pour off the clear from the feces without expreſſion

This decoction is very well contrived; and if its uſe be duly continued, it will do great ſervice in ſome cutaneous diſeaſes, in what has been called foulneſs of the blood and juices, and in ſome diſorders of the breaſt; particularly in phlegmatic habits. It may be taken by itſelf to the quantity of a quarter of a pint two or three times a day, or uſed as an aſſiſtant in a courſe of mercurial or antimonial alteratives; the patient in either caſe keeping warm, in order to promote the operation of the medicine. The ſaw-duſt expoſes a larger ſurface to the action of the water than the ſhavings, directed in the former edition of the pharmacopœia.

Decoction of ſarſaparilla. L.

384 Take of the root of ſarſaparilla, ſliced, ſix ounces; diſtilled water, eight pints. Macerate for two hours, with an heat of about 195; then take out the root, and bruiſe it; return the bruiſed root to the liquor, and again macerate it for two hours. Then, the liquor being boiled to four pints, preſs it out, and ſtrain.

This decoction is an article in very common uſe, particularly in venereal affections. And there can be little doubt, that by this proceſs the medical powers of the ſarſaparilla are fully extracted. But it has of late been much queſtioned, whether this article be in any degree intitled to the high character which was once given of it. Some, as we have already obſerved, are even diſpoſed to deny its poſſeſſing any medical property whatever: but the general opinion is, that it has ſomewhat of a diaphoretic effect; and this effect is more readily obtained when it is exhibited under the form of decoction than under any other.

Compound decoction of ſarſaparilla. L.

385 Take of the root of ſarſaparilla, ſliced and bruiſed, ſix ounces; bark of the root of ſaſſafras, raſpings of guaiacum-wood, liquorice root, bruiſed, of each one ounce; bark of the root of mezereon, three drams; diſtilled water, ten pints. Macerate, with a gentle heat, for ſix hours; then boil it down to five pints, adding, towards the end, the bark of the root of mezereon, and ſtrain the liquor.

This compound decoction is an elegant mode of preparing an article once highly celebrated under the title of the *Liſbon diet drink*. That formula, for a long time after its firſt introduction into Britain, was kept a ſecret; but an account of the method of preparation was at length publiſhed in the Phyſical and Literary Eſſays of Edinburgh, by Dr Donald Monro. And of the formula there given, which is in many reſpects an unchemical one, the preſent may juſtly be conſidered as an improvement. Even in its original form, but ſtill more in the preſent ſtate, there can be no doubt, that it furniſhes us with a very uſeful medicine, particularly in thoſe obſtinate ulcers originating from venereal infection, which reſiſt the power of mercury. And it is highly probable, that its good effects principally depend on the impregnation it receives from the mezereon. Perhaps, however, even thus improved, it is more complicated and expenſive than is neceſſary: at leaſt we are inclined to think, that every advantage derived from it may with equal eaſe and certainty be obtained from impregnating with the mezereon, in the manner here directed, a ſimple decoction of the guaiacum, bardana, or althæa, without having recourſe to ſeveral articles, or employing one ſo expenſive as the ſarſaparilla.

Decoction of ſeneka. E.

386 Take of ſeneka, or rattleſnake root, one ounce; water, two pounds. Boil to ſixteen ounces, and ſtrain

The virtues of this decoction will be eaſily underſtood from thoſe of the root from which it is prepared. The doſe, in hydropic caſes, and rheumatic, or arthritic complaints, is two ounces, to be repeated three or four times a-day, according to its effect.

Decoction of elm. L.

387 Take of the freſh inner bark of elm, bruiſed, four ounces; diſtilled water, four pints. Boil to two pints, and ſtrain.

It has been chiefly, if not entirely, under this form of decoction, that the elm-bark has been employed for combating thoſe cutaneous eruptions againſt which it has of late been ſo highly celebrated. Any experience which we have had of it, however, in actual practice, by no means confirms the very favourable account which ſome have given of its uſe.

Mucilage of ſtarch. L.

388 Take of ſtarch, three drams; diſtilled water, one pint. Rub the ſtarch, by degrees adding the diſtilled water; then boil it a little time.

The mucilage thus formed of ſtarch is very uſeful for anſwering theſe purpoſes where a glutinous ſubſtance is required, and in particular it is often ſucceſsfully employed under the form of glyſter.

Mucilage of gum arabic.

389 Take of gum arabic, powdered, four ounces; boiling diſtilled water, eight ounces. Rub the gum with the water until it be diſſolved. *L.*

Take of gum arabic, beat into powder, and warm water, each equal weights. Digeſt, and frequently ſtir them till the gum be diſſolved, then preſs the ſolution through linen. *E.*

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It is very neceſſary to paſs the mucilage through linen, in order to free it from pieces of wood and other impurities, which always adhere to the gum; the linen may be placed in a funnel.

Mucilage of gum arabic is very uſeful in many operations in pharmacy: it is alſo much uſed for properties peculiar to thoſe ſubſtances of its own claſs, and of all the gums it ſeems to be the pureſt.

Mucilage of gum tragacanth. E.

390 Take of gum tragacanth, powdered, one ounce; hot water, eight ounces. Macerate twenty-four hours; then mix them, by rubbing briſkly, that the gum may be diſſolved; and preſs the mucilage through linen cloth.

This gum is more difficultly ſoluble in water than gum arabic, and ſeems to be conſiderably more adheſive; it is therefore fitter for forming troches, and ſuch like purpoſes. It has been thought to be more peculiarly what has been called a *pectoral*, than the other gums; but this does not ſeem to be certainly founded. This mucilage is perhaps preferable to the foregoing in thoſe operations in pharmacy where much tenacity is required; as in the ſuſpenſion of mercury, or other ponderous bodies.

Mucilage of quince-ſeed. L.

391 Take of ſeeds of the quince, one dram; diſtilled water, eight ounces, by meaſure. Boil with a ſlow fire until the water thickens; then paſs it through linen.

This is a pleaſant ſoft mucilage, of a ſomewhat ſweetiſh taſte, and a light agreeable ſmell: in theſe reſpects, and in its eaſy ſolubility in water, it differs from the mucilage of gum tragacanth, to which ſome have ſuppoſed it ſimilar: it has another difference, to its diſadvantage, being apt to grow mouldy in keeping.

Compound infuſion of gentian. L.

392 Take of the root of gentian, one dram; freſh outer-rind of lemons, half an ounce; dried outer rind of Seville oranges, one dram and an half. Boiling water, 12 ounces, by meaſure. Macerate for an hour, and ſtrain.

Bitter infuſion. E.

Take of gentian root, half an ounce; dried peel of Seville oranges, one dram; coriander ſeeds, half a dram; proof-ſpirit, four ounces, water, one pound. Firſt pour on the ſpirit, and three hours thereafter add the water; then macerate without heat for a night, and ſtrain.

Theſe formulæ do not materially differ. That of the London college is the moſt expeditious mode of preparation; but that of the Edinburgh college poſſeſſes other advantages, which are in our opinion more than ſufficient to outweigh that circumſtance.

In the former edition of the Edinburgh pharmacopœia the water was directed to be boiling: this was at leaſt unneceſſary, and was probably liable to the objections obſerved againſt decoctions. The proof-ſpirit is alſo an uſeful addition to the bitter infuſion, as it now ſtands in the Edinburgh pharmacopœia: beſides that it aſſiſts in extracting the reſinous parts, and preſerving the infuſion from fermentation, it communicates an agreeable pungency to the liquor. To anſwer in ſome meaſure theſe intentions, it was formerly directed to add to the filtrated liquor a quantity of aromatic water. This was certainly a piece of very bad pharmacy; for, beſides that the ſpirit in this preparation, when diluted with the water of the infuſion was now no longer able to retain the ſuſpended matter, it would alſo diſpoſe the infuſion to part with its proper extractive matter; and in this way the reſinous matter of the aromatic water, and the gummy parts of the bitter infuſion, would both in ſome degree ſeparate to the bottom of the veſſel. By the formula now laid down, the infuſion contains the different principles of the ingredients in a manner more nearly approaching to their natural and entire ſtate.

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Simple infuſion of ſenna. L.

Take of ſenna, an ounce and a half; ginger, powdered, one dram; boiling diſtilled water, one pint. Macerate them for an hour in a covered veſſel; and the liquor being cold, ſtrain it. 393

This, although a ſimple, is a very elegant infuſion of ſenna, the ginger acting as an uſeful corrigent. But if the ſenna were employed to the quantity of a dram and an half or two drams only, with the ſame menſtruum, in place of the quantity here ordered, it would be a no leſs uſeful medicine, and might be employed for one doſe, as it is beſt when freſh. Of the preſent infuſion, an ounce or two is a ſufficient doſe.

Tartarized infuſion of ſenna. L.

Take of ſenna, one ounce and a half; coriander ſeeds, bruiſed, half an ounce; cryſtals of tartar, two drams; diſtilled water, one pint. Diſſolve the cryſtals of tartar by boiling in the water, then pour the water, as yet boiling, on the ſenna and ſeeds. Macerate for an hour in a covered veſſel, and ſtrain when cold. 394

In the laſt edition of the London pharmacopœia this had the name of *infuſum ſennæ commune*.

Formerly an alkaline ſalt was uſed in the infuſion of ſenna inſtead of the acid one here directed. The firſt was ſuppoſed to promote the operation of the medicine, by ſuperadding a degree of purgative virtue of its own, and by enabling the water to extract ſomewhat more from the capital ingredient than it would be capable of doing by itſelf; while acids were alleged to have rather a contrary effect. Experience, however, has ſufficiently ſhown, that alkaline ſalts increaſe the offenſiveneſs of the ſenna, while cryſtals of tartar conſiderably improve the colour of the infuſion, and likewiſe render the taſte to ſome perſons leſs diſagreeable. Soluble tartar ſhould ſeem a good ingredient to theſe kinds of compoſitions, as it not only improves the taſte, but promotes the purgative virtue of the medicine: this addition alſo renders the infuſion leſs apt to gripe, or occaſion flatulencies.

Infuſion of tamarinds with ſenna. E.

Take of tamarinds, ſix drams; cryſtals of tartar, ſenna, each one dram; coriander ſeeds, half a dram; brown ſugarcandy, half an ounce; boiling water, eight ounces. Macerate in a cloſe earthen veſſel which has not been vitrified with lead; ſtir the liquor now 395

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and then, and after it has ſtood four hours ſtrain it. It may alſo be made with double, triple, &c. the quantity of ſenna.

Both this and the former infuſions might be made with cold water. By this means the aromatic quality of the coriander ſeeds would probably be extracted in a more perfect ſtate; but the cryſtals of tartar are ſo difficultly ſoluble in cold water, that for extemporaneous uſe it is in ſome meaſure neceſſary to prepare them in the manner here directed. It is not indeed probable, that when ſuch ſoluble matters as acids and ſugar are preſented to water, the water ſhall be able to extract ſuch a quantity of the finer volatile part of aromatics as to afford any conſiderable flavour to the liquor. Where an aromatic is required, we would therefore propoſe, that ſome agreeable aromatic water ſhould be mixed with the liquor immediately before ſwallowing it; or that a quantity of aromatic oil ſhould be incorporated with the cold infuſion by means of gum, or a part of the ſugar which might be reſerved for that purpoſe. It is a very neceſſary caution not to make this infuſion in veſſels glazed with lead, otherwiſe the acid might corrode the lead, and communicate its poiſonous effects to the infuſion.

Both theſe infuſions are mild and uſeful purges; the latter in particular is exactlently ſuited for delicate ſtomachs, at the ſame time that it is very much calculated for febrile and other acute diſeaſes. It is obſervable, that ſugar added to neutral ſalts rather increaſes than diminiſhes their nauſeouſneſs; but when uſed along with an acid, ſuch as tamarinds, or a ſalt wherein the acid predominates, as in cryſtals of tartar, it is found very much to improve their taſte. The acid in this infuſion, or rather the combination of acid and ſweet, are found to cover the taſte of the ſenna very effectually: the aromatic ſerves alſo the ſame purpoſe, but would perhaps be better applied in the way above propoſed.

Infuſion of the roſe. L.

296 Take of red roſe-buds, the heels being cut off, half an ounce; vitriolic acid, diluted, three drams; boiling diſtilled water, two pints and a half; double-refined ſugar, one ounce and a half. To the water, firſt poured on the petals in a glaſs veſſel, add the diluted vitriolic acid, and macerate for half an hour. Strain the liquor when cold, and add the ſugar.

Infuſion, commonly called *tincture of roſes.* E.

Take of red roſes, dried, one ounce; boiling water, five pounds; vitriolic acid, one dram; white ſugar, two ounces. Macerate the roſes with the boiling water in an unglazed veſſel four hours; then having poured on the acid, ſtrain the liquor, and add the ſugar.

Some have directed the vitriolic acid to be dropped upon the roſes before the water is put to them: but this method is certainly faulty; for ſuch of the roſes as this cauſtic liquor falls on undiluted will be burnt up by it, and have their texture deſtroyed. Others have made an infuſion of the roſes in water firſt, and then added the acid, from an apprehenſion, that if this acid be added to the water, it would weaken its power as a menſtruum; but whatever the acid ſpirit will hinder the water from extracting, it muſt precipitate if added afterwards; though, in this preparation, the vitriolic acid bears ſo ſmall a proportion to the water, that its effects in this reſpect will be very little; and it appears to be of little conſequence which of the two ways be followed, only that by the above formula the veſſels are expoſed a ſhorter time to the action of the acid. The infuſion ſhould be made in a glaſs or ſtone-ware veſſel, rather than a glazed earthen one; for the acid will be apt to corrode the glazing of the latter. Preparations and Compoſitions.

This infuſion is of an elegant red colour, and makes a very grateful addition to julops in hæmorrhagies, and in all caſes which require mild coolers and ſubaſtringents. It is ſometimes taken with boluſes or electuaries of the bark, and likewiſe makes a good gargle. But although in our pharmacopœias it has its name from the roſes, yet its virtues are to be aſcribed chiefly, or perhaps ſolely, to the vitriolic acid.

Infuſion of rhubarb. E.

Take of rhubarb, half an ounce; boiling water, eight ounces; ſpirituous cinnamon water, one ounce. Macerate the rhubarb in a glaſs veſſel with the boiling water for a night; then having added the cinnamon water, ſtrain the liquor. 397

In this infuſion cold water might perhaps be employed with advantage; we alſo object to the ſpirituous cinnamon-water on the ſame grounds as we did before to the aromatic water in the bitter infuſion of the former edition of the Edinburgh pharmacopœia. This, however, appears to be one of the beſt preparations of rhubarb when deſigned as a purgative; water extracting its virtue more effectually than either vinous or ſpirituous menſtrua. In this reſpect rhubarb differs from moſt of the other vegetable cathartics; and we think the London college might have given it a place in their pharmacopœia as well as the wine or tincture of rhubarb.

Lime-water.

Take of quicklime, half a pound; boiling diſtilled water, twelve pints. Mix, and ſet it aſide in a covered veſſel for an hour; then pour off the liquor, which keep in a cloſe veſſel. *L.* 398

Take half a pound of freſh-burnt quicklime, put it into an earthen veſſel, and gradually ſprinkle on it four ounces of water, keeping the veſſel ſhut while the lime grows hot and falls into powder; then pour on it twelve pounds of water, and mix the lime thoroughly with the water by ſtirring. After the lime has ſubſided renew the ſtirring; and let this be done about ten times, always keeping the veſſel ſhut (during the ebullition), that the acceſs of the air may be the more effectually prevented. Laſtly, let the water be filtered through paper placed in a funnel cloſe ſhut at its top; and it muſt be kept in very cloſe veſſels. *E.*

The reaſon of adding the water by degrees to the lime is, that when poured on at once it reduces the external part to a kind of muddy ſubſtance, or ſoft paſte, which in ſome meaſure defends the internal part from being acted on by the water. It does not appear that the different proportions of water in the two above preſcriptions occaſion any ſenſible difference in the ſtrength of the product: the quicklime is far from yielding all its ſoluble parts to either proportion; the remainder

remainder giving a ſtrong impregnation to many freſh quantities of water, though not ſo ſtrong as to the firſt. The caution of keeping the water in cloſe-ſtopped veſſels ought to be ſtrictly attended to; for in open ones the calcareous matter diſſolved in the liquor ſoon begins to ſeparate, and forms a white cruſt on the ſurface. This cruſt is not of a ſaline nature, as ſome have imagined; but an inſipid earth, no longer miſcible with watery liquors. The theory of the production of this earth will be eaſily underſtood from what we have ſaid on the article FIXED AIR. The ſeparation firſt takes place at the ſurface, as being the part immediately applied to the common air. As long as the cruſt remains entire, the cloſeneſs of its texture ſo excludes the air, that the reſt of the matter ſtill remains impregnated with lime; but when this pellicle is broken by any means, it ſoon ſinks to the bottom, and expoſes a new ſurface for the ſeparation of the lime. In this way a ſucceſſion of cruſts and precipitations are formed, till the whole of the once cauſtic and ſoluble quicklime is now found at the bottom of the veſſel in the ſtate of a mild inſoluble earth, leaving the water perfectly inſipid.

The formation of theſe cruſts, and their ſucceſſive precipitations, are owing to the abſorption of fixed air, or aerial acid, from the atmoſphere; and the mild inſoluble ſtate of theſe precipitations is alſo owing to the ſame cauſe.

The diſtilled water recommended by the London college is certainly preferable to common fountain water; the purity of which can rarely be depended on.

Lime-water has been thought of great ſervice in ſcrofulous complaints; but perhaps on no very good foundation. It has alſo been uſed both internally and externally for various affections of the ſkin. It ſeems to be very conſiderably aſtringent, and has been uſeful in ſome kinds of alvine fluxes, in diabetes, leucorrhœa, and in ſundry other diſorders proceeding from a laxity or debility of the ſolids.

Its more common uſe is in affections of the ſtomach accompanied with acidity and flatulence. For which laſt complaint, the mild or aerated earths are leſs proper, on account of the ſeparation of air on their meeting with an acid in the ſtomach. Lime-water is alſo capable of diſſolving mucus; and may therefore be uſed where a redundance of the inteſtinal mucus affords a neſtus for worms, or gives riſe to other complaints. It has alſo been found, that lime-water injected into the anus immediately kills aſcarides. The lithontriptic powers of lime-water ſeem at preſent to be much doubted. Lime-water is given in doſes proportioned to the nature of the complaints; in ſome caſes, as in diabetes, it may be given in divided portions to the extent of two quarts a-day. It is uſed externally for waſhing what are called *foul* or *ill-conditioned ulcers*; it is alſo injected into the vagina and other parts affected with preternatural diſcharges from laxity.

The uſe of lime-water in ſcurvy is very doubtful.

Vinegar of ſquills.

399 Take of ſquills, dried, one pound; vinegar, ſix pints; proof-ſpirit, half a pint. Macerate the ſquills in the vinegar, with a gentle heat, in a glaſs veſſel, for four-and-twenty hours; then preſs out the liquor, and ſet it by that the feces may ſubſide: laſtly, pour off the liquor, and add to it the ſpirit. *L.* Preparations and Compoſitions.

Take of dried root of ſquills, two ounces; diſtilled vinegar, two pounds and a half; rectified ſpirit of wine, three ounces. Macerate the ſquills with the vinegar eight days; then preſs out the vinegar, to which add the ſpirit; and when the feces have ſubſided, pour off the clear liquor. *E.*

Vinegar of ſquills is a medicine of great antiquity; we find in a treatiſe attributed to Galen, an account of its preparation, and of many particular virtues then aſcribed to it. It is a very powerful ſtimulant, aperient, and what is called an attenuant of tenacious juices; and hence it is frequently uſed, with great ſucceſs, in diſorders of the breaſt occaſioned by a load of thick phlegm, and for promoting urine in hydropic caſes. The doſe of this medicine is from a dram to half an ounce: where crudities abound in the firſt paſſages, it may be given at firſt in a larger doſe, to evacuate them by vomiting. It is moſt conveniently exhibited along with cinnamon, or other agreeable aromatic waters, which prevent the nauſea it would otherwiſe, even in ſmall doſes, be apt to occaſion.

Aromatic vinegar. Succ.

400 Take of tops of roſemary, leaves of ſage, each four ounces; flowers of lavender, two ounces; cloves two drams; vinegar, eight pounds. Macerate for four days, expreſs the liquor, and ſtrain it.

This may be conſidered as an elegant improvement of what had formerly a place in the foreign pharmacopœias, under the title of *acetum prophylacticum*, which contained not only the preſent articles, but alſo a confuſed farrago of others, as wormwood, rue, garlic, cinnamon, &c.

It is ſaid, that during the plague at Marſeilles, four perſons, by the uſe of the acetum prophylacticum as a preſervative, attended, unhurt, multitudes of thoſe who were infected: that under colour of thoſe ſervices, they robbed both the ſick and the dead: and that one of them being afterwards apprehended, ſaved himſelf from the gallows by diſcovering the remedy. The preparation was hence called *Vinaigre des quatre voleurs*; "The vinegar of the four thieves." It is not to be doubted that vinegar, impregnated with antiſeptic vegetables, will contribute greatly to prevent the effects of contagious air. And in the preſent aromatic vinegar we have a ſtronger and better impregnation, than from the numerous articles which were before employed. We are far, however, from imagining that it will be able to counteract the contagion of the plague: but it may on different occaſions be more powerful than vinegar in its ſimple ſtate, for impregnating with antiſeptic vapours the chambers of the ſick.

Vinegar of roſes. Succ.

402 Take of the flowers of red roſes dried, any quantity; add to them twelve times their weight of vinegar. Macerate for four days, and ſtrain through paper.

This has been chiefly uſed for embrocating the head and temples in ſome kinds of headach, &c. in which it has now and then been of ſervice. It has alſo been uſed for certain caſes of ophthalmia. But before it

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can be applied to the eyes, it will in general require to be diluted with water.

Vinegar of lead. Succ.

402 Take of litharge, triturated, half a pound; vinegar, two pounds. Digeſt them together, frequently ſtirring the mixture with a wooden rod, till the colour of blue paper be not changed by the vinegar; preſerve for uſe the clear liquor which is above the ſediment.

This liquor is of the ſame nature with ſolutions of ſugar of lead, or acetated ceruſe, as it is now called. It is only uſed externally againſt cutaneous eruptions, redneſs, inflammations, &c. But even in theſe caſes ſome think it is not void of danger: and it is alleged, that there are examples of its continued uſe having occaſioned ſundry ill conſequences. Of this, however, we are very doubtful. But by means of the acetated ceruſe every purpoſe to be anſwered by this may be accompliſhed. This liquor differs only in the proportions from the water of acetated litharge of the London pharmacopœia.

Vinegar of colchicum. Roſs.

403 Take of the recent root of colchicum cut into ſlices, one ounce; vinegar, one pound. Macerate with a gentle heat for two days: then ſtrain after ſlight expreſſion.

Although in our pharmacopœias a place be given to the oxymel and ſyrup of colchicum, both of which are formed from the vinegar, yet the vinegar itſelf is not directed to be kept in its ſeparate ſtate: under this form, however, it may often be employed with advantage.

Infuſion of Peruvian bark. Succ.

404 Take of Peruvian bark, bruiſed, an ounce and a half; river water, boiling, a pound and a half. Digeſt for two hours, ſhaking the veſſel frequently; then ſtrain the liquor with expreſſion.

The Peruvian bark, as we have already had occaſion to obſerve, gives out its medical properties to water not leſs readily in the way of infuſion than of decoction. And in the former, the extractive matter is even more in a ſtate of ſolution. An infuſion, however, not only more elegant, but ſtronger than the preſent, might be obtained, from employing cold inſtead of boiling water, and from continuing the maceration for a greater length of time. But in whatever manner it be formed, an infuſion will often ſit on the ſtomach, when the bark either in ſubſtance or decoction cannot be retained.

Tar-water. Succ.

405 Take of tar two pounds; water, one gallon. Stir them ſtrongly together with a wooden rod; and after ſtanding to ſettle for twelve hours, pour off the water for uſe.

Tar-water has lately been recommended to the world as a certain and ſafe medicine in almoſt all diſeaſes; a ſlow yet effectual alterative in cahexies, ſcurvies, chlorotic, hyſterical, hypochondriacal, and other chronical complaints; and a ſudden remedy in acute diſtempers which demand immediate relief, as pleuriſies, peripneumonies, the ſmall-pox, and all kinds of fevers in general. The medicine, though certainly far inferior to the character that has been given of it, is doubtleſs in many caſes of conſiderable utility: it ſenſibly raiſes the pulſe; and occaſions ſome conſiderable evacuation, generally by perſpiration or urine, though ſometimes by ſtool or vomit. Hence it is ſuppoſed to act by increaſing the vis vitæ, and enabling nature to expel the morbific humours.

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We ſhall here inſert, from the firſt public recommender of this liquor (Biſhop Berkeley), ſome obſervations on the manner of uſing it. "Tar-water, when right, is not paler than French, nor deeper coloured than Spaniſh, white wine, and full as clear; if there be not a ſpirit very ſenſibly perceived, in drinking, you may conclude the tar water is not good. It may be drank either cold or warm. In colics, I take it to be beſt warm. As to the quantity, in common chronical indiſpoſitions, a pint a-day may ſuffice, taken on an empty ſtomach, at two or four times, *viz.* night and morning, and about two hours after dinner and breakfaſt: more may be taken by ſtronger ſtomachs. But thoſe who labour under great and inveterate maladies, muſt drink a greater quantity, at leaſt a quart every twenty-four hours. All of this claſs muſt have much patience and perſeverance in the uſe of this, as well as of all other medicines, which, though ſure, muſt yet in the nature of things be ſlow in the cure of inveterate chronical diſorders. In acute caſes, fevers of all kinds, it muſt be drank in bed warm, and in great quantity (the fever ſtill enabling the patient to drink), perhaps a pint every hour, which I have known to work ſurpriſing cures. But it works ſo quick, and gives ſuch ſpirits, that the patients often think themſelves cured before the fever has quite left them."

Notwithſtanding theſe encomiums, tar-water ſeems to be faſt loſing its reputation. It is not probable that water can take up any of the more active principles of the tar; and it would perhaps be more convenient to ſeparate its acid by diſtillation, and mix it with water occaſionally: for it is pretty certain, that the water can only take up the acid of the tar, perhaps charged with a very ſmall quantity of oily matter in the ſtate of an acid ſoap.

Decoction of catechu. Gen.

406 Take of catechu, three drams; ſpring-water, two pounds: boil it to one pound; and add to the ſtrained liquor, of ſyrup of quinces, three ounces.

This decoction may be conſidered as nearly ſimilar to the decoctum japonicum, and decoctum terræ japonicæ of the former editions of our pharmacopœia: and like theſe it will be found a very agreeable and uſeful medicine in fluxes that are not critical or ſymptomatic, and in a weak lax ſtate of the inteſtines. A ſpoonful or two may be taken every hour, or oftener: thus managed, it produces much better effects than if larger doſes are given at once. But for extracting the powers of the catechu, boiling is not requiſite. By ſimple infuſion in warm water, all its active parts are readily and completely diſſolved. It may in this manner alſo be readily united with cinnamon or other aromatics. And an infuſum japonicum is, we think, a formula juſtly intitled to a place in our pharmacopœias.

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Chap. XX. *Medicated Wines.*

407 The original intention of medicated wines was, that medicines, which were to be continued for a length of time, might be taken in the moſt familiar and agreeable form; by this means a courſe of remedies was complied with, notwithſtanding the repugnance and averſion which the ſick often manifeſt to thoſe directly furniſhed from the ſhops; and hence the inferior ſort of people had their medicated ales. Nevertheleſs, as vinous liquors excellently extract the virtues of ſeveral ſimples, and are not ill fitted for keeping, they have been employed as officinal menſtrua alſo; and ſubſtances of the greateſt efficacy are truſted in this form. As compounds of water and inflammable ſpirit, they take up ſuch parts of vegetables and animals as are ſoluble in thoſe liquors; though moſt of them abound at the ſame time with a mucilaginous or viſcous ſubſtance, which renders them leſs effectual menſtrua than purer mixtures of water and ſpirit. They contain likewiſe a ſubtile acid, which ſomewhat further obſtructs their action on certain vegetable and animal matters; but enables them, in proportion to its quantity, to diſſolve ſome bodies of the metallic kind, and thus impregnate themſelves with the corroborating virtues of ſteel, the alterative and emetic powers of antimony, and the noxious qualities of lead.

To all the medicated wines, after they have been ſtrained, you may add about one-twentieth their quantity of proof ſpirit, to preſerve them from fermentation. They may be conveniently kept in the ſame kind of glaſs bottles that wines generally are for common uſes, which ſhould likewiſe be corked with the ſame care.

Wine of aloes. L.

408 Take of ſocotorine aloes, eight ounces; white canella, commonly called *winter's bark*, two ounces; Spaniſh white wine, ſix pints; proof-ſpirit, two pints. Powder the aloes and white canella ſeparately; when mixed, pour on them the wine and ſpirit: afterwards digeſt for fourteen days, now and then ſhaking them; laſtly, ſtrain. It will not be amiſs to mix white ſand, cleanſed from impurities, with the powder, in order to prevent the moiſtened aloes from getting into lumps.

Aloetic wine, or *ſacred tincture.* E.

Take of ſocotorine aloes, one ounce; leſſer cardamom ſeeds, ginger, each one dram; Spaniſh white wine, two pounds. Digeſt for ſeven days, ſtirring now and then, and afterwards ſtrain.

This medicine has long been in great eſteem, not only as a cathartic, but likewiſe as a ſtimulus; the wine diſſolving all that part of the aloes in which theſe qualities reſide, a portion only of the leſs active reſinous matter being left. The aromatic ingredients are added to warm the medicine, and ſomewhat alleviate the ill flavour of the aloes: white canella, or cloves, are ſaid, among numerous materials that have been tried, to anſwer this end the moſt ſucceſsfully; hence the introduction of the former of theſe into the formula of the London college.

The ſacred tincture appears from long experience to be a medicine of excellent ſervice in languid, phlegmatic habits, not only for cleanſing the primæ viæ, but likewiſe for ſtimulating the ſolids, warming the habit, promoting or exciting the uterine purgations, and the hæmorrhoidal flux. The doſe, as a purgative, is from one to two ounces or more. It may be introduced into the habit, ſo as to be productive of excellent effects, as an alterant, by giving it in ſmall doſes, at proper intervals: thus managed, it does not for a conſiderable time operate remarkably by ſtool; but at length proves purgative, and occaſions a lax habit of much longer continuance than that produced by the other common cathartics.

Bitter wine. E.

Take of root of gentian, half an ounce; Peruvian bark, one ounce; Seville orange-peel, dried, two drams; white canella, one dram; proof ſpirit, four ounces; Spaniſh white wine, two pounds and a half. Firſt pour on the ſpirit, after twenty-four hours add the wine; then macerate for three days, and ſtrain. 409

This wine is intended to ſupply the place of the ſtomachic tincture, as it was formerly called. The wine is a menſtruum fully capable of extracting the active powers of the different ingredients; and it ſupplies us with a very uſeful and elegant ſtomachic medicine, anſwering the purpoſes intended much better than the celebrated elixir of Van Helmont, and other unchemical and uncertain preparations, which had formerly a place in our pharmacopœias.

Wine of antimony. L.

Take of vitrified antimony, powdered, one ounce; Spaniſh white wine, a pint and an half. Digeſt for twelve days, frequently ſhaking the veſſel, and filter the wine through paper.

Antimonial wine. E.

Take of glaſs of antimony, finely powdered, one ounce; Spaniſh white wine, fifteen ounces. Macerate for three days, ſtirring them now and then, and afterwards ſtrain the liquor through paper. 410

However carefully the ſettling and decantation are performed, the filtration of the wine through paper appears to be neceſſary, leſt ſome of the finer parts of the glaſs ſhould chance to remain ſuſpended in ſubſtance. It is not here, as in moſt other wines and tinctures, where the matter left undiſſolved by the menſtruum is of little conſequence; the antimonial glaſs, after the action of the wine, continues as virulent as ever, and capable of impregnating freſh parcels of the liquor as ſtrongly as the firſt, and this, in appearance, inexhauſtibly. After thirty repeated infuſions, it has been found ſcarce ſenſibly diminiſhed in weight.

The antimonial wine poſſeſſes the whole virtues of that mineral, and may be ſo doſed and managed as to perform all that can be effected by any antimonial preparation; with this advantage, that as the active part of the antimony is here already diſſolved and rendered miſcible with the animal fluids, its operation is more certain. Given from ten to fifty or ſixty drops, it generally acts as an alterative and diaphoretic; in larger doſes, as a diuretic and cathartic; while three or four drams prove for the moſt part violently emetic.

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It has been chiefly uſed with this laſt intention, in ſome maniacal and apoplectic caſes; and hence it gained the name of *emetic wine*.

The quantity of the reguline part muſt, however, vary according to the proportions of the acid matter in different wines, and the operation of the medicine muſt be thereby leſs certain in degree; the vitrum is preferable to the crocus for making this preparation. See the different preparations of *Antimony*.

Wine of tartarized antimony. L.

411 Take of tartarized antimony, two ſcruples; boiling diſtilled water, two ounces; Spaniſh white wine, eight ounces; diſſolve the tartarized antimony in the boiling diſtilled water, and add the wine.

Wine of antimonial tartar. E.

Take of antimonial tartar, commonly called *emetic tartar*, twenty four grains; and diſſolve it in a pound of Spaniſh white wine.

Watery ſolutions of emetic tartar, on ſtanding, precipitate a part which is leſs completely in a ſaline ſtate; by this means, and eſpecially if the ſolution be not ſhaken before uſing it, the doſe of that medicine is ſomewhat ambiguous: in the above formula, the acid matter of the wine increaſes the ſaline ſtate of the antimony, and therefore its ſolubility, whereby the operation of the medicine is more certain, and in many caſes more powerful. From the certainty of its effects, this preparation might be very convenient in large hoſpitals or armies, where great numbers of the ſick, and inaccurate nurſing, frequently occaſion an uncertain or dangerous practice.

In the formula employed by the Edinburgh college, each ounce of the wine contains two grains of the tartarized antimony; but in that of the London college, each ounce of the menſtruum contains four grains: hence, while an ounce of the one may be employed for exciting full vomiting, the ſame quantity of the other would be too ſtrong a doſe. It is much to be regretted, that, in articles of this active nature, the proportions employed by the two colleges ſhould differ ſo conſiderably: and it would perhaps have been better, had the London college adopted the proportions employed by that of Edinburgh, as they have followed them in adopting this formula.

Wine of iron. L.

412 Take of filings of iron, four ounces; Spaniſh white wine, four pints. Digeſt for a month, often ſhaking the veſſel, and then ſtrain.

This formula of the London pharmacopœia is now not only ſimplified, but improved, when compared with their former *vinum chalybeatum*: for the cinnamon and other articles which were then conjoined with the iron, were certainly rather prejudicial than otherwiſe; but at the ſame time, Rheniſh wine, formerly employed, is perhaps to be conſidered as a better menſtruum than the Spaniſh wine now directed. It may ſtill, however, be juſtly conſidered as a good chalybeate; and we think the Edinburgh college have done wrong in rejecting the formula from their pharmacopœia.

By the London college it was formerly prepared by maceration, without heat; now, however, they direct digeſtion for the ſpace of a month. Some have objected to the uſe of heat, that it impregnated the wine more ſtrongly with the metal, and thus rendered it more unpleaſant to the taſte: but if this was the only inconvenience, the remedy would be eaſy, diluting it with more wine. Heat has another effect, much leſs deſirable, and which art cannot remedy; making a diſagreeable alteration in the quality of the wine itſelf: hence it is neceſſary that it ſhould be very moderate.

Steel-wine is a very uſeful preparation of this metal, and frequently exhibited in chlorotic and other indiſpoſitions where chalybeates are proper. Boerhaave recommends it as one of the nobleſt medicines he was acquainted with for promoting that power in the body by which blood is made, when weakened by a bare debility of the over-relaxed ſolids, and an indolent, cold, aqueous indiſpoſition of the juices: for in this caſe, ſays he, no virtue of any vegetable or animal ſubſtance, no diet, nor regimen, can effect that which is effected by iron: but it proves hurtful where the vital powers are already too ſtrong, whether this proceeds from the fluids or the ſolids. The doſe is from a dram to half an ounce; which may be repeated two or three times a-day.

Some direct ſolutions of iron, made in wine or other vegetable acids, to be evaporated to the conſiſtence of an extract, under the title of *extractum martis*. Theſe preparations have no advantage, in point of virtue, above the common chalybeates: though in ſome forms, that of pills in particular, they may be rather more commodiouſly exhibited than moſt of the officinal chalybeates of equal efficacy. They may be made into pills by themſelves; and are tenacious enough to reduce other ſubſtances into that form.

Wine of ipecacuanha. L.

413 Take of the root of ipecacuanha, bruiſed, two ounces; Spaniſh white wine, two pints. Digeſt for ten days, and ſtrain.

Wine, or tincture, of ipecacuanha. E.

Take of ipecacuanha, in powder, one ounce; Spaniſh white wine, fifteen ounces. After three days maceration, let the tincture be filtrated for uſe.

Both theſe wines are very mild and ſafe emetics, and equally ſerviceable in dyſenteries alſo with the ipecacuanha in ſubſtance; this root yielding nearly all its virtues to the Spaniſh white wine here ordered, as it does a good ſhare of them even to aqueous liquors. The common doſe is an ounce, more or leſs, according to the age and ſtrength of the patient. The college of Edinburgh added formerly a ſcruple of cochineal, which imparts a fine red colour to the liquor: this article is now omitted, on a complaint that the red colour of the matters evacuated ſometimes alarmed the patient, as if it proceeded from a diſcharge of blood.

Wine of millepeds. E.

414 Take of live millepeds, bruiſed, one ounce; Rheniſh wine, eight ounces. Infuſe them together for twelve hours, and afterwards preſs the liquor through a ſtrainer.

This wine has been commended as an admirable cleanſer of all the viſcera, yielding to nothing in the jaundice and obſtructions of the kidneys or urinary

passages, of excellent service in almost all chronical distempers, even in scrofulous and strumous swellings, and in defluxions of rheum upon the eyes. But those who expected these extraordinary virtues from it have often been deceived; and at present there are few who have any great dependence on it; and hence it is omitted by the London college, probably without any loss. It is directed to be given from half an ounce to two ounces.

Wine of rhubarb. L.

415 Take of sliced rhubarb, two ounces and an half; lesser cardamom seeds, bruised and husked, half an ounce; saffron, two drams; Spanish white wine, two pints; proof-spirit, eight ounces. Digest for ten days, and strain.

Rhubarb-wine. E.

Take of rhubarb, two ounces; white canella, one dram; proof-spirit, two ounces; Spanish white wine, fifteen ounces. Macerate for seven days, and strain.

By assisting the solvent power of the menstruum, the proof-spirit in the above formulæ is a very useful addition. This is a warm, cordial, laxative medicine. It is used chiefly in weakness of the stomach and bowels, and some kinds of looseneſſes, for evacuating the offending matter, and strengthening the tone of the viscera. It may be given from half a spoonful to three or four spoonfuls or more, according to the circumstances of the disorder, and the purposes it is intended to answer.

Tobacco-wine.

416 Take of the dried leaves of the best Virginian tobacco, one ounce; Spanish white wine, one pound. Macerate for four days, and then strain the liquor.

We have already, under the article NICOTIANA, offered some observations on its late introduction into practice by Dr Fowler, as a very useful remedy in the cure of dropsies and dysuries. From his treatise on that subject the present formula is taken; and we may observe, that while in practice we have frequently experienced from the tobacco those good effects for which Dr Fowler recommends it, we are inclined to give the present formula the preference to every other which he has proposed. It seems to extract more fully the active principles of the tobacco than either water or spirit taken separately. For further observations on the medical virtues of tobacco, see the article NICOTIANA.

Squill-wine. Suec.

417 Take of dried squill, sliced, one ounce; ginger, one dram; French white wine, two pounds. Macerate for three days, and then strain.

By the wine employed as a menstruum, the active properties of the squills may be readily extracted; and in some cases at least the present formula may justly be considered as intitled to a preference over either the vinegar or oxymel of squills, which have a place in our pharmacopœias. The ginger here added to the squills operates as an useful corrigent; and on this account the present formula is preferable to the squill-wine of some other pharmacopœias, where the squills alone are used: For it is chiefly used in those cases where it is intended that the squills should exert their effects, not on the alimentary canal, but on the kidneys or other excretories.

418

Zedoary wine. Dan.

Take of the root of zedoary, gently bruised, two pounds; spirit of wine, eight pounds. Let them be macerated for a month; then add spring water, eight pounds. Distil from thence twelve pounds.

Though this formula has the name of a wine, yet it is in reality a distilled spirit, nothing from the zedoary but a portion of its essential oil being united with the ardent spirit: and we are inclined to think, that the active powers of this article, both as depending on aroma and bitterness, might be better obtained by a simple infusion in Spanish white wine.

CHAP. XXI. *Tinctures.*

RECTIFIED spirit of wine is the direct menstruum of the resins and essential oils of vegetables, and totally extracts these active principles from sundry vegetable matters, which yield them to water either not at all, or only in part. It dissolves likewise the sweet saccharine matter of vegetables; and generally those parts of animal bodies in which their peculiar smell and taste reside. 419

The virtues of many vegetables are extracted almost equally by water and rectified spirit; but in the watery and spirituous tinctures of them there is this difference, that the active parts in the watery extractions are blended with a large proportion of inert gummy matter, on which their solubility in this menstruum in a great measure depends, while rectified spirit extracts them almost pure from gum. Hence, when the spirituous tinctures are mixed with watery liquors, a part of what the spirit had taken up from the subject generally separates and subsides, on account of its having been freed from that matter which, being blended with it in the original vegetable, made it soluble in water. This, however, is not universal; for the active parts of some vegetables, when extracted by rectified spirit, are not precipitated by water, being almost equally soluble in both menstrua.

Rectified spirit may be tinged by vegetables of all colours except blue: the leaves of plants in general, which give out but little of their natural colour to watery liquors, communicate to spirit the whole of their green tincture, which for the most part proves elegant, though not very durable.

Fixed alkaline salts deepen the colour of spirituous tinctures; and hence they have been supposed to promote the dissolving power of the menstruum, though this does not appear from experience: in the trials that have been made to determine this affair, no more was found to be taken up in the deep-coloured tinctures than in the paler ones, and often not so much: if the alkali be added after the extraction of the tincture, it will heighten the colour as much as when mixed with the ingredients at first. Nor does the addition of these salts make tinctures useless only, but likewise prejudicial, as they in general injure the flavour of aromatics, and superadd a quality, sometimes contrary to the intention of the medicine. Volatile alkaline salts, in many cases, promote the action of the spirits. A-

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cifs generally weaken it; unleſs when the acid has been previouſly combined with the vinous ſpirit into a compound of new qualities, called *dulcified ſpirit.*

Tincture of wormwood. E.

420 Take of the flowering tops of wormwood, properly dried, four ounces; rectified ſpirit of wine, two pounds. Macerate for two days; then preſs out the ſpirit, and pour it on two ounces of wormwood. Macerate again for four days; then preſs the tincture through a cloth, and afterwards ſtrain it through paper.

The aromatic parts of wormwood are more eſpecially found in the flowering tops, and its bitterneſs in the leaves: but as the latter are replete with a mucilaginous matter, which might impede the action of the menſtruum on the aromatic parts in this very elegant formula the flowering tops are infuſed firſt, and their tincture made to extract the bitter parts of the leaves and ſtalks. This preparation may therefore be conſidered as containing the whole virtues of the plant.

In the tincture of wormwood we have one of the ſtrongeſt of the vegetable bitters. It is ſometimes uſed as an anthelmintic, and ſtill more frequently in ſtomach ailments: But to moſt people it is a very diſagreeable medicine.

Tincture of aloes. L.

421 Take of ſocotorine aloes, powdered, half an ounce; extract of liquorice, an ounce and an half; diſtilled water, proof-ſpirit, of each eight ounces. Digeſt in a ſand-bath, now and then ſhaking the veſſel, until the extract be diſſolved, and then ſtrain.

In this ſimple tincture all the active parts of the aloes, whether of a gummy or reſinous nature, are ſuſpended in the menſtruum. The extract of liquorice ſerves both to promote the ſuſpenſion and to cover the taſte of the aloes; and in theſe caſes where we wiſh for the operation of the aloes alone, without the aid either of an adjuvans or corrigens, this is perhaps one of the beſt formulæ under which aloes can be exhibited in a fluid ſtate.

Compound tincture of aloes. L.

422 Take of tincture of myrrh, two pints; ſaffron, ſocotorine aloes, of each three ounces. Digeſt for eight days, and ſtrain.

Elixir of aloes, commonly called *elixir proprietatis.* E.

Take of myrrh in powder, two ounces; ſocotorine aloes, an ounce and a half; Engliſh ſaffron, one ounce; rectified ſpirit of wine, proof-ſpirit, of each one pound. Digeſt the myrrh with the ſpirit for the ſpace of four days; then add the aloes in powder, and the ſaffron; continue the digeſtion for two days longer, ſuffer the feces to ſubſide, and pour off the clear elixir.

Theſe two formulæ, though the mode of preparation be ſomewhat varied, do not materially differ from each other; and both may be conſidered as being the *elixir proprietatis* of Paracelſus, improved with regard to the manner of preparation. The myrrh, ſaffron, and aloes, have been uſually directed to be digeſted in the ſpirit together: by this method, the menſtruum ſoon loads itſelf with the latter, ſo as ſcarcely to take up any of the myrrh; while a tincture, extracted firſt from the myrrh, readily diſſolves a large quantity of the others. The alkaline ſalt, commonly ordered in theſe preparations with a view to promote the diſſolution of the myrrh, we have already obſerved to be uſeleſs; and accordingly it is now omitted. Inſtead of employing the rectified ſpirit alone, the Edinburgh college have uſed an equal portion of proof-ſpirit, which is not only a more complete menſtruum, but alſo renders the medicine leſs heating.

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This medicine is highly recommended, and not undeſervedly, as a warm ſtimulant and aperient. It ſtrengthens the ſtomach and other viſcera, cleanſes the firſt paſſages from tenacious phlegm, and promotes the natural ſecretions in general. Its continued uſe has frequently done much ſervice in cachectic and icteric caſes, uterine obſtructions, and other ſimilar diſorders; particularly in cold pale phlegmatic habits. Where the patient is of a hot bilious conſtitution and florid complexion, this warm ſtimulating medicine is leſs proper, and ſometimes prejudicial. The doſe may be from twenty drops to a tea-ſpoonful or more, two or three times a-day, according to the purpoſes which it is intended to anſwer.

Vitriolic elixir of aloes, or *proprietatis.* E.

Take of myrrh, ſocotorine aloes, each an ounce and a half; Engliſh ſaffron, one ounce; dulcified ſpirit of vitriol, one pound. Digeſt the myrrh with the ſpirit for four days in a cloſe veſſel; then add the ſaffron and aloes. Digeſt again four days; and when the feces have ſubſided pour off the elixir. 423

The Edinburgh college have reformed this preparation conſiderably; and eſpecially by directing the myrrh to be digeſted firſt, for the ſame reaſons as were obſerved on the preceding article. Here the dulcified ſpirit of vitriol is very judiciouſly ſubſtituted for the ſpirit of ſulphur, ordered in other books of pharmacy to be added to the foregoing preparation; for that ſtrong acid precipitates from the liquor great part of what it had before taken up from the other ingredients; whereas, when the acid is previouſly combined with the vinous ſpirit, and thereby dulcified, as it is called, it does not impede its diſſolving power. This elixir poſſeſſes the general virtues of the preceding, and is, in virtue of the menſtruum, preferred to it in hot conſtitutions and weakneſſes of the ſtomach.

Aromatic tincture. E.

Take of cinnamon, ſix drams: leſſer cardamom ſeeds, one ounce; garden-angelica root, three drams; long pepper, two drams; proof ſpirit, two pounds and an half. Macerate for ſeven days, and filter the tincture. 424

This preparation is improved from the preceding editions by the omiſſion of ſome articles, either ſuperfluous or foreign to the intention; galangal, gentian, zedoary, bay-berries, and calamus aromaticus. As now reformed, it is a ſufficiently elegant warm aromatic.

This very warm aromatic is too hot to be given without dilution. A tea ſpoonful or two may be taken in wine or any other convenient vehicle, in languors,

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weakneſs of the ſtomach, flatulencies, and other ſimilar complaints; and in theſe caſes it is often employed with advantage.

Tincture of aſafœtida. L.

425 Take of aſafœtida, four ounces; rectified ſpirit of wine, two pints. Digeſt with a gentle heat for ſix days, and ſtrain.

Fetid tincture. E.

Take of aſafœtida, two ounces; vinous ſpirit of ſal ammoniac one pound. Macerate for ſix days in a cloſe ſhut veſſel, and ſtrain.

Of theſe two formulæ, the laſt is perhaps moſt generally uſeful: The vinous ſpirit of ſal ammoniac is not only a more powerful menſtruum than the rectified ſpirit of wine, but alſo coincides with the general virtues of the remedy.

This tincture poſſeſſes the virtues of the aſafœtida itſelf; and may be given from ten drops to fifty or ſixty. It was firſt propoſed to be made with proof-ſpirit; this diſſolves more of the aſafœtida than a rectified one; but the tincture proves turbid; and therefore rectified ſpirit, which extracts a tranſparent one, is very juſtly preferred where ardent ſpirit is to be employed: and with this menſtruum we can at leaſt exhibit the aſafœtida in a liquid form to a greater extent.

Tincture of balſam of Peru. L.

426 Take of balſam of Peru, four ounces; rectified ſpirit of wine, one pint. Digeſt until the balſam be diſſolved.

The whole of the Peruvian balſam is diſſolved by ſpirit of wine: this therefore may be conſidered as a good method of freeing it from its impurities; while at the ſame time it is thus reduced to a ſtate under which it may be readily exhibited: but at preſent it is very little employed, unleſs in compoſition, either under this or any other form.

Tincture of balſam of Tolu.

427 Take of balſam of Tolu, one ounce and an half; rectified ſpirit of wine, one pint. Digeſt until the balſam be diſſolved, and ſtrain. *L.*

Take of balſam of Tolu, an ounce and an half; rectified ſpirit of wine, one pound. Digeſt until the balſam be diſſolved, and then ſtrain the tincture. *E.*

This ſolution of balſam of Tolu poſſeſſes all the virtues of the balſam itſelf. It may be taken internally, with the ſeveral intentions for which that valuable balſam is proper, to the quantity of a tea-ſpoonful or two, in any convenient vehicle. Mixed with the plain ſyrup of ſugar, it forms an elegant balſamic ſyrup.

Compound tincture of benzoin. L.

428 Take of benzoin, three ounces; ſtorax ſtrained, two ounces; balſam of Tolu, one ounce; ſoccotorine aloes, half an ounce; rectified ſpirit of wine, two pints. Digeſt with a gentle heat for three days, and ſtrain.

Traumatic balſam. E.

Take of benzoin, three ounces; balſam of Peru, two ounces; hepatic aloes, half an ounce; rectified ſpirit of wine, two pounds. Digeſt them in a ſand heat for the ſpace of ten days, and then ſtrain the balſam.

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Although the London college have changed the name of this compoſition, yet they have made very little alteration on the formula which, in their laſt edition, had the name of *Traumatic balſam*; a name which it ſtill retains in the Edinburgh pharmacopœia; and both may be conſidered as elegant contractions of ſome very complicated compoſitions, which were celebrated under different names; ſuch as Baume de Commandeur, Wade's balſam, Friar's balſam, Jeſuit's drops, &c. Theſe, in general, conſiſted of a confuſed jarrago of diſcordant ſubſtances. They, however, derived conſiderable activity from the benzoin and aloes; and every thing to be expected from them may readily be obtained from the preſent formulæ.

The compound tincture of benzoin, or traumatic balſam, ſtands highly recommended, externally, for cleanſing and healing wounds and ulcers, for diſcuſſing cold tumors, allaying gouty, rheumatic, and other old pains and aches; and likewiſe internally, for warming and ſtrengthening the ſtomach and inteſtines, expelling flatulencies, and relieving colic complaints. Outwardly, it is applied cold on the part with a feather; inwardly, a few drops are taken at a time, in wine or any other convenient vehicle.

There is, however, reaſon to think that its virtues have been conſiderably over-rated; and at preſent it is much leſs employed than formerly, recourſe being chiefly had to it in caſes of recent wounds, with the view of ſtopping hæmorrhagies, and of promoting healing by the firſt intention, as it is called.

Tincture of the Spaniſh fly.

Take of bruiſed cantharides, two drams; cochineal, powdered, half a dram; proof-ſpirit, one pint and an half. Digeſt for eight days, and ſtrain. *L.* 429

Take of cantharides, one dram; proof ſpirit, one pound. Digeſt for four days, and ſtrain through paper. *E.*

Theſe tinctures poſſeſs the whole virtues of the fly, and are the only preparations of it deſigned for internal uſe: tinctures being by far the moſt commodious and ſafe form for the exhibition of this active drug. The two tinctures are ſcarcely different in virtue from each other. The cochineal is uſed only as a colouring ingredient: the gum-guaiacum, camphor, and eſſential oil of juniper-berries, which were formerly added, however well adapted to the intentions of cure, could be of little conſequence in a medicine limited to ſo ſmall a doſe. If any additional ſubſtances ſhould be thought requiſite for promoting the effect of the cantharides, whether as a diuretic, as a detergent in ulcerations of the urinary paſſages, or as a ſpecific reſtringent of ſeminal gleets and the fluor albus, they are more advantageouſly joined extemporaneouſly to the tincture, or interpoſed by themſelves at proper intervals. The uſual doſe of theſe tinctures is from ten to twenty drops; which may be taken in a glaſs of water, or any other more agreeable liquor, twice a day; and increaſed by two or three drops at a time, according to the effect.

The tincture of cantharides has of late been highly celebrated as a ſucceſsful remedy in diabetic caſes; and

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and in ſome inſtances of this kind, its uſe has been puſhed to a very conſiderable extent, without giving riſe to any ſtrangurious affections: But we have not found it productive of a change for the better in any of thoſe caſes of diabetes in which we have tried it.

Tincture of cardamom.

430 Take of leſſer cardamom ſeeds, huſked and bruiſed, three ounces; proof-ſpirit, two pints. Digeſt for eight days, and ſtrain. *L.*

Take of leſſer cardamom-ſeeds, ſix ounces; proof-ſpirit, two pounds and a half. Macerate for eight days, and ſtrain through paper. *E.*

Tincture of cardamom has been in uſe for a conſiderable time. It is a pleaſant, warm cordial; and may be taken, along with any proper vehicle, from a dram to a ſpoonful or two.

Compound tincture of cardamom. L.

431 Take of leſſer cardamom ſeeds, huſked, caraway-ſeeds, cochineal, each, powdered, two drams; cinnamon, bruiſed, half an ounce; raiſins, ſtoned, four ounces; proof-ſpirit, two pints. Digeſt for fourteen days, and ſtrain.

This tincture contains ſo ſmall a proportion of cardamoms as to be hardly intitled to derive its name from that article; and from the large proportion of raiſins which it contains, the influence of the aromatics muſt be almoſt entirely prevented, while, at the ſame time, from theſe it cannot be ſuppoſed to obtain any active impregnation.

Tincture of caſcarilla. L.

432 Take of the bark of caſcarilla, powdered, four ounces; proof-ſpirit, two pints. Digeſt with a gentle heat for eight days, and ſtrain.

Proof-ſpirit readily extracts the active powers of the caſcarilla; and the tincture may be employed to anſwer moſt of thoſe purpoſes for which the bark itſelf is recommended: But in the cure of intermittents, it in general requires to be exhibited in ſubſtance.

Tincture of caſtor.

433 Take of Ruſſia caſtor, powdered, two ounces; proof-ſpirit, two pints. Digeſt for ten days, and ſtrain. *L.*

Take of Ruſſia caſtor, an ounce and a half; rectified ſpirit of wine, one pound; digeſt them with a gentle heat for ſix days, and afterwards ſtrain off the liquor. *E.*

An alkaline ſalt was formerly added in this laſt preſcription, which is here judiciouſly rejected, as being at leaſt an uſeleſs, if not a prejudicial, ingredient. It has been diſputed, whether a weak or rectified ſpirit, and whether cold or warm digeſtion, are preferable for making this tincture. To determine this point, the following experiment has been mentioned. "Some fine Siberia caſtor having been infuſed in good French brandy, without heat, for twenty days, the tincture proved very weak: On the ſame individual caſtor (the magma or reſiduum of the former tincture) the ſame quantity of rectified ſpirit was poured as before of brandy; and after a few hours warm digeſtion, a tincture was extracted much ſtronger than the other." But this experiment is not ſatisfactory: the effects of the two menſtrua, and of heat, having been reſpectively compared in very different circumſtances.

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From other trials, it appears that caſtor, macerated without heat, gives out its finer and moſt grateful parts to either ſpirit, but moſt perfectly to the rectified. That heat enables both menſtrua to extract greateſt part of its groſſer, and more naufeous matter; and proof-ſpirit extracts this laſt more readily than rectified.

The tincture of caſtor is recommended in moſt kinds of nervous complaints and hyſteric diſorders: In the latter it ſometimes does ſervice, though many have complained of its proving ineffectual. The doſe is from twenty drops to forty, fifty, or more.

Compound tincture of caſtor. E.

Take of Ruſſia caſtor, one ounce; aſafœtida, half an ounce; vinous ſpirit of ſal ammoniac, one pound. Digeſt for ſix days in a cloſe ſtopped phial, frequently ſhaking the veſſel; and then ſtrain the tincture. 434

This compoſition is a medicine of real efficacy, particularly in hyſterical diſorders, and the ſeveral ſymptoms which accompany them. The ſpirit here uſed is an excellent menſtruum, both for the caſtor and the aſafœtida, and greatly adds to their virtues.

Tincture of catechu. L.

Take of catechu, three ounces; cinnamon, bruiſed, two ounces; proof-ſpirit, two pints. Digeſt for three days, and ſtrain. 435

Japonic tincture. E.

Take of Japan earth, three ounces; cinnamon, two ounces; proof-ſpirit, two pounds and a half. After digeſtion for eight days, let the tincture be paſſed through a ſtrainer.

A tincture of this kind, with the addition of Peruvian bark, ambergris, and muſk, to the ingredients above directed, was formerly kept in the ſhops. The tincture here received is preferable for general uſe: where any other ingredients are required, tinctures of them may be occaſionally mixed with this in extemporaneous preſcription. The cinnamon is a very uſeful addition to the catechu, not only as it warms the ſtomach, &c. but likewiſe as it improves the roughneſs and aſtringency of the other.

The tincture is of ſervice in all kinds of defluxions, catarrhs, looſeneſſes, uterine fluors, and other diſorders, where mild aſtringent medicines are indicated. Two or three tea-ſpoonfuls may be taken every now and then in red wine, or any other proper vehicle.

Tincture of cinnamon.

Take of cinnamon, bruiſed, one ounce and an half; proof-ſpirit, one pint. Digeſt for ten days, and ſtrain. *L.* 436

Take of cinnamon, three ounces; proof-ſpirit, two pounds and a half. Macerate for eight days, and ſtrain. *E.*

The tincture of cinnamon poſſeſſes the reſtringent virtues of the cinnamon, as well as its aromatic cordial ones; and in this reſpect it differs from the diſtilled waters of that ſpice.

Compound

Compound tincture of cinnamon. L.

Take of cinnamon, bruiſed, ſix drams; leſſer cardamom-ſeeds, huſked, three drams; long pepper, ginger, of each, in powder, two drams; proof-ſpirit, two pints. Digeſt for eight days and ſtrain.

From the different articles which this tincture contains, it muſt neceſſarily be of a more hot and fiery nature than the former, though much leſs ſtrongly impregnated with the cinnamon.

Tincture of colomba. L.

Take of colomba-root, powdered, two ounces and an half; proof-ſpirit, two pints. Digeſt for eight days, and ſtrain.

The colomba readily yields its active qualities to the menſtruum here employed; and accordingly, under this form, it may be advantageouſly employed againſt bilious vomitings, and thoſe different ſtomach ailments, in which the colomba has been found uſeful; but where there does not occur ſome objection to its uſe in ſubſtance, that form is in general preferable to the tincture, which is now for the firſt time introduced into the London pharmacopœia.

Tincture of orange peel. L.

Take of the freſh exterior peel of Seville oranges, three ounces; proof-ſpirit, two pints. Digeſt for three days, and ſtrain.

By this menſtruum, both the bitter quality of the orange ſkins, and likewiſe their peculiar eſſential oil, are extracted: hence it may be employed for any purpoſe in medicine which theſe are capable of anſwering. It is, however, but rarely uſed; and, as well as the former, has now only for the firſt time a place in the London pharmacopœia.

Tincture of Peruvian bark.

Take of Peruvian bark, powdered, four ounces; proof-ſpirit, two pints. Digeſt with a gentle heat for eight days, and ſtrain. *L.*

Take of Peruvian bark, four ounces; proof-ſpirit, two pounds and a half. Digeſt for ten days, and ſtrain. *E.*

A medicine of this kind has been for a long time pretty much in eſteem, and uſually kept in the ſhops, though but lately received into the pharmacopœias. Some have employed highly-rectified ſpirit of wine as a menſtruum; which they have taken care fully to ſaturate, by digeſtion on a large quantity of the bark. Others have thought of aſſiſting the action of the ſpirit by the addition of a little fixed alkaline ſalt, which does not however appear to be of any advantage; and others have given the preference to the vitriolic acid, which was ſuppoſed, by giving a greater conſiſtence to the ſpirit, to enable it to ſuſtain more than it would be capable of doing by itſelf; at the ſame time that the acid improves the medicine by increaſing the roughneſs of the bark. This laſt tincture, and that made with rectified ſpirit, have their advantages; though, for general uſe, that above directed is the moſt convenient of any, the proof-ſpirit extracting nearly all the virtues of the bark. It may be given from a tea ſpoonful to half an ounce, or an ounce, according to the different purpoſes it is intended to anſwer.

Compound tincture of Peruvian bark. L.

Take of Peruvian bark, powdered, two ounces; exterior peel of Seville oranges, dried, one ounce and an half; Virginian ſnake-root, bruiſed, three drams; ſaffron, one dram; cochineal, powdered, two ſcruples; proof-ſpirit, twenty ounces. Digeſt for fourteen days, and ſtrain.

This has been for a conſiderable time celebrated under the title of *Huxham's tincture of bark.*

The ſubſtances here joined to the bark, in ſome caſes, promote its efficacy in the cure of intermittents, and not unfrequently are abſolutely neceſſary. In ſome ill habits, particularly where the viſcera and abdominal glands are obſtructed, the bark, by itſelf, proves unſucceſsful, if not injurious; while given in conjunction with ſtimulating ſtomachics and deobſtruents, it more rarely fails of the due effect. Orange-peel and Virginian ſnake-root are among the beſt additions for this purpoſe; to which it is thought by ſome neceſſary to join chalybeate medicines alſo.

Aaa corroborant and ſtomachic, it is given in doſes of two or three drams; but when employed for the cure of intermittents, it muſt be taken to a greater extent. For this purpoſe, however, it is rarely employed, unleſs with thoſe who are averſe to the uſe of the bark in ſubſtance, or whoſe ſtomachs will not retain it under that form.

Tincture of ſaffron. E.

Take of Engliſh ſaffron, one ounce; proof-ſpirit, fifteen ounces. After digeſting them for five days, let the tincture be ſtrained through paper.

This tincture is ſimilar in virtue to the ſaffron wine. A ſpirituous menſtruum is here preferred to the wine, as a tincture drawn with the former retains its elegant colour longer, and is not apt to depoſite in keeping any part of what it had taken up from the ſaffron. The ſhops have been accuſtomed to employ treacle water as a menſtruum for ſaffron, with a view to the promoting its efficacy with the intention of operating as an alexipharmac; but the acid in that compound water ſoon deſtroys the colour of the tincture.

Tincture of muriated iron. L.

Take of the ruſt of iron, half a pound; muriatic acid, three pounds; rectified ſpirit of wine, three pints. Pour the muriatic acid on the ruſt of iron in a glaſs veſſel; and ſhake the mixture now and then during three days. Set it by that the feces may ſubſide; then pour off the liquor: evaporate this to one pint, and, when cold, add to it the vinous ſpirit.

Tincture of iron. E.

Take of the ſcales of iron, purified and powdered, three ounces; muriatic acid, as much as is ſufficient to diſſolve the powder. Digeſt with a gentle heat; and the powder being diſſolved, add of rectified ſpirit of wine as much as will make up of the whole liquor two pounds and a half.

Of theſe two formulæ, that of the Edinburgh college is, in our opinion, in ſeveral reſpects intitled to the

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the preference. The ſcales are much fitter for giving a proper ſolution than the ruſt. The ſtrength of the muriatic acid is ſo variable, that the quantity is left to the judgment of the operator. If the acid be ſuperabundant, the ſolution is of a green colour; if it be fully ſaturated with the iron, it is more or leſs of a reddiſh or yellow colour; and this ſerves as a pretty accurate criterion. As the muriatic acid combines leſs intimately with rectified ſpirit than any of the foſſil acids, ſo the after-proceſs of dulcification ſcarcely, if at all, impairs the ſolvent power of the acid; though, when the dulcification happens to be more than uſually complete, a ſmall quantity of ferruginous matter is ſometimes precipitated on adding the rectified ſpirit to the ſolution. But as the rectified ſpirit increaſes the volatility of the acid, ſo if it was added at firſt, we ſhould loſe much more of the menſtruum by the heat employed during the digeſtion. When this tincture is well prepared, it is of a yellowiſh-red colour; if the acid be ſuperabundant, it is more or leſs of a greeniſh hue; and if the rectified ſpirit has been impregnated with the aſtringent matter of oak caſks, it aſſumes an inky colour.

All the tinctures of iron are no other than real ſolutions of the metal made in acids, and combined with vinous ſpirits. The tinctures here directed differ from each other only in ſtrength, the acid being the ſame in both. In our former pharmacopœias, there was a tincture from the matter which remains after the ſublimation of the martial flowers; which, though it appears to be a good one, is now expunged as ſuperfluous. Some have recommended dulcified ſpirit of nitre as a menſtruum; but though this readily diſſolves the metal, it does not keep it ſuſpended. The marine is the only acid that can be employed for this purpoſe.

Theſe tinctures are greatly preferable to the calces or croci of iron, as being not only more ſpeedy, but likewiſe more certain in their operation. The latter, in ſome caſes, paſs off through the inteſtinal tube with little effect; while the tinctures ſcarce ever fail. From ten to twenty drops of either of the tinctures may be taken two or three times a-day, in any proper vehicle; though it is ſeldom adviſable to extend the doſe of any tinctures of iron ſo far as the laſt of theſe quantities, eſpecially with the tincture in ſpirit of ſalt, which is exceedingly ſtrong of the iron.

Tincture of ſoot. E.

444 Take of ſhining wood-ſoot, one ounce; aſafœtida, half an ounce; rectified ſpirit of wine, proof-ſpirit, of each half a pound. Digeſt for ſix days, and ſtrain.

The proof-ſpirit is not liable to any objection here, as giving a turbid tincture; for when ſoot is added, whatever ſpirit be employed, the tincture will not prove tranſparent. Fuller, in his Pharmacopœia Domeſtica, has a medicine under the title of *hyſteric tincture*, ſimilar to this, only with a little myrrh, which is no very material addition to aſafœtida and ſoot. Theſe medicines are found ſerviceable, not only in hyſteric caſes, but likewiſe in other nervous diſorders. They may be given from a tea-ſpoonful to a table-ſpoonful twice a-day.

This medicine has by ſome been thought ſerviceable in obſtructions of the menſes; but its activity may be conſidered as depending much more on the aſafœtida than on the ſoot.

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Tincture of galbanum. L.

445 Take of galbanum, cut into ſmall pieces, two ounces; proof-ſpirit, two pints. Digeſt with a gentle heat for eight days, and ſtrain.

This tincture is now for the firſt time introduced by the London college, and may be uſefully employed for anſwering ſeveral purpoſes in medicine. Galbanum is one of the ſtrongeſt of the fetid gums; and although leſs active, yet much leſs diſagreeable than aſafœtida: and under the form of tincture it may be ſucceſsfully employed in caſes of flatulence and hyſteria, where its effects are immediately required, particularly with thoſe who cannot bear aſafœtida.

Compound tincture of gentian. L.

446 Take of gentian root, ſliced and bruiſed, two ounces; exterior dried peel of Seville oranges, one ounce; leſſer cardamom ſeeds, huſked and bruiſed, half an ounce; proof-ſpirit, two pints. Digeſt for eight days, and ſtrain.

Bitter tincture, or ſtomachic elixir. E.

Take of gentian-root, two ounces; Seville orange-peel, dried, one ounce; white canella, half an ounce; cochineal, half a dram; proof-ſpirit, two pounds and a half. Macerate for four days, and ſtrain through paper.

Theſe are very elegant ſpirituous bitters. As the preparations are deſigned for keeping, lemon-peel, an excellent ingredient in the watery bitter infuſions, has, on account of the periſhableneſs of its flavour, no place in theſe. The aromatics are here a very commodious ingredient, as in this ſpirituous menſtruum they are free from the inconvenience with which they are attended in other liquors, of rendering them untranſparent.

Elixir of guaiacum. E.

447 Take of gum-guaiacum, one pound; balſam of Peru, three drams; rectified ſpirit of wine, two pounds and a half. Digeſt for ten days, and ſtrain.

This tincture may be conſidered as nearly agreeing in medical virtues with the two following. It is, however, leſs in uſe; but it may be employed with advantage in thoſe caſes where an objection occurs to the menſtruum uſed in forming the others.

Tincture of gum-guaiacum. L.

448 Take of gum-guaiacum, four ounces; compound ſpirit of ammonia, a pint and a half. Digeſt for three days, and ſtrain.

Volatile elixir of guaiacum. E.

Take of gum-guaiacum, four ounces; balſam of Peru, two drams; diſtilled oil of ſaſſafras, half a dram; vinous ſpirit of ſal ammoniac, a pound and an half. Macerate for ſix days in a cloſe veſſel, and ſtrain.

In the laſt of theſe formulæ, the vinous ſpirit of ſal ammoniac is leſs acrimonious than the menſtruum directed by the London college; and the balſam of Peru, and diſtilled oil of ſaſſafras, are uſeful additions, by

by increasing the permanence of its operation as a general ſtimulant, or more particularly as a diaphoretic.

Theſe are very elegant and efficacious tinctures; the volatile ſpirit excellently diſſolving the gum, and at the ſame time promoting its medicinal virtue. In rheumatic caſes, a tea or even table ſpoonful, taken every morning and evening in any convenient vehicle, particularly in milk, has proved of ſingular ſervice.

Tincture of black hellebore. L.

Take of black hellebore root, in coarſe powder, four ounces; cochineal, powdered, two ſcruples; proof-ſpirit, two pints. Digeſt with a gentle heat for eight days, and ſtrain.

Tincture of melampodium, or black hellebore. E.

Take of black hellebore root, four ounces; cochineal, half a dram; proof-ſpirit two pounds and a half. Digeſt them together for eight days, and afterwards filter the tincture through paper.

This is perhaps the beſt preparation of hellebore, when deſigned for an alterative, the menſtruum here employed extracting the whole of its virtues. It has been found, from experience, particularly ſerviceable in uterine obſtructions; in ſanguine conſtitutions, where chalybeates are hurtful, it has been ſaid that it ſeldom fails of exciting the menſtrual evacuations, and removing the ill conſequences of their ſuppreſſion. So great, according to ſome, is the power of this medicine, that wherever, from an ill conformation of the parts, or other cauſes, the expected diſcharge does not ſucceed on the uſe of it, the blood, as Dr Mead has obſerved, is ſo forcibly propelled, as to make its way through other paſſages. A tea ſpoonful of the tincture may be taken twice in a day in warm water or any other convenient vehicle.

The college of Edinburgh had formerly a tincture of this root with wine. Proof ſpirit is undoubtedly preferable, both as a menſtruum, and as being better fitted for keeping.

Tincture of jalap.

Take of powdered jalap root, eight ounces; proof-ſpirit, two pints. Digeſt with a gentle heat for eight days, and ſtrain. *L.*

Take of jalap, in coarſe powder, three ounces; proof-ſpirit, fifteen ounces. Digeſt them for eight days, and ſtrain the tincture. *E.*

Rectified ſpirit of wine was formerly ordered for the preparation of this tincture; but rectified ſpirit diſſolving little more than the pure reſinous parts of the jalap, rendered the uſe of the medicine ſomewhat leſs commodious than that of the tincture prepared with proof-ſpirit. Moſt of the tinctures made in rectified ſpirit, diluted with water, ſo as to be fit for taking, form a turbid white mixture. Many of them are ſafely taken in this form, without any further addition: but the cathartic ones are never to be ventured on without an admixture of ſyrup or mucilage to keep the reſin united with the liquor; for if it ſeparates in its pure undivided ſtate, it never fails to produce violent gripes.

Some have preferred to the tinctures of jalap, a ſolution in ſpirit of wine of a known quantity of the reſin extracted from the root; and obſerve, that this ſolution is more certain in ſtrength than any tincture that can be drawn from the root directly. For, as the purgative virtue of jalap reſides in its reſin, and as all jalap appears from experiment not to be equally reſinous, ſome ſorts yielding five, and others not three, ounces of reſin from ſixteen; it follows, that although the root be always taken in the ſame proportion to the menſtruum, and the menſtruum always exactly of the ſame ſtrength, it may, nevertheleſs, according to the degree of goodneſs of the jalap, be impregnated with different quantities of reſin, and conſequently prove different in degree of efficacy. Though this objection againſt the tincture does not reach ſo far as ſome ſeem to ſuppoſe, it certainly behoves the apothecary to be careful in the choice of the root. The inferior ſorts may be employed for making reſin of jalap, which they yield in as great perfection, though not in ſo large quantity, as the beſt. Neumann thinks even the worm-eaten jalap as good for that purpoſe as any other.

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Tincture of gum-kino. E.

Take of gum-kino, two ounces; proof-ſpirit, a pound and an half. Digeſt eight days, and ſtrain. 451

The ſubſtance called *gum-kino* ſeems to be really a gum-reſin; on which account proof-ſpirit is the moſt proper menſtruum. This preparation muſt therefore poſſeſs the virtues of the ſubſtance; and it is perhaps one of the beſt forms under which it can be exhibited in obſtinate diarrhœas, and in caſes of lienteria: but in hemorrhagies, it is in general proper to exhibit it either in ſubſtance or diffuſed; yet we cannot help thinking that the want of this tincture is an omiſſion in the London pharmacopœia.

Compound tincture of lavender. L.

Take of ſpirit of lavender, three pints; roſemary, one pint; cinnamon bruiſed, nutmegs bruiſed, of each half an ounce; red ſaunders, one ounce. Digeſt for ten days, and ſtrain. 452

Compound ſpirit of lavender. E.

Take of ſimple ſpirit of lavender, three pounds; ſimple ſpirit of roſemary, one pound; cinnamon, one ounce; cloves, two drams; nutmeg, half an ounce; red ſaunders, three drams. Macerate ſeven days, and ſtrain.

Theſe two compoſitions, although varying a little from each other, both with reſpect to their ingredients and names, may yet be conſidered as preciſely the ſame. Although the London college, in the preſent edition of their pharmacopœia, have made many uſeful alterations with reſpect to names, yet the propriety of the change here adopted may perhaps be doubted: For it cannot with juſtice be ſtyled a tincture of lavender, when the diſtilled ſpirit of that plant is employed only as a menſtruum. If, therefore, it ſeemed neceſſary to refer it to the head of tinctures, it ought to have been denominated from the cinnamon or nutmegs; but ſince the activity of this article very much depends on the ſpirit of la-

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vender, the old name is in our opinion justly preferable to the new one.

The red saunders is of no farther use in these compositions than as a colouring ingredient. If a yellow spirit was liked, the yellow saunders would be an excellent article, as it not only communicates a fine colour, but likewise a considerable share of medicinal virtue. A spirit distilled from the flowers of lavender and sage, in due proportion, and digested in the cold for a little time with some cinnamon, nutmeg, and yellow saunders, proves a very elegant and grateful one. Where essential oils are employed, particular care must be had in the choice of them; for on their goodness that of the medicine depends. The digestion of the spirit with the spices, &c. should be performed without heat, otherwise the flavour of the medicine will be injured. These spirits are grateful reviving cordials: though considerably more simple, they are not less elegant or valuable than many other more elaborate preparations. This medicine has long been held in great esteem, under the name of *Palsy drops*, in all kinds of languors, weakness of the nerves, and decays of age. It may be conveniently taken on sugar, from ten to eighty or a hundred drops.

Tincture of musk. E.

453 Take of musk, two drams; rectified spirit of wine, one pound. Digest for ten days, and strain.

Rectified spirit is the most complete menstruum for musk; but in this form it is often impossible to give such a quantity of the musk as is necessary for our purpose; and hence this article is more frequently employed under the form of julep or bolus.

Tincture of myrrh.

454 Take of myrrh, bruised, three ounces; proof-spirit, a pint and an half; rectified spirit of wine, half a pint. Digest with a gentle heat for eight days, and strain. *L.*

Take of myrrh, three ounces; proof spirit, two pounds and a half. After digestion for ten days, strain off the tincture. *E.*

The pharmaceutical writers in general have been of opinion, that no good tincture can be drawn from myrrh by spirit of wine alone, without the assistance of fixed alkaline salts. But it appears from proper experiments, that these salts only heighten the colour of the tincture, without enabling the menstruum to dissolve any more than it would by itself. Rectified spirit extracts, without any addition, all that part of the myrrh in which its peculiar smell and taste reside, viz. the resin: and proof-spirit dissolves almost the whole of the drug, except its impurities: hence the combination of these two directed by the London college is perhaps preferable to either by itself.

Tincture of myrrh is recommended internally for warming the habit, attenuating viscid juices, strengthening the solids, opening obstructions, particularly those of the uterine vessels, and resisting putrefaction. Boerhaave greatly esteems it in all languid cases proceeding from simple inactivity; in those female disorders which are occasioned by an aqueous, mucous, sluggish indisposition of the humours, and a relaxation of the vessels; in the fluor albus, and all diseases arising from a like cause. The dose is from fifteen drops to forty or more. The medicine may doubtless be given in these cases to advantage; though with us, it is more commonly used externally for cleansing foul ulcers and promoting the exfoliation of carious bones.

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Tincture of opium. L.

455 Take of hard purified opium, powdered, ten drams; proof-spirit, one pint. Digest for ten days, and strain.

Tincture of opium, commonly called *liquid laudanum.* E.

Take of opium, two ounces; spirituous cinnamon-water, one pound and a half. Digest four days, and strain off the tincture.

These are very elegant liquid opiates, the menstruum in the last dissolves nearly the whole substance of the opium, and effectually covers its ill flavour. It were to be wished that the shops were furnished with a liquid opiate, in which the proportion of menstruum was still much larger, so as to admit of the dose being determined by weight or measure; the method by drops seeming too precarious for a medicine of so powerful a kind. The following preparation is contrived with this view.

Take of thebaic extract, half a dram; highly rectified spirit of wine, called *alcohol*, ten ounces; simple cinnamon-water, twenty ounces. Digest them together until the opium be dissolved, and then filter the solution through paper.

This preparation is apprehended to be free from all the inconveniences attending the common opiate tinctures. The menstruum dissolves the whole of the opium except the impurities, and consequently the tincture is not liable to any uncertainty in point of strength. The dose may be ascertained to the greatest exactness; one grain of opium is contained in one ounce by measure, which is equal nearly to seven drams by weight. Neither the tinctures in wine nor proof-spirit are so well adapted for keeping as could be wished: in long standing, a part of the opium is gradually thrown off from both, and consequently the tinctures become gradually weaker: the part which thus separates, amounts sometimes, it is said, to near one-fourth of the quantity of opium at first dissolved: it floats on the surface of the vinous tincture, and in the spirituous sinks to the bottom. In the preparation here recommended, it has not been observed that any separation happens.

Instead of the cinnamon-water, pure water may be employed in the mixture: and where aromatic additions are wanted, either with a medicinal intention or for covering the ill smell of the opium, any proper tincture or distilled water may be extemporaneously joined. Saffron, an addition once employed by the Edinburgh college, has been considered as a corrector of opium; but the qualities it was supposed to correct are merely imaginary; nor indeed can that article be of much importance with any intention in the small quantity that enters a dose of the tincture; a grain of opium being accompanied with only half a grain of saffron.

A preparation in some respects similar to that here recommended was introduced into the Edinburgh phar-

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pharmacopœia published in 1774, under the title of *tinctura meconii*. Each ounce of this tincture contained four grains of opium; and it was proposed that the doses of it should be measured, not by drops, but by weight: but as modern physicians are much more bold in giving opium than their predecessors, such a scrupulous accuracy in the dose is not thought at all necessary; and it is not probable that any dangerous consequence will ever arise, merely from a difference in the size of drops. This, however, might be the case, where the thebaic tincture is by accident taken for the tincture of meconium. To such mistakes, however, it was feared that the analogy of the articles, as well as the caution necessary with respect to both, might lead; and it was on many accounts safer to have but one liquid laudanum only. It is, however, much to be regretted, that the liquid laudanum of the London and Edinburgh colleges, which by the former is now styled *tinctura opii*, by the latter *tinctura thebaica*, should differ so much from each other in point of strength.

Camphorated tincture of opium. L.

456 Take of hard purified opium, flowers of benzoin, each one dram; camphor, two scruples; essential oil of aniseed, one dram; proof-spirit, two pints. Digest for three days.

Paregoric elixir. E.

Take of flowers of benzoin, English saffron, each three drams; opium, two drams; essential oil of aniseeds, half a dram; vinous spirit of sal ammoniac, sixteen ounces. Digest for four days in a close vessel, and strain.

These two, though differing not merely in name, may yet be considered as agreeing very nearly in their nature.

The most material differences in the last formula from the first are the substitution of the vinous spirit of sal ammoniac for the proof-spirit, and a larger proportion of opium; the vinous spirit of sal ammoniac is not only, perhaps, a more powerful menstruum, but in most instances coincides with the virtues of the preparation; but as the opium is the ingredient on which we place the principal dependence, so its proportion is increased, in order that we may give it in such a dose as that the acrimony of the menstruum shall not prove hurtful to the stomach.

The London formula is taken from Le Mort, with the omission of three unnecessary ingredients, honey, liquorice, and alkaline salt. It was originally called *elixir asthmaticum*, which name it does not ill deserve. It contributes to allay the tickling which provokes frequent coughing; and at the same time is supposed to open the breast, and give greater liberty of breathing: the opium procures (as it does by itself) a temporary relief from the symptoms; while the other ingredients tend to remove the cause, and prevent their return. It is given to children against the chincough, &c. from five drops to twenty; to adults, from twenty to an hundred. In the London formula, half an ounce by measure contains about a grain of opium; but in the Edinburgh formula the proportion of opium is larger.

Tincture of rhubarb.

457 Take of rhubarb, sliced, two ounces; lesser cardamom seeds, husked and bruised, half an ounce; saffron, two drams; proof-spirit, two pints. Digest for eight days, and strain. L.

Take of rhubarb, three ounces; lesser cardamom seeds, half an ounce; proof-spirit two pounds and a half. Digest for seven days, and strain. E.

Compound tincture of rhubarb. L.

Take of rhubarb sliced, two ounces; ginger powdered, saffron, each two drams; liquorice-root, bruised, half an ounce; distilled water, one pint; proof-spirit, twelve ounces. Digest for fourteen days, and strain.

Bitter tincture of rhubarb. E.

Take of rhubarb two ounces; gentian-root, half an ounce; Virginian snake-root, one dram; proof spirit, two pounds and a half. Digest for seven days, and then strain the tincture.

Sweet tincture of rhubarb. E.

It is made by adding to two pounds and a half of the strained tincture of rhubarb, four ounces of sugar-candy.

The last of these preparations is improved from the former editions. Two ounces of liquorice and one of raisins are supplied, by an increase of the sugar-candy.

All the foregoing tinctures of rhubarb are designed as stomachics and corroborants, as well as purgatives: spirituous liquors excellently extract those parts of the rhubarb in which the two first qualities reside, and the additional ingredients considerably promote their efficacy. In weakness of the stomach, indigestion, laxity of the intestines, diarrhœas, colic, and other similar complaints, these medicines are frequently of great service: the second is also, in many cases, an useful addition to the Peruvian bark, in the cure of intermittents, particularly in cachectic habits, where the viscera are obstructed; with these intentions, a spoonful or two may be taken for a dose, and occasionally repeated.

Elixir of aloes and rhubarb, commonly called *sacred elixir*. E.

458 Take of rhubarb, cut small, ten drams; socotorine aloes, in powder, six drams; lesser cardamom seeds, half an ounce; proof-spirit, two pounds and a half. Digest for seven days, and then strain the elixir.

This preparation is very much employed as a warming cordial purge, and for the general purposes of aloetics; with which, however, it combines the medical properties of rhubarb.

Compound tincture of savin. L.

459 Take of extract of savin, one ounce; tincture of castor, one pint; myrrh, half a pint. Digest till the extract of savin be dissolved, and then strain.

This preparation had a place in the last edition of our pharmacopœia, under the title of *Elixir myrrhæ compositum*.

This preparation is improved from one deſcribed in ſome former diſpenſaries under the name of *uterine elixir*. It is a medicine of great importance in uterine obſtructions, and in hypochondriacal caſes; though, poſſibly, means might be contrived of ſuperadding more effectually the virtues of ſavin to a tincture of myrrh and caſtor. It may be given from five drops to twenty or thirty, or more, in pennyroyal water, or any other ſuitable vehicle.

Tincture of ſquill. L.

460 Take of ſquills, freſh dried, four ounces; proof-ſpirit, two pints. Digeſt for eight days, and pour off the liquor.

For extracting the virtues of ſquills, the menſtruum which has hitherto been almoſt ſolely employed is vinegar. There are, however, caſes in which ardent ſpirit may be more proper; and by the menſtruum here directed its virtues are fully extracted. Hence it is with propriety that the London college have introduced this form, as well as the vinegar and oxymel. But, in general, the purpoſes to be anſwered by ſquills may be better obtained by employing it in ſubſtance than in any other form.

Antiphthiſical tincture. E.

461 Take of ſugar of lead, an ounce and a half; vitriol of iron, one ounce; rectified ſpirit of wine, one pound. Let a tincture be extracted without heat.

The reducing of the ſalts *ſeparately* into powder, and performing the digeſtion *without heat*, are very neceſſary circumſtances: for if the ingredients be attempted to be pulverized together, they will grow ſoft and almoſt liquid; and if heat be uſed, ſcarce any tincture will be obtained.

This tincture is ſometimes given in doſes of twenty or thirty drops for reſtraining immoderate ſecretions, particularly the colliquative ſweats attending hectic fevers and phthiſical diſorders; whence the name *antiphthiſical* tincture. It is undoubtedly a medicine of great efficacy in theſe caſes, but too dangerous to be raſhly ventured on. Some have ſuppoſed that it does not contain any of the ſugar of lead; but experiments made for that purpoſe have ſhown the contrary.

We muſt, however, conſider the above preparation as unſcientific. Both the acetous and vitriolic acid have a greater attraction for iron than for lead: and though the vitriolic be capable of diſcharging the acetous acid, yet it makes not only in its entire ſtate a leſs perfect union with lead than the acetous acid, but it is now alſo combined with iron, for which it has a greater attraction, and can therefore only act on the ſalt of lead in proportion as it is ſuperabundant in the ſalt of copperas; but in proportion as the vitriolic diſengages the acetous acid from the lead, the laſt, in its turn, will attach itſelf to the iron. On the whole, it is difficult to aſcertain the preciſe nature of this preparation; it ſeems always, however, to contain a quantity of lead in a ſaline ſtate ſufficient to expunge it from prudent practice: or, at leaſt, if in theſe caſes in which it has hitherto been employed, lead be thought neceſſary, the ſalt of lead may with more ſafety and advantage be given in its ſolid ſtate, particularly when combined with opium: and it is probably on this account that the preſent formula has now no place in the London pharmacopœia.

Tincture of ſenna. L.

462 Take of ſenna, one pound; caraway ſeeds, bruiſed, one ounce and an half; leſſer cardamom-ſeeds, huſked and bruiſed, half an ounce; raiſins, ſtoned, ſixteen ounces; proof-ſpirit, one gallon. Digeſt for fourteen days, and ſtrain.

Compound tincture of ſenna, commonly called *Elixir of health.* E.

Take of ſenna leaves, two ounces; jalap root, one ounce; coriander ſeeds, half an ounce; proof ſpirit, two pounds and a half. Digeſt for ſeven days, and to the ſtrained liquor add four ounces of ſugarcandy.

Both theſe tinctures are uſeful carminatives and cathartics, eſpecially to thoſe who have accuſtomed themſelves to the uſe of ſpirituous liquors; they oftentimes relieve flatulent complaints and colics, where the common cordials have little effect: the doſe is from one to two ounces. Several preparations of this kind have been offered to the public under the name of *Daffy's elixir:* the two above are equal to any, and ſuperior to moſt of them. The laſt in particular is a very uſeful addition to the caſtor oil, in order to take off its mawkiſh taſte: and as coinciding with the virtues of the oil, it is therefore much preferable to brandy, ſhrub, and ſuch like liquors, which otherwiſe are often found neceſſary to make the oil ſit on the ſtomach.

Tincture of ſnake root.

Take of Virginian ſnake-root, three ounces; proof-ſpirit, two pints. Digeſt for eight days, and ſtrain. *L.* 463

Take of Virginian ſnake-root, two ounces; cochineal, one dram; proof-ſpirit, two pounds and a half. Digeſt in a gentle heat for four days, and then ſtrain the tincture. *E.*

The tincture of ſnake-root was in a former pharmacopœia directed to be prepared with the tincture of ſalt of tartar, which being now expunged, it was propoſed to the college to employ rectified ſpirit; but as the heat of this ſpirit prevents the medicine from being taken in ſo large a doſe as it might otherwiſe be, a weaker ſpirit was choſen. The tincture made in this menſtruum, which extracts the whole virtues of the root, may be taken to the quantity of a ſpoonful or more every five or ſix hours; and to this extent it often operates as an uſeful diaphoretic.

Tincture of valerian. L.

464 Take of the root of wild valerian, in coarſe powder, four ounces; proof-ſpirit, two pints. Digeſt with a gentle heat for eight days, and ſtrain.

The valerian root ought to be reduced to a pretty fine powder, otherwiſe the ſpirit will not ſufficiently extract its virtues. The tincture proves of a deep colour, and conſiderably ſtrong of the valerian; though it has not been found to anſwer ſo well in the cure of epileptic diſorders as the root in ſubſtance, exhibited in the form of powder, or bolus. The doſe of the tincture is, from half a ſpoonful to a ſpoonful or more, two or three times a-day.

Volatile

Volatile tincture of valerian.

465 Take of the root of wild valerian, four ounces; compound ſpirit of ammonia, two pints. Digeſt for eight days, and ſtrain. *L.*

Take of wild valerian root, two ounces; vinous ſpirit of ſal ammoniac, one pound. Macerate for ſix days in a cloſe veſſel, and ſtrain. *E.*

Both the compound and vinous ſpirit of ſal ammoniac are here excellent menſtrua, and at the ſame time conſiderably promote the virtues of the valerian, which in ſome caſes wants an aſſiſtance of this kind. The doſe may be a tea ſpoonful or two.

Tincture of veratrum, or white hellebore. E.

466 Take of white hellebore root, eight ounces; proof-ſpirit, two pounds and a half. Digeſt them together for ten days, and filter the tincture through paper.

This tincture is ſometimes uſed for acuating cathartics, &c. and as an emetic in apoplectic and maniacal diſorders. It may likewiſe be ſo managed as to prove a powerful alterative and deobſtruent in caſes where milder remedies have little effect. But a great deal of caution is requiſite in its uſe: the doſe, at firſt, ought to be only a few drops; if conſiderable, it proves violently emetic or cathartic.

Acid elixir of vitriol. E.

467 Take of rectified ſpirit of wine, two pounds; drop into it by little and little ſix ounces of vitriolic acid; digeſt the mixture with a very gentle heat in a cloſe veſſel for three days, and then add of cinnamon, an ounce and a half; ginger, one ounce. Digeſt again in a cloſe veſſel for ſix days, and then filter the tincture through paper placed in a glaſs funnel.

The intention in this proceſs is, to obtain a tincture of aromatic vegetables, in ſpirit of wine, combined with a conſiderable proportion of vitriolic acid. When the tincture is firſt drawn with vinous ſpirit, and the acid added afterwards, the acid precipitates great part of what the ſpirit had before taken up: and on the other hand, when the acid is mixed with the ſpirit immediately before the extraction, it prevents the diſſolution of all that it would have precipitated by the former way of treatment: by previouſly uniting the acid and the vinous ſpirit together by digeſtion, the inconvenience is ſomewhat leſſened.

This is a valuable medicine in weakneſs and relaxations of the ſtomach and decays of conſtitution, particularly in thoſe which proceed from irregularities, which are accompanied with ſlow febrile ſymptoms, or which follow the ſuppreſſion of intermittents. It frequently ſucceeds after bitters and aromatics by themſelves had availed nothing; and indeed great part of its virtues depend on the vitriolic acid; which, barely diluted with water, has, in thoſe caſes where the ſtomach could bear the acidity, produced happy effects.

Fuller relates (in his *Medicina Gymnaſtica*) that he was recovered by Mynſicht's elixir, from an extreme decay of conſtitution, and continual retchings to vomit. It may be given from 10 to 30 or 40 drops or more, according to the quantity of acid, twice or thrice a-day, at ſuch times as the ſtomach is moſt empty. It is very uſefully conjoined with the bark, both as covering its diſagreeable taſte and coinciding with its virtues.

Sweet elixir of vitriol. E.

468 This is made of the ſame aromatics, and in the ſame manner as the aromatic tincture; except that, in place of the vinous, the dulcified ſpirit of vitriol is employed.

This is deſigned for perſons whoſe ſtomachs are too weak to bear the foregoing acid elixir; to the taſte, it is gratefully aromatic, without any perceptible acidity. The dulcified ſpirit of vitriol, here directed, occaſions little or no precipitation on adding it to the tincture.

A medicine of this kind was formerly in great eſteem under the title of *Vigani's volatile elixir of vitriol*; the compoſition of which was firſt communicated to the public in the *Pharmacopœia reformata*. It is prepared by digeſting ſome volatile ſpirits of vitriol upon a ſmall quantity of mint leaves curiouſly dried, till the liquor has acquired a fine green colour. If the ſpirit, as it frequently does, partakes too much of the acid, this colour will not ſucceed: in ſuch caſe, it ſhould be rectified from a little fixed alkaline ſalt.

Camphorated ſpirit of wine. E.

469 Take of camphor, one ounce; rectified ſpirit of wine, one pound. Mix them together, that the camphor may be diſſolved. It may alſo be made with a double, triple, &c. proportion of camphor.

This ſolution of camphor is employed chiefly for external uſes, againſt rheumatic pains, paralytic numbneſſes, inflammations, for diſcuſſing tumours, preventing gangrenes, or reſtraining their progreſs. It is too pungent to be exhibited internally, even when diluted, nor does the dilution ſucceed well; for on the admixture of aqueous liquors, the camphor gradually ſeparates and runs together into little maſſes.

Hoffman, Rothen, and others, mention a camphorated ſpirit not ſubject to this inconvenience. It is prepared by grinding the camphor with ſomewhat more than an equal weight of fixed alkaline ſalt, then adding a proper quantity of proof-ſpirit, and drawing off one half of it by diſtillation. This ſpirit was propoſed to be received into our pharmacopœias, under the title of *Spiritus camphoræ tartarizatus*. But on trial, it did not anſwer expectation: ſome of the camphor riſes with the ſpirit in diſtillation, though but a ſmall quantity; whence, mixed with a large portion of water, it does not ſenſibly render it turbid; but in a proper quantity, it exhibits the ſame appearance as the more common camphorated ſpirit: it did not appear, that ſpirit diſtilled from camphor, with or without the alkaline ſalt, differed at all in this reſpect.

The moſt convenient method of uniting camphor with aqueous liquors, for internal uſe, ſeems to be by the mediation of almonds, or of mucilages; triturated with theſe, it readily mingles with water into the form of an emulſion, at the ſame time that its pungency is conſiderably abated. It may alſo be commodiouſly exhibited in the form of an oily draught, expreſſed oils totally diſſolving it.

The anodyne liniment, commonly called *Anodyne balſam*. E.

470 Take of opium, one ounce; white Caſtile ſoap, four ounces;

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ounces; camphor, two ounces; eſſential oil of roſemary, half an ounce; rectified ſpirit of wine, two pounds. Digeſt the opium and ſoap in the ſpirit for three days; then to the ſtrained liquor add the camphor and oil, diligently ſhaking the veſſel.

The ſeveral ingredients in this formula are exceedingly well ſuited for the purpoſes expreſſed in the title of this preparation; the anodyne balſam has accordingly been uſed with much ſucceſs to allay pains in ſtrained limbs, and ſuch like topical affections.

Saponaceous balſam or liniment. E.

471 This is made in the ſame manner and of the ſame ingredients as the anodyne balſam, only omitting the opium.

It is intended as a ſimplification and improvement of what had formerly the name of *Opodeldock*, and is employed with the ſame intentions as the two preceding.

Tincture of antimony. Raſſ.

472 Take of antimony, in powder, half a pound; ſalt of tartar, one pound; rectified ſpirit, three pints. Mix the antimony with the ſalt of tartar, and inject them by little and little into a crucible placed in a ſtrong fire. Let the mixture melt thin, and continue in this ſtate for half an hour; after which it is to be poured out into a hot and dry iron mortar. Powder the maſs while hot, put it into a heated matraſs, and pour the ſpirit on it. Digeſt them together for three days, and then ſtrain the tincture.

In this proceſs, the alkaline ſalt unites with the ſulphur of the antimony into a hepar; which communicates to the ſpirit a tincture ſimilar to the tincture of ſulphur. This antimonial tincture is ſuppoſed to contain likewiſe ſome of the reguline parts of the mineral, and is ſaid to have ſometimes provoked a puke when taken on an empty ſtomach, even in a ſmall doſe. It ſtands recommended in doſes from ten to ſixty drops or more, as a deobſtruent, promoter of urine, and purifier of the blood. But there is probably no purpoſe to be anſwered by it, which may not be more effectually obtained by other antimonial preparations, particularly the wine of tartar of antimony.

Tincture of colocynth. Suec.

473 Take of colocynth, cut ſmall, and freed from the ſeeds, one ounce; aniſeed, one dram; proof-ſpirit, fourteen ounces. Macerate for three days, and ſtrain through paper.

In this tincture we have the active purgative power of the colocynth. And although it be ſeldom uſed as a cathartic by itſelf, yet even in ſmall quantity it may be advantageouſly employed to promote the operation of others.

Volatile tincture of copper. Gen.

474 Take of filings of copper, one dram; ſpirit of ſal ammoniac, an ounce and a half. Mix them, and keep them in a veſſel cloſely ſtopped, which is to be frequently agitated, till the liquor becomes of a beautiful violet colour.

In this formula the copper is brought to a ſaline ſtate by means of the volatile alkali. It may therefore be conſidered as very analogous to the ammoniacal copper. And where recourſe is had to it in practice, it is employed with the ſame intentions.

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Tincture of quaſſia. Suec.

475 Take of quaſſia, bruiſed, two ounces; proof-ſpirit, two pounds and an half. Digeſt for three days, and then ſtrain through paper.

By proof-ſpirit the medical properties, as well as the ſenſible qualities of the quaſſia, are readily extracted. And under this form it may be advantageouſly employed for anſwering different purpoſes in medicine.

Tincture of lac. Suec.

476 Take of gum lac, powdered, one ounce; myrrh, three drams; ſpirit of ſcurvy-graſs, a pint and an half. Digeſt in a ſand heat for three days; after which, ſtrain off the tincture for uſe.

This tincture is principally employed for ſtrengthening the gums, and in bleedings and ſcorbutic exulcerations of them: it may be fitted for uſe with theſe intentions, by mixing it with honey of roſes, or the like. Some recommend it internally againſt ſcorbutic complaints, and as a corroborant in gleets, female weakneſſes, &c. Its warmth, pungency, and manifeſtly aſtringent bitteriſh taſte, point out its virtues in theſe caſes to be conſiderable, though common practice among us has not yet received it.

Tincture of nux vomica. Roſſ.

477 Take of nux vomica, an ounce and a half; proof-ſpirit, two pounds. Digeſt for ſome days, and then ſtrain it.

The nux vomica, a very active vegetable, has of late, as we have already had occaſion to obſerve, been introduced into practice as taken internally, for the cure of intermittents and of contagious dyſentery. In theſe affections it may be employed under the form of tincture as well as in ſubſtance; and in this way it moſt readily admits of being combined with other articles, either as adjuvantia or corrigentia.

Tincture of amber. Suec.

478 Take of yellow amber, powdered, one ounce; vitriolic æther, four ounces. Digeſt for three days in a veſſel accurately cloſed, frequently ſhaking the veſſel, and after this ſtrain through paper.

The tincture of amber was formerly prepared with rectified ſpirit of wine: but the menſtruum here directed gives a more complete ſolution, and forms a more elegant and active tincture. It poſſeſſes the whole virtues of the concrete; and although it has no place in our pharmacopœia, yet it is perhaps to be conſidered as one of the moſt valuable preparations of amber. It has been recommended in a variety of affections, particularly thoſe of the nervous kind, as hyſterical and epileptic complaints. It may be taken from a few drops to the extent of a tea ſpoonful in a glaſs of wine or any ſimilar vehicle.

Chap. XXII. *Mixtures.*

Camphorated mixture. L.

479 Take of camphor, one dram; rectified ſpirit of wine, ten drops; double-refined ſugar, half an ounce; boiling diſtilled water, one pint. Rub the camphor firſt with the ſpirit of wine, then with the ſugar; laſtly, add the water by degrees, and ſtrain the mixture.

While camphor is often exhibited in a ſolid ſtate, it is frequently alſo advantageous to employ it as diffuſed in watery fluids. And with this intention the preſent formula is perhaps one of the moſt ſimple, the union being affected merely by the aid of a ſmall quantity of ſpirit of wine and a little ſugar. But perhaps the more common form of emulſion in which the union is effected, by triturating the camphor with a few almonds, is not to be conſidered as inferior to this. For the unctuous quality of the almonds ſerves in a conſiderable degree to cover the pungency of the camphor without diminiſhing its activity. Camphor under the preſent form as well as that of emulſion, is very often uſeful in fevers, taken to the extent of a table ſpoonful every three or four hours.

Chalk mixture. L.

480 Take of prepared chalk, one ounce; double-refined ſugar, ſix drams; gum arabic, powdered, two ounces; diſtilled water, two pints. Mix them.

Chalk-drink. E.

Take of prepared chalk, one ounce; pureſt refined ſugar, half an ounce; mucilage of gum-arabic, two ounces. Rub them together, and add by degrees, water, two pounds and an half; ſpirituous cinnamon water, two ounces.

Theſe two preparations agree pretty much both in their name and in their nature. But of the two formulæ that of the Edinburgh college is moſt agreeable to the palate, from containing a proportion of cinnamon-water, by which the diſagreeable taſte of the chalk is taken off.

In the former edition of the Edinburgh pharmacopœia, a preparation of this kind ſtood among the decoctions, and the chalk was directed to be boiled with the water and gum: by the preſent formula, the chalk is much more completely ſuſpended by the mucilage and ſugar; which laſt gives alſo to the mixture an agreeable taſte. It is proper to employ the fineſt ſugar, as the redundant acid in the coarſer kinds might form with the chalk a kind of earthy ſalt. It would perhaps have been more proper to have added an aromatic, by ſuſpending the entire powder of cinnamon, or its oil, by means of the mucilage and ſugar: The method here directed is, however, leſs exceptionable in this than many other preparations, as the precipitated matter of the ſpirituous water will probably be inveſtigated in the ſaccharine and mucilaginous matter. This is a very elegant form of exhibiting chalk, and is an uſeful remedy in diſeaſes ariſing from, or accompanied with, acidity in the primæ viæ. It is frequently employed in diarrhœa proceeding from that cauſe. The mucilage not only ſerves to keep the chalk uniformly diffuſed, but alſo improves its virtues by ſheathing the internal ſurface of the inteſtines. The doſe of this medicine requires no nicety. It may be taken to the extent of a pound or two in the courſe of a day.

Muſk mixture. L.

Take of muſk, two ſcruples; gum-arabic, powdered, double-refined ſugar, of each one dram; roſe-water, ſix ounces by meaſure. Rub the muſk firſt with the ſugar, then with the gum, and add the roſe-water by degrees. 481

This had formerly the name of *julepum e moſcho*, and was intended as an improvement upon the hyſteric julep with muſk of Bates. Orange-flower-water is directed by that author; and indeed this more perfectly coincides with the muſk than roſe-water: but as the former is difficultly procurable in perfection, the latter is here preferred. The julep appears turbid at firſt: on ſtanding a little time, it depoſites a brown powder, and becomes clear, but at the ſame time loſes great part of its virtue. This inconvenience may be prevented by thoroughly grinding the muſk with gum-arabic before the addition of the water: by means of the gum, the whole ſubſtance of the muſk is made to remain ſuſpended in the water. Volatile ſpirits are in many caſes an uſeful addition to muſk, and likewiſe enable water to keep ſomewhat more of the muſk diſſolved than it would otherwiſe retain.

Almond milk. L.

Take of ſweet almonds, one ounce and an half; double-refined ſugar, half an ounce; diſtilled water, two pints. Beat the almonds with the ſugar; then, rubbing them together, add by degrees the water, and ſtrain the liquor. 482

Common emulſion. E.

Take of ſweet almonds, one ounce; bitter almonds, one dram; common-water, two pounds and a half. Beat the blanched almonds in a ſtone mortar, and gradually pour on them the common water, working the whole well together, then ſtrain off the liquor.

Arabic emulſion. E.

This is made in the ſame manner as the preceding; only adding, while beating the almonds, of mucilage of gum arabic two ounces. 483

All theſe may be conſidered as poſſeſſing nearly the ſame qualities. But of the three the laſt is the moſt powerful demulcent.

Great care ſhould be taken, that the almonds be not become rancid by keeping; which will not only render the emulſion extremely unpleaſant, a circumſtance of great conſequence in a medicine that requires to be taken in large quantities, but likewiſe give it injurious qualities little expected from preparations of this kind. The addition of the bitter almonds now ordered by the Edinburgh college in preparing theſe emulſions may perhaps preſerve them in ſome degree from running the above changes; but it is much more uſeful in giving the emulſion an agreeable flavour. Although the ſubſtance of bitter almonds be of a

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rious nature, yet nothing is to be apprehended from the quantity here employed.

Theſe liquors are principally uſed for diluting and obtunding acrimonious humours; particularly in heat of urine and ſtranguries ariſing either from a natural ſharpneſs of the juices, or from the operation of cantharides and other irritating medicines: in theſe caſes, they are to be drank frequently, to the quantity of half a pint or more at a time.

Some have ordered emulſions to be boiled, with a view to deprive them of ſome imaginary crudity; but by this proceſs they quickly ceaſe to be emulſions, the oil ſeparating from the water, and floating diſtinctly on the ſurface. Acids and vinous ſpirits produce a like decompoſition. On ſtanding alſo for ſome days, without addition, the oily matter ſeparates and riſes to the top, not in a pure form, but like thick cream. Theſe experiments prove the compoſition of the emulſions made from the oily ſeeds of kernels, and at the ſame time point out ſome cautions to be attended to in their preparation and uſe.

Ammoniacum milk. L.

484 Take of ammoniacum, two drams; diſtilled water, half a pint. Rub the gum-reſin with the water, gradually poured on, until it becomes a milk. In the ſame manner may be made a milk of aſafœtida, and of the reſt of the gum reſins.

The ammoniacum milk is uſed for attenuating tough phlegm, and promoting expectoration, in humoural aſthmas, coughs, and obſtructions of the viſcera. It may be given to the quantity of two ſpoonfuls twice a-day.

The lac aſafœtida is employed in ſpaſmodical, hyſterical, and other nervous affections. And it is alſo not unfrequently uſed under the form of injection. It anſwers the ſame purpoſes as aſafœtida in ſubſtance.

Compound ſpirit of vitriolic æther. L.

485 Take of ſpirit of vitriolic æther, two pounds; oil of wine, three drams. Mix them.

This is ſuppoſed to be, if not preciſely the ſame, at leaſt very nearly, the celebrated mineral anodyne liquor of Hoffman; as we learn from his own writings, that the liquor which he thus denominated was formed of dulcified ſpirit of vitriol and the aromatic oil which ariſes after it, but he does not tell us in what proportions theſe were combined. It has been highly extolled as an anodyne and antiſpaſmodic medicine; and with theſe intentions it is not unfrequently employed in practice.

Compound ſpirit of ammonia. L.

486 Take of ſpirit of ammonia, two pints; eſſential oil of lemon, nutmeg, of each two drams. Mix them.

This differs almoſt only in name from the following.

Volatile aromatic ſpirit, commonly called *volatile oily ſpirit*, and *ſaline aromatic ſpirit.* E.

Take of vinous ſpirit of ſal ammoniac, eight ounces; diſtilled oil of roſemary, one dram and a half; diſtilled oil of lemon-peel, one dram. Mix them that the oils may be diſſolved.

By the method here directed, the oils are as completely diſſolved as when diſtillation is employed.

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Volatile ſalts, thus united with aromatics, are not only more agreeable in flavour, but likewiſe more acceptable to the ſtomach, and leſs acrimonious than in their pure ſtate. Both the foregoing compoſitions turn out excellent ones, provided the oils are good, and the diſtillation ſkilfully performed. The doſe is from five or ſix drops to ſixty or more.

Medicines of this kind might be prepared extemporaneouſly, by dropping any proper eſſential oil into the dulcified ſpirit of ſal ammoniac, which will readily diſſolve the oil without the aſſiſtance of diſtillation. But it is perhaps preferable that they ſhould be kept in the ſhops ready mixed.

Succinated ſpirit of ammonia. L.

Take of alcohol, one ounce; water of pure ammonia, four ounces by meaſure; rectified oil of amber, one ſcruple; ſoap, ten grains. Digeſt the ſoap and oil of amber in the alcohol till they be diſſolved; then add the water of pure ammonia, and mix them by ſhaking. 487

This compoſition is extremely penetrating, and has lately come into eſteem, particularly for ſmelling to in lowneſſes and faintings, under the name of *eau de luce*. It has been hitherto brought from France. It is not quite limpid, for the oil of amber diſſolves only imperfectly in the ſpirit: if the volatile ſpirit be not exceedingly ſtrong, ſcarcely any of the oil will be imbibed.

The *eau de luce* is not only uſed with the view of making an impreſſion on the noſe, but is taken internally in the ſame caſes. It has likewiſe of late been celebrated as a remedy for the bite of the rattleſnake, when uſed internally, and applied externally to the wounded part.

Camphorated ſpirit. L.

Take of camphor, four ounces; rectified ſpirit of wine, two pints: Mix them, ſo that the camphor may be diſſolved. 488

Of this we have already had occaſion to ſpeak in the preceding chapter under the title given to it by the Edinburgh college.

Simple oily emulſion. Gen.

Take of almond oil, one ounce; ſyrup of althea, an ounce and a half; gum arabic, half an ounce; ſpring water, ſix ounces, Mix, and make an emulſion according to art. 489

Volatile oily emulſion. Gen.

Take of almond oil, an ounce and a half; ſyrup of althea, one ounce; gum-arabic, half an ounce; volatile alkaline ſalt, one dram; ſpring-water, ſeven ounces. Mix them according to art.

Both theſe are elegant and convenient modes of exhibiting oil internally. And under theſe forms it is often advantageouſly employed in caſes of cough, hoarſeneſs, and ſimilar affections. By means of the alkali, a more intimate union of oil with water is obtained than can be had with the intermedium either of ſyrup or vegetable mucilage; and in ſome caſes,

the alkali both contributes to anſwer the intention in view, and prevents the oil from exciting ſickneſs at ſtomach: But in other inſtances, the pungency which it imparts is diſagreeable to the patient and unfavourable to the diſeaſe. According to theſe circumſtances, therefore, where an oily mixture is to be employed, the practitioner will be determined in his choice to have recourſe either to the one or the other formula.

Acid julep. Gen.

490 Take of weak vitriolic acid, three drams; ſimple ſyrup, three ounces; ſpring-water, two pounds. Mix them.

In this ſtate, the vitriolic acid is ſufficiently diluted to be taken with eaſe in conſiderable doſes. And it may thus be advantageouſly employed in various affections: concerning which we have already had occaſion to make a few remarks in CHEMISTRY, n° 617. (ſee *CHEMISTRY-Index*), and which are to be anſwered, either by its action on the ſtomach, or on the ſyſtem in general.

Æther julep. Gen.

491 Take of pure vitriolic æther, two ſcruples; ſpring-water, ſix ounces; refined ſugar, half an ounce. Mix them according to art.

Although it is in general proper that æther ſhould be diluted only when it is to be immediately uſed, yet it is ſometimes neceſſary that it ſhould be put into the hands of the patient in the ſtate in which it is to be taken. In ſuch inſtances the preſent formula is a very proper one; for the addition of a little mucilage tends both to cover the pungency of the æther in the mouth, and to retain it in a ſtate or mixture with the water.

Amber julep. Gen.

492 Take of tincture of amber, two drams; refined ſugar, half an ounce; ſpring-water, ſix ounces. Mix them according to art.

Under this form the tincture of amber is ſo far diluted and ſweetened, as to form an agreeable mixture; and in this manner it may often be advantageouſly employed for counteracting nervous affections, and anſwering thoſe other purpoſes for which we have already mentioned that this article is had recourſe to in practice.

Saline mixture, or julep. Succ.

493 Take of fixed vegetable alkali, three drams; river-water, half a pound. To this lixivium add, lemon-juice, half a pound, or as much as is ſufficient to ſaturate the alkali; ſyrup of black currants, one ounce.

This mixture is frequently preſcribed in febrile diſeaſes as a means of promoting a ſlight diſcharge by the ſurface: For where the ſkin is parched with great increaſed heat, it generally operates as a gentle diaphoretic. It often alſo promotes a diſcharge by the kidneys, and is not unfrequently employed to reſtrain vomiting. With theſe intentions it is in daily uſe among Britiſh practitioners, although it has no place in our pharmacopœias, from its being entirely an extemporaneous preſcription.

Mineral ſolution of arſenic.

494 Take of white arſenic, reduced to a ſubtile powder, fixed vegetable alkali, each ſixty-four grains; diſtilled water, half a pint. Put them into a florentine flaſk, and let this be placed in a ſand heat, ſo that the water may boil gently till the arſenic be completely diſſolved; then add to the ſolution when cold half an ounce of ſpirit of lavender, and as much diſtilled water as to make the ſolution amount to a pint by meaſure, or fifteen ounces and an half by weight.

For the introduction of this remedy we are indebted to Dr Fowler of Stafford. We have already had occaſion to mention it in our article ARSENIC, n° 14; ſee alſo CHEMISTRY, n° 1266, &c. In the former of theſe places we have obſerved, that if it be not preciſely the ſame, it is at leaſt ſuppoſed to be very analogous to a remedy which has had a very extenſive ſale in ſome parts of England under the name of the *taſteleſs ague drop*; and which has been employed with very great ſucceſs in the cure of obſtinate intermittents. But whether the preſent formula in any degree approaches to the taſteleſs ague drop or not, there can be no doubt, from the concurring teſtimony of many eminent practitioners, that it is equally ſucceſsful in combating intermittents. For this purpoſe it is given according to the age and other circumſtances of the patient in doſes from two to twenty drops, once, twice, or oftener in the courſe of the day: And its uſe has been found to be attended with remarkable ſucceſs, although with ſome patients even very ſmall doſes have been found to excite ſevere vomiting. Beſides diſtinctly marked intermittents, this ſolution has alſo been ſometimes ſucceſsful in obſtinate periodical headaches, and in cutaneous affections of the leprous kind, reſiſting every other mode of cure. And perhaps in every caſe where arſenic can be employed with ſafety or advantage internally, this preparation is preferable to any other with which we are yet acquainted.

CHAP XXIII. *Syrups.*

SYRUPS are ſaturated ſolutions of ſugar, made in 495
water, or watery or vinous infuſions, or in juices. They were formerly conſidered as medicines of much greater importance than they are thought to be at preſent. Syrups and diſtilled waters were for ſome ages uſed as the great alteratives; inſomuch that the evacuation of any peccant humour was never attempted till by a due courſe of theſe it had firſt been ſuppoſed to be regularly prepared for expulſion. Hence roſe the exuberant collection of both, which we meet with in pharmacopœias, and like errors have prevailed in each. As multitudes of diſtilled waters have been compounded from materials unfit to give any virtue over the helm; ſo numbers of ſyrups have been prepared from ingredients, which in this form cannot be taken in ſufficient doſes to exert their virtues; for two-thirds of a ſyrup conſiſt of ſugar, and greateſt part of the remaining third is an aqueous fluid.

Syrups are at preſent chiefly regarded as convenient vehicles for medicines of greater efficacy; and uſed

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for ſweetening draughts and juleps, for reducing the lighter powders into boluſes, pills, or electuaries, and other ſimilar purpoſes. Some likewiſe may not improperly be conſidered as medicines themſelves; as thoſe of ſaffron, buckthorn-berries, and ſome others.

To the chapter on *Syrups* the London college in their pharmacopœia have premiſed the following general obſervations.

In the making of ſyrups, where we have not directed either the weight of the ſugar, or the manner in which it ſhould be diſſolved, this is to be the rule:

Take of double-refined ſugar, twenty-nine ounces; any kind of liquor, one pint. Diſſolve the ſugar in the liquor in a water-bath; then ſet it aſide for twenty-four hours; take off the ſcum, and pour off the ſyrup from the feces if there be any.

The following are the general rules which have commonly been given with reſpect to the preparation of ſyrups.

I. All the rules laid down for making decoctions are likewiſe to be obſerved in the decoctions for ſyrups. Vegetables, both for decoctions and infuſions, ought to be dry, unleſs they are expreſsly ordered otherwiſe.

II. In both the London and Edinburgh pharmacopœias, only the pureſt or double refined ſugar is allowed.

In the ſyrups prepared by boiling, it has been cuſtomary to perform the clarification with whites of eggs after the ſugar had been diſſolved in the decoction of the vegetable. This method is apparently injurious to the preparation; ſince not only the impurities of the ſugar are thus diſcharged, but a conſiderable part likewiſe of the medicinal matter, which the water had before taken up from the ingredients, is ſeparated along with them. Nor indeed is the clarification and deſpumation of the ſugar, by itſelf, very adviſable; for its purification by this proceſs is not ſo perfect as might be expected: after it has undergone this proceſs, the refiners ſtill ſeparate from it a quantity of oily matter, which is diſagreeable to weak ſtomachs. It appears therefore moſt eligible to employ fine ſugar for all the ſyrups; even the purgative ones (which have been uſually made with coarſe ſugar, as ſomewhat coinciding with their intention) not excepted: for, as purgative medicines are in general ungrateful to the ſtomach, it is certainly improper to employ an addition which increaſes their offenſiveneſs.

III. Where the weight of the ſugar is not expreſſed, twenty-nine ounces are to be taken in every pint of liquor. The ſugar is to be reduced into powder, and diſſolved in the liquor by the heat of a water-bath, unleſs ordered otherwiſe.

Although in the formula of ſeveral of the ſyrups, a double weight of ſugar to that of the liquor is directed, yet leſs will generally be ſufficient. Firſt, therefore, diſſolve in the liquor an equal weight of ſugar, then gradually add ſome more in powder, till a little remains undiſſolved at the bottom, which is to be afterwards incorporated by ſetting the ſyrup in a water-bath.

The quantity of ſugar ſhould be as much as the liquor is capable of keeping diſſolved in the cold: if there is more, a part of it will ſeparate, and concrete into cryſtals or candy; if leſs, the ſyrup will be ſubject to ferment, eſpecially in warm weather, and change into a vinous or ſour liquor. If in crystallizing, only the ſuperfluous ſugar be ſeparated, it would be of no inconvenience; but when part of the ſugar has candied, the remaining ſyrup is found to have an under proportion, and is as ſubject to fermentation as if it had wanted ſugar at firſt.

IV. Copper-veſſels, unleſs they be well tinned, ſhould not be employed in the making of acid ſyrups, or ſuch as are compoſed of the juices of fruits.

The confectioners, who are the moſt dexterous people at theſe kinds of preparations, to avoid the expence of frequently new tinning their veſſels, rarely make uſe of any other than copper ones untinned, in the preparation even of the moſt acid ſyrups, as of oranges and lemons. Nevertheleſs, by taking due care that their coppers be well ſcoured and perfectly clean, and that the ſyrup remain no longer in them than is abſolutely neceſſary, they avoid giving it any ill taſte or quality from the metal. This practice, however, is by no means to be recommended to the apothecary.

V. The ſyrup, when made, is to be ſet by till next day; if any ſaccharine cruſt appears upon the ſurface it is to be taken off.

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Syrup of vinegar. E.

Take of vinegar, two pounds and an half; refined ſugar, three pounds and an half. Boil them till a ſyrup be formed. 496

This is to be conſidered as ſimple ſyrup merely acidulated, and is by no means unpleaſant. It is often employed in mucilaginous mixtures and the like; and on account of its cheapneſs it is often preferred to ſyrup of lemons.

Syrup of marſhmallow.

Take of freſh root of marſhmallow, bruiſed, one pound; double-refined ſugar, four pounds; diſtilled water, one gallon. Boil the water with the marſhmallow root to one half, and preſs out the liquor when cold. Set it by twelve hours; and, after the feces have ſubſided, pour off the liquor. Add the ſugar, and boil it to the weight of ſix pounds. *L.* 497

Take of marſhmallow roots, ſomewhat dried, nine ounces; water, ten pounds; pureſt ſugar, four pounds. Boil the water with the roots to the conſumption of one half, and ſtrain the liquor, ſtrongly expreſſing it. Suffer the ſtrained liquor to reſt till the feces have ſubſided; and when it is free from the dregs, add the ſugar; then boil ſo as to make a ſyrup. *E.*

The ſyrup of marſhmallows ſeems to have been a ſort of favourite among diſpenſatory writers, who have taken great pains to alter and amend it, but have been wonderfully tender in retrenching any of its articles. In the laſt preſcription, it is lopt of its ſuperfluities, without any injury to its virtues. It is uſed chiefly in nephritic caſes, for ſweetening emollient decoctions, and the like: of itſelf it can do little ſervice, notwithſtanding the high opinion which ſome have entertained of it; for what can be expected from two or three ſpoonfuls of the ſyrup, when the decoction, from which two or three pounds are made, may be taken at a draught or two? It is ſometimes uſeful in tickling coughs,

coughs, by inviſcating irritating matter diſtilling in the fauces: in this way it ſometimes affords conſiderable relief.

Syrup of clove July flower.

498 Take of freſh clove July flowers, the heels being cut off, two pounds; boiling diſtilled water, ſix pints. Macerate the flowers for twelve hours in a glaſs veſſel; and in the ſtrained liquor diſſolve the double-refined ſugar, that it may be made a ſyrup. *L.*

Take of clove July flowers, freſh gathered and freed from the heels, one pound; pureſt ſugar, ſeven pounds and a quarter; boiling water, four pounds. Macerate the flowers in the water for a night; then to the ſtrained liquor add the ſugar previouſly beat, and diſſolve it by a gentle heat, to make the whole into a ſyrup. *E.*

This ſyrup is of an agreeable flavour, and a fine red colour; and for theſe it is chiefly valued. Some have ſubſtituted for it one eaſily preparable at ſeaſons when the flowers are not to be procured: an ounce of clove ſpice is infuſed for ſome days in twelve ounces of white wine, the liquor ſtrained, and, with the addition of twenty ounces of ſugar, boiled to a proper conſiſtence; a little cochineal renders the colour of this ſyrup exactly ſimilar to that prepared from the clove July-flower; and its flavour is of the ſame kind, though not ſo pleaſant. The abuſe may be readily detected by adding to a little of the ſyrup ſome alkaline ſalt or ley; which will change the genuine ſyrup to a green colour; but in the counterfeit, it will make no ſuch alteration, only varying the ſhade of the red.

As the beauty of the colour is a principal quality in this ſyrup, no force in the way of expreſſion ſhould be uſed in ſeparating the liquor from the flowers.

Syrup of colchicum. E.

499 Take of colchicum root, freſh and ſucculent, cut into ſmall pieces, one ounce; vinegar, ſixteen ounces; pureſt ſugar, twenty-ſix ounces. Macerate the root in the vinegar two days, now and then ſhaking the veſſel; then ſtrain it with a gentle preſſure. To the ſtrained liquor add the ſugar, and boil a little, ſo as to form a ſyrup.

This ſyrup ſeems to be the beſt preparation of the colchicum; great care is required to take up this root in the proper ſeaſon: and from errors of this kind we are to aſcribe the uncertainty in the effects of this medicine as found in the ſhops.

The ſyrup of colchicum is often ſucceſsfully employed as a diuretic, and may be taken from a dram or two to the extent of an ounce or more.

Syrup of orange-peel.

500 Take of freſh outer-rind of Seville-oranges, eight ounces; boiling diſtilled water, five pints. Macerate for twelve hours in a cloſe veſſel; and in the ſtrained liquor diſſolve double-refined ſugar to make a ſyrup. *L.*

Take of yellow rind of Seville orange-peel freſh, ſix ounces; boiling water, three pounds. Infuſe them for a night in a cloſe veſſel; then ſtrain the liquor; let it ſtand to ſettle; and having poured it off clear from the ſediment, diſſolve in it four pounds and a quarter of white ſugar, ſo as to make it into a ſyrup with a gentle heat. *E.*

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In making this ſyrup, it is particularly neceſſary that the ſugar be previouſly powdered, and diſſolved in the infuſion with as gentle a heat as poſſible, to prevent the exhalation of the volatile parts of the peel. With theſe cautions, the ſyrup proves a very elegant and agreeable one, poſſeſſing great ſhare of the fine flavour of the orange-peel.

Syrup of ſaffron. L.

501 Take of ſaffron, one ounce; boiling diſtilled water, one pint. Macerate the ſaffron, in the water, for twelve hours, in a cloſe veſſel; and diſſolve double-refined ſugar in the ſtrained liquor, that it may be made a ſyrup.

Saffron is very well fitted for making a ſyrup, as in this form a ſufficient doſe of it is contained in a reaſonable compaſs. This ſyrup is at preſent frequently preſcribed; it is a pleaſant cordial, and gives a fine colour to juleps.

Syrup of lemon-juice.

502 Take of lemon-juice, ſtrained, after the feces have ſubſided, two pints; double refined ſugar, fifty ounces. Diſſolve the ſugar, that it may be made a ſyrup. *L.*

Take of juice of lemons, ſuffered to ſtand till the feces have ſubſided, and afterwards ſtrained, two pounds and a half; double-refined ſugar, fifty ounces. Diſſolve the ſugar in the juice, ſo as to make a ſyrup. *E.*

Syrup of mulberry-juice. L.

Syrup of raſpberry-juice. L.

Syrup of black currants. L.

Theſe three are directed by the London college to be prepared in the ſame manner as ſyrup of lemons, which immediately precedes them.

All theſe four are very pleaſant cooling ſyrups; and with this intention they are occaſionally uſed in draughts and juleps, for quenching thirſt, abating heat, &c. in bilious or inflammatory diſtempers. They are ſometimes likewiſe employed in gargariſms for inflammations of the mouth and tonſils.

Syrup of the white poppy. L.

503 Take of the heads of white poppies, dried, and the ſeeds taken out, three pounds and an half; double-refined ſugar, ſix pounds; diſtilled water, eight gallons. Slice and bruiſe the heads, then boil them in the water, to three gallons, in a water-bath ſaturated with ſea-ſalt, and preſs out the liquor. Reduce this by boiling to about the meaſure of four pints, and ſtrain it while hot, firſt through a ſieve, then through a thin woollen cloth, and ſet it aſide for twelve hours, that the feces may ſubſide. Boil the liquor, poured off from the feces, to three pints, and diſſolve the ſugar in it that it may be made a ſyrup.

Syrup of white poppies, or of *meconium*, commonly called *diacodium*. E.

Take of white poppy heads, dried, and freed from the

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feeds, two pounds; boiling-water, thirty pounds; pureſt ſugar, four pounds. Macerate the bruiſed heads in the water for a night; next boil till only one third part of the liquor remain; then ſtrain it, expreſſing it ſtrongly. Boil the ſtrained liquor to the conſumption of one half, and ſtrain again; laſtly, add the ſugar, and boil to a ſyrup. It may alſo be made by diſſolving in two pounds and a half of ſimple ſyrup, one dram of the extract of white poppies.

This ſyrup, impregnated with the opiate matter of the poppy heads, is given to children in doſes of two or three drams; to adults from half an ounce to an ounce and upwards, for eaſing pain, procuring reſt, and anſwering the other intentions of mild opiates. Particular care is requiſite in its preparation, that it may be always made, as nearly as poſſible, of the ſame ſtrength; and accordingly the colleges have been very minute in their deſcription of the proceſs.

Syrup of the red poppy. L.

504 Take of the freſh flowers of the wild or red poppy, four pounds; boiling diſtilled water, four pints and an half. Put the flowers by degrees into the boiling water in a water bath, conſtantly ſtirring them. After this, the veſſel being taken out of the bath, macerate for twelve hours; then preſs out the liquor, and ſet it apart, that the feces may ſubſide. Laſtly, make it into a ſyrup, with double-refined ſugar.

The deſign of putting the flowers into boiling water in a water bath is, that they may be a little ſcalded, ſo as to ſhrink enough to be all immerged in the water; without this artifice they can ſcarcely be all got in: but they are no longer to be continued over the fire than till this effect is produced, leſt the liquor become too thick, and the ſyrup be rendered ropy.

This ſyrup has been recommended in diſorders of the breaſt, coughs, ſpitting of blood, pleuriſies, and other diſeaſes, both as an emollient and as an opiate. It is one of the lighteſt of the opiate medicines; and in this reſpect ſo weak, that ſome have doubted of its having any anodyne quality. We indeed preſume, that it might be very ſafely ſuperſeded altogether; and accordingly it has now no place either in the Edinburgh pharmacopœia, or ſome of the beſt foreign ones, though ſtill retained by the London college.

Roſe ſyrup. L.

505 Take of the dried leaves of the damaſk roſe, ſeven ounces; double-refined ſugar, ſix pounds; boiling diſtilled water, four pints. Macerate the roſe leaves in water for twelve hours, and ſtrain. Evaporate the ſtrained liquor to two pints and an half, and add the ſugar, that it may be made a ſyrup.

Syrup of pale roſes. E.

Take of pale roſes, freſh gathered, one pound; boiling water, four pounds; white ſugar, three pounds. Macerate the roſes in the water for a night; then to the liquor ſtrained, and freed from the dregs, add the ſugar; and boil them into a ſyrup.

This ſyrup may likewiſe be made from the liquor remaining after the diſtillation of roſe-water depurated from its feces.

The liquor remaining after the diſtillation of roſes (provided the ſtill has been perfectly clean) is as proper for making this ſyrup as a freſh infuſion; for the diſtillation only collects thoſe volatile parts which are diſſipated in the air while the infuſion is boiling to its conſiſtence. This ſyrup is an agreeable and mild purgative for children, in the doſe of half a ſpoonful or a ſpoonful. It likewiſe proves gently laxative to adults; and with this intention may be of ſervice in coſtive habits. Its principle uſe is in ſolutive glyſters.

Syrup of dry roſes. E.

Take of red roſes, dried, ſeven ounces; white ſugar, ſix pounds; boiling water, five pounds. Infuſe the roſes in the water for a night, then boil them a little; ſtrain out the liquor, and adding to it the ſugar, boil them to the conſiſtence of a ſyrup. 506

This ſyrup is ſuppoſed to be mildly aſtringent; but is principally valued on account of its red colour. The London college have omitted it, having retained others at leaſt equal to it in that reſpect.

Syrup of ſquills. E.

Take of vinegar of ſquills, two pounds; white ſugar, three pounds and a half. Make them into a ſyrup with a gentle heat. 507

This ſyrup was formerly prepared with ſome ſpices, intended to alleviate the offenſiveneſs of the ſquills. But while they had not this effect, they often counteracted the intention in view, and are therefore omitted. It is uſed chiefly in doſes of a ſpoonful or two, for promoting expectoration, which it does very powerfully.

Simple or common ſyrup. E.

Take of pureſt ſugar, fifteen parts; water, eight parts. Let the ſugar be diſſolved by a gentle heat. 508

This preparation is a plain liquid ſweet, void of flavour or colour. It is convenient for ſundry purpoſes where theſe qualities are not wanted, or would be exceptionable.

Syrup of buckthorn.

Take of the juice of ripe and freſh buckthorn berries, one gallon; ginger, bruiſed, one ounce; all ſpice, powdered, one ounce and an half; double-refined ſugar, ſeven pounds. Set by the juice for ſome days, that the feces may ſubſide, and ſtrain. Macerate the ginger and all-ſpice in a pint of the ſtrained juice for four hours, and ſtrain. Boil away the reſt of the juice to three pints; then add that part of the juice in which the ginger and all-ſpice have been macerated; and, laſtly, the ſugar, that it may be made a ſyrup. *L.* 509

Take of juice of the ripe buckthorn berries, depurated, ſeven pounds and a half; white ſugar, three pounds and a half. Boil them to the conſiſtence of a ſyrup. *E.*

Both theſe preparations, in doſes of three or four ſpoonfuls, operate as briſk cathartics. The principal inconveniences attending them are, their being very unpleaſant, and their occaſioning a thirſt and dryneſs of the mouth and fauces, and ſometimes violent gripes. Theſe effects may be prevented by drinking freely of water-

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water-gruel, or other warm liquids, during the operation. The ungratefulness of the buckthorn is endeavoured to be remedied in the first of the above prescriptions by the addition of aromatics, which, however, are scarcely sufficient for that purpose. The second also had formerly an aromatic material for the same intention, a dram of the essential oil of cloves; which being found ineffectual, is now rejected.

Syrup of balsam of Tolu. L.

510 Take of the balsam of Tolu, eight ounces; distilled water, three pints. Boil for two hours. Mix with the liquor, strained after it is cold, the double-refined sugar, that it may be made a syrup.

Balsamic syrup. E.

Take of simple syrup, just made, and warm from the fire, two pounds; tincture of balsam of Tolu, one ounce. When the syrup has grown almost cold, stir into it the tincture, by little at a time, agitating them well together till perfectly united.

This last method of making the balsamic syrup was dropt in one of the preceding editions of the Edinburgh pharmacopœia, on a complaint that the spirit spoiled the taste of the syrup; which it did in a great degree when the tincture was drawn with malt spirits, the nauseous oil which all the common malt spirits are accompanied with communicating that quality; and this was particularly the case when the spirituous part was evaporated from the syrup, as was directed in the former edition of the Edinburgh pharmacopœia. Particular care therefore should be taken that the spirit employed for making the tincture be perfectly clean, and well rectified from all ill flavour.

The intention of the contrivers of the two foregoing processes seems to have been somewhat different. In the first, the more subtile and fragrant parts of the balsam are extracted from the grosser resinous matter, and alone retained in the syrup: the other syrup contains the whole substance of the balsam in larger quantity. They are both moderately impregnated with the agreeable flavour of the balsam.

In some pharmacopœias a syrup of this kind is prepared from a tincture of balsam of Peru, with rose-water, and a proper quantity of sugar.

Syrup of violets.

511 Take of the fresh petals of the violet, two pounds; boiling distilled water, five pints. Macerate for 24 hours; afterwards strain the liquor, without pressing, through thin linen. Add refined sugar, that it may be made a syrup. *L.*

Take of fresh violets, one pound; boiling water, four pounds; purest sugar, seven pounds and a half. Macerate the violets in the water for 24 hours in a glass, or at least a glazed earthen vessel, close covered; then strain without expression, and to the strained liquor add the sugar powdered, and make into a syrup. *E.*

This syrup is of a very agreeable flavour; and in the quantity of a spoonful or two proves to children gently laxative. It is apt to lose, in keeping, the elegant blue colour, for which it is chiefly valued; and hence some have been induced to counterfeit it with materials whose colour is more permanent. This abuse may be readily discovered, by adding to a little of the suspected syrup any acid or alkaline liquor. If the syrup be genuine, the acid will change its blue colour to a red, and the alkali will change it to a green; but if counterfeit, these changes will not happen. It is obvious, from this mutability of the colour of the violet, that the prescriber would be deceived if he should expect to give any blue tinge to acidulated or alkalized juleps or mixtures by the addition of the blue syrup.

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Syrup of ginger.

Take of ginger, bruised, four ounces; boiling distilled water, three pints. Macerate for four hours, and strain; then add refined sugar, that it may be made a syrup. *L.* 512

Take of powdered ginger, three ounces; boiling water, four pounds; purest sugar, seven pounds and a half. Macerate the ginger in the water in a close vessel for 24 hours; then to the liquor, strained and freed from the feces, add the powdered sugar, and make them into a syrup. *E.*

These are agreeable and moderately aromatic syrups, lightly impregnated with the flavour and virtues of the ginger.

Acid of syrup. Gen.

Take of weak spirit of vitriol, two drams; syrup of lemons, six ounces. Mix them. 513

Where we wish to obtain a syrup, not only strongly acidulated, but also powerfully astringent, this formula may be considered as well suited to answer the purpose.

Alkaline syrup. Gen.

Take of salt of tartar, three drams; simple syrup, six ounces. Mix them. 514

In this syrup we have in some degree the converse of the preceding; and it may be usefully employed either for the destruction of acid in the stomach, or for the formation of neutral or effervescent mixtures.

Syrup of garlic. Suec.

Take of the fresh root of garlic, sliced, one pound; boiling water, two pounds. Macerate them in a close vessel for an hour. Add to the strained liquor, refined sugar, two pounds. Boil them to a syrup. 515

This syrup formerly held a place in our pharmacopœias, and was recommended for promoting expectoration in cases of chronic catarrh and other affections of the breast: but, as well as the oxymel of garlic, it is now banished from them; and there can be little doubt that the same intentions may in general be answered by less disagreeable medicines. Yet where we wish to employ garlic in a watery menstruum, this formula is perhaps one of the best under which it can be exhibited.

Syrup of almonds. Suec.

Take of sweet almonds, one pound; bitter almonds, two drams. Let the almonds be blanched and beat in a stone mortar with a wooden pestle; then by degrees add barley-water, two pounds; strain the 516

liquor,

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liquor, and form it into a ſyrup, with as much double refined ſugar as may be neceſſary.

The agreeable flavour of the almonds is in this formula communicated to a ſyrup, which may be advantageouſly employed to ſweeten mixtures, or to form a pleaſant drink when diffuſed in water; and the flavour is not a little improved by the addition of the proportion of bitter almonds here directed. But even theſe cannot be ſuppoſed to communicate any active quality to this ſyrup, as they are employed in ſo ſmall a quantity: and ſtill leſs is to be expected from the ſweet almonds, which can communicate little more to the ſyrup than their mild oil.

Syrup of cinnamon. Roſſ.

517 Take of cinnamon, bruiſed, five ounces; ſpirituous cinnamon water, two pounds. Digeſt them in a cloſe glaſs veſſel for 24 hours; then add to the ſtrained liquor double refined ſugar, three pounds. Boil it to a ſyrup.

This ſyrup is ſtrongly impregnated with the cinnamon; and where we wiſh to ſweeten any mixture, at the ſame time adding to it an agreeable aromatic, it is perhaps one of the beſt articles we can employ.

Emetic ſyrup. Brun.

518 Take of glaſs of antimony, finely powdered, two drams; Rheniſh wine, twelve ounces. Let them be digeſted for three days in a gentle heat; then ſtrain the liquor through paper, and mix with the ſtrained liquor 30 ounces of double-refined ſugar. Let it be formed into a ſyrup, and kept in a cloſe veſſel.

There can be no doubt of this ſyrup being ſtrongly impregnated with the emetic quality of the antimony; and it will at leaſt have ſo far the advantage of being very agreeable to the taſte, that it may be readily taken by very young people. But every good effect to be obtained from it may be had with more certainty, by adding to ſimple ſyrup any quantity that may be thought neceſſary of the antimonial tartar previouſly diſſolved in a ſmall proportion of water.

Syrup of quickſilver. Suec.

519 Take of purified quickſilver, one dram; gum arabic, three drams; roſe-water, as much as ſufficient for reducing the gum to a mucus. Let them be rubbed in a mortar till the quickſilver totally diſappears; then by degrees mix with it ſimple ſyrup, four ounces.

In this we have a preparation ſimilar to the mercurial ſolution of Dr Plenck formerly mentioned; and which, while it does not poſſeſs any other advantage than mere ſweetneſs of taſte, is liable to the objections formerly urged againſt that preparation.

Chap. XXIV. *Medicated Honeys.*

520 The more fixed parts of vegetables, diſſolved in watery liquors, may be thence transferred into honey, by mixing the honey with the watery decoction or juice of the plant, and boiling them together till the aqueous part has exhaled, and the honey remains of its original conſiſtence. Honey has not probably, however, any very peculiar advantage over ſugar, and it is liable to many inconveniences which ſugar is free from: in particular, it is much more liable to run into fermentation, and in many conſtitutions produces gripes, and often violent effects. The Edinburgh college have therefore rejected the whole of the oxymels from their laſt edition of the pharmacopœia. And the number of preparations with honey in moſt of the foreign pharmacopœias is now much diminiſhed. Still, however, there are ſeveral much employed by practitioners of eminence; and of courſe retained in the London pharmacopœia.

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Honey of roſes. L.

Take of dried red roſe-buds, with the heels cut off, four ounces; boiling diſtilled water, three pints; clarified honey, five pounds. Macerate the roſe leaves in the water for ſix hours; then mix the honey with the ſtrained liquor, and boil the mixture to the thickneſs of a ſyrup. 521

This preparation is not unfrequently uſed as a mild cooling detergent, particularly in gargariſms for ulcerations and inflammation of the mouth and tonſils. The roſe buds here uſed ſhould be haſtily dried: the deſign of doing ſo is, that they may the better preſerve their aſtringency.

Honey of ſquills. L.

Take of clarified honey, three pounds; tincture of ſquills, two pints. Boil them in a glaſs veſſel to the thickneſs of a ſyrup. 522

The honey will here be impregnated with all the active parts of the ſquills which the tincture before contained, and may be employed as an uſeful expectorant or diuretic.

Oxymel of verdigriſe. L.

Take of prepared verdegriſe, one ounce; vinegar, ſeven ounces; clarified honey, fourteen ounces. Diſſolve the verdegriſe in the vinegar, and ſtrain it through linen: then add the honey, and boil the whole to a proper thickneſs. 523

This is an improvement of what was formerly known in our pharmacopœias under the title of *Mel Ægyptiacum*; which, however, was, as often prepared, very uncertain with reſpect to ſtrength. It is uſed only externally for cleanſing foul ulcers, and keeping down fungous fleſh. It is alſo often ſerviceable in venereal ulcerations of the mouth and tonſils. But there is ſome danger from its application to places from the ſituation of which it is apt to be ſwallowed; for even a ſmall quantity of verdegriſe paſſing into the ſtomach may be productive of diſtreſſing, if not deleterious, effects.

Oxymel of meadow ſaffron. L.

Take of the freſh root of meadow-ſaffron, cut into thin ſlices, one ounce; diſtilled vinegar, one pint; clarified honey, two pounds. Macerate the root of meadow-ſaffron with the vinegar, in a glaſs veſſel, with a gentle heat, for 48 hours. Strain the liquor, preſſed out ſtrongly from the root, and add the honey. Laſtly, boil the mixture, frequently ſtirring it with a wooden ſpoon, to the thickneſs of a ſyrup. 524

This oxymel may be conſidered as very analogous to the ſyrup of colchicum, of which we have already made ſome obſervations. Under this form it was firſt introduced by Dr Stoerk. And although with certain conſtitutions the ſyrup is unqueſtionably preferable, yet it well deſerves a place in our pharmacopœias, as being an active medicine.

Oxymel of ſquills. L.

525 Take of clarified honey, three pounds; vinegar of ſquills, two pints. Boil them in a glaſs veſſel, with a ſlow fire, to the thickneſs of a ſyrup.

The honey was formerly employed for this preparation unclarified, and the ſcum, which in ſuch caſes ariſes in the boiling, taken off: by this means the impurities of the honey were diſcharged; but ſome of the medicinal parts of the ſquills, with which the vinegar was impregnated, were alſo ſeparated. For this reaſon the college of London have now judiciouſly ordered the honey for all theſe kinds of preparations to be previouſly clarified by itſelf.

Oxymel of ſquills is an uſeful aperient, detergent, and expectorant, and of great ſervice in humoral aſthmas, coughs, and other diſorders where thick phlegm abounds. It is given in doſes of two or three drams, along with ſome aromatic water, as that of cinnamon, to prevent the great nauſea which it would otherwiſe be apt to excite. In large doſes it proves emetic.

Simple oxymel. L.

526 Take of clarified honey, two pounds; diſtilled vinegar, one pint. Boil them in a glaſs veſſel, with a ſlow fire, to the thickneſs of a ſyrup.

This preparation may be conſidered as analogous to the *ſyrupus aceti* of the Edinburgh pharmacopœia. It is not inferior in efficacy to many more elaborate compoſitions. It is an agreeable, mild, cooling medicine. It is often uſed in cooling detergent gargariſms, and not unfrequently as an expectorant.

Oxymel of garlic. Dan.

527 Take of garlic, cut in ſlices, an ounce and a half; caraway ſeeds, ſweet fennel ſeeds, each two drams; clarified honey, ten ounces; vinegar, half a pint. Boil the vinegar for a little time, with the ſeeds bruiſed, in a glazed earthen veſſel; then add the garlic, and cover the veſſel cloſe; when grown cold, preſs out the liquor, and diſſolve in it the honey by the heat of a water bath.

This oxymel is recommended for attenuating viſcid juices, promoting expectoration, and the fluid ſecretions in general. It is doubtleſs a medicine of conſiderable efficacy, though very unpleaſant, the flavour of the garlic prevailing notwithſtanding the addition of the aromatic ſeeds.

Pectoral oxymel. Brun.

528 Take of elecampane roots, one ounce; orris root, half an ounce; gum ammoniac, one ounce; vinegar, half a pint; clarified honey, one pound; water, three pints. Let the roots, cut and bruiſed, be boiled in the water till one-third is waſted: then ſtrain off the liquor; let it ſtand to ſettle; and having poured it off clear from the feces, add to it the honey and the ammoniac, previouſly diſſolved in the vinegar. Mix them together, by gently boiling them.

The title of this compoſition expreſſes its medical virtues. It is deſigned for thoſe diſorders of the breaſt that proceed from a load of viſcid phlegm, and obſtructions of the pulmonary veſſels. Two or three ſpoonfuls may be taken every night and morning, and continued for ſome time.

Chap. XXV. *Powders.*

This form receives ſuch materials only as are capable of being ſufficiently dried to become pulveriſable without the loſs of their virtue. There are many ſubſtances, however, of this kind, which cannot be conveniently taken in powder: bitter, acrid, fetid drugs, are too diſagreeable; emollient and mucilaginous herbs and roots are too bulky; pure gums cohere, and become tenacious in the mouth; fixed alkaline ſalts liquefy on expoſing the compoſition to the air; and volatile alkalis exhale. Many of the aromatics, too, ſuffer a greater loſs of their odorous principle when kept in powder; as in that form they no doubt expoſe a much larger ſurface to the air. 529

The doſe of powders, in extemporaneous preſcription, is generally about half a dram: it rarely exceeds a whole dram, and is not often leſs than a ſcruple. Subſtances which produce powerful effects in ſmaller doſes are not truſted to this form, unleſs their bulk be increaſed by additions of leſs efficacy; thoſe which require to be given in larger ones are better fitted for other forms.

The uſual vehicle for taking the lighter powders is any agreeable thin liquid. The ponderous powders, particularly thoſe prepared from metallic ſubſtances, require a more conſiſtent vehicle, as ſyrups; for from thin ones they ſoon ſubſide. Reſinous ſubſtances likewiſe are moſt commodiouſly taken in thick liquors; in thin ones they are apt to run into lumps, which are not eaſily again ſoluble.

General rules for making powders.

I. Particular care ought to be taken that nothing carious, decayed, or impure, be mixed in the compoſition of powders: the ſtalks and corrupted parts of plants are to be ſeparated.

II. The dry aromatics ought to be ſprinkled, during their pulverization, with a few drops of any proper water.

III. The moiſter aromatics may be dried with a very gentle heat before they are committed to the mortar.

IV. Gums, and ſuch other ſubſtances as are difficultly pulveriſable, ſhould be pounded along with the drier ones, that they may paſs the ſieve together.

V. No part ſhould be ſeparated for uſe until the whole quantity put into the mortar has paſſed the ſieve, and the ſeveral ſiftings mixed together; for thoſe parts of the ſubject which are firſt powdered may prove different, at leaſt in degree of efficacy, from the reſt.

VI. Powders of aromatics are to be prepared only in ſmall quantities at a time, and kept in glaſs veſſels very cloſely ſtopped.

If powders are long kept, and not carefully ſecured from the air, their virtue is in a great meaſure deſtroyed, although

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although the parts in which it consists should not in other circumstances prove volatile. Thus, though the virtues of ipecacuanha are so fixed as to remain entire even in extracts made with proper menstrua, yet if the powdered root be exposed for a long time to the air, it loses its emetic quality.

Aloetic powder. L.

530 Take of socotorine aloes, one pound; white canella, three ounces. Rub them separately to powder, and then mix them.

This composition has long been known in the shops under the title of *hiera picra*. It furnishes us with an useful aloetic purgative, the canella operating as a good corrigent for the aloes. But it is more frequently employed as the basis of electuaries or pills, or of a tincture which was for a long time distinguished by the appellation of *sacred tincture*.

Aloetic powder with iron. L.

531 Take of socotorine aloes, powdered, an ounce and an half; myrrh, powdered, two ounces; dry extract of gentian, vitriolated iron, of each, in powder, one ounce. Mix them.

In this powder we have an aloetic and chalybeate conjoined. It consists of nearly the same articles which formerly entered the composition of the *pilulæ ecphractica chalybeatæ*, as they were called; and it is perhaps more frequently employed when brought to the form of pills by means of syrups than in powder: but in either way it is an useful medicine, and is particularly employed with advantage in cases of obstructed menstruation.

Aloetic powder with guaiacum. L.

532 Take of socotorine aloes, one ounce and an half; gum guaiacum, one ounce; aromatic powder, half an ounce. Rub the aloes and gum guaiacum separately to powder; then mix all the ingredients together.

In the guaiacum, as well as the aloes, we have a warm gummi-resinous purgative: and both are corrected, as well as more minutely divided, from their combination with the aromatics. This therefore furnishes us with an useful purgative: but when taken only in small doses, its chief effect is that of promoting perspiration. It is, however, more frequently employed in the form of pills than in the state of powder; and indeed it consists of nearly the same ingredients which constituted the *pilulæ aromaticæ* of the former edition of the London pharmacopœia.

Aromatic powder. L.

533 Take of cinnamon, two ounces; smaller cardamom seeds husked, ginger, long pepper, of each one ounce. Rub them together to a powder.

Aromatic powder, or *aromatic spices.* E.

Take of nutmegs, lesser cardamom seeds, ginger, each two ounces. Beat them together into a powder, to be kept in a phial well shut.

Both these compositions are agreeable, hot, spicy medicines; and as such may be usefully taken in cold phlegmatic habits and decayed constitutions, for warming the stomach, promoting digestion, and strengthening the tone of the viscera. The dose is from ten grains to a scruple and upwards. The first is considerably the warmest. This principally arises from the quantity of long pepper which it contains. But it is perhaps to be doubted whether from this article any advantage be derived; and a powder not inferior to either might, we think, be formed, by substituting cassia for the cinnamon employed by the one college, or the nutmegs by the other.

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Compound powder of asarabacca. L.

Take of the dry leaves of asarabacca, sweet marjoram, Syrian herb mastich, dry flowers of lavender, each one ounce. Powder them together. 534

Sternutatory or *cephalic powder.* E.

Take of the leaves of asarum, three parts; marjoram, one part. Beat them together into a powder.

Though the former of these powders be more compounded than the latter, yet they differ very little. They are both agreeable and efficacious errhines, and superior to most of those usually sold under the name of *herb snuff*. They are often employed with great advantage in cases of obstinate headach, and of ophthalmias resisting other modes of cure. Taken under the form of snuff to the extent of five or six grains at bed-time, they will operate the succeeding day as a powerful errhine, inducing frequent sneezing, but still more a large discharge from the nose. It is, however, necessary, during their operation, to avoid exposure to cold.

Powder of cerusse. L.

Take of cerusse, five ounces; sarocoll, one ounce and an half; tragacanth, half an ounce. Rub them together into powder. 535

This composition is the *tro hisci albi* of Rhazes brought back to its original simplicity with regard to the ingredients, and without the needless trouble of making it into troches. It is employed for external purposes, as in collyria, lotions, and injections, for repelling acrimonious humours, and in inflammations.

Compound powder of crabs claws. L.

Take of crabs claws, prepared, one pound; chalk, red coral, each, prepared, three ounces. Mix them. 536

These powders have lost several of their ingredients without any injury to their virtues; and possibly they would still bear a further reduction, for the crabs eyes and chalk are by themselves at least as essential as any composition of them with coral. And perhaps every purpose to be obtained from them may be accomplished by a more simple absorbent, as the chalk powder afterwards to be mentioned, or the powder of the lapilli cancrorum.

Compound powder of contrayerva. L.

Take of contrayerva, powdered, five ounces; compound powder of crabs claws, one pound and an half. Mix them. 537

This powder was formerly directed to be made up into balls with water, and was then called *lapis contrayervæ*; a piece of trouble now laid aside as needless, for it was necessary to reduce the balls into powder

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again before they could be uſed. Nor did that form contribute, as has been imagined, to their preſervation; for it is ſcarcely to be ſuppoſed that the powder will loſe more by being kept for a reaſonable length of time in a cloſe-ſtopt glaſs than the balls will in the humectation with water and exſiccation in the air before they are fit for being put by to keep. This medicine has much better claim to the title of an alexipharmac and ſudoriſic than the foregoing compoſitions. The contrayerva by itſelf proves very ſerviceable in low fevers, where the *vis vitæ* is weak, and a diaphoreſis to be promoted. It is poſſible that the crabs claws are of no farther ſervice than as they divide this powerful ingredient, and make it ſit more eaſily on the ſtomach.

Compound powder of chalk. L.

538 Take of prepared chalk, half a pound; cinnamon, four ounces; tormentil, gum-arabic, of each three ounces; long pepper, half an ounce. Powder them ſeparately, and mix them.

Chalk powder. E.

Take of white chalk, prepared, four ounces; nutmeg, half a dram; cinnamon, one dram. Mix and make them into a powder; which may ſupply the place of the cardialgic troches.

The addition of the aromatics in the above formula, coincides with the general intention of the remedy which is indicated for weakneſs and acidity in the ſtomach; and in looſeneſs from acidity.

Compound powder of chalk with opium. L.

Take of compound powder of chalk, eight ounces; hard purified opium, powdered, one dram and an half. Mix them.

From the addition of the opium this remedy becomes ſtill more powerful than the above in reſtraining diarrhœa.

Compound powder of ipecacuanha. L.

539 Take ipecacuanha and hard purified opium, of each, powdered, one dram; vitriolated kali, powdered, one ounce. Mix them.

Sudoriſic, or Dover's powder. E.

Take of vitriolated tartar, three drams; opium, root of ipecacuanha powdered, of each one ſcruple. Mix, and grind them accurately together, ſo as to make an uniform powder.

The vitriolated tartar, from the grittineſs of its cryſtals, is perhaps better fitted for tearing and dividing the tenacious opium than any other ſalt; this ſeems to be its only uſe in the preparation. The operator ought to be careful that the opium and ipecacuanha ſhall be equally diffuſed through the whole maſs of powder, otherwiſe different portions of the powder muſt have differences in degree of ſtrength.

The hard purified opium, directed by the London college, is, from this circumſtance, preferable to opium in its ordinary ſtate, employed by the Edinburgh college.

This powder is one of the moſt certain ſudorifics that we know of; and as ſuch, was recommended by Dr Dover as an effectual remedy in rheumatiſm. Modern practice confirms its reputation, not only in rheumatiſm, but alſo in dropſy and ſundry other diſeaſes, where it is often difficult by other means to produce a copious ſweat. The doſe is from five to ten or twelve grains, according as the patient's ſtomach and ſtrength can bear it. It is convenient to avoid much drinking immediately after taking it, otherwiſe it is very apt to be rejected by vomiting before any other effects are produced.

Compound powder of jalap. E.

Take of jalap root, one ounce; cryſtals of tartar, two ounces. Mix, and diligently grind them together for ſome time, ſo as to form a very fine powder. 540

The uſe of the cryſtals in this preparation is to break down and divide the jalap into very minute particles, whereby its operation is thought to be meliorated; and on this account the two articles are directed to be pounded together, and not ſeparately. But whether from this circumſtance any advantage ariſes or not, there can be no doubt that this combination furniſhes us with a very uſeful and active purgative, in every caſe where it is neceſſary to produce both a full evacuation of the inteſtinal canal, and a free diſcharge from the ſyſtem in general, under the form of catharſis.

Compound powder of myrrh. L.

Take of myrrh, dried ſavin, dried rue, Ruſſian caſtor, of each, one ounce. Rub them together into a powder. 541

This is a reformation of the troches of myrrh, a compoſition contrived by Rhazes againſt uterine obſtructions. It may be taken in any convenient vehicle, or made into boluſes, from a ſcruple to a dram or more, two or three times a-day.

Opiate powder. L.

Take of hard purified opium, powdered, one dram; burnt and prepared hartſhorn, nine drams. Mix them. 542

The hartſhorn is here intended merely to divide the opium, and to give it the form of powder, although it may perhaps have alſo ſome influence in rendering the opium more active from deſtroying acid in the ſtomach. But whether in this way it has any effect or not, there can be no doubt that it is a very convenient formula for the exhibition of opium in powder; which on ſome occaſions is preferable to its being given either in a liquid form or in that of pills. As ten grains of this powder contain preciſely one of the opium, the requiſite doſe may be eaſily adapted to the circumſtances of the caſe. It is often ſucceſsfully employed as a ſweating powder; and has not, like Dover's powder, the effect of inducing ſickneſs or vomiting.

Compound powder of ſcammony.

Take of ſcammony, hard extract of jalap, each two ounces; ginger, half an ounce. Powder them ſeparately, and mix them. *L.* 543

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Take of ſcammony, cryſtals of tartar, each two ounces; mix, and grind them diligently into a powder. *E.*

It is much to be regretted, that in the pharmacopœias publiſhed by authority in Britain, two compoſitions ſhould be diſtinguiſhed by the ſame name, differing conſiderably from each other in their nature and degree of activity.

The compound powder of ſcammony in the laſt edition of the London pharmacopœia differed conſiderably from the preſent: For there, the only addition was calcined hartſhorn, intended merely for the diviſion of the ſcammony. This purpoſe is ſtill better anſwered by the cryſtals of tartar, which at the ſame time conſpire with the operation of the ſcammony as a purgative. But the addition of jalap and ginger, according to the preſent formula of the London pharmacopœia, gives not only a purgative conſiderably different, but increaſes alſo the heating quality of the medicine, while the cream of tartar has an evident refrigerant power. Both may on occaſions be uſeful, but we think that in moſt caſes the Edinburgh formula will be found preferable.

In editions of our pharmacopœias of ſtill older date, this powder was prepared with another very active ingredient, diaphoretic antimony. It was much celebrated as diſtinguiſhed by the name of its inventor, being called from its firſt publiſher, *Cornachini's powder*. In a former edition of the Edinburgh pharmacopœia it was thus directed to be prepared:

Take of diaphoretic antimony, cream of tartar, ſcammony, each equal parts. Make them into a powder.

This may be given to the quantity of a dram or more. In other preſcriptions, the tartar and antimonial calx bear nearly the ſame proportion to the ſcammony as the calcined hartſhorn did in the London pharmacopœia. It appears probable, that neither of theſe ingredients are of any farther uſe, than as they divide the texture of the ſcammony; though Cornachini ſuppoſes very conſiderable advantage from ſome deobſtruent quality in the tartar, whereby the veſſels ſhall be opened, and the noxious humours prepared for expulſion; and from the preparation of antimony, though it have no ſenſible operation, he expects ſome ſhare of the ſame ſucceſs which ſometimes attends the rougher preparations of that mineral.

Both the preſent formulæ may, however, be conſidered as poſſeſſing all the advantages of Cornachini's powder.

Powder of ſcammony with aloes. L.

544 Take of ſcammony, ſix drams; hard extract of jalap, ſocotorine aloes, of each an ounce and an half; ginger, half an ounce. Powder them ſeparately, and mix them.

In this formula, the combination of ſcammony, jalap, and aloes, furniſhes a very active purgative, which, with ſome intentions at leaſt, may be preferable to either of the preceding. Taken from five to ten grains, it will operate as a purgative, even in caſes of obſtinate coſtiveneſs.

Powder of ſcammony with calomel. L.

545 Take of ſcammony, half an ounce; calomel, double-refined ſugar, of each two drams. Rub them ſeparately to a powder, and then mix them. Preparations and Compoſitions.

In this formula, we have the ſcammony in a more ſimple ſtate, united with ſuch a proportion of calomel as muſt very conſiderably aid its purgative power. And accordingly it may be employed with advantage, both in caſes of obſtinate coſtiveneſs and in dropſical affections, where a conſiderable diſcharge is required from the ſyſtem.

Compound powder of ſenna. L.

546 Take ſenna, cryſtals of tartar, of each two ounces; ſcammony, half an ounce; ginger, two drams. Rub the ſcammony by itſelf, rub the reſt together into a powder, and then mix them all.

This powder is given as a cathartic, in the doſe of two ſcruples or a dram. The ſpice is added, not only to divide, but to warm the medicine, and make it ſit eaſier on the ſtomach. The ſcammony is uſed as a ſtimulus to the ſenna; the quantity of the latter neceſſary for a doſe, when not aſſiſted by ſome more powerful material, being too bulky to be conveniently taken in this form.

The compoſition of this medicine is now conſiderably ſimplified by the rejection both of cinnamon and cloves, as the ginger alone is found fully to anſwer the intention in view.

Styptic powder. E.

547 Take of alum, an ounce and an half; gum-kino, three drams. Grind them together into a fine powder.

In former editions of our pharmacopœia, a powder of this kind was directed to be made with alum and dragon's blood, and was long in repute as an aſtringent, under the title of *Helvetius's ſtyptic powder*. The gum-kino is judiciouſly ſubſtituted for the dragon's blood, as being a much more powerful and certain aſtringent. The chief uſe of this powder is in hæmorrhagies, eſpecially of the uterus.

Compound powder of tragacanth. L.

548 Take of tragacanth powdered, gum-arabic, ſtarch, each an ounce and a half; double-refined ſugar, three ounces. Rub them together into a powder.

This compoſition is ſomewhat ſimplified by the rejection of the marſhmallow, and liquorice-root, which formerly entered it. But this has not probably produced any diminution of its medical properties. It operates as a mild emollient; and hence becomes ſerviceable in hectic caſes, tickling coughs, ſtrangury, ſome kinds of alvine fluxes, and other diſorders proceeding from a thin acrimonious ſtate of the humours, or an abraſion of the mucus of the inteſtines; they ſoften, and give a greater degree of conſiſtency to the former, and defend the latter from being irritated or excoriated by them. All the ingredients coincide in theſe general intentions. The doſe is from half a dram to two or three drams, which may be frequently repeated.

Anthelmintic powder. Gen.

549 Take of the flowers of tanſy, worm-ſeeds, each three drams; ſal martis, one dram. Mix them.

Both

Both the tanſy and worm-ſeed poſſeſs a conſiderable degree of anthelmintic power, which is not a little increaſed by the ſalt of ſteel. And from this combination more effect in the expulſion of worms, particularly of the lumbrici, may be expected, than from any of the articles taken by themſelves. This powder may be taken to the extent of half a dram or upwards for a doſe, proportioned to the age and circumſtances of the patient.

Powder againſt the bite of a mad dog. Brun.

550 Take of aſh-coloured ground liverwort, two ounces; black pepper, one ounce. Beat them together into a powder.

The virtue for which this medicine has been celebrated, is expreſſed in its title; the doſe is a dram and a half, to be taken in the morning faſting, in half a pint of cows milk warm, for four mornings together.

At one period it was held, on the recommendation of Dr Mead and other eminent practitioners, in very high eſteem. Now, however, it has fallen into ſuch diſrepute, as to be baniſhed from moſt of the modern pharmacopœias.

Compound powder of arum. Succ.

551 Take of arum root, freſh dried, two drams; yellow water-flag roots, burnt ſaxifrage roots, each one dram; white canella, a dram; ſalt of wormwood, one ſcruple. Beat them into a powder, which is to be kept in a cloſe veſſel.

In former editions of the London pharmacopœia, one of the ingredients in this compoſition was called *acorus vulgi* or *vulgaris*; a name which has been applied, by different writers, both to *calamus aromaticus*, and to *gladiolus luteus*, or common yellow water-flag. In this uncertainty, the compounders generally took the former. But as the medicine was firſt contrived by a German phyſician (Birkmann), and as in ſome of the German pharmacopœias, the *acorus vulgaris* is explained to be the water-flag, the Swediſh college have rather, in conformity to the original preſcription, than from any opinion of the virtues of the water-flag (which appears, when the root is dried and powdered, to be very inconſiderable), made choice of this laſt, and expreſſed it by the name which more clearly diſtinguiſhes it from the other. The caution of keeping the powder in a cloſe veſſel is very neceſſary; for if it be expoſed to the air, the alkaline ſalt, imbibing moiſture, would run into a liquid ſtate. Two alkaline ſalts have been generally directed; but as they differ from each other only in name, one of them is here juſtly omitted, and ſupplied by a proportional increaſe of the other. Crabs eyes were originally an article in this compoſition, but probably ſerved little other purpoſe than to increaſe its volume.

Agreeably to the above remark, the college of Edinburgh, in a reviſal of their pharmacopœia, had omitted the crabs-eyes, and continued the former practice of uſing calamus aromaticus for the *acorus vulgaris*. They had likewiſe exchanged the cinnamon for the white canella; and the alkaline ſalt for a neutral one, better ſuited to the form of a powder. Their formula was as follows:

Take of arum roots, newly dried, two ounces; calamus aromaticus, burnt ſaxifrage roots, each one ounce; white canella, ſix drams; vitriolated tartar, two drams. Mix and make them into a powder.

This article, which had formerly a place alſo in the London pharmacopœia, is ſtill retained in ſome of the beſt foreign ones: But it is now altogether rejected from our pharmacopœias.

The compound powder of arum was originally intended as a ſtomachic: and in weakneſſes and relaxations of the ſtomach, accompanied with a ſurcharge of viſcid humours, it is doubtleſs a very uſeful medicine. It frequently has alſo good effects in rheumatic caſes: the doſe may be from a ſcruple to a dram, two or three times a day, in any convenient liquor. It ſhould be uſed as freſh as poſſible, for its virtue ſuffers greatly in keeping: the arum root in particular, its capital ingredient, ſoon loſes the pungency, in which its efficacy principally conſiſts.

Digeſtive powder. Succ.

552 Take of bitter purging ſalts, rhubarb, each equal parts. Mix them.

In this compoſition, the ſalt will briſken the operation of the rhubarb as a cathartic, and the aſtringency of the latter will tend to increaſe the tone of the ſtomach: hence, in conſequence of evacuating, and at the ſame time ſtrengthening the alimentary canal, it may be preſumed to have conſiderable influence in promoting digeſtion.

Dyſenteric powder. Dan.

553 Take of rhubarb, one ounce; calcined hartſhorn, half an ounce; gum-arabic, three drams; caſcarilla bark, two drams. Mix them, and reduce them to a very fine powder.

Here the rhubarb is combined with another powerful tonic, the caſcarilla; and while the calcined hartshorn ſerves to neutralize acid, the gum-arabic will operate as a demulcent. This compoſition therefore may be very uſeful in dyſenteric caſes, after the violence of the diſeaſe has been overcome, and when there remains a debilitated and abraded ſtate of the inteſtinal canal.

Fumigation powder. Roſſ.

554 Take of olibanum, amber, maſtich, each three parts; ſtorax, two parts; benzoin, labdanum, each one part. Mix them into a groſs powder.

This powder is intended for the purpoſe of fumigation; and when burnt it gives out a fragrant odour: hence it may be ſucceſsfully employed for combating diſagreeable ſmells, and counteracting putrid or other noxious vapours diffuſed in the atmoſphere.

Powder for infants. Succ.

555 Take of magneſia alba, one ounce; rhubarb, reduced to a very fine powder, one dram. Let them be mixed.

This powder is very uſeful for deſtroying acid, and at the ſame time reſtoring the diminiſhed tone of the alimentary canal: hence it is often advantageouſly employed in caſes of diarrhœa, which depend on theſe

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morbid conditions. And it is in general a circumſtance of conſiderable advantage, that it does not tend to check looſeneſs very ſuddenly. It is particularly uſeful with infants, and hence the origin of the name here affixed to it.

Nitrous powder. Suec.

556 Take of purified nitre, three ounces; ſalt of ſorrel, one ounce; double-refined ſugar, ten ounces. Let them be mixed.

This is a very convenient and agreeable form of exhibiting nitre: for while the ſugar ſerves not only to divide and diffuſe it, but alſo to correct its taſte, the ſalt of ſorrel adds to its refrigerant power.

Purging Peruvian powder. Gen.

557 Take of the powder of Peruvian bark, one ounce; powder of rhubarb, powder of ſal ammoniac, each one dram and a half.

It has been imagined by many, that particular advantage reſulted from uniting the Peruvian bark with ſal ammoniac; and there can be no doubt, that in ſome caſes inconvenience reſults from the bark, in conſequence of its binding the belly. There are therefore circumſtances in which the combination here propoſed may perhaps be proper: but there is reaſon to believe that the benefit of the ſal ammoniac is more imaginary than real; and it not unfrequently happens, that we are diſappointed of the benefit which might otherwiſe be derived from the bark, in conſequence of its proving even of itſelf a purgative. Hence, in perhaps a majority of caſes, the exhibiting it with the additions here propoſed will be rather prejudicial than otherwiſe.

Thebaic powder. Suec.

558 Take of opium, half a ſcruple; purified nitre, five ſcruples and a half; refined ſugar, one ounce. Mix them together into a powder.

In this powder thoſe inconveniences which ſometimes reſult from opium may with certain conſtitutions be corrected, in conſequence of the refrigerant power of nitre; and hence it may prove a very uſeful ſedative powder. The ſugar is intended merely to give form to the medicine; and in its ſtate of combination, each dram of it contains a grain of opium; ſo that a practitioner has it in his power eaſily to regulate the doſe according to circumſtances.

Sponge-powder. Gen.

559 Take of burnt ſponge, powdered, common ſalt, each three drams. Mix them, and divide into twelve powders.

We have formerly noticed the manner of burning ſponge, (ſee n° 98.) It is of very conſiderable ſervice in ſcrofulous affections, and particularly in the cure of the bronchocele. It has of late been highly celebrated for theſe purpoſes by Mr Wilmer, under the title of the *Coventry remedy*. There it was ſometimes employed merely in its pure ſtate, combined with a ſufficient quantity of honey, to form it into a bolus; ſometimes it was given united with calcined cork and pumice-ſtone. What advantage, however, it could have derived from theſe additions it is difficult to conceive; nor can we readily ſee how it will be improved by the addition of common ſea-ſalt here propoſed: for this may probably lead to new combinations, materially altering the qualities of thoſe ſalts which the ſponge itſelf contains; and on which its virtues, as far as it has any, muſt depend. At the ſame time, for any experience which we ourſelves have had, we are inclined to think, that thoſe virtues which have been attributed to burnt ſponge are more imaginary than real.

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Chap. XXVI. *Troches.*

Troches and lozenges are compoſed of powders made up with glutinous ſubſtances into little cakes, and afterwards dried. This form is principally uſed for the more commodious exhibition of certain medicines, by fitting them to diſſolve ſlowly in the mouth, ſo as to paſs by degrees into the ſtomach; and hence theſe preparations have generally a conſiderable proportion of ſugar or other materials grateful to the palate. Some powders have likewiſe been reduced into troches, with a view to their preparation; though poſſibly for no very good reaſons: for the moiſtening, and afterwards drying them in the air, muſt on this account be of greater injury than any advantage accruing from this form can counterbalance. 560

General Rules for making Troches.

1. The three firſt rules laid down for making powders, are alſo to be obſerved in the powders for troches.
2. If the maſs proves ſo glutinous as to ſtick to the fingers in making up, the hands may be anointed with any convenient ſweet or aromatic oil; or elſe ſprinkled with powder of ſtarch, or of liquorice, or with flour.
3. In order to thoroughly dry the troches, put them on an inverted ſieve, in a ſhady airy place, and frequently turn them.
4. Troches are to be kept in glaſs veſſels, or in earthen ones well glazed.

Troches of ſtarch. L.

Take of ſtarch, an ounce and an half; liquorice, ſix drams; florentine orris, half an ounce; double refined ſugar, one pound and a half. Rub theſe to powder, and, by the help of tragacanth, diſſolved in water, make troches. They may be made, if ſo choſen, without the orris. 561

White pectoral troches. E.

Take of pureſt ſugar, one pound; gum arabic, four ounces; ſtarch, one ounce; flowers of benzoin, half a dram. Having beat them all into a powder, make them into a proper maſs with roſe-water, ſo as to form troches.

Theſe compoſitions are very agreeable pectorals, and may be uſed at pleaſure. They are calculated for ſoftening acrimonious humours, and allaying the tickling in the throat which provokes coughing.

Although not only the name but the compoſition alſo

also in the London and Edinburgh pharmacopœias be somewhat different, yet their effects are very much the same.

Troches of liquorice. L.

562 Take of extract of liquorice, double-refined sugar, each ten ounces; tragacanth, powdered, three ounces. Make troches by adding water.

Black pectoral troches. E.

Take of extract of liquorice, gum arabic, each four ounces; white sugar, eight ounces. Dissolve them in warm water, and strain: then evaporate the mixture over a gentle fire till it be of a proper consistence for being formed into troches.

These compositions are designed for the same purposes as the white pectoral troches above described. In foreign pharmacopœias there are some other troches of this kind, under the titles of *Trochisci bechici flavi* and *rubri*; the first are coloured with saffron, the latter with bole armenic. The dissolving and straining the extract of liquorice and gum arabic, as now ordered in the last of the above prescriptions, is a considerable improvement; not only as they are by that means more uniformly mixed than they can well be by beating, but likewise as they are thereby purified from the heterogeneous matters, of which both those drugs have commonly no small admixture.

Pectoral troches with opium. E.

563 Take of pure opium, two drams; balsam of Peru, one dram; tincture of Tolu, three drams. Grind the opium with the balsam and tincture previously mixed, till it be thoroughly dissolved; then add by degrees, of common syrup, eight ounces; extract of liquorice, softened in warm water, five ounces. While beating them diligently, gradually sprinkle upon the mixture five ounces of powdered gum arabic. Exsiccate so as to form troches, each weighing ten grains.

The directions for preparing the above troches are so full and particular, that no farther explanation is necessary. Six of the troches prepared in the manner here ordered, contain about one grain of opium. These troches are medicines of approved efficacy in tickling coughs depending on an irritation of the fauces. Besides the mechanical effect of the invisicating matters and involving acrid humours, or lining and defending the tender membranes, the opium must, no doubt, have a considerable share, by more immediately diminishing the irritability of the parts themselves.

The composition of these troches, however, would perhaps be improved by the omission of the balsam of Peru: for although here directed only in small quantity, yet it gives a taste to the troches which is to many people very disagreeable; and it is at the same time probable that it adds very little, if any thing, to the efficacy of the medicine.

Troches of nitre.

564 Take of purified nitre, powdered, four ounces; double-refined sugar, powdered, one pound; tragacanth, powdered, six ounces. With the addition of water, make troches. *L.*

Take of nitre, purified, three ounces; double-refined sugar, nine ounces. Make them into troches with mucilage of gum tragacanth. *E.*

This is a very agreeable form for the exhibition of nitre; though, when the salt is thus taken without any liquid (if the quantity be considerable), it is apt to occasion uneasiness about the stomach, which can only be prevented by large dilution with aqueous liquors. The troches of nitre have been said to be employed with success in some cases of difficult deglutition.

Troches of sulphur.

Take of washed flowers of sulphur, two ounces; double-refined sugar, four ounces. Rub them together; and, with the mucilage of quince-seeds, now and then added, make troches. *L.* 565

Take of flowers of sulphur, two ounces; flowers of benzoin, one scruple; white sugar, four ounces; factitious cinnabar, half a dram. Beat them together, and add mucilage of gum tragacanth as much as is sufficient. Mix and make them into troches according to art. *E.*

These compositions are to be considered only as agreeable forms for the exhibition of sulphur, no alteration or addition being here made to its virtues; unless that, by the flowers of benzoin in the second prescription, the medicine is supposed to be rendered more efficacious as a pectoral.

The factitious cinnabar seems chiefly intended as a colouring ingredient.

Troches of chalk. L.

Take of chalk, prepared, four ounces; crabs-claws, prepared, two ounces; cinnamon, half an ounce; double-refined sugar, three ounces. These being rubbed to powder, add mucilage of gum arabic, and make troches. 566

Troches of magnesia. L.

Take of burnt magnesia, four ounces; double-refined sugar, two ounces; ginger, powdered, one scruple. With the addition of mucilage of gum arabic make troches.

These compositions are calculated against that uneasy sensation at the stomach, improperly called the *heartburn*; in which they often give immediate relief, by absorbing and neutralizing the acid juices that occasion this disorder. The absorbent powders here used are of the most powerful kind. The former has in general the effect of binding, the latter of opening, the belly; and from this circumstance the practitioner will be determined in his choice, according to the nature of the case which he may have occasion to treat.

Red lead troches. Dan.

Take of red lead, half an ounce; corrosive sublimate mercury, one ounce; crumb of the finest bread four ounces. Make them up with rose-water into oblong troches. 567

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These troches are employed only for external purposes as escarotics: they are powerfully such, and require a good deal of caution in their use.

Troches of catechu. Brun.

Take of catechu, one ounce; white sugarcandy, two ounces; ambergris, musk, each ten grains; mucilage of gum tragacanth, as much as is sufficient. Make them into troches. 568

This medicine has long been in esteem as a slight restringent; and restringents thus gradually received into the stomach produce better effects than when an equal quantity is taken down at once. These troches would be more palatable, and perhaps not less serviceable, were the musk and ambergris omitted.

Chap. XXVII. *Pills.*

To this form are peculiarly adapted those drugs which operate in a small dose, and whose nauseous and offensive taste or smell require them to be concealed from the palate. 569

Pills dissolve the most difficultly in the stomach, and produce the most gradual and lasting effects of all the internal forms. This is in some cases of great advantage, in others it is a quality not at all desirable; and sometimes may even be of dangerous consequence, particularly with regard to emetics; which, if they pass the stomach undissolved, and afterwards exert themselves in the intestines, operate there as violent cathartics. Hence emetics are among us scarcely ever given in pills; and hence to the resinous and difficultly soluble substances, saponaceous ones ought to be added, in order to promote their solution.

Gummy resins, and inspissated juices, are sometimes soft enough to be made into pills without addition: where any moisture is requisite, spirit of wine is more proper than syrups or conserves, as it unites more readily with them, and does not sensibly increase their bulk. Light dry powders require syrup or mucilages; and the more ponderous, as the mercurial and other metallic preparations, thick honey, conserve or extracts.

Light powders require about half their weight of syrup, of honey, about three-fourths their weight, to reduce them into a due consistence for forming pills. Half a dram of the mass will make six or seven pills of a moderate size.

General Rules for making pills.

1. Gums and inspissated juices are to be first softened with the liquid prescribed; then add the powders, and continue beating them all together till they be perfectly mixed.
2. The masses for pills are best kept in bladders, which should be moistened now and then with some of the same kind of liquid that the mass was made up with, or with some proper aromatic oil.

Ethiopic pills. E.

Take of quicksilver, six drams; golden sulphur of antimony, resin of guaiacum, honey, each half an ounce. Grind the quicksilver with the honey, in a glass mortar, until the mercurial globules entirely disappear; then add the golden sulphur and guaiacum, with as much mucilage of gum arabic as is sufficient to make the mixture into a mass of the proper consistence for forming pills. 570

These pills are much more efficacious than those of a former edition; the ethiops mineral, there ordered, being exchanged for a more active composition. In their present form, they resemble Dr Plummer's pills, described in the Edinburgh Essays, and afterwards to be mentioned. To it they are preferable in one respect, that they are less apt to run off by stool. They are an useful alterative both in cutaneous and venereal disorders. One fourth-part of the quantity above prescribed may be made into sixty pills; of which from one to four may be taken every night and morning, the patient keeping moderately warm during the whole time that this course is continued.

Pills of aloes. L.

Take of socotorine aloes, powdered, one ounce; extract of gentian, half an ounce; syrup of ginger, as much as is sufficient. Beat them together. 571

Aloetic pills. E.

Take of socotorine aloes, in powder, thick extract of gentian, each two ounces; make them into a mass with simple syrup.

These pills were formerly directed to be made with Castile soap; from a notion which Boerhaave and some others were very fond of, that soap promoted the solution of resinous and several other substances in the stomach. This, however, seems to be a mistake; and, on the contrary, it is highly probable that the alkaline part of the soap is in most instances separated from the oily by the acid in the stomach; by which decomposition the soap may possibly retard instead of promoting the solution of the aloes. These pills have been much used as warming and stomachic laxatives: they are very well suited for the costiveness so often attendant on people of sedentary lives. Like other preparations of aloes, they are also used in jaundice, and in certain cases of obstructed menses. They are seldom used for producing full purging; but if this be required, a scruple or half a dram of the mass may be made into pills of a moderate size for one dose.

Pills of aloes with myrrh. L.

Take of socotorine aloes, two ounces; myrrh, saffron, of each one ounce; syrup of saffron, as much as is sufficient. Rub the aloes and myrrh separately to powder; afterwards beat them all together. 572

The common pills, vulgarly called *Rufus's pills.* E.

Take of socotorine aloes, two ounces; myrrh, one ounce; saffron, half an ounce. Beat them into a mass with a proper quantity of syrup.

These pills have long continued in practice, without any other alteration than in the syrup with which the mass is made up, and in the proportion of saffron. In our last pharmacopœia, the syrup of wormwood was ordered, which is here judiciously exchanged by the London college for that of saffron; this preserving and

and improving the brightneſs of colour in the medicine, which is the characteriſtic of its goodneſs. The ſaffron, in the compoſition which is attributed to Rufus, is equal in quantity to the myrrh; and in theſe proportions the pill was received in our firſt pharmacopœia. As the diminution afterwards made in the ſaffron was grounded on very abſurd reaſons, (viz. "leſt the former quantity ſhould occaſion a ſpaſmus cynicus,") the London college have now again increaſed it, and reſtored the pill to its original form. The virtues of this medicine may be eaſily underſtood from its ingredients. Theſe pills, given to the quantity of half a dram or two ſcruples, prove conſiderably cathartic, but they anſwer much better purpoſes in ſmaller doſes as laxatives or alteratives.

Colocynth pills with aloes, commonly called *Cocciæ*. E.

573 Take ſocotorine aloes, ſcammony, of each two ounces; ſal polychreſt, two drams; colocynth, one ounce; oil of cloves, two drams. Reduce the aloes and ſcammony into a powder with the ſalt; then let the colocynth, beat into a very fine powder, and the oil be added; laſtly, make it into a proper maſs with mucilage of gum arabic.

In theſe pills we have a very uſeful and active purgative; and where the ſimple aloetic pill is not ſufficient for obviating coſtiveneſs, this will often effectually anſwer the purpoſe. Little of their activity can depend upon the ſalt which enters the compoſition; but it may aſſiſt in dividing the active parts of the other articles, particularly the aloes and ſcammony. Theſe pills often produce a copious diſcharge in caſes of obſtinate coſtiveneſs, when taken to the extent only of five or ten grains; but they may be employed in much larger doſes. They are, however, ſeldom uſed with the view of producing proper catharſis. Half a dram of the maſs contains about five grains of the colocynth, ten of the aloes, and ten of the ſcammony.

Copper pills. E.

574 Take of cuprum ammoniacum, ſixteen grains; crumb of bread, four ſcruples; ſpirit of ſal ammoniac, as much as is ſufficient to form them into a maſs, which is to be divided into thirty-two equal pills.

Theſe pills had formerly the name of *Pilulæ cæruleæ*, but they are now with greater propriety denominated from the metal which is their baſis.

Each of theſe pills weigh about three grains, and contain ſomewhat more than half a grain of the cuprum ammoniacum. The above pills ſeem to be the beſt form of exhibiting this medicine. See *Cuprum Ammoniacale*, and Chemistry, no 1034.

Gum pills.

575 Take of galbanum, opopanax, myrrh, ſagapenum, each one ounce; aſafœtida, half an ounce; ſyrup of ſaffron, as much as is ſufficient. Beat them together. *L.*

Take of aſafœtida, galbanum, myrrh, each one ounce; rectified oil of amber, one dram. Beat them into a maſs with ſimple ſyrup. *E.*

Theſe pills are deſigned for antihyſterics and emmenagogues, and are very well calculated for anſwering thoſe intentions; half a ſcruple, a ſcruple, or more, may be taken every night or oftener. The fetid pills of our former pharmacopœia were conſiderably purgative: the purgative ingredients are now omitted, as the phyſician may eaſily, in extemporaneous preſcription, compound theſe pills with cathartic medicines, in ſuch proportions as particular caſes ſhall require. Preparations and Compoſitions.

Quickſilver pills. L.

576 Take purified quickſilver, extract of liquorice, having the conſiſtence of honey, of each two drams; liquorice, finely powdered, one dram. Rub the quickſilver with the extract of liquorice until the globules diſappear; then, adding the liquorice-powder, mix them together.

Mercurial pills. E.

Take of quickſilver, honey, each one ounce; crumb of bread, two ounces. Grind the quickſilver with the honey in a glaſs mortar till the globules diſappear, adding occaſionally a little ſimple ſyrup; then add the crumb of bread, and beat the whole with water into a maſs, which is to be immediately divided into four hundred and eighty equal pills.

The quickſilver was formerly directed to be ground with reſin of guaiacum and Caſtile ſoap. The former was ſuppoſed to coincide with the virtues of the mercury, and the latter was uſed chiefly to divide the globules of mercury. For this laſt intention Dr Saunders found that honey, the ſubſtance here ordered by the Edinburgh college, is of all he tried the moſt effectual: but we would ſuppoſe with this gentleman, that ſomething farther is done in this proceſs than the mere diviſion of the mercurial globules, and that part of the quickſilver is as it were amalgamated with the honey, or brought to a ſtate ſimilar to that in Plenck's ſolution. The ſame effect will take place when the pills are prepared with extract of liquorice now directed by the London college.

The mercurial pill is one of the beſt preparations of mercury, and may in general ſuperſede moſt other forms of this medicine. It is neceſſary to form the maſs immediately into pills, as the crumb ſoon becomes too hard for that purpoſe. Soap was undoubtedly a very improper medium for triturating the mercury; it is not only too hard for that purpoſe, but when the preparation entered the ſtomach, the alkaline part of the ſoap being engaged by the acid in that viſcus, the mercury would in all probability be immediately ſeparated. The honey and bread can only be changed by the natural powers of digeſtion, and can never oppreſs the ſtomach. The doſe of the pills is from two to four or ſix in the day, according to the effects we wiſh to produce.

Jalap pills. E.

Take of extract of jalap, two ounces; aromatic powder, half an ounce. Beat them into a maſs with ſimple ſyrup. 577

This is an uſeful and active purgative, either for evacuating the contents of the inteſtinal canal, or producing a diſcharge from the ſyſtem in general.

Preparations and Compositions.

One of the ſame kind, with powdered jalap in ſubſtance inſtead of the extract, is uſed in ſome of our hoſpitals, as a cheap and effectual purge.

Plummer's pill. E.

578 Take of ſweet mercury, precipitated ſulphur of antimony, each ſix drams; extract of gentian, white Spaniſh ſoap, each two drams. Let the mercury be triturated with the ſulphur till they be thoroughly mixed, then add the extract, and form a maſs with ſimple ſyrup.

Theſe pills were recommended to the attention of the public about forty years ago by Dr Plummer, whoſe name they ſtill bear. He repreſented them in a paper which he publiſhed in the Edinburgh Medical Eſſays, as a very uſeful alterative; and on his authority they were at one time much employed; but they are now leſs extenſively uſed than formerly. And although they ſtill retain a place in the Edinburgh pharmacopœia, yet it is probable that every purpoſe to be anſwered by them may be more effectually obtained from the common mercurial pill, or from calomel in a more ſimple ſtate.

Opium pills. L.

579 Take of hard purified opium, powdered, two drams; extract of liquorice, one ounce. Beat them until they are perfectly united.

Thelaic, commonly called *Pacific pills.* E.

Take of opium, half an ounce; extract of liquorice, two ounces; Caſtile ſoap, an ounce and a half; Jamaica pepper, one ounce. Soften the opium and extract ſeparately with proof-ſpirit, and having beat them into a pulp, mix them; then add the ſoap, and the pepper beat into a powder; and laſtly, having beat them well together, form the whole into a maſs.

Theſe two compoſitions, though differing in ſeveral particulars, may yet be conſidered as fundamentally very much the ſame. The firſt is a ſimple opiate, in which every five grains of the maſs contains one of opium; and in the opium alone can we ſuppoſe that the activity of the medicine depends.

Although ſome of the articles contained in the latter compoſition may perhaps be ſuppoſed to operate as corrigentia, yet the former compoſition, which is the moſt ſimple, is in general preferable.

Pills ſimilar to the ſecond were contrived by a chemical empiric, Starkey, and communicated by him to Matthews, under whoſe name they were ſome time ago greatly celebrated. The form here given differs conſiderably from the original, in omitting many ingredients of no great ſervice. Nor indeed are any of the ingredients of much conſequence, except the opium; their quantity being too inconſiderable to anſwer any uſeful purpoſe. Ten grains of the compoſition contain one of opium.

Squill-pills.

580 Take of freſh dried ſquills, powdered, one dram; ginger powdered, ſoap, of each three drams; ammoniacum, two drams; ſyrup of ginger, as much as is ſufficient. Beat them together. *E.*

Take of gum ammoniac, leſſer cardamom ſeeds, in powder, extract of liquorice, each one dram; dried root of ſquills, in fine powder, one ſcruple. Mix, and form them into a maſs with ſimple ſyrup. *E.* Preparations and Compoſitions.

Theſe are elegant and commodious forms for the exhibition of ſquills, whether for promoting expectoration, or with the other intentions to which that medicine is applied. As the virtue of the compound is chiefly from the ſquills, the other ingredients are often varied in extemporaneous preſcription: and probably no material difference takes place in the two forms here propoſed (excepting in the proportion of the ſquills, which in the former conſtitutes one ninth, in the latter one tenth, of the maſs.

Stomachic pills. E.

Take of rhubarb, one ounce; ſocotorine aloes, ſix drams; myrrh, half an ounce; vitriolated tartar, one dram; eſſential oil of mint, half a dram; ſyrup of orange peel, a ſufficient quantity. Make them into a maſs. 581

This pill is intended for moderately warming and ſtrengthening the ſtomach, and evacuating crude viſcid humours. A ſcruple of the maſs may be taken twice a-day.

Bacher's pill. Gen.

Take of extract of black hellebore, purified myrrh, each one ounce; powder of carduus benedictus, two ſcruples. Mix them into a maſs according to art, to be dried in the air till it be fit for the formation of pills, each weighing one grain. 582

Theſe pills have been ſtrongly recommended as a moſt effectual remedy in dropſical caſes, and have been alleged to unite an evacuant and tonic power. Hence they have been conſidered as particularly ſuited to thoſe caſes where remarkable weakneſs and laxity occur. Under the hands of Mr Bacher the inventor, they acquired ſo great reputation, that, after a trial in the military hoſpitals at Paris, the receipt was purchaſed by the French king, and publiſhed by authority. But like many other noſtrums ſince this publication, Bacher's pill has by no means ſupported the reputation which it had when kept a ſecret. The doſe is varied according to circumſtances, from one to thirty pills taken in the courſe of the day.

Pills of elaterium. Suec.

Take of the pureſt gum ammoniac, two ounces; ſocotorine aloes, gamboge, each two drams; elaterium, half a dram. Mix them, by means of bitter tincture, into a maſs, and let pills be formed, each weighing two grains. 583

This, as well as the former, is alſo a pill celebrated for the cure of dropſical affections. And the elaterium, from which it derives its name, is one of the moſt powerful evacuants in the way of catharſis. Here, however, it is united with ſuch active articles, particularly the gamboge, as muſt make its effect ſomewhat doubtful. And we are inclined to think that a preferable formula for making the pills of elaterium, is to form it into a maſs, with the extract of gentian. This is imagined to have ſome influence as correcting its effect,

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in exciting ſickneſs. And when each pill is made to contain half a grain of the elaterium, the doſe may be eaſily accommodated to the circumſtances of the patient, one or two pills being taken every hour till they begin to operate.

The elaterium, whether under the form above-mentioned, or in the more ſimple ſtate which has now been ſuggeſted, operates as a very powerful cathartic, often inducing the diſcharge of ſtagnant ſerum, when other remedies are found ineffectual. But it can be exhibited only in thoſe caſes where the patient ſtill retains a conſiderable degree of ſtrength.

Fetid pills. Suec.

584 Take of aſafœtida, caſtor, each a dram and a half; ſalt of amber, half a dram; oil of hartſhorn, half a ſcruple. Make them into a maſs, with tincture of myrrh, to be divided into pills of two grains each.

Theſe, like the gum-pills formerly mentioned, are chiefly uſed as an antihyſteric and antiſpaſmodic medicine; and they are particularly uſeful in counteracting ſpaſmodic affections of the alimentary canal, eſpecially thoſe connected with flatulence. But the aſafœtida is no leſs ſucceſsful when exhibited in a more ſimple ſtate, particularly when formed into pills with an equal quantity of ſoap, by the aid of ſimple ſyrup.

Gamboge pills. Dan.

585 Take of ſocotorine aloes, extract of black hellebore, ſweet mercury, gamboge, each two drams; diſtilled oil of juniper, half a dram; ſyrup of buckthorn, as much as is ſufficient for forming a maſs of pills.

From the ingredients of which theſe pills are conſtituted, we need hardly remark, that they muſt prove a very powerful purgative. The gamboge, from which they derive their name is unqueſtionably a very active purge. But it is not more ſo than the ſweet mercury; and perhaps from an union of theſe two, as much might be expected as from the more compounded formula here adopted. Yet it is not improbable that the eſſential oil of juniper may in ſome degree operate as a corrigent.

Pills of corroſive ſublimate mercury. Suec.

586 Take of corroſive ſublimate, purified ſal ammoniac, each one ſcruple; diſtilled water, as much as is ſufficient to diſſolve them; powder of the root of althea, ſixteen ſcruples; honey, two drams. Mix them into a maſs for the formation of pills, each weighing three grains.

Corroſive ſublimate in ſubſtance was long conſidered as being ſo violent in its effects, that it could not with ſafety be taken internally; but for a conſiderable time it has been uſed with advantage under the form of ſolution, either in water or ſpirits. But to both theſe a conſiderable objection occurs from their diſagreeable braſſy taſte. This objection is however entirely obviated, by reducing the ſolution, after it is formed, to a ſolid maſs, by means of crumb of bread, or any proper powder: and by the aid of a little ſal ammoniac, the ſolution may be made in a very ſmall quantity of water; ſo that leſs of any ſolid intermedium will be ſufficient to bring it to the form of pills. The formula here directed ſeems well ſuited for the purpoſe intended. Each of the pills contains about an eighth of a grain of the corroſive; thus the doſe may be eaſily regulated according to the intention in view. And theſe pills are not unfrequently employed with advantage, both in combating venereal and cutaneous affections, and for the expulſion of worms from the alimentary canal. With the latter of theſe intentions, a ſimilar pill was particularly recommended by Dr Gardner, in a paper publiſhed in the Edinburgh Phyſical and Literary Eſſays: and although not received into our pharmacopœia, it has been frequently uſed at Edinburgh.

Tar pills. Dan.

587 Take any quantity of tar, and mix with it as much powdered elecampane root as will reduce it to a proper thickneſs for being formed into pills.

The powder here mixed with the tar, though of no great virtue, is nevertheleſs a very uſeful addition, not only for procuring it a due conſiſtence, but likewiſe as it divides the reſinous texture of the tar, and thus contributes to promote its ſolution by the animal juices. In the Edinburgh infirmary, half a dram of the maſs, made into middle-ſized pills, is given every morning and evening in diſorders of the breaſt, ſcurvies, &c.

Soap-pills. Suec.

588 Take of hard white ſoap, two ounces; extract of birch, one ounce. Let them be formed into a maſs, to be divided into pills, each containing three grains.

Although many virtues have been attributed to the birch, yet we are inclined to think, that it here ſerves little other purpoſe than to give the form of pills to the ſoap. And this article, even when taken in ſmall quantity with ſome conſtitutions, operates as a gentle laxative. But beſides this, it has alſo been ſuppoſed to be highly uſeful both in caſes of jaundice and of calculus. There can, however, be little doubt, that the theories on which it has been inferred that it may be uſeful in ſuch complaints are not well founded; and we may perhaps add, that the uſe of it, even to a great extent, is by no means attended with thoſe conſequences which were once alleged to ariſe from it.

Storax pills. Suec.

589 Take of ſtrained ſtorax, five ſcruples; extract of liquorice, three drams; opium, one dram. Let the opium, diſſolved in wine, be added to the other ingredients, ſo as to form a maſs of proper conſiſtence, to be made into pills, each weighing three grains.

Theſe pills are principally active in conſequence of the opium which they contain. And they are chiefly meant with a view to a ſlow ſolution in the ſtomach, and conſequently producing more gradual and laſting effects. One grain of opium is contained in ſeventeen grains of the maſs.

CHAP. XXVIII. *Electuaries.*

590 ELECTUARIES are compoſed chiefly of powders mixed up with ſyrups, &c. into ſuch a conſiſtence that

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the powders may not ſeparate in keeping, that a doſe may be eaſily taken upon the point of a knife, and not prove too ſtiff to ſwallow.

Electuaries receive chiefly the milder alterative medicines, and ſuch as are not ungrateful to the palate. The more powerful drugs, as cathartics, emetics, opiates, and the like (except in officinal electuaries to be diſpenſed by weight), are ſeldom truſted in this form, on account of the uncertainty of the doſe; diſguſtful ones, acrids, bitters, fetids, cannot be conveniently taken in it; nor is the form of an electuary well fitted for the more ponderous ſubſtances, as mercurials, theſe being apt to ſubſide in keeping, unleſs the compoſition be made very ſtiff.

The lighter powders require thrice their weight of honey, or ſyrup boiled to the thickneſs of honey, to make them into the conſiſtence of an electuary; of ſyrups of the common conſiſtence, twice the weight of the powder is ſufficient.

Where the common ſyrups are employed, it is neceſſary to add likewiſe a little conſerve, to prevent the compound from drying too ſoon; electuaries of Peruvian bark, for inſtance, made up with ſyrup alone, will often in a day or two grow too dry for taking.

Some powders, eſpecially thoſe of the leſs grateful kind, are more conveniently made up with mucilage than with ſyrup, honey, or conſerve. The three latter ſtick about the mouth and fauces, and thus occaſion the taſte of the medicine to remain for a conſiderable time; while mucilages paſs freely, without leaving any taſte in the mouth. A little ſoft extract of liquorice, joined to the mucilage, renders the compoſition ſufficiently grateful, without the inconveniences of the more adheſive ſweets.

The quantity of an electuary, directed at a time, in extemporaneous preſcription, varies much according to its conſtituent parts, but it is rarely leſs than the ſize of a nutmeg, or more than two or three ounces.

General rules for making electuaries.

I. The rules already laid down for decoctions and powders in general, are likewiſe to be obſerved in making decoctions and powders for electuaries.

II. Gums, inſpiſſated juices, and ſuch other ſubſtances as are not pulverizable, ſhould be diſſolved in the liquor preſcribed: then add the powders by little and little, and keep the whole briſkly ſtirring, ſo as to make an equable and uniform mixture.

III. Aſtringent electuaries, and ſuch as have pulps of fruit in their compoſition, ſhould be prepared only in ſmall quantities at a time: for aſtringent medicines loſe much of their virtue on being kept in this form, and the pulps of fruits are apt to become ſour.

IV. The ſuperfluous moiſture of the pulps ſhould be exhaled over a gentle fire, before the other ingredients are added to them.

V. Electuaries, if they grow dry in keeping, are to be reduced to a due conſiſtence, with the addition of a little Canary wine, and not with ſyrup or honey: by this means the doſe will be the leaſt uncertain; a circumſtance deſerving particular regard, in thoſe eſpecially which are made up with ſyrup, and contain a proportion of opium.

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Electuary of caſſia. L.

Take of the freſh extracted pulp of caſſia, half a pound; manna, two ounces; pulp of tamarinds, one ounce; roſe-ſyrup, half a pound. Beat the manna, and diſſolve it over a ſlow fire in the roſe-ſyrup; then add the pulps; and with a continued heat evaporate the whole to the proper thickneſs of an electuary. 591

Electuary of caſſia, commonly called *diacaſſia.* E.

Take of pulp of caſſia fiſtularis, ſix ounces; pulp of tamarinds, manna, each an ounce and a half; ſyrup of pale roſes, ſix ounces. Having beat the manna in a mortar, diſſolve it with a gentle heat in the ſyrup; then add the pulps, and evaporate them with a regularly continued heat to the conſiſtence of an electuary.

Theſe compoſitions are very convenient officinals, to ſerve as a baſis for purgative electuaries and other ſimilar purpoſes; as the pulping a ſmall quantity of the fruits, for extemporaneous preſcription, is very troubleſome. The tamarinds give them a pleaſant taſte, and do not ſubject them, as might be expected, to turn ſour. After ſtanding for four months, the compoſition has been found no ſourer than when firſt made. This electuary likewiſe is uſefully taken by itſelf, to the quantity of two or three drams occaſionally, for gently looſening the belly in coſtive habits.

Electuary of ſcammony. L.

Take of ſcammony, in powder, one ounce and an half; cloves, ginger, of each ſix drams; eſſential oil of caraway, half a dram; ſyrup of roſes, as much as is ſufficient. Mix the ſpices, powdered together, with the ſyrup; then add the ſcammony, and laſtly the oil of caraway. 592

This electuary is a warm briſk purgative. It is a reform of the *electuarium caryocoſtinum* of our preceding diſpenſatories; a compoſition which was greatly complained of, as being inconvenient to take on account of the largeneſs of its doſe. A dram and a half of this, which contains fifteen grains of ſcammony, is equivalent to half an ounce of the other.

Electuary of ſenna. L.

Take of ſenna, eight ounces; figs, one pound; pulp of tamarinds, of caſſia, of prunes, each half a pound; coriander ſeeds, four ounces; liquorice, three ounces; double-refined ſugar, two pounds and an half. Powder the ſenna with the coriander ſeeds, and ſift out ten ounces of the mixed powder. Boil the remainder with the figs and liquorice, in four pints of diſtilled water, to one half; then preſs out and ſtrain the liquor. Evaporate this ſtrained liquor to the weight of about a pound and an half; then add the ſugar, and make a ſyrup; add this ſyrup by degrees to the pulps, and laſtly mix in the powder. 593

Lenitive electuary. E.

Take of pulp of French prunes, one pound; pulp of caſſia, pulp of tamarinds, each two ounces and a half; black ſyrup of ſugar, commonly called *molaſſes*, one pound and a half; ſenna leaves, in fine powder, four

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four ounces; coriander ſeeds, in fine powder, half an ounce. Having boiled the pulps with the ſyrup to the conſiſtence of honey, add the powders, and beat the whole into an electuary.

This electuary, the name of which is with propriety changed by the London college, is now freed from ſome ſuperfluous ingredients which were left in it at former reviſals, *viz.* polypody root, French mercury leaves, fenugreek ſeeds, and linſeed. Molaſſes is preferable to either honey or ſugar, as it coincides with the intention, and is not only of itſelf inapt to ferment, but likewiſe prevents ſuch ſubſtances as are this way diſpoſed from running into fermentation.

It is a very convenient laxative, and has long been in common uſe among practitioners. Taken to the quantity of a nutmeg or more, as occaſion may require, it is an excellent laxative for looſening the belly in coſtive habits.

Japonic electuary, commonly called *Japonic confection*. E.

594 Take of Japan earth, four ounces; gum-kino, three ounces; cinnamon, nutmeg, each one ounce; opium diffuſed in a ſufficient quantity of Spaniſh white wine, one dram and a half; ſyrup of dried roſes, boiled to the conſiſtence of honey, two pounds and a quarter. Mix and form them into an electuary.

The ingredients in this electuary ſeem extremely well choſen, and are ſo proportioned to one another, that the quantity of opium is the ſame as in the diaſcordium of the former pharmacopœias of Edinburgh, *viz.* one grain in ten ſcruples. The gum-kino, now ſubſtituted for the tormentil root, is an excellent improvement in the formula.

Tin electuary. Brun.

595 Take of pure tin, quickſilver, each one ounce. Let them be formed into an amalgam; oyſter-ſhells, prepared, one ounce. Reduce the whole to a powder. Take of this powder, conſerve of wormwood, each one ounce, and form an electuary with ſyrup of mint.

Tin, as we have already had occaſion to obſerve above (n° 312.), has long been celebrated for the expulſion of tænia; and it is alſo well known, that in mercury we have one of the moſt powerful anthelmintics. Such a combination as the preſent, then, might be ſuppoſed well ſuited for the removal of that animal from the alimentary canal; and accordingly it has been alleged, that this electuary has ſometimes ſucceeded after other remedies have failed. It may be taken twice a-day, to the extent of two or three drams for a doſe.

Electuary for the gums. Suec.

596 Take of powdered myrrh, three drams; cream of tartar, cochineal, each a dram and a half. Grind them together in a glaſs mortar; then add melted honey, four ounces; cloves, in powder, one dram.

Myrrh, particularly under the form of tincture, has long been a favourite application to the gums, when in a ſpongy or ulcerated ſtate. But the ſpirituous menſtruum there employed, although ſometimes favouring the intention in view, in other inſtances occurs as an objection to its uſe. In theſe caſes, the benefit to be derived from the myrrh may be obtained from this electuary, which may always be applied with ſafety, and ſometimes with advantage.

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Electuary of manna. Suec.

Take of manna, refined ſugar pounded, fennel-water, each two ounces. Strain the mixture, uſing expreſſion; then add fine powder of the root of florentine orris, one dram; freſh drawn almond oil, one ounce. 597

In this electuary we have a gently emollient laxative, which is very uſeful in thoſe caſes where obſtipation either ariſes from indurated feces, or is ſupported by that cauſe. But its cathartic powers are by no means conſiderable.

Nitrous electuary. Gen.

Take of purified nitre, half an ounce; conſerve of roſes, four ounces. Mix them. 598

Under this formula nitre may be introduced to a conſiderable extent, without giving uneaſineſs at ſtomach, while at the ſame time its refrigerant power is combined with the aſtringency of the roſes. From theſe circumſtances it may be advantageouſly employed in different caſes, but particularly in inſtances of hæmoptyſis.

Terebinthinate electuary. Suec.

Take of ſpirit of turpentine, half an ounce; honey, one ounce; powder of liquorice, as much as is ſufficient for the formation of an electuary. 599

Under this form, the oil of turpentine may be introduced with leſs uneaſineſs than perhaps under almoſt any other. And it may thus be employed for different purpoſes, but particularly with a view to its diuretic power. But it has been eſpecially celebrated for the cure of obſtinate rheumatiſms, and above all, for that modification of rheumatiſm which has the name of *iſchias*, and which is found in many inſtances obſtinately to reſiſt other modes of cure.

Lenient linctus. Suec.

Take of gum-arabic, bruiſed, two drams; cherry-water, half an ounce. By trituration in a mortar, mix with them almond oil, freſh drawn, ſyrup of almonds, each ſeven ounces. 600

In this we have a very agreeable emollient linctus, highly uſeful in recent catarrhal affections, for lubricating the throat and fauces. It may be taken at pleaſure to any extent that the ſtomach may eaſily bear.

Chap. XXIX. *Confections.*

Although the London college have ſeparated theſe from electuaries, yet they differ ſo little, that in moſt pharmacopœias they are ranked under the ſame head. And in that of Edinburgh, there are ſeveral articles which have promiſcuouſly the name either of *confection* or *electuary*. But as no inconvenience ariſes from the ſeparation, and as we have followed the order of the London pharmacopœia in other particulars, it would be improper to deviate from it in this. 601

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Aromatic confection. L.

602 Take of zedoary, in coarſe powder, ſaffron, of each half a pound; diſtilled water, three pints. Macerate for twenty-four hours; then preſs and ſtrain. Reduce the ſtrained liquor, by evaporation, to a pint and a half, to which add the following, rubbed to a very fine powder; compound-powder of crabs-claws, ſixteen ounces; cinnamon, nutmegs, of each two ounces; cloves, one ounce; ſmaller cardamom-ſeeds, huſked, half an ounce; double-refined ſugar, two pounds. Make a confection.

This confection is compoſed of the more unexceptionable ingredients of a compoſition formerly held in great eſteem, and which was called, from its author, *confectio Raleighana*. The original confection was compoſed of no leſs than five and twenty particulars; each of which were examined apart, except one, moor-graſs, the flower of which is too ſmall to be gathered in ſufficient quantity for the general uſe of the medicine, and the plant is poſſeſſed of hurtful qualities, as is experienced in cattle that feed where it grows. In this examination, many of the extracts came out ſo very naufeous, that it was impoſſible to retain them, conſiſtent with any regard to the taſte of the compoſition. But ſome few, of equal efficacy with any of the reſt, being of a tolerable taſte and flavour, were compounded in different proportions; and when, after many trials, a compoſition was approved, the quantity of each material, that would yield the proportion of extract which entered that compoſition, was calculated, and from thence the proportions were collected as now ſet down: after which the compound extract was made, and found to anſwer expectation. The London college, in the preſent edition of their pharmacopœia, have ſtill farther ſimplified this formula, by rejecting the roſemary, juniper, and cardamoms, which formerly entered it.

The confection, as now reformed, is a ſufficiently grateful and moderately warm cordial; and frequently given with that intention, from eight or ten grains to a ſcruple or upwards, in boluſes or draughts. The formula might perhaps be ſtill more ſimplified without any loſs. The crabs-claw powder does not appear to be very neceſſary, and is inſerted rather in compliance with the original formula, than from its contributing any thing to the intention of the medicine; and the following formula of the Edinburgh pharmacopœia ſeems to us preferable to that of the London, even in its preſent improved ſtate.

Cordial electuary, commonly called *cordial confection.* E.

603 Take of conſerve of orange-peel, three ounces; preſerved nutmegs, an ounce and a half; preſerved ginger, ſix drams; cinnamon, in fine powder, half an ounce; ſyrup of orange peel, as much as will form the whole into an electuary.

In the above ſimple and elegant formula, a number of trifling ingredients are rejected, and thoſe ſubſtituted in their place are medicines of approved efficacy. We therefore conſider this preparation as an uſeful remedy for the purpoſes expreſſed in its title.

Confection of opium. L.

604 Take of hard purified opium, powdered, ſix drams; long pepper, ginger, caraway-ſeeds, of each two ounces; ſyrup of white poppy, boiled to the conſiſtence of honey, three times the weight of the whole. Mix the purified opium carefully with ſyrup gently heated; then add the reſt, rubbed to powder.

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Thebaic electuary. E.

Take of aromatic powder, ſix ounces; Virginian ſnake-root, in fine powder, three ounces; opium diffuſed in a ſufficient quantity of Spaniſh white wine, three drams; clarified honey, thrice the weight of the powders. Mix them, and form an electuary.

Theſe compoſitions conſiſt of very powerful ingredients, and are doubtleſs capable of anſwering every end that can be reaſonably expected from the more voluminous *Theriaca* of Andromachus. The London college alſo had formerly their *Theriaca* compoſed of the leſs exceptionable ingredients of Andromachus's. But as theſe medicines have for a long time been chiefly employed for external purpoſes, by the way of cataplaſm, the London theriaca is now omitted, and its place ſupplied by a cataplaſm compoſed of a few well-choſen articles, under the name of *cataplaſm of cummin*; of which hereafter. For internal uſe, none of the theriacas are at preſent ſo much regarded as they have been heretofore; practitioners having introduced in their room extemporaneous boluſes of Virginian ſnake-root, camphor, contrayerva, and the like; which anſwer all their intentions, with this advantage, that they may be given either with or without opium; an ingredient which renders the others prejudicial in caſes where they might otherwiſe be proper.

With regard to the quantity of opium in the foregoing compoſitions, one grain thereof is contained in thirty-ſix grains of the confection of opium, and in five ſcruples of the thebaic electuary. The proportion of opium will vary a little, according to the time that they have been kept; their moiſture by degrees exhaling, ſo as to leave the remainder ſtronger of the opium than an equal weight was at firſt. A change of this kind is taken notice of by many writers, but falſely attributed to an imaginary fermentative quality of the ingredients; by which they were ſuppoſed, from their multiplicity and contrariety, to be continually exalting and improving the virtues of each other.

A good deal of care is requiſite in making theſe compoſitions, to prevent the waſte which is apt to happen in the pounding, and which would render the proportion of opium to the other ingredients precarious. The intention of diſſolving the opium in wine, for theſe and other electuaries, is, that it may be more uniformly mixed with the reſt.

Theſe compoſitions fully ſupply the place of two articles, which, though long baniſhed from the ſhops, we ſhall here ſubjoin, as examples of the amazing height to which compoſition in medicine had at one time proceeded.

Mithridate, or the *confection of Democrates.*

605 Take of cinnamon, fourteen drams; myrrh, eleven drams; agaric, Indian nard, ginger, ſaffron, ſeeds of mithridate muſtard, frankincenſe, chio turpentine, each ten drams; camels hay, cnſtus, or in its ſtead zedoary, Indian leaf, or in its ſtead mace, ſtechas long

long pepper, hartwort ſeeds, hypociſtis, ſtorax ſtrained, opoponax, galbanum ſtrained, opobalſam, or in its ſtead expreſſed oil of nutmegs, Ruſſian caſtor, each one ounce; Poley mountain, ſcordium, carpobalſam, or in its ſtead cubebs, white pepper, candy-carrot ſeed, bdellium ſtrained, each ſeven drams; Celtic nard, gentian root, dittany of Crete, red roſes, Macedonian parſley ſeed, leſſer cardamom ſeeds huſked, ſweet fennel ſeed, gum arabic, opium ſtrained, each five drams; calamus aromaticus, wild valerian root, aniſeed, ſagapenum ſtrained, each three drams; meum athamanticum, St John's wort, acacia, or in its ſtead terra Japonica, bellies of ſkinks, each two drams and a half; clariſied honey, thrice the weight of all the other ingredients. Warm the honey, and mix with it the opium diſſolved in wine; melt the ſtorax, galbanum, turpentine, and opobalſam (or expreſſed oil of nutmegs), together in another veſſel, continually ſtirring them about, to prevent their burning; with theſe ſo melted, mix the hot honey, at firſt by ſpoonfuls, and afterwards in larger quantities at a time; when the whole is grown almoſt cold, add by degrees the other ſpices reduced into powder.

Theriaca of Andromachus, or *Venice treacle.*

Take of troches of ſquills, half a pound; long pepper, opium ſtrained, vipers dried, each three ounces; cinnamon, opobalſam, or in its ſtead expreſſed oil of nutmegs, each two ounces; agaric, Florence orris root, ſcordium, red roſes, navew ſeeds, extract of liquorice, each an ounce and a half; Indian nard, ſaffron, amomum, myrrh, coſtus, or in its ſtead zedoary, camel's hay, each one ounce; cinquefoil root, rhubarb, ginger, Indian leaf, or in its ſtead mace, dittany of Crete, horehound leaves, calamint leaves, ſtechas, black pepper, Macedonian parſley ſeed, olibanum, chio turpentine, wild valerian root, each ſix drams; gentian root, Celtic nard, ſpignel, leaves of Poley mountain, of St John's wort, and of groundpine, germander tops with the ſeed, carpobalſam, or in its ſtead cubebs, aniſeed, ſweet fennel ſeed, leſſer cardamom ſeeds, huſked, ſeeds of biſhop's weed, of hartwort, and of treacle muſtard, hypociſtis, acacia, or in its ſtead Japan earth, gum arabic, ſtorax ſtrained, ſagapenum ſtrained, terra Lemnia, or in its ſtead bole armenic, or French bole, green vitriol calcined, each half an ounce; ſmall (or in its ſtead the long) birthwort root, leſſer centaury tops, candy-carrot ſeed, opopanax, galbanum, ſtrained, Ruſſia caſtor, Jews pitch, or in its ſtead white amber prepared, calamus aromaticus, each two drams; clariſied honey, thrice the weight of all the other ingredients. Let theſe ingredients be mixed together, after the ſame manner as directed in making the mithridate.

Theſe celebrated electuaries are often mentioned by medical writers, and may ſerve as examples of the wild exuberance of compoſition which the ſuperſtition of former ages brought into vogue. The theriaca is a re formation of mithridate made by Andromachus phyſician to Nero. The mithridate itſelf is ſaid to have been found in the cabinet of Mithridates king of Pontus. The firſt publiſhers of this pompous arcanum were very extravagant in their commendations of its virtues; the principal of which was made to conſiſt in its being a moſt powerful preſervative againſt all kinds of venom; whoever took a proper quantity in a morning was inſured from being poiſoned during that whole day. This was confirmed by the example of its ſuppoſed inventor, who, as Celſus informs us, was by its conſtant uſe ſo fortified againſt the commonly reputed poiſons, that none of them would have any effect upon him when he wanted their aſſiſtance. But the notions of poiſons which prevailed in thoſe ruder ages were manifeſtly erroneous. Before experience had furniſhed mankind with a competent knowledge of the powers of ſimples, they were under perpetual alarms from an apprehenſion of poiſons, and buſied themſelves in contriving compoſitions which ſhould counteract their effects, accumulating together all thoſe ſubſtances which they imagined to be poſſeſſed of any degree of alexipharmac power. Hence proceed the voluminous antidotes which we meet with in the writings of the ancient phyſicians; yet it does not appear that they were acquainted with any real poiſon except the cicuta, aconitum, and bites of venomous animals; and for theſe they knew of no antidote whatever. Even admitting the reality of the poiſons, and the efficacy of the ſeveral antidotes ſeparately, the compoſitions could no more anſwer the purpoſes expected from them, than the accumulating of all the medicinal ſimples into one form could make a remedy againſt all diſeaſes.

Yet notwithſtanding the abſurdity in the original intention of theſe medicines, and their enormity in point of compoſition, as they contain ſeveral powerful materials, whoſe virtues, though greatly prejudiced, yet are not deſtroyed, by their multiplicity and contrariety; the compounds have been found, from repeated experience, to produce very conſiderable effects as warm opiate diaphoretics.

Theſe compoſitions might without doubt be lopt of numerous ſuperfluities without any diminution of their virtues; yet as the effects of them, in their preſent form, are ſo well known, ſo much regard has been paid to ancient authority as not to attempt a reformation of that kind. Although theſe forms were originally complex, yet ſubſequent additions had crept into them. Neither the deſcription in verſe of the elder Andromachus, nor the proſe explanation of the younger, make any mention of the white pepper afterwards added to the theriaca; and the orris root, in the mithridate of our former pharmacopœias, is alſo a ſupernumerary ingredient, not warranted by the original: theſe therefore are rejected. Nor is the aſarum in the mithridate grounded on any good authority: the verſe it is taken from is mutilated and corrupt; and the word which ſome, on conjecture only, ſuppoſe to have been aſarum, others, alſo on conjecture, chooſe to read differently. Till ſome emendation ſhall be better founded than merely on critical gueſſes, this ſingle ſpecies may be ſafely paſſed over without any prejudice to the medicine. None of the ancient deſcriptions afford any other light in this particular; for they either omit this ingredient, and others alſo, or abound with additions.

Another innovation on both theſe medicines alſo took place. In each of theſe compoſitions were found both cinnamon and caſſia lignea; and it is very evident, from

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from several parts of Galen's works, that the latter was used by the ancients only on account of the great difficulty of procuring the other; so that to retain the cassia, now that cinnamon is so common, is a blind following of these writers, without any attention to their meaning: the cassia therefore is now rejected, and half the quantity of cinnamom put in its room; which is the proportion that Galen directs to be observed in substituting the one for the other. It is probable that the case is the same with regard to the Celtic and the Indian nard; that the first had a place in these compositions on account of the difficulty of procuring the Indian, for Galen expressly prefers the latter.

There is a material error in regard to the theriaca, which has passed through several editions of our pharmacopœia: this is the substituting the Roman vitriol for the ancient chalcitis, now not certainly known; and, in the catalogue of simples, describing the Roman to be a blue vitriol, whereas the Italian writers are unanimous it is a green vitriol; and were it not, it would not answer to the effects of the chalcitis, which was certainly a chalybeate, and gives the medicine its black colour. What has chiefly occasioned chalcitis to be supposed a cupreous vitriol seems to be its name, derived from χαλκος, *copper*: but it is to be observed that all vitriols were formerly imagined to proceed from copper, and were named accordingly: the green or martial vitriols are still called by the Germans *kupffer-wasser*, and by us *copperas*. It is probable that the ancient chalcitis was no other than a native martial vitriol, calcined by the heat of those warm climates to a degree of yellowish red or coppery colour; and therefore the common green vitriol, thus calcined by art, very properly supplies its place.

The preparation of these medicines has been somewhat facilitated by omitting the *trochisci cypheos* used in the mithridate, and the *hedychroi* and *viperini* for the theriaca; and inserting their ingredients, after Zwelffer's manner, in the compositions they are intended for. This is done in the theriaca very commodiously; the ingredients in these troches uniting with those in the theriaca itself into unbroken numbers. But to render the numbers equally simple in the mithridate, it was necessary to retrench a few odd grains from some of the articles, and make a small addition to some others. The proportions of the ingredients in the *trochisci cypheos* are adjusted from the original description in Galen, the numbers in our former pharmacopœia being very erroneous.

Both the London and Edinburgh colleges ventured at length to discard these venerable relics. The Edinburgh college at first substituted in their room an elegant and simple form, equivalent to them both in efficacy, under the title of *theriaca Edinensis*, Edinburgh theriaca. In later editions, however, they have entirely banished the name of theriaca from their book, and have put in its place the more elegant composition already mentioned, the *thebaic electuary*.

Chap. XXX. *Medicated Waters.*

606 We have already taken notice of many articles which are either dissolved in water, or communicate their virtues to it; and in one sense of the word these may be called *medicated waters*. Sometimes this impregnation is effected by the aid of heat, sometimes without it; and thus are formed decoctions, infusions, and the like. But among those articles referred to in this chapter, there takes place mere watery solution only, and they are used solely with the intention of acting topically in the way of lotion, injection, or at the utmost of gargarism.

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Compound alum-water. L.

607 Take of alum, vitriolated zinc, each half an ounce; boiling distilled water, two pints. Pour the water on the salts in a glass vessel, and strain.

This water was long known in our shops under the title of *aqua aluminosa Bateana*.

Bates directed the salts to be first powdered and melted over the fire: but this is needless trouble, since the melting only evaporates the aqueous parts, which are restored again on the addition of the water. This liquor is used for cleansing and healing ulcers and wounds; and for removing cutaneous eruptions, the part being bathed with it hot three or four times a-day. It is sometimes likewise employed as a collyrium; and as an injection in the gonorrhœa and fluor albus, when not accompanied with virulence.

Styptic water. E.

608 Take of blue vitriol, alum, each three ounces; water, two pounds. Boil them until the salts be dissolved; then filter the liquor, and add an ounce and an half of vitriolic acid.

This water, though made with the blue in place of the white vitriol, cannot be considered as differing very much from the former. It is formed on the styptic recommended by Sydenham for stopping bleeding at the nose, and other external hemorrhagies; for this purpose cloths or dossils are to be dipt in the liquor, and applied to the part.

Water of ammoniated copper. L.

609 Take of lime-water, one pint; sal ammoniac, one dram. Let them stand together, in a copper vessel, till the ammonia be saturated.

Sapphire-coloured water. E.

Take of lime-water, newly made, eight ounces; sal ammoniac, two scruples; verdegris, powdered, four grains. Mix them, and after 24 hours strain the liquor.

This is a much more elegant and convenient method than the preceding.

This water is at present pretty much in use as a detergent of foul and obstinate ulcers, and for taking away specks or films in the eyes. The copper contributes more to its colour than to its medicinal efficacy; for the quantity of the metal dissolved is extremely small.

Compound water of acetated litharge. L.

610 Take of acetated water of litharge, two drams; distilled water, two pints; proof-spirit, two drams. Mix the spirit with the acetated water of litharge; then add the distilled water.

This

This liquor is of the ſame nature with ſolutions of ſugar of lead, and is analogous to the vegeto-mineral water of Mr Goulard. It is only uſed externally as a coſmetic againſt cutaneous eruptions, redneſs, inflammation, &c. But even here it is alleged that it is not altogether void of danger, and that there are examples of its continued employment having occaſioned ſundry ill conſequences. But at the ſame time the very frequent uſe that is made of it with perfect impunity would lead us to conclude that in theſe obſervations there muſt be ſome miſtake.

Water of vitriolated zinc with camphor. L.

611 Take of vitriolated zinc, half an ounce; camphorated ſpirit, half an ounce; boiling water, two pints. Mix, and filter through paper.

This is an improved method of forming the vitriolic camphorated water of the former editions of the London pharmacopœia. It is uſed externally as a lotion for ſome ulcers, particularly thoſe in which it is neceſſary to reſtrain a great diſcharge. It is alſo not unfrequently employed as a collyrium in ſome caſes of ophthalmia, where a large diſcharge of watery fluid takes place from the eyes, with but little inflammation. But when it is to be applied to this tender organ, it ought, at firſt at leaſt, to be diluted by the addition of more water.

Vitriolic water. E.

612 Take of white vitriol, ſixteen grains; water, eight ounces; weak vitriolic acid, ſixteen drops. Diſſolve the vitriol in the water, and then adding the acid, ſtrain through paper.

Where the eyes are watery or inflamed, this ſolution of white vitriol is a very uſeful application. The ſlighter inflammations will frequently yield to this medicine without any other aſſiſtance; in the more violent ones, veneſection and cathartics are to be premiſed to its uſe.

Chap. XXXI. *Plaſters.*

613 Plasters are compoſed chiefly of oily and unctuous ſubſtances, united with powders into ſuch a conſiſtence that the compound may remain firm in the cold without ſticking to the fingers; that it may be ſoft and pliable in a low degree of heat, and that by the warmth of the human body it be ſo tenacious as readily to adhere both to the part on which it is applied and to the ſubſtance on which it is ſpread.

There is, however, a difference in the conſiſtence of plaſters, according to the purpoſes they are to be applied to: thus, ſuch as was intended for the breaſt and ſtomach ſhould be very ſoft and yielding, while thoſe deſigned for the limbs are made firmer and more adhefive. An ounce of expreſſed oil, an ounce of yellow wax, and half an ounce of any proper powder, will make a plaſter of the firſt conſiſtence: for a hard one, an ounce more of wax, and half an ounce more of powder, may be added. Plaſters may likewiſe be made of reſins, gummy reſins, &c. without wax, eſpecially in extemporaneous preſcription: for officinals theſe compoſitions are leſs proper, as they ſoon grow too ſoft in keeping, and fall flat in a warm air.

It has been ſuppoſed, that plaſters might be impregnated with the ſpecific virtues of different vegetables, by boiling the recent vegetable with the oil employed for the compoſition of the plaſter. The coction was continued till the herb was almoſt criſp, with care to prevent the matter from contracting a black colour: after which the liquid was ſtrained off, and ſet on the fire again, till all the aqueous moiſture had exhaled. We have already obſerved, that this treatment does not communicate to the oils any very valuable qualities, even relative to their uſe in a fluid ſtate: much leſs can plaſters, made with ſuch oils, receive any conſiderable efficacy from the herbs.

Calces of lead, boiled with oils, unite with them into a plaſter of an excellent conſiſtence, and which makes a proper baſis for ſeveral other plaſters.

In the boiling of theſe compoſitions, a quantity of water muſt be added, to prevent the plaſter from burning and growing black. Such water, as it may be neceſſary to add during the boiling, muſt be previouſly made hot; for cold liquor would not only prolong the proceſs, but likewiſe occaſion the matter to explode, and be thrown about with violence, to the great danger of the operator: this accident will equally happen on the addition of hot water, if the plaſter be extremely hot.

Ammoniacum plaſter with quickſilver. L.

614 Take of ſtrained ammoniacum, one pound; purified quickſilver, three ounces; ſulphurated oil, one dram, or what is ſufficient. Rub the quickſilver with the ſulphurated oil until the globules diſappear; then add, by little at a time, the melted ammoniacum, and mix them.

This is a very well contrived mercurial plaſter. The ammoniacum in general affords a good baſis for the application of the mercury. In ſome caſes, however, it is not ſufficiently adhefive. But this inconvenience, when it does occur, may be readily remedied by the addition of a ſmall quantity of turpentine.

Plaſter of Spaniſh flies. L.

615 Take of Spaniſh flies, one pound; wax plaſter, two pounds; prepared hog's lard, half a pound. Having melted the plaſter and lard, a little before they coagulate ſprinkle in the flies, reduced to a very fine powder.

Bliſtering plaſter, or epiſpaſtic plaſter. E.

Take of hog's lard, yellow wax, white reſin, cantharides, each equal weights. Beat the cantharides into a fine powder, and add them to the other ingredients, previouſly melted, and removed from the fire.

Both theſe formulæ are very well ſuited to anſwer the intention in view, that of exciting bliſters; for both are of a proper conſiſtence, and ſufficient degree of tenacity, which are here the only requiſites. Cantharides of good quality, duly applied to the ſkin, never fail of producing bliſters. When, therefore, the deſired effect does not take place, it is to be aſcribed to the flies either being faulty at firſt, or having their activity afterwards deſtroyed by ſome accidental circumſtance; ſuch as too great heat in forming, in ſpreading the plaſter, or the like. And when due attention is paid

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to these particulars, the simple compositions now introduced answer the purpose better than those compound plasters with mustard-seed, black pepper, vinegar, verdegris, and the like, which had formerly a place in our pharmacopœias. It is not however improbable, that the pain of blistering plasters might be considerably diminished by the addition of a portion of opium, without preventing the good effects otherwise to be derived from them.

Wax-plaster.

616 Take of yellow wax, prepared mutton-suet, each three pounds; yellow resin, one pound. Melt them together, and strain the mixture whilst it is fluid. *L.*

Take of yellow wax, three parts; mutton-suet, white resin, two parts. Melt them together into a plaster; which supplies the place of melilot plaster. *E.*

This plaster had formerly the title of *drawing plaster*, and was chiefly employed as a dressing after blisters, to support some discharge.

It is a very well contrived plaster for that purpose. It is calculated to supply the place of melilot plaster; whose great irritation, when employed for the dressing of blisters, has been continually complained of. This was owing to the large quantity of resin it contained, which is here on that account retrenched. It would seem that, when designed only for dressing blisters, the resin ought to be entirely omitted, unless where a continuance of the pain and irritation, excited by the vesicatory, is required. Indeed plasters of any kind are not very proper for this purpose: their consistence makes them sit uneasy, and their adhesiveness renders the taking them off painful. Cerates, which are softer and less adhesive, appear much more eligible: the cerate of spermaceti will serve for general use; and for some particular purposes, the cerate of yellow resin may be applied.

Cummin-plaster. L.

617 Take of the seeds of cummin, seeds of caraway, bayberries, each three ounces; Burgundy-pitch, three pounds; yellow wax, three ounces. Mix, with the melted pitch and wax, the rest of the ingredients, powdered, and make a plaster.

This plaster stands recommended as a moderately warm discutient; and is directed by some to be applied to the hypogastric region, for strengthening the viscera, and expelling flatulencies: but it is a matter of great doubt, whether it derives any virtue either from the article from which it is named, or from the caraway or bay-berries which enter its composition.

Fetid, commonly called *antihysteric*, *plaster.* E.

618 Take of common plaster, asafœtida, strained, each two parts; yellow wax, strained galbanum, each one part. Mix, and make them into a plaster.

This plaster is applied to the umbilical region, or over the whole abdomen, in hysteric cases; and sometimes with good effect; but probably more from its giving an additional degree of heat to the part, than from any influence derived from the fetid gums. It has indeed been alleged, that from the application of this plaster to the abdomen, the taste of asafœtida can be distinctly perceived in the mouth; and it is not improbable, that some absorption of its active parts may take place by the lymphatic vessels of the surface; while, at the same time, the asafœtida thus applied must constantly, in some degree, act on the nerves of the nose. But, in both these ways, its influence can be inconsiderable only; and much more effect may be obtained from a very small quantity taken internally. And we are on the whole inclined to think, that the addition of the fetid gums to the common plaster is here more disagreeable than useful.

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Ladanum plaster. L.

619 Take of ladanum, three ounces; frankincense, one ounce; cinnamon powdered, expressed oil, called *oil of mace*, of each half an ounce; essential oil of spearmint, one dram. To the melted frankincense add first the ladanum, softened by heat; then the oil of mace. Mix these afterwards with the cinnamon and oil of mint, and beat them together in a warm mortar into a plaster. Let it be kept in a close vessel.

This has been considered as a very elegant stomach plaster. It is contrived so as to be easily made occasionally (for these kinds of compositions, on account of their volatile ingredients, are not fit for keeping), and to be but moderately adhesive, so as not to offend the skin, and that it may without difficulty be frequently taken off and renewed; which these sorts of applications, in order to their producing any considerable effect, require to be. But after all, it probably acts more from the mere covering which it gives to the stomach, than from any of the articles abounding with essential oil which it contains.

Litharge-plaster. L.

620 Take of litharge, in very fine powder, five pounds; olive-oil, a gallon. Boil them with a slow fire, in about two pints of water, constantly stirring until the oil and litharge unite, and have the consistence of a plaster. But it will be proper to add more boiling water, if the water that was first added be nearly consumed before the end of the process.

Common plaster. E.

Take of litharge, one part: olive-oil, two parts; boil them, adding water, and constantly stirring the mixture till the oil and litharge be formed into a plaster.

The heat in these processes should be gentle, and the matter kept constantly stirring, otherwise it swells up, and is apt to run over the vessel. If the composition proves discoloured, the addition of a little white lead and oil will improve the colour.

These plasters, which have long been known under the name of *Diachylon*, are the common application in excoriations of the skin, slight flesh wounds, and the like. They keep the part soft, and somewhat warm, and defend it from the air, which is all that can be expected in these cases from any plaster. Some

of our induſtrious medicine-makers have thought theſe purpoſes might be anſwered by a cheaper compoſition, and accordingly have added a large quantity of common whitening and hogs lard: this, however, is by no means allowable, not only as it does not ſtick ſo well, but likewiſe as the lard is apt to grow rancid and acrimonious. The counterfeit is diſtinguiſhable by the eye.

Litharge plaſter with gum. L.

621 Take of litharge-plaſter, three pounds; ſtrained gallanum, eight ounces; turpentine, ten drams; frankincenſe, three ounces. The galbanum and turpentine being melted with a ſlow fire, mix with them the powdered frankincenſe, and afterwards the litharge-plaſter melted with a very ſlow fire, and make a plaſter.

Gum-plaſter. E.

Take of common plaſter, eight parts; gum-ammoniacum ſtrained, ſtrained galbanum, yellow wax, each one part. Make them into a plaſter according to art.

Both theſe plaſters are uſed as digeſtives and ſuppuratives; particularly in abſceſſes, after a part of the matter has been maturated and diſcharged, for ſuppurating or diſcuſſing the remaining hard part; but it is very doubtful whether they derive any advantage from the gums entering their compoſition.

Litharge-plaſter with quickſilver. L.

622 Take of litharge-plaſter, one pound; purified quickſilver, three ounces; ſulphurated oil, one dram, or what is ſufficient. Make the plaſter in the ſame manner as the ammoniacum-plaſter with quickſilver.

Mercurial or blue plaſter. E.

Take of olive-oil, white reſin, each one part; quickſilver, three parts; common plaſter, ſix parts. Melt the oil and reſin together, and when this mixture is cold, let the quickſilver be rubbed with it till the globules diſappear; then add by degrees the common plaſter, melted, and let the whole be accurately mixed.

Theſe mercurial plaſters are looked on as powerful reſolvents and diſcutients, acting with much greater certainty for theſe intentions than any compoſition of vegetable ſubſtances alone; the mercury exerting itſelf in a conſiderable degree, and being ſometimes introduced into the habit in ſuch quantity as to affect the mouth. Pains in the joints and limbs from a venereal cauſe, nodes, tophi, and beginning indurations of the glands, are ſaid ſometimes to yield to them.

Litharge plaſter with reſin. L.

623 Take of litharge-plaſter, three pounds; yellow reſin, half a pound. Mix the powdered reſin with litharge plaſter, melted with a very ſlow fire, and make a plaſter.

Sticking-plaſter. E.

Take of common plaſter, five parts; white reſin, one part. Melt them together, ſo as to make a plaſter.

Theſe plaſters are uſed chiefly as adheſives for keeping on other dreſſings, &c.

Plaſter of Burgundy pitch. L.

624 Take of Burgundy pitch, two pounds; ladanum, one pound; yellow reſin, yellow wax, of each four ounces; the expreſſed oil, commonly called the *oil of mace*, one ounce. To the pitch, reſin, and wax, melted together, add firſt the ladanum, and then the oil of mace.

This plaſter was at one time much celebrated under the title of *cephalic plaſter*, the name which it formerly held in our pharmacopœias. It was applied in weakneſs or pains of the head, to the temples, forehead, &c. and ſometimes likewiſe to the feet Schulze relates, that an inveterate rheumatiſm in the temples, which at times extended to the teeth, and occaſioned intolerable pain, was completely cured in two days by a plaſter of this kind (with the addition of a little opium) applied to the part, after many other remedies had been tried in vain. He adds, that a large quantity of liquid matter exuded under the plaſter in drops, which were ſo acrid as to corrode the cuticle: but it is probable, that this was much more the effect of the Burgundy pitch than of any other part of the compoſition; for when applied to very tender ſkin, it often produces even veſication, and in moſt inſtances operates as a rubefacient or hot plaſter: and as far as it has any good effect in headach, it is probable that its influence is to be explained on this ground.

Soap-plaſter. L.

625 Take of ſoap, half a pound; litharge-plaſter, three pounds; mix the ſoap with the melted litharge plaſter, and boil them to the thickneſs of a plaſter.

Saponaceous plaſter. E.

Take of common plaſter, four parts; gum-plaſter, two parts; Caſtile ſoap, ſcraped, one part. To the plaſters, melted together, add the ſoap; then boil for a little, ſo as to form a plaſter.

Theſe plaſters have been ſuppoſed to derive a reſolvent power from the ſoap; and in the laſt, the addition of the gums is ſuppoſed to promote the reſolvent virtue of the ſoap: but it is a matter of great doubt, whether they derive any material advantage from either addition.

Frankincenſe plaſter. L.

626 Take of frankincenſe, half a pound; dragon's blood, three ounces; litharge plaſter, two pounds. To the melted litharge-plaſter add the reſt, powdered.

This plaſter had formerly in the London pharmacopœia the title of *ſtrengthening plaſter*, and is a reformation of the complicated and injudicious compoſition deſcribed in the former pharmacopœias, under the title of *Emplaſtrum ad herniam*. Though far the moſt elegant and ſimple, it is as effectual for that purpoſe as any of the medicines of this kind. If conſtantly worn with a proper bandage, it will, in children, frequently do ſervice; though, perhaps, not ſo much

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from any ſtrengthening quality of the ingredients, as from its being a ſoft, cloſe, and adheſive covering. It has been ſuppoſed that plaſters compoſed of ſtyptic medicines conſtringe and ſtrengthen the part to which they are applied, but on no very juſt foundation; for plaſters in general relax rather than aſtringe, the unctuous ingredients neceſſary in their compoſition counteracting and deſtroying the effect of the others.

Defenſive or ſtrengthening plaſter. E.

627 Take of common plaſter, twenty-four parts; white reſin, ſix parts; yellow-wax, oil olive, each three parts; colcothar of vitriol, eight parts. Grind the colcothar with the oil, and then add it to the other ingredients previouſly melted.

This plaſter is laid round the lips of wounds and ulcers over the other dreſſings, for defending them from inflammation and a fluxion of humours; which, however, as Mr Sharp very juſtly obſerves, plaſters, on account of their conſiſtence, tend rather to bring on than to prevent. It is alſo uſed in weakneſſes of the large muſcles, as of the loins; and its effects ſeem to proceed from the artificial mechanical ſupport given to the part, which may alſo be done by any other plaſter that adheres with equal firmneſs.

Deadly night-ſhade plaſter. Brun.

628 Take of the juice of the recent herb of belladonna, linſeed oil, each nine ounces; yellow-wax, ſix ounces; Venice turpentine, ſix drams; powder of the herb of belladonna, two ounces. Let them be formed into a plaſter according to art.

There can be no doubt that the belladonna, externally applied, has a very powerful influence, both on the nerves and blood veſſels of the part; and thus it has very conſiderable effect both on the circulation and ſtate of ſenſibility of the part; and when applied under the form of this plaſter, eſpecially in affections of the mammæ and ſcrotum, it has been ſaid to have very powerful influence in alleviating pain, in diſcuſſing tumors, and in promoting a favourable ſuppuration. It has however been but little employed in this country; and we can ſay nothing of it from our own experience.

Corn plaſter. Dan.

629 Take of galbanum, diſſolved in vinegar, and again inſpiſſated, one ounce; pitch, half an ounce; diachylon, or common plaſter, two drams. Let them be melted together; and then mix with them verdegris powdered, ſal ammoniac, each one ſcruple; and make them into a plaſter.

Of this plaſter, as well as the former, we can ſay nothing from our own experience. It has been celebrated for the removal of corns, and for alleviating the pain which they occaſion; and it is not improbable that it may ſometimes have a good effect from the corroſive articles which it contains: but in other caſes, from this very circumſtance, it may tend to aggravate the pain, particularly in the firſt inſtance.

Hemlock plaſter. Suec.

630 Take of yellow wax, half a pound; oil olive, four ounces; gum-ammoniacum, half an ounce: after they are melted together, mix with them powdered herb of hemlock, half a pound.

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This correſponds very nearly with the Emplaſtrum de cicuta cum ammoniaco, which had formerly a place in our pharmacopœias, and was ſuppoſed to be a powerful cooler and diſcutient, and to be particularly ſerviceable againſt ſwellings of the ſpleen and diſtenſions of the hypochondres. For ſome time paſt, it has been among us entirely neglected; but the high reſolvent power which Dr Stoerk has diſcovered in hemlock, and which he found it to exert in this as well as in other forms, intitle it to further trials. The plaſter appears very well contrived, and the additional ingredients well choſen for aſſiſting the efficacy of the hemlock.

Corroſive plaſter. Gen.

631 Take of corroſive ſublimate mercury, half a dram; hogs lard, half an ounce; yellow wax, two drams. Mix them according to art.

There can be no doubt that the muriated mercury here employed is a very powerful corroſive; and there may be ſome caſes in which it is preferable to other articles of the tribe of cauſtics: but this would ſeem to be a very uneconomical mode of applying it, as but a very ſmall portion of what enters the plaſter can act; and even that portion muſt have its action much reſtrained by the unctuous matters with which it is combined.

Plaſter of fenugreek, or of *mucilages*. Gen.

632 Take of fenugreek-ſeed, two ounces; linſeed-oil, warm, half a pound. Infuſe them according to art, and ſtrain; then take of yellow wax, two pounds and an half; gum-ammoniac, ſtrained, ſix ounces; turpentine, two ounces. Melt the gum-ammoniac with the turpentine, and by degrees add the oil and wax, melted in another veſſel, ſo as to form a plaſter.

This plaſter had formerly a place in our pharmacopœias, but was rejected; and although ſtill held in eſteem by ſome, it is probably of no great value; at leaſt it would ſeem to derive but little either from the fenugreek ſeed, with which it is now made, or from the oil and mucilages which formerly entered its compoſition.

Henbane plaſter. Suec.

633 This is directed to be prepared in the ſame manner as the emplaſtrum e conio, or hemlock-plaſter.

From the well-known ſedative power of this plant, as affecting the nervous energy of the part to which it is applied, we might reaſonably conclude that good effects may be obtained from it when uſed under the form of plaſter; and accordingly it has been with advantage employed in this manner, for allaying pain, and reſolving ſwelling, in caſes of ſcirrhus and cancer.

Pitch plaſter. Roſſ.

634 Take of white reſin, ſix ounces; ſhip-pitch, ſeven ounces; yellow wax, five ounces. Melt them, and form them into a plaſter.

Pitch, applied externally, has been ſuppoſed to act on two principles, by its warmth and by its adheſive quality.

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quality. In the former way it may have ſome effect; but it has much more influence in the latter: and particularly it has thus been found to produce a cure in caſes of tinea capitis. When a pitch-plaſter is applied to the affected part of the hairy ſcalp, and allowed to remain there for a few days, it becomes ſo attached to the parts, that it cannot be removed without bringing with it the bulbs of the hair in which the diſeaſe is ſeated: and by this means a radical cure is not unfrequently obtained, after every other remedy has been tried in vain. But the cure is a painful one, and not without danger: for in ſome inſtances, inflammations, even of an alarming nature, have been excited by the injury thus done to the parts. Hence this mode of cure is rarely had recourſe to till others have been tried without effect: and when it is employed, if the diſeaſe be extenſive, prudent practitioners direct its application only to a ſmall portion at a time, the ſize of a crown-piece or ſo: and after one part is fully cured, by application to another in ſucceſſion, the affection may be ſoon completely overcome. With this intention it is moſt common to employ the pitch in its pure ſtate: but the plaſter here directed, while it is no leſs adheſive, is more manageable and flexible.

Chap. XXXII. *Ointments and Liniments.*

635 Ointments and liniments differ from plaſters little otherwiſe than in conſiſtence. Any of the officinal plaſters, diluted with ſo much oil as will reduce it to the thickneſs of ſtiff honey, forms an ointment: by farther increaſing the oil, it becomes a liniment.

In making theſe preparations, the Edinburgh college direct, that fat and reſinous ſubſtances are to be melted with a gentle heat; then to be conſtantly ſtirred, ſprinkling in at the ſame time the dry ingredients, if any ſuch are ordered, in the form of a very fine powder, till the mixture on diminiſhing the heat becomes ſtiff.

It is to be underſtood that the above general directions are meant to apply to each particular compoſition contained in the preſent edition of the Edinburgh pharmacopœia. It is alſo to be obſerved, that where any compoſitions are ordered, as baſes or ingredients of others, the college always refer to thoſe made according to their own formula.

Ointment of hog's lard. L.

636 Take of prepared hog's lard, two pounds; roſe-water, three ounces. Beat the lard with the roſe-water until they be mixed; then melt the mixture with a ſlow fire, and ſet it apart that the water may ſubſide; after which, pour off the lard from the water, conſtantly ſtirring until it be cold.

In the laſt edition of the London pharmacopœia, this was ſtyled *Unguentum ſimplex*, the name given by the Edinburgh college to the following.

Simple ointment. E.

Take of olive oil, five parts; white wax, two parts.

Both theſe ointments may be uſed for ſoftening the ſkin and healing chaps. The laſt is, however, preferable, on account of its being of one uniform conſiſtence. For the ſame reaſon it is alſo to be preferred as the baſis of other more compounded ointments. Preparations and Compoſitions.

Ointment of verdegris. E.

Take of baſilicon ointment, fifteen parts; verdegris, one part. 637

This ointment is uſed for cleanſing ſores, and keeping down fungous fleſh. Where ulcers continue to run from a weakneſs in the veſſels of the part, the tonic powers of copper promiſe conſiderable advantage.

It is alſo frequently uſed with advantage in caſes of ophthalmia, depending on ſcroſula, where the palpebræ are principally affected; but when it is to be thus applied, it is in general requiſite that it ſhould be ſomewhat weakened by the addition of a proportion of ſimple ointment or hog's lard. An ointment ſimilar to the above, and celebrated for the cure of ſuch inſtances of ophthalmia, has long been ſold under the name of *Smellon's eye-ſalve.*

Ointment of the white calx of quickſilver. L.

Take of the white calx of quickſilver, one dram; ointment of hog's lard, one ounce and a half. Mix, and make an ointment. 638

This is a very elegant mercurial ointment, and frequently uſed in the cure of obſtinate and cutaneous affections. It is an improvement of the ointment of precipitated mercury of the laſt London pharmacopœia; the precipitated ſulphur being thrown out of the compoſition, and the quantity of mercury increaſed.

Ointment of calx of zinc. E.

Take of ſimple liniment, ſix parts; calx of zinc, one part. 639

This ointment is chiefly uſed in affections of the eye, particularly in thoſe caſes where redneſs ariſes rather from relaxation than from active inflammation.

Ointment of Spaniſh flies. L.

Take of Spaniſh flies, powdered, two ounces; diſtilled water, eight ounces; ointment of yellow reſin eight ounces. Boil the water with the Spaniſh flies to one half, and ſtrain. To the ſtrained liquor add the ointment of yellow reſin. Evaporate this mixture in a water-bath, ſaturated with ſea-ſalt, to the thickneſs of an ointment. 640

Epiſpaſtic ointment from infuſion of cantharides. E.

Take of cantharides, white reſin, yellow wax, each one ounce; hog's lard, Venice turpentine, each two ounces; boiling water, four ounces. Infuſe the cantharides in the water, in a cloſe veſſel, for a night; then ſtrongly preſs out and ſtrain the liquor, and boil it with the lard till the water be conſumed; then add the reſin, wax, and turpentine, and make the whole into an ointment.

Theſe ointments, containing the ſoluble parts of the cantharides, uniformly blended with the other ingredients, are more commodious, in general occaſion leſs pain, and are no leſs effectual in ſome caſes, than the compoſitions with the fly in ſubſtance. This, however,

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does not uniformly hold; and accordingly the Edinburgh college, with propriety, ſtill retain an ointment containing the flies in ſubſtance.

Epiſpaſtic ointment, from powder of cantharides. E.

641 Take of baſilicon ointment, ſeven parts; powdered cantharides, one part.

This ointment is employed in the dreſſings for bliſters, intended to be made *perpetual*, as they are called, or to be kept running for a conſiderable time, which in many chronic, and ſome acute caſes, is of great ſervice. Particular care ſhould be taken, that the cantharides employed in theſe compoſitions be reduced to a very fine powder, and that the mixture be made as equal and uniform as poſſible. But with theſe precautions, there are ſome particular habits in which this ointment operates with even leſs pain than the former, while at the ſame time it is generally more effectual.

Wax ointment. L.

642 Take of white wax, four ounces; ſpermaceti, three ounces; olive-oil, one pint. Stir them, after being melted with a ſlow fire, conſtantly and briſkly, until cold.

This ointment had formerly the title of *unguentum album* in the London pharmacopœia. It differs very little from the ſimple ointment of the Edinburgh pharmacopœia, and in nothing from the ointment of ſpermaceti of the London pharmacopœia, excepting that in this ointment the proportion of ſpermaceti is ſomewhat leſs. It is an uſeful cooling ointment for excoriations and other frettings of the ſkin.

Ointment of acetated ceruſe. L.

643 Take of acetated ceruſe, two drams; white wax, two ounces; olive-oil, half a pint. Rub the acetated ceruſe, previouſly powdered, with ſome part of the olive-oil; then add it to the wax, melted with the remaining oil. Stir the mixture until it be cold.

Saturnine ointment. E.

Take of ſimple ointment, twenty parts; ſugar of lead, one part.

Both theſe ointments are uſeful coolers and deſiccatives; much ſuperior both in elegance and efficacy to the *nutritum* or *tripharmacum*, at one time very much celebrated.

Ointment of ceruſe, commonly called *white ointment.* E.

644 Take of ſimple ointment, five parts; ceruſe, one part.

This is an uſeful, cooling, emollient ointment, of great ſervice in excoriations and other ſimilar frettings of the ſkin. The ceruſe has been objected to by ſome, on a ſuſpicion that it might produce ſome ill effects, when applied, as theſe unguents frequently are, to the tender bodies of children. Though there does not ſeem to be much danger in this external uſe of ceruſe, the addition of it is the leſs neceſſary here, as we have another ointment containing a more active preparation of the ſame metal, the ſaturnine ointment juſt mentioned; which may be occaſionally mixed with this, or employed by itſelf, in caſes where ſaturnine applications are wanted.

Ointment of elemi. L.

Take of elemi, one pound; turpentine, ten ounces; mutton ſuet, prepared, two pounds; olive-oil, two ounces. Melt the elemi with the ſuet; and having removed it from the fire, mix it immediately with the turpentine and oil, after which ſtrain the mixture. 645

This ointment, perhaps beſt known by the name of *linimentum arcei*, has long been in uſe for digeſting, cleanſing, and incarnating; and for theſe purpoſes is preferred by ſome to all the other compoſitions of this kind.

Theſe, however, are much more proceſſes of nature than of art; and it is much to be doubted whether it has in reality any influence.

Ointment of white hellebore. L.

Take of the root of white hellebore, powdered, one ounce; ointment of hog's lard, four ounces; eſſence of lemons, half a ſcruple. Mix them, and make an ointment. 646

White hellebore externally applied has long been celebrated in the cure of cutaneous affections; and this is perhaps one of the beſt formulæ under which it can be applied, the hog's-lard ointment ſerving as an excellent baſis for it, while the eſſence of lemons communicates to it a very agreeable ſmell.

Stronger ointment of quickſilver. L.

Take of purified quickſilver, two pounds; hog's lard, prepared, twenty-three ounces; mutton-ſuet, prepared, one ounce. Firſt rub the quickſilver with the ſuet and a little of the hog's lard, until the globules diſappear; then add what remains of the lard, and make an ointment. 647

Weaker ointment of quickſilver. L.

Take of the ſtronger ointment of quickſilver, one part; hog's lard, prepared, two parts. Mix them.

Quickſilver, or *blue ointment.* E.

Take of quickſilver, mutton-ſuet, each one part; hog's lard, three parts. Rub them carefully in a mortar till the globules entirely diſappear.

This ointment may alſo be made with double or triple the quantity of quickſilver.

Theſe ointments are principally employed, not with a view to their topical action, but with the intention of introducing mercury in an active ſtate into the circulating ſyſtem. And this may be effected by gentle friction on the ſound ſkin of any part, particularly on the inſide of the thighs or legs. For this purpoſe, theſe ſimple ointments are much better ſuited than the more compounded ones with turpentine and the like, formerly employed. For by any acrid ſubſtance topical inflammation is apt to be excited, preventing farther friction, and giving much uneaſineſs. To avoid this, it is neceſſary, even with the mildeſt and weakeſt ointment, ſomewhat to change the place at which the friction is performed. But by theſe ointments properly managed, mercury may in moſt inſtances be as advantageouſly introduced, either for eradicating ſyphi-

lis,

lis, or combating other obſtinate diſeaſes, as under any form whatever. But to obtain theſe effects, it is requiſite that the ointment ſhould be prepared with very great care: for upon the degree of triture which has been employed, the activity of the mercury muſt entirely depend. The addition of the mutton-ſuet, now adopted by both colleges, is an advantage to the ointment, as it prevents it from running into the ſtate of oil, which the hog's lard alone in warm weather, or in a warm chamber, is ſometimes apt to do, and which is followed by a ſeparation of parts. We are even inclined to think, that the proportion of ſuet directed by the London college is too ſmall for this purpoſe, and indeed ſeems to be principally intended for the more effectual triture of the mercury: But it is much more to be regretted, that, in a medicine of ſuch activity, the two colleges ſhould not have directed the ſame proportion of mercury to the fatty matter. For although both have directed ointments of different ſtrength, neither the weakeſt nor the ſtrongeſt agree in the proportion of mercury which they contain.

Ointment of nitrated quickſilver. L.

648 Take of purified quickſilver, one ounce; nitrous acid, two ounces; hog's lard, prepared, one pound. Diſſolve the quickſilver in the nitrous acid; and, while it is yet hot, mix it with the hog's lard, previouſly melted, and juſt growing cold.

Yellow ointment. E.

Take of quickſilver, one ounce; ſpirit of nitre, two ounces; hog's lard, one pound. Diſſolve the quickſilver in the ſpirit of nitre, by digeſtion in a ſand-heat; and, while the ſolution is very hot, mix with it the lard, previouſly melted by itſelf, and juſt beginning to grow ſtiff. Stir them briſkly together, in a marble mortar, ſo as to form the whole into an ointment.

Theſe ointments differ only in name; and that employed by the London college is certainly the preferable appellation: For here the quickſilver, previous to its union with the lard, is brought to a ſaline ſtate by means of the nitrous acid. And although its activity be very conſiderably moderated by the animal fat with which it is afterwards united, yet it ſtill affords us a very active ointment; and as ſuch it is frequently employed with ſucceſs in cutaneous and other topical affections. In this condition, however, the mercury does not ſo readily enter the ſyſtem as in the preceding form. Hence it may even be employed in ſome caſes with more freedom; but in other inſtances it is apt to excoriate and inflame the parts. On this account a reduction of its ſtrength is ſometimes requiſite; and it is often alſo neceſſary, from the hard conſiſtence which it acquires, in conſequence of the action of acid on the lard.

Tar ointment.

649 Take of tar, mutton ſuet prepared, each half a pound. Melt them together, and ſtrain. L.

Take of tar, five parts; yellow wax, two parts. E.

Theſe compoſitions, though the one be formed into an ointment by means of ſuet, the other by wax, cannot be conſidered as differing eſſentially from each other. As far as they have any peculiar activity, this entirely depends on the tar. And this article, from the empyreumatic oil and ſaline matters which it contains, is undoubtedly, as well as turpentine, of ſome activity. Accordingly, it has been ſucceſsfully employed againſt ſome cutaneous affections, particularly thoſe of domeſtic animals. At one time, as well as the black baſilicon, it was a good deal employed as a dreſſing even for recent wounds. But although it ſtill retains a place in our pharmacopœias, it is at preſent little uſed with any intention.

Ointment of yellow reſin. L.

Take of yellow reſin, yellow wax, each one pound; olive oil, one pint. Melt the reſin and wax with a ſlow fire; then add the oil, and ſtrain the mixture while hot. 650

Baſilicon ointment. E.

Take of hog's lard, eight parts; white reſin, five parts; yellow wax, two parts.

Theſe are commonly employed in dreſſings, for digeſting, cleanſing, and incarnating wounds and ulcers. They differ very little, if at all, in their effects, from the *linimentum arcæi*, or ointment of elemi, as it is now more properly ſtyled. But it is probable that no great effect is to be attributed to either: For there can be no doubt that the ſuppurative and adheſive inflammation are proceſſes of nature, which will occur without the aid of any ointment.

Elder ointment. L.

Take of elder flowers, four pounds; mutton-ſuet, prepared, three pounds; olive-oil, one pint. Boil the flowers in the ſuet and oil, firſt melted together, till they be almoſt criſp; then ſtrain with expreſſion. 651

This ointment does not ſeem ſuperior to ſome others, which are much neater, and leſs expenſive. It can ſcarcely be ſuppoſed to receive any conſiderable virtue from the ingredient from which it takes its name. And accordingly it is not without propriety that it is rejected from the pharmacopœia of the Edinburgh college.

Ointment of ſpermaceti. L.

Take of ſpermaceti, ſix drams; white wax, two drams; olive-oil, three ounces. Melt them together over a ſlow fire, ſtirring them conſtantly and briſkly until they be cold. 652

This had formerly the name of *white liniment*, and it is perhaps only in conſiſtence that it can be conſidered as differing from the ſimple ointment already mentioned, or the ſimple cerate afterwards to be noticed.

Sulphur ointment. L.

Take of ointment of hog's lard, half a pound; flowers of ſulphur, four ounces. Mix them, and make an ointment. 653

Ointment of ſulphur, or *antipſoric ointment.* E.

Take of hog's lard, four parts; ſulphur, beat into a very

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very fine powder, one part. To each pound of this ointment add eſſence of lemons, or oil of lavender, half a dram.

Sulphur is a certain remedy for the itch, and ſafer than mercury. Sir John Pringle obſerves, that unleſs a mercurial unction was to touch every part of the ſkin, there can be no certainty of ſucceſs: whereas, from a ſulphureous one, a cure may be obtained by only partial unction; the animalcula, which are ſuppoſed to occaſion this diſorder, being, like other inſects, killed by the ſulphureous ſteams which exhale by the heat of the body. As to the internal uſe of mercury, which ſome have accounted a ſpecific, there are ſeveral inſtances of men undergoing a complete ſalivation for the cure of the lues venerea, without being freed from the itch: but there are alſo a multitude of inſtances of men undergoing a long courſe of ſulphur without effect, and who were afterwards readily cured by mercury.

The quantity of ointment, above directed, ſerves for four unctions: the patient is to be rubbed every night; but to prevent any diſorder that might ariſe from ſtopping too many pores at once, a fourth part of the body is to be rubbed at one time. Though the itch may thus be cured by one pot of ointment, it will be proper to renew the application, and to touch the parts moſt affected for a few nights longer, till a ſecond quantity alſo be exhauſted; and in the worſt caſes, to ſubjoin the internal uſe of ſulphur, not with a view to purify the blood, but to diffuſe the ſteams more certainly through the ſkin; there being reaſon to believe, that the animalcula may ſometimes lie too deep to be thoroughly deſtroyed by external applications.

Tutty ointment.

654 Take of prepared tutty, one dram; ointment of ſpermaceti, what is ſufficient. Mix them ſo as to make a ſoft ointment. L.

Take of ſimple liniment, five parts; prepared tutty, one part. *E.*

Theſe ointments have long been celebrated, and are ſtill much employed againſt affections of the eyes. But they cannot, we imagine, be eſteemed elegant.

Both calamine and tutty act only by means of the zinc they contain, and calamine appears to contain the moſt of the two, and likewiſe to be the leaſt variable in its contents. But the pure flowers prepared from zinc itſelf are doubtleſs preferable to either. Hence the ointment of tutty may be conſidered as inferior to both the ointment of calamine and to the ointment of the calx of zinc, which have alſo a place in our pharmacopœia.

Simple liniment. E.

655 Take of olive oil, four parts; white wax, one part.

This conſiſts of the ſame articles which form the ſimple ointment of the Edinburgh pharmacopœia, but merely in a different proportion, ſo as to give a thinner conſiſtence; and where a thin conſiſtence is requiſite, this may be conſidered as a very elegant and uſeful application.

Liniment of ammonia. L.

656 Take of water of ammonia, half an ounce; olive-oil, one ounce and an half. Shake them together in a phial till they are mixed.

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This has long been known in the ſhops under the title of *volatile liniment*, but is now more properly denominated from the principal active article, which enters its compoſition. It has been much employed in practice, particularly on the recommendation of Sir John Pringle in his Obſervations on the Diſeaſes of the Army. He obſerves, that, in the inflammatory quinſey, or ſtrangulation of the fauces, a piece of flannel, moiſtened with this mixture, applied to the throat, and renewed every four or five hours, is one of the moſt efficacious remedies. By means of this warm ſtimulating application, the neck, and ſometimes the whole body, is put into a ſweat, which after bleeding either carries off or leſſens the inflammation. Where the ſkin cannot bear the acrimony of this mixture, a larger proportion of oil may be uſed.

Stronger liniment of ammonia. L.

Take of water of pure ammonia, one ounce; olive-oil, two ounces. Shake them together in a phial. 657

This article differs from the foregoing in ſtrength only. This ariſes both from its being formed of a more acrid ſpirit, and from its containing that ſpirit in a larger proportion to the oil. It is uſed to ſupply the place of the *epithema et emplaſtrum volatile* of our former pharmacopœias, and is a very acrid ſtimulating compoſition. When largely applied, it often excites inflammation, and even veſication, on tender ſkin. It is often, however, ſucceſsfully employed againſt obſtinate rheumatic and iſchiadic pains.

Camphor liniment. L.

Take of camphor, two ounces; water of ammonia, ſix ounces; ſimple ſpirit of lavender, ſixteen ounces. Mix the water of ammonia with the ſpirit, and diſtil from a glaſs retort, with a ſlow fire, ſixteen ounces. Then diſſolve the camphor in the diſtilled liquor. 658

This formula, which has now for the firſt time a place in the London pharmacopœia, approaches to the volatile eſſence of that celebrated empyric the late Dr Ward: But the above is a more elegant and active formula than either of the receipts publiſhed by Mr Page, from Dr Ward's book of receipts; and there is no reaſon to doubt that it will be equally effectual in removing ſome local pains, ſuch as particular kinds of headach, in conſequence of external application.

Soap-liniment. L.

Take of ſoap, three ounces; camphor, one ounce; ſpirit of roſemary, one pint. Digeſt the ſoap in the ſpirit of roſemary until it be diſſolved, and add to it the camphor. 659

This is the ſoap-liniment of the former edition of the London pharmacopœia, without any alteration; and it differs very little from the ſoap-balſam of the Edinburgh college already mentioned. Though a leſs active and penetrating application than the preceding, it is perhaps no leſs uſeful: and it is often ſucceſsfully employed for external purpoſes againſt rheumatic pains, ſprains, bruiſes, and ſimilar complaints.

Egyp-

Egyptian ointment. Gen.

Take of honey, one pound; ſtrong vinegar, half a pound; verdegris, powdered, five ounces. Let the ingredients be boiled together till the verdegris be diſſolved, ſo that the ointment may have a due degree of thickneſs and a purple colour.

This preparation had formerly a place in our pharmacopœias under the title of *Egyptian honey*: and a ſimilar preparation has now a place under the title of *oxymel of verdegris*. But in that formula the proportion is much leſs than in the above. It may juſtly be conſidered as a very powerful application for cleanſing and deterging foul ulcers, as well as for keeping down fungous fleſh. But theſe purpoſes may in general be anſwered by articles leſs acrid, and exciting leſs pain. Beſides this, the above preparation is alſo liable to conſiderable uncertainty with reſpect to ſtrength; for a large proportion of the verdegris will in a ſhort time ſubſide to the bottom; thus, what is in the top of the pot is much leſs active than that in the bottom.

Anodyne ointment. Gen.

Take of olive-oil, ten drams; yellow wax, half an ounce; crude opium, one dram. Mix them according to art, ſo as to form an ointment.

Opium thus externally applied, will in ſome degree be productive of the ſame effect as when uſed under the form of the anodyne balſam. In that ſtate it produces its effects more immediately; but under the preſent form its effects are more permanent. Beſides this, the preſent ointment furniſhes us with an uſeful dreſſing for ſores attended with ſevere pain; to which opium when diſſolved in ſpirit cannot be applied. Hence the preſent, or ſome analogous formula, is well intitled to a place in our pharmacopœias.

Ointment for an ulcerated cancer. Brun.

Take of the recently expreſſed juice of the ricinus, one pound: let it be expoſed to the rays of the ſun in a leaden veſſel till it acquire the conſiſtence of an oil; then to one pound of this inſpiſſated juice add calcined lead, white precipitate mercury, each one pound. Let them be properly mixed.

This acrid application muſt poſſeſs a conſiderable degree of corroſive power. And in ſome caſes of cancer, by the proper application of corroſives, much benefit may be done: But where the diſeaſe has made any conſiderable progreſs, theſe will in general have the effect rather of haſtening its progreſs than of removing it; particularly if there be a large indolent tumor below the ulcer.

Digeſtive ointment. Roſſ.

Take of Venice turpentine, one pound; the yolks of eight eggs. Mix them together according to art.

This warm ſtimulating application is well ſuited to promote the ſuppurative inflammation, and may be advantageouſly had recourſe to, where it is neceſſary to encourage a large diſcharge of pus.

Hæmorrhoidal ointment.

Take ſaturnine ointment, ſix drams; oil of hyoſcyamus, obtained by boiling, two drams; camphor, powdered, two ſcruples; ſaffron, one ſcruple. Mix them into an ointment. Preparations and Compoſitions.

The name affixed to this ointment expreſſes the purpoſe for which it is applied. From the articles of which it conſiſts, it may be concluded, that it poſſeſſes a gently emollient and anodyne power; and may therefore afford conſiderable relief, where much pain ariſes from external hæmorrhoidal tumors.

Laurel ointment. Suec.

Take of prepared mutton-ſuet, eight ounces. After it is melted and removed from the fire, add to it oil of bays, one pound; ethereal oil of turpentine, one ounce; rectified oil of amber, half an ounce. Let them be mixed and rubbed together till they form an ointment.

This is an improved mode of forming an ointment which had formerly a place in our pharmacopœias under the title of *nervine ointment*. And it furniſhes a warm ſtimulating nervine application, which may in ſome degree reſtore ſenſe and motion to paralytic limbs. And while it at leaſt ſerves to lead to the careful uſe of friction, it may ſomewhat increaſe the benefit which would reſult from it.

Ointment of tobacco. Dan.

Take of the leaves of tobacco, three pounds; juice of tabacco, nine ounces; hog's lard, a pound and a half; reſin, three ounces. Let the cut leaves be macerated for the ſpace of a night, and then boiled over a gentle fire. Having ſtrained the fluid obtained by expreſſion, add to it yellow wax, half an ounce; powder of the root of birthwort, three ounces. Mix them into an ointment.

There can be no doubt that tobacco externally applied has very powerful effects on the human body; and that not merely from its topical action, but ſometimes even as affecting the ſyſtem in general. From this laſt circumſtance it requires to be uſed with great caution. It has, however, been found, under proper management, to afford an effectual cure in obſtinate cutaneous affections. But were it to be uſed with this intention, we would have a more elegant formula, by merely impregnating either hog's lard, or the ſimple ointment, with the active qualities extracted by the aid of heat from the leaves of the prepared tobacco in the ſtate in which it is uſually brought to us from America, than by having recourſe to the recent juice, and to the ariſtolochia and other additions here directed.

Ointment of ſtorax. Suec.

Take of olive oil, a pound and a half; white reſin, gum elemi, yellow wax, each ſeven ounces. After they are melted together and ſtrained, add liquid ſtorax, ſeven ounces. Mix them together, and agitate the mixture till it concretes into an uniform ointment.

An ointment ſuppoſed to derive its activity from the ſtorax, although it have no place in our pharmacopœias, is received into moſt of the foreign ones. And it has been much celebrated not only as a ſtrengthening application to weakly children, but even for the removal of affections of the bones, as in caſes of rachi-

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tis and the like. It is, however, very doubtful how far theſe properties depend on the ſtorax. If it have really any good effect, it is probable that this is more the conſequence of the friction merely, than of any of the articles which enter the compoſition of the ointment. But there is reaſon to believe that the virtues attributed to this ointment are more imaginary than real.

Onion ointment. Suec.

668 Take of yellow wax, reſin, each half a pound. To theſe melted, add onions roaſted under the aſhes, honey, each two pounds and a half; black ſoap, half a pound. Let them be gently boiled together till all the moiſture be conſumed, then ſtrain the liquor, expreſſing it from the materials, and afterwards agitate it with a wooden peſtle that it may unite into one uniform maſs.

This ointment is applied with the intention of promoting ſuppuration. And it has long been ſuppoſed, that the onion, eſpecially in its roaſted ſtate, has a remarkable influence in this way: but there is reaſon to think, that the powers attributed to it have been greatly over-rated. And there is even ground to preſume that theſe effects totally depend entirely on heat and moiſture. Hence no application is perhaps better ſuited for promoting ſuppuration than a poultice of bread and milk, applied as hot as can be borne with and frequently repeated.

Chap. XXXIII. *Cerates.*

699 Cerates are ſubſtances intended for external application, formed of nearly the ſame materials which conſtitute ointments and plaſters. And they differ principally from theſe in being merely of an intermediate conſiſtence between the two. Accordingly, they are ſeldom the ſubject of a ſeparate chapter by themſelves, but are claſſed either with the one or the other. In the Edinburgh pharmacopœia they are claſſed among the ointments: but as the London college have referred them to a ſeparate head, we ſhall here alſo conſider them by themſelves.

Simple cerate. E.

670 Take of olive oil, ſix parts; white wax, three parts; ſpermaceti, one part. Unite them according to art.

This differs from the ſimple ointment in containing a greater proportion of wax to the oil, and in the addition of the ſpermaceti. But by theſe means it obtains only a more firm conſiſtence, without any eſſential change of properties.

Cerate of cantharides, or *Spaniſh flies.* L.

671 Take of cerate of ſpermaceti, ſoftened with heat, ſix drams; Spaniſh flies, finely powdered, one dram. Mix them.

Under this form cantharides may be made to act to any extent that is requiſite. It may ſupply the place either of the bliſtering plaſter or ointment; and there are caſes in which it is preferable to either. It is particularly more convenient than the plaſter of cantharides, where the ſkin to which the bliſter is to be applied is previouſly much affected, as in caſes of ſmallpox; and in ſupporting a drain under the form of iſſue, it is leſs apt to ſpread than the ſalter ointment.

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Calamine-cerate. L.

672 Take of calamine prepared, yellow wax, each half a pound; olive oil, one pint. Melt the wax with the oil; and, as ſoon as the mixture begins to thicken, mix with it the calamine, and ſtir the cerate until it be cold.

Cerate of calamine. E.

Take of ſimple cerate, five parts; calamine prepared, one part.

Theſe compoſitions are formed on the cerate which Turner ſtrongly recommends in cutaneous ulcerations and excoriations, and which has been uſually diſtinguiſhed by his name. They appear from experience to be excellent epulotics, and as ſuch are frequently uſed in practice.

Cerate of acetated litharge. L.

673 Take of water of acetated litharge, two ounces and a half; yellow wax, four ounces; olive oil, nine ounces; camphor, half a dram. Rub the camphor with a little of the oil. Melt the wax with the remaining oil; and as ſoon as the mixture begins to thicken, pour in by degrees the water of acetated litharge, and ſtir conſtantly until it be cold; then mix in the camphor before rubbed with oil.

This application has been rendered famous by the recommendations of Mr Goulard. It is unqueſtionably in many caſes very uſeful. It cannot, however, be conſidered as varying eſſentially from the ſaturnine ointment, or ointment of acetated ceruſe, formerly mentioned. It is employed with nearly the ſame intentions, and differs from it chiefly in conſiſtence.

Cerate of yellow reſin. L.

674 Take of ointment of yellow reſin, half a pound; yellow wax, one ounce. Melt them together, and make a cerate.

This had formerly the name of *lemon-ointment.* It is no otherwiſe different from the yellow baſilicum, or ointment of yellow reſin, than being of a ſtiffer conſiſtence, which renders it for ſome purpoſes more commodious.

Soap cerate. L.

675 Take of ſoap, eight ounces; yellow wax, ten ounces; litharge, powdered, one pound; olive oil, one pint; vinegar, one gallon; boil the vinegar with the litharge over a ſlow fire, conſtantly ſtirring until the mixture unites and thickens; then mix in the other articles, and make a cerate.

This, notwithſtanding the name, may rather be conſidered as another ſaturnine application; its activity depending very little on the ſoap; and it may be held as varying in little elſe but conſiſtence from the plaſter of litharge. It can hardly be thought to differ in its properties from the cerate of acetated litharge juſt mentioned; for neither the ſmall proportion of camphor which enters the compoſition of the one, nor the ſoap which gives name to the other, can be conſidered as having much influence.

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Cerate of ſpermaceti. L.

676 Take of ſpermaceti, half an ounce; white wax, two ounces; olive oil, four ounces. Melt them together, and ſtir until the cerate be cold.

This had formerly the name of *white cerate*, and it differs in nothing from the ointment of ſpermaceti, or white liniment, as it was formerly called, excepting in conſiſtence, both the wax and the ſpermaceti bearing a greater proportion to the oil.

Lip-ſalve. Roſſ.

677 Take of olive oil, eighteen ounces; white wax, one pound; ſpermaceti, an ounce and a half; oil of rhodium, half a dram. Form a cerate, tinging it with alkanet, ſo as to give a red colour.

The name affixed to this cerate points out the uſe for which it is intended. It is chiefly employed againſt thoſe chops and excoriations of the lips, which are often the conſequence of cold weather; and it is very well ſuited for removing affections of that kind. But excepting in the colour and ſmell which it derives from the alkanet and rhodium, it differs in nothing from the cerate of ſpermaceti, and cannot be conſidered as more effectually anſwering the intention in view.

Bougies. Suec.

678 Take of yellow wax, melted, one pound; ſpermaceti, three drams; vinegar of litharge, two drams. Mix them, and upon removal from the fire immerſe into the mixture ſlips of linen, of which bougies are to be formed according to the rules of art. Theſe may alſo be made with double, triple, or quadruple, the quantity of the vinegar.

It is perhaps rather ſurpriſing, that no formula for the preparation of bougies has a place in our pharmacopœias: for there can be no doubt, that although the preparation of them has hitherto been principally truſted to empirics; yet in the hand of the ſkilful practitioner they are of great ſervice in combating obſtinate affections. Although it has been pretended by ſome that their influence is to be aſcribed to certain impregnations; yet it is on better grounds contended, that they act entirely on mechanical principles. The great object is therefore to obtain the union of a proper degree of firmneſs and flexibility. Theſe qualities the above compoſition poſſeſſes; and it does not probably derive any material benefit from being prepared with an additional proportion of the vinegar of litharge.

Chap. XXXIV. *Epithems.*

679 By epithems or cataplaſms are in general underſtood thoſe external applications which are brought to a due conſiſtence or form for being properly applied, not by means of oily or fatty matters, but by water or watery fluids. Of theſe not a few are had recourſe to in actual practice; but they are ſeldom prepared in the ſhops of the apothecaries; and in ſome of the beſt modern pharmacopœias no formulæ of this kind are introduced. The London college, however, although they have abridged the number of epithems, ſtill retain a few. And it is not without ſome advantage that there are fixed forms for the preparation of them.

Cataplaſm of cummin. L.

Take of cummin-ſeed, one pound; bay-berries, dry leaves of water-germander, or ſcordium, Virginian ſnake-root, of each three ounces; cloves, one ounce. Rub them all together; and, with the addition of three times the weight of honey, make a cataplaſm. 680

This is adopted into the preſent edition of the London pharmacopœia with very little alteration from the laſt. It was then intended as a reformation of the *theriaca Londinenſis*, which for ſome time paſt has been ſcarcely otherwiſe uſed than as a warm cataplaſm. In place of the numerous articles which formerly entered that compoſition, only ſuch of its ingredients are retained as contribute moſt to this intention: but even the article from which it now derives its name, as well as ſeveral others which ſtill enter it, probably contribute very little to any medical properties it may poſſeſs.

Muſtard-cataplaſm. L.

Take of muſtard ſeed, powdered, crumb of bread, each half a pound; vinegar, as much as is ſufficient. Mix, and make a cataplaſm. 681

Epithems of this kind are commonly known by the name of *ſinapiſms*. They were formerly not unfrequently prepared in a more complicated ſtate, containing garlic, black-ſoap, and other ſimilar articles; but the above ſimple form will anſwer every purpoſe which they are capable of accompliſhing. They are employed only as ſtimulants: they often inflame the part and raiſe bliſters, but not ſo perfectly as cantharides. They are frequently applied to the ſoles of the feet in the low ſtate of acute diſeaſes, for raiſing the pulſe and relieving the head. The chief advantage they have depends on the ſuddenneſs of their action.

Alum-curd. L.

Take the whites of two eggs; ſhake them with a piece of alum till they be coagulated. 682

This preparation is taken from Riverius. It is an uſeful aſtringent epithem for ſore, moiſt eyes, and excellently cools and repreſſes thin defluxions. Slighter inflammations of the eyes, occaſioned by duſt, expoſure to the ſun, or other ſimilar cauſes, are generally removed by fomenting them with warm milk and water, and waſhing them with ſolutions of white vitriol. Where the complaint is more violent, this preparation, after the inflammation has yielded a little to bleeding, is one of the beſt external remedies. It is to be ſpread on lint, and applied at bed-time.

A Table, ſhowing in what Proportions Mercury *or* Opium *enter different Formulæ.*

Pulvis e creta compoſitus cum opio. L. In about forty-four grains, one grain of opium is contained. 683

Pulvis ipecacuanhæ compoſitus. L. In ten grains, one grain of opium.

Pulvis ſudorificus. E. In eleven grains, one grain of opium.

Pulvis opiatus. L. In ten grains, one grain of opium.

Pulvis e ſcammonio cum calomelane. L. In four grains, one grain of calomel.

Preparations and Compositions

Pilula ex opio. L. In five grains, one grain of opium.
Pilulæ thebaicæ. E. In ten grains, one grain of opium.
Pilulæ ex hydrargyro. L. In two grains and a half, one grain of mercury.
Pilulæ ex hydrargyro. E. In four grains, one grain of mercury.
Pilulæ plummeri. E. In two grains and two-thirds, one grain of calomel.
Confectio opiata. L. In thirty-six grains, one grain of opium.
Electuarium Japonicum. E. In about one hundred and ninety-three grains, one grain of opium.
Electuarium Thebaicum. E. In ninety-seven grains, one grain of opium.
Trochisci bechici cum opio. E. In fifty five grains, one grain of opium.
These trochisci are not unfrequently ordered *cum duplice opio*, and under this form are kept in many shops.
Emplastrum ammoniacum cum hydrargyro. L. In five ounces, one ounce of mercury.
Emplastrum lythargyri cum hydrargyro. L. In five ounces, one ounce of mercury.
Emplastrum e hydrargyro. E. In three ounces and two-thirds, one ounce of mercury.
Unguentum hydrargyri fortius. L. In two drams, one dram of mercury.
Unguentum hydrargyri mitius. L. In five drams, one dram of mercury.
Unguentum ex hydrargyro. E. In five drams, one dram of mercury.
Unguentum hydrargyri nitrati. L. In one dram, four grains of nitrated quicksilver.
Unguentum citrinum. E. In one dram, four grains of nitrated quicksilver.
Unguentum calcis hydrargyri albæ. L. In one dram, four grains and two-thirds of the calx hydrargyri alba.
Tinctura opii (L.) is made with opium, in the proportion of one grain to about thirteen of the menstruum.
Tinctura Thebaica (E.) is made with opium, in the proportion of one grain to twelve of the menstruum.
Tinctura opii camphorata (L.) is made with opium, in the proportion of one grain to two hundred and sixty of the menstruum.
Elixir paregoricum (E.) is made with opium, in the proportion of one grain to sixty-eight of the menstruum.
Balsamum anodynum (E.) is made with opium, in the proportion of one grain to about thirty of the menstruum.

Preparations and Compositions.

INDEX.

Pharos. PHAROS, (Homer, Strabo, &c.), a ſmall oblong iſland, adjoining to the continent of Egypt, over-againſt Alexandria. On this iſland ſtood a cognominal light-tower, of four ſides, each ſide a ſtadium in length; and the tower ſo high as to be ſeen 100 miles off. Some affirm, each of its four corners reſted on a large ſea-crab of glaſs or of hard tranſparent ſtone of Ethiopia or Memphis. Others imagine the crabs were only added externally to the baſe by way of ornament, or as emblematical of its ſituation and uſe. The architect was Soſtrates the Cnidian, as appears by an inſcription on the tower, under Ptolemy Philadelphus, who laid out 800 talents upon it. On account of the port of Alexandria, the entrance to which was difficult and dangerous, the Pharos was called *the key of the Egyptian ſea*, or even of Egypt itſelf (Lucan): and Pharos, from being a proper name, is become an appellative to denote all light-houſes.

Pharos. PHAROS, or *Phare*, a light-houſe; a pile raiſed near a port, where fire is kept burning in the night, to guide and direct veſſels near at hand. The pharos of Alexandria, built in the iſland of Pharos, at the mouth of the Nile, was anciently very famous, inſomuch as to communicate its name to all the reſt. This moſt magnificent tower conſiſted of ſeveral ſtories and galleries, with a lantern at top, in which a light being continually burning, might be ſeen for many leagues at ſea, and along the coaſt. It was accounted one of the ſeven wonders of the world. It was built by the famed architect Soſtrates, a native of Cnidos, or, according to ſome, by Deiphanes, the father of Soſtrates; and coſt Ptolemy Philadelphus 800 talents. The ſeveral ſtories were adorned with columns, balluſtrades, galleries of the fineſt marble and workmanſhip; to which ſome add, that the architect had contrived to faſten ſome looking-glaſſes ſo artificially againſt the higheſt galleries,

Pharpar, Pharfalia. galleries, that one could ſee in them all the ſhips that failed on the ſea for a great way. Inſtead of which noble ſtructure, one ſees now only a kind of irregular caſtle, without ditches or outworks of any ſtrength, the whole being accommodated to the inequality of the ground on which it ſtands, and which it ſeems is no higher than that which it ſhould command. Out of the midſt of this clumſy building riſes a tower, which ſerves for a light-houſe, but which hath nothing of the beauty and grandeur of the old one. The Coloſſus of Rhodes alſo ſerved as a pharos.

PHARPAR, or PHARPHAR, is one of the rivers of Damaſcus, or rather it is an arm of the Barrady or Chryſorrhoas, which waters the city of Damaſcus and the country about it (2 Kings v. 12.) "Are not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael?" The river of Damaſcus has its fountain in the mountains of Libanus. At its approach to the city it is divided into three arms, one of which paſſes through Damaſcus. The other two water the gardens round about, and then reuniting, they loſe themſelves at four or five leagues from the city, towards the north. See *Maundrell's Travels from Aleppo to Jeruſalem*; ſee alſo the articles ABANA and DAMASCUS.

PHARSALIA, PHARSALIUM, *Pharſalus*, or *Pharſalos*, (anc. geog.), a town of the Phthiotis, a diſtrict of Theſſaly, near Pheræ and Lariſſa, to which laſt place Pompey fled from the plains of Pharſalus; watered by the river Enipeus, which falls into the Apidanus, and both together into the Peneus. Between Pharſalus and Enipeus, Pompey drew up his men at the fatal battle of Pharſalia.

In this battle, the advantage with reſpect to numbers was greatly on the ſide of Pompey. That general himſelf was on the left with the two legions which Cæſar had returned to him at the beginning of the war. Scipio, Pompey's father-in-law, was in the centre, with the legions he had brought from Syria, and the reinforcements ſent by ſeveral kings and ſtates of Aſia. The Cilician legion, and ſome cohorts which had ſerved in Spain, were in the right, under the command of Afranius. As Pompey's right wing was covered by the Enipeus, he ſtrengthened the left with his ſlingers, archers, and the 7000 Roman horſe, on whom chiefly his party founded their hopes of victory. The whole army was drawn up in three lines, with very little ſpaces between them. In conformity to this diſpoſition, Cæſar's army was drawn up in the following order: The tenth legion, which had on all occaſions ſignalized themſelves above all the reſt, was placed in the right wing, and the ninth in the left; but as the latter had been conſiderably weakened in the action at Dyrrhachium, the eighth legion was poſted ſo near it as to be able to ſupport and reinforce it upon occaſion. The reſt of Cæſar's forces filled up the ſpace between the two wings. Marc Antony commanded the left wing, Sylla the right, and Cneius Domitius Calvinus the main body. As for Cæſar, he poſted himſelf in the right over-againſt Pompey, that he might have him always in his ſight.

Thus was the whole plain covered, from Pharſalia to the Enipeus, with two armies, dreſſed and armed after the ſame manner, and bearing the ſame enſigns, the Roman eagles. Pompey obſerving how well the enemy kept their ranks, expecting quietly the ſign of battle, and on the contrary how impatient and unſteady his own men were, running up and down in great diſorder for want of experience, he began to be afraid leſt his ranks ſhould be broken upon the firſt onſet; and therefore commanded the foot in the front to keep their ground, and quietly wait for the enemy. The two armies, though within reach of each other, kept a mournful ſilence; but at length the trumpets ſounded the charge, and Cæſar's army advanced in good order to begin the attack, being encouraged by the example of one Caius Craſtinus, a centurion, who at the head of 120 men threw himſelf upon the enemy's firſt line with incredible fury. This he did to acquit himſelf of a promiſe he had ſolemnly made to Cæſar, who, meeting him as he was going out of his tent in the morning, aſked him, after ſome diſcourſe, *What his opinion was touching the event of the battle?* To which he, ſtretching out his hand, replied aloud, *Thine is the victory, Cæſar; thou ſhalt gloriouſly conquer, and I myſelf this day will be the ſubject of thy praiſe either dead or alive.* In purſuance of this promiſe he broke out of his rank as ſoon as the trumpet ſounded; and, at the head of his company, ran in upon the enemy, and made a great ſlaughter of them. But while he was ſtill preſſing forward, forcing his way through the firſt line, one of Pompey's men ran him in at the mouth with ſuch violence, that the point of his ſword came out at the hind part of his neck. Upon his death Pompey's ſoldiers took courage, and with great bravery ſtood the enemy's onſet. While the foot were thus ſharply engaged in the centre, Pompey's horſe in the left wing marched up confidently; and having firſt widened their ranks, with a deſign to ſurround Cæſar's right wing, charged his cavalry, and forced them to give ground. Hereupon Cæſar ordered his horſe to retreat a little, and give way to the ſix cohorts, which he had poſted in the rear as a body of reſerve. Theſe, upon a ſignal given, coming up, charged the enemy's horſe with that reſolution and good order which is peculiar to men who have ſpent all their lives in camps. They remembered their inſtructions, not ſtriking at the legs or thighs of the enemy, but aiming only at their faces. This unexpected and new manner of fighting had the deſired effect. For the young patricians, whom Cæſar contemptuouſly calls the *pretty young dancers*, not being able to bear the thoughts of having their faces deformed with ſcars, turned their backs, and, covering their faces with their hands, fled in the utmoſt confuſion, leaving the foot at the mercy of the enemy. Cæſar's men did not purſue the fugitives; but charging the foot of that wing, now naked and unguarded, ſurrounded them, and cut moſt of them in pieces. Pharſalia.

Pompey was ſo tranſported with rage, in ſeeing the flower of his forces thus put to flight or cut in pieces, that he left his army, and retired ſlowly towards his camp, looking more like a man diſtracted and beſide himſelf than one who by his exploits had acquired the name of *the Great*. When he had reached the camp, he retired to his tent without ſpeaking a word to any; and continued there, like one diſtracted and out of his ſenſes, till his whole army was defeated: Cæſar no ſooner ſaw himſelf maſter of the field than

Pharſalia. he marched to attack the enemy's entrenchments, that Pompey might not have time to recollect himſelf. When Pompey was informed that his rival was advancing to attack his entrenchments, he then firſt ſeemed to have recovered his ſenſes, and cried out, *What, into my camp too!* He ſaid no more; but immediately laying aſide the marks of his dignity, and putting on ſuch a garment as might beſt favour his flight, he ſtole out at the decuman gate, and took the road to Lariſſa, which city had hitherto ſhown great attachment to him. In the mean time Cæſar began the attack on the enemy's camp, which was vigorouſly defended by the cohorts Pompey had left to guard it; but they were at length forced to yield. Cæſar was not a little ſurpriſed, when, after having forced the entrenchments, he found the enemy's tents and pavilions richly adorned with carpets and hangings, their couches ſtrewed with flowers, their tables ready ſpread, and ſideboards ſet out with abundance of plate, bowls, and glaſſes, and ſome of them even filled with wine. So great was the confidence of Pompey's party, that they made preparations before-hand for pleaſures to be enjoyed after the victory, which they thought certain. In Pompey's tent, Cæſar found the box in which he kept his letters: but, with a moderation and magnanimity worthy of himſelf, he burnt them all, without reading one; ſaying, that he had rather be ignorant of crimes, than obliged to puniſh them.

The next day, when the dead were numbered, it appeared that Cæſar had ſcarce loſt 200 men; among whom was about 30 centurions, whom Cæſar cauſed to be buried with great ſolemnity. He did particular honours to the body of Craſtinus, who had begun the battle; and ordered his aſhes to be depoſited in a tomb, which he erected to his memory. On Pompey's ſide, the number of the dead amounted to 15,000 according to ſome, and to 25,000 according to others. Cæſar took 24,000 priſoners, eight eagles, and 180 enſigns.

PHARSALIA, an epic poem, compoſed by Lucan on the civil war between Pompey and Cæſar, and particularly on the victory of the latter over the former, of which we have given an account in the preceding article. It is a poem univerſally acknowledged to have great beauties and great defects; but we are the leſs capable of eſtimating its merit as a whole, that either time has deprived us of the laſt books, or its author has left it incomplete. "The ſubject of the Pharſalia (ſays an excellent critic) carries undoubtedly all the epic grandeur and dignity: neither does it want unity of object, viz. the triumph of Cæſar over the Roman liberty. In the choice of that ſubject, he thinks, however, that the author was not happy. The civil wars were too recent to admit in the deſcription of them the embelliſhments of fiction and machinery. The fables of the gods mixed with the exploits of Cæſar and Pompey, inſtead of raiſing, would have diminiſhed, the dignity of ſuch well known facts." Another objection to the ſubject, perhaps more forcible than this, ariſes from the ſucceſs of the war and the abilities of the generals. Lucan was a friend to liberty, and wiſhed to raiſe the character of Pompey and Cato; but in ſpite of his utmoſt efforts, they are always eclipſed by the ſuperior talents and conſequent ſucceſs of Cæſar. All his characters, however, are drawn with ſpirit, and with uncommon regard to truth; and ſome of the ſpeeches which he puts into the mouths of his heroes are equal for moral ſublimity to any thing that is to be found in all antiquity. Pharſalia II Ptolemæus.

Blair's Lectures.

"There are in the Pharſalia (continues the critic already quoted) ſeveral very poetical and ſpirited deſcriptions. But the author's chief ſtrength does not lie either in narration or deſcription. His narration is often dry and harſh; his deſcriptions are often overwrought, and employed too upon diſagreeable objects. His principal merit conſiſts in his ſentiments, which are generally noble and ſtriking, and expreſſed in that glowing and ardent manner which peculiarly diſtinguiſhes him. Lucan is the moſt philoſophical and the moſt public-ſpirited poet of all antiquity. He was the nephew of the famous Seneca the philoſopher; was himſelf a Stoic; and the ſpirit of that philoſophy breathes throughout his poem. We muſt obſerve, too, that he is the only ancient epic poet whom the ſubject of his poem really and deeply intereſted. Lucan recounted no fiction. He was a Roman, and had felt all the direful effects of the Roman civil wars, and of that ſevere deſpotiſm which ſucceeded the loſs of liberty. His high and bold ſpirit made him enter deeply into this ſubject, and kindle, on many occaſions, into the moſt real warmth. Hence, he abounds in exclamations and apoſtrophes, which are almoſt always well timed, and ſupported with a vivacity and fire that do him no ſmall honour.

"But it is the fate of this poet, that his beauties can never be mentioned, without their ſuggeſting his blemiſhes alſo. As his principal excellency is a lively and glowing genius, which appears ſometimes in his deſcriptions, and very often in his ſentiments, his great defect in both is want of moderation. He carries every thing to an extreme. He knows not where to ſtop. From an effort to aggrandiſe his objects, he becomes tumid and unnatural: and it frequently happens, that where the ſecond line of one of his deſcriptions is ſublime, the third, in which he meant to riſe ſtill higher, is perfectly bombaſt. Lucan lived in an age when the ſchools of the declaimers had begun to corrupt the eloquence and taſte of Rome. He was not free from the infection; and too often, inſtead of ſhowing the genius of the poet, betrays the ſpirit of the declaimer; but he is, on the whole, an author of lively and original genius."

PHARUS, in botany: A genus of the hexandria order, belonging to the monœcia claſs of plants; and in the natural method ranking under the fourth order, *Gramina*. The male calyx is a bivalved uniflorous glume; the corolla, a bivalved glume; the female calyx the ſame with the male; the corolla an uniflorous, long, and wrapping glume. There is but one ſeed.

PHARYNX, in anatomy. See there, p. 708, 709.

PHASCUM, in botany: A genus of the order of muſci, belonging to the cryptogamia claſs of plants. The anthera is operculated, with a ciliated mouth; the calyptræ are minute.

PHASEOLUS, the KIDNEY-BEAN; a genus of the decandria order, belonging to the diadelphia claſs of plants. There is only one ſpecies; but of this there are many varieties. Thoſe principally cultivated for the table are, 1. The common white, or Dutch kidney-

Phaſeolus. bean. 2. The ſmaller kidney-bean, commonly called the *Batterſea kidney-bean*. And, 3. The upright ſort, called the *tree kidney-bean*.

1. The firſt ſort was ſome time ago propagated in England, and is ſtill in Holland; it grows very tall, and requires long ſtakes and poles to climb on, and its beans are conſiderably broad: this makes them leſs ſaleable in the markets, people ſuppoſing them to be old becauſe they are broad; and they are hence grown into diſuſe, though a much more valuable kind for eating than any other.

2. The ſecond ſort, or Batterſea bean, is what is more univerſally cultivated: it never grows very tall, nor rambles far, and the air can eaſily paſs between the rows, becauſe of its moderate growth; and this makes it bear plentifully, and ripen well for the table. It is the beſt taſted bean, except the laſt.

3. The third, or tree kidney-bean, is alſo a plentiful bearer, and never rambles, but grows up in form of a ſhrub; but its beans are broader than the Batterſea kind, and are not ſo well taſted.

They are all propagated from ſeeds, which are to be put into the ground in the latter end of March or beginning of April for an early crop: but theſe ſhould have a warm ſituation and a dry ſoil; they muſt alſo be planted in a dry ſeaſon. The manner of planting them is, to draw lines with a bough over the bed, at two feet and a half diſtance, into which the ſeeds are to be dropped at about two inches aſunder; and the earth is to be drawn over them with the head of a rake, to cover them about an inch deep. In a week after ſowing, the plants will appear, and the earth ſhould be drawn up about their ſtalks as they riſe up; for a few days after this they will require no further care, except to be kept clear from weeds, and, when the beans appear, to have them gathered twice a-week; for if the beans are ſuffered to hang on too long, they not only become of no value, but they weaken the plant. The firſt crop of kidney-beans will continue a month in good order; and, to ſupply the table afterwards, there ſhould be freſh ſowings in March, April, May, and June; the laſt of which will continue till the froſts come to deſtroy them. Some raiſe their early crops on hot-beds; and this is to be done exactly in the ſame manner as the raiſing the early cucumbers.

A new ſpecies of phaſeolus, apparently a very uſeful one, has been diſcovered by M. Moraney, "an inhabitant of Morne Rouge, dependant on the Cape;" we ſuppoſe Cape François of the iſland of St Domingo. In his ſearch for plants, ſubſervient to his collection of inſects for the king's cabinet, he was overtaken by night, and he paſſed it in a cave, to which he had recourſe for ſhelter. At its extremity he found beds of foſſils, broken pieces of burnt earthen-ware, ſome tools and other things, which ſhowed that this cave had formerly been the habitation of the natives. Near it he ſaw a climbing plant attached to ſome trees, with cluſters of dry pods hanging from it. Theſe he gathered, and on his return ſowed the ſeed. Some months after, the plants grew tall and ſtrong: they appeared to reſemble a phaſeolus known at Perpignan by the name of *caraquèla*, and in the ſuperb portfolios of the king by that of *phaſeolus Indicus, cochleato flore*, which produced many roots, not unlike the manioc. On examining the root after the pods were ripe, he found from three to eight roots of this kind. The force of the vegetation was wonderful; but dreading the deleterious effects of recent manioc, he did not taſte them, but ſubjected them to a chemical analyſis, which proved nothing. After boiling them in water a little ſalted, he ventured to taſte them, and found them moiſt, unctuous, and ſaccharine, not unlike potatoes. He made, after ſome hours trial, very good caſſava with them, without being incommoded by the diſagreeable fibres which are met with in the manioc during this operation. Since that time, biſcuit and bread have been made from theſe roots by M. Lombart counſellor at the Cape. The plant has been found to be very common in the woods. It requires no peculiar management: its roots are in ſeaſon when the pods blacken, and its fibres run in every direction, ſearching for nouriſhment through the clefts of rocks, and receiving the impreſſion of the ſtrata without injury. If the principal root is left, the plant ſhoots again and flouriſhes as before; but it is not yet aſcertained whether it puts forth any new roots. The ſeeds are not alimentary when dreſſed, as if nature deſigned them only for propagating other plants. Every uſe which a farinaceous plant can ſupply, this new phaſeolus has ſucceſsfully anſwered; and the ſeeds in the hands of Meſſrs Heretier and Thouin will probably furniſh a ſufficient quantity for curioſity as well as uſe.

Phaſeolus ‖ Phaſianus.

PHASES, in aſtronomy, from the Greek word φαινω, "to appear;" the ſeveral appearances or quantities of illumination of the moon, Venus, Mercury, and the other planets. See ASTRONOMY.

PHASGA, or PISGAH, (Moſes), a mountain on the other ſide Jordan, joined to Abarim and Nebo, and running ſouth to the mouth of the Arnon: from which Moſes had a view of the promiſed land, and where he died, having before appointed Joſhua his ſucceſſor. Wells takes Piſgah and Nebo to be different names of one and the ſame mountain, a part or branch of the mountains Abarim, (Deut. xxxii. 49. compared with Deut. xxxiv. 1.) Or that the top of Nebo was peculiarly called *Piſgah*; or ſome other part of it, cut out in ſteps, as the primitive word denotes: and thus it is rendered by Aquila, by a Greek word ſignifying *cut out* (Jerome). There was alſo a city of this name, *id.*; and the adjoining country was in like manner called *Piſgah*, id.

PHASIANUS, in ornithology, a genus belonging to the order of gallinæ. The cheeks are covered with a ſmooth naked ſkin.

Gibbons, in his Roman Hiſtory, tells us, that the name *Phaſianus* is derived from the river PHASIS, the banks of which is the native habitation of the pheaſant. See PHASIS.

1. The gallus, or common dunghill cock and hen, with a compreſſed caruncle or fleſhy comb on the top of the head, and a couple of carunoles or wattles under the chin. The ears are naked, and the tail is compreſſed and erected. Of all other birds, perhaps this ſpecies affords the greateſt number of varieties; there being ſcarce two to be found that exactly reſemble each other in plumage and form. The tail, which makes ſuch a beautiful figure in the generality of theſe birds, is yet found entirely wanting in others; and not only Dunghill cock.

Phaſianus. the tail, but the rump alſo. The toes, which are uſually four in all animals of the poultry kind, yet in a ſpecies of the cock are found to amount to five. The feathers, which lie ſo ſleek and in ſuch beautiful order in moſt of thoſe we are acquainted with, are in a peculiar breed all inverted, and ſtand ſtaring the wrong way. Nay, there is a ſpecies that comes from Japan, which inſtead of feathers ſeems to be covered over with hair.

It is not well aſcertained when the cock was firſt made domeſtic in Europe; but it is generally agreed that we firſt had him in our weſtern world from the kingdom of Perſia. Ariſtophanes calls the cock the *Perſian bird;* and tells us he enjoyed that kingdom before ſome of its earlieſt monarchs. This animal was in fact known ſo early even in the moſt ſavage parts of Europe, that we are told the cock was one of the forbidden foods among the ancient Britons. Indeed, the domeſtic fowl ſeems to have baniſhed the wild one. Perſia itſelf, that firſt introduced it to our acquaintance, ſeems no longer to know it in its natural form; and if we did not find it wild in ſome of the woods of India, as well as thoſe of the iſlands in the Indian ocean, we might begin to doubt, as has been done with regard to ſheep, in what form it firſt exiſted in a ſtate of nature. But the cock is ſtill found in the iſlands of Pinian, in many others of the Indian ocean, and in the woods on the coaſt of Malabar, in its ancient ſtate of independence. In his wild condition, his plumage is black and yellow, and his comb and wattles yellow and purple. There is another peculiarity alſo in thoſe of the Indian woods; their bones, which, when boiled, with us are white, as every body knows, in thoſe are as black as ebony.

In their firſt propagation in Europe, there were diſtinctions then that now ſubſiſt no longer. The ancients eſteemed thoſe fowls whoſe plumage was reddiſh as invaluable; but as for the white, it was conſidered as utterly unfit for domeſtic purpoſes. Theſe they regarded as ſubject to become a prey to rapacious birds; and Ariſtotle thinks them leſs fruitful than the former. Indeed, his diviſion of thoſe birds ſeems taken from their culinary uſes: the one ſort he calls *generous and noble*, being remarkable for fecundity; the other ſort, *ignoble and uſeleſs*, from their ſterility. Theſe diſtinctions differ widely from our modern notions of generoſity in this animal: that which we call the *game-cock* being by no means ſo fruitful as the ungenerous dunghill cock, which we treat with contempt. The Athenians had their cock-matches as well as we; but it is probable they did not enter into our refinement of chooſing out the moſt barren of the ſpecies for the purpoſes of combat.

However this be, no animal in the world has greater courage than the cock when oppoſed to one of his own ſpecies; and in every part of the world where refinement and poliſhed manners have not entirely taken place, cock fighting is a principal diverſion. In China, India, the Philippine iſlands, and all over the Eaſt, cock-fighting is the ſport and amuſement even of kings and princes. With us it is declining every day; and it is to be hoped it will in time become only the paſtime of the loweſt vulgar. See the article *Cock pit*.

The cock claps his wings before he ſings or crows. His ſight is very piercing; and he never fails to cry in a peculiar manner, when he diſcovers any bird of prey in the air. His extraordinary courage is thought to proceed from his being the moſt ſalacious of all other birds whatſoever. A ſingle cock ſuffices for ten or a dozen hens; and it is ſaid of him that he is the only animal whoſe ſpirits are not abated by indulgence. But then he ſoon grows old; the radical moiſture is exhauſted; and in three or four years he becomes utterly unfit for the purpoſes of impregnation. "Hens alſo (to uſe the words of Willoughby), as they for the greateſt part of the year daily lay eggs, cannot ſuffice for ſo many births, but for the moſt part after three years become effete and barren: for when they have exhauſted all their ſeed-eggs, of which they had but a certain quantity from the beginning, they muſt neceſſarily ceaſe to lay, there being no new ones generated within." Phaſianus. Domeſtic hen.

The hen ſeldom clutches a brood of chickens above once a ſeaſon, though inſtances have been known in which they produced two. The number of eggs a domeſtic hen will lay in the year are above 200, provided ſhe be well fed and ſupplied with water and liberty. It matters not much whether ſhe be trodden by the cock or no; ſhe will continue to lay, although the eggs of this kind can never by hatching be brought to produce a living animal. Her neſt is made without any care, if left to herſelf; a hole ſcratched into the ground, among a few buſhes, is the only preparation ſhe makes for this ſeaſon of patient expectation. Nature, almoſt exhauſted by its own fecundity, ſeems to inform her of the proper time for hatching, which ſhe herſelf teſtifies by a clucking note, and by diſcontinuing to lay. The good houſewives, who often get more by their hens laying than by their chickens, often artificially protract this clucking ſeaſon, and ſometimes entirely remove it. As ſoon as a hen begins to cluck, they ſtint her in her proviſions; which, if that fails, they plunge her into cold water; this, for the time, effectually puts back her hatching; but then it often kills the poor bird, who takes cold and dies under the operation.

If left entirely to herſelf, the hen would ſeldom lay above 20 eggs in the ſame neſt, without attempting to hatch them: but in proportion as ſhe lays, her eggs are removed; and ſhe continues to lay, vainly hoping to increaſe the number. In the wild ſtate, the hen ſeldom lays above 15 eggs; but then her proviſion is more difficultly obtained, and ſhe is perhaps ſenſible of the difficulty of maintaining too numerous a family.

When the hen begins to ſit, nothing can exceed her perſeverance and patience; ſhe continues for ſome days immoveable; and when forced away by the importunities of hunger, ſhe quickly returns. Sometimes alſo her eggs become too hot for her to bear, eſpecially if ſhe be furniſhed with too warm a neſt within doors, for then ſhe is obliged to leave them to cool a little: thus the warmth of the neſt only retards incubation, and often puts the brood a day or two back in the ſhell. While the hen ſits, ſhe carefully turns her eggs, and even removes them to different ſituations; till a length, in about three weeks, the young brood begin to give ſigns of a deſire to burſt their confinement. When by the repeated efforts of their bill, which ſerves like a pioneer on this occaſion, they have broke themſelves a paſſage through the ſhell, the hen ſtill continues to ſit till

Phaſianus. till all are excluded. The ſtrongeſt and beſt chickens generally are the firſt candidates for liberty; the weakeſt come behind, and ſome even die in the ſhell. When all are produced, ſhe then leads them forth to provide for themſelves. Her affection and her pride ſeem then to alter her very nature, and correct her imperfections. No longer voracious or cowardly, ſhe abſtains from all food that her young can ſwallow, and flies boldly at every creature that ſhe thinks is likely to do them miſchief. Whatever the invading animal be, ſhe boldly attacks him; the horſe, the hog, or the maſtiff. When marching at the head of her little troop, ſhe acts the commander; and has a variety of notes to call her numerous train to their food, or to warn them of approaching danger. Upon one of theſe occaſions, the whole brood have been ſeen to run for ſecurity into the thickeſt part of an hedge, while the hen herſelf ventured boldly forth, and faced a fox that came for plunder.

Ten or twelve chickens are the greateſt number that a good hen can rear and clutch at a time; but as this bears no proportion to the number of her eggs, ſchemes have been imagined to clutch all the eggs of an hen, and thus turn her produce to the greateſt advantage. By theſe contrivances it has been obtained, that a hen that ordinarily produces but 12 chickens in the year, is found to produce as many chickens as eggs, and conſequently often above 200. This contrivance is the artificial method of HATCHING chickens in ſtoves, as is practiſed at Grand Cairo; or in a chemical laboratory properly graduated, as has been effected by Mr Reaumur. At Grand Cairo, they thus produce 6000 or 7000 chickens at a time; where, as they are brought forth in their mild ſpring, which is warmer than our ſummer, the young ones thrive without clutching. But it is otherwiſe in our colder and unequal climate: the little animal may without much difficulty be hatched from the ſhell, but they almoſt all periſh when excluded. To remedy this, Reaumur has made uſe of a woollen hen, as he calls it; which was nothing more than putting the young ones in a warm baſket, and clapping over them a thick woollen canopy.

Capons may very eaſily be caught to clutch a freſh brood of chickens throughout the year; ſo that when one little colony is thus reared, another may be brought to ſucceed it. Nothing is more common than to ſee capons thus employed; and the manner of teaching them is this: Firſt the capon is made very tame, ſo as to feed from one's hand; then, about evening, they pluck the feathers off his breaſt, and rub the bare ſkin with nettles; they then put the chickens to him, which preſently run under his breaſt and belly, and probably rubbing his bare ſkin gently with their heads, allay the ſtinging pain which the nettles had juſt produced. This is repeated for two or three nights, till the animal takes an affection to the chickens that have thus given him relief, and continues to give them the protection they ſeek for: perhaps alſo the querulous voice of the chickens may be pleaſant to him in miſery, and invite him to ſuccour the diſtreſſed. He from that time brings up a brood of chickens like a hen, clutching them, feeding them, clucking, and performing all the functions of the tendereſt parent. A capon once accuſtomed to this ſervice, will not give over; but when one brood is grown up, he may have another nearly hatched put under him, which he will treat with the ſame tenderneſs he did the former. Phaſianus.

The cock, from his ſalaciouſneſs, is allowed to be a ſhort-lived animal; but how long theſe birds live, if left to themſelves, is not yet well aſcertained by any hiſtorian. As they are kept only for profit, and in a few years become unfit for generation, there are few that, from mere motives of curioſity, will make the tedious experiment of maintaining a proper number till they die. Aldrovandus hints their age to be 10 years; and it is probable that this may be its extent. They are ſubject to ſome diſorders; and as for poiſons, beſides nux vomica, which is fatal to moſt animals except man, they are injured, as Linnæus aſſerts, by elderberries; of which they are not a little fond.

Of this ſpecies Mr Latham enumerates no leſs than 13 varieties, beginning with the wild cock, which is a third leſs in the body than the domeſtic cock. This variety he imagines to be the original ſtock from whence all our domeſtic varieties have ſprung. They appear to be natives of the foreſts of India. There are but few places, however, as Mr Latham goes on to obſerve, where the different voyagers have not met with cocks and hens, either wild or tame; and mention has been particularly made of finding them at St Jago, Pulo Condore, Iſle of Timor, Philippine and Moluccа Iſles, Sumatra and Java, New Guinea, Tinian, and moſt of the iſles of the South Seas.—Thoſe of Pulo Condore are very much like our own, but conſiderably leſs, being only of the ſize of a crow. The cocks crow like ours, but their voices are much more ſmall and ſhrill.—*Damp. Voy.* vol. i. p. 392.—Two wild ones were ſhot there by our laſt voyagers.—*Ellis's Narr* ii. p 340. Thoſe of Sumatra and Java are remarkably large, and are called the *St Jago breed*. The cock is ſo tall as to peck off a common dining-table. When fatigued, he ſits down on the firſt joint of the leg; and is then taller than the common fowls. *Hiſt. Sumatr.* p. 98. They are found in New Guinea, but not in great plenty.—*Forr. Voy.* p. 105. The fowls which were met with wild at Tinian "were run down without much trouble, as they could ſcarce fly farther than 100 yards at a flight."—*Anſon's Voy.* p. 416. Forſter obſerves, that they are plenty at Eaſter, Society, and Friendly Iſles: at the two laſt they are of a prodigious ſize. They are not uncommon at the Marqueſas, Hebrides, and New Caledonia; but the Low Iſles are quite deſtitute of them.—See *Obſ.* p. 193.——Ducks and poultry are numerous in the Sandwich Iſles.—*Cook's Journal*, p. 229. In reſpect to Europe, little need be ſaid, as varieties without end are everywhere ſeen, and their manners fully known to every one. It is obſerved, however, that they breed moſt freely in the warmer ſituations. In the very cold regions, though they will live and thrive, they ceaſe to multiply. They are not found to breed in the northern parts of Siberia; and in Groenland are only kept as rarities.—*Faun. Groen.* On the whole, it ſeems quite unneceſſary to enlarge further on a ſubject well known to every body. They are ſo common, that every one who wiſhes to become acquainted with their nature and manners, has the means of ſuch knowledge in his power. Thoſe who wiſh for minuter deſcriptions, we muſt refer to the authors Latham's Synopſis.

Phaſianus. who have profeſſedly written on the ſubject; for the varieties which we have already mentioned, we refer to Mr Latham.

Pheaſants. 2. The motmot, or Guinea pheaſant, is browniſh, ſomewhat red below, with a wedge-like tail, and wants ſpurs. 3. The colchicus is red, with a blue head, a wedge-ſhaped tail, and papillous cheeks. It is a native of Africa and Aſia. 4. The argus is yellowiſh, with black ſpots, a red face, and a blue creſt on the back part of the head. It is found in Chineſe Tartary. 5. The pictus has a yellowiſh creſt, a red breaſt, and a wedge-ſhaped tail. It is a native of China. 6. The necthemerus is white, with a black creſt and belly, and a wedge-ſhaped tail. It is a native of China.

Mr Latham enumerates nine different ſpecies of pheaſants, and of the common pheaſant he reckons ſix varieties. The firſt which he deſcribes is the ſuperb pheaſant. This bird Linnæus deſcribed from the various repreſentations of it painted on paper-hangings and China-ware; and farther confirmed by a figure and deſcription in a Chineſe book which came under his inſpection.

Latham's Syneſis. "We have lately ſeen (ſays Latham) a drawing of the tail feather of a bird of the pheaſant kind, which meaſured above ſix feet in length, and which, it is probable, muſt have belonged to ſome bird not hitherto come to our knowledge. The drawing is in the poſſeſſion of Major Davies, who took it from the original feather; two of which were in the poſſeſſion of a gentleman of his acquaintance, and were brought from China. They are exactly in ſhape of the two middle feathers of the painted pheaſant; the general colour is that of a fine blue grey, margined on the ſides with a rufous cream-colour, and marked on each ſide the ſhaft with numerous bars of black; between 70 and 80 bars in all; thoſe on the oppoſite ſides of the ſhaft ſeldom correſponding with each other.

"The argus, though it be a native of China, is very commonly found in the woods of Sumatra, where it is called *coo-ow*. It is found extremely difficult to be kept alive for any conſiderable time after catching it in the woods; never for more than a month. It ſeems to have an antipathy to the light, being quite inanimate in the open day; but when kept in a dark place, it appears perfectly at eaſe, and ſometimes makes its note or call, from which it takes its name; and which is rather plaintive, and not harſh like that of a peacock. The fleſh reſembles that of the common pheaſant."

Mr Latham obſerves, that the common pheaſant is now found in a ſtate of nature in almoſt the whole of the Old Continent. They ſometimes (he ſays) come into farm yards near woods, and produce croſs breeds with common hens. He then ſays, "M. Salerne remarks, that the hen-pheaſant, when done laying and ſitting, will get the plumage of the male, and after that become ſo little reſpected by him, as to be treated with the ſame incivility as he would ſhow to one of his own ſex. He mentions this as a new obſervation; but it is far more common than may be generally ſuppoſed, and had been long before mentioned by Edwards, who gave for example one kept in the menagery of the duke of Leeds; and remarks, that this change is moſt likely to happen when in a confined ſtate. The circumſtance of the hen acquiring the plumage of the cock after a certain time is not confined to the pheaſant: the inſtance of the pea-hen belonging to Lady Tynte, now in the Leverian Muſeum, evinces the contrary, which, after having many broods, got much of the fine plumage of the cock, with the addition even of the fine train feathers. The female alſo of the rock manakin is ſaid to get the plumage of the oppoſite ſex after a number of years; and perhaps, if obſerved hereafter, this may be found to be the caſe with many other ſpecies. A gentleman of my acquaintance (continues our author), dead long ſince, who uſed to keep theſe birds for his amuſement, obſerved the ſame to me: and the ingenious Mr J. Hunter has a well drawn up paper in the Philoſophical Tranſactions * to the ſame purport; but, in addition to this, I am well informed, that it does not always require mature age to give the hen-pheaſant the appearance of the male, as ſometimes young birds will be adorned with his fine plumage. I will not ſay how this happens, and whether it may be peculiar to this ſpecies to grow barren (if that be the reaſon) ſooner than any other of the gallinaceous tribe; but I am aſſured that ſeveral of theſe ſpurleſs, cock-like hens, have proved on eating to be young birds, from their juicineſs and delicacy of flavour." Phaſianus.

* Vol. lxx. p. 527.

One of the varieties which our author remarks under this ſpecies, he calls the *Hybridal pheaſant*, which is a mixed breed between the pheaſant and cock; one of which is in the Leverian Muſeum. The two laſt ſpecies which our author deſcribes, is the parraka and courier.

The parraka is about the ſize of a ſmall fowl, reſembling it in the bill, legs, and body. Its length is 23 inches. The colour of the bill is dark rufous; the eyes are brown; the general colour of the plumage is a deep brown on the back, and fulvous under the belly: the top of the head is fulvous, and the feathers are ſomewhat long, but not ſo much as to form a real creſt; the wings are ſhort; the webs of ſome of the quills are ſomewhat rufous; the tail conſiſts of 12 feathers, is even at the end, about a foot in length, and is, for the moſt part, carried pendent; the legs are of a dark rufous, inclining to black; the claws are like thoſe of a fowl.

"It is peculiar (ſays Mr Latham) in its internal ſtructure in reſpect to the windpipe; which, inſtead of entering directly the breaſt, as in moſt birds, paſſes over the ſide of the left clavicle, and on the outſide of the fleſhy part of the breaſt, being covered only by the ſkin, then taking a turn upwards, paſſes over the right clavicle into the breaſt, and is diſtributed through the lungs in the uſual way. The female has not this circumvolution of the windpipe. The hannequaw, mentioned by Bancroft, is probably the ſame bird. He ſays that it is black, rooſts in trees, and may be heard early in the morning, diſtinctly, but hoarſely, repeating the word *hannequaw* (eaſily miſtaken for parrequaw) very loud. Theſe are found in the unfrequented woods of the internal parts of Cayenne, Guiana, and many parts of South America. At ſun-riſe they ſet up a very loud cry, which is thought to be the loudeſt of all birds in the new world; at which time the eyes appear red, as does a ſmall ſkin under the breaſt, which is not at all ſeen, except when the bird

Phaſianus. bird makes ſuch exertions, or is angry. This cry is very like the word parraquaw; and is repeated many times together: and often many cry at once, or anſwer one another, but moſt in breeding-time, which is twice in the year; at each time laying from four to ſix eggs; making the neſt in low branches or ſtumps of trees, and behaving with their chickens in the ſame manner as hens. They feed on grain, ſeeds, and herbs; but feed the young in the neſt with worms and ſmall inſects. Theſe, with many other birds, inhabit the woods by day, coming out into the open ſavannas morning and evening to feed; at which times they are chiefly killed by the natives and near inhabitants. They may be brought up tame; and their fleſh is much eſteemed.

"The courier pheaſant is but very imperfectly deſcribed by Fernandez; and is ſaid to be 18 inches long. The general colour of the plumage is white, inclined to fulvous; about the tail they are black, mixed with ſome ſpots of white; the tail itſelf is long, and of a green colour, reflecting in ſome lights like the feathers of a peacock: the wings are ſhort. This ſpecies inhabits the hotter parts of Mexico; flies ſlow; but is recorded to outrun the ſwifteſt horſe*."

* *Hiſt. des Ois.*

Pheaſants were originally brought into Europe from the banks of the Phaſis, a river of Colchis, in Aſia Minor; and from whence they ſtill retain their name. Next to the peacock, they are the moſt beautiful of birds, as well for the vivid colour of their plumes as for their happy mixtures and variety. It is far beyond the power of the pencil to draw any thing ſo gloſſy, ſo bright, or points ſo finely blending into each other. We are told, that when Crœſus, king of Lydia, was ſeated on his throne, adorned with royal magnificence and all the barbarous pomp of eaſtern ſplendor, he aſked Solon if he had ever beheld any thing ſo fine? The Greek philoſopher, no way moved by the objects before him, or taking a pride in his native ſimplicity, replied, That after having ſeen the beautiful plumage of the pheaſant, he could be aſtoniſhed at no other finery.

Theſe birds, tho' ſo beautiful to the eye, are not leſs delicate when ſerved up to the table. Their fleſh is conſidered as the greateſt dainty; and when the old phyſicians ſpoke of the wholeſomeneſs of any viands, they made their compariſon with the fleſh of the pheaſant. However, notwithſtanding all theſe perfections to tempt the curioſity or the palate, the pheaſant has multiplied in its wild ſtate. Phaſianus.

A ſpirit of independence ſeems to attend the pheaſant even in captivity. In the woods, the hen-pheaſant lays from 18 to 20 eggs in a ſeaſon; but in a domeſtic ſtate, ſhe ſeldom lays above 10. In the ſame manner, when wild, ſhe hatches and leads up her brood with patience, vigilance, and courage; but when kept tame, ſhe never ſits well, ſo that a hen is generally her ſubſtitute upon ſuch occaſions: and as for leading her young to their food, ſhe is utterly ignorant of where it is to be found; and the young birds ſtarve, if left ſolely to her protection. The pheaſant, therefore, on every account, ſeems better left at large in the woods than reclaimed to priſtine captivity. Its fecundity when wild is ſufficient to ſtock the foreſt; its beautiful plumage adorns it; and its fleſh retains a higher flavour from its unlimited freedom.

However, it has been the aim of late to take theſe birds once more from the woods, and to keep them in places fitted for their reception. Like all others of the poultry kind, they have no great ſagacity, and ſuffer themſelves eaſily to be taken. At night they rooſt upon the higheſt trees of the wood; and by day they come down into the lower brakes and buſhes, where their food is chiefly found. They generally make a kind of flapping noiſe when they are with the females; and this often appriſes the ſportſman (A) of their retreats. At other times he traces them in the ſnow, and frequently takes them in ſprings. But of all birds they are ſhot moſt eaſily; as they always make a whirring noiſe when they riſe, by which they alarm the gunner, and being a large mark, and flying very ſlow, there is ſcarce any miſſing them.

When theſe birds are taken young into keeping, they become as familiar as chickens: and when they are deſigned for breeding, they are put together in a yard,

(A) Pheaſants may be taken in a variety of ways. One method is, to be well acquainted with their haunts and breeding-places; which are generally young, thick, and well-grown coppices, free from the diſturbances of cattle, and without a path-way through them; for they are timorous birds. When their haunts are diſcovered, it will next be neceſſary to find out where the brood is. And here it is to be remarked, that pheaſants come out of the wood three times a-day to feed in green corn, freſh paſtures, or ſuch like places. The times of coming out are in the morning ſoon after ſunriſe, at noon, and at ſunſet. The ſides of the wood where they may be ſuppoſed to come out ought then to be carefully watched, and the young ones will be ſeen following the female as a flock of chickens follow the hen. The wood ought alſo to be watched in the evenings, when the noiſe of the cock and hen calling the young ones together will ſoon be heard; and the ſportſman muſt then endeavour to get as near as he can to the place; and being very ſtill and ſilent, he may obſerve their numbers and diſpoſition, and learn how to ſpread his nets ſo as moſt eaſily to take the whole brood; but if by the leaſt motion they diſcover him, they will all take to their legs, and run to a great diſtance; for they ſeldom riſe on the wing, except when very cloſe frighted. By practice ſome people have become able to imitate the voice of the old pheaſant, ſo as to be able to call the young ones together to any place that he pleaſes, when the haunts are once found out, and by this means they are eaſily led into the nets.—The beſt time for uſing this call is in the morning or evening; and the note imitated ſhould be that by which they are called out to feed; indeed, by learning to imitate the other notes, they may be brought together at any time of the day. The ſportſman who can make this call, muſt ſhelter himſelf in ſome cloſe place, and begin very ſoftly at firſt; then, if none are near enough to be within hearing, he is gradually to raiſe it louder and louder, and at length he will be anſwered as loud, if any are within hearing, though at a conſiderable diſtance;

Phaſianus. yard, five hens to a cock; for this bird, like all of the poultry kind, is very ſalacious. In her natural ſtate the female makes her neſt of dry graſs and leaves: the ſame muſt be laid for her in the pheaſantry, and ſhe herſelf will ſometimes properly diſpoſe them. If ſhe refuſes to hatch her eggs, then a common hen muſt be got to ſupply her place, which taſk ſhe will perform with perſeverance and ſucceſs. The young ones are very difficult to be reared (B); and they muſt be ſupplied with ants eggs, which is the food the old one leads them to gather when wild in the woods. To make theſe go the further, they are to be chopped up with curds or other meat; and the young ones are to be fed with great exactneſs, both as to the quantity and the time of their ſupply. This food is ſometimes alſo to be varied; and wood lice, earwigs, and other inſects, are to make a variety. The place where they are reared muſt be kept extremely clean; their water muſt be changed twice or thrice a-day; they muſt not be expoſed till the dew is off the ground in the morning, and they ſhould always be taken in before ſunſet. When they become adult, they very well can ſhift for themſelves; but they are particularly fond of oats and barley.

In order to increaſe the breed, and make it ſtill more valuable, Longolius teaches us a method that appears very peculiar. The pheaſant is a very bold bird when firſt brought into the yard among other poultry, not ſparing the peacock, nor even ſuch young cocks and hens as it can maſter; but after a time it will live tamely among them, and will at laſt be brought to couple with a common hen. The breed thus produced take much ſtronger after the pheaſant than the hen; and in a few ſucceſſions, if they be let to breed with the cock-pheaſant (for the mixture is not barren), there will be produced a ſpecies more tame, ſtronger, and more prolific; ſo that he adds, that it is ſtrange why moſt of our pheaſandries are not ſtocked with birds produced in this manner. Phaſianus.

The pheaſant, when full grown, ſeems to feed indifferently upon every thing that offers. It is ſaid by a French writer, that one of the king's ſportſmen ſhooting at a parcel of crows that were gathered round a dead carcaſe, to his great ſurpriſe, upon coming up, found that he had killed as many pheaſants as crows. It is even aſſerted by ſome, that ſuch is the carnivorous diſpoſition of this bird, that when ſeveral of them are put together in the ſame yard, it one of them

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ſtance; whereas, if he ſhould ſet up the call too loud at firſt, and any of the birds ſhould happen to be very near, they would be frighted away.

When a pheaſant anſwers, the ſportſman is to creep nearer and nearer, ſtill calling, though not ſo loud; and he will ſtill be anſwered, till at length he will be led by the bird's voice within ſight of it. Then he is to ſpread his net, and to begin to call again, keeping in ſome cloſe and well ſheltered place behind the net: in this place he is to call till the bird approaches; and when he has drawn it under the net, he is to appear ſuddenly, and the bird, riſing up, will thus be caught.

There is another method of taking pheaſants much quicker than that we have juſt deſcribed, viz. the having a live cock pheaſant to uſe as a ſtale: this bird is to be fixed under the net, and by his crowing he will ſoon entice others in. The ſportſman muſt lie concealed; and when another pheaſant comes in, he is to draw the net over him. Many people take pheaſants in ſpringes or horſe hair ſnares: to ſucceed in this, it will be neceſſary to be careful in ſearching out their haunts, and the places by which they go out of the woods into the fields. When theſe are diſcovered, a peg muſt be fixed in the ground at each, and at each peg two ſpringes muſt be laid open; the one to take in the legs, the other the head. When the ſpringes are ſet, the ſportſman muſt go into the woods, and get behind the birds in order to fright them with ſome little noiſe, ſuch as ſhall not be enough to raiſe them to the wing, but only to ſet them a-running. They will naturally make their way out of the wood, through their accuſtomed paſſes, and be then caught in the ſpringes.

There is another method of taking theſe birds in winter, provided there be no ſnow. This muſt be done with a net made in the form of a caſting net, but with wider meſhes; they may indeed be five inches wide. Some peas or wheat are to be taken out; and the path of the pheaſants being diſcovered, which may eaſily be done by their dung, a pint or thereabout of corn is to be thrown down in the path in a place marked, ſo that the ſportſman can come to it again. This muſt be done for ſome days, till at length the pheaſants will expect it every day regularly; and all of them that frequent the place are brought together to feed there, and then the net is to be fixed over the place; its top being tied up to ſome bough of a tree, and its bottom fixed down all around, except in one place, where the walk of the pheaſants lies. In this place it muſt be raiſed in the form of an arch, and the entrance muſt be lined with ſeveral rods of hazel; the thick ends of which are to be tied to the net, and the thin ones let into the ſpace covered by it; and thus the pheaſants will eaſily get in by parting the ſmall ends of the ſticks, as fiſh into a wheel, but they will not eaſily get out again. The nets are to be dyed of a ruſſet colour, by laying them in a tan-pit; and they muſt, when planted for this purpoſe, be covered with boughs, ſo that the birds do not diſcover them, and then they will eaſily run into them, and be all taken at once.

(B) The pheaſant is ſo nearly allied to our common poultry that this aſſertion may appear odd: it is nevertheleſs true; and the principal cauſe may be, that their proper food is not known, or not ſufficiently inquired into. They feed voraciouſly on ants and various other inſects; and it is ſaid, that when the mulineſs of corn or want of cleanneſs in their apartments has made them ſick, a repaſt of ants has recovered them. When theſe fail, milipedes and earwigs together anſwer as an excellent medicine, along with their common food (corn), which muſt be very ſweet and clean. Theſe birds are very ſullen, and when coupling time is over, they are ſeldom found more than one in a place.

Phaſis || Phaſſachates.

them happens to fall ſick, or ſeems to be pining, all the reſt will fall upon, kill, and devour it. Such is the language of books; thoſe who have frequent opportunities of examining the manners of the bird itſelf, know what credit ought to be given to ſuch an account.

PHASIS, a river which falls into the Euxine ſea about 700 miles from Conſtantinople. "From the Iberian Caucaſus (ſays Gibbon), the moſt lofty and craggy mountains of Aſia, that river deſcends with ſuch oblique vehemence, that in a ſhort ſpace it is traverſed by 120 bridges. Nor does the ſtream become placid and navigable till it reaches the town of Sarapana, five days journey from the Cyrus, which flows from the ſame hills, but in a contrary direction, to the Caſpian lake. The proximity of theſe rivers has ſuggeſted the practice, or at leaſt the idea, of wafting the precious merchandiſe of India down the Oxus, over the Caſpian, up the Cyrus, and with the current of the Phaſis into the Euxine and Mediterranean ſeas. As it ſucceſſively collects the ſtreams of the plain of Colchos, the Phaſis moves with diminiſhed ſpeed, tho' accumulated weight. At the mouth it is 60 fathoms deep, and half a league broad; but a ſmall woody iſland is interpoſed in the midſt of the channel: the water, ſo ſoon as it has depoſited an earthy or metallic ſediment, floats on the ſurface of the waves, and is no longer ſuſceptible of corruption. In a courſe of 100 miles, 40 of which are navigable for large veſſels, the Phaſis divides the celebrated region of Colchos or Mingrelia, which, on three ſides, is fortified by the Iberian and Armenian mountains, and whoſe maritime coaſt extends about 200 miles, from the neighbourhood of Trebizond to Dioſcurias and the confines of Circaſſia. Both the ſoil and climate are relaxed by exceſſive moiſture: 28 rivers, beſides the Phaſis and his dependent ſtreams, convey their waters to the ſea; and the hollowneſs of the ground appears to indicate the ſubterraneous channels between the Euxine and the Caſpian."

Decline and Fall of the Roman Empire.

PHASMATA, in phyſiology, certain appearances ariſing from the various tinctures of the clouds by the rays of the heavenly bodies, eſpecially the ſun and moon. Theſe are infinitely diverſified by the different figures and ſituations of the clouds, and the appulſes of the rays of light; and, together with the occaſional flaſhings and ſhootings of different meteors, they have, no doubt, occaſioned thoſe prodigies of armies fighting in the air, &c. of which we have ſuch frequent accounts in moſt ſorts of writers. See 2 Maccab. xi. 8. Melanct. Meteor. 2 Shel. de Comet. ann. 1618.

Kircher and Schottus have erroneouſly attempted to explain the phenomenon from the reflection of terreſtrial objects made on opake and congealed clouds in the middle region of the air, which, according to them, have the effect of a mirror. Thus, according to theſe authors, the armies pretended by ſeveral hiſtorians to have been ſeen in the ſkies, were no other than the reflection of the like armies placed on ſome part of the earth. See Hiſt. Acad. Roy. Scienc. ann. 1726, p. 405, & ſeq.

PHASSACHATES, in natural hiſtory, the name of a ſpecies of agate, which the ancients, in its various appearances, ſometimes called *leucachates* and *peribucer*.

PHEASANT, in ornithology. See PHASIANUS. Pheaſant

PHEASANT's-eye, or Bird's-eye. See ADONIS.

PHEBE, a deaconeſs of the port of Corinth, called *Cenchrea*. St Paul had a particular eſteem for this holy woman; and Theodoret thinks the apoſtle lodged at her houſe for ſome time, while he continued in or near Corinth. It is thought ſhe brought to Rome the epiſtle he wrote to the Romans, wherein ſhe is commended and recommended in ſo advantageous a manner. He ſays (Rom. xvi. 1, 2.), "I commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you; for ſhe hath been a ſuccourer of many, and of myſelf alſo." Some moderns have advanced a notion, that Phebe was wife to St Paul; but none of the ancients have ſaid any thing like it. It is thought, in quality of deaconeſs, ſhe was employed by the church in ſome miniſtrations ſuitable to her ſex and condition; as to viſit and inſtruct the Chriſtian women, to attend them in their ſickneſs, and diſtribute alms to them.

PHEGOR, or PEOR, a deity worſhipped at a very early period by the Midianites and Moabites, and probably by all the other tribes which then inhabited Syria. Much has been ſaid concerning the functions of this god, and the rank which he held among the Pagan divinities (ſee *BAAL-Peor*); and many conjectures have been formed concerning the origin of his name. Moſt of theſe ſeem to have no better foundation than the ſenſeleſs dreams of the Jewiſh rabbies. PHEGOR, or PEOR, is undoubtedly the ſame with the Hebrew word *pechor*, which ſignifies *aperuit*, and probably refers to the prophetic influence always attributed to the ſolar deity, by which he *opened* or *diſcovered* things to come. Accordingly we find PHEGOR or PEOR generally joined to *Baal*, which was the Syrian and Chaldean name of the ſun after he became an object of worſhip; hence *Baal-PHEGOR* muſt have been the ſun worſhipped by ſome particular rites, or under ſome particular character. What theſe were, a reſolution of *Pechor* into its component parts may perhaps inform us. As this word, wherever it occurs in Scripture, has ſome relation to diſtending or opening the mouth wide, it is probably compounded of PHAH the *mouth* or *face*, and EHAR *naked*. In thoſe countries we know that the women wore veils; but it would appear, that in celebrating the rites of this deity they were unveiled. It ſeems even not improbable, that on theſe occaſions the ſexes danced promiſcuouſly without their clothes; a practice which would naturally give birth to the licentious amours mentioned in the 25th chapter of the book of Numbers. If this be admitted, it will follow that *Phegor* was the ſun preſiding over the myſteries of Venus.

PHELLANDRIUM, WATER-HEMLOCK; a genus of the digynia order, belonging to the pentandria claſs of plants. There are two ſpecies, one of which, viz. the aquaticum, is a native of Britain. This grows in ditches and ponds, but is not very common. The ſtalk is remarkably thick and dichotomous, and grows in the water. It is a poiſon to horſes, bringing upon them, as Linnæus informs us, a kind of palſy; which, however, he ſuppoſes to be owing not ſo much to the noxious qualities of the plant itſelf, as to thoſe of an in-

Phellandrium.

Phengites || Pherecrates.

insect which feeds upon it, breeding within the stalks, and which he calls *curculio paraplectus*. The Swedes give swine's dung for the cure. The seeds are sometimes given in intermittent fevers, and the leaves are by some added to discutient cataplasms. In the winter, the roots and stem, dissected by the influence of the weather, afford a very curious skeleton or network. Horses, sheep, and goats, eat the plant; swine are not fond of it; cows refuse it.

PHENGITES, among the ancients, the name of a beautiful species of alabaster. It is a rude irregular mass, very shattery and friable, but of a brightness superior to that of most other marbles, and excelling them all in transparence. The colour is an agreeable pale, yellowish, white, or honey colour; the yellowish is more intense in some places than in others, and sometimes makes an obscure resemblance of veins. It is very weak and brittle in the mass; and when reduced to small pieces, may be easily crumbled between the fingers into loose, but considerably large angular pieces, some perfect, others complex, irregular, or mutilated, and all approaching to a flat shape. The ancients were very fond of this species in public buildings; and the Temple of Fortune, built entirely of it, has long been celebrated. Its great beauty is its transparence, from which alone this temple was perfectly light when the doors were shut, though it was built without a window, and had no other light but what was transmitted through the stone its walls were built with. It was anciently found in Cappadocia, and is still plentiful there: we have it also in Germany and France, and in our own kingdom in Derbyshire, and some other counties. It takes an excellent polish, and is very fit for ornamental works, where there is no great strength required. See Amethyst.

Hill's Hist. of Fossils, p. 490.

PHENICE, a port of the island of Crete, to the west of the island. St Paul having anchored at Phenice, when he was carried to Rome (Acts xxvii. 12.), advised the ship's-crew to spend the winter there, because the season was too far advanced.

PHENICIA. See Phoenicia.

PHEONS, in heraldry, the barbed heads of darts, arrows, or other weapons.

PHEOS, in botany, a name which Theophrastus, Dioscorides, and others, give to a plant used by fullers in dressing their cloths, and of which there were two kinds, a smaller called simply *pheos*, and a larger called *hippopheos*. This plant is sometimes called *phleos*; and is thus confounded with a kind of marsh cudweed, or *gnaphalium*, called also by that name; but it may always be discovered which of the two plants an author means, by observing the sense in which the word is used, and the use to which the plant was put. The *phleos*, properly so called, that is, the cudweed, was used to stuff beds and other such things, and to pack up with earthen vessels to prevent their breaking; but the pheos, improperly called *phleos*, only about cloths: this was, however, also called *flæbe* and *enaphon*.

PHERECRATES, a Greek comic poet, was contemporary with Plato and Aristophanes. After the example of the ancient comedians, who never introduced upon the theatre imaginary but living characters, he acted his contemporaries. But he did not abuse the liberty which at that time prevailed upon the stage; and laid it down as a rule to himself never to destroy the reputation of any person. Twenty-one comedies are attributed to him, of which there now only remain some fragments collected by Hertelius and Grotius. From these fragments, however, it is easy to discern, that Pherecrates wrote the purest Greek, and possessed that ingenious and delicate raillery which is called *attic urbanity*. He was author of a kind of verse called, from his own name, *Pherecratick*. The three last feet were in hexameter verse, and the first of those three feet was always a spondee. This verse of Horace (for example, *Quamvis pontica pinus*) is a Pherecratick verse. We find in Plutarch a fragment of this poet upon the music of the Greeks, which has been critically examined by M. Burette of the academy of inscriptions. See the 15th volume of the collection published by that learned society.

Pherecydes.

PHERECYDES, a native of Scyros, flourished about the year 560 before the Christian era, and was disciple of Pittacus, one of the seven wise men of Greece (see Pittacus). He is said to have been the first of all the philosophers who has written on natural subjects and the essence of the gods. He was also the first, it is said, who held the ridiculous opinion, "that animals are mere machines." He was Pythagoras's master, who loved him as his own father. This grateful scholar having heard that Pherecydes lay dangerously ill in the island of Delos, immediately repaired thither, in order to give every necessary assistance to the old man, and to take care that no means should be left untried for the recovery of his health. His great age, however, and the violence of his disease, having rendered every prescription ineffectual, his next care was to see him decently buried; and when he had paid the last duty to his remains, and erected a monument to his memory, he set out again for Italy. Other causes have been assigned for the death of Pherecydes: some say he was eaten up by lice, and others that he fell headlong from the top of Mount Corycius in his way to Delphos. He lived to the age of 85 years, and was one of the first prose writers among the Greeks.

"Marvellous circumstances have been related of him, which only deserve to be mentioned, in order to show that what has been deemed supernatural by ignorant spectators may be easily conceived to have happened from natural causes. A ship in full sail was at a distance approaching its harbour; Pherecydes predicted that it would never come into the haven, and it happened accordingly; for a storm arose which sunk the vessel. After drinking water from a well, he predicted an earthquake, which happened three days afterwards. It is easy to suppose that these predictions might have been the result of a careful observation of those phenomena which commonly precede storms or earthquakes in a climate where they frequently happen.

Enfield's History of Philosophy.

"It is difficult to give in any degree an accurate account of the doctrines of Pherecydes; both because he delivered them, after the manner of the times, under the concealment of symbols; and because very few memoirs of this philosopher remain. It is most probable that he taught those opinions concerning the gods and the origin of the world which the ancient Grecian theogonists borrowed from Egypt;" and of which the reader will find accounts in different arti-

Pheretima ‖ Phidias.

cles of this work. See EGYPT, METAPHYSICS, MYSTERIES, MYTHOLOGY, and POLYTHEISM.

PHERETIMA, was the wife of Battus king of Cyrene, and the mother of Arceſilaus. After her ſon's death, ſhe recovered the kingdom by means of Amaſis king of Egypt, and to avenge the murder of Arceſilaus, ſhe cauſed all his aſſaſſins to be crucified round the walls of Cyrene, and ſhe cut off the breaſts of their wives, and hung them up near the bodies of their huſbands. It is ſaid that ſhe was devoured alive by worms; a puniſhment which, according to ſome of the ancients, was inflicted by Providence for her unparalleled cruelties.

PHERON, was a king of Egypt, who ſucceeded Seſoſtris. He was blind; and he recovered his ſight by waſhing his eyes, according to the directions of the oracle, in the urine of a woman who had never had any unlawful connections. He tried his wife firſt, but ſhe appeared to have been faithleſs to his bed, and ſhe was burnt with all thoſe whoſe urine could not reſtore ſight to the king. He married the woman whoſe urine proved beneficial.

PHIAL, a well-known veſſel made of glaſs, uſed for various purpoſes.

Leyden PHIAL, is a phial of glaſs coated on both ſides with tin-foil for a conſiderable way up the ſides, of great uſe in electrical experiments. See ELECTRICITY, *paſſim*.

PHIDIAS, the moſt famous ſculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flouriſhed in the 83d Olympiad. This wonderful artiſt was not only conſummate in the uſe of his tools, but accompliſhed in thoſe ſciences and branches of knowledge which belong to his profeſſion, as hiſtory, poetry, fable, geometry, optics, &c. He firſt taught the Greeks to imitate nature perfectly in this way; and all his works were received with admiration. They were alſo incredibly numerous; for it was almoſt peculiar to Phidias, that he united the greateſt facility with the greateſt perfection. His Nemeſis was ranked among his firſt pieces: it was carved out of a block of marble, which was found in the camp of the Perſians after they were defeated in the plains of Marathon. He made an excellent ſtatue of Minerva for the Plateans; but the ſtatue of this goddeſs in her magnificent temple at Athens, of which there are ſtill ſome ruined remains, was an aſtoniſhing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whoſe prodigious talents he well knew, to make a ſtatue of the goddeſs; and Phidias formed a figure of ivory and gold 39 feet high. Writers never ſpeak of this illuſtrious monument of ſkill without raptures; yet what has rendered the name of the artiſt immortal, proved at that time his ruin. He had carved upon the ſhield of the goddeſs his own portrait and that of Pericles; and this was, by thoſe that envied them, made a crime in Phidias. He was alſo charged with embezzling part of the materials which were deſigned for the ſtatue. Upon this he withdrew to Elis, and revenged himſelf upon the ungrateful Athenians, by making for the Elians the Olympic Jupiter; a prodigy of art, and which was afterwards ranked among the ſeven wonders of the world. It was of ivory and gold; 60 feet high, and every way proportioned. "The majeſty of the work did equal the majeſty of the god (ſays Quintilian), and its beauty ſeems to have added luſtre to the religion of the country." Phidias concluded his labours with this maſterpiece; and the Elians, to do honour to his memory, erected, and appropriated to his deſcendants, an office, which conſiſted in keeping clean this magnificent image.

Phiditia ‖ Philadelphia.

PHIDITIA, in Grecian antiquity, feaſts celebrated with great frugality at Sparta. They were held in the public places and in the open air. Rich and poor aſſiſted at them equally, and on the ſame footing; their deſign being to keep up peace, friendſhip, good underſtanding, and equality among the citizens great and ſmall. It is ſaid that thoſe who attended this feaſt brought each a buſhel of flour, eight meaſures of wine named *chorus*, five mince of cheeſe, and as many figs.

PHILA, in mythology, one of the attributes of Venus, which diſtinguiſhes her as the mother of love, from φιλεω *to love*.

PHILADELPHIA, in antiquity, were games inſtituted at Sardis to celebrate the union of Caracalla and Geta, the ſons of Septimius Severus.

PHILADELPHIA, the capital of the ſtate of Penſylvania in North America, ſituated in W. Long. 75. 8. N. Lat. 39. 57. It is one of the moſt beautiful and regular cities in the world, being of an oblong form, ſituated on the weſt-bank of the river Delaware, on an extenſive plain, about 118 miles (ſome ſay more) from the ſea. The length of the city eaſt and weſt, that is, from the Delaware to the Schuylkill, upon the original plan of Mr Penn, is 10,300 feet, and the breadth, north and ſouth, is 4837 feet. Not two fifths of the plot covered by the city charter is yet built. The inhabitants, however, have not confined themſelves within the original limits of the city, but have built north and ſouth along the Delaware two miles in length. The longeſt ſtreet is Second-ſtreet, about 700 feet from Delaware river, and parallel to it. The circumference of that part of the city which is built, if we include Kenſington on the north and Southwark on the ſouth, may be about five miles. Market-ſtreet is 100 feet wide, and runs the whole length of the city from river to river. Near the middle, it is interſected at right angles by Broad-ſtreet, 113 feet wide, running nearly north and ſouth quite acroſs the city.

Between Delaware river and Broad-ſtreet are 14 ſtreets, nearly equidiſtant, running parallel with Broad-ſtreet acroſs the city; and between Broad-ſtreet and the Schuylkill, there are nine ſtreets equidiſtant from each other. Parallel to Market-ſtreet are eight other ſtreets, running eaſt and weſt from river to river, and interſect the croſs ſtreets at right angles; all theſe ſtreets are 50 feet wide, except Arch-ſtreet, which is 65 feet wide. All the ſtreets which run north and ſouth, except Broad-ſtreet mentioned above, are 50 feet wide. There were four ſquares of eight acres each, one at each corner of the city, originally reſerved for public and common uſes. And in the centre of the city, where Broad-ſtreet and Market-ſtreet interſect each other, is a ſquare of ten acres, reſerved in like manner, to be planted with rows of trees for public walks. This city was founded in 1682 by the celebrated

Philadelphia. lebrated William Penn, who in October 1701 granted a charter incorporating the town with city privileges. In 1749 the dwelling houſes were computed, and found to be 2076; in 1790, they amounted to 5000. They are in general handſomely built of brick; and contain 40,000 inhabitants, compoſed of almoſt all nations and religions. Their places for religious worſhip are as follow: The Friends or Quakers have five, the Preſbyterians ſix, the Epiſcopalians three, the German Lutherans two, the German Calviniſts one, the Catholics three, the Swediſh Lutherans one, the Moravians one, the Baptiſts one, the Univerſal Baptiſts one, the Methodiſts one, the Jews one.

The other public buildings in the city, beſides the univerſity, academies, &c. are the following, viz. a ſtate-houſe and offices, a city court-houſe, a county court-houſe, a carpenter's hall, a philoſophical ſociety's hall, a diſpenſary, an hoſpital and offices, an alms-houſe, a houſe of correction, a public factory of linen, cotton, and woollen, a public obſervatory, three brick market houſes, a fiſh-market, a public gaol.

The univerſity of Philadelphia was founded during the war. Its funds were partly given by the ſtate, and partly taken from the old college of Philadelphia. A medical ſchool, which was founded in 1765, is attached to the univerſity; and has profeſſors in all the branches of medicine, who prepare the ſtudents (whoſe number yearly is 50 or 60) for degrees in that ſcience. Beſides the univerſity and medical ſchool, there is the Proteſtant Epiſcopal academy, a very flouriſhing inſtitution; the academy for young ladies; another for the Friends or Quakers, and one for the Germans; beſides five free ſchools.

In Market-ſtreet, betweeen Front and Fourth ſtreets, is the principal market, built of brick, and is 1500 feet in length. This market, in reſpect to the quantity, the variety, and neatneſs of the proviſions, is not equalled in America, and perhaps not exceeded in the world.

The Philadelphians are not ſo ſocial, nor perhaps ſo hoſpitable, as the people in Boſton, Charleſtown, and New York. Various cauſes have contributed to this difference; among which the moſt operative has been the prevalence of party-ſpirit, which has been and is carried to greater lengths in this city than in any other in America; yet no city can boaſt of ſo many uſeful improvements in manufactures, in the mechanical arts, in the art of healing, and particularly in the ſcience of humanity. In ſhort, whether we conſider the convenient local ſituation, the ſize, the beauty, the variety and utility of the improvements, in mechanics, in agriculture, and manufactures, or the induſtry, the enterpriſe, the humanity, and the abilities, of the inhabitants of the city of Philadelphia, it merits to be viewed as the capital not only of the province, but of the flouriſhing empire of United America.

Several canals are let into the town, which add much to the beauty and convenience of the place. Its quay is 200 feet ſquare, to which ſhips of 400 or 500 tons may come up, and lay their broadſides cloſe to it; with wet and dry docks for building and repairing ſhips, beſides magazines, warehouſes, and all other conveniences for exporting and importing merchandize. Scarce any thing can appear more beautiful than the city and the adjacent country, which for ſome miles may be compared to a fine and flouriſhing garden. Philadelphia.

Though all our readers muſt unqueſtionably have heard of the malignant fever which ſo lately raged in Philadelphia, yet as ſome of them may not be ſo well acquainted with particulars, it will not, we truſt, be thought improper if we give a ſhort account of that dreadful malady in this place. This account we ſhall extract from a pamphlet written by Matthew Carey, which had run through no leſs than three editions before the end of the laſt year.

Of this fever, then, it is obſerved, that, generally ſpeaking, the mortality was not ſo great among women as among men, but that corpulent, high-fed, and drunken men, common proſtitutes, and ſuch of the poor as had been debilitated through the want of ſufficient nouriſhment, and lived in dirty and confined habitations, became an eaſy prey to it; whilſt thoſe who reſided in the ſuburbs, enjoying the benefit of country air, were little affected by it. A ſingular fact is, that the French reſiding in Philadelphia were in a remarkable degree exempt from it; a circumſtance which cannot be accounted for. The report which prevailed here of the Africans having wholly eſcaped the diſeaſe, proves to be not altogether true, ſeveral of them having been ſeized. The fever, however, was found to yield more readily to medicine in them than in white perſons.

We find the following account of the nature and ſymptoms of the diſeaſe, as deſcribed by Dr Currie, in the third edition of the pamphlet already mentioned. "The ſymptoms which characteriſed the firſt ſtage of the fever were, in the greateſt number of caſes, after a chilly fit of ſome duration, a quick tenſe pulſe; hot ſkin; pain in the head, back, and limbs; flushed countenance; inflamed eye, moiſt tongue; oppreſſion and ſenſe of ſoreneſs at the ſtomach, eſpecially upon preſſure; frequent ſick qualms, and retchings to vomit, without diſcharging any thing, except the contents laſt taken into the ſtomach; coſtiveneſs, &c. And when ſtools were procured, the firſt generally ſhowed a defect of bile, or an obſtruction to its entrance into the inteſtines. But briſk purges generally altered this appearance.

"Theſe ſymptoms generally continued with more or leſs violence from one to three, four, or even five days; and then gradually abating, left the patient free from every complaint, except general debility. On the febrile ſymptoms ſuddenly ſubſiding, they were immediately ſucceeded by a yellow tinge in the opaque cornea, or whites of the eyes; an increaſed oppreſſion at the præcordia, a conſtant puking of every thing taken into the ſtomach, with much ſtraining, accompanied with a hoarſe hollow noiſe.

"If theſe ſymptoms were not ſoon relieved, a vomiting of matter reſembling coffee-grounds in colour and conſiſtence, commonly called the *black vomit*, ſometimes accompanied with or ſucceeded by hemorrhagies from the noſe, fauces, gums, and other parts of the body; a yellowiſh purple colour, and putreſcent appearance of the whole body, hiccup, agitations, deep and diſtreſſed ſighing, comatoſe delirium, and finally death, are the conſequence. When the diſeaſe proved fatal, it was generally between the fifth and eighth days.

"This was the moſt uſual progreſs of this formidable

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midable diſeaſe through its ſeveral ſtages. There were, however, very conſiderable variations in the ſymptoms as well as in the duration of its different ſtages, according to the conſtitution and temperament of the patient, the ſtate of the weather, the manner of treatment, &c.

"In ſome caſes, ſigns of putreſcency appeared at the beginning or before the end of the third day. In theſe, the black vomiting, which was generally a mortal ſymptom, and univerſal yellowneſs, appeared early. In theſe caſes, alſo, a low delirium, and great proſtration of ſtrength, were conſtant ſymptoms, and coma came on very ſpeedily.

"In ſome, the ſymptoms inclined more to the nervous than the inflammatory type. In theſe, the jaundice colour of the eye and ſkin, and the black vomiting, were more rare. But in the majority of caſes, particularly after the nights became ſenſibly cooler, all the ſymptoms indicated violent irritation and inflammatory diatheſis. In theſe caſes, the ſkin was always dry, and the remiſſions very obſcure.

"The febrile ſymptoms, however, as has been already obſerved, either gave way on the third, fourth, or fifth day, and then the patient recovered; or they were ſoon after ſucceeded by a different but much more dangerous train of ſymptoms, by debility, low pulſe, cold ſkin (which aſſumed a tawny colour, mixed with purple), black vomiting, hemorrhagies, hiccup, anxiety, reſtleſſneſs, coma, &c. Many who ſurvived the eighth day, though apparently out of danger, died ſuddenly in conſequence of an hemorrhagy."

Purging the patient with calomel and jalap appears to have proved the moſt ſucceſsful treatment; and the repeated uſe of the lancet, in caſes where no ſymptoms of putridity exiſted. Dr Griffits, who had been ſeized with the diſeaſe, "was bled ſeven times in five days, and aſcribes his recovery principally to that operation." Dr Maeſe alſo, "in five days, loſt 72 ounces of blood, by which he was recovered when at the loweſt ſtage of the diſorder." It was generally remarked that an obſtinate coſtiveneſs took place at the commencement of the diſeaſe; and when this was removed, by purgatives, within the firſt twelve hours, the patient ſeldom failed to do well.

The work concludes with a liſt of the committee for the relief of the ſick, of which our author was a member: alſo the names of a large number of the inhabitants who were cut off, a ſeries of meteorological tables, and a general account of burials during the prevalence of this fatal complaint. From the latter we extract the following account:

"Auguſt - -	325
"September - -	1442
"October - -	1993
"November - -	118
"Jews, returned in groſs -	3
"Baptiſts, do. -	60
"Methodiſts, do. -	32
"Free Quakers, do. -	39
"German part of St Mary's congregation	30
Total	4042"

It is not difficult to conceive the general diſtreſs which ſuch an evil muſt have occaſioned to perſons of every rank and deſcription. Some of the moſt ſtriking inſtances our author has related in very affecting terms; but no picture of human calamity perhaps ever exceeded the following: "A ſervant girl belonging to a family in this city, in which the fever had prevailed, was apprehenſive of danger, and reſolved to remove to a relation's houſe in the country. She was, however, taken ſick on the road, and returned to town, where ſhe could find no perſon to receive her. One of the guardians of the poor provided a cart, and took her to the alms-houſe, into which ſhe was refuſed admittance. She was brought back, and the guardian offered five dollars to procure her a ſingle night's lodgeing, but in vain. And in fine, after every effort made to provide her ſhelter, ſhe abſolutely expired in the cart."

Philadelphia.

We cannot diſmiſs the preſent article, though it has already extended to a ſufficient length, without giving our readers an account of a very extraordinary people who live within 50 miles of Philadelphia; where there is a little town or colony, particularly remarkable on account of its origin and the manners of the people by whom it is inhabited. It was founded by a German, who, weary of the world, returned into the country that he might be more at liberty to give himſelf up to contemplation. Curioſity brought ſeveral of his countrymen to viſit his retreat; and by degrees his pious, ſimple, and peaceable manners, induced them to ſettle near him; when they all formed a little colony, which they called *Euphrates*, in alluſion to the Hebrews, who uſed to ſing pſalms on the borders of that river.

This little town forms a triangle, the outſides of which are bordered with mulberry and apple-trees planted with great regularity; and its inhabitants, we know not for what reaſon, are called *Dumplers*. In the middle of the town is a very large orchard, and between the orchard and thoſe ranges of trees are houſes built of wood, three ſtories high, where every Dumpler is left to enjoy the pleaſures of his meditation without diſturbance. Theſe contemplative men do not amount to above 500; and the extent of their territory is about 250 acres, bounded by a river, a piece of ſtagnated water, and a mountain covered with trees.

The men and women live in ſeparate quarters of the town, and never ſee each other but at places of worſhip; for among the Dumplers there are no aſſemblies of any kind but for public buſineſs. Their lives are ſpent in labour, prayer, and ſleep. Twice every day and night they are called forth from their cells to attend divine ſervice. Like the Methodiſts and Quakers, every individual among them has the right of preaching when he thinks himſelf inſpired. The favourite ſubjects on which they diſcourſe in their aſſemblies, are humility, temperance, chaſtity, and the other Chriſtian virtues. They never violate that day of repoſe which all orders of men, whether idle or luxurious, much delight in. They admit a hell and a paradiſe; but reject the eternity of future puniſhments. They abhor the doctrine of original ſin as an impious blaſphemy; and, in general, every tenet that is ſevere to men appears to them injurious to the Divinity. As they do not allow merit to any but voluntary works, they adminiſter baptiſm only to the adult; at the ſame time, they think baptiſm ſo eſſentially neceſſary to ſalvation, that they imagine the ſouls of Chriſtians

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ſtians in another world are employed in converting thoſe who have not died under the law of the Goſpel. In this ridiculous opinion we have known Chriſtians of other denominations, and who boaſted a higher antiquity, that agreed with them.

Still more diſintereſted than the Quakers, they never enter into any law-ſuit. One may cheat, rob, and abuſe them, without being expoſed to any retaliation, or even to any complaint from them. On them religion has the ſame effect that philoſophy had upon the Stoics: it makes them inſenſible to every kind of inſult

Nothing can be plainer than their dreſs. In winter it is a long white gown, from which there hangs a hood, which ſerves inſtead of a hat, a coarſe ſhirt, thick ſhoes, and very wide breeches. The women are dreſſed very much like the men, except that they have no breeches. Their common food conſiſts wholly of vegetables; not becauſe it is unlawful to eat any other, but becauſe that kind of abſtinence is looked upon as more conformable to the ſpirit of Chriſtianity, which has an averſion from blood.

Each individual follows with cheerfulneſs the branch of buſineſs allotted him; and the produce of all their labours is depoſited in a common ſtock, for the uſe of the whole. This union of induſtry has not only eſtabliſhed agriculture, manufactures, and all the arts neceſſary for the ſupport of this little ſociety, but hath alſo ſupplied, for the purpoſes of exchange, ſuperfluities proportioned to the degree of its population.

Though the two ſexes live ſeparate at Euphrates, the Dumplers do not on that account fooliſhly renounce matrimony; but thoſe who find themſelves diſpoſed to it, leave the town, and form an eſtabliſhment in the country, which is ſupported at the public expence. They repay this by the produce of their labours, which is all thrown into the public treaſury; and their children are ſent to be educated in Euphrates, which they conſider as their mother-country.—Without this wiſe privilege, the Dumplers would be no better than monks; and in proceſs of time they would become either ſavages or libertines. They are at preſent an innocent, though perhaps deluded, race.

PHILADELPHIA, an ancient town of Turkey in Aſia, in Natolia. It is ſeated at the foot of mount Tmolus, by the river Cogamus, from whence there is an exceeding fine view over an extenſive plain. This place was founded by Attalus Philadelphus, brother of Eumenes.

It was very liable to earthquakes, which, perhaps, aroſe from its vicinity to the region called *Catakekanmene*. So ſevere were thoſe earthquakes, that even the city walls were not ſecure; and ſo frequent were they, that theſe experienced daily concuſſions. The inhabitants, therefore, who were not numerous, lived in perpetual apprehenſion, and their conſtant employment was in repairs. In fact, ſo great were their fears, that their chief reſidence was in the country, the ſoil of which was very fertile. Such is Strabo's account of this place. In the year 1097, it was taken by aſſault by John Ducas the Greek general. It was without difficulty reduced alſo in the year 1106, under the ſame emperor. The Turks marched from the Eaſt with a deſign to plunder it and the maritime towns The Emperor Manuel, in 1175, retired for protection from the Turks to this place. In 1300 it fell by lot to Karaman. In 1306 it was beſieged by Aliſaras, and conſiderably haraſſed; but was not taken. In 1391, this place alone refuſed to admit Bajazet; but it was at length forced to capitulate for want of proviſions. It has been matter of ſurpriſe that this town was not totally abandoned; and yet it has ſurvived many cities leſs liable to inconveniences, and is ſtill an extenſive place, tho' in its appearance it is poor and mean. Some remnants of its walls are ſtill ſtanding, but with large gaps. The materials of the wall are ſmall ſtones ſtrongly cemented. It is thick, lofty, and has round towers. Near this place, between the mountains, there is a ſpring of a purgative quality; it is much eſteemed, and many people reſort to it in the hot months. It taſtes like ink, is clear, but tinges the earth with the colour of ochre. The famous wall which credulity has aſſected to be made of human bones, ſtands beyond this and beyond the town. See the next article.

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When Dr Chandler was there, he tells us, "The biſhop of Philadelphia was abſent; but the proto papas or chief-prieſt, his ſubſtitute, whom we went to viſit, received us at his palace, a title given to a very indifferent houſe or rather a cottage of clay. We found him ignorant of the Greek tongue, and were forced to diſcourſe with him by an interpreter in the Turkiſh language. He had no idea that Philadelphia exiſted before Chriſtianity, but told us it had become a city in conſequence of the many religious foundations. The number of churches he reckoned at 24, moſtly in ruins, and mere maſſes of wall decorated with painted ſaints. Only ſix are in a better condition, and have their prieſts. The epiſcopal church is large, and ornamented with gilding, carving, and holy portraits. The Greeks are about 300 families, and live in a friendly intercourſe with the Turks, of whom they ſpeak well. We were aſſured that the clergy and laity in general knew as little of Greek as the proto-papas; and yet the liturgies and offices of the church are read as elſewhere, and have undergone no alteration on that account. *Travels in Greece.*

"The Philadelphians are a civil people. One of the Greeks ſent us a ſmall earthen veſſel full of choice wine. Some families beneath the trees, by a rill of water, invited us to alight, and partake of their refreſhments. They ſaluted us when we met; and the aga or governor, on hearing that we were Franks, bade us welcome by a meſſenger.

"Philadelphia poſſeſſing waters excellent in dying, and being ſituated on one of the moſt capital roads to Smyrna, is much frequented, eſpecially by Armenian merchants. The Greeks ſtill call this place by its ancient name, but the Turks call it *Allahijur*. The number of inhabitants are about 7000 or 8000; of whom 2000 are ſuppoſed to be Chriſtians. It is about 40 miles E. S. E. of Smyrna. E. Long. 28. 15. N. Lat. 38. 28.

PHILADELPHIA-Stones, a name which ſome authors have given to what is otherwiſe called *Chriſtian bones*, found in the walls of that city. It is a vulgar error that theſe walls are built of bones; and the tradition of the country is, that when the Turks took the place, they fortified it for themſelves, and built their walls

of

Philadelphia. Philadelphus.

of the bones of the Chriſtians whom they had killed there. Dr Smyth, in one of his epiſtles, mentions this wall as an inſtance of Turkiſh barbarity. This idle opinion has gained credit merely from a looſe and porous ſtone of the ſparry kind, found in an old aqueduct, which is ſtill in the wall. Sir Paul Rycaut brought home pieces of theſe ſtones, which even he ſuppoſed to have been bones, but they proved on examination to be various bodies, chiefly vegetable, incruſted over and preſerved in a ſpar of the nature of that which forms incruſtations in Knareſborough ſpring, and other places with us. Theſe bodies are often cemented together in conſiderable numbers by this matter, and their true ſhape loſt in the congeries, till a diligent and judicious eye traces them regularly.

Philadelphian ſociety, in eccleſiaſtical hiſtory, an obſcure and inconſiderable ſociety of myſtics. They were formed about the end of the laſt century by an Engliſh female fanatic, whoſe name was *Jane Leadley*. This woman, ſeduced by her viſions, predictions, and doctrines, ſeveral diſciples, among whom were perſons of learning. She believed that all diſſenſions among Chriſtians would ceaſe, and the kingdom of the Redeemer become a ſcene of charity and felicity, if Chriſtians, diſregarding the forms of doctrine or diſcipline of their ſeveral communions, would all join in committing their ſouls to the care of the internal guide, to be inſtructed, governed, and formed, by his divine impulſe and ſuggeſtions. But ſhe went farther than this: ſhe even pretended a divine commiſſion to proclaim the approach of this glorious communion of ſaints; and was convinced that the ſociety eſtabliſhed by herſelf was the true kingdom of Chriſt. One of her leading doctrines was, that of the final reſtoration of all intelligent beings to perfection and happineſs.

PHILADELPHUS, in antiquity, was a title or ſurname borne by ſeveral ancient kings; formed from the Greek φιλος, "friend, lover," and αδελφος, "brother;" *q. d.* one who loves his brother or brethren. See Ptolemy and Egypt.

Philadelphus, the Pipe-tree, or *Mock orange*; a genus of the monogynia order, belonging to the icoſandria claſs of plants.

Species 1. The coronarius, white ſyringe, or mock-orange, has been long cultivated in the gardens of this country as a flowering ſhrub; it is not well known in what country it is to be found native. It riſes ſeven or eight feet high; ſending up a great number of ſlender ſtalks from the root. Theſe have a grey bark, branch out from their ſides, and are garniſhed with oval ſpear-ſhaped leaves. Theſe laſt have deep indentures on their edges; their upper ſurface being of a deep green, but the under ſurface pale, with the taſte of a freſh cucumber. The flowers are white, and come out from the ſides and at the ends of the branches in looſe bunches, each ſtanding on a diſtinct foot-ſtalk: they have four oval petals, which ſpread open, with a great number of ſtamina within, ſurrounding the ſtyle.

Diſt. of Planting and Gardening.

This ſhrub by its flowers makes a fine figure in May and June; for they are produced in cluſters both at the end and from the ſides of the branches. They are of a fine white colour, and exceedingly fragrant. The petals of which each is compoſed are large, and ſpread open like thoſe of the orange; and then forming branches, which ſtand each on its own ſeparate ſhort foot-ſtalk, and being produced in plenty all over the ſhrub, both at once teaſt the eye and the ſmell: The eye, by the pleaſing appearance it will then have; the ſmell, as the air at ſome diſtance will be replete with the odoriferous particles conſtantly emitted from thoſe fragrant flowers. Theſe flowers, however, are very improper for chimneys, water-glaſſes, &c. in rooms; for in thoſe places their ſcent will be too ſtrong; and for the ladies in particular, often too powerful. Philadelphus.

The double-flowering ſyringa, is a low variety of this ſpecies, ſeldom riſing to more than a yard high. The deſcription of the other belongs to this ſort, except that the leaves and branches are proportionally ſmaller and more numerous, and the bark of the ſhoots of a lighter brown. It is called the *Double flowering ſyringa*, becauſe it ſometimes produces a flower or two with three or four rows of petals; whereas, in general, the flowers, which are very few, and ſeldom produced, are ſingle. They are much ſmaller than thoſe of the other; and you will not ſee a flower of any kind on this ſhrub oftener perhaps than once in five years. It is hardly worth propagating on this account; ſo that a few plants only ought to be admitted into a collection, to be ready for obſervation.

The dwarf ſyringa is ſtill of lower growth than the other, ſeldom ariſing to more than two feet in height. The deſcription of the firſt ſort ſtill agrees with this; only that the branches and leaves are ſtill proportionally ſmaller and more numerous, and the bark is ſtill of a lighter brown. It never produces flowers.

2. The nanus, with oval leaves ſomewhat indented, and double flowers, ſeldom riſes above three feet high; the flowers come out ſingly from the ſides of the branches, and have a double or treble row of petals of the ſame ſize and form as well as the ſame ſcent with the former; but this ſort flowers very rarely, ſo is but little eſteemed.

3. The inodorus, with entire leaves, is a native of Carolina, and as yet but little known in Europe. It riſes with a ſhrubby ſtalk of about 16 feet in height, ſending out ſlender branches from the ſides oppoſite, garniſhed with ſmooth leaves ſharped like thoſe of the pear-tree, and ſtanding on pretty long foot-ſtalks. The flowers are produced at the ends of the branches; and are large, white, ſpreading open, with a great number of ſhort ſtamina with yellow ſummits. This is called the *Carolina ſyringa*, is the talleſt grower by far of any ſort of the ſyringa, and makes the grandeſt ſhow when in blow; though the flowers are deſtitute of ſmell.

The propagation of all the ſorts is very eaſy: They are increaſed by layers, cuttings, or ſuckers. 1. The moſt certain method is by layers; for the young twigs being laid in the earth in the winter, will be good-rooted plants by the autumn following. 2. Theſe plants may be increaſed by cuttings, which being planted in October, in a ſhady moiſt border, many of them will grow; though it will be proper to let thoſe of the Carolina ſort remain until ſpring, and then to plant them in pots, and help them by a little heat in the bed. By this aſſiſtance, hardly one cutting will fail. 3. They may be alſo increaſed by ſuckers; for all the ſorts throw out ſuckers, though the Carolina ſyringa the leaſt of any. Theſe will all ſtrike root,

and

Philæni, Philanthropy.

an I be fit for the nurſery ground: nay, the double-flowering and the dwarf ſorts are always increaſed this way; for theſe plants having ſtood five or ſix years, may be taken up and divided into ſeveral ſcores. All the plants, however, whether raiſed from layers, cuttings, or ſuckers, ſhould be planted in the nurſery-ground to get ſtrength, before they are ſet out for good. They ſhould be planted a foot aſunder, and the diſtance in the rows ſhould be two feet. After this, they will require no other care than hoeing the weeds, until they have ſtood about two years, which will be long enough for them to ſtand there.

PHILÆNI, were two brothers, citizens of Carthage, who ſacrificed their lives for the good of their country. At the time when the Carthaginians ruled over the greateſt part of Africa, the Cyrenians were alſo a great and wealthy people. The country in the middle betwixt them was all ſandy, and of an uniform appearance. There was neither river nor mountain to diſtinguiſh their limits; a circumſtance which engaged them in a terrible and tedious war with one another. After their armies and fleets had been often routed and put to flight on both ſides, and they had weakened one another pretty much; and fearing leſt, by and by, ſome third people ſhould fall upon the conquered and conquerors together, equally weakened, upon a ceſſation of arms they made an agreement, "that upon a day appointed deputies ſhould ſet out from their reſpective homes, and the place where they met one another ſhould be accounted the common boundary of both nations." Accordingly, the two brothers called Philæni, ſent from Carthage, made all diſpatch to perform their journey. The Cyrenians proceeded more ſlowly. Theſe laſt, perceiving themſelves a little behind, and turning apprehenſive of puniſhment at home for miſmanaging the affair, charged the Carthaginians with ſetting out before the time; made a mighty buſtle upon it; and, in ſhort, would rather chooſe any thing than go away outdone. But whereas the Carthaginians deſired any other terms, provided only they were fair, the Greeks made this propoſal to the Carthaginians, "either to be buried alive in the place which they claimed as the boundary to their nation, or that they would advance forward to what place they inclined upon the ſame condition." The Philæni accepting the offer, made a ſacrifice of themſelves and their lives to their country, and ſo were buried alive. The Carthaginians dedicated altars in that place to the memory of the two brothers. Theſe altars, called *Aræ Philænorum*, ſerved as a boundary to the empire of the Carthaginians, which extended from this monument to Hercules's Pillars, which is about 2000 miles, or, according to the accurate obſervations of the moderns, only 1420 geographical miles. It is Salluſt who gives this account in his hiſtory of the Jugurthine war.

PHILANTHROPY is compounded of two Greek words which ſignify the love of mankind. It is therefore of nearly the ſame import with *benevolence* (A); and differs from *friendſhip*, as this latter affection ſubſiſts only between a few individuals, whilſt *philanthropy* comprehends the whole ſpecies. Philan-thropy.

Whether man has an inſtinctive propenſity to love his ſpecies, which makes him incapable of happineſs but in the midſt of ſociety, and impels him to do all the good that he can to others, feeling their felicity an addition to his own, is a queſtion that has been warmly debated among philoſophers ever ſince metaphyſics was ſtudied as a ſcience. With the opinions of the ancients we ſhall not, in this detached article, trouble our readers; but it would be unpardonable to paſs without notice the different theories which on ſo intereſting a ſubject have divided the moderns.

Hobbes, who believed, or pretended to believe, that right reſults from power, and that in ſociety there is no other ſtandard of juſtice than the law of the land, or the will of the ſupreme magiſtrate, built his opinions upon a theory of human nature in which philanthropy has no place. According to him, mankind, in the original ſtate of nature, were wholly *ſelfiſh*. Each endeavoured to ſeize, by fraud or force, whatever he thought would contribute to his comfort; and as all had nearly the ſame wants, the inevitable conſequence of this ſelfiſhneſs was univerſal war. We are taught indeed by the ſame philoſopher, that, in a ſeries of ages, mankind diſcovered the miſeries of this ſtate of nature; and therefore, upon the ſame baſis of univerſal ſelfiſhneſs, formed ſocieties, over which they placed ſupreme governors for the purpoſe of protecting the weak againſt the violence of the ſtrong. He does not, however, explain how men, whoſe angry and ſelfiſh paſſions were thus excited to the utmoſt againſt each other, could enter upon this friendly treaty; or, ſuppoſing it formed, how the ignorant multitude were induced to pay obedience to the more enlightened few. Clogged with this and other inſurmountable difficulties, his philoſophy of human nature ſoon fell into merited contempt; but about the *origin* of philanthropy thoſe who united in oppoſition to him ſtill thought very differently from one another.

The elegant *Shaftesbury*, who had imbibed much of the ſpirit of Plato, endeavoured, like his maſter, to deduce all the duties of man, and almoſt all his actions, from a number of internal feelings or inſtincts which he ſuppoſed to be interwoven with his conſtitution by the immediate hand of God. This ſyſtem appeared ſo honourable to human nature, and at the ſame time was ſo eaſily comprehended, that the noble lord had ſoon many followers, and may indeed be conſidered as the founder of a ſchool which has produced philoſophers whoſe works do honour to the age and country in which they flouriſhed. Among theſe we muſt reckon *Biſhop Butler*, *Hutchiſon*, *Lord Kames*, *Dr Beattie*, and perhaps *Dr Reid*.

According to the ſyſtem of theſe writers, the whole duty of man reſults from an intuitive principle, to which they have given the name of the moral ſenſe; and with this ſenſe they conceive philanthropy to be inſeparably

(A) We ſay *nearly* of the ſame import; becauſe *benevolence* extends to every being that has life and ſenſe, and is of courſe ſuſceptible of pain and pleaſure; whereas *philanthropy* cannot comprehend more than the human race.

Philanthropy. inſeparably united, or rather perhaps to make an eſſential part of it. (See MORAL PHILOSOPHY.) If this theory be carried to its utmoſt extent, as it has been by ſome of its patrons, it ſeems to follow, that peace and harmony ſhould reign among ſavages; and that a man who had from his infancy grown up in ſolitude, would be delighted with the firſt ſight of a fellow-creature, and run to him with eagerneſs as to a new ſource of enjoyment. This concluſion, however, is contrary to acknowledged facts. Savages are generally divided into ſmall tribes or hordes; and though the attachment of individuals to their own tribe appears indeed to be abundantly ſtrong, the tribes themſelves are frequently at war, and entertain a conſtant jealouſy of each other. Savages, too, are almoſt univerſally afraid of ſtrangers; and the few ſolitary individuals, who have been caught in parts where they had run wild from their infancy, inſtead of being delighted with the appearance of fellow-men, have either fled from them with their utmoſt ſpeed, or been fixed to the ſpot in terror and aſtoniſhment. Theſe are no indications of that inſtinctive philanthropy for which ſome writers ſo ſtrenuouſly plead. They have indeed induced others to deny, that in human nature there is any inſtinctive principles at all; and to endeavour to account for our ſeveral propenſities by the influence of education producing early and deep-rooted habits.

At the head of this ſchool ſtood Locke and Hartley. The former, employing himſelf almoſt wholly on the intellectual powers of man, and combating the abſurd, though then generally received, belief, that there are in the human mind innate principles of ſpeculative truth, has touched but incidentally on our principles of action. It ſeems, however, to be evident, that he did not conſider any *one* of theſe principles as innate; and his opinion was adopted by Hartley, who ſtudied the ſenſitive part of human nature with greater induſtry and ſucceſs than perhaps any writer who had preceded him in that department of ſcience. This philoſopher refuſes all kinds of inſtinct to man, even the στοργὴ of a mother to her new-born infant, and that which has been generally ſuppoſed innate—the propenſity of the infant to ſuck the breaſt. It is therefore needleſs to ſay that in his theory of human nature innate philanthropy can have no place.

The reader, however, muſt not ſuppoſe that the theory of Hartley is the theory of Hobbes. Though he admits no *innate* principles of action in the human mind, he is far from dreaming that the original ſtate of man was a ſtate of war and ſelfiſhneſs, or that the acquiſition of philanthropic ſentiments is not natural. He conſiders ſuch acquiſitions as even neceſſary and unavoidable, and founds them on the great law of aſſociation, which we have elſewhere endeavoured to explain (See METAPHYSICS, Part I. chap. v.) Hartley was a Chriſtian, and appears to have been a man of great piety. Conceiving with Locke that men are born without any ideas, or any principles either of knowledge or of action, but that they are ſubject to the law of aſſociation as much as to the impreſſions of ſenſe, he ſeems to have thought, that the important purpoſe for which they are ſent into this world is, that they may acquire habits of piety and virtue, which, operating like inſtincts, will fit them for the purer ſociety of a future ſtate. That this theory is unfriendly to morals, no man who underſtands it will preſume to affirm. It appears, indeed, to be more conſiſtent with the neceſſity of a revelation from God than that of Shafteſbury, which has ſo many followers: but notwithſtanding this, we cannot help thinking that the excellent author has carried his antipathy to inſtincts by much too far (ſee INSTINCT), and that the truth lies in the middle between him and his opponents. Philanthropy.

Without ſome inſtincts to influence before the dawn of reaſon, it is not eaſy to be conceived how children could be induced to that exerciſe which is abſolutely neceſſary to life and health; nor does it appear with ſufficient evidence that the human race are deſerted by every inſtinct as ſoon as their rational powers are evolved. It ſeems to be a matter of fact which cannot be controverted, that women have an inſtinctive attachment to their new-born infants; but that theſe, when they become capable of diſtinguiſhing objects, are *inſtinctively* attached to their parents, their brothers, and ſiſters, is a poſition which, though it may be true, ſeems incapable of proof. That they ſoon appear to be ſo attached, is a fact which we believe no man will deny: but the attachment may be accounted for by the aſſociating principle operating upon that deſire of happineſs which is neceſſarily formed as ſoon as happineſs is experienced. (See PASSION.) An infant becomes earlier attached to its nurſe than to any other perſon; becauſe, feeling wants which ſhe ſupplies, the idea of enjoyment becomes ſoon aſſociated in its mind with the perception of the woman. If this woman be its mother, a haſty obſerver immediately attributes this attachment to inſtinct directing the infant to love its parent; but that inſtinct has here no place, is evident from the well-known facts, that a child is as fond of a tender nurſe, though no relation, as of the moſt affectionate mother; and as regardleſs of a mother who ſeldom ſees it, or ſees it with indifference, as of any other perſon. Nay, we have ſeen children of the ſweeteſt diſpoſitions as fond of the maid with whom they ſlept, as of a very affectionate parent by whom they had been tenderly nurſed: and ſure no man will ſay that this could be inſtinct; it was evidently a new aſſociation of the idea of the maid with the greateſt happineſs which they enjoyed after the period of their ſuckling was at an end.

It is much in the ſame way that children acquire an attachment to their brothers and ſiſters. Brothers and ſiſters being conſtantly together, contribute to each other's amuſement: hence ariſes that pleaſure which they have in each other's company, and the uneaſineſs which they feel when ſeparated. This generates mutual love in their minds, which is ſtrengthened by the perpetual injunctions of their parents; for if theſe have any virtue themſelves, they cannot fail to inculcate the duty of loving each other on their tender offſpring. Benevolence, thus generated, ſoon extends to their daily companions; and takes a wider and a wider range as theſe companions are multiplied, and as children advance towards the ſtate of manhood. New objects then preſent themſelves to the mind. A man ſoon diſcovers, that, as he is a member of a community, his happineſs as an individual depends in a great meaſure on the proſperity of the whole. Hence ariſes *patriotiſm*, and that pleaſure which we all take in

Philanthropy, Philemon.

in the eminence of our countrymen. But the principle of benevolence ſtops not here. He whoſe mind is enlarged by a liberal education, conſiders all particular countries as provinces of one great country extended over the whole globe; and all mankind, of courſe, as not only ſharing the ſame nature with himſelf, but as being in reality his fellow-citizens and brethren. The principles of religion, if he be actuated by them, muſt aid theſe reflexions, and make him with the happineſs of all who ſtand in the ſame relation with himſelf to the Great Governor of the world. This is *philanthropy*; and we ſee how it may ſpring, by the great law of aſſociation, from deſires which, in their original ſtate, cannot be conſidered as other than ſelfiſh. It is a calm ſentiment, which we believe hardly ever riſes to the warmth of affection, and certainly not to the heat of paſſion.

Should any of our readers be diſpoſed to controvert this opinion, or to fancy it degrading to human nature, we will not enter into controverſy with them; we only beg leave to aſk, whether they have ever rejoiced in the good fortune of a ſtranger or a foreigner, or regretted his loſs, with any portion of thoſe feelings which they have frequently experienced on hearing of the proſperity or the death of a friend or a neighbour? We anſwer candidly for ourſelves, that we feel no intereſt which can be called *paſſion* or *affection* in the fortunes of a native of China; and yet we ſhould be ſorry to think that our philanthropy is leſs than that of other men. A common clown, we are inclined to believe, ſeldom extends his affection beyond his friends and neighbours; and though, from having often heard his country praiſed, and knowing that he belongs to that country, he would probably be offended at the man who ſhould prefer another to it; yet if no misfortune befal himſelf, or his friends and neighbours, we imagine that his grief for public calamities may be borne with patience. In his mind no ſuch aſſociations have been formed as comprife the good of a country, far leſs of all countries; and therefore his philanthropy muſt be confined to a very limited range. We doubt not, however, but that as opportunity offers, and as circumſtances permit, ſuch a man is ready to feed the hungry and clothe the naked of all countries; not indeed from ſentiments of affection either innate or acquired, but from the obvious reflection that he is not exempted from thoſe calamities which have befallen them, and from a ſtill higher principle—a ſenſe of duty to that God who has made of one blood all nations upon earth, and commanded them to be mutually aiding to each other.

PHILEMON, a Greek comic poet, was ſon to Damon, and cotemporary with Menander. Any advantage he had over this poet, was owing leſs to his own merit than to the intrigues of his friends. Plautus has imitated his comedy *du Marchand*. He is reported to have died laughing on ſeeing his aſs eat figs. He was then about 97 years of age. His ſon, Philemon the younger, was alſo the author of 54 comedies, of which there are ſtill extant ſome conſiderable fragments collected by Grotius. Theſe clearly prove that he was not a poet of the firſt rank. He flouriſhed about the year 274 before our Saviour.

PHILEMON, was a rich citizen of Coloſſæ in Phrygia. He was converted to the Chriſtian faith, with Appia his wife by Epaphras the diſciple of St Paul; for St Paul himſelf did not preach at Coloſſæ, Coloſſ. ii. 1. Perhaps we ſhould have known nothing of St Philemon, had it not been on the account of his ſlave Oneſimus, who having robbed him, and run away from him, came to Rome, where he found St Paul, and was very ſerviceable to him. St Paul converted him, baptized him, and ſent him back to his maſter Philemon; to whom he wrote a letter ſtill extant, and which paſſes for a maſterpiece of that kind of eloquence, natural, lively, ſtrong, and pathetic, that was peculiar to St Paul. Philemon (v. 2) had made a church of his houſe, and all his domeſtics, as well as himſelf, were of the houſehold of faith. His charity, liberality, and compaſſion, were a ſure refuge to all that were in diſtreſs. The Apoſtolical Conſtitutions ſay, that St Paul made him biſhop of Coloſſæ; but the Menæa inſinuate, that he went to Gaza in Paleſtine, of which he was the apoſtle and firſt biſhop. From thence he returned to Coloſſæ, where he ſuffered martyrdom with Appia his wife, in the time of Nero. They relate ſeveral particulars of his martyrdom, and ſay, that his body remained at Coloſſæ, where it performed ſeveral miracles.

Philetas Philibeg

PHILETAS, a Greek poet and grammarian, of the iſland of Cos, flouriſhed under Philip and Alexander the Great, and was preceptor of Ptolemy Philadelphus. He was the author of ſome Elegies, Epigrams, and other works, which have not come down to us. He is celebrated in the poems of Ovid and Propertius, as one of the beſt poets of his age. Elian reports a very improbable ſtory of him, namely, 'that his body was ſo ſlender and feeble, that he was obliged to have ſome lead in his pockets, to prevent him from being carried away by the wind."

PHILETUS. St Paul, writing to Timothy (2 Tim. ii. 16, 17, 18.) in the 65th year of Chriſt, and a little while before his own martyrdom, ſpeaks thus: "But ſhun profane and vain babblings, for they will increaſe unto more ungodlineſs. And their word will eat as doth a canker; of whom is Hymenæus and Philetus; who concerning the truth have erred, ſaying, that the reſurrection is paſt already, and overthrow the faith of ſome." We have nothing very certain concerning Philetus; for we make but ſmall account of what is read in the falſe Abdias, in the life of St James major, even ſuppoſing this author had not put the name of Philetus inſtead of Phygellus. This is the ſubſtance of what is found in Abdias. St James the ſon of Zebedee, paſſing through the ſynagogues of Judea and Samaria, preached everywhere the faith of Jeſus Chriſt. Hermogenes and Philetus ſtrenuouſly oppoſed him, affirming, that Jeſus Chriſt was not the Meſſiah. Hermogenes was a notable magician, and Philetus was his diſciple, who being converted, was deſirous to bring his maſter to St James; but Hermogenes bound him up ſo by his magic art, that he could not come at the apoſtle. Philetus found means to make St James acquainted with what had happened to him; upon which St James unbound him, and Philetus came to him. Hermogenes perceiving how ineffectual his art was againſt the ſaint, became himſelf a convert as well as Philetus.

PHILIBEG, is a little plaid, called alſo *kilt*, and

Philip. is a sort of short petticoat reaching nearly to the knees, worn by the Scotch Highlanders. It is a modern substitute for the lower part of the plaid, being found to be less cumbersome, especially in time of action, when the Highlanders used to tuck their brechdan into their girdle. Almost all of them have a great pouch of badger and other skins, with tassels dangling before, in which they keep their tobacco and money.

PHILIP, foster-brother of Antiochus Epiphanes (1 Macc. vi. 14, & 55. 2 Macc. ix. 29.), was a Phrygian by birth, and very much in Antiochus's favour. This prince made him governor of Jerusalem (2 Macc. viii. S. v. 22.) where he committed many outrages upon the Jews, to force them to forsake their religion. Seeing that Apollonius and Seron were defeated by Judas Maccabæus, he sent for new succours to Ptolemy governor of Cœlo-Syria, who sent him Gorgias and Nicanor with a powerful army. Some time after, Antiochus going beyond the Euphrates, to extort money from the people, Philip went along with him; and Antiochus finding himself near his end (1 Macc. vi. 14.) made him regent of the kingdom, put his diadem into his hands, his royal cloak, and his ring, that he might render them to his son the young Antiochus Eupator. But Lysias having taken possession of the government in the name of young Eupator, who was but a child, Philip not being able to cope with him, durst not return into Syria; but he went into Egypt, carrying the body of Epiphanes along with him, there to implore assistance from Ptolemy Philometor against Lysias the usurper of the government of Syria. The year following, while Lysias was busy in the war carrying on against the Jews, Philip got into Syria, and took possession of Antioch: but Lysias returning into the country, with great diligence, retook Antioch, and put Philip to death, who was taken in the city.

PHILIP the apostle was a native of Bethsaida in Galilee. Jesus Christ having seen him, said to him, "Follow me," John i. 43, 44, &c. Philip followed him; and soon after finding Nathanael, Philip said to him, "We have found the Messiah, of whom Moses and the prophets have spoken, Jesus of Nazareth, the son of Joseph." Nathanael asked him, "Can any thing good come out of Nazareth? To which Philip replied, "Come and see." Then he brought Nathanael to Jesus, and they went with him to the marriage of Cana in Galilee. St Philip was called at the very beginning of our Saviour's mission; and when Jesus Christ was about to feed the 5000 that followed him (Luke vi. 13. Mat. x. 2. John vi. 5—7.), he asked St Philip, only to prove him, whence bread might be bought for such a multitude of people? Philip answered, that 200 penny-worth of bread would not be sufficient for every one to taste a little. Some Gentiles, having a curiosity to see Jesus Christ, a little before his passion, they addressed themselves to St Philip (John xii. 21, 22.), who mentioned it to St Andrew, and these two to Christ. At the last supper, Philip desired our Saviour, that he would be pleased to show them the Father, being all that they desired (John xiv. 8—10.) But Jesus told them, that seeing the Son they saw the Father also. This is all we find concerning Philip in the gospel.

The upper Asia fell to this apostle's lot, where he took great pains in planting the gospel, and by his preaching and miracles made many converts. In the latter part of his life, he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and particularly to the worship of a serpent of a prodigious bigness. St Philip by his prayers procured the death, or at least the disappearing, of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely scourged, and then put to death, which some say was by crucifixion; others, by hanging him up against a pillar. St Philip is generally reckoned among the married apostles; and it is said he had three daughters, two whereof preserved their virginity, and died at Hierapolis; the third, having led a very spiritual life, died at Ephesus. He left behind him no writings. The gospel under his name was forged by the Gnostics, to countenance their bad principles and worse practices. The Christian church observes the festival of this saint, together with that of St James, on the first day of May. Euseb. lib. iii. c. 30. Philip.

PHILIP, the second of the seven deacons, was chosen by the apostles after our Saviour's resurrection. (Acts vi. 5.) This deacon, they say, was of Cæsarea in Palestine. It is certain that his daughters lived in this city (Acts xxi. 8, 9.) After the death of St Stephen, all the Christians, excepting the apostles, having left Jerusalem, and being dispersed in several places, St Philip went to preach at Samaria (*id.* viii. 1, 2, &c.), where he performed several miracles, and converted many persons. He baptised them; but being only a deacon, he could not confer on them the Holy Ghost. Wherefore having made known to the apostles at Jerusalem, that Samaria had received the word of God, Peter and John came thither, and the Samaritans that were converted received the Holy Ghost. St Philip was probably at Samaria when the angel of the Lord ordered him to go to the south part of the country, in the road that leads from Jerusalem to old Gaza. Philip obeyed, and there met with an Ethiopian eunuch belonging to Queen Candace, who had the care of her revenues, and had been at Jerusalem to worship God there (*id.* viii. 26, 27, &c.) He was then returning into his own country, and was reading the prophet Isaiah as he went along in his chariot. Philip, hearing the eunuch reading the prophet Isaiah, said to him, Do you understand what you read? The eunuch replied, How should I understand, except somebody explain it to me? He desired Philip therefore to come and sit down by him in the chariot. The passage the eunuch was reading is this, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth." The eunuch then says to Philip, Pray, whom does the prophet speak of in this place? Is it of himself, or of some other? Then Philip began to instruct him concerning Jesus Christ. And having gone on together, they came to a fountain; when the eunuch said to Philip, Here is water, what hinders me from being baptized? Philip told him that he might be so, if he believed with all his heart. He replied, I believe that Jesus Christ is the son of God. He then ordered the chariot to stop, and they both alighted and went down into the water,

Philip. ter, where Philip baptized the eunuch. Being come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw no more of him. But Philip was found again at Azotus, and he preached the gospel in all the cities he passed through, till he arrived at Cæsarea in Palestine. After this, the scripture does not inform us of any particulars relating to Philip. The modern Greeks say that he went to Tralles in Asia, where he founded a church, of which he was the apostle and bishop; and where he rested in peace, after performing many miracles. The Latins, on the contrary, say that he died at Cæsarea, and that three of his daughters were there buried with him.

It is thought, that the eunuch converted by St Philip was the first apostle of the Ethiopians; and that the Abyssines boast of having received the Christian faith from him.

Philip II. was the 4th son of Amyntas, king of Macedonia. He was sent to Thebes as an hostage by his father, where he learnt the art of war under Epaminondas, and studied with the greatest care the manners and the pursuits of the Greeks. He discovered, from his earliest years, that quickness of genius and greatness of courage which afterwards procured him so great a name and such powerful enemies. He was recalled to Macedonia; and at the death of his brother Perdiccas he ascended the throne as guardian and protector of the youthful years of his nephew. His ambition, however, soon discovered itself, and he made himself independent about the year 360 before Christ. The valour of a prudent general, and the policy of an experienced statesman, seemed requisite to ensure his power. The neighbouring nations, ridiculing the youth and inexperience of the new king of Macedonia, appeared in arms; but Philip soon convinced them of their error. Unable to meet them as yet in the field of battle, he suspended their fury by presents, and soon turned his arms against Amphipolis, a colony tributary to the Athenians. Amphipolis was conquered, and added to the kingdom of Macedonia; and Philip meditated no less than the destruction of a republic which had rendered itself so formidable to the rest of Greece, and had even claimed submission from the princes of Macedonia. His designs, however, were as yet immature; and before he could make Athens an object of conquest, the Thracians and the Illyrians demanded his attention. He made himself master of a Thracian colony, to which he gave the name of *Philippi*, and from which he received the greatest advantages on account of the golden mines in the neighbourhood. These made it a very important capture. He settled in it a number of workmen, and was the first who caused gold to be coined in his own name. He employed his wealth in procuring spies and partisans in all the great cities of Greece, and in making conquests without the aid of arms. It was at the siege of Methone in Thrace that Philip had the misfortune to receive a wound in his right eye from the stroke of an arrow. In the midst of his political prosperity, Philip did not neglect the honour of his family. He married Olympias the daughter of Neoptolemus, king of the Molossi; and when, some time after, he became father of Alexander, the monarch, conscious of the inestimable advantages which arise from the lessons, the example, and conversation of a learned and virtuous preceptor, wrote a letter with his own hand to the philosopher Aristotle, and begged him to retire from his usual pursuits, and to dedicate his whole time to the instruction of the young prince. Every thing seemed now to conspire to his aggrandizement; and historians have observed that Philip received in one day the intelligence of three things which could gratify the most unbounded ambition, and flatter the hopes of the most aspiring monarch: the birth of a son, an honourable crown at the Olympic games, and a victory over the barbarians of Illyricum. But all these increased rather than satiated his ambition: he declared his inimical sentiments against the power of Athens, and the independence of all Greece, by laying siege to Olynthus, a place which, on account of its situation and consequence, would prove most injurious to the interests of the Athenians, and most advantageous to the intrigues and military operations of every Macedonian prince. The Athenians, roused by the eloquence of Demosthenes, sent 17 vessels and 2000 men to the assistance of Olynthus; but the money of Philip prevailed over all their efforts. The greatest part of the citizens suffered themselves to be bribed by the Macedonian gold, and Olynthus surrendered to the enemy, and was instantly reduced to ruins. Philip soon after defeated the Athenians, and made a great number of them prisoners, whom he dismissed without ransom. Of this victory, the fruit of that excellent discipline which he had established in his army, the Macedonian phalanx had the principal honour. This was a body of infantry heavily armed, consisting commonly of 16,000 men, who had each of them a shield six feet high and a pike 21 feet long. (See Phalanx). The success of his arms, and especially his generosity after victory, made his alliance and a peace a desirable object to the people of Athens; and as both parties were inclined to this measure, it was concluded without delay. His successes were as great in every part of Greece: he was declared head of the Amphictyonic council, and was entrusted with the care of the sacred temple of Apollo at Delphi. If he was recalled to Macedonia, it was only to add fresh laurels to his crown, by victories over his enemies in Illyricum and Thessaly. By assuming the mask of a moderator and peace-maker, he gained confidence; and in attempting to protect the Peloponnesians against the incroaching power of Sparta, he rendered his cause popular; and by ridiculing the insults that were offered to his person as he passed through Corinth, he displayed to the world his moderation and philosophic virtues. In his attempts to make himself master of Eubœa, Philip was unsuccessful; and Phocion, who despised his gold as well as his meanness, obliged him to evacuate an island whose inhabitants were as insensible to the charms of money as they were unmoved at the horrors of war, and the bold efforts of a vigilant enemy. From Eubœa he turned his arms against the Scythians; but the advantages he obtained over this indigent nation were inconsiderable, and he again made Greece an object of plunder and rapine. He advanced far in Bœotia, and a general engagement was fought at Chæronea. The fight was long and bloody, but Philip obtained the victory. His behaviour after the battle reflects great disgrace upon him as a man and as a monarch. In the hour of festivity,

Lempriere's Bibliotheca Class.

Philip.

Philip. ty, and during the entertainment which he had given to celebrate the trophies he had won, Philip ſallied from his camp, and with the inhumanity of a brute, he inſulted the bodies of the ſlain, and exulted over the calamities of the priſoners of war. His inſolence, however, was checked, when Demades, one of the Athenian captives, reminded him of his meanneſs, by exclaiming, "Why do you, O king, act the part of a Therſites, when you can repreſent with ſo much dignity the elevated character of an Agamemnon?" The reproof was felt; Demades received his liberty; and Philip learned how to gain popularity even among his fallen enemies, by relieving their wants and eaſing their diſtreſſes. At the battle of Chæronea the independence of Greece was extinguiſhed; and Philip, unable to find new enemies in Europe, formed new enterprizes, and meditated new conqueſts. He was nominated general of the Greeks againſt the Perſians, and was called upon as well from inclination as duty to revenge thoſe injuries which Greece had ſuffered from the invaſions of Darius and of Xerxes. But he was ſtopped in the midſt of his warlike preparations, being ſtabbed by Pauſanias as he entered the theatre at the celebration of the nuptials of his daughter Cleopatra. This murder has given riſe to many reflections upon the cauſes which produced it; and many who conſider the recent repudiation of Olympias and the reſentment of Alexander, are apt to inveſtigate the cauſes of his death in the boſom of his family. The ridiculous honours which Olympias paid to her huſband's murderer ſtrengthened the ſuſpicion; yet Alexander declared that he invaded the kingdom of Perſia to revenge his father's death upon the Perſian ſatraps and princes, by whoſe immediate intrigues the aſſaſſination had been committed. The character of Philip is that of a ſagacious, artful, prudent, and intriguing monarch: he was brave in the field of battle, eloquent and diſſimulating at home, and he poſſeſſed the wonderful art of changing his conduct according to the diſpoſition and caprice of mankind, without ever altering his purpoſe, or loſing ſight of his ambitious aims. He poſſeſſed much perſeverance, and in the execution of his plans he was always vigorous. He had that eloquence which is inſpired by ſtrong paſſions. The hand of an aſſaſſin prevented him from atchieving the boldeſt and the moſt extenſive of his undertakings; and he might have acquired as many laurels, and conquered as many nations, as his ſon Alexander did in the ſucceeding reign; and the kingdom of Perſia might have been added to the Macedonian empire, perhaps with greater moderation, with more glory, and with more laſting advantages. The private character of Philip lies open to cenſure, and raiſes indignation. The admirer of his virtues is diſguſted to find him among the moſt abandoned proſtitutes, and diſgracing himſelf by the moſt unnatural crimes and laſcivious indulgencies which can make even the moſt debauched and the moſt profligate to bluſh. He was murdered in the 47th year of his age, and the 24th of his reign, about 336 years before the Chriſtian era. His reign is become uncommonly intereſting, and his adminiſtration a matter of inſtruction. He is the firſt monarch whoſe life and actions are deſcribed with peculiar accuracy and hiſtorical faithfulneſs. Philip was the father of Alexander the Great and of Cleopatra, by Olympias; he had alſo by Audata an Illyrian, Cyna, who married Amyntas the ſon of Perdiccas, Philip's elder brother; by Nicaſipolis a Theſſalian, Nicæa, who married Caſſander; by Philena a Lariſſæan dancer, Aridæus, who reigned ſome time after Alexander's death: by Cleopatra, the niece of Attalus, Caranus and Europa, who were both murdered by Olympias; and Ptolemy, the firſt king of Egypt, by Arſinoe, who in the firſt month of her pregnancy was married to Lagus. Of the many memorable actions and ſayings reported by Plutarch of this prince, the following are the moſt remarkable. Being preſent at the ſale of ſome captives, in an indecent poſture, one of them informed him of it; "Set this man at liberty (ſays Philip), I did not know that he was my friend." Being ſolicited to favour a lord of his court, who was like to loſe his character by a juſt but ſevere ſentence, Philip refuſed to hearken to the ſolicitation, and added, "I had rather that he be diſgraced than myſelf." A poor woman was importuning him to do her juſtice; and as he ſent her away from day to day, under the pretence that he had no time to attend to her petition, ſhe ſaid to him with ſome warmth, "Ceaſe then to be a king." Philip felt all the force of this reproof, and immediately gave her ſatisfaction.—Another woman came to aſk juſtice of him as he was going out from a great entertainment, and was condemned. "I appeal (exclaimed ſhe)!" "And to whom do you appeal (ſaid the king to her)?" "To Philip faſting." This anſwer opened the eyes of the monarch, who retracted his ſentence. If he poſſeſſed any virtue, it was principally that of ſuffering injuries with patience. Demochares, to whom the Greeks gave the ſurname of *Parrheſiaſtes*, on account of his exceſſive petulance of tongue, was one of the deputies whom the Athenians ſent to this monarch. Philip, at the concluſion of the audience, begged the ambaſſadors to tell him, "if he could be of any ſervice to the Athenians;" to which Demochares gave an inſolent return, which he forgave. Having learned that ſome Athenian ambaſſadors charged him, in full aſſembly, with atrocious calumnies: "I am under great obligations (ſaid he) to thoſe gentlemen, for I ſhall henceforwards be ſo circumſpect in my words and actions, that I ſhall convict them of falſehood." One ſaying of Philip, which does him leſs honour than thoſe we have before-mentioned, was, "Let us amuſe children with playthings, and men with oaths." This abominable maxim, which was the ſoul and ſpring of his politics, gave riſe to the obſervation, "That he was in full length, what Louis XI afterwards was in miniature." It is well known that Philip had a perſon about him, who called out at times, "Philip, remember that thou art mortal;" but whether we ſhould place this to the account of his pride or his humility, it is difficult to ſay.

Philip. Philip V was king of Macedonia, and ſon of Demetrius. His infancy, at the death of his father, was protected by Antigonus, one of his friends, who aſcended the throne, and reigned for 12 years, with the title of *Independent monarch*. When Antigonus died, Philip recovered his father's throne, though only 15 years of age, and he early diſtinguiſhed himſelf by his boldneſs and his ambitious views. He came to the throne in the year 220 before our Saviour, and the beginning of his reign was rendered glorious by the conqueſts of Aratus; a general who was as eminent for his love of juſtice as his ſkill in war. But ſo virtuous

Philip. a character could hardly fail to be diſagreeable to a prince who wanted to indulge himſelf in every ſpecies of diſſipation and vice: and indeed his cruelty to him ſoon diſplayed his character in its true light; for to the gratification of every vice, and every extravagant propenſity, he had the meanneſs to ſacrifice this faithful and virtuous Athenian. Not ſatisfied with the kingdom of Macedonia, Philip aſpired to become the friend of Annibal, and wiſhed to ſhare with him the ſpoils which the diſtreſſes and continual loſs of the Romans ſeemed ſoon to promiſe. But his expectations were fruſtrated; the Romans diſcovered his intrigues; and though weakened by the valour and artifice of the Carthaginian, yet they were ſoon enabled to meet him in the field of battle. The conſul Lævinus entered without delay his territories of Macedonia; and after he had obtained a victory over him near Apollonia, and reduced his fleet to aſhes, he compelled him to ſue for peace. This peaceful diſpoſition was not permanent; and when the Romans diſcovered that he had aſſiſted their formidable enemy Annibal with men and money, they appointed T. Q. Flaminius to puniſh his perfidy, and the violation of the treaty. The Roman conſul, with his uſual expedition, invaded Macedonia; and in a general engagement, which was fought near Cynocephalæ, the hoſtile army was totally defeated, and the monarch ſaved his life with difficulty by flying from the field of battle. Deſtitute of reſources, without friends either at home or abroad, Philip was obliged to ſubmit to the mercy of the conqueror, and to demand peace by his ambaſſadors. It was granted with difficulty: the terms were humiliating; but the poverty of Philip obliged him to accept the conditions, however diſavantageous and degrading to his dignity. In the midſt of theſe public calamaties, the peace of his family was diſturbed; and Perſes, the eldeſt of his ſons by a concubine, raiſed ſeditions againſt his brother Demetrius, whoſe condeſcenſion and humanity had gained popularity among the Macedonians, and who from his reſidence at Rome, as an hoſtage, had gained the good graces of the ſenate, and by the modeſty and innocence of his manners had obtained forgiveneſs from that venerable body for the hoſtilities of his father. Philip liſtened with too much avidity to the falſe accuſations of Perſes; and when he heard it aſſerted that Demetrius wiſhed to rob him of his crown, he no longer heſitated to puniſh with death ſo unworthy and ſo ungrateful a ſon. No ſooner was Demetrius ſacrificed to credulity, than Philip became convinced of his cruelty and raſhneſs; and to puniſh the perfidy of Perſes, he attempted to make Antigonus, another ſon, his ſucceſſor on the Macedonian throne. But he was prevented from executing his purpoſe by death, in the 42d year of his reign, 178 years before the Chriſtian era. The aſſaſſin of Demetrius ſucceeded his father, and with the ſame ambition, with the ſame raſhneſs and oppreſſion, renewed the war againſt the Romans, till his empire was deſtroyed, and Macedonia became a Roman province. Philip has been compared with his great anceſtor of the ſame name; but though they poſſeſſed the ſame virtues, the ſame ambition, and were tainted with the ſame vices, yet the father of Alexander was more ſagacious and more intriguing, and the ſon of Demetrius was more ſuſpicious, more cruel, and more implacable; and, according to the pretended prophecy of one of the Sybils, Macedonia was indebted to one Philip for her riſe and conſequence among nations, and under another Philip ſhe lamented the loſs of her power, her empire, and her dignity. Philip.

Philip (M. Julius), a Roman emperor, of an obſcure family in Arabia, from whence he was ſurnamed *Arabian*. From the loweſt rank in the army he gradually roſe to the higheſt offices; and when he was made general of the pretorian guards, he aſſaſſinated Gordian, to make himſelf emperor. To ſecure himſelf on the imperial throne, he left Meſopotamia a prey to the continual invaſions of the Perſians, and hurried to Rome, where his election was univerſally approved by the ſenate and the Roman people. Philip rendered his cauſe popular by his liberality and profuſion; and it added much to his ſplendor and dignity, that the Romans during his reign commemorated the foundation of their city; a ſolemnity which was obſerved but once every 100 years, and which was celebrated with more pomp and more magnificence than under the preceding reigns. The people were entertained with games and ſpectacles; the theatre of Pompey was ſucceſſively crowded during three days and three nights; and 2000 gladiators bled in the circus at once, for the amuſement and pleaſure of a gazing populace. His uſurpation, however, was ſhort. Philip was defeated by Decius, who had proclaimed himſelf emperor in Pannonia; and he was aſſaſſinated by his own ſoldiers near Verona, in the 45th year of his age, and the 5th of his reign. His ſon, who bore the ſame name, and who had ſhared with him the imperial dignity, was alſo maſſacred in the arms of his mother. Young Philip was then in the 12th year of his age, and the Romans lamented in him the loſs of riſing talents, of natural humanity, and endearing virtues. *Hiſt.*

Philip, a native of Acarnania, phyſician to Alexander the Great. When that monarch had been ſuddenly taken ill, after bathing in the Cydnus, Philip undertook to remove the complaint, when the reſt of the phyſicians believed that all medical aſſiſtance would be ineffectual. But as he was preparing his medicine, Alexander received a letter from Parmenio, in which he was adviſed to beware of his phyſician Philip, as he had conſpired againſt his life. The monarch was alarmed; and when Philip preſented him the medicine, he gave him Parmenio's letter to peruſe, and began to drink the potion. The ſerenity and compoſure of Philip's countenance, as he read the letter, removed every ſuſpicion from Alexander's breaſt, and he purſued the directions of his phyſician, and in a few days recovered. *Hiſt.*

There were, beſides, a vaſt number of perſons of this name in antiquity, and many of them were very eminent.

Philip I. king of France, ſucceeded his father Henry I. in 1060, when but eight years of age, under the regency and guardianſhip of Baudouin V. count of Flanders, who diſcharged his truſt with zeal and fidelity. He defeated the Gaſcons who were inclined to revolt, and died, leaving his pupil 15 years of age. This young prince made war in Flanders againſt Robert, Baudouin's younger ſon, who had invaded Flanders, which belonged to the children of his elder

Philip. der brother. Philip marched againſt him with a numerous army, which was cut to pieces near Mount Caſſel. Peace was the conſequence of the victory, and the conqueror quietly enjoyed his uſurpation. Philip, after the fatigues of the war, by way of relaxation gave himſelf up entirely to pleaſure and diſſipation. Tired of his wife Bertha, and fond of Bertrade, ſpouſe of Foulques count of Anjou, he carried her off from her huſband. Having, in 1093, legally annulled his own marriage, under the pretext of barrenneſs, and Bertrade's marriage with the count of Anjou having been ſet aſide under the ſame pretext, Philip and ſhe were afterwards ſolemnly married by the biſhop of Beauvais. This union was declared void by Pope Urban II. a Frenchman by birth, who pronounced the ſentence in the king's own dominions, to which he had come for an aſylum. Philip, fearing that the anathemas of the Roman pontiff might be the means of exciting his ſubjects to rebellion, ſent deputies to the pope, who obtained a delay, during which time he was permitted to uſe the crown. To know what is meant by this permiſſion, it is neceſſary to recollect, that at that period kings appeared on public ſolemnities in royal habit, with the crown on their heads, which they received from the hand of a biſhop. This delay was not of long duration. Philip was excommunicated anew in a council held at Poitiers in 1100; but in the year 1104, Lambert biſhop of Arras, legate of Pope Paſchal II. at laſt brought him his abſolution to Paris, after having made him promiſe never to ſee Bertrade more; a promiſe which he did not keep. It would appear that the pope afterwards approved their marriage; for Suger informs us, that their ſons were declared capable of ſucceeding to the crown. Philip died at Melun the 29th of July 1108, aged 57 years, after having witneſſed the firſt cruſade, in which he declined taking any part. His reign, which comprehends a period of 48 years, was the longeſt of any of his predeceſſors, excepting that of Clotarius, and of all who came after him except thoſe of Louis XIV. and Louis XV. It was diſtinguiſhed by ſeveral great events: but Philip, though brave in battle, and wiſe in counſels, was no very excellent character. He appeared ſo much the more contemptible to his ſubjects, as that age abounded with heroes. Philip is not the firſt of the French monarchs (as is commonly reported), who, in order to give the greater authority to his charters, cauſed them to be ſubſcribed by the officers of the crown; for Henry I. had ſometimes done the ſame before him.

Philip II. ſurnamed *Auguſtus*, the *conqueror* and *given of God*, ſon of Louis VII. (called the *younger*). King of France, and of Alix, his third wife, daughter of Thibault, count of Champagne, was born the 22d of Auguſt 1165. He came to the crown, after his father's death in 1180, at the age of 15 years. His youth was not ſpent like that of the generality of other princes; for, by avoiding the rock of pleaſure on which ſo many are apt to ſplit, his courage thereby became the more lively and intrepid. The king of England ſeemed willing to take advantage of his minority, and to ſeize upon a part of his dominions. But Philip marched againſt him, and compelled him, ſword in hand, to confirm the ancient treaties between the two kingdoms. As ſoon as the war was ended, he made his people enjoy the bleſſings of peace. He gave a check to the oppreſſions of the great lords, baniſhed the comedians, puniſhed blaſphemies, cauſed the ſtreets and public places of Paris to be paved, and annexed to that capital a part of the adjacent villages. It was incloſed by walls with towers; and the inhabitants of other cities were equally proud to fortify and embelliſh theirs. The Jews having for a long time practiſed the moſt ſhameful frauds in France, Philip expelled them from his kingdom, and declared his ſubjects quit with them; an action unjuſt, contrary to the laws of nature, and conſequently to religion. The tranquillity of France was ſomewhat diſturbed by a difference with the count of Flanders, which was however happily terminated in 1184. Some time after he declared war againſt Henry II. king of England, and took from him the towns of Iſſoudun, Tours, Mans and other places. The epidemical madneſs of the cruſades then agitated all Europe; and Philip, as well as other princes, caught the infection. He embarked in the year 1190, with Richard I. king of England, for the relief of the Chriſtians in Paleſtine who were oppreſſed by Saladin. Thoſe two monarchs ſat down before Acre, which is the ancient Ptolemais; as did almoſt all the Chriſtians of the eaſt, while Saladin was engaged in a civil war on the banks of the Euphrates. When the two European monarchs had joined their forces to thoſe of the Aſiatic Chriſtians, they counted above 300,000 fighting men. Acre ſurrendered the 13th of July 1191; but the unhappy diſagreement which took place between Philip and Richard, rivals of glory and of intereſt, did more miſchief than could be compenſated by the ſucceſsful exertions of thoſe 300,000 men. Philip, tired of theſe diviſions, and diſpleaſed with the behaviour of Richard his vaſſal, returned to his own country, which, perhaps, he ſhould never have left, or at leaſt have ſeen again with more glory. "Beſides, he was attacked (ſay hiſtorians) with a languiſhing diſorder, the effects of which were attributed to poiſon; but which might have been occaſioned merely by the ſcorching heat of a climate ſo different from that of France. He loſt his hair, his beard, and his nails; nay, his very fleſh came off. The phyſicians urged him to return home; and he ſoon determined to follow their advice. The year after, he obliged Baudouin VIII. count of Flanders to leave him the county of Artois. He next turned his arms againſt Richard king of England, from whom he took Evreux and Vexin; though he had promiſed upon the holy goſpels never to take any advantage of his rival during his abſence; ſo that the conſequences of this war were very unfortunate. The French monarch, repulſed from Rouen with loſs, made a truce for ſix months; during which time he married Ingelburge, princeſs of Denmark, whoſe beauty could only be equalled by her virtue. The divorcing of this lady, whom he quitted in order to marry Agnes daughter of the duke of Merania, embroiled him with the court of Rome. The pope iſſued a ſentence of excommunication againſt him; but it was taken off upon his promiſing to take back his former wife. John Sansterre, ſucceeded to the crown of England in 1190, to the prejudice of his nephew Arthur, to whom of right it belonged. The nephew, ſupported by Philip,

Philip. lip, took arms againſt the uncle, but was defeated in Poitou, where he was taken priſoner, and afterwards murdered. The murderer being ſummoned before the court of the peers of France, not having appeared, was declared guilty of his nephew's death, and condemned to loſe his life in 1203. His lands, ſituated in France, were forfeited to the crown. Philip ſoon ſet about gathering the fruit of his vaſſal's crime. He ſeized upon Normandy, then carried his victorious arms into Maine, Anjou, Touraine, Poitou, and brought thoſe provinces, as they anciently were, under the immediate authority of his crown. The Engliſh had no other part left them in France but the province of Guienne. To crown his good fortune, John his enemy was embroiled with the court of Rome, which had lately excommunicated him. This eccleſiaſtical thunder was very favourable for Philip. Innocent II. put into his hands, and transferred to him, a perpetual right to the kingdom of England. The king of France, when formerly excommunicated by the pope, had declared his cenſures void and abuſive; he thought very differently, however, when he found himſelf the executor of a bull inveſting him with the Engliſh crown. To give the greater force to the ſentence pronounced by his holineſs, he employed a whole year in building 1700 ſhips, and in preparing the fineſt army that was ever ſeen in France. Europe was in expectation of a deciſive battle between the two kings, when the pope laughed at both, and artfully took to himſelf what he had beſtowed upon Philip. A legate of the holy ſee perſuaded John Sans terre to give his crown to the court of Rome, which received it with enthuſiaſm. Then Philip was expreſsly forbid by the pope to make any attempt upon England, now become a fee of the Roman church, or againſt John who was under her protection. Meanwhile, the great preparations which Philip had made alarmed all Europe; Germany, England, and the Low-Countries were united againſt him in the ſame manner as we have ſeen them united againſt Louis XIV. Ferrand, count of Flanders, joined the emperor Othon IV. He was Philip's vaſſal; which was the ſtrongeſt reaſon for declaring againſt him. The French king was nowiſe diſconcerted; his fortune and his courage diſſipated all his enemies. His valour was particularly conſpicuous at the battle of Bouvines, which was fought on the 27th of July 1214, and laſted from noon till night. Before the engagement, he knew well that ſome of his nobles followed him with reluctance. He aſſembled them together; and placing himſelf in the midſt of them, he took a large golden cup, which he filled with wine, and into which he put ſeveral ſlices of bread. He eat one of them himſelf, and offering the cup to the reſt, he ſaid, "My companions, let thoſe who would live and die with me follow my example." The cup was emptied in a moment, and thoſe who were the leaſt attached to him fought with all the bravery that could be expected from his warmeſt friends. It is alſo reported, that after ſhowing the army the crown that was worn by ſovereigns upon theſe occaſions, he ſaid, "If any one thought himſelf more worthy than he was to wear it, he had only to explain himſelf; that he ſhould be content it were the prize of that man who ſhould diſplay the greateſt valour in battle." The enemy had an army of 150,000 fighting men; that of Philip was not half ſo numerous; but it was compoſed of the flower of his nobility. The king run great hazard of his life; for he was thrown down under the horſes feet, and wounded in the neck. It is ſaid 30,000 Germans were killed; but the number is probably much exaggerated. The counts of Flanders and Boulogne were led to Paris with irons upon their feet and hands; a barbarous cuſtom which prevailed at that time. The French king made no conqueſt on the ſide of Germany after this ever memorable action; but it gained him an additional power over his vaſſals. Philip, conqueror of Germany, and poſſeſſor of almoſt all the Engliſh dominions in France, was invited to the crown of England by the ſubjects of King John, who were grown weary of his tyranny. The king of France, upon this occaſion, conducted himſelf like an able politician. He perſuaded the Engliſh to aſk his ſon Louis for their king; but as he wiſhed at the ſame time to manage the pope, and not loſe the crown of England, he choſe to aſſiſt the prince his ſon, without appearing to act himſelf. Louis made a deſcent upon England, was crowned at London, and excommunicated at Rome in 1216; but that excommunication made no change upon John's ſituation, who died of grief. His death extinguiſhed the reſentment of the Engliſh, who having declared themſelves for his ſon Henry III. forced Louis to leave England. Philip-Auguſtus died a little time after, at Mantes, the 14th of July 1223, aged 59, after a reign of 43 years. Of all the kings of the 3d race, he made the greateſt acceſſion to the crown lands, and tranſmitted the greateſt power to his ſucceſſors. He reunited to his dominions Normandy, Anjou, Maine, Touraine, Poitou, &c. After having ſubdued John Sans-terre, he humbled the great lords, and by the overthrow of foreign and domeſtic enemies, took away the counterpoiſe which balanced his authority in the kingdom. He was more than a conqueror; he was a great king and an excellent politician; fond of ſplendor on public occaſions, but frugal in private life; exact in the adminiſtration of juſtice; ſkilful in employing alternately flattery and threatenings rewards and puniſhments; he was zealous in the defence of religion, and always diſpoſed to defend the church; but he knew well how to procure from her ſuccours for ſupplying the exigencies of the ſtate. The lords of Coucy, Rhetel, Roſey, and ſeveral others, ſeized upon the property of the clergy. A great many of the prelates applied for protection to the king, who promiſed them his good offices with the depredators. But, notwithſtanding his recommendations, the pillages continued. The biſhops redoubled their complaints, and intreated Philip to march againſt their enemies. "With all my heart (ſaid he), but in order to fight them, it is neceſſary to have troops, and troops cannot be raiſed without money." The clergy underſtood his meaning; they furniſhed ſubſidies, and the pillages ceaſed. The enterprizes of Philip Auguſtus were almoſt always ſucceſsful; becauſe he formed his projects with deliberation, and executed them without delay. He began by rendering the French happy, and in the end rendered them formidable; though he was more inclined to anger than to gentleneſs, to puniſh than to pardon, he was regretted by his ſubjects as a powerful genius and

Philip. as the father of his country. It was in his reign that the marſhal of France was ſeen, for the firſt time, at the head of the army. It was then, alſo, that families began to have fixed and hereditary ſurnames; the lords took them from the lands which they poſſeſſed; men of letters from the place of their birth; the converted Jews and rich merchants from that of their reſidence. Two very cruel evils, *viz.* leproſy and uſury, were prevalent at that time; the one infected the body, the other proved the ruin of the fortunes of families. The number of lepers was ſo great, that the ſmalleſt villages were obliged to have an hoſpital for the cure of that diſtemper. It is remarkable, that when Philip was on the point of engaging Richard, the Engliſh, who were lying in ambuſh near the Loire, run away with his equipages, in which he cauſed to be carried all the deeds or writings reſpecting the rights of the crown; a cuſtom which is uſed at this day by the grand ſeignior. Philip cauſed copies of his charters to be collected wherever they could be found; but after all his endeavours, ſome of them were never recovered. The ſurname of *Auguſtus* was given to Philip by his cotemporaries. Mezerai is miſtaken, when he aſſerts that Paulus Emilius was the firſt who rendered the name of *conqueror* by that of Auguſtus; a learned critic has proved the contrary by undoubted authorities.

Philip of *Valois*, firſt king of France of the collateral branch of the Valois, was ſon to Charles count of Valois, brother of Philip *the Fair*. He mounted the throne in 1328, on the death of his couſin Charles the Fair, after having held for ſome time the regency of the kingdom. France was much divided in the beginning of his reign, by diſputes about the ſucceſſion to the crown. Edward III. king of England laid claim to it as grandſon of Philip the Fair, by his mother; but Philip of Valois took poſſeſſion of it as firſt prince of the blood. The people gave him, upon his acceſſion to the throne, the title of *fortunate*; to which might have been added, for ſome time, thoſe of *victorious* and *juſt*. He marched to the relief of his vaſſal the count of Flanders, whoſe ſubjects, on account of bad uſage, had taken up arms againſt him. He engaged the rebels at Caſſel, performed prodigies of valour, and gained a ſignal victory, the 24th of Auguſt 1328. Having made all quiet, he went home, after ſaying to the count of Flanders, "Be more prudent and more humane, and you will have fewer diſloyal ſubjects." The victorious Philip devoted the time of peace to the internal regulations of his kingdom. The financiers were called to an account, and ſome of them condemned to death; among others Peter Remi, general of the finances, who left behind him near 20 millions. He afterwards enacted the law reſpecting freeholds, impoſing a tax upon churches, and commoners who had acquired the lands of the nobility. Then, alſo, began to be introduced the form of *appeal comme d'abus*, the principles of which are more ancient than the name. The year 1329 was diſtinguiſhed by a ſolemn homage paid to Philip, by Edward king of England, for the duchy of Guienne, upon his knees, and with his head uncovered. The interior peace of the kingdom was diſturbed by diſputes about the diſtinction of the church and ſtate. An aſſembly was ſummoned for hearing the two parties, in the preſence of the king: and in this aſſembly Peter de Cugnieres, his majeſty's advocate, defended the ſecular juriſdiction Philip. with great ability as a man well-informed, and an enlightened philoſopher. Bertrand biſhop of Autun, and Roger archbiſhop of Sens, pled the cauſe of the clergy with leſs ingenuity and judgment. This did not, however, prevent the king from ſhowing them favours, though the controverſy itſelf laid the foundation of all the diſputes which were afterwards agitated about the authority of the two powers; diſputes which contributed not a little to confine the eccleſiaſtical juriſdiction within narrower limits. While Philip was employing himſelf in ſome uſeful regulations, he was unhappily interrupted by Edward III. declaring war againſt France. This prince immediately recovered thoſe parts of Guienne of which Philip was in poſſeſſion. The Flemiſh having again revolted from France in ſpite of oaths and treaties, joined the ſtandard of Edward; and required that he would aſſume the title of *king of France*, in conſequence of his pretenſions to the crown; becauſe then, agreeably to the letter of their treaty, they only followed the king of France. From this period is dated the union of the flower-de-luce and leopards in the arms of England. Edward, in order to juſtify the change of his arms, cauſed the following manifeſto to be publiſhed in the verſe of the times.

Rex ſum regnorum, bina ratione, duorum:
Anglorum in regno ſum rex ego jure paterno;
Matris jure quidem Francorum nunzupor idem:
Hinc eſt armorum variatio facta meorum.

In the way of a parody to theſe lines, Philip made the following reply:

Prædo regnorum qui diceris eſſe duorum,
Francorum regno privaberis, atque paterno.
Succedunt mares huic regno, non mulieres:
Hinc eſt armorum variatio ſtulta tuorum.

In the mean time Philip put himſelf in a poſture of defence. His arms were at firſt attended with ſome ſucceſs; but thoſe advantages were far from compenſating the loſs of the battle of Ecluſe, in which the French fleet, conſiſting of 120 large ſhips, and manned by 40,000 ſeamen, was beat by that of England in the year 1340. This defeat is to be attributed, in part, to the little attention which had been paid to the navy of France, notwithſtanding her favourable ſituation, by being waſhed by two ſeas. She was obliged to make uſe of foreign ſhips, which obeyed but ſlowly, and even with ſome reluctance. This war, which had been alternately diſcontinued and renewed, begun again with more heat than ever in 1345. The two armies having come to an engagement the 26th of Auguſt 1346, near Creey, a village in the county of Ponthieu, the Engliſh there gained a ſignal victory. Edward had only 40,000 men, while Philip had nearly twice that number; but the army of the former was inured to war, and that of the latter was ill-diſciplined and overcome with fatiguing marches. France loſt from 25,000 to 30,000 men; of which numbers were John king of Bohemia (who, though blind, fought gallantly), and about 1500 gentlemen, the flower of the French nobility. The loſs of Calais, and ſeveral other places, was the ſad fruit of this defeat. Some time before Edward had challenged Philip of Valois

to

Philip. to a ſingle combat; which he refuſed, not on the ſcore of cowardice, but from the idea that it was improper for a ſovereign prince to accept a challenge from a king who was his vaſſal. At length, in 1347, a truce for ſix months was concluded between France and England, and afterwards prolonged at different times. Philip died a ſhort time after, the 23d of Auguſt 1350, aged 57 years, and far from bearing on his monument the title of *Fortunate*. He had, however, reunited Dauphiny to France. Humbert, the laſt prince of that country, having loſt all his children, and wearied with the wars which he had held out againſt Savoy, turned a Dominican, and gave his province to Philip, in 1349, on condition that the eldeſt ſon of the kings of France ſhould bear the title of Dauphin. Philip likewiſe added to his domain Rouſſillon and a part of Cerdagne, by lending ſome money to the king of Majorca, who gave him thoſe provinces as a ſecurity; provinces which Charles VIII. afterwards reſtored without any reimburſement. It is ſurpriſing that in ſo unfortunate a reign he ſhould have been able to purchaſe thoſe provinces after having paid a great deal for Dauphiny; but the duty on ſalt, the riſe on the other taxes, and eſpecially the frauds committed in the coinage of money, are ſuppoſed to have enabled him to make thoſe acquiſitions. The fictitious and ideal value of the coin was not only raiſed, but a great deal of bad money was iſſued from the mint. The officers of the mint were ſworn upon the goſpels to keep the ſecret: but how could Philip flatter himſelf that ſo groſs a fraud would not be diſcovered?

Philip II. ſon of Charles V. and of Iſabella of Portugal, who was born at Valladolid on the 21ſt of May 1527, became king of Naples and Sicily by his father's abdication in 1554. He aſcended the throne of Spain on the 17th of January 1556 by the ſame means. Charles had made a truce with the French, but his ſon broke it; and having formed an alliance with England, poured into Picardy an army of 40,000 men. The French were cut to pieces at the battle of St Quintin, which was fought on the 20th of Auguſt 1557. That town was taken by aſſault, and the day on which the breach was mounted Philip appeared armed cap-a-pee in order to animate the ſoldiers. It was the firſt and laſt time that he was obſerved to wear this military dreſs. It is well known, indeed, that his terror was ſo great during the action that he made two vows; one, that he ſhould never again be preſent in a battle; and the other, to build a magnificent monaſtery dedicated to St Lawrence, to whom he attributed the ſucceſs of his arms, which he executed at Eſcurial, a village about ſeven leagues from Madrid. After the engagement, his general, the Duke of Savoy, wanted to kiſs his hand; but Philip prevented him, ſaying, "It is rather my duty to kiſs your's, who have the merit of ſo glorious a victory;" and immediately preſented him with the colours taken during the action. The taking of Catelet, Ham, and Noyon, were the only advantages which were derived from a battle which might have proved the ruin of France. When Charles V. was informed of this victory, it is ſaid he aſked the perſon who brought him the intelligence, "if his ſon was at Paris?" and being anſwered in the negative, he went away without uttering a ſingle word. The Duke of Guiſe having had time to aſſemble an army, repaired the diſgrace of his country by the taking of Calais and Thionville. While he was animating the French, Philip gained a pretty conſiderable battle againſt Marſhall de Thermes near Gravelines. His army was, on this occaſion, commanded by Count Egmont, whom he afterwards cauſed to be beheaded. The conqueror made no better uſe of the victory of Gravelines than he had done of that of St Quintin; but he reaped conſiderable advantage from the glorious peace of Cateau-Cambreſis, the maſter-piece of his politics. By that treaty, concluded the 13th of April 1559, he gained poſſeſſion of the ſtrong places of Thionville, Marienbourg, Montmedi, Heſdin, and the county of Charollois. This war, ſo terrible, and attended with ſo much cruelty, was terminated, like many others, by a marriage. Philip took for his third wife Elizabeth, daughter of Henry II. who had been promiſed to Don Carlos. Philip

After theſe glorious atchievements, Philip returned in triumph to Spain, without having drawn a ſword. His firſt care, upon his arrival at Valladolid, was to demand of the grand inquiſitor the ſpectacle of an *auto-da-fé*. This was immediately granted him; 40 wretches, ſome of whom were prieſts or monks, were ſtrangled and burnt, and one of them was burnt alive. Don Carlos de Seza, one of thoſe unfortunate victims, ventured to draw near to the king, and ſaid to him, "How, Sir, can you ſuffer ſo many wretches to be committed to the flames? Can you be witneſs of ſuch barbarity without weeping?" To this Philip coolly replied, "If my own ſon were ſuſpected of herety, I would myſelf give him up to the ſeverity of the inquiſition. Such is the horror which I feel when I think of you and your companions, that if an executioner were wanting, I would ſupply his place myſelf." On other occaſions he conducted himſelf agreeably to the ſpirit which had dictated this anſwer. In a valley of Piedmont, bordering on the country of the Milaneſe, there were ſome heretics; and the governor of Milan had orders to put them all to death by the gibbet. The new opinions having found their way into ſome of the diſtricts of Calabria, he gave orders that the innovators ſhould be put to the ſword, with the reſervation of 60 of them, of whom 30 were afterwards ſtrangled, and the reſt committed to the flames. Philip

This ſpirit of cruelty, and ſhameful abuſe of his power, had the effect to weaken that power itſelf. The Flemiſh, no longer able to bear ſo hard a yoke, revolted. The revolution began with the fine and large provinces of the continent; but the maritime provinces only obtained their liberty. In 1579 they formed themſelves into a republic, under the title of the United Provinces. Philip ſent the Duke of Alba to reduce them; but the cruelty of that general only ſerved to exaſperate the ſpirit of the rebels. Never did either party fight with more courage, or with more fury. The Spaniards, at the ſiege of Haerlem, having thrown into the town the head of a Dutch officer who had been killed in a ſkirmiſh, the inhabitants threw to them the heads of eleven Spaniards, with this inſcription: "Ten heads for the payment of the tenth penny, and the eleventh for intereſt." Haerlem having ſurrendered at diſcretion, the conquerors cauſed all the magiſtrates, all the paſtors, and above 1500 citizens, to be hanged.

Philip. The Duke of Alba, being at length recalled, the grand commander of the Requeſnes was ſent in his place, and after his death Don John of Auſtria; but neither of thoſe generals could reſtore tranquillity in the Low Countries. To this ſon of Charles V. ſucceeded a grandſon no leſs illuſtrious, namely, Alexander Farneſe duke of Parma, the greateſt man of his time; but he could neither prevent the independence of the United Provinces, nor the progreſs of that republic which aroſe under his own eye. It was then that Philip, always at his eaſe in Spain, inſtead of coming to reduce the rebels in Flanders, proſcribed the Prince of Orange, and ſet 25,000 crowns upon his head. William, ſuperior to Philip, diſdained to make uſe of that kind of vengeance, and truſted to his ſword for his preſervation.

In the mean time the king of Spain ſucceeded to the crown of Portugal, to which he had a right by his mother Iſabella. This kingdom was ſubjected to him by the Duke of Alba, in the ſpace of three weeks, in the year 1580. Antony, prior of Crato, being proclaimed king by the populace of Liſbon, had the reſolution to come to an engagement; but he was vanquiſhed, purſued, and obliged to fly for his life.

A cowardly aſſaſſin, Balthazar Gerard, by a piſtol-ſhot killed the Prince of Orange, and thereby delivered Philip from his moſt implacable enemy. Philip was charged with this crime, it is believed without reaſon; though, when the news was communicated to him, he was imprudent enough to exclaim, "If this blow had been given two years ago, the Catholic religion and I would have gained a great deal by it."

This murder had not the effect to reſtore to Philip the Seven United Provinces. That republic, already powerful by ſea, aſſiſted England againſt him. Philip having reſolved to diſtreſs Elizabeth, fitted out, in 1588, a fleet called the *Invincible*. It conſiſted of 150 large ſhips, on which were counted 2650 pieces of cannon, 8000 ſeamen, 20,000 ſoldiers, and all the flower of the Spaniſh nobility. This fleet, commanded by the Duke of Medina Sidonia, ſailed from Liſbon when the ſeaſon was too far advanced; and being overtaken by a violent ſtorm, a great part of it was diſperſed. Twelve ſhips, driven upon the coaſt of England, were captured by the Engliſh fleet, which conſiſted of 100 ſhips; 50 were wrecked on the coaſts of France, Scotland, Ireland, Holland, and Denmark. Such was the ſucceſs of the Invincible. See ARMADA.

This enterpriſe, which coſt Spain 40 millions of ducats, 20,000 men, and 100 ſhips, was productive only of diſgrace. Philip ſupported this misfortune with an heroic reſolution. When one of his courtiers told him, with an air of conſternation, what had happened, he coolly replied, "I ſent to fight the Engliſh, and not the winds. God's will be done." The day after Philip ordered the biſhops to return thanks to God for having preſerved ſome remains of his fleet; and he wrote thus to the pope: "Holy father, as long as I remain maſter of the fountain head, I ſhall not much regard the loſs of a rivulet. I will thank the Supreme Diſpoſer of empires, who has given me the power of eaſily repairing a diſaſter which my enemies muſt attribute ſolely to the elements which have fought for them."

At the ſame time that Philip attacked England, he was encouraging in France the Holy League; the object of which was to overturn the throne and divide the ſtate. The leaguers conferred upon him the title of *Protector* of their aſſociation; which he eagerly accepted, from a perſuaſion that their exertions would ſoon conduct him, or one of his family, to the throne of France. He thought himſelf ſo ſure of his prey, that when ſpeaking of the principal cities in France, he uſed to ſay, "My fine city of Paris, my fine city of Orleans," in the ſame manner as he would have ſpoken of Madrid and Seville. What was the reſult of all thoſe intrigues? Henry IV. embraced the Catholic religion, and by his abjuration of Proteſtantiſm made his rival loſe France in a quarter of an hour. Philip.

Philip, at length, worn out by the debaucheries of his youth, and by the toils of government, drew near his laſt hour. A ſlow fever, the moſt painful gout, and a complication of other diſorders, could not diſengage him from buſineſs, nor draw from him the leaſt complaint. "What!" ſaid he to the phyſicians who heſitated about letting blood of him; "What! are you afraid of drawing a few drops of blood from the veins of a king who has made whole rivers of it flow from heretics?" At laſt, exhauſted by a complication of diſtempers, which he bore with an heroic patience, and being eaten up of lice, he expired the 13th of September 1598, aged 72 years, after a reign of 43 years and eight months. During the laſt 50 days of his illneſs he ſhowed a great ſenſe of religion, and had his eyes almoſt always fixed towards heaven.

No character was ever drawn by different hiſtorians in more oppoſite colours than that of Philip; and yet, conſidering the length and activity of his reign, there is none which it ſhould ſeem would be more eaſy to aſcertain. From the facts recorded in hiſtory, we cannot doubt that he poſſeſſed, in an eminent degree, penetration, vigilance, and a capacity for government. His eyes were continually open upon every part of his extenſive dominions. He entered into every branch of adminiſtration; watched over the conduct of his miniſters with unwearied attention; and in his choice both of them and of his generals diſcovered a conſiderable ſhare of ſagacity. He had at all times a compoſed and ſettled countenance, and never appeared to be either elated or depreſſed. His temper was the moſt imperious, and his looks and demeanor were haughty and ſevere; yet among his Spaniſh ſubjects he was of eaſy acceſs; liſtened patiently to their repreſentations and complaints; and where his ambition and bigotry did not interfere, was generally willing to redreſs their grievances. When we have ſaid thus much in his praiſe, we have ſaid all that truth requires or truth permits. It is indeed impoſſible to ſuppoſe that he was ſincere in his zeal for religion. But as his religion was of the moſt corrupt kind, it ſerved to increaſe the natural depravity of his diſpoſition; and not only allowed, but even prompted, him to commit the moſt odious and ſhocking crimes. Although a prince in the bigotted age of Philip might be perſuaded that the intereſt of religion would be advanced by falſehood and perſecution; yet it might be expected, that, in a virtuous prince, the ſentiments of honour and humanity would on ſome occaſions triumph over the dictates of ſuperſtition: but of this triumph there occurs not a ſingle inſtance in the reign of Philip; who without heſitation violated his moſt ſacred obli- *Philip II.*

Philip. gations as often as religion afforded him a pretence, and under that pretence exerciſed for many years the moſt unrelenting cruelty without reluctance or remorſe. His ambition, which was exorbitant; his reſentment, which was implacable; his arbitrary temper, which would ſubmit to no controul—concurred with his bigotted zeal for the Catholic religion, and carried the ſanguinary ſpirit, which that religion was calculated to inſpire, to a greater height in Philip than it ever attained in any other prince of that or of any former or ſucceeding age.

Though of a ſmall ſize, he had an agreeable perſon. His countenance was grave, his air tranquil, and one could not diſcover from his looks either joy in proſperity or chagrin in adverſity. The wars againſt Holland, France, and England, coſt Philip 564 millions of ducats; but America furniſhed him with more than the half of that ſum. His revenues, after the junction of Portugal, are ſaid to have amounted to 25 millions of ducats, of which he only laid out 100,000 for the ſupport of his own houſehold. Philip was very jealous of outward reſpect; he was unwilling that any ſhould ſpeak to him but upon their knees. The duke of Alba having one day entered this prince's cabinet without being introduced, he received the following harſh ſalutation, accompanied with a ſtormy countenance: "An impudence like this of your's would deſerve the hatchet." If he thought only how to make himſelf be feared, he ſucceeded in doing ſo; for few princes have been more dreaded, more abhorred, or have cauſed more blood to flow, than Philip II. of Spain. He had ſucceſſively, if not all at once, war to maintain againſt Turkey, France, England, Holland, and almoſt all the Proteſtants of the empire, without having a ſingle ally, not even the branch of his own houſe in Germany. Notwithſtanding ſo many millions employed againſt the enemies of Spain, Philip found in his œconomy and his reſources wherewith to build 30 citadels, 64 fortified places, 9 ſea-ports, 25 arſenals, and as many palaces, without including the eſcurial. His debts amounted to 140 millions of ducats, of which, after having paid ſeven millions of intereſt, the greateſt part was due to the Genoeſe. Moreover, he had ſold or alienated a capital ſtock of 100 millions of ducats in Italy. He made a law, fixing the majority of the kings of Spain at 14 years of age. He affected to be more than commonly devout; he eat often at the refectory with the monks; he never entered their churches without kiſſing all the relics; he cauſed knead his bread with the water of a fountain which was thought to poſſeſs a miraculous virtue; he boaſted of never having danced, and of never wearing breeches after the Grecian faſhion. Grave and ſolemn in all his actions, he drove from his preſence a woman who had ſmiled while he was blowing his noſe. One great event of his domeſtic life is the death of his ſon Don Carlos. The manner of this prince's death is not certainly known. His body, which lies in the monument of the eſcurial, is there ſeparated from his head; but it is pretended that the head is ſeparated only becauſe the leaden coffin which contains the body is too ſmall. The particulars of his crime are as little known as the manner in which it was committed. There is no evidence, nor is there any probability, that Philip would have cauſed him to be condemned by the inquiſition. All that we know of the matter is, that in 1568 his father, having diſcovered that he had ſome correſpondence with the Hollanders his enemies, arreſted him himſelf in his own room. He wrote at the ſame time to Pope Pius V. in order to give him an account of his ſon's impriſonment; and in his letter to this pontiff, the 20th of January 1568, he ſays, "that from his earlieſt years the ſtrength of a wicked nature has ſtifled in Don Carlos every paternal inſtruction." It was Philip II. who cauſed to be printed at Anvers, between 1569 and 1572, in 8 vols folio, the fine Polyglot Bible, which bears his name; and it was he who ſubjected the iſlands afterwards called the *Philippines*. He married ſucceſſively, 1ſt, Mary daughter of John III. king of Portugal; 2dly, Mary daughter of Henry VIII. and queen of England; 3dly, Elizabeth of France, daughter of Henry II.; 4thly, Anne, daughter of the Emperor Maximilian II. Don Carlos was the ſon of his firſt wife, and Philip III. of the laſt. Philippi.

PHILIPPI (anc. geog.), a town of Macedonia, in the territory of the Edones, on the confines of Thrace (Pliny, Ptolemy), ſituated on the ſide of a ſteep eminence; anciently called *Datum* and *Drenides* (Appian), though Strabo ſeems to diſtinguiſh them. This town was famous on ſeveral accounts; not only as taking its name from the celebrated Philip of Macedon, father to Alexander the Great, who conſidered it as a fit place for carrying on the war againſt the Thracians; but alſo on account of two battles fought in its neighbourhood between Auguſtus and the republican party. In the firſt of theſe battles, Brutus and Caſſius had the command of the republican army; while Octavianus, afterwards Auguſtus, and Mark Antony, had the command of their adverſaries. The army of Brutus and Caſſius conſiſted of 19 legions and 20,000 horſe; the imperial forces of an equal number of legions, but more complete, and 13,000 horſe; ſo that the numbers on both ſides were pretty equal. The troops of Brutus were very richly dreſſed, moſt of them having their armour adorned with gold and ſilver; for Brutus, though very frugal in other reſpects, was thus extravagant with reſpect to his men, thinking that the riches that they had about them would make them exert themſelves the more, to prevent theſe from falling into the enemy's hands. Both the republican generals appear to have been inferior in ſkill to Mark Antony; for as to Octavianus, he is allowed never to have conquered but by the valour of others. A little before the firſt engagement, Octavianus, who had been indiſpoſed, was carried out of the camp, at the perſuaſion of Artorius his phyſician, who had dreamed that he ſaw a viſion directing him to be removed. Brutus's men, who oppoſed the wing commanded by Octavianus, charged without orders, which cauſed great confuſion. However, they were ſucceſsful; for part of them, taking a compaſs about, fell upon the enemy's rear: after which they took and plundered the camp, making a great ſlaughter of ſuch as were in it; and among the reſt putting 2000 Lacedemonians to the ſword who were newly come to the aſſiſtance of Octavianus. The emperor himſelf was ſought for, but in vain, having been conveyed away for the reaſon abovementioned; and as the ſoldiers pierced the litter in which he was uſually carried, it was thence reported

Philippi, Philippics.

that he had been killed. This threw that whole part of the army into such consternation, that when Brutus attacked them in front, they were most completely routed; three whole legions being cut in pieces, and a prodigious slaughter made among the fugitives. But by the imprudence of the general in pursuing too far, the wing of the republican army commanded by Cassius was left naked and separated from the rest of the army; on which they were attacked at once in front and in flank, and thus they were defeated and their camp taken, while Brutus imagined that he had gained a complete victory. Cassius himself retired to an eminence at a small distance from Philippi; whence he sent one of his greatest intimates to procure intelligence concerning the fate of Brutus. That general was on his way, and already in view, when the messenger set out. He soon met his friends; but they surrounding him to inquire the news, Cassius, who beheld what passed, imagined that he was taken prisoner by the enemy, retired to his tent, and in despair caused one of his freedmen cut off his head. Thus far at least is certain, that he went into the tent with that freedman, and that his head was found separated from his body when Brutus entered. However, the freedman was never afterwards seen.

The second engagement was pretty similar to the first. Brutus again opposed Octavianus, and met with the same success; but in the mean time Antony, to whom he ought undoubtedly to have opposed himself, having to do only with the lieutenants of Cassius, gained a complete victory over them. What was worst, the fugitives, instead of leaving the field of battle altogether, fled for protection to Brutus's army; where, crowding in among the ranks, they carried despair and confusion wherever they went, so that a total defeat ensued, and the republican army was almost entirely cut in pieces. After the battle, Brutus put an end to his own life, as is related more fully under the article Rome.

The city of Philippi is likewise remarkable on account of an epistle written by St Paul to the church in that place. It was a Roman colony (Luke, Pliny, Coin, Inscription). It is also remarkable for being the birth-place of Adrastus, the Peripatetic philosopher, and disciple of Aristotle.—The town is still in being, and is an archbishop's see; but greatly decayed and badly peopled.. However, there is an old amphitheatre, and several other monuments of its ancient grandeur. E. Long. 44. 55. N. Lat. 41. 0.

PHILIPPICS, Φιλιππικοι λογοι, in literature, is a name which is given to the orations of Demosthenes against Philip king of Macedon. The Philippics are reckoned the master-pieces of that great orator: Longinus quotes many instances of the sublime from them; and points out a thousand latent beauties. Indeed that pathetic in which Demosthenes excelled, the frequent interrogations and apostrophes wherewith he attacked the indolence of the Athenians, where could they be better employed? Whatever delicacy there be in the oration against Leptines, the Philippics have the advantage over it, were it only on account of the subject, which gives Demosthenes so fair a field to display his chief talent, we mean, with Longinus, that of moving and astonishing.

Dionysius Halicarnasseus ranks the oration on the Halonese among the Philippics, and places it the eighth in order: but though his authority be great, yet that force and majesty wherein Cicero characterises the Philippics of Demosthenes, seem to exclude the oration on the Halonese out of the number; and authorise the almost universal opinion of the learned, who reject it as spurious. Libanius, Photius, and others, but above all the languidness of the style, and the lowness of the expressions, which reign throughout the whole, father it on Hegesippus. Philippic, Philippine Islands.

Philippic is likewise applied to the fourteen orations of Cicero against Mark Antony. Cicero himself gave them this title in his epistles to Brutus; and posterity have found it so just, that it has been continued to our times. Juvenal, Sat. x. calls the second the *divine Philippic*, and witnesses it to be of great fame, *conspicuæ divina Philippica famæ*. That orator's intitling his last and most valued orations after the Philippics of Demosthenes shows the high opinion he had of them. Cicero's Philippics cost him his life; Mark Antony having been so irritated with them, that when he arrived at the triumvirate, he procured Cicero's murder, cut off his head, and stuck it up in the very place whence the orator had delivered the Philippics.

PHILIPPINE islands, are certain islands of Asia, which lie between 114 and 126 degrees of east longitude, and between 6 and 20 degrees of north latitude; about 300 miles south-east of China. They are said to be about 1200 in number, of which there are 400 very considerable. They form a principal division of that immense Indian Archipelago, which consists of so many thousand islands, some of which are the largest, and many of them the richest, in the world. The Philippines form the northernmost cluster of these islands, and were discovered in the year 1521 by the famous navigator Ferdinand Magellan, a Portuguese gentleman, who had served his native country both in the wars of Africa and in the East Indies; particularly under Albuquerque, the famous Portuguese general, who reduced Goa and Malacca to the obedience of that crown. Magellan having had a considerable share in those actions, and finding himself neglected by the government of Portugal, and even denied, as it is said, the small advance of a ducat a month in his pay, left the court of Portugal in disgust, and offered his services to Charles V. then emperor of Germany and king of Spain, whom he convinced of the probability of discovering a way to the Spice Islands, in the East Indies, by the west; whereupon the command of five small ships being given him, he set sail from Seville, on the 10th of August 1510, and standing over to the coast of South America, proceeded southward to 52°, where he fortunately hit upon a strait, since called the *Strait of Magellan*, which carried him into the Pacific Ocean or South Sea; and then steering northward, repassed the equator: after which, he stretched away to the west, across that vast ocean, till he arrived at Guam, one of the Ladrones, on the 10th of March 1521; and soon after sailed to the westward, and discovered the Philippines, which he did on St Lazarus's day; and, in honour of that saint, he called them the *Archipelago of St Lazarus*. He took possession of them in the name of the king of Spain, but happened to be killed in a skirmish he had with the natives of one of them. His people, *Benson's Mil. Mem.*

Philippine Islands.

however, arrived afterwards at the Molucces, or Clove Islands, where they left a colony, and returned to Spain by the way of the Cape of Good Hope; being the firſt perſons that ever ſailed round the globe.—But there was no attempt made by the Spaniards to ſubdue or plant the Philippine Iſlands until the year 1564, in the reign of Philip II. ſon of Charles V. when Don Louis de Velaſco, viceroy of Mexico, ſent Michael Lopez Delagaſpes thither with a fleet, and a force ſufficient to make a conqueſt of theſe iſlands, which he named the *Philippines*, in honour of Philip II. then upon the throne of Spain; and they have remained under the dominion of that crown till taken by Sir William Draper. The Philippines are ſcarce inferior to any other iſlands of Aſia in all the natural productions of that happy climate; and they are by far the beſt ſituated for an extenſive and advantageous commerce. By their poſition, they form the centre of intercourſe with China, Japan, and the Spice Iſlands; and whilſt they are under the dominion of Spain, they connect the Aſiatic and American commerce, and become a general magazine for the rich manufactures of the one and for the treaſures of the other. Beſides, they are well ſituated for a ſupply of European goods, both from the ſide of Acapulco and by the way of the Cape of Good Hope. In fact, they formerly enjoyed a traffic in ſome degree proportioned to the peculiar felicity of their ſituation; but the Spaniſh dominion is too vaſt and unconnected to be improved to the beſt advantage.—The ſpirit of commerce is not powerful in that people. The trade of the Philippines is thought to have declined; its great branch is now reduced to two ſhips, which annually paſs between theſe iſlands and Acapulco in America, and to a ſingle port of Manila in the iſland of Luconia.

Indeed the Spaniards appear by no means to be actuated by the ſpirit of induſtry: for, ſo far from improving the fine ſituation of theſe iſlands to the utmoſt, it happens, on the contrary, that the trade is hurtful to the mother-country; for (to confine ourſelves to Manila, with which they have moſt to do), inſtead of taking Spaniſh manufactures, they trade with the Chineſe for ſpices, ſilks, ſtockings, Indian ſtuffs, callicoes, chintz, and many other articles; and with the Japaneſe for cabinets, and all ſorts of lacquered ware; for all which they pay in gold or ſilver. All theſe commodities, together with what the iſlands produce, and great quantities of wrought plate by the Chineſe artiſans, are collected at Manila, and tranſported annually in two ſhips to Acapulco in Mexico. Each of theſe ſhips is eſteemed worth L.600,000 Sterling; and in the war which began in 1739, and which was not diſtinguiſhed by ſuch a ſeries of wonderful ſucceſſes as that which ended in 1763, the taking of one of the galleons which carry on the trade between Manila and America, was conſidered as one of the moſt brilliant advantages which we gained. This trade is not laid open to all the inhabitants of Manila, but is confined by very particular regulations, ſomewhat analogous to thoſe by which the trade of the regiſter ſhips from Cadiz to the Weſt Indies is reſtrained. The ſhips employed are all king's ſhips, commiſſioned and paid by him; and the tonage is divided into a certain number of bales, all of the ſame ſize. Theſe are divided among the convents at Manila, but principally the Jeſuits (A), as a donation to ſupport their miſſions, for the propagation of the Roman Catholic faith. Moſt of the religious are concerned in this trade, and ſell to the merchants at a great price what room in the ſhip they are not to occupy. This trade is by a royal edict limited to a certain value, but it always exceeds it, each ſhip being generally worth 3,000,000 of dollars. The returns made from America are in ſilver, cochineal, ſweetmeats, together with ſome European millinery ware for the women, and ſome ſtrong Spaniſh wine. It is obvious, that the greateſt part of the treaſure remitted does not remain at Manila, but is diſperſed over India for goods. Many ſtrong remonſtrances againſt this Indian trade to Mexico have been made to the court of Spain, wherein they urge, that the ſilk manufactories of Valentia and other parts of Spain, the linens from Cadiz, and their other manufactories, are hurt in their ſale in Mexico and Peru, by the Chineſe being able to afford them goods of the ſame ſort cheaper than they are able; that were this trade laid open, the whole treaſure of the New World would centre in Spain, or with European merchants; but now it enriches only the Jeſuits and a few private perſons. Wiſe as theſe arguments are, the Jeſuits and prieſts, verſant in intrigue, and the moſt ſelfiſh ſet of men on earth, had intereſt enough at court to ſtop the effect.

At Cavite in this bay are a fort, a town, and a fine dock-yard, where theſe large galleons are built and repaired, and where they load and unload, together with all the other large ſhips that trade to this bay.

The principal of the Philippine iſlands are Luconia or Manila, Tandago or Samul, Maſbate, Mindora, Luban, Paragoa, Panay, Leyte, Bohel, Sibu, Sogbu, Negros, St John, Xolo, and Mindanao. In moſt of theſe, the Spaniſh power prevails, and all are under the governor of Luconia; but there are ſome in which that nation has little authority, or even influence, ſuch as Mindanao.

The inhabitants of theſe iſlands conſiſt of Chineſe, Ethiopians, Malays, Spaniards, Portugueſe, Pintados or Painted People, and Meſtees, a mixture of all theſe. Their perſons and habits reſemble thoſe of the ſeveral nations whence they derive their original; only, it is obſervable, that the features of the blacks of theſe iſlands are as agreeable as thoſe of the white people. There is not a ſoil in the world that produces greater plenty of all things for life; as appears by the multitude of inhabitants to be found in the woods and mountains, who ſubſiſt almoſt entirely by the fruits of the earth, and the veniſon they take. Nor can any country appear more beautiful; for there is a perpetual verdure, and buds, bloſſoms, and fruit, are found upon the trees all the year round, as well on the mountains as in the cultivated gardens. Vaſt quanti-

Philippine Islands.

ties

(A) We do not know who has the Jeſuits ſhare ſince they were expelled the Spaniſh dominions.

Philippine Islands.

ties of gold are washed down from the hills by the rains, and found mixed with the sand of their rivers. There are also mines of other metals, and excellent load-stones found here; and such numbers of wild buffaloes, that a good huntsman on horseback, armed with a spear, will kill 10 or 20 in a day. The Spaniards take them for their hides, which they sell to the Chinese; and their carcases serve the mountaineers for food. Their woods also abound with deer, wild hogs, and goats. Of the last, there is such plenty in one of these islands, that the Spaniards gave it the name of *Cabras*. Horses and cows have been likewise imported into these islands, from New Spain, China, and Japan, which have multiplied considerably; but the sheep that were brought over came to nothing. The trees produce a great variety of gums; one kind, which is the commonest, by the Spaniards called *brea*, is used instead of pitch; of the others some are medicinal, others odoriferous.

In those islands are monkeys and baboons of a monstrous bigness, that will defend themselves if attacked by men. When they can find no fruit in the mountains, they go down to the sea to catch crabs and oysters; and that the oysters may not close and catch their paws, they first put in a stone to prevent their shutting close: they take crabs by putting their tail in the holes where they lie, and when the crab lays hold of it, they draw him out. There are also great numbers of civet-cats in some of the islands. The bird called *tavan*, is a black sea-fowl, something less than a hen, and has a long neck; it lays its eggs in the sand by the sea-side, 40 or 50 in a trench, and then covers them, and they are hatched by the heat of the sun. They have likewise the bird *saligan*, which builds her nest on the sides of rocks, as the swallows do against a wall; and these are the delicious *Birds-Nests* so much esteemed, being a kind of jelly that dissolves in warm water.

The Spaniards have introduced several of the American fruits, which thrive here as well as in America; the cocoa or chocolate-nut particularly, which increases so that they have no occasion now to import it from Mexico. Here is also the *Fountain-Tree*, from which the natives draw water; and there is likewise a kind of cane, by the Spaniards called *vaxuco*, which, if cut, yields fair water enough for a draught, of which there are plenty in the mountains, where water is most wanted.

These islands being hot and moist, produce abundance of venomous creatures, as the soil does poisonous herbs and flowers, which do not kill those who touch or taste them, but so infect the air, that many people die in the time of their blossoming.

The orange, lemon, and several other trees, bear twice a year. A sprig, when planted, becomes a tree and bears fruit in a year's time; so that without any hyperbole it may be affirmed, that a more luxuriant verdant soil can scarcely be conceived. The woods are filled with old, large, and lofty trees, and such as yield more sustenance to man than is to be found in almost any other part of the world. These islands, however, besides their other inconveniences, of which they have many, are very subject to earthquakes, which often prove very fatal. See Manila.

Philippines

Philippines, a religious society of young women at Rome, so called from their taking St Philip de Neri for their protector. The society consists of 100 poor girls, who are brought up till they are of age to be married, or become nuns, under the direction of some religious women, who teach them to read, write, and work, and instruct them in the duties of Christianity. They wear a white veil, and a black cross on their breasts. See Macedonia.

Philips

PHILIPPISTS, a sect or party among the Lutherans; the followers of Philip Melancthon. He had strenuously opposed the Ubiquists, who arose in his time; and the dispute growing still hotter after his death, the university of Wittemberg, who espoused Melancthon's opinion, were called by the Flacians, who attacked it, *Philippists*.

PHILIPS (Fabian), was author of several books relating to ancient customs and privileges in England. He was born at Prestbury in Gloucestershire, September 28th 1601. When very young, he spent some time in one of the Inns of Chancery; and went from thence to the Middle Temple, where he became learned in the law. In the civil wars, he was a bold assertor of the king's prerogative; and was so passionate a lover of Charles I. that, two days before that illustrious monarch was beheaded, he wrote a protestation against the intended murder, and caused it to be printed, and affixed to posts in all public places. He likewise published, in 1649, 4to, a pamphlet intituled, "*Veritas Inconcussa*; or King Charles I. no Man of Blood, but a Martyr for his People:" which was reprinted in 1660, 8vo. In 1663, when the courts of justice at Westminster, especially the Chancery, were voted down by Oliver's parliament, he published, "Considerations against the dissolving and taking them away:" for which he received the thanks of William Lenthal, Esq; speaker of the late parliament, and of the keepers of the liberties of England. He was for some time filazer for London, Middlesex, Cambridgeshire, and Huntingdonshire; and spent much money in searching records, and writing in favour of the royal prerogative. The only advantage he received for this attachment to the royal cause was, the place of one of the commissioners for regulating the law, worth L. 200 *per annum*, which only lasted two years. After the Restoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and published a book to show the necessity of preserving them, intitled, "*Tenenda non tollenda*; or, the Necessity of preserving Tenures *in capite*, and by Knight's-service, which, according to their first institution, were, and are yet, a great part of the *salus populi*, &c. 1660," 4to. In 1663 he published, "The Antiquity, Legality, Reason, Duty, and Necessity of Pre-emption and Pourveyance for the King," 4to; and afterwards many other pieces upon subjects of a similar kind. He assisted Dr Bates in his "*Elenchus Motuum*; especially in searching the records and offices for that work. He died, November 17th, 1690, in his 89th year; and was buried near his wife in the church of Twyford in Middlesex. He was a man well acquainted with records and antiquities; but his manner of writing is neither close nor well digested. He published a political pamphlet in 1681, intitled,

Philips. intitled, "*Urſa Major et Minor*; ſhowing that there is no ſuch Fear, as is factitiouſly pretended, of Popery and arbitrary Power."

Philips (Ambroſe), an Engliſh poet, was deſcended from a very ancient and conſiderable family of that name in Leiceſterſhire. He received his education at St John's college, Cambridge; during his ſtay at which univerſity, he wrote his paſtorals, which acquired him at the time ſo high a reputation. His next performance was, *The Life of Archbiſhop Williams*, written, according to Mr Cibber, to make known his political principles, which in the courſe of it he had a free opportunity of doing, as the archbiſhop, who is the hero of his work, was a ſtrong opponent to the high-church meaſures.

When he quitted the univerſity, and came to London, he became a conſtant attendant at, and one of the wits of, Button's coffee-houſe, where he obtained the friendſhip and intimacy of many of the celebrated geniuſes of that age, more particularly of Sir Richard Steele, who, in the firſt volume of his *Tatler*, has inſerted a little poem of Mr Philips's, which he calls a *Winter Piece*, dated from Copenhagen, and addreſſed to the earl of Dorſet, on which he beſtows the higheſt encomiums; and, indeed, ſo much juſtice is there in theſe his commendations, that even Mr Pope himſelf, who had a fixed averſion for the author, while he affected to deſpiſe his other works, uſed always to except this from the number.

The firſt diſlike Mr Pope conceived againſt Mr Philips, proceeded from that jealouſy of fame which was ſo conſpicuous in the character of that great poet; for Sir Richard Steele had taken ſo ſtrong a liking to the paſtorals of the latter, as to have formed a deſign for a critical compariſon of them with thoſe of Pope, in the concluſion of which the preference was to have been given to Philips. This deſign, however, coming to Mr Pope's knowledge, that gentleman, who could not bear a rival near the throne, determined to ward off this ſtroke by a ſtratagem of the moſt artful kind; which was no other than taking the ſame taſk on himſelf; and, in a paper in the Guardian, by drawing the like compariſon, and giving a like preference, but on principles of criticiſm apparently fallacious, to point out the abſurdity of ſuch a judgment. However, notwithſtanding the ridicule that was drawn on him in conſequence of his ſtanding as it were in competition with ſo powerful an antagoniſt, it is allowed, that there are, in ſome parts of Philips's paſtorals, certain ſtrokes of nature, and a degree of ſimplicity, that are much better ſuited to the purpoſes of paſtoral, than the more correctly turned periods of Mr Pope's verſification. Mr Philips and Mr Pope being of different political principles, was another cauſe of enmity between them; which roſe at length to ſo great a height, that the former, finding his antagoniſt too hard for him at the weapon of wit, had even determined on making uſe of a rougher kind of argument; for which purpoſe he even went ſo far as to hang up a rod at Button's for the chaſtiſement of his adverſary whenever he ſhould come thither; which, however, Mr Pope declining to do, avoided the *argumentum baculinum*, in which he would, no doubt, have found himſelf on the weakeſt ſide of the queſtion. Our author alſo wrote ſeveral dramatical pieces; The Briton, Diſtreſſed Mo- Phillps. ther, and Humphrey Duke of Glouceſter; all of which met with ſucceſs, and one of them is at this time a ſtandard of entertainment at the theatres, being generally repeated ſeveral times in every ſeaſon. Mr Philips's circumſtances were in general, through his life, not only eaſy, but rather affluent, in conſequence of his being connected, by his political principles, with perſons of great rank and conſequence. He was concerned with Dr Hugh Boulter, afterwards archbiſhop of Armagh, the right honourable Richard Weſt, Eſq; lord chancellor of Ireland, the reverend Mr Gilbert Burnet, and the reverend Mr Henry Stevens, in writing a ſeries of papers called the *Free Thinker*, which were all publiſhed together by Mr Philips, in three volumes in 12mo.

In the latter part of Queen Anne's reign, he was ſecretary to the Hanover club, who were a ſet of noblemen and gentlemen who had formed an aſſociation in honour of that ſucceſſion, and for the ſupport of its intereſts, and who uſed particularly to diſtinguiſh in their toaſts ſuch of the fair ſex as were moſt zealouſly attached to the illuſtrious Houſe of Brunſwic. Mr Philips's ſtation in this club, together with the zeal ſhown in his writings, recommended him to the notice and favour of the new government. He was, ſoon after the acceſſion of king George I. put into the commiſſion of the peace, and appointed one of the commiſſioners of the lottery. And, on his friend Dr Boulter's being made primate of Ireland, he accompanied that prelate acroſs St George's Channel, where he had conſiderable preferments beſtowed on him, and was elected a member of the Houſe of Commons there, as repreſentative for the county of Armagh. At length, having purchaſed an annuity for life of 400 l. *per annum*, he came over to England ſome time in the year 1748; but having a very bad ſtate of health, and being moreover of an advanced age, he died ſoon after, at his lodgings near Vauxhall, in Surry.

"Of his perſonal character (ſays Dr Johnſon) all I have heard is, that he was eminent for bravery, and ſkill in the ſword, and that in converſation he was ſolemn and pompous." He is ſomewhere called *Quaker Philips*, but, however, appears to have been a man of integrity; for the late Paul Whitehead relates, that when Mr Addiſon was ſecretary of ſtate, Philips applied to him for ſome preferment, but was coolly anſwered, "that it was thought that he was already provided for, by being made a juſtice for Weſtminſter." To this obſervation our author, with ſome indignation, replied, "Though poetry was a trade he could not live by, yet he ſcorned to owe ſubſiſtence to another which he ought not to live by."

The following anecdote is told of our author by Dr Johnſon: "At a coffee-houſe, he (Philips) was diſcourſing upon pictures, and pitying the painters, who, in their hiſtorical pieces, always draw the ſame ſort of *ſky*. "They ſhould travel (ſaid he), and then they would ſee that there is a different *ſky* in every country, in England, France, Italy, and ſo forth." "Your remark is juſt (ſaid a grave gentleman who ſat by), I have been a traveller, and can teſtify what you obſerve is true; but the greateſt variety of *ſkies* that I found was in Poland." "In Poland, Sir? (ſays Philips)."

Philips. lips)." "Yes, in Poland; for there is Sobie*ſky*, and Sabrun*ſky*, and Jablon*ſky*, and Podebra*ſky*, and many more *ſkies*."

PHILIPS (Catharine), a very ingenious lady, the daughter of Mr John Fowler merchant, was born at London in January 1631, and educated at a ſchool at Hackney. She married James Philips of the priory of Cardigan, Eſq; and went with the viſcounteſs of Dungannon into Ireland, where ſhe tranſlated Corneille's tragedy of Pompey into Engliſh, which was ſeveral times acted there with great applauſe.

She tranſlated alſo the four firſt acts of Horace, another tragedy of Corneille, the fifth being done by Sir John Denham. This excellent and amiable lady, for ſuch it ſeems ſhe was, died of the ſmallpox in London, the 22d of June 1664, much and juſtly regretted; "having not left (ſays Langbaine) any of her ſex her equal in poetry.—She not only equalled (adds he) all that is reported of the poeteſſes of antiquity, the Leſbian Sappho and the Roman Sulpitia, but juſtly found her admirers among the greateſt poets of our age." Cowley wrote an ode upon her death. Dr Jeremy Taylor had addreſſed to her his "Meaſures and Offices of Friendſhip:" the ſecond edition of which was printed in 1657, 12mo. She aſſumed the name of *Orinda*. In 1667, were printed, in folio, "Poems by the moſt deſervedly admired Mrs Catharine Philips, the matchleſs Orinda. To which is added, Monſieur Corneille's Pompey and Horace, tragedies. With ſeveral other tranſlations from the French;" and her picture before them, engraven by Faithorne. There was likewiſe another edition in 1678, folio; in the preface of which we are told, that "ſhe wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and if they were collected with thoſe excellent diſcourſes ſhe wrote on ſeveral ſubjects, they would make a volume much larger than that of her poems." In 1705, a ſmall volume of her letters to Sir Charles Cotrel were printed under the title of "Letters from Orinda to Poliarchus. The editor of theſe letters tells us, that "they were the effect of an happy intimacy between herſelf and the late famous Poliarchus, and are an admirable pattern for the pleaſing correſpondence of a virtuous friendſhip. They will ſufficiently inſtruct us, how an intercourſe of writing between perſons of different ſexes ought to be managed with delight and innocence; and teach the world not to load ſuch a commerce with cenſure and detraction, when it is removed at ſuch a diſtance from even the appearance of guilt."

PHILIPS (John), an eminent Engliſh poet, was born in 1676. He was educated at Winchester and Oxford, where he became acquainted with Milton, whom he ſtudied with great application, and traced in all his ſucceſsful tranſlations from the ancients. The firſt poem which diſtinguiſhed our author, was his *Splendid Shilling*, which is in the *Tatler* ſtyled the *fineſt burleſque poem in the Engliſh language*. His next was intitled *Blenheim*, which he wrote at the requeſt of the earl of Oxford, and Mr Henry St John, afterwards Lord Bolingbroke, on the victory obtained there by the duke of Marlborough in 1704. It was publiſhed in 1705; and the year after he finiſhed another poem upon cyder, the firſt book of which had been written at Oxford. It is on the model of Virgil's Georgics, and is a very excellent piece. We have no more of Mr Philips but a Latin ode to Henry St John, Eſq; which is eſteemed a maſterpiece. He was contriving greater things; but illneſs coming on, he was obliged to drop every thing but the care of his health. This care, however, did not ſave him: for, after lingering a long time, he died at Hereford, Feb. 15. 1708, of a conſumption and aſthma, before he had reached his 33d year. He was interred in the cathedral of that city with an inſcription over his grave; and had a monument erected to his memory in Weſtminſter-abbey by Sir Simon Harcourt, afterwards lord-chancellor, with an epitaph upon it written by Dr Atterbury, though commonly aſcribed to Dr Freind. He was one of thoſe few poets whoſe muſe and manners were equally excellent and amiable; and both were ſo in a very eminent degree. Philips.

Dr Johnſon obſerves, that "Philips has been always praiſed, without contradiction, as a man modeſt, blameleſs, and pious; who bore a narrow fortune without diſcontent, and tedious and painful maladies without impatience; beloved by thoſe that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His converſation is commended for its innocent gaiety, which ſeems to have flowed only among his intimates; for I have been told, that he was in company ſilent and barren, and employed only upon the pleaſures of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks, that in all his writings except Blenheim he has found an opportunity of celebrating the fragrant fume. In common life, he was probably one of thoſe who pleaſe by not offending, and whoſe perſon was loved, becauſe his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St John had diſgraced him. His works are few. The Splendid Shilling has the uncommon merit of an original deſign, unleſs it may be thought precluded by the ancient *Centos*. To degrade the ſounding words and ſtately conſtruction of Milton, by an application to the loweſt and moſt trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are preſented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of ſuch performances begins and ends with the firſt author. He that ſhould again adapt Milton's phraſe to the groſs incidents of common life, and even adapt it with more art, which would not be difficult, muſt yet expect but a ſmall part of the praiſe which Philips has obtained; he can only hope to be conſidered as the repeater of a jeſt.

"There is a Latin ode written to his patron St John, in return for a preſent of wine and tobacco, which cannot be paſſed without notice. It is gay and elegant, and exhibits ſeveral artful accommodations of claſſic expreſſions to new purpoſes. It ſeems better turned than the odes of Haunes. To the poem on cyder, written in imitation of the Georgics, may be given this peculiar praiſe, that it is grounded in truth; that the precepts which it contains are exact and juſt; and that it is therefore at once a book of entertainment and of ſcience. This I was told by Miller, the great

Philips || Philiſtines.

great gardener and botaniſt, whoſe expreſſion was, that 'there were many books written on the ſame ſubject in proſe, which do not contain ſo much truth as that poem.' In the diſpoſition of his matter, ſo as to interſperſe precept, relating to the culture of trees, with ſentiments more generally pleaſing, and in eaſy and graceful tranſitions from one ſubject to another, he has very diligently imitated his maſter; but he unhappily pleaſed himſelf with blank verſe, and ſuppoſed that the numbers of Milton, which impreſs the mind with veneration, combined as they are with ſubjects of inconceivable grandeur, could be ſuſtained by images which at moſt can riſe only to elegance. Contending angels may ſhake the regions of heaven in blank verſe; but the flow of equal meaſures, and the embelliſhment of rhime, muſt recommend to our attention the art of engrafting, and decide the merit of the redſtreak and pearmain. What ſtudy could confer, Philips had obtained; but natural deficiency cannot be ſupplied. He ſeems not born to greatneſs and elevation. He is never lofty, nor does he often ſurpriſe with unexpected excellence: but perhaps to his laſt poem may be applied what Tully ſaid of the work of Lucretius, that 'it is written with much art, though with few blazes of genius.'

It deſerves to be remarked, that there were two poets of both the names of our author, and who flouriſhed in his time. One of them was Milton's nephew, and wrote ſeveral things, particularly ſome memoirs of his uncle, and part of Virgil Traveſtied. The other was the author of two political farces, which were both printed in 1716; 1. The Earl of Marr married, with the Humours of Jocky the Highlander. 2. The Pretender's Flight; or a Mock Coronation, with the Humours of the facetious Harry St John.

PHILIPSBURG, is an imperial town of Germany, in the circle of the Upper Rhine. It is very ſtrong, and looked upon as one of the bulwarks of the empire. It is ſeated in a moraſs, and fortified with ſeven baſtions, and ſeveral advanced works. The town belongs to the biſhop of Spire, but all the works and the fortifications to the empire. It has been ſeveral times taken and retaken, particularly by the French in 1734, when the duke of Berwick was killed at the ſiege; but it was rendered back the year following, in conſequence of the treaty of Vienna. It is ſeated on the river Rhine, over which there is a bridge ſeven miles ſouth of Spire, 22 ſouth-eaſt of Worms, and 40 north-eaſt of Straſburg. E. Long. 8. 33. N. Lat. 49. 12.

PHILISTÆA (anc. geog.), the country of the Philiſtines (Bible); which lay along the Mediterranean, from Joppa to the boundary of Egypt, and extending to inland places not far from the coaſt. *Paleſtini*, the people; *Paleſtina*, the country (Joſephus): Afterwards applied to the whole of the Holy Land and its inhabitants. *Philiſtai*, the people (Septuagint); *Philiſtini* (Vulgate); the *Caphtorim* and *Philiſtim*, originally from Egypt, and deſcendants of Cham (Moſes). Expelled and deſtroyed the Hivites the ancient inhabitants, and occupied their country; that is, the region which retained the name of *Philiſtim*, in which that of *Caphtorim* was ſwallowed up.

PHILISTINES, were the ancient inhabitants of Paleſtine, well known in ſacred hiſtory. Theſe people are ſometimes called in Scripture *Cherethites* and *Caphtorims*. The earlier part of their hiſtory is, like that of moſt other nations, very obſcure and uncertain. The authors of the Univerſal Hiſtory tell us, that they were deſcended from the Caſluhim partly, and partly from the Caphtorim, both from the loins of Mizraim the ſon of Ham, the ſon of Noah. Moſes tells us (Deut. xi. 23.), that they drove out the Avim or Avites even to Azzah or Gazah, where they ſettled; but when this happened cannot be determined. On the whole, however, our learned authors are clearly of opinion, that the Caſluhim and Caphtorim, from whom the Philiſtines are deſcended, came originally from Egypt, and called the country which they had conquered by their own name (See PALESTINE). Many interpreters, however, think, that Caphtor was but another name for Cappadocia, which they imagine to have been the original country of the Philiſtines. But Father Calmet, in a particular diſſertation prefixed to the firſt book of Samuel, endeavours to ſhow that they were originally of the iſle of Crete. The reaſons which led him to think that Caphtor is the iſle of Crete are as follow: The Philiſtines were ſtrangers in Paleſtine, as appears in various parts of Scripture; ſuch as Gen. x. 14. Deut. ii. 23. Jer. xlvii. 4. and Amos ix. 7. whence the Septuagint always tranſlate this name *Strangers*. Their proper name was Cherethims, for Ezekiel (xxv. 16.), ſpeaking againſt the Philiſtines, has theſe words, "I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea-coaſt." Zephaniah (ii. 5.), inveighing againſt the ſame people, ſays, "Wo unto the inhabitants of the ſea-coaſts, the nation of the Cherethites." And Samuel (Book I. xxx. 14.) ſays, that the Amalekites made an irruption into the country of the Cherethites, that is to ſay, of the Philiſtines, as the ſequel of the diſcourſe proves. And afterwards the kings of Judah had foreign guards called the *Cherethites* and *Pelethites*, who were of the number of the Philiſtines (2 Sam. xv. 18.) The Septuagint, under the name *Cherethites*, underſtood the *Cretans*; and by *Cherith* they underſtood *Crete*. Beſides the Scripture ſays, that the Philiſtines came from the iſle of Caphtor. Now we ſee no iſland in the Mediterranean wherein the marks whereby the Scripture deſcribes Caphtor and Cherethim agree better than in the iſle of Crete. The name *Cretim* or *Cherethim* is the ſame with that of *Cretenſes*. The Cretans are one of the moſt ancient and celebrated people which inhabited the iſlands of the Mediterranean. They pretended to have been produced originally out of their own ſoil. This iſland was well peopled in the time of the Trojan war. Homer calls it the iſland with a hundred cities. The city of Gaza in Paleſtine went by the name of *Minoa* (*Steph. Byzant. in Gaza*), becauſe Minos king of Crete coming into that country, called this ancient city by his own name.

Philiſtines.

Herodotus acknowledges that the Cretans were originally all barbarians, and did not come from Greece. Homer ſays, that a different language was ſpoken in the iſle of Crete; that there were Greeks there, true or ancient Cretans, Pelaſgians, &c. The ancient Cretans are the ſame as the Cherethites, the Pelaſgians as the Philiſtines or Pelethites of the Scripture: their language was the ſame with that of the Canaanites or Phœnicians, that is, Hebrew: they were deſcended, as well

Philiſtines. well as Canaan, from Ham, by Mizraim (Gen. x. 6, 13, 14.) The manners, arms, religion, and gods of the Cretans and Philiſtines were the ſame. The arms of the one and the other were bows and arrows. Dagon the god of the Philiſtines was the ſame as the Dictynna of the Cretans.

Whether theſe arguments are convincing, it is not for us to determine; but Wells does not think they are, as he is of the ſame opinion with the authors of the Univerſal Hiſtory, who ſay, that *Coptus*, the name of an old city of Egypt, is a corruption of the ancient *Caphtor*. It is not, however, of great importance to determine whether they came from Crete, from Cappadocia, or from Egypt: they had certainly been a conſiderable time in the land of Canaan, when Abraham arrived there in the year of the world 2083. They were then a very powerful people, were governed by kings, and in poſſeſſion of ſeveral conſiderable cities. The race of kings then in power were honoured with the title of *Abimelech*. This race, however, was but of ſhort duration; for their monarchy became an ariſtocracy of five lords, who were, as far as we can diſcover, partly independent of each other, though they acted in concert for the common cauſe. This form of government was again ſucceeded by another race of kings, diſtinguiſhed by the title of *Achiſh*, though they alſo bore that of *Abimelech*. The kings were always under great limitations. The Philiſtines appear to have been a very warlike people, induſtrious, and lovers of freedom; they did not circumciſe, and in the early periods of their hiſtory held adultery in the greateſt abhorrence. "Their character (ſay the authors of the Univerſal Hiſtory) muſt be conſidered at different periods; for we may ſay they were not always the ſame people. In the days of Abraham and Iſaac, they were without all doubt a righteous and hoſpitable nation: but afterwards a revolution in government, religion, and morals, may have enſued. From thenceforward they became like other idolatrous nations; the ſame enormities crept in and prevailed among them. They are conſtantly mentioned in Scripture as ſtrangers; and, though poſſeſſed of a moſt conſiderable part of the Land of Promiſe, yet God would never ſuffer them to be driven out, they being Egyptians by deſcent, and not original natives, whoſe land only was promiſed to Abraham and his ſeed. Their arrogance and ambition were great; and ſo irreconcileable was their enmity (A) to the Iſraelites, that one would be almoſt tempted to think they were created on purpoſe to be a thorn in their ſides; for though the hand of God was evidently againſt them ſeveral times, and particularly when they detained the ark, yet they hardened their hearts, and cloſed their eyes againſt conviction. They ſeem to have entertained a very fond veneration for their deities, in which they perſiſted, tho' they were eye-witneſſes of the ſhame and ignominy which befel them in the preſence of the captive ark; nay, they were ſo biaſſed in their favour, as to imagine that their gods might prevail againſt Him who had in ſo glaring a manner put them to ſhame and diſgrace. They were much addicted to trade; which, conſidering their ſituation, they may have exerciſed from the beginning; but, by the acceſſion of the fugitive Edomites in David's time, they roſe to ſo great a reputation as merchants, that the Greeks, it ſeems, preferred them to all other nations in that reſpect, and from them called all the country bordering on theirs *Paleſtine*. Their language was not ſo different from that ſpoken by the Hebrews as to cauſe any difficulty for them to converſe together, as will be perceived by their intercourſe with Abraham and Iſaac; ſo that, in all this region, the ſeveral nations ſpoke one and the ſame tongue, perhaps with ſome variation of dialect. They had doubtleſs the arts and ſciences in common with the moſt learned and ingenious among their contemporaries, and perhaps ſome of them in greater perfection. They had giants among them; but whether they were originally of the breed of the Anakims, who retired hither when they were expelled from Hebron, or were ſprung from accidental births, is not eaſily determined. We muſt not forget, that the invention of the bow and arrow is aſcribed to this people.

Philiſtines

Anc. part, vol. i. p. 408. &c

"Their religion was different at different times; under their firſt race of kings, they uſed the ſame rites with the Hebrews. Abimelech, in the ſin he had like to have committed with Sarah, through Abraham's timidity, was favoured with a divine admonition from God; and, by his ſpeech and behaviour at that time, it ſeems as if he had been uſed to converſe with the Deity. In after-times, they erred into endleſs ſuperſtitions, and different kinds of idolatry; each of the principal or five cities ſeemed to have had an idol of its own. Marna, Marnas, or Marnaſh, was worſhipped at Gaza, and is ſaid to have migrated into Crete, and to have become the Cretan Jupiter. Dagon was worſhipped at Azotus; he ſeems to have been the greateſt, the moſt ancient, and moſt favourite god they had; to which may be added, that he perhaps ſubſiſted the longeſt of any that did not ſtraggle out of the country. To him they aſcribed the invention of bread-corn, or of agriculture, as his name imports. We cannot enter into the common notion of his being repreſented as a monſter, half man half fiſh; nor conſequently into another almoſt as common, that he is the ſame with the Syrian goddeſs Derceto, who, we are told, was repreſented under ſome ſuch mixed form. Our opinion is, that this idol was in ſhape wholly like a man; for we read of his head, his hands, and his feet. He ſtood in a temple at Azotus, and had prieſts of his own who paid him a very conſtant attendance.

(A) "From a paſſage in Chronicles, it is gueſſed to have been of very ancient date; where it is ſaid, that 'the men of Gath ſlew the children of Ephraim, who would have taken their cattle from them.' This incident is nowhere elſe to be found; and there are various notions concerning the ſenſe in which we muſt take this paſſage. As to the time of the tranſaction, moſt people allow it to have been while the children of Iſrael were ſojourners in Egypt. It plainly appears, by the next verſe, that Ephraim himſelf was living at that period. The Targum ſuppoſes his children miſcomputed the time they were to ſerve in Egypt, and began too early an attempt upon their Promiſed Land."

Philiſtines

Next to Dagon was Baalzebub the God of Ekron. In the text of the New Teſtament he is called *Beelzebub*, and the *prince of devils*. His name is rendered *lord of flies*; which by ſome is held to be a mock appellation beſtowed on him by the Jews; but others think him ſo ſtyled by his worſhippers, as Hercules Apomyios, and others, were, from his driving thoſe inſects away; and urge, that Ahaziah, in his ſickneſs, would ſcarcely have applied to him, if his name had carried in it any reproach. But it muſt be remembered, it is the ſacred hiſtorian that makes uſe of that contemptuous term in deriſion; whereas the idolatrous monarch, who was one of his votaries, might call him by his common name, ſuppoſed to have been *Baal-zebaoth*, 'the lord of armies,' or *Baal-ſhamim*, 'lord of heaven,' or ſome other bordering on Baal-zebub. How, or under what form he was repreſented, is uncertain: ſome place him on a throne, and attire him like a king; others paint him as a fly. Not to dwell on this obſcurity, it appears that he became an oracle of the higheſt repute for omniſcience and veracity; that he had prieſts of his own; and that he, in the middle times at leaſt, was much ſought after by thoſe who were anxious about futurity. Derceto we take certainly to have been the goddeſs of Aſcalon; but we are ſupported by profane authority, without the leaſt countenance from Scripture. Gath is ſeemingly the only city of all the five unprovided with a deity; wherefore, as the Scripture declares, that Aſhtaroth, or Aſtarte, was worſhipped by this people, we are ready to place her at Gath, and the rather, as this of all their cities may have had moſt communication with Sidon. To ſpeak in general concerning their religious rites and ceremonies, which is all we can do, they ſeem to have erected very large and ſpacious temples, or very wide halls, for the celebration of their ſolemn ſeaſons and feſtivals (for ſuch they ſurely had); their religious offices were attended with much pomp, and a great concourſe from all parts; and they preſented their gods with the chief part of their ſpoil, and carried them about with them when they went to war. We do not find in Scripture that they ſacrificed their children; and yet the Curetes(B) are ſaid to be their deſcendants."

With reſpect to the hiſtory of this extraordinary people, we find from the above extract, that they were not comprehended in the number of nations devoted to extermination, and whoſe territory the Lord had abandoned to the Hebrews; nor were they of the curſed ſeed of Canaan. However, Joſhua did not forbear to give their lands to the Hebrews, and to ſet upon them by command from the Lord, becauſe they poſſeſſed a country which was promiſed to the people of God (Joſh. xv. 45—47. and xiii. 2, 3.) But theſe conqueſts of Joſhua muſt have been ill maintained, ſince under the Judges, under Saul, and at the beginning of the reign of David, the Philiſtines oppreſſed the Iſraelites. True it is, Shamgar, Samſon, Samuel, and Saul, made head againſt them, but did not reduce their power; and they continued independent down to the reign of David, who ſubjected them to his government. Philiſtines, Phillyrea.

They continued in ſubjection to the kings of Judah down to the reign of Jehoram, ſon of Jehoſhaphat; that is, for about 246 years. However, Jehoram made war againſt them, and probably reduced them to his obedience again; becauſe it is obſerved in Scripture, that they revolted again from Uzziah; and that this prince kept them to their duty during the time of his reign (2 Chr. xxi. 16. and xxvi. 6 7.) During the unfortunate reign of Ahaz, the Philiſtines made great havoc in the territories of Judah; but his ſon and ſucceſſor Hezekiah ſubdued them (2 Chr. xxviii. 18 and 2 Kings xviii. 8.) Laſtly, they regained their full liberty under the latter kings of Judah; and we may ſee by the menaces denounced againſt them by the prophets Iſaiah, Amos. Zephaniah, Jeremiah, and Ezekiel, that they brought a thouſand hardſhips and calamities upon the children of Iſrael: for which cruelties God threatened to puniſh them. Eſarhaddon beſieged Aſhdod or Azoth, and took it (Iſa. xx. 1.) And according to Herodotus, Pſammeticus king of Egypt took the ſame city, after a ſiege of 29 years. There is great probability, that Nebuchadnezzar, when he ſubdued the Ammonites, Moabites, Egyptians, and other nations, bordering upon the Jews, reduced alſo the Philiſtines. After this, they fell under the dominion of the Perſians; then under that of Alexander the Great, who deſtroyed the city of Gaza, the only city of Phœnicia that durſt oppoſe him. After the perſecution of Antiochus Epiphanes, the Aſmonæans ſubjected under their obedience ſeveral cities of the Philiſtines; and Tryphon gave to Jonathan Maccabæus the government of the whole coaſt of the Mediterranean, from Tyre as far as Egypt, which included all the country of the Philiſtines.

PHILLYREA, MOCK-PRIVET; a genus of the monogynia order, belonging to the diandria claſs of plants. Each flower contains two males and one female. Some ſay there are ſeven ſpecies, all of them ſhrubby plants, and natives of France or Italy. Others reckon only three ſpecies, which are as follow:

1. *Phillyrea media*; the oval leaved phillyrea or mock privet, or the medial leaved phillyrea, a tall evergreen ſhrub, native of the ſouth of Europe. 2. *Phillyrea latifolia*; the broad-leaved phillyrea or mock-privet, a tall evergreen ſhrub, native of the ſouth of Europe. 3. *Phillyrea anguſtifolia*; the narrow-leaved phillyrea or mock-privet, a deciduous ſhrub, native of Spain and Italy. *Dict. Planting and Gardening.*

1. The firſt has three varieties, *viz.* The firſt is the common ſmooth-leaved phillyrea. This plant grows to be 12 or 14 feet high, and the branches are very numerous. The older branches are covered with a dark brown bark, but the bark on the young ſhoots is of a fine green colour. They are oval, ſpear-ſhaped, and grow oppoſite, by pairs, on ſtrong ſhort footſtalks. The

(B) "The Curetes ſacrificed their children to Saturn; and from the ſimilitude this name bears to Chezethites or Philiſtines, it has been advanced that they are the ſame people; but as we have no warrant for ſaying the Philiſtines practiſed ſo barbarous and unnatural a cuſtom, we may venture to pronounce, that they learned it not from them, but borrowed it elſewhere."

Phillyrea. The flowers are produced in clusters from the wings of the young branches. They are small, and of a kind of greenish-white colour; they appear in March, and are succeeded by berries, which are first green, then red, and black in the autumn when ripe. The second variety is the privet-leaved phillyrea, which grows to be 10 or 12 feet high, and the branches of which are covered with a brown bark. The leaves a little resemble the privet; they are of a fine green colour, and grow by pairs on the branches. They are of a lanceolate figure, and their edges are entire, or nearly so; for some signs of serratures sometimes appear. The flowers grow like others in clusters in March. They are whitish, and are succeeded by small black berries. The third variety, or the olive-leaved phillyrea, is the most beautiful of all the sorts. It will grow to be about 10 or 12 feet high; and the branches, which are not numerous, spread abroad in a free easy manner, which may not improperly be said to give the tree a fine air. They are long and slender, and are covered with a light brown bark; and on these the leaves stand opposite by pairs at proper intervals on short footstalks. They resemble those of the olive-tree, and are of so delightful a green as to force esteem. Their surface is exceeding smooth, their edges are entire, and the membrane of a thickish consistence. The flowers are small and white, and like the other sorts make no show. They are succeeded by single roundish berries.

2. The broad-leaved phillyrea will grow to be about 12 feet high. The branches seem to be produced stronger and more upright than those of the former species. The bark is of a grey colour, spotted with white, which has a pretty effect; and the leaves grow opposite by pairs. They are of a heart-shaped oval figure, of a thick consistence, and a strong dark-green colour. Their edges are sharply serrated, and they stand on short strong footstalks. The flowers grow from the wings of the leaves in clusters in March. They are of a kind of greenish-white colour, make no show, and are succeeded by small round black berries. There are also three varieties of this species, *viz.* the ilex-leaved phillyrea, the prickly phillyrea, and the olive phillyrea with slightly serrated edges.

3. The narrow-leaved phillyrea is of lower growth, seldom rising higher than 8 or 10 feet. The branches are few and slender, and they also are beautifully spotted with grey spots. The leaves, like the others, stand opposite by pairs. They are long and narrow, spear-shaped, and undivided, of a deep green colour, and of a thick consistence. Their edges are entire, and they also stand on short footstalks. The flowers, like the others, make no show. They are whitish, and grow in clusters from the wings of the branches, in March; and are succeeded by small round black berries. The varieties of this species are, the rosemary phillyrea, lavender phillyrea, striped phillyrea, &c.

This vegetable is to be propagated by seeds or layers. 1. By seeds. These ripen in the autumn, and should be sown soon after. The mould must be made fine; and if it is not naturally sandy, if some drift sand be added, it will be so much the better. The seeds for the most part remain until the second spring before they come up; and if they are not sown soon after they are ripe, some will come up even the third spring after. They must be sown about an inch deep; and during the following summer should be kept clean from weeds. After they are come up, the same care must be observed, and also watering in dry weather; and if the beds are hooped, and the plants shaded in the hottest season, they will be so much the better for it. However, at the approach of winter they must be hooped, and the beds covered with mats in the hardest frosts, otherwise there will be danger of losing the whole crop; for these trees, though they are very hardy when grown tolerably large, are rather tender whilst seedlings. It will be proper to let them remain in the seed-beds with this management for two summers; and then waiting for the first autumnal rains, whether in September or October (and having prepared a spot of ground), they should at that juncture be planted out, and this will occasion them immediately to strike root. The distance they should be planted from each other need not be more than a foot, if they are not designed to remain long in the nursery. If there is a probability of their not being wanted for some years, they should be allowed near double that distance; and every winter the ground in the rows should be well dug, to break their roots, and cause them to put out fresh fibres, otherwise they will be in danger of being lost when brought into the shrubbery quarters. 2. By layers they will easily grow. The autumn is the best time for this operation, and the young shoots are fit for the purpose. The best way of layering them is by making a slit at the joint; though they will often grow well by a twist being only made. When the gardener chooses the method of twisting a young branch for the layers, he must be careful to twist it about a joint so as only to break the bark; for if it is too much twisted, it will die from that time, and his expectations wholly vanish. But if it be gently twisted with art and care, it will at the twisted parts be preparing to strike root, and by the autumn following, as well as those layers that had been slit, will have good roots; the strongest of which will be fit for planting where they are wanted to remain, whilst the weaker and worst-rooted layers may be planted in the nursery-ground like the seedlings, and treated accordingly.

Phillyrea, Philo.

PHILO, an ancient Greek writer, was of a noble family among the Jews, and flourished at Alexandria during the reign of Caligula. He was the chief of an embassy sent to Rome about the year 42, to plead the cause of the Jews against Apion, who was sent by the Alexandrians to charge them with neglecting the honours due to Cæsar. Caligula, however, would not allow him to speak, and behaved to him in such a manner that Philo was in considerable danger of losing his life. Others again tell us that he was heard; but that his demands were refused. He afterwards went to Rome in the reign of Claudius; and then, Eusebius and Jerome inform us, he became acquainted with St Peter, with whom he was on terms of friendship. Photius adds, that he became a Christian, and afterwards, from some motive of resentment, renounced it. Great part of this, however, is uncertain, for few believe that St Peter was at Rome so early as the reign of Claudius, if he ever was there at all.

Philo was educated at Alexandria, and made very great progress in eloquence and philosophy. After the fashion of the time, he cultivated, like many of his nation and faith, the philosophy of Plato, whose prin-

Philo. Philocles.

ciples he so thoroughly imbibed, and whose manner he so well imitated, that it became a common saying, "Aut Plato philonizat, aut Philo platonizat." Josephus says, he was a man "eminent on all accounts:" and Eusebius describes him, "copious in speech, rich in sentiments, and sublime in the knowledge of holy writ." He was, however, so much immersed in philosophy, particularly the Platonic, that he neglected the Hebrew language, and the rites and customs of his own people. Scaliger says, that Philo "knew no more of Hebrew and Syriac than a Gaul or a Scythian." Grotius is of opinion, that "he is not fully to be depended on, in what relates to the manners of the Hebrews:" and Cudworth goes further; for "though a Jew by nation (says he), he was yet very ignorant of Jewish customs." Fabricius thinks differently; for though he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not see a sufficient foundation on which to charge so illustrious a doctor of the law with ignorance. He allows, however, that Philo's passion for philosophy had made him more than half a Pagan; for it led him to interpret the whole law and the prophets upon Platonic ideas; and to admit nothing as truly interpreted which was not agreeable to the principles of the academy. Besides, this led him farther; he turned every thing into allegory, and deduced the darkest meanings from the plainest words. This most pernicious practice ORIGEN, it is known, imitated, and exposed himself by it to the scoffs of Celsus and of Porphyry. Philo's writings abound with high and mystical, new and subtile, far-fetched and abstracted, notions; and indeed the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his principles. There are certainly, however, in his works many excellent things. Though he is continually Platonising and allegorising the Scriptures, he abounds with fine sentiments and lessons of morality; and his morals are rather the morals of a Christian than of a Jew. History, together with his own writings, give us every reason to believe that he was a man of great prudence, constancy, and virtue.

His works were first published in Greek by Turnebus at Paris 1552. A Latin translation made by Gelenius was afterwards added, and printed several times with it. The Paris edition of 1640 in folio was the best for a whole century; which made Cotelerius say, that "Philo was an author that deserved to have a better text and a better version." In 1742, a handsome edition of his work was published at London by Dr Mangey in two volumes folio; which is certainly preferable if it were only for the paper and print, but it is not so good a one as Philo deserves.

Many of our readers may be desirous of further details respecting this celebrated man; we refer such therefore to *Josephus's Antiquities*, *Eusebius's Ecclesiastical History*, St Jerome's work *De Scriptoribus Ecclesiasticis*, *Fabricius Bibl. Grac.* *Cave Hist. Liter.* and Vol. II. of *Monuments of the Greek Church*.

PHILOCLES, an admiral of the Athenian fleet during the Peloponnesian war. He recommended to his countrymen to cut off the right hand of such of the enemies as were taken, that they might be rendered unfit for service. His plan was adopted by all the ten admirals except one; but their expectations were frustrated, and instead of being conquerors they were totally defeated at Ægospotamos by Lysander, and Philocles was put to death with the rest of his colleagues.

Philoctetes, Philolaus.

PHILOCTETES, in fabulous history, the son of Paean, was the faithful companion of Hercules; who at his death obliged him to swear not to discover the place where his ashes were interred, and presented him with his arrows dipped in the Hydra's blood. The Greeks at the siege of Troy being informed by an oracle that they could never take that city without those fatal arrows, went to Philoctetes, and insisted upon his discovering where he had left his friend: when Philoctetes, to evade the guilt of perjury, let them know where Hercules was interred, by stamping upon the place: but he was punished for the violation of his oath, by dropping an arrow upon that foot; which, after giving him great agony, was at length cured by Machaon. He was afterwards taken by Ulysses to the siege of Troy, where he killed Paris with one of his arrows.

PHILOLAUS, of Crotona, was a celebrated philosopher of antiquity, of the school of Pythagoras, to whom that philosopher's *Golden Verses* have been ascribed. He made the heavens his principal object of contemplation; and has been idly (A) supposed to have been the author of that true system of the world which Copernicus afterwards revived. This made Bullialdus place the name of Philolaus at the head of two works, written to illustrate and confirm that system.

Hist of Philosophy.

"He was (says Dr Enfield) a disciple of Archytas, and flourished in the time of Plato. It was from him that Plato purchased the written records of the Pythagorean system, contrary to an express oath taken by the society of Pythagoreans, pledging themselves to keep secret the mysteries of their sect. It is probable, that among these books were the writings of Timæus, upon which Plato formed the dialogue which bore his name. Plutarch relates, that Philolaus was one of the persons who escaped from the house which was burned by Cylon, during the life of Pythagoras; but this account cannot be correct. Philolaus was contemporary with Plato, and therefore certainly not with Pythagoras. Interfering in affairs of state, he fell a sacrifice to political jealousy.

"Philolaus treated the doctrine of nature with great subtlety, but at the same time with great obscurity; referring every thing that exists to mathematical principles. He taught, that reason, improved by mathematical learning, is alone capable of judging concerning the nature of things; that the whole world consists of infinite and finite; that number subsists by itself, and is the chain which by its power sustains the eternal frame of things; that the Monad is not the sole principle of all things, but that the Binary is necessary to furnish materials from which all subsequent numbers may be produced; that the world is one whole, which has a fiery centre, about which the ten celestial spheres revolve, heaven, the sun, the planets, the

(A) We say idly, because there is undoubted evidence that Pythagoras learned that system in Egypt. See PHILOSOPHY.

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the earth, and the moon; that the ſun has a vitreous ſurface, whence the fire diffuſed through the world is reflected, rendering the mirror from which it is reflected viſible; that all things are preſerved in harmony by the law of neceſſity; and that the world is liable to deſtruction both by fire and by water. From this ſummary of the doctrine of Philolaus it appears probable, that, following Timæus, whoſe writings he poſſeſſed, he ſo far departed from the Pythagorean ſyſtem as to conceive two independent principles in nature, God and Matter, and that it was from the ſame ſource that Plato derived his doctrine upon this ſubject." Philolaus.

PHILOLOGY.

1 Definition.

PHILOLOGY is compounded of the two Greek words φιλος and λογος, and imports "the deſire of inveſtigating the properties and affections of *words*." The ſages of Greece were, in the moſt ancient times, denominated Σοφοι, that is, *wiſe men*. Pythagoras renounced this pompous appellation, and aſſumed the more humble title of φιλοσοφος, that is, *a lover of wiſe men*. The learned Greeks were afterwards called *philoſophers*; and in proceſs of time, in imitation of this epithet, the word *philologer* was adopted, to import "a man deeply verſed in languages, etymology, antiquities, &c." Hence the term *philology*, which denotes the ſcience that we propoſe briefly to diſcuſs in the following article.

Though philology, in its original import, denoted only the ſtudy of words and language, it gradually acquired a much more extenſive, and at the ſame time a much more uſeful, as well as more exalted, ſignification. It comprehended the ſtudy of grammar, criticiſm, etymology, the interpretation of ancient authors, antiquities; and, in a word, every thing relating to ancient manners, laws, religion, government, language, &c. In this enlarged ſenſe of the word, philology becomes a ſcience of the greateſt utility; opens a wide field of intellectual inveſtigation; and indeed calls for a more intenſe exertion of induſtry, and multifarious erudition, than moſt of thoſe departments of literature which cuſtom hath dignified with more high-ſounding names. It is indeed apparent, that, without the aid of philological ſtudies, it is impoſſible, upon many occaſions, to develope the origin of nations; to trace their primary frame and conſtitution; to diſcover their manners, cuſtoms, laws, religion, government, language, progreſs in arts and arms; or to learn by what men and what meaſures the moſt celebrated ſtates of antiquity roſe into grandeur and conſideration. The ſtudy of hiſtory, ſo eminently uſeful to the legiſlator, the divine, the military man, the lawyer, the philoſopher, and the private gentleman who wiſhes to employ his learned leiſure in a manner honourable and improving to himſelf, and uſeful to his country, will contribute very little towards enlightening the mind without the aid of philological reſearches. For theſe reaſons we ſhall endeavour to explain the various branches of that uſeful ſcience as fully and as intelligibly as the nature of the preſent undertaking will permit.

2 Objects and uſes of Philology.

Moſt of the branches of philology have been already canvaſſed under the various heads of CRITICISM, ETYMOLOGY, GRAMMAR, LANGUAGE, &c. There ſtill remains one part, which has been either ſlightly touched upon, or totally omitted, under the foregoing topics: we mean, the nature and complexion of moſt of the oriental tongues; as alſo ſome of the radical dialects of the languages of the weſt. As we would willingly gratify our readers of every deſcription to the utmoſt of our power, we ſhall endeavour in this place to communicate to them as much information upon that ſubject as the extent of our reading, and the limits preſcribed one ſingle article, will permit. 3 Object of this article.

Before we enter upon this ſubject, we muſt obſerve, that it is not our intention to fill our pages with a tedious, unintereſting, catalogue of barbarous languages, ſpoken by ſavage and inconſiderable tribes, of which little, or perhaps nothing, more is known than barely their names. Such an enumeration would ſwell the article without communicating one ſingle new idea to the reader's antecedent ſtock. We ſhall therefore confine our inquiries to ſuch languages as have been uſed by conſiderable ſtates and ſocieties, and which of conſequence have acquired a high degree of celebrity in the regions of the eaſt.

What was the antediluvian language, or whether it was divided into a variety of dialects as at this day, can only be determined by the rules of analogy; and theſe will lead us to believe, that whatever might have been the primitive language of mankind, if human nature was then conſtituted as it is at preſent, a great variety of dialects muſt of neceſſity have ſprung up in the ſpace of near 2000 years. If we adopt the Moſaic account of the antediluvian events, we muſt admit that the deſcendants of Cain for ſome ages lived ſeparated from thoſe of Seth. Their manner of life, their religious ceremonies, their laws, their form of government, were probably different, and theſe circumſtances would of courſe produce a variety in their language. The poſterity of Cain were an inventive race. They found out the art of metallurgy, muſic, and ſome think of weaving; and in all probability many other articles conducive to the eaſe and accommodation of life were the produce of their ingenuity. A people of this character muſt have paid no ſmall regard to their words and modes of expreſſion. Wherever muſic is cultivated, language will naturally be improved and refined. When new inventions are introduced, a new race of words and phraſes of neceſſity ſpring up, correſponding to the recent ſtock of ideas to be intimated. Beſides, among an inventive race of people, new vocables would be continually fabricated, in order to ſupply the deficiencies of the primitive language, which was probably ſcanty in words, and its phraſeology unpoliſhed. The Cainites, then, among their other improvements, cannot well be ſuppoſed to have neglected the cultivation of language. 4 Variety of dialects before the deluge, 5 Eſpecially among the children of Cain.

Many conjectures have been hazarded both by ancient and modern authors with reſpect to the origin of writing; an art nearly connected with that of ſpeaking. According to Pliny*, "the Aſſyrian letters had always exiſted; ſome imagined that letters had been invented

* Nat. Hiſt. lib. vii. cap. 56.

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vented by the Egyptian Mercury; others aſcribed the honour of the invention to the Syrians." The truth ſeems to be, that letters were an antediluvian invention, preſerved among the Chaldeans or Aſſyrians, who were the immediate deſcendants of Noah, and inhabited thoſe very regions in the neighbourhood of which the ark reſted, and where that patriarch afterwards fixed his reſidence. This circumſtance, we think, affords a ſtrong preſumption that the uſe of letters was known before the deluge, and tranſmitted to the Aſſyrians and Chaldeans by Noah their progenitor, or at leaſt by their immediate anceſtors of his family. If, then, the art of writing was an antediluvian invention, we think that in all probability it originated among the poſterity of Cain.

6 Origin of writing.

The deſcendants of Seth, according to the oriental tradition, were chiefly addicted to agriculture and tending of cattle. They devoted a great part of their time to the exerciſes of piety and devotion. From this circumſtance they came to be diſtinguiſhed by the title of the (A) *ſons of God*. According to this deſcription, the Sethites were a ſimple (B), unimproved race of people till they mingled with the race of Cain; after which period they at once adopted the improvements and the vices of that wicked family.

It is not, however, probable, that all the deſcendants of Seth, without exception, mingled with the Cainites. That family of which Noah was deſcended had not incorporated with the race of Cain: it was, according to the ſacred hiſtorian, lineally deſcended from Seth, and had preſerved the worſhip of the true God, when, it is probable, the greateſt part of mankind had apoſtatiſed and become idolaters (C). Along with the true religion, the progenitors of Noah had preſerved that ſimplicity of manners and equability of character which had diſtinguiſhed their remote anceſtors. Agriculture and rearing cattle had been their favourite occupations. Accordingly we find, that the patriarch Noah, immediately "after the deluge," became a huſbandman, and "planted a vineyard." The choſen patriarchs, who doubtleſs imitated their pious anceſtors, were ſhepherds, and employed in rearing and tending cattle. Indeed there are ſtrong preſumptions that the Chaldeans, Aſſyrians, Syrians, Canaanites, and Arabians, in the earlieſt ages followed the ſame profeſſion.

From this deduction, we imagine it is at leaſt probable, that the anceſtors of Noah perſiſted in the obſervance of the ſame ſimplicity of manners which had been handed down from Adam to Seth, and from him to Enoch, Methuſelah, Lamech, and from this laſt to Noah. According both to ſcripture and tradition, innovations were the province of the Cainites, while the deſcendants of Seth adhered to the primitive and truly patriarchal inſtitutions

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If theſe premiſes are allowed the merit of probability, we may juſtly infer that the language of Noah, whatever it was, differed very little from that of Adam (D); and that if it is poſſible to aſcertain the language of the former, that of the latter will of courſe be diſcovered. We ſhall then proceed to throw together a few obſervations relating to the language of Noah, and leave our readers to judge for themſelves. We believe it will be ſuperfluous to ſuggeſt, that our intention in the courſe of this deduction, is, if poſſible, to trace the origin and antiquity of the Hebrew tongue; and to try to diſcover whether that language, or any of its ſiſter dialects, may claim the honour of being the original language of mankind.

7 The original language preſerved in the family from which Noah ſprung.

Whatever may have been the dialect of Noah and his family, that ſame dialect, according to the Moſaic account, muſt have obtained, without any alteration, till the era of the building of the tower of Babel.—Upon this occaſion a dreadful convulſion took place: the language of mankind was confounded, and men were *ſcattered abroad upon the face of all the earth.*

8 Confuſion at the tower of Babel.

How far this cataſtrophe (E) extended, is not the buſineſs of the preſent inquiry to determine. One thing is certain beyond all controverſy, namely, that the languages of all the nations which ſettled near the centre of population were but ſlightly affected by its influence. A very judicious writer has obſerved *, that 3000 years after, the inhabitants of thoſe countries exhibited a very ſtrong reſemblance of cognation, "in their *language*, manner of living, and the lineaments of their bodies. At the ſame time he obſerves, that the reſemblance in all thoſe particulars was moſt remarkable among the inhabitants of Meſopotamia." This obſervation, with reſpect to language, will, we doubt not, be vouched by every one of our readers who has acquired even a ſuperficial knowledge of the languages current in thoſe quarters, at a very early period.

* *Strabo.*

It appears, then, that the languages of the Armenians, Syrians, Aſſyrians, Arabians, and probably of the Chanaanim, did not ſuffer materially by the confuſion of tongues. This obſervation may, we imagine, be extended to many of the dialects (F) ſpoken by the people who ſettled in thoſe countries not far diſtant

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(A) From this paſſage (Gen. ch. vi. ver. 2.) miſunderſtood, originated the abſurd idea of the connection between angels and mortal women. See *Joſeph. Antiq. Jud.* l. 1. cap. 4. See *Euſeb. Chron.* lib. 1. All the fathers of the church, almoſt without exception, adopted this fooliſh notion. See alſo *Philo. Jud.* p. 198. ed. Turn, Paris 1552.

(B) The orientals, however, affirm that Seth, whom they call *Edris*, was the inventor of aſtronomy.

(C) We think it highly probable that idolatry was eſtabliſhed before the flood; becauſe it prevailed almoſt immediately after that cataſtrophe. See POLYTHEISM.

(D) For the firſt language communicated to Adam, ſee the article on LANGUAGE; alſo *Shenckford's Connect.* Vol. I. l. ii. p. 111. *et ſeq.*

(E) Joſephus and the fathers of the church tell us, that the number of languages produced by the confuſion of tongues was 72; but this is a mere rabbinical legend.

(F) The languages of the Medes, Perſians, Phœnicians, and Egyptians, very much reſembled each other in their original complexion; and all had a ſtrong affinity to the Hebrew, Chaldean, Syriac, &c. See Walton's *Proleg.*;

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stant from the region where the sacred historian has fixed the original seat of mankind after the deluge. The inference then is, that if Noah and his family spoke the original language of Adam, as they most probably did, the judgment which affected the confusion of tongues did not produce any considerable alteration in the language of such of the descendants of Noah as settled near the region where that patriarch had fixed his residence after he quitted the ark.

9 Only a part of mankind engaged in building the tower,

But supposing the changes of language produced by the catastrophe at the building of the tower as considerable as has ever been imagined, it does not, after all, appear certain that all mankind without exception were engaged in this impious project. If this assertion should be well founded, the consequence will be, that there was a chosen race who did not engage in that enterprise. If there was such a family, society, or body of men, it will follow, that this family, society, &c. retained the language of its great ancestor without change or variation. That such a family did actually exist, is highly probable, for the following reasons:

1. We think there is reason to believe, that Ham, upon the heavy curse denounced upon him by his father ‡, retired from his brethren, and fixed his residence elsewhere. Accordingly, we find his descendants scattered far and wide, at a very great distance from the Gordyœan mountains, where the ark is generally supposed to have rested immediately after the flood. Some of them we find in Chaldea, others in Arabia Felix, others in Ethiopia (G), others in Canaan, and others in Egypt; and, finally, multitudes scattered over all the coast of Africa. Between those countries were planted many colonies of Shemites, in Elam, Assyria, Syria, Arabia, &c. We find, at the same time, the descendants of Shem and Japheth settled, in a great degree, contiguous to each other. This dispersion of the Hamites, irregular as it is, can scarce, we think, have been accidental; it must have been owing to some uncommon cause, and none seems more probable than that assigned above. If, then, the descendants of Ham separated early, and took different routs, as from their posterior situations it appears they did, they could not all be present at the building of the tower.

Gen. x. 25.

10 And those not the descendants of Shem. Chap x. verse 22.

2. It is not probable that the descendants of Shem were engaged in this undertaking, since we find that they were not *scattered abroad upon the face of all the earth*. The children of Shem were || Elam, Ashur, Arphaxad, Lud, and Aram. Elam settled near the mouth of the river Tigris, in the country which, by Gentile writers, was called *Elymais*. Above him, on the same river, lay the demesne of Ashur on the western side. In like manner, upon the same river, above him was situated Aram, who possessed the country of Aramea; and opposite to him was Arphaxad, or Arbaces or Arbaches, and his country was denominated *Arphachitis*. Lud, as some think, settled in Lydia, among the sons of Japhet; but this opinion seems to be without foundation (H). Here, then, there is dispersion, but such as must have originated from the nature of the thing. The four, or rather the five, brothers, all settled contiguous, without being *scattered abroad upon the face of the whole earth*. Besides, there was no confusion of language among these tribes: they continued to use one and the same *lip* through many succeeding generations.

11 The language of Adam preserved in the family of Shem,

From these circumstances, it appears that the posterity of Shem were not involved in the guilt of the builders of the tower, and of consequence did not undergo their punishment. If, then, the language of the Shemites was not confounded upon the erection of the tower, the presumption is, that they retained the language of Noah, which, in all probability, was that of Adam. Some dialectical differences would in process of time creep in, but the radical fabric of the language would remain unaltered.

3. The posterity of Shem appear in general to have cultivated the pastoral life. They imitated the style of living adopted by the antediluvian posterity of *Seth*. No sooner had Noah descended from the ark, than he became *Ish ha Adamah*, a man of the earth; that is, a husbandman, and planted a vineyard. We find that some ages after, Laban the Syrian had flocks and herds; and that the chief wealth of the patriarch Abraham and his children consisted in their flocks and herds. Even his Gentile descendants, the Ishmaelites and Midianites, seem to have followed the same occupation. But people of this profession are seldom given to changes: their wants are few, and of consequence they are under few or no temptations to deviate from the beaten track. This circumstance renders it probable, that the language of Noah, the same with that of Adam, was preserved with little variation among the descendants of Arphaxad down to Abraham.

12 down to Abraham.

We have observed above, that Ham upon the curse denounced against him by his father, very probably left the society of his other brothers, and emigrated elsewhere, as Cain had done in the antediluvian world. There is a tradition still current in the East, and which was adopted by many of the Christian fathers (I), that Noah, in the 930th year of his life, by divine appoint-

4 ment,

Proleg.; Gale's *Court of the Gent.* vol. i. l. i. ch. 11. page 70. *et seq.*; Boch. *Phalec* and *Chanaan passim*. To these we may add the Greek language, as will appear more fully below.

(G) Josephus informs us, that all the nations of Asia called the Ethiopians *Cushim*, l. i. cap. 7.

(H) The ancient name of Lydia was *Mæonia*. See Strabo *Casaub.* l. 13. page 586. chap. 7. *Rhod.* 577. The Lydians were celebrated for inventing games; on which account they were nicknamed by the Æolian Greeks Λυδοι, *Lydi* or *Ludi*, from the Hebrew words *lutz*, *ludere*, *illudere*, *deridere*. We find (Ezek. chap. xxvii. ver. 10.) the men of Elam and the men of Lud joined in the defence of Tyre; which seems to intimate, that the Elamites and Ludim were neighbours. If this was actually the case, then Lud settled in the same quarter with his brothers.

(I) *Epiph.* vol. i. pag. 5. *ibid.* pag. 709. where our learned readers will observe some palpable errors about *Rhinocorura*, &c. Euseb. *Chron.* pag. 10. Syncellus, pag. 89. Cedrenus, *Chron. Pasch.* &c.

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ment, did, in the moſt formal manner, divide the whole terraqueous globe among his three ſons, obliging them to take an oath that they would ſtand by the deciſion. Upon this happened a migration at the birth of Peleg, that is, about three centuries after the flood. It is aſſumed, that Nimrod the arch-rebel diſregarded this partition, and encroached upon the territory of Aſhur, which occaſioned the firſt war after the flood.

The Greeks had acquired ſome idea of this partition, which they ſuppoſed to have been between Jupiter †, Neptune, and Pluto. Plato ſeems to have heard of it (K): For (ſays he) the gods of old obtained the dominion of the whole earth, according to their different allotments. This was effected without any contention, for they took poſſeſſion of their ſeveral provinces in a fair and amicable way, by lot."

† *Calymach. Hym. Hom. Iliad*, lib. xv.

Joſephus §, in his account of the diſperſion of mankind, plainly inſinuates a divine deſtination; and Philo Judeus (L) was of the ſame opinion before him.

§ *Ant. Jud.* lib. i. c. 5.

In conſequence of this arrangement, the ſons of Shem poſſeſſed themſelves of the countries mentioned in the preceding pages: the poſterity of Japhet had ſpread themſelves towards the north and weſt; but the Hamites, who had ſeparated from their brethren in conſequence of the curſe, not chooſing to retire to their quarters, which were indeed very diſtant from the place where the ark reſted, ſeized upon the land of Canaan (M). Perhaps, too, it might be ſuggeſted by ſome malicious ſpirits, that the aged patriarch was dealing partially, when he aſſigned Ham and his poſterity a quarter of the world to inhabit not only remote from the centre of population, but likewiſe ſequeſtered from the reſt of mankind (N).

Be that as it may, the children of Ham removed eaſtward, and at length deſcending from the Carduchean or Gordyæan mountains, directed their courſe weſtward, and arrived at the plains of Shinar, which had been poſſeſſed by the Aſhurim ever ſince the era of the firſt migration at the birth of Peleg. The ſacred hiſtorian informs us, that the whole *earth* "was of one language and of one ſpeech;" that in journeying from the eaſt, they lighted upon the plain of Shinar, and dwelt there. In this paſſage we find no particular people ſpecified; but as we find Nimrod, one of the deſcendants of Ham, ſettled in that country, we are ſure that they were the offſpring of that patriarch. It would not, we think, be eaſy to aſſign a reaſon how one branch of the family of Ham came to plant itſelf in the midſt of the ſons of Shem by any other means but by violence. Language.

It is indeed generally ſuppoſed, that Nimrod, at the head of a body of the children of Ham, made war upon Aſhur, and drove him out of the country of Shinar; and there laid the foundation of that kingdom, the beginning of which was Babel: that this chief, ſupported by all the Cuſhites, and a great number of apoſtates from the family of Shem and Japhet who had joined him, refuſed to ſubmit to the divine ordinance by the mouth of Noah, with reſpect to the partition of the earth; and that he and his adherents were the people who erected the celebrated tower, in conſequence of a reſolution which they had formed to keep together, without repairing to the quarters aſſigned them by the determination of Heaven. This was the crime which brought down the judgment of the Almighty upon them, by which they were *ſcattered abroad upon the face of all the earth.* The main body of the children of Shem and Japhet were not engaged in this impious undertaking; their language, therefore, was not confounded, nor were they themſelves ſcattered abroad. Their habitations were contiguous; thoſe of the Shemites towards the centre of Aſia; the dwellings of Japhet were extended towards the north and north-weſt; and the languages of both theſe families continued for many ages without the leaſt variation, except what time, climate, laws, religion, new inventions, arts, ſciences, and commerce, &c. will produce in every tongue in a ſucceſſion of years. 13 The tower of Babel built by the children of Ham.

The general opinion then was, that none but the progeny of Ham and their aſſociates were preſent at the building of the tower, and that they only ſuffered by the judgment (O) conſequent upon that attempt. There are even among the Pagans ſome alluſions to the diviſion of the world among the three ſons of Noah. Many of the learned have imagined that this patriarch was *Saturn*; and that his three ſons were *Jupiter*, *Neptune*, and *Pluto*, as has been obſerved above.

Bero-

(K) Critias, vol. 3. pag. 109. *Serr.* Apollodorus mentions a time when the gods reſpectively ſelected particular cities and regions, which they were to take under their peculiar protection.

(L) L. 10. p. 236. Turn. Paris 1552. We have a plain alluſion to this diſtribution (Deut. ch. xxxii. ver. 7.) "When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſets the bounds of the people, according to the number of the children of Iſrael; for the Lord's portion is his people; Jacob is the lot of his inheritance." From this paſſage it appears, that the whole was arranged by the appointment of God, and that the land of Canaan was expreſsly reſerved for the children of Iſrael. St Paul, Acts ch. xvii. ver. 26. ſpeaks of this divine arrangement, "God made of one blood all nations of men, for to dwell on all the face of the earth; and determined the bounds of their habitation."

(M) The ark, according to the moſt probable accounts, reſted upon mount Ararat in Armenia.

(N) We think it is by no means improbable that Noah, well knowing the wickedneſs of the family of Ham, and eſpecially their inclination to the idolatry of the antediluvians, might actually intend to ſeparate them from the reſt of mankind.

(O) Some learned men have imagined that this confuſion of language, which the Hebrew calls of *Lip*, was only a temporary failure of pronunciation, which was afterwards removed. This they are led to conclude, from the agreement of the languages of theſe people in after times.

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Berosus *, in his history of the Babylonians, informs us, that Noah, at the foot of Mount Baris or Luban, where the ark rested, gave his children their last instructions, and then vanished out of sight. It is now generally believed that the Xithrusus of Berosus was Noah. Eupolemus †, another Heathen writer, tells us, "that the city Babel was first founded, and afterwards the celebrated tower; both which were built by some of those people who escaped the deluge. They were the same with those who in after times were exhibited under the name of *giants*. The tower was at length ruined by the hand of the Almighty, and those giants were scattered over the whole earth." This quotation plainly intimates, that according to the opinion of the author, only the rascally mob of the Hamites, and their apostate associates, were engaged in this daring enterprize.

* *Euseb. Chron.*

† *Euseb. Præp. Ev. lib. 9.*

Indeed it can never be supposed that Shem, if he was alive at that period, as he certainly was, would co-operate in such an absurd and impious undertaking. That devout patriarch, we think, would rather employ his influence and authority to divert his descendants from an attempt which he knew was undertaken in contradiction to an express ordinance of Heaven: and it is surely very little probable that Elam, Ashur, Arphaxad, and Aram, would join that impious confederacy, in opposition to the remonstrances of their father.

The building of the tower, according to the most probable chronology, was undertaken at a period so late, that *all mankind* could not possibly have concurred in the enterprize.

Many of the fathers were of opinion, that Noah settled in Armenia, the country where the ark rested; and that his descendants did not leave that region for five generations ‡, during the space of 659 years. By this period the human race must have been so amazingly multiplied, that the plains of Shinar could not have contained them. According to the Samaritan Pentateuch, and the Septuagint version, Peleg was born in the 134th year of his father Eber. Even admitting the vulgar opinion, that the tower was begun to be built, and the dispersion consequent upon that event to have taken place at this era, the human race would have been by much too numerous to have universally concurred in one design.

‡ *Epiph. Hæres. lib. 1.*

From these circumstances, we hope it appears that the whole mass of mankind was not engaged in building the tower; that the language of all the human race was not confounded upon that occasion; and that the dispersion reached only to a combination of Hamites, and of the most profligate part of the two other families, who had joined their wicked confederacy.

We have pursued this argument to considerable length, because some have inferred, from the difference in languages existing at this day, that mankind cannot have sprung from two individuals; because, from the connection still existing among languages, some have been bold enough to question the fact, though plainly recorded in sacred history; and lastly, because we imagine that some of our readers, who do not pretend to peruse the writings of the learned, may be gratified by seeing the various opinions respecting the confusion of tongues, and the dispersion of mankind, collected into one mass, equally brief, we hope, and intelligible: and this view of these opinions, with the foundations on which they respectively rest, we think may suffice to prove, that the language of Noah was for some ages preserved unmixed among the descendants of both Shem and Japhet.

14 Therefore the original language preserved in the other two families.

To gratify still farther such of our curious readers as may not have access to more ample information, we shall in this place exhibit a brief detail of the circumstances which attended this fatal attempt. The people engaged in it have been held up as a profligate race. The Almighty himself denominates them "*the children of men*," which is the very appellation by which the antediluvian sinners were characterized; *the sons of God saw the daughters of men*, &c. Their design in raising this edifice was "*to make them a name, and to prevent their being scattered abroad upon the face of the whole earth* *."

* Gen. chap. xi.

Whatever resolution the rest of mankind might take, they had determined to maintain themselves on that spot. The tower was intended as a centre of union, and perhaps as a fortress of defence. Such a stupendous fabric, they imagined, would immortalize their memory, and transmit the name of their confederacy with eclat (P) to future ages. This design plainly intimates, that there was only a party concerned in the undertaking, since, had all mankind been engaged in it, the purpose would have been foolish and futile. Again, they intended, by making themselves *a name*, to prevent their being scattered abroad upon the face of the earth. This was an act of rebellion in direct contradiction to the divine appointment, which constituted their crime, and brought down the judgment of Heaven upon their guilty heads. The consequence of the confusion of languages was, that the projectors left off to build (Q), and were actually scattered abroad, contrary to their intention.

15 Pagan tradition concerning the tower of Babel.

Abydenus, in his Assyrian annals, records, that the (R) "tower was carried up to heaven; but that the gods ruined it by storms and whirlwinds, and overthrew it upon the heads of those who were employed in the work, and that the ruins of it were called *Babylon*.

(P) Many foolish and absurd notions have been entertained concerning this structure. Some have imagined that they meant to take shelter there in case of a second deluge; others, that it was intended for idolatrous purposes; others, that it was to be employed as an observatory. Its dimensions have likewise been most extravagantly magnified. Indeed Strabo, l. 16. mentions a tower of immense size remaining at Babylon in his time, the dimensions of which were a stadium every way. This, however, seems to have been the remains of the temple of Bel or Belus.

(Q) For a description of the tower, see the article BABEL.

(R) See the Greek original of this quotation, Euseb. Chron. lib. 1. page 19.

bylon. Before this there was but one language subsisting among men: but now there arose πολυθρουν, *a manifold speech*; and he adds, that a war soon after broke out between (s) Titan and Cronus." (T) The Sybilline oracles give much the same account of this early and important transaction.

"Justin * informs us, that the Phœnicians who built Tyre were driven from Assyria by an earthquake. These Phœnicians were the descendants of Mizraim the youngest son of Ham; and were, we think, confederates in building the tower, and were driven away by the catastrophe that ensued. Many other allusions to the dispersion of this branch of the family occur in Pagan authors, which the limits to be observed in an inquiry of this nature oblige us to omit. Upon the whole, we think it probable that the country of Shinar lay desolate for some time after this revolution; for the dread of the judgment inflicted upon the original inhabitants would deter men from settling in that inauspicious region. At last, however, a new colony arrived, and Babel, or Babylon, became the capital of a flourishing kingdom.

* Philip. lib 13. cap. 3.

Our readers, we believe, will expect that we should say something of Nimrod the mighty hunter, who is generally thought to have been deeply concerned in the transactions of this period. According to most authors, both ancient and modern, this patriarch was the leader of the confederates who erected the tower, and the chief instigator to that enterprize. But if the tower was built at the birth of Pheleg, according to the Hebrew computation, that chief was † either a child, or rather not born at that period (U). The Seventy have pronounced him a giant, as well as a huntsman. They have translated the Hebrew word *gebur*, which generally signifies *strong*, *mighty*, by the word γιγας *giant*; an idea which we imagine those translators borrowed from the Greeks. The antediluvian giants are called *Nephelim* and *Rephaim*, but never *Geburim*. The Rabbinical writers, who justly hated the Babylonians, readily adopted this idea (X); and the fathers of the church, and the Byzantine historians, have universally followed them. He has been called *Nimrod*, *Nebrod*, *Nymbroth*, *Nebroth*, and *Nebris*. Not a few have made him the first *Bacchus*, and compounded his name of *Bar*, a son, and *Cush*, that is, the son of *Cush*. Some have imagined that he was the Orion of the Pagans, whose shade is so nobly described by Homer ‡. But the etymology of this last name implies something (Y) honourable, and very unsuitable to the idea of the *tyrant Nimrod*. It must be observed, however, that we find nothing in Scripture to warrant the supposition of his having been a tyrant; so far from it, that (Z) some have deemed him a benefactor to mankind. See NIMROD.

† Pectar. Phaleg. lib 1. cap 10.

‡ Odyss. l. 11. vers. 571.

The beginning of this prince's kingdom was Babel. Eusebius gives us first * a catalogue of six kings of the Chaldæans, and then another of five kings of Arabian extraction, who reigned in Chaldæa after them. This might naturally enough happen, since it appears that the inhabitants of those parts of Arabia which are adjacent to Chaldea were actually Cushites, of the † same family with the Babylonians.

* Chron. lib. 1. pag. 14.

† Gen x. Ezek. xxvii.

The Cushites, however, were at last subdued, perhaps partly expelled Chaldea by the *Chasidim*, who probably claimed that territory as the patrimony of their progenitors. That the Chasidim were neither *Cushites*, nor indeed *Hamites*, is obvious from the name. The Hebrews, and indeed all the Orientals ‡, denominated both the people who inhabited the eastern coast of Arabia *Cushim*, and also the Ethiopians who sprung from the last mentioned people. Had the later inhabitants of Chaldea been the descendants of Cush, the Jewish writers would have called them *Cushim*. We find they called the Phœnicians *Chanaanim*, the Syrians *Aramim*, the Egyptians *Mizraim*, the Greeks *Jonim*, &c. The Chasidim, therefore, or modern inhabitants of Chaldea, were positively descended of one Chesed or Chased; but who this family-chief was, it is not easy to determine. The only person of that name whom we meet with in early times is the fourth son of Nahor §, the brother of Abraham; and some have been of opinion that the Chaldeans were the progeny of this same Chesed. This appears to us highly probable, because both Abram and Nahor were || natives of *Ur* of the Chasidim. The former, we know, in consequence of the divine command, removed to *Haran*, afterwards *Charræ*; but the latter remained in *Ur*, where his family multiplied, and, in process of time, became masters of the country which they called the land of the Chasidim, from *Chesed* or *Chased*, the name of their ancestor. This account is the more probable, as we find the other branches of Nahor's family settled in the same neighbourhood (A).

‡ Joseph. Ant. lib. 1. cap. 6.

§ Gen. chap. xxii. verse 22.

|| Gen. chap. xi. verse 28.

16 Origin of the name Chaldæi.

How the Greeks came to denominate these people χαλδαιοι *Chaldæi*, is a question rather difficult to be resolved; but we know that they always affected to distinguish people and places by names derived from their own language. They knew a rugged, erratic nation (B) on the banks of the river Thermodon, in the territory of Pontus, bordering on Armenia the Less

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(S) This war was probably carried on between the leaders of the Hamites and Ashur upon their invasion.

(T) Theoph. ad Antol. l. 2. page 107. ed. Paris 1636.

(U) Gen. chap. 10. verse 8, 9. "This man began to be a *giant* upon the earth; he was the giant hunter before the Lord God.—As Nymbrod the *giant* hunter before the Lord.

(X) See Mr Bryant's Analysis, vol. 3. page 34. et seq.

(Y) Orion is compounded of the Hebrew *Or* "light," and *ion* "one of the names of the sun;" and Orion was probably one of the names of that luminary.

(Z) See Shuckford's Connect. vol. 1. l. 3. page 179, 180. Also the authors of the Univer. Hist. vol. 1.

(A) Huz gave name to the country of Job; Elihu, one of Job's friends, was a Buzite of the kindred of Ram or Aram, another of the sons of Nahor. Aram, whose posterity planted Syria cava, was the grandson of Nahor by Kemuel. Hence it appears probable that Job himself was a descendant of Nahor by Huz his first born.

(B) See Eustat. in Dion. Perieg. ver. 768. Strabo, l. 12. page 543. Casaub. As the Chalybes were famous for manufacturing

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Leſs. Theſe, in ancient times, were called *Alybes*, or *Chalybes*, becauſe they were much employed in forging and poliſhing iron. Their neighbours, at length, gave them the name of *Chald* or *Caled*, which imports, in the Armenian dialect, *fierce, hardy, robuſt*. This title the Greeks adopted, and out of it formed the word χαλδαιοι "Chaldeans."

The Moſaic hiſtory informs us (c), that Aſhur went out of *that land* (Shinar) and built Nineveh and ſeveral other conſiderable cities. One of the ſucceſſors of Aſhur was the celebrated Ninus, who firſt broke the peace of the world *, made war upon his neighbours, and obliged them by force of arms to become his ſubjects, and pay tribute. Some authors make him the immediate ſucceſſor of Aſhur, and the builder of Nineveh. This we think is not probable; Euſebius, as we have obſerved above, gives a liſt of ſix Arabian princes who reigned in Babylon. Theſe we take to have been the immediate ſucceſſors of Nimrod, called *Arabians*; becauſe theſe people were Cuſhites. Ninus might be reputed the firſt king of the Aſſyrians, becauſe he figured beyond his predeceſſors; and he might paſs for the builder of Nineveh, becauſe he greatly enlarged and beautified that city. We therefore imagine, that Ninus was the fifth or ſixth in ſucceſſion after Aſhur.

Juſtin. 1. cap. 1.

Ninus, according to Diodorus Siculus †, made an alliance with Ariæus king of the Arabians, and conquered the Babylonians. This event, in our opinion, put an end to the empire of the Hamites or Cuſhim in Shinar or Babylonia. The author obſerves, that the Babylon which figured afterwards did not then exiſt. This fact is confirmed by the prophet Iſaiah ‡: "Behold the land of the Chaſidim; this people was not till Aſhur founded it for them that dwell in the wilderneſs. They ſet up the towers thereof, &c." After Babylonia was ſubdued by the Aſſyrians under Ninus, the capital was either deſtroyed by that conqueror or deſerted by the inhabitants. At length it was re-edified by ſome one or other of the Aſſyrian monarchs, who collected the roving Chaſidim, and obliged them to ſettle in the new city. Theſe were ſubject to the Aſſyrian empire till the reign of Sardanapalus, when both the Medes and Babylonians rebelled againſt that effeminate prince.

Lib. 2.

Ch. xxiii. verſ. 13.

The Chaſidim were celebrated by all antiquity for their proficiency in aſtronomy, aſtrology, magic, and curious ſciences. Ur or Orchoe (d) was a kind of univerſity for thoſe branches of learning. Such was their reputation in thoſe ſtudies, that over a great part of Aſia and Europe a Chaldean and an aſtrologer were ſynonymous terms. Theſe ſciences, according to the tradition of the Orientals, had been invented by Seth, whom they call *Edris*; and had been cultivated by his deſcendants downward to Noah, by whom they were tranſmitted to Shem, who conveyed them to Arphaxad and his poſterity.

To us it appears probable, that the religious ſentiments tranſmitted from Noah through the line of Shem, were kept alive in the family of Arphaxad, and ſo handed down to the families of Serug, Nahor, Terah, Abram, Nahor II. and Haran, &c. The Jewiſh rabbis, and all the Perſian and Mahomedan writers, make Abraham contemporary with Nimrod; who, ſay they, perſecuted him moſt cruelly for adhering to the true religion. That theſe two patriarchs were contemporary, is very improbable, ſince Nimrod was the third generation after Noah, and Abram the tenth. Abram has been inveſted by the rabbinical writers with every department of learning. According to them, he tranſported from Charræ into Chanaan and Egypt, aſtronomy, aſtrology, mathematics, geography, magic, alphabetical writing, &c. &c.

17 Legendary tales concerning Abraham.

After the Babyloniſh captivity, when the Jews were diſperſed over all the eaſt, and began to make *proſelytes of the gate* among the Pagans, wonderful things were reported of Abram with reſpect to his acquirements in human erudition, as well as his ſupereminence in virtue and piety. Theſe legendary tales were believed by the proſelytes, and by them retailed to their connections and acquaintances. But certainly the holy man either was not deeply verſed in human ſciences, or did not deem them of importance enough to be communicated to his poſterity; ſince the Jews are, on all hands, acknowledged to have made little progreſs in theſe improvements. To think of raiſing the fame of Abraham, by claſſing him with the philoſophers, betrays an extreme defect in judgment. He is intitled to praiſe of a higher kind; for he excelled in piety, was the father of the faithful, the root of the Meſ-

manufacturing iron, ſo were they celebrated for making the choiceſt pieces of armour. They excelled in making χαλιβανοι, or coats of mail, or brigantines uſed by the braveſt of the Perſian horſemen. Bochart Phaleg, l. 3. cap. 12 and 13, has proved that the word *Cheliba* ſignifies "ſcales of braſs or ſteel." From the word *Cheliba*, the Greeks formed their χαλυβες, *Chalybes*. Xenoph. Cyrop. l. 3. page 43. Steph. repreſents the Chaldeans, who inhabited a mountainous country bordering upon Armenia, as a very fierce warlike people. Ib. page 107. we have an example of their rapacious character. Id. ib. l. 4. page 192. Hen. Steph. we have an account of their bravery and of their arms. Another inſtance of their rapacity occurs in their plundering the cattle of Job.

(c) A diſpute has ariſen about the ſenſe of verſe 10. chap. 10. Out of that land went forth Aſhur, and builded Nineveh. Some approve our tranſlation, which we think is juſt; others, conſidering that the inſpired writer had been juſt ſpeaking of Nimrod and the beginning of his kingdom, are of opinion that it ſhould be tranſlated, And out of this land *He* (that is Nimrod) went into Aſhur and builded Nineveh. Thia they make a military expedition, and a violent irruption into the territory of Aſhur.

(d) Ur or Orchoe was ſituated between Niſibis and Corduena. See Ammianus Marcel. Expeditio Juliana, l. 15. It lay not far from the river Tigris. Strabo, l. 16. page 739, tells us that the Chaldean philoſophers were divided into different ſects, the Orcheni, the Borſippeni, and ſeveral others. Diod. Sicul. likewiſe, lib. ii. page 82. Steph. gives an exact detail of the functions, profeſſion, and eſtabliſhment of the Chaldeans, to which we muſt refer our curious readers.

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fiah, and the friend of God. Before these, all other titles vanish away. Such of our readers, however, as have leisure enough, and at the same time learning enough to enable them to consult the rabbinical legends, will be furnished with a full and ample detail of his imaginary exploits and adventures. Others, who are either not willing or not qualified to peruse the writings of the rabbins, may consult Dr Hyde * de Relig. vet. Pers. and the authors of the Universal History †, where they will find materials sufficient to gratify their curiosity. We shall only observe, in addition to what we have already said, that the Persians, Chaldeans, and Arabians, pretended that their religion was that of Abraham; that honourable mention is made of him in the Koran; and that the name of Abraham or Ibrahim was celebrated over all the east. See ABRAHAM.

* Chap. ii
† Vol. I.

In the progress of this disquisition, we have seen that the language of Noah was, in all probability, the same or nearly the same with that of Adam. Additions and improvements might be introduced, but still the radical stamina of the language remained unchanged. It has likewise, we hope, appeared, that the confusion of language at the building of the tower of Babel was only partial, and affected none but the rebellious crew of the race of Ham and the apostate part of the families of Shem and Japhet. We have concluded, that the main body of the race of Shem, at least, were neither dispersed nor their language confounded; and that consequently the descendants of that patriarch continued to speak their paternal dialect or the uncorrupted language of Noah. To these arguments we may take the liberty to add another, which is, that in all probability the worship of the true God was preserved in the line of Arphaxad, after the generality of the other sects had lapsed into idolatry. Out of this family Abraham was taken, in whose line the true religion was to be preserved. Whether Abraham was an idolator when he dwelt in Chaldea, the scripture does not inform us, though it seems to be evident that his father was. One thing, however, is certain, namely, that Jehovah (E) appeared to him, and pronounced a blessing upon him before he left Ur of the Chaldees. This circumstance no doubt indicates, that this patriarch had made uncommon advances in piety and virtue, even prior to his emigration. The progenitors of his family had been distinguished by adhering to the true religion. About this time, however, they began to degenerate, and to adopt the sabiism of their apostate neighbours. It was then that Abraham was commanded by Heaven to "leave his kindred and his father's house, and to travel into a land which was to be shown him." The Almighty intended that the true religion should be preserved in his line, and therefore removed him from a country and kindred, by the influence of whose bad example his religious principles might be endangered. His family had only of late apostatized; till that period they had preserved both the language and religion of their venerable ancestors.

But however much Abraham might differ from the other branches of his family in his religious sentiments, his language was certainly in unison with theirs. The consequence of this unquestionable position is, that the language which he carried with him into Canaan was exactly the same with that of his family which he relinquished when he began his peregrinations. But if this be true, it will follow, that the language afterwards denominated Hebrew, and that of the Chasidim or Chaldeans were originally one and the same. This position, we think, will not be controverted. There is then an end of the dispute concerning the original language of mankind. We have advanced some presumptive proofs in the preceding pages, that the language of Adam was transmitted to Noah, and that the dialect of the latter was preserved in the line of Arphaxad downwards to the family of Abraham: and it now appears that the Hebrew and Chaldean were originally spoken by the same family, and of course were the same between themselves, and were actually the first language upon earth, according to the Mosaic history. Numberless additions, alterations, improvements, we acknowledge, were introduced in the course of 2000 years; but still the original stamina of the language were unchanged. Our readers will please to observe, that the Orientals are not a people *given to change*; and that this character, in the earliest ages, was still more prevalent than at present. This assertion, we presume, needs no proof.

Language.

18 The Hebrew and Chaldean originally the same, and the first language spoken on earth.

In confirmation of these presumptive arguments, we may add the popular one which is commonly urged upon this occasion, viz. that the names of antediluvian persons and places mentioned by the sacred historian, are generally of Hebrew original, and significant in that language. Some of them, we acknowledge, are not so; but in this case it ought to be remembered, that a very small part of that language now exists, and that probably the radicals from which these words are descended are among the number of those which have long been lost.

SECT. I. *The Hebrew Language.*

19 Characteristics of the Hebrew language.

HAVING thus proved the priority of the Hebrew to every other language that has been spoken by men, we shall now proceed to consider its nature and genius; from which it will appear still more evidently to be an original language, neither improved nor debased by foreign idioms. The words of which it is composed are short, and admit of very little flexion. The names of places are descriptive of their nature, situation, accidental circumstances, &c. Its compounds are few, and inartificially joined together. In it we find few of those artificial affixes which distinguish the other cognate dialects; such as the Chaldean, Syrian, Arabian, Phœnician, &c. We find in it no traces of improvement from the age of Mosea to the era of the Babylonish captivity. The age of David and Solomon was the golden period of the Hebrew tongue; and yet, in our opinion, it would puzzle a critic of the nicest acumen to discover much improvement even during that happy era. In fact, the Jews were by no means an inventive people. We hear nothing of their progress in literary pursuits; nor do they seem to have been

(E) Compare Gen. chap. 12. ver. 2. with Acts chap. 7. verse 4.

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been induſtrious in borrowing from their neighbours. The laws and ſtatutes communicated by Moſes were the principal objects of their ſtudies. Theſe they were commanded to contemplate day and night; and in them they were to place their chief delight. The conſequence of this command was, that little or no regard could be paid to taſte, or any other ſubject of philoſophical inveſtigation. Every unimproved language abounds in figurative expreſſions borrowed from ſenſible objects. This is in a peculiar manner the characteriſtic of the language in queſtion; of which it would be ſuperfluous to produce inſtances, as the fact muſt be obvious even to the attentive reader of the Engliſh Bible.

In the courſe of this argument, we think it ought to be obſerved, and we deem it an obſervation of the greateſt importance, that if we compare the other languages which have claimed the prize of originality from the Hebrew with that dialect, we ſhall quickly be convinced that the latter has a juſt title to the preference. The writers who have treated this ſubject, generally bring into competition the Hebrew, Chaldean, Syrian, and Arabian. Some one or other of theſe has commonly been thought the original language of mankind. The arguments for the Syrian and Arabian are altogether futile. The numerous improvements ſuperinduced upon theſe languages, evidently prove that they could not have been the original language. In all cognate dialects, etymologiſts hold it as a maxim, that the leaſt improved is likely to be the moſt ancient.

We have obſerved above, that the language of Abraham and that of the Cheſedim or Chaldeans were originally the ſame; and we are perſuaded, that if an able critic ſhould take the pains to examine ſtrictly theſe two languages, and to take from each what may reaſonably be ſuppoſed to have been improvements or additions ſince the age of Abraham, he will find intrinſic evidence ſufficient to convince him of the truth of this poſition. There appear ſtill in the Chaldean tongue great numbers of (F) words the ſame with the Hebrew, perhaps as many as mankind had occaſion for in the moſt early ages; and much greater numbers would probably be found if both languages had come down to us entire. The conſtruction of the two languages is indeed ſomewhat different; but this difference ariſes chiefly from the ſuperior improvement of the Chaldean. While the Hebrew language was in a manner ſtationary, the Chaldean underwent progreſſive improvements; was mellowed by antitheſes, rendered ſonorous by the diſpoſition of vocal ſounds, acquired a copiouſneſs by compounds, and a majeſty by affixes and prefixes, &c. In proceſs of time, however, the difference became ſo great, that the Iſraelites did not underſtand the Chaldean language at the era of the Babyloniſh captivity. This much the prophet * intimates, when he promiſes the pious Jews protection "from a fierce people; a people of a deeper ſpeech than they could perceive; of a ſtammering tongue, that they could not underſtand."

20 How it was changed into what is called the Chaldean.

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* Iſaiah, ch. xxxiii. verſ. 19.

The priority of the Chaldean tongue is indeed contended for by very learned writers. Cambden † calls it the mother of all languages; and moſt of the fathers were of the ſame opinion. Amira ‡ has made a collection of arguments, not inconſiderable, in favour of it; and Myriceus §, after him, did the ſame. Erpenius ||, in his Oration for the Hebrew tongue, thought the argument for it and the Chaldean ſo equal, that he did not chooſe to take upon him to determine the queſtion.

† *Brit.*

‡ *Præf. ad Gram. Syr.*

§ *Præf. ad Gram. Chald.*

|| *Oratio de lingua Hebr.* xii.

Many circumſtances, however, concur to make us aſſign the priority to the Hebrew, or rather to make us believe that it has ſuffered feweſt of thoſe changes to which every living tongue is more or leſs liable. If we ſtrip this language of every thing obviouſly adventitious, we ſhall find it extremely ſimple and primitive. 1. Every thing maſoretical, ſuppoſing the vowels and points (G) eſſential, was certainly unknown in its original character. 2. All the prefixed and affixed letters were added time after time, to give more compaſs and preciſion to the language. 3. The various voices, moods, tenſes, numbers, and perſons of verbs, were poſterior improvements; for in that tongue, nothing at firſt appeared but the indeclinable radix. 4. In the ſame manner, the few adjectives that occur in the language, and the numbers and regimen of nouns, were not from the beginning. 5. Moſt of the Hebrew nouns are derived from verbs; indeed many of them are written with the very ſame letters. This rule, however, is not general; for often verbs are derived from nouns, and even ſome from prepoſitions. 6. All the verbs of that language, at leaſt all that originally belonged to it, uniformly conſiſt of three letters, and ſeem to have been at firſt pronounced as monoſyllables. If we anatomize the Hebrew language in this manner, we ſhall reduce it to very great ſimplicity; we ſhall confine it to a few names of things, perſons, and actions; we ſhall make all its words monoſyllables, and give it the true characters of an original language. If at the ſame time we reflect on the ſmall number of (H) radical words in that dialect, we ſhall be more and more convinced of its originality.

21 Reaſons for maintaining the priority of the Hebrew.

It will not be expected that we ſhould enter into a minute diſcuſſion of the grammatical peculiarities of this ancient language. For theſe we muſt refer our readers to the numerous and elaborate grammars of that tongue, which are everywhere eaſily to be found. We ſhall only make a few ſtrictures, which naturally preſent themſelves, before we diſmiſs the ſubject.

The generality of writers who have maintained the ſuperior

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(F) Moſt of the Chaldean names mentioned in Scripture are pure Hebrew words compounded; ſuch as *Nebuchadnezzar*, *Nebuzaradan*, *Rabſhakeh*, *Rabmag*, *Belſhazzar*, *Rabſaris*, *Nahar*, *Malahtha*, *Phrat* or *Pharad*, *Baroſus*, *Carchemiſh*, *Ur*, *Cutha*, Heb. *Cuſh*, &c. All theſe words, and a multitude of others which we could mention, approach ſo near the Hebrew dialect, that their original is diſcernible at firſt ſight. Moſt of theſe are compounds, which the limits preſcribed us will not allow us to decompound and explain.

(G) The futility of theſe points will be proved in the following part of this ſection.

(H) The radical words in the Hebrew language, as it now ſtands, are about 500.

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22 All languages in the east originally the same

superior antiquity of the Hebrew language, have at the same time contended that all other languages of Asia, and most of those of Europe, have been derived from that tongue as their source and matrix. We, for our part, are of opinion, that perhaps all the languages in the eastern part of the globe are coeval with it, and were originally one and the same; and that the differences which afterwards distinguished them sprung from climate, caprice, inventions, religions, commerce, conquests, and other accidental causes, which will occur to our intelligent readers. We have endeavoured to prove, in the preceding pages, that all mankind were not concerned in the building of the fatal tower, nor affected by the punishment consequent upon that attempt: and we now add, that even that punishment was only temporary; since we find, that those very Hamites or Cushim, who are allowed to have been affected by it, did certainly afterwards recover the former organization of their *lip*, and differed not more from the original standard than the descendants of Japhet and Shem.

The Jewish rabbis have pretended to ascertain the number of languages generated by the vengeance of Heaven at the building of Babel. They tell us that mankind was divided into 70 nations and 70 languages, and that each of these nations had its tutelar or guardian angel. This fabulous legend is founded on the number of the progeny of Jacob at the time when that patriarch and his family went down into Egypt. Others attribute its origin to the number of the sons and grandsons of Noah, who are enumerated Gen. chap. x.

* *Clem. Alex. Strom. Euseb. Chron.* lib. 1. *Epiphan. Haref. August.* &c.

The fathers * of the church make the languages at the confusion to amount to 72; which number they complete by adding Cainan and Elishah, according to the Septuagint, who are not mentioned in the Hebrew text. This opinion, they think, is supported by the words of Moses, when he saith, that † "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the tribes of Israel." That is, say they, he divided them into 72 nations, which was the number of the children of Israel when they came into Egypt. The Targum of Ben-Uzziel plainly favours this interpretation; but the Jerusalem Targum intimates that the number of nations were only 12, according to the number of the tribes of Israel. This passage, however, seems to refer to the tribes of the Chanaanim; and imports, that the Almighty assigned to the different septs of that family such a tract of land as he knew would make a sufficient inheritance for the children of Israel ‡. Others have increased the different languages of the dispersion to 120; but the general opinion has fixed them to 70 or 72. Our readers need scarce be put in mind that these opinions are futile and absurd; neither founded in Scripture, profane history, or common sense. At the same time, it must not be omitted, that, according to Horapello §, the Egyptians held, that the world was divided into 72 habitable regions; and that, in consequence of this tradition, they made the cynocephalus the emblem of the world, because that in the space of 72 days that animal pines away and dies.

† Deut. ch. xxxii. verse 8.

‡ *Pacanini Episcop. Berun. apud Hieron. in Catalogo Epist.* 22.

§ 14 page 25. *Hoesch.*

Origin of the name *Hebrew.*

23 It has been made a question, whether the Hebrew language was denominated from Heber the progenitor of Abraham, or from a word which in that tongue imports *over*, *beyond*. Most of the Christian fathers, prior to St Origen, believed that both the Gentile name *Hebrew*, and the name of the language, were derived from the name of the patriarch; but that learned man imagined, that Abraham was called the *Hebrew*, not because he was a descendant of Heber, but because he was a transfluvianus, or from beyond the river Euphrates. The learned Bochart * has strained hard to prove the former position; but to us his arguments do not appear decisive. We are rather inclined to believe, that Abraham was called *Chibri*, (Hebrew), from the situation of the country from which he emigrated when he came to the country of Chanaan; and that in process of time that word became a Gentile appellation, and was afterwards applied to his posterity (1) often by way of reproach, much in the same manner as we say a *Northlander*, a *Norman*, a *Tramontane*, &c.

* *Phaleg*, lib. 1. c. 15.

Here we may be indulged an observation, namely, that Abraham, a Hebrew, lived among the Chaldeans, travelled among the Chanaanites, sojourned among the Philistines, lived some time in Egypt; and in all appearance conversed with all those nations without any apparent difficulty. This circumstance plainly proves, that all these nations at that time spoke nearly the same language. The nations had not yet begun to improve their respective dialects, nor to deviate in any great measure from the monosyllabic tongue of the Hebrews. With respect to the language of Chanaan, afterwards the Phœnician, its similarity to the Hebrew is obvious from the names of gods, men, cities, mountains, rivers, &c. which are the very same in both tongues, as might be shown in numberless cases, were this a proper place for etymological researches.

Before we dismiss this part of our subject, we would wish to gratify our unlearned readers with a brief account of the Hebrew letters, and of the Masoretical points which have been in a manner ingrafted on these letters. In the course of this deduction, we shall endeavour to follow such authors as are allowed to have handled that matter with the greatest acuteness, learning, and perspicuity. If, upon any occasion, we should be tempted to hazard a conjecture of our own, it is cheerfully submitted to the candour of the public.

Much has been written, and numberless hypotheses proposed, with a view to investigate the origin of *alphabetical writing*. To give even an abridged account of all these, would fill many volumes. The most plausible, in our opinion, is that which supposes that the primary characters employed by men were the figures of material objects analogous to those of the Mexicans, so often mentioned by the authors who have

(1) The Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians. The Philistines (Samuel I. *pass.*) always call the Israelites *Hebrews* by way of reproach.

Hebrew Language.

have written the history of that people at the era of the Spanish invasion of their country. As this plan was too much circumscribed to be generally useful, hieroglyphical figures were in process of time invented as subsidiaries to this contracted orthography. In this scheme, we imagine, the process was somewhat more extensive. A *lion* might be sketched, to import fierceness or valour; an *ox*, to denote strength; a *stag*, to signify swiftness; a *hare*, to intimate timorousness, &c.

24 Origin of alphabetic writing.

The next step in this process would naturally extend to the inventing and appropriating of a few arbitrary characters, for representing abstract ideas, and other relations, which could not be well ascertained by the methods above-mentioned. These arbitrary signs might readily acquire a currency by compact, as money and medals do over a great part of the world.—Upon this plan we imagine the ancient Chinese formed their language.

But neither the picture nor the hieroglyphic, nor the method of denoting *ideas* by arbitrary characters appropriated by compact, could ever have arrived at such perfection as to answer all the purposes of ideal communication. The grand desideratum then would be to fabricate characters to represent simple sounds, and to reduce these characters to so small a number as to be easily learned and preserved in the memory. In this attempt the Chinese have notoriously failed; their letters, or rather their characters, are so numerous, that few, if any, of their most learned and industrious authors, have been able to learn and retain the whole catalogue. Indeed those people are not able to conceive how any combinations of 20 or 30 characters should be competent to answer all the purposes of written language.

Many different nations have claimed the honour of this invention. The Greeks ascribed it to the Phœnicians; and consequently used the word φοινίσσειν *, *to act the Phœnician*, in the same sense with ἀναγινώσκειν, *to read*; and consequently the poet † ascribes the invention to the same ingenious people. The Greeks borrowed their letters from the Phœnicians, and of course looked up to them as the inventors.

* *Hesych.*

† *Lucan.*

Others have attributed the invention to the Egyptians. That people ascribed every useful and ingenious invention to their Thyoth, or Mercury Trismegistus. Plato seems to have believed this tradition (K), and pretends to record a dispute between the king of Egypt that then reigned and this personage, with respect to the influence that the art of alphabetic writing might possibly have upon the improvements of mankind in science and liberal arts. Diodorus the Sicilian ‡ gives a similar history of the same invention, but carries it back to the reign of Osiris.

Bibl. l. 1. ng 10. Steph.

Pliny informs us ||, that Gellius attributed letters to the same Egyptian Mercury, and others to the Syrians; but that for "his part, he thought that the Assyrian letters were eternal." That learned Roman then imagined, that the Assyrian letters had existed at a period prior to all the records of history; which was in fact the case. By the Assyrian letters, he must mean the Chaldaic, and by the Syrian probably the Hebrew. The earliest Greek historians generally confound the Jews with the Syrians. Herodotus, enumerating the people who had * learned circumcision from the Egyptians, mentions the Syrians of Palestine; and elsewhere he tells us, that Necho † beat the Syrians, and took Cadytis, a large and populous city belonging to that people. Hence it is evident that the Syrian alphabet, or the Syrian letters, were the same with the Hebrew. That the Assyrian or Chaldaic and Hebrew languages were the same, has, we hope, been fully proved already: that their letters were the same in their original structure, can scarce be controverted. These letters, we think, were antediluvian; whether, to use the expression of Plato, they were dictated by some god, or fabricated by some man divinely inspired. As this opinion may admit some dispute, we shall take the liberty to subjoin our reasons.

Hebrew Language.

* Lib. 2. c. 104.

† Ibid. c. 159.

25 Antediluvian.

1. It appears that the era of this invention is buried in impenetrable obscurity. Had an invention of such capital importance to mankind been made in the postdiluvian ages, we imagine the author would have been commemorated in the historical annals of the country where he lived (L).

2. The art of writing in alphabetical characters, according to the sacred records, was practised at so early a period, that there was not a long enough interval between that and the deluge to give birth to that noble invention. If we consider the state of the world during some ages after that disastrous event, we shall quickly be convinced that little respite could be found from the labour and industry indispensably requisite to provide the necessaries, and only a few of the conveniencies, of life. Such a state of things was certainly most unfavourable to the invention of those arts and improvements which contribute nothing towards procuring the accommodations of life. The consequence is obvious.

Moses has recorded the history of the creation, of a few of the capital transactions of the antediluvian world, the birth, the age, the death, of the lineal descendants of Seth. He has preserved the dimensions of the ark, the duration of the universal deluge, its effects upon man and all terrestrial animals, the population of the world by the posterity of Noah, the age, &c. of the patriarchs of the line of Shem, from which his own ancestors had sprung. To this he has subjoined the petty occurrences which diversified the lives of Abraham, Isaac, and Jacob, and their descendants. Whence did the historian derive his information? We believe few of our readers will be so enthusiastic as to imagine that the author received it from divine inspiration. Tradition is a fallible guide; and in many cases the accounts are so minutely precise, as to defy the power of that species of conveyance. The inspired author must certainly have extracted

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(K) See *Phædrus*, page 1240. See also page 374. *Phil.*

(L) It is true, the Egyptians attribute the invention to their Thoth, and the Phœnicians to their Hercules, or Melicerta or Baal; but these were only imaginary personages.

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tracted his abridgment from written memoirs, or hiſtories of the tranſactions of his anceſtors regularly tranſmitted from the moſt early periods. Theſe annals he probably abridged, as Ezra did afterwards the hiſtory of the Kings of Iſrael. If this was the caſe, as it moſt certainly was, the art of writing in alphabetical letters muſt have been known and practiſed many ages before Moſes. It has indeed been pretended, that the Jewiſh decalogue, inſcribed upon two tables of ſtone, was the very firſt ſpecimen of alphabetical writing. The arguments adduced in proof of this fact are lame and inconcluſive (M). Had that been the

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(M) The moſt ingenious and plauſible of thoſe arguments which have fallen under our obſervation, is given by Mr Johnſon vicar of Cranbrook, a writer of great learning and piety, who flouriſhed in the beginning of the preſent century, and whoſe works deſerve to be more generally known than we have reaſon to think they are at preſent. After endeavouring to prove that alphabetical writing was not practiſed before the era of Moſes, and expatiating upon the difficulty of the invention, this excellent ſcholar attempts to ſhow, that the original Hebrew alphabet was actually communicated to the Jewiſh legiſlator at the ſame time with the two tables of the law. "I know not (ſays he) any juſt cauſe why the law ſhould be *written by God*, or by an *angel* at his command, except it were for want of a man that could well perform this part. This could give no addition of authority to the law, eſpecially after it had been publiſhed in that aſtoniſhing and miraculous manner at Mount Sinai. The true writing of the original was indeed perfectly adjuſted, and preciſely aſcertained to all future ages, by God's giving a copy of it under his own hand: but this, I conceive, had been done altogether as effectually by God's dictating every word to Moſes, had he been capable of performing the office of an amanuenſis." The learned writer goes on to ſuppoſe, that it was for the purpoſe of *teaching Moſes the alphabet*, that God detained him forty days in the mount; and thence he concludes, that the Decalogue was the firſt writing in alphabetical characters, and that thoſe characters were a divine, and not a human invention.

It is always raſh, if not ſomething worſe, to conceive reaſons not aſſigned by God himſelf, for any particular tranſaction of his with thoſe men whom he from time to time inſpired with heavenly wiſdom. That it was *not* for the purpoſe of teaching Moſes the alphabet that God detained him forty days in the mount, when he gave him the two tables of the law, ſeems evident from his detaining him juſt as many days when he gave him the ſecond tables after the firſt were broken. If the legiſlator of the Jews had not been ſufficiently inſtructed in the art of reading during his firſt ſtay in the mount, he would have been detained longer; and it is not conceivable, that though in a fit of pious paſſion he was ſo far thrown off his guard as to break the two tables, his mind was ſo totally unhinged by the idolatry of his countrymen, as to forget completely an art which, by the ſuppoſition, the Supreme Being had ſpent *forty days* in teaching him! "But if Moſes could, at his firſt aſcent into the mount, perform the office of an amanuenſis, why are the original tables ſaid to have been written by the finger of God, and not by him who wrote the ſecond?" We pretend not to ſay why they were written by God rather than man; but we think there is ſufficient evidence, that by whomſoever they were written, the characters employed were of human invention. The Hebrew alphabet, without the Maſoretic points, is confeſſedly defective; and every man who is in any degree acquainted with the language, and is not under the influence of inveterate prejudice, will readily admit that thoſe points are no improvement. But we cannot, without impiety, ſuppoſe an art invented by infinite wiſdom, to fall ſhort of the utmoſt perfection of which it is capable: an alphabet communicated to man by God, would undoubtedly have been free both from defects and from redundancies; it would have had a diſtinct character for every ſimple ſound, and been at leaſt as perfect as the Greek or the Roman.

But we need not fill our pages with reaſonings of this kind againſt the hypotheſis maintained by Mr Johnſon. We know that "Moſes wrote all the words of the Lord," *i. e.* the ſubſtance of all that had been delivered in *Exod.* xx, xxi, xxii, xxiii. before he was called up into the mount to receive the tables of ſtone; nay, that he had long before been commanded by God himſelf to "write in a book" an account of the victory obtained over Amalek (*Exod.* xvii. 14). All this, indeed, the learned writer was aware of; and to reconcile it with his hypotheſis, he frames another, more improbable than even that which it is meant to ſupport. "It is not unreaſonable (ſays he) to believe that God had written theſe tables of ſtone, and put them in mount Horeb, from the time that by his angel he had there firſt appeared to Moſes; and that, therefore, all the time after, while he kept Jethro's ſheep thereabouts, he had free acceſs to thoſe tables, and peruſed them at diſcretion." But if belief ſhould reſt upon evidence, we beg leave to reply, that to believe all this would be in the higheſt degree unreaſonable; for there is not a ſingle hint in Scripture of the tables having been written at ſo early a period, or upon ſuch an occaſion, as God's firſt appearance to Moſes in the burning buſh. We know how reluctant Moſes was to go upon the embaſſy to which he was then appointed; and it is ſtrange, we think paſſing ſtrange, that when he records ſo faithfully his own backwardneſs, and the means made uſe of by God to reconcile him to the arduous undertaking, he ſhould make no mention of theſe important tables, if at that period he had known any thing of their exiſtence. Beſides all this, is it not wonderful, if Moſes had been practiſing the art of writing, as our author ſuppoſes, from the time of the burning buſh to the giving of the law, he ſhould then have ſtood in need of *forty days* teaching from God, to enable him to *read* with eaſe the firſt tables; and of other forty, to enable him to *write* the ſecond? This gives ſuch a mean view of the natural capacity of the Hebrew legiſlator, as renders the hypotheſis which implies it wholly incredible. *See a Collection of Diſcourſes*, &c. *in two volumes, by the reverend John Johnſon, A. M. vicar of Cranbrook in Kent.*

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the caſe, ſome notice muſt have been taken of ſo palpable a circumſtance. Moſes wrote out his hiſtory, his laws, and his memoirs; and it appears plainly from the text, that all the learned among his countrymen could read them. Writing was then no novel invention in the age of the Jewiſh legiſlator, but current and generally known at that era.

The patriarch Job lived at an earlier period (N). In that book we find many alluſions to the art of writing, and ſome paſſages which plainly prove its exiſtence. This ſhows that alphabetical characters were not confined to the choſen ſeed, ſince Job was in all probability a deſcendant of Huz, the eldeſt ſon of Nahor * the brother of Abraham. From this circumſtance, we think we may fairly conclude, that this art was known and practiſed in the family of Terah the father of Abraham.

* Gen. xxii. 20, &c.

3. There was certainly a tradition among the Jews in the age of Joſephus, that writing was an antediluvian invention ‡. That hiſtorian pretends, that the deſcendants of Seth erected two pillars, the one of ſtone and the other of brick, and inſcribed upon them their aſtronomical obſervations and other improvements.—This legend ſhows that there did exiſt ſuch an opinion of the antiquity of the art of writing.

‡ *Antiq.* lib. i. cap. 3.

26 Traditions to this purpoſe.

4. There muſt have been a tradition to the ſame purpoſe among the Chaldeans, ſince the writers who have copied from Beroſus, the celebrated Chaldean hiſtorian (O), ſpeak of alphabetical writing as an art well known among the antediluvians. According to them, Oannes the Chaldean legiſlator gave his diſciples "an inſight into *letters* and ſcience. This perſon alſo *wrote* concerning the generation of mankind, of their different purſuits, of civil polity, &c. Immediately before the deluge (ſay they) the god Cronus appeared to Siſuthrus or Xiſuthrus, and commanded him to commit to *writing* the beginning, improvement, and concluſion of all things down to the preſent term, and to bury theſe accounts ſecurely in the temple of the Sun at Seppara." All theſe traditions may be deemed fabulous in the main; but ſtill they evince that ſuch an opinion was current, and that though the uſe of letters was not indeed eternal (P), it was, however, prior to all the records of hiſtory; and of courſe, we think, an antediluvian diſcovery.

27 The original alphabet preſerved in the family of Noah.

This original alphabet, whatever it was, and however conſtructed, was, we think, preſerved in the family of Noah, and from it conveyed down to ſucceeding generations. If we can then diſcover the original Hebrew alphabet, we ſhall be able to inveſtigate the primary ſpecies of letters expreſſive of thoſe articulate ſounds by which man is in a great meaſure diſtinguiſhed from the brute creation. Whatever might be the nature of that alphabet, we may be convinced that the ancient Jews deemed it ſacred, and therefore preſerved it pure and unmixed till the Babyloniſh captivity. If, then, any monuments are ſtill extant inſcribed with letters prior to that event, we may reſt aſſured that theſe are the remains of the original alphabet.

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There have, from time to time, been dug up at Jeruſalem, and other parts of Judea, coins and medals, and medallions, inſcribed with letters of a form very different from thoſe ſquare letters in which the Hebrew Scriptures are now written.

28 The ſame with the Samaritan;

When the Samaritan Pentateuch was diſcovered (Q), it evidently appeared that the inſcriptions on thoſe medals and coins were drawn in genuine Samaritan characters. The learned Abbé Barthelemi, in his * diſſertation "on the two medals of Antigonus king of Judea, one of the later Aſmonean princes, proves that all the inſcriptions on the coins and medals of Jonathan and Simon Macabeus, and alſo on his, were invariably in the Samaritan character, down to the 40th year before the Chriſtian era."

* *Mem de l'Academ. de l'Inſcrip.* &c.

It were eaſy to prove, from the Miſhna and Jeruſalem talmud, that the Scriptures publicly read in the ſynagogues to the end of the ſecond century were written in the Samaritan character, we mean in the ſame character with the Pentateuch in queſtion. As the ancient Hebrew, however, ceaſed to be the vulgar language of the Jews after their return from the Babyloniſh captivity, the copies of the Bible, eſpecially in private hands, were accompanied with a Chaldaic paraphraſe; and at length the original Hebrew character fell into diſuſe, and the Chaldaic was univerſally adopted.

29 Which afterwards gave place to the Chaldaic,

It now appears that the letters inſcribed on the ancient coins and medals of the Jews were written in the Samaritan form, and that the Scriptures were written in the very ſame characters: we ſhall therefore leave it to our readers to judge whether (conſidering the implacable hatred which ſubſiſted between theſe two nations) it be likely that the one copied from the other; or at leaſt that the Jews preferred to the beautiful letters uſed by their anceſtors, the rude and inelegant characters of their moſt deteſted rivals. If, then, the inſcriptions on the coins and medals were actually in the characters of the Samaritan Pentateuch (and it is abſurd to ſuppoſe that the Jews borrowed them from the Samaritans), the conſequence plainly is, that the letters of the inſcriptions were thoſe of the original Hebrew alphabet, coeval with that language, which we dare to maintain was the firſt upon earth.

It may, perhaps, be thought rather ſuperfluous to men-

(N) We have ſeen a manuſcript, which may one day ſee the light, in which it is ſhown, with great probability, that Job was nearly cotemporary with the patriarch Jacob.

(O) Apollodorus, Alexander Polyhiſtor, Abydenus. See *Syncellus*, cap. 39. *et ſeq. Euſeb. Chron.* l. 1. page 3.

(P) Plin. Nat. Hiſt. l. 7. page 413.—*Ex quo apparet æternus literarum uſus.*

(Q) The celebrated Archbiſhop Uſher was the firſt who brought the Samaritan Pentateuch into Europe. In a letter to Ludovicus Capellus "he acknowledges, that the frequent mention he had ſeen made of it by ſome authors, would not ſuffer him to be at reſt till he had procured five or ſix copies of it from Paleſtine and Syria."

Hebrew Language.

mention, that the Samaritan coloniſts, whom the kings of Aſſyria planted in the cities of Samaria (R), were natives of countries where Chaldaic letters were current, and who were probably ignorant of the Hebrew language and characters. When thoſe coloniſts embraced the Jewiſh religion, they procured a copy of the Hebrew Pentateuch written in its native character, which, from ſuperſtition, they preſerved inviolate as they received it; and from it were copied ſucceſſively the others which were current in Syria and Paleſtine when Archbiſhop Uſher procured his.

From the reaſons above exhibited, we hope it will appear, that if the Hebrew alphabet, as it appears in the Samaritan Pentateuch, was not the primitive one, it was at leaſt that in which the Holy Scriptures were firſt committed to writing.

† *Chron. in anno* 4740. ‡ *Præf. in Reg.*

Scaliger has inferred, from a paſſage in Euſebius†, and another in St Jerom‡, that Ezra, when he reformed the Jewiſh church, tranſcribed the Scriptures from the ancient characters of the Hebrews into the ſquare letters of the Chaldeans. This, he thinks, was done for the uſe of thoſe Jews who, being born during the captivity, knew no other alphabet than that of the people among whom they were educated.—This account of the matter, though probable in itſelf, and ſupported by paſſages from both Talmuds, has been attacked by Buxtorf with great learning and no leſs acrimony. Scaliger, however, has been followed by a crowd of learned men (S), whoſe opinion is now pretty generally eſpouſed by the ſacred critics.

30 Which was introduced by Ezra.

Having ſaid ſo much concerning the Hebrew alphabet in the preceding pages, we find ourſelves laid under a kind of neceſſity of hazarding a few ſtrictures on the vowels and Maſoretic points; the *firſt* eſſential, and the *laſt* an appendage, of that ancient language. The number of the one, and the nature, antiquity, and neceſſity of the other, in order to read the language with propriety and with diſcrimination, have been the ſubject of much and often illiberal controverſy among philological writers. To enter into a minute detail of the arguments on either ſide, would require a complete volume: we ſhall, therefore, briefly exhibit the ſtate of the controverſy, and then adduce a few obſervations, which, in our opinion, ought to determine the queſtion.

31 The Hebrew vowels.

The controverſy then is, Whether the Hebrews uſed any vowels; or whether the points, which are now called by that name, were ſubſtituted inſtead of them? or if they were, whether they be as old as Moſes, or were invented by Ezra, or by the Maſſorites(T)? This controverſy has exerciſed the wits of the moſt learned critics of the two laſt centuries, and is ſtill far enough from being determined in the preſent. The Jews maintain, that theſe vowel points (U) were delivered to Moſes along with the tables of the law; and conſequently hold them as ſacred as they do the letters themſelves. Many Chriſtian authors who have handled this ſubject, though they do not affirm their divine original, nor their extravagant antiquity, pretend, however, that they are the only proper vowels in the language, and regulate and aſcertain its true pronunciation. Though they differ from the Jews with reſpect to the origin of theſe points, they yet allow them a pretty high antiquity, aſcribing them to Ezra and the members of the great ſynagogue.

Hebrew Language.

32 The Maſoretic points a modern invention.

At length, however, about the middle of the 16th century, Elias Levita, a learned German Jew who then flouriſhed at Rome, diſcovered the deluſion, and made it appear that theſe appendages had never been in uſe till after the writing of the talmuds, about 500 years after Chriſt. This innovation raiſed Elias a multitude of adverſaries, both of his own countrymen and Chriſtians. Among the latter appeared the two Buxtorfs, the father and the ſon, who produced ſome cabbaliſtical books of great antiquity(X), at leaſt in the opinion of the Jews, in which there was expreſs mention of the points. The Buxtorfs were anſwered by Capellus and other critics *, till Father Morinus §, having examined all that had been urged on both ſides, produced his learned diſſertation on that ſubject; againſt which there has been nothing replied of any conſequence, whilſt his work has been univerſally admired, and his opinion confirmed by thoſe that have beaten the ſame field after him.

* Walton, Dupin, and Voſſius. § *Diſſert. Bibl.*

According to this learned father, it plainly appears that neither Origen, nor St Jerome, nor even the compilers of the talmuds, knew any thing of what has been called the vowel points; and yet theſe books, according to the ſame author, were not finiſhed till the ſeventh century. Even the Jewiſh rabbis who wrote during the eighth and ninth centuries, according to him, were not in the leaſt acquainted with theſe points. He adds, that the firſt veſtiges he could trace of them were in the writings of *rabbi Ben Aber* chief of the weſtern, and of *rabbi Ben Naphtali* chief of the eaſtern, ſchool, that is, about the middle of the tenth century; ſo that they can hardly be ſaid to be older than the beginning of that period.

Some

(R) II. Kings, chap. xvii. ver. 24. "And the king of Aſſyria brought men from Babylon, and from Cuthah, and from Avah, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria." Babylon, and Cuthah, and Avah, were neighbouring cities, and undoubtedly both ſpoke and wrote in the Chaldaic ſtyle. The natives of Hamath ſpoke the Syriac, which at that time differed very little from the Chaldaic.

(S) Caſaubon, Grotius, Voſſius, Bochart, Morin, Brerewood, Walton, Prideaux, Huet, and Lewis Capel, always a ſworn enemy to Buxtorf. All, then, have maintained the ſame ground with Scaliger: how truly, appears above.

(T) The term *maſorah* or *maſſoreth* ſignifies "tradition;" and imports the unwritten canon by which the reading and writing of the ſacred books was fixed.

(U) Theſe points are 14 in number, whoſe figures, names, and effects, may be ſeen in moſt Hebrew grammars.

(X) Theſe books are the *Babir*, *Zahar*, and the *Kizri*. As for the Kizri, the Jews make it about 1900 years old; and the other about a century later. But the fidelity of the Jews in ſuch matters cannot be relied upon.

Hebrew Language. Some learned men (y) have ascribed the invention of the vowel points in question to the rabbis of the school of Tiberias; which, according to them, flourished about the middle of the second century. This opinion is by no means probable, because it appears plain from history, that before that period all the Jewish seminaries in that province were destroyed, and their heads forced into exile. Some of these retired into Babylonia, and settled at Sora, Neherda, and Pombeditha, where they established famous universities. After this era there remained no more any rabbinical schools in Judæa, headed by professors capable of undertaking this difficult operation, nor indeed of sufficient authority to recommend it to general practice, had they been ever so thoroughly qualified for executing it.

Capellus and father Morin, who contend for the late introduction of the vowel-points, acknowledge that there can certainly be no language without vocal sounds, which are indeed the soul and essence of speech; but they affirm that the Hebrew alphabet actually contains vowel characters, as well as the Greek and Latin and the alphabets of modern Europe.

53 The *matres lectionis*. These are *aleph, he, vau, jod*. These they call the *matres lectionis*, or, if you please, the parents of reading. To these some, we think very properly, add *ain* or *oin*, *ojin*. These, they conclude, perform exactly the same office in Hebrew that their descendants do in Greek. It is indeed agreed upon all hands, that the Greek alphabet is derived from the Phœnician, which is known to be the same with the Samaritan or Hebrew. This position we shall prove more fully when we come to trace the origin of the Greek tongue. Hitherto the analogy is not only plausible, but the resemblance precise. The Hebrews and Samaritans employed these vowels exactly in the same manner with the Greeks; and so all was easy and natural.

34 Objections answered. But the asserters of the Masoretic system maintain, that the letters mentioned above are not vowels but consonants or aspirations, or any thing you please but vocal letters. This they endeavour to prove from their use among the Arabians, Persians, and other oriental nations: But to us it appears abundantly strange to suppose that the Greeks pronounced *beta*, *gamma*, *delta*, &c. exactly as the Hebrews and the Phœnicians did, and yet at the same time did not adopt their mode of pronunciation with respect to the five letters under consideration. To this argument we think every objection must undoubtedly yield. The Greeks borrowed their letters from the Phœnicians; these letters were the Hebrew or Samaritan. The Greeks wrote and (z) pronounced all the other letters of their alphabet, except the five in question, in the same manner with their originals of the east: if they did so, it obviously follows that the Greek and oriental office of these letters was the same.

Another objection to reading the Hebrew without the aid of the Masoretic vowel points, arises from the consideration, that without these there will be a great number of radical Hebrew words, both nouns and verbs, without any vowel intervening amongst the consonants, which is certainly absurd. Nothwithstanding this supposed absurdity, it is a well known fact, that all the copies of the Hebrew scriptures, used in the Jewish synagogues throughout the world, are written or printed without points. These copies are deemed sacred, and kept in a coffer with the greatest care, in allusion to the ark of the testimony in the tabernacle and temple. The prefect, however, reads the portions of the law and hagiographa without any difficulty. The same is done by the remains of the Samaritans at this day. Every oriental scholar knows that the people of these countries look upon consonants as the stamina of words. Accordingly, in writing letters, in dispatches upon business, and all affairs of small moment, the vowels are generally omitted. It is obvious, that in every original language the sound of the vowels is variable and of little importance. Such was the case with the Hebrew tongue: Nor do we think that the natives of the country would find it a matter of much difficulty to learn to read without the help of the vowels. They knew the words beforehand, and so might readily enough learn by practice what vowels were to be inserted.

When the Hebrew became a dead language, as it certainly was in a great measure to the vulgar after the return from the Babylonish captivity; such subsidiaries might, we think, have been useful, and of course might possibly have been adopted for the use of the vulgar: but the scribe, the lawyer, and the learned rabbi, probably disdained such beggarly elements. We shall in this place hazard a conjecture, which, to us at least, is altogether new. We imagine that the Phœnicians, who were an inventive, ingenious people, had, prior to the age of Cadmus, who first brought their letters into Greece, adopted the more commodious method of inserting the vowels in their proper places; whereas the Jews, zealously attached to the customs of their ancestors, continued to write and read without them. In this manner the Gephuræi ‡, who were the followers of Cadmus, communicated them to the Jones their neighbours. We are convinced that the materials of the Greek tongue are to be gleaned up in the east; and upon that ground have often endeavoured to trace the origin of Greek words in the Hebrew, Phœnician, Chaldean, and Arabian languages. Reading without the vowel points we have seldom failed in our search; but when we followed the method of reading by the Masoretic points, we seldom succeeded; and this, we believe, every man of tolerable erudition who will make a trial will find by experience to be true. This argument appears to us superior to every objection. Upon this basis, the most learned Bochart has erected his etymological fabric, which will be admired by the learned and ingenious as long as philology shall be cultivated by men.

‡ *Herod.* lib. i cap. 56.

35 Proof that the Masoretic points are modern.

3 R 2 It

(y) See Buxtorf the father, in Tiber. cap. 5, 6, 7. Buxtorf the son de Antiq. Punct. P. II. 11.

(z) This is so true, that, according to Hesychius and Suidas, φοινικιζειν, to act the Phœnician, signified "to read."

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It has been urged by the zealots for the Maſoretic ſyſtem, that the Arabians and Perſians employ the vowel points. That they do ſo at preſent is readily granted; but whether they did ſo from the beginning ſeems to be the queſtion. That Arabia was overſpread with Jewiſh exiles at a very early period, is abundantly certain. It was natural for them to retire to a land where they would not hear of war nor the ſound of the trumpet. Accordingly we find that, prior to the age of the Arabian impoſtor, Arabia ſwarmed with Jewiſh ſettlements. From theſe Jews, it is highly probable that their neighbours learned the uſe of the points in queſtion; which in the courſe of their conqueſts the Saracens communicated to the Perſians.

It has been alleged with great ſhow of reaſon, that without the vowel points, it is often impoſſible to develope the genuine ſignification of many words which occur frequently in the language; many words of different and ſometimes oppoſite ſignifications are written with exactly the ſame conſonants. Without the points then, how are we to know the diſtinction? In anſwer to this objection, we beg leave to obſerve, that, during the firſt period of a language, it is impoſſible that there ſhould not occur a number of ſimilar ſounds of different ſignifications. This is ſurely to be attributed to the poverty of the language. When a few terms have been once fabricated, men will rather annex new ſignifications to old terms, than be at the expence of time or thought to invent new ones. This muſt have been the caſe with the Hebrew in particular; and indeed no language on earth is without inſtances of this inconveniency, which, however, in a living tongue, is eaſily overcome by a difference of accent, tone, geſture, pronunciation; all which, we think, might obviate the difficulty.

From the preceding arguments, we think ourſelves authorized to infer that the Maſora is a novel ſyſtem, utterly unknown to the moſt ancient Jews, and never admitted into thoſe copies of the Scriptures which were deemed moſt ſacred and moſt authentic by that people.

According to ORIGEN.

Brêſith bara Elôeim eth aſamaim oueth aarcs.

Ouaares aietha Thôau ouboou ouôſekh al phne Theôm ouroué elôeim maraepheth al phne amaim.

Ouiômer elôeim iei ôr ouiei ôr.

Ouiar elôeim eth aôr khi tôb ouiabdêl elôeim bên aôr oubên aôſekh.

With reſpect to the original introduction of the points, we agree with the learned and judicious * Dr Prideaux, who imagines that they were gradually introduced after the Hebrew became a dead language, with a view to facilitate the learning to read that language, more eſpecially among the vulgar. By whom they were introduced, we think, cannot eaſily be determined; nor is it probable that they were all introduced at once, or by one and the ſame perſon. They have been aſcribed to Ezra by many, for no other reaſon that we can diſcover but to enhance their authenticity, and becauſe the ſentiment is analogous to the other articles of reformation eſtabliſhed by that holy prieſt. If our curious reader ſhould not be ſatisfied with the preceding detail, we muſt remit him to Capellus and Morinus on the one ſide, and the two Buxtorfs, Schultens, and Dr James Robertſon profeſſor of oriental languages in the univerſity of Edinburgh, on the other. This learned orientaliſt, in his diſſertation prefixed to his *Clavis Pentateuchi*, has collected and arranged, with a true ſpirit of criticiſm, every thing that has been advanced in favour of the Maſoretical ſyſtem.—*Si Pergama dextra defendi poſſent, etiam hac defenſa fuiſſent.*

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* *Con.* Part I. Book i.

36 From Origen's Hexapla.

St Origen, who flouriſhed about the beginning of the 3d century, was a profound Hebrew ſcholar. He publiſhed a moſt laborious and learned work, which is generally called the *Hexapla*, becauſe it conſiſted of ſix columns; the firſt of which contained the Hebrew text; the ſecond, the ſame text, but written in Greek characters; the third column exhibited the verſion of Aquila; the fourth, that of Symmachus; the fifth, the Septuagint; and the ſixth, the verſion of Theodotan. In ſome fragments of that vaſt work which are ſtill extant, we have a ſpecimen of the manner in which the Hebrew was pronounced in the third century, by which it appears that it was very different from that which reſults from obſerving the Maſoretical points. The following is an inſtance copied from the beginning of Geneſis.

According to the MASORITES.

Bereſhith bara Elohim eth aſhamajim veeth aaretz.

Vtaaretz ajetha thoou vaboou, vekhoſhek gnal pené theom verouakh elohîm merakhepheth gnal pené hammâim.

Vaïomer elohim jehi or, vajehi or.

Vajare elohim eth aor ki tob vajabedel elohim bein aor oubein hakhoſhek.

37 And the practice of the ancient Greeks.

Upon the whole, we preſume to give it as our opinion, that in the moſt early periods, the vowels *aleph*, *he*, *jod* or *yod*, *vaw* or *waw*, and perhaps *oin* or *ajin*, were regularly written wherever they were ſounded. This to us appears plain from the practice of the ancient Greeks. It is agreed on all hands that the Samaritan and Phœnician alphabets were the ſame; and that the former was that of the Jews originally. The Phœnicians certainly wrote the vowels exactly, for ſo did the Greeks who copied their alphabet: If the Phœnicians wrote their vowels, ſo then did the Jews of the age of Cadmus; but Cadmus was contemporary with ſome of the earlieſt judges of Iſrael; the conſequence is evident, namely, that the Jews wrote their vowels as late as the arrival of that Coloney-chief in Greece. We ought naturally to judge of the Hebrew by the Chaldaic, Syriac, and Arabian, its ſiſter dialects. All theſe languages in ancient times had their vowels regularly inſerted; and why not the Hebrew in the ſame manner with the reſt?

As theſe firſt vowels, which were coeval with the other letters, often varied in their ſound and application, the points, in all appearance, were firſt invented and employed to aſcertain their different ſounds in different connections. Other marks might be invented to point out the various tones of voice, like the τονοι, or accents, with which the vowels were to be pronounced, as was done among the later Greeks. In proceſs

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process of time, in order to promote celerity of writing, the vowels were omitted, and the points substituted in their place.

Before we conclude our observations on the Hebrew language, we ought, perhaps, to make an apology for omitting to interlard our details with quotations from the two Talmuds, the Mishna, the Gemara, the Cabbalas, and a multitude of rabbinical writers who are commonly cited upon such an occasion. We believe we could have quoted almost numberless passages from the two Buxtorfs, Father Morin, Capellus, and other Hebrew critics, with no great trouble to ourselves, and little emolument to the far greater part of our readers. But our opinion is, that such a pedantic display of philological erudition would probably have excited the mirth of our learned, and roused the indignation of our unlearned, readers. Our wish is to gratify readers of both descriptions, by contributing to the edification of one class without disgusting the other.

We cannot, we imagine, handsomely take leave of the sacred language without giving a brief detail of those excellencies which, in our opinion, give it a just claim to the superiority over those other tongues which have sometimes contended with it for the prize of antiquity: and of these the following in our apprehension deserve particular notice.

38 Excellencies of the Hebrew language.

If this language may claim any advantage over its antagonists, with respect to its being rather a mother than a daughter to any of them, it is undoubtedly in consequence of its simplicity, its purity, its energy, its fecundity of expressions and significations. In all these, notwithstanding its paucity of words, it excels the vast variety of other languages which are its cognate dialects. To these we may add the significancy of the names, both of men and brutes; the nature and properties of the latter of which are more clearly and more fully exhibited by their names in this than in any other tongue hitherto known. Besides, its well authenticated antiquity and the venerable tone of its writings surpass any thing left upon record in any other dialect now extant in the world. These extraordinary qualities excite our admiration at present under every disadvantage; and from this circumstance we may infer its incomparable beauty in the age of the Jewish legislator, and what effects it would naturally produce, could we know it now as it was spoken and written in the days of David and Solomon.

As far, however, as we understand it in its present mutilated condition, and are able to judge of its character from those few books that have come down to our time, we plainly perceive that its genius is simple, primitive, natural, and exactly conformable to the character of those uncultivated patriarchs who used it themselves, and transmitted it to their descendants in its native purity and simplicity. Its words are comparatively few, yet concise and expressive; derived from a very small number of radicals, without the artificial composition of modern languages. No tongue, ancient or modern, can rival it in the happy and rich fecundity of its verbs, resulting from the variety and significancy of its conjugations; which are so admirably arranged and diversified, that by changing a letter or two of the primitive, they express the various modes of acting, suffering, motion, rest, &c. in such a precise and significant manner, that frequently in one word they convey an idea which, in any other language, would require a tedious paraphrase. These positions might easily be illustrated by numerous examples; but to the Hebrew scholar these would be superfluous, and to the illiterate class neither interesting nor entertaining.

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To these we may add the monosyllabic tone of the language, which, by a few prefixes and affixes without affecting the radix, varies the signification almost at pleasure, while the method of affixing the person to the verb exhibits the gender of the object introduced. In the nouns of this language there is no flexion except what is necessary to point out the difference of gender and number. Its cases are distinguished by articles, which are only single letters at the beginning of the word: the pronouns are only single letters affixed; and the prepositions are of the same character prefixed to words. Its words follow one another in an easy and natural arrangement, without intricacy or transposition, without suspending the attention or involving the sense by intricate and artificial periods. All these striking and peculiar excellencies combined, plainly demonstrate the beauty, the stability, and antiquity of the language under consideration.

We would not, however, be thought to insinuate that this tongue continued altogether without changes and imperfections. We admit that many radical words of it were lost in a course of ages, and that foreign ones were substituted in their place. The long sojourning of the Israelites in Egypt, and their close connection with that people, even *quoad sacra*, must have introduced a multitude of Egyptian vocables and phrases into the vulgar dialect at least, which must have gradually incorporated with the written language, and in process of time have become parts of its essence. In Egypt, the Israelites imbibed those principles of idolatry which nothing less than the final extirpation of their polity could eradicate. If that people were so obstinately attached to the Egyptian idolatry, it is not very probable that they would be averse from the Egyptian language. Besides, the Scripture informs us, that there came up out of Egypt *a mixed multitude*; a circumstance which must have infected the Hebrew tongue with the dialect of Egypt. As none of the genuine Hebrew radicals exceed three letters, whatever words exceed that number in their radical state may be justly deemed of foreign extraction.

Some Hebrew critics have thought that verbs constitute the radicals of the whole language; but this opinion appears to us ill founded: for though many Hebrew nouns are undoubtedly derived from verbs, we find at the same time numbers of the latter deduced from the former.

39 Hutchinsonianism.

Before we conclude our detail of the Hebrew tongue, a few of our readers may possibly imagine that we ought to give some account of the Hutchinsonian system; a system so highly in vogue not many years ago. But as this allegorical scheme of interpretation is now in a manner exploded, we shall beg leave to remit our curious Hebraist to Mr Holloway's Originals a small book in 2 vols 8vo, but replete with multifarious erudition, especially in the Hutchinsonian style and character.—*Fides sit penes autorem.*

Sect. II.

Sect. II. *The Arabic Language.*

40
Arabic language originally Hebrew.

We now proceed to give some account of the Arabian language, which is evidently one of the sister dialects of the Hebrew. Both, we imagine, were originally the same; the former highly improved and enlarged; the latter, in appearance, retaining its original simplicity and rude aspect, spoken by a people of a genius by no means inventive. In this inquiry, too, as in the former, we shall spare ourselves the trouble of descending to the grammatical minutiæ of the tongue; a method which, we are persuaded, would neither gratify our learned nor edify our unlearned readers. To those who are inclined to acquire the first elements of that various, copious, and highly improved tongue, we beg to recommend *Erpenii Rudimenta Ling. Arab. Golii Gram. Arab.* the Dissertations of Hariri, translated by the elder Schultens; Mr Richardson's Persic and Arabic Gram. &c.

We have pronounced the Hebrew and Arabian sister dialects; a relation which, as far as we know, has been seldom controverted: but we think there is authentic historical evidence that they were positively one and the same, at a period when the one as well as the other appeared in its infant unadorned simplicity. The following detail will, we hope, fully authenticate the truth of our position.

* Gen. x. 25.

"Unto Eber (says the Scripture *) were born two sons. The name of one was Peleg, because in his days the earth was divided; and his brother's name was Joktan," or rather Yoktan. This last, says the sacred historian, "had thirteen sons; and their dwelling reached from Mesha (Mocha) to Sephar (A)," a mount of the east. According to this account, the descendants of Yoktan possessed all the maritime coast of Arabia from Mesha (Mocha) to mount Sephar towards the east of that peninsula. Moses, describing the rivers of paradise, tells us, that one of the branches of that river † "encompassed the whole land of Havilah, where there was great store of gold." Havilah was the twelfth son of Yoktan, whom the Arabians call Kobtan; and consequently his territory was situated towards the eastern limit of the possessions of the posterity of the youngest son of Eber. Yoktan or Kobtan was too young to be concerned in the building of the tower; and consequently retained the language of his family, which was undoubtedly the Hebrew. His descendants must have carried the same language into their respective settlements, where it must have been transmitted to succeeding generations. The original language of all the tribes of the Arabians who inhabit a vast tract of country along the southern shore, according to this deduction, was that of their father Kobtan, that is, the Hebrew. Indeed, the most learned Arabians of modern times unanimously acknowledge this patriarch as the founder of their language as well as of their nation.

† Gen. ii. 11.

The other districts of Arabia were peopled by the offspring of Abraham. The Ishmaelites, the posterity of that patriarch by Hagar, penetrated into the very centre of the peninsula; incorporated, and in process of time became one people with the Kobtanites. Another region was possessed by the children of the same holy man by Cheturah his second wife. The Moabites, Ammonites, Edomites, Amalekites, &c. who settled in the various regions of Arabia Petræa, were all branches of Abraham's family, and used the same language with their great progenitor. The Scripture indeed speaks of people who inhabited the country last mentioned prior to the branches of Abraham's family; but these, according to the same history, were extirpated by the former. The conclusion then is, if we credit the Mosaic account, that all the inhabitants of the three divisions of Arabia did, in the earliest periods, universally use the Hebrew tongue.

There was, we are sensible, a region of Arabia inhabited by the Cushim, or descendants of Cush. This district was situated on the confines of Babylonia. Our translators have confounded this country with the modern Ethiopia; and have consequently ascribed the exploits of the Arabian Cushim to the Ethiopians. The Arabian kings of Babylon were of those Cushim. These were conquered and expelled Babylonia by the Chasdim. These spoke the Chaldean dialect, as will appear when we come to speak of that of the Abyssinians. Here the candid reader is desired to reflect that the Hebrew and Chaldaic are cognate dialects.

The foregoing proofs, deduced from the Mosaic history, will be corroborated by a mass of internal evidence in the succeeding parts of our inquiry.

The Arabic tongue, originally pure Hebrew, was in process of time greatly transformed and altered from its simple unsophisticated state. The Arabians were divided into many different tribes; a circumstance which naturally produced many different dialects. These, however, were not of foreign growth. No foreign enemy ever conquered those independent hords. The Persians, Greeks, and Romans, sometimes attempted to invade their territories; but the roughness of the ground, the scarcity of forage, the penury of water, and their natural bravery, always protected them. They were indeed once invaded by the Abyssinians or Ethiopians with some show of success; but these invaders were in a short time expelled the country. Their language, of consequence, was never adulterated with foreign words or exotic phrases and idioms. Whatever augmentations or improvements it received were derived from the genius and industry of the natives, and not from adventitious or imported acquisitions. From this circumstance we may justly infer, that the Arabian tongue was a long time stationary, and of course differed in no considerable degree from its Hebrew archetype. The learned Schultens, in his Commentary on Job, hath shown, to the conviction of every candid inquirer, that it is impossible to understand that sublime composition without having recourse to the Arabic idioms. That patriarch was a Chuzite. His country might be reckoned a part of Arabia. His three friends were actually Arabians,

41
Gradually deviated from that simplicity.

(A) Sephar, in the Septuagint Σωφηρα, and in some editions Σαφηρα: hence probably Σωφιρ. *Orig. in Job.* cap. xxii. ver. 14. φασὶ δέ τινες τῶν Ἑρμηνέων Σωφὶρ τὴν Ἀραβίαν εἶναι.

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Arabians, being the deſcendants of Iſhmael and Eſau. His country bordered upon that of the predatory Chaldeans, who were an Arabian banditti. When we conſider all theſe circumſtances *in cumulo*, we are ſtrongly inclined to believe that the book of Job was actually written in Arabic, as the language ſtood at that period; which, according to the moſt probable opinion, could not have been later than the age of Moſes. The learned are generally agreed that this whole book, the three firſt chapters excepted, is a poetical compoſition, replete with the moſt brilliant and moſt magnificent imagery, the boldeſt, the juſteſt, and moſt gorgeous tropes and alluſions, and a grandeur of ſentiment wholely divine. Whoever has read the poetical compoſitions of the modern Arabians, on divine ſubjects, with any degree of taſte, will, we flatter ourſelves, diſcover a ſtriking ſimilarity both of diction and ſentiment. Be this as it may, we think there is no reaſon to conclude that the Arabic dialect deviated much from the Hebrew ſtandard prior to the Chriſtian era.

42 The two principal dialects of Arabia.

Of thoſe different dialects which prevailed among the various tribes among which the peninſula of Arabia was divided, the principal were the Hemyaret and the Koreiſh. Though ſome of theſe were tributary to the Tobbas, or Hemyaret ſovereign of Arabia Felix, yet they took no great pains to cultivate the language of that province, and of courſe theſe people did not thoroughly underſtand it. As for the independent tribes, they had no temptation to cultivate any other language than their own.

The Koreiſh tribe was the nobleſt and the moſt learned of all the weſtern Arabs; and the kaaba, or ſquare temple of Mecca, was before the era of Mohammed ſolely under their protection. This temple drew annually a great concourſe of pilgrims from every Arabian tribe, and indeed from every other country where the Sabian religion prevailed. The language of the Koreiſh was ſtudied with emulation by the neighbouring tribes. Numbers of the pilgrims were people of the firſt rank, and poſſeſſed all the ſcience peculiar to their country or their age. Great fairs were held during their reſidence at Mecca, and a variety of gay amuſements filled up the intervals of their religious duties. In theſe entertainments literary compoſitions bore the higheſt and moſt diſtinguiſhed rank; every man of genius conſidering not his own reputation alone, but even that of his nation or his tribe, as intereſted in his ſucceſs. Poetry and rhetoric were chiefly eſteemed and admired; the firſt being looked upon as highly ornamental, and the other as a neceſſary accompliſhment in the education of every leading man. An aſſembly at a place called *Ocadh*, had been in conſequence eſtabliſhed about the end of the ſixth century, where all were admitted to a rivalſhip of genius.

43 The dialect of the Koreiſh became the politeſt, and why.

The merits of their reſpective productions were impartially determined by the aſſembly at large; and the moſt approved of their poems, written on ſilk, in characters of gold, were with much ſolemnity ſuſpended in the temple as the higheſt mark of honour which could be conferred on literary merit. Theſe poems were called the *Moallabat*, "ſuſpended," or *Modhabebat*, "golden." Seven of theſe are ſtill preſerved in many European libraries.

From this uncommon attention to promote emulation, and refine their language, the dialect of the Koreiſh became the pureſt, the richeſt, and the moſt polite of all the Arabian idioms. It was ſtudied with a kind of predilection; and about the beginning of the ſeventh century it was the general language of Arabia, the other dialects being either incorporated with it, or ſliding gradually into diſuſe. By this ſingular idiomatic union the Arabic has acquired a prodigious fecundity; whilſt the luxuriance of ſynonymes, and the equivocal or oppoſite ſenſes of the ſame or ſimilar words, hath furniſhed their writers with a wonderful power of indulging, in the fulleſt range, their favourite paſſion for antitheſis and quaint alluſion. One inſtance of this we have in the word *veli*; which ſignifies a *prince*, a *friend*, and alſo a *ſlave*. This ſame word, with the change of one letter only, becomes *vali*; which, without equivocation, imports a *ſovereign*. Examples of this kind occur in almoſt every page of every Arabic dictionary.

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44 This ſuperiority modern.

But all thoſe advantages of this incomparable language are merely modern, and do not reach higher than the beginning of the ſixth century. Prior to that era, as we have obſerved above, a variety of dialects obtained; and as the Arabs were by their ſituation in a manner ſequeſtered from all the reſt of mankind, it may not perhaps be ſuperfluous to inquire briefly into the cauſe and origin of this inſtantaneous and univerſal change.

For a courſe of more than 20 centuries the Arabians had been ſhut up within the narrow limits of their own peninſula, and in a great meaſure ſecluded from the reſt of the world. Their commerce with India was purely mercantile, and little calculated to excite or promote intellectual improvements. They traded with the Egyptians from time immemorial; but ſince the invaſion and uſurpation of the paſtor kings, every ſhepherd, that is, every Arabian, was an abomination to the Egyptians. From that quarter, therefore, they could not derive much intellectual improvement. Beſides, when an extenſive territory is parcelled out among a number of petty ſepts or clans, the feuds and conteſts which originate from interfering intereſts and territorial diſputes, leave but little time, and leſs inclination, for the culture of the mind. In theſe circumſtances, the military art alone will be cultivated, and the profeſſion of arms alone will be deemed honourable. Of conſequence, we find that, in the general opinion, poetry, rhetoric, and the profeſſion of arms, were the only ſciences cultivated by the people in queſtion. As for the ſcience of arms, we are convinced that it was both ſtudied and practiſed at a very early period; but as to the two former, we imagine they were very late acquiſitions, and ſprung from ſome circumſtance external and adventitious.

The tribe of the Koreiſh were much engaged in commerce. They exported frankincenſe, myrrh, caſſia, galbanum, and other drugs and ſpices, to Damaſcus, Tripoli, Palmyra, and other commercial cities of Syria and its neighbourhood. Upon theſe occaſions the Arabian traders muſt have become acquainted with the Greek language, and perhaps with the more amuſing and affecting parts of the Grecian literature. They might hear of the high renown of Homer and Demoſthenes; and it is not impoſſible that ſome of them might be able to read their compoſitions. Every body

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body knows with what unremitting ardour the learned Arabs, under the firſt khaliffs, peruſed and tranſlated the philoſophical works of the Grecian ſages. The very ſame ſpirit might animate their predeceſſors, though they wanted learning, and perhaps public encouragement, to arouſe their exertions. From this quarter, we think, the Arabs may have learned to admire, and then to imitate, the Grecian worthies.

The Ptolemies of Egypt were the profeſſed patrons of commerce as well as of learning. Under theſe princes all nations were invited to trade with that happy country. The Arabs, now no longer fettered by Egyptian jealouſy, carried their precious commodities to Alexandria: where the Grecian literature, though no longer in its meridian ſplendor, ſhone however with a clear unfaded luſtre. The court of the firſt Ptolemies was the retreat of all the moſt celebrated geniuſes of Greece and of the age; in a word, Alexandria was the native land of learning and ingenuity. Here the ingenious Arab muſt have heard the praiſes of learning inceſſantly proclaimed; muſt have been often preſent at the public exhibitions of the poets and orators; and even though he did not underſtand them exactly, might be charmed with the melody of the diction, and ſtruck with ſurpriſe at their effects on the audience. The reader will pleaſe to reflect, that the Arabian traders were the firſt men of the nation, both with reſpect to birth, learning, and fortune. Theſe wiſe men, to uſe the language of Scripture, inſpired with the natural curioſity of their race, might hear of the celebrated Olympic games, the public recitations before that aſſembly, and the glorious prize beſtowed upon the conquerors. Such information might animate them to inſtitute ſomething parallel at Mecca, with a view to improve their language, and at the ſame time to derive honour and emolument to themſelves. The Koreiſhim might promiſe themſelves the like advantages from the eſtabliſhment of the fair and aſſembly at Ocadh, as the natives of Elis drew from the inſtitution of the Olympic games. For theſe reaſons, we conjecture, the literary competitions at the place juſt mentioned were inſtituted at ſo late a period, though the nation had exiſted more than 2000 years before the eſtabliſhment of this anniverſary. Upon the whole, we are inclined to believe, that the Arabs, notwithſtanding all the fine things recorded of them by their own poetical hiſtorians, and believed perhaps too eaſily by thoſe of other countries, were in the days of ignorance like the earlieſt Romans, *latrones et ſemibarbari*. For our part, we think it by no means probable, that a people of that character ſhould, after ſo long a courſe of years, have ſtumbled upon ſo laudable and ſo beneficial an inſtitution, without taking the hint from ſome foreign one of a ſimilar complexion. This we acknowledge is only a conjecture, and as ſuch it is ſubmitted to the judgment of the reader.

45 Inſtitution at Mecca ſimilar to the Olympic games.

There were, as has been obſerved above, two principal dialects of the original Arabic: The Hamyarite ſpoken by the genuine Arabs, and the Koreiſhite or pure Arabic, which at laſt became the general language of that people. The former of theſe inclined towards the Syriac or Chaldean; the latter being, according to them, the language of Iſhmael, was deeply tinctured with the Hebrew idiom. The oriental writers tell us that Terah, the grandfather of Hamyar, was the firſt whoſe language deviated from the Syriac to the Arabic. Hence, ſay they, the Hamyaritic dialect muſt have approached nearer to the purity of the Syriac, and of conſequence muſt have been more remote from the true genius of the Arabic than that of any of the other tribes. The fact ſeems to ſtand thus: The Hamyarites were neighbours to the Chaldeans and Syrians, and conſequently were connected with thoſe people by commerce, wars, alliances, &c. This circumſtance introduced into their language many phraſes and idioms from both theſe nations. That Terah was concerned in adulterating the dialect of the Hamyarites, is a mere oriental legend, fabricated by the Arabs after they began to peruſe the Hebrew Scriptures. The Koreiſh being ſituated in the centre of Arabia, were leſs expoſed to intercourſe with foreigners, and therefore preſerved their language more pure and untainted.

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46 The Koran written in the Koreiſh dialect.

The learned well know, that the Koran was written in the dialect of the Koreiſh; a circumſtance which communicated additional ſplendor to that branch of the Arabian tongue. It has been proved, that the language of the original inhabitants of Arabia was genuine Hebrew; but upon this ſuppoſition a queſtion will ariſe, namely, whether the Arabians actually preſerved their original tongue pure and unſophiſticated during a ſpace of 3000 years, which elapſed between the deluge and the birth of Mohammed? or, whether, during that period, according to the ordinary courſe of human affairs, it underwent many changes and deviations from the original ſtandard?

The admirers of that language ſtrenuouſly maintain the former poſition; others, who are more moderate in their attachment, are diſpoſed to admit the latter. Chardin obſerves of the oriental languages in general, that they do not vary and fluctuate with time like the European tongues*. "Ce qu'il y a de plus admirable, dit il, et de plus remarquable, dans ces langues, c'eſt, qu'elles ne changent point, et n'ont point changé du tout, ſoit à l'égard de termes, ſoit à l'égard du tour: rien n'y eſt, ni nouveau ni vieux, nulle bonne façon de parler, n'a ceſſé *d'etre* en credit. L'Alcoran, par exemple, eſt aujourdhui, comme il y a mille années, le modele de plus pure, plus courte, et plus eloquente diction." It is not to our purpoſe to tranſcribe the remaining part of the author's reflection upon this ſubject: From the above it plainly appears that he concludes, that the Arabian tongue has ſuffered no change ſince the publication of the Koran; and at the ſame time inſinuates, that it had continued invariable in its original purity through all ages, from the days of Kobtan to the appearance of that book. Whether both or either of theſe ſentiments is properly authenticated will appear in the ſequel.

* *Voyage*, vol. 3. p. 43.

47 Means adopted by the Arabs to preſerve the purity of their language.

The learned Dr Robertſon, profeſſor of oriental languages in the univerſity of Edinburgh, informs us, that the Arabians, in order to preſerve the purity of their language, ſtrictly prohibited their merchants, who were obliged to go abroad for the ſake of commerce, all commerce with ſtrange women. We know not where this injunction is recorded, but certainly it was a moſt terrible interdict to an amorous ſon of the deſart. If ſuch a prohibition actually exiſted, we ſuſpect it originated from ſome other ſource than the fear of corrupting their language. Be that as it may, the Doc-

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tor, as well as the great Schultens, is clearly of opinion, that the language in queſtion, though divided into a great number of ſtreams and canals, ſtill flowed pure and limpid in its courſe.

Our readers who are acquainted with the hiſtory of the orientals are already apprized of the ſteady attachment of thoſe people to ancient cuſtoms and inſtitutions. We readily allow, that in the article of Language this ſame predilection is abundantly obvious; but every oriental ſcholar muſt confeſs, that the ſtyle of the Koran is at this day in a manner obſolete, and become almoſt a dead language. This fact, we believe, will not be queſtioned. If the Arabian has deviated ſo very conſiderably from the ſtandard of the Koran in little more than 1000 years, and that too after an archetype is aſcertained; by a parity of reaſon we may infer, that much greater deviations muſt have affected the language in the ſpace of 3000 years.

48 The ſtyle of the Koran now obſolete,

It is univerſally allowed by ſuch as maintain the unſullied purity of the Arabian tongue, that it was originally the ſame with the Hebrew, or with the ancient Syriac and Chaldaic. Let any one now compare the words, idioms, and phraſeology of the Koran with the remains of thoſe three languages, and we think we may venture to affirm that the difference will be palpable. This circumſtance, one would think, indicates in the ſtrongeſt terms a remarkable alteration.

The Arabs themſelves are agreed, that, notwithſtanding the amazing fecundity of their language, vaſt numbers of its radical terms have been irrecoverably loſt. But this loſs could not be ſupplied without either fabricating new words or borrowing them from foreign languages. To the latter method we have ſeen their averſion; and muſt therefore conclude that they adopted the former.

The Chaldeans, Syrians, and Phœnicians, had made innovations on their language at a very early period, even before conqueſts were undertaken: We ſee no reaſon to ſuppoſe that the Arabs did not innovate as well as their neareſt neighbours: the Hamyarites did actually innovate.

There are, we think, very ſtrong reaſons to believe, that Job was an Arabian, and flouriſhed prior to Moſes, perhaps as early as Jacob. The ſtyle, the genius, the figurative tone of the compoſition; the amazing ſublimity of the ſentiments, the alluſions, the pathos, the boldneſs, the variety, and irregularity; the poetical enthuſiaſm which pervade the whole poem, ſtrongly breath the Arabian ſpirit: indeed the very diction is peculiar to that ſingle book, and differs widely from that of the Pſalms and every poetical part of the ſacred canon. If we compare this book with Mohammed's Koran, we ſhall ſcarce find any reſemblance of words or phraſeology; but a wonderful ſimilarity of figures, enthuſiaſm, and elevation of ſentiments.

49 nd reembling ie Hebrew in its hraſeology.

We are then led to conclude, that the Arabic did actually loſe and gain a multitude of vocables between the era of its firſt eſtabliſhment among the deſcendants of Joktan and Iſmael and the birth of the impoſtor.

The art of writing was introduced among the Arabs at a very late period: Without the aſſiſtance of this art, one would think it altogether impoſſible to preſerve any language in its primæval purity and ſimplicity. Our curious readers may here expect ſome account of the Arabic characters: the following detail is the moſt probable one we have been able to collect on that ſubject. Arabic Language.

It is generally agreed*, that the art of writing was known among the Hamyarites or Homerites at a very early period. Theſe people were ſovereigns of Arabia during a courſe of many ages. Their character was ſomewhat perplexed and confuſed. It was called *alting Moſnad*, from the mutual connection of the letters. The alphabet of theſe people reſembled that of the Hebrews both in the number and order of the letters, and is called *abgad heviz* †, from the firſt ten letters of the Hebrew alphabet, artificially thrown together. "And this word (ſays the learned Chardin‡) *a, b, g, d*, is formed of the four letters which were heretofore the firſt in the Arabian language, as they are ſtill in that of the Hebrews." The ſame traveller is poſitive that theſe were the ancient characters of the Arabs; that they differed from Cuphite letters, which were afterwards introduced; and that they were furniſhed with vowel points. Theſe, we imagine, were the firſt rude ſketches of the Chaldean character, which probably the Hamyarites retained in their priſtine unpoliſhed form, after they had been poliſhed and reduced to a more elegant ſize by the original inventors.

* *Pococke's Specim. Hiſt. Arab.*

50 Art of writing among the Hamyarites

† *Id. Ibid.*

‡ Vol iii. p. 153.

Monuments bearing inſcriptions in theſe characters are, they tell us, ſtill to be ſeen in ſome places of Arabia. Some were engraved on rocks; and to theſe we think it probable that the patriarch Job alludes in thoſe paſſages where he ſeems to intimate an inclination to have his ſufferings recorded in a book and graven in the rock for ever. All the Arabians agree, that the dialect of the Hamyarites inclined towards the Syriac or Chaldean. This we have imputed to the connection of that people with the Chaldeans, who lived in their neighbourhood. If the Hamyaritic dialect was infected with the Syriac or Chaldaic, there can be no doubt that they derived their letters from the ſame quarter.

51 In Chaldaic characters.

We conclude then, that the Hamyarites knew the art of writing from the earlieſt antiquity, and that the letters they employed were the rude Chaldaic in their unimproved ſtate ‖. Some of the Arabians do indeed hold, that Iſhmael was the firſt author of letters; but that his characters were rude and indiſtinct, without any interval between letters or words, and that theſe were adopted by Kedar and his other children: but this tradition hath met with little credit.

‖ *Pococke Orat. de Ling. Arab.*

With reſpect to the highly poliſhed Koreiſhites, it is agreed on all hands, that they were unacquainted with the uſe of letters till a few years before the birth of Mohammed. Two difficulties here preſent themſelves. The firſt is, how the Koreiſhite dialect, without the art of writing, happened to excel all the other dialects of the Arabic tongue, aſſiſted by that art, apparently ſo neceſſary for preſerving a language in its original purity. The ſecond is ſtill, we think, rather greater, namely, how the Koreiſh learned that moſt uſeful art at ſo late a period as the ſixth century. It is a well known fact, that ever after the Babyloniſh captivity Arabia ſwarmed with Jewiſh villages, in which the art of writing was generally known; and almoſt at the beginning of the Chriſtian era, multitudes of Chriſtians retired to the ſame country, in order to avoid the perſecutions which they ſuffered in the Roman empire. In theſe circumſtances, we think it rather

52 Art of writing among the Koreiſhites.

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ther ſtrange, that the Koreiſhites, highly poliſhed and acute as they were, never thought of laying hold on the opportunity of learning an art ſo very uſeful. Theſe two problems we leave to be ſolved by our more learned readers.

But however they be ſolved, it is univerſally acknowledged, that the Koreiſh were ignorant of letters till a few years before the birth of their prophet. Ebn Chalican(B), one of their moſt celebrated hiſtorians, informs us, that Moramer the ſon of Morra, an Anbarian, a native of Anbaris, a city of Irak (C), firſt invented alphabetical characters, and taught his countrymen to uſe them, from whom this noble invention was derived to the Koreiſhites. Theſe letters, though neither beautiful nor convenient, were long uſed by the Arabs. They were denominated *Cuphite*, from *Cupha* a city of Irak. In this character the original copy of the Koran was written. Theſe we think were the original clumſy characters which were retained by the vulgar after the beautiful ſquare Chaldaic letters were invented; and probably uſed by prieſts, philoſophers, and the learned in general. Theſe letters are often at this day uſed by the Arabs for the titles of books and public inſcriptions.

* *Robert Clav. Pent.* P. 35, 36.

53 Improved about 300 years after Mohammed.

Abauli the ſon of Mocla *, about 300 years after the death of Mohammed, found out a more elegant and more expeditious character. This invention of Abauli was afterwards carried to perfection by Ebn Bowla, who died in the year of the hegira 413, when Kader was caliph of Bagdad. This character, with little variation, obtains at this day. As we think this article of ſome importance, we ſhall, for the ſake of our unlearned readers, tranſcribe an excellent account of this whole matter from the very learned Schultens.

"The Cuphic characters, ſays he, which had been brought from the region of the Chaldeans to the province of Hejaz, and to Mecca its capital, in the age of Mohammed, was employed by the Koreiſhites, and in it the koran was firſt written. But as this character was rude and clumſy, in conſequence of its ſize, and ill calculated for expedition, Abauli Ebn Mocla deviſed a more elegant and expeditious one. This perſon was viſir to Arradius the 41ſt caliph, who began to reign in the year of the hegira 322. Accordingly, in the 10th century, under this emperor of the Saracens, the form of the Arabian alphabet underwent a change; and the former clumſy embarraſſed character was made to give way to the poliſhed, eaſy, and expeditious type. Regarding this expedition alone, the author of the invention left very few vowel characters; and as the Hebrew manner of writing admits five long ones and five ſhort in different ſhapes, he taught how to expreſs all the vowels, both long and ſhort, ſuitably to the genius of the language, by three, or rather by two, ſmall points, without any danger of a miſtake: an abbreviation truly deſerving applauſe and admiration; for by placing a very ſmall line above ـَ he expreſſed *a* and *e*; and by placing the ſame below ـِ he meant to intimate *i* only. To the other ſhort ones, *o* and *u*, he aſſigned a ſmall *waw* above. In order to repreſent the long ones, he called in the *matres lectionis*, the "quieſcent letters א, ו, י;" ſo that *phata* with *elif* intimated *a* and *o* long, *i. e. kametz* and *cholem*; *jod* placed after *kefram* became *tzeri* and *chirek* long. *Waw* annexed to *damma* made *ſchurek*."

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In this paſſage, this great orientaliſt acknowledges that the viſir above-mentioned, who carried the Arabian alphabet to the pinnacle of perfection, invented and annexed the vowel points for the ſake of eaſe and expedition in writing; from which we may infer, that prior to the tenth century the Arabians had no vowel points; and conſequently either read without vowels, or contented themſelves with the *matres lectionis* above-mentioned.

The deſign of the author of the invention in fabricating theſe points, was confeſſedly eaſe and expedition in writing; a circumſtance which furniſhes a violent preſumption that the Hebrew vowel-points were deviſed and annexed at ſome late period for the very ſame purpoſes.

Some, indeed, have gone ſo far as to affirm that the Arabians were the original fabricators of the vowel-points. "The Arabians§ (ſays the learned Dr Gregory Sharp) were the original authors of the vowel points. They invented three, called *fatha*, and *damma*, and *kefra*: but theſe were not in uſe till ſeveral years after Mohammed; for it is certain that the firſt copies of the koran were without them. The rabbis ſtole them from the Arabs." This, however, is carrying the matter too far, ſince it is certain that the Jews were acquainted with the points in queſtion long before the period above-mentioned.

§ *Diſſ. on the Origin and Conſt. of Lang. &c.*

Though it is none of our intention to enter into a minute detail of the pecularities of this noble language, we cannot omit obſerving one thing, which indeed belongs to grammar, but is not generally taken notice of by the Arabic grammarians. The roots of verbs in this dialect are univerſally trilateral; ſo that the compoſition of the 28 Arabian letters would give near 22,000 elements of the language. This circumſtance demonſtrates the ſupriſing extent of it: for although great numbers of its roots are irrecoverably loſt, and ſome perhaps were never in uſe; yet if we ſuppoſe 10,000 of them, without reckoning quadriliterals to exiſt, and each of them to admit only five variations, one with another, in forming derivative nouns, the whole language would then conſiſt of 50,000 words, each of which may receive a multitude of changes by the rules of grammar.

54 Surpriſing extent of the Arabic language.

Again, the Arabic ſeems to abhor the compoſition of words, and invariably expreſſes very complex ideas by circumlocution; ſo that if a compound word be found in any dialect of that language, we may at once pronounce it of foreign extraction. This is indeed a diſtinguiſhing feature in the ſtructure of this tongue, as well as of ſome of its ſiſter dialects. This circumſtance has, in our opinion, contributed not a little to the amazing fecundity of that language: for as every ingredient in the compoſition of a complex idea requires a

(B) See this whole detail in Dr Pocock's *Specim. Hiſt. Arab.* p. 250. *et ſeq.*

(C) *Irak*, "Babylonia," from *Erech*, one of the cities built by Nimrod. The Arabians have generally reſtored the ancient names of places. Thus with them Tyre is *Tzur*, Sidon *Seyd*, Egypt *Mezri*, &c.

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a word to express it, as many words became necessary to complete the language as there were simple ideas to be intimated by discourse. Were all the compounds of the Greek language to be dissolved, as probably once they were, the vocables of that tongue would infinitely exceed their present number.

The Arabic authors boast most unconscionably of the richness and variety of their language. No human understanding, say they, is capacious enough to comprehend all its treasures. Inspiration alone can qualify one for exhausting its sources *. Ebn Chalawalb, a most renowned grammarian of theirs, has spent a whole volume upon the various names of the lion, which amount to 500; another on the names of the serpent, which make up 200. Mohammed al Firancabudius affirms that he wrote a book on the usefulness and different denominations of honey, in which he enumerates 80 of them; and after all, he assures us that he was still far from having exhausted his subject. To excel in a language so amazingly copious, was certainly a proof of uncommon capacity, and considered as no mean talent even among the Koreishites. Hence Mohammed, when some people were expressing their admiration of the eloquence of the koran, told them that he had been taught by the angel Gabriel the language of Ishmael, which had fallen into desuetude.

* *Pococke's Specimen.*

55 Oratory and poetry of the Arabs.

In a language so richly replenished with the choicest and most energetic terms, both oratory and poetry were cultivated with ease. All the difficulty consisted in making a choice among words and phrases equally elegant. We may compare one of those poets or orators to a young gentleman, of a taste highly refined, walking into a repository where a profusion of the richest and most elegant dresses are piled up in wild confusion. Our beau is here distressed with variety; but to be able to choose the most handsome and most becoming, he must have received from nature a superior good taste; which he must likewise have cultivated by assiduous industry, and by associating with the most genteel company.

The orations of the Arabs were of two kinds, metrical and prosaic. The former they compared to pearls set in gold, and the latter to loose ones. They were ambitious of excelling in both; and whoever did so, was highly distinguished. His success in either of those departments was thought to confer honour, not only on his family, but even on his tribe. In their poems were preserved the genealogies of their families, the privileges of their tribes, the memory of their heroes, the exploits of their ancestors, the propriety of their language, the magnificence of banquets, the generosity of their wealthy chiefs and great men, &c. After all, we cannot avoid being of the unpopular opinion, that this mighty parade of eloquence and poetry did not reach backward above two centuries before the birth of Mohammed, as it certainly vanished at the era of the propagation of his religious institutions. The two succeeding centuries were the reigns of superstition and bloodshed. The voice of the muses is seldom heard amidst the din of arms.

The ancient Arabs, at whatever time poetry began to be in request among them, did not at first write poems of considerable length. They only expressed themselves in metre occasionally, in acute rather than harmonious strains. The Proverbs of Solomon, and the book of Ecclesiastes seem to be composed in this species of versification. The prosody of the Arabs was never digested into rules till some time after the death of Mohammed; and this is said to have been done by Al Khalti al Farabidi, who lived in the reign of the caliph Karan of Rashid.

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After so many encomiums on the copiousness of the Arabic tongue, one class of our readers may possibly expect that we should subjoin a brief detail of its genius and character; and this we shall do with all possible brevity.

56 Genius and character of the language.

All the primary or radical words of the language are composed of different combinations of consonants by *triads*; so that the various combinations and conjunctions of radicals make more than 10,000, even without including those which may arise from the meeting of guttural letters. From this quality of the language has flowed that stability of the dialect which has preserved it pure and entire for so many thousand years, and secured it from those changes and that fluctuation to which most other tongues are subject.

Perhaps, notwithstanding its copiousness and variety, no other language can vie with the one in question in point of perspicuity and precision. It is possessed of a brevity and rotundity which, amidst the greatest variety, enables it to express with clearness and energy what could not be expressed in any other tongue without tedious circumlocutions. To this purpose we shall beg leave to transcribe a passage from Bishop Pocock's oration on the Arabic language. As we imagine few of our readers who will have the curiosity to peruse this article can be unacquainted with the Latin tongue, we shall give it as it stands in the original, without a translation:

"Neque in nulla certe laudis parte, mira illa qua, non solum verborum in significando, perspicuitate, sed in prolatione, elegantiæ et dulcedini caverunt, sedulitas; quoque, non solum accurata, inter literas ex significata proportione, sensûs vel intensioni, vel remissioni, prout res postulaverit, literarum appositione, subductione, vel juxta organorum, rationem prospexerunt; sed et ne quid delicatulis auribus ingratum, ne quid horridum, aut ασυμφωνον, reperiatur, effecerunt. Hoc in genere est, quod nusquam in verbo aliquo, genuinæ apud Arabes originis, concurrunt, non intercedente vocalis alicujus motione consonantes, cum vel tres, vel plures, aliis in linguis frequenter collidantur. Immo neque, si adsint, quæ asperitati remedio sint, vocales, quas libet temerè tamen committunt consonantes; sed ita rei natura postulat, ut concurrere debeant illæ, quæ se invicem, sine asperitatis inductione consequi, et inter se connecti non possint; illi vel situs, vel literarum mutatione, eas abjiciendo, inferendo, emolliendo, aliisve quibus possent modis, remedia quærunt; adeo ab omni, quod vel absonum, vel dissonum est, abhorrent. Quod si nobis secus videntur, et asperius sonare ab Arabibus prolata, illud auribus nostris, et usui, non linguæ imputandum, nec mollius illis sonare nostra, quam eorum nobis censendum. Quin et gutturalium, quæ nobis maxima asperitatis causa videntur, absentiam, et magnum in lingua Græca defectum, arguunt Arabes."

The learned Dr Hunt, late professor of the Hebrew and Arabic languages at Oxford, is of the same opinion with the very learned prelate, part of whose ora-

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tion we have tranſcribed above, with reſpect to the delicacy and elegance of the Arabian language:— "Nuſquam, mihi credite, (inquit ille) auribus magis parcitur quam in Arabia; nulla lingua a κακοφωνία, alienior quam Arabica. Quamquam enim nonnullæ ejus literæ minus fortaſſe ſuaviter, immo durius etiam ſonuerint, ita tamen Arabes eas temperarunt cum lenibus, duras cum mollibus, graves cum acutis miſcendo, voces inde non minus auribus jucundæ, quam pronunciatu faciles conſeverint, totique ſermoni mirani ſonorum tam dulcedinem quam varietatem addiderint. Quod quidem orationis modulandæ ſtudium in Corano adeo manifeſtum eſt, ut primi Iſlamiſmi oppugnatores eum librum magica ideo arte ſcriptum dixerint. Non auribus tantum gratus eſt Arabiſmus, ſed et animi conceptibus exprimendis aptus, ſonos ſuos ſententiis ſemper accommodans, et felici verborum junctura eorum naturam depingens."

To theſe we might add quotations from Erpenius's oration on the ſame ſubject, from Golius, Schultens, Hottinger, Bochart, and Sir William Jones; beſides a whole cloud of oriental witneſſes, whoſe extravagant encomiums would rather aſtoniſh than edify the far greater part of our readers. Theſe panegyrics may perhaps be in ſome meaſure hyperbolical; but in general we believe them pretty well founded. At the ſame time we are convinced that the Arabic, however melodious in the ears of a native, ſounds harſh and unharmonious in that of a European.

57 Difficulty of acquiring a thorough knowledge of it.

When we conſider the richneſs and variety of the Arabic tongue, we are led to conclude, that to acquire a tolerable degree of ſkill in its idioms, is a more difficult taſk than is generally imagined; at leaſt ſome people who have acquired the knowledge of the Greek and Latin, and likewiſe of the more faſhionable modern languages, with facility enough, have found it ſo. Be that as it may, there are two claſſes of men who, in our opinion, cannot handſomely diſpenſe with the knowledge of that almoſt univerſal tongue: the gentleman, who is to be employed in the political tranſactions of the moſt reſpectable mercantile company upon earth, in the eaſtern parts of the world; and the divine, who applies himſelf to inveſtigate the true purport of the ſacred oracles: without this, the former will often find himſelf embarraſſed in both his civil and mercantile negociations; and the latter will often grope in the dark, when a moderate acquaintance with that tongue would make all ſunſhine around him.

Bochart, Hottinger, Schultens, Pocock, Hunt, and Robertſon, &c. have taken wonderful pains, and laviſhed a profuſion of learning, in proving the affinity and dialectical cognation between the Hebrew and Arabic. Much of this labour, we think, might have been ſpared. We preſume to affirm, that no perſon tolerably verſed in both languages can read a ſingle paragraph of the Arabic verſion of the New Teſtament, or indeed of the Koran itſelf, without being convinced of the truth of this poſition: it is but ſtripping the latter of its adventitious frippery, and the kindred features will immediately appear.

The learned profeſſors of the univerſity of Leyden were the firſt who entered upon the career of Arabian learning. To them the European ſtudents are principally indebted for what knowledge of that language they have hitherto been able to attain. Though ſeveral Italians have contributed their endeavours, yet the fruit of their labours has been rendered almoſt uſeleſs by more commodious and more accurate works printed in Holland.

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The palm of glory, in this branch of literature, is due to Golius, whoſe works are equally profound and elegant; ſo perſpicuous in method, that they may always be conſulted without fatigue, and read without languor. Erpenius's excellent grammar, and his memorable dictionary, will enable the ſtudent to explain the hiſtory of *Taimur* by *Ibni Arabſhah*. If he has once maſtered that ſublime work, he will underſtand the learned *Arabic* better than moſt of the Khatabs of Conſtantinople or of Mecca.

The Arabian language, however, notwithſtanding all its boaſted perfections, has undoubtedly ſhared the fate of other living languages; it has gradually undergone ſuch conſiderable alterations, that the Arabic ſpoke and written in the age of Mohammed may be now regarded as a dead language: it is indeed ſo widely different from the modern language of Arabia, that it is taught and ſtudied in the college of Mecca juſt as the Latin is at Rome.

The dialect of the Highlands of Yemen is ſaid to have the neareſt analogy to the language of the Koran, becauſe theſe Highlanders have little intercourſe with ſtrangers. The old Arabic is through all the Eaſt, like the Latin in Europe, a learned tongue, taught in colleges, and only to be acquired by the peruſal of the beſt authors.

"*Ut folia in ſylvis pronos mutantur in annos*, &c."

Sect. III. *Of the Chaldean, Phœnician, Ethiopian or Abyſſinian, and Egyptian Languages.*

58 Connection of the Chaldean, Phœnician, Ethiopic, and Egyptian languages

As there is a very ſtrict connection and dialectical analogy among theſe languages, we have arranged them all under one ſection; eſpecially ſince what is obſerved relating to one of them may, without the leaſt ſtraining, be extended to them all. We ſhall begin with the Chaldaic.

The Chaldeans, or Chaſidim, as they are always called in Scripture, were the deſcendants of Cheſed the ſon of Nahor, the brother of Abraham. The deſcendants of this patriarch drove the Cuſhim or Arabians out of Babylonia, and poſſeſſed themſelves of that country at a very early period. As theſe Chaſidim or Chaldeans were the poſterity of Nahor, the deſcendant of Heber, they undoubtedly ſpoke the original Hebrew tongue as well as the other branches of that family. But being an ingenious inventive people, they ſeem to have poliſhed their language with much care and delicacy of taſte.

The only genuine remains of the ancient Chaldaic language are to be found in the Hebrew Scriptures; and thoſe are contained in 268 verſes, of which we have 200 in Daniel, reaching from verſe 4th chapter 2d to chapter 8th excluſive; in Ezra 67, in chapter 4th, 17 verſes; chapter 5th, the ſame number; chapter 6th, 18 verſes; and in chapter 7th, 15: in Jeremiah, chapter 10th, there is extant only one verſe. From theſe fragments, compared with the Hebrew

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brew, it plainly appears, that the difference between that language and the Chaldaic is ſcarce equal to that between the Doric and Ionic dialects of the Greek.

Whatever might have been the form of the moſt ancient Chaldaic letters, it is generally known that the beautiful ſquare characters, in which the Hebrew Scriptures began to be written after the age of Ezra, were current among them at an era prior to the Babyloniſh captivity. Thoſe elegant characters were probably the invention of the Chaldean academies, which were eſtabliſhed in various parts of that extenſive and fertile country.

59 Chaldean differs little from the Hebrew.

The Chaldean declenſions and conjugations differ ſo little from the Hebrew modifications, that it would be almoſt ſuperfluous to dwell upon them in this ſection. The moſt effectual way to acquire an idea of the ancient Chaldaic, is to decompound the names confeſſedly of that dialect, which occur in many places of Scripture. By this method of proceeding, its beautiful ſtructure and expreſſive energy will be readily comprehended even by the moſt illiterate claſſes of our readers. At the ſame time, we muſt obſerve, that the Chaldaic and ancient Syriac bore ſo near a reſemblance to each other, that they have generally been claſſed under one head.

The firſt Chaldaic word that occurs in the Old Teſtament is *bara* "*creavit*". This word has all along been aſſigned to the language under conſideration; for what reaſon, we confeſs we are not able to diſcover. The greateſt part of the Hebrew tongue is now loſt. The words *bar*, "a ſon," and *bara* "*creavit*," (rather *filiavit*), may probably be of that number. Another Scripture word which is often quoted, and always aſcribed either to the Syriac or Chaldaic, is *igar* or *jegar ſahadutha*, which ſignifies "a monument of witneſſes." Every body knows, that when Jacob and Laban made their compact, the latter denominated the heap of ſtones reared upon that occaſion in this manner; while the former called it *Galeed*, as we now write and pronounce it. This pronunciation, however, does not appear to us altogether genuine. The word is probably compounded of גל *gal*, *cumulus*, "a heap," and ע *chad*, *æternitas*, *ſeculum*, "eternity, an age:" ſo that גלעד *galchad*, or *galuad* as it came to be written afterwards, ſignified an "everlaſting heap." Laban then had reſpect to the end for which the monument was erected; but Jacob alluded to its duration. It appears, however, upon this and every other occaſion, when Chaldaic words are mentioned, that א, *a*, was a favourite letter both with the Syrians and Chaldeans. We may likewiſe obſerve, that the ſame people always changed the Hebrew ש *ſhin* into ת *thau*, in order to avoid the ſerpentine ſound of that conſonant.

60 Its proper names pure Hebrew.

The Chaldaic names of gods, men, places, &c. which occur in Scripture, appear to be no other than Hebrew poliſhed and improved. *Bel*, *Belus* in Latin, is evidently בעל *Baal*, or we think rather ב-על *Bechel*. The Phœnicians, and ſometimes the Hebrews, uſed it to ſignify *the moſt high*. The Chaldeans uſed their word *Bel* for the ſame purpoſe; and becauſe this word originally imported the *High One*, they dignified their firſt monarch with that name. They denominated their capital city *Ba-Bel*, which imports the *temple of Bel*, and afterwards *Babylon*, which intimates *the abode or dwelling of our lord the ſun*. *Nebo* was a name of the moon among the Babylonians, derived from the Hebrew נבא, *nabah*, *vaticinari*, "to prophecy." *Azer* was the planet Mars, from אזר, *Azer* or *Ezur*, *accinxit*, "to gird," alluding to the girding on of arms. *Ahad* was an Aſſyrian name of the ſun*, a word deduced from the Hebrew אחד *ahad*, *unus*, "one." *Netzar* was the name of an Arabian idol§, which often occurs in the compoſition of Babylonian names. In Arabic it ſignifies an *eagle*: we think, however, that the word is the Hebrew נצר *natzar*, *cuſtodivit*, *ſervavit*, "to keep, to preſerve." To theſe names of deities many more might be added, which the nature of our deſign will not allow us to mention.

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* *Merod.* lib. 1. c. 23.
§ *Pocock Specim. Hiſt. Arab.*

Almoſt all the Chaldean proper names which occur either in ſacred or prophane hiſtory are evidently of Hebrew original, or cognate with that language. We ſhall ſubjoin a few examples: *Nabonaſſar* is evidently compounded of *Nabo* and *nazur*, both Hebrew words. *Nabopoliazar* is made up of *Nabo-Pul*, the ſame with *Bel*, and *Azer* or *Azor*, above explained. *Beleſis* is made up of *Bel* and אש *Eſha*, "fire." Nebuchadnezzar, Belſhazzar, Beltiſhazzar, Nerigliſſar, Nebuzaradan, Rabmag, Rabſaris, Nergal Sharezer, Rabſhakeh, Ezarhaddon, Merodach, Evil Merodach, and numberleſs others, are ſo manifeſtly reducible to Hebrew vocables, when decompounded, that the oriental ſcholar will readily diſtinguiſh them.

Names of places in the Chaldaic are likewiſe ſo nearly Hebrew, that nothing but the dialectical tone ſeparates them. Thus *Ur* of the Chaldeans is actually אור *light*, that city being ſacred to the ſun; *Sippora* is plainly the Hebrew word *Zipporah*; *Carchemiſh*, a city on the Euphrates, is evidently compounded of *Kir* or *Kar* "a city," and *Chemoſh*, a name of the ſun. In ſhort, every Chaldean or old Syrian word now extant, without any difficulty, bewray their Hebrew original. As for their dialectical differences, theſe we remit to the Chaldaic and Syriac grammars and lexicons.

61 Phœnician language derived from the Hebrew.

We now proceed to the conſideration of the Phœnician language, which is known to have been that of the ancient Canaanites. That this was one of the original dialects, and conſequently a cognate of the Hebrew, is univerſally acknowledged. Inſtead therefore of endeavouring to prove this poſition, we may refer our readers to the works of the learned Mr Bochart, where that author has in a manner demonſtrated this point, by deriving almoſt all the names of the Phœnician colonies from the Hebrew, upon the ſuppoſition that the dialect of thoſe people was cloſely connected with that tongue. St Auguſtine, *de Civitate Dei*, has obſerved, that even in his time many of the vulgar in the neighbourhood of Carthage and Hippo ſpoke a dialect of the old Punic which nearly reſembled the Hebrew. Procopius, *de bello Goth.* informs us, that there exiſted even in his days in Africa a pillar with this inſcription in Hebrew, "We flee from the face of Joſhua the robber, the ſon of Nun." The names of all the ancient cities built by the Carthaginians on the coaſt of Africa are eaſily reducible to a Hebrew original. The Carthaginian names of perſons mentioned in the Greek and Latin hiſtory, ſuch as Himilco, Hamilcar, Aſdrubal, Hannibal, Hanno, Dido, Anna or Hannah, Sophoniſba, Giſgo, Maharbal, Adherbal, &c. all breathe a Hebrew extraction.

The

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The Greeks borrowed a great part of their religious worſhip from the people of whoſe language we are treating; of conſequence, the names of moſt of their gods are Phœnician. Almoſt every one of theſe is actually Hebrew, as might eaſily be ſhown. The names of perſons and places mentioned in the fragments of Sanchoniathon, preſerved by Euſebius, are all of Hebrew complexion. The names mentioned in the Hebrew ſcriptures of places which belonged to the Canaanites prior to the invaſion of the Iſraelites under Joſhua, are as much Hebrew as thoſe which were afterwards ſubſtituted in their ſtead. The Punic ſcene in Plautus has been analyſed by Bochart and ſeveral other learned men, by whom the language has been clearly proved to be deduced from the Hebrew, with ſome dialectical variations.

The iſland of Malta (Melita now) was inhabited by a colony of Phœnicians many ages before the Moors took poſſeſſion of it. Among the vulgar of that iſland many Punic vocables are current to this day, all which may be readily traced up to the Hebrew fountain. To theſe we may add many inſcriptions on ſtones, coins, medals, &c. which are certainly Phœnician, and as certainly of Hebrew extraction. We have thrown together theſe few hints without purſuing them to any great length, as we deemed it unneceſſary to dwell long on a point ſo hackneyed and ſo generally acknowledged.

62 Origin of the Ethiopians.

Before we proceed to treat of the ancient language of the Ethiopians, we find ourſelves obliged to hazard a few ſtrictures on the origin of that ancient nation. If we can once ſettle that ſingle point, the diſcovery will open an avenue to their primitive dialect, the article about which we are chiefly concerned in the preſent diſcuſſion.

In our Section concerning the Hebrew language, we were led often to mention the patriarch Cuſh the eldeſt ſon of Ham. The poſterity of this family-chief, under his ſon Nimrod, poſſeſſed themſelves of Shinar, afterwards denominated *Chaldea*. Theſe were probably the Arabians whoſe kings (according to Euſebius, Africanus, and other ancient chronologers) reigned in Babylon during ſeveral ſucceſſive generations. Thoſe were the Cuſhim or Cuſhites, whom the learned Mr Bryant has conducted over a great part of the world, and to whoſe induſtry and ingenuity he has aſcribed almoſt all the inventions, arts, ſciences, laws, policy, religions, &c. which diſtinguiſhed mankind in the earlieſt ages.

In proceſs of time, the poſterity of Chaſid or Cheſed, called *Chaſdim* or *Chaſidim* in the eaſt, and *Chaldeans* in the weſt, drove out the Cuſhim, and ſeized upon their country. The Cuſhim retired weſtward, and ſpread themſelves over that part of Arabia ſituated towards the ſouth-eaſt. They probably extended themſelves over all the eaſtern part of that peninſula from the ſea to the wilderneſs between Arabia and Syria. Thoſe were the Ethiopians mentioned in Scripture by a very unpardonable inadvertency of our tranſlators. Theſe, then, we think, were the primitive Cuſhim.

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Joſephus informs us*, that all the Aſiatics called the Ethiopians of Africa by the name of *Cuſhim*. This denomination was not given them without good reaſon: it imports at leaſt, that they deemed them the deſcendants of Cuſh; it being the conſtant practice of the orientals in the early ages to denominate nations and tribes from the name of their great patriarch or founder. The name *Cuſhim* muſt then have been given to the Ethiopians, from a perſuaſion that they were the progeny of the ſon of Ham who bore that name. By what route ſoever the Cuſhim penetrated into that region of Africa which was called by their name, it may be taken for granted that they were the deſcendants of Cuſh above mentioned.

* *Antiq. Jud.* lib. 1. c. 7.

It has been obſerved above, that the poſterity of Cuſh poſſeſſed the country of Shinar or Chaldea at a very early period, but were expelled by the Chaſidim or Chaldeans. Upon this cataſtrophe, or perhaps ſomewhat later, a colony from the fugitive Cuſhim tranſported themſelves from the ſouth and ſouth-eaſt coaſt of Arabia over the ſea, which lies between that country and Ethiopia. However imperfect the art of navigation might be in that age, the diſtance was ſo ſmall that they might eaſily enough make a voyage croſs that narrow ſea in open boats, or perhaps in canoes. However that may have been, it cannot be doubted that the tribes on both ſides of that branch of the ſea were kindred nations.

If, then, both the northern and ſouthern Cuſhim ſprung from the ſame ſtock, there can be no doubt that both ſpoke the ſame language. The language of the Babylonian Cuſhim was Chaldaic, and of conſequence that of the Ethiopian Cuſhim was the ſame. We may therefore reſt aſſured, that whatever changes the Ethiopian dialect may have undergone in the courſe of 3000 years, it was originally either Chaldaic, or at leaſt a branch of that language. Scaliger informs us, that the Ethiopians call themſelves Chaldeans; and that, ſays he, not without reaſon, becauſe of thoſe many ſacred and profane books which are extant among them, the moſt elegant and moſt beautiful are written in a ſtyle near that of the Chaldean or Aſſyrian. Marianus Victorius, who was the firſt that reduced the Ethiopic tongue to the rules of grammar, tells us in his *Proœmium*, "that the Ethiopians call their tongue Chaldaic; that it ſprings from the Babylonian; and is very like the Hebrew, Syriac, and Arabic: At the ſame time (he concludes), that this language may be eaſily learned by thoſe who are maſters of the Hebrew." The learned Bochart, and Biſhop Walton in his *Proleg.* are clearly of the ſame opinion.

63 Their language originally Chaldean.

The vulgar letters of the Ethiopians, according to Diodorus Siculus, were the ſame with the ſacred characters of the Egyptians (D). From this account, if the Sicilian may be truſted, the ſacred letters of theſe people, concerning which ſo many wiſe conjec-

§ *Lib.* 3. *p.* 101. *Steph.*

2 tures

(D) We find the ſame obſervation confirmed by Heliodorus (*Ethiop.* lib. x. p. 476.) "The royal letters of the Ethiopians (ſays he) were the ſacred characters of the Egyptians." Caſſiodorus likewiſe aſſures us, "That the letters inſcribed upon the Egyptian obeliſks were Chaldeans." See Sect. *Shanſcrit.*

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tures have been formed, were actually Chaldaic. To carry on this inveſtigation a little farther, we may obſerve, that Sir William Jones ſeems to have proved, by very plauſible arguments, that the Shanſcrit characters were deduced from the Chaldaic. This circumſtance affords a preſumption that the Ethiopian Cuſhim were likewiſe concerned with the Egyptians; who, as is remarked in the Section concerning the *Shanſcrit*, probably introduced the religion of the Brahmans into Hindoſtan. This is advanced as a conjecture only; and yet when we conſider the affinity between the Egyptian and Gentoo religions, we are ſtrongly inclined to hope that this ſurmiſe may one day be verified by undeniable facts.

The original Ethiopians were a people highly civilized; their laws, their inſtitutions, and eſpecially their religion, were celebrated far and wide. Homer talks in raptures of the piety of the Ethiopians, and ſends his gods every now and then to revel 12 days with that devout people. The Sicilian adduces a number of very ſpecious arguments to prove that theſe two nations had ſprung from the ſame ſtock. He mentions a ſimilarity of features, of manners, of cuſtoms, of laws, of letters, of the fabrication of ſtatues, of religion, as evidences of the relation between thoſe two neighbouring nations. There was, every body knows, a communion, as to ſacred rites, between the two countries. The Egyptians ſent annually a deputation of their prieſts, furniſhed with the portable ſtatues of their gods, to viſit the fanes of the devout Ethiopians. Upon this occaſion, a ſolemn religious banquet was prepared, which laſted 12 days, and of which the prieſts of both nations were partakers. It was, we imagine, a kind of ſacramental inſtitution, by which both parties publicly avouched their agreement in the ceremonies of their religion reſpectively. Theſe obſervations plainly ſhow, that the moſt ancient Ethiopians were a people highly civilized; indeed ſo much, that the Egyptians were at one time contented to be their ſcholars. The tone of their language was certainly the ſame with that of the Chaldeans or Arabian Cuſhim, from whom they were deſcended. We know not whether there are any books in the ancient Ethiopic now extant; ſo that it is not eaſy to produce inſtances of its coincidence with the Chaldaic. Diogenes Laertius* informs us that Thraſyllus, in his catalogue of the books compoſed by Democritus, mentions one, περι των εν Μεροη ιερων γραμματων, *concerning the ſacred letters in the iſland of Meroe* (E); and another concerning the ſacred letters in Babylon. Had theſe books ſurvived the ravages of time, they would in this age of reſearch and curioſity have determined not only the point under our conſideration, but the affinity of ſacred rites among the Chaldeans, Ethiopians, and Egyptians.

64 Antient intercourſe between the Ethiopians and Egyptians.

* *Lib. 9. p. 461. Caſaub.*

We have now ſhown that the Ethiopians were a colony of Cuſhites; that the Cuſhites were originally ſovereigns of Shinar or Chaldea, and conſequently ſpoke either Chaldaic or a dialect of that tongue; that their coloniſts muſt have uſed the ſame language; that the ancient Ethiopians were a people highly poliſhed, and celebrated in the moſt early ages on account of their virtue and piety. It has likewiſe appeared, that the common letters of that people were the ſacred characters of the Egyptians. Theſe letters, we imagine, were the Cuphite; for which ſee the Sect. on the *Arabic*. When they were diſcarded, and the modern ſubſtituted in their room, cannot be determined; nor is it, we apprehend, a matter of much importance. We ſhall therefore drop that part of the ſubject, and refer our curious and inquiſitive readers to the very learned Job Ludolf's (F) excellent grammar and Dictionary of the Abyſſinian or Geez tongue, where they will find every thing worth knowing on that ſubject. We ſhall endeavour to gratify our readers with a very brief account of the modern Ethiopic or Abyſſinian tongue; for which both they and we will be obliged to James Bruce, Eſq; that learned, indefatigable, and adventurous traveller; who, by his obſervations on that country, which he made in perſon, often at the hazard of his life, has diſcovered, as it were, a new world both to Europe and Aſia.

Chaldean Language, &c.

65 Modern Ethiopic tongues.

The moſt ancient language of Ethiopia, which we ſhall now call *Abyſſinia* (its modern name), according to that gentleman, was the *Geez*, which was ſpoken by the ancient Cuſhite ſhepherds. This, we ſhould think, approaches neareſt to the old Chaldaic. Upon a revolution in that country, the court reſided many years in the province of Amhara, where the people ſpoke a different language, or at leaſt a very different dialect of the ſame language. During this interval, the *Geez*, or language of the ſhepherds, was dropt, and retained only in writing, and as a dead language: the ſacred Scriptures being in that tongue only ſaved it from going into diſuſe. This tongue is exceedingly harſh and unharmonious. It is full of theſe two letters D and T, in which an accent is put that nearly reſembles ſtammering. Conſidering the ſmall extent of ſea that divides this country from Arabia, we need not wonder that it has great affinity with the Arabic. It is not difficult to be acquired by thoſe who underſtand any other of the oriental languages; and as the roots of many Hebrew words are only to be found here, it ſeems to be abſolutely neceſſary to all thoſe who wiſh to obtain a critical ſkill in that language.

66 Ethiopic alphabet.

The Ethiopic alphabet conſiſts of 26 letters, each of which, by a *virgula* or point annexed, varies its ſound in ſuch a manner as that thoſe 26 form as it were 62 diſtinct letters. At firſt they had but 25 of theſe original letters, the Latin P being wanting; ſo that they were obliged to ſubſtitute another letter in its place. *Paulus*, for example, they call *Taulus*, *Aulus*, or *Caulus*: *Petros*, they pronounced *Ketros*. At laſt they ſubſtituted T, and added this to the end of their alphabet; giving it the force of P, though it was really a repetition of a character rather than the invention of a new one. Beſides theſe, there are 20 others of the nature of diphthongs; but ſome of them are

(E) Where the capital of Ethiopia was ſituated.

(F) A very learned German, who publiſhed a grammar and dictionary of the Geez in folio.

Chaldean Language, &c.

are probably not of the same antiquity with the letters of the alphabet, but have been invented in later times by the scribes for convenience.

The Amharic, during the long banishment of the royal family in Shoa, became the language of the court, and seven new characters were of necessity added to answer the pronunciation of this new language; but no book was ever yet written in any other language than *Geez*. There is an old law in the country, handed down by tradition, that whoever shall attempt to translate the Holy Scripture into Amharic or any other language, his throat shall be cut after the manner in which they kill sheep, his family sold to slavery, and their houses razed to the ground.

Before we leave this subject, we may observe, that all the ancients, both poets and historians, talk of a double race of Ethiopians; one in India, and another in Africa. What may have given rise to this opinion it is not easy to discover. Perhaps the swarthy complexion of both people may have led them to this sentiment. Eusebius indeed informs us*, that "a numerous colony of people emigrated from the banks of the Indus, and crossing the ocean, fixed their residence in the country now called Ethiopia." For our part, we are rather inclined to believe that the original Ethiopians transported themselves into India, and there perhaps co-operated with the Egyptians in digging the excavations and framing the statues, some of which are still to be seen in that country, and which we have mentioned in another Section. The Greeks called those people Αἰθίοπες, *Æthiopes* we believe, from their sun-burnt countenance; but indeed they were very little acquainted either with the country or its inhabitants.

* *Chron.* p. 12.

67 Antient language of Egypt a sister dialect of Hebrew.

The most ancient name of Egypt was *Mizraim*, of consequence the Arabians still call it *Mesri*. It was likewise distinguished by other names, such as *Oceana*, *Aeria*, &c. It appears from the sacred historian, that it was inhabited by the descendants of Mizraim the second son of Ham. Mizraim had several sons, who, according to the Scripture account, settled respectively in that country. If we trust to the sacred records, there will be little difficulty in ascertaining the language of the Mizraim. It will appear to be one of the sister dialects of the Hebrew, Phœnician, Arabic, Chaldaic, &c.; and this, to us, appears to be the fact. But the origin of that people, their language, religion, laws, and institutions, have been so warped and confounded, both by their own historians and those of other countries, that one is scarce able to determine what to believe or what to reject. Herodotus, Diodorus Siculus, Strabo, Ptolemy, and most other ancient geographers and historians, are universally agreed, that Egypt, at least that part of it called *Delta*, was overflown by the sea, and consequently uninhabitable for many centuries after the dispersion of mankind. When we consider the low situation of the Delta, and the violent current of the tide from the coast of Phœnicia and Palestine towards that shore, we would be almost tempted to adopt this hypothesis; but the sacred records avouch the contrary. According to them, we find Egypt a populous, rich, and flourishing kingdom, as early as the age of Abraham. Had the Lower Egypt been a pool of stagnating water at any time after the general deluge, we think it could not have been drained, cleared, cultivated, and stocked with inhabitants, so early as the days of Abraham.

Chaldean Language, &c.

Diodorus Siculus, however, is positive that the Egyptians§ were a colony of Ethiopians; and this he endeavours to prove by the similarity of features, customs, laws, religious ceremonies, &c. between the two nations. That there was a constant intercourse of good offices between these two branches of the Hamites, cannot be questioned; and that they nearly resembled each other in many respects, is too evident to admit of contradiction. The excavations, originally dug out of the solid rocks of porphyry and marble, in which the natives resided before the plains were drained, have been observed by a most judicious traveller (G) very few years ago. At the same time, the most accurate and judicious travellers (H) who have visited that region in modern times, are generally of opinion that the land has gained nothing on the sea since the period when Herodotus wrote his description of that country; from which circumstance we may be led to conclude, that the idea of the inundation of the Delta is not founded in fact.

§ *Lib.* 13. *passim.*

But even admitting that the Egyptian Delta has acquired nothing from the sea since the age of Herodotus to the present, it certainly does not follow that the region in question was never overflown by that element; since there are, in many parts of the globe, large tracts of land, certainly once covered with sea, which have continued to this day in the very same situation in which they were 2000 years ago. We leave the decision of this point to the judgment of our readers.

We have already hinted our opinion of the nature of the Egyptian language; but because Egypt is generally thought to have been the native land of hieroglyphics, and because many are of opinion that hieroglyphical characters were prior to alphabetical, we shall hazard a few conjectures with respect to that species of writing.

68 Egyptian hieroglyphics.

The end of speech, in general, is to enable men to communicate their thoughts and conceptions one to another when present; the use of writing is to perform the same office when people are at so great a distance that vocal sounds cannot mutually reach them. Hieroglyphics are said to have been invented to supply this defect. The most ancient languages were everywhere full of tropes and figures borrowed from sensible objects. As in that stage of society men have not learned to abstract and generalize, all their ideas are borrowed from such objects as most forcibly strike their senses. This circumstance would naturally suggest to savages the idea of conveying their sentiments to each other, when absent, by delineations of corporeal objects. Thus, if a savage asked a loan of his

1 friend's

(G) See Mr Bruce's Travels, Vol. I.

(H) Mr Bruce, Dr Shaw, Bishop Pocock, Savary, Volney, &c.

Chaldean language, &c.

friend's horſe, he might find means to have conveyed to him the figure of that animal; and ſo of others. This was the very loweſt ſpecies of ideal communication, and has been ſtyled *picture-writing*.

Neceſſity would ſoon impel our ſavage correſpondents to fabricate a method more extenſively uſeful, which would likewiſe be ſuggeſted by the conſtant uſe of the metaphorical mode of ſpeech. Some ſavage leader, more ſagacious than the vulgar herd, would obſerve that certain ſenſible objects were fitted, according to the rules of analogy, to repreſent certain human paſſions, and even ſome abſtract ideas; and this would be readily enough adopted by the herd as a new improvement. In this caſe a *horn* might be the emblem of *power*, a *ſword* of *bravery*, a *lion* of *fury*, a *fox* of *cunning*, a *ſerpent* of *malice*, &c. By and by artificial ſigns might be contrived to expreſs ſuch ideas as could not readily be denoted by bodily objects. This might be called *ſymbolical writing*. Such was the foundation of the Chineſe characters; and hence that prodigious number of letters of which the written language of that people is compoſed. Farther they could not proceed, notwithſtanding their boaſted inventive powers; and farther, we believe, no nation ever did proceed, who had once upon a time no other characters but hieroglyphical. The Mexicans had arrived at the very loweſt ſtage of hieroglyphical writing, but had not taken one ſtep towards alphabetical. The Hurons employ hieroglyphical ſymbols, but never entertained a ſingle idea of alphabetical. Hieroglyphical characters are the images of objects conveyed to the mind by the organs of viſion; alphabetic are arbitrary artificial marks of ſound, accommodated by compact to convey to the mind the ideas of objects by the organs of hearing. In a word, we think that there is not the leaſt analogy between theſe two ſpecies to conduct from the one to the other: we are therefore of opinion, that hieroglyphical characters were never the vulgar channels of ideal conveyance among civilized people.

69 Were never the vulgar channel;

We know that in this point we differ from many learned, judicious, and ingenious writers; ſome of whom have taken much pains to inveſtigate the intermediate ſtages through which the fabricators of characters muſt have paſſed in their progreſs from hieroglyphical to alphabetical writing. Theſe writers have adopted a plan analogous to Biſhop Wilkins's project of an artificial language. In this theory, we own, we are led to ſuſpect that they ſuppoſed all mankind were once upon a time *ſavages*, and were left to hammer out words, as well as characters, by neceſſity, ingenuity, experience, practice, &c. For our part, we have endeavoured to prove, in our ſection on the Hebrew language, that alphabetical writing was an antediluvian invention; and we now lay it down as our opinion, that among all thoſe nations which ſettled near the centre of civilization, hieroglyphics were, comparatively, a modern fabrication.

The Orientals are, at this day, extravagantly devoted to allegory and fiction. Plain unadorned truth with them has no charms. Hence that extravagant medley of fables and romance with which all antiquity is replete, and by which all ancient hiſtory is diſguiſed and corrupted. Every doctrine of religion, every precept of morality, was tendered to mankind in parables and proverbs. Hence, ſays the Scripture, to underſtand a proverb, the words of the wiſe, and their dark ſayings. The eaſtern ſages involved their maxims in this enigmatical dreſs for ſeveral reaſons: to fix the attention of their diſciples; to aſſiſt their memory; to gratify their allegorical taſte; to ſharpen their wit and exerciſe their judgment; and ſometimes perhaps to diſplay their own acuteneſs, ingenuity, and invention.

Chaldean Language, &c.

It was among the ancients an univerſal opinion, that the moſt ſacred arcana of religion, morality, and the ſublime ſciences, were not to be communicated to *the uninitiated rabble*. For this reaſon every thing ſacred was involved in allegorical darkneſs.

Here, then, we ought to look for the origin of hieroglyphical or picture-writing among the civilized nations of the eaſt. They did not employ that ſpecies of writing becauſe they were ignorant of alphabetical characters, but becauſe they thought fit to conceal the moſt important heads of their doctrines under hieroglyphical figures. The Egyptian prieſts were moſt celebrated for their ſkill in deviſing thoſe emblematical repreſentations; but other nations likewiſe employed them. We learn from the fragments of Beroſus the Chaldean hiſtorian, preſerved by Syncellus and Alexander Polyhiſtor, that the walls of the temple of Belus at Babylon were covered all over with thoſe emblematical paintings. Theſe characters were called ιερα, becauſe they were chiefly employed to repreſent ſacred objects; and γραμματα, becauſe they were originally carved or engraved. Their name points to their original uſe. Inſtead of purſuing theſe obſervations, which the nature of our deſign will not permit, we muſt refer our readers to Herodotus, l. ii. Diodorus Sic. l. i. Strabo, l. xvii. Plut. Iſis and Oſiris; and among the Chriſtian fathers, to Clem. Alex. Euſeb. Præp. Evang.; but chiefly to Horapollo's Hieroglyphica.

70 But employed to conceal ſacred doctrines from the uninitiated;

From this deduction we would conclude, that this ſpecies of writing was an adventitious mode in Egypt, peculiar to the prieſts, and employed chiefly to exhibit things ſacred; and that among all civilized people it did not ſuperſede the uſe of alphabetical characters, nor did the uſe of the latter originate from the former. When alphabetical letters were invented, if indeed they were a human invention, they were antecedent to the other in uſe and extent. The Egyptian prieſts alone knew the true import of thoſe ſacred ſymbols; and communicated that knowledge firſt to their own children from generation to generation, then to the initiated, and laſt of all to the grandees of the nation, all of whom were indeed initiated. The hieroglyphics of Egypt were not then the ſymbols of any ſacred occult language; but ſigns invented by the prieſts and prophets or wiſe men, in order to repreſent their deities, the attributes and perfections of their deities, and the myſterious arcana of their religion, and many other circumſtances relating to objects of importance, which were deemed either too ſacred or too important to be imparted to the vulgar.

71 And poſterior in time to alphabetical characters.

The Egyptians aſcribed the invention of letters to a perſon whom they called *Thoth* *, *Theuth*, or *Thyoth*; the Greeks Ερμης; and the Romans *Mercurius*. Plato† calls him a god, or a godlike man; Diodorus ‡ makes him privy counſellor to Oſiris; Sanchoniathon

* *Euſeb. Præp. Ev.*

† *Phædrus.*

‡ Lib. i.

Chaldean Language, &c.

choniathon ap. Euseb. § connects him with the Phœnician Cronus or Saturn. To this Mercury the Egyptians ascribe the invention of all the arts and sciences. He was probably some very eminent inventive genius, who flourished during the first ages of the Egyptian monarchy, and who perhaps taught the rude savages the art of writing.

§ *Prep. Ev.*

72 Two kinds of alphabetical characters in Egypt.

According to Diodorus Siculus, the Egyptians had two kinds of letters ‖; the one sacred, the other common: the former the priests taught their own children, the latter all learned promiscuously. In the sacred characters the rites and ceremonies of their religion were couched; the other was accommodated to the ordinary business of life. Clem. Alexand. mentions three different styles of writing employed by the Egyptians *. "The pupils, who were instructed by the Egyptians, first learned the order and arrangement of the Egyptian letters, which is called *epistolography*, that is, the manner of writing letters; next, the sacred character, which the sacred scribes employed; lastly, the hieroglyphic character, one part of which is expressed by the first elements, and is called *Cyriologic*, that is, *capital*, and the other *symbolic*. Of the symbolic kind, one part explains properly by imitation; and the other is written tropically, that is, in tropes and figures; and a third by certain enigmatical expressions. Accordingly, when we intend to write the word *sun*, we describe a circle; and when the moon, the figure of that planet appearing horned, conformable to the appearance of that luminary after the change." In this passage we have an excellent description of the three different modes of writing used by the Egyptians; the common, the sacred, and the hieroglyphic. The last he describes according to its three divisions, in exact conformity to our preceding observations.

‖ Lib. 1.

* *Strom.* lib. 5.

73 The sacred letters and language of Egypt Chaldaic.

By the description above translated, it plainly appears, that the sacred character of the Egyptians was entirely different from the hieroglyphic; and by this consideration we are in a good measure justified, in supposing, as we have done all along, that the sacred letters of the Egyptians were actually the Chaldaic. The inscriptions on the obelisks mentioned by Cassiodorus, so often quoted, were certainly engraved in the sacred character; and the character in which they were drawn was that above mentioned. If the sacred letters were Chaldaic, the sacred language was probably the same.

The Egyptians pretended, that the Babylonians derived the knowledge of the arts and sciences from them; while, on the other hand, the Babylonians maintained, that the former had been tutored by them. The fact is, they both spoke the same language; used the same religious rites; had applied with equal success to astrology, astronomy, geometry, arithmetic, and the other sciences; of course a rivalship had arisen between the two nations, which laid the foundation of those opposite pretensions.

The most faithful specimen of the vulgar language of the Egyptians, is, we believe, still preserved in the Coptic, which, however, is so replete with Grecisms, that it must be difficult to trace it out.

Under the Ptolemies, the Greek was the language of the court, and consequently must have diffused itself over all the country. Hence, we believe, two-thirds of the Coptic are Greek words, diversified by their terminations, declensions, and conjugations only. To be convinced of the truth of this, our learned and curious readers need only consult Christian Scholtz's Egyptian and Coptic grammar and dictionary, corrected and published by Godfred Woide, Oxford, 1788.

Chaldean Language, &c.

74 The Egyptian and Phœnician languages the same.

The Egyptians and Phœnicians were in a manner cousin-germans, and consequently must have spoken the same language; that is, one of the sister dialects of the Hebrew, Chaldean, Arabian, Cushite, &c. — This is not a mere conjecture; it may be realized by almost numberless examples. It is true, that when Joseph's brethren went down to Egypt, and that ruler deigned to converse with them, they could not understand the Egyptian idiom which he spoke; nor would he, had he been actually an Egyptian, have understood them without an interpreter. The only conclusion from this circumstance is, that by this time the Egyptian had deviated considerably from the original language of mankind. The Irish and Welch, every body knows, are only different dialects of the Celtic tongue; and yet experience proves, that a native of Ireland and another of Wales cannot well comprehend each other's language, nor converse intelligibly without an interpreter. The Erse, spoken in the Highlands of Scotland, and the Irish, are known to be both branches of the old Celtic; yet a Scotch Highlander and an Irishman can hardly understand each other's speech. By a parity of reason, a Hebrew and an Egyptian might, in the age of Joseph, speak only different dialects of the same original tongue, and yet find it difficult to understand one another. The fact seems to be, the Hebrew dialect had been in a manner stationary, from the migration of Abraham to that period; whereas the Egyptian, being spoken by a powerful, civilized, and highly cultivated people, must have received many improvements, perhaps additions, in the course of near two centuries.

75 The vulgar letters of Egypt nearly the same with the Hebrew or Phœnician.

The descendants of Canaan and of Mizraim were strictly connected in their religious ceremonies: they worshipped the same objects, namely, the *Host of Heaven*; they mourned *Osiris* and *Adonis* in concert; they carried on a joint commerce, and, we think, spoke the same language; we may, therefore, conclude, that their vulgar letters were nearly the same, both in form, disposition, and number. Their original number was probably 16, viz. five vowels, six mutes, simple and middle, four liquids, and the solitary *s*.— With these, it is likely, was joined a mark of aspiration, or an *h*, such as we have in the Roman alphabet, and find on some Greek monuments. Cadmus was originally an Egyptian; that leader brought a new set of letters into Greece. These are generally deemed to be Phœnician. They were nearly the same with the ancient Pelasgic, as will be shown in the section of the *Greek language*. The latter, we think, were from Egypt, and consequently the former must have been from the same quarter. Danaus, Perseus, Lelex, &c. were of Egyptian extraction: they too adopted the Cadmean characters, without substituting any of their own.

The Jonim, or Ionians, emigrated from Gaza, a colony or Egyptians; and their letters are known to have differed very little from those of Cadmus and the Pelasgi.

Chaldean Language, &c.

Pelasgi. The conclusion, therefore, is, that the vulgar Egyptian letters were the same with the Phœnician.

We are abundantly sensible that there are found upon Egyptian monuments characters altogether different from those we have been describing. At what time, by what people, and to what language, these letters belonged, we will not pretend to determine. The Ethiopians, the Chaldeans, the Persians, the Greeks, the Romans, the Saracens, have, at different times, been sovereigns of that unhappy country. Perhaps other nations, whose memory is now buried in oblivion, may have erected monuments, and covered them with inscriptions composed of words taken from different languages, perhaps, upon some occasions, whimsically devised, with a view to perplex the curious antiquaries of future ages. Some of these are composed of hieroglyphics intermingled with alphabetical characters, artificially deranged, in order to render them unintelligible. These we do not pretend to develope; because the most inquisitive and sagacious antiquaries are not yet agreed as to their purport and signification.

76 Egyptian names of Hebrew original,

We shall now go on to show, that most part of the names of persons and places, &c. which have been conveyed down to us, may, in general, be reduced to a Hebrew, Phœnician, Syrian, or Chaldean original. As the first of these languages is most generally known, we shall employ it as our arch-type or standard, beginning with those terms which occur in Scripture.

The word *Pharaoh*, the title of the *melech* or king of Egypt, is, we think, compounded of two terms, which plainly discover a Hebrew original. According to an oriental tradition, the first who assumed this title was the sovereign of the *royal shepherds*; a race of people from Arabia and Phœnicia. They conquered Egypt at an early period, and kept possession of it for several centuries. They gloried in the title ὑκσοι, or ὑκσσοι, which, according to Josephus *con. Apion*, signifies "royal shepherds." The word *Pharaoh* seems to be compounded of פר *Phar*, "a bullock," and רעה *Rachah* "to feed;" hence פרעה *Pharachah*, as we think it ought to be written. The name given to Joseph is evidently of kin with the Hebrew; for *zuphnath* differs very little from the Hebrew verb *tzaphan*, which signifies "to hide, to keep secret;" *Paneah* or *Phaneah*, signifies much the same with the Hebrew *Phanah*, aspexit: so that the name actually intimates *one* who sees hidden things; which was certainly the very idea the prince intended to convey by giving him that name.

Potiphar, or *Potipherah*, the name of Joseph's father-in-law, has likewise a dialectical affinity with the Hebrew idiom. In that language *Patah* signifies "to open, to explain," which was one part of the sacerdotal office; and *Phar* imports "a bullock." Potiphar was then priest of the bullock, that is, the ox, *apis*, sacred to the *sun* (1). This person was priest or *prince of On*, which, according to Cyrillus on Hosea, was an Egyptian name of that luminary. The Hebrew word *hon* or *chon* signifies "power, wealth, sufficiency;" a very proper epithet for the *sun*, who was thought to bestow those blessings. The name of Joseph's wife was *Asenath* or *Asnath*, compounded of *Isshah* "a woman," and *Naith* or *Neit*, an Egyptian name of "Minerva, a votary of Minerva."

Chaldean Language, &c.

Almost all the names of cities belonging to Egypt which are mentioned in Scripture are evidently Hebrew. To be satisfied as to this position, our curious readers may consult Jamieson's *Specilegia*, an excellent book very little known. The names of most of the Egyptian deities are significant in the Hebrew tongue; and in that dialect the names appear to have been imposed with great judgment and propriety, plainly indicating some office assigned them, or pointing to some peculiar attribute. We shall produce a few instances.

77 And significant in that language.

Osiris was the great divinity of Egypt; he was certainly the *sun*. The Egyptians gave their deities a variety of names in allusion to their various offices and attributes. Jablonski has in a manner wearied himself with tracing the signification of this name. In Hebrew we have *Oshir* "to grow rich, to be enriched." The sun may be called the great enricher of nature, and therefore might properly be called by a name alluding to that quality. *Isis* was both the moon and the earth. *Isshah* is the Hebrew word for *woman*, and Horapollo assigns this very derivation. *Anubis* was one of the names of Mercury among the Egyptians: He was always figured with the head of a *dog*. He accompanied *Isis* in her peregrinations in quest of Osiris, and frighted away the wild beasts from attacking the princess. In Hebrew, *Nubah* signifies "to bark." Here the analogy, we think, is evident. Many Egyptian names begin with *Can*, such as *Canebus*, *Canopus*, &c. The Hebrew word *Cahen* or *Coken*, *Syr*, *Con* or *Chon*, intimates both a prince and a priest. *Ob* or *Aub*, in Hebrew, imports "a bottle, a flaggon," any thing round and prominent like the human belly. In the language of Egypt it was often applied to the sun, in allusion to his rotundity. In the temple of *Jupiter Ammon* or *Amon*, in the desert of Lybia, there was a statue of the god representing the *navel* of the human body, which was probably framed in allusion to this fancy. Hence the Pythoness, or people who, according to the Scripture, had familiar spirits, were said to prophecy by the inspiration of *Ob*, as the Delphic priestess did by that of Apollo. Again, many Egyptian names end with *siris*, as Calasiris, Termosiris. This termination is no doubt a cognate of the Hebrew and Chaldean *sar* or *zar*, signifying "a prince, or grandee, &c." The river Nile in the Ethiopic dialect is called *Siris*; that is, we believe, the *king of rivers*. The same flood seems to derive the name by which it is generally known, from the Hebrew *nehel*, "a valley, or torrent running down a valley." The same river was often called *Oceanus*, a word composed of *og*, or *oc*, or *och*, which signifies "a king, a leader," and the Hebrew *ein* "a fountain;" so that the word imports the *king of fountains*. The Hebrews always denominated the land of Egypt

(1) The Septuagint (Gen. xli. v. 45 and 50.) translate *On* by Ηλιουπολις.

Perſian Language.

the land of Mizraim; the Egyptians themſelves, in later times, ſeem to have called it Αιγυπτος *Ægyptus*, "Egypt," which ſome think is compounded of *Ai*, Hebrew, "an iſland, a country, a province," and *Copt* or *Cupt*, "a famous city in that country."

From this ſpecimen, we hope it will appear that the Egyptian language in the more early ages was one of thoſe dialects into which that of the deſcendants of the poſtdiluvian patriarchs was divided, and perhaps ſubdivided, a few centuries after the deluge. Among all thoſe, we believe, ſuch an affinity will be found, as plainly demonſtrates that they originally ſprang from one common ſtock. Here we might eaſily follow the Egyptian language into Greece; and there we are perſuaded we might trace a vaſt number of Egyptian terms into that tongue, which, however, the nature of this inquiry will not permit. If our learned readers ſhould incline to know more of the affinity of the Egyptian tongue with the others ſo often mentioned, they may conſult Bochart's *Chanaan*, Walton's *Proleg.* Gebelin's *Monde Prim.* Jameſon's *Spicilegia*, &c.

Sect. IV. *Of the Perſian Language.*

The Perſian language is divided into the ancient and modern; the former of which is at this day very imperfectly known, the latter is at preſent one of the moſt expreſſive, and at the ſame time one of the moſt highly poliſhed, in the world. We ſhall, in treating of this language, in compliance with the plan we have all along followed, begin with the ancient.

78 At the birth of Mohammed two languages prevalent in Perſia,

When Mohammed was born, and Anu'shi'rava'n, whom he calls the *juſt king*, ſat on the throne of Perſia, two languages were generally prevalent in that empire (k). The one was called *Deri*, and was the dialect of the court, being only a refined and elegant branch of the *Parſi*, ſo called from the province of which *Shiraz* is now the capital; and that of the learned, in which moſt books were compoſed, and which had the name of *Pahlavi*, either from the heroes who ſpake it in former times, or from *pahlu*, a tract of land which included ſome conſiderable cities of *Iran*: The ruder dialects of both were ſpoken by the ruſtics of ſeveral provinces; and many of theſe diſtinct idioms were vernacular, as happens in every kingdom of conſiderable extent. Beſides the *Parſi* and *Pahlavi*,

79 And a more ancient language than either known only to the prieſts.

a very ancient and abſtruſe tongue was known to the prieſts and philoſophers, called the language of the *zend*, becauſe a book on religious and moral duties which they held ſacred, and which bore that name, had been written in it; while the *Pazend* or comment on that work was compoſed in *Pahlavi*, as a more popular dialect. The letters of this book were called *zend*, and the language *aveſta*.

The *Zend* and the old *Pahlavi* are now almoſt extinct in *Iran*, and very few even of the Guebres can read it; while the *Parſi* remaining almoſt pure in *Shahnameh*, has, by the intermixture of Arabic words, and many imperceptible changes, now become a new language exquiſitely poliſhed by a ſeries of fine writers both in proſe and verſe, analogous to the different idioms gradually formed in Europe after the ſubverſion of the Roman empire.

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So Parſi language and

The very learned and laborious Sir William Jones is confident that the *Parſi* abounds with words from the Shanſcrit, with no other change than ſuch as may be obſerved in the numerous dialects of India; that very many Perſian imperatives are the roots of Shanſcrit verbs; and that even the moods and tenſes of the Perſian verb ſubſtantive, which is the model of all the reſt, are deducible from the Shanſcrit by an eaſy and clear analogy. From this he infers that the *Parſi*, like the various idiom dialects, is derived from the language of the Bramins. This concluſion, we imagine, is not altogether juſt, ſince by the ſame train of reaſoning we may infer that the Shanſcrit is derived from the *Parſi*.

The ſame learned gentleman adds, that the multitude of compounds in the Perſian language proves that it is not of Arabic but Indian original. This is undoubtedly true; but though the *Parſi* is not of Arabic original, it does not neceſſarily follow that it is of Shanſcrit. We might with the ſame propriety, and with an equal ſhow of reaſon, conclude, that the Greek language is deſcended of the Shanſcrit, becauſe it too abounds with compounds. We may then reſt aſſured, that neither the one nor the other argument adduced by the ingenious preſident proves that the *Parſi* tongue is a deſcendant of the Shanſcrit.

The gentleman ſo often mentioned, aſſures us, that the Zend bears a ſtrong reſemblance to the Shanſcrit; which, however, it might do without being actually derived from it, ſince we believe every oriental ſcholar will find that all the languages from the Mediterranean to the utmoſt coaſt of Hindoſtan exhibit very ſtrong ſignatures of a common original. The Parſi, however, not being the original dialect of Iran or Perſia, we ſhall purſue it no farther at preſent, but return to give ſome account of the Pahlavi, which was probably the primitive language of the country. We have obſerved above, that the Pazend or comment on the Zend was compoſed in the Pahlavi for the uſe of the vulgar. This, according to Sir William, was a dialect of the Chaldaic; and of this aſſertion he exhibits the following proof.

81 The Pahlavi

By the nature of the Chaldean tongue, moſt words ended in the firſt long vowel, like *ſhemaiá* "heaven;" and that very word, unaltered in a ſingle letter, we find in the Pazend, together with *lailiá* "night," *meyá* "water," *nirá* "fire," *matrá* "rain," and a multitude of others, all Arabic or Hebrew, with a Chaldean termination; ſo *zamar*, by a beautiful metaphor from *pruning trees*, means in Hebrew to *compoſe verſes*, and thence, by an eaſy tranſition, to *ſing* them; now in Pahlavi we ſee the verb *zamarúniten* "to ſing," with its forms *zamaraunèmi* "I ſing," and *zamzunid* "he ſang;" the verbal terminations of the Perſian being added to the Chaldaic root. All theſe words are integral parts of the language; not adventitious like the Arabic nouns and verbals engrafted on modern Perſian.

From

(k) The moderns call the empire of Perſia *Iran*; a name unknown to the ancients.

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From this reasoning it plainly appears, 1st, that Pahlavi was the ancient language of Persia; and, 2d, that the ancient Persian was a cognate dialect of the Chaldean, Hebrew, Arabic, Phœnician, &c. M. Anquetil has annexed to his translation of the *Zendavesta* two vocabularies in Zend and Pahlavi, which he found in an approved collection of *Rawayat* or *Traditional Pieces* in modern Persian. His vocabulary of the Pahlavi strongly confirms this opinion concerning the Chaldaic origin of that language. But with respect to the Zend, it abounded with vast numbers of pure Shanscrit words, to such a degree, that six or seven words in ten belonged to that language.

82 Derived from Chaldaic and Shanscrit, &c.

From this deduction it would appear, that the oldest languages of Persia were Chaldaic and Shanscrit: and that when they had ceased to be vernacular, the Pahlavi and Zend were deduced from them respectively, and the Parsi either from the Zend, or immediately from the dialect of the Brahmans: but all had perhaps a mixture of Tartarian; for the best lexicographers assert, that numberless words in ancient Persian are taken from the Cimmerians. With respect to the last of these, we cannot help being of opinion, that colonies of people from the neighbourhood of Persia did transport themselves into Crim Tartary, and perhaps into Europe. These colonists brought along with them those vocables which still occur in their dialect. Emigrants from those quarters must have found their way into Scandinavia, since numberless Persian words are still current in those regions. Perhaps Odin and his followers emigrated from the neighbourhood of Media and Persia, and brought with them the dialect of the nations from whose country they had taken their departure.

83 The Zend from the same source.

With respect to the Zend, it might well be a dialect of the Shanscrit, and was probably a sacred language; and if so, concealed from the vulgar, and reserved for the offices of religion. If Zoroastres, or Zaratusht as the orientals call him, travelled into Egypt, and was initiated in the mysteries of the Egyptian religion, as some pretend he was, he might be instructed in the sacred dialect of that people by the priests under whom he studied. When that philosopher returned into Persia, and became the apostle of a new religion, he might compose the volume of his laws and religious institutions in the sacred language of his Egyptian tutors. This language then became that of the Magi, who concealed it carefully from the knowledge of the uninitiated, as the priests did in Egypt and the Brahmans in Hindostan.

In our Section on the *Shanscrit* language, we shall give a detail of a number of particulars, which to us seem to furnish a presumption that the language in question was imported from Egypt into Hindostan. We confess there are not sufficient data to improve these presumptions into absolute certainty; but we hope the time is at hand when the worthy members of the Asiatic Society will discover abundant materials to ascertain the truth of this position. We are the rather inclined to adopt this hypothesis, when we consider the character of Zoroastres in connection with that of the Egyptian Cohens and of the Indian Brahmans.

If this opinion should one day appear to be well-founded, we believe the coincidence between the language of the Zend and the Shanscrit will be easily accounted for, without making the Hindoos masters of Iran or Persia, and then driving them back to the shores of the Ganges. That the nations of Turan or Scythia did actually over-run that country, and make themselves masters of a considerable part of it at different times, is vouched by the records and traditions of the Persians themselves. Upon those occasions a number of Tartarian words might be introduced into the country, and acquire a currency among the inhabitants. As the annals of ancient Persia have been long since destroyed and consigned to eternal oblivion, it is impossible to ascertain either the extent or duration of these irruptions. Indeed the nature of our design does not call for that investigation.

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In order to corroborate the cognation between the Chaldean and Pahlavi languages, we shall subjoin a few arguments derived from the Mosaic history, and the other writings of the Old Testament. These we believe will be admitted as irrefragable proofs of the position above advanced by such as admit the authenticity of those records.

84 Proofs from Scripture of the origin of the Pahlavi.

Elam is always allowed to have been the progenitor of the Persians. This patriarch was the eldest son of Shem the son of Noah; and according to the Mosaic account, his posterity settled in the neighbourhood of the descendants of Ashur, Arphaxad, Lud, and Aram, the other sons of Shem. The country where they settled was denominated *Elymais* * as late as the beginning of the Christian era. This name was retained till the Saracens conquered and took possession of that country. If this was the case, as it certainly was, the Elamites or Persians spoke a dialect of the primary language, which, in the first Section, we have proved to have been the Hebrew.

* *Strabo*, lib. 11.

When the four eastern monarchs invaded the five cities of the plain in Canaan †, Chedorlaomer king of Elam was at the head of the confederacy. Amraphel king of Shinar, that is Babylon or Chaldea, was one of the allies; Arioch king of Elafar was another; and Tidal, king of some scattered nations in the same neighbourhood, was the fourth. That Chedorlaomer was principal in this expedition, is obvious from the historian's detail of the second, where that prince is placed first, and the rest are named *the kings that were with him*. This passage likewise demonstrates, that Elam, Shinar, and Elazar, lay contiguous, and were engaged in the same cause. Wherever the country in question is mentioned in Scripture prior to the era of Daniel and Ezra, it is always under the name of *Elam*. To go about to prove this would be superfluous.

† Gen. chap. xiv.

According to Xenophon ‡, the Persians knew nothing of horsemanship before the age of Cyrus: but that historian informs us, that after that monarch had introduced the practice of fighting on horseback, they became so fond of it, that no man of rank would deign to fight on foot. Here it ought to be considered, that the historian above mentioned was now writing a moral, military, and political romance; and therefore introduces this anecdote, in order to exalt the character of his hero: so that we are not to suppose that the people under consideration were unacquainted with the art of horsemanship till that period.

‡ *Cyrop.* lib. 1.

The very name *Phars* or *Pharas* is certainly of He-

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brew origin, and alludes to the skill that people professed in horsemanship. The original seems to be *Pharsah*, *ungula* "a hoof;" and in the Arabic *Pharas* intimates a *horse*, and *Pharis* a *horseman*. Consequently the people were denominated *Parsai*, and the country *Pars*, because they were trained from their infancy to ride the *great horse*, which indeed they deemed their greatest honour. This name was perhaps first imposed upon them by the neighbouring nations, and in process of time became their gentile appellation. *Mithras* is generally known to have been the chief divinity of the Persians; a name which is plainly derived from *Mither* "great." We find in Strabo the Persian god *Anamus*, which is plainly a cognate of *Hamah* the "sun or fire." Hence we believe comes *Hamarim*, the "hearths or chapels" where the fire sacred to the sun was kept burning; which, we believe, the Greeks called Πυραθεια or "fire-temples." Herodotus* mentions a custom among the Persians, according to which, when they came to engage an enemy, they cast a rope with a kind of gin at the end of it on their enemy, and by those means endeavoured to entangle and draw him into their power. The people of Persia who employed this net or gin were called *Sagartes*, from *sarags*, *sharag*, or *serig*, a word which in Hebrew, Arabic, and Chaldaic, signifies to "hamper or entangle:" hence perhaps the Greek word Σαγηνη, a "basket or net." *Sar* or *zar* in Hebrew, Phœnician, Syriac, &c. signifies "a lord, a prince," and hence we have the initial syllable of the far-famed *zar-tusht*, *Zoroastres*. In a word, most of the Persian names that occur in the Grecian histories, notwithstanding the scandalous manner in which they have been disguised and metamorphosed by the Greeks, may still with a little skill and industry be traced back to a Hebrew, Chaldaic, Syriac, or Phœnician origin. In the books of Daniel, Ezra, Nehemiah, and Esther, we find a number of Persian names which are all of a Hebrew or Chaldaic complexion: to investigate these at much greater length would be foreign to the design of the present article. If our curious reader should incline to be more fully satisfied as to this point, he may consult Bochart's *Chanaan*, D'Herbelot's *Bib. Orient.* Walton's *Proleg.* &c.

* Lib. 9. cap. 85.

It now appears, we hope, to the entire satisfaction of our readers, that the Pahlavi is a remnant of the old Persian, and that the latter is a cognate branch of the Hebrew, Chaldaic, Syriac, &c. We have likewise adduced some presumptive proofs that the Zend was copied from the sacred language of the Egyptians: we shall now endeavour to explain by what changes and revolutions the language first mentioned arrived at its present summit of beauty and perfection.

85 Progress of the Persian language.

We have observed above, that the Scythians, whom the old Persians called Σακαι *Sacæ*, and whom the modern call *Turan*, often invaded and over-ran Persia at a very early period. The consequence was, an infusion of Scythian or Tartarian terms, with which that language was early impregnated. This in all probability occasioned the first deviation from the original standard. The conquests of Alexander, and the dominion of his successors, must, one would imagine, introduce an inundation of Greek words. That event, however, seems to have affected the language in no considerable degree, at least very few Grecian terms occur in the modern Persian.

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The empire of the *Arsacidæ* or Parthians, we apprehend, produced a very important alteration upon the ancient Persian. They were a demi-Scythian tribe; and as they conquered the Persians retained the dominion of those parts for several centuries, and actually incorporated with the natives, their language must necessarily have given a deep tincture to the original dialect of the Persians. Sir William Jones has observed, that the letters of the inscriptions at *Istakhr* or Persepolis bear some resemblance to the old Runic letters of the Scandinavians. Those inscriptions we take to have been Parthian; and we hope, as the Parthians were a Tartarian clan, this conjecture may be admitted till another more plausible is discovered. The Persians, it is true, did once more recover the empire; and under them began the reign of the Deri and Parsi tongues: the former consisting of the old Persian and Parthian highly polished; the latter of the same languages in their uncultivated vernacular dress. In this situation the Persian language remained till the invasion of the Saracens in 636; when these barbarians overran and settled in that fine country; demolished every monument of antiquity, records, temples, palaces; every remain of ancient superstition; massacred or expelled the ministers of the Magian idolatry; and introduced a language, though not entirely new, yet widely differing from the old exemplar.

But before we proceed to give some brief account of the modern Persian, we must take the liberty to hazard one conjecture, which perhaps our adepts in modern Persian may not find themselves disposed to admit. In modern Persian we find the ancient Persian names wonderfully distorted and deflected from that form under which they appear in the Scripture, in Ctesias, Megasthenes, and the other Greek authors. From this it has been inferred, that not only the Greeks, but even the sacred historians of the Jews, have changed and metamorphosed them most unmercifully, in order to accommodate them to the standard of their own language. As to the Greeks, we know it was their constant practice, but we cannot believe so much of the Hebrews. We make no doubt of their writing and pronouncing the names of the Persian monarchs and governors of that nation nearly in the same manner with the native Persians. It is manifest, beyond all possibility of contradiction, that they neither altered the Tyrian and Phœnician names of persons and places when they had occasion to mention them, nor those of the Egyptians when they occurred in their writings. The Babylonian and Chaldaic names which are mentioned in the Old Testament vary nothing from the Chaldean original. No reason can be assigned why they should have transformed the Persian names more than the others. On the contrary, in Ezra, Nehemiah, and Esther, we find the Persian names faithfully preserved throughout.

86 Nothing now existing in Persic, except the Zend, older than the Saracen conquest.

The fact, we imagine, is this: Our modern admirers of the Persic have borrowed their names of the ancient kings and heroes of that country from romances and fabulous legends of more modern date and composition. The archives of Persia were destroyed by the Saracens: nothing of importance was written in that country till two centuries after the era of Mohammed. What succeeded was all fiction and romance.

4 The

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The authors of those entertaining compositions either forged names of heroes to answer their purpose, or laid hold on such as were celebrated in the ballads of their country, or preserved by vulgar tradition. The names were no doubt very different from those of the ancient kings and heroes of Persia; and probably many of them had undergone considerable changes during the continuance of the Parthian empire. Upon this foundation has the learned Mr Richardson erected a very irregular fabric, new, and, to use his own expression, we think built upon *pillars of ice*. He has taken much pains to invalidate the credit of the Grecian histories of the Persian empire, by drawing up in battle array against their records legions of romantic writers, who were not born till near a thousand years after the events had taken place; and to complete the probability, who lived 200 years after all the chronicles of the Medes and Persians had been finally destroyed by the fury of the Saracens.

After the decisive victory obtained over the Persians at Kadesia, their ancient government was overturned, their religion proscribed, their laws trampled under foot, and their civil transactions disturbed by the forcible introduction of the lunar for the solar kalendar; while, at the same time, their language became almost overwhelmed by an inundation of Arabic words; which from that period, religion, authority, and fashion, incorporated with their idiom.

From the seventh till the tenth century the Persian tongue, now impregnated with Arabic words, appears to have laboured under much discouragement and neglect. Bagdad, built by Almansor, became soon after the year 762 the chief residence of the khalifs, and the general resort of the learned and the ambitious from every quarter of the empire. At length the accession of the Buyah princes to the Persian throne marked in the tenth century the great epoch of the revival of Persian learning. About the year 977 the throne of Persia was filled by the great Azaduddawla; who first assumed the title of *Sultan*, afterwards generally adopted by eastern princes. He was born in Ispahan, and had a strong attachment to his native kingdom. His court, whether at Bagdad or in the capital of Persia, was the standard of taste and the favourite residence of genius. The native dialect of the prince was particularly distinguished, and became soon the general language of composition in almost every branch of polite learning. From the end of the tenth till the fifteenth century may be considered as the most flourishing period of Persian literature. The epic poet Firdausi, in his romantic history of the Persian kings and heroes, displays an imagination and smoothness of numbers hardly inferior to Homer. The whole fanciful range of Persian enchantment he has interwoven in his poems, which abound with the noblest efforts of genius. This bard has stamped a dignity on the monsters and fictions of the east, equal to that which the prince of epic poetry has given to the mythology of ancient Greece. His language may at the same time be considered as the most refined dialect of the ancient Persian, the Arabic being introduced with a very sparing hand: whilst Sadi, Jami, Hafez, and other succeeding writers, in prose as well as verse, have blended in their works the Arabic without reserve; gaining perhaps in the nervous luxuriance of the one language what may seem to have been lost in the softer delicacy of the other. Hence Ebn Fekreddin Anju, in the preface to the dictionary called *Farhang Jehanguiri*, says, that the Deri and the Arabic idioms were the languages of heaven; God communicating to the angels his milder mandates in the delicate accents of the first, whilst his stern commands were delivered in the rapid accents of the last.

87 The most flourishing period of Persian literature.

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For near 300 years the literary fire of the Persians seems indeed to have been almost extinguished; since, during that time, hardly any thing of that people which deserves attention has appeared in Europe: enough, however, has already been produced, to inspire us with a very high opinion of the genius of the east. In taste, the orientals are undoubtedly inferior to the best writers of modern Europe; but in invention and sublimity, they are excelled, perhaps equalled, by none. The Persians affect a rhetorical luxuriance, which to a European wears the air of unnecessary redundance. If to these leading distinctions we add a peculiar tone of imagery, of metaphor, of allusion, derived from the difference of government, of manners, of temperament, and of such natural objects as characterise Asia from Europe; we shall see, at one view, the great points of variation between the writers of the east and west. Amongst the oriental historians, philosophers, rhetoricians, and poets, many will be found who would do honour to any age or people; whilst their romances, their tales, and their fables, stand upon a ground which Europeans have not yet found powers to reach. We might here quote the Arabian Nights Entertainments, Persian Tales, Pilpay's Fables, &c.

88 The genius of the modern Persic.

We shall now annex a few strictures on the genius of that noble language; though it is our opinion that the province of the philologist is to investigate the origin, progress, and final improvement of a language, without descending to its grammatical minutiæ or peculiar idiomatic distinctions. We have already observed, that the tongue under consideration is partly Arabic and partly Persian, though the latter generally has the ascendant. The former is nervous, impetuous, and masculine; the latter is flowing, soft, and luxuriant. Wherever the Arabic letters do not readily incorporate with the Persian, they are either changed into others or thrown away. Their letters are the Arabic with little variation; these being found more commodious and expeditious than the old letters of the Deri and Parsi. Their alphabet consists of 32 letters, which, like the Arabic, are read from right to left; their form and order will be learned from any grammar of that language. The letters are divided into vowels and consonants as usual. The Arabic characters, like those of the Europeans, are written in a variety of different hands; but the Persians write their poetical works in the Talick, which answers to the most elegant of our Italic hands.

89 Resemblance between Persian and English.

There is a great resemblance between the Persian and English languages in the facility and simplicity of their form and construction: the former, as well as the latter, has no difference of terminations to mark the gender either in substantives or adjectives; all inanimate things are neuter; and animals of different sexes have either different names, or are distinguished by the words *nar* male, and *made* female. Sometimes indeed,

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deed a word is made feminine, after the manner of the Arabians, by having *a* added to it.

The Persian substantives have but one variation of case, which is formed by adding a syllable to the nominative in both numbers; and answers often to the dative, but generally to the accusative, case in other languages. The other cases are expressed for the most part by particles placed before the nominative. The Persians have two numbers, singular and plural; the latter is formed by adding a syllable to the former.

The Persian adjectives admit of no variation but in the degrees of comparison. The comparative is formed by adding *ter*, and the superlative by adding *terin* to the positive.

The Persians have active and neuter verbs like other nations; but many of their verbs have both an active and neuter sense, which can be determined only by the construction. Those verbs have properly but one conjugation, and but three changes of tense: the imperative, the aorist, and the preterite; all the other tenses being formed by the help of particles or of auxiliary verbs. The passive voice is formed by adding the tenses of the substantive verb to the participle of the active.

In the ancient language of Persia there were very few or no irregularities; the imperative, which is often irregular in the modern Persian, was anciently formed from the infinitive, by rejecting the termination *eeden*: for originally all infinitives ended in *den*, till the Arabs introduced their harsh consonants before that syllable, which obliged the Persians, who always affected a sweetness of pronunciation, to change the old termination of some verbs into *ten*, and by degrees the original infinitive grew quite obsolete; yet they still retain the ancient imperative, and the aorists which are formed from it. This little irregularity is the only anomalous part of the Persian language; which nevertheless far surpasses in simplicity all other languages ancient or modern.

With respect to the more minute and intricate parts of this language, as well as its derivations, compositions, constructions, &c. we must remit our readers to Mininskie's *Institutiones Linguæ Turcicæ cum rudimentis parallelis linguarum Arab. et Pers.* Sir William Jonea's Persian Grammar; Mr Richardson's Arabian and Persian Dictionary; D. Herbelot's *Bibl. Orient.* Dr Hyde *de Relig. vet. Pers.* &c. Our readers, who would penetrate into the innermost recesses of the Persian history, colonies, antiquities, connections, dialects, may consult the last mentioned author, especially chap. xxxv. *De Persia et Persarum nominibus, et de moderna atque veteri lingua Persica, ejusque dialectis.* In the preceding inquiry we have followed other authors, whose accounts appeared to us more natural, and much less embarrassing.

90 Utility of the Arabian and Persian languages.

To conclude this section, which might easily have been extended into a large volume, we shall only take the liberty to put our readers in mind of the vast utility of the Arabian and Persian languages. Numberless events are preserved in the writings of the orientals which were never heard of in Europe, and must have for ever lain concealed from the knowledge of its inhabitants, had not these two tongues been studied and understood by the natives of this quarter of the globe. Many of those events have been transmitted to posterity in poems and legendary tales like the Runic fragments of the north, the romances of Spain, or the Heroic ballads of our own country. Such materials as these, we imagine, may have suggested to Firdausi, the celebrated heroic poet of Persia, many of the adventures of his *Shahnamé*; which, like Homer when stript of the machinery of supernatural beings, is supposed to contain much true history, and a most undoubted picture of the superstition and manners of the times. The knowledge of these two languages has laid open to Europe all the treasures of oriental learning, and has enriched the minds of Britons with Indian science as much as the produce of these regions has increased their wealth and enervated their constitution.

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91 Persian poetry.

Before we conclude this section, we shall subjoin a few strictures on the nature of Persian poetry, in order to render our inquiry the more complete. The modern Persians borrowed their poetical measures from the Arabs: they are exceedingly various and complicated; they consist of 19 different kinds; but the most common of them are the *Iambic* or *Trochaic* measure, and a metre that chiefly consists of those compounded feet which the ancients called Ionics, which are composed of iambic and spondees alternately. In lyric poetry their verses generally consist of 12 or 16 syllables: they sometimes, but seldom, consist of 14. Some of their lyric verses contain 13 syllables: but the most common Persian verse is made up of 11; and in this measure are written all their great poems, whether upon heroic or moral subjects, as the works of Firdausi and Jami, the Bostar of Sadi, and the Mesnavi of Gelaleddin. This sort of verse answers to our common heroic rhyme, which was brought to so high a degree of perfection by Pope. The study of the Persian poetry is so much the more necessary, as there are few books or even letters written in that language, which are not interspersed with fragments of poetry. As to their prosody, nothing can be more easy and simple. When the student can read prose easily, he will with a little attention read poetry with equal facility.

Sect V. *Shanscrit and Bengalese Languages.*

92 The Shanscrit one of the most ancient languages in the world.

The Shanscrit, though one of the most ancient languages in the world, was little known even in Asia till about the middle of the present century. Since that period, by the indefatigable industry of the very learned and ingenious Sir William Jones and the other worthy members of that society of which he has the honour to be president, that noble and ancient language has at length been brought to light; and from it vast treasures of oriental knowledge will be communicated both to Europe and Asia; knowledge which, without the exertions of that happy establishment, must have lain concealed from the researches of mankind to the end of the world. In this section we propose to give to our readers such an account of that language as the limits of the present article, and the helps we have been able to procure, shall permit.

The Shanscrit language has for many centuries lain concealed in the hands of the bramins of Hindostan. It is by them deemed sacred, and is of consequence confined solely to the offices of religion. Its name imports

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imports the *perfect language*, or, according to the eaſtern ſtyle, *the language of perfection*; and we believe no language ever ſpoken by man is more juſtly intitled to that high epithet.

The grand ſource of Indian literature, and the parent of almoſt every dialect from the Perſian gulph to the China ſeas, is the Shanſcrit; a language of the moſt venerable and moſt remote antiquity, which, tho' at preſent ſhut up in the libraries of the bramins, and appropriated ſolely to the records of their religion, appears to have been current over moſt of the oriental world. Accordingly traces of its original extent may be diſcovered in almoſt every diſtrict of Aſia. Thoſe who are acquainted with that language have often found the ſimilitude of Shanſcrit words to thoſe of Perſian and Arabic, and even of Latin and Greek; and that not in technical and metaphorical terms, which refined arts and improved manners might have occaſionally introduced, but in the main ground-work of language, in monoſyllables, the names of numbers, and appellations of ſuch things as would be firſt diſcriminated on the immediate dawn of civilization.

93 Traces of Shanſcrit in every diſtrict of Aſia and elſewhere.

The ancient coins of many different and diſtant kingdoms of Aſia are ſtamped with Shanſcrit characters, and moſtly contain alluſions to the old Shanſcrit mythology. Beſides, in the names of perſons and places, of titles and dignities, which are open to general notice, even to the fartheſt limits of Aſia, may be found manifeſt traces of the Shanſcrit. The ſcanty remains of Coptic antiquities afford little ſcope for compariſon between that idiom and this primitive tongue; but there ſtill exiſts ſufficient ground to conjecture, that, at a very early period, a correſpondence did ſubſiſt between theſe two nations. The Hindoos pretend, that the Egyptians frequented their country as diſciples, not as inſtructors; that they came to ſeek that liberal education and thoſe ſciences in Hindoſtan, which none of their own countrymen had ſufficient knowledge to impart. Perhaps we may examine the validity of this claim hereafter.

But though numberleſs changes and revolutions have from time to time convulſed Hindoſtan, that part of it which lies between the Indus and the Ganges ſtill preſerves that language whole and inviolate. Here they ſtill offer a thouſand books to the peruſal of the curious; many of which have been religiouſly handed down from the earlieſt periods of human exiſtence.

94 Number of books in that language.

The fundamental part of the Shanſcrit language is divided into three claſſes: *Dhaat*, or roots of verbs, which ſome call primitive elements; *Shubd*, or original nouns; and *Evya*, or particles. The latter are ever indeclinable, as in other languages; but the words comprehended in the two former claſſes muſt be prepared by certain additions and inflexions to fit them for a place in compoſition. And here it is that the art of the grammarian has found room to expand itſelf, and to employ all the powers of refinement. Not a ſyllable, not a letter, can be added or altered but by regimen; not the moſt trifling variation of the ſenſe, in the minuteſt ſubdiviſion of declenſion or conjugation, can be effected without the application of ſeveral rules: all the different forms for every change of gender, number, caſe, perſon, tenſe, mood, or degree, are methodically arranged for the aſſiſtance of the memory, according to an unerring ſcale. The number of the radical or elementary parts is about 700; and to theſe, as to the verbs of other languages, a very plentiful ſtock of verbal nouns owes its origin; but theſe are not thought to exceed thoſe of the Greek either in quantity or variety.

95 Characteriſtics of it.

To the triple ſource of words mentioned above, every term of truly Indian original may be traced by a laborious and critical analyſis. All ſuch terms as are thoroughly proved to bear no relation to any one of the Shanſcrit roots, are conſidered as the production of ſome remote and foreign idiom, ſubſequently ingrafted upon the main ſtock; and it is conjectured, that a judicious inveſtigation of this principle would throw a new light upon the firſt invention of many arts and ſciences, and open a freſh mine of philological diſcoveries. We ſhall now proceed to give as exact an account of the conſtituent parts of this language as the nature of our deſign will permit.

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96 It is copious and nervous.

The Shanſcrit language is very copious and nervous. The firſt of theſe qualities ariſes in a great meaſure from the vaſt number of compound words with which it is almoſt overſtocked. "The Shanſcrit (ſays Sir William Jones), like the Greek, Perſian, and German, delights in compounds; but to a much higher degree, and indeed to ſuch exceſs, that I could produce words of more than 20 ſyllables; not formed ludicrouſly like that by which the buffoon in Ariſtophanes deſcribes a feaſt, but with perfect ſerioufneſs, on the moſt ſolemn occaſions, and in the moſt elegant works." But the ſtyle of its beſt authors is wonderfully conciſe. In the regularity of its etymology it far exceeds the Greek and Arabic; and, like them, has a prodigious number of derivatives from each primary root. The grammatical rules alſo are numerous and difficult, though there are not many anomalies. As one inſtance of the truth of this aſſertion, it may be obſerved, that there are ſeven declenſions of nouns, all uſed in the ſingular, the dual, and the plural numbers, and all of them differently formed, according as they terminate with a conſonant, with a long or a ſhort vowel; and again, different alſo as they are of different genders: not a nominative caſe can be formed to any one of theſe nouns without the application of at leaſt four rules, which vary likewiſe with each particular difference of the nouns, as above ſtated: add to this, that every word in the language may be uſed through all the ſeven declenſions, which is a full proof of the difficulty of the idiom.

The Shanſcrit grammars are called *Beeākĕrun*, of which there are many compoſed by different authors; ſome too abſtruſe even for the comprehenſion of moſt bramins, and others too prolix to be ever uſed but as references. One of the ſhorteſt, named the *Saraſootee*, contains between two and three hundred pages, and was compiled by Anoŏbhōōtēē Seroopĕnām Achārige, with a conciſeneſs that can ſcarcely be paralleled in any other language.

97 Shanſcrit alphabet.

The Shanſcrit alphabet contains 50 letters; and it is one boaſt of the bramins, that it exceeds all other alphabets in this reſpect: but it muſt be obſerved, that as of their 34 conſonants, near half carry combined ſounds, and that ſix of their vowels are merely the correſpondent long ones to as many which are ſhort, the advan-

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tage ſeems to be little more than fanciful. Beſides theſe, they have a number of characters which Mr Halhed calls connected vowels, but which have not been explained by the learned preſident of the Aſiatic Society.

* Plate CCCXC.

The Shanſcrit character uſed in Upper Hindoſtan * is ſaid to be the ſame original letter that was firſt delivered to the people by Brahma, and is now called *Diewnāgur*, or the language of angels, which ſhows the high opinion that the bramins have entertained of that character. Their conſonants and vowels are wonderfully, perhaps whimſically, modified and diverſified; to enumerate which, in this place, would contribute very little either to the entertainment or inſtruction of our readers. All theſe diſtinctions are marked in the *Beids* (1), and muſt be modulated accordingly; ſo that they produce all the effect of a laboured recitative: but by an attention to the muſic of the chant, the ſenſe of the paſſage recited equally eſcapes the reader and the audience. It is remarkable, that the Jews in their ſynagogues chant the Pentateuch in the ſame kind of melody; and it is ſuppoſed that this uſage has deſcended to them from the remoteſt ages.

98 Poetry.

The Shanſcrit poetry comprehends a very great variety of different metres, of which the moſt common are theſe:

The *munnee hurreneh chhund*, or line of 12 or 19 ſyllables, which is ſcanned by three ſyllables in a foot, and the moſt approved foot is the anapæſt.

The *cābee chhund*, or line of 11 ſyllables.

The *anŭſhtoſe chhund*, or line of eight ſyllables.

The poems are generally compoſed in ſtanzas of four lines, called *aſhlogues*, which are regular or irregular.

The moſt common aſhlogue is that of the *anŭſhtoſe chhund*, or regular ſtanza of eight ſyllables in each line. In this meaſure the greateſt part of the *Māhābāret* is compoſed. The rhyme in this kind of ſtanza ſhould be alternate; but the poets do not ſeem to be very nice in the obſervance of a ſtrict correſpondence in the ſounds of the terminating ſyllables, provided the feet of the verſe are accurately kept.

This ſhort *anŭſhtoſe aſhlogue* is generally written by two verſes in one line, with a pauſe between; ſo the whole then aſſumes the form of a long diſtich.

The irregular ſtanza is conſtantly called *anyāchhund*, of whatever kind of irregularity it may happen to conſiſt. It is moſt commonly compounded of the long line *cābee chhund* and the ſhort *anŭſhtoſe chhund* alternately; in which form it bears ſome reſemblance to the moſt common lyric meaſure of the Engliſh.

To purſue this ſubject to greater length is ſcarce poſſible for us, as matters ſtand at preſent. Our readers muſt ſuſpend their curioſity till more volumes of the *Aſiatic Reſearches* are publiſhed, where we make no doubt the whole myſtery of this extraordinary language will be plainly unfolded.

Perhaps our readers may feel a curioſity to be informed of the origin of this oriental tongue. If we believe the bramins themſelves, it was coeval with the race of man, as was obſerved towards the beginning of this ſection. The bramins, however, are not the only people who aſcribe a kind of eternity to their own particular dialect. We find that the Shanſcrit in its primitive deſtination was appropriated to the offices of religion. It is indeed pretended, that all the other dialects ſpoken in Hindoſtan were emanations from that fountain, to which they might be traced back by a ſkilful etymologiſt. This, we think, is an argument of no great conſequence, ſince we believe that all the languages of Europe, by the ſame proceſs, may be deduced from any one of thoſe current in that quarter of the globe. By a parity of reaſon, all the different dialects of Hindoſtan may be referred to the language in queſtion. Indeed, if we admit the authority of the Moſaic hiſtory, all languages whatſoever are derived from that of the firſt man. It is allowed that the language under conſideration is impregnated with Perſian, Chaldaic, Phœnician, Greek, and even Latin idioms. This, we think, affords a preſumption that the Shanſcrit was one of thoſe original dialects which were gradually produced among the deſcendants of Noah, in proportion as they gradually receded from the centre of population. What branch or branches of that family emigrated to Hindoſtan, it is not eaſy to determine. That they were a party of the deſcendants of Shem is moſt probable, becauſe the other ſepts of his poſterity ſettled in that neighbourhood. The ſum then is, that the Hindoos were a colony conſiſting of the deſcendants of the patriarch Shem.

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99 Origin of this tongue.

It appears, however, by almoſt numberleſs monuments of antiquity ſtill exiſting, that at a very early period a different race of men had obtained ſettlements in that country. It is now generally admitted, that colonies of Egyptians had peopled a conſiderable part of Hindoſtan. Numberleſs traces of their religion occur everywhere in thoſe regions. The very learned preſident himſelf is poſitive, that veſtiges of thoſe ſacerdotal wanderers are found in India, China, Japan, Tibet, and many parts of Tartary. Thoſe coloniſts, it is well known, were zealous in propagating their religious ceremonies wherever they reſided, and wherever they travelled. There is at the ſame time even at this day a ſtriking reſemblance between the ſacred rites of the vulgar Hindoos and thoſe of the ancient Egyptians. The prodigious ſtatues of Salſette and Elephanta fabricated in the Egyptian ſtyle; the vaſt excavations hewn out of the rock in the former; the wooly hair of the ſtatues, their diſtorted attitudes, their groteſque appearances, their triple heads, and various other configurations—plainly indicate a foreign original. Theſe phenomena ſuit no other people on earth ſo exactly as the ſons of Mizraim. The Egyptian prieſts uſed a ſacred character, which none knew but themſelves; none were allowed to learn except their children and the choice of the initiated. All theſe features mark an exact parallel with the bramins of the Hindoos. Add to this, that the dreſs, diet, luſtrations, and other rites of both ſects, bore an exact reſemblance to each other. Sir William Jones hath juſtly obſerved, that the letters of the Shanſcrit, ſtript of all adventitious appendages, are really the ſquare Chaldaic cha-

(1) The books which contain the religion of the bramins.

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characters. We learn from Caſſiodorus * the following particulars: "The height of the obeliſks is equal to that of the circus; now the higher is dedicated to the ſun, and the lower to the moon, where the ſacred rites of the ancients are intimated by Chaldaic ſignatures by way of letters." Here then it is plain that the ſacred letters of the Egyptians were Chaldaic, and it is allowed that thoſe of the Bramins were of the ſame complexion; which affords a new preſumption of the identity of the Shanſcrit with thoſe juſt mentioned.

* Lib. iii. epiſt. 2. et 51.

That the Egyptians had at a very early period penetrated into Hindoſtan, is univerſally admitted. Oſiris, their celebrated monarch and deity, according to their mythology, conducted an army into that country; taught the natives agriculture, laws, religion, and the culture of the vine, &c. He is ſaid at the ſame time to have left colonies of prieſts, as a kind of miſſionaries, to inſtruct the people in the ceremonies of religion. Seſoſtris, another Egyptian potentate, likewiſe over-ran Hindoſtan with an army, and taught the natives many uſeful arts and ſciences. When the paſtor-kings invaded and conquered Egypt, it is probable that numbers of the prieſts, in order to avoid the fury of the mercileſs invaders who demoliſhed the temples and perſecuted the miniſters of religion, left their native country, and tranſported themſelves into India. Theſe, we ſhould think, were the authors both of the language and religion of the bramins. This dialect, as imported by the Egyptians, was probably of the ſame contexture with the ſacred language of that people, as it appeared many ages after. The Indians, who have always been an inventive and induſtrious race of men, in proceſs of time cultivated, improved, diverſified, and conſtructed that language with ſuch care and aſſiduity, that it gradually arrived at that high degree of perfection in which at preſent it appears.

Had the learned preſident of the Aſiatic Society (M), when he inſtituted a comparifon between the deities of Hindoſtan on the one ſide and of Greece and Italy on the other, examined the analogy between the gods of Hindoſtan and thoſe of Egypt, we think he would have performed a piece of ſervice ſtill more eminent. Having firſt demonſtrated the ſimilarity between the divinities of India and Egypt, he might then have proceeded to inveſtigate the reſemblance of the Egyptian and Phœnician with thoſe of Greece and Rome. By this proceſs a chain would have been formed which would have conducted his reader to comprehend at one view the identity of the Zabian worſhip almoſt throughout the world.

We foreſee that it will be objected to this hypotheſis, that all the dialects of Hindoſtan being clearly reducible to the Shanſcrit, it is altogether impoſſible that it could have been a foreign language. To this we anſwer, that at the early period when this event is ſuppoſed to have taken place, the language of the poſterity of the ſons of Noah had not deviated conſiderably from the primitive ſtandard, and conſequently the language of the Egyptians and the Hindoos was nearly the ſame. The Shanſcrit was gradually improved: the language of the vulgar, as is always the caſe, became more and more different from the original archetype; but ſtill retained ſuch a near reſemblance to the mother-tongue as proved the verity of its extraction.

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100 Bengaleſe language derived from the Shanſcrit.

To the preceding account of the Shanſcrit language we ſhall annex a few ſtrictures on the language of Bengal, which we believe is derived from the other, and is in moſt common uſe in the ſouthern parts of Hindoſtan.

Though moſt of the ancient oriental tongues are read from right to left, like the Hebrew, Chaldaic, Arabic, &c. yet ſuch as properly belong to the whole continent of India proceed from left to right like thoſe of Europe. The Arabic, Perſian, &c. are the grand ſources whence the former method has been derived; but with theſe, the numerous original dialects of Hindoſtan have not the ſmalleſt connection or reſemblance.

The great number of letters, the complex mode of combination, and the difficulty of pronunciation, are conſiderable impediments to the ſtudy of the Bengal language; and the careleſſneſs and ignorance of the people, and the inaccuracy of their characters, aggravate theſe inconveniences. Many of their characters are ſpurious; and theſe, by long uſe and the hurry of buſineſs, are now almoſt naturalized into the language.

101 Bengal alphabet.

The Bengal alphabet, like that of the Shanſcrit, from which it is derived, conſiſts of 50 letters, whoſe form, order, and ſound, may be learned from Mr Halhed's grammar of the Bengal language. The vowels are divided into long and ſhort, the latter of which are often omitted in writing. Moſt of the oriental languages are conſtructed upon the ſame principle, with reſpect to the omiſſion of the ſhort vowel. The Hebrews had no ſign to expreſs it before the invention of the Maſoretic points; in Arabic it is rarely inſerted unleſs upon very ſolemn occaſions, as in the Koran; in the modern Perſian it is univerſally omitted: ſo to all the conſonants in the Shanſcrit, the ſhort vowel is an invariable appendage, and is never ſignified by any diacritical mark; but where the conſtruction requires that the vowel ſhould be dropped, a particular ſtroke is ſet under the letter. It is in vain to pretend, in a ſketch like this, to detail the ſound and pronunciation of theſe letters: this muſt be acquired by the ear and by practice.

102 Genders, &c. of this language.

In the Bengal language there are three genders, as in Greek, Arabic, &c. The authors of this threefold diviſion of genders, with reſpect to their precedence, appear to have conſidered the neuter as a kind of reſiduum reſulting from the two others, and as leſs worthy or leſs comprehenſive than either (ſee Section of the *Greek*). The terminations uſually applied upon this occaſion are *aa* for the maſculine, and *ee* for the feminine. In Shanſcrit, as in Greek and Latin, the names of all things inanimate have different genders, founded on vague and incomprehenſible diſtinctions: the ſame is the caſe with the Bengal.

(M) See that gentleman's diſcourſe, *Reſearches*, Vol. I.

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A Shanſcrit noun, on its firſt formation from the general root, exiſts equally independent of caſe as of gender. It is neither nominative, nor genitive, nor accuſative; nor is impreſſed with any of thoſe modifications which mark the relation and connection between the ſeveral members of a ſentence. In this ſtate it is called an *imperfect* or *crude* noun. To make a nominative of a word, the termination muſt be changed and a new form ſupplied. Thus we ſee, that in the Shanſcrit, at leaſt, the nominative has an equal right with any other inflexion to be called a caſe. Every Shanſcrit noun has ſeven caſes, excluſive of the vocative; and therefore comprehends two more than even thoſe of the Latin. Mr Halhed above mentioned details all the varieties of theſe with great accuracy, to whoſe Grammar we muſt refer our readers. The Bengal has only four caſes beſide the vocative; in which reſpect it is much inferior to the other.

103 Peculiarities of Shanſcrit and Bengaleſe nouns.

It would be difficult to account for the variety of words which have been allotted to the claſs of pronouns by European grammarians. The firſt and ſecond perſon are chiefly worthy of obſervation: theſe two ſhould ſeem to be confined to rational and converſable beings only: the third ſupplies the place of every object in nature; wherefore it muſt neceſſarily be endued with a capacity of ſhifting its gender reſpectively as it ſhifts the ſubject; and hence it is in Shanſcrit frequently denominated an adjective. One of the demonſtratives *hic* or *ille* uſually ſerves for this purpoſe; and generally the latter, which in Arabic has no other name than *dhemeer el ghaayb*, "the pronoun of the abſentee," for whoſe name it is a ſubſtitute.

104 Bengaleſe pronouns.

In moſt languages where the verb has a ſeparate inflection for each perſon, that inflection is ſufficient to aſcertain the perſonality; but in Bengal compoſitions, though the firſt and ſecond perſons occur very frequently, nothing is more rare than the uſage of the pronoun of the third; and names of perſons are inſerted with a conſtant and diſguſting repetition, to avoid, as it ſhould ſeem, the application of the words HE and SHE. The ſecond perſon is always ranked before the firſt, and the third before the ſecond. The perſonal pronouns have ſeven caſes, which are varied in a very irregular manner. Leaving theſe to the Bengalian grammar, we ſhall proceed to the *verb*.

The Shanſcrit, the Arabic, the Greek and Latin verbs, are furniſhed with a ſet of inflections and terminations ſo comprehenſive and ſo complete, that by their form alone they can expreſs all the different diſtinctions both of perſons and time. Three ſeparate qualities in them are perfectly blended and united. Thus by their root they denote a particular act, and by their inflection both point out the time when it takes place and the number of the agents. In Perſian, as in Engliſh, the verb admits but of two forms, one for the preſent tenſe and one for the aoriſt; and it is obſervable, that while the paſt tenſe is provided for by a peculiar inflexion, the future is generally ſupplied by an additional word conveying only the idea of time, without any other influence on the act implied by the principal verb. It is alſo frequently neceſſary that the different ſtate of the action, as perfect or imperfect, be further aſcertained in each of the tenſes, paſt, preſent, and future. This alſo, in the learned languages, is performed by other variations of inflections, for which other verbs and other particles are applied in the modern tongues of Europe and Perſia.

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Every Shanſcrit verb has a form equivalent to the middle voice of the Greek, uſed through all the tenſes with a reflective ſenſe, and the former is even the moſt extenſive of the two in its uſe and office: for in Greek the reflective can only be adopted intranſitively when the action of the verb deſcends to no extraneous ſubject; but in Shanſcrit, the verb is both reciprocal and tranſitive at the ſame time.

105 Middle voice of Shanſcrit verbs.

Neither the Shanſcrit, nor the Bengaleſe, nor the Hindoſtanic, have any word preciſely anſwering to the ſenſe of the verb *I have*, and conſequently the idea is always expreſſed by *eſt mihi*; and of courſe there is no auxiliary form in the Bengal verb correſpondent to *I have written*, but the ſenſe is conveyed by another mode. The verb ſubſtantive, in all languages, is defective and irregular, and therefore the Shanſcrit calls it a *ſemi-verb*. It is curious to obſerve that the preſent tenſe of this verb, both in Greek and Latin, and alſo in the Perſian, appears plainly to be derived from the Shanſcrit. In the Bengaleſe, this verb has but two diſtinctions of time, the preſent and the paſt; the terminations of the ſeveral perſons of which ſerve as a model for thoſe of the ſame tenſe in all other verbs reſpectively.

106 Characteriſtics of the Bengaleſe verbs.

Verbs of the Bengal language may be divided into three claſſes, which are diſtinguiſhed by their penultimate letter. The ſimple and moſt common form has an open conſonant immediately preceding the final letter of the infinitive. The ſecond is compoſed of thoſe words whoſe final letter is preceded by another vowel or open conſonant going before it. The third conſiſts entirely of cauſals derived from verbs of the firſt and ſecond conjugations. The reader will eaſily gueſs at the impoſſibility of proſecuting this ſubject to any greater length: we ſhall therefore conclude with a few remarks collected from the grammar ſo often mentioned, which we apprehend may be more amuſing, if not more inſtructing.

The Greek verbs in μι are formed exactly upon the ſame principle with the Shanſcrit conjugations, even in the minuteſt particulars. Inſtances of this are produced in many verbs, which from a root form a new verb by adding the ſyllable *mi*, and doubling the firſt conſonant. This mode furniſhes another preſumption of the Egyptian origin of the Shanſcrit. Many Greeks travelled into Egypt; many Egyptian colonies ſettled in Greece. By one or other of thoſe channels the foregoing innovation might have been introduced into the Greek language.

To form the paſt tenſe, the Shanſcrit applies a ſyllabic augment, as is done in the Greek: the future has for its characteriſtic a letter analogous to that of the ſame tenſe in the Greek, and it omits the reduplication of the firſt conſonant. It may be added, that the reduplication of the firſt conſonant is not conſtantly applied to the preſent tenſe of the Shanſcrit more than to thoſe of the Greek.

The natural ſimplicity and elegance of many of the Aſiatic languages are greatly debaſed and corrupted by the continual abuſe of auxiliary verbs; and this inconvenience has evidently affected the Perſian, the Hindoſtan, and the Bengal idioms.

The

Shanſcrit and Bengaleſe Languages.

The infinitives of verbs in the Shanſcrit and Bengaleſe are always uſed as ſubſtantive nouns. Every body knows that the ſame mode of arrangement very often occurs in the Greek.

In the Shanſcrit language, as in the Greek, there are forms of infinitives and of participles comprehenſive of time; there are alſo other branches of the verb that ſeem to reſemble the gerunds and ſupines of the Latin.

All the terms which ſerve to qualify, to diſtinguiſh, or to augment, either *ſubſtance* or *action*, are claſſed by the Shanſcrit grammarians under one head; and the word uſed to expreſs it literally ſignifies *increaſe* or *addition*. According to their arrangement, a ſimple ſentence conſiſts of three members; the *agent*, the *action*, the *ſubject*: which, in a grammatical ſenſe, are reduced to two; the *noun* and the *verb*. They have a particular word to ſpecify ſuch words as amplify the noun which imports quality, and anſwers to our *adjectives* or *epithets*: Such as are applied to denote relation or connection, are intimated by another term which we may tranſlate *prepoſition*.

107 Shanſcrit and Bengaleſe adjectives.

The adjectives in Bengaleſe have no diſtinction of gender or number; but in Shanſcrit theſe words preſerve the diſtinction of gender, as in the Greek and Latin.

Prepoſitions are ſubſtitutes for caſes, which could not have been extended to the number neceſſary for expreſſing all the ſeveral relations and predicaments in which a noun may be found, without cauſing too much embarraſſment in the form of a declenſion. Thoſe are too few in the Greek language, which occaſions much inconvenience. See ſect. *Greek*.

The Latin is leſs poliſhed than the Greek, and of conſequence bears a much nearer reſemblance to the Shanſcrit, both in words, inflections, and terminations.

The learned are now convinced that the uſe of numerical figures was firſt derived from India. Indeed the antiquity of their application in that country far exceeds the powers of inveſtigation. All the numerals in Shanſcrit have different forms for the different genders, as in Arabic. There appears a ſtrong probability that the European method of computation was derived from India, as it is much the ſame with the Shanſcrit, though we think the Europeans learned it from the Arabians. The Bengaleſe merchants compute the largeſt ſums by *fours*; a cuſtom evidently derived from the original mode of computing by the fingers.

The Shanſcrit language, among other advantages, has a great variety in the mode of arrangement; and the words are ſo knit and compacted together, that every ſentence appears like one complete word. When two or more words come together *in regimine*, the laſt of them only has the termination of a caſe; the others are known by their poſition; and the whole ſentence ſo connected, forms but one compound word, which is called a *foot*.

Sect. VI. *Of the Chineſe Language.*

108 Antiquity of the Chineſe.

The Chineſe, according to the moſt authentic accounts, are a people of great antiquity. Their ſituation was ſuch, as, in the earlieſt ages of the world, in a great meaſure ſecured them from hoſtile invaſion. Their little commerce with the reſt of mankind precluded them the knowledge of thoſe improvements which a mutual emulation had often generated among other nations, who were ſituated in ſuch a manner, with relation to each other, as ſerved to promote a mutual intercourſe and correſpondence. As China is a large and fertile country, producing all the neceſſaries, conveniencies, and even the luxuries of life, its inhabitants were not under the neceſſity of looking abroad for the two former, nor expoſed to the temptation of engaging in foreign commerce, in order to procure the latter. Perfectly ſatisfied with the articles which their own country produced, they applied themſelves entirely to the practice of agriculture and other arts connected with that profeſſion; and their frugality, which they retain even to this day, taught them the leſſon of being contented with little: of conſequence, though their population was almoſt incredible, the produce of their ſoil was abundantly ſufficient to yield them a ſubſiſtence. Their inventions were their own; and as they borrowed nothing from other people, they gradually began to deſpiſe the reſt of mankind, and, like the ancient Egyptians, branded them with the epithet of *barbarians*.

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Thoſe people had at an early period made amazing proficiency in the mechanical arts. Their progreſs in the liberal ſciences, according to the lateſt and indeed the moſt probable accounts, was by no means proportioned. In mathematics, geometry, and aſtronomy, their knowledge was contemptible; and in ethics, or moral philoſophy, the complexion of their laws and cuſtoms proves their ſkill to have been truly ſuperficial. They value themſelves very highly at preſent upon their oratorial talents; and yet of all languages ſpoken by any civilized people, theirs is confeſſedly the leaſt improved. To what this untowardly defect is owing, the learned have not yet been able to determine.

109 Their language an original tongue.

The language of the Chineſe is totally different from thoſe of all other nations, and bears very ſtrong ſignatures of an original tongue. All its words are monoſyllabic, and compoſitions and derivations are altogether unknown. Their nouns and verbs admit of no flexions: in ſhort, every thing relating to their idioms is peculiar, and incapable of being compared with any other dialect ſpoken by any civilized people. Moſt barbarous languages exhibit ſomething that reſembles an attempt towards thoſe diacritical modifications of ſpeech; whereas the Chineſe, after a ſpace of 4000 years, have not advanced one ſtep beyond the very firſt elements of ideal communication. This circumſtance, we think, is a plain demonſtration that they did not emigrate from that region where the primitive race of mankind is thought to have fixed its reſidence. Some have imagined, we believe with good reaſon, that they are a *Tartarian* race, which, breaking off from the main body of that numerous and widely extended people, directed their march towards the ſouth-eaſt. There, falling in with delightful and fertile plains which their poſterity now inhabit, they found themſelves accommodated ſo much to their liking, that they dropped all deſire of changing their habitations. The country of China is, indeed, ſo environed with mountains, deſerts, and ſeas, that

it

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it would have been difficult for men in their primitive state to have emigrated into any of the neighbouring regions. Thus secluded from the rest of mankind, the Chinese, in all probability, were left to the strength of their own inventive powers to fabricate a language, as well as the other arts and improvements necessary for the support and convenience of life.

It is indeed obvious that their stock of vocables, when they emigrated from Tartary, was neither ample nor properly accommodated to answer the purposes of the mutual conveyance of ideas. With this slender stock, however, they seem to have been satisfied; for it does not appear that any additions were afterwards made to that which was originally imported. Instead of framing a new race of terms by compounding their primitive ones; instead of diversifying them by inflections, or multiplying them by derivatives, as is done in every other language; they rather chose to retain their primitive words, and by a variety of modifications, introduced upon their orthography or pronunciation, to accommodate them to a variety of significations. Were it possible to scrutinize all the Tartarian dialects, and to reduce them to their primitive monosyllabic character, perhaps the original language of the Chinese might be investigated and ascertained. We know that attempts have been made to compare it with some of the other Asiatic languages, especially the *Hebrew*: This labour has, however, proved unsuccessful, and no primeval identity has been discovered. Before this comparison could be instituted with the most distant prospect of success, the language last mentioned must be stripped of all its adventitious qualities; and not only so, but it must be reduced to the monosyllabic tone, and then contrasted with the Chinese monosyllables; an undertaking which we are persuaded would not be readily executed. After all, we are convinced that no resemblance of any importance would be discovered.

110 Process of its fabrication.

The Chinese language must then, in our opinion, have been a Tartarian dialect, as the people themselves were colonists from Tartary. We have observed above, that those people have not hitherto found out the art of composition of words. This is the more surprising, when we consider that, in the characters which form their written language, they employ many compositions. For example, the character by which they represent *misfortune*, is composed of one hieroglyphic which represents a *house*, and another which denotes *fire*; because the greatest misfortune that can befal a man is to have his house on fire. With respect to the language which they use in speech, though they very often employ many words to express one thing, yet they never run them together into one word, making certain changes upon them that they may incorporate the more conveniently, but always preserve them entire and unaltered.

111 Paucity of its words

The whole number of words in the Chinese language does not exceed 1200: the nouns are but 326. It must certainly appear surprising, that a people whose manners are so highly polished and refined, should be able to express so many things as must of necessity attend such a course of life by so small a number of words, and those too monosyllables. The difficulties which attend this singular mode must be felt almost every instant; circumstances which, according to the ordinary course of things, should have induced them to attempt both an augmentation of the number of their words and an extension of those which they had by composition and derivation. We learn from Du Halde† that the Chinese have two different dialects: the one vulgar, which is spoken by the vulgar, and varies according to the different provinces; the other is called the *Mandarin language*, and is current only among the learned. The latter is properly that which was formerly spoken at court in the province of *Kiang-nan*, and gradually spread among the polite people in the other provinces. Accordingly, this language is spoken with more elegance in the provinces adjoining to *Kiang-nan* than in any other part of the kingdom. By slow degrees it was introduced into all parts of the empire, and consequently became the universal language.

† *Hist. of China*, vol. ii.

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It then appears that the modern language of China was originally the court dialect, and utterly unknown to the bulk of the people. From this circumstance we think it may fairly be concluded that this dialect was deemed the royal tongue, and had been fabricated on purpose to distinguish it from the vulgar dialects. We learn from Heliodorus, that the § Ethiopians had a royal language which was the same with the sacred idiom of the Egyptians. This Mandarin tongue was originally an artificial dialect fabricated with a view to enhance the majesty of the court, and to raise its very style and diction above that of the rest of mankind. The Chinese, a wonderfully inventive people, might actually contrive a language of that complexion, with an intention to render it obscure and enigmatical (N). Such a plan would excite their admiration, and would at the same time greatly exceed their comprehension. In process of time, when the Chinese empire was extended, the Mandarines who had been brought up at court, and understood nothing of the provincial dialects, found it convenient to have the most eminent persons in every province taught the language employed by themselves, in order to qualify them for transacting the affairs of government with them in a language which both understood. By this means the royal dialect descended to the vulgar, and in process of time became universal. The Tartar dialect formerly in use vanished; only a few vestiges of it remained; which gradually incorporating with the royal language, occasioned the variation of provincial tongues above-mentioned.

§ *Æthiop.* lib. vi.

We are therefore clearly of opinion, that the modern language of the Chinese was deduced from the original Mandarine, or court dialect, and that this last was an artificial speech fabricated by the skill and ingenuity of that wonderful people. The learned have long held it up as the primary dialect, because, say they, it bears

(N) An attempt of this nature, among a people like the Chinese, is by no means improbable; nor is its success less probable. For a proof of this, we need only have recourse to Bishop Wilkins's Artificial Language, and Psalmanazar's Dictionary of the language of Formosa.

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bears all the ſignatures of an original unimproved language. In our opinion, nothing appears more ingeniouſly artificial. It is univerſally allowed that, in its ſtructure, arrangement, idioms, and phraſeology, it reſembles no other language. Is not every learned man now convinced that all the Aſiatic languages yet known, diſcover unequivocal ſymptoms of their cognation and family reſemblance? The Ethiopians, Chaldeans, Arabians, Perſians, Egyptians, Hebrews, Phœnicians, the Brahmans, Bengaleſe, the Hindoos bordering upon China, all ſpeak only different dialects of one language, varying from the original in dialect only, ſome in a greater ſome in a leſſer degree: why ſhould the Chineſe alone ſtand altogether inſulated and unallied?

The languages of the North all wear congenial features. The Tartar, or Tatar dialects of every clan, of every canton, of every denomination, exhibit the moſt palpable proofs of a near affinity: the Gothic and Sclavonian dialects, which pervade a great part of Europe and ſome parts of Aſia, are obviouſly brethren, and may eaſily be traced up to an Aſiatic original. Even ſome of the American jargon dialects contain vocables which indicate an Aſiatic or European original. Our readers, we flatter ourſelves, will agree with us, that had the language of the Chineſe been the original language, a reſemblance muſt have ſtill exiſted between it and its deſcendants. If it had originated from any other language, it would have retained ſome characteriſtic features of its parent archetype. As neither of theſe are to be found in the fabric of the language under conſideration, the concluſion muſt be, that it is a language entirely different from all other tongues; that it is conſtructed upon different principles, deſcended from different parents, and framed by different artiſts.

The Chineſe themſelves have a common and immemorial tradition, that their language was framed by *Yao* their firſt emperor, to whom they attribute the invention of every thing curious, uſeful, and ornamental. Traditional hiſtory, when it is ancient, uniform, and univerſal, is generally well founded: upon this occaſion we think the tradition above-mentioned may be fairly admitted as a collateral evidence.

112 A proof of its artificial ſtructure.

The paucity of vocables contained in this ſingular language, we think another preſumption of its artificial contexture. The Chineſe *Onomatheta* would find it an arduous taſk to deviſe a great number of new terms, and would therefore reſt ſatisfied with the ſmalleſt number poſſible. In other languages we find the like economy was obſerved. Rather than fabricate new words, men choſe ſometimes to adapt old words to new, and, upon ſome occaſions, even to contrary ſignifications. To ſpare themſelves the trouble of coining new terms, they contrived to join ſeveral old ones into one; whence aroſe a numerous race of compounds. Derivatives too were fabricated to anſwer the ſame purpoſe. By this proceſs, inſtead of creating new vocables, old ones were compounded, diverſified, deflected, ramified, metamorphoſed, and tortured into a thouſand different ſhapes.

The Greek is deſervedly eſteemed a rich and copious language; its radical words have been curiouſly traced by ſeveral learned men, who, after the moſt laborious and exact ſcrutiny, have found that they do not amount to more than 300. The Shanſcrit language is highly compounded; its radical terms, however, are very few in number. Upon the whole, we think we may conclude, that the more any language abounds in compounds and derivatives, the ſmaller will be the number of its radical terms. The Arabic admits of no compoſition, and of conſequence its words have been multiplied almoſt *in infinitum*; the Shanſcrit, the Perſian, and the Greek, abound with compounds, and we find their radicals are few in proportion.

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113 Three different methods of enriching a language.

There are, we think, three different methods which may be employed in order to enrich and extend the range of a language. 1ſt, By fabricating a multitude of words; the plan which has been purſued by the Arabs. 2d, By framing a multitude of compounds and derivatives; the artifice employed by the Greeks and the authors of the Shanſcrit. 3d, By varying the ſignification of words without enlarging their number; the method practiſed by the Chineſe and their coloniſts. The Arabians, we think, have ſhown the moſt fertile and inventive genius, ſince they have enriched their language by actually creating a new and a moſt numerous race of words. The fabricators of the Shanſcrit and the collectors of the Greek have exhibited art, but *comparatively* little fertility of genius. Leaving, therefore, the Arabians, as in juſtice we ought, maſters of the field in the conteſt relating to the formation of language, we may range the Greek and Shanſcrit on the one ſide, and the Chineſe on the other; and having made this arrangement, we may attempt to diſcover on which ſide the largeſt proportion of genius and invention ſeems to reſt.

The Greek and Shanſcrit (for we have ſelected them as moſt highly compounded) exhibit a great deal of art in modifying, arranging, and diverſifying their compounds and derivatives, in ſuch a manner as to qualify them for intimating complex ideas; but the Chineſe have performed the ſame office by the help of a race of monoſyllabic notes, ſimple, inflexible, invariable, and at the ſame time few in number. The queſtion then comes to be, whether more art is diſplayed in new-modelling old words by means of declenſions, conjugations, compounds, and derivatives; or by deviſing a plan according to which monoſyllabic radical terms, abſolutely invariable, ſhould, by a particular modification of ſound, anſwer all the purpoſes performed by the other. The latter appears to us much more ingeniouſly artificial. The former reſembles a complicated machine compoſed of a vaſt number of parts, congenial indeed, but looſely connected; the latter may be compared to a ſimple, uniform engine, eaſily managed, and all its parts properly adjuſted. Let us now ſee in what manner the people in queſtion managed their monoſyllabic notes, ſo as to qualify them for anſwering all the purpoſes of ſpeech.

114 That adopted by the Chineſe.

Though the number of words in the Chineſe language does not amount to above 1200; yet that ſmall number of vocables, by their artificial management, is ſufficient to enable them to expreſs themſelves with eaſe and perſpicuity upon every ſubject. Without multiplying words, the ſenſe is varied almoſt *in infinitum* by the variety of the accents, inflections, tones, aſpirations, and other changes of the voice and enunciation; circumſtances which make thoſe who do not

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thoroughly understand the language frequently mistake one word for another. This will appear obvious by an example.

The word *teou* pronounced slowly, drawing out the *u* and raising the voice, signifies a *lord* or *master*. If it is pronounced with an even tone, lengthening the *u*, it signifies a *hog*. When it is pronounced quick and lightly, it imports a *kitchen*. If it be pronounced in a strong and masculine tone, growing weaker towards the end, it signifies a *column*.

By the same economy, the syllable *po*, according to the various accents, and the different modes of pronunciation, has eleven different significations. It signifies *glass*, *to boil*, *to winnow rice*, *wife or liberal*, *to prepare*, *an old woman*, *to break or cleave*, *inclined*, *a very little*, *to water*, *a slave or captive*. From these examples, and from almost numberless others which might be adduced, it is abundantly evident that this language, which at first sight appears so poor and confined, in consequence of the small number of the monosyllables of which it is composed, is notwithstanding very copious, rich, and expressive.

Again, the same word joined to various others, imports a great many different things; for example *mou*, when alone, signifies a *tree*, *wood*; but when joined with another word, it has many other significations. *Mou leou*, imports "wood prepared for building;" *mou lan*, is "bars, or wooden grates;" *mou hia*, "a box;" *mou fang*, "a chest of drawers;" *mou tsiang*, "a carpenter;" *mou eul*, "a mushroom;" *mou nu*, "a sort of small orange;" *mou sing*, "the planet Jupiter;" *mou mien*, "cotton," &c. This word may be joined to several others, and has as many different significations as it has different combinations.

Thus the Chinese, by a different arrangement of their monosyllables, can compose a regular and elegant discourse, and communicate their ideas with energy and precision; nay even with gracefulness and propriety. In these qualities they are not excelled either by the Europeans or Asiatics, who use alphabetical letters. In fine, the Chinese so naturally distinguish the tones of the same monosyllable, that they comprehend the sense of it, without making the least reflection on the various accents by which it is determined.

115 Consequences of this method on pronunciation.

We must not, however, imagine, as some authors have related, that those people cant in speaking, and make a sort of music which is very disagreeable to the ear; these different tones are pronounced so curiously, that even strangers find it difficult to perceive their difference even in the province of *Kiang-nan*, where the accent is more perfect than in any other. The nature of it may be conceived by the guttural pronunciation in the Spanish language, and by the different tones that are used in the French and Italian: these tones are almost imperceptible; they have, however, different meanings, a circumstance which gave rise to the proverb, that *the tone is all*.

If the fineness and delicacy of their tones are such as to be scarce perceptible to a stranger, we must suppose that they do not rise high, but only by small intervals; so that the music of their language must somewhat resemble the music of the birds, which is within a small compass, but nevertheless of great variety of notes. Hence it will follow, that strangers will find it very difficult, if not impossible, to learn this language; more especially if they have not a delicate ear and a flexible voice, and also much practice. The great difference then between the Chinese and Greek accents consists in this, that the Greeks had but two accents, the grave and acute, distinguished by a large interval, and that not very exactly marked: for the acute, though it never rises above a fifth higher than the grave, did not always rise so high, but was sometimes pitched lower according to the voice of the speaker. The Chinese must have many more accents, and the intervals between them must be much smaller, and much more carefully marked; for otherwise it would be impossible to distinguish them. At the same time, their language must be much more musical than the Greek, and perhaps more so than any language ought to be; but this becomes necessary for the purposes above-mentioned. Du Halde is positive, that notwithstanding the perpetual variation of accents in the Chinese tongue, and the almost imperceptible intervals between these tones, their enunciation does not resemble singing: many people, however, who have resided in China, are equally positive that the tone with which they utter their words does actually resemble *canting*; and this, when we consider the almost imperceptible intervals by which they are perpetually raising and lowering the tone of their voice, appears to us highly probable.

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As the people of whose language we are treating at present communicate a variety of different significations to their monosyllabic words by their different accentuation, so they employ quantity for the very same purpose. By lengthening or shortening the vowels of their words, they employ them to signify very different things. The same they perform by giving their words different aspirations, as likewise by sounding them with different degrees of roughness and smoothness; and even sometimes by the different motion, posture, or attitude, with which their enunciation is accompanied. By these methods of diversifying their monosyllables (says Du Halde), they make 330 of them serve all the purposes of language, and these too not much varied in their termination; since all the words in that language either terminate with a vowel or with the consonant *n*, sometimes with the consonant *g* annexed.

From this account, we think it is evident that the Chinese, by a wonderful exertion of ingenuity, do, by different tones and prosodical modifications, by means of a very inconsiderable number of words, all invariable radicals, actually perform all that the most polished nations have been able to atchieve by their compounds, derivatives, &c. diversified by declensions, conjugations, and flexions of every kind; circumstances which, in our opinion, reflect the greatest honour on their inventive powers.

116 Grammar of the Chinese.

With respect to the grammar of this language, as it admits of no flexions, all their words being indeclinable, their cases and tenses are all formed by particles. They have no idea of genders; and even the distinction of numbers, which in almost all other languages, even the most unimproved, is marked by a particular word, is in the Chinese only indicated by a particle. They have only the three simple tenses, namely, the past, present, and future; and for want of different

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different terminations, the same word stands either for the verb or the verbal substantive, the adjective or the substantive derived from it, according to its position in the sentence.

The Chinese language being composed of monosyllables, and these indeclinable, can scarce be reduced to grammatical rules: we shall, however, attempt to lay before our readers as much of the texture of that singular dialect as may enable them to form some vague idea of its genius and constitution. We shall begin with the letters, and proceed regularly to the remaining parts as they naturally succeed each other.

117 Chinese letters or characters

The art of joining the Chinese monosyllables together is extremely difficult, and requires a very long and laborious course of study. As they have only figures by which they can express their thoughts, and have no accents in writing to vary the pronunciation, they are obliged to employ as many different figures or characters as there are different tones, which give so many different significations to the same word. Besides, some single characters signify two or three words, and sometimes even a whole period. For example, to write these words, *good morrow, Sir*, instead of joining the characters which signify *good* and *morrow* with that of *Sir*, a different character must be used, and this character alone expresses these three words. This circumstance greatly contributes to multiply the Chinese characters.

This method of joining the monosyllables is indeed sufficient for writing so as to be understood; but it is deemed trifling, and is used only by the vulgar. The style that is employed, in order to shine in composition, is quite different from that which is used in conversation, though the words are in reality the same. In writings of that species, a man of letters must use more elegant phrases, more lofty expressions, and the whole must be dignified with tropes and figures which are not in general use, but in a peculiar manner adapted to the nature of the subject in question. The characters of Cochin china, of Tong-king, of Japan, are the same with those of the Chinese, and signify the same things; though, in speaking, these nations do not express themselves in the same manner: of consequence the language of conversation is very different, and they are not able to understand each other; while, at the same time, they understand each other's written language, and use all their books in common.

The learned must not only be acquainted with the characters that are employed in the common affairs of life, but must also understand their various combinations, and the numerous and multiform dispositions and arrangements which of several simple strokes make the compound characters. The number of their characters amounts to 80,000; and the man who knows the greatest number of them is of course the most learned. From this circumstance we may conclude, that many years must be employed to acquire the knowledge of such a prodigious number of characters, to distinguish them when they are compounded, and to remember their shape and import. After all, a person who understands 10,000 characters may express himself with tolerable propriety in this language, and may be able to read and understand a great number of books. The generality of their learned men do not understand above 15,000 or 20,000, and few of their doctors have attained to the knowledge of above 40,000. This prodigious number of characters is collected in their great vocabulary called *Hai-pien*. They have radical letters, which show the origin of words, and enable them to find out those which are derived from them: for instance, the characters of mountains, of trees, man, the earth, of a horse, under which must be sought all that belongs to mountains, trees, man, &c. In this search one must learn to distinguish in every word those strokes or figures which are above, beneath, on the sides, or in the body of the radical figure.

118 Exceedingly numerous,

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Clemens Alexandrinus (see Section *Chaldean*, &c.) informs us, that the Egyptians employed three sorts of characters: The first was called the *epistolary*, which was used in writing letters; the second was denominated *sacred*, and peculiar to the sacerdotal order; the last *hieroglyphical*, which was appropriated to monumental inscriptions and other public memorials. This mode of representation was twofold: one, and the most simple, was performed by describing the picture of the object which they intended to represent, or at least one that resembled it pretty nearly; as when they exhibited the sun by a circle and the moon by a crescent: the other was properly symbolic; as when they marked *eternity* by a serpent with his tail in his mouth, the *air* by a man clothed in an azure robe studded with stars, &c.

The Chinese, in all probability, had the same variety of characters. In the beginning of their monarchy, they communicated their ideas by drawing on paper the images of the objects they intended to express; that is, they drew the figure of a bird, a mountain, a tree, waving lines, to indicate birds, mountains, forests, rivers, &c.

There were, however, an infinite number of ideas to be communicated, whose objects do not fall under the cognizance of the senses; such as the soul, the thoughts, the passions, beauty, deformity, virtues, vices, the actions of men and other animals, &c. This inconvenience obliged them to alter their original mode of writing, which was too confined to answer that purpose, and to introduce characters of a more simple nature, and to invent others to express those things which are the objects of our senses.

119 And truly hieroglyphical.

These modern characters are, however, truly hieroglyphical, since they are composed of simple letters which retain the signification of the primitive characters. The original character for the sun was a circle, thus ⊙; this they called *ga*: They now represent that luminary by the figure |☲|, to which they still give the original name. But human institutions having annexed to these last framed characters the very same ideas indicated by the original ones, the consequence is, that every Chinese letter is actually significant, and that it still retains its significancy, though connected with others. Accordingly the word *tsai*, which imports "misfortune, calamity," is composed of the letter *mien* "a house," and the letter *ho* "fire;" so that the symbolical character for misfortune is the figure of a house on fire. The Chinese characters, then, are not simple letters without any signification, like those of the Europeans and other Asiatics; but when they are joined together, they are so many hieroglyphics, which form images and express thoughts.

Upon the whole, the original characters of the Chi-

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nese were real pictures (see Section of the *Egyptian* language); the next improvement was the symbolical character; the third and last stage is the present mode, in which artificial signs have been fabricated, in order to represent such thoughts or ideas as could not be represented by one or other of the methods above described. Du Halde, Vol. II. p. 400, *et seq.* has furnished us with rules for pronouncing the Chinese vowels and consonants; a piece of information which, we apprehend, would be of little consequence to our readers, and which we shall therefore pass over, and proceed to give a brief account of their grammar. As the whole language is composed of monosyllables, and these indeclinable, its grammatical structure must be simple and obvious: we shall only mention what to us appears singular and important.

120 Peculiarities of the Chinese parts of speech.

In the Chinese language there is no diversity of genders or cases, and of consequence no declensions. Very often the noun is not distinguished from the verb; and the same word which in one situation is a substantive, in another may become an adjective, and even a verb.

The adjective always goes before the substantive; but if it follows it, it becomes a substantive.

The cases and numbers are known only by the composition. The plural number is distinguished by the particle *men*, which is common to all nouns; but when the noun is preceded by some word that signifies number, the particle *men* is not annexed.

The Chinese genitive, both singular and plural, when it comes after nouns, is often made by *ti*; and there is no other case in that language. The same particle is sometimes placed after pronouns, as if they were derivatives.

The comparative degree is formed by adding the particle *keng*, which is always set before the noun, and signifies *much*. The particle *to* is sometimes used, which likewise imports *much*.

The Chinese have only three personal pronouns, *ngo* "I," *ni* "thou," and *ta* "he:" these become plural by adding the syllable *men*. They are made possessive by adding the syllable *ti*, as *ngo ti* "mine," *ni ti* "thine," *ta ti* "his." The patronymics are formed by putting the name of the city, country, &c. after the pronoun: *chon* is the pronoun relative *who*, *what*, *which*.

Chinese verbs have only three tenses, the preterperfect, the present, and the future. When there is no particle added to the verb, it is the present: the preterperfect is made by adding the particle *leao*: to distinguish the future tense they use the particle *tsiang* or *hoei*; and these are all the varieties incident to their verbs.

The Chinese language has no words that are properly adverbs; they only become so by custom, or by the place they possess in discourse. They are often obliged to employ several words to express the adverbs of other languages: they have none that are demonstrative, or proper for calling or exhorting; but in their stead they are obliged to use nouns and verbs.

121 Their numerals.

Perhaps our readers may wish to know the Chinese numerals; and may imagine that they bear a resemblance to those of the European or other Asiatic dialects. In this, however, they will be disappointed.

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They stand as follows:

Y	One
Eut	Two
San	Three
Sace	Four
Ou	Five
Lou	Six
Tsi	Seven
Po	Eight
Kieou	Nine
Che	Ten
Che y	Eleven
Eut che	Twelve
San che	Thirteen
Pe	One hundred
Eut pe	Two hundred
Y tsien	One thousand
Y ouan	Ten thousand
Che ouan	Twenty thousand
Eut ouan	One hundred thousand
Che ouan	Two hundred thousand
Y pe ouan	One million.

There are a great many particles proper to numbers in the Chinese language: they are frequently used, and in a way peculiar to it; for every numeral has a particle importing the object to which it is attached. Thus *co* is used for man, and *y co* for a woman, &c. *hoei* is used for illustrious men; *tche* or *tchi* is used for ships, dogs, hens; *mey* is used for pearls and precious things; *pen* is used for books; *teng* is appropriated to oxen and cows; *too* is used for letters and little bundles of paper; *oo* is employed for corn and pulse. Those distinctions indicate a language manufactured on purpose to be employed by people who were too high and too haughty to converse with the vulgar.

122 Style of the Chinese writers.

The style of the Chinese, in their elaborate compositions, is mysterious, concise, and allegorical, after the eastern manner. It is often obscure to those who do not understand the language thoroughly; and it requires a considerable degree of skill to avoid mistakes in reading an author of elegance and sublimity. Their writers express a great deal in few words; and their expressions are lively, full of spirit, intermingled with bold comparisons and lofty metaphors. They affect to insert in their compositions many sentences borrowed from their five canonical books; and as they compare their books to pictures, so they liken these quotations to the five principal colours employed in painting; and in this their eloquence chiefly consists.

They prefer a beautiful character to the most finished picture; and nothing is more common than to see a single page covered with old characters, if they happen to be fair and elegant, sold at a very high price. They honour their characters in the most common books; and when they happen to light by chance upon a printed leaf, they gather it up with the greatest care and respect.

In China there are three varieties of language; that of the common people, that of the people of fashion, and that employed in writing books. Though the first is not so elegant as either of the other two, it is not however inferior to our European languages; though those who are but superficially acquainted with

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the Chinese may, in fact, imagine it uncouth and barbarous. This low and rude language is pronounced and written many different ways, as is generally the case in other countries.

But a more polished, and at the same time a much more energetic, language, is employed in an almost infinite number of novels; some perhaps true, but many more the vehicles of fiction. These are replete with lively descriptions, characters highly finished, morality, variety, wit, and vivacity, in such a degree as to equal in purity and politeness the most celebrated authors of Europe. This was the language of the Mandarines; and though exquisitely beautiful in its kind, was still inferior to the language of books. This last might be styled the *hypersublime*; and of this there are several degrees and intervals before an author can arrive at what they call the language of the *kings*. This mode of writing cannot be well understood without looking upon the letters; but when understood, it appears easy and flowing. Each thought is generally expressed in four or six characters: nothing occurs that can offend the nicest ear; and the variety of the accents with which it is pronounced produces a soft and harmonious sound.

The difference between the *king* and their other books consists in the difference of the subjects upon which they are written. Those of the former are always grand and sublime, and of course the style is noble and elevated: those of the latter approach nearer to the common affairs and events of life, and are of consequence detailed in the Mandarin tongue. In writing on sublime subjects no punctuations are used. As these compositions are intended for the learned only, the author leaves to the reader to determine where the sense is complete; and those who are well skilled in the language readily find it out.

The copiousness of the Chinese language is in a great measure owing to the multitude of its characters. It is likewise occasioned, in some degree, by the difference of their signification, as also by the artificial method of their conjunction, which is performed most commonly by uniting them two and two, frequently three and three, and sometimes four and four.

123 Their books numerous and bulky.

Their books are very numerous and bulky, and of course exceedingly cumbrous. A dictionary of their language was compiled in this century. It consisted of 95 large volumes. An appendix was annexed of 25 volumes. Their other books are voluminous in proportion. The Chinese, one may say, are a nation of learned men. Few people of rank neglect the belles lettres; for ignorance in a man of any degree of eminence is deemed an indelible stain on his character.

For their manner of writing, the implements with which they write, and the materials upon which they draw their characters, we must remit our readers to the article WRITING. It would, we believe, afford our readers some pleasure, could we discover and explain the reasons which have hitherto prevented the Chinese from adopting the letters employed from time immemorial by the other nations of Europe and Asia.

The Chinese have ever looked upon themselves as greatly superior to the rest of mankind. In ancient times they entertained such contemptible notions of foreigners, that they scorned to have any further commerce with them than to receive their homage. They were indeed, at a very early period, highly revered by the Indians, Persians, and Tartars. In consequence of this veneration, they looked upon themselves as the favourites of heaven. They imagined they were situated in the middle of the earth, in a kind of paradise, in order to give laws to the rest of mankind. Other men they looked upon with contempt and disdain, and deemed them deformed in body and defective in mind, cast out into the remote corners of the world as the dross and refuse of nature. They boasted that themselves only had received from God rational souls and beautiful bodies, in order to qualify them for being sovereigns of the species.

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124 Obstacles to their improvement in science and literature.

Such are the sentiments of the Chinese; and with such sentiments it is by no means surprising that their improvements in *language*, in *writing*, and other appendages of the belles lettres, have not been proportioned to their progress in mechanics. When people are once fully persuaded that they have already arrived at the summit of perfection, it is natural for them to sit down contented, and solace themselves with the idea of their own superior attainments. The Chinese had early entertained an exalted opinion of their own superiority to the rest of mankind; and therefore imagined that they had already carried their inventions to the *ne plus ultra* of perfection; the consequence was, that they could make no exertions to carry them higher.

The Chinese, for the space of 3000 years, had almost no intercourse with the rest of mankind. This was the consequence of their insulated situation.—They, of course, *compared themselves with themselves*; and finding that they excelled all their barbarian neighbours, they readily entertained an opinion that they excelled all the rest of mankind in an equal proportion. This conceit at once stifled the emotions of ambition, and deprived them of all opportunities of learning what was going forward in other parts of the world.

They despised every other nation. People are little disposed to imitate those whom they despise; and this perhaps may be one reason why they are at this day so averse from adopting the European inventions.

A superstitious attachment to the customs of the ancients, is the general character of the Asiatic nations. This is evidently a kind of diacritical feature among the Chinese. The institutions of *Fohi* are looked up to among them with equal veneration as those of *Thoth* were among the Egyptians. Among the latter, there was a law which made it capital to introduce any innovation into the music, painting, or statuary art, instituted by that legislator. We hear of no such law among the former; but custom established, and that invariably, for a space of 3000 years, might operate as forcibly among them as a positive law did among the people first mentioned. An attachment to ancient customs is often more powerful and more coercive than any law that can be promulgated and enforced by mere human authority. These reasons, we think, may be assigned as the impediments to the progress of the Chinese in the belles lettres, and perhaps in the cultivation of the other sciences.

Though the language of the Chinese is confessedly different from all the other known languages in its

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125 Chinese words found in various other languages.

character and construction, it contains, however, a great number of words evidently of the same origin with those which occur in other dialects, used by people who, according to the natural course of things, could never have been connected with that remote country. A few of those we shall produce before we conclude this section. We shall begin with the import of the name *China*.

China, or, as the orientals write it, *Sin*, is perhaps the Latin *sinus*, "the bosom, the heart, the middle." The Chinese actually imagine that their country is situated in the very middle of the earth, and of consequence call it *Cham*, "the middle, the heart;" a denomination which exactly suits their opinion.

Tu, in Chinese, intimates every thing that falls under the cognizance of the senses, every thing that strikes the sight; in Latin, *tueor*.

Ta, a table, a plank, a figure that renders every thing sensible: 2. To see, to look upon, to appear; Greek ταν ταινω, whence τεινω, *tendo*.

Tue, to examine attentively, to inspect carefully.

Tui, the most apparent, chief, principal, first; 2. Lightning, thunder.

Teu, a sign by which to know one, letter of acknowledgment. All these ideas are contained in the Hebrew ת, *thu*, *signum*, which we believe has produced the Egyptian *theuth*, the god or godlike man who invented letters, geometry, music, astronomy, &c.

Tai, a dye, a theatre; Greek of old Θιαω, then Θιασμαι, "to see, to look."

Tam, Latin *tantum*, "so much."

Tan, land, country, region, a syllable annexed to the end of a great number of words. *Aqui tan*, *Aquitania*, "a land of water;" *Mauri tan*, *Mauritania*, "the land of the Moors." The orientals prefix *s*, whence *Farsistan*, *Farsistan*, "the land or country of the Persians;" *Chusistan*, *Chusistan*, "the country of Chuz;" *Turquestan*, *Turquestan*, "the land of the Turks."

Ti, a chief, an emperor, a title of dignity; whence the Greek τιω "to honour;" hence, too, the word *di*, "bright, glorious;" whence Δις "Jupiter, "Διος "divine;" the Latin *Dius*, now *Deus*, "God", and *Divus*, with the *digamma Æolicum* inserted; the Celtic *Dhia*, &c. It signified originally "bright, glorious," and was an epithet of the Sun.

Tum, Latin *tumeo*, "to swell."

Liven, "to love;" Hebrew לב, *leb*, "the heart;" Latin, *libet*. This word pervades all the dialects of the Gothic tongue, still retaining either the same or a nearly analogous signification.

Li, "letters;" Latin, *lino*, "to daub," as the Chinese actually do in forming their letters.

Lo, "to contain, that which contains;" Celtic, *log*; French, *loge*, *logis*, *loger*.

Lim, "a rule;" hence Latin, *linea*, "a line."

Su, "with;" Greek, συν, "with;" Celtic, *syn*, *sym*; whence Latin, *cum*, *con*, &c.

Xim, "very high, elevated, sacred, perfect;" Latin, *eximius*.

Sin, "the heart;" Persian, *Sin*, "the heart."

Sien, "chief, first;" Celtic, *can*, *cean*, *san*, "the head;" metaphorically, the chief, the first, the principal; Thibet, "*sen*, or *ken*, "great, elevated;" Arabic, *sume*, "to be elevated or raised."

Sim, or *Sing*, "a constellation, a star, an element;" Hebrew, *shem*; Greek, σημειον, σημα; Latin, *signum*. Greek Language.

Sie, "a man of learning;" Goth. Sax. Engl. "see; to see, seer."

Cem, "a priest;" Hebr. *cohen*; Syr. *con*; Egypt. *can*, *cun*.

Quin, "a king; Celtic, *ken*, *kend*, "head, chief;" Gothic, *konnig*; Germ. Flem. Eng. *king*, also *queen*.

Hu, "a door;" Goth. Germ. Engl. *hus*, *hausen*, *house*.

Min, "a river;" Welch, *men*, "the water of a river;" Latin, *mano*, "to flow," and perhaps *amvenus*, "pleasant."

Hen, "hatred;" Greek, αινος "cruel, horrible, odious."

Kiven, "a dog;" Greek κυων, *id*.

Ven, "beauty;" Latin, *Venus*, *venustas*; Iceland. Swed. *wen*, "pleasant;" Scotch, *winsome*.

Han, "the soul, breath;" Greek, ανεμος; Latin, *anima*, *animus*.

To these instances of the analogy between the Chinese language and those of the other people of Asia and Europe many more might be added; but the preceding, it is hoped, will serve as a specimen, which is all that can be expected from an inquiry of the nature of the present.

Sect. VII. *Of the Greek Language.*

126 Origin of the Greeks.

Before we enter upon the consideration of the essential and constituent parts of this noble language, we must beg leave to settle a few preliminaries, which, we trust, will serve to throw some light upon many points which may come under consideration in the course of the following disquisition.

The Greeks, according to the most authentic accounts, were descended of Javan or Jon, the fourth son of Japhet, the eldest son of the patriarch Noah. The Scriptures of old, and all the orientals to this day, call the Greeks *Jonim*, or *Jaunam*, or *Javenoth*. We have already observed, in the beginning of the article concerning the Hebrew language, that only a few of the descendants of Ham, and the most profligate of the posterity of Shem and Japhet, were concerned in building the tower of Babel. We shall not now resume the arguments then collected in support of that position; but proceed to investigate the character of that branch of the posterity of Javan which inhabited Greece and the neighbouring regions.

At what period the colonists arrived in these parts cannot be certainly determined; nor is it of great importance in the question before us. That they carried along with them into their new settlements the language of Noah and his family, is, we think, a point that cannot be controverted. We have endeavoured to prove that the Hebrew, or at least one or other of its sister-dialects, was the primæval language of mankind. The Hebrew, then, or one of its cognate branches, was the original dialect of the Jonim or Greeks.

Be that as it may, before these people make their appearance in profane history, their language deviates very widely from this original archetype. By what means, at what period, and in what length of time

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this change was introduced, is, we believe, a matter not easy to be elucidated. That it was progressive, is abundantly certain both from the rules of analogy and reason.

The colonies, which traversed a large tract of country before they arrived at their destined settlements, must have struggled with numberless difficulties in the course of their peregrinations. The earth, during the periods which immediately succeeded the universal deluge, must have been covered with forests, intersected with swamps, lakes, rivers, and numberless other impediments. As the necessaries, and a few of the conveniences of life, will always engross the first cares of mankind, the procuring of these comforts will, of necessity, exclude all concern about arts and sciences which are unconnected with these pursuits. Hence we think it probable, that most of those colonies which migrated to a very great distance from the plains of Shinar, which we believe to have been the original seat of mankind, in a great measure neglected the practice of the polite but unnecessary modes of civilization which their ancestors were acquainted with, and practised before the era of their migration. Certain it is, that those nations which continued to reside in the neighbourhood of that centre of civilization, always appear in a cultivated state; while, at the same time, the colonists who removed to a considerable distance appear to have sunk into barbarism, at a period more early than the annals of profane history can reach.—This appears to have been the situation of the primary inhabitants of Greece. Their own historians, the most partial to their own countrymen that can well be imagined, exhibit a very unpromising picture of their earliest progenitors. Diodorus Siculus, in delineating the character of the original men, we believe sketches his draught from the first inhabitants of Greece ‡. He represents them as absolute savages, going out in small parties to make war upon the wild beasts of the field, which (according to him) kept them in continual alarm. "Necessity obliged them to band together for their mutual security; they had not sagacity enough to distinguish between the wholesome and poisonous vegetables; nor had they skill enough to lay up and preserve the fruits of autumn for their subsistence during the winter." The scholiast on Pindar describes the situation of the inhabitants of Peloponnesus in the following manner ‖. "Now some have affirmed that the nymphs, who officiated in performing the sacred rites, were called *Melissæ*. Of these Mnaseas of Patara gives the following account. They prevailed upon men to relinquish the abominable practice of eating raw flesh torn from living animals, and persuaded them to use the fruits of trees for food.—Melissa, one of them, having discovered bee-hives, ate of the honey-combs, mingled the honey with water for drink, and taught the other nymphs to use the same beverage. She called bees Μελισσαι *Melissæ*, from her own name, and bestowed much care on the management of them.

"These things (says he) happened in Peloponnesus; nor is the temple of Ceres honoured without

127 Who were long a barbarous people.

‡ *Lib.* i.

‖ *Python.* Ode 4.

128 Progress of their civilization.

nymphs, because they first pointed out the mode of living on the fruits of the earth, and put an end to the barbarous practice of feeding on human flesh. The same ladies, too, from a sense of decency, invented garments made of the bark of trees."

Hecatæus the Milesian, treating of the Peloponnesians, affirms *, "that before the arrival of the Hellenes, a race of barbarians inhabited that region; and that almost all Greece was, in ancient times, inhabited by barbarians †. In the earliest times (says Pausanias) (o) barbarians inhabited most part of the country called *Hellas*." The original Greeks, if we may believe an author of deep research and superior ingenuity ‡, were strangers to all the most useful inventions of life. Even the use of fire was unknown till it was found out and communicated by Prometheus, who is thought to have been one of the first civilizers of mankind. Hence Æschylus ‖, introduces Prometheus commemorating the benefits which he had conferred upon mankind by his inventions, in a strain that indicates the uncultivated state of the world prior to the age in which he flourished. For the entertainment of our readers, we shall translate as much of that passage as suits our present purpose.

* *Strabo*, lib. 7.

† *Id.* lib. 1.

‡ *Plin. Nat. Hist.*

‖ *Prometh.* verse 44 &c.

——"Of the human race
Now hear the tale, how fooliſh erſt they were:
I taught them thought and exerciſe of reaſon;
If aught they ſaw before, they ſaw in vain.
Hearing, they heard not; all was ſhapeleſs dreams
For a long ſpace of time, at random mixt
In wild confuſion: for they neither knew
Tile-cover'd houſes ſtanding in the ſun,
Nor timber work; but, like the earth-bred ant,
They lodg'd in ſunleſs caves dug under ground:
No certain ſign had they of winter cold,
Nor of the flow'ry ſpring, or ſummer ſtore,
But I blindly manag'd all; till I them taught
What time the ſtars appear, what time they ſet,
Hard to be ſcan'd: then arithmetic rare,
That queen of arts, by dint of patient thought
Deſery'd, I taught them; and how vocal ſounds
From letters join'd aroſe."

This character, though applied to mankind in general, was in reality that of the most ancient Greeks. These forbidding features had been transmitted to the poet by tradition as those of his ancestors: he was a Greek, and of consequence imputes them to all mankind without distinction.

Phoroneus, the son and successor of Inachus §, is said to have civilized the Argives, and to have taught them the use of some new inventions. This circumstance raised his character so high among the savage aborigines of the country, that succeeding ages ¶ deemed him the first of men. Pelasgus obtained the like character, because he taught the Arcadians to live upon the fruit of the *fagus*, to build sheds to shelter them from the cold, and to make garments of the skins of swine.

§ *Plato.*

¶ *Pausan.* lib. 8. c. 1.

But what clearly demonstrates the unpolished character of the most ancient Greeks is, the extravagant

(o) The Greeks borrowed this contemptuous epithet from the Egyptians. See *Herod.* l. ii. cap. 158.

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gant honours laviſhed by them upon the inventors of uſeful and ingenious arts. Moſt of theſe were advanced to divine honours, and became the objects of religious worſhip to ſucceeding generations. The family of the Titans afford a moſt ſtriking inſtance of this ſpecies of adulation. Jupiter, Juno, Mars, Apollo, Venus, Diana, &c. were ſprung of this family. By the uſeful inventions which theſe perſonages communicated to the uncultivated nations of Greece, they obtained ſuch laſting and ſuch extravagant honours, that they juſtled out the ſidereal divinities of the country, and poſſeſſed their high rank as long as Paganiſm prevailed in thoſe regions. To theſe teſtimonies of the ſavagiſm of the original Greeks, others almoſt without number might be added; but thoſe adduced in the preceding part of this inquiry will, we hope, ſatisfy every candid reader as to the truth of the poſition advanced.

129 A new colony arrives in Greece called *Pelaſgi*,

While matters were in this ſituation with reſpect to the primitive Jonim or Greeks, a new colony arrived in thoſe parts, which in a few years conſiderably changed the face of affairs. The people who compoſed this colony were called *Pelaſgi*; concerning whoſe origin, country, character, and adventures, much has been written, and many different opinions exhibited by the learned. It is not our province to enter into a detail of their arguments and ſyſtems; we ſhall only inform our readers, that the general opinion is, that they were natives either of Egypt or Phœnicia. We have ſeen a diſſertation in manuſcript upon this ſubject, from which we are allowed to extract the following particulars.

The author, we think, has proved by very plauſible arguments, that theſe people could not be deſcendants of the Egyptians nor Phœnicians. He maintains, that the Pelaſgi were a great and numerous tribe; that they overſpread all the coaſt of Aſia Minor from Mount Mycale to Troas; that they were maſters at one time of all the Aſiatic and Grecian iſlands; that they over-ran Greece and many of the neighbouring countries; and all this in leſs than half a century.—Theſe facts he ſeems to have proved from Homer, Herodotus, Diodorus Siculus, Pauſanias, and other Greek authors of approved authenticity. He ſhows, that they were a civilized generation; that they were well acquainted with military affairs, legiſlation, agriculture, navigation, architecture, letters, &c. He inſiſts, that Phœnicia could not at any given period have furniſhed ſuch a numerous body of emigrants, even ſuppoſing the whole nation had emigrated, and left their native country a deſert. He believes that this event took place before the invaſion of Canaan by the Iſraelites; that conſequently the Pelaſgic migration was not occaſioned by that cataſtrophe. He has ſhown, we think by very probable arguments, that the Egyptians in the earlieſt ages were averſe to foreign expeditions, eſpecially by ſea; becauſe that people hated this element, and beſides could be under no temptation to emigrate: add to this, they were accuſtomed to live on ſmall matters, and their country was exceedingly fertile and eaſily cultivated. It appears (ſays he) from Herodotus, that the Pelaſgi were not acquainted with the religion of the Zabians, which could not have been the caſe had they emigrated from either of theſe countries. He makes it appear, at leaſt to our ſatisfaction, that Herodotus is miſtaken when he ſuppoſes that the deities of Greece were derived from Egypt. He demonſtrates, that the names of the greateſt part of thoſe deities are of Phœnician extraction; and this opinion he eſtabliſhes by a very plauſible etymological deduction. He aſſerts, that had the Pelaſgi been natives of either of the countries above-mentioned, it would be abſurd to ſuppoſe them ignorant of the names and religious rites of their reſpective nations. He finds, that the Egyptian and Phœnician colonies, which afterwards ſettled in Greece, were enemies to the Pelaſgi, and either ſubdued or expelled them the country, which, he imagines, could ſcarce have been the caſe had both parties ſprung from the ſame anceſtors. After ſettling theſe points, he concludes, that the people in queſtion were the progeny of the Arabian ſhepherds, who, at a very early period, invaded and ſubdued both the Lower and Upper Egypt. After poſſeſſing that country about a century and a half, they were conquered by Amenophis king of the Upper Egypt, who drove them out of the country. Upon this the fugitives retired to Paleſtine, where Manecho the Egyptian hiſtorian loſes ſight of them, and either through malice or ignorance confounds them with the Iſraelites. This writer ſuppoſes that thoſe fugitives gradually directed their courſe for the weſt and north-weſt coaſts of Aſia Minor, whence they conveyed themſelves over to Greece.

Such are the arguments by which the author of the diſſertation above-mentioned ſupports his hypotheſis. It is, for aught we know, altogether new, and to us it appears by no means improbable. If our curious readers ſhould wiſh to know more of this ſubject, they may conſult Gebelin's preliminary Diſcourſe to his Greek Dictionary, Lord Monboddo's Inquiry into the Origin and Progreſs of Language, vol. i. towards the end, and Mr Bryant's Analyſis of Ancient Mythology, *paſſ.*

Be this as it may, nothing is more certain than that the Pelaſgi were the firſt people who in ſome degree civilized the ſavages of ancient Greece. It is not our buſineſs at preſent to enumerate the many uſeful inventions which they communicated to the Greeks, at that time worſe than barbarians. We deem it, however, abſolutely neceſſary as an introduction to our ſubject, to hazard a few conjectures on the language and letters of thoſe adventurers; a point ſtrictly connected with the ſubject ſoon to fall under conſideration.

130 Who introduce letters into that country.

Whether we ſuppoſe the Pelaſgi to have been the offſpring of the Phœnicians, Egyptians, or Arabian ſhepherds, it will make little difference as to their language; every man of learning and reſearch is convinced that thoſe three nations, eſpecially at that early period, ſpoke a dialect of the Hebrew. The Pelaſgi, then, muſt have ſpoken a dialect of that language when they arrived in Greece. Perhaps it might have undergone ſeveral changes, and acquired ſome new modifications, during ſo many years as had paſſed ſince they began to be a ſeparate nation, and in the courſe of ſo many peregrinations. Some monuments of theirs ſtill extant prove this fact beyond all contradiction. As theſe people incorporated with the aborogines of Greece, the remains of the original language of mankind,

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kind, or at leaſt ſo much of it as had been retained by them, gradually coaleſced with that of the new ſettlers. From this, we think, it is obvious, that prior to the arrival of the new coloniſts from the Eaſt, the language now current among the two united tribes muſt have been a dialect of the Phœnician, Arabian, Hebrew, &c. Be that as it may, Herodotus ‖ affirms that the Pelaſgi in his time ſpoke a barbarous language, quite unintelligible to the modern Greeks.

The reaſon of this difference between the language of the Hellenes or Greeks in the age of Herodotus and that of the remains of the Pelaſgi at that period, ſeems to be this: Prior to the time of that hiſtorian, the Greek language had, from time to time, undergone many changes, and received vaſt improvements; whereas, on the contrary, that of the remnant of the Pelaſgi, who were now reduced to a very low ſtate, had remained ſtationary, and was then juſt in the ſame predicament in which it had been perhaps a century after their arrival in the country.

As the Pelaſgi, as was obſerved above, were a people highly civilized and well inſtructed in the various arts at that time known in the eaſtern world, they were ſkilled in agriculture, architecture, muſic, &c. (P): The preſumption then is that they could not be unacquainted with alphabetical writing. This moſt uſeful art was well known in the countries from which they emigrated; and of courſe it is impoſſible to imagine that they did not export this art as well as the others above-mentioned. Diodorus Siculus imagines that § the Pelaſgi knew not the uſe of alphabetical letters, but that they received them from Cadmus and his Phœnician followers; that thoſe letters were afterwards called *Pelaſgic*, becauſe the Pelaſgi were the firſt people of Greece who adopted them. This account muſt go to the ſcore of national vanity, ſince very ſoon after he acknowledges * that Linus wrote the exploits of the firſt Bacchus and ſeveral other romantic fables in Pelaſgic characters; and that Orpheus, and Pronapides the maſter of Homer, employed the ſame kind of letters. Zenobius likewiſe informs us † that Cadmus ſlew Linus for teaching characters differing from his. Theſe letters could be none other than the Pelaſgic ‡.

Pauſanias, in his Attics, relates ‖, that he himſelf ſaw an inſcription upon the tomb of Corœbus, who lived at the time when Crotopus, who was contemporary with Deucalion, was king of the Argives. This inſcription then was prior to the arrival of Cadmus; and conſequently letters were known in Greece before they were introduced by this chief. It likewiſe appears from Herodotus himſelf, that the Ionians were in poſſeſſion of alphabetical characters before the coming of the Phœnicians. "For (ſays he) * the Ionians having received letters from the Phœnicians, changing the figure and ſound of ſome of them, ranged them with their own, and in this manner continued to uſe them afterwards." If, then, the Ionians (Q) ranged the Phœnician characters with their own, it is obvious that they had alphabetical characters of their own.

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Beſides theſe hiſtorical proofs of the exiſtence of Pelaſgic characters, monuments bearing inſcriptions in the ſame letters have been diſcovered in ſeveral parts of Greece and Italy, which place this point beyond the reach of controverſy. What characters theſe were may be eaſily determined. As the Pelaſgi emigrated from Arabia, the preſumption is that their letters were Phœnician. They are ſaid by Dr Swinton to have been 13 in number, whereas the Phœnician alphabet conſiſts of 16. The three additional letters were probably invented by the latter people after the Pelaſgi had left the eaſtern quarters. The Phœnician letters imported by the Pelaſgi were, no doubt, of a coarſe and clumſy contexture, unfavourable to expedition in writing, and unpleaſant to the ſight. Beſides, the Phœnician characters had not as yet received their names; and accordingly the Romans, who derived their letters from the Arcadian Pelaſgi †, had no names for theirs. The probability is, that prior to this era the Pelaſgic letters had not been diſtinguiſhed by names. They were of courſe no other than the original letters of the Phœnicians in their firſt uncouth and irregular form: and for this reaſon they eaſily gave way to the Cadmean, which were more beautiful, more regular, and better adapted to expedition.

† *Livii* lib. 1. c. 7.

Plate IX.

Hitherto we have ſeen the Pelaſgi and the Ionim incorporated, living under the ſame laws, ſpeaking the ſame language, and uſing the ſame letters. But another nation, and one too of vaſt extent and populouſneſs, had at an early period taken poſſeſſion of a conſiderable part of the country afterwards diſtinguiſhed by the name of *Hellas* or *Greece*. The Thracians were a great and mighty nation; inferior to none except the Indians *, ſays the father of Grecian hiſtory. Theſe people, at a very early period, had extended their quarters over all the northern parts of that country. They were, in ancient times, a learned and poliſhed nation. From them, in ſucceeding ages, the Greeks learned many uſeful and ornamental ſciences. Orpheus (R) the muſician, the legiſlator, the poet, the philoſopher, and the divine, is known to have been of Thracian extraction. Thamyris and Linus were his diſciples, and highly reſpected among the Greeks for their learning and ingenuity. That theſe people ſpoke the ſame language with the Greeks, is abundantly evident from the connection between them and theſe Thracian bards. The Thracian language, then, whatever it was, contributed in a great proportion towards forming that of the Greeks. From the remains of the Thracian dialect there appears to have been a very ſtrong reſemblance between it and the

* *Herod.* lib. 5. cap. 3.

The Thracians a powerful nation at a very early period.

(P) The Arcadians, who were a Pelaſgic tribe, were higly celebrated for their ſkill in muſic. They introduced this art into Italy. See *Dion. Halicar.* L. 1.

(Q) The Athenians were originally called *Ionians*.

(R) Orpheus ſeems to be compounded of two oriental words, *or* "light," and *phi* "the mouth." Though ſome deduce it from the Arabian *arif* "a learned man."

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the Chaldean. This poſition we could readily ſupport by the moſt plauſible etymological deduction, did the limits preſcribed us in this article adn it ſuch an inquiry. It appears, however, that the ‡ Thracians, Getæ, and Daci or Davi, ſpoke nearly the ſame language. The Goths, ſo much celebrated in the annals of the lower empire, were the deſcendants of the Getæ and Daci, and conſequently retained the dialect of their anceſtors. The reader, therefore, muſt not be ſurpriſed, if in tracing the materials of which the Greek language is compoſed, we ſhould ſometimes have recourſe to the remains of the Gothic.

‡ *Strabo*, lib. 1 & 7

132 The Greek language compoſed of three different dialects.

We have now found out three branches of the Greek language; that of the Ionim or *Aborigines*, that of the Pelaſgic tribe, and that of the Thracians. Theſe three, we imagine, were only different dialects of the very ſame original tongue. This aſſertion we could readily prove by the compariſon of a great number of words taken from the two laſt, were this a proper place for ſuch a diſcuſſion.

133 Arrival of Cadmus in Greece.

Some centuries after the arrival of the Pelaſgi, Cadmus, an Egyptian (s) by birth, and a ſojourner in Phœnicia, arrived in Bœotia with a multitude of followers. This colony chief and his countrymen introduced letters and ſeveral other uſeful improvements into the country in queſtion. As theſe people were natives of Phœnicia and its environs, their alphabet was that of their native country, conſiſting of 16 letters. That the Phœnician alphabet was nearly the ſame with the Samaritan and Hebrew, has been ſo often and ſo clearly demonſtrated by the learned of this and the former century, that it would be altogether ſuperfluous to inſiſt upon it in this ſhort inquiry. The Phœnicians, as is generally known, wrote from right to left, and the old Grecian characters inverted, exactly reſemble the other.

† *Scaliger.*

The names of the Cadmean characters are Syrian †, which ſhows the near reſemblance between that language and the Phœnician. They ſtand thus: *alpha*, *betha*, *gamla*, *delta* &c. The Syrians uſed to add *a* to the Hebrew vocables; hence alph becomes alpha, beth, betha or beta, &c. In the Cadmean alphabet we find the vowel letters, which is an infallible proof that this was the practice of the Phœnicians in the age of Cadmus; and this very circumſtance furniſhes a preſumption that the Jews did the ſame at the ſame period.

133 The letters introduced by him.

After all, it is evident that the oldeſt Greek letters, which are written from right to left, differ very little from thoſe of the Pelaſgi. The four double letters θ, φ, ξ, χ, are ſaid to have been added by Palamedes about 20 years before the war of Troy. Simonides is generally ſuppoſed to have added the letters ζ, η, ψ, though it appears by ſome ancient inſcriptions that ſome of theſe letters were uſed before the days of Palamedes and Simonides.

In the year of our Lord 1456 ſeven brazen tables were diſcovered at Engubium, a city of Umbria in the Apennines, of which five were written in Pelaſgic or Etruſcan characters and two in Latin. The firſt of theſe tables is thought to have been compoſed about 168 years after the taking of Troy, or 1205 years before Chriſt. By comparing the inſcription on theſe tables with the old Ionic characters, the curious have been enabled to diſcover the reſemblance.

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134 The old Ionic character.

The old Ionic character wrote from right to left continued in general uſe for ſeveral centuries: It was compoſed of the Cadmean and Pelaſgic characters, with ſome variations of form, poſition, and ſound. The Athenians continued to uſe this character till the year of Rome 350. The old Ionic was gradually improved into the new, and this quickly became the reigning mode. After the old Ionic was laid aſide the * (Βουστροφηδον) Buſtrophodon came into cuſtom, which goes backwards and forwards as the ox does with the plough. They carried the line forward from the left, and then back to the right. The words were all placed cloſe together, and few ſmall letters were uſed before the fourth century. If our curious readers would wiſh to know more of letters and alphabets, we muſt remit them to Chiſhul, Morton, Poſtelius, the great Montfaucon, Gebelin, Aſſle, &c. For our part we are chiefly concerned at preſent with the Phœnician and Cadmean ſyſtems; and on theſe perhaps we may have dwelt too long. Having now, we hope, ſufficiently proved that the Greek alphabet was derived from the Phœnician, in order to convince our curious but illiterate readers of the certainty of our poſition, as it were by ocular demonſtration, we ſhall annex a ſcheme of both alphabets, to which we ſhall ſubjoin ſome ſtrictures upon ſuch letters of the Greek alphabet as admit any ambiguity in their nature and application.

* *Pauſan.* lib 5. cap. 17.

135 The Greek alphabet derived from the Phœnician.

Α, *alpha*, had two ſounds, the one broad like *a* in the Engliſh word *all*; the other ſlender, as *e* in *end*, *ſpend*, *defend*. The Hebrews certainly uſed it ſo, becauſe they had no other letter to expreſs that ſound; the Arabs actually call the firſt letter of their alphabet *elif*; and they as well as the Phœnicians employ that letter to expreſs both the ſound of A and E promiſcuouſly. The Greeks call their letter E ψιλον, that is, E ſlender, which ſeems to have been introduced to ſupply the place of A ſlender.

Η, *eta*, was originally the mark of the *ſpiritus aſper*, and no doubt anſwered to the Hebrew ח. It is ſtill retained in that capacity in the word Ημισεον, and in words with the *ſpiritus aſper* beginning books, chapters, ſections, &c. E originally marked both the ſound of Ελιλον and Ητα; that is, it was ſometimes ſounded ſhort as at preſent, and ſometimes long, where it is now ſupplied by H. As it was found convenient to diſtinguiſh theſe two different quantities of ſound by different letters, they adopted H, the former *ſpiritus aſper*, to denote the long ſound of E, and ſubſtituted the preſent *ſpiritus aſper* [᾽] in its place.

Ι, *iota*, is the Hebrew or Phœnician *jod* or *yod*. We imagine it originally ſerved the purpoſe of both iota and ypſilon. It had two different ſounds; the one broad and full, the other weak and ſlender. The latter had the ſound of the modern υψιλον. That this was actually the caſe, appears in ſeveral monumental inſcriptions: And upon this depends the variation of ſome caſes

(s) Joſeph Scaliger's account of the origin of the Ionic letters. *Euſeb. Chron.*

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cases of the demonstrative pronoun and of the second declension.

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Ο, *omicron* or small *o*, in the original Greek had three different sounds. It sounded *o* short, as at present; and likewise *o* long, now denoted by Ω or large *O*. It likewise marked the sound of the improper diphthong ου, sounded like the English diphthong *oo*. The Ω was taken from the Phœnician vau or *V*.

Υ, *ypsilon*, we have observed before, was adopted to supply a mark for the sound of I slender.

Ζ, *zeta*, is compounded of δς Dion. Halic. however, informs us that this letter should be pronounced σδ, according to the Doric plan.

Θ, *theta*, was not known in the old Greek. It is compounded of τ and the *spiritus asper*, both which were of old written separately thus TH.

Ξ, *xi*, is compounded of γς, κς, χς. These letters, too, were originally written separately.

Φ, *phi*. This letter is compounded of β, π, and the *spiritus asper*; thus BH, PH.

Χ, *chi*, like the foregoing, is compounded of γ, κ, and the *spiritus asper* as above.

Ψ, *psi*, like some of the rest, is made up of βς, πς, which, too, were originally written in separate characters.

These observations are thrown together purely for the use of students who may not choose to penetrate into the *minutiæ*. We are sorry that the nature of the work will not permit us to extend our researches to greater length. The reader will find an ancient inscription on Plate CCCXC, in which the powers of the letters are exemplified as they were in the first stage of the Greek language. Every language, we believe, was originally composed of inflexible words; the variations which now distinguish nouns and verbs were the effects of progressive improvements. What might have been the state of the Greek language with respect to these variations in its original form, it is not now possible to discover. That it was rude and irregular, will not, we imagine, be controverted. One of the first attempts towards forming the variations, now denominated *declensions* and *conjugations*, would probably be made upon the *demonstrative* article and the *substantive* verb. This observation will be found to hold good in most polished languages. In the Greek tongue, this was evidently the method.

136 Origin and extension of the article.

The original Greek article was imported from the east. It was the Hebrew or Phœnician ה *ha*. This particle sometimes signifies *one*, and sometimes it answers to our demonstrative *the*; both in its adverbial and demonstrative capacity it imports demonstration. In the earliest stages of the two oriental languages, it was probably written apart, as *ha-melech* "the king." In process of time it came to be joined with the following word, as *Hammelech*. From this we think the Greek article was deduced. It is still retained in the Doric dialect in its pristine character. The difference between *ho* and *ha* in the eastern language is nothing. Here then we have the articles ὁ masculine and ἡ feminine. Upon these several changes were superinduced, in order to render them more useful for the purposes of language. For those changes we know of no archetype.

The Greeks then having adopted the Hebrew, or Phœnician, or Chaldean article *ha*, and changed it into *ho* for the masculine, seem to have arranged its variations in the following manner:

	Sing.	*Plu.*
Nom.	ὁ	οἱ
Gen.	τοῦ	τῶν
Dat.	τῷ	τοῖς
Acc.	τὸν	τοὺς

137 Its use in the flexion of nouns of the first and second declensions.

In the earliest stages of the Greek language, ι and υ were sounded in the same manner, or nearly so, as was observed above. The accusative was at first like the nominative; for distinction's sake it was made to terminate in ν, which letter was likewise adopted to characterize the genitive plural; ς was annexed to the dative plural, to distinguish it from the dative singular. The radical word was still without inflexion.

When the article was inflected in this manner, the process stood as follows: we take λογος for an example.

	Sing.	*Plu.*
Nom.	ὁ λογ *speech*	οἱ λογ *speeches*
Gen.	τοῦ λογ *of speech*	τῶν λογ *of speeches*
Dat.	τῷ λογ *to speech*	τοῖς λογ *to speeches*
Acc.	τὸν λογ *speech*	τοὺς λογ *speeches*

In this arrangement our readers will observe, that in the time under consideration, ω was not yet introduced; and therefore ομικρον or little ο was the same letter in the genitive plural as in the accusative singular; but in the latter case it was sounded long by way of distinction.

The article *ha*, which is still retained in the Doric dialect, was varied as follows:

	Sing.	*Plu.*
Nom.	ἁ	αἱ
Gen.	ἁς	ἁν
Dat.	ἁι	αἱς
Acc.	ἁν	ἁς

These variations differ a little from those of the masculine; and they were no doubt made for the sake of distinction, as is usual in such cases. We shall now give an example of the feminine as it must have stood before variations were introduced. We shall employ τιμη.

	Sing.	*Plu.*
Nom.	ἁ τιμ *honour*	αἱ τιμ *honours*
Gen.	ἁς τιμ *of honour*	ἁν τιμ *of honours*
Dat.	ἁι τιμ *to honour*	αἱς τιμ *to honours*
Acc.	ἁν τιμ *honour*	ἁς τιμ *honours*

Afterwards, when the Chaldean article *da* was adopted for the neuter gender, the letter ד or *d* was changed into τ, and prefixed to it; and then the Greeks, who, in their declension of adjectives, always followed the neuter gender, began to prefix it to the oblique cases.

In this manner we think the Greek nouns stood originally; the only change being made upon the article. At length, instead of prefixing that word, and expressing it by itself, they found it convenient to affix a fragment of it to the noun, and so to pronounce both with more expedition. Thus ὁς-λογ, *e.g.* became λογ-ος, τοῦ λογ became λογ-ου, and of course λογοις and λογων, &c. The *spiritus asper*, or rough breathing, was thrown away, in order to facilitate the coalition. Nouns of the neuter gender, as was necessary, were distinguished by using ν instead of ς. In Oriental words the Greeks often change ς into ν, and *vice versa*.

In this case the Greeks seem to have copied from an

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an eaſtern archetype. In Hebrew we find an arrangement exactly ſimilar. To ſupply the place of the pronouns poſſeſſive, they affix fragments of the perſonals: Thus, they write *ben-i* "my ſon," inſtead of *ben-ani*, and *debir-nu* "our words," inſtead of *debir-anu*, &c. The perſons of their verbs are formed in the ſame manner. In this way, in our opinion, the variations of the firſt and ſecond declenſions were produced.

138 In this mode of flexion the Greeks copied from the Orientals.

139 Formation of the third declenſion, and of its caſes.

After that a conſiderable number of their nouns were arranged under theſe two claſſes, there remained an almoſt infinite number of others which could not conveniently be brought into theſe arrangements; becauſe their terminations did not readily coaleſce with the articles above-mentioned. Theſe, like nouns of the neuter gender, were in a manner ſecluded from the ſociety of the two other claſſifications. It is probable that theſe for a long time continued indeclinable. At laſt, however, an effort was made to reduce them into a claſs as well as the others. All theſe excluded nouns originally terminated with ς, which appears from their genitives as they ſtand at preſent. By obſerving this caſe, we are readily conducted to the termination of the priſtine vocable. The genitive always ends in ος, which ending is formed by inſerting ο between the radical word and ς. By throwing out ο we have the ancient nominative: Thus, Τιταν, genitive Τιτανος; taking out ο we have Τιτανς, the original inflexible termination. Ανερ, genitive Ανδρος; throw out ο and you have Ανδρς. Παλλας, genitive Παλλαδος; take away ο and there remains παλλαδς. Ορνις, genitive Ορνιθος; by throwing out ο we have Ορνιθς. Αναξ, genitive Ανακτος, Ανακτς. Κρατος, genitive Κρατος, Κρατς; originally Κρατις, becauſe originally ι had the ſound of ϝ, as was obſerved above. Μιλι, genitive Μιλιτος, Μιλιτς. Ειδος, genitive Ειδος, Ειδς, the old noun. In ſhort, the genitive is always formed by inſerting ο immediately before ς, which is always the termination of the nominative; and by this rule we eaſily diſcover the noun ſuch as it was in its original form.

The dative of this declenſion was cloſed with ι *aſcriptum*; the ſame with that of the ſecond, namely, ι *ſubſcriptum*. The accuſative commonly terminates with α; but was originally ended with ν. The Romans imitated the Æolian dialect, and they commonly ended it with *em* or *im*. The Greeks, perhaps, in this imitated their progenitors, for *a* was their favourite vowel. The nominative plural ended in ες, which nearly reſembles the Engliſh plural, and was poſſibly borrowed from the Thracians. The genitive plural in all the declenſions ends in ων; the dative ends in σι, the σ being inſerted to diſtinguiſh it from the dative ſingular. When a ſtrong conſonant, which would not eaſily coaleſce with ς, comes immediately before it, that conſonant is thrown out to avoid a harſh or difficult ſound. The ſum then is; the caſes of nouns of the firſt and ſecond declenſions conſiſt of the radical word with fragments of the articles annexed, and theſe were the firſt claſſifications of nouns. The other nouns were left out for ſome time, and might be denominated *neuters*; at length they too were claſſified, and their variations formed as above. In this proceſs the Greeks deviated from the oriental plan; for theſe people always declined their nouns by particles prefixed. Whether the Greeks were gainers by this new proceſs, we will not pretend poſitively to determine. We are, however, inclined to imagine that they loſt as much in perſpicuity as they gained by variety.

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140 Greek ablative.

It is generally believed that the Greeks have no ablative; to this opinion, however, we cannot aſſent. It is true, that the dative, and what we would call the *ablative*, are always the ſame: yet we think there is no more reaſon to believe that the latter is wanting in Greek, than that the ablative plural is wanting in Latin, becauſe in that language both theſe caſes are always alike.

In the eaſtern languages there are only two genders, analogous to the eſtabliſhed order of nature, where all animals are either male or female. But as the people of the Eaſt are, to this day, ſtrongly addicted to perſonification, they ranged all objects of which they had occaſion to ſpeak, whether animate or inanimate, under one or other of theſe two claſſes. Hence aroſe what is now called the *maſculine* and *feminine* genders. The orientals knew nothing of a neuter gender, becauſe, indeed, all objects were comprehended under the foregoing claſſes. The Phœnician feminine was formed from the maſculine, by adding את, *ah*. In this the Greeks in many caſes imitated them. The Greeks and Latins left a vaſt number of ſubſtantives, like a kind of outcaſts, without reducing them to any gender; this proceſs gave riſe to the neuter gender, which imports, that ſuch ſubſtantives were of *neither gender*. This has the appearance of a defect, or rather a blemiſh, in both. Sometimes, too, they make words neuter, which, according to the analogy of grammar, ought to be either maſculine or feminine. And again, they range words under the maſculine or feminine, which by the ſame rule ought to have been neuter. In ſhort, the doctrine of generical diſtribution ſeems to have been very little regarded by the fabricators of both tongues. The beauty which ariſes from variety ſeems to have been their only object.

141 Genders.

The uſe of the article in the Greek language is, we think, rather indeterminate; it is often prefixed to proper names, where there is no need of demonſtration nor generical diſtinction. On the contrary, it is often omitted in caſes where both the one and the other ſeem to require its aſſiſtance. In ſhort, in ſome caſes it ſeems to be a mere expletive. Though both Lord Monboddo and Mr Harris have treated of this part of ſpeech, neither the one nor the other has aſcertained its proper uſe. (*See Orig. and Progr. of Language*, vol. ii. p. 53. *Hermes*, page 214. *et ſeq*).—We know not any objection to the early uſe of articles among the Greeks ſo plauſible as the total neglect of them among the Romans. But it ought to be conſidered, that after the flexions were introduced, the uſe of the article was in a great meaſure neglected. Accordingly, Lord Monboddo obſerves that it is very ſeldom uſed as ſuch by Homer, but commonly in place of the relative pronoun, ὁς, ἡ, ὁ.—Thus it would appear, that at the time when the Roman language was reduced to the Grecian ſtandard, the article was not commonly uſed by the Greeks; and of courſe the Latins never employed it. There can be no doubt but the pronoun *who*, in the northern languages, is the ſame with the Greek ὁ, and the Hebrew *hua*. This among the northern people is always

142 Farther obſervations on the article.

Exemplum Ionicarum Priscarum

Literarum ex columna, quæ in via Appia reperta, postea ad hortos Farnesianos traducta est.

ODEMI. ΘΕΜΙΤΟΝ. ΜΕΤΑΚΙΝΕSΑΙ.ΕΚ. ΤΟ. ΤΡΙΟΠΙΟ. ΗΟ

ESTIN. ΕΠΙ. ΤΟ. ΤΡΙΤΟ.ΕΝ.ΤΕΙ. ΗΟΔΟΙ. ΤΕΙ.ΑΠΠΙΑΙ. ΕΝ ΤΟΙ

ΗΕΡΟΔΟ. ΑΓΡΟΙ. ΟΑΑΡ.ΛΟΙΟΝ. ΤΟΙ. ΚΙΝΕSΑΝΤΙ. ΜΑΡΤVS

ΔΑΙΜΟΝ. ΕΝΗΟΔΙΑ.ΚΑΙ. ΗΟΙ. ΚΙΟΝΕS.ΔΕΜΕΤΡΟS

ΚΑΙ.ΚΟΡΕS. ΑΝΑΘΕΜΑ. ΚΑΙ.ΘΟΝΙΟΝ. ΘΕΟΝ. ΚΑΙ.

Shanscrit Alphabet

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
ă or ĕ	*ā*	*ĕ*	*ē*	*ŏ*	*oo*	*ru*	*rū*	*lŭ*	*lrū*	*aĕ*	*ăi*	*ō*	*au*	*ūi*	*ah, or, ch*

Connected Vowels

क का कि की कु कू कृ कॄ कॢ कॣ के कै को कौ कं कः

Consonants

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ	द
kĕ	*khĕ*	*gu*	*ghu*	*n or ngĕ*	*chi*	*chha*	*ju*	*jha*	*nya*	*tă*	*thă*	*de*	*dhe*	*nu*	*tĕ*	*the*	*dĕ*

ध	न	प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह	क्ष	ज्ञ
dhĕ	*ne*	*pu*	*pha*	*bĕ*	*bhe*	*mĕ*	*yĕ*	*rŭ*	*lĕ*	*wĕ*	*sa*	*sha*	*zh*	*kha*	*x*	*jnya or gya*

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ways a relative, which affords a presumption that the Greeks originally used the article in the same manner as we do at present. The fact is, that the articles having once got into vogue, were often positively used as mere expletives to fill up a gap; and that, on the other hand, when there was no occasion for pointing out an object, it being fully determined by the tenor of the discourse, it was often omitted.

143 Adjectives

In forming adjectives, they followed the same plan that they had done with substantives. Their great effort was to make their adjectives agree with their substantives in gender, number, and case. This arrangement improved the harmony of speech; and nothing could be more natural than to make the word expressing the quality correspond with the subject to which it belonged.

As adjectives denote qualities, and thus are susceptible of degrees, nature taught them to invent marks for expressing the difference of these degrees. The qualities may exceed or fall below each other by almost numberless proportions; it was, however, found convenient to restrict these increases and decreases to two denominations. The positive is, properly speaking, no degree of comparison at all; therefore we need only point out the formation of the comparative and superlative.

The former is generally thought to be fabricated, by first adding the Hebrew word יתר, *excellent*, to the positive, and then affixing the Greek termination ος; and the latter, by affixing the Syrian word *tath* and the syllable ος, in the same manner.

144 Greek numerals.

Every nation, even the most uncivilized, have early acquired the notion of number. Numerical characters and names are the same in many different languages. These terms were discovered, and in use, long before grammar came to any perfection; and therefore remain either inflexible or irregular. The first way of computing among the Greeks was by the letters of the alphabet; so that Α signified *one* and Ω *twenty-four*: in this manner the rhapsodies of Homer are numbered; and so are the divisions of some of the Psalms, as is generally known. But a more artificial plan of computation was obviously necessary. They divided the letters of the alphabet into *decades* or tens, from A to I = 10. To express the number 6, they inserted Ϛ *baw* = 6; so that by this means the first decade amounted to 10. In the next decade every letter increased by tens, and so P denoted 100. In this decade they inserted ϟ κοππα = 90. In the third, every letter rose by 100; so that ϡ σαμπι = 900. By inserting these three Phœnician characters they made their alphabet amount to 900. To express chiliads or thousands, they began with the letters of the alphabet as before; and to make the distinction, they placed a dot under each character, as the units, tens, hundreds, were distinguished by an acute accent over them.

But in monumental inscriptions, and in public instruments, a larger and more lasting numerical character was fabricated. They began with I, and repeated that letter till they arrived at Π = 5. This is the first letter of πεντε 5. Then they proceeded, by repeating I till they came to 10 Δ, the first letter of δεκα, 10. Then they repeated Δ over and over, so that four Δ = 40. To express 50, they used this method; they inclosed Δ in the belly of Π = 50, Π[H] = 500, Π[M] = 50,000, &c. Often, however, X signifies 1000, and then we have δις χιλιοι, 2000, τρις χιλιοι 3000; and so of the rest.

Greek Language.

145 Pronouns.

The word *pronoun* signifies a word placed instead of a noun or name; and indeed the personal pronouns are really such: this needs no explication. The pronoun of the first person is one of those words which have continued invariable in all languages; and the other personals are of the same character. The relatives, possessives, demonstratives, and gentiles, are generally derived from these, as may be discerned by a very moderate adept in the language. Our readers will therefore, we hope, easily dispense with our dwelling upon this part of speech.

146 Greek verbs, how formed.

Verb. In most ancient languages, verbs, according to the order of nature, have only three tenses or times, namely, the *past*, *present*, and *future*. The intermediate tenses were the invention of more refined ages.— The Greek, in the most early periods, had no other tenses but those above-mentioned. The manner of forming these we shall endeavour to point out, without touching upon the nature of the rest, since an idea of them may be acquired from any common grammar.

We have observed above, that the flexion of nouns of the first and second declensions are formed by annexing fragments of the articles to the radical words; and that the variation of the tenses were produced by joining the substantive-verb, according to the same analogy. Every Greek verb was originally an inflexible biliteral, triliteral, quadriliteral or dissyllabic radix. The variations were formed a long while after in the manner above intimated.

The Greeks had their substantive or auxiliary verb, from the Phœnician or Chaldean verb היה, *fuit*. This verb, taking away the gentle aspirate from both beginning and end, actually becomes ει. This vocable the Greeks brought along with them from the East, and manufactured after their own manner, which appears to have been thus:

Pref. εω, εεις, εε, εομεν, εετε, εοσι,
Cont. ω, εις, ει, ουμεν, ειτε, ουσι,
Fut. εσω, εσεις, εσει, εσομεν, &c.

We place οσι in the third person plural, because for many centuries ομικρον supplied the sound of the diphthong ου. By these variations it will appear that the radical verb was rendered capable of inflexion. We have observed that Greek verbs were a collection of biliteral, triliteral, or quadriliteral, radical words.— The following may serve for examples: τι, λεγ, Μαθ, τυπ, ϕαν, ταν, ϕατ, Δαμ, Δηλ, Δικ.

These radicals are taken at random; and we believe our Grecian student, by adding the terminations, will readily find them all significant verbs. With these radicals, then, and the substantive-verb, we suppose the present and future tenses were formed.

147 Original present that which is now the second future.

But it is now generally admitted that the modern present was not the original one of the verb. The second, or Attic future, appears plainly to have been the most ancient present. When the language was improved, or rather in the course of being improved, a new present was invented, derived indeed from the former, but differing widely from it in its appearance and complexion. Upon this occasion, the old present

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was degraded, and inſtead of intimating what was *doing at preſent*, was made to import what was immediately to be done hereafter. By this means, γραφω, contracted into γραφῶ, *I am writing*, came to intimate *I am juſt going to write*. This change was probably made for the ſake of enriching the language, for variety, for energy. Thus, τυπτω contracted τυπτῶ became τυπτω, τιπῶ, τιπτω, &c. According to this theory, we find, that ſuch verbs as now have no ſecond future retain their original form, only the circumflex has been removed in order to accommodate them to the general ſtandard. Grammarians have now choſen the three characteriſtic letters of active verbs from the preſent, firſt future, and perfect. The true characteriſtic of the original verb was that of the preſent ſecond future. Many verbs are now deſtitute of that tenſe, becauſe, ſince the invention of the new preſent, thoſe have fallen into diſuſe.

148 Formation of the modern preſent,

Let us now take the verb λεγω, *dico*, in order to make a trial; and let us write the radix and the auxiliary, firſt ſeparately, and then in conjunction: Thus,

λεγ-ω, λεγ-εις, λεγ-ει, λεγ-ομεν, λεγ-ετε, λεγ-ουσι. Then we will have contracted λεγῶ, λεγεῖς, λεγεῖ, λεγοῦμεν, λεγεῖτε, λεγοῦσι. Here, we believe, every thing is ſelf-evident.

The Engliſh would run thus: Saying *I am*, ſaying *thou art*, ſaying *he is*, &c. At firſt the radix and the auxiliary were pronounced ſeparately, as we do our helping verbs in Engliſh, and would have been written in the ſame manner had words been then diſtinguiſhed in writing.

149 Firſt future, and

The preſent firſt future occupied the ſame place that it now does, and concurred in its turn to complete the future in conjunction with the radix. That the ſubſtantive verb was inflected in the manner above laid down, is obvious from its future middle ἐσομαι, and from the future of the Latin verb *ſum*, which was of old *eſo*, *eſis*. &c. Verbs in λω, μω, νω, ρω, often take σω in the firſt future. See *Fæd. Cret. ap. Marm. Oxon.* I. 67. Verbs in λω and ρω aſſume σ by analogy, as κελλω, κελσω, *Eurip. Hecub.* v. 1057. κελσαι *Hom. Od.* x. v. 511. τιλλω, τιλσω, *unde* τιλσον, *Il.* x. v. 707. ορω, ορσομαι, *Pind. Nem. Od.* 9. *Duolec.* 2. τειρω, τειρσει, *Theoc. Idyll.* 22. v 62. In fine, the Æolic dialect after the liquids often inſerts σ.

It muſt be obſerved, that the Greeks, in order to accelerate the pronunciation, always throw out the ε and ο, except in verbs ending in αω, ιω, ουω: where they generally change them into η and ω. When the laſt letter of the radix can coaleſce with σ after ε is thrown out, they transform it, ſo as to anſwer that purpoſe; if not, they ſometimes throw it out. We ſhall once more take λεγω for an example:

λεγ-εσω, λεγ-εσεις, λεγ-εσει, &c.

Throwing out ε, it would ſtand λεγ-σω, λεγ-σεις, &c. by changing γς into ξ it becomes λεξω. Λ θ and σ cannot coaleſce with σ, therefore they throw them out: thus, λαθω, future firſt ασω; πλησθω, future firſt πλησω; λυτω, λυσω, &c.

Theſe are the general rules with reſpect to the formation of the preſent and future of active verbs in the earlieſt ſtages of the Greek language. The limits preſcribed will not allow us to purſue theſe conjectures; but the reader may, if he thinks proper, carry them a great way.

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150 Præterite tenſes.

The præterite tenſe falls next under conſideration. If we may truſt analogy, this, as well as the other two, muſt have owed its conformation to the radix of the verb, and ſome other word fitted to eke out its terminations. It has been thought by ſome critics, that this addition was taken from the Hebrew word היה; and we ſhould be of the ſame opinion did not another auxiliary preſent itſelf nearer home, which appears to us much more congruous to ſuch a purpoſe. Perhaps, indeed, the people from whom we ſuppoſe it borrowed, derived it from the eaſtern quarters. We have already obſerved, that the Thracians were maſters of a great part of Greece in the very earlieſt ages. At that time they were a polite and learned people. From them a conſiderable part of the Greek language was derived. If, therefore, we ſhould find a word in their language employed for the ſame purpoſe, and accommodated to coaleſce with the radical verb, we feel ourſelves very much inclined to prefer ſuch a word.

151 Origin of the auxiliary verb.

The word *ha* pervades many different languages as an auxiliary verb. From it we have the Italian *ho*, the Spaniſh *he*, the French *ai*; and in one ſhape or other it appears in all the German and Scandinavian dialects. It is the Gothic auxiliary; and, we believe, it forms the termination of the perfect active of the firſt conjugation in the Latin tongue: For there *am* is the radix of *amo*; in the præterite *am-avi*, *amavi*: and the præterperfect *am hav eram*, i. e. *amaveram*, compounded of *am*, *hov*, and *eram*, the imperfect of the indicative of the ſubſtantive verb. This proceſs, in the formation of the præterite of Latin verbs, will ſcarce be queſtioned, and forms certainly a preſumptive proof that the Greeks purſued the ſame line. From this verb is likewiſe derived the Latin *habeo*, by changing *v* into *b*, which are indeed the ſame letter. Our readers, after this detail, will not be ſurpriſed if we ſhould now hazard a conjecture, and declare it as our opinion, that this ſame Gothic auxiliary *ha* is actually the additional part of the præterite of Greek verbs, and that part upon which the conjugation depends.

In forming this combination between the radix and the auxiliary, the Greeks were obliged to fabricate ſeveral devices. As often as the laſt letter of the radix could not unite with the aſpirate in *ha*, they metamorphoſed it into one of the double letters, which are capable of coaleſcing with it. In the verb λεγω, γ was changed into χ; thus, λεγ *ha* became λεχα, τυπτω præterite τυπ *ha*, was combined into τυφα. In verbs which had a radix that would not admit this conjunction, they hardened the *h* into κ, as in τιω, præterite τι-κα, Ακου-κα. Many other ways were contrived to facilitate this reunion. Theſe are detailed in every Greek grammar, and ſo need not be mentioned.—What has been ſaid with reſpect to this configuration, we offer as a pure conjecture, without the moſt remote intention of obtruding it upon our readers.

If it is admitted, that the auxiliary *ha* formed the conjugating termination of the active verb among the Greeks, it will likewiſe be admitted, that the radical verb and the other made originally two diſtinct words: that, according to this ſcheme, the præterite would

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proceed thus, λιγ *ha*, ſaid *I have*; λιγ *has*, ſaid *thou haſt*; λιγ *he*, ſaid *he hath*, &c. This proceſs to us appears rational, elegant, and advantageous. The pluperfect was not then invented, and therefore it does not come under our conſideration. The other tenſes were all deduced from thoſe deſcribed; and in forming theſe intermediate diſtinctive tenſes, we believe that both critics and grammarians, and perhaps philoſophers too, were employed. See GRAMMAR.

The eaſtern nations have diverſified their verbs, by affixing fragments of the perſonal pronouns to the radix, by which they gained only the advantage of exhibiting the genders of the perſons engaged in being, acting, and ſuffering; but a perpetual repetition of theſe was unavoidable. The Greeks, by their artificial combination of the radix with the two auxiliaries, avoided the neceſſity of repeating their perſonal pronouns, as we and the other modern inhabitants of Europe are obliged to do; and at the ſame time, by diverſifying the terminations of their nouns and verbs, wonderfully improved the beauty and harmony of their language. The arrangement above inſiſted on is ſo very different from that of the orientals, and ſo entirely Gothic, that we think there can be no doubt that the Greeks borrowed this manœuvre from the Thracians. Every perſon moderately acquainted with the Greek language will, upon examination, diſcover a wonderful coincidence between the ſtructure, idioms, and phraſeology, of the Engliſh and Greek languages: ſo many congenial features muſt engender a ſtrong ſuſpicion that there once ſubſiſted a pretty intimate relation between them.

In the preceding deduction, we find ourſelves obliged once more to differ from the very learned author of the *Origin and Progreſs of Language*. As we took the liberty to queſtion his originality of the Greek language, and at the ſame time preſumed to attack the goodly ſtructure raiſed by philoſophers, critics, and grammarians; ſo we now totally differ from that learned writer as to his theory of the creation of verbs out of the inhabile matter of αω, ιω, &c. This whole fabric, in our opinion, leans on a feeble foundation.

The apparatus of intermediate tenſes, of augments, derivation of tenſes, with their formation, participles, and idiomatical conſtructions, and other eſſentials or appendages, we omit, as not coming within the verge of the diſquiſition.

157 Derivation and formation of the middle voice,

The derivation and formation of the middle and paſſive voices, would certainly afford matter of curious ſpeculation; but the labour neceſſary to inveſtigate this connection would greatly overbalance the benefit expected.

However, to complete our plan, we ſhall ſubjoin a few ſtrictures with reſpect to the formation of the middle-voice, which was, in our opinion, immediately formed from the active.

We have ſeen already, that the active voice in its original ſtate was formed by annexing fragments of the ſubſtantive or auxiliary verb to the radix. The ſame economy was obſerved in fabricating the flexible parts of the verb of the middle voice. To demonſtrate this, we ſhall firſt conjugate the preſent tenſe of the auxiliary paſſive upon the principles above laid down.

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Preſent, Εμαι, ισαι, ιται, ιμεθα ιεσθε, ιονται. Such was the paſſive-preſent of the auxiliary. We ſhall now take our example from the verb τυπτω; ſecond future τυτ-ισομαι, *ſtruck I am*, τυτ-ισαι, *ſtruck thou art*, τυτ-ιται, *ſtruck he is*, &c. contracted τυτουμαι, τυτη, τυτιται. The conjunction and formation here is obvious. Perhaps, in the ſecond perſon, σ was inſerted, which, however, is thrown out in the proceſs of the perſons. The future middle is clearly formed, by affixing the future paſſive of the verb ειμι, only as η was introduced into the language for ι long, it was generally (τ) ſubſtituted inſtead of that vowel in verbs ending in αω and ιω, and ω for ο in verbs ending in οω; the two vowels ι and ο being originally long as well as ſhort, till η was adopted to denote the long ſound of the former, and ω that of the latter. In many verbs, before the conjunction of the radix and auxiliary, ι was thrown out: thus, τυτ-ισομαι became τυψομαι, λιγ-ισομαι, λιξομαι, &c. Plate CCCLXC.

The præterite was deduced from that of the active by a very ſlight variation, ſo trifling, indeed, that it need not be mentioned; only we may obſerve, that the aſpirate *h* is never retained in this tenſe, which originally ſeems to have been the only diſtinguiſhing character by which that tenſe of the middle-voice differed from the ſame tenſe of the active.

From the ſtrict analogy between the mode of forming the three primary tenſes of the active and middle voice, we are led to ſuſpect that what is now the middle was originally the paſſive voice.

The immediate formation of the former, by annexing the paſſive auxiliary, is obvious. The middle voice ſtill partakes of the paſſive ſignification, ſince it has ſometimes a paſſive, though more frequently an active. There are ſeveral parts of the preſent paſſive quite analogous to the ſame tenſes in the middle: and, laſtly, it is the common progreſs, in the courſe of improvement, to proceed ſtep by ſtep, and by approximation. What is moſt ſimple and eaſy is the firſt object, then ſucceeds what is only a little more difficult, and ſo on till we arrive at the laſt ſtage, when human ingenuity can go no farther. Now, it will readily be admitted, that the paſſive voice is much more embarraſſed and intricate in its texture than the middle; and, therefore, the former ſhould have been poſterior in point of time to the latter.

We are well aware, that the very learned Kuſter, and moſt other moderns, deeply ſkilled in the origin, progreſs, and ſtructure, of the Greek language, have thought otherwiſe. The general opinion has been, that the Greek middle voice anſwered exactly to the Hebrew conjugation *hithpachal*, and in its priſtine ſignification imported a reciprocality, or when the *agent acts upon itſelf*. For our part, we only intended a few hints upon the ſubject, which our learned readers may purſue, approve, or reject, at pleaſure.

If we might pretend to inveſtigate the formation of the paſſive voice, we ſhould imagine that the modern

(τ) We ſay generally, becauſe in verbs ending in ιω, the ι is ſometimes retained, as τιλιω, τιλισω, αχθ-ισω.

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dern present was formed from the ancient one, by inserting such letters as were found necessary for beauty, variety, energy, &c.; the first future from the second future middle of the verb τιπτω, once θιω. This future is θησομαι; and, joined to the radix, always occupies that place, τυ-θησομαι, τυλιθησομαι, γλιχ-θησομαι, τυρθησομαι, and so of the rest: whether μαι, σαι, ται, which occur so frequently as the terminations of the middle and passive voices, are fragments of some obsolete verb, we will not pretend to determine.

153 And of the passive.

From verbs in αω, εω, οω, υω, are formed verbs in μι; which in the present, imperfect, and second aorist, as it is called, only have a different form, by assuming αι with a long vowel preceding it, in the present active; which vowel is preserved in each person singular. This collection of irregular verbs seems to be formed from the verb υημι, which in some dialects might be νημι. Indeed the imperfect νν, ης, ν, seems to imply as much: in this, however, we dare not be positive.

In the whole of this analysis of the formation of verbs, we have laid down what to us appears most plausible. That metaphysical critics may discover inaccuracies in the preceding detail we make no doubt; but our candid readers will doubtless reflect, that no language was ever fabricated by philosophers, and that the elements of language were hammered out by peasants, perhaps by savages. Critics have created a philosophy of language we admit, and have a thousand times discovered wonderful acuteness and ingenuity in the mechanism of words and sentences, where the original onomathetæ never apprehended any, and which possibly never existed but in their own heated imagination. If our more enlightened readers should find any thing in the preceding detail worthy their attention, so much the better; if the contrary should happen, we presume they will take up with the hackneyed system. We have all along neglected the dual number, because it regularly follows the type of the other numbers.

Be that as it may, before we drop this subject we must take the liberty to subjoin an observation or two with respect to the consequences of the practice of new-modelling the present, and of course the imperfect, tenses of verbs. 1st, After this arrangement they commonly retained all the other tenses exactly as they had stood connected with the primitive verb: this needs no example. 2d, They often collected the tenses of verbs, whose present and imperfect were now obsolete, in order to supply this defect. Thus we have ειπ-ον, ενεγκα, ηνεγκα. 3d, They often formed present and imperfect tenses without any other tenses annexed: The poets in particular seem to have fabricated these two tenses at pleasure.

If this procedure was convenient for the poets, it was certainly most incommodious with respect to the vulgar, as well as to foreigners who had an inclination to learn the language. The vulgar, some ages after Homer and Hesiod, must have found it as difficult to understand their poems as our people do to comprehend those of Chaucer and Spenser. By this disposition, too, the etymology of verbs was almost entirely confounded. The present second future being, as has been observed, the ancient present, the attention of the curious etymologist was naturally diverted to the modern present, where it was utterly impossible to discover the radical word. A few examples will elucidate this point: τειν-ω, *to stretch, to extend*, old present τανυω; ταν is the radix, which at once appears to be a Persian word signifying *a large tract of country*. Hence *Mauritania* "the land of the Maur," Aquitania, Bretania; and with s prefixed Hindo-stan, Chusi-stan, Turque-stan. The obsolete verb οτω, whence οπτομαι, is evidently derived from *oph*, an Egyptian name of the moon: φαινω, second future φανω, *to shew*, from the Egyptian word *phan* or *pan*, a name of the sun: τυπτω, future second τυπω; τυπ is obviously the offspring of בן *thph*, "a drum or timbrel," from beating or striking, &c. In such etymological researches, the student must be careful to turn the Ionic η into the Doric α; because the Dores were latest from the coast of Palestine, and consequently retained the largest share of the Phœnician dialect: thus χαιρω, *to rejoice*, turning η into α becomes χαιρω. This word, throwing away the termination, becomes *gath*, plainly signifying a *wine press* (u). It is likewise to be observed, that the Æolians often change α into υ, as συρξ instead of σαρξ, &c.

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It is not our intention to enter into the arrangement and peculiar constructions of the Greek language. There is, however, one, which we cannot well pass over in silence. As that tongue is destitute of those words which the Latins call *gerunds*, to supply this defect they employ the infinitive with the article prefixed; thus, Εις το ειναι αυτους φιλους, *in order to their being friends*; απο τω ἑλεσθαι αυτους βασιλεα, *from their having elected a king*; Εκ τη απο φευγειν αυτης εκτης πολεος, *from their flying out of the city*. In these phrases the infinitive is said to assume the nature of a substantive noun; agreeing with the article before it, exactly as if it were a noun of the neuter gender. Idioms of this kind occur in our own tongue; only with us the verb, instead of being expressed in the infinitive, is turned into the participle. According to this arrangement, the first of the preceding phrases, which, according to the Greek, would stand *toward to be friends*, in English is, *in order to their being friends*. This anomaly, then, if indeed it be such, is of no manner of consequence. The French, if we are not mistaken, would express it in the very same manner with the Greek, that is, *pour etre amis*.

154 Greek infinitives used as nouns.

From treating of verbs, we should naturally proceed to the consideration of adverbs, which are so denominated, because they are generally the concomitants of verbs. Every thing relating to that part of speech, in the Greek tongue, may be seen in the Port Royal or any other Greek grammar. Instead therefore of dwelling upon this beaten topic, we shall hazard a conjecture upon a point to which the critics in the Greek tongue, as far as we know, have not hitherto adverted.

The most elegant and most admired writers of Greece, and especially Homer, and after him Hesiod, abound with small particles, which appear to us pure expletives, created as it were to promote harmony, or fill up a blank without sense or signification. How those

155 Greek particles of oriental extraction.

(u) Hence it came to signify rejoicing, from the mirth and revelry attending the treading of the vine-press.

thoſe expletive particles ſhould abound in that language beyond any other, we think, is a matter not eaſy to account for. It has been ſaid by the Zoili, that if you extract theſe nonentities from the poems of that bard, *qui ſolus meruit dici poeta*, a *magnum inane*, a mighty blank would be left behind. We would willingly do juſtice to that pigmy race of words, and at the ſame time vindicate the prince of poets from that groundleſs imputation. Plato likewiſe, the prince of philoſophers, has been often accuſed of too frequently employing theſe ſuperfluous auxiliaries.

Thoſe particles were no doubt imported from the eaſt. It would be ridiculous to imagine that any deſcription of men, however enthuſiaſtically fond they might be of harmonious numbers, would ſit down on purpoſe to fabricate that race of monoſyllables purely to eke out their verſes; mere ſounds without ſignificancy. In the firſt place, it may be obſerved, that there is a very ſtrict connection among the particles of all cognate languages. To this we may add, that the not underſtanding the nature, relations, ſignification, and original import of thoſe ſeemingly unimportant terms, has occaſioned not only great uncertainty, but numberleſs errors in tranſlating the ancient languages into the modern. The Greek language in particular loſes a conſiderable part of its beauty, elegance, variety, and energy, when theſe adverbial particles with which it is replete are not thoroughly comprehended. An exact tranſlation of theſe ſmall words, in appearance inſignificant, would throw new light not only on Homer and Heſiod, but even upon poets of a much poſterior date. Particles, which are generally treated as mere expletives, would often be found energetically ſignificant. It is, however, altogether impoſſible to ſucceed in this attempt without a competent ſkill in the Hebrew, Chaldaic, Arabian, Perſian, and old Gothic languages. We ſhall here take the liberty to mention a few of theſe particles which are moſt familiar, one or other of which occur in almoſt every line of Homer, and which we believe are either not underſtood or miſunderſtood. Such are Δα, δη μεν νυτοι, μαν, γε, ιρι, αεα, ρα, γων. Δα is nothing elſe but the Chaldaic particle δα, the parent of the Engliſh *the*. It likewiſe ſignifies *by turns, in your turn:* δη is the ſame word in the Ionic dialect; μεν is a particle of the Hebrew affirmative אמן *amen, fides, veritas.* Μαν, a kind of oath by the moon called *mana*, almoſt over all the eaſt; hence Dor. μανα; γε, an oath by γεα, that is, *the earth;* αεα, another oath by the ſame element, probably from the oriental word of the ſame import; ρα is a fragment of αρα mentioned before; γων, of για the *earth*, and Ον or Ων, an Egyptian name of the ſun; Ως *as*, a particle which pervades all the dialects of the Gothic language. In this manner we believe all theſe ſmall words that occur ſo frequently in the Greek tongue, and which have hitherto been held inexplicable, may be eaſily rendered in ſignificant terms: and were this done, we believe they would add both beauty and energy to the clauſes in which they ſtand. But this diſcuſſion muſt be left to more accompliſhed adepts.

156 Prepoſitions,

We ſhall not explain the nature of prepoſitions, becauſe we are convinced that few people will take the trouble to peruſe this diſquiſition who are not already acquainted with their import in language. The Greek prepoſitions are eighteen in number, which need not be enumerated here. Moſt of theſe might be eaſily ſhown to be particles, or fragments deduced from oriental or Gothic words. The uſe of theſe words is to connect together terms in diſcourſe, and to ſhow the relation between them. In languages where, as in Engliſh, all theſe relations are expreſſed without any change on the termination of the nouns to which they are prefixed, the proceſs is natural and eaſy. The whole is performed by juxtapoſition. But in the Greek and Latin tongues, this effect is produced, partly by prefixing prepoſitions and partly varying the terminations of nouns. Had the Greeks been able to intimate all thoſe relations by varying the terminations, or had they multiplied their prepoſitions to ſuch a number as would have enabled them to expreſs theſe relations without the caſual variations, as the northern languages have done; in either caſe their language would have been leſs embarraſſing than it is in its preſent ſtate. According to the preſent arrangement both prepoſitions and the caſual variations are uſed promiſcuouſly to anſwer that purpoſe; a method which appears to us not altogether uniform. Though this plan might occaſion little embarraſſment to natives, it muſt, in our opinion, have proved ſomewhat perplexing to foreigners. The difficulty would be, as to the latter, when to adopt the one and when the other expedient.

Another inconveniency ariſes from the exceeding ſmall number of prepoſitions in that language, which bear too ſmall a proportion to the great variety of relations which they are appropriated to intimate. This deficiency obliged them often to employ the ſame prepoſition to denote different relations: For inſtance, Επι intimates, 1ſt, *upon;* as επι τυ λιθυ, *upon the ſtone;* and then it takes the genitive. 2d, It denotes *near upon;* as επι τῳ λιθῳ, and then it governs the dative. 3d, The ſame prepoſition ſignifies *motion towards;* as Επεσεν επι τον λιθον, *he fell upon the ſtone.* In theſe inſtances the ſame prepoſition intimates three different relations; and, which is ſtill more embarraſſing, each of theſe requires a different caſe. The difficulty in this inſtance is ſo conſiderable, that even the moſt accurate of the Greek writers themſelves often either forget or neglect the true application. Many examples of this might be adduced, did the limits aſſigned us admit ſuch illuſtrations. Every man who has carefully peruſed the Grecian authors will readily furniſh himſelf with examples.

157 Irregularly uſed,

Again, ſome prepoſitions, which indicate different relations, are prefixed to the ſame caſe. Thus, Εξ ſignifies *from;* as, εκ Διος Αρχωμεσθα, *from Jupiter we begin;* απ εμου βιου, *from my life*, or *my courſe of life;* προ των θυρων, *before the doors;* προ νικης εγκωμιον, *an encomium before the victory:* Αντι αγαθων αποδιδοναι κακα, *to render evil for good:* αντι σου, *againſt you.* In theſe examples, and indeed every where, thoſe prepoſitions intimate different relations, and yet are prefixed to the ſame caſes. Sometimes the ſame prepoſition ſeems to aſſume two oppoſite ſignifications: this appears from the prepoſition αντι juſt mentioned, which intimates both *for, inſtead of*, and *againſt* or *oppoſite to.*

What has been obſerved with reſpect to the prepoſitions above mentioned, the reader will readily enough apply to Κατα, Μετα, Δια, περι. Theſe incongruities certainly imply ſomething irregular; and ſeem to intimate

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mate that thoſe anomalies were ſo deeply incorporated with the conſtitution of the language, that the ſubſequent improvers found it impoſſible to correct them. Indeed to prefix a prepoſition to a caſe already diſtinguiſhed by the affixed termination, appears to us a ſuperfluity at leaſt, if not an abſurdity; for certainly it would have been more natural to have ſaid ἐκ Διὸς ἀρχόμεθα, than ἐκ Διὸς ἀρχόμεθα. Some very learned men, who have inquired into *the origin of language*, have been of opinion that prepoſitions were the laſt invented ſpecies of words. If this opinion is well founded, we may ſuppoſe (and we think that this ſuppoſition is not altogether improbable) that the caſual terminations of the Greek language were firſt affixed to the radix, in the manner above exhibited; and that prepoſitions were afterwards fabricated and prefixed to the caſes already in uſe.

The ſyntax or conſtruction of the Greek language does not, according to our plan, come within the compaſs of our preſent inquiry. This the curious Greek ſtudent will eaſily acquire, by applying to the grammars compoſed for that purpoſe. We have already hazarded a few conjectures with reſpect to the formation of the moſt important and moſt diſtinguiſhed claſſes of words into which it has been divided by the moſt able grammarians, without, however, deſcending to the minutiæ of the language. As prepoſitions are the chief materials with which its other words, eſpecially verbs, are compounded, we ſhall briefly conſider the order in which they probably advanced in this proceſs.

158 Uſed in compoſition.

Complex ideas are compounded of a certain number or collection of ſimple ones. Of thoſe complex notions, ſome contain a greater and ſome a ſmaller number of ſimple conceptions. In language, then, there are two ways of expreſſing thoſe complex ideas, either by coining a word to expreſs every ſimple idea ſeparately, according to the order in which they ſtand in the mind; or by trying to combine two or more ſimple terms into one, and by that method to intimate one complex idea by one ſingle word. The Arabians, notwithſtanding all the boaſted excellencies of their language, have never arrived at the art of compounding their words, in order to anſwer this noble purpoſe; and the ſiſter dialects are but ſlenderly provided with this ſpecies of vocables. The Greeks, of all other nations (except perhaps thoſe who ſpake the Shanſcrit language), are unrivalled in the number, variety, propriety, elegance, energy, and expreſſion of their compound terms. The Greeks, like the Arabians, in the earlieſt ſtages of their language, had only a collection of radical diſjointed words, conſiſting of the jargons of the aboriginal Greeks, of the Pelaſgi, Thracians, &c. How theſe words were arranged and conſtructed, we have no data remaining upon which we can found a critical inveſtigation. We muſt therefore remain ſatisfied with ſuch probable conjectures as the nature of the caſe, and the analogy of the language, ſeem to ſuggeſt.

The prepoſitions were originally placed before the nouns, whoſe relations they pointed out. For example, let us take the ξυγκατέθνησκετο τοις ἄλλοις, *he died along with the reſt*, or *he died out of hand along with the others*. Theſe words were arranged thus: ἀνεθνησκεν συν τοις ἄλλοις; and ἀπο-θνησκειν συν τοις ἄλλοις. In this manner the parts of every compound word were placed ſeparately, at leaſt as much as other words which had no connection.

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159 The firſt compound words in Greek.

The firſt compound words of the Greek language were the radical nouns with the article, and the radical part of the ſubſtantive or auxiliary verb. The ſucceſs of this experiment encouraged them to attempt the ſame in other words. By this noble invention they found themſelves able to expreſs, in one word, with eaſe and ſignificancy, what in other languages, and formerly in their own, required a tedious ambages or circumlocution. In proceſs of time, as their language was gradually mellowed, they increaſed the number of their compounds, till their language, in that reſpect, infinitely excelled all its parent dialects. In this proceſs they were careful to unite ſuch letters as not only prevented aſperity and difficulty of pronunciation, but even promoted harmony and elegance. But this was the labour of poſterior ages.

The Greeks were entirely ignorant of the derivation or etymology of their language: for this we need only conſult Plato's Cratylus, Ariſtotle's Rhetoric, Demetrius Phalereus, Longinus, &c. In deducing patronymics, abſtracts, poſſeſſives, gentiles, diminutives, verbals, &c. from radicals of every kind, they have ſhown the greateſt art and dexterity. Examples of this occur almoſt in every page of every Greek author. But this extended no farther than their own language; every foreign language was an abomination to the Greeks. But more of this in the ſequel.

160 Original materials of the Greek language;

The original materials of the Greek tongue were undoubtedly rough and diſcordant, as we have deſcribed them above. They had been collected from different quarters, were the produce of different countries, and had been imported at very diſtant periods. It would therefore be an entertaining, if not an inſtructing, ſpeculation, if it were poſſible to diſcover by what men and by what means this wonderful fabric was founded, erected, and carried to perfection. The writers of Greece afford us no light. Foreigners were unacquainted with that originally inſignificant canton. Every thing beyond Homer is buried in eternal oblivion. Orpheus is indeed reported to have compoſed poems; but theſe were ſoon obliterated by the hand of time. The verſes now aſcribed to that philoſophical hero are none of his *. Linus wrote, in the Pelaſgic dialect, the atchievements of the firſt Bacchus; Thamyris the Thracian wrote; and Pronapides the maſter of Homer was a celebrated poet. The works of all theſe bards did not long ſurvive; and it is a certain fact that the Greek tongue was highly poliſhed even more early than the age in which theſe worthies flouriſhed. Homer, no doubt, imitated their productions, and ſome are of opinion that he borrowed liberally from them. The Greeks knew no more of the original character of their language than of the original character and complexion of their progenitors. They allowed, indeed, that their language was originally barbarous and uncouth; but by what means or by what perſons it was poliſhed, enriched, and finally arranged, was to them an impenetrable ſecret.

* *Pauſan.* lib. 1. cap. 22.

We have already demonſtrated that the Ionim or aborigines of Greece were a race of barbarians; that conſequently their language, or rather their jargon, was of the ſame contexture. The Pelaſgi found both the

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the people and their ſpeech in this uncultivated ſtate. Theſe people arrived in Greece about the year before Chriſt 1760. It was then that the language of Greece began to be cultivated. Before the age of Homer the work ſeems to have been completed. Nothing of conſequence was afterwards added to the original ſtock; on the contrary, not a few moieties were deducted from the Homeric treaſure. The Pelaſgi, as was ſaid before, arrived in Greece *an. ant. Chr.* 1760. Homer is thought to have been born *an. ant. Chr.* 1041; conſequently the cultivation of the Greek tongue was completed in a period of about 700 years. But upon the ſuppoſition that Orpheus, Linus, Tamyris, &c. wrote long before Homer, as they certainly did, that language was arrived nigh the ſtandard of perfection two centuries before; by which computation the period of its progreſs towards its ſtationary point is reduced to 500 years. But as the Pelaſgi were a colony of foreigners, we ought to allow them one century at leaſt to ſettle and incorporate with the natives, and to communicate their language, laws, manners, and habits, to the aborigines of the country. By this deduction we ſhall reduce the term of cultivation to leſs than four centuries.

161 Which was carried to its utmoſt perfection at a very early period.

During this period Greece was furiouſly agitated by tumults and inſurrections. That country was divided into a number of independent ſtates, which were perpetually engaged in quarrels and competitions. The profeſſion of arms was abſolutely neceſſary for the protection and preſervation of the ſtate; and the man of conduct and proweſs was honoured as a demigod, and his exploits tranſmitted with eclat to poſterity. The Greek tongue was then rough and unpoliſhed; becauſe, like the ancient Romans, the braveſt men were more diſpoſed to act than to ſpeak. Every language will take its colour from the temper and character of thoſe who employ it; and had it not been owing to one claſs of men, the Greek tongue would have continued equally rough to the era of Homer as it had been a century after the arrival of the Pelaſgi.

There has appeared among barbarous or half-civilized people a deſcription of men whoſe profeſſion it has been to frequent the houſes or palaces of the great, in order to celebrate their atchievements, or thoſe of their anceſtors, in the ſublimeſt ſtrains of heroic poetry. Accordingly we find that the Germans had their *bards*, the Gauls their *fads*, the Scandinavians their *ſcalds* or *ſcaldres*, the Iriſh their *ſileas*, all retained for that very purpoſe. They lived with their chieftains or patrons; attended them to battle; were witneſſes of their heroic deeds; animated them with martial ſtrains; and celebrated their proweſs if they proved victorious; or, if they fell, raiſed the ſong of woe, and chanted the mournful dirge over their ſepulchres. Theſe bards were always both poets and muſicians. Their perſons were held ſacred and inviolable. They attended public entertainments, and appeared in all national conventions. The chief of them were employed in the temples of the gods; and the leſs illuſtrious, like our minſtrels of old, ſtrolled about from place to place, and exerciſed their functions wherever they found employment.

162 By the poets, who made a

Among the ancient Greeks there was a numerous tribe of men of the very ſame deſcription, who were at once poets and muſicians, and whoſe office it was to celebrate the praiſes of the great, and to tranſmit their exploits to poſterity in the moſt exaggerated encomiums. Theſe poetical vagrants were ſtyled Ἀοιδοὶ or ſongſters. Some of theſe lived in the houſes of great men; while others, leſs ſkilful or leſs fortunate, ſtrolled about the country in the manner above deſcribed. The more illuſtrious of thoſe Ἀοιδοὶ who were retained in the temples of the gods, were certainly the firſt improvers of the language of the Greeks. Among the Hebrews, we find the firſt poetical compoſitions were hymns in honour of Jehovah, and among the pagans the ſame practice was eſtabliſhed. In Greece, when all was confuſion and devaſtation, the temples of the gods were held ſacred and inviolable. There the Ἀοιδοὶ improved their talents, and formed religious anthems on thoſe very models which their progenitors had chanted in the eaſt.

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The language of the Greeks was yet rugged and unmellowed: their firſt care was to render it more ſoft and more flexible. They enriched it with vocables ſuited to the offices of religion; and theſe we imagine were chiefly imported from the eaſt. Homer every where mentions a diſtinction between the language of gods and men. The language of gods imports the oriental terms retained in the temples, and uſed in treating of the ceremonies of religion; the language of men intimates the ordinary civil dialect which ſprung from the mixed dialects of the country. The prieſts, no doubt, concurred in promoting this noble and important purpoſe. From this ſource the ſtrolling Ἀοιδοὶ drew the rudiments of their art; and from theſe laſt the vulgar deduced the elements of a poliſhed ſtyle.

163 Diſtinction between the language of Gods and of men.

To theſe Ἀοιδοὶ of the ſuperior order we would aſcribe thoſe changes mentioned in the preceding part of this inquiry, by which the Greek tongue acquired that variety and flexibility, from which two qualities it has derived a great ſhare of that eaſe, beauty, and verſatility, by which it now ſurpaſſes moſt other languages. The diverſity of its terminations furniſhes a moſt charming variety, while at the ſame time the ſenſe is communicated to the reader or hearer by the relation between them. By this economy the poet and the orator are left at liberty to arrange their vocables in that order which may be moſt ſoothing to the ear, and beſt adapted to make a laſting impreſſion on the mind.

Few colonies have emigrated from any civilized country without a detachment of prieſts in their train. The ſupreme powers, whoever they were, have always been worſhipped with muſic and dancing. The Hebrews, Phœnicians, and Egyptians, delighted in theſe muſical and jocund feſtivals. The prieſts who attended the Ions, Dores, Æolians, Thebans, Athenians, &c. from the eaſt, introduced into Greece that exquiſite taſte, thoſe delicate muſical feelings, which diſtinguiſhed the Greeks from all the neighbouring nations. Hence that numerous race of onomatapœas, by which the Greek language is inveſted with the power of expreſſing almoſt every paſſion of the human ſoul, in ſuch terms as oblige it to feel and actually to aſſimulate to the paſſion it would excite. Numberleſs inſtances of this occur in every page of Homer, Heſiod, Pindar, Sophocles, Euripides, and even of Ariſtophanes: to quote inſtances would be to inſult the Greek ſtudent.

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Every body knows that the practice of writing in verſe was antecedent to the date of proſaic compoſition. Here, then, the Aëdoi and the miniſters of religion chiefly diſplayed their ſkill and diſcernment. By a judicious mixture of ſhort and long ſyllables; by a junction of conſonants which naturally ſlide into each other; by a careful attention to the rythm, or harmony reſulting from the combination of the ſyllables of the whole line—they completed the metrical tone of the verſe, guided by that delicacy of muſical feeling of which they were poſſeſſed before rules of proſody were known among men.

Much liberty was certainly uſed in tranſpoſing letters, in varying terminations, in annexing prefixes and affixes, both to nouns and other kinds of words where ſuch adjuncts were poſſible: and upon this occaſion we think it probable, that thoſe particles of which we have ſpoken above were inſerted like filling ſtones thruſt in to ſtop the gaps or chinks of a building. Verſes were then clumſy and irregular, as the quantity of vowels was not duly aſcertained, and the collision of heterogeneous conſonants not always avoided. Probably theſe primitive verſes differed as widely from the finiſhed ſtrains of Homer and his ſucceſſors, as thoſe of Chaucer and Spenser do from the ſmooth poliſhed lines of Dryden and Pope.

16. Earlieſt poet of Greece.

The poetical compoſitions of the earlieſt Greeks were not, we think, in the hexameter ſtyle. As they were chiefly calculated for religious ſervices, we imagine they reſembled the Hebrew iambics preſerved in the ſong of Aaron and Miriam, Deborah and Barak, Pſalms, Proverbs, &c. which were indeed calculated for the ſame purpoſe. Archilochus perhaps imitated theſe, though the model upon which he formed his iambics was not generally known. The later dramatic poets ſeem to have copied from the ſame archetypes. Hexameters, it is probable, were invented by Orpheus, Linus, Pamyris, Muſæus, &c. The firſt of theſe travelled into Egypt, where he might learn the hexameter meaſure from that people, who uſed to bewail *Maneros* and *Oſiris* in elegiac ſtrains. This ſpecies of metre was firſt conſecrated to theology, and the moſt profound ſciences of moral and natural philoſophy; at length it was brought down to celebrate the exploits of kings and heroes.

Res geſtas regumque, ducumque et fortia bella,
Quo ſcribi poſſent numero monſtravit Homerus.

We have hazarded a conjecture above, importing that the earlieſt poetical compoſitions of the Greeks were conſecrated to the ſervice of the gods. We ſhall now produce a few facts, which will furniſh at leaſt a preſumptive evidence of the probability of that conjecture.

165 Orpheus.

Orpheus begins his poem with ancient chaos, its tranſformations and changes, and purſues it through its various revolutions. He then goes on to deſcribe the offſpring of Saturn, that is time, the æther, love, and light. In ſhort, his whole poem is ſaid to have been an oriental allegory, calculated to inſpire mankind with the fear of the gods, and to deter them from murder, rapine, unnatural luſts, &c.

166 Muſæus.

Muſæus was the favourite ſcholar of Orpheus, or perhaps his ſon. He compoſed prophecies and hymns, and wrote ſacred inſtructions, which he addreſſed to his ſon. He preſcribed atonements and luſtrations; but his great work was a Theogony, or Hiſtory of the Creation, &c.

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167 Melampus,

Melampus brought the myſteries of Proſerpine from Egypt into Greece. He wrote the whole hiſtory of of the diviſters of the gods. This ſeer is mentioned by Homer himſelf.

168 Olen.

Olen came from Lycia and compoſed the firſt hymn that was ſung in Delos at their ſolemnities; he probably emigrated from Patara a city of Lycia, where Apollo had a celebrated temple and oracle.

The Hyperborean damſels uſed to viſit Delos, where they chanted ſacred hymns in honour of the Delian god.

169 Homer and Heſiod.

To theſe we add the great Homer himſelf, if indeed the hymns commonly annexed to the Odyſſey are his compoſition. Heſiod's Theogony is too well known to need to be mentioned.

From theſe inſtances we hope it appears, that the origin of the poetry of Greece is to be found in the temples; and that there, its meaſure, numbers, rythm, and other appendages were originally fabricated

The Grecian poets, however, enjoyed another advantage which that claſs of writers have ſeldom poſſeſſed, which aroſe from the different dialects into which their language was divided. All thoſe dialects were adopted indifferently by the prince of poets; a circumſtance which enabled him to take advantage of any word from any dialect, provided it ſuited his purpoſe. This, at the ſame time that it rendered verſification eaſy, diffuſed an agreeable variety over his compoſition. He even accommodated words from Macedonia, Epirus, and Illyricum, to the purpoſes of his verſification: Beſides, the laws of quantity were not then clearly aſcertained; a circumſtance which afforded him another convenience. Succeeding poets did not enjoy theſe advantages, and conſequently have been more circumſcribed both in their diction and numbers.

170 Different dialects, with their origin.

The Greek language, as is generally known, was divided into many different dialects. Every ſept, or petty canton, had ſome peculiar forms of ſpeech which diſtinguiſhed it from the others. There were, however, four different dialectical variations which carried it over all the others. Theſe were the Attic, Ionic, Æolic, and Doric. Theſe four dialectical diſtinctions originated from the different countries in the eaſt from which the tribes reſpectively emigrated. The Attics conſiſted, 1ſt, of the barbarous aborigines; 2d, of an adventitious colony of Egyptian Saites; 3d, a branch of Ionians from the coaſt of Paleſtine. Theſe laſt formed the old Ionian dialect, from which ſprung the Attic and modern Ionic. The Æolians emigrated from a different quarter of the ſame coaſt; the inhabitants of which were a remnant of the old Canaanites, and conſequently different in dialect from the two firſt mentioned colonies. The Dores ſprang from an unpoliſhed race of purple fiſhers on the ſame coaſt, and conſequently ſpoke a dialect more coarſe and ruſtic than any of the reſt. Theſe four nations emigrated from different regions; a circumſtance which, in our opinion, laid the foundation of the different dialects by which they were afterwards diſtinguiſhed.

It

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It is impoſſible in this ſhort ſketch to exhibit an exact view of the diſtinguiſhing features of each dialect. Such an analyſis would carry us far beyond the limits of the article in queſtion. For entire ſatisfaction on this head, we muſt refer the Grecian ſtudent to Mattaire's *Græcæ Linguæ Dialecti*, where he will find every thing neceſſary to qualify him for underſtanding that ſubject. We ſhall content ourſelves with the few obſervations following.

The Athenians being an active, briſk, volatile race, delighted in contractions. Their ſtyle was moſt exquiſitely poliſhed. The moſt celebrated authors who wrote in that dialect were the following: Plato, Thucidydes, Xenophon, Demoſthenes, and the other orators; Æſchylus, Euripides, Sophocles, Ariſtophanes, Menander, Diphilus, with the other comic and tragic poets. That dialect was either ancient or modern. The ancient Attic was the ſame with the Ionic.

The Ionic, as was ſaid, was the ancient Attic; but when that nation emigrated from Attica and ſettled on the coaſt of Aſia Minor, they mingled with the Carians and Pelaſgi and of courſe adopted a number of their vocables. They were an indolent, luxurious, and diſſolute people; of courſe their ſtyle was indeed eaſy and flowing, but verboſe, redundant, and without nerves. This, however, is the leading ſtyle in Homer; and after him a prodigious number of writers on every ſubject have uſed the ſame dialect, ſuch as Herodotus of Halicarnaſſus the celebrated hiſtorian; Cteſias of Cnidus the hiſtorian of Perſia and India; Hecataeus of Miletus; Megaſthenes the hiſtorian, who lived under Seleucus Nicator; Hippocrates the celebrated phyſician of Coos; Hellanicus the hiſtorian often mentioned with honour by Polybius; Anacreon of Teia; Alcæus, Sappho of Leſbos, excellent poets; Pherecydes Syrus the philoſopher, and a multitude of other perſons of the ſame profeſſion, whom it would be ſuperfluous to mention upon the preſent occaſion.

The Æolic and Doric were originally cognate dialects. When the Dorians invaded Peloponneſus and ſettled in that peninſula, they incorporated with the Æolians, and their two dialects blended into one produced the new Doric. The original Dores inhabited a rugged mountainous region about Oſſa and Pindus, and ſpoke a rough unpoliſhed language ſimilar to the ſoil which they inhabited. Andreas Schottus, in his obſervations on poetry, l. 2. cap. 50. proves from an old manuſcript of "Theocritus, that there were two dialects of the Doric tongue, the one ancient and the other modern; that this poet employed Ionic and the modern Doric; that the old Doric dialect was rough and cumbrous; but that Theocritus has adopted the new as being more ſoft and mellow." A prodigious number of poets and philoſophers wrote in this dialect, ſuch as Epicharmus the poet; Ibycus the poet of Rhegium; Corinna the poeteſs of Theſpis, or Thebes, or Corinth, who bore away the prize of poetry from Pindar; Erynna a poeteſs of Leſbos; Moſchus the poet of Syracuſe; Sappho the poeteſs of Mitylene; Pindarus of Thebes the prince of lyric-poets; Archimedes of Syracuſe the renowned mathematician; and almoſt all the Pythagorean philoſophers. Few hiſtorians wrote in that dialect; or if they did, their works have not fallen into our hands. Moſt of the hymns ſung in temples of the gods were compoſed in Doric; a circumſtance which evinces the antiquity of that dialect, and which, at the ſame time, proves its affinity to the oriental ſtandard.

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171 The partiality of the Greeks to their own tongue, and its evil conſequences.

After that the Greek tongue was thoroughly poliſhed by the ſteps which we have endeavoured to trace in the preceding pages, conſcious of the ſuperior excellency of their own language, the Greeks, in the pride of their heart, ſtigmatized every nation which did not employ their language with the contemptuous title of *barbarians*. Such was the delicacy of their pampered ears, that they could not indure the untutored voice of the people whom they called Βαρβαροφωνοι. This extreme delicacy produced three very pernicious effects; for, 1ſt, it induced them to metamorphoſe, and ſometimes even to mangle, foreign names, in order to reduce their ſound to the Grecian ſtandard: and, 2d, it prevented their learning the languages of the eaſt, the knowledge of which would have opened to them an avenue to the records, annals, antiquities, laws, cuſtoms, &c. of the people of thoſe countries, in compariſon of whom the Greeks themſelves were of yeſterday, and knew nothing. By this unlucky bias, not only they, but even we who derive all the little knowledge of antiquity we poſſeſs through the channel of their writings, have ſuffered an irreparable injury. By their transformation of oriental names they have in a manner ſtopped the channel of communication between the hiſtories of Europe and Aſia. This appears evident from the fragments of Cteſias's Perſian hiſtory, from Herodotus, Xenophon, and all the other Grecian writers who have occaſion to mention the intercourſe between the Greeks and Perſians. 3d, It deprived them of all knowledge of the etymology of their own language, without which it was impoſſible for them to underſtand its words, phraſeology, and idioms, to the bottom. We mentioned Plato's Cratylus above. In that dialogue, the divine philoſopher endeavours to inveſtigate the etymology of only a few Greek words. His deductions are abſolutely childiſh, and little ſuperior to the random conjectures of a ſchool-boy. Varro, the moſt learned of all the Romans, has not been more ſucceſsful. Both ſtumbled on the very threſhold of that uſeful ſcience; and a ſcholar of very moderate proficiency in our days knows more of the origin of theſe two noble languages, than the greateſt adepts among the natives did in theirs. By prefixes, affixes, tranſpoſitions of letters, new conjunctions of vowels and conſonants for the ſake of the muſic and rythm, they have ſo diſguiſed their words, that it is almoſt impoſſible to develope their original. As a proof of this, we remember to have ſeen a manuſcript in the hands of a private perſon where the firſt twelve verſes of the Iliad are carefully analyſed; and it appears to our ſatisfaction that almoſt every word may be, and actually is, traced back to a Hebrew, Phœnician, Chaldean, or Ægyptian original: And we are convinced that the ſame proceſs will hold good in the like number of verſes taken from any of the moſt celebrated poets of Greece. This inveſtigation we found was chiefly conducted by reducing the words to their original invariable ſtate, which was done by ſtripping them of

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prefixes, affixes, &c. These ſtrictures are, we think, well founded; and conſequently need no apology to protect them.

172 Beauty of the Greek language.

These imperfections, however, are counterbalanced by numberleſs excellencies: and we are certainly much more indebted to that incomparable people for the information they have tranſmitted to us through the medium of their writings, than injured by them in not conveying to us and to themſelves more authentic and more ample communications of ancient events and occurrences. Without fatiguing our readers with ſuperfluous encomiums on a language which has long ago been extolled perhaps to an extravagant degree by the labours of men of the moſt enlarged capacity and the moſt refined taſte, we ſhall now proceed to make a few obſervations on *ſpirits* and *accents*; which being rather appendages than eſſentials of the language, we have on purpoſe reſerved for the laſt place.

173 The ſpiritus aſper and lenis.

Every word in the Greek language beginning with a vowel is marked with a ſpirit or breathing: This aſpiration is double, namely *lenis et aſper*, "the gentle, and rough or aſpirated." The gentle accent, though always marked, is not now pronounced, though in the earlieſt periods of the language it was undoubted enounced, though very ſoftly. Both theſe aſpirations were imported from the eaſt. They were actually the Hebrew ה *he* and ח *heth*. The former denoted the *ſpiritus lenis*, and the latter the *ſpiritus aſper*. The Hebrew prefixed *ha* or *he* to words beginning with a vowel, and of courſe the Greeks followed their example. Theſe people ſeem to have delighted in aſpirates; and of conſequence the letter σ is, ſome think, rather too often affixed to the terminations of their words. Every word beginning with ρ had the aſpirate joined to ρ, probably with a deſign to render the aſpiration ſtill more rough.

174 The accents.

The Greek accents are three in number; the acute, the grave, and the circumflex. The acute raiſes and ſharpens the voice; the grave depreſſes and flattens it; the circumflex firſt raiſes and ſharpens the voice, and then depreſſes and flattens it. It is obviouſly compoſed of the other two. The learned author of the *Origin and Progreſs of Language* has taken much pains to prove that theſe accents were actually muſical notes, invented and accommodated to raiſe, depreſs, and ſuſpend the voice, according to a ſcale of muſical proportions. It is ſcarce poſſible, we think, for a modern Greek ſcholar to comprehend diſtinctly the ancient theory of accents. Theſe the native Greeks learned from their infancy, and that with ſuch accuracy, that even the vulgar among the Athenians would have hiſſed an actor or actreſs off the ſtage or an orator off the pulpitum ‡, on account of a few miſtakes in the enunciation of thoſe notes.

‡ See *Pulpitum*.

Theſe elevations, depreſſions, and ſuſpenſions of the voice upon certain ſyllables, muſt have made the language ſound in the ears of foreigners ſomewhat like recitative, or ſomething nearly reſembling *cant*. But the little variety of thoſe ſyllabic tones, and the voice not reſting upon them, but running them on without interruption, ſufficiently diſtinguiſhed them from muſic or cant. Be that as it may, we think it highly probable, that the wonderful effects produced by the harangues of the orators of Greece on the enraptured minds of their hearers, were owing in a good meaſure to thoſe artificial muſical tones by which their ſyllables were ſo happily diverſified. Greek Language.

To this purpoſe we ſhall take the liberty to tranſcribe a paſſage from Dion. Halic. *De Structura Orationis*, which we find tranſlated by the author of the *Origin and Progreſs of Language*, vol. ii. book 3d, part ii. chap. 7. page 381. "Rhetorical compoſition is a kind of muſic differing only from ſong or inſtrumental muſic, in the degree, not in the kind; for in this compoſition the words have melody, rythm, variety, or change, and what is proper or becoming: So that the ear in it, as well as in muſic, is delighted with the melody, moved by the rythm, is fond of variety, and deſires with all theſe what is proper and ſuitable. The difference, therefore, is only of greater and leſs."

With reſpect to accents, it may be obſerved that only one ſyllable of a word is capable of receiving the acute accent, however many there be in the word. It was thought that the raiſing the tone upon more than one ſyllable of the word, would have made the pronunciation too various and complicated, and too like chanting.

The *grave accent* always takes place when the acute is wanting. It accords with the level of the diſcourſe; whereas the acute raiſes the voice above it.

The *circumflex accent* being compoſed of the other two, is always placed over a long ſyllable, becauſe it is impoſſible firſt to elevate the voice and then to depreſs it on a ſhort one. Indeed among the Greeks a long ſyllable was pronounced like two ſhort ones; and we apprehend it was ſometimes written ſo, eſpecially in later times. It is altogether obvious from two learned Greek authors, Dion. Halic. and Ariſtoxenus, that the Greek accents were actually muſical notes, and that theſe tones did not conſiſt of loud and low, or ſimply elevating and depreſſing the voice; but that they were uttered in ſuch a manner as to produce a melodious rythm in diſcourſe.

In a word, the acute accent might be placed upon any ſyllable before the antepenult, and roſe to a *fifth* in the diatonical ſcale of muſic; the grave fell to the third below it. The circumflex was regulated according to the meaſure of both, the acute always preceding. The grave accent is never marked except over the laſt ſyllable. When no accent is marked, there the grave alwaya takes place. Some words are called *enclitics*. Theſe have no accent expreſſed, but throw it back upon the preceding word. The circumflex, when the laſt ſyllable is ſhort, is often found over the penult, but never over any other ſyllable but the laſt or the laſt but one.

175 The ancient Greeks had no accentual marks.

The ancient Greeks had no accentual marks. They learned thoſe modifications of voice by practice from their infancy; and we are aſſured by good authority, that in pronunciation they obſerve them to this day. The accentual marks are ſaid to have been invented by a famous grammarian, Ariſtophanes of Byzantium, keeper of the Alexandrian library under Ptolemy Philopater, and Epiphanes, who was the firſt likewiſe who is ſuppoſed to have invented punctuation. Accentual marks, however, were not in common uſe till about the ſeventh century; at which time they are found in manuſcripts. If our curious readers would wiſh to enter more deeply into the theory of accents, we muſt

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must remit them to Origin of Language, vol ii. l. 2. *passim*; and to Mr Foster's Essay on the different Nature of Accent and Quantity.

Such, in general, are the observations which we thought the nature of our design obliged us to make on the origin and progress of the Greek language. Some of our more learned readers may perhaps blame us for not interspersing the whole disquisition with quotations from the most celebrated writers in the language which has been the object of our researches. We are well aware that this is the general practice in such cases. The books were before us, and we might have transcribed from them more quotations than the nature of an article of this kind would permit. In the first part there were no books in that language to quote from, because the Greeks knew nothing of their own origin, nor of that of their language, and consequently have recorded nothing but dreams and fictions relating to that subject. Even when we had made considerable progress in our inquiry, the nature of the plan we have adopted excluded in a great measure the use of quotations. When we drew near the conclusion, we imagined that our learned readers would naturally have recourse to the passages alluded to without our information, and that the unlearned would not trouble themselves about the matter. The Greek student who intends to penetrate into the depths of this excellent language, will endeavour to be thoroughly acquainted with the books after mentioned.

176 Books to be studied by every one who wishes to be a master of this language.

Aristotle's Rhetoric and Poetics, his book *De Interpretatione*, especially with Ammonius's Commentary. Ammonius was a native of Alexandria, and by far the most acute of all the ancient grammarians.

Dion. Halic. *De Structura Orationis*, where, amidst abundance of curious and interesting observations, will be found the true pronunciation of the Greek letters.

Demetrius Phalereus *De Elocutione*; a short essay indeed, but replete with instruction concerning the proper arrangement of words and members in sentences.

Longinus, the prince of critics, whose remains are above commendation. Theodorus Gaza‡ and the other refugees from Constantinople, who found an hospitable reception from the munificent family of the Medici, and whose learned labours in their native language once more revived learning and good taste in Europe. These, with some other critics of less celebrity, but equal utility, will unlock all the treasures of Grecian erudition, without however disclosing the source from which they flowed. To these one might add a few celebrated moderns, such as Monf. Fourmont the Elder, Monf. Gebelin, Abbé Pezron, Salmasius, and especially the learned and industrious Lord Monboddo.

‡ See *Gaza*.

We shall now give a very brief account of the vast extent of the Greek language even before the Macedonian empire was erected; at which period, indeed, it became in a manner universal, much more than ever the Latin language could accomplish notwithstanding the vast extent of the Roman empire.

177 Vast extent of the Greek language.

Greece, originally Hellas, was a region of small extent, and yet sent out many numerous colonies into different parts of the world. These colonies carried their native language along with them, and industriously diffused it wherever they formed a settlement. The Iones, Æoles, and Dores, possessed themselves of all the west and north-west coast of the Lesser Asia and the adjacent islands; and there even the barbarians learned that polished language. The Greek colonies extended themselves along the south coast of the Euxine sea as far as Sinope, now Trebizund, and all the way from the west coast of Asia Minor: though many cities of barbarians lay between, the Greek tongue was understood and generally spoken by people of rank and fashion.

There were Greek cities on the north coast of the Euxine sea to the very eastern point, and perhaps beyond even those limits; likewise in the Taurica Chersonesus, or Crim Tartary; and even to the mouth of the Danube, the straits of Caffa, &c. In the neighbourhood of all these colonies, the Greek language was carefully propagated among the barbarians, who carried on commerce with the Greeks.

A great part of the south of Italy was planted with Greek cities on both coasts; so that the country was denominated *Magna Græcia*. Here the Greek tongue universally prevailed. In Sicily it was in a manner vernacular. The Ionians had sent a colony into Egypt in the reign of Psammitichus; and a Greek settlement had been formed in Cyrenia many ages before. The Phocians had built Massilia or Marseilles as early as the reign of Cyrus the Great, where some remains of the Greek language are still to be discovered. Cæsar tells us, that in the camp of the Helvetii registers were found in Greek letters. Perhaps no language ever had so extensive a spread, where it was not propagated by the law of conquest.

178 Greek spoken at present.

The Greek tongue, at this day, is confined within very narrow limits. It is spoken in Greece itself, except in Epirus, and the western parts of Macedonia. It is likewise spoken in the Grecian and Asiatic islands in Candia or Crete, in some parts of the coast of Asia Minor, and in Cyprus: but in all these regions, it is much corrupted and degenerated.

As a specimen, we shall insert a modern Greek song, and the advertisement of a quack medicine, which, with other plunder, was brought by the Russians from Choesim or Chotzim in 1772.

Song in modern Greek.

ΜΙ δυστυχίαις πολεμῶ μὲ βάσανα ὡς τὸ λαιμό
  Εἶμαι, και κιντινεύω, καὶ νὰ χαθῶ κοντεύω
Στο πέλαγος των συμφορῶν με ἐπικινδυνον καιρον
  Μ'ανέμους ὀλαθρίους σφοδροὺς και εναντιους.
Με κύματα πολλῶν καὶ μὲν τρφαιὶ ανασεισμῶν.
  Θαλασσα φυσκομένη, πολλα ἀγριομένη,
Ὅπου ἀφριζει καὶ φτσὰ με σαγανάκια περισσά
  Σύνεφα σκοτισμένα καὶ κατασυγχισμενα,
Και νὰ φανῆ μια σωτηρία, νὰ ἰδοῦν τα μάτια μου ξηρά.
  Γλιχα νερα νὰ εὕρω, κασχα και δεν ηξευρω,
Ν' ἀραξω και δεν ἠμπορῶ γιατι λιμένα δεν θωρῶ.
  Μ' ανελπιστίαν θρέχω στα ἄρμενα τοῦ ἰχν.
Πῶ μὲ αὐτὰ κὰν νὰ πνιγῶ ἢ σηλαμετινα εὑγῶ,
  Κὰὶ τουτα ἂν βασταξουν, ἐμποροῦν νὰ μὲ φυλαξουν.

Translation.

With dire misfortunes, pains, and woes,
O'erwhelm'd, ingulph'd, I struggling fight;
  O'er my frail bark proud billows close
To plunge her deep in lasting night.

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Rough seas of fils inceſſant roar,
Fierce winds adverſe, with howling blaſt,
Heave ſurge on ſurge. Ah! far from ſhore
My found'ring ſkiff ſhall ſink at laſt.
Involv'd in low'ring darkſome clouds,
'Mid ſultry fogs, I pant for breath;
Huge foaming billows rend my ſhrouds,
While yawning gulphs extend beneath.
From burſting clouds loud thunders roll,
And deaf'ning peals terrific ſpread;
Red lightnings dart from pole to pole,
And burſt o'er my devoted head.
When ſhall the friendly dawning rays
Guide me to pleaſures once poſſeſt;
And breezy gales, o'er peaceful ſeas,
Waft to ſome port of endleſs reſt?
In dark deſpair, with tempeſts toſt,
I veer my ſail from ſide to ſide.
Conduct me, Heav'n! to yond' fair coaſt,
Or plunge me in the 'whelming tide.

The Quack Bill.

ΒΑΛΣΑΜΟΝ ΤΗΣ ΙΕΡΟΥΣΑΛΗΜ, ΑΠΟ ΤΑΙΣ, ΚΑΙ ΝΟΥΡΙΑΙΣ, ΚΑΙ ΠΑΛΕΑΙΣ ΡΕΤΖΕΤΑΙΣ.

ΤΟΥΤΟ τὸ μπαλσαμον ὠφιλεῖ εις τὸ ἀδυνατόν ϛομάχι, ϗ βοηθᾶ τὴν χωνευσιν δυναμώνει τὴν καρδιαν. συκώνει ὁλας τας ἐμβρέξεις της κοιλιας ωφελεῖ εἰς τὴν ϛασιν ϗ βῆχα παλαιὸν. Ἰατρέυει τὰς ἐσωτερικὰς πληγὰς τὲ ϛόθος, ϗ τὰ πνεύμονος ἤγουν πλεμονίν. κινεῖ τα καταμήνια τῶν ϒυναικῶν. Εἰς τὰς ἐξωτερικὰς πληγὰς πρέπει νὰ βάζεται μὲ το ξανδὸ τόσον εἰς παλαιας. Οτον ϗ ἰσιτας, καθὼς εἶναι ἡ οπαθιάς, καὶ μαχαιριὰς, ϗ ἄλλα κοψίματα ἰατρεύει κάθελογῆς Φίσολα, ϗ ὁλας τὰς βρομερὰς πληγὰς ὁπὲ ἔφθασαν εἰς τὸ κοκαλον θαυμάσιως, ὠφιλεῖ εἰς τὰ ἀυτία ὁπὲ τρέχουν ἴμπυον νὰ ϕαζεται δὺο ἢ τρεῖς κόμπες ἤχουν ϕαλαγματιας μὲβαμπάκι βριμμένον εἰς ἄυτο, βάνεται εἰς τὰς πληγωμενὰς δυντοκοιλιαῖς ϗ θέλουν ἰατρευθῆ. ϗ ἀκομι δυναμώνει τὰ ὀδοντια ὁπὲ κινοῦνται δὲ θέλουν νὰ πέσουν. βοηθᾶ ϗ ἀπὸ τὴν παυθκλαι.

Ἡ δοσις ἐσωτερικὸς ἃς εἶναι δεκα ἢ ϗ δώδεκα κόμπες εἰς ὀλίγον κρασὶ, ἢ καὶ νερον, τὸ καθε ταχυ ϗ βράδυ. ἃς το ἀνταχειρίζεται, καὶ ἵνα θαυμάσιον μὲτὴν δοκιμὴν βεβαιωμένον.

Ἀληθὲς Ϭάλσαμον τῶ Βασιλεως.

Inſtead of giving a literal and bald tranſlation of this advertiſement, which runs exactly in the ſtyle of other quack bills, it may be ſufficient to obſerve, that the medicine recommended is ſaid, when taken inwardly, to raiſe the ſpirits, remove coſtiveneſs and inveterate coughs; to cure pains of the breaſt and bellyaches; to aſſiſt reſpiration, and remove certain female obſtructions. When applied externally, it cures wounds and ſores, whether old or freſh, removes ringing of the ears, faſtens the teeth when looſe, and ſtrengthens the gums.

All this, and much more, it is ſaid to do in a wonderful manner; and is declared to be the true royal balſam of Jeruſalem, and an univerſal ſpecific.

It is indeed next to a miracle that ſo many monuments of Grecian literature are ſtill to be found among men. Notwithſtanding the burning of the famous library of Alexandria, and the almoſt numberleſs wars, maſſacres, and devaſtations, which have from time to time in a manner deſolated thoſe countries where the Greek language once flouriſhed; we are told that there ſtill remain about 3000 books written in that language. Greek Language.

We ſhall now conclude this ſection with a brief detail of the moſt diſtinguiſhed ſtages and variations through which this noble tongue made its progreſs from the age of Homer to the taking of Conſtantinople, *an. ant. Chr.* 1453; a period of more than 2000 years. 179 Diſtinguiſhed ſtages of the Greek language.

Homer gave the Greek poetry its colour and conſiſtency, and enriched, as well as harmonized, the language. It ſeems, from the coincidence of epithets and cadence in Homer and Heſiod, that the Greek heroic verſe was formed ſpontaneouſly, by the old Ἀοιδοι, a ſort of *improviſatori*; and that Homer and his firſt followers adopted their verſification. The Iliad and Odyſſey have much of the air of extempore compoſitions; an epithet is never wanting to fill up a verſe; and a ſet of expreſſions are mechanically annexed to ſuch ideas as were of frequent recurrence. Hence that copiouſneſs and waſte of words in the old Greek bard, which forms ſuch a contraſt to the condenſed and laboured compoſition of Virgil.

The Greek proſe was of a more difficult ſtructure; and it may be diſtributed into different ſtyles or degrees of purity. Of the proſe authors now extant, the firſt and beſt ſtyle is that of Herodotus, and of Plato in the florid or mixed kind, of Xenophon in the pure and ſimple, of Thucydides and Demoſthenes in the auſtere. Nothing, perhaps, is ſo conducive to form a good taſte in compoſition as the ſtudy of theſe writers.

The ſtyle of Polybius forms a new epoch in the hiſtory of the Greek language: it was the idiotic or popular manner of expreſſion, eſpecially among military men, in his time, about the 150th Olympiad. It became the model of ſucceeding writers, by introducing a ſimple unſtudied expreſſion, and by emancipating them from the anxious labour of the old Greeks reſpecting the cadence and choice of words. The ſtyle of the New Teſtament, being plain and popular, frequently reſembles that of Polybius, as has been ſhown by Raphelius, and by Kirchmaier, *de paralleliſmo. N. T. et Polybii*, 1725.

Before this hiſtorian, the Alexandrian Jews had formed a new or Helleniſtic ſtyle, reſulting from the expreſſion of oriental ideas and idioms in Greek words, after that language had loſt of its purity, as it gained in general uſe, by the conqueſts of Alexander. The Helleniſtic is the language of the Septuagint, the Apocrypha, the New Teſtament, and partly of Philo and Joſephus. This mixture in the ſtyle of the evangeliſts and apoſtles, is one credential of the authenticity of the beſt of all books, a book which could not have been written but by Jewiſh authors in the firſt century. See the fine remarks of Biſhop Warburton, Doctrine of Grace, book i. ch. 8—10. Critics loſe their labour in attempting to adjuſt the Scripture-Greek to the ſtandard of Atticiſm.

The diction of the Greek hiſtorians, and geographers of the Auguſtan age, is formed on that of Polybius; but improved and modernized, like the Engliſh of the preſent age, if compared with that of Clarendon or Bacon. More perſpicuous than refined, it was well ſuited to ſuch compilations as were then written by men of letters, ſuch as Dionyſius, Diodo-

rus,

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rus, and Strabo, without much experience or rank in public life.

The eccleſiaſtical ſtyle was cultivated in the Chriſtian ſchools of Alexandria, Antioch, and Conſtantinople; rank and luxuriant, full of oriental idioms, and formed in a great meaſure on the Septuagint verſion. Such is, for inſtance, the ſtyle of Euſebius. After him, the beſt Chriſtian writers poliſhed their compoſitions in the ſchools of rhetoric under the later Sophiſts. Hence the popular and flowing purity of St Chryſoſtome, who has more good ſenſe than Plato, and perhaps as many good words.

On the Greek of the Byzantine empire, there is a good diſſertation by Ducange, *de cauſis corruptæ Græcitatis*, prefixed to his Gloſſary, together with Portius's Grammar of the modern Greek. This laſt ſtage of the Greek language is a miſerable picture of Turkiſh barbariſm. And, which is moſt ſurpriſing, there is no city of Greece where the language is more different from the ancient than at Athens. The reaſon of that is, becauſe it has been long inhabited by a mixed multitude of different nations.

To conclude, the Greeks have left the moſt durable monuments of human wiſdom, fortitude, magnificence, and ingenuity, in their improvement of every art and ſcience, and in the fineſt writings upon every ſubject neceſſary, profitable, elegant, or entertaining.

The Greeks have furniſhed the brighteſt examples of every virtue and accompliſhment, natural or acquired, political, moral, or military: they excelled in mathematics and philoſophy; in all the forms of government, in architecture, navigation, commerce, war: as orators, poets, and hiſtorians, they ſtand as yet unrivalled, and are like to ſtand ſo for ever; nor are they leſs to be admired for the exerciſes and amuſements they invented, and brought to perfection, in the inſtitution of their public games, their theatres, and ſports.

180 No perfect tranſlation of any Greek author.

Let us further obſerve, that in vain our readers will look for theſe admired excellencies in any of the beſt tranſlations from the Greek: they may indeed communicate ſome knowledge of what the originals contain; they may preſent you with propoſitions, characters, and events: but allowing them to be more faithful and more accurate than they really are, or can well be, ſtill they are no better than copies, in which the ſpirit and luſtre of the originals are almoſt totally loſt. The mind may be inſtructed, but will not be enchanted: The picture may bear ſome faint reſemblance, and if painted by a maſterly hand give pleaſure; but who would be ſatisfied with the canvas, when he may poſſeſs the real object? who would prefer a piece of coloured glaſs to a diamond? It is not poſſible to preſerve the beauties of the original in a tranſlation.—The powers of the Greek are vaſtly beyond thoſe of any other tongue. Whatever the Greeks deſcribe is always felt, and almoſt ſeen; motion and muſic are in every tone, and enthuſiaſm and inchantment poſſeſs the mind:

Graiis ingenium, Graiis dedit ore rotundo,
Muſa loqui. Hor.

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Sect. VIII. *Of the Latin Language.*

This language, like every other ſpoken by barbarians, was in its beginning rough and uncultivated.—What people the Romans were, is a point in which antiquarians are not yet agreed. In their own opinion they were ſprung from the Trojans *; Dion. Halicar. derives them from the Greeks †; and Plutarch informs us ‡ that ſome people imagined that they were ſprung from the Pelaſgi. The fact is, they were a mixture of people collected out of Latium and the adjacent parts, which a variety of accidents had drawn together, to eſtabliſh themſelves on that mountainous region, in order to ſecure their own property, and plunder that of their neighbours. They were in all probability compoſed of Arcadians, Siculi, Latins, Hetruſcans, Umbrians, Oſcans, Pelaſgi, &c.; and if ſo, their language muſt have been a mixture of the different dialects peculiar to all theſe diſcordant tribes.

181 Origin of the Romans, and of their language.

* *Tit. Liv.* lib. i. cap. 1. &c.

† *Antiq. Rom.* lib. i.

‡ *Vita Romul.*

The Latin language ought then to be a mingled maſs of the Arcadian, that is, the Æolian || Greek, the Pelaſgic, Hetruſcan, and Celtic dialects. Theſe jarring elements, like the people to whom they belonged reſpectively, gradually incorporated, and produced what was afterwards called the *Latin* tongue.

|| *Strabo*, lib. v. *Dionyſ. Halicarn. Antiq.* lib. i.

The Arcadians were a Pelaſgic § tribe, and conſequently ſpoke a dialect of that ancient Greek produced by the coalition of this tribe with the ſavage aborigines of Greece. This dialect was the groundwork of the Latin. Every ſcholar allows, that the Æolian Greek, which was ſtrongly tinctured with the Pelaſgic, was the model upon which the Latin language was formed. From this deduction it appears, that the Latin tongue is much more ancient than the modern Greek; and of courſe we may add, that the Greek, as it ſtood before it was thoroughly poliſhed, bore a very near reſemblance to that language. Hence we think we may conclude, that the knowledge of the Latin language is neceſſary in order to underſtand the Greek. Let us not then expect to find the real ingredients of the Greek tongue in the academic groves of Athens, or in Smyrna, or in Rhodope, or in Hæmos; but on the banks of the Tiber and on the fields of Laurentum.

§ *Strabo de Heraclitis.*

A very conſiderable part of the Latin tongue was derived from the Hetruſcan. That people were the maſters of the Romans in every thing ſacred. From them they learned the ceremonies of religion, the method of arranging games and public feſtivals, the art of divination, the interpretation of omens, the method of luſtrations, expiations, &c. It would, we believe, be eaſy to prove, that the Pelaſgi * and Hetruſci (x) were the ſame race of people; and if this was the caſe, their languages muſt have differed in dialect only.

* *Thucyd.* lib. iv.

The Umbrian or Celtic enters deeply into the compoſition of the Latin tongue. For proof of this, we need only appeal to *Pelloutier*, *Bullet's Memoires de la Langue Celtique*, *partie premiere*, *Abbé Pezron's Origin of*

(x) The Hetruſci were variouſly denominated by the Greeks and Romans. The former called them τυρρηνοι;

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of Ancient Nations, &c. Whether the old Celtic differed essentially from the Pelasgic and Hetruscan, would be a matter of curious investigation, were this a proper subject for the present article.

The Latin abounds with oriental words, especially Hebrew, Chaldaic, and Persian. These are certainly remains of the Pelasgic and Hetruscan tongues, spoken originally by people who emigrated from regions where those were parts of the vernacular language.—The Greeks, in polishing their language, gradually distorted and disfigured vast numbers of the rough eastern vocables, which made a very great part of it. (See the preceding section).

The Romans, of less delicate organs, left them in their natural state, and their natural air readily bewrays their original. We had collected a large list of Latin words still current in the east; but find that Thomassin † and Ogerius (y), and especially Monf. Gebelin, in his most excellent Latin Dictionary, have rendered that labour superfluous.

† *Glossary.*

In this language, too, there are not a few Gothic terms. How these found their way into the Latin, it is not easy to discover, unless, as Pelloutier supposes, the Celtic and Gothic languages were originally the same: or perhaps we may conjecture, that such words were parts of a primitive language, which was at one time universal.

182 How far the Latin resembles the Greek.

There are, besides, in the Latin a great number of obsolete Greek words, which were in process of time obliterated, and others substituted in their room; so that, upon the whole, we are persuaded, that the most effectual method to distinguish the difference between the early and modern Greek, would be to compare the ancient Latin with the latter; there being, we imagine, very little difference between the ancient Greek and Latin in the earliest periods.

However that may be, it is certain that the Roman letters were the same with the ancient Greek.—*Formæ literis Latinis quæ veterrimis Græcorum*, says Tacitus * ; and Pliny † says the same thing, and for the truth of his assertion he appeals to a monument extant in his own times.

* *Tacitus, Annal.* lib. ii.
† *Nat. Hist.* lib. vii. cap. 58.

These old Greek letters were no other than the Pelasgic, which we have shown from Diodorus Siculus (see preceding Section) to have been prior to the Cadmean. For the figure of these letters, see Astle, Postellus, Montfaucon, Palæographia Græca, Munf. Gebelin, and our Plates IX and X.

That the Latins borrowed the plan of their declensions from the Greeks, is evident from the exact resemblance of the terminations of the cases throughout the three similar declensions. In nouns of the first declension, the resemblance is too palpable to stand in need of illustration. In the second, the Greek genitive is ου. In Latin the *o* is thrown out, and the termination becomes *i*. In the Greek section, we have observed, that the sounds of ι and υ differed very little; therefore the Latins used ι instead of υ. The Latin dative ends in *o*, which is the Greek dative, throwing away ι *subscriptum*, which was but faintly sounded in that language. No genuine Greek word ended in ω or *m*.

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The Hellens seemed to have abhorred that bellowing liquid; it is, however, certain that they imported it from the east, as well as the other letters, and that they employed it in every other capacity, except in that of closing words. In the termination of flexions, they changed it into ν.

The Latins retained *m*, which had been imported to them as a terminating letter at an era before the Greek language had undergone its last refinement.—Hence the Latin accusative in *um*, instead of the Greek ον. The vocative case, we imagine, was in this declension originally like the nominative. The Latins have no dual number, because, in our opinion, the Æolian dialect, from which they copied, had none. It would be, we think, a violent stretch of etymological exertion, to derive either the Latin genitive plural of the second declension from the same case of the Greek, or that of the latter from the former; we therefore leave this anomaly, without pretending to account for its original formation. The third declensions in both languages are so exactly parallel, that it would be superfluous to compare them. The dative plural here is another anomaly, and we think a very disagreeable one, which we leave to the conjectures of more profound etymologists.

For the other peculiarities of Latin nouns, as they are nearly similar to those of the Greek, we must beg leave to remit our readers to that section for information.

183 Deficiency of articles.

The Latins have no articles, which is certainly a defect in their language. The Pelasgic, from which they copied, had not adopted that word in the demonstrative sense. Homer indeed seldom uses it; and the probability is, that the more early Greek used it less frequently, at least in the sense above-mentioned. Thus in Latin, when I say, *video hominem*, it is impossible to find out by the bare words whether the word *hominem* intimates "a man," or "the man;" whereas in Greek it would be βλεπω ἀνθρωπον, *I see a man*, βλεπω τον ἀνθρωπον, *I see the man*. Hence the first expression is indefinite, and the second definite.

184 Origin of the substantive verb.

The substantive verb *sum* in Latin seems to be partly formed from the Greek and partly not. Some of the persons of the present tense have a near resemblance to the Greek verb ειμι or εἰμι, while others vary widely from that archetype. The imperfect præterite and

τυρσηνοι; which was their true name, for they actually emigrated from Tarshish, or the western coast of Asia Minor, and consequently Herodotus everywhere calls them τυρσηνοι. The Æolians changed α into υ; hence in that dialect they were called τυρσηνοι, from *Tarsus*. The Romans styled them *Tusci*, probably from the Greek verb θυω, *sacrifico*, alluding to the skill which that people professed in the ceremonies of religion. They called their country *Hetruria*, we think from the Chaldaic word *heretum*, "a magician or sorcerer;" a name deduced from their skill in divination.

(y) *Græca et Latina lingua Hebraizantes*, Venice 1763. If these books are not at hand, Dr Littleton's Dictionary will, in a good measure, supply their place.

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and præterperfect have nothing common with the Greek verb, and cannot, we think, be forced into an alliance with it. The future *ero* was of old *eſo*, and is indeed genuine Greek. Upon the whole, in our apprehenſion the Latin ſubſtantive verb more nearly reſembles the Perſian verb *heſten* than that of any other language we are acquainted with.

185 And of other verbs.

From what exemplar the Latin verbs were derived, is not, we think, eaſily aſcertained. We know that attempts have been made to deduce them all from the Æolic Greek, and that the Romans themſelves were extremely fond of this chimera; but the almoſt numberleſs irregularities, both in the formation and conjugation of their verbs, induce us to believe that only a part of them were formed upon that model. We are apt to think that the terminations in *bam*, *bas*, *bat*, *bamus*, &c. are produced by their union with a fragment of ſome obſolete verb, which is now wholly loſt. In the verb *amo*, *e.g.* we are ſure that the radix *am* is the Hebrew word *mother*; but how *am-abam*, *am-abo*, *am-arem* were fabricated, and connected with the radical *am*, is not ſo eaſily determined. That Latin verbs are compoſed of an inflexible radix and another flexible verb, as well as the Greek, cannot be doubted; but what this flexible auxiliary was, we think, cannot now be clearly aſcertained. It is not altogether improbable that ſuch parts of the verbs as deviate from the Greek archetype were ſupplied by fragments of the verb *ha*, which pervades all the branches of the Gothic language, and has, we think, produced the Latin verb *habeo*. When the Greeks began to etymologize, they ſeldom overpaſſed the verge of their own language: the Latins purſued nearly the ſame courſe. If their own language preſented a plauſible etymology, they embraced it; if not, they immediately had recourſe to the Greek; and this was the *ne plus ultra* of their etymological reſearches. Cicero, Quintilian, Feſtus, &c. and even Varro, the moſt learned of all the Romans, ſtop here; all beyond is either doubt or impenetrable darkneſs. The opinion above-mentioned we offer only as a conjecture; the deciſion we leave to more able critics

186 Deficiencies in Latin verbs.

The want of aoriſts or indefinite tenſes ſeems to us a palpable defect in the Latin language. The uſe of theſe among the Greeks enabled the writer to expreſs the ſpecific variations of time with more accuracy and preciſion than the Latins, who never attempted to ſpecify them by any other tenſes but the imperfect and pluperfect. Indeed we ſhould imagine, that both the Greeks and Latins were much inferior to the Engliſh in this reſpect. The Latin word *lego*, for example, may be tranſlated into Engliſh three different ways: 1ſt, *I read*; 2d, *I do read*; 3d, *I am reading*.

187 Irregularities in the conjugations.

The Latins, in reducing verbs to their four conjugations, formed their inflexions in a very irregular manner. Many verbs of the firſt claſs inflect their præterite and ſupine like thoſe of the ſecond: thus *domo*, inſtead of giving *avi* and *atum*, has *ui* and *itum*, like *monui* and *monitum*. Again, not a few verbs of the third conjugation have *ivi* and *itum*, as if they belonged to the fourth; e. g. *peto*, *petivi*, *petitum*. Then, ſome verbs have *io* in the preſent, *ivi* in the præterite, and *itum* in the ſupine, while, contrary to the rules of analogy, they in reality belong to the third: ſuch are *cupio*, *cupivi*, *cupitum*, *cupere*, &c. Some verbs of the ſecond conjugation have their præterite and ſupine as if they belonged to the third; thus, *jubeo*, *juſſi*, *juſſum*, *jubere*; *augeo*, *auxi*, *auctum*, *augere*. Some verbs, which are actually of the fourth conjugation, have their præterite and ſupine as if they were of the third; thus *ſentio*, *ſenſi*, *ſenſum*, *ſentire*; *hauris*, *hauſi*, *hauſtum*, *haurire*, &c. If theſe are not manifeſt irregularities, we cannot ſay what deſerves the name. The fact ſeems to ſtand thus: The Romans were originally a banditti of robbers, bankrupts, runaway ſlaves, ſhepherds, huſbandmen, and peaſants of the moſt unpoliſhed character. They were engaged in perpetual broils and quarrels at home, and ſeldom enjoyed repoſe abroad. Their profeſſion was robbery and plunder. Like old Iſhmael, their hands were againſt every man, and every man's hand againſt them. In ſuch a ſtate of ſociety no time was left for cultivating the ſciences. Accordingly the arts of war and government were their ſole profeſſion. This is ſo true, that their own poet characterizes them in the following manner:

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Excudunt alii ſpirantia mollius æra, &c.

188 The Latin deficient in participles.

Another blemiſh in the Latin tongue is occaſioned by its wanting a participle of the præterite tenſe in the active voice. This defect is perpetually felt, and is the cauſe of an aukward circumlocution wherever it happens to preſent itſelf. Thus, "The general having croſſed the river, drew up his army;" *Imperator, cum tranſiiſſet flumen, aciem inſtruxit.* Here *cum tranſiiſſet flumen* is a manifeſt circumlocution, which is at once avoided in the Greek διαβαντος περασας τον ποταμον, &c. This muſt always prove an incumbrance in the caſe of active intranſitive verbs. When active deponent verbs occur, it is eaſily avoided. Thus, "Cæſar having encouraged the ſoldiers, gave the ſignal for joining battle;" *Cæſar cohortatus milites, prælii committendi ſignum dedit.*

Another palpable defect in this language ariſes from the want of a participle of the preſent paſſive. This again muſt produce an inconveniency upon many occaſions, as will be obvious to every Latin ſtudent almoſt every moment.

189 Supines and gerunds.

The two ſupines are univerſally allowed to be ſubſtantive-nouns of the fourth declenſion. How theſe aſſumed the nature of verbs it is not eaſy to determine. When they are placed after verbs or nouns, the matter is attended with no difficulty; but how they ſhould acquire an active ſignification, and take the caſe of the verb with which they are connected, implies, we ſhould think, a ſtretch of prerogative.

The Latin gerunds form another unnatural anomaly. Every Latin ſcholar knows that theſe words are nothing but the neuters of the participles of the future paſſive. The fabricators of the Latin tongue, however, elevated them from their primary condition, giving them upon many occaſions an active ſignification. In this caſe we muſt have recourſe to

——————————*Si volet uſus,*
Quem penes arbitrium eſt et jus et norma loquendi.

Another inconveniency, perhaps more ſeverely felt than any of the preceding, ariſes from the want of the uſe of the preſent participle of the verb *ſum*. Every body knows what a conveniency is derived from the frequent uſe of the participle ων in Greek; and indeed it appears to us ſomewhat ſurpriſing that the

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Latins neglected to introduce the participle *ens* into their language. In this we believe they are ſingular. Here again a circumlocution becomes neceſſary in ſuch a caſe as the following: "The ſenate being at Rome, paſſed a decree." Inſtead of ſaying *ſenatus ens Romæ, legem tulit*, we are obliged to ſay *cum ſenatus Romæ eſſet*, &c. If the words *ens* or *exiſtens* had been adopted, as in the Greek, this odious circumlocution would have been avoided.

Many other defects of the like kind will occur to every perſon who ſhall chooſe to ſearch for them, and thoſe in the moſt approved claſſical authors. Perhaps our mentioning ſo many may be deemed invidious by the admirers of that language; but we write from conviction, and that muſt be our apology.

190 Different genius of the Latin and Greek languages.

If one take the trouble to compare the ſtructure of the Greek and Latin languages, he will, we think, quickly be convinced that their characteriſtic features are extremely different. The genius of the former ſeems eaſy and natural; whereas that of the latter, notwithſtanding the united efforts of poets, orators, and philoſophers, ſtill bears the marks of violence and reſtraint. Hence it appears that the Latin tongue was preſſed into the ſervice, and compelled almoſt againſt its will to bend to the laws of the Grecian model. Take a ſentence of Hebrew, Chaldean, Arabian, &c. and try to tranſlate it into Greek without regarding the arrangement of the words, and you will find it no difficult attempt; but make the ſame trial with reſpect to the Latin, and you will probably find the labour attended with conſiderable difficulty. To tranſlate Greek into Engliſh is no laborious taſk; the texture of the two languages is ſo congenial, that the words and phraſes, and even the idiomatic expreſſions, naturally ſlide into each other. With the Latin the caſe is quite otherwiſe; and before elegant Engliſh can be produced, one muſt deviate conſiderably from the original. Should we attempt to tranſlate a piece of Engliſh into Greek, and at the ſame time into Latin, the tranſlation of the former would be attended with much leſs difficulty than that of the latter, ſuppoſing the tranſlator equally ſkilled in both languages.

191 Cauſes of this difference.

This incongruity ſeems to ſpring from the following cauſe. Before any man of conſiderable abilities, either in the capacity of a poet, grammarian, or rhetorician, appeared at Rome, the language had acquired a ſtrong and inflexible tone, too ſtubborn to be exactly moulded according to the Grecian ſtandard. After a language has continued ſeveral centuries without receiving a new poliſh, it becomes like a full grown tree, incapable of being bent to the purpoſes of the mechanic. For this reaſon, it is highly probable, that the tongue in queſtion could not be forced into a complete aſſimilation with the Greek. Notwithſtanding all theſe obſtructions, in proceſs of time it arrived at ſuch an exalted pitch of perfection, as to rival, perhaps to excel, all the other European languages, the Greek only excepted. Had men of the taſte, judgment, and induſtry of Ennius, Plautus, Terence, Cicero, and the worthies of the Auguſtan age, appeared in the early ſtages of the Roman commonwealth, we may believe that their language would have been thoroughly reduced to the Grecian archetype, and that the two dialects might have improved each other by a rivalſhip between the nations who employed them.

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Without pretending to entertain our readers with a pompous and elaborate account of the beauties of that imperial language which have been detailed by writers almoſt without number, we ſhall endeavour to lay before them as briefly as poſſible its priſtine character, the ſteps and ſtages by which it gradually roſe to perfection, the period when it arrived at the ſummit of its excellence, and by what means it degenerated with a rapid career till it was loſt among thoſe very people to whom it owed its birth.

192 The Latin tongue compoſed chiefly of Pelaſgic and Celtic words.

We have obſerved already, that the Latin tongue was a *colluvies* of all the languages ſpoken by the va-grant people who compoſed the firſt elements of that republic. The prevailing dialects were the Pelaſgic or Hetruſcan, which we think were the ſame; and the Celtic, which was the aboriginal tongue of Italy. Hence the primary dialect of the Romans was compoſed of diſcordant materials, which in our opinion never acquired a natural and congenial union. Be that as it may, this motley mixture was certainly the original dialect of the Romans. The Pelaſgic or Hetruſcan part of it retained a ſtrong tincture of the oriental ſtyle. The Celtic part ſeems to have been prevalent, ſince we find that moſt of the names of places (z), eſpecially in the middle and northern parts of Italy, are actually of Celtic original. It is therefore clear that the ſtyle of the firſt Romans was compoſed of the languages above-mentioned. Who thoſe firſt Romans were, we believe it is impoſſible to determine with any degree of certainty. The Roman hiſtorians afford us aa little information upon that ſubject, as their etymologiſts do upon the origin of their language. Their moſt celebrated writers upon this point were Ælius Gallus, Quintus Cornificius, Nonius Marcellus, Feſtus, and ſome others of leſs note. At the head of theſe we ought to place Terentius Varro, whom Cicero ſtyles the moſt learned of all the Romans. From theſe writers we are to expect no light. Their etymologies are generally childiſh and futile. Of the language of the moſt ancient Romans we can only reaſon by analogy; and by that rule we can diſcover nothing more than what we have advanced above.

In the firſt place we may reſt aſſured that the dual number, the articles, the participle above-mentioned, the aoriſts, and the whole middle voice, never appeared in the Latin tongue; and accordingly were not current in thoſe languages from which it was copied, at leaſt at the time when it was firſt fabricated.

Beſides all this, many circumſtances concur to make it highly probable that, in the earlieſt periods of the language, very few inflexions were introduced. 1ſt, When the Pelaſgi left Greece, the Greek language itſelf was not fully poliſhed. 2d, The Arcadians were never thoroughly cultivated. They were a ruſtic paſtoral people, and little minded the refinements of a civilized

(z) For proof of this our readers may conſult Abbé Pezron, Pelloutier, Bullet's *Mem.* Gebelin *Pref. Dict. Lat.* and many others.

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vilized ſtate; conſequently the language they brought into Italy at that era muſt have been of a coarſe and irregular contexture. 3d, When the Theſſalian* Pelaſgi arrived in Italy about the time of Deucalion, the Greek itſelf was rude and barbarous; and, which is ſtill of more conſequence, if we may credit Herodotus quoted in the former Section, that people had never adopted the Hellenic tongue. Hence it appears, that the part of the Latin language derived from the Pelaſgic or Hetruſcan (for thoſe we believe to have been the ſame) muſt have taken a deep tincture from the oriental tongues (See preceding Section). If we may judge of the Celtic of that age by that of the preſent, the ſame character muſt likewiſe have diſtinguiſhed its ſtructure.

* *Dion. Halicar. lib. 1.*

193 Hence little inflected in its original ſtate.

From theſe circumſtances, we think it appears that the earlieſt language of the Romans was very little diverſified with inflexions. It nearly reſembled the oriental exemplar, and conſequently differed widely from the modern Latin. The effect of this was, that the modern Romans could not underſtand the language of their early progeniters. Polybius*, ſpeaking of the earlieſt treaty between the Romans and Carthaginians, makes the following obſervation: "Believe me (ſays he), the Roman language has undergone ſo many changes ſince that time (A) to the preſent, that even thoſe who are moſt deeply ſkilled in the ſcience of antiquities cannot underſtand the words of that treaty but with the greateſt difficulty."

* *Lib. 3. ab initio.*

From this ſource we make no doubt has flowed that vaſt number of oriental words with which the Latin language is impregnated. Theſe were originally inflexible, like their brethren of the eaſt. They were not diſguiſed as they now are with prefixes, affixes, metatheſes, ſyncopas, antitheſes, &c. but plain and unadorned in their natural dreſs.

194 Went afterwards into the Grecian model.

After the Romans became acquainted with the Æolian Greeks, who gradually ſeized upon both coaſts of Italy towards the ſouth, which they called *Magna Græcia*, they began to affect a Grecian air, and to torture their language into that foreign contexture. It appears, however, that at firſt the Grecian garb ſat rather awkwardly, and ſeveral marks of violence were eaſily diſcerned. The moſt ancient ſpecimen of this kind that we can recollect conſiſts of the remains of the *twelve tables*. Here every thing is rude and of a clumſy caſt; for though by this time conſiderable progreſs had been made in refinement, and the language of Rome had begun to appear in a Grecian uniform, ſtill thoſe changes were not altogether natural. Soon after appeared Marcus Fabius Pictor and Siſenna; hiſtorians often quoted by Livy, but whoſe works are long ſince irrecoverably loſt. The Faſti Capitolini are often mentioned; but they too periſhed in the burning of the Capitol during the civil wars between Marius and Sylla. Had thoſe monuments eſcaped the ravages of time, we ſhould have been able to mark the progreſs of the Latin tongue from ſtage to ſtage, and to aſcertain with the greateſt accuracy its gradual configuration in the conſe of its progreſs towards the Grecian ſtandard. We muſt therefore leave the Latin tongue during thoſe periods rude and barbarous, and deſcend to others better known and more characteriſtically marked. Thoſe commenced after that

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Græcia capta ferum victorem cepit et artes
Intulit agreſti Latio.

195 The principal authors by whom it was gradually poliſhed.

In this period we find Ennius, who wrote a Roman hiſtory in hexameter verſe in 18 books, which he called *Annals*; moſt part of which is now loſt. He likewiſe tranſlated *Euhemerus de Origine Deorum*; a work often mentioned by the Chriſtian fathers in their diſputes with the Pagans. It is ſometimes quoted by Cicero. Then followed Caius Lucilius the famous ſatyriſt, and a number of other writers, ſuch as Accius, Valerius, Ædituus, Alpinus, &c. whoſe fragments were publiſhed by the Stephens, Paris, 1564. All theſe imitated the writers of Greece or tranſlated from them. By their perſeverance and active exertions the ſpirit of theſe authors was transfuſed into the Latin tongue, and its ſtructure accommodated to the Grecian plan.

Plautus and Terence, by tranſlating the comedies of Menander and Diphilus into their own language, taught the Latin muſes to ſpeak Attic Greek. To ſpeak that language was then the *ton* of the times, as it is now with us to chatter French. Greek tutors were retained in every reputable family; and many Romans of the firſt rank were equally qualified to ſpeak or write both in Greek and Latin. The original jargon of Latium was now become obſolete and unintelligible; and Cato the Ancient condeſcended to learn the Greek language at 80.

195 The golden age of Rome.

To pretend to enumerate the various, and we may add inimitable, examples of the Auguſtan or golden age of the Roman tongue, would be an inſult to the underſtanding of our readers: we ſhall only take the liberty to tranſlate a few lines from a moſt excellent hiſtorian*, who, had his honeſty been equal to his judgment, might have rivaled the moſt celebrated writers of his country. Having obſerved, that the Greek authors, who excelled in every province of literature, had all made their appearance nearly about the ſame ſpace of time, confined within very narrow limits, he adds, "Nor was this circumſtance more conſpicuous among the Greeks than among the Romans; for unleſs we go back to the rough and unpoliſhed times, which deſerve commendation only on account of their invention, the Roman tragedy is confined to Accius and the period when he flouriſhed. The charming wit of Latin elegance was brought to light by Cecilius, Terentius, and Afranius, nearly in the ſame age. As for our hiſtorians (to add Livy alſo to the age of the former), if we except Cato and ſome old obſcure ones, they were all confined to a period of 80 years; ſo neither has our ſtock of poets extended to a ſpace much backward or forward. But the energy of the bar, and the finiſhed beauty of proſe eloquence, ſetting aſide the ſame Cato (by leave of P. Craſſus, Scipio, Lælius, the Gracchi, Fannius, and Ser. Galba, be it ſpoken), broke out all at once under Tully the prince of

* *Velleius Paterculus, lib. 1. cap. ult.*

(A) This treaty, according to the ſame hiſtorian, was concluded in the conſulſhip of Lucius Junius Brutus and Marcus Valerius, 28 years before Xerxes made his deſcent upon Greece.

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his profession; so that one can be delighted with none before him, and admire none except such as have either seen or were seen by that orator."

From this quotation it plainly appears, that the Romans themselves were convinced of the short duration of the golden age of their language. According to the most judicious critics, it commenced with the era of Cicero's oratorical productions, and terminated with the reign of Tiberius, or perhaps it did not reach beyond the middle of that prince's reign. It is generally believed that eloquence, and with it every thing liberal, elevated, and manly, was banished Rome by the despotism of the Cæsars. We imagine that the transition was too instantaneous to have been entirely produced by that unhappy cause. Despotism was firmly established among the Romans about the middle of the reign of Augustus; and yet that period produced such a group of learned men as never adorned any other nation in so short a space of time. Despotism, we acknowledge, might have affected the eloquence of the bar; the noble and important objects which had animated the republican orators being now no more: but this circumstance could not affect poetry, history, philosophy, &c. The style employed upon these subjects did not feel the fetters of despotism. The age of Louis XIV. was the golden period of the French tongue; and we think that age produced a race of learned men, in every department superior in number and equal in genius to the literati who flourished under the noble and envied constitution of Britain during the same age, though the latter is universally allowed to have been the golden period of this country. The British isles, we hope, enjoy still as much liberty as ever; yet we believe few people will aver, that the writers of the present age are equal either in style or in genius to that noble group who flourished from the middle of the reign of Charles I. to the middle of the reign of George II. and here despotism is quite unconcerned.

197 Causes of the degeneracy of the Latin tongue.

In the east the same observation is confirmed. The Persians have long groaned under the Mohammedan yoke; and yet every oriental scholar will allow, that in that country, and under the most galling tyranny, the most amazing productions of taste, genius, and industry, that ever dignified human nature, have been exhibited. Under the Arabian caliphs, the successors of Mohammed, appeared writers of a most sublime genius, though never was despotism more cruelly exercised than under those fanatics. The revival of letters at the era of the reformation was chiefly promoted and cherished by petty despotical princes.

We cannot therefore be persuaded to agree, that the despotism of the Cæsars banished eloquence and learning from Rome. Longinus indeed has attributed this misfortune to that cause, and tells us, θρεψαι τε γαρ ικανη τα φρονηματα των Μεγαλοφρονων ἡ ΕΛΕΥΘΕΡΙΑ, &c. "It is liberty that is formed to nurse the sentiments of great geniuses, to push forward the propensity of contest, to inspire them with hopes, and the generous ambition of being the first in rank." When Longinus wrote this, he did not reflect that he himself was a striking instance of the unsoundness of his observation.

As to science, the fact is undoubtedly on the other side. That Seneca was superior to Cicero in philosophy, cannot be reasonably contradicted. The latter had read, and actually abridged, the whole extent of Grecian philosophy: this displayed his reading rather than his learning. The former had addicted himself to the stoic sect; and though he does not write with the same flow of eloquence as Tully, he thinks more deeply and reasons more closely. Pliny's Natural History is a wonderful collection, and contains more useful knowledge than all the writings of the Augustan age condensed into one mass. We think the historical annals of Tacitus, if inferior to Livy in style and majesty of diction, much superior in arrangement and vigour of composition. In short, we discover in these productions a deep insight into human nature, an extensive knowledge of the science of government, a penetration which no dissimulation could escape, together with a sincere attachment to truth both with respect to events and characters; nor is he inferior in the majesty, energy, and propriety of his harangues, wherever an equal opportunity presents itself. Quintilian, Pliny the younger, Suetonius, Petronius Arbiter, and Juvenal, deserve high esteem; nor are they inferior to their immediate predecessors. We think there is good reason to conclude, that the loss of liberty among the Romans did not produce the extinction of eloquence, science, elevation of sentiment, or refinement of taste. There were, we believe, other circumstances which chiefly contributed to produce that revolution.

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198 The writers of the silver age greater masters of science than their predecessors.

The same Velleius Paterculus whom we have quoted assigns some plausible and very judicious reasons for this catastrophe. "Emulation (says he) is the nurse of genius; and one while envy, and another admiration, fires imitation. According to the laws of nature, that which is pursued with the greatest ardour mounts to the top: but to be stationary in perfection is a difficult matter; and by the same analogy, that which cannot go forward goes backward. As at the outset we are animated to overtake those whom we deem before us, so when we despair of being able to overtake or to pass by them, our ardour languishes together with our hope, and what it cannot overtake it ceases to pursue; and leaving the subject as already engrossed by another, it looks out for a new one upon which to exert itself. That by which we find we are not able to acquire eminence we relinquish, and try to find out some object *elsewhere* upon which to employ our intellectual powers. The consequence is, that frequent and variable transitions from subject to subject proves a very great obstacle to perfection in any profession."

This perhaps was the case with the Romans. The heroes of the Augustan age had borne away the prize of eloquence, of history, of poetry, &c. Their successors despaired of being able to equal, much less to surpass them, in any of these walks. They were therefore laid under the necessity of striking out a new path by which they might arrive at eminence. Consequently Seneca introduced the *stile coupé*, as the French call it; that is, a short, sparkling, figurative diction, abounding with antitheses, quaintnesses, witticisms, embellished with flowers and meretricious ornaments; whereas the style of the Augustan age was natural, simple, solid, unaffected, and properly adapted to the nature of the subject and the sentiments of the author.

The historian Sallust laid the foundation of the unnatural

Latin Language.

natural ſtyle above mentioned. Notwithſtanding all the excellencies of that celebrated author, he every where exhibits an affectation of antiquity, an antithetical caſt, an air of auſterity, an accuracy, exactneſs, and regularity, contrary to that *air degagé* which nature diſplays in her moſt elaborate efforts. His words, his clauſes, ſeem to be adjuſted exactly according to number, weight, and meaſure, without exceſs or defect. Velleius Paterculus imitated this writer; and, as is generally the caſe with imitators, ſucceeded beſt in thoſe points where his archetype had failed moſt egregiouſly. Tacitus, however excellent in other reſpects, deviated from the Auguſtan exemplars, and is thought to have imitated Salluſt; but affecting brevity to exceſs, he often falls into obſcurity. The other contemporary writers employ a cognate ſtyle; and becauſe they have deviated from the Auguſtan ſtandard, their works are held in leſs eſtimation, and are thought to bear about them marks of degeneracy.

That degeneracy, however, did not ſpring from the deſpotic government under which theſe authors lived, but from that affectation of ſingularity into which they were led by an eager but fruitleſs deſire of ſignalizing themſelves in their mode, as their predeceſſors had done in theirs. But the miſchiefs of this rage for innovation did not reach their ſentiments as it had done their ſtyle; for in that point we think they were ſo far from falling below the meaſure of the writers of the former age, that in many inſtances they ſeem to have ſurpaſſed them.

With reſpect to ſentiment and mental exertions, the authors in queſtion preſerved their vigour, till luxury and effeminacy, in conſequence of power and opulence, enervated both the bodies and minds of the Romans. The contagion ſoon became univerſal; and a liſtleſſneſs, or intellectual torpor, the uſual concomitant of luxury, ſpread indolence over the mental faculties, which rendered them not only averſe to, but even incapable of, induſtry and perſeverance. This lethargic diſpoſition of mind ſeems to have commenced towards the concluſion of the ſilver age; that is, about the end of the reign of Adrian. It was then that the Roman eagles began to ſtoop, and the genius of Rome, as well in arts as in arms, began to decline. Once more, the declenſion of the intellectual powers of the writers of that nation did not ariſe from the form of the government, but from the cauſes above ſpecified.

As the Roman genius, about that period, began to decline, ſo the ſtyle of the ſilver age was gradually vitiated with barbariſms and exotic forms of ſpeech. The multitudes of barbarians who flocked to Rome from all parts of the empire; the ambaſſadors of foreign princes, and often the princes themſelves, with their attendants; the prodigious numbers of ſlaves who were entertained in all the conſiderable families of the capital, and over all Italy; the frequent commerce which the Roman armies upon the frontiers carried on with the barbarians; all concurred to vitiate the Latin tongue, and to interlard it with foreign words and idioms. In ſuch circumſtances, it was impoſſible for that or any other language to have continued pure and untainted.

This vitiated character both of ſtyle and ſentiment became more and more prevalent, in proportion as it deſcended from the reign of Adrian towards the era of the removal of the imperial ſeat from Rome to Conſtantinople. Then ſucceeded the iron age, when the Roman language became abſolutely rude and barbarous.

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199 Writers of great talents during the ſilver and brazen ages.

Towards the cloſe of the ſilver, and during the whole courſe of the brazen age, there appeared, however, many writers of no contemptible talents. The moſt remarkable was Seneca the ſtoic, the maſter of Nero, whoſe character both as a man and a writer is diſcuſſed with great accuracy by the noble author of the *Characteriſtics*, to whom we refer our readers.

About the ſame time lived Perſius the ſatyriſt, the friend and diſciple of the ſtoic Cornutus; to whoſe precepts, as he did honour by his virtuous life, ſo his works, though ſmall, ſhow an early proficiency in the ſcience of morals.

Under the mild government of Adrian and the Antonines lived Aulus Gellius, or (as ſome call him) Agellius; an entertaining writer in the miſcellaneous way, well ſkilled in criticiſm and antiquity. His works contain ſeveral valuable fragments of philoſophy, which are indeed the moſt curious part of them.

With Aulus Gellius we may range Macrobius; not becauſe a contemporary (for he is ſuppoſed to have lived under Honorius and Theodoſius), but from his near reſemblance in the character of a writer. His works, like thoſe of the other, are miſcellaneous; filled with mythology and ancient literature, with ſome philoſophy intermixed.

In the ſame age with Aulus Gellius flouriſhed Apuleius of Madaura in Africa; a Platonic writer, whoſe matter in general far exceeds his perplexed and affected ſtyle, too conformable to the falſe rhetoric of the age when he lived.

Boethius was deſcended from one of the nobleſt of the Roman families, and was conſul in the beginning of the ſixth century. He wrote many philoſophical works; but his ethic piece on the Conſolation of Philoſophy deſerves great encomiums, both for the matter and the ſtyle; in which latter he approaches the purity of a far better age than his own. By command of Theodoric king of the Goths this great and good man ſuffered death; with whom the Latin tongue, and the laſt remains of the Roman dignity, may be ſaid to have ſunk in the weſtern world.

There were beſides a goodly number both of poets and hiſtorians who flouriſhed during this period; ſuch as Silius Italicus, Claudian, Auſonius, &c. poets and hiſtorians to a very great number, for whom our readers may conſult *Joh. Alberti Fabricii Bibl. Lat.*

200 Ecclesiastical writers in Latin.

There flouriſhed, too, a number of eccleſiaſtical writers, ſome of whom deſerve great commendation. The chief of theſe is Lactantius, who has been deſervedly dignified with the title of the *Chriſtian Cicero*.

The Roman authors amount to a very ſmall number in compariſon of the Greek. At the ſame time, when we conſider the extent and duration of the Roman empire, we are juſtly ſurpriſed to find ſo few writers of character and reputation in ſo vaſt a field. We think we have good reaſon to agree with the prince of Roman poets in the ſentiment quoted p. 562.

Upon the whole, the Latin tongue deſerves our attention beyond any other ancient one now extant. The grandeur of the people by whom it was ſpoken; the

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201 Excellency and usefulness of the Latin tongue.

the lustre of its writers; the empire which it still maintains among ourselves; the necessity we are under of learning it in order to obtain access to almost all the sciences, nay even to the knowledge of our own laws, of our judicial proceedings, of our charters; all these circumstances, and many others too numerous to be detailed, render the acquisition of that imperial language in a peculiar manner at once improving and highly interesting. Spoken by the conquerors of the ancient nations, it partakes of all their revolutions, and bears continually their impression. Strong and nervous while they were employed in nothing but battles and carnage, it thundered in the camps, and made the proudest people to tremble, and the most despotic monarchs to bend their stubborn necks to the yoke. Copious and majestic, when, weary of battles, the Romans inclined to vie with the Greeks in science and the graces, it became the learned language of Europe, and by its lustre made the jargon of savages disappear who disputed with it the possession of that quarter of the globe. After having controlled by its eloquence, and humanized by its laws, all those people, it became the language of religion. In short, the Latin language will be studied and esteemed as long as good sense and fine taste remain in the world.

Sect. IX. *Celtic, Gothic, and Sclavonian Languages.*

§ 1. *Of the Celtic Language.*

In treating of the origin of the Latin tongue (see Section VIII.), we observed that a great part of it is derived from the Celtic. We shall now endeavour to give some account of the origin and extent of that ancient language; still leaving the *minutiæ* to grammars and dictionaries, as we have done with respect to the other dialects which have fallen under our consideration. Our candid readers, it is hoped, will remember, that we are acting in the character of philologers, not in that of grammarians and lexicographers.

202 Origin of the Celts.

The descendants of Japhet having peopled the western parts of Asia, at length entered Europe. Some broke into that quarter of the globe by the north, others found means to cross the Danube near its mouth. Their posterity gradually ascended towards the source of that river; afterwards they advanced to the banks of the Rhine, which they passed, and thence spread themselves as far as the Alps and the Pyrenean hills.

These people, in all probability, were composed of different families; all, however, spoke the same language; their manners and customs bore a near resemblance; there was no variety among them but that difference which climate always introduces. Accordingly they were all known, in the more early times, by the general name of *Celto-scythæ*. In process of time, becoming exceedingly numerous, they were divided into several nations, which were distinguished by different names and territorial appellations. These who inhabited that large country bounded by the ocean, the Mediterranean, the Rhine, the Alps, and the Pyrenees, were denominated *Gauls* or *Celts*. Those people multiplied so prodigiously in the space of a few centuries, that the fertile regions which they then occupied could not afford them the means of subsistence. Some of them now passed over into Britain; others crossed the Pyrenees, and formed settlements in the northern parts of Spain. Even the formidable barriers of the Alps could not impede the progress of the Gauls: they made their way into Italy, and colonized those parts which lie at the foot of the mountains; whence they extended themselves towards the centre of that rich country.

203 Part of whom were denominated *Gauls*

Celtic Language.

By this time the Greeks had landed on the eastern coast of Italy, and founded numerous colonies in those parts. The two nations vying as it were with each other in populousness, and always planting colonies in the course of their progress, at length rencountered about the middle of the country. This central region was at that time called *Latium*. Here the two nations formed one society, which was called *the Latin people*. The languages of the two nations were blended together; and hence, according to some, the Latin is a mixture of Greek and Gaelic.

As the Gauls were a brave and numerous people, they certainly maintained themselves in their pristine possessions, uninvaded, unconquered, till their civil animosities and domestic quarrels exposed them as a prey to those very Romans whom they had so often defeated, and sometimes driven to the brink of destruction. They were not a people addicted to commerce; and, upon the whole, considering their situation both in their primary seats and afterwards in Italy, they had little temptation or opportunity to mingle with foreigners. Their language, therefore, must have remained unmixed with foreign idioms. Such as it was when they settled in Gaul, such it must have continued till the Roman conquests. If therefore there is one primitive language now existing, it must be found in the remains of the Gaelic or Celtic. It is not, then, surprising, that some very learned men, upon discovering the coincidence of very great numbers of words in some of the Greek dialects with other words in the Celtic, have been inclined to establish a strict affinity between those languages. The ancient Pelasgic and the Celtic at least must have nearly resembled each other, admitting a dialectical difference only, and that discrimination which climate and a long period of time must always produce.

204 Resemblance between their language and that of the Pelasgi.

Some have thought that the Gauls lost the use of their native language soon after their country was conquered by the Romans; but *Monsieur Bullet*, in his *Memoires de la Langue Celtique*, has proved almost to a demonstration, that the vulgar among those people continued to speak it several centuries after that period. When a great and populous nation has for many ages employed a vernacular tongue, nothing can ever make them entirely relinquish the use of it, and adopt unmixed that of their conquerors.

Many learned men, among whom is the lexicographer above-mentioned, have shown that all the local names in the north of Italy are actually of Celtic extraction. These names generally point out or describe some circumstances relating to the nature of their situation; such as exposure, eminence, lowness, moistness, dryness, coldness, heat, &c. This is a very characteristic feature of an original language; and in the Celtic it is so prominent, that the Erse names of places all over Scotland are, even to this day, peculiarly distinguished by this quality. We have heard a gentleman, who was well skilled in the dialect of the Celtic still spoken

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in the Highlands of Scotland, propoſe to lay a bet, at very great odds, that if one ſhould pronounce the name of any village, mountain, river, gentleman's ſeat, &c. in the old Scottiſh dialect, he ſhould be able, by its very name, to give a pretty exact deſcription of its local ſituation.

To diſcover the ſources from which the Celtic tongue is derived, we muſt have recourſe to the following expedients.

1. We muſt conſult the Greek and Latin authors, who have preſerved ſome Gaelic or Celtic terms in their writings.

2. We muſt have recourſe to the Welſh and *Baſſe Bretagne* dialects; in which, indeed, there are many new words, but theſe are eaſily diſtinguiſhed from the primitive ſtock.

3. If one would trace another ſource of the Celtic, he muſt converſe with the country people and peaſants, who live at a diſtance from cities, in thoſe countries where it was once the vernacular tongue. We have been credibly informed, that a Highland gentleman, croſſing the Alps for Italy, accidentally fell in with an old woman, a native of thoſe parts, who ſpoke a language ſo near akin to his native Erſe, that he could underſtand her with little difficulty; and that ſhe, on the other hand, underſtood moſt of his words. That an event of this nature ſhould actually take place is by no means ſurpriſing, when we conſider that the Erſe ſpoken in the Highlands of Scotland is perhaps the moſt genuine remnant of the Celtic now exiſting, and at the ſame time reflect that there may be ſome remote cantons among thoſe wild and inacceſſible mountains, the Alps, where ſome remains of that tongue may be ſtill preſerved.

205 The moſt genuine remains of the Celtic in the Highlands of Scotland.

4. We have ſaid, that the moſt genuine remains of the Gaelic tongue are to be found in the Highlands of Scotland; and the reaſon is obvious. The Scottiſh Highlanders are the unmixed unconquered poſterity of the ancient Britons, into whoſe barren domains the Romans never penetrated; not, we imagine, becauſe they were not able, ſince they ſubdued both North and South Wales, equally inacceſſible, but becauſe they found no ſcenes there either to fire their ambition or allure their avarice. Amidſt all the revolutions that from time to time ſhook and convulſed Albion, thoſe mountainous regions were left to their primitive lords, who, like their ſouthern progenitors, hoſpitable in the extreme, did not, however, ſuffer ſtrangers to reſide long among them. Their language, accordingly, remained unmixed, and continues ſo even to this day, eſpecially in the moſt remote parts and unfrequented iſlands.

The Norwegians ſubdued the weſtern iſlands of Scotland at a time when the Scottiſh monarchy was ſtill in its minority. They erected a kind of principality over them, of which the iſle of *Man* was the capital. Though they maintained the ſovereignty of thoſe iſlands for ſome centuries, built many forts, and ſtrengthened them with garriſons, and in fine were the lawgivers and adminiſtrators of juſtice among the natives; yet we have been informed by the moſt reſpectable authority, that there is not at this day a ſingle vocable of the Norſe or Daniſh tongue to be found among thoſe iſlanders. This fact affords a demonſtration of that ſuperſtitious attachment with which they were devoted to their vernacular dialects.

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206 The Welſh dialect not pure, nor the Iriſh.

The Welſh dialect cannot we think be pure and unſophiſticated. The *Silures* were conquered by the Romans, to whom they were actually ſubject for the ſpace of three centuries. During this period, a multitude of Italian exotics muſt have been tranſplanted into their language; and indeed many of them are diſcernible at this day. Their long commerce with their Engliſh neighbours and conquerors hath adulterated their language, ſo that a great part of it is now of an Engliſh complexion. The Iriſh is now ſpoken by a race of people whoſe morality and ingenuity are nearly upon a level. Their lateſt hiſtorians have brought them from the confines of Aſia, through a variety of adventures, to people an iſland *extra anni ſoliſque vias*. However this genealogical tale may pleaſe the people for whom it was fabricated, we muſt ſtill ſuſpect that the Iriſh are of Celtic extraction, and that their foreſathers emigrated from the weſtern coaſt of Britain at a period prior to all hiſtorical or even traditional annals. Ireland was once the *native land of ſaints*. The chief actors on this ſacred ſtage were Romaniſts, and deeply tinctured with the ſuperſtition of the times. They pretended to improve the language of the natives; and whatever their ſucceſs was, they improved it in ſuch a manner as to make it deviate very conſiderably from the original Celtic; ſo that it is not in Ireland that we are to look for the genuine characters of the dialect under conſideration.

Though the Hibernian tongue, in our opinion, differs conſiderably from the original Celtic, ſome very ingenious eſſays have been lately publiſhed by the learned and laborious members of the *Antiquarian Society of Dublin*; in which the coincidence of that tongue, with ſome of the oriental dialects, has been ſupported by very plauſible arguments. In a diſſertation publiſhed in the year 1772, they have exhibited a collection of *Punico-Malteſe* words compared with words of the ſame import in Iriſh, where it muſt be allowed the reſemblance is palpable. In the ſame diſſertation they have compared the celebrated *Punic* ſcene in Plautus with its tranſlation into the Iriſh; in which the words in the two languages are ſurpriſingly ſimilar. If thoſe criticiſms are well founded, they will prove that the Celtic is coeval and congenial with the moſt ancient languages of the eaſt; which we think highly probable. Be that as it may, the Danes and Norwegians formed ſettlements in Ireland; and the Engliſh have long been ſovereigns of that iſland. Theſe circumſtances muſt have affected the vernacular idiom of the natives; not to mention the neceſſity of adopting the language of the conquerors in law, in ſciences, in the offices of religion.

207 Coincidence between the Celtic and Phœnician.

The inhabitants of the highlands and iſlands of Scotland are the deſcendants of thoſe Britons who fled from the power of the Romans, and ſheltered themſelves among the fens, rocks, and faſtneſſes of thoſe rugged mountains and ſequeſtered glyns. They preferred theſe waſtes and wilds, with liberty and independence, to the pleaſant and fertile valleys of the ſouth, with plenty embittered by ſlavery. They no doubt carried their language along with them; that language was a branch of the Celtic. With them, no doubt, fled a number of the druidical prieſts, who unqueſtionably knew their native dialect in all its beauties

and

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and varieties. Theſe fugitives in proceſs of time formed a regular government, elected a king, and became a conſiderable ſtate. They were ſequeſtered by their ſituation from the reſt of the world. Without commerce, without agriculture, without the mechanical arts, and without objects of ambition or emulation, they addicted themſelves wholely to the paſtoral life as their buſineſs, and to hunting and fiſhing as their diverſion. Thoſe people were not diſtinguiſhed by an innovating genius; and conſequently their language muſt have remained in the ſame ſtate in which they received it from their anceſtors. They received it genuine *Celtic*, and ſuch they preſerved it.

When the Scots became maſters of the low country, and their kings and a great part of the nobility embraced the Saxon manners, and adopted the Saxon language, the genuine Caledonians tenaciouſly retained their native tongue, dreſs, manners, clanſhips, and feudal cuſtoms, and could never cordially aſſimilate with their ſouthern neighbours. Their language, therefore, could not be polluted with words or idioms borrowed from a people whom they hated and deſpiſed. Indeed it is plain from the whole tenor of the Scottiſh hiſtory, that neither Caledonian chieftains, nor their vaſſals, were ever ſteadily attached to the royal family after they fixed their reſidence in the low country, and became *Saxons*, as the Highlanders called them by way of reproach. Indeed the commerce between them and thoſe of the ſouth, till about a century and a half ago, was only tranſient and accidental; nor was their native dialect in the leaſt affected by it.

Their language, however, did not degenerate, becauſe there exiſted among them a deſcription of men whoſe profeſſion obliged them to guard againſt that misfortune. Every chieftain retained in his family a bard or poet laureat, whoſe province it was to compoſe poems in honour of his lord, to commemorate the glorious exploits of his anceſtors, to record the genealogy and connections of the family; in a word, to amuſe and entertain the chief and his gueſts at all public entertainments and upon all ſolemn occaſions. Thoſe profeſſors of the Parnaſſian art uſed to vie with each other; and the chiefs of families often aſſembled their reſpective bards, and encouraged them by conſiderable premiums to exert their poetic talents. The victor was rewarded and honoured; and the chieftain deemed it an honour to himſelf to entertain a bard who excelled his peers. The ancient Gauls, as we learn from Diodorus Siculus, Strabo, Tacitus, Lucan, &c. entertained perſons of that profeſſion; and certainly the ancient Britons did the ſame. Thoſe bards were highly revered; their perſons were deemed ſacred; and they were always rewarded with ſalaries in lands or cattle (See ſection *Greek.*) Thoſe poetic geniuſes muſt have watched over their vernacular dialect with the greateſt care and anxiety; becauſe in their compoſitions no word was to be loſt, but as many gained as poſſible.

208 Cauſes of the purity of the Scotch dialect of this ancient language.

The uſe of letters was not known among the ancient *Celtæ*: their druidical clergy forbade the uſe of them. All their religious rites, their philoſophical dogmas, their moral precepts, and their political maxims, were compoſed in verſes which their pupils were obliged to commit to memory. Accordingly letters were unknown to the Caledonian Scots, till they learned them either from their ſouthern neighbours or from the Romans. The Iriſh, indeed, pretend to have letters of a very ancient date; the Highlanders of the country in queſtion make no claim to the uſe of that invention. Their bards, therefore, committed every thing to memory; and of courſe the words of their language muſt have been faithfully preſerved. We find that the celebrated poems of Oſſian, and others of an inferior character, or at leaſt fragments of ſuch poems (ſee OSSIAN), have thus been preſerved from father to ſon for more than 1000 years. The beauty, ſignificancy, harmony, variety, and energy of theſe verſes, ſtrike us even in a proſe tranſlation: how infinitely more charming muſt they appear in their native form and poetical attire!

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In order to exhibit the genius of the Celtic in as ſtriking a light as the nature of our preſent deſign will permit, we ſhall lay before our readers a very contracted ſketch of the Gaelic or Caledonian dialect as it now ſtands; which we hope will go a great way to convince them that this is the genuine offspring of the other. In doing this we ſhall borrow many hints from a gentleman * whoſe learning ſeems to equal his zeal for his native language; which, in compliance with the modern practice, we ſhall for the future diſtinguiſh by the name of *Gaelic*.

* *Eſſays*, &c. by James Grant, Eſq; advocate.

The Gaelic is not derived from any other language as far as we know, being obviouſly reducible to its own roots. Its combinations are formed of ſimple words of a known ſignification; and thoſe words are reſolvable into the ſimpleſt combinations of vowels and conſonants, and even into ſimple ſounds. In ſuch a language we may expect that ſome traces will be found of the ideas and notions of mankind living in a ſtate of primeval ſimplicity; and if ſo, a monument is ſtill preſerved of the primitive manners of the Celtic race while as yet under the guidance of ſimple nature, without any artificial reſtraint or controul.

The ſudden ſenſations of heat and cold, and bodily pain, are expreſſed by articulate ſounds, which, however, are not uſed in this language to denote heat, cold, or bodily pain. A ſudden ſenſation of heat is denoted by an articulate exclamation *hait*; of cold, by *id*; of bodily pain, by *oich*. All theſe ſounds may be called *interjections*, being parts of ſpeech which diſcover the mind to be ſeized with ſome paſſion. Few of the improved languages of Europe preſent ſo great a variety of ſounds which inſtantaneouſly convey notice of a particular paſſion, bodily or mental feeling.

The pronouns *he* and *ſhe* are expreſſed by the ſimple ſounds *e* and *i*, and theſe are the marks of the maſculine and feminine genders; for a neuter gender is unknown in the *Gaelic*. The compoſitions of rude and barbarous ages are univerſally found to approach to the ſtyle and numbers of poetry; and this too is a diſtinguiſhing character of the *Gaelic*. Bodily ſubſiſtence will always be the principal concern of an uncultivated people. Hence *ed* or *eid* is uſed upon diſcovery of any animal of prey or game: it is meant to give notice to the hunting companion to be in readineſs to ſeize the animal: and hence we believe *edo* "to eat" in Latin, and *ed* in Iriſh, ſignifies "cattle;" likewiſe in Scotch *edal* "cattle," literally ſignifies "the

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"the offspring or generation of cattle." *Coed* or *cued*, "ſhare or portion of any ſubject of property," literally "common food." *Faad* "hunting," literally "gathering of food." *Edra* "the time of the morning when cattle are brought home from paſture to give milk," literally "meal-time." Theſe are words importing the ſimplicity of a primitive ſtate, and are common in the Gaelic idiom.

Traces of imitative language remain in all countries. The word uſed for *cow* in the Gaelic language is *bo*, plainly in imitation of the lowing of that animal.

In joining together original roots in the progreſs of improving language and rendering it more copious, its combinations diſcover an admirable juſtneſs and preciſion of thought, which one would ſcarce expect to find in an uncultivated dialect. It will, however, be found, upon examination, that the Gaelic language, in its combination of words, ſpecifies with accuracy the known qualities, and expreſſes with preciſion the nature and properties which were attributed to the object denominated.

269 Excellency of Gaelic compound

An appears to have been a word of frequent uſe in this language, and ſeems to have been originally a name applied indefinitely to any object. According to *Bullet*, it was uſed to ſignify "a planet;" hence the *ſun* had the name of *grian*, which is a compound of *gri* "hot," and *an* "a planet." *Re* ſignifies originally and radically "diviſion." The changes of the moon and the variety of her phaſes were early employed to point out the diviſions of time. The preſent name for the *moon* is *geulach*; a word derived from her whiteneſs of colour. To theſe we might add a vaſt number more whoſe ſignification preciſely indicates their ſhape, colour, effects, &c. Many of theſe would be found exactly ſimilar to Greek and Latin words of the ſame ſound and ſignification. In order to ſatisfy our curious readers, we ſhall annex a few, though ſome of them may perhaps be queſtionable.

The *Venus* of the Latins is ſaid to be a compound of *ben* and *jus*, which literally ſignify "the firſt woman," the letter *b* in Gaelic being ſoftened into *v*. Εδαϱ and ὠδαϱ ſignify "food." Theſe words are compounded of the Gaelic words *ed* or *eid* and *ar*; the former denotes *food* ſimply, and the latter *ploughed land*. Theſe are the roots of the Greek and Latin words ἐδω *edo*, ἀϱοω *aro*. Εδϱα, which ſignifies "a ſeat," has an evident reference to food. It is compounded of two Gaelic words *ed* and *ira*, which literally ſignify "meal-time." Εδνα, which ſignifies "the preſents which a bridegroom made to his bride," is a compound of two Gaelic words *ed* and *na* or *nuah*, literally ſignifying "raw food." From *ar* there are many Greek derivatives. Ἀϱουϱα ſignifies "ploughed land," alſo "crop of corn;" Ἀϱτος "bread." In Gaelic *a crop of corn and bread* are expreſſed by *arbhar*, commonly pronounced *arar* and *aran*; all being equally derivatives of the root *ar*. So the Greek and Latin words ἀϱοτες, *arabilis*, "arable;" ἀϱοτϱον, *aratrum*, "a plough;" ἀϱοτηϱ, *arator*, "a ploughman;" and many others, are evidently derived from the ſame ſource. We would not, however, ſuggeſt, in conſequence of this coincidence, that either the Greek or Latin languages were derived from the Gaelic; we rather believe that theſe are remains of a primeval tongue, which are ſtill retained in all the three; and we produce them upon the preſent occaſion as preſumptions that the Gaelic is an original, underived language, and of courſe the moſt pure and unadulterated relick of the Celtic now exiſting. If our readers ſhould incline to know more of this ſubject, they may conſult Pezron's *Origin of Ancient Nations*, Bullet's *Mem. de la Langue Celtique*, Parſon's *Rem. of Japhet*, Gebelin, *Monde prim.* &c.

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210 Copiouſneſs and antiquity of the Celtic.

When the Celtic language was generally ſpoken over Europe, it ſeems to have been amazingly copious. By conſulting *Bullet's Memoires*, it appears that its names for the common and various objects of nature were very numerous. The words denoting water, river, wood, foreſt, mountain, lake, &c. were moſt preciſely accommodated to ſpecify each modification and variety, with ſuch peculiar exactneſs as even the Greek, with all its boaſted idiomatical preciſion and copiouſneſs, has not been able to equal. The appearances which diverſify the viſible face of inanimate nature, arreſt the attention of men in an uncultivated ſtate. Unaccuſtomed to thought and abſtract reaſoning, their minds expand and exerciſe their powers upon ſenſible objects, and of courſe mark every *minutia* and almoſt imperceptible diſtinction with an accuracy to us ſeemingly impoſſible.

We hope it now appears to every reader, that the Celtic was one of the dialects of the primitive language; that it once overſpread by far the greateſt part of Europe; that the Gaelic now ſpoken in the northern parts of Scotland and the adjacent iſlands is the moſt pure and unmixed relick of that tongue now anywhere exiſting. We would willingly refer our readers to ſome well compoſed grammar of that language; but indeed we know of none that deſerves our recommendation. Some years ago we were flattered with the proſpect of ſeeing one publiſhed by a gentleman whoſe deep ſkill in that language is univerſally acknowledged. We have likewiſe heard of an intended dictionary of the ſame tongue; but hitherto our hopes have been diſappointed.

We are, however, happy to find that there is now publiſhing an excellent tranſlation of both the Old and New Teſtaments into Gaelic, which has hitherto been a deſideratum among thoſe who ſpeak this language. Such a tranſlation will at once contribute to preſerve that ancient tongue, and diſſeminate the knowledge of the truth among the natives of that country.

Every aſſiſtance towards acquiring the knowledge of a tongue which was once univerſal over a great part of Europe, will certainly be an acceptable preſent to the public. The antiquary, who is deſirous of tracing the affinity of languages, and wiſhes to mark the migrations of people, ought certainly to apply himſelf to the ſtudy of its remaining branches; and, if we miſtake not, he will ſoon be convinced, that they all breathe a ſpirit congenial to the manners and ſentiments of a people who are juſt entering upon the firſt ſtage of improvement and civilization.

211 Origin of the words *Gael* and *Gal.*

Perhaps it may be expected, that, before we conclude this ſhort ſketch of the Celtic tongue, we ſhould give

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give some account of the origin of the words *Gaul* and *Gal*, the two names by which this people was distinguished by the Greeks and Romans. Mr M'Pherson imagines, that the appellation of *Celt* is an adjective derived from *Gael*, the aboriginal name of the inhabitants of ancient Gaul. For our part, we can see no connection between *Gael* and *Kelt*, nor do we think that the latter is an adjective. We believe that those people called themselves *Cael* and not *Gael*. We are sure that *Caledonia*, or *Cal-don* or *dun*, was an ancient name of the mountainous parts of Scotland.

Though many different opinions have been advanced with relation to the etymology of this word, we imagine that none is so probable as that which supposes that it is compounded of the two Celtic words *Cal* or *Kal*, that is, "Gal or Gaul," and *dun*, which signifies "a hill or mountain." Upon this ground, the Caledonii will import the Gauls of the mountains, or, which is the same, the Highland Gauls. The Irish and Highlanders reciprocally denominate themselves by the general title of *Cael*, *Gael*, or *Gauls*. They also distinguish themselves, as the Welch originally did, and as the Welch distinguish them both at present, by the appellation of *Guidhill*, *Guethel*, and *Gathel*. The intermediate *th*, they say, is left quiescent in the pronunciation, as it is in many words of the British language; in which case *Gathel* would immediately be formed into *Gael*; and Gathel is actually founded like *Gael* by both the Irish and Highlanders at present. The appellation of *Gathel*, therefore, say they, was originally the same with *Gael*, and the parent of it. The quiescent letters in British are frequently transferred from the middle to the conclusion of the word; by which manœuvre, *Gathel* is changed into *Galath*, *Galat*, *Galt*, and *Celt*. It is true, that *Gael* of the continent is universally denominated *Galatæ* and *Celtæ* by the Grecians, and *Gailt* and *Gallta* by the Irish. The appellations, therefore, of *Gathel-i*, *Gall-i*, *Gallat-æ*, *Calet-es*, *An-calit-es*, and *Celt-æ*, are all one and the same denomination, only varied by the astonishing ductility of the *Celtic*, and disguised by the alterations ever incident to a language that has been merely oral for ages.

It may perhaps appear presumptuous in us to differ from two such respectable authorities as M'Pherson and Whitaker: we must, however, acknowledge, that neither the one nor the other appears to us well founded. Besides, they convey no idea of the signification of the words, though in the Celtic language they must have been significant. The name *Cael*, the same with *Gal*, was probably given them in the East from the Greek καλ, which in many oriental languages denotes *fair*; and Γαλατια may be easily derived from καλ or καλαθ, *Gal* or *Galath*.—This denomination might be given them by their neighbours, in allusion to their fair complexion.

§ 2. *Of the Gothic Language.*

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212 Ancient Gothic.

The Celtic and Gothic tongues at one time divided Europe between them. Both were of equal antiquity, both originated in Asia, both were dialects of the original language of mankind. The Celtic, however, was first imported into Europe. The Gauls or Celts had penetrated farthest towards the west; a circumstance which plainly intimates the priority of their arrival. In the population of countries, we believe it may be held as a maxim, that the colonies who emigrated first were generally impelled by succeeding emigrants; and that of consequence the most early were pushed forward to the parts most distant. The Celts, then, having overspread the most western parts of Europe, must have arrived more early in those regions.

213 The same with the language of the Thracians.

The Goths and Getæ were the same race of people, according to Procopius *, *de bello Goth.*; and Strabo † (B) informs us, that they spoke the same language with the Thracians, from whose confines they had spread themselves northward as far as the western banks of the Danube. Vopiscus, in the History of Probus, tells us, that this emperor ‡ obliged "the Thracians, and all the Getic tribes, either to surrender or accept of his friendship." This expression indicates, that the Thracians and the Getic tribes were deemed the same race of people. From this deduction it is clear, that the Getæ and Thracians were brethren; that they spoke the same language: and that their laws, manners, customs, and religious tenets, were the same, might easily be shown, were this a proper place for an inquiry of that nature.

* Lib. i. cap. 2. † Lib. ii. cap. 23. ‡ Lib. 7.

The Thracian language, as might be demonstrated from names of persons, offices, places, and customs, among that people, was nearly related to the Chaldean and other oriental languages.

They are thought to have been the descendants of Tiras, one of the sons of Japhet, and consequently must have preserved the speech of the Noachic family. The Gothic language abounds with *Pahlavi*, or old Persic words, which are no doubt remains of the primeval dialect of mankind. The Thracians peopled a considerable part of the northern coast of Asia Minor; and consequently we meet with many names of cities, mountains, rivers, &c. in those parts, exactly corresponding with many names in Europe, evidently imposed by our Gothic progenitors. Any person tolerably acquainted with the remains of the Gothic tongue, will be able to trace these with little difficulty.

214 Origin of the Goths.

We learn from Herodotus ‖, that Darius in his expedition against the wandering Scythians who lived on the other side of the Ister or Danube, in his progress subdued the Getæ; and in the same passage the historian informs us, that these people held the immortality of the human soul, and that they were the bravest and most just of all the Thracians. After this period, we find them mentioned by almost every Greek writer, even familiarly; for Getæ in the comedies of that nation, is a common name for a slave. The Getæ then occupied all that large tract of country

‖ Lib. 4. *passim.*

(B) Lib. vii. page 295, B.; ibid. page 305. G. (Casaubon). From this passage it appears, that the Greeks were of opinion that the Getæ were Thracians. *Plin. Nat. Hist.* l. iv. cap. 11. mentions a tribe of the Getæ called *Gaudæ*.

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try which extended from the confines of Thrace to the banks of the Danube: were a brave and virtuous people; and spoke the same language with the Thracians, with whom they are often confounded both by Greek and Roman historians.

But the name of *Goths* is by no means so ancient. It was utterly unknown both to the ancient Greeks and Romans. The first time that the name *Goth* is mentioned is in the reign of the Emperor Decius, about the year of Christ 250. About that time they burst out of Getia, and rushing like a torrent into the empire, laid waste every thing with fire and sword. The name of their leader or king was *Cneva*. Decius, endeavouring to expel them Thrace, was vanquished and slain.

After this irruption, we find them frequently in the Latin authors under the name of *Getæ* or *Gothi*; tho' the Greeks generally denominate them *Scythæ*. Torfæus tells us, that *get* ‡ and *got* is actually the same word, which anciently, according to him, denoted a "soldier." *Got* in Icelandic signifies a "horse or horseman," and *gata* a "wanderer;" and this last was perhaps the import of the term *Geta*, they being originally an unsettled vagrant people. As nations generally assume to themselves some high auspicious denomination, we may believe the Goths did the same. We may therefore rest satisfied, that the Getæ assumed the Icelandic name above mentioned as their national one: or perhaps, notwithstanding their Greek denomination, they called themselves *Gets* or *Goths* from the beginning.

‡ *History of Norway*, lib. i.

215 Their primary seat.

The original seat of the Goths was the country now called *Little Tartary*, into which they had extended themselves from the frontiers of Thrace. This country was called *Little Scythia* by the Greek writers; and it was the station whence those innumerable swarms advanced, which, in conjunction with the Alani and other barbarous tribes, at length overran and subverted the western empire. One part of the Gothic nation was allowed by Constantine to settle in Mœsia. Before the year 420 most of the Gothic nations who had settled within the limits of the Roman empire had been converted to the Christian faith; but, unhappily, the greater part of the apostles by whom they had been proselyted, were Arians, which proved fatal to many of the orthodox Christians; for the Arian Goths persecuted them with unrelenting cruelty.

216 Remains of genuine Gothic.

About the year 367, Ulphilas bishop of the Mœsian Goths, translated the New Testament into the Gothic language. The remains of this translation furnish a genuine, and at the same time venerable, monument of the ancient Gothic dialect. No more is now extant of that valuable translation than the four Gospels, and another fragment containing part of the epistle to the Romans. The Gospels have been repeatedly published since the first edition by Junius 1665, down to that of Mr Lye. Other fragments of the Gothic language have also been found, which our curious readers may see in Lye's Notes to his Edition of the Gothic Gospels. The fragment of the Epistle to the Romans was lately discovered in the library at Wolfenbottle, and published by Knitel archdeacon of Wolfenbottle.

The Goths, prior to the age of Ulphilas, were ignorant of the use of alphabetical characters. The bishop fabricated an alphabet for them, which is a medley of Greek and Roman letters, but rather inclining to the former.

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217 Gothic alphabet.

This alphabet consists of 25 letters (see PLATE IX). Junius has carefully analysed those letters, and pointed out their powers and sounds in his Gothic alphabet, prefixed to his *Glossarium Gothicum*. They were long retained in all the European languages derived from the Gothic source, which will be enumerated in the sequel.

What kind of language the ancient Gothic was, is plain from the fragments above mentioned; but in what respects it agrees with the oriental tongues, or differs from them, is not easy to ascertain with precision. We have observed in our section on the Greek, that a considerable part of that language must have been derived from the Thracian; which, according to Strabo there quoted, was the same with the Getic or Gothic. The Thracian tongue will, we are convinced upon comparison, be found analogous to the Chaldean or Syrian. The German, which is a genuine descendant of the Gothic, is full of Persian words: the old Persian or Pahlavi appears to be a dialect of the Chaldean. The learned Junius, near the beginning of his Gothic alphabet, remarks, that a very considerable part of the language in question is borrowed from the most ancient Greek.

218 Gothic language derived from the Chaldean, &c.

Both the learned Ihre in his *Glossarium Suio Gothicum*, and Wachter in his excellent German and Latin Dictionary, often remark the coincidence of Gothic and German words with oriental vocables of the like sound and of the same signification. In the old Saxon, which is another ramification of the Gothic tongue, numberless terms of the very same complexion appear. From this deduction we hope it will follow, that the Gothic tongue, in its original unmixed state as it was spoken by the ancient Getæ, was a dialect of the primeval language; that language which the sons of Tiras brought with them from the plains of Shinar or from Armenia, or from any other region where the primitive mortals had fixed their residence. To confirm this position, we shall annex a few instances.

The Thracian tribes, in all probability, first took possession of those parts of Asia Minor which stretch towards the east. Thence they crossed the Hellespont, and spread themselves far and wide northward. Strabo supposes that they first settled in the regions to the north of those straits, and thence transported numerous colonies into Asia Minor. The reverse was probably the case. Population, we think, proceeded northward: but be that as it may, it is universally agreed, that both sides of the Hellespont were peopled with Thracians.

In Asia Minor we meet with the city Perge, which, throwing away the *a*, is *Perg*. In every tongue descended from the Gothic, the word *Berg* signifies a "rock," and metaphorically a "town or burgh;" because towns were originally built on rocks for the sake of defence. Hence likewise *Pergamos*, the fort or citadel of Troy. *Beira* in Thracian signified a "city;" the Chaldaic and Hebrew word *Beer* imports a "well," and is possibly the original of the Gothic word *beer*, *ale*. In ancient times, especially in

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the Eaſt, it was cuſtomary to build cities in the neighbourhood of fountains. The ancients called the Phrygians Βρυγες, *Bryges* or *Bruges*; the Gothic word coinciding is obvious. *Dyndymus*, the name of a city ſacred to Cybele, is compounded of two Gothic words *dun* and *dum*, both ſignifying "a height, an eminence;" and hence *a town*, *an incloſure*. The word *tros* ſeems to be the very Gothic *troſh*, "brave, valiant." The words *fader*, *mader*, *dochter*, *bruder*, are ſo obviouſly Perſian, that every etymologiſt has aſſigned them to that language.

Many futile etymologies have been given of the ſacred name *God*, which is in reality the Perſian word *Chodi*, commonly applied by them to their *Hormazd* or *Oromazes*. The Perſian *bad* or *bod* ſignifies a "city;" the ſame word in Gothic imports a "houſe, a manſion, an abode." *Band*, in Perſic, a "ſtrait place;" in Gothic, "to bend." *Heim* or *ham*, "a houſe," is generally known to be of Perſian original. Much critical ſkill has been diſplayed in tracing the etymology of the Scotch and old Engliſh word *Yule*, "Chriſtmas." *Yule*, derived from *iul*, was a feſtival in honour of the ſun, which was originally celebrated at the winter ſolſtice. *Wick* or *wich* is a Gothic term ſtill preſerved in many names of towns; it ſignifies "a narrow corner, or ſmall ſtrip of land jutting into the ſea, or into a lake or river:" hence Latin *vicus*, and the Greek οικος. In Spaniſh, we have many old Gothic words; among others *hijo* a "ſon," the ſame with the Greek υιος. In ſome places of Scotland, we call any thing that is little, ſmall, *wee*; originally ſpelt *wi*, if we miſtake not, from the very ſame word.

Theſe few examples we have thrown together, without any regard to order, perſuaded that almoſt every word of the language, truly Gothic, may with a little pains and judgment be traced to ſome oriental root or cognate. We may obſerve in paſſing, that many Gothic nouns end in *a*, like the Chaldaic and Syriac; that their ſubſtantive verb very much reſembles that of the Perſian, Greek, and Latin; and that their active and auxiliary verb has furniſhed the common præterperfect tenſe of Greek verbs in the active voice: that verb is *haban*, but originally *ha*, as the common people pronounce it at this day, eſpecially in the north of Scotland, and among the Swedes, Danes, Norwegians, and Icelanders.

219 Modern tongues deduced from the Gothic.

We ſhall now leave the other inferior arrangements of this ancient language to grammarians and lexicographers, and proceed to inquire what modern tongues are deduced from it as their ſtock, and which of them makes the neareſt approaches to its ſimplicity and ruſticity.

We have already obſerved that the Goths, formerly Getæ, were poſſeſſed of a vaſt extent of country, reaching from the frontiers of Thrace to the banks of the Iſter or Danube. We have ſeen that a colony of them ſettled in Mœſia under Conſtantine II. They then ſpread themſelves into Dacia, and from thence into Germany. All theſe countries were ſituated in ſuch a manner, that the progreſs of population was forward, and according to the natural courſe of emigration. From Germany they extended themſelves into Scandinavia, that is, Sweden, Denmark, and Norway. Their whole ancient *Edda*, *Sagas*, "Chronicles," ſhow that the Goths arrived in Scandinavia by this route, without, however, fixing the era of that event with any tolerable degree of accuracy. By the Germans, we believe the ancients underſtood all the nations eaſtward, weſtward, and northward, reaching from the Danube on the ſouth up to the extremity of Scandinavia on the Northern Ocean; and from the Rhine and German Ocean on the weſt, to the river Chronus or Niemen on the eaſt. All thoſe nations ſpoke one or other of the Gothic dialects, ſome approaching nearer, and others deviating farther from, the parent language.

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The Francic is a dialect of the Teutonic, *Tudeſque*, or old German; and the Goſpels of Ulphilas bear ſuch a reſemblance to the Francic, fragments of which are preſerved in the early French hiſtorians, that ſome learned men have pronounced thoſe Goſpels to be part of an old Francic verſion; but others of equal reſpectability have refuted this opinion, both from hiſtory and compariſon of the dialects. Schilter has given us large monuments of the Tudeſque or old German from the ſeventh century, which evidently prove that the Gothic of Ulphilas is the ſame language. Wachter's learned Gloſſary of the ancient German likewiſe confirms this poſition. Mr Ihre, after heſitating whether the Goſpels of Ulphilas bear moſt reſemblance to the German or Scandinavian dialect of the Gothic, declares at laſt in favour of the former. The Anglo-Saxon is alſo known to be a venerable dialect of the Tudeſque; and is ſo intimately connected with the Goſpels, that ſome valuable works on this ſubject are wholly built upon that ſuppoſition.

The Icelandic is the oldeſt relict of the Scandinavian. It begins with Arius Frode in the eleventh century, and is a dialect of the German. The remains we have of it are more modern by four centuries than thoſe of the German: they are more poliſhed than the other. The words are ſhortened, not only becauſe they are more modern than the German, but becauſe the Icelandic was poliſhed by a long ſucceſſion of poets and hiſtorians almoſt equal to thoſe of Greece and Rome. Hence the Icelandic, being a more poliſhed language than the German, has leſs affinity with the parent Gothic. The Swediſh is more nearly related to the Icelandic than either the Daniſh or Norwegian. That the Swediſh is the daughter of the Gothic, is fully ſhown by Mr Ihre above mentioned in his *Gloſſarium Suio-Gothicum*. There is, therefore, no manner of doubt as to the identity of the Gothic, preſerved in Ulphilas and other ancient remains, with the German and Scandinavian tongue.

The modern German, a language ſpoken in a far greater extent than any other of modern Europe, reſembles the Gothic Goſpels more than the preſent Daniſh, Norwegian, or Swediſh; and has certainly more ancient *ſtamina*. Its likeneſs to the Aſiatic tongues, in harſhneſs and inflexible thickneſs of ſound, is very apparent.

Buſbequius ſhows, that the clowns of Crim Tartary, remains of the ancient Goths, ſpeak a language almoſt German. Theſe clowns were no doubt deſcendants of the ancient Goths, who remained in their native country after the others had emigrated. It is therefore apparent from the whole of this inveſtiga-

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tion, that the Gothic was introduced into Europe from the Eaſt, and is probably a dialect of the language originally ſpoken by men.

§ 3. *Of the Sclavonian Language.*

220 Sclavonic language,

THERE is another language which pervades a conſiderable part of Europe, and this, like the Gothic, ſeems to have originated in the Eaſt. The language we mean is the Sclavonic or rather Slevonic, which prevails far and wide in the eaſtern parts of this diviſion of the globe. It is ſpoken by the Dalmatians, by the inhabitants of the Danubian provinces, by the Poles, Bohemians, and Ruſſians. The word *ſlaf*, that is, "ſlave" (whence the French word *eſclave*, and our word *ſlave*), ſignifies "noble, illuſtrious;" but becauſe, in the lower ages of the Roman empire, vaſt multitudes of theſe people were ſpread over all Europe in the quality of ſlaves, that word came to denote the ſervile tribe by way of diſtinction, in the ſame manner as the words *Geta*, *Dacus*, and *Syrus*, did among the Greeks at a more early period.

221 Spoken by the Slavi one of the tribes of the Sarmatians,

The Slavi dwelt originally on the banks of the Boryſthenes, now the Dnieper or Nieper. They were one of the tribes of the European Sarmatians who in ancient times inhabited an immenſe tract of country, bounded on the weſt by the Viſtula, now the Weiſel; on the ſouth eaſt by the Euxine Sea, the Boſphorus Cimmerius, the Palus Mœotis, and the Tanais or Don, which divides Europe from Aſia.

In this vaſt tract of country, which at preſent comprehends Poland, Ruſſia, and a great part of Tartary, there dwelt in ancient times many conſiderable tribes. To enumerate theſe, we believe, would not much edify our readers: we ſhall only inform them, that among theſe Sarmatian clans were the Roxolani, now the Ruſſians, and likewiſe the Slavi, who dwelt near the Boryſthenes, as was obſerved above.

The Slavi gradually advanced towards the Danube; and in the reign of Juſtinian having paſſed that river, they made themſelves maſters of that part of Illyricum which lies between the Drave and the Save, and is to this day from them called *Sclavonia*. Theſe barbarians by degrees over-ran Dalmatia, Liburnia, the weſtern parts of Macedonia, Epirus; and on the eaſt they extended their quarters all along to the weſtern bank of the Danube, where that river falls into the Euxine. In all theſe countries, the Sclavonian was deeply impregnated with the Greek, which was a thing of courſe, ſince the barbarian invaders ſettled in thoſe regions, and mingled with the aborigines, who ſpoke a corrupt dialect of that language.

222 The Poles,

The Poles are the genuine deſcendants of the ancient Sarmatæ (c), and conſequently ſpeak a dialect of their language, but much adulterated with Latin words, in conſequence of the attachment the Polanders have long profeſſed to the Roman tongue.

223 Sileſians, and

The Sileſians and Bohemians have corrupted their dialects in the very ſame manner. In thoſe countries, then, we are not to ſearch for the genuine remains of the ancient Sarmatian.

The modern Ruſſians, formerly the Rhoxani or Roxolani, are the poſterity of the Sarmatæ, and are a branch of the Slavi: they inhabit a part of the country which that people poſſeſſed before they fell into the Roman provinces; they ſpeak the ſame language, and wear the very ſame dreſs; for, on the hiſtorical pillar at Conſtantinople, the Sclavonians are dreſſed like the Ruſſian boors. If then the Slavi are Sarmatæ, the Ruſſians muſt of courſe be the deſcendants of the ſame people. They were long a ſequeſtered people, and conſequently altogether unconnected with the other nations of Europe. They were ſtrangers to commerce, inhoſpitable to ſtrangers, tenacious of ancient uſages, averſe to improvements of every kind, wonderfully proud of their imaginary importance; and, in a word, a race of people juſt one degree above abſolute ſavagiſm. A people of this character are, for the moſt part, enemies to innovations; and if we may believe the Ruſſian hiſtorians, no nation was ever more averſe to innovations than the one in queſtion. From the ninth century, at which era they embraced Chriſtianity, it does not appear that they moved one ſtep forward towards civilization, till Peter the Great, not a century ago, in conſequence of his deſpotic authority, compelled them to adopt the manners and cuſtoms of their more poliſhed neighbours.

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224 Ruſſians, deſcended from the Slavi.

We may then conclude, that the Ruſſians made as little change in their language during that period, as they did in their dreſs, habits, and manner of living. Whatever language they ſpoke in the ninth century, the ſame they employed at the beginning of the 18th. They were, indeed, according to *Appian de bel. Mithrid.* once conquered by Diophantus, one of Mithridates's generals; but that conqueſt was for a moment only: they were likewiſe invaded, and their country over-run, by the great Timor or Tamerlane; but this invaſion was like a torrent from the mountains, which ſpreads devaſtation far and wide while it rages, but makes little alteration on the face of the country.

We find likewiſe, that upon ſome occaſions they made incurſions upon the frontiers of the Roman empire; but we hear of no permanent ſettlements formed by them in theſe quarters. Upon the whole, we take the Ruſſians to have been, with reſpect to their language, in the very ſame predicament with the Highlanders and Iſlanders of Scotland, who, according to the general opinion, have preſerved the Celtic dialect pure and entire, in conſequence of their having never mingled with foreigners.

225 The Ruſſian language genuine Sclavonic.

From this deduction we may infer two things; firſt, that the Ruſſian language is the genuine Sclavonian; and, ſecondly, that the latter is the ſame, or nearly the ſame, with the ancient Sarmatian.

In the Ruſſian, there are found a great number of words reſembling the old ſimple roots of the Greek both in ſound and ſignification; its grammatical genius is nearly the ſame: and we are informed by the very beſt authority, that there is in this language a tranſlation of Epictetus, in which there are whole pages, in both original and tranſlation, without one ſingle

(c) This appears by their character, their laws, their manners, their form of government, their military equipage, their impetuoſity, their ariſtocratic ſplendor.

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single transposition. Monsr. Leveque, who has published a translation of a history of Russia, is so entirely convinced of the strict analogy between the ancient Greek and the modern Russe, that he is positive that the former is derived from the latter. Monsr Freret, a very learned French academician, is clearly of the same opinion. We are, however, persuaded that this opinion is ill founded. We rather imagine, that those coincidences arise from the relicks of the primitive language of mankind; vestiges of which, we believe, are to be found almost in every tongue now existing.

It is, however, we allow, uncommonly difficult to render a reason for the syntaxical analogy of the two languages, without admitting the truth of the one or the other hypothesis. We have examined with some care a good number of Russian vocables, and compared them with Greek ones of the same signification.

226 Resemblance between Russian and oriental words.

We have not, however, found such a resemblance as we think necessary to support the position advanced above. We have indeed found a very strong resemblance between the former and many oriental words, especially Hebrew, Chaldean, and old Persian, of which we could produce several instances, did the nature of our present inquiry admit such a deviation. Every body knows that the Sarmatæ were divided into two great nations, the Asiatic and European; the former extended very far eastward, behind the mountain Caucasus, the northern shore of the Euxine Sea, and so forth. These, we may believe, derived their language from the original tongue long before the Greek language existed. This, in comparison of the Hebrew, Phœnician, Egyptian, Arabian, Chaldean, &c. was but of yesterday. The Greek, most learned men are now convinced, was a late composition of many different dialects, incorporated with the jargon of the aboriginal Ionim or Greeks. The Sarmatian, on the contrary, was the tongue of a great and populous nation, civilized, in all appearance, long before the Greeks began to emerge from a state of savagism. We are, therefore, by no means disposed to allow, either that the Greek is derived from the Russian, or the Russian from the Greek. We believe there is just the same reason for this conclusion, that the Abbé Pezron and Monsr. Gebelin pretend to have discovered, in order to support their position that the Greek is derived from the Celtic. Certain it is, that the resemblance among the oriental languages, of which we take the Sarmatian to have been one, is so palpable, that any person of a moderate capacity who is perfectly master of one, will find little difficulty in acquiring any other. If, therefore, the coincidence between the Greek and Russian should actually exist, we think this circumstance will not authenticate the supposition, that either of the two is derived from the other.

In the course of this argument, our readers will be pleased to observe, that we all along suppose, that the Sclavonian, of which we think the Russian is the most genuine remain, is the same with the old Sarmatian. We shall now take the liberty to hazard a conjecture with respect to the syntaxical coincidence of that language with the Greek; for we acknowledge that we are not so profoundly versed in the Russian dialect of the Sclavonian as to pretend to pronounce a definitive sentence.

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As the Russians were a generation of savages, there is no probability that they were acquainted with the use of letters and alphabetical writing till they acquired that art by intercourse with their neighbours. It is certain, beyond all contradiction, that few nations had made less proficiency in the fine arts than that under consideration: and we think there is little appearance of their having learned this art prior to their conversion to Christianity. Certain it is, that the Slavi, who settled in Dalmatia, Illyria, and Liburnia, had no alphabetical characters till they were furnished with them by St Jerome. The Servian character, which very nearly resembles the Greek, was invented by St Cyril; on which account the language written in that character is denominated *Chiurilizza*. These Sclavonic tribes knew nothing of alphabetic writing prior to the era of their conversion. The Mœsian Goths were in the same condition till their Bishop Ulphilas fabricated them a set of letters.

227 Origin of the syntaxical coincidence between this language and the Greek.

If the Slavi and Goths, who resided in the neighbourhood of the Greeks and Romans, had not learned alphabetical writing prior to the era of their conversion to Christianity, it must hold *à fortiori*, that the Russians, who lived at a very great distance from those nations, knew nothing of this useful art antecedent to the period of their embracing the Christian faith.

The Russians pretend that they were converted by St Andrew; but this is known to be a fable. Christianity was first introduced among them in the reign of the grand Duke Wolodimar, who marrying the daughter of the Grecian emperor Basilius, became her convert about the year 989. About this period, we imagine, they were taught the knowledge of letters by the Grecian missionaries, who were employed in teaching them the elements of the Christian doctrines. Their alphabet consists of 31 letters, with a few obsolete additional ones; and these characters resemble those of the Greeks so exactly, that there can be no doubt of their being copied from them. It is true, the shape of some has been somewhat altered, and a few barbarian ones have been intermingled. The Russian liturgy, every body knows, was copied from that of the Greeks; and the best specimen of the old Russian is the church offices for Easter, in the very words of Chrysostom, who is called by his name *Zlato ustii*, "golden-mouthed." The power of the clergy in Russia was excessive; and no doubt their influence was proportioned to their power. The first race of clergy in that country were undoubtedly Greeks. We know how active and industrious those people were in propagating their language as well as their religion. The offices of religion might be at first written and pronounced in the Greek tongue, but it would soon be found expedient to have them translated into Russian. The persons employed in this work must have been Greeks, who understood both languages.

As it is confessedly impossible that a people so dull and uninventive as the Russians originally were, could ever have fabricated a language so artificially constructed as their present dialect; and as it is obvious, that, till Christianity was introduced among them by the Greeks, they could have no correspondence with that

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people—it must appear surprising by what means their language came to be fashioned so exactly according to the Greek model. We have observed above, that the Russian letters must have been invented and introduced into that country by the Greek missionaries. We think it probable, that those apostles, at the same time that they taught them a new religion, likewise introduced a change into the idiom of their language. The influence of these ghostly teachers over a nation of savages must have been almost boundless; the force of their precepts and example almost incontrollable. If the savage converts accepted a new religion from the hands of those Grecian apostles, they might with equal submission adopt improvements in their language. Such of the natives as were admitted to the sacerdotal function must have learned the Greek language, in order to qualify them for performing the offices of their religion. A predilection for that language would be the immediate consequence. Hence the natives, who had been admitted into holy orders, would co operate with their Grecian masters in improving the dialect of the country; which, prior to the period above mentioned, must have greatly deviated from the original standard of the Sarmatian tongue.

Upon this occasion, we imagine the Greek apostles, in conjunction with their Russian disciples, reduced the language of the country to a resemblance with the Greek idiom. They retained the radical vocables as they found them; but by a variety of flexions, conjugations, derivations, compositions, and other modifications, transformed them into the Grecian air and apparel. They must have begun with the offices of the church; and among a nation of savages newly converted, the language of the new religion would quickly obtain a very extensive circulation. When the Grecian garniture was introduced into the church, the laity would in process of time assume a similar dress. The fabric of the Grecian declensions, conjugations, &c. might be grafted upon Russian stocks without affecting the radical parts of the language. If the dialect in question, like most others of a very ancient date, laboured under a penury of vocables, this manœuvre would contribute exceedingly to supply that defect. By this expedient the Greek language itself had been enlarged from about 300 radical terms to the prodigious number of words of which it now consists.

The Latin tongue we have seen above in its original constitution differed widely from the Greek; and notwithstanding this incongruity, the improvers of the former have pressed it into a very strict agreement with the latter. This, we think, was still a more difficult task; as, in our opinion, the genius of the Latin differs in a much greater degree than that of the Russian does from the Greek. We know, that the genius of the Gothic tongue and those of all its descendants are much more in unison with the Greek than with that of the Latin. The Spanish, Italian, and French, have cudgelled many of their Gothic, Teutonic, and Celtic verbs, into a kind of conjugations, imitating or rather aping those of the Latin. The Persians have formed most elegant and energetic declensions and conjugations, upon inflexible roots, borrowed from the Pahlavi and Deri, and even from Tartar originals.

Upon the grounds above-mentioned we have taken the liberty to hazard the following conjectures, which we cheerfully submit to the cognizance of our more enlightened readers.

1. That the Sarmatian was a dialect of the original language of mankind.

2. That the Sclavonian was a dialect of the Sarmatian.

3. That the Russe is the most genuine unsophisticated relick of the Sclavonian and Sarmatian.

4. That the Russians had no alphabetic characters prior to the era of the introduction of Christianity, that is towards the end of the tenth century.

5. That they were converted by Grecian missionaries.

6. That those missionaries copied their present letters from those of Greece; and in conjunction with the more enlightened natives, reduced the original unimproved Russe to its present resemblance to the Greek standard

228 Russian nouns.

The Russian language, like most others, contains eight parts of speech, noun, pronoun, &c. Its nouns have three genders, masculine, feminine, and neuter; it has also a common gender for nouns, intimating both sexes. It has only two numbers, singular and plural. Its cases are seven, nominative, genitive, dative, accusative, vocative, instrumental, and prepositive. These cases are not formed by varying the termination, as in Greek and Latin; but generally by placing a vowel after the word, as, we imagine, was the original practice of the Greeks (See *Greek* Section). Thus in Russe, рукъ *ruk*, "hand;" nominative, рукъ-а "the hand;" genitive, рукъ-и "of the hand," &c. See *Les Elem. de la Langue Russe par Charpentier*. Nouns substantive are reduced to four declensions, and adjectives make a fifth. These agree with their substantives in case, gender, and number. They have three degrees of comparison, as is common in other languages; the positive, comparative, and superlative. The comparative is formed from the feminine of the nominative singular of the positive, by changing *a* into *ie*, that is, *aie* in English; the superlative is made by prefixing *naï*, *pre*, before the positive. These rules are general; for the exceptions, recourse must be had to the Russian grammar abovementioned.

229 Adjectives.

The numeral adjectives in Russe have three genders like the rest, and are declined accordingly. Their pronouns have nothing peculiar, and are divided and arranged in the same manner as in other languages. Verbs in the Russian language are comprehended under two conjugations. The moods are only three; the indicative, the imperative, and the infinitive: the subjunctive is formed by placing a particle before the indicative. Its tenses are eight in number; the present, the imperfect, the preterite simple, the preterite compound, the pluperfect, the future indeterminate, the future simple, the future compound. The verbs have their numbers and persons as in other languages. To enter into a detail of their manner of conjugating their verbs would neither be consistent with our plan, nor, we are persuaded, of much consequence to our readers. Their other parts of speech differ nothing from those of other languages. Their syntax nearly resembles that of the Greek and Latin. All these articles must be learned from a grammar of the language. Whether there is any grammar of the Russian language compo-

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sed

Sclavonian Language.

ſed in Engliſh we know not. That of Monſ. Chargentier in French, printed at Peterſburgh in 1768, is the only one we have ſeen, and which appears to us a very excellent one. We could wiſh to be able to gratify our readers with a more authentic account of the origin of the Sclavonian language; but this we find impoſſible, in conſequence of the want of memorials relating to the ſtate of the ancient Sarmatæ. Towards the era of the ſubverſion of the weſtern empire, the nations who inhabited the countries in queſtion were ſo blended and confounded with each other, and with Huns and other Scythian or Tartar emigrants, that we believe the moſt acute antiquarian would find it impoſſible to inveſtigate their reſpective tongues, or even their original reſidence or extraction. We have ſelected the Ruſſe as the moſt genuine branch of the old Sclavonian, and to this predilection we were determined by the reaſons above mentioned. We are ſorry that we are not ſo well acquainted with the idiom of the Ruſſian language as to be able to compare it with thoſe of the eaſt; but upon ſuch a compariſon, we are perſuaded that the radical materials of which it is compoſed would be found to have originated in the oriental regions. The word *Tſar*, for example, is probably the Phœnician and Chaldean *Sar* or *Zar*, "a prince, a grandee." Diodorus Siculus calls the queen of the Maſſagetæ, who, according to Cteſias, cut off Cyrus's head, *Zarina*; which was not many years ago the general title of the empreſs of all the Ruſſias. Herodotus calls the ſame princeſs *Tomyris*, which is the very name of the famous Timor or Tamur, the conqueror of Aſia. The former ſeems to have been the title, and the latter the proper name, of the queen of the Maſſagetæ. In the old Perſian or Pahlavi, the word *Gard* ſignifies "a city;" in Ruſſian, *Gorad* or *Grad* intimates the very ſame idea: hence *Conſtantinople* in old Ruſſe is called *Tſargrad* or *Tſargorad*. Theſe are adduced as a ſpecimen only; an able etymologiſt might, we believe, diſcover a great number.

231 Phœnician and Chaldean words in Ruſſe.

The Sclavonian language is ſpoken in Epirus, the weſtern part of Macedonia, in Boſnia, Servia, Bulgaria, in part of Thrace, in Dalmatia, Croatia, in Poland, Bohemia, Ruſſia, and Mingrelia in Aſia, whence it is frequently uſed in the ſeraglio at Conſtantinople. Many of the great men of Turkey underſtand it, and frequently uſe it; and moſt of the janizaries having been ſtationed in garriſons in the Turkiſh frontiers in Europe, uſe it as their vulgar tongue. The Hungarians, however, and the natives of Wallachia, ſpeak a different language: and this language bears evident ſignatures of the Tartarian dialect, which was the tongue of the original Huns. Upon the whole, the Sclavonian is by much the moſt extenſive language in Europe, and extends far into Aſia.

Sect. X. *Modern Languages.*

If we call all the different dialects of the various nations that now inhabit the known earth, languages, the number is truly great; and vain would be his ambition who ſhould attempt to learn them, though but imperfectly. We will begin with naming the principal of them: There are four, which may be called original or mother-languages, and which ſeem to have given birth to all that are now ſpoken in Europe. Theſe are the *Latin*, *Celtic*, *Gothic*, and *Sclavonian*. It will not, however, be imagined, from the term *original* given to theſe languages, that we believe them to have come down to us, without any alteration, from the confuſion of tongues at the building of the tower of Babel. We have repeatedly declared our opinion, that there is but one truly original language, from which all others are derivatives variouſly modified. The four languages juſt mentioned are original only as being the immediate parents of thoſe which are now ſpoken in Europe.

Modern Languages

232 Parent dialects of Europe, with their reſpective offſpring.

I. From the *Latin* came,

1. The Portugueſe.
2. Spaniſh.
3. French.
4. Italian.

From the *Celtic*,

5. The Erſe, or Gaelic of the Highlands of Scotland.
6. The Welſh.
7. The Iriſh.
8. Baſſe-Bretagne.

From the *Gothic*,

9. The German.
10. The Low Saxon or Low German.
11. The Dutch.
12. The Engliſh; in which almoſt all the noun-ſubſtantives are German, and many of the verbs French, Latin, &c. and which is enriched with the ſpoils of all other languages.
13. The Daniſh.
14. The Norwegian.
15. Swediſh.
16. Icelandic.

From the *Sclavonian*,

17. The Polonete.
18. The Lithuanian.
19. Bohemian.
20. Tranſylvanian.
21. Moravian.
22. The modern Vandalian, as it is ſtill ſpoken in Luſatia, Pruſſian Vandalia, &c.
23. The Croatian.
24. The Ruſſian or Muſcovite; which, as we have ſeen, is the pureſt dialect of this language.
25. The language of the Calmucs and Coſſacs.
26. Thirty-two different dialects of nations who inhabit the north-eaſtern parts of Europe and Aſia, and who are deſcended from the Tartars and Huno-Scythians. There are polyglott tables which contain not only the alphabets, but alſo the principal diſtinct characters of all theſe languages.

II. The languages at preſent generally ſpoken in Aſia are, 233 Aſiatic languages.

27. The Turkiſh and Tartarian, with their different dialects.
28. The Perſian.
29. The Georgian or Iberian.
30. The Albanian or Circaſſian.
31. The Armenian.

} Theſe languages are ſpoken by the Greek Chriſtians in Aſia, under the patriarch of Conſtantinople.

32.

Modern languages.

32. The modern Indian.
33. The Formoſan.
34. The Indoſtanic.
35. The Malabarian.
36. The Warugian.
37. The Talmulic or Damulic.

} The Daniſh miſſionaries who go to Tranquebar, print books at Hall in theſe languages.

38. The modern Arabic.
39. The Tanguſian.
40. The Mungalic.
41. The language of the Nigarian or Akar Nigarian.
42. The Gruſinic or Gruſinian.
43. The Chineſe.
44. The Japoneſe.

We have enumerated here thoſe Aſiatic languages only of which we have ſome knowledge in Europe, and even alphabets, grammars, or other books that can give us information concerning them. There are doubtleſs other tongues and dialects in thoſe vaſt regions and adjacent iſlands; but of theſe we are not able to give any account.

234 frican nguage.

III. The principal languages of Africa are,

45. The modern Egyptian.
46. The Fetuitic, or the language of the kingdom of Fetu.
47. The Moroccan; and,
48. The jargons of thoſe ſavage nations who inhabit the deſert and burning regions. The people on the coaſt of Barbary ſpeak a corrupt dialect of the Arabic. To theſe may be added the Chilhic language, otherwiſe called *Tamazeght*; the Negritian, and that of Guinea; the Abyſſinian; and the language of the Hottentots.

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IV. The languages of the American nations are but little known in Europe. Every one of theſe, though diſtant but a few days journey from each other, have their particular language or rather jargon. The languages of the Mexicans and Peruvians ſeem to be the moſt regular and poliſhed. There is alſo one called *Poconchi* or *Pocomana*, that is uſed in the bay of Honduras and toward Guntimal, the words and rules of which are moſt known to us. The languages of North America are in general the Algonbic, Apalachian, Mohogic, Savanahamic, Virginic, and Mexican: and in South America, the Peruvian, Caribic, the language of Chili, the Cairic, the Tucumanian, and the languages uſed in Paraguay, Braſil, and Guiana.

236 eneral re- ctions on odern nguages.

V. We have already ſaid, that it would be a vain and ſenſeleſs undertaking for a man of letters to attempt the ſtudy of all theſe languages, and to make his head an univerſal dictionary; but it would be ſtill more abſurd in us to attempt the analyſis of them in this place: ſome general reflections therefore muſt here ſuffice. Among the modern languages of Europe, the French ſeems to merit great attention; as it is elegant and pleaſing in itſelf; as it is become ſo general, that with it we may travel from one end of Europe to the other without ſcarce having any occaſion for an interpreter; and as in it are to be found excellent works of every kind, both in verſe and proſe, uſeful and agreeable. There are, beſides, grammars and dictionaries of this language which give us every information concerning it, and very able maſters who teach it; eſpecially ſuch as come from thoſe parts of France where it is ſpoken correctly; for with all its advantages, the French language has this inconvenience, that it is pronounced ſcarce anywhere purely but at Paris and on the banks of the Loire. The language of the court, of the great world, and of men of letters, is moreover very different from that of the common people; and the French tongue, in general, is ſubject to great alteration and novelty. What pity it is, that the ſtyle of the great Corneille, and that of Moliere, ſhould already begin to be obſolete, and that it will be but a little time before the inimitable *chefs d'œuvres* of thoſe men of ſublime genius will be no longer ſeen on the ſtage! The moſt modern ſtyle of the French, moreover, does not ſeem to be the beſt. We are inclined to think, that too much conciſeneſs, the epigrammatic point, the antitheſis, the paradox, the ſententious expreſſion, &c. diminiſh its force; and that, by becoming more poliſhed and refined, it loſes much of its energy.

Modern languages.

VI. The German and Italian languages merit likewiſe a particular application; as does the Engliſh, perhaps above all, for its many and great excellencies (See LANGUAGE). Authors of great ability daily labour in improving them; and what language would not become excellent, were men of exalted talents to make conſtant uſe of it in their works? If we had in Iroquois books like thoſe which we have in Engliſh, Italian, French, and German, ſhould we not be tempted to learn that language? How glad ſhould we be to underſtand the Spaniſh tongue, though it were only to read the Araucana of Don Alonzo D'Ercilia, Don Quixote, ſome dramatic pieces, and a ſmall number of other Spaniſh works, in the original; or the poem of Camoens in Portugueſe.

VII. The other languages of Europe have each their beauties and excellencies. But the greateſt difficulty in all living languages conſtantly conſiſts in the pronunciation, which it is ſcarce poſſible for any one to attain unleſs he be born or educated in the country where it is ſpoken: and this is the only article for which a maſter is neceſſary, as it cannot be learned but by teaching or by converſation: all the reſt may be acquired by a good grammar and other books. In all languages whatever, the poetic ſtyle is more difficult than the proſaic: in every language we ſhould endeavour to enrich our memories with great ſtore of words (*copia verborum*), and to have them ready to produce on all occaſions: in all languages it is difficult to extend our knowledge ſo far as to be able to form a critical judgment of them. All living languages are pronounced rapidly, and without dwelling on the long ſyllables (which the grammarians call *moram*): almoſt all of them have articles which diſtinguiſh the genders.

VIII. Thoſe languages that are derived from the Latin have this further advantage, that they adopt without reſtraint, and without offending the ear, Latin and Greek words and expreſſions, and which by the aid of a new termination appear to be natives of the language. This privilege is forbidden the Germans, who in their beſt tranſlations dare not uſe any foreign word, unleſs it be ſome technical term in caſe of great neceſſity.

Philomathes || Philopœmen.

PHILOMATHES, a lover of learning or ſcience.

PHILOMELA, in fabulous hiſtory, was a daughter of Pandion king of Athens, and ſiſter to Procne, who had married Tereus king of Thrace. Procne ſeparated from Philomela, to whom ſhe was much attached, ſpent her time in great melancholy till ſhe prevailed upon her huſband to go to Athens and bring her ſiſter to Thrace. Tereus obeyed; but he had no ſooner obtained Pandion's permiſſion to conduct Philomela to Thrace, than he fell in love with her, and reſolved to gratify his paſſion. He diſmiſſed the guards whom the ſuſpicions of Pandion had appointed to watch him; offered violence to Philomela; and afterwards cut out her tongue, that ſhe might not diſcover his barbarity, and the indignities ſhe had ſuffered. He confined her in a lonely caſtle; and having taken every precaution to prevent a diſcovery, he returned to Thrace, and told Procne that Philomela had died by the way, and that he had paid the laſt offices to her remains. At this ſad intelligence Procne put on mourning for the loſs of Philomela; but a year had ſcarcely elapſed before ſhe was ſecretly informed that her ſiſter was not dead. Philomela, in her captivity, deſcribed on a piece of tapeſtry her misfortunes and the brutality of Tereus, and privately conveyed it to Procne. She was going to celebrate the orgies of Bacchus when ſhe received it, but ſhe diſguiſed her reſentment; and as during thoſe feſtivals ſhe was permitted to rove about the country, ſhe haſtened to deliver her ſiſter Philomela from her confinement, and concerted with her on the beſt meaſures of puniſhing the cruelty of Tereus. She murdered her ſon Itylus, then in the ſixth year of his age, and ſerved him up as food before her huſband during the feſtival. Tereus, in the midſt of his repaſt, called for Itylus; but Procne immediately informed him that he was then feaſting on his fleſh, when Philomela, by throwing on the table the head of Itylus, convinced the monarch of the cruelty of the ſcene. He drew his ſword to puniſh Procne and Philomela; but as he was going to ſtab them to the heart, he was changed into a hoopoe, Philomela into a nightingale, Procne into a ſwallow, and Itylus into a pheaſant. This tragedy happened at Daulis in Phocis; but Pauſanias and Strabo, who mention the whole of the ſtory, are ſilent about the transformation; and the former obſerves, that Tereus, after this bloody repaſt, fled to Megara, where he laid violent hands on himſelf. The inhabitants of the place raiſed a monument to his memory, where they offered yearly ſacrifices, and placed ſmall pebbles inſtead of barley. It was on this monument that the birds called hoopoes were firſt ſeen; hence the fable of his metamorphoſis. Procne and Philomela died through exceſs of grief and melancholy; and as the nightingale's and the ſwallow's voice is peculiarly plaintive and mournful, the poets have embelliſhed the fable by ſuppoſing that the two unfortunate ſiſters were changed into birds.

PHILONIUM, in pharmacy, a kind of ſomniferous anodyne opiate, taking its name from Philo the inventor.

PHILOPŒMEN, a celebrated general of the Achæan league, was born in Megalopolis, a city of Arcadia, in Peloponneſus: and from his very infancy diſcovered a ſtrong inclination to the profeſſion of arms. He was nobly educated by Caſſander of Mantinea; a man of great probity, and uncommon abilities. He was no ſooner able to bear arms than he entered among the troops which the city of Megalopolis ſent to make incurſions into Laconia, and in theſe inroads never failed to give ſome remarkable inſtance of his prudence and valour. When there were no troops in the field, he uſed to employ his leiſure time in hunting and ſuch other manly exerciſes. When Cleomenes king of Sparta attacked Megalopolis, Philopœmen diſplayed much courage and greatneſs of ſoul. He ſignalized himſelf no leſs ſome time after, in the battle of Sellaſia, where Antigonus gained a complete victory over Cleomenes. Antigonus, who had been an eye-witneſs of his prudent and intrepid behaviour, made very advantageous offers to gain him over to his intereſt; but he rejected them, having an utter averſion to a court life, which he compared to that of a ſlave, ſaying, that a courtier was but a ſlave of a better condition. As he could not live idle and inactive, he went to the iſle of Crete, which was then engaged in war, and ſerved there as a volunteer till he acquired a complete knowledge of the military art; for the inhabitants of that iſland were in thoſe days accounted excellent warriors, being ſcarce ever at peace among themſelves. Philopœmen, having ſerved ſome years among the troops of that iſland, returned home, and was upon his arrival appointed general of the horſe; in which command he behaved ſo well, that the Achæan horſe, heretofore of no reputation, became in a ſhort time famous all over Greece. He was ſoon after appointed general of all the Achæan forces, when he applied himſelf to the re-eſtabliſhing of military diſcipline among the troops of the republic, which he found in a very low condition, and univerſally deſpiſed by their neighbours. Aratus, indeed, was the firſt that raiſed the Achæan ſtate to that pitch of power and glory to which it arrived; but the ſucceſs of his enterpriſes was not ſo much owing to his courage and intrepidity as to his prudence and politics. As he depended on the friendſhip of foreign princes, and their powerful ſuccours, he neglected the military diſcipline at home; but the inſtant Philopœmen was created prætor, or commander in chief, he roufed the courage of his countrymen, in order to put them into a condition to defend themſelves without the aſſiſtance of foreign allies. With this view he made great improvements in the Achæan diſcipline; changing the manner of their exerciſe and their arms, which were both very defective. He had thus, for the ſpace of eight months, exerciſed his troops every day, making them perform all the motions and evolutions, and accuſtoming them to manage with dexterity their arms, when news was brought him that Machanidas was advancing, at the head of a numerous army, to invade Achaia. He was glad of this opportunity to try how the troops had profited by his diſcipline; and accordingly, taking the field, met the enemy in the territories of Mantinea, where a battle was fought. Philopœmen, having killed Machanidas with his own hand, ſtruck off his head, and carried it from rank to rank, to encourage his victorious Achæans, who continued the purſuit, with great ſlaughter, and incredible ardour, to the city of Tegea, which they entered together with the fugitives. The Lacedæmonians loſt on

Philopœmen.

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on this occaſion above 8000 men, of which 4000 were killed on the ſpot, and as many taken priſoners. The loſs of the Achæans was very inconſiderable, and thoſe that fell were moſtly mercenaries. This happened about the year before Chriſt 204.

But what moſt of all raiſed the fame and reputation of Philopœmen was his joining the powerful city of Lacedæmon to the Achæan commonwealth; by which means the Achæans came to eclipſe all the other ſtates of Greece. This memorable event happened in the year 191. In this tranſaction we cannot help taking notice of one circumſtance, which, in our opinion, reflects greater luſtre on Philopœmen than all his warlike exploits. The Lacedæmonians, overjoyed to ſee themſelves delivered from the oppreſſions they had long groaned under, ordered the palace and furniture of Nabis to be ſold; and the ſum accruing from thence, to the amount of 120 talents, to be preſented to Philopœmen, as a token of their gratitude. Deputies therefore were to be appointed, who ſhould carry the money, and deſire Philopœmen, in the name of the ſenate, to accept of the preſent. On this occaſion it was that the virtue of the generous Achæan appeared in its greateſt luſtre; for ſo great was the opinion which the Spartans had of his probity and diſintereſtedneſs, that no one could be found who would take upon him to offer the preſent: ſtruck with veneration, and fear of diſpleaſing him, they all begged to be excuſed. At laſt they obliged, by a public decree, one Timolaus, who had formerly been his gueſt, to go to Megalopolis, where Philopœmen lived, and offer him this teſtimony of their regard. Timolaus, with great reluctance, ſet out for Megalopolis, where he was kindly received and entertained by Philopœmen. Here he had an opportunity of obſerving the ſtrictneſs of his whole conduct, the greatneſs of his mind, the frugality of his life, and the regularity of his manners; which ſtruck him with ſuch awe, that he did not dare once to mention the preſent he was come to offer; inſomuch that, giving ſome other pretence to his journey, he returned home with the money. The Lacedæmonians ſent him again; but he could no more prevail upon himſelf now, than the firſt time to mention the true cauſe of his journey. At laſt, going a third time, he ventured, with the utmoſt reluctance, to acquaint Philopœmen with the offer he had to make in the name of the Lacedæmonians. Philopœmen heard him with great calmneſs; but the inſtant he had done ſpeaking, he ſet out with him for Sparta, where, after having acknowledged his obligation to the Spartans, he adviſed them to lay out their money in reforming or purchaſing thoſe miſcreants who divided the citizens, and ſet them at variance by means of their ſeditious diſcourſes; to the end that, being paid for their ſilence, they might not occaſion ſo many diſtractions in the government: "for it is much more adviſable (ſaid he) to ſtop an enemy's mouth than a friend's; as for me, I ſhall always be your friend, and you ſhall reap the benefit of my friendſhip without expence." Such was the diſintereſtedneſs of this noble Achæan!

About two years after this the city of Meſſene withdrew itſelf from the Achæan league. Philopœmen attacked them; but was wounded, taken priſoner, and poiſoned by the magiſtrates. Thus died one of the greateſt heroes that Greece or any other country ever produced. He was no way inferior in valour, military knowledge, and virtue, to any of the boaſted heroes of Rome. Had Achaia been nearer to an equality with Rome, he would have preſerved his country from the yoke which the Roman republic forced it to bear. Both the Greek and Roman writers put him upon the level with Hannibal and Scipio, who were his contemporaries, and happened to die the ſame year. They allow him to have been not only one of the greateſt commanders, but alſo one of the greateſt ſtateſmen of his age. To his valour and prudence Achaia owed her glory, which upon his death began to decline, there being none after him in that republic able to oppoſe her enemies with the like ſteadineſs and prudence: whence Philopœmen was called the laſt of the Greeks, as Brutus was afterwards ſtyled the laſt of the Romans.

Philoſopher, Philoſopher's Stone.

PHILOSOPHER, a perſon verſed in philoſophy; or one who makes profeſſion of, or applies himſelf to, the ſtudy of nature and morality.

Philosopher's Stone, the greateſt object of alchemy, is a long ſought-for preparation, which, when found, is to convert all the true mercurial part of metal into pure gold, better than any that is dug out of mines or perfected by the refiner's art.

Some Greek writers in the fourth and fifth centuries ſpeak of this art as being then known; and towards the end of the 13th century, when the learning of the Eaſt had been brought hither by the Arabians, the ſame pretenſions began to ſpread through Europe. It is ſuppoſed that this art, called *alchemy*, was of Egyptian origin; and that, when the ancient Greek philoſophers travelled into Egypt, they brought back ſome of the allegoric language of this Egyptian art, ill underſtood, which afterwards paſſed into their mythology. Alchemy was the earlieſt branch of chemiſtry, conſidered as a philoſophical ſcience: in the other parts of chemical knowledge, facts preceded reaſoning or ſpeculation; but alchemy was originally ſpeculative. See TRANSMUTATION.

The alchemiſts ſuppoſed the general principals of metals to be chiefly two ſubſtances, which they called mercury and ſulphur; they apprehended alſo, that the pure mercurial, ſulphureous, or other principles of which they imagined gold to be compoſed, were contained ſeparately in other bodies: and theſe principles, therefore, they endeavoured to collect, and to concoct and incorporate by long digeſtions: and by thus conjoining the principles of gold, if they could be ſo procured and conjoined, it might be expected that gold would be produced. But the alchemiſts pretend to a product of a higher order, called *the elixir, the medicine for metals, the tincture, the philoſopher's ſtone;* which, by being projected on a large quantity of any of the inferior metals in fuſion, ſhould change them into fine gold; which being laid on a plate of ſilver, copper, or iron, and moderately heated, ſhould ſink into the metal, and change into gold all the parts to which it was applied; which, on being properly heated with pure gold, ſhould change the gold into a ſubſtance of the ſame nature and virtue with itſelf, ſo as thus to be ſuſceptible of perpetual multiplication; and which, by continued coction, ſhould have its power more and

Philoſopher's Stone.

more exalted, ſo as to be able to tranſmute greater and greater quantities of the inferior metals, according to its different degrees of perfection.

Alchemiſts have attempted to arrive at the making of gold by three methods: the firſt by ſeparation; for every metal yet known, it is affirmed, contains ſome quantity of gold; only, in moſt, the quantity is ſo little as not to defray the expence of getting it out.

The ſecond is by maturation; for the alchemiſts think mercury is the baſis and matter of all metals; that quickſilver purged from all heterogeneous bodies would be much heavier, denſer, and ſimpler, than the native quickſilver; and that by ſubtilizing, purifying, and digeſting it with much labour, and long operations, it is poſſible to convert it into pure gold.

This method is only for mercury. With reſpect to the other metals, it is ineffectual, 1. Becauſe their matter is not pure mercury, but has other heterogeneous bodies adhering to it; and, 2. Becauſe the digeſtion, whereby mercury is turned into gold, would not ſucceed in other metals, becauſe they had not been long enough in the mines.

Weight is the inimitable character of gold, &c. Now mercury, they ſay, has always ſome impurities in it, and theſe are lighter than mercury. Could they be purged away, which they think is not impoſſible, mercury would be as heavy as gold; and what is as heavy as gold is gold, or at leaſt might very eaſily be made gold.

The third method is by tranſmutation, or by turning all metals readily into pure gold, by melting them in the fire, and caſting a little quantity of a certain preparation into the fuſed matter; upon which the feces retire, are volatilized and burnt, and carried off, and the reſt of the maſs is turned into pure gold. That which works this change in the metals is called the *philoſopher's ſtone*. See TRANSMUTATION.

Whether this third method be poſſible or not, it is difficult to ſay. We have ſo many teſtimonies of it from perſons who on all other occaſions ſpeak truth, that it is hard to ſay they are guilty of direct falſehood, even when they ſay that they have been maſters of the ſecret. We are told, that it is only doing that by art which nature does in many years and ages. For as lead and gold differ but little in weight, therefore there is not much in lead beſide mercury and gold. Now, if we had any body which would ſo agitate all the parts of lead as to burn all that is not mercury therein, and had alſo ſome ſulphur to fix the mercury, would not the maſs remaining be converted into gold? There is nothing in nature ſo heavy as lead except gold, mercury, and platina, which was not known to theſe reaſoners; it is evident, therefore, there is ſomething in lead that comes very near to gold. But in lead there is likewiſe ſome heterogeneous matter different both from mercury and gold. If therefore 19 ounces of lead be diſſolved by the fire, and 8 ounces be deſtroyed by theſe means, it is argued that we ſhall have the reſt good gold; the ratio of lead to gold being as 11 to 19. If then the philoſopher's ſtone can purify the mercurial matter in lead, ſo as that nothing ſhall remain but the pure mercurial body, and you can fix and coagulate this by means of ſulphur, out of 19 ounces of lead you will have 11 of gold: or, if you reduce the lead from 18 to 14, you will then have converted it into mercury; and if you farther purify this mercury to the proper ſtandard, you will have gold; provided you have but a ſulphur with which to fix and coagulate it. Such is the foundation of the opinion of the philoſopher's ſtone; which the alchemiſts contend to be a moſt ſubtile, fixed, concentrated fire, which, as ſoon as it melts with any metal, does, by a magnetic virtue, immediately unite itſelf to the mercurial body of the metal, volatilize and cleanſe off all that is impure therein, and leave nothing but a maſs of pure gold. Many frauds and artifices have unqueſtionably been practiſed in this operation, and there might be political reaſons why princes and others ſhould encourage thoſe who pretended to a power of furniſhing this inexhauſtible ſource of wealth; but it would be wrong to cenſure as impoſtors all thoſe who have declared themſelves convinced, from their own experiments, of the tranſmutability of baſe metals into gold. There are ſtrong reaſons, however, to believe that the authors have been deceived themſelves by fallacious appearances. Mr Boyle gives an account of a proceſs by which he imagines part of the ſubſtance of gold to have been tranſmuted into ſilver. He alſo relates a very extraordinary experiment, under the title of the degradation of gold by an anti-elixir, which was publiſhed in his own life-time, and ſince reprinted in 1739. Hence many have been led to conclude in favour of the alchemical doctrine of the tranſmutability of metals See an account of this experiment, with remarks upon it by Dr Lewis, in his *Commerce of Arts*, ſect. 12. p. 297, &c.

Philoſopher's Stone.

Characters of the Kings and Queens of England.

"The opinion (ſays Holt) that one metallic or other foreign ſubſtance might be changed into another, was, it ſeems, at this time (reign of Henry VI. of England) propagated by certain chemiſts, whoſe obſervations on the ſurpriſing effects and alterations produced in certain ſubſtances by the force of heat carried their imaginations beyond what ſound judgment might warrant. The firſt inſtance of which on record is in vol. xi. p. 68. of the *Fœdera*; wherein Henry VI. grants a licence to John Cobbe, freely to work in metals; he having, by philoſophical art, found out a method of transferring imperfect metals into perfect gold and ſilver.

"This pretended ſecret, known afterwards by the name of the *philoſopher's ſtone* or *powder*, was encouraged by four licences, granted to different projectors during this reign, and at ſundry times after, during this century particularly, and in ſucceeding times, all over Europe. The frenzy has not entirely ceaſed even to this day, although it meets with neither public encouragement nor countenance from men of ſober reaſon; the projectors having yet found nothing from their airy ſchemes in this mode of ſearch but certain ruin to their property."

The ſame author, when ſpeaking of the commerce of the kingdom, and the wonderful increaſe and riches of commercial cities, ſpeaks thus: "This is the true philoſopher's ſtone, ſo much ſought after in former ages, the diſcovery of which has been reſerved to genius, when ſtudying to improve the mechanic arts. Hence a pound of raw materials is converted into ſtuffs of fifty times its original value. And the metals too are not, indeed, tranſmuted into gold—they are more:

for

Philoſophic. for the labour of man has been able to work the baſer metal, by the ingenuity of art, ſo as to become worth more than many times its weight in gold"

PHILOSOPHIC, or PHILOSOPHICAL, ſomething belonging to PHILOSOPHY.

PHILOSOPHICAL EGG, among chemiſts, a thin glaſs body or bubble, of the ſhape of an egg, with a long neck or ſtem, uſed in digeſtions. Philoſophical, Philoſophizing.

PHILOSOPHIZING, rules of. See *NEWTONIAN Philoſophy*, n° 16. and the following article.

PHILOSOPHY,

1 Definitions of philoſophy.

IS a word derived from the Greek, and literally ſignifies the *love of wiſdom* (A). In its uſual acceptation, however, it denotes a ſcience, or collection of ſciences, of which the univerſe is the object; and of the term thus employed many definitions have been given, differing from one another according to the different views of their ſeveral authors. By Pythagoras, philoſophy is defined επιστημη των οντων, "the knowledge of things exiſting;" by Cicero, after Plato, *ſcientia rerum divinarum et humanarum cum cauſis;* and by the illuſtrious Bacon, *interpretatio naturæ*. Whether any of theſe definitions be ſufficiently preciſe, and at the ſame time ſufficiently comprehenſive, may be queſtioned; but if philoſophy in its utmoſt extent be capable of being adequately defined, it is not here that the definition ſhould be given. "Explanation (ſays an acute writer *), is the firſt office of a teacher; definition, if it be good, is the laſt of the inquirer after truth; but explanation is one thing, and definition quite another." It may be proper, however, to obſerve, that the definition given by Cicero is better than that of Pythagoras, becauſe the chief object of the philoſopher is to aſcertain the *cauſes* of things; and in this conſiſts the difference between his ſtudies and thoſe of the natural hiſtorian, who merely enumerates phenomena, and arranges them into ſeparate claſſes.

* *Tatham's Chart and Scale of Truth*, v. i. p. 8.

2 Its objects.

The principal objects of philoſophy are, God, nature, and man. That part of it which treats of God is called *theology;* that which treats of nature, *phyſics* and *metaphyſics;* and that which treats of man, *logic* and *ethics*. That theſe are not ſeparate and independent ſciences, but, as Bacon expreſſes it (B), branches from the ſame trunk, we ſhall endeavour to ſhow, after we have given, agreeably to our uſual plan, a ſhort hiſtory of philoſophy from the earlieſt ages to the preſent day.

To attempt to aſſign an *origin* to philoſophy, would be ridiculous; for every man endeavours to aſcertain the cauſes of thoſe changes which he obſerves in nature; and even children themſelves are inquiſitive after that which produces the ſound of their drums and their rattles. Children, therefore, and the moſt illiterate vulgar, have in all ages been philoſophers. But the firſt people among whom philoſophy was cultivated as a profeſſion, was probably the Chaldeans. We certainly read of none earlier; for though we have more authentic accounts of the Hebrews than of any other nation of remote antiquity, and have reaſon to believe that no people was civilized before them, yet the peculiar circumſtances in which they were placed, rendered all philoſophical inveſtigation to them uſeleſs, and even tended to ſuppreſs the very ſpirit of enquiry. The Egyptians indeed pretended to be the firſt of nations, and to have ſpread the bleſſings of religion and the light of ſcience among every other people; but, from the earlieſt records now extant, there is reaſon to believe that the Chaldeans were a civilized and powerful nation before the Egyptian monarchy was founded. Hiſtory of Philoſophy.

3 Philoſophy of the Chaldeans.

Of the Chaldean philoſophy much has been ſaid, but very little is known. Aſtronomy ſeems to have been their favourite ſtudy; and at the era of Alexander's conqueſt of their country, they boaſted that their anceſtors had continued their aſtronomical obſervations through a period of 470,000 years. Extravagant claims to antiquity have been common in all nations (C). Caliſthenes, who attended the Macedonian conqueror, was requeſted by Ariſtotle to inform himſelf concerning the origin of ſcience in Chaldea; and upon examining into the grounds of this report, he found that their obſervations reached no farther backwards than 1903 years, or 2234 years before the Chriſtian era. Even this is a remoter antiquity than Ptolemy allows to their ſcience; for he mentions no Chaldean obſervations prior to the era of Nabonaſſar, or

(A) The origin uſually attributed to the term *philoſophy* has been already aſſigned in the article PHILOLOGY. M. Chauvin gives it a turn ſomewhat different. According to him, the term is derived from φιλεω, *deſire* or *ſtudy*, and σοφια, *wiſdom;* and therefore he underſtands the word to mean *the deſire or ſtudy of wiſdom;* for (ſays he) Pythagoras, conceiving that the application of the human mind ought rather to be called *ſtudy* than *ſcience*, ſet aſide the appellation of *wiſe* as too aſſuming, and took that of *philoſopher*.

(B) Convenit igitur partiri *philoſophiam* in *doctrinas* tres; *doctrinam* de *numine*, *doctrinam* de *naturâ*, *doctrinam* de *homine*. Quoniam autem partitiones *ſcientiarum* non ſunt lineis diverſis ſimiles, quæ coeunt ad unum angulum; ſed potius ramis arborum, qui conjunguntur in uno trunco, qui etiam truncus ad ſpatium nonnullum integer eſt et continuus, antequam ſe partiatur in ramos. *De aug. Scient.* lib. iii. cap 1.

(C) This claim of the Babylonians is thus rejected with contempt by Cicero; "Contemnamus Babylonios, et eos, qui e Caucaſo cœli ſigna ſervantes, numeris, et motibus, ſtellarum curſus perſequuntur: Condemnemus, inquam, hos aut *ſtultitiæ*, aut *vanitatis*, aut *imprudentiæ*, qui 470 millia annorum, ut ipſi dicunt, monumentis comprehenſa continent, et mentiri judicemus, nec *ſeculorum* reliquorum *judicium*, quod de ipſis futurum ſit, *pertimeſcere*. *De Divinatione*, lib. i. § 19.

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or 747 years before Christ. That they cultivated something which they called philosophy at a much earlier period than this, cannot be questioned; for Aristotle ‡, on the credit of the most ancient records, speaks of the Chaldean magi as prior to the Egyptian priests, who were certainly men of learning before the time of Moses. For any other science than that of the stars, we do not read that the Chaldeans were famous; and this seems to have been cultivated by them merely as the foundation of judicial astrology. Persuading the multitude that all human affairs are influenced by the stars, and professing to be acquainted with the nature and laws of this influence, their *wise men* pretended to calculate nativities, and to predict good and bad fortune ||. This was the source of idolatry and various superstitions; and whilst the Chaldeans were given up to such dotages, true science could not be much indebted to their labours. If any credit be due to Plutarch and Vitruvius, who quote Berosus, (see BEROSUS), it was the opinion of the Chaldean *wise men* that an eclipse of the moon happens when that part of its body which is destitute of fire is turned towards the earth. "Their cosmogony, as given by Berosus, and preserved by Syncellus, seems to be this, that all things in the beginning consisted of darkness and water; that a divine power dividing this humid mass, formed the world; and that the human mind is an emanation from the Divine nature *".

‡ *Apud Laert.* lib. 1. § 8.

|| *Sext. Emp. ad Matth.* l. 5. § 2 *Strabo*, lib. 16. *Cic. de Div.* lib. 1. § 1.

* *Enfield's Hist. Phil.* v. i.

The large tract of country which comprehended the empires of Assyria and Chaldea, was the first peopled region on earth. From that country, therefore, the rudiments of science must have been propagated in every direction through the rest of the world; but what particular people made the earliest figure, after the Chaldeans, in the history of philosophy, cannot be certainly known. The claim of the Egyptians is probably best founded; but as their science was the immediate source of that of the Greeks, we shall defer what we have to say of it on account of the connection between the parent and the offspring, and turn our attention from Chaldean to Indian philosophy, as it has been cultivated from a very early period by the Brachmans and Gymnosophists. We pass over Persia, because we know not of any science peculiar to that kingdom, except the doctrines of the magi, which were religious rather than philosophical; and of them the reader will find some account under the words MAGI, POLYTHEISM, and ZOROASTER.

4 Indian philosophy

From whatever quarter India received its wisdom, we are certain that its philosophers were held in high repute at a period of very remote antiquity, since they were visited by Pythagoras and other sages of ancient Greece, who travelled in pursuit of knowledge. Yet they seem to have been in that early age, as well as at present, more distinguished for the severity of their manners than for the acquisition of science; and, as Dr Enfield observes, to have more resembled modern monks than ancient philosophers. The brachmans or bramins, it is well known, are all of one tribe; and the most learned of them are in their own language called *Pundits* or *Pandits*. The Greek writers, however, mention a society called *Samanæans*, who, voluntarily devoting themselves to the study of divine wisdom, gave up all private property, committed their children to the care of the state, and their wives to the protection of their relations. This society was supported at the public expence; and its members spent their time in contemplation, in conversation on divine subjects, or in acts of religion.

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5 Ingrafted on religion.

The philosophy of the Indians has indeed from the beginning been ingrafted on their religious dogmas, and seems to be a compound of fanatic metaphysics and extravagant superstition, without the smallest seasoning of rational physics. Very unlike the philosophers of modern Europe, of whom a great part labour to exclude the agency of mind from the universe, the Pandits of Hindostan allow no powers whatever to matter, but introduce the Supreme Being as the immediate cause of every effect, however trivial. "Brehm, *the Spirit of God*, (says one of their most revered Bramins), is absorbed in self-contemplation. The same is the mighty Lord, who is present in every part of space, whose omnipresence, as expressed in the Reig Beid or Rigveda, I shall now explain. Brehm is one, and to him there is no second; such is truly Brehm. His omniscience is self inspired or self-intelligent, and its comprehension includes every possible species. To illustrate this as far as I am able; the most comprehensive of all comprehensive faculties is omniscience; and being self-inspired, it is subject to none of the accidents of mortality, *conception*, *birth*, *growth*, *decay*, or *death*; neither is it subject to passion or vice. To it the three distinctions of time, *past*, *present*, and *future*, are not. To it the three modes of being (D) are not. It is separated from the universe, and independent of all. This omniscience is named *Brehm*. By this omniscient Spirit the operations of God are enlivened. By this Spirit also the 24 powers (E) of nature are animated. How is this? As the eye by the sun, as the pot by the fire, as iron by the magnet (F), as variety of imitations by the mimic, as fire by the fuel, as the shadow by the man, as dust by the wind, as the arrow by the spring of the bow, and as the shade by the tree; so by this Spirit the world is endued with the powers of intellect, the powers of the will, and the powers of action: so that if

(D) To be awake, to sleep, and to be absorbed in a state of unconsciousness—a kind of trance.

(E) The 24 powers of nature, according to the Bramins, are the five elements, *fire*, *air*, *earth*, *water*, and *akash* (a kind of subtile æther); the five members of action, the *hand*, *foot*, *tongue*, *anus*, and *male-organ of generation*; the five organs of perception, the *ear*, *eye*, *nose*, *mouth*, and *skin*; the five senses, which they distinguish from the organs of sensation; the three dispositions of the mind, *desire*, *passion*, and *tranquillity*; and the power of *consciousness*.

(F) If the work from which this extract is quoted be of as great antiquity as Mr Halhed supposes, the Bramins must have been acquainted with the phenomena of magnetism at a much earlier period than any other philosophers of whom history makes mention.

if it emanates from the heart by the channel of the ear, it causes the perception of sounds; if it emanates from the heart by the channel of the skin, it causes the perception of touch; if it emanates from the heart by the channel of the eye, it causes the perception of visible objects; if it emanates from the heart by the channel of the tongue, it causes the perception of taste; if it emanates from the heart by the channel of the nose, it causes the perception of smell. This also invigorating the five members of action, and invigorating the five members of perception, and invigorating the five elements, and invigorating the five senses, and invigorating the three dispositions of the mind, &c. causes the creation or the annihilation of the universe, while itself beholds every thing as an indifferent spectator *."

Preliminary Disc. Halhed's Intoo rws.

From this passage it is plain that all the motions in the universe, and all the perceptions of man, are, according to the Bramins, caused by the immediate agency of the Spirit of God, which seems to be here considered as the soul of the world. But it appears from some papers in the Asiatic Researches, that the most profound of these oriental philosophers, and even the authors of their sacred books, believe not in the existence of matter as a separate substance, but hold an opinion respecting it very similar to that of the celebrated Berkeley. The Védantis (says Sir William Jones), unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of Supreme Goodness was left a moment to itself, imagine that the Deity is ever present to his work, and constantly supports a series of perceptions, which in one sense they call *illusory*, though they cannot but admit the reality of all created forms, as far as the happiness of creatures can be affected by them.

6 dmits not e separate istence of atter, and

This is the very immaterialism of Berkeley; and in proof that it is the genuine doctrine of the Bramins, the learned president quotes the *Bhágavat*, which is believed to have been pronounced by the Supreme Being, and in which is the following sentence:

"Except the *first cause*, whatever may appear, and may not appear, in the mind, know that to be the mind's *Máyá*, or "delusion," as light, as darkness."

7 aches the etempsy- osis.

We have shown elsewhere (see METAPHYSICS, n° 269.) that the metaphysical doctrines of the Bramins, respecting the human soul, differ not from those of Pythagoras and Plato; and that they believe it to be an emanation from the great soul of the world, which, after many transmigrations, will be finally absorbed in its parent substance. In proof of their believing in the metempsychosis, Mr Halhed gives us the following translation of what (he says) is a beautiful stanza in the Gēētā: "As throwing aside his old clothes, a man puts on others that are new; so our lives, quitting the old, go to other newer animals."

8 ysics of Bra- as.

From the Bramins believing in the soul of the world not only as the *sole agent*, but as the *immediate* cause of every motion in nature, we can hardly suppose them to have made any great progress in that science which in Europe is cultivated under the name of *physics*. They have no inducement to investigate the laws of nature; because, according to the first principles of their philosophy, which, together with their religion, they believe to have been revealed from heaven, every phenomenon, however regular, or however anomalous, is produced by the voluntary act of an intelligent mind. Yet if they were acquainted with the use of fire-arms 4000 years ago, as Mr Halhed seems to believe, he who made that discovery must have had a very considerable knowledge of the powers of nature; for though gunpowder may have been discovered by accident in the East, as it certainly was in the West many ages afterwards, it is difficult to conceive how mere accident could have led any man to the invention of a gun. In astronomy, geometry, and chronology too, they appear to have made some proficiency at a very early period. (See ASTRONOMY, n° 4.) Their chronology and astronomy are indeed full of those extravagant fictions which seem to be essential to all their systems; but their calculation of eclipses, and their computations of time, are conducted upon scientific principles.

9 Their astronomy.

"It is sufficiently known (says Mr Davis †) that the Hindoo division of the ecliptic into signs, degrees, &c. is the same as ours; that their astronomical year is sidereal, or containing that space of time in which the sun, departing from a star, returns to the same; that it commences on the instant of his entering the sign Aries, or rather the Hindoo constellation Mésha; that each astronomical month contains as many even days and fractional parts as he stays in each sign; and that the civil differs from the astronomical account of time only in rejecting those fractions, and beginning the year and month at sunrise, instead of the intermediate instant of the artificial day or night. Hence arises the unequal portion of time assigned to each month dependent on the situation of the sun's apsis, and the distance of the vernal equinoctial colure from the beginning of Mésha in the Hindoo sphere; and by these means they avoid those errors which Europeans, from a different method of adjusting their kalendar by intercalary days, have been subject to."

† *Asiatic Researches*, vol. ii.

Mr Davis observes, that an explanation of these matters would have led him beyond his purpose, which was only to give a general account of the method by which the Hindoos compute eclipses, and to show that the science of astronomy is as well known among them now as ever it was among their ancestors. This he does very completely; but in the present short historical sketch, we can neither copy nor abridge his memoir. Suffice it to say, that he has shown the practical part of the Hindoo astronomy to be founded on mathematical principles; and that the learned Pandits appear to have truer notions of the form of the earth, and the economy of the universe, than those which are ascribed to their countrymen in general.

The same writer shows likewise, that the prodigious duration which the Hindoos attribute to the world, is the result of a scientific calculation, founded indeed on very whimsical principles. "It has been common with astronomers to fix on some epoch, from which, as from a radix, to compute the planetary motions; and the ancient Hindoos chose that point of time counted back, when, according to their motions as they had determined them, they must have been in conjunction in the beginning of Mésha or Aries, and coeval with which circumstance they supposed the *creation*. This, as it concerned the planets only, would have produced a moderate term of years compared with the enormous antiquity that will be hereafter

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stated: but having discovered a slow motion of the nodes and apsides also, and taken it into the computation, they found it would require a length of time corresponding with 1955884890 years now expired, when they were so situated, and 2364115110 years more before they would return to the same situation again, forming together the grand anomalistick period denominated a *Calpa*, and fancifully assigned as the day of Brahmá."

But though the mathematical part of the astronomy of the Pandits is undoubtedly respectable, their physical notions of the universe are in the highest degree ridiculous and extravagant. In the Vedas and Puranas, writings of which no devout Hindoo can dispute the divine authority, eclipses are said to be occasioned by the intervention of the monster *Rahu*; and the earth to be supported by a series of animals. "They suppose (says Mr Halhed) that there are 14 spheres, seven below and six above the earth. The seven inferior worlds are said to be altogether inhabited by an infinite variety of serpents, described in every monstrous figure that the imagination can suggest. The first sphere above the earth is the immediate vault of the visible heavens, in which the sun, moon, and stars, are placed. The second is the first paradise, and general receptacle of those who merit a removal from the lower earth. The third and fourth are inhabited by the souls of those men who, by the practice of virtue and dint of prayer, have acquired an extraordinary degree of sanctity. The fifth is the reward of those who have all their lives performed some wonderful act of penance and mortification, or who have died martyrs for their religion. The highest sphere is the residence of Brahma and his particular favourites, such as those men who have never uttered a falsehood during their whole lives, and those women who have voluntarily burned themselves with their husbands. All these are absorbed in the divine essence."

10 Strange notions of the universe.

11 Ethics of the Hindoos.

On ethics, the Hindoos have nothing that can be called philosophy. Their duties, moral, civil, and religious, are all laid down in their *Vedas* and *Shasters*; and enjoined by what they believe to be divine authority, which supersedes all reasoning concerning their fitness or utility. The business of their Pandits is to interpret those books, which are extremely ancient, and written in a language that has long been unintelligible to every other order of men; but no Pandit will alter the text, however impossible to be reconciled to principles established in his own practice of astronomy. On such occasions, the usual apology for their sacred books is, that "such things may have been so formerly, and may be so still; but that for astronomical purposes, astronomical rules must be followed *." The great duties of morality have been prescribed in every religious code; and they are not overlooked in that of the Hindoos, though the highest merit that a Bramin can have consists in voluntary acts of abstinence and mortification, and in contempt of death.

* *Davis's Memoir, Asiatic Researches*, vol. ii.

12 Philosophy of the Arabians and Chinese.

Of the ancient philosophy of the Arabians and Chinese nothing certain can be said; and the narrow limits of such an abstract as this, do not admit of our mentioning the conjectures of the learned, which contradict each other, and are all equally groundless.

There is indeed sufficient evidence that both nations were at a very early period observers of the stars; and that the Chinese had even a theory by which they foretold eclipses (see ASTRONOMY, n° 2, 3.); but there is reason to believe that the Arabians, like other people in their circumstances, were nothing more than judicial astrologers, who possessed not the smallest portion of astronomical science.

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Pliny makes mention of their magi, whilst later writers tell us, that they were famous for their ingenuity in solving enigmatical questions, and for their skill in the arts of divination: but the authors of Greece are silent concerning their philosophy; and there is not an Arabian book of greater antiquity than the Koran extant. (See PHILOLOGY, Section II.)

13 Early science of the Phœnicians.

Leaving therefore regions so barren of information, let us pass to the Phœnicians, whose commercial celebrity has induced many learned men to allow them great credit for early science. If it be true, as seems highly probable, that the ships of this nation had doubled the Cape and almost encompassed the peninsula of Africa long before the era of Solomon (See OPHIR, n° 10), we cannot doubt but that the Phœnicians had made great proficiency in the art of navigation, and in the science of astronomy, at a period of very remote antiquity. Nor were these the only sciences cultivated by that ancient people: the learned Cudworth has, in our opinion, sufficiently proved that *Moschus* or *Mochus* a Phœnician, who, according to Strabo, flourished before the Trojan war, was the author of the atomic philosophy afterwards adopted by Leucippus, Democritus, and others among the Greeks; and that it was with some of the successors of this sage that Pythagoras, as Jamblichus tells us, conversed at Sidon, and from them received his doctrine of *Monads* (See PYTHAGORAS). Another proof of the early progress of the Phœnicians in philosophy may be found in the fragments of their historian Sanchoniatho which have been preserved by Eusebius†. We are indeed aware that men of great celebrity have called in question the authenticity of those fragments, and even the very existence of such a writer as Sanchoniatho; but for this scepticism we can discover no foundation (See SANCHONIATHO). His history may have been interpolated in some places by the translater Philo-Byblius; but Porphyry, Eusebius, and Theodoret, speak of it as a work of undoubted credit, and affirm that its author flourished before the Trojan war. Now this ancient writer teaches that, according to the *wise men* of his country, all things arose at first from the necessary agency of an active principle upon a passive chaotic mass which he calls *mot*. This chaos Cudworth thinks was the same with the elementary *water* of Thales, who was also of Phœnician extraction; but Mosheim justly observes that it was rather *dark air*, since Philo translates it ἀέρα ζοφώδη. Be this as it may, nothing can be more evident than that the Phœnicians must have made some progress in what must surely be considered as philosophy, however false, so early as the era of Sanchoniatho; for speculations about the origin of the world never occur to untaught barbarians. Besides Mochus and Sanchoniatho, Cadmus, who introduced letters into Greece, may undoubtedly be reckoned among the Phœnician philosophers; for though it is not pretended that the alphabet was of his invention, and

† *Prep. Ev.*

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though it is by no means certain that the Greeks, at the time of his arrival among them, were wholly deſtitute of alphabetic characters (See PHILOLOGY, n° 130.); yet the man who could prevail with illiterate ſavages to adopt the uſe of ſtrange characters, muſt have been a great maſter of the ſcience of human nature. Several other Phœnician philoſophers are mentioned by Strabo; but as they flouriſhed at a later period, and philoſophiſed after the ſyſtematic mode of the Greeks, they fall not properly under our notice. We paſs on therefore to the philoſophy of Egypt.

14 Egyptian philoſophy

It has been already obſerved that the Egyptians boaſted of being the firſt of nations, and the authors of all the ſcience which in ſeparate rays illuminated the reſt of the world. But though this claim was undoubtedly ill-founded, their high antiquity and early progreſs in the arts of civil life cannot be controverted. The Greeks with one voice confeſs that all their learning and wiſdom came from Egypt, either imported immediately by their own philoſophers, or brought through Phœnicia by the ſages of the eaſt; and we know from higher authority than the hiſtories of Greece, that at a period ſo remote as the birth of Moſes, the wiſdom of the Egyptians was proverbially famous. Yet the hiſtory of Egyptian learning and philoſophy, though men of the firſt eminence both ancient and modern have beſtowed much pains in attempts to elucidate it, ſtill remains involved in clouds of uncertainty. That they had ſome knowledge of phyſiology, arithmetic, geometry, and aſtronomy, are facts which cannot be queſtioned; but there is reaſon to believe that even theſe ſciences were in Egypt puſhed no farther than to the uſes of life. That they believed in the exiſtence of incorporeal ſubſtances is certain; becauſe Herodotus aſſures us that they were the firſt aſſerters of the immortality, pre-exiſtence, and tranſmigration of human ſouls, which they could not have been without holding thoſe ſouls to be at leaſt *incorporeal*, if not *immaterial*.

The author of Egyptian learning is generally acknowledged to have been *Thoth*, *Theut*, or *Taaut*, called by the Greeks *Hermes*, and by the Romans *Mercury*; but of this perſonage very little is known. Diodorus Siculus ſays that he was chief miniſter to Oſiris, and that he improved language, invented letters, inſtituted religious rites, and taught aſtronomy, muſic, and other arts. The ſame thing is affirmed by *Sanchoniatho*, whoſe antiquity has been already mentioned; by *Manetho* an Egyptian prieſt, who flouriſhed during the reign of Ptolemy Philadelphus; and by Plato, whoſe authority, as he reſided long in Egypt, and was himſelf an eminent philoſopher, is perhaps more to be depended upon than that of the other two. In the Philebus we are told that Thoth was the inventor of letters; and leſt we ſhould ſuppoſe that by thoſe letters nothing more is meant than picture writing or ſymbolical hieroglyphics, it is added, that he diſtinguiſhed between *vowels* and *conſonants*, determining the number of each. The ſame philoſopher, in his Phædrus, attributes to Thoth the invention of *arithmetic*, *geometry*, *aſtronomy*, and *hieroglyphic* learning; and ſubjoins a diſputation ſaid to have been held between him and *Thamus* then king of Egypt, concerning the advantage and diſadvantage of his newly invented letters. Thoth boaſted that the invention, by aiding memory, would greatly contribute to the progreſs of ſcience; whilſt the monarch contended, that it would enervate mens natural faculties by making them truſt to written characters without exerting the powers of their own minds.

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All this, if real, muſt have happened before the era of Moſes; and ſince it is almoſt certain that alphabetical characters were in uſe prior to the *exod* of the Iſraelites from Egypt (See PHILOLOGY, n° 24, 25.) we may as well allow the invention to Thoth, as give it to an earlier author of unknown name. That arithmetic, geometry, and aſtronomy, were cultivated in Egypt from the moſt remote antiquity, is affirmed by all the ancients, and made in the higheſt degree probable by the ſituation of the country. The firſt elements of aſtronomy have certainly been diſcovered by various nations, whoſe habits of life led them to the frequent obſervation of the heavens; and it is obſerved by Cicero, that the Egyptians and Babylonians, dwelling in open plains where nothing intercepted the view of the heavenly bodies, naturally devoted themſelves to the ſtudy of that ſcience. The annual overflowing of the Nile, which broke up the boundaries of their lands, would lay the Egyptians under the neceſſity of adopting ſome method of ſettling thoſe boundaries anew; and neceſſity we know to be the parent of invention. Hence their early acquaintance with practical geometry cannot well be doubted. Their cuſtom of embalming their dead, and the perfection to which they carried that art (G), ſhows infallibly their knowledge of the properties of natural ſubſtances, and gives ſome reaſon to believe that they were not altogether ſtrangers to anatomy: but if we allow them to have been at this early period anatomiſts acquainted with the powers of drugs, we can hardly refuſe them ſome ſkill in the art of phyſic, which they themſelves traced up to their gods and demigods, to *Serapis*, *Iſis*, and her ſon *Horus* or *Apollo*.

The art of alchymy has been ſaid to have been known by the ancient Egyptians; and from the author of the Egyptian philoſophy it has been called the *Hermetic art*. But though this is unqueſtionably a fiction, there is evidence that they were poſſeſſed of one art which is even yet a *deſideratum* in the practice of chemiſtry. "Moſes (we are told*) took the golden calf, which his brother had made for idolatrous purpoſes, and *burnt it in the fire*, and *ground it to powder*, and ſtrowed it on the water, and made the children of Iſrael drink of it." Had this fact been related by Herodotus or Diodorus Siculus, it would

* *Exod.* xxii. 20.

(G) It is true that the diſſection of ſome mummies has leſſened the high opinion long entertained of the ſkill of the ancient Egyptians in the art of embalming; yet it muſt be granted that their knowledge of antiſeptic drugs was great, ſince it is now certainly known even from theſe diſſections, that by means of ſuch drugs they contrived to preſerve rags of cloth from corruption for upwards of 3000 years.

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have been deemed sufficient evidence that the Egyptians were even at that early period no strangers to the art of chemistry: and surely the evidence should not be the worse for coming from the pen of the Hebrew lawgiver, who was himself educated in the court of Egypt.

15 Not carried to high perfection.

But though it is thus evident that the rudiments of almost every useful science were known in Egypt from the remotest antiquity, it does not appear that any of them was carried to a great degree of perfection, unless perhaps chemistry alone must be excepted. One would think that no science could have been more indispensably requisite to them than geometry. And yet though Pythagoras is said to have spent 22 years in Egypt studying that science and astronomy, he himself discovered (H) the famous 47th Prop. of Euclid's first book after his return to Samos. This, though a very useful, is yet a simple theorem; and since it was not reached by the Egyptian geometry, we cannot suppose that those people had then advanced far in such speculations. The same conclusion must be drawn with respect to astronomy; for Thales is said to have been the first that calculated an eclipse of the sun; and we nowhere read that the *Egyptians* pretended to dispute that honour with him. To this it may be replied, that Pythagoras was in Egypt undoubtedly taught the true constitution of the solar system, and what is more extraordinary, the doctrine of comets in particular, and of their revolutions, like the other planets, round the sun (I). We grant that he was taught all this; but it was not scientifically, but dogmatically, as facts which the priests had received by tradition from their early ancestors, and of which they had never questioned the truth nor enquired into the reasons. Of this we need no better proof than that the Pythagorean system of the sun was totally neglected by the Greeks as soon as they began to frame hypotheses and to speculate in philosophy (K).

16 Their knowledge of the solar system.

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But it may seem strange, and certainly is so, that the Egyptian priests, in the days of Pythagoras, should have preserved so great a discovery of their ancestors, and at the same time have totally forgotten the principles and reasoning which led to a conclusion apparently contrary to the evidence of sense. This is a difficulty which we pretend not to remove, though the fact which involves it seems to be beyond the reach of controversy. Perhaps the following observations may throw upon it a feeble light. According to Manetho, the written monuments of the first Thoth were lost or neglected in certain civil revolutions or natural calamities which befel the kingdom of Egypt. After many ages great part of them were recovered by an ingenious interpretation of the symbols which he had inscribed upon ancient columns; and the man who made this interpretation was called the second *Thoth* or *Hermes Trismegistus*. But *thrice illustrious* as this personage was, it is at least possible that he may have been much inferior to the former Hermes, and have read his writings and transcribed his conclusions without being able to comprehend the principles or reasoning which led to those conclusions. Any man who understands Latin might translate into his own tongue the conclusions of Newton; but much more would be requisite to make him comprehend the demonstrations of his sublime geometry. By what mode of reasoning the first Hermes (L) was led to the true idea of the solar system, or whether it was by reasoning at all, cannot now be known; but it seems very evident, that when the intercourse between the Egyptians and Greeks first commenced, the wisdom of the former people consisted chiefly in the science of legislation and civil policy, and that the philoso-

pher,

(H) This discovery he claimed; and his claim was admitted by the Greek writers without having been *directly* controverted since. An excellent mathematician, however, has lately shown that the equality between the square of the hypothenuse of a right angled triangle, and the sum of the squares on the other two sides, was known to the astronomers of India at a period long prior to that of Pythagoras. Notwithstanding this, it is certainly possible that the sage of Samos may have made the discovery himself, though we think the contrary much more probable; for we agree with the able writer already mentioned, that Pythagoras, who is generally believed to have conversed with Indian brachmans as well as Egyptian priests, may have derived from them "some of the solid as well as the visionary speculations with which he delighted to instruct or amuse his disciples." See *Transactions of the Royal Society of Edinburgh*, vol. ii. Memoir xiii. Physic Class.

(I) This is recorded by Aristotle and Plutarch; and thus expressed by Ammianus Marcellinus.—"Stellas quasdam, *ceteris similes*, quarum *ortus orbitusque*, quibus sint temporibus *præstituti* humanis mentibus ignorari. Lib. xxv. cap. 10.

(K) *Fixas* in supremis mundi partibus immotas persistere, et planetas his inferiores circa solem revolvi, terram pariter moveri cursu annuo, diurno vero circa axem propriam, et solem ceu focum universi in omnium centro quiescere, antiquissima fuit philosophantium sententia. Ab Ægyptiis autem astrorum antiquissimis observationibus propagatam esse hanc sententiam verisimile est. Et etiam ab illis et a gentibus conterminis ad Græcos, gentem magis philologicam quam philosophicam, philosophia omnis antiquior juxta et senior manasse videtur. Subinde docuerunt Anaxagoras, Democritus, et alii nonnulli, terram in centro mundi immotam stare, et astra omnia in occasum, aliqua celerius, alia tardius moveri, idque in spatiis liberrimis. Namque orbis solidi postea ab Eudoxo, Calippo, Aristotele, introducti sunt; declinante indies philosophia primitus introducta, et novis Græcorum commentis paulatim prævalentibus. Quibus *vinculis* ANTIQUI planetas in spatiis liberis retineri, deque cursu rectilineo perpetuo retractas in orbem regulariter agi docere, non constat. *Newton de Mundi Systemate.*

(L) Some authors, deeply skilled in the Hebrew language, have thought that the true system of the sun and planets may be perceived in the Scriptures of the Old Testament, and that it is only from the ignorance or carelessness of the translators that it does not appear in the English bible and other versions. The writer of this article confesses

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pher, the divine, the legiſlator, and the poet, were all united in the ſame perſon. Their coſmogony (for all the ancients who pretended to ſcience framed coſmogonies) differed little from that of the Phœnicians already mentioned. They held that the world was produced from chaos by the energy of an intelligent principle; and they likewiſe conceived that there is in nature a continual tendency towards diſſolution. In Plato's Timæus, an Egyptian prieſt is introduced deſcribing the deſtruction of the world, and aſſerting that it will be effected by means of water and fire. They conceived that the univerſe undergoes a periodical conflagration; after which all things are reſtored to their original form, to paſs again through a ſimilar ſucceſſion of changes.

17 Their moral ſcience Enfield's Hiſt. of Philoſophy.

"Of preceptive doctrine the Egyptians had two kinds, the one ſacred, the other vulgar. The former, which reſpected the ceremonies of religion and the duties of the prieſts, was doubtleſs written in the ſacred books of Hermes, but was too carefully concealed to paſs down to poſterity. The latter conſiſted of maxims and rules of virtue, prudence, or policy. Diodorus Siculus relates many particulars concerning the laws, cuſtoms, and manners of the Egyptians; whence it appears that ſuperſtition mingled with and corrupted their notions of morals. It is in vain to look for accurate principles of ethics among an ignorant and ſuperſtitious people. And that the ancient Egyptians merited this character is ſufficiently evident from this ſingle circumſtance, that they ſuffered themſelves to be deceived by impoſtors, particularly by the profeſſors of the fanciful art of aſtrology; concerning whom Sextus Empiricus juſtly remarks, that they have done much miſchief in the world, by enſlaving men to ſuperſtition, which will not ſuffer them to follow the dictates of right reaſon." See EGYPT, MYSTERIES, MYTHOLOGY, &c.

18 Grecian Philoſophy.

From Egypt and Phœnicia philoſophy paſſed into Greece; where it was long taught without ſyſtem, as in the countries from which it was derived. Phoroneus, Cecrops, Cadmus, and Orpheus, were among the earlieſt inſtructors of the Greeks; and they inculcated Egyptian and Phœnician doctrines in detached maxims, and enforced them, not by ſtrength of argument, but by the authority of tradition. Their coſmogonies were wholly Phœnician or Egyptian diſguiſed under Grecian names; and they taught a future ſtate of rewards and puniſhments. The planets and the moon Orpheus conceived to be habitable worlds, and the ſtars to be fiery bodies like the ſun: but he taught that they are all animated by divinities; an opinion which prevailed both in Egypt and the eaſt: and it does not appear that he gave any other proof of his doctrines than a confident aſſertion that they were derived from ſome god. See ORPHEUS.

Hitherto we have ſeen philoſophy in its ſtate of infancy and childhood, conſiſting only of a collection of ſententious maxims and traditionary opinions; but among the Greeks, an ingenious and penetrating people, it ſoon aſſumed the form of profound ſpeculation and ſyſtematic reaſoning. Two eminent philoſophers aroſe nearly at the ſame period, who may be conſidered as the parents not only of Grecian ſcience, but of almoſt all the ſcience which was cultivated in Europe prior to the era of the great Lord Bacon: Theſe were Thales and Pythagoras; of whom the former founded the Ionic ſchool and the latter the Italic: from which two ſprung the various ſects into which the Greek philoſophers were afterwards divided. A bare enumeration of theſe ſects is all that our limits will admit of; and we ſhall give it in the perſpicuous language and juſt arrangement of Dr Enfield, referring our readers for a fuller account than we can give of their reſpective merits to his abridged tranſlation of Brucker's hiſtory.

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19 The Ionic ſchool.

Of the IONIC SCHOOL were, 1. The Ionic ſect proper, whoſe founder Thales had as his ſucceſſors Anaximenes, Anaxagoras, Diogenes Apolloniates, and Archelaus. 2. The Socratic ſchool, founded by Socrates, the principal of whoſe diſciples were Xenophon, Æſchines, Simon, Cebes, Ariſtippus, Phædo, Euclid, Plato, Antiſthenes, Critias, and Alcibiades. 3. The Cyrenaic ſect, of which Ariſtippus was the author: his followers were, his daughter Arete, Hegeſias, Anicerris, Theodorus, and Bion. 4. The Megaric or Eriſtic ſect, formed by Euclid of Megara; to whom ſucceeded Eubulides, Diodorus, and Stilpo, famous for their logical ſubtlety. 5. The Eliac or Eretriac ſchool, raiſed by Phædo of Elis, who, though he cloſely adhered to the doctrine of Socrates, gave name to his ſchool. His ſucceſſors were Pliſtanus and Menedemus; the latter of whom, being a native of Eretria, transferred the ſchool and name to his own country. 6. The Academic ſect, of which Plato was the founder. After his death, many of his diſciples deviating from his doctrine, the ſchool was divided into the old, new, and middle academies. 7. The Peripatetic ſect, founded by Ariſtotle, whoſe ſucceſſors in the Lyceum were Theophraſtus, Strato, Lycon, Ariſto, Critolaus, and Diodorus. Among the Peripatetics, beſides thoſe who occupied the chair, were alſo Dicæarchus, Eudemus, and Demetrius Phalereus. 8. The Cynic ſect, of which the author was Antiſthenes, whom Diogenes, Oneſicritus, Crates, Metrocles, Menipus, and Menedemus, ſucceeded. In the liſt of Cynic philoſophers muſt alſo be reckoned Hipparchia, the wife of Crates. 9. The Stoic ſect, of which Zeno was the founder. His ſucceſſors in the porch were Perſæus, Ariſto of Chios, Herillus, Sphærus, Cleanthes,

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ſeſſes that his knowledge of the Hebrew is very limited, which is probably the reaſon that to him the arguments of theſe men appear weak and their criticiſms fanciful. No man, however, has a higher veneration than he for the ſacred volume, which he believes to have been given for nobler purpoſes than to teach its readers the ſcience of aſtronomy; but could the principles of that ſcience be found in it, he ſhould be ſtrongly inclined to think that the firſt Thoth was Joſeph, and that the monarch to whom he was miniſter was the far-famed Oſiris. Were there any ſolid foundation for this ſuppoſition, it would be eaſy to conceive how Thoth acquired his ſcience, and how the Egyptian prieſts might retain juſt notions of the ſolar ſyſtem in general, long after they had forgotten the evidence upon which he communicated thoſe notions to their anceſtors.

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Chrysippus, Zeno of Tarsus, Diogenes the Babylonian, Antipater, Panætius, and Posidonius.

20 The Italic School.

Of the ITALIC SCHOOL were, 1. The Italic sect proper: it was founded by Pythagoras, a disciple of Pherecydes. The followers of Pythagoras were Aristæus, Mnesarchus, Alemæon, Ecphantus, Hippo, Empedocles, Epicharmus, Ocellus, Timæus, Archytas, Hippasus, Philolaus, and Eudoxus. 2. The Eleatic sect, of which Xenophanes was the author: his successors, Parmenides, Melissus, Zeno, belonged to the metaphysical class of this sect; Leucippus, Democritus, Protagoras, Diagoras, and Anaxarchus, to the physical. 3. The Heraclitean sect, which was founded by Heraclitus, and soon afterwards expired: Zeno and Hippocrates philosophised after the manner of Heraclitus, and other philosophers borrowed freely from his system. 4. The Epicurean sect, a branch of the Eleatic, had Epicurus for its author; among whose followers were Metrodorus, Polyænus, Hermachus, Polystratus, Basilides, and Protarchus. 5. The Pyrrhonic or Sceptic sect, the parent of which was Pyrrho: his doctrine was taught by Timon the Phliasian; and after some interval was continued by Ptolemy a Cyrenean, and at Alexandria by Ænesidemus.

Of the peculiar doctrines of these sects, the reader will in this work find a short account either in the lives of their respective founders, or under the names of the sects themselves. We shall only observe at present, that tho' many of them were undoubtedly absurd, and many wicked, it would yet perhaps be going too far to say with some, that the philosophy of Greece became impious under Diagoras, vicious under Epicurus, HYPOCRITICAL UNDER ZENO, impudent under Diogenes, covetous under Demochares, voluptuous under Metrodorus, fantastical under Crates, scurrilous under Menippus, licentious under Pyrrho, and quarrelsome under Cleanthes. Of the truth of this heavy charge every reader must judge for himself. We are strongly inclined to think, that there were virtues and vices peculiar to each sect; "and that the sects themselves had an affinity more or less direct with the different temperaments of man; whence the choice of sectators often depended on physical influence, or a peculiar disposition of their organs. Nothing appears more natural than that those men who were born with great force of mind and strong nerves should discover a predilection for stoicism; while mortals, endowed by nature with more delicacy of fibres and keener sensibility, fled for refuge to the myrtles of Epicurus. People whose temperaments partook of no extremes, were always inclined either for the Lyceum or the academy. Such as possessed solidity of understanding ranged themselves with Aristotle; and those who had only genius, or even pretensions to that endowment, went to augment the crowd of Platonists."

Pauw's Philosophical Dissertations, &c.

21 Grecian mode of philosophizing.

All the systematical philosophers, however, pursued their inquiries into nature by nearly the same method. Of their philosophy as well as of ours, the universe, with all that it contains, was the vast object: but the individual things which compose the universe are infinite in number and ever changing; and therefore, according to an established maxim of theirs, incapable of being the subjects of human science *. To reduce this infinitude, and to fix those fleeting beings, they established certain definite arrangements or classes, to some of which every thing past, present, or to come, might be referred; and having ascertained, as they thought, all that could be affirmed or denied of these classes, they proved, by a very short process of syllogistic reasoning, that what is true of the class must be true of every individual comprehended under it. The most celebrated of these arrangements is that which is known by the name of *categories*; which Mr Harris thinks at least as old as the era of Pythagoras, and to the forming of which mankind would, in his opinion, be necessarily led by the following considerations:

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22 The categories

Every subject of human thought is either *substance* or *attribute*; but *substance* and *attribute* may each of them be modified under the different characters of *universal* or *particular*. Hence there arises a quadruple arrangement of things into *substance universal* and *substance particular*; into *attribute universal* and *attribute particular*; to some one of *which four* not only our words and ideas, but every individual of that immense multitude of things which compose the universe, may be reduced. This arrangement, however, the learned author thinks too limited; and he is of opinion, that, by attending to the substances with which they were surrounded, the Grecian schools must soon have distinguished between the attributes *essential* to all substances and those which are only *circumstantial*; between the attributes proper to *natural* substances or bodies and those which are peculiar to *intelligible* substances or minds. He likewise thinks, that the *time* and *place* of the existence of substances not present, must soon have attracted their attention; and that in considering the place of this or that substance, they could hardly avoid thinking of its *position* or *situation*. He is of opinion, that the superinduction of one substance upon another would inevitably suggest the idea of *cloathing* or *habit*, and that the variety of *co-existing substances* and *attributes* would discover to them another attribute, viz. that of *relation*. Instead therefore of confining themselves to the simple division of *substance* and *attribute*, they divided *attribute* itself into nine distinct sorts, some *essential* and others *circumstantial*; and thus by setting substance at their head, made ten *comprehensive* and *universal genera*, called, with reference to their Greek name, *categories*, and with reference to their Latin name, *predicaments*. These categories are, SUBSTANCE, QUALITY, QUANTITY, RELATION, ACTION, PASSION, WHEN, WHERE, POSITION, and HABIT; which, according to the systematic philosophy of the Greeks, comprehend every human science and every subject of human thought. *History*, natural and civil, springs, says Mr Harris, out of SUBSTANCE; *mathematics* out of QUANTITY; *optics* out of QUALITY and QUANTITY; *medicine* out of the *same*; *astronomy* out of QUANTITY and MOTION; *music* and *mechanics* out of the *same*; *painting* out of QUALITY and SITE; *ethics* out of RELATION; *chronology* out of WHEN; *geography* out of WHERE; *electricity*, *magnetism*, and *attraction*, out of ACTION and PASSION; and so in other instances.

To these categories, considered as a mere arrangement of science, we are not inclined to make many objections. The arrangement is certainly not complete: but this is a matter of comparatively small importance; for a complete arrangement of science cannot, we believe, be formed. The greatest objection to the categories arises from the use that was made of them by

* *Boeth. in Predic. et Arist. Phys. lib. 1.*

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almost every philosopher of the Grecian schools; for those sages having reduced the objects of all human science to ten general heads or general terms, instead of setting themselves to inquire by a painful induction into the nature and properties of the real objects before them, employed their time in conceiving what could be predicated of *substance* in general, of this or that *quality*, *quantity*, *relation*, &c. in the abstract: and they soon found, that of such general conceptions as the *categories* there are but five *predicables* or classes of *predicates* in nature. The first class is that in which the *predicate* is the *genus* of the *subject*; the second, that in which it is the *species* of the *subject*; the third, is when the *predicate* is the *specific difference* of the *subject*; the fourth, when it is a *property* of the *subject*; and the fifth, when it is something *accidental* to the *subject* (see Logic, Part II. chap ii. and iii.) Having proceeded thus far in their system, they had nothing to do with individuals but to arrange them under their proper categories, which was commonly done in a very arbitrary manner; and then, with the formality of a syllogism, to predicate of each the predicable of the genus or species to which it belonged. But by this method of proceeding, it is obvious that no progress whatever could be made in physical, metaphysical, or ethical science; for if the individual truly belongs to the category under which it is arranged, we add nothing to our stock of knowledge by affirming or denying of it what we had before affirmed or denied of the whole genus: and if it belong not to the category under which we arrange it, our syllogising will only give the appearance of proof to what must, from the nature of things, be an absolute falsehood. It is only by experiments made on various substances apparently of the same kind that they can be certainly known to belong to the same category; and when this is done, all syllogistic reasoning from the genus to the species, and from the species to the individual, is but solemn trifling, as every proposition in this retrograde course takes for granted the thing to be proved.

23 And predicables

24 Are no instruments of science.

25 Thisphilosophy disseminated through the whole world;

Yet this mode of philosophizing spread from Greece almost over the whole world. It was carried by Alexander into Asia, by his successors into Egypt; and it found its way to Rome after Greece became a province of the empire. It was adopted by the Jews, by the fathers of the Christian church, by the Mohammedan Arabs during the caliphate, and continued to be cultivated by the schoolmen through all Europe, till its futility was exposed by Lord Bacon (M). The professors of this philosophy often displayed great acuteness; but their systems were built on mere hypotheses, and supported by syllogistic wrangling. Now and then indeed a superior genius, such as Alhazen and our countryman Roger Bacon, broke through the trammels of the schools, and, regardless of the authority of the Stagyrite and his *categories*, made real discoveries in physical science by experiments judiciously conducted on individual substances (see Bacon (*Roger*); and Optics, n° 6.); but the science in repute still continued to be that of *Generals*.

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It was indeed a combination of absurd metaphysics with more absurd theology; and that which is properly called *physics*, had in Europe no place in a liberal education from the end of the eighth century to the end of the fourteenth. Towards the beginning of this period of darkness, the whole circle of instruction, or the liberal arts as they were called, consisted of two branches, the *trivium* and the *quadrivium*; of which the former comprehended *grammar*, *rhetoric*, and *dialectics*; the latter *music*, *arithmetic*, *geometry*, and *astronomy*, to which was added about the end of the eleventh century the study of a number of *metaphysical subtleties* equally useless and unintelligible.

Hitherto the works of the ancient Greek philosophers had been read only in imperfect Latin translations; and before the scholastic system was completely established. Plato and Aristotle had been alternately looked up to as the oracle in science. The rigid schoolmen, however, universally gave the preference to the Stagyrite; because his analysis of body into matter and form is peculiarly calculated to keep in countenance the most incredible doctrine of the Romish church (see Transubstantiation): and upon the revival of Greek learning, this preference was continued after the school philosophy had begun to fall into contempt, on account of much useful information contained in some of his writings on subjects of natural history, and his supposed merit as a natural philosopher. At last the intrepid spirit of Luther and his associates set the minds of men free from the tyranny of ancient names, as well in human science as in theology; and many philosophers sprung up in different countries of Europe, who professed either to be *eclectics*, or to study nature, regardless of every authority but that of reason. Of these the most eminent beyond all comparison was Francis Bacon Lord Verulam.

26 Exposed as futile by Lord Bacon,

This illustrious man having read with attention the writings of the most celebrated ancients, and made himself master of the sciences which were then cultivated, soon discovered the absurdity of pretending to account for the phenomena of nature by syllogistic reasoning from hypothetical principles; and with a boldness becoming a genius of the first order, undertook to give a new chart of human knowledge. This he did in his two admirable works, intitled, 1. *De dignitate et augmentis scientiarum*; and, 2. *Novum organum scientiarum*, sive *Judicia vera de interpretatione Naturæ*. In the former of these works, he takes a very minute survey of the whole circle of human science, which he divides into three great branches, *history*, *poetry*, and *philosophy*, corresponding to the three faculties of the mind, *memory*, *imagination*, and *reason*. Each of these general heads is subdivided into minuter branches, and reflections are made upon the whole, which, though we can neither copy nor abridge them, will amply reward

(M) Scientiæ, quas habemus, fere a Græcis fluxerunt. Quæ enim scriptores Romani, aut Arabes, aut recentiores addiderunt, non multa, aut magni momenti sunt: et qualiacunque sint, fundata sunt super basin eorum quæ inventa sunt a Græcis. *Bacon.*

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ward the perusal of the attentive reader. The purpose of the *Novum Organum* is to point out the proper method of interpreting nature; which the author shows can never be done by the logic which was then in fashion, but only by a painful and fair induction. "Homo naturæ minister (says he) et interpres tantum facit et intelligit, quantum de naturæ ordine re, vel mente observaverit; nec amplius scit aut potest. Syllogismus ad principia scientiarum non adhibetur, ad media axiomata frustra adhibetur, cum sit subtilitati naturæ longe impar. Assensum itaque constringit, non res. Syllogismus ex propositionibus constat, propositiones ex verbis, verba notionum tesseræ sunt. Itaque si notiones ipsæ (id quod basis rei est) confusæ sint et temere a rebus abstractæ, nihil in iis quæ superstruuntur, est firmitudinis. Itaque spes est una in *inductione vera*."

27 Who establishes a better method of inquiry.

To hypotheses and preconceived opinions, which he calls *idola theatri*, this great man was not less inimical than to syllogisms; and since his days almost every philosopher of eminence, except Descartes and his followers (see DESCARTES and CARTESIANS), has professed to study nature according to the method of induction so accurately laid down in the *Novum Organum*. On this method a few improvements have perhaps been made; but notwithstanding these, Lord Bacon must undoubtedly be considered as the author of that philosophy which is now cultivated in Europe, and which will continue to be cultivated as long as men shall have more regard for matters of fact than for hypothetical opinions. Of this mode of philosophizing we shall now give a short, though we hope not inaccurate, view, by stating its objects, comparing it with that which it superseded, explaining its rules, and pointing out its uses; and from this view it will appear, that its author shares with Aristotle the empire of science.

28 View of his philosophy

THE universe, that unbounded object of the contemplation, the curiosity and the researches of man, may be considered in two different points of view.

In the first place, it may be considered merely as a collection of existences, related to each other by means of resemblances and distinction, situation, succession, and derivation, as making parts of a whole. In this view it is the subject of pure description.

To acquire an acquaintance with, or a knowledge of, the universe in this point of view, we must enumerate all the beings in it, mention all their sensible qualities, and mark all these relations for each. But this would be labour immense; and when done, an undistinguishable chaos. A book containing every word of a language would only give us the materials, so to speak, of this language. To make it comprehensible, it must be put into some form, which will comprehend the whole in a small compass, and enable the mind to pass easily from one word to another related to it. Of all relations among words, the most obvious are those of resemblance and derivation. An etymological dictionary, therefore, in which words are classed in consequence of their resemblances, and arranged by means of their derivative distinctions, will greatly facilitate the acquisition of the language.

Just so in nature: The objects around us may be grouped by means of their resemblance, and then arranged in those groups by means of their distinctions and other relations. In this classification we are enabled to proceed by means of our faculty of abstracting our attention from the circumstances in which things differ, and turning it to those only in which they agree. By the judicious employment of this faculty we are able not only to distribute the individuals into classes, but also to distribute those classes into others still more comprehensive, by discovering circumstances of resemblance among them: for the fewer the circumstances are which concur to form that resemblance which has engaged our attention, the greater is the number of dissimilar circumstances which are neglected; and the more extensive will be the class of individuals in which the resemblance is observed. Thus a number of individuals resembling each other in the single circumstance of life, composes the most extensive KINGDOM of ANIMALS. If it be required, that they shall further resemble in the circumstance of having feathers, a prodigious number of animals are excluded, and we form the inferior *class* of BIRDS. We exclude a great number of birds, by requiring a further similarity of web feet, and have the *order* of ANSERES. If we add lingua citiata, we confine the attention to the *genus* of ANATES. In this manner may the whole objects of the universe be grouped, and arranged into kingdoms, classes, orders, genera, and species.

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29 Natural history

Such a classification and arrangement is called NATURAL HISTORY; and must be considered as the only foundation of any extensive knowledge of nature. To the natural historian, therefore, the world is a collection of existences, the subject of descriptive arrangement. His aim is threefold.

1. To observe with care, and describe with accuracy, the various objects of the universe.

2. To determine and enumerate all the great classes of objects; to distribute and arrange them into all their subordinate classes, through all degrees of subordination, till he arrive at what are only accidental varieties, which are susceptible of no farther distribution; and to mark with precision the principles of this distribution and arrangement, and the characteristics of the various assemblages.

3. To determine with certainty the particular group to which any proposed INDIVIDUAL belongs.

DESCRIPTION therefore, ARRANGEMENT, and REFERENCE, constitute the whole of his employment; and in this consists all his science.

30 Distinguished from philosophy.

Did the universe continue unchanged, this would constitute the whole of our knowledge of nature: but we are witnesses of an uninterrupted succession of changes, and our attention is continually called to the EVENTS which are incessantly happening around us. These form a set of objects vastly more interesting to us than the former; being the sources of almost all the pleasures or pains we receive from external objects.

We are therefore much interested in the study of the events which happen around us, and strongly incited to prosecute it: but they are so numerous and so multifarious, that the study would be immense, without some contrivance for abbreviating and facilitating the task. The same help offers itself here as in the study of what may be called *quiescent nature*. Events, like existences, are susceptible of classification, in consequence of resemblances and distinction; and

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by attention to these, we can acquire a very extensive acquaintance with active nature. Our attention must be chiefly directed to those circumstances in which many events resemble each other, while they differ perhaps in a thousand others. Then we must attend to their most general distinctions; then to distinctions of smaller extent, and so on.

It is in this way accordingly that we have advanced in our knowledge of active nature, and are gradually, and by no means slowly, forming assemblages of events more and more extensive, and distributing these with greater and greater precision into their different classes.

In the zealous and attentive prosecution of this task a very remarkable and interesting observation occurs: In describing those circumstances of similarity among events, and particularly in distributing them according to those similarities, it is impossible for us to overlook that constancy which is observed in the changes of nature in the events which are the objects of our contemplation. Events which have once been observed to accompany each other are observed always to do so. The rising of the sun is always accompanied by the light of day, and his setting by the darkness of night. Sound argument is accompanied by conviction, impulse by motion, kindness by a feeling of gratitude, and the perception of good by desire. The unexcepted experience of mankind informs us, that the events of nature go on in certain regular trains; and if sometimes exceptions seem to contradict this general affirmation, more attentive observation never fails to remove the exception. Most of the spontaneous events of nature are very complicated; and it frequently requires great attention and penetration to discover the simple event amidst a croud of uneffential circumstances which are at once exhibited to our view. But when we succeed in this discovery, we never fail to acknowledge the perfect uniformity of the event to what has been formerly observed.

31 Constancy in the changes of nature

32 Universally expected.

But this is not all: We firmly *believe* that this uniformity will *still continue*; that fire will melt wax, will burn paper, will harden clay, as we have formerly observed it to do; and whenever we have undoubted proofs that the circumstance of situation are precisely the same as in some former case, though but once observed, we expect with irresistible and unshaken confidence that the event will also be the same.

It is not surely necessary to adduce many proofs of the universality of this law of human thought. The whole language and actions of men are instances of the fact. In all languages there is a mode of construction which is used to express this relation as distinct from all others, and the conversation of the most illiterate never confounds them, except when the conceptions themselves are confounded. The general employment of the active and passive verb is regulated by it. *Turris eversa est a militibus; turris eversa est terræ motu*, express two relations, and no schoolboy will confound them. The distinction therefore is perceived or felt by all who can speak grammatically. Nor is any language without general terms to express this relation, cause—effect—to occasion. Nay, it is a fact in the mind of brutes, who hourly show that they expect the same uses of every subject which they formerly made of it; and without this, animals would be incapable of subsistence, and man incapable of all improvement. From this alone memory derives all its value; and even the constancy of natural operation would be useless if not matched or adapted to our purposes by this expectation of and confidence in that constancy.

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After all the labours of ingenious men to discover the foundation of this irresistible expectation, we must be contented with saying that such is the constitution of the human mind. It is an *universal fact* in human thought; and for any thing that has been yet discovered, it is an *ultimate* fact, not included in any other still more general. We shall soon see that this is sufficient for making it the foundation of true human knowledge; all of which must in like manner be reduced to ultimate facts in human thought.

We must consider this undoubted feeling, this persuasion of the constancy of nature, as an *instinctive* anticipation of events similar to those which we have already experienced. The general analogy of nature should have disposed philosophers to acquiesce in this, however unwelcome to their vanity. In no instance of essential consequence to our safety or well being are we left to the guidance of our boasted reason; God has given us the surer conduct of natural instincts. No case is so important as this: In none do we so much stand in need of a guide which shall be powerful, infallible, and rapid in its decisions. Without it we must remain incapable of all instruction from experience, and therefore of all improvement.

Our sensations are undoubtedly feelings of our mind. But all those feelings are accompanied by an instinctive reference of them to something distinct from the feelings themselves. Hence arises our perception of external objects, and our very notions of this externity (pardon the term). In like manner, this anticipation of events, this irresistible connection of the idea of fire with the idea of burning, is also a feeling of the mind: and this feeling is by a law of human nature referred, without reasoning, to something external as its cause; and, like our sensation, it is considered as a *sign* of that external something. It is like the conviction of the truth of a mathematical proposition. This is referred by us to something existing in nature, to a necessary and eternal relation subsisting between the ideas which are the subjects of the proposition. The conviction is the sign or indication of this relation by which it is brought to our view. In precisely the same manner, the irresistible connection of ideas is interpreted as the sensation or sign of a *necessary connection* of external things or events. These are supposed to include something in their nature which renders them inseparable companions. To this bond of connection between external things we give the name of CAUSATION. All our knowledge of this relation of cause and effect, is the knowledge or consciousness of what passes in our own minds during the contemplation of the phenomena of nature. If we adhere to this view of it, and put this branch of knowledge on the same footing with those called the *abstract sciences*, considering only the *relations* of ideas, we shall acquire *demonstrative science*. If we take any other view of the matter, we shall be led into inextricable mazes of uncertainty and error.

33 Our knowledge of causation.

We see then that the natural procedure of our faculty of abstraction and arrangement, in order to acquire

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quire a more speedy and comprehensive knowledge of natural events, presents them to our view in another form. We not only see them as *similar* events, but as events naturally and necessarily *conjoined*. And the expression of *resemblance* among events is also an expression of *concomitancy*; and this arrangement of events in consequence of their resemblance is in fact the *discovery* of those accompaniments. The trains of natural appearance being considered as the appointments of the Author of Nature, has occasioned them to be considered also as consequences of *laws* imposed on his works by their great author, and every thing is said to be regulated by fixed laws. But this is the language of analogy. When a sovereign determines on certain trains of conduct for his subjects, he issues his orders. These orders are laws. He inforces the observance of them by his authority; and thus a certain regularity and constancy of conduct is produced. But should a stranger, ignorant of the promulgation of these laws, and of the exerted authority of the magistrate, observe this uniformity of conduct, he would ascribe it to the genius and disposition of the people; and his observation would be as useful to him for directing the tenor of his own conduct, as the knowledge of the subject himself of the real source of this constancy is for directing his.

34 Laws of nature explained.

Just so in nature, while the theologian pretends, from his discoveries concerning the existence and superintendance of God, to know that the constant accompaniment of events is the consequence of laws which the great Author and Governor of the universe has imposed on his works, the ordinary philosopher, a stranger to this scene, and to the unsearchable operations of the SUPREME MIND, must ascribe this constancy to the nature of the things. There is a great resemblance between the expression *natural law* and *grammatical rule*. Rule in strict language implies command; but in grammar it expresses merely a generality of *fact*, whether of flexion or construction. In like manner, a LAW OF NATURE is to the philosopher nothing but the expression of a generality of fact. A natural or physical law is a generally observed fact; and whenever we treat any subject as a generally observed fact, we treat it physically. It is a physical law of the understanding that argument is accompanied by conviction; it is a physical law of the affection that distress is accompanied by pity; it is a physical law of the material world that impulse is accompanied by motion.

And thus we see that the arrangement of events, or the discovery of those general points of resemblance, is in fact the discovery of the laws of nature; and one of the greatest and most important is, that the laws of nature are constant.

There is no question that this view of the universe is incomparably more interesting and important than that which is taken by the natural historian; contemplating every thing that is of value to us, and, in short, the whole life and movement of the universe. This study, therefore, has been dignified with the name of PHILOSOPHY and of SCIENCE; and natural history has been considered as of importance only in so far as it was conducive to the successful prosecution of philosophy.

35 Object of philosophy.

But the philosopher claims a superiority on another account: he considers himself as employed in the discovery of causes, saying that philosophy is the study of the objects of the universe as related by causation, and that it is by the discovery of these relations that he communicates to the world such important knowledge. Philosophy, he says, is the science of causes. The vulgar are contented to consider the prior of two inseparably conjoined events as the cause of the other; the stroke on a bell, for instance, as the cause of sound. But it has been clearly shown by the philosopher, that between the blow on the bell and the sensation of sound there are interposed a long train of events. The blow sets the bell a trembling; this agitates the air in contact with the bell; this agitates the air immediately beyond it; and thus between the bell and the ear may be interposed a numberless series of events, and as many more between the first impression on the ear and that last impression on the nerve by which the mind is affected. He can no longer therefore follow the nomenclature of the vulgar. Which of the events of this train therefore is the cause of the sensation? None of them: It is that *something* which inseparably connects any two of them, and constitutes their bond of union. These bonds of union or causes he considers as residing in one or both of the connected objects: diversities in this respect must therefore constitute the most important distinctions between them. They are therefore with great propriety called the *qualities*, the *properties*, of these respective subjects.

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36 Cause

As the events from which we infer the existence of these qualities of things resemble in many respects such events as are the consequences of the exertion of our own powers, these qualities are frequently denominated POWERS, forces, energies. Thus, in the instance just now given of the sound of a bell, we infer the powers of impulse, elasticity, nervous irritability, and animal sensibility.

In consequence of this inference of a necessary connection between the objects around us, we not only infer the posterior event from the prior, or, in common language, the effect from the cause, but we also infer the prior from the posterior, the cause from the effect. We not only expect that the presence of a magnet will be followed by certain motions in iron-filings, but when we observe such motions, we infer the presence and agency of a magnet. Joy is inferred from merryment, poison from death, fire from smoke, and impulse from motion. And thus the appearances of the universe are the indications of the powers of the objects in it. Appearances are the language of nature, informing us of their causes. And as all our knowledge of the sentiments of others is derived from our confidence in their veracity; so all our knowledge of nature is derived from our confidence in the constancy of natural operations. A veracity and credulity necessarily resulting from that law of our mental constitution by which we are capable of speech, conduct us in the one case; and the constancy of nature, and the principle of induction, by which we infer general laws from particular facts, conduct us in the other. As human sentiment is inferred from language, and the existence of external things from sensation; so are the laws of nature, and the powers

37 Inferred from effects.

of

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of natural objects inferred from the phenomena. It is by the successful study of this language of nature that we derive useful knowledge. The knowledge of the influence of motives on the mind of man enables the statesman to govern kingdoms, and the knowledge of the powers of magnetism enables the mariner to pilot a ship through the pathless ocean.

Such are the lofty pretensions of philosophy. It is to be wished that they be well founded; for we may be persuaded that a mistake in this particular will be fatal to the advancement of knowledge. An author of great reputation † gives us an opportunity of deciding this question in the way of experiment. He says that the ancients were philosophers, employed in the discovery of causes, and that the moderns are only natural historians, contenting themselves with observing the laws of nature, but paying no attention to the causes of things. If he speaks of their *professed* aim, we apprehend that the assertion is pretty just in general. With very few exceptions indeed it may be affirmed of his favourite Aristotle, the philosopher κατ' ἐξοχην, and of Sir Isaac Newton. We select these two instances, both because they are set in continual opposition by this author, and because it will be allowed that they were the most eminent students of nature (for we must not yet call them philosophers) in ancient and modern times. Aristotle's professed aim, in his most celebrated writings, is the investigation of causes; and in the opinion of this author, he has been so successful that he has hardly left any employment for his successors beside that of commenting upon his works. We must on the other hand acknowledge that Newton makes no such pretensions, at least in that work which has immortalised his name, and that his professed aim is merely to investigate the *general* laws of the planetary motions, and to apply these to the explanation of particular phenomena. Nor will we say that he has left no employment for succeeding inquirers; but, on the contrary, confess that he has only begun the study, has discovered but one law, and has enabled us to explain only the phenomena comprehended in it alone. But he has not been unsuccessful; his investigation has been complete; and he has discovered beyond all possibility of contradiction a *fact* which is observed through the whole extent of the solar system; namely, that every body, nay that every particle in it, is continually DEFLECTED toward every other body; and that this deflection is, in every instance, proportional to the quantity of matter in that body toward which the deflection is directed, and to the reciprocal of the square of the distance from it. He has therefore discovered a physical law of immense extent. Nor has he been less successful in the explanation of particular phenomena. Of this there cannot be given a better instance than the explanation of the lunar motions from the theory of gravity begun by Newton "Mathesi sua facem præferente;" and now brought to such a degree of perfection, that if the moon's place be computed from it for any moment within the period of two thousand years back, it will not be found to differ from the place on which she was actually observed by one hundredth part of her own breadth.

† *Ancient Metaphysics.*

38 Discoveries of Aristotle and Newton compared.

Discimus hinc tandem qua causa argentea Phœbe
Passibus haud æquis eat, et cur, subdita nulli
Hactenus astronomo, numerorum frena recusat.
Quæ toties animos veterum torsere sophorum,
Quæque scholas hodie rauco certamine vexant,
Obvia conspicimus, nube pellente mathesi;
Qua superos penetrare domos, et ardua cœli
Newtoni auspiciis jam dat contingere templa.

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We may now desire the champions of the science of causes to name any one cause which has really been discovered by their great master, whether in the operations of mind or of body. But they must not on this occasion adduce the investigation of any natural law in which he has sometimes succeeded. With still greater confidence may we challenge them to produce any remarkable instance of the explanation of natural phenomena either of mind or body. By explanation, we mean an account of the production, and an appreciation of all the circumstances, susceptible of a scrupulous comparison with fact, and perfectly consistent with it. It is here that the weakness of this philosopher's pretensions is most conspicuous; and his followers candidly acknowledge, that in the enquiries which proceed by experiment, we have not derived great assistance from Aristotle's philosophy. But this, say they, does not derogate from the pre-eminence of his philosophy, because he has shown that the *particular* fields of observation are to be cultivated only by means of experiment. But surely every field of *observation* is particular. There is no *abstract* object of philosophical research, the study of which shall terminate in the philosophy of universals. In every kind of inquiry, that cause alone must be supposed to act which we understand so far as to be able to appreciate its effects in particular circumstances, and compare them with fact, and see their perfect coincidence. If we have discovered causes, they are *known* as far as they are discovered. Their genuine effects are known, and therefore the phenomena which result from their agency are understood. When therefore it is acknowledged, as it must be acknowledged, that mankind have made but little advances in the knowledge of nature, notwithstanding the pretended discovery of causes by Aristotle, and the conducting clue of his philosophy, till of late years; and when it is also allowed that *now*, while we are every day making great additions to this subordinate knowledge, the causes which Aristotle has discovered are forgotten, and his philosophy is neglected; there is great room for suspecting (to say the least), that either the causes which philosophy pretends to have discovered are not real, or that Aristotle and his followers have not aimed at the discovery of causes, but only at the discovery of natural laws, and have failed in the attempt.

There seems here to be a previous question: *Is it possible to discover a philosophical cause*, that something which is neither the prior nor the posterior of the two *immediately* adjoining events, but their bond of union, and this distinct from the union itself? It is evident that this is an enquiry purely experimental. It is of *human knowledge* we speak. This must depend on the nature of the human mind. This is a matter of contingency, known to us only by experiment and observation. By observing all the feelings and operations of the mind, and classing and arranging them like any other object of science, we discover the general laws of human thought and human reasoning; and this is all

39 Philosophical causes discovered only

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all the knowledge we can ever acquire of it, or of any thing else.

Much has been written on this subject. The most acute observation and sound judgment have been employed in the study; and we may venture to say, that considerable progress has been made in pneumatology. Many laws of human thought have been observed, and very distinctly marked; and philosophers are busily employed, some of them with considerable success, in the distribution of them into subordinate classes, so as to know their comparative extent, and to mark their distinguishing characters with a precision similar to what has been attained in botany and other parts of natural history; sothat we may hope that this study will advance like others. But in all these researches, no phenomena have occurred which look like the perception or contemplation of these separate objects of thought, these philosophical causes, this POWER in abstracto. No philosopher has ever pretended to state such an object of the mind's observation, or attempted to group them into classes.

40 In the events.

We may say at once, without entering into any detail, that those causes, those bonds of necessary union between the naturally conjoined events or objects, are not only perceived *by means* of the events alone, but are perceived solely *in* the events, and cannot be distinguished from the conjunctions themselves. They are neither the objects of separate observation, nor the productions of memory, nor inferences drawn from reflection on the laws by which the operation of our own minds are regulated; nor can they be derived from other perceptions in the way of argumentative inference. We cannot infer the paroxysm of terror from the appearance of impending destruction, nor the fall of a stone when not supported, as we infer the incommensurability of the diagonal and side of a square. This last is *implied* in the very conception or notion of a square; not as a consequence of its other properties, but as one of its essential attributes: and the contrary proposition is not only false, but incapable of being distinctly conceived. This is not the case with the other phenomenon, or any matter of fact. The proofs which are brought of a mathematical proposition, are not the reason of its being true, but the steps by which this truth is brought into our view; and frequently, as in the instance now given, this truth is perceived, not directly, but consequentially, by the inconceivableness of the contrary proposition.

41 Mr Hume's theory a *petitio principii*.

Mr Hume derives this irresistible expectation of events from the known effect of custom, the association of ideas. The corelated event is brought into the mind by this well known power of custom, with that vivacity of conception which constitutes belief or expectation. But without insisting on the futility of his theory of belief, it is sufficient to observe, that this explanation begs the very thing to be proved, when it ascribes to custom a *power* of any kind. It is the origin of this very power which is the subject in dispute. Besides, on the genuine principles of scepticism, this custom involves an acknowledgement of past events, of a something different from prefent impressions, which, in this doctrine (if doctrine it can be called), are the only certain existences in nature: and, lastly, it is known that *one* clear experience is a sufficient foundation for this unshaken confidence and anticipation. General custom can never, on Mr Hume's principles, give superior vivacity to any particular idea.

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This certain nonentity of it as a separate object of observation, and this impossibility to derive this notion of necessary and causal connection between the events of the universe from any source, have induced two of the most acute philosophers of Europe, Mr Leibnitz and Father Malebranche, to deny that there is any such connection, and to assert that the events of the universe go on in corresponding trains, but without any causal connection, just as a well-regulated clock will keep time with the motions of the heavens without any kind of dependence on them. This harmony of events was pre-established by the Author of the Universe, in subserviency to the purposes he had in view in its formation.

42 Another hypothesis respecting causal connection.

All those purposes which are cognisable by us, may certainly be accomplished by this perfect adjustment. But without insisting on the fantastic wildness of this ingenious whim, it is quite enough to observe, that it also is a begging of the question, because it supposes causation when it ascribes all to the agency of the Deity.

Thus have we searched every quarter, without being able to find a source from which to derive this perception of a necessary connection among the events of the universe, or of this confident expectation of the continuance of physical laws; and yet we are certain of the feeling, and of the persuasion, be its origin what it may: for we speak intelligibly on this subject, we speak familiarly of cause, effect, power, energy, necessary connection, motives and their influence, argument and conviction, reasons and persuasion, allurements and emotions, of gravity, magnetism, irritability, &c.; and we carry on conversations on these subjects with much entertainment and seeming instruction. Language is the expression of thought, and every word expresses some notion or conception of the mind; therefore it must be allowed, that we have such notions as are expressed by cause, power, energy. But it is here, as in many cases, we perceive a distinction without being able to express it by a definition; and that we do perceive the relation of causation as distinct from all others, and in particular as distinct from the relation of contiguity in time and place; or the relation of agent, action, and patient, must be concluded from the uniformity of language, which never confounds them except on purpose, and when it is perceived. But even here we shall find, that none of the terms used for expressing those powers of substance which are conceived as the causes of their characteristic phenomena, really express any thing different from the phenomena themselves. Let any person try to define the terms gravity, elasticity, sensibility, and the like, and he will find that the definition is nothing but a description of the phenomenon itself. The words are all derivatives, most of them verbal derivatives, implying action, gravitation, &c. As the general resemblances in shape, colour, &c. are expressed by the natural historian by generic terms, so the general resemblances in event are expressed by the philosopher in generic propositions, which, in the progress of cultivation, are also abbreviated into generic terms.

This abundantly explains the consistency of our language on this subject, both with itself and with the

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the operations of nature, without however affording any argument for the truth of the assumption, that causes are the objects of philosophic research as separate existences; or that this supposed necessary connection is a *necessary truth*, whether supreme or subordinate. But since the perception of it has its foundation in the constitution of the human mind, it seems intitled to the name of a *first principle*. We are hardly allowed to doubt of this, when we consider the importance of it, and the care of nature to secure us in all things essential to our safety and well-being, from all danger, from inattention, ignorance, or indolence, by an instinct infallible in its information, and instantaneous in its decisions. "It would not be like her usual care (says Hume), if this operation of the mind, by which we infer like effects from like causes, and *vice versa*, were entrusted to the fallacious deduction of our reason, which is slow in its operations, appears not in any degree during the first years of infancy, and in every age and period of human life is extremely liable to error. It is more conformable to her *ordinary caution* (mark the acknowledgment) to secure so necessary an act of the mind by some instinct, or blind tendency, which may be infallible and rapid in all its operations, may discover itself at the first appearance of life, and may be independent of all the laboured deductions of reason. As she has taught us the use of our limbs, without giving us any knowledge of the nerves and muscles by which they are actuated; so she has implanted in us an instinct, which carries forward the thought in a course conformable to that established among external objects, though we be ignorant of the powers and forces on which this regularity depends."

43 The perception of this connection a first principle.

Such a knowledge is quite unnecessary, and therefore causes are no more cognoscible by our intellectual powers than colours by a man born blind: nay, whoever will be at the pains to consider this matter agreeably to the received rules and maxims of logic, will find that necessary connection, or the bond of causation, can no more be the subject of philosophical discussion by man, than the ultimate nature of truth. It is precisely the same absurdity or incongruity, as to propose to examine light with a microscope. Other rational creatures may perceive them as easily as we hear sounds. All that we can say is, that their existence is probable, but by no means certain. Nay, it may be (and we may never know it) that we are not the efficient causes of our own actions, which may be effected by the Deity or by ministering spirits; and this may even be true in the material world. But all this is indifferent to the real occupation of the philosopher, and does not affect either the certainty, the extent, or the utility of the knowledge which he may acquire.

We are now able to appreciate the high pretensions of the philosopher, and his claim to scientific superiority. We now see that this can neither be founded on any scientific superiority of his object, nor of his employment. His object is not causes; and his discoveries are nothing but the discovery of general facts, the discovery of physical laws: and his employment is the same with that of the descriptive historian. He observes and describes with care and accuracy the events of nature; and then he groups them into classes, in consequence of resembling circumstances, detected in the midst of many others which are dissimilar and occasional. By gradually throwing out more circumstances of resemblance, he renders his classes more extensive; and, by carefully marking those circumstances in which the resemblance is observed, he characterises all the different classes: and, by a comparison of these with each other, in respect to the number of resembling circumstances, he distributes his classes according to their generality and subordination; thus exhausting the whole assemblage, and leaving nothing unarranged but accidental varieties. In this procedure it is to be remarked, that every grouping of similar events is, *ipso facto*, discovering a general fact, a physical law; and the expression of this assemblage is the expression of the physical law. And as every observation of this constancy of fact affords an opportunity for exerting the instinctive inference of natural connection between the related subjects, every such observation is the discovery of a power, property, or quality, of natural substance. And from what has been said, this observation of event is all we know of the connection, all we know of the natural power. And when the philosopher proceeds farther to the arrangement of events, according to their various degrees of complication, he is, *ipso facto*, making an arrangement of all natural powers according to their various degrees of subordinate influence. And thus his occupation is perfectly similar to that of the descriptive historian, classification and arrangement; and this constitutes all the science attainable by both.

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44 The object of the philosopher the discovery of physical laws.

45 Philosophy defined.

PHILOSOPHY may therefore be defined, the study of the phenomena of the universe, with a view to discover the general laws which indicate the powers of natural substances, to explain subordinate phenomena, and to improve art: Or, in compliance with that natural instinct so much spoken of, Philosophy is the study of the phenomena of the universe, with a view to discover their causes, to explain subordinate phenomena, and to improve art.

The task is undoubtedly difficult, and will exercise our noblest powers. The employment is manly in itself, and the result of it important. It therefore justly merits the appellation of *philosophy*, although its objects are nowise different from what occupy the attention of other men.

46 The employment of the philosopher.

The employment of the philosopher, like that of the natural historian, is threefold; DESCRIPTION, ARRANGEMENT, and REFERENCE; while the objects are not *things* but *events*.

The description, when employed about events, may be more properly termed *history*. A philosophical history of nature consists in a complete or copious enumeration and narration of facts, properly selected, cleared of all unnecessary or extraneous circumstances, and accurately narrated. This constitutes the materials of philosophy. We cannot give a better example of this branch of philosophical occupation than astronomy.

From the beginning of the Alexandrian school to this day, astronomers have been at immense pains in observing the heavenly bodies, in order to detect their true motions. This has been a work of prodigious difficulty: for the appearances are such as might have been exhibited although the real motions had been extremely different. Not that our senses give

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us false information; but we form hasty, and frequently false judgments, from these informations; and call those things deceptions of sense, which are in fact errors of judgment. But the true motions have at last been discovered, and have been described with such accuracy, that the history may be considered as nearly complete. This is to be found in the usual systems of astronomy, where the tables contain a most accurate and synoptical account of the motion; so that we can

47 Phenomenology.

tell with precision in what point of the heavens a planet *has been* seen at any instant that can be named.

Sir Isaac Newton's Optics is such another perfect model of philosophical history, as far as it goes. This part of philosophy may be called PHENOMENOLOGY.

Having in this manner obtained the materials of philosophical description, we must put them into a compendious and perspicuous form, so that a general knowledge of the universe may be easily acquired and firmly retained. This is to be done by classification and arrangement, and this classification must proceed on resemblances *observed* in the events; and the subsequent arrangement must be regulated by the distinctions of which those resemblances are still susceptible. This assemblage of events into groups must be expressed. They are facts; therefore the expression must be propositions. These propositions must be what the logicians call *general* or *abstract propositions*; for they express, not any individual fact of the assemblage, but that circumstance in which they all resemble. Such propositions are the following: Proof is accompanied by belief; kindness is accompanied by gratitude; impulse is accompanied by motion. These

48 Investigation.

are usually called *general facts*; but there are none such; every fact is individual. This language, however inaccurate, is very safe from misconstruction, and we may use it without scruple. These propositions are NATURAL OR PHYSICAL LAWS; and then the detecting and marking those resemblances in event, is the investigation of physical laws; and we may denominate this employment of the philosopher INVESTIGATION.

In the prosecution of this task, it will be found that the similarities of fact are of various extent: and thus we shall form physical laws of various extent; and we shall also find that some are subordinate to others; for the resemblance of a number of facts in one circumstance does not hinder a part of them from also resembling in another circumstance: and thus we shall find subordinations of fact in the same way as of quiescent qualities. And it is found here, as in natural history, that our assemblage of resembling events will be the more extensive as the number of resembling circumstances is smaller; and thus we shall have kingdoms, classes, orders, genera, and species of phenomena, which are expressed by physical laws of all those different ranks.

It has been already observed, that this observation of physical laws is always accompanied by a reference of that uniformity of event to a natural bond of union between the concomitant facts which is conceived by us as the *cause* of this concomitancy; and therefore this procedure of the philosopher is considered as the discovery of those causes, that is, the discovery of those powers of natural substances which constitute their physical relations, and may justly be called their distinguishing *qualities* or *properties*. This view of the matter gives rise to a new nomenclature and language. We give to those powers generic names, such as *sensibility*, *intelligence*, *irritability*, *gravity*, *elasticity*, *fluidity*, *magnetism*, &c. These terms, without exception, mark resembling circumstances of event; and no other definition can be given of them but a description of these circumstances. In a few cases which have been the subjects of more painful or refined discussion, we have proceeded farther in this abbreviation of language.

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We have framed the verb "to gravitate," and the verbal noun "gravitation," which purely expresses the fact, the phenomenon; but is conceived to express the *operation* or energy of the cause or natural power. It is of importance to keep in mind this metaphysical remark on these terms; for a want of attention to the pure meaning of the words has frequently occasioned very great mistakes in philosophical science.

49 Aitiology.

We may with propriety call this part of the philosopher's employment AITIOLOGY.

We shall give an instance of its most successful application to the class of events already adduced as an example of philosophic history or phenomenology.

Kepler, a celebrated Prussian astronomer, having maturely considered the phenomena recorded in the tables and observations of his predecessors, discovered, amidst all the varieties of the planetary motions, three circumstances of resemblance, which are now known by the name of *Kepler's laws*.

50 Kepler's laws an instance.

1. All the planets describe ellipses, having the sun in one focus.

2. The elliptic areas described by a planet in the different parts of its orbit, are proportional to the times of description.

3. The squares of the periodic times are proportional to the cubes of the mean distances from the sun.

By this observation or discovery, the study of the planetary motions was greatly promoted, and the calculation of their appearances was now made with a facility and an accuracy which surpassed all hopes: for the calculation of the place of a planet at any proposed instant was reduced to the geometrical problem of cutting off an area from an ellipse of known dimensions, which should bear the same proportion to the whole area, as the time for whose duration the motion is required, has to the known time of a complete revolution.

Long after this discovery of Kepler, Sir Isaac Newton found that these laws of Kepler were only particular cases of a fact or law still more general. He found that the deflections of the planets from uniform rectilineal motion were all directed to the sun; and that the simultaneous deflections were inversely proportional to the squares of the distances from him.

51 Comprehended under one more general law,

Thus was established a physical law of vast extent: but further observation showed him, that the motion of every body of the solar system was compounded of an original motion of projection, combined with a deflection towards every other body; and that the simultaneous deflections were proportional to the quantity of matter in the body towards which they were directed,

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directed, and to the reciprocal of the square of the distance from it. Thus was the law made still more general. He did not stop here. He compared the deflection of the moon in her orbit with the simultaneous deflection of a stone thrown from the hand, and describing a parabola; and he found that they followed the same law, that is, that the deflection of the moon in a second, was to that of the stone in the same time, as the square of the stone's distance from the centre of the earth, to the square of the moon's distance from it. Hence he concluded, that the deflection of a stone from a straight line was just a particular instance of the deflections which took place through the whole solar system.

52 Called *gravitation.*

The deflection of a stone is one of the indications it gives of its being *gravis* or heavy; whence he calls it *gravitation.* He therefore expresses the physical law which obtains through the whole solar system, by saying that "every body *gravitates* to every other body; and the gravitations are proportional to the quantity of matter in that other body, and inversely proportional to the square of the distance from it."

Thus we see how the arrangement of the celestial phenomena terminated in the discovery of physical laws; and that the expression of this arrangement is the law itself.

Since the fall of a heavy body is one instance of the physical law, and since this fall is considered by all as the effect of its *weight*, and this weight is considered as the cause of the fall, the same cause is assigned for all the deflections observed in the solar system; and all the matter in it is found to be under the influence of this cause, or to be heavy; and thus his doctrine has been denominated the *system of universal gravitation.*

Philosophers have gone farther, and have supposed that gravity is a power, property, or quality, residing in all the bodies of the solar system. Sir Isaac Newton does not expressly say so, at least in that work where he gives an account of these discoveries. He contents himself with the immediate consequence of the first axiom in natural philosophy, viz. that every body remains in a state of rest, or of uniform rectilineal motion, unless affected by some moving force. Since the bodies of the solar system are neither in a state of rest, nor of uniform rectilineal motion, they must be considered as so affected; that is, that there operates on every one of them a moving force, directed towards all the others, and having the proportions observed in the deflection.

53 Attempts to include this law under impulse,

Other philosophers have endeavoured to show, that this general fact, detected by Sir Isaac Newton, is included in another still more general, viz. that every body moves which is impelled by another body in motion. They assert, that all the bodies of the solar system are continually impelled by a fluid which they call *ether*, which is moving in all places, and in all directions, or in circular vortices, and hurries along with it the planets and all heavy bodies. It would seem that the familiarity of motion produced by impulse, at least in those instances in which our own exertions are most employed, has induced philosophers to adopt such notions; perhaps, too, they are influenced by an obscure and indistinct notion affixed to the term action, as applied to changes in the material world, and which has given rise to an axiom, "that a body cannot act at a distance, or where it is not;" and thus have thought themselves obliged to look out for an immediate and contiguous agent in all those phenomena.

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But the philosophers who profess to be most scrupulous in their adherence to the rules of philosophic discussion, deny the legitimacy of this pretended investigation of causes, saying that this doctrine is in direct opposition to the procedure of the mind in acquiring the knowledge of causes. Since the *fact* of impulse is not really *observed* in the celestial deflections, nor in the motions of heavy bodies, the law cannot be *inferred.* They say that it is not even necessary to show that the phenomena of the celestial motions are unlike the phenomena of impulse, although this can be done in the completest manner. It is enough that neither the fluid nor the impulse are observed; and therefore they are in the right when they assert, that there is inherent in, or accompanies all the bodies of the system, a power by which they deflect to one another. (See Optics, n° 66, 67.)

54 Whilst impulse itself is never observed.

The debate is foreign to our present purpose, which is only to show how the observation and arrangement of phenomena terminates in the discovery of their causes, or the discovery of the powers or properties of natural substances.

This is a task of great difficulty, as it is of great importance. There are two chief causes of this difficulty.

1. In most of the spontaneous phenomena of nature there is a complication of many events, and some of them escape our observation. Attending only to the most obvious or remarkable, we conjoin these only in our imagination, and are apt to think these the concomitant events in nature, the proper indication of the cause, and the subjects of this philosophical relation, and to suppose that they are always conjoined by nature. Thus it was thought that there resided in a vibrating chord a power by which the sensation of sound was excited, or that a chord had a sounding quality. But late observations have shown clearly that there is an inconceivable number of events interposed between the vibration of the chord and the sensitive affection of our ear; and therefore, that sound is not the effect of the vibration of the chord, but of the very last event of this series: and this is completely demonstrated by showing that the vibration and the sound are *not necessarily* connected, because they are not *always* connected, but require the interposition of air or of some other elastic body.

55 Causes of the difficulty of philosophical investigation.

These observations show the necessity of the most accurate and minute observation of the phenomena, that none of those intermediate events may escape us, and we be thus exposed to the chance of imaginary connections between events which are really far asunder in the procedure of nature. As the study has improved, mistakes of this kind have been corrected; and philosophers are careful to make their trains of events under one name as short as possible. Thus, in medicine, a drug is no longer considered as a *specific* remedy for the disease which is sometimes cured when it has been used, but is denominated by its most immediate operation on the animal frame: it is no longer called a *febrifuge*, but a *sudorific.*

2. When

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50 Means of insuring success.

2. When many natural powers combine their influence in a spontaneous phenomenon of nature, it is frequently very difficult to discover what part of the complicated effect is the effect of each; and to state those circumstances of similarity which are the foundation of a physical law, or intitle us to infer the agency of any natural power. The most likely method for insuring success in such cases is to get rid of this complication of event, by putting the subject into such a situation that the operation of all the known powers of nature shall be suspended, or so modified as we may perfectly understand *their* effects. We can thus appreciate the effects of such as we could neither modify nor suspend, or we can discover the existence of a new law, the operation of a new power.

This is called *making an experiment*; and is, of all, the most effectual way of advancing in the knowledge of nature, and has been called EXPERIMENTAL PHILOSOPHY.

It seems, however, at first sight, in direct opposition to the procedure of nature in forming general laws. These are formed by induction from multitudes of individual facts, and must be affirmed to no greater extent than the induction on which they are founded.

57 A seeming anomaly explained.

Yet it is a matter of fact, a physical law of human thought, that one simple, clear, and unequivocal experiment, gives us the most complete confidence in the truth of a general conclusion from it to every similar case. Whence this anomaly? It is not an anomaly or contradiction of the general maxim of philosophical investigation, but the most refined application of it. There is no law more general than this, that "Nature is constant in all her operations." The judicious and simple form of our experiment insures us (we imagine) in the complete knowledge of all the circumstances of the event. Upon this supposition, and this alone, we consider the experiment as the faithful representative of every possible case of the conjunction. This will be more minutely considered afterwards.

58 Theory or explanation of subordinate phenomena.

The last branch of philosophic occupation is the explanation of subordinate phenomena. This is nothing more than the referring any particular phenomenon to that class in which it is included; or, in the language of philosophy, it is the pointing out the general law, or that general fact of which the phenomenon is a particular instance. Thus the feeling of the obligations of virtue is thought to be explained, when it is shown to be a particular case of that regard which every person has for his dearest interests. The rise of water in pumps is explained, when we show it to be a particular case of the pressure of fluids, or of the air. The general law under which we show it to be properly arranged is called the PRINCIPLE of the explanation, and the explanation itself is called the THEORY of the phenomenon. Thus Euler's explanation of the lunar irregularities is called a theory of the lunar motions on the principle of gravitation.

This may be done either in order to advance our own knowledge of nature, or to communicate it to others. If done with the first view, we must examine the phenomenon minutely, and endeavour to detect every circumstance in it, and thus discover all the known laws of nature which concur in its production; we then appreciate the operation of each according to the circumstances of its exertion; we then combine all these, and compare the result with the phenomenon. If they are similar, we have explained the phenomenon. We cannot give a better example than Franklin's explanation of the phenomena of thunder and lightning. See LIGHTNING, and ELECTRICITY *Index*.

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If we explain a phenomenon from known principles, we proceed synthetically from the general law already established and *known* to exert its influence in the present instance. We state this influence both in kind and degree according to the circumstances of the case; and having combined them, we compare the result with the phenomenon, and show their agreement, and thus it is explained. Thus, because all the bodies of the solar system mutually gravitate, the moon gravitates to the sun as well as to the earth, and is continually, and in a certain determinate manner, deflected from that path which she would describe did she gravitate only to the earth. Her motion round the earth will be retarded during the first and third quarters of her orbit, and accelerated during the second and fourth. Her orbit and her period will be increased during our winter, and diminished during our summer. Her apogee will advance, and her nodes will recede; and the inclination of her orbit will be greatest when the nodes are in syzigee, and least when they are in quadrature. And all these variations will be in certain precise degrees. Then we show that all these things actually obtain in the lunar motions, and they are considered as explained.

This summary account of the object and employment in all philosophical discussion is sufficient for pointing out its place in the circle of the sciences, and will serve to direct us to the proper methods of prosecuting it with success. Events are its object; and they are considered as connected with each other by causation, which may therefore be called the philosophical relation of things. The following may be adopted as the fundamental proposition on which all philosophical discussion proceeds, and under which every philosophical discussion or discovery may be arranged:

59 Fundamental proposition of philosophical discussion

"*Every change that we observe in the state or condition of things* IS CONSIDERED BY US *as an effect, indicating the agency, characterising the kind, and determining the degree of its* INFERRED *cause.*"

As thus enounced, this proposition is evidently a physical law of human thought. It may be enounced as a necessary and independent truth, by saying, *every change in the state and condition of things* IS AN EFFECT, &c. And accordingly it has been so enounced by Dr Reid*; and its title to this denomination has been abundantly supported by him. But we have no occasion to consider it as possessing this quality. We are speaking of philosophy, which is something contingent, depending on the existence and constitution of an intellectual being such as man; and, in conformity to the view which we have endeavoured to give of human knowledge in the subjects of philosophical relation, it is quite sufficient for our purpose that we maintain its title to the rank of an universal law of human thought. This will make it a first principle, even although it may not be a necessary truth.

* *Essays on the Intellectual Powers of Man.*

All the proof necessary for this purpose is universality of fact; and we believe this to be without exception. We are not to expect that all mankind have made,

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or will ever make, a formal declaration of their opinion; but we may venture to say that all have made it, and continually do make it, virtually. What have the philosophers of all ages been employed about but the discovery of the causes of those changes that are incessantly going on? *Nil turpius physico* (says Cicero) *quam fieri sine causâ quidquam dicere.* Human curiosity has been directed to nothing so powerfully and so constantly as to this. Many absurd causes have been assigned for the phenomena of the universe; but no set of men have ever said that they happened without a cause. This is so repugnant to all our propensities and instincts, that even the atheistical sect, who, of all others, would have profited most by the doctrine, have never thought of advancing it. To avoid so shocking an absurdity, they have rather allowed that chance, that the concourse of atoms, are the causes of the beautiful arrangements of nature. The thoughtless vulgar are no less solicitous than the philosophers to discover the cause of things: and the poet expresses the natural and instinctive passion of all men, when he says,

Felix qui potuit rerum cognoscere causas.

And this anxiety is not to nourish, but to get rid of superstitious fears: for thus

—— metus omnes, et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari.

Had men never speculated, their conduct alone gives sufficient evidence of the universality of the opinion. The whole conduct of man is regulated by it, nay almost wholly proceeds upon it, in the most important matters, and where experience seems to leave us in doubt: and to act otherwise, as if any thing whatever happened without a cause, would be a declaration of insanity. Dr Reid has beautifully illustrated this truth, by observing, that even a child will laugh at you if you try to persuade him that the top, which he misses from the place where he left it, was taken away by nobody. You may persuade him that it was taken away by a fairy or a spirit; but he believes no more about this nobody, than the master of the house when *he* is told that nobody was the author of any piece of theft or mischief. What opinion would be formed, says Dr Reid, of the intellects of the juryman, on a trial for murder by persons unknown, who should say that the fractured skull, the watch and money gone, and other like circumstances, might possibly have no cause? he would be pronounced insane or corrupted.

60 Controverted by Mr Hume

We believe that Mr Hume is the first author who has ventured to call the truth of this opinion in question; and even *he* does it only in the way of mere possibility. He acknowledges the *generality* of the opinion; and he only objects to the foundation of this generality: and he objects to it merely because it does not quadrate with his theory of belief; and therefore it *may* happen that some men may have no such opinion. But it must be observed on this occasion, that the opinion of a philosopher is of no greater weight in a case like this than that of a ploughboy. If it be a first principle, directing the opinions and actions of all, it must operate on the minds of all. The philosopher is the only person who may chance to be without it: for it requires much labour, and long habits resolutely maintained, to warp our natural sentiments; and experience shows us that they may be warped if we are at sufficient pains. It is also worthy of remark, that this philosopher seems as much under the influence of this law as ordinary mortals. It is only when he is aware of its not tallying with his other doctrines that his scruples appear. Observe how he speaks when off his guard: "As to those impressions which arise from the senses, their ultimate cause is, in my opinion, perfectly inexplicable by human reason; and it will always be impossible to decide with certainty whether they arise immediately from the object, are produced by the creative power of the mind, or are derived from the Author of our being."

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61 Wit great inconsistency.

Among these alternatives he never thought of their not being derived from any cause.

But it is not enough to show that this is a physical law of the human mind: we have assumed it as a first principle, the foundation of a whole science; therefore not included in or derived from any thing more general. Mr Hume's endeavours to show that it is not a necessary truth, show with sufficient evidence that most attempts to derive it in the way of argument are *petitiones principii;* a thing very commonly met with in all attempts to prove first principles. It cannot be proved by induction of facts that every event has a cause, because induction always supposes an *observed fact* or event. Now in by far the greatest number of events the causes are unknown. Perhaps in no event whatever do we know the real cause, or that power or energy which, without any intervention, produces the effect. No man can say, that in the simplest event which he ever observed, he was fully apprised of every circumstance which concurred to its production. We suppose that no event in nature can be adduced more simple than the motion of a suspended glass ball when gently struck by another glass ball; and we imagine that most of our readers will say that he perfectly sees every thing which happens in this phenomenon. We believe, too, that most of our readers are of opinion that a body is never put in motion but by the impulse of another, except in the cases of animal motion; and that they are disposed to imagine that magnets put iron in motion, and that an electrified body moves another by means of an interposed though invisible fluid somehow circulating round them. Now we must inform such readers, that unless the stroke has been very smart, so smart indeed as to shatter the glass balls, the motion of the suspended ball was produced without impulse: that is, the two balls were not in contact during the stroke; and the distance between them was not less than the 900th part of an inch, and probably much greater. We must say farther, that it is not certain that even the most violent stroke, such as would shatter them to pieces, is enough to bring them into real contact. The proofs of this singular position are too long for this place; but the evidence will be sufficiently seen by consulting the article Optics, nº 66, 67.

62 This proposition a first principle incapable of proof.

Unless, therefore, our readers are willing to allow that the suspended ball was put in motion by a repulsive force inherent in one or both balls, they must acknowledge that they *do not* fully know all the circumstances of this so simple phenomenon, or all the train of events which happen in it; and therefore they are reduced to the necessity of *supposing*, although they do not

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not see it, an intervening fluid or matter, by the immediate action of whose *adjoining* particles the motion is produced.

This being the case in the simplest phenomenon that we can pitch upon, what shall we say of the numberless multitudes which are incomparably more complex? Must we not acknowledge that the efficient causes, even in the vulgar sense of the word, the immediately preceding events, are unknown, because the conjunctions are not observed? and therefore it cannot be said that it is from experimental induction that this truth gains universal belief. Experience, so far from supporting it as a direct proof, seems rather the strongest argument against it; for we have no experiment of unquestionable authority but the narrow circle of our own power exerted on our thoughts and actions. And even here there are perhaps cases of change where we cannot say with certainty that we perceive the efficient cause.

Nothing seems to remain, therefore, but to allow that this physical law of human judgment is instinctive, a constituent of the human soul, a first principle; and incapable of any other proof than the appeal to the feelings of every man.

63 Causes not observed but inferred from the phenomena which are the language of nature.

Simply to say, that every change is considered as an effect, is not giving the whole characters of this physical law. The cause is not always, perhaps never, *observed*, but is *inferred* from the phenomena. The inference is therefore in every instance dependant on the phenomenon. The phenomenon is to us the language of nature: It is therefore the sole indication of the cause and of its agency: It is therefore the indication of the very cause, and of no other. The observed change therefore characterises the cause, and marks its kind. This is confirmed by every word of philosophical language, where, as has already been observed, the names of the inferred powers of nature are nothing but either abbreviated descriptions of the phenomena, or terms which are defined solely by such descriptions. In like manner, the phenomenon determines the cause in a *particular degree*, and in no other; and we have no immediate measure of the degree of the cause but the phenomenon itself. We take many measures of the cause, it is true; but on examination they will be found not to be immediate measures of the cause, but of the effect. Assuming gravitation as the cause of the planetary deviations from uniform rectilineal motion, we say that the gravitation of the moon is but $\frac{1}{3600}$th part of the gravitation of a stone thrown from the hand: but we say this only from observing that the deflection of the stone is 3600 times greater than the simultaneous deflection of the moon. In short, our whole knowledge of the cause is not only *founded* on our knowledge of the phenomenon, but *it is the same*. This will be found a remark of immense consequence in the prosecution of philosophical researches; and a strict attention to it will not only guard us against a thousand mistakes into which the reasoning pride of man would continually lead us, but will also enable us fully to detect many egregious and fatal blunders made in consequence of this philosophical vanity. Nothing can be more evident than that whenever we are puzzled, it would be folly to continue groping among those obscure beings called *causes*, when we have their prototypes, the phenomena themselves, in our hands.

View of Bacon's Philosophy.

Such is the account which may be given of philosophy, the study of the works of God, as related by causation. It is of vast extent, reaching from an atom to the glorious Author of the Universe, and contemplating the whole connected chain of intelligent, sensitive, and inanimate beings. The philosopher makes use of the descriptions and arrangements of the natural historian as of mighty use to himself in the beginning of his career; confiding in the uniformity of nature, and expecting that similarity in the quiescent properties of things will be accompanied by some resemblances in those more important properties which constitute their mutual dependences, linking them together in a great and endlessly ramified chain of events.

We have endeavoured to ascertain with precision the peculiar province of philosophy, both by means of its object and its mode of procedure. After this it will not require many words to point out the methods for prosecuting the study with expedition and with success. The rules of philosophizing, which Newton premises to his account of the planetary motions, which he so scrupulously followed, and with a success which gives them great authority, are all in strict conformity to the view we have now given of the subject.

64 The chief rule of philosophizing explained.

The chief rule is, that similar causes are to be assigned to similar phenomena. This is indeed the source of all our knowledge of connected nature; and without it the universe would only present to us an incomprehensible chaos. It is by no means, however, necessary to enjoin this as a maxim for our procedure: it is an instinctive propensity of the human mind. It is absolutely necessary, on the contrary, to caution us in the application of this propensity. We must be extremely confident in the certainty of the resemblance before we venture to make any inference. We are prone to reason from analogy: the very employment is agreeable; and we are ever disposed to embrace opportunities of engaging in it. For this reason we are satisfied with very slight resemblances, and eagerly run over the consequences, as if the resemblances were complete; and our researches frequently terminate in falsehood.

This propensity to analogical reasoning is aided by another equally strong, and equally useful, when properly directed; we mean the propensity to form general laws: it is in fact a propensity to discover *causes*, which is equivalent to the establishing of general laws. It appears in another form, and is called a love of or taste for simplicity; and this is encouraged or justified as agreeable to the uniformity and simplicity of nature. "Natura semper sibi similis et consona," says Newton; "Frustra fit per plura, quod fieri potest per pauciora," says another. The beautiful, the wise economy of nature, are phrases in every body's mouth; and Newton enjoins us to adopt no more causes than are sufficient to explain the phenomena. All this is very well, and is true in its own degree; but it is too frequently the subterfuge of human vanity and self-love. This inordinate admiration of the economy and simplicity of nature is generally conjoined with a manifest love of system, and with the actual production of some new system, where from one general principle some extensive theory or explanation is deduced and offered to the world. The author sees *a sort* of resemblance

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blance between a certain series of phenomena and the consequences of some principle, and thinks the principle adequate to their explanation. Then, on the authority of the acknowledged simplicity of nature, he roundly excludes all other principles of explanation; because, says he, this principle is sufficient "et frustra fit per plura," &c. We could point out many instances of this kind in the writings of perhaps the first mathematician and the poorest philosopher of this century; where extensive theories are thus cavalierly exhibited, which a few years examination have shown to be nothing but analogies, indistinctly observed, and, what is worse, inaccurately applied.

To regulate these hazardous propensities, and keep philosophers in the right path, Newton inculcates another rule, or rather gives a modification of this injunction of simplicity. He enjoins, that no cause shall be admitted but what is real. His words are, that *no causes shall be admitted but such as are true, and sufficient to account for the phenomena.* We apprehend that the meaning of this rule has been mistaken by many philosophers, who imagine that by *true* he means causes which really exist in nature, and are not mere creatures of the imagination. We have met with some who would boggle at the doctrines of Aristotle respecting the planetary motions, *viz.* that they are carried along by conducting intelligent minds, because we know of *none such* in the universe; and who would nevertheless think the doctrine of the Cartesian vortices deserving of at least an examination, because we see such vortices exist, and produce effects which have some resemblance to the planetary motions, and have justly rejected them, *solely* because this resemblance has been very imperfect. We apprehend Newton's meaning by these words is, that no cause of any event shall be admitted, or even considered, which we *do not know* to be actually concurring or exerting some influence *in that very event.* If this be his meaning, he would reject the Cartesian vortices, and the conducting spirits of Aristotle for one and the same reason; not because they were not adequate to the explanation, nor because such causes did not exist in nature, but because we did not *see them* anyhow concerned in the phenomenon under consideration. We neither see a spirit nor a vortex, and therefore need not trouble ourselves with enquiring what effects they would produce. Now we know that this was his very conduct, and what has distinguished him from all philosophers who preceded him, though many, by following his example, have also been rewarded by similar success. This has procured to Newton the character of the *modest* philosopher; and modest his procedure may, for distinction's sake, be called, because the contrary procedure of others did not originate so much from ignorance as from vanity. Newton's conductor in this was not modesty, but sagacity, prudence, caution, and to say it purely, it was sound judgment.

65 A true cause explained.

For the bonds of nature, the supposed philosophical causes are not *observed*; they are *inferred* from the phenomena. When two substances are observed, and only when they are observed, to be connected in any series of events, we *infer* that they are connected by a natural power: but when one of the substances is not seen, but fancied, no law of human thought produces any inference whatever. For this reason alone Newton stopped short at the last FACT which he could discover in the solar system, that all bodies were deflected to all other bodies, according to certain regulations of distance and quantity of matter. When told that he had done nothing in philosophy, that he had discovered no cause, and that to merit any praise he must show how this deflection was produced;—he said, that he knew no more than he had told them; that he saw nothing causing this deflection; and was contented with having described it so exactly, that a good mathematician could now make tables of the planetary motions as accurate as he pleased, and with hoping in a few years to have every purpose of navigation and of philosophical curiosity completely answered; and he was not disappointed. And when philosophers on all sides were contriving hypothetical fluids and vortices which would produce these deflections, he contented himself with showing the total inconsistency of these explanations with the mechanical principles acknowledged by their authors; showing that they had transgressed both parts of his rule, their causes neither being real nor sufficient for explaining the phenomena. A cause is sufficient for explaining a phenomenon only when its legitimate consequences are perfectly agreeable to these phenomena.

Newton's discoveries remain without any diminution or change: no philosopher has yet advanced a step further.

66 This doctrine founded in reason.

But let not the authority, or even the success, of Newton be our guide. Is his rule founded in reason? It surely is. For if philosophy be only the interpretation of nature's language, the inference of causes from the phenomena, a fancied or hypothetical phenomenon can produce nothing but a fanciful cause, and can make no addition to our knowledge of real nature.

All hypotheses therefore must be banished from philosophical discussion as frivolous and useless, administering to vanity alone. As the explanation of any appearance is nothing but the pointing out the general fact, of which this is a particular instance, a hypothesis can give no explanation: knowing nothing of cause and effect but the conjunction of two events, we see nothing of causation where one of the events is hypothetical. Although all the legitimate consequences of a hypothetical principle should be perfectly similar to the phenomenon, it is extremely dangerous to assume this principle as the real cause. It is illogical to make use of the economy of nature as an argument for the truth of any hypothesis: for if true, it is a physical truth, a matter of fact, and true only to the extent in which it is observed, and we are not intitled to say that it is so one step farther; therefore not in *this* case *till it be observed.* But the proposition that nature is so economical is false; and it is astonishing that it has been so lazily acquiesced in by the *readers* of hypotheses: for it is not the *authors* who are deceived by it, they are generally led by their own vanity. Nothing is more observable than the prodigious variety of nature. That the same phenomena may be produced by different means is well known to the astronomers, who must all grant, that the appearances of motion will be precisely the same whether the earth moves round the sun like the other planets, or whether the sun with his attendant planets moves round the earth; and that the

67 Dangers of hypotheses.

View of Bacon's Philosophy.

the demonstration of the first opinion is had from a fact totally unconnected with all the deflections or even with their causes: for it may be asserted, that Dr Bradley's discovery of the aberration of the fixed stars, in consequence of the progressive motion of light, was the first thing which put the Copernican system beyond question; and even this is still capable of being explained in another way. The Author of Nature seems to delight in variety; and there cannot be named a single purpose in which the most inconceivable fertility in resource is not observed. It is the most delightful occupation of the curious mind and the sensible heart to contemplate the various contrivances of nature in accomplishing similar ends.

As a principle therefore on which to found any maxim of philosophical procedure, this is not only injudicious, because imprudent and *apt* to mislead, but as false, and almost sure to mislead. In conformity to this observation, it must be added, that nothing has done so much harm in philosophy as the introduction of hypotheses.

Authors have commonly been satisfied with very slight resemblances, and readers are easily misled by the appearances of reasoning which these resemblances have countenanced. The ancients, and above all Aristotle, were much given to this mode of explanation, and have filled philosophy with absurdities. The slightest resemblances were with them sufficient foundations of theories. It has been by very slow degrees that men have learned caution in this respect; and we are sorry to say that we are not yet cured of the disease of hypothetical systematizing, and to see attempts made by ingenious men to bring the frivolous theories of antiquity again into credit. Nay, modern philosophers even of the greatest name are by no means exempted from the reproach of hypothetical theories. Their writings abound in ethers, nervous fluids, animal spirits, vortices, vibrations, and other invisible agents. We may affirm that all these attempts may be shown to be either unintelligible, fruitless, or false. Either the hypothesis has been such that no consequence can be distinctly drawn from it, on account of its obscurity and total want of resemblance to any thing we know; or the just and legitimate consequences of the hypothesis are inconsistent with the phenomena (N). This is remarkably the case in the hypotheses which have been introduced for the explanation of the mechanical phenomena of the universe. These can be examined by accurate science, and the consequences compared without any mistake; and nothing else but a perfect agreement should induce us even to listen to any hypothesis whatever.

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It may here be asked, Whether, in the case of the most perfect agreement, after the most extensive comparison, the hypothesis should be admitted? We believe that this must be left to the feelings of the mind. When the belief is irresistible, we can reason no more. But as there is no impossibility of as perfect an agreement with some other hypothesis, it is evident that it does not convey an irrefragable title to our hypothesis. It is said, that such an agreement authorises the reception of the hypothetical theory in the same manner as we *must* admit that to be the *true* cypher of a letter which will make perfect sense of it. But this is not true: in decyphering a letter we know the sounds which *must* be represented by the characters, and that they are really the constituents of speech: but in hypothetical explanations the first principle is not known to exist; nay, it is possible to make two cyphers, each of which shall give a meaning to the letter. Instances of this are to be seen in treatises on the art of decyphering; and there has been lately discovered a national character (the *ogam* discovered in Ireland) which has this property.

We conclude our criticism on hypothetical explanations with this observation, that it is *impossible* that they can give any addition of knowledge. In every hypothesis we thrust in an intermediate event between the phenomenon and some general law; and this event is not seen, but supposed. Therefore, according to the true maxims of philosophical investigation, we give no explanation; for we are not by this means enabled to assign the general law in which this particular phenomenon is included: nay, the hypothesis makes no addition to our list of general laws; for our hypotheses must be *selected*, in order to tally with all the phenomena. The hypothesis therefore is understood only *by* and *in* the phenomena; and it must not be made more general than the phenomena themselves. The hypothesis gives no generalisation of facts. Its very application is founded on a great coincidence of facts; and the hypothetical fact is thrust in between two which we really observe to be united by nature. The applicability therefore of the hypothesis is not more

(N) It has often been matter of amusement to us to examine the hypothetical theories of ingenious men, and to observe the power of nature even when we are transgressing her commands, *Naturam expellat furca, tamen usque revertitur*. The hypothesis of an ingenious man is framed in perfect conformity to nature's dictates: for you will find that the hypothetical cause is touched and retouched, like the first sitting of a picture, till it is made to resemble the phenomena, and the cause is still inferred, nay explained, in spite of all his ingenuity, from the phenomenon; and then, instead of desiring the spectators to pay him his due praise, by saying that the picture is like the man, he insists that they shall say, what gives him no credit, that the man is like the picture. But, alas! this is seldom the case: The picture is generally an anamorphosis, unlike any thing extant in nature, and having parts totally incongruous. We have seen such pictures, where a wood is standing on the sea, and an eye is on the end of an elephant's trunk; and yet when this was viewed through a proper glass, the wood became an eyebrow to the eye, and the proboscis was a very pretty ringlet of hair. We beg indulgence for this piece of levity, because it is a most apposite illustration of a hypothetical theory. The resemblance between the principle and phenomenon is true only in detached unconnected scraps, and the principle itself is an incongruous patchwork. But by a perversion of the rules of logic, all these inconsistencies are put out of view, and the explanation is something like the phenomenon.

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extensive than the similarity of facts which we observe, and the hypothetical law is not more general than the observed law. Let us then throw away entirely the hypothetical law, and insert the observed one in our list of general laws: it will be in different language from the hypothetical law, but it will express the same facts in nature.

68 On what occasions they may be useful.

It is in experimental philosophy alone that hypotheses can have any just claim to admission; and here they are not admitted as explanations, but as conjectures serving to direct our line of experiments.

Effects only appear; and by their appearance, and the previous information of experience, causes are immediately ascertained by the perfect similarity of the whole train of events to other trains formerly observed: Or they are suggested by more imperfect resemblances of the phenomena; and these suggestions are made with stronger or fainter evidence, according as the resemblance is more or less perfect. These suggestions do not amount to a confidential inference, and only raise a conjecture. Wishing to verify or overturn this conjecture, we have recourse to experiment; and we put the subject under consideration in such a situation, that we can say what will be the effect of the conjectural cause if real. If this tallies with the appearance, our conjecture has more probability of truth, and we vary the situation, which will produce a new set of effects of the conjectured cause, and so on. It is evident that the probability of our conjecture will increase with the increase of the conformity of the legitimate effects of the supposed cause with the phenomena, and that it will be entirely destroyed by *one* disagreement. In this way conjectures have their great use, and are the ordinary means by which experimental philosophy is improved. But conjectural systems are worse than nonsense, filling the mind with false notions of nature, and generally leading us into a course of improper conduct when they become principles of action. This is acknowledged even by the abettors of hypothetical systems themselves, when employed in overturning those of their predecessors, and establishing their own: witness the successive maintainers of the many hypothetical systems in medicine, which have had their short-lived course within these two last centuries.

Let every person therefore who calls himself a philosopher resolutely determine to reject all temptations to this kind of system-making, and let him never consider any composition of this kind as any thing better than the amusement of an idle hour.

69 True mode of philosophical procedure.

After these observations, it cannot require much dissension to mark the mode of procedure which will insure progress in all philosophical investigations.

The sphere of our intuitive knowledge is very limited; and we must be indebted for the greatest part of our intellectual attainments to our rational powers, and it must be deductive. In the spontaneous phenomena of nature, whether of mind or body, it seldom happens that the energy of that natural power, which is the principle of explanation, is so immediately connected with the phenomenon that we see the connection at once. Its exertions are frequently concealed, and in all cases modified, by the joint exertions of other natural powers: the particular exertion of each must be considered apart, and their mutual connection traced out. It is only in this way that we can discover the perhaps long train of intermediate operations, and also see in what manner and degree the real principle of explanation concurs in the ostensible process of nature.

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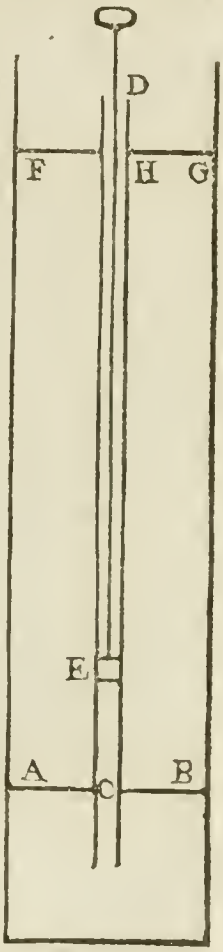
In all such cases it is evident that our investigation (and investigation it most strictly is) must proceed by steps, conducted by the sure hand of logical method. To take an instance from the material world, let us listen to Galileo while he is teaching his friends the cause of the rise of water in a pump. He says that it is owing to the pressure of the air. This is his principle; and he announces it in all its extent. All matter, says he, is heavy, and in particular air is heavy. He then points out the connection of this general principle with the phenomenon. Air being heavy, it must be supported: it must lie and press on what supports it: it must press on the surface AB of the water in the cistern surrounding the pipe CD of the pump; and also on the water C within this pipe. He then takes notice of another general principle which exerts its subordinate influence in this process. Water is a fluid; a fluid is a body whose parts yield to the smallest impression; and, by yielding, are easily moved among themselves: and no little parcel of the fluid can remain at rest unless it be equally pressed in every direction, but will recede from that side where it sustains the greatest pressure. In consequence of this fluidity, *known* to be a property of water, if any part of it is pressed, the pressure is propagated thro' the whole; and if not resisted on every side, the water will move to that side where the propagated pressure is not resisted. All these subordinate or collateral propositions are supposed to be previously demonstrated or allowed. Water therefore must yield to the pressure of the air unless pressed by it on every side, and must move to that side where it is not withheld by some opposite pressure. He then proceeds to show, from the structure of the pump, that there is no opposing pressure on the water in the inside of the pump. "For (says he) suppose the piston thrust down till it touches the surface of the water in the pipe; suppose the piston now drawn up by a power sufficient to lift it, and all the air incumbent on it; and suppose it drawn up a foot or a fathom—there remains nothing now (says he) that I know of, to press on the surface of the water. In short (says he), gentlemen, it appears to me, that the water in the pump is in the same situation that it would be in were there no air at all, but water poured into the cistern to a height AF; such, that the column of water FABG



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preſſes on the ſurface AB as much as the air does. Now in this caſe we know that the water at C is preſſed upwards with a force equal to the weight of a column of water, having the ſection of the pipe for its baſe and CH for its height. The water below C therefore will be preſſed up into the pipe CD, and will riſe to G, ſo that it is on a level with the external water FG; that is, it will riſe to H. This is a neceſſary conſequence of the weight and preſſure of the incumbent column FABG, and the fluidity of the water in the ciſtern. Conſequences perfectly ſimilar muſt neceſſarily follow from the weight and preſſure of the air; and therefore on drawing up the piſton from the ſurface C of the water, with which it was in contact, the water muſt follow it till it attain that height which will make its own weight a balance for the preſſure of the circumambient air. Accordingly, gentlemen, the Italian plumbers inform me, that a pump will not raiſe water quite fifty palms; and from their information I conclude, that a pillar of water fifty palms high is ſomewhat heavier than a pillar of air of the ſame baſe, and reaching to the top of the atmoſphere."

To the ſynthetic method.

Thus is the phenomenon explained. The riſe of the water in the pump is ſhown to be a particular caſe of the general fact in hydroſtatics, that fluids in communicating veſſels will ſtand at heights which are inverſely as their denſities, or that columns of equal weights are in equilibrio.

This way of proceeding is called arguing *à priori*, the ſynthetic method. It is founded on juſt principles; and the great progreſs which we have made in the mathematical ſciences by this mode of reaſoning ſhows to what length it may be carried with irreſiſtible evidence. It has long been conſidered as the only inlet to true knowledge; and nothing was allowed to be known with certainty which could not be demonſtrated in this way to be true. Accordingly logic, or the art of reaſoning, which was alſo called the art of diſcovering truth, was nothing but a ſet of rules for ſucceſsfully conducting this mode of argument.

Under the direction of this infallible guide, it is not ſurely unreaſonable to expect that philoſophy has made ſure progreſs towards perfection; and as we know that the brighteſt geniuſes of Athens and of Rome were for ages ſolely occupied in philoſophical reſearches in every path of human knowledge, it is equally reaſonable to ſuppoſe that the progreſs has not only been ſure but great. We have ſeen that the explanation of an appearance in nature is nothing but the arrangement of it into that general claſs in which it is comprehended. The claſs has its diſtinguiſhing mark, which, when it is found in the phenomenon under conſideration, fixes it in its claſs, there to remain for ever an addition to our ſtock of knowledge. Nothing can be loſt any other way but by forgetting it; and the doctrines of philoſophers muſt be ſtable like the laws of nature.

We have ſeen, however, that the very reverſe of all this is the caſe; that philoſophy has but very lately emerged from worſe than total darkneſs and ignorance; that what paſſed under the name of philoſophy was nothing but ſyſtems of errors (if ſyſtems they could be called), which were termed doctrines, delivered with the moſt impoſing apparatus of logical demonſtration, but belied in almoſt every inſtance by experience, and affording us no aſſiſtance in the application of the powers of nature to the purpoſes of life. Nor will this excite much wonder in the mind of the enlightened reader of the preſent day, who reflects on the uſe that in this dialectic proceſs was made of the *categories*, and the method in which thoſe categories were formed. From firſt principles ſo vague in themſelves, and ſo gratuitouſly aſſumed, ingenious men might deduce many different concluſions all equally erroneous: and that this was actually done, no ſurer evidence can be given, than that hardly a lifetime elapſed in which the whole ſyſtem of doctrines which had captivated the minds of the moſt penetrating, have been oftener than once exploded and overturned by another ſyſtem, which flouriſhed for a while, and then was ſupplanted by a third which ſhared the ſame fate. Here was an infallible proof of their error, for inſtability is incompatible with truth.

View of Bacon's Philoſophy.

It is allowed by all that this has been the caſe in thoſe branches of ſtudy at leaſt which contemplate the philoſophical relations of the material world, in aſtronomy, in mechanical philoſophy, in chemiſtry, in phyſiology, in medicine, in agriculture. It is alſo acknowledged, that in the courſe of leſs than two centuries back we have acquired much knowledge on theſe very ſubjects, call it philoſophy, or by what name you will, ſo much more conformable to the natural courſe of things, that the deductions made from it by the ſame rules of the ſynthetic method are more conformable to fact, and therefore better fitted to direct our conduct and improve our powers. It is alſo certain that theſe bodies of doctrine which go by the name of philoſophical ſyſtems, have much more ſtability than in ancient times; and though ſometimes in part ſuperſeded, are ſeldom or never wholly exploded.

This cannot perhaps be affirmed with equal confidence with reſpect to thoſe ſpeculations which have our intellect or propenſities for their object: and we have not perhaps attained ſuch a repreſentation of human nature as will bear compariſon with the original; nor will the legitimate deductions from ſuch doctrines be of much more ſervice to us for directing our conduct than thoſe of ancient times: and while we obſerve this difference between theſe two general claſſes of ſpeculations, we may remark, that it is conjoined with a difference in the manner of conducting the ſtudy. We have proceeded in the old Ariſtotelian method when inveſtigating the nature of mind; but we ſee the material philoſophers running about, paſſing much of their time away from books in the ſhop of the artiſan, or in the open fields engaged in obſervation, labouring with their hands, and buſy with experiments. But the ſpeculatiſt on the intellect and the active powers of the human ſoul ſeems unwilling to be indebted to any thing but his own ingenuity, and his labours are confined to the cloſet. In the firſt claſs, we have met with ſomething like ſucceſs, and we have improved many arts: in the other, it is to be feared that we are not much wiſer, or better, or happier, for all our philoſophic attainments.

No inlet to truth.

Here, therefore, muſt ſurely have been ſome great, ſome fatal miſtake. There has indeed been a material defect in our mode of procedure, in the employment of this method of reaſoning as an inlet to truth. The

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fact is, that philosophers have totally mistaken the road of discovery, and have pretended to set out in their investigation from the very point where this journey should have terminated.

The Aristotelian logic, the syllogistic art, that art so much boasted of as the only inlet to true knowledge, the only means of discovery, is in direct opposition to the ordinary procedure of nature, by which we every day, and in every action of our lives, acquire knowledge and discover truth. It is not the art of discovering truth, it is the art of communicating knowledge, and of detecting error: it is nothing more than the application of this maxim, "whatever is true of a whole class of objects, is true of each individual of that class." This is not a just account of the art of discovering truth, nor is it a complete account of the art of reasoning. Reasoning is the producing belief; and whatever mode of argumentation invariably and irresistibly produces belief, is reasoning. The ancient logic supposes that all the first principles are already known, and that nothing is wanted but the application of them to particular facts. But were this true, the application of them, as we have already observed, can hardly be called a discovery: but it is not true; and the fact is, that the first principles are generally the chief objects of our research, and that they have come into view only now and then as it were by accident, and never by the labour of the logician. He indeed can tell us whether we have been mistaken; for if our general principle be true, it must influence *every* particular case. If, therefore, it be false in any one of these, it is not a true principle. And it is here that we discover the source of that fluctuation which is so much complained of in philosophy. The authors of systems give a set of consecutive propositions logically deduced from a first principle, which has been hastily adopted, and has no foundation in nature. This does not hinder the amusement of framing a system from it, nor this system from pleasing by its symmetry; and it takes a run: but when some officious follower thinks of making some use of it, which requires the comparison with experience and observation, they are found totally unlike, and the whole fabric must be abandoned as unsound: and thus the successive systems were continually pushing out their predecessors, and presently met with the same treatment.

72 But the art of communicating knowledge

How was this to be remedied? The ratiocination was seldom egregiously wrong; the syllogistic art had ere now attained a degree of perfection which left little room for improvement, and was so familiarly understood by the philosophical practitioners, that they seldom committed any great blunders. Must we examine the first principles? This was a task quite new in science; and there were hardly any rules in the received systems of logic to direct us to the successful performance of it. Aristotle, the sagacious inventor of those rules, had not totally omitted it; but in the fervour of philosophic speculation he had made little use of them. His fertile genius never was at a loss for first principles, which answered the purpose of verbal disquisition without much risk of being belied on account of its dissimilitude to nature; for there was frequently no prototype with which his systematic doctrine could be compared. His enthusiastic followers found abundant amusement in following his example; and philosophy, no longer in the hands of men acquainted with the world, conversant in the great book of nature, was now confined almost entirely to recluse monks, equally ignorant of men and of things. But curiosity was awakened, and the men of genius were fretted as well as disgusted with the disquisitions of the schools, which one moment raised expectations by the symmetry of composition, and the next moment blasted them by their inconsistency with experience.

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They saw that the best way was to begin *de novo*, to throw away the first principles altogether, without exception or examination, and endeavour to find out new ones, which should stand the test of logic; that is, should in every case be agreeable to fact.

73 The method of induction pointed out by nature.

Philosophers began to reflect, that under the unnoticed tuition of kind nature we have acquired much useful knowledge. It is therefore highly probable, that her method is the most proper for acquiring knowledge, and that by imitating her manner we shall have the like success. We are too apt to slight the occupations of children, whom we may observe continually busy turning every thing over and over, putting them into every situation, and at every distance. We excuse it, saying that it is an innocent amusement; but we should say with an ingenious philosopher (Dr Reid), that they are most seriously and rationally employed: they are acquiring the habits of observation; and by merely indulging an undetermined curiosity, they are making themselves acquainted with surrounding objects: they are struck by similitudes, and amused with mere classification. If some new effect occurs from any of their little plays, they are eager to repeat it. When a child has for the first time tumbled a spoon from the table, and is pleased with its jingling noise on the floor, if another lies within its reach, it is sure to share the same fate. If the child is indulged in this diversion, it will repeat it with a greediness that deserves our attention. The very first eager repetition shows a confidence in the constancy of natural operations, which we can hardly ascribe wholly to experience; and its keenness to repeat the experiment, shows the interest which it takes in the exercise of this most useful propensity. It is beginning the study of nature; and its occupation is the same with that of a Newton computing the motions of the moon by his sublime theory, and comparing his calculus with observation. The child and the philosopher are equally employed in the contemplation of a similarity of event, and are anxious that this similarity shall return. The child, it is true, thinks not of this abstract object of contemplation but throws down the spoon again to have the pleasure of hearing it jingle. The philosopher suspects that the conjunction of events is the consequence of a general law of nature, and tries an experiment where this conjunction recurs. The child is happy, and eager to enjoy a pleasure which to us appears highly frivolous; but it has the same foundation with the pleasure of the philosopher, who rejoices in the success of his experiment: and the fact, formerly a trifle to both, now acquires importance. Both go on repeating the experiment, till the fact ceases to be a novelty to either: the child is satisfied,

and

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and the philosopher has now established a new law of nature.

Such (says this amiable philosopher) is the education of kind nature, who from the beginning to the end of our lives makes the play of her scholars their most instructive lessons, and has implanted in our mind the curiosity and the inductive propensity by which we are enabled and disposed to learn them. The exercise of this inductive principle, by which nature prompts us to infer general laws from the observation of particular facts, gives us a species of logic new in the schools, but old as human nature. It is certainly a method of discovery; for by these means general principles, formerly unknown, have come into view.

74 Is a just logic.

It is a just and rational logic; for it is founded on, and indeed is only the habitual application of, this maxim, "That whatever is true with respect to every individual of a class of events, is true of the whole class." This is just the inverse of the maxim on which the Aristotelian logic wholly proceeds, and is of equal authority in the court of reason. Indeed the expression of the general law is only the abbreviated expression of every particular instance.

This new logic, therefore, or the logic of induction, must not be considered as subordinate to the old, or founded on it. See Logic, Part III. chap. 5. In fact, the use and legitimacy of the Aristotelian logic is founded on the inductive,

All animals are mortal;
All men are animals: therefore
All men are mortal

This is no argument to any person who chooses to deny the mortality of man: even although he acknowledges his animal nature, he will deny the major proposition.

It is beside our purpose to show, how a point so general, so congenial to man, and so familiar, remained so long unnoticed, although the disquisition is curious and satisfactory. It was not till within these two centuries that the increasing demand for practical knowledge, particularly in the arts, made inquisitive men see how useless and insufficient was the learning of the schools in any road of investigation which was connected with life and business; and observe, that society had received useful information chiefly from persons actually engaged in the arts which the speculatists were endeavouring to illustrate; and that this knowledge consisted chiefly of experiments and observations, the only contributions which their authors could make to science.

The *Novum Organum* of Bacon, which points out the true method of forming a body of real and useful knowledge, namely, the study of nature in the way of description, observation, and experiment, is undoubtedly the noblest present that science ever received. It may be considered as the grammar of nature's language, and is a counter-part to the logic of Aristotle; not exploding it, but making it effectual.

75 Its chief rule

As the logic of Aristotle had its rules, so has the Baconian or inductive; and this work, the *Novum Organum Scientiarum*, contains them all. The chief rule, and indeed the rule from which all the rest are but derivations, is, that "the induction of particulars must be carried as far as the general affirmation which is deduced from them." If this be not attended to, the mind of man, which from his earliest years shows great eagerness in searching for first principles, will frequently ascribe to the operation of a general principle events which are merely accidental. Hence the popular belief in omens, palmistry, and all kinds of fortune-telling.

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76 For discovering general principles,

This rule must evidently give a new turn to the whole track of philosophical investigation. In order to discover first principles, we must make extensive and accurate observations, so as to have copious inductions of facts, that we may not be deceived as to the extent of the principle inferred from them. We must extend our acquaintance with the phenomena, paying a minute attention to what is going on all around us; and we must study nature, not shut up in our closet drawing the picture from our own fancy, but in the world, copying our lines from her own features.

To delineate human nature, we must see how men act. To give the philosophy of the material world, we must notice its phenomena.

This method of studying nature has been prosecuted during these two last centuries with great eagerness and success. Philosophers have been busy in making accurate observations of facts, and copious collections of them. Men of genius have discovered points of resemblance, from which they have been able to infer many general powers both of mind and body; and resemblances among these have suggested powers still more general.

By these efforts investigation became familiar; philosophers studied the rules of the art, and became more expert; hypotheses were banished, and nothing was admitted as a principle which was not inferred from the most copious induction. Conclusions from such principles became every day more conformable to experience. Mistakes sometimes happened; but recourse being had to more accurate observation or more copious induction, the mistakes were corrected. In the present study of nature, our steps are more slow, and hesitating and painful; our conclusions are more limited and modest, but our discoveries are more certain and progressive, and the results are more applicable to the purposes of life. This pre-eminence of modern philosophy over the ancient is seen in every path of inquiry. It was first remarkable in the study of the material world; and there it still continues to be most conspicuous. But it is no less to be seen in the later performances of philosophers in metaphysics, pneumatology, and ethics, where the mode of investigation by analysis and experiment has been greatly adopted; and we may add, that it is this juster view of the employment which has restored philosophers to the world, to society. They are no longer to be found only in the academies of the sophists and the cloisters of a convent, but in the discharge of public and private duty. A philosophic genius is a genius for observation as well as reflection, and he says, *Homo sum, humani a me nihil alienum puto.*

77 And rectifying mistakes.

78 Estimate of the philosophic character.

After saying so much on the nature of the employment, and the mode of procedure, it requires no deep penetration to perceive the value of the philosophical character. If there is a propensity in the human mind which

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which distinguishes us from the inferior orders of sentient beings, without the least circumstance of interference, a propensity which alone may be taken for the characteristic of the species, and of which no trace is to be found in any other, it is disinterested intellectual curiosity, a love of discovery for its own sake, independent of all its advantages.

We think highly (and with great justice do we think so) of our rational powers; but we may carry this too far, as we do every ground of self-estimation. To every man who enjoys the cheering thought of living under the care of a wise Creator, this boasted prerogative will be viewed with more modesty and diffidence; and He has given us evident marks of the rank in which He esteems the rational powers of man. In no case that is of essential importance, of indispensable necessity, not only to our well being but to our very existence, has He left man to the care of his reason alone; for in the first instance, He has given us reason

79 We should think modestly of our rational powers.

To guide the helm, while passion blows the gale.

God has not trusted either the preservation of the individual or the continuance of the race to man's notions of the importance of the task, but has committed them to the surer guards of hunger and of sexual desire. In like manner, He has not left the improvement of his noblest work, the intellectual powers of the soul of man, to his own notions how important it is to his comfort that he be thoroughly acquainted with the objects around him. No: He has committed this also to the sure hand of curiosity: and He has made this so strong in a few superior souls, whom He has appointed to give light and knowledge to the whole species, as to abstract them from all other pursuits, and to engage them in intellectual research with an ardour which no attainment can ever quench, but, on the contrary, inflames it the more by every draught of knowledge.

80 Importance of our instinctive principles.

——————— But what need words
To paint its power? For this the daring youth
Breaks from his weeping mother's fondling arms
In foreign climes to rove. The pensive sage,
Heedless of sleep, or midnight's hurtful vapour,
Hangs o'er the sickly taper.—Hence the scorn
Of all familiar prospects, though beheld
With transport once. Hence th' attentive gaze
Of young astonishment.
Such is the bounteous providence of Heaven,
In every breast implanting the desire
Of objects new and strange, to urge us on
With unremitting labour to attain
The sacred stores that wait the rip'ning soul
In Truth's exhaustless bosom. *Aikenside.*

But human life is not a situation of continual necessity; this would ill suit the plans of its Beneficent Author: and it is from induction of phenomena totally opposite to this, and from such induction alone, that we have ever thought of a wise Creator. His wisdom appears only in His beneficence. Human life is a scene filled with enjoyment; and the soul of man is stored with propensities and powers which have *pleasure, in direct terms*, for their object. Another striking distinction of our nature is a continual disposition to refinement, of which few traces are to be found in the actions of other animals. There is hardly a gift of nature so grateful in itself as to please the freakish mind of man till he has moulded it to his fancy. Not contented with food, with raiment, and with shelter, he must have nice cookery, ornamental dress, and elegant houses. He hunts when he is not hungry, and he refines sexual appetite into a most elegant passion. In like manner he has improved this anxious desire of the knowledge of the objects around him, so as to derive from them the means of subsistence and comfort, into the most elegant and pleasing of all gratifications, the accumulation of intellectual knowledge, independent of all consideration of its advantages. And as every man has a title to the enjoyment of such pleasures as he can attain without injuring his neighbour; so it is allowable to such as have got the means of intellectual improvement, without relinquishing the indispensible social duties, to push this advantage as far as it will go: and, in all ages and countries, it has been considered as forming the greatest distinction between men of easy fortune and the poor, who must earn their subsistence by the sweat of their brow. The plebeian must learn to work, the gentleman must learn to think; and nothing can be a surer mark of a groveling soul than for a man of fortune to have an uncultivated mind.

View of Bacon's Philosophy, 81 Our disposition to refinement

82 Ought to be cherished as far as it is subservient to the duties of life.

Let us then cherish to the utmost this distinguishing propensity of the human soul: but let us do even this like philosophers. Let us cultivate it as it is; as the handmaid to the arts and duties of life; as the guide to something yet more excellent. A character is not to be estimated from what the person knows, but from what he can perform. The accumulation of intellectual knowledge is too apt to create an inordinate appetite for it; and the man habituated to speculation is, like the miser, too apt to place that pleasure in the mere *possession*, which he ought to look for only or chiefly in the *judicious use* of his favourite object. Like the miser, too, his habits of hoarding up generally unfit him for the very enjoyment which at setting out he proposed to himself. Seldom do we find the man, who has devoted his life to scientific pursuits for their own sake, possessed of that superiority of mind which the active employ to good purpose in times of perplexity; and much seldomer do we find him possessed of that promptitude of apprehension, and that decision of purpose, which are necessary for passing through the difficult scenes of human life.

But we may use the good things of this life without abusing them; and by moderation here, as in all other pursuits, derive those solid advantages which philosophy is able to bestow. And these advantages are great. To enumerate and describe them would be to write a great volume. We may just take notice of one, which is an obvious consequence of that strict and simple view which we have given of the subject; and this is, a modest opinion of our attainments. Appearances are all that we know; causes are for ever hid from our view; the powers of our nature do not lead us so far. Let us therefore, without hesitation, relinquish all pursuits which have such things as ultimate principles for *objects of examination*. Let us attend to the subordinations of things which it is our great business to explore.

83 Limits of our knowledge.

View of Bacon's Philosophy

explore. Among these there is such a subordination as that of means to ends, and of instruments to an operation. All will acknowledge the absurdity of the project of viewing light with a microscope. It is equally absurd for us to examine the nature of knowledge, of truth, of infinite wisdom, by our intellectual powers. We have a wide field of accessible knowledge in the works of God; and one of the greatest advantages, and of the most sublime pleasures, which we can derive from the contemplation, is the view which a judicious philosophical research will most infallibly give us of a world, not consisting of a number of detached objects, connected only by the fleeting tie of coexistence, but an *universe*, a *system* of beings, all connected together by causation, with innumerable degrees of subordination and subserviency, and all cooperating in the production of one great and glorious purpose. The heart which has but a spark of sensibility must be warmed by such a prospect, must be pleased to find itself an important part of this stupendous machine; and cannot but adore the incomprehensible Artist who contrived, created, and directs the whole. Let us not listen, then, to the timid admonitions of theological ignorance, which shrinks with superstitious horror from the thoughts of accounting for every thing by the powers of nature, and considers these attempts as an approach to atheism. Philosophical disquisition will, on the contrary, exhibit these general laws of the universe, that wonderful concatenation and adjustment of every thing both material and intellectual, as the most striking instance of incomprehensible wisdom; which, by means so few and so simple, can produce effects which by their grandeur dazzle our imagination, and by their multiplicity elude all possibility of enumeration. Of all the obstacles which the weakness, the folly, or the sinful vanity of men, have thrown in the way of the theologian, there is none so fatal, so hostile to all his endeavours, as a cold and comfortless system of materialism, which the reasoning pride of man first engendered, which made a figure among a few speculatists in the last century, but was soon forgotten by the philosophers really busy with the observation of nature and of nature's God. It has of late reared up its head, being now cherished by all who wish to get rid of the stings of remorse, as the only opinion compatible with the peace of the licentious and the sensual: for we may say to them as Henry IV. said to the Prince of Wales, "Thy wish was, father Harry, to that thought." In vain will the divine attempt to lay this devil with the metaphysical exorcisms of the schools; it is philosophy alone that can detect the cheat. Philosophy singles out the characteristic phenomena which distinguish every substance; and philosophy never will hesitate in saying that there is a set of phenomena which characterise mind and another which characterise body, and that these are *toto cœlo* different. Continually appealing to fact, to the phenomena, for our knowledge of every cause, we shall have no difficulty in deciding that thought, memory, volition, joy, hope, are not compatible attributes with bulk, weight, elasticity, fluidity. *Tuta sub ægide Pallas*; philosophy will maintain the dignity of human nature, will detect the sophisms of the materialists, confute their arguments; and she alone will restore to the countenance of nature that ineffable beauty of which those would deprive her, who would take away the supreme Mind which shines from within, and gives life and expression to every feature.

84 Philosophical disquisition gives just notions of God and of our own souls.

View of Bacon's Philosophy

PHI

Philosophy || Philostratus.

Natural PHILOSOPHY. See *NATURAL Philosophy*, PHILOSOPHY, and PHYSICS.

Experimental PHILOSOPHY. See *EXPERIMENTAL Philosophy*.

Moral PHILOSOPHY. See *MORAL Philosophy*.

PHILOSTORGIUS, an ecclesiastical historian of the 4th century, was born in Cappadocia, and wrote an abridgment of ecclesiastical history, in which he treats Athanasius with some severity. This work contains many curious and interesting particulars. The best edition is that of Henry de Valois in Greek and Latin. There is also attributed to him a book against Porphyry.

PHILOSTRATUS (Flavius), was an ancient Greek author. He wrote the Life of Apollonius Tyanensis, and some other things which have come down to our time. Eusebius against Hierocles calls him an Athenian, because he taught at Athens; but Eunapius and Suidas always speak of him as a Lemnian: and he hints, in his Life of Apollonius, that he used to be at Lemnos when he was young. He frequented the schools of the sophists; and he mentions his having heard Damianus of Ephesus, Proclus Naucratitas, and Hippodromus of Larissa. This seems to prove that he lived in the reign of the emperor Severus, from 193 to 212, when those sophists flourished. He became known afterwards to Severus's wife Julia Augusta, and was one of those learned men whom this philosophic empress had continually about her. It was by her command that he wrote the Life of Apollonius Tyanensis, as he relates himself in the same place where he informs us of his connections with that learned lady. Suidas and Hesychius say that he was a teacher of rhetoric, first at Athens and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in 244.

Philostratus

Philostratus's celebrated work is his Life of Apollonius; which has erroneously been attributed to Lucian, because it has been printed with some of that author's pieces. Philostratus endeavours, as Cyril observes, to represent Apollonius as a wonderful and extraordinary person; rather to be admired and adored as a god than to be considered as a mere man. Hence Eunapius, in the preface to his Lives of the Sophists, says that the proper title of that work would have been, *The Coming of a God to Men*; and Hierocles, in his book against the Christians which was called *Philalethes*, and which was refuted by Eusebius in a work still extant, among other things drew a comparison between Apollonius and Jesus Christ. It has always been supposed that Philostratus composed his work with a view to discredit the miracles and doctrines of our Lord, by

Philoſtratus.

by ſetting up other miracles and other doctrines againſt them, and this ſuppoſition may be true; but that Apollonius was really an impoſtor and magician may not be ſo certain. He may, for what we know, have been a wiſe and excellent perſon; and it is remarkable, that Euſebius, though he had the worſt opinion of Philoſtratus's hiſtory, ſays nothing ill of Apollonius. He concluded that that hiſtory was written to oppoſe the hiſtory of Jeſus; and the uſe which the ancient infidels made of it juſtifies his opinion; but he draws no information from it with regard to Apollonius. It would have been improper to have done ſo; ſince the ſophiſtical and affected ſtyle of Philoſtratus, the ſources from whence he owns his materials to have been drawn, and, above all, the abſurdities and contradictions with which he abounds, plainly ſhow his hiſtory to be nothing but a collection of fables, either invented or at leaſt embelliſhed by himſelf.

The works of Philoſtratus, however, have engaged the attention of critics of the firſt claſs. Grævius had intended to have given a correct edition of them, as appears from the preface of Meric Caſaubon to a diſſertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had Bentley, who deſigned to add a new Latin verſion of his notes; and Fabricius ſays that he ſaw the firſt ſheet of Bentley's edition printed at Leipſic in 1691. Both theſe deſigns were dropped. A very exact and beautiful edition was publiſhed at length at Leipſic, 1709, in folio, by Olearius, profeſſor of the Greek and Latin tongues in that univerſity; who has proved himſelf perfectly qualified for the work he undertook, and ſhown all the judgment, learning, and induſtry, that are required in an excellent editor.

See Apollonius, p. 127 col. 1. and Blount (Charles).

At the end of Apollonius's Life there are 95 Letters which go under his name. They are not, however, believed to be his; the ſtyle of them being very affected, and like that of a ſophiſt, while they bear in other reſpects all the marks of a forgery. Philoſtratus ſays that he ſaw a collection of Apollonius's Letters in Hadrian's library at Antium, but had not inſerted them all among theſe. They are ſhort, and have in them little elſe than moral ſentences. The Lives of the Sophiſts contain many things which are to be met with nowhere elſe. The Heroics of Philoſtratus are only a dialogue between a vintner of Thracian Cherſoneſus and a Phœnician, in which the former draws characters of Homer's heroes, and repreſents ſeveral things differently from that poet; and this upon the faith of Protelilaus's ghoſt, who had lately viſited his farm, which was not far from the tomb of this hero. Olearius conjectures, with much probability, that Philoſtratus's deſign in this dialogue was ſecretly to criticiſe ſome things in Homer, which he durſt not do openly on account of the great veneration then paid to him, and for fear of the odium which Zoilus and others had incurred by cenſuring him too freely. The images are elegant deſcriptions and illuſtrations of ſome ancient paintings and other particulars relating to the fine arts: to which Olearius has ſubjoined the deſcription of ſome ſtatues by Calliſtratus; for the ſame reaſon that he ſubjoined Euſebius's book againſt Hierocles to the Life and Letters of Apollonius, namely, becauſe the ſubjects of theſe reſpective works are related to each other. The laſt piece is a collection of Philoſtratus's Letters; but ſome of theſe, though it is not eaſy to determine which, were written by a nephew to our Philoſtratus, of the ſame name, as were alſo the laſt eighteen in the book of images. This is the reaſon why the title runs not *Philoſtrati*, but *Philoſtratorum quæ ſuperſunt omnia.*

Philotis & Philter.

There were many perſons of the name of Philoſtratus among the ancients; and there were many other works of the Philoſtratus here recorded, but no others are extant beſides thoſe we have mentioned.

PHILOTIS, a ſervant maid at Rome, ſaved her countrymen from deſtruction. After the ſiege of Rome by the Gauls, the Fidenates aſſembled an army, and marched againſt the capital, demanding all the wives and daughters in the city as the only conditions of peace. This demand aſtoniſhed the ſenators; and when they refuſed to comply, Philotis adviſed them to ſend all their female ſlaves diſguiſed in matron's clothes, and ſhe offered to march herſelf at the head. Her advice was followed; and when the Fidenates had feaſted late in the evening, and were quite intoxicated and fallen aſleep, Philotis lighted a torch as a ſignal for her countrymen to attack the enemy. The whole was ſucceſsful; the Fidenates were conquered; and the ſenate, to reward the fidelity of the female ſlaves, permitted them to appear in the dreſs of the Roman matrons.

PHILOXENUS, an officer of Alexander, who received Cilicia at the general diviſion of the provinces. ——A ſon of Ptolemy, who was given to Pelopidas as an hoſtage.——A dythyrambic poet of Cythera. He enjoyed the favour of Dionyſius tyrant of Sicily for ſome time, till he offended him by ſeducing one of his female ſingers. During his confinement Philoxenus compoſed an allegorical poem called *Cyclops*; in which he had delineated the character of the tyrant under the name of Polyphemus, and repreſented his miſtreſs under the name of Galatæa, and himſelf under that of Ulyſſes. The tyrant, who was fond of writing poetry, and of being applauded, removed Philoxenus from his dungeon; but the poet refuſed to purchaſe his liberty by ſaying things unworthy of himſelf, and applauding the wretched verſes of Dionyſius, and therefore he was ſent to the quarries. Being ſet at liberty, he ſome time after was aſked his opinion at a feaſt about ſome verſes which Dionyſius had juſt repeated, and which the courtiers had received with the greateſt applauſe. Philoxenus gave no anſwer, but he ordered the guards that ſurrounded the tyrant's table to take him back to the quarries. Dionyſius was pleaſed with his pleaſantry and with his firmneſs, and immediately forgave him. Philoxenus died at Epheſus about 380 years before Chriſt.

PHILTER, or Philtre, *(Philtrum)*, in pharmacy, &c. a ſtrainer.

Philter, is alſo uſed for a drug or preparation, which it is pretended will excite love.—The word is formed from the Greek φιλέω, "I love," or φίλος, "lover."

Philters are diſtinguiſhed into *true* and *ſpurious*, and were given by the Greeks and Romans to excite love. (See Love in medicine.) The ſpurious are ſpells or charms, ſuppoſed to have an effect beyond the ordinary laws of nature by ſome magic virtue; ſuch are thoſe ſaid to be given by old women, witches, &c.—The true

Philyca || Phinehas.

philters are thoſe ſuppoſed to work their effect by ſome natural and magnetical power. There are many grave authors who believe the reality of theſe philters, and allege matter of fact in confirmation of their ſentiments: among the reſt, Van Helmont, who ſays, that upon holding a certain herb in his hand for ſome time, and taking afterwards a little dog by the foot with the ſame hand, the dog followed him wherever he went, and quite deſerted his former maſter; which he pretends to account for thus: The heat communicated to the herb, not coming alone, but animated by the emanations of the natural ſpirits, determines the herb towards the man, and identifies it to him: having then received this ferment, it attracts the ſpirit of the other object magnetically, and gives it an amorous motion.—But this is mere cant; and all philters, whatever facts may be alleged, are mere chimeras.

PHILYCA, in botany. See PHYLICA.

PHILYRA (fab. hiſt.), was one of the Oceanides, whom Saturn met in Thrace. The god, to eſcape from the vigilance of Rhea, changed himſelf into a horſe, to enjoy the company of Philyra, by whom he had a ſon half a man and half a horſe, called *Chiron*. Philyra was ſo aſhamed of giving birth to ſuch a monſter, that ſhe entreated the gods to change her nature. She was accordingly metamorphoſed into a tree, called by her name among the Greeks.

PHIMOSIS, in medicine, a diſorder of the penis, in which the prepuce is ſo ſtrict or tenſe, that it cannot be drawn back over the glans. See SURGERY.

PHINEHAS, or, as the Jews pronounce it, PINCHAS, was the ſon of Eleazar, and grandſon of Aaron. He was the third high prieſt of the Jews, and diſcharged this office from the year of the world 2571, till towards the year 2590. He is particularly commended in Scripture for the zeal he ſhowed in vindicating the glory of God, when the Midianites had ſent their daughters into the camp of Iſrael, to tempt the Hebrews to fornication and idolatry. For Zimri having publicly entered into the tent of a Midianitiſh woman named *Cozbi*, Phinehas aroſe up from among the people (Numb. xxv. 7, &c.), took a javelin in his hand, entered after Zimri into that infamous place, and ſtabbed both man and woman at one blow, in thoſe parts that were chiefly concerned in this criminal commerce. Upon which the plague or diſtemper ceaſed with which the Lord had already begun to puniſh the Iſraelites. This happened in the year of the world 2553.

Then the Lord ſaid to Moſes, Phinehas the ſon of Eleazar the high-prieſt has turned away my wrath from the children of Iſrael, becauſe he has been zealous in my cauſe, and has hindered me from deſtroying them: wherefore acquaint him, that I give him my covenant of peace, and the prieſthood ſhall be given to his poſterity by a perpetual covenant, becauſe he has been zealous for his God, and has made atonement for the crime of the children of Iſrael. This promiſe that the Lord made to Phinehas, to give him the prieſthood by a perpetual covenant, interpreters obſerve, evidently included this tacit condition, that his children ſhould continue faithful and obedient; ſince we know that the prieſthood paſſed out of the family of Eleazar and Phinehas to that of Ithamar, and that it returned not to the poſterity of Eleazar till after about 150 years.

This is what we find concerning the tranſlation of the high-prieſthood from one family to the other. This dignity continued in the race of Phinehas, from Aaron down to the high-prieſt Eli, for about 335 years. See AARON. Phinehas, Phineus.

The manner and cauſes of this change are unknown. It re-entered again into the family of Eleazar under the reign of Saul, when this prince having put to death Abimelech, and the other prieſts of Nob, he gave the high-prieſthood to Zadok, who was of the race of Phinehas. At the ſame time, David had Abiathar with him, of the race of Eli, who performed the functions of high-prieſt. So that after the death of Saul, David continued the prieſthood to Zadok and Abiathar conjointly. But towards the end of David's reign, Abiathar having eſpouſed the intereſt of Adonijah, to the prejudice of Solomon, he was in diſgrace, and Zadok only was acknowledged as high-prieſt. The prieſthood continued in his family till after the captivity of Babylon, and even to the deſtruction of the temple. But from the beginning of Zadok's prieſthood alone, and the excluſion of Abiathar, to the ruin of the temple, is 1084 years.

We read of another memorable action of Phinehas, in which he ſtill ſhowed his zeal for the Lord. This was when the Iſraelites that were beyond Jordan had raiſed upon the banks of this river a vaſt heap of earth (Joſh. xxii. 30, 31.). Thoſe on the other ſide fearing they were going to forſake the Lord, and ſet up another religion, deputed Phinehas and other chief men among them, to go and inform themſelves of the reaſon of erecting this monument. But when they had found that it was in commemoration of their union and common original, Phinehas took occaſion from thence to praiſe the Lord, ſaying, "We know that the Lord is with us, ſince you are not guilty of that prevarication we ſuſpected you were."

We do not exactly know the time of the death of Phinehas. But as he lived after the death of Joſhua, and before the firſt ſervitude under Chuſhan-riſhathaim, during the time that there were neither kings nor judges in the land, and every one did what was right in his own eyes (Judges xvii. 6. xviii. 1. xxi. 24.); his death is put about the year of the world 2590. It was under his pontificate that the ſtory of Micah happened, as alſo that of the tribe of Dan, when they made a conqueſt of Laiſh; and the enormity that was committed upon the wife of the Levite of the mountain of Ephraim (Judges xx. 28.). Phinehas's ſucceſſor in the high-prieſthood was Abiezer, or Abiſhuah.

The Rabbins allow a very long life to Phinehas. There are ſome who believe he lived to the time of the high-prieſt Eli, or even to the time of Samſon. Others will have it, that he was the ſame as Eli, or rather as the prophet Elias, which would ſtill prolong his life for ſeveral ages.

PHINEUS (fab. hiſt.), was a ſon of Agenor, king of Phœnicia, or according to ſome of Neptune. He became king of Thrace, or, according to the greater part of mythologiſts, of Bithynia. He married Cleopatra the daughter of Boreas, called by ſome *Cleobula*, by whom he had Plexippus and Pandion. After her death, he married Idæa the daughter of Dardanus. Idæa, jealous of his former wife's children, accuſed them of attempts upon their father's life and crown, or, as others aſſert, of attempts upon her virtue; on which they were condemned by

Phlebotomy || Phlegon.

Phineus to be deprived of their eyes. This cruelty was soon after punished by the gods; for Phineus suddenly became blind, and the Harpies were sent by Jupiter to keep him in continual alarm, and to spoil the meats which were placed on his table. He was afterwards delivered from these dangerous monsters by his brothers-in-law Zetes and Calais, who pursued them as far as the Strophades. He likewise recovered his sight by means of the Argonauts, whom he had received with great hospitality, and whom he instructed in the easiest and speediest way of arriving in Colchis. The causes of the blindness of Phineus are a matter of dispute among the ancients; some supposing that this was inflicted by Boreas for his cruelty to his grandson; while others attribute it to the anger of Neptune, because he had directed the sons of Phryxus how to escape from Colchis to Greece. Many, however, imagine that it proceeded from his having rashly attempted to develope futurity; while others assert that Zetes and Calais put out his eyes on account of his cruelty to their nephews. The second wife of Phineus is called by some *Dia*, *Eurytia*, *Danae*, and *Idothea*.—He was killed by Hercules.

PHLEBOTOMY, the opening of a vein with a proper sharp-edged and pointed instrument, in order to let out a certain quantity of blood either for the preservation or recovery of a person's health. See SURGERY.

PHLEGM, in the animal economy, one of the four humours whereof the ancients supposed the blood to be composed. The chemists make phlegm or water an elementary body; the characters of which are fluidity, insipidity, and volatility.

PHLEGMAGOGUES, in medicine, a term anciently made use of for such medicines as were supposed to be endowed with the property of purging off phlegm; such as hermodactyls, agaric, turbith, jalap, &c.

PHLEGMATIC, among physicians, an appellation given to that habit or temperament of body wherein phlegm is predominant; which gives rise to catarrhs, coughs, &c.

PHLEGMON, denotes an external inflammation and tumor, attended with a burning heat.

PHLEGON, who was surnamed *Trallianus*, was born in Trallis a city of Lydia. He was the emperor Hadrian's freed man, and lived to the 18th year of Antoninus Pius; as is evident from his mentioning the consuls of that year. He wrote several works of great erudition, of which we have nothing left but fragments. Among these was a History of the Olympiads, A Treatise of Long-lived Persons, and another of Wonderful Things; the short and broken remains of which Xylander translated into Latin, and published at Basil in 1568, with the Greek and with notes. Meursius published a new edition of them with his notes at Leyden, in 1622. The titles of part of the rest of Phlegon's writings are preserved by Suidas. It is supposed that the History of Hadrian, published under Phlegon's name, was written by Hadrian himself, from this passage of Spartianus: "Hadrian thirsted so much after fame (says he), that he gave the books of his own life, drawn up by himself, to his freedmen, commanding them to publish those books under their own names; for we are told that Hadrian wrote Phlegon's books."

Phlegon's name has been more familiar among the moderns, and his fragments have had a greater degree of regard paid to them than perhaps they deserve, merely because he has been supposed to speak of the darkness which prevailed during our Lord's passion. The book in which the words are contained is lost; but Eusebius has preserved them in his *Chronicon*. They are these: "In the 4th year of the 202d Olympiad, there was a greater and more remarkable eclipse of the sun than any that had ever happened before: for at the sixth hour the day was so turned into the darkness of night, that the very stars in the firmament were visible; and there was an earthquake in Bithynia which threw down many houses in the city of Nicæa." Eusebius thinks that these words of Phlegon related to the prodigies which accompanied Christ's crucifixion; and many other fathers of the church have thought the same: but this opinion is liable to many difficulties; for no man had ever a stronger desire than Phlegon to compile marvellous events, and to observe the supernatural circumstances in them. How was it then possible that a man of this turn of mind should not have taken notice of the most surprising circumstance in the eclipse which it is imagined he hints at, viz. its happening on the day when the moon was at the full? But had Phlegon done this, Eusebius would not have omitted it; and Origen would not have said that Phlegon had omitted this particular.

Phlegon, Phlogiston.

It was a matter of controversy some time ago, whether Phlegon really spoke of the darkness at the time of our Lord's passion; and many dissertations were written on both sides of the question. This dispute was occasioned by the above passage from Phlegon being left out in an edition of Clarke's Boyle's Lectures, published after his death, at the instance of Sykes, who had suggested to Clarke, that an undue stress had been laid upon it. Whiston, who informs us of this affair, expresses great displeasure against Sykes, and calls "the suggestion groundless." Upon this, Sykes published "A Dissertation on the Eclipse mentioned by Phlegon: or, "An Inquiry whether that Eclipse had any relation to the darkness which happened at our Saviour's Passion, 1732," 8vo. Sykes concludes it to be most probable that Phlegon had in view a natural eclipse which happened November 24. in the 1st year of the 202d Olympiad, and not in the 4th year of the Olympiad in which Christ was crucified. Many pieces were written against him, and to some of them he replied; but perhaps it is a controversy which concerns the learned world merely, since the cause of religion is but little affected by it.

Photius blames Phlegon for expatiating too much on trifles, and for collecting too great a number of answers pronounced by the oracles. "His style (he tells us) is not altogether flat and mean, nor does it everywhere imitate the Attic manner of writing. But otherwise, the over nice accuracy and care with which he computes the Olympiads, and relates the names of the contests, the transactions, and even oracles, is not only very tiresome to the reader, whereby a cloud is thrown over all other particulars in that book, but the diction is thereby rendered unpleasant and ungrateful; and indeed he is every moment bringing in the answers pronounced by all kinds of deities."

PHLOGISTON, a term used by chemists to express a principle which was supposed to enter the composition of various bodies.

Phlogiſton. The bodies which were thought to contain it in the largeſt quantity are the inflammable ſubſtances; and the property which theſe ſubſtances poſſeſs of being ſuſceptible of inflammation was thought to depend on this principle; and hence it was ſometimes called the *Principle of Inflammability*. Inflammation, according to this doctrine, was the ſeparation of *this principle* or *phlogiſton* from the other matter which compoſed the combuſtible body. As its ſeparation was always attended with the emiſſion of light and heat, ſome of the chemiſts concluded that it was light and heat combined with other matter in a peculiar manner, or that it was ſome highly elaſtic and very ſubtile matter, on certain modifications of which heat and light depended.

Another claſs of bodies which were ſuppoſed to contain phlogiſton are the metals; and the chemiſts ſuppoſed that the peculiar luſtre of the metals depended on this principle. Of this they thought themſelves convinced by the evidence of their ſenſes in two ways; viz. firſt, becauſe by expoſing a metal to the action of a long continued heat, it loſt its metallic luſtre, and was converted into an earthy-like ſubſtance called *calx metallicus*; and ſecondly, becauſe by mixing this calx with any inflammable ſubſtance whatever, and ſubjecting the mixture to certain operations, the inflammable matter diſappeared, and the metal was reſtored to its former ſtate and luſtre, without ſuffering much diminution in quantity, eſpecially if the proceſſes had been conducted with care and attention.

This fact relative to the metals was thought to be a full demonſtration of itſelf, independent of other proofs which were brought to ſupport the doctrine. Theſe were, that a combuſtible body, by the act of inflammation (*i.e.* by the diſſipation of its phlogiſton in the form of heat and light), was converted into a body that was no longer combuſtible, but which might have its property of combuſtibility reſtored to it again by mixing the incombuſtible remains with any kind of inflammable matter, and ſubmitting the mixture to certain proceſſes. In this way the body was reſtored to its former ſtate of inflammability.

They were alſo at ſome pains to prove that the *phlogiſton* or the *principle of inflammability* was the ſame in all inflammable bodies and in the metals. This identity of phlogiſton they thought to be evident from the fact, that the calx of a metal might be reſtored to its metallic ſtate, or that the remains after the combuſtion of a combuſtible body might be again reſtored to its original ſtate of combuſtibility by the addition of any inflammable body whatever, taken either from the animal, vegetable, or mineral kingdoms.

Theſe and ſeveral other facts were brought to prove, not only the exiſtence of phlogiſton, but its effects in mixture with other ſubſtances; and the objections which were made againſt the doctrine were removed with wonderful ingenuity. The chief objection againſt it was, that if the inflammation of a combuſtible body, or the converſion of a metal into calx, depends on the diſſipation or extrication of phlogiſton; then it muſt follow, that the remains of a combuſtible body after inflammation, and the calx of the metal, muſt be leſs than the matter from which they were produced: but this is contrary to fact; for when we collect with care all the vapour into which the pureſt inflammable bodies are converted by combuſtion, theſe incombuſtible remains are much heavier than the inflammable body from which they were produced, and the calx into which a metal is converted by long expoſure to the action of heat is heavier than the metal from which it was produced. This conſideration made ſeveral people doubt of the truth of the doctrine; but the objection was removed by ſaying, that phlogiſton was ſo ſubtile, as not only to have no weight, but to poſſeſs an abſolute levity; and that when it was taken from an abſolutely heavy body, that body muſt, by loſing ſo much abſolute levity, become heavier, in the ſame manner as the algebraiſts ſay, that a poſitive quantity is augmented by the ſubſtraction of a negative quantity. This ſophiſm ſatisfied the minds of moſt of the chemiſts, eſpecially thoſe who were algebraiſts. Phlogiſton.

The opinion that phlogiſton was heat and light ſomehow combined with other matter, was proved, not only by the fact, that heat and light were emitted from a combuſtible body during its combuſtion, but from the reduction of certain metallic calces to their original metallic ſtate again, at leaſt in ſome degree, by ſimple expoſure to heat and light. The white calx of ſilver for inſtance, when expoſed in cloſe ſealed glaſs veſſels to the light and heat of the ſun, reſumes a black tinge, and is in part reſtored to its metallic luſtre without any addition whatever; but then this reſtoration, like the others above mentioned, is attended with a loſs of weight.

Beſides conſtituting the principal part of inflammable bodies and metals, phlogiſton was thought to be the cauſe of colour in all vegetable and animal ſubſtances. This was concluded from the fact of plants growing white when defended from the action of the ſun's rays, and in having their green colour reſtored by expoſure to his rays again; and ſo far did the chemiſts ſuffer themſelves to be deceived, that they actually thought the green colouring matter, which they extracted from freſh plants by certain chemical proceſſes, to be an inflammable ſubſtance. A very material objection was made to this argument, viz. if plants owe their colour to phlogiſton imparted by the ſun's rays, why do the ſun's rays deſtroy vegetable colours that are expoſed to them? for we know that the ſun's rays are very effectual in diminiſhing the luſtre of cloth dyed with vegetable colours, and in bleaching or taking out various ſtains from linen and other ſubſtances. All this was removed by ſaying, that the ſun's rays poſſeſſed different powers on living and on dead vegetable matter, and that the living vegetables had the power of abſorbing phlogiſton from the ſun's rays, which dead vegetable matter had not.

Since the exiſtence of phlogiſton, as a chemical principle in the compoſition of certain bodies, is now fully proved to be falſe, we ſhall not trouble our readers with any farther obſervations on it, except adding, that although the chemiſts were ſatisfied with the proofs they gave of its reality, they were never able to exhibit it in a ſeparate ſtate, or ſhow it in a pure form, unmixed with other matter.

Phlogiſton ſeems to have been admitted as a principle in the compoſition of certain bodies, and to have been ſuppoſed the cauſe of certain modifications of matter, merely with a view to explain ſome of thoſe natural phenomena which the authors of it were unable to explain on other principles. Subſequent diſcoveries in natural philoſophy and in chemiſtry have repre-

Phlogiſton. repreſented things in a very different light from that in which the old chemiſts viewed them. The old chemiſts knew nothing but chemiſtry; they ſeldom extended their views to the obſervation of objects beyond their laboratories, and it was not till philoſophers became chemiſts, and chemiſts philoſophers, that chemiſtry began to wear the garb of ſcience. The epoch in which this change began was in the time of Lord Verulam, who firſt removed the dimneſs from the chemiſt's eyes, and to him ſucceeded the Honourable Mr Boyle. Sir Iſaac Newton, with the little aſſiſtance which his predeceſſors in this branch of ſcience afforded him, is in reality the firſt who eſtabliſhed chemiſtry on ſcientific ground. It muſt, however, be acknowledged, that although he made a great progreſs, he left much undone; and ſubſequent chemiſts, who were leſs accurate obſervers of nature, admitted principles unwarrantably. From the time of Sir Iſaac Newton till the middle of the 18th century, no real improvement was made in ſcientific chemiſtry; and the progreſs this ſcience has made ſince that period is owing to the important diſcovery of the exiſtence of heat in a ſtate of compoſition with other matter. Heat thus combined loſes its activity or becomes inſenſible, juſt in the ſame way as any other active ſubſtance loſes its apparent qualities in compoſition. Acids, for example, when combined in a certain proportion with ſubſtances for which they have ſtrong attraction, as alkalis or abſorbent earths, loſe all their obvious acid qualities, and the compound turns out mild, and totally conceals the acid which it contains. In a ſimilar manner, heat, when combined in certain proportions with other matter, loſes its ſenſible qualities, and the compound conceals the heat which it contains. Heat, in this combined ſtate, was called by its ingenious diſcoverer, Dr Black, *latent heat*, and it was found to be very abundant in the atmoſphere, which owes its exiſtence as an elaſtic fluid to the quantity of latent heat that it contains. After this diſcovery was made, Dr Crawford, conſidering that air was abſorbed by a burning body, concluded that the heat which appears in the combuſtion of a combuſtible body, is the heat that had before exiſted in the air which was conſumed by the burning body. Mr Lavoiſier and others, proſecuting this inquiry, found that the combuſtible body, while it is burning, unites with the baſis of the air, and that the heat which the air contained, and which was the cauſe of the air exiſting in the ſtate of air, is expelled. This abſorption of the baſis of the air by the burning body, and the reduction of this baſis to a ſolid form, accounts for the increaſe of weight which a body acquires by burning; or, in other words, gives a reaſon why the matter into which a combuſtible body is converted by combuſtion, is heavier than the body from which it was produced. The ſame abſorption of air is obſervable, when a metal is converted into a calx, and the additional weight of the calx is found to be preciſely equal to the weight of the air abſorbed during the calcination. On theſe principles, therefore, we now explain the phenomena in a much more ſatisfactory manner than by the ſuppoſition of phlogiſton, or a principle of inflammability.

This theory is more fully elucidated in ſeveral articles in the former part of this work; we ſhall not, therefore, in this place, repeat what the reader may find under the words HEAT, INFLAMMATION, FLAME, CHEMISTRY, CALCINATION *of Metals*, OXYGEN, &c.

Phlogoniæ, Phlomis.

PHLOGONIÆ, a claſs of compound, inflammable, and metallic foſſils, found in ſmall maſſes of determinately angular figures; comprehending the pyrieubia, pyroctogonia, and pyripolygonia.

PHLOMIS, the SAGE-TREE, or *Jeruſalem Sage*; a genus of the gymnoſpermia order, belonging to the didynamia claſs of plants. There are 14 ſpecies, all of which have perennial roots, and of many the ſtalks alſo are perennial. The latter riſe from two to five or ſix feet high; and are adorned with yellow, blue, or purple flowers in whorls. They are all ornamental plants; and deſerve a place in gardens, as they are ſufficiently hardy to endure the ordinary winters in this climate: they require, however, a pretty warm ſituation.

Planting and Ornamental Gardening.

There are two ſpecies of this plant, which are peculiarly adapted to the ſhrubbery, viz. the *Phlomis fruticoſa*, a native of Spain and Sicily, and the *Phlomis purpurea*. Of the firſt ſpecies there are three varieties, 1. The *broad-leaved Jeruſalem Sage-tree*, is now very common in our gardens. Its beauty is great, and its culture very eaſy. It grows to be about five feet high, and ſpreads its branches without order all around. The older branches are covered with a dirty, greeniſh, dead, falling, ill-looking bark; and this is the worſt property of this ſhrub: but the younger ſhoots are white and beautiful; they are four-cornered, woolly, and ſoft to the touch. The leaves are roundiſh and oblong, and moderately large; and theſe grow oppoſite at the joints of the ſhrub on long footſtalks. They are hoary to a degree of whiteneſs, and their footſtalks alſo are woolly, white, tough, and ſtrong. The flowers are produced in June, July, and Auguſt, at the top joints of the young ſhoots, in large whorled bunches. They are of the labiated kind, each conſiſting of two lips, the upper end of which is forked, and bends over the other. A finer yellow can hardly be conceived than the colour of which they are poſſeſſed; and being large, they exhibit their golden flowers at a great diſtance, cauſing thereby a handſome ſhow. 2. The *narrow leaved Jeruſalem Sage tree*, is of lower growth than the other, ſeldom riſing higher than a yard or four feet. This ſhrub is in every reſpect like the other; only the ſhoots ſeem to have a more upright tendency of growth. The leaves alſo, which are narrower, are more inclined to a lanceolate form: They are numerous in both the ſorts, and hide the deformity of the bark on the older ſtems, which renders them leſs exceptionable on that account. In ſhort, theſe ſorts are qualified for ſhrubberies of all kinds, or to be ſet in borders of flower-gardens, where they will flower, and be exceeded even in that reſpect by very few ſhrubs. 3. *Cretan Sage-tree*, is ſtill of lower growth than either of the former, ſeldom ariſing to a yard in height. The leaves are of the ſame white hoary nature; they are very broad, and ſtand on long footſtalks. The flowers are alſo of a delightful yellow colour, very large, and grow in large whorls, which give the plant great beauty.

The ſecond ſpecies, which is *Purple Phlomis* or *Portugal Sage*, is four feet high; the ſtalks are woody, and ſend forth ſeveral angular branches, which are covered with a white bark. The leaves are ſpear-ſhaped,

Phlomis || Phoca.

ped, oblong, woolly underneath, crenated, and grow on ſhort footſtalks. The flowers are produced in whorls from the joints of the branches. They are of a deep purple colour, and have narrow involucra. They appear in June and July, but are not ſucceeded by ripe ſeeds in England. There is a variety of this ſpecies with iron-coloured flowers, and another with flowers of a bright purple.

There are ſome other ſhrubby ſorts of phlomis, of great beauty; but theſe not only often loſe their leaves, and even branches, from the firſt froſt, but are frequently wholly deſtroyed, if it happens to be ſevere. They are low ſhrubs, very beautiful, and look well among perennial flowers, where they will not only claſs as to ſize with many of that ſort, but, being rather tender, may with them have ſuch extraordinary care as the owner may think proper to allow them.

The propagation of the above ſorts is, as we have already hinted, very eaſy, and is accompliſhed either by layers or cuttings. 1. If a little earth be thrown upon the branches any time in the winter, they will ſtrike root and be good plants by the autumn following, fit for any place. Thus eaſy is the culture by that method. 2. The cuttings will alſo grow, if planted any time of the year. Thoſe planted in winter ſhould be the woody ſhoots of the former ſummer: Theſe may be ſet cloſe in a ſhady border; and being watered in dry weather, will often grow. This ſhrub may be propagated by young ſlips alſo, in any of the ſummer months. Theſe ſhould be planted in a ſhady border, like ſage, and well watered. If the border is not naturally ſhady, the beds muſt be hooped, and covered with matting in hot weather. Watering muſt be conſtantly afforded them; and with this care and management many of them will grow.

PHLOX, Lychnidea, or *Baſtard Lychnis;* a genus of the monogynia order, belonging to the pentandria claſs of plants. There are ſeven ſpecies, all of them natives of North America. They have perennial roots, from which ariſe herbaceous ſtalks from nine inches to two feet in height, adorned with tubulated flowers of a purple colour. They are propagated by offsets, and will bear the winters in this country. They require a moiſt rich ſoil, in which they thrive better and grow taller than in any other.

PHLYCTENÆ, in medicine, ſmall eruptions on the ſkin.

PHOCA, in zoology, a genus of quadrupeds of the order of feræ. There are ſix parallel fore-teeth in the upper jaw, the outermoſt being larger; and four blunt, parallel, diſtinct, equal fore-teeth in the under jaw. There is but one dog-tooth, and five or ſix three-pointed grinders; and the hind feet are united ſo as to reſemble a ſheep's tail. There are a variety of ſpecies, the principal of which are,

1. The urſina, ſea bear, or urſine ſeal, has external ears. The male is greatly ſuperior in ſize to the female. The bodies of each are of a conic form, very thick before, and taper to the tail. The length of a large one is eight feet; the greateſt circumference, five feet; near the tail, 20 inches; and the weight is about 800 lb. The noſe projects like that of a pug-dog, but the head riſes ſuddenly; the teeth lock into one another when the mouth is ſhut: the tongue is large; the eyes are large and prominent, and may be covered at pleaſure by a fleſhy membrane. The length of the fore-legs is 24 inches; they are like thoſe of other quadrupeds, not immerſed in the body like thoſe of ſeals; the feet are formed with toes like thoſe of other animals, but are covered with a naked ſkin, ſo that externally they ſeem to be a ſhapeleſs maſs; the hind-legs are fixed to the body quite behind, like thoſe of common ſeals; but are capable of being brought forward, ſo that the animal makes uſe of them to ſcratch its head. Phoca.

Theſe animals are found in the northern ſeas. They are found in amazing quantities between Kamtſchatka and America; but are ſcarcely known to land on the Aſiatic ſhore: nor are they ever taken except in the three Kurilian iſlands, and from thence in the Bobrowoie More, or Beaver Sea, as far as the Kronoſki headland, off the river Kamtſchatka, which comprehends only from 50 to 56 north latitude. It is obſervable that they never double the ſouthern cape of the peninſula, or are found on the weſtern ſide in the Penſchinſka ſea: but their great reſort has been obſerved to be to Bering's iſlands. They are as regularly migratory as birds of paſſage. They firſt appear off the three Kurili iſlands and Kamtſchatka in the earlieſt ſpring. There is not one female which does not come pregnant. Such as are then taken are opened, the young taken out and ſkinned. They are found in Bering's iſland only on the weſtern ſhore, being the part oppoſite to Aſia, where they firſt appear on their migration from the ſouth. *Pennant's Arctic Zoology.*

Urſine ſeals are alſo found in the ſouthern hemiſphere, even from under the line, in the iſle of Gallipagos (A), to New Georgia, in ſouth latitude 54. 15. and weſt longitude 37. 15. In the intermediate parts, they are met with in New Zealand, in the iſle of Juan Fernandez, and its neighbour Maſſa Fuera, and probably along the coaſts of Chili to Terra del Fuego and Staten Land. In Juan Fernandez, Staten Land, and New Georgia, they ſwarm; as they do at the northern extremity of this vaſt ocean. Thoſe of the ſouthern hemiſphere have alſo their ſeaſons of migration.—Alexander Selkirk, who paſſed three lonely years on the iſle of Juan Fernandez, remarks that they come aſhore in June, and ſtay till September. Captain Cook found them again in their place of remigration in equal abundance, on Staten Land and New Georgia in the months of December and January; and Don Pernety found them on the Falkland iſlands in the month of February. According to the Greenlanders, this ſpecies inhabits the ſouthern parts of their country. They call it *Auvekajak.* That it is very fierce, and tears to pieces whatſoever it meets; that it lives on land as well as in water, and is greatly dreaded by the hunters.

During the three months of ſummer they lead a moſt indolent

(A) *Woodes Roger's Voy.* 265. He ſays that they are neither ſo numerous there, nor is their fur ſo fine, as thoſe on Juan Fernandez, which is ſaid to be extremely ſoft and delicate.

Phoca. indolent life: they arrive at the iſlands vaſtly fat; but during that time they are ſcarce ever in motion, confine themſelves for whole weeks to one ſpot, ſleep a great part of the time, eat nothing, and, except the employment the females have in ſuckling their young, are totally inactive. They live in families: each male has from 8 to 50 females, whom he guards with the jealouſy of an eaſtern monarch; and though they lie by thouſands on the ſhores, each family keeps itſelf ſeparate from the reſt, and ſometimes, with the young and unmarried ones, amount to 120. The old animals, which are deſtitute of females, or deſerted by them, live apart, and are exceſſively ſplenetick, peeviſh, and quarrelſome: are exceeding fierce, and ſo attached to their old haunts, that they would die ſooner than quit them. They are monſtrouſly fat, and have a moſt hircine ſmell. If another approaches their ſtation, they are rouſed from their indolence, and inſtantly ſnap at it, and a battle enſues; in the conflict, they perhaps intrude on the ſeat of another: this gives new cauſe of offence, ſo in the end the diſcord becomes univerſal, and is ſpread through the whole ſhore.

The other males are alſo very irafcible: the cauſes of their diſputes are generally theſe. The firſt and moſt terrible is, when an attempt is made by another to ſeduce one of their miſtreſſes or a young female of the family. This inſult produces a combat; and the conqueror is immediately followed by the whole ſeraglio, who are ſure of deſerting the unhappy vanquiſhed. The ſecond reaſon of a quarrel is, when one invades the ſeat of another: the third ariſes from their interfering in the diſputes of others. Theſe battles are very violent; the wounds they receive are very deep, and reſemble the cuts of a ſabre. At the end of a fight they fling themſelves into the ſea, to waſh away the blood.

The males are very fond of their young, but very tyrannical towards the females; if any body attempts to take their cub, the male ſtands on the defenſive, while the female makes off with the young in her mouth; ſhould ſhe drop it, the former inſtantly quits his enemy, falls on her, and beats her againſt the ſtones, till he leaves her for dead. As ſoon as ſhe recovers, ſhe comes in the moſt ſuppliant manner to the male, crawls to his feet, and waſhes them with her tears: he, in the mean time, ſtalks about in the moſt inſulting manner; but in caſe the young one is carried off, he melts into the deepeſt affliction, and ſhows all ſigns of extreme concern. It is probable that he feels his misfortunes the more ſenſibly, as the female generally brings but one at a time, never more than two.

They ſwim very ſwiftly, at the rate of ſeven miles an hour. If wounded, they will ſeize on the boat, and carry it along with vaſt impetuoſity, and oftentimes ſink it. They can continue a long time under water. When they want to climb the rocks, they faſten with the fore-paws, and ſo draw themſelves up. They are very tenacious of life, and will live for a fortnight after receiving ſuch wounds as would immediately deſtroy any other animal.

Pennant, ibid. The Kamtſchatkans take them by harpooning, for they never land on their ſhore. To the harpoon is faſtened a long line, by which they draw the animal to the boat after it is ſpent with fatigue; but in the chaſe, the hunters are very fearful of too near an approach, leaſt the animal ſhould faſten on, and ſink their veſſel. Phoca.

The uſes of them are not great. The fleſh of the old males is rank and nauſeous; that of the females is ſaid to reſemble lamb; of the young ones roaſted, a ſucking pig. The ſkins of the young, cut out of the bellies of the dams, are eſteemed for clothing, and are ſold for about three ſhillings and fourpence each; thoſe of the old for only four ſhillings.

Their remigration is in the month of September, when they depart exceſſively lean, and take their young with them. On their return, they again paſs near the ſame parts of Kamtſchatka which they did in the ſpring. Their winter retreats are quite unknown; it is probable that they are the iſlands between Kurili and Japan, of which we have ſome brief accounts, under the name of *Compagnie Land*, *States Land*, and *Jeſo Gaſima*, which were diſcovered by Martin Uriel in 1642. It is certain, that by his account the natives employed themſelves in the capture of ſeals. Sailors do not give themſelves the trouble of obſerving the nice diſtinction of ſpecific marks; we are therefore at liberty to conjecture thoſe which he ſaw to be our animals, eſpecially as we can fix on no more convenient place for their winter quarters. They arrive along the ſhores of the Kurili iſlands, and part of thoſe of Kamtſchatka, from the ſouth. They land and inhabit only the weſtern ſide of Bering's iſle which faces Kamtſchatka; and when they return in September, their route is due ſouth, pointing towards the diſcoveries of Uriel. Had they migrated from the ſouth-eaſt as well as the ſouth-weſt, every iſle, and every ſide of every iſle, would have been filled with them; nor ſhould we have found (as we do) ſuch a conſtant and local reſidence.

2. The leonina, ſea-lion, or bottlenoſe, is found near the ſouth pole. One variety of this ſpecies is deſcribed at ſome length by the publiſher of Anſon's voyage. However, according to others who have written on this ſubject, the name of *ſea-lion* belongs not ſo properly to this as to another, which has a mane like a true lion. Of theſe we have the following account from Pernety's Hiſtorical Journal. "The hair that covers the back part of the head, neck, and ſhoulders, is at leaſt as long as the hair of a goat. It gives this amphibious animal an air of reſemblance to the common lion of the foreſt, excepting the difference of ſize. The ſea-lions of the kind I ſpeak of are 25 feet in length, and from 19 to 20 in their greateſt circumference. In other reſpects they reſemble the common ſea-lions. Thoſe of the ſmall kind have a head reſembling a maſtiff's, with cloſe cropt ears.

"The teeth of the ſea-lions which have manes, are much larger and more ſolid than thoſe of the reſt. In theſe, all the teeth which are inſerted into the jaw-bone are hollow. They have only four large ones, two in the lower and two in the upper jaw. The reſt are not even ſo large as thoſe of a horſe. I brought home one belonging to the true ſea-lion, which is at leaſt three inches in diameter, and ſeven in length, though not one of the largeſt. We counted 22 of the ſame ſort in the jaw-bone of one of theſe lions, where five or ſix were wanting. They were entirely ſolid, and projected ſcarce more than an inch, or an inch and

Phoca. a half beyond their ſockets. They are nearly equal in ſolidity to flint, and are of a dazzling white. Several of our ſeamen took them for white flints when they found them upon the ſhore. I could not even perſuade them that they were not real flints, except by rubbing them againſt each other, or breaking ſome pieces off, to make them ſenſible that they exhaled the ſame ſmell as bones and ivory do when they are rubbed or ſcraped. Phoca.

"Theſe ſea-lions that have manes are not more miſchievous or formidable than the others. They are equally unwieldy and heavy in their motions; and are rather diſpoſed to avoid than to fall upon thoſe who attack them. Both kinds live upon fiſh and water-fowl, which they catch by ſurpriſe. They bring forth and ſuckle their young ones among the corn flags, where they retire at night, and continue to give them ſuck till they are large enough to go to ſea. In the evening you ſee them aſſembling in herds upon the ſhore, and calling their dams in cries ſo much like lambs, calves, and goats, that, unleſs appriſed of it, you would eaſily be deceived. The tongue of theſe animals is very good eating: we preferred it to that of an ox or calf. For a trial we cut off the tip of the tongue hanging out of the mouth of one of theſe lions which was juſt killed. About 16 or 18 of us eat each a pretty large piece, and we all thought it ſo good, that we regretted we could not eat more of it.

"It is ſaid that their fleſh is not abſolutely diſagreeable. I have not taſted it: but the oil which is extracted from their greaſe is of great uſe. This oil is extracted two ways; either by cutting the fat in pieces, and melting it in large cauldrons upon the fire; or by cutting it in the ſame manner upon hurdles, or pieces of board, and expoſing them to the ſun, or only to the air: this greaſe diſſolves of itſelf, and runs into veſſels placed underneath to receive it.—Some of our ſeamen pretended, that this laſt ſort of oil, when it is freſh, is very good for kitchen uſes: this, as well as the other, is commonly uſed for dreſſing leather for veſſels, and for lamps. It is preferred to that of the whale: it is always clear, and leaves no ſediment.

"The ſkins of the ſea-lions are uſed chiefly in making portmanteaus, and in covering trunks. When they are tanned, they have a grain almoſt like Morocco. They are not ſo fine, but are leſs liable to tear, and keep freſh a longer time. They make good ſhoes and boots, which, when well ſeaſoned, are water-proof.

"One day Mr Guyot and ſome others brought on board five ſea lioneſſes. They were about ſeven feet long, and three and a half in circumference, tho' their inteſtines were drawn. Theſe gentlemen had landed on a ſmall iſland, where they found a prodigious number of theſe animals, and killed eight or nine hundred of them with ſticks. No other weapon is neceſſary on theſe occaſions. A ſingle blow with a bludgeon, three feet or three feet and a half long, almoſt full at the noſe of theſe animals, knocks them down, and kills them on the ſpot.

"This is not altogether the caſe with the males: their ſize is prodigious. Our gentlemen encountered two of them for a long time, with the ſame weapons, without being able to overcome them. They lodged three balls in the throat of one while he opened his mouth to defend himſelf, and three muſket-ſhot in his body. The blood guſhed from his wounds like wine from a tap. However, he crawled into the water and diſappeared. A ſailor attacked the other, and engaged him for a long time, ſtriking him on the head with a bludgeon, without being able to knock him down: the ſailor fell down very near his antagoniſt, but had the dexterity to recover himſelf at the inſtant the lion was going to gorge him. Had he once ſeized him, the man would infallibly have been loſt: the animal would have carried him into the water as they uſually do their prey, and there feaſted upon him. In his retreat to the ſea this animal ſeized a pinguin, and devoured him inſtantaneouſly."

Mr Pennant deſcribes three ſeals of different ſpecies, which are called *ſea-lions*, viz. the *phoca leonina*, or hooded ſeal; the *phoca leonina*, or bottlenoſe; and the *beſtia marina*, or leonine ſeal. He differs in ſome particulars from the author juſt quoted; and ſuch of our readers as deſire to know theſe differences, we refer to his works.

3. The vitulina, ſea-calf, or common ſeal, inhabits the European ocean. It has a ſmooth head without external ears; and the common length is from five to ſix feet. The fore-legs are deeply immerſed in the ſkin of the body: the hind-legs are placed in ſuch a manner as to point directly backwards: every foot is divided into five toes; and each of thoſe connected by a ſtrong and broad web, covered on both ſides with ſhort hair. The toes are furniſhed with ſtrong claws, well adapted to aſſiſt the animal in climbing the rocks it baſks on: the claws on the hind-feet are ſlender and ſtraight; except at the ends, which are a little incurvated. The head and noſe are broad and flat, like thoſe of the otter; the neck ſhort and thick; the eyes large and black; in lieu of external ears, it has two ſmall orifices: the noſtrils are oblong: on each ſide the noſe are ſeveral long ſtiff hairs: and above each eye are a few of the ſame kind. The form of the tongue is ſo ſingular, that were other notes wanting, that alone would diſtinguiſh it from all other quadrupeds; being forked, or ſlit at the end. The cutting teeth are ſingular in reſpect to their number, being ſix in the upper jaw, and only four in the lower. It has two canine teeth above and below, and on each ſide of the jaw five grinders; the total 34. The whole animal is covered with ſhort hair, very cloſely ſet together: the colour of that on the body is generally duſky, ſpotted irregularly with white; on the belly white: but ſeals vary greatly in their marks and colours, and ſome have been found entirely white.

The ſeal is common on moſt of the rocky ſhores of Great Britain and Ireland, eſpecially on the northern coaſts: in Wales, it frequents the coaſts of Caernarvonſhire and Angleſey. They inhabit all the European ſeas, even to the extreme north; are found far within the arctic circle, in the ſeas both of Europe and Aſia, and are even continued to thoſe of Kamtſchatka*. It preys entirely on fiſh, and never moleſts the ſea-fowl: for numbers of each are often ſeen floating on the waves, as if in company. Seals eat their prey beneath the water; and in caſe they are devouring any very oily fiſh, the place is known by a certain ſmoothneſs of the waves immediately above. The

* *Stellar. in Nov. Com. Petrop.* ii. 290.

Phoca. power of oil in ſtilling the waves excited by a ſtorm is mentioned by Pliny: the moderns have made the experiment with ſucceſs; and thereby made one advance towards eradicating the vulgar prejudices againſt that great and elegant writer.

Seals are excellent ſwimmers, and ready divers; and are very bold when in the ſea, ſwimming careleſsly enough about boats: their dens or lodgments are in hollow rocks or caverns near the ſea, but out of the reach of the tide: in the ſummer they will come out of the water, to baſk or ſleep in the ſun on the top of large ſtones or ſhivers of rocks; and that is the opportunity our countrymen take of ſhooting them: if they chance to eſcape, they haſten towards their proper element, ſlinging ſtones and dirt behind them as they ſcramble along; at the ſame time expreſſing their fears by piteous moans: but if they happen to be overtaken, they will make a vigorous defence with their feet and teeth till they are killed. They are taken for the ſake of their ſkins, and for the oil their fat yields: the former ſell for 4s. or 4s. 6d. a-piece; which, when dreſſed, are very uſeful in covering trunks, making waiſtcoats, ſhot-pouches, and ſeveral other conveniences. We remember ſome years ago to have ſeen a young ſeal in ſome degree domeſticated. It was taken at a little diſtance from the ſea, and was generally kept in a veſſel full of ſalt water; but ſometimes it was allowed to crawl about the houſe, and even to approach the fire. Its natural food was regularly procured for it, and it was taken to the ſea every day and thrown in from a boat. It uſed to ſwim after the boat, and always allowed itſelf to be taken back. It lived thus for ſeveral weeks; and we doubt not would have lived much longer had it not been ſometimes too roughly uſed by the boys who took it to and from the ſea.

The fleſh of theſe animals, and even of porpoiſes, formerly found a place at the tables of the great; as appears from the bill of fare of that vaſt feaſt that Archbiſhop Nevill gave in the reign of Edward IV. in which is ſeen that ſeveral were provided on the occaſion. They couple about April, on large rocks or ſmall iſlands not remote from the ſhore; and bring forth in thoſe vaſt caverns that are frequent on our coaſts: they commonly bring two at a time, which in their infant ſtate are covered with a whitiſh down or woolly ſubſtance. The ſeal hunters in Caithneſs ſay, that their growth is ſo ſudden, that in nine tides from their birth (108 hours) they will become as active as their parents. On the coaſt of that country are immenſe caverns opening into the ſea, and running ſome hundreds of yards beneath the land. Theſe are the reſort of ſeals in the breeding time, where they continue till their young are old enough to go to ſea, which is in about ſix or ſeven weeks. The firſt of theſe caves is near the Ord, the laſt near Thrumſter: their entrance is ſo narrow as only to admit a boat; their inſide very ſpacious and lofty. In the mouth of October, or the beginning of November, the ſeal-hunters enter the mouth of the caverns about midnight, and rowing up as far as they can, they land; each of them being provided with a bludgeon, and properly ſtationed, they light their torches, and make a great noiſe, which brings down the ſeals from the farther end in a confuſed body with fearful ſhrieks and cries: at firſt the men are obliged to give way for fear of being overborne; but when the firſt crowd is paſt, they kill as many as ſtraggle behind, chiefly the young, by ſtriking them on the noſe; a very ſlight blow on that part diſpatches them. When the work is over, they drag the ſeals to the boat, which two men are left to guard. This is a moſt hazardous employment; for ſhould their torches go out, or the wind blow hard from ſea during their continuance in the cave, their lives are loſt. The young ſeals of ſix weeks age yield more oil than their emaciated dams: above eight gallons have been got from a ſingle whelp, which ſells from 6d. to 9d. per gallon; the ſkins from 6d. to 1s. each. Phoca.

The natural hiſtory of this animal may be further elucidated by the following extracts from a letter of the reverend Dr William Borlaſe, dated October the 24th 1763. "The ſeals are ſeen in the greateſt plenty on the ſhores of Cornwall in the months of May, June, and July. They are of different ſizes; ſome as large as a cow, and from that downwards to a ſmall calf. They feed on moſt ſorts of fiſh which they can maſter; and are ſeen ſearching for their prey near ſhore, where the whilling fiſh, wraws, and polacks, reſort. They are very ſwift in their proper depth of water, dive like a ſhot, and in a trice riſe at 50 yards diſtance; ſo that weaker fiſhes cannot avoid their tyranny except in ſhallow water. A perſon of the pariſh of Sennan ſaw not long ſince a ſeal in purſuit of a mullet (that ſtrong and ſwift fiſh); the ſeal turned it to and fro in deep water, as a gre-hound does a hare: the mullet at laſt found it had no way to eſcape, but by running into ſhoal water: the ſeal purſued; and the former, to get more ſurely out of danger, threw itſelf on its ſide, by which means it darted into ſhoaler water than it could have ſwam in with the depth of its paunch and fins, and ſo eſcaped. The ſeal brings her young about the beginning of autumn: our fiſhermen have ſeen two ſucking their dam at the ſame time, as ſhe ſtood in the ſea in a perpendicular poſition. Their head in ſwimming is always above water, more ſo than that of a dog. They ſleep on rocks ſurrounded by the ſea, or on the leſs acceſſible parts of our cliffs left dry by the ebb of the tide; and if diſturbed by any thing, take care to tumble over the rocks into the ſea. They are extremely watchful, and never ſleep long without moving; ſeldom longer than a minute; then raiſe their heads, and if they hear or ſee nothing more than ordinary, lie down again, and ſo on, raiſing their heads a little and reclining them alternately in about a minute's time. Nature ſeems to have given them this precaution, as being unprovided with auricles or external ears; and conſequently not hearing very quick, nor from any great diſtance." Pennant's British Zoology.

Theſe animals are ſo very uſeful to the inhabitants of Greenland and other arctic people, that they may be called their flocks. We cannot give a better account of theſe uſes than in the words of Mr Crantz, who was long reſident in thoſe northern regions.

"Seals (ſays he) are more needful to them than ſheep are to us, though they furniſh us with food and raiment; or than the cocoa-tree is to the Indians, although that preſents them not only with meat to eat, and covering for their bodies, but alſo houſes to dwell in, and boats to ſail in, ſo that in caſe of neceſſity they could live ſolely from it. The ſeals fleſh (together with the rein-deer, which is already grown pretty ſcarce)

Phoca. scarce) supplies the natives with their most palatable and substantial food. Their fat furnishes them with oil for lamp-light, chamber and kitchen fire; and whoever sees their habitations, presently finds, that if they even had a superfluity of wood, it would not do, they can use nothing but train in them. They also mollify their dry food, mollly fish, in the train; and finally, they barter it for all kinds of necessaries with the factor. They can sew better with fibres of the seals sinews than with thread or silk. Of the skins of the entrails they make their windows, curtains for their tents, shirts, and part of the bladders they use at their harpoons; and they make train bottles of the maw. Formerly, for want of iron, they made all manner of instruments and working tools of their bones. Neither is the blood wasted, but boiled with other ingredients, and eaten as soup. Of the skin of the seal they stand in the greatest need; for, supposing the skins of rein-deer and birds would furnish them with competent clothing for their bodies, and coverings for their beds; and their flesh, together with fish, with sufficient food; and provided they could dress their meat with wood, and also new-model their house keeping, so as to have light, and keep themselves warm with it too; yet without the seals-skins they would not be in a capacity of acquiring these same rein deer, fowls, fishes, and wood; because they must cover over with seal-skin both their large and small boats in which they travel and seek their provision. They must also cut their thongs or straps out of them, make the bladders for their harpoons, and cover their tents with them; without which they could not subsist in summer.

"Therefore no man can pass for a right Greenlander who cannot catch seals. This is the ultimate end they aspire at, in all their device and labour from their childhood up. It is the only art (and in truth a difficult and dangerous one it is) to which they are trained from their infancy; by which they maintain themselves, make themselves agreeable to others, and become beneficial members of the community *.

* *Hist. Greenl.* i. 130.

"The Greenlanders have three ways of catching seals: either singly, with the bladder; or in company, by the clapper-hunt; or in the winter on the ice: whereto may be added the shooting them with a gun.

"The principal and most common way is the taking them with the bladder. When the Greenlander sets out equipped, and spies a seal, he tries to surprise it unawares, with the wind and sun in his back, that he may not be heard or seen by it. He tries to conceal himself behind a wave, and makes hastily but softly up to it, till he comes within four, five, or six fathom of it; meanwhile he takes the utmost care that the harpoon, line, and bladder, lie in proper order. Then he takes hold of the oar with his left hand, and the harpoon with his right by the hand-board, and so away he throws it at the seal, in such a manner that the whole dart flies from the hand-board and leaves that in his hand. If the harpoon hits the mark, and buries itself deeper than the barbs, it will directly disengage itself from the bone joint, and that from the shaft; and also unwind the string from its lodge on the kajak. The moment the seal is pierced, the Greenlander must throw the bladder, tied to the end of the string, into the water, on the same side as the seal runs and dives; for that he does instantly like a dart. Then the Greenlander goes and takes up the shaft swimming on the water, and lays it in its place. The seal often drags the bladder with it under water, tho' it is a considerable impediment, on account of its great bigness; but it so wearies itself out with it, that it must come up again in about a quarter of an hour to take breath. The Greenlander hastens to the spot where he sees the bladder rise up, and smites the seal as soon as it appears with a great lance. This lance always comes out of its body again; but he throws it at the creature afresh every time it comes up till it is quite spent. Then he runs the little lance into it, and kills it outright, but stops up the wound directly to preserve the blood; and lastly, he blows it up, like a bladder, betwixt skin and flesh, to put it into a better capacity of swimming after him; for which purpose he fastens it to the left side of his kajak or boat. Phoca.

"In this exercise the Greenlander is exposed to the most and greatest danger of his life; which is probably the reason that they call this hunt or fishery *kamavock*, i. e. "the extinction," *viz.* of life. For if the line should entangle itself, as it easily may, in its sudden and violent motion; or if it should catch hold of the kajak, or should wind itself round the oar, or the hand, or even the neck, as it sometimes does in windy weather; or if the seal should turn suddenly to the other side of the boat, it cannot be otherwise than that the kajak must be overturned by the string, and drawn down under water. On such desperate occasions the poor Greenlander stands in need of every possible art to disentangle himself from the string, and to raise himself up from under the water several times successively; for he will continually be overturning till he has quite disengaged himself from the line. Nay, when he imagines himself to be out of all danger, and comes too near the dying seal, it may still bite him in the face or hand; and a female seal that has young, instead of flying the field, will sometimes fly at the Greenlander in the most vehement rage, and do him a mischief, or bite a hole in his kajak that he must sink.

"In this way, singly, they can kill none but the careless stupid seal called *attarsoak*. Several in company must pursue the cautious kassigiak by the clapper-hunt. In the same manner they also surround and kill the attarsoit in great numbers at certain seasons of the year; for in autumn they retire into the creeks or inlets in stormy weather, as in the Nepiset sound in Ball's river, between the main land and the island Kangek, which is full two leagues long, but very narrow. There the Greenlanders cut off their retreat, and frighten them under water by shouting, clapping, and throwing stones; but as they must come up again continually to draw breath, then they persecute them again till they are tired, and at last are obliged to stay so long above water that they surround them, and kill them with a kind of dart for the purpose. During this hunt we have a fine opportunity to see the agility of the Greenlanders, or, if I may call it so, their hussar-like manœuvres. When the seal rises out of the water, they all fly upon it as if they had wings, with a desperate noise; the poor creature is forced to dive again directly; and the moment he does they disperse

Phoca. perſe again as faſt as they came, and every one gives heed to his poſt to ſee where it will ſtart up again; which is an uncertain thing, and is commonly three quarters of a mile from the former ſpot. If a ſeal has a good broad water, three or four leagues each way, it can keep the ſportſmen in play for a couple of hours before it is ſo ſpent that they can ſurround and kill it. If the ſeal in its fright betakes itſelf to the land for a retreat, it is welcomed with ſticks and ſtones by the women and children, and preſently pierced by the men in the rear. This is a very lively and a very profitable diverſion for the Greenlanders, for many times one man will have eight or ten ſeals for his ſhare.

"The third method of killing ſeals upon the ice is moſtly practiſed in Diſko, where the bays are frozen over in the winter. There are ſeveral ways of proceeding. The ſeals themſelves make ſometimes holes in the ice, where they come and draw breath; near ſuch a hole a Greenlander ſeats himſelf on a ſtool, putting his feet on a lower one to keep them from the cold. Now when the ſeal comes and puts its noſe to the hole, he pierces it inſtantly with his harpoon; then breaks the hole larger, and draws it out and kills it quite. Or a Greenlander lays himſelf upon his belly on a kind of a ſledge, near other holes, where the ſeals come out upon the ice to baſk themſelves in the ſun. Near this great hole they make a little one, and another Greenlander puts a harpoon into it with a very long ſhaft or pole. He that lies upon the ice looks into the great hole, till he ſees a ſeal coming under the harpoon; then he gives the other the ſignal, who runs the ſeal through with all his might.

"If the Greenlander ſees a ſeal lying near its hole upon the ice, he ſlides along upon his belly towards it, wags his head, and grunts like a ſeal; and the poor ſeal, thinking it is one of its innocent companions, lets him come near enough to pierce it with his long dart. When the current wears a great hole in the ice in the ſpring, the Greenlanders plant themſelves all round it, till the ſeals come in droves to the brim to fetch breath, and then they kill them with their harpoons. Many alſo are killed on the ice while they lie ſleeping and ſnoring in the ſun."

To this long quotation, which we think both curious and intereſting, we ſhall ſubjoin the following obſervations of Mr Pennant, which are not leſs worthy of attention.

Arctic Zoology, v. 1.

"Nature (ſays this intelligent writer) has been ſo niggardly in providing variety of proviſion for the Greenlanders, that they are neceſſitated to have recourſe to ſuch which is offered to them with a liberal hand. The Kamtſchatkan nations, which enjoy ſeveral animals, as well as a great and abundant choice of fiſh, are ſo enamoured with the taſte of the fat of ſeals, that they can make no feaſt without making it one of the diſhes. Of that both Ruſſians and Kamtſchatkans make their candles. The latter eat the fleſh boiled, or elſe dried in the ſun. If they have a great quantity, they preſerve it in the following manner:

"They dig a pit of a requiſite depth, and pave it with ſtones; then fill it with wood, and ſet it on fire ſo as to heat the pit to the warmth of a ſtove. They then collect all the cinders into a heap. They ſtrew the bottom with the green wood of alder, on which they place ſeparately the fleſh and the fat, and put between every layer branches of the ſame tree; when the pit is filled they cover it with ſods, ſo that the vapour cannot eſcape. After ſome hours they take out both fat and fleſh, and keep it for winter's proviſions, and they may be preſerved a whole year without ſpoiling. Phoca.

"The Kamtſchatkans have a moſt ſingular ceremony. After they take the fleſh from the heads of the ſeals, they bring a veſſel in form of a canoe, and fling into it all the ſkulls, crowned with certain herbs, and place them on the ground. A certain perſon enters the habitation with a ſack filled with *tonchitche*, ſweet herbs, and a little of the bark of willow. Two of the natives then roll a great ſtone towards the door, and cover it with pebbles; two others take the ſweet herbs and diſpoſe them, tied in little packets. The great ſtone is to ſignify the ſea ſhore, the pebbles the waves, and the packets ſeals. They then bring three diſhes of a haſh called *tolkoucha*: of this they make little balls, in the middle of which they ſtick the packets of herbs: of the willow-bark they make a little canoe, and fill it with tolkoucha, and cover it with the ſack. After ſome time the two Kamtſchatkans, who had put the mimic ſeals into the tolkoucha, take the balls, and a veſſel reſembling a canoe, and draw it along the ſand as if it was on the ſea, to convince the real ſeals how agreeable it would be to them to come among the Kamtſchatkans, who have a ſea in their very jurts or dwellings. And this they imagine will induce the ſeals to ſuffer themſelves to be taken in great numbers. Various other ceremonies, equally ridiculous, are practiſed; in one of which they invoke the winds, which drive the ſeals on their ſhores, to be propitious.

"Beſides the uſes which are made of the fleſh and fat of ſeals, the ſkins of the largeſt are cut into ſoles for ſhoes. The women make their ſummer boots of the undreſſed ſkins, and wear them with the hair outmoſt. In a country which abounds ſo greatly in furs, very little more uſe is made of the ſkins of ſeals in the article of dreſs than what has been mentioned. But the Koriaks, the Oloutores, and Tchutſchi, form with the ſkins canoes and veſſels of different ſizes, ſome large enough to carry thirty people.

"Seals ſwarm on all the coaſts of Kamtſchatka, and will go up the rivers eighty verſts in purſuit of fiſh. The Tunguſi give the milk of theſe animals to their children inſtead of phyſic. The navigators obſerved abundance of ſeals about Bering's iſland, but that they decreaſed in numbers as they advanced towards the ſtraits; for where the walruſes abounded, the ſeals grew more and more ſcarce.

"I did not obſerve any ſeal-ſkin garments among thoſe brought over by the navigators, ſuch as one might have expected among the Eſquimaux of the high latitudes they viſited, and which are ſo much in uſe with thoſe of Hudſon's Bay and Labrador. That ſpecies of dreſs doubtleſsly was worn in the earlieſt times. Theſe people wanted their hiſtorians; but we are aſſured that the Maſſagetæ clothed themſelves in the ſkins of ſeals. They, according to D'Anville, inhabited the country to the eaſt of the Caſpian ſea, and the lake Aral, both of which waters abound with ſeals.

"Seals are now become a great article of commerce. The oil from the vaſt whales is no longer equal to the demand for ſupplying the magnificent profuſion of

Phoca. lamps in and round our capital. The chafe of thefe animals is redoubled for that purpofe; and the fkins, properly tanned, are in confiderable ufe in the manufactory of boots and fhoes."

4. The phoca barbata, or great feal, has long white whifkers with curled points. The back is arched; hair black, very deciduous, and very thinly difperfed over a thick fkin, which is almoft naked in fummer. The teeth of this fpecies are like thofe of the common feal; the fore-feet are like the human hand, the middle toe being the longeft and the thumb fhort. They are upwards of 12 feet long.

The inhabitants of Greenland cut out of the fkin of this fpecies thongs and lines, a finger-thick, for the feal fifhery. Its flefh is as white as veal, and is efteemed the moft delicate of any. They produce plenty of lard, but very little oil. The fkins of the young are fometimes ufed to lie on.—It inhabits the high fea about Greenland, is very timid, and commonly refts on the floating ice. It breeds about the month of March, and brings forth a fingle young on the ice, generally among the iflands; for then it approaches a little nearer to the land. The great old ones fwim very flowly.

On the northern coaft of Scotland is found a feal twelve feet long. A young one, feven feet and a half long, was fhown in London fome years ago, which was fo far from maturity as to have fcarcely any teeth *: yet the common feals have them complete before they attain the fize of fix feet, their utmoft growth.

A fpecies larger than an ox was found in the Kamtfchatkan feas from 56 to 64 north latitude, called by the natives *lachtak* †. They weighed 800 pounds, and were eaten by Bering's crew; but their flefh was very loathfome ‡. The cubs are entirely black.

Steller has given accounts of other feals found in thofe wild feas; but his defcriptions are fo very imperfect as to render it impoffible to afcertain the fpecies. He fpeaks in his MSS. of a middle fized kind, wholly and moft elegantly fpotted; of another which is black with brown fpots, having the belly of a yellowifh white, and as large as a yearling ox. He mentions a third fpecies, black, and with a particular formation of the hinder legs; and a fourth of a yellowifh colour, with a great circle on it of the colour of cherries ||.

5. The phoca fœtida, or rough feal, is diftinguifhed by a fhort nofe and fhort round head; a body almoft elliptical, covered with lard almoft to the hind feet. This fpecies feldom if ever exceeds four feet in length. Their hairs are clofely fet together, foft, long, and fomewhat erect, intermixed with curled. They are of a dufky colour, mixed with white, which fometimes varies to white, with a dufky dorfal line.

This fpecies never frequents the high feas, but keeps on the fixed ice in the remote bays near the frozen land; and when old never forfakes its haunts. They couple in June, and bring forth in January on the fixed ice, its proper element. In that cold fituation they have a hole for the benefit of fifhing; near which they generally remain folitary, being rarely found in pairs. They are very incautious, and often fleep on the furface of the water, by which means they become an eafy prey to the eagle. They feed on fmall fifh, fhrimps, &c. The fkin, tendons, and lard, are ufed in the fame way with thofe of other feals. The flefh is red and fœtid, efpecially in males, which is naufeated even by the inhabitants of Greenland. Phoca Phocæa.

The feal-hunters in Newfoundland have a larger kind, which they call the *fquare phipper*, and which weighs 500 pounds. Its coat is like that of a water-dog; fo that it appears by the length of its hair to be allied to this fpecies; but the vaft difference in fize admits not of certainty in this refpect.

6. The phoca leporina, or leporine feal, has hair of a dirty white colour, tinged with yellow, but never fpotted. The hairs are erect, interwoven, and foft like thofe of a hare, efpecially in the young. The head is long; the upper lip fwelling and thick; the whifkers very ftrong and very thick, ranged in 15 rows, covering the whole front of the lip, fo that it appears bearded; the eyes are blue, and the pupil of them black; the teeth are ftrong; the fore-feet are fhort; the membranes of the hind feet are even and not waved; the tail is fhort and thick, it being four inches two lines in length; the cubs are of a milk white colour. The length of the fpecies is about fix feet fix inches, and the circumference where greateft five feet two.

This fpecies inhabits the White Sea in the fummer time, and afcends and defcends the mouths of rivers with the tide in queft of prey. It is likewife found on the coafts of Iceland, and within the polar circle from Spitzbergen to Tchutki Nofs, and from thence fouthward about Kamtfchatka.

There are feveral other fpecies of this genus, and a variety of curious particulars refpecting them, which our limits permit us not to give. Such of our readers, however, as wifh for further information on this fubject, will find themfelves amply gratified by a careful perufal of what Mr Pennant has written on the fubject, from whofe labours we have extracted much of our article. See his *Hiftory of Quadrupeds*, Vol. II. p. 518——536. his *Arctic Zoology*, Vol. I. p. 151——177. and his *Britifh Zoology*, as alfo the feveral authors whofe works he quotes.

PHOCÆA, the laft town of Ionia, (Mela, Pliny); of Æolis, (Ptolemy), becaufe fituated on the right or north fide of the river Hermus, which he makes the boundary of Æolis to the fouth. It ftood far in the land, on a bay or arm of the fea; had two very fafe harbours, the one called *Lampter* the other *Nauftathmos*, (Livy). It was a colony of Ionians, fituated in the territory of Æolis, (Herodotus). Maffilia in Gaul was again a colony from it. *Phocæenfes*, the people, (Livy); *Phocaicus*, the epithet, (Lucan); applied to *Marfeilles*. It was one of the 12 cities which aflembled in the panionium or general council of Ionia.

Some writers tell us, that while the foundations of this city were laying, there appeared near the fhore a great fhoal of fea-calves; whence it was called *Phocæa*, the word *phoca* fignifying in Greek a *fea-calf*. Ptolemy, who makes the river Hermus the boundary between Æolia and Ionia, places Phocæa in Æolis; but all other geographers reckon it among the cities of Ionia. It ftood on the fea-coaft, between Cuma to the north, and Smyrna to the fouth, not far from the Hermus; and was, in former times, one of the moft wealthy and powerful cities of all Afia; but is now a poor

* *Phil. Tranf. Abr.* ix. 74 tab. v. xlvii. 120.

† *Nov. Com. Petrop.* ii. 290.

‡ *Muller's Voy.*

|| *Dr Pallas, & Defcr. Kamtfchatka*, 420.

Ancient Univ. Hift. vol. vi.

Phocæa. poor beggarly village, though the ſee of a biſhop. The Phocæans were expert mariners, and the firſt among the Greeks that undertook long voyages; which they performed in galleys of fifty oars. As they applied themſelves to trade and navigation, they became acquainted pretty early with the coaſts and iſlands of Europe, where they are ſaid to have founded ſeveral cities, namely, Velia in Italy: Alalia, or rather Aleria, in Corſica; and Marſeilles in Gaul. Neither were they unacquainted with Spain; for Herodotus tells us, that, in the time of Cyrus the Great, the Phocæans arriving at Sarteſſus, a city in the Bay of Cadiz, were treated with extraordinary kindneſs by Arganthonius king of that country; who, hearing that they were under no ſmall apprehenſion of the growing power of Cyrus, invited them to leave Ionia, and ſettle in what part of his kingdom they pleaſed. The Phocæans could not be prevailed upon to forſake their country; but accepted a large ſum of money, which that prince generouſly preſented them with, to defray the expence of building a ſtrong wall round their city. The wall they built on their return; but it was unable to reſiſt the mighty power of Cyrus, whoſe general Harpagus, inveſting the city with a numerous army, ſoon reduced it to the utmoſt extremities. The Phocæans, having no hopes of any ſuccour, offered to capitulate; but the conditions offered by Harpagus ſeeming ſevere, they begged he would allow them three days to deliberate; and, in the mean time, withdraw his forces. Harpagus, though not ignorant of their deſign, complied with their requeſt. The Phocæans, taking advantage of this condeſcenſion, put their wives, children, and all their moſt valuable effects, on board ſeveral veſſels which they had ready equipped, and conveyed them ſafe to the iſland of Chios, leaving the Perſians in poſſeſſion of empty houſes. Their deſign was to purchaſe the Œneſſian iſlands, which belonged to the Chians, and ſettle there. But the Chians not caring to have them ſo near, leſt they ſhould engroſs all the trade to themſelves, as they were a ſea-faring people, they put to ſea again; and, having taken Phocæa, their native country, by ſurpriſe, put all the Perſians they found in it to the ſword. They went to Corſica; great part of them however returned very ſoon, as did the reſt alſo in a few years. They then lived in ſubjection either to the Perſians, or tyrants of their own. Among the latter we find mention made of Laodamus, who attended Darius Hyſtaſpis in his expedition againſt the Scythians; and of Dionyſius, who, joining Ariſtagoras, tyrant of Miletus, and chief author of the Ionian rebellion, retired, after the defeat of his countrymen, to Phœnicia, where he made an immenſe booty, ſeizing on all the ſhips he met with trading to that country. From Phœnicia he ſailed to Sicily, where he committed great depredations on the Carthaginians and Tuſcans; but is ſaid never to have moleſted the Greeks.

In the Roman times the city of Phocæa ſided with Antiochus the Great; whereupon it was beſieged, taken, and plundered, by the Roman general; but allowed to be governed by its own laws. In the war which Ariſtonicus brother to Attalus, king of Pergamus, raiſed againſt the Romans, they aſſiſted the former to the utmoſt of their power; a circumſtance which ſo diſpleaſed the ſenate, that they commanded the town to be demoliſhed, and the whole race of the Phocæans to be utterly rooted out. This ſevere ſentence would Phocas. have been put in execution, had not the Maſſilienſes, a Phocæan colony, interpoſed, and, with much difficulty, aſſuaged the anger of the ſenate. Pompey declared Phocæa a free city, and reſtored the inhabitants to all the privileges they had ever enjoyed; whence, under the firſt emperors, it was reckoned one of the moſt flouriſhing cities of all Aſia Minor. This is all we have been able to collect from the ancients touching the particular hiſtory of Phocæa.

PHOCAS, a Roman centurion, was raiſed to the dignity of emperor by the army, and was crowned at Conſtantinople about the year 603. The emperor Mauritius, who was thus deſerted both by the army and the people, fled to Chalcedon with his five children, whom Phocas cauſed to be inhumanly murdered before his eyes, and then he murdered Mauritius himſelf, his brother, and ſeveral other perſons who were attached to that family.

Phocas, thus proclaimed and acknowledged at Conſtantinople, ſent, according to cuſtom, his own image and that of his wife Leontia to Rome, where they were received with loud acclamations, the people there being incenſed againſt Mauritius on account of the cruel exactions of the exarchs, and his other miniſters in Italy. Gregory, ſurnamed the Great, then biſhop of Rome, cauſed the images to be lodged in the oratory of the martyr Cæſarius, and wrote letters to the new emperor, congratulating him upon his advancement to the throne, which he ſaid was effected by a particular providence, to deliver the people from the innumerable calamities and heavy oppreſſions under which they had long groaned. Had we no other character of Phocas and Leontia but that which has been conveyed to us in Gregory's letters, we ſhould rank him amongſt the beſt princes mentioned in hiſtory; but all other writers paint him in quite different colours; and his actions, tranſmitted to us by ſeveral hiſtorians, evidently ſpeak him a moſt cruel and blood-thirſty tyrant. He was of middling ſtature, ſays Cedrenus, deformed, and of a terrible aſpect: his hair was red, his eye-brows met, and one of his cheeks was marked with a ſcar, which, when he was in a paſſion, grew black and frightful: he was greatly addicted to wine and women, blood-thirſty, inexorable, bold in ſpeech, a ſtranger to compaſſion, in his principles a heretic. He endeavoured, in the beginning of his reign, to gain the affections of the people by celebrating the Circenſian games with extraordinary pomp, and diſtributing on that occaſion large ſums amongſt the people; but finding that inſtead of applauding they reviled him as a drunkard, he ordered his guards to fall upon them. Some were killed, many wounded, and great numbers were dragged to priſons but the populace riſing, ſet them at liberty, and thenceforth conceived an irreconcileable averſion to the tyrant. *Ancient Univ. Hiſt.* v. 15.

As ſoon as the death of Mauritius was known, Narſes, who then commanded the troops quartered on the frontiers of Perſia, revolted. Phocas, however, managed matters ſo as to gain him over to his intereſt, and then treacherouſly and cruelly burnt him alive. He endeavoured to ſtrengthen his cauſe by reſpectable alliances; but his cruelty was ſuch as to render him generally hated, for he ſpared neither ſex nor age, and amongſt others he murdered Conſtantina the widow of Mauritius,

Phocas & Phocion.

Mauritius, and her daughters. Theſe cruelties were at length the cauſe of his downfall. He became univerſally hateful; and perſons in great authority near his perſon conſpired againſt him. This conſpiracy, however, was diſcovered, and the perſons concerned in it were all put to death. The following year, however, 610, he was overtaken by the fate he had ſo long deſerved.

Heraclius, the ſon of the governor of Africa, who bore the ſame name, taking upon him the title of emperor, and being acknowledged as ſuch by the people of Africa, ſailed from thence with a formidable fleet, and a powerful army on board, for Conſtantinople, while Nicetas marched thither by way of Alexandria and the Pentapolis. Heraclius ſteered his courſe to Abydus, where he was received with great demonſtrations of joy by ſeveral perſons of rank, who had been baniſhed by Phocas. From Abydus he ſailed to Conſtantinople, where he engaged and utterly defeated the tyrant's fleet. Phocas took refuge in the palace; but one Photinus, whoſe wife he had formerly debauched, purſuing him with a party of ſoldiers, forced the gates, dragged the cowardly emperor from the throne, and having ſtripped him of the imperial robes, and clothed him with a black veſt, carried him in chains to Heraclius, who commanded firſt his hands and feet, then his arms, and at laſt his head, to be cut off: the remaining part of his body was delivered up to the ſoldiers, who burnt it in the forum. We are told, that Heraclius having reproached him with his evil adminiſtration, he anſwered, with great calmneſs, "It is incumbent upon you to govern better." Such was the end of this cruel tyrant, after he had reigned ſeven years and ſome months.

PHOCILIDES, a Greek poet and philoſopher of Miletus, flouriſhed about 540 years before the Chriſtian era. The poetical piece now extant, attributed to him, is not of his compoſition, but of another poet who lived in the reign of Adrian

PHOCION was a diſtinguiſhed Athenian general and orator in the time of Philip II. of Macedon. His character is thus deſcribed in the Ancient Univerſal Hiſtory. "He was too moderate to ſolicit command, nor did he promote wars that he might raiſe his authority by them; though, taken either as a ſoldier, orator, ſtateſman, or general, he was by far the moſt eminent Athenian of his time. As he was a moſt diſintereſted patriot, he could entertain no great affection for Philip: but as he perfectly well knew the diſpoſition of his countrymen, and how unlikely they were long to ſupport ſuch meaſures as were neceſſary to humble the Macedonian power, he did not expreſs himſelf vehemently, but choſe rather to cultivate the eſteem which on all occaſions Philip ſhowed for the ſtate of Athens, as a mean of preſerving her, when ſhe ſhould be reduced to that ſituation which he conceived they wanted virtue to prevent. From this character the reader will eaſily diſcern that Demoſthenes and he could not well agree. The former was always warm, his language copious, and his deſigns extenſive: and Phocion, on the other hand, was of a mild temper, delivered his opinion in very few words, and propoſed ſchemes at once neceſſary and eaſy to be effected. Yet he ſeldom or never concurred with the people, but ſpoke as poignantly againſt their vices as Demoſthenes himſelf; inſomuch that this orator once told him, 'The Athenians, Phocion, in ſome of their mad fits, will murder thee.' 'The ſame (anſwered he) may fall to thee, Demoſthenes, if ever they come to be ſober."

Ancient Univ. Hiſt. v. 5.

Phocion.

He was afterwards appointed to command the army which was ſent to aſſiſt the Byzantines againſt Philip, whom he obliged to return to his own dominions. This truly great man, whom (though extremely poor) no ſum could bribe to betray his country, and who at every riſk on all occaſions gave them ſound advice, was at length accuſed by his ungrateful countrymen. This event happened in the year before Chriſt 318. He was ſent to Athens by Polyperchon head of a faction in Macedonia, together with his friends, chained in carts, with this meſſage, "That though he was convinced they were traitors, yet he left them to be judged by the Athenians as a free people." Phocion demanded whether they intended to proceed againſt him by form of law; and ſome crying out that they would, Phocion demanded how that could be if they were not allowed a fair hearing? but perceiving, by the clamour of the people, that no ſuch thing was to be expected, he exclaimed, "As for myſelf, I confeſs the crime objected to me, and ſubmit to the judgment of the law; but conſider, O ye Athenians, what have theſe poor innocent men done that they ſhould be involved in the ſame calamity with me?" The people replied with great vociferation, "They are your accomplices, and that is enough." Then the decree was read, adjudging them all to death, viz. Phocion, Nicocles, Aheudippus, Agamon, and Pythocles; theſe were preſent: Demetrius, Phalereus, Callimedon, Charicles, and others, were condemned in their abſence. Some moved that Phocion might be tortured before he was put to death; nay, they were for bringing the rack into the aſſembly, and torturing him there. The majority, however, thought it enough if he was put to death, for which the decree was carried unanimouſly; ſome putting on garlands of flowers when they gave their votes. As he was going to execution, a perſon who was his intimate friend aſked him if he had any meſſage for his ſon? "Yes," replied Phocion; "tell him it is my laſt command that he forget how ill the Athenians treated his father."

The ſpleen of his enemies was not extinguiſhed with his life: they paſſed a decree whereby his corpſe was baniſhed the Athenian territories; they likewiſe forbad any Athenians to furniſh fire for his funeral pile. One Conopian took up the corpſe, and carried it beyond Eleuſina, where he borrowed ſome fire of a Megarian woman and burned it. A Megarian matron, who attended with her maid, raiſed on the place an honorary monument; and having gathered up the bones, carried them home, and buried them under her own hearth; praying at the ſame time thus to the Penates: "To you, O ye gods, guardians of this place, I commit the precious remains of the moſt excellent Phocion. Protect them, I beſeech you, from all inſults; and deliver them one day to be repoſited in the ſepulchre of his anceſtors, when the Athenians ſhall become wiſer." It was not long before this opportunity occurred. When the Athenians began to cool a little, and remember the

Phoc's

the many ſervices they had received from Phocion, they decreed him a ſtatue of braſs; ordered his bones to be brought back at the public expence; and decreed that his accuſers ſhould be put to death. Agnonides, who was principally concerned in that tragedy, ſuffered; but Epicurus and Demophilus, who were alſo accomplices in it, fled. However, Phocion's ſon met with them, and executed his revenge upon them; which was almoſt the only good action he ever performed, as he had a very ſmall ſhare of his father's abilities, and not any of his virtues. Such is the fickleneſs and ſuch the injuſtice of popular governments; failings which, if we are to judge from univerſal experience, are abſolutely inſeparable from them.

PHOCIS, (Demoſthenes, Strabo, Pauſanias); a country of Greece, contained between Bœotia to the eaſt and Locris to the weſt, but extending formerly from the Sinus Corinthiacus on the ſouth to the ſea of Eubœa on the north, and, according to Dionyſius, as far as Thermopylæ; but reduced afterwards to narrower bounds. *Phocenſes*, the people; *Phocicus*, the epithet, (Juſtin); *Bellum Phocicum*, the ſacred war which the Thebans and Philip of Macedon carried on againſt them for plundering the temple at Delphi; and by which Philip paved the way to the ſovereignty of all Greece, (Juſtin.) Its greateſt length was from north to ſouth, that is, from 38° 45′ to 39° 20′, or about 35 miles; but very narrow from eaſt to weſt, not extending to 30 miles, that is, from 23° 10′ to 23° 40′ at the wideſt, but about 23 miles towards the Corinthian bay, and much narrower ſtill towards the north. This country is generally allowed to have taken its name from Phocus the ſon of Ornytion, a native of Corinth; but having been ſoon after invaded by the Eginetæ, under the conduct of another Phocus, who was the ſon of Eacus king of Enopia, the memory of the firſt inſenſibly gave way to that of the ſecond.

Tacitus Univ. Hiſt. v. 5.

In Phocis there were many celebrated mountains, ſuch as Cythæron, Helicon, and Parnassus. The laſt two we have already noticed in the order of the alphabet. Cythæron was conſecrated to the muſes as well as the other two, and was conſequently much celebrated by the poets. Both it and Helicon contend with mount Parnaſſus for height and magnitude. There were no remarkable rivers in Phocis except Cephiſus, which runs from the foot of Parnaſſus northward, and empties itſelf in the Pindus, which was near the boundary of that kingdom. It had ſeveral very conſiderable cities; ſuch as Cyrra, Criſſa, and Antecyra, which, according to Ptolemy, were on the ſea coaſts; and Pythia, Delphi, Daulis, Elatia, Ergoſthenia, and Baulia, which were inland towns. Elatia was the largeſt and richeſt after Delphi.

Deucalion was king of that part of Phocis which lies about Parnaſſus, at the time that the Cecrops flouriſhed in Attica; but the Phocians afterwards formed themſelves into a commonwealth, to be governed by their general aſſemblies, the members of which were choſen from among themſelves, and were changed as often as occaſion required. Of the hiſtory of the Phocians but little is known till the time of the holy war, of which we have the following account in the Ancient Univerſal Hiſtory.

"The Phocians having preſumed to plough the territories of the city of Cyrra, conſecrated to the Delphic god, were ſummoned by the other Grecian ſtates before the court of the Amphictyons, where a conſiderable fine was impoſed upon them for their ſacrilege. They refuſed to pay it, on pretence that it was too large; and at the next aſſembly their dominions were adjudged confiſcated to the uſe of the temple. This ſecond ſentence exaſperated the Phocians ſtill more; who, at the inſtigation of one Philomelus, or, as he is called by Plutarch, Philomedes, ſeized upon the temple, plundered it of its treaſure, and held the ſacred depoſitum for a conſiderable time. This ſecond crime occaſioned another aſſembly of the Amphictyons, the reſult of which was a formal declaration of war againſt the Phocians. The quarrel being become more general, the ſeveral ſtates took part in it according to their inclinations or intereſt. Athens, Sparta, and ſome others of the Peloponneſians, declared for the Phocians; and the Thebans, Theſſalians, Locrians, and other neighbouring ſtates, againſt them. A war was commenced with great fury on both ſides, and ſtyled *the holy war*, which laſted ten years; during which the Phocians, having hired a number of foreign troops, made an obſtinate defence, and would in all probability have held out much longer had not Philip of Macedon given the finiſhing ſtroke to their total defeat and puniſhment. The war being ended, the grand council aſſembled again, and impoſed an annual fine of 60 talents upon the Phocians, to be paid to the temple, and continued till they had fully repaired the damage it had ſuſtained from them; and, till this reparation ſhould be made, they were excluded from dwelling in walled towns, and from having any vote in the grand aſſembly. They did not, however, continue long under this heavy ſentence: their known bravery made their aſſiſtance ſo neceſſary to the reſt, that they were glad to remit it; after which remiſſion they continued to behave with their uſual courage and reſolution, and ſoon obliterated their former guilt."

Phœnicia II.

We cannot finiſh this article without mentioning more particularly Daulis, rendered famous, not ſo much for its extent or richneſs, as for the ſtature and proweſs of its inhabitants; but ſtill more for the inhuman repaſt which was ſerved up to Tereus king of Thrace by the women of this city, by whom he was ſoon after murdered for the double injury he had done to his ſiſter-in-law Philomela, daughter of Pandion king of Athens. See Philomela.

PHŒBUS, one of the names given by ancient mythologiſts to the Sun, Sol, or Apollo. See Apollo.

PHŒNICIA, or more properly Phœnice, the ancient name of a country lying between the 34th and 36th degrees of north latitude; bounded by Syria on the north and eaſt, by Judæa on the ſouth, and by the Mediterranean on the weſt. Whence it borrowed its name is not abſolutely certain. Some derive it from one Phœnix; others from the Greek word *phœnix*, ſignifying a *palm* or *date*, as that tree remarkably abounded in this country. Some again ſuppoſe that Phœnice is originally a tranſlation of the Hebrew word *Edom*, from the Edomites who fled thither in the days of David. By the contraction of Canaan it was alſo called.

Antiq. Univ. Hiſt. v. ii.

Phœnicia. called *Chna*, and anciently *Rhabbothin* and *Colpitis* (A). The Jews commonly named it *Canaan*; though fome part of it, at leaft, they knew by the name of *Syrophœnice* (B). Bochart tells us that the moft probable etymology is *Phene Anak*, i. e. "the defcendants of Anak." Such were the names peculiar to this fmall country; though Phœnice was fometimes extended to all the maritime countries of Syria and Judæa, and Canaan to the Philiftines, and even to the Amalekites. On the contrary, thefe two names, and the reft, were moft generally fwallowed up by thofe of Paleftine and Syria (C).

There is fome difagreement among authors with refpect to the northern limits of this country. Ptolemy makes the river Eleutherus the boundary of Phœnice to the north; but Pliny, Mela, and Stephanus, place it in the ifland of Aradus, lying north of that river. Strabo obferves, that fome will have the river Eleutherus to be the boundary of Seleucis, on the fide of Phœnice and Cœlefyria. On the coaft of Phœnice, and fouth of the river Eleutherus, ftood the following cities: SIMYRA, Orthofia, TRIPOLIS, Botrys, Byblus, Palæbyblus, Berytus, SIDON, SAREPTA, TYRUS, Palætyrus.

Phœnice extended, according to Ptolemy, even beyond mount Carmelus; for that geographer places in Phœnice not only Ecdippa and Ptolemais, but Sycaminum and Dæra, which ftand fouth of that mountain. Thefe, however, properly fpeaking, belonged to Paleftine. We will not take upon us to mark out the bounds of the midland Phœnice. Ptolemy reckons in it the following towns: Arca, Palæbyblus (Old Byblus), Gabala, and Cæfaria Paniæ. This province was confiderably extended in the times of Chriftianity; when, being confidered as a province of Syria, it included not only Damafcus but Palmyra alfo.

The foil of this country is good, and productive of many neceffaries for food and clothing. The air is wholefome, and the climate agreeable. It is plentifully watered by fmall rivers; which, running down from mount Libanus, fometimes fwell to an immoderate degree, either increafed by the melting of the fnows on that mountain, or by heavy rains. Upon thefe occafions they overflow, to the great danger and hinderance of the traveller and damage of the country. Among thefe rivers is that of ADONIS.

It is univerfally allowed that the Phœnicians were Canaanites (D) by defcent: nothing is plainer or lefs contefted, and therefore it were time loft to prove it. We fhall only add, that their blood muft have been mixed with that of foreigners in procefs of time, as it happens in all trading places; and that many ftrange families muft have fettled among them, who could confequently lay no claim to this remote origin, how much foever they may have been called Phœnicians, and reckoned of the fame defcent with the ancient proprietors. Phœnicia.

The Phœnicians were governed by kings; and their territory, as fmall a flip as it was, included feveral kingdoms; namely, thofe of Sidon, Tyre, Aradus, Berytus, and Byblus. In this particular they imitated and adhered to the primitive government of their forefathers; who, like the other Canaanitea, were under many petty princes, to whom they allowed the fovereign dignity, referving to themfelves the natural rights and liberties of mankind. Of their civil laws we have no particular fyftem.

With regard to religion, the Phœnicians were the moft grofs and abominable idolaters. The Baal-berith, Baalzebub, Baalfamen, &c. mentioned in Scripture, were fome of the Phœnician gods; as were alfo the Moloch, Aftaroth, and Thammuz, mentioned in the facred writings.—The word *Baal*, in itfelf an appellative, was no doubt applied to the true God, until he rejected it on account of its being fo much profaned by the idolaters. The name was not appropriated to any particular deity among the idolatrous nations, but was common to many; however, it was generally imagined that one great God prefided over all the reft. Among the Phœnicians this deity was named *Baal-famen*; whom the Hebrews would have called *Baal fhemim*, or the God of heaven. In all probability this was alfo the principal Carthaginian deity, though his Punic name is unknown. We have many religious rites of the Carthaginians handed down to us by the Greek and Roman writers; but they all beftowed names of their own gods upon thofe of the Carthaginians, which leads us to a knowledge of the correfpondence between the characters of the Phœnician and European deities. The principal deity of Carthage, according to Diodorus Siculus, was Chronus or Saturn. The facrifices offered up to him were children of the beft families. Our author alfo tells us, that the Carthaginians had a brazen ftatue or coloffus of this god, the hands of which were extended in act to receive, and bent downwards in fuch a manner, that the child laid thereon

(A) This laft name is a tranflation of the firft. *Rabbotfen* is in Hebrew a *great gulph* or *bay*. From *rabbotfen*, by changing the Hebrew *tf* into the Greek *t*, comes *rabboten*; and, with a little variation, *rhabbothin*. Κολπος, *colpos*, is Greek alfo for a *bay* or *gulph*; whence it appears that *colpitis* or *colpites* is a tranflation of *rabbothin*.

(B) Bochart fuppofes that the borderers, both upon the Phœnician and Syrian fide, were called by the common name of Syrophœnicians, as partaking equally of both nations.

(C) Or rather Phœnice, Paleftine, and Syria, were promifcuoufly ufed for each other, and particularly the two former. Phœnice and Paleftine, fays Stephanus Byzantinus, were the fame. As for Syria, we have already obferved, that in its largeft extent it fometimes comprehended Phœnice and Cœlefyria. Herodotus plainly confounds thefe three names; we mean, ufes one for the other indifferently.

(D) Bochart infinuates that the Canaanites were afhamed of their name, on account of the curfe denounced on their progenitor, and terrified by the wars fo vigorouſly and fucceſsfully waged on them by the Iſraelites, purely becauſe they were Canaanites; and that therefore, to avoid the ignominy of the one and the danger of the other, they abjured their old name, and changed it for Phœnicians, Syrians, Syrophœnicians, and Aſſyrians. Heidegger conjectures alſo that they were aſhamed of their anceſtor Canaan.

Phœnicia. thereon immediately fell down into a hollow where there was a fiery furnace. He adds alſo, that this inhuman practice ſeemed to confirm a tradition, handed down to the Greeks from very early antiquity, viz. that Saturn devoured his own children.

The goddeſs Cœleſtis, or Urania, was held in the higheſt veneration by the Carthaginians. She is thought to have been the ſame with the queen of heaven mentioned in Jeremiah, the Juno Olympia of the Greeks. According to Heſychius, the ſame word applied in the Punic language both to Juno and Venus: Nay, the ancient Greeks frequently confound Juno, Venus, and Diana or the moon, all together; which is to be attributed to the Egyptians and Phœnicians, from whom they received their ſyſtem of religion; who ſeem in the moſt ancient times to have had but one name for them all. Beſides theſe there were ſeveral other deities of later date, who were worſhipped among the Phœnicians, particularly thoſe of Tyre, and conſequently among the Carthaginians alſo. Theſe were Jupiter, Apollo, Mars, and Bacchus. Jupiter was worſhipped under the name of *Belus* or *Baal*. To him they addreſſed their oaths; and placed him for the moſt part, as there is reaſon to believe, at the head of their treaties. The ſame name was alſo given to the other two, whence they were frequently miſtaken for one another. Apollo or the ſun went either by this name ſimply, or by others of which this made a part.

The Carthaginian ſuperſtition, however, was not confined to theſe deities alone. They worſhipped alſo the fire, air, and other elements; and had gods of rivers, meads, &c. Nay, they paid divine honours to the ſpirits of their heroes, and even to men and women themſelves while yet in life; and in this adoration Hannibal the Great had for ſome time a ſhare, notwithſtanding the infamous conduct of his countrymen towards him at laſt. In order to worſhip thoſe gods with more conveniency on all occaſions, the Carthaginians had a kind of portable temples. Theſe were only covered chariots, in which were ſome ſmall images repreſenting their favourite deities; and which were drawn by oxen. They were alſo a kind of oracle; and their reſponſes were underſtood by the motion impreſſed upon the vehicle. This was likewiſe an Egyptian or Libyan cuſtom; and Tacitus informs us that the ancient Germans had ſomething of the ſame kind. The tabernacle of Moloch is thought to have been a machine of this kind; and it is not improbable that the whole was derived from the tabernacle of the Jews in the wilderneſs.

Beſides all the deities above-mentioned, we ſtill find another, named the *Dæmon* or *Genius* of Carthage, mentioned in the treaty made by Philip of Macedon and Hannibal. What this deity might be, we know not; however, it may be obſerved, that the pagan world in general believed in the exiſtence of demons, or intelligences who had a kind of middle nature between gods and men, and to whom the adminiſtration of the world was in a great meaſure committed. Hence it is no wonder that they ſhould have received religious honours. For when once mankind were poſſeſſed with the opinion that they were the miniſters of the gods, and truſted with the diſpenſation of their favours, as well as the infliction of their puniſhments, it is natural to ſuppoſe that they would be deſirous of making their addreſſes to them. See Astarte and Polytheism. Phœnicia.

Herodotus ſuppoſes the Phœnicians to have been circumciſed; but Joſephus aſſerts, that none of the nations included under the vague name of Paleſtine and Syria uſed that rite, the Jews excepted; ſo that if the Phœnicians had anciently that cuſtom, they came in time to neglect it, and at length wholly laid it aſide. They abſtained however from the fleſh of ſwine.

Much is ſaid of their arts, ſciences, and manufactures; but as what we find concerning them is couched in general terms only, we cannot deſcant on particulars. The Sidonians, under which denomination we comprehend the Phœnicians in general, were of a moſt happy genius. They were from the beginning addicted to philoſophical exerciſes of the mind; inſomuch that a Sidonian, by name Moſchus, taught the doctrine of atoms before the Trojan war: and Abomenus of Tyre puzzled Solomon by the ſubtilty of his queſtions. Phœnice continued to be one of the ſeats of learning, and both Tyre and Sidon produced their philoſophers of later ages; namely, Boethus and Diodatus of Sidon, Antipater of Tyre, and Appollonius of the ſame place; who gave an account of the writings and diſciples of Zeno. For their language, ſee Philology, n° 61. As to their manufactures, the glaſs of Sidon, the purple of Tyre, and the exceeding fine linen they wove, were the product of their own country, and their own invention; and for their extraordinary ſkill in working metals, in hewing timber and ſtone; in a word, for their perfect knowledge of what was ſolid, great, and ornamental in architecture—we need only put the reader in mind of the large ſhare they had in erecting and decorating the temple at Jeruſalem under their king Hiram. Their fame for taſte, deſign, and ingenious invention, was ſuch, that whatever was elegant, great, or pleaſing, whether in apparel, veſſels, or toys, was diſtinguiſhed by way of excellence with the epithet of Sidonian.

The Phœnicians were likewiſe celebrated as merchants, navigators, and planters of colonies in foreign parts. As merchants, they may be ſaid to have engroſſed all the commerce of the weſtern world: as navigators, they were the boldeſt, the moſt experienced, and greateſt diſcoverers, of the ancient times: they had for many ages no rivals. In planting colonies they exerted themſelves ſo much, that, conſidering their habitation was little more than the ſlip of ground between mount Libanus and the ſea, it is ſurpriſing how they could furniſh ſuch ſupplies of people, and not wholly depopulate their native country.

It is generally ſuppoſed that the Phœnicians were induced to deal in foreign commodities by their neighbourhood with the Syrians, who were perhaps the moſt ancient of thoſe who carried on a conſiderable and regular trade with the more eaſtern regions: and this conjecture appears probable at leaſt; for their own territory was but ſmall, and little able to afford any conſiderable exports, if we except manufactures: but that their manufactures were anyways conſiderable till they began to turn all the channels of trade into their own country, it is hard to believe. In Syria, which was a large country, they found ſtore of productions of the natural growth of that ſoil, and many choice and uſeful commodities brought from the eaſt. Thus, having

Phœnicia. a safe coast, with convenient harbours, on one side, and excellent materials for ship-building on the other; perceiving how acceptable many commodities that Syria furnished would be in foreign parts, and being at the same time, perhaps, shown the way by the Syrians themselves, who may have navigated the Mediterranean—they turned all their thoughts to trade and navigation, and by an uncommon application soon eclipsed their masters in that art.

It were in vain to talk of the Edomites, who fled hither in David's time; or to inquire why Herodotus supposes the Phœnicians came from the Red Sea: their origin we have already seen. That some of the Edomites fled into this country in the days of David, and that they were a trading people, is very evident: what improvements they brought with them into Phœnice, it is hard to say; and by the way, it is as difficult to ascertain their numbers. In all probability they brought with them a knowledge of the Red Sea, and of the south parts of Arabia, Egypt, and Ethiopia; and by their information made the Phœnicians acquainted with those coasts; by which means they were enabled to undertake voyages to those parts, for Solomon, and Pharoah Necho, king of Egypt.

Their whole thoughts were employed on schemes to advance their commerce. They affected no empire but that of the sea; and seemed to aim at nothing but the peaceable enjoyment of their trade. This they extended to all the known parts they could reach; to the British isles, commonly understood by the Cassiterides; to Spain, and other places in the ocean, both within and without the Straits of Gibraltar; and, in general, to all the ports of the Mediterranean, the Black Sea, and the Lake Mæotis. In all these parts they had settlements and correspondents, from which they drew what was useful to themselves, or might be so to others; and thus they exercised the three great branches of trade, as it is commonly divided into importation, exportation, and transportation, in full latitude. Such was their sea-trade; and for that which they carried on by land in Syria, Mesopotamia, Assyria, Babylonia, Persia, Arabia, and even in India, it was of no less extent, and may give us an idea of what this people once was, how rich and how deservedly their merchants are mentioned in Scripture as equal to princes. Their country was, at that time, the great warehouse, where every thing that might either administer to the necessities or luxury of mankind was to be found; which they distributed as they judged would be best for their own interest. The purple of Tyre, the glass of Sidon, and the exceeding fine linen made in this country, together with other curious pieces of art in metals and wood, already mentioned, appear to have been the chief and almost only commodities of Phœnice itself. Indeed their territory was so small, that it is not to be imagined they could afford to export any of their own growth; it is more likely that they rather wanted than abounded with the fruits of the earth.

Having thus spoken in general terms of their trade, we shall now touch upon their shipping and some things remarkable in their navigation. Their larger embarkations were of two sorts; they divided them into round ships or gauli; and long ships, galleys, or triremes. When they drew up in line of battle, the gauli were disposed at a small distance from each other in the wings, or in the van and the rear: their triremes were contracted together in the centre. If, at any time, they observed that a stranger kept them company in their voyage, or followed in their track, they were sure to get rid of him if they could, or deceive him if possible; in which policy they went so far, as to venture the loss of their ships, and even their lives; so jealous were they of foreigners, and so tenaciously bent on keeping the whole trade to themselves. In order to discourage other nations from engaging in commerce, they practised piracy, or pretended to be at war with such as they met when they thought themselves strongest. This was but a natural stroke of policy in people who grasped at the whole commerce of the then known world. We must not forget here the famous fishery of Tyre, which so remarkably enriched that city in particular. See Astronomy, n° 7. Ophir, and Tyre. Phœnicopterus.

PHOENICOPTERUS, or Flamingo, in ornithology, a genus of birds belonging to the order of grallæ. The beak is naked, teethed, and bent as if it was broken; the nostrils are linear; the feet are palmated, and four-toed. There is but one species; viz. the Bahamensis of Catesby, a native of Africa and America. Plate CCCXCII.

This bird resembles the heron in shape, excepting the bill, which is of a very singular form. It is two years old before it arrives at its perfect colour; and then it is entirely red, excepting the quill-feathers, which are black. A full-grown one is of equal weight with a wild duck; and when it stands erect, it is five feet high. The feet are webbed. The flesh is delicate; and most resembles that of a partridge in taste. The tongue, above any other part, was in the highest esteem with the luxurious Romans. These birds make their nests on hillocks in shallow water; on which they sit with their legs extended down, like a man sitting on a stool. They breed on the coasts of Cuba and the Bahama islands in the West Indies; and frequent salt-water only. By reason of the particular shape of its bill, this bird, in eating, twists its neck from side to side, and makes the upper mandible touch the ground. They are very stupid, and will not rise at the report of a gun; nor is it any warning to those who survive, that they see others killed by their side; so that, by keeping himself out of sight, a fowler may kill as many as he pleases.

These birds prefer a warm climate. In the old continent they are not often met with beyond 40 degrees north or south. They are met with everywhere on the African coast and adjacent isles, to the Cape of Good Hope; and sometimes on the coasts of Spain, Italy, and those of France lying in the Mediterranean Sea; being at times found at Marseilles, and for some way up the Rhone. In some seasons they frequent Aleppo and the parts adjacent. They are seen also on the Persian side of the Caspian Sea, and from thence along the western coast as far as the Wolga; tho' this is at uncertain times, and chiefly in considerable flocks coming from the north-east, mostly in October and November; but so soon as the wind changes they totally disappear. They breed in the Cape Verd isles, particularly in that of Sal. They go for the most part together in flocks, except in breeding time. Dampier says, that, with two more in company, he killed 14 at once, which was effected by secreting themselves; *Latham's Synopsis.*

Phœnicopterus, Phœnix.

for they are so very shy, that they will by no means suffer any one to approach openly near enough to shoot them. Kolben tells us, that they are very numerous at the Cape; keeping in the day on the borders of the lakes and rivers, and lodging themselves at night in the long grass on the hills. They are also common to various places in the warmer parts of America, frequenting the same latitudes as in other quarters of the world; being found at Peru, Chili, Cayenne, and the coast of Brasil, as well as the various islands of the West Indies. Sloane found them in Jamaica; but particularly at the Bahama Islands and at Cuba, where they breed. When seen at a distance, they appear as a regiment of soldiers, being ranged along-side one another, on the borders of the rivers, searching for food; which chiefly consists of small fish or the eggs of them; and of water-insects, which they search after by plunging in the bill and part of the head, from time to time trampling with their feet to muddy the water, that their prey may be raised from the bottom. Whilst they are feeding, one of them is said to stand centinel, and the moment he sounds the alarm the whole flock takes wing. This bird, when at rest, stands on one leg, the other being drawn up close to the body, with the head placed under the wing on that side of the body it stands on.

They are sometimes caught young, and are brought up tame; but are always impatient of cold: and in this state will seldom live a great while, gradually losing their colour, flesh, and appetite, and dying for want of that food which in a state of nature at large they were abundantly supplied with.

PHOENIX, in astronomy. See there, n° 406.

Phœnix, the *Great Palm*, or *Date-tree*; a genus of plants belonging to the order of palmæ. There is only one species, viz. the dactylifera, or common date-tree, a native of Africa and the eastern countries, where it grows to 50, 60, and 100 feet high. The trunk is round, upright, and studded with protuberances, which are the vestiges of the decayed leaves. From the top issues forth a cluster of leaves or branches eight or nine feet long, extending all round like an umbrella, and bending a little towards the earth. The bottom part produces a number of stalks like those of the middle, but seldom shooting so high as four or five feet. These stalks, says Adanson, diffuse the tree very considerably; so that, wherever it naturally grows in forests, it is extremely difficult to open a passage through its prickly leaves. The date-tree was introduced into Jamaica soon after the conquest of the island by the Spaniards. There are, however, but few of them in Jamaica at this time. The fruit is somewhat in the shape of an acorn. It is composed of a thin, light, and glossy membrane, somewhat pellucid and yellowish; which contains a fine, soft, and pulpy fruit, which is firm, sweet, and somewhat vinous to the taste, oleulent, and wholesome; and within this is inclosed a solid, tough, and hard kernel, of a pale grey colour on the outside, and finely marbled within like the nutmeg. For medicinal use dates are to be chosen large, full, fresh, yellow on the surface, soft and tender, not too much wrinkled; such as have a vinous taste, and do not rattle when shaken. They are produced in many parts of Europe, but never ripen perfectly there. The best are brought from Tunis; they are also very fine and good in Egypt and in many parts of the east. Those of Spain and France look well; but are never perfectly ripe, and very subject to decay. They are preserved three different ways; some pressed and dry; others pressed more moderately, and again moistened with their own juice; and others not pressed at all, but moistened with the juice of other dates, as they are packed up, which is done in baskets or skins. Those preserved in this last way are much the best. Dates have always been esteemed moderately strengthening and astringent. Phœnix.

Though the date-tree grows everywhere indiscriminately on the northern coasts of Africa, it is not cultivated with care, except beyond Mount Atlas; because the heat is not sufficiently powerful along the coasts to bring the fruits to proper maturity. We shall here extract some observations from Mr Des Fontaines respecting the manner of cultivating it in Barbary, and on the different uses to which it is applied. All that part of the Zaara which is near Mount Atlas, and the only part of this vast desert which is inhabited, produces very little corn; the soil being sandy, and burnt up by the sun, is almost entirely unfit for the cultivation of grain, its only productions of that kind being a little barley, maize, and sorgo. The date-tree, however, supplies the deficiency of corn to the inhabitants of these countries, and furnishes them with almost the whole of their subsistence. They have flocks of sheep; but as they are not numerous, they preserve them for the sake of their wool; besides, the flesh of these animals is very unwholesome food in countries that are excessively warm; and these people, though ignorant, have probably been enabled by experience to know that it was salutary for them to abstain from it. The date trees are planted without any order, at the distance of 12 feet one from the other, in the neighbourhood of rivulets and streams which issue from the sand. Forests of them may be seen here and there, some of which are several leagues in circumference. The extent of these plantations depends upon the quantity of water which can be procured to water them; for they require much moisture. All these forests are intermixed with orange, almond, and pomegranate trees, and with vines which twist round the trunks of the date trees; and the heat is strong enough to ripen the fruit, though they are never exposed to the sun.

Along the rivulets and streams, dykes are erected to stop the course of their waters, in order that they may be distributed amongst the date trees by means of small canals. The number of canals is fixed for each individual; and in several cantons, to have a right to them, the proprietors are obliged to pay an annual sum proportionable to the number and extent of their plantations. Care is taken to till the earth well, and to raise a circular border around the root of each tree, that the water may remain longer and in larger quantity. The date trees are watered in every season, but more particularly during the great heats of summer.

It is generally in winter that new plantations of this tree are formed. For this purpose those who cultivate them take shoots of those which produce the best dates, and plant them at a small distance one from the other. At the end of three or four years these shoots, if they have been properly taken care of, begin to bear fruit; but this fruit is as yet dry, without sweetness,

Phœnix. and even without kernels; they never reach the higheſt degree of perfection of which they are ſuſceptible till they are about 15 or 20 years old. Phœnix.

Theſe plants are however produced from the ſeeds taken out of the fruit, provided they are freſh. They ſhould be ſown in pots filled with light rich earth, and plunged into a moderate hot-bed of tanners bark, which ſhould be kept in a moderate temperature of heat, and the earth frequently refreſhed with water. When the plants are come up to a proper ſize, they ſhould be each planted in a ſeparate ſmall pot, filled with the ſame light earth, and plunged into a hot-bed again, obſerving to refreſh them with water, as alſo to let them have air in proportion to the warmth of the ſeaſon and the bed in which they are placed. During the ſummer time they ſhould remain in the ſame hot bed; but in the beginning of Auguſt, they ſhould have a great ſhare of air to harden them againſt the approach of winter; for if they are too much forced, they will be ſo tender as not to be preſerved through the winter without much difficulty, eſpecially if you have not the conveniency of a bark-ſtove to keep them in. The ſoil in which theſe plants ſhould be placed, muſt be compoſed in the following manner, viz. half of light freſh earth taken from a paſture-ground, the other half ſea-ſand and rotten dung or tanners bark in equal proportion; theſe ſhould be carefully mixed, and laid in a heap three or four months at leaſt before it is uſed, but ſhould be often turned over to prevent the growth of weeds, and to ſweeten the earth.

The trees, however, which ſpring from ſeed never produce ſo good dates as thoſe that are raiſed from ſhoots; they being always poor and ill taſted. It is undoubtedly by force of cultivation, and after ſeveral generations, that they acquire a good quality.

The date trees which have been originally ſown, grow rapidly, and we have been aſſured that they bear fruit in the fourth or fifth year. Care is taken to cut the inferior branches of the date tree in proportion as they riſe; and a piece of the root is always left of ſome inches in length, which affords the eaſy means of climbing to the ſummit. Theſe trees live a long time, according to the account of the Arabs; and in order to prove it, they ſay that when they have attained to their full growth, no change is obſerved in them for the ſpace of three generations.

The number of females which are cultivated is much ſuperior to that of the males, becauſe they are much more profitable. The ſexual organs of the date tree grow, as is well known, upon different ſtalks, and theſe trees flower in the months of April and May, at which time the Arabs cut the male branches to impregnate the female. For this purpoſe, they make an inciſion in the trunk of each branch which they wiſh to produce fruit, and place in it a ſtalk of male flowers; without this precaution the date tree would produce only abortive fruit (A). In ſome cantons the male branches are only ſhaken over the female. The practice of impregnating the date tree in this manner is very ancient. Pliny deſcribes it very accurately in that part of his work where he treats of the palm tree.

There is ſcarcely any part of the date tree which is not uſeful. The wood, though of a ſpongy texture, laſts ſuch a number of years, that the inhabitants of the country ſay it is incorruptible. They employ it for making beams and inſtruments of huſbandry; it burns ſlowly, but the coals which reſult from its combuſtion are very ſtrong, and produce a great heat.

The Arabs ſtrip the bark and fibrous parts from the young date trees, and eat the ſubſtance, which is in the centre; it is very nouriſhing, and has a ſweet taſte: it is known by the name of the marrow of the date tree. They eat alſo the leaves, when they are young and tender, with lemon juice; the old ones are laid out to dry, and are employed for making mats and other works of the ſame kind, which are much uſed, and with which they carry on a conſiderable trade in the interior parts of the country. From the ſides of the ſtumps of the branches which have been left ariſe a great number of delicate filaments, of which they make ropes, and which might ſerve to fabricate cloth.

Of the freſh dates and ſugar, ſays Haſſelquiſt, the Egyptians make a conſerve, which has a very pleaſant taſte. In Egypt they uſe the leaves as fly flaps, for driving away the numerous inſects which prove ſo troubleſome in hot countries. The hard boughs are uſed for fences and other purpoſes of huſbandry; the principal ſtem for building. The fruit, before it is ripe, is ſomewhat aſtringent; but when thoroughly mature, is of the nature of the fig. The Senegal dates are ſhorter than thoſe of Egypt, but much thicker in the pulp, which is ſaid to have a ſugary agreeable taſte, ſuperior to that of the beſt dates of the Levant.

A white liquor, known by the name of *milk*, is drawn alſo from the date tree. To obtain it, all the branches are cut from the ſummit of one of theſe trees, and after ſeveral inciſions have been made in it, they are covered with leaves, in order that the heat of the ſun may not dry it.

The ſap drops down into a veſſel placed to receive it, at the bottom of a circular groove, made below the

(A) The celebrated Linnæus, in his Diſſertation on the Sexes of Plants, ſpeaking of the date tree, ſays, "A female date-bearing palm flowered many years at Berlin without producing any ſeeds; but the Berlin people taking care to have ſome of the bloſſoms of the male tree, which was then flowering at Leipſic, ſent to them by the poſt, they obtained fruit by theſe means; and ſome dates, the offſpring of this impregnation, being planted in my garden, ſprung up, and to this day continue to grow vigorouſly. Kœmpfer formerly told us, how neceſſary it was found by the oriental people, who live upon the produce of palm-trees, and are the true *Lotophagi*, to plant ſome male trees among the females, if they hoped for any fruit: hence it is the practice of thoſe who make war in that part of the world to cut down all the male palms, that a famine may afflict their proprietors; ſometimes even the inhabitants themſelves deſtroy the male trees when they dread an invaſion, that their enemies may find no ſuſtenance in the country."

Phœnix. the inciſions. The milk of the date tree has a ſweet and agreeable taſte when it is new; it is very refreſhing, and it is even given to ſick people to drink, but it generally turns ſour at the end of 24 hours. Old trees are choſen for this operation, becauſe the cutting of the branches, and the large quantity of ſap which flows from them, greatly exhauſt them, and often cauſe them to decay.

The male flowers of the date tree are alſo uſeful. They are eaten when ſtill tender, mixed up with a little lemon juice. They are reckoned to be very provocative: the odour which they exhale is probably the cauſe of this property being aſcribed to them.

Theſe date trees are very lucrative to the inhabitants of the deſert. Some of them produce 20 bunches of dates; but care is always taken to lop off a part of them, that thoſe which remain may become larger; 10 or 12 bunches only are left on the moſt vigorous trees.

It is reckoned that a good tree produces, one year with another, about the value of 10 or 12 ſhillings to the proprietor. A pretty conſiderable trade is carried on with dates in the interior part of the country, and large quantities of them are exported to France and Italy. The crop is gathered towards the end of November. When the bunches are taken from the tree, they are hung up in ſome very dry place where they may be ſheltered and ſecure from inſects.

Dates afford wholeſome nouriſhment, and have a very agreeable taſte when they are freſh. The Arabs eat them without ſeaſoning. They dry and harden them in the ſun, to reduce them to a kind of meal, which they lay up in ſtore to ſupply themſelves with food during the long journeys which they often undertake acroſs their deſerts. This ſimple food is ſufficient to nouriſh them for a long time.—The inhabitants of the Zaara procure alſo from their dates a kind of honey which is exceedingly ſweet. For this purpoſe they chooſe thoſe which have the ſofteſt pulp; and having put them into a large jar with a hole in the bottom, they ſqueeze them by placing over them a weight of eight or ten pounds.—The moſt fluid part of the ſubſtance, which drops through the hole, is what they call the *honey* of the date.

Even the ſtones, though very hard, are not thrown away. They give them to their camels and ſheep as food, after they have bruiſed them or laid them to ſoften in water.

The date, as well as other trees which are cultivated, exhibits great variety in its fruit, with reſpect to ſhape, ſize, quality, and even colour. There are reckoned to be at leaſt twenty different kinds. Dates are very liable to be pierced by worms, and they ſoon corrupt in moiſt or rainy weather.

From what has been ſaid, it may eaſily be perceived, that there is, perhaps, no tree whatever uſed for ſo many and ſo valuable purpoſes as the date tree.

Phœnix, in ornithology, a bird famous in antiquity, but generally looked upon by the moderns as fabulous. The ancients ſpeak of this bird as ſingle, or the only one of its kind; they deſcribe it as of the ſize of an eagle; its head finely creſted with a beautiful plumage, its neck covered with feathers of a gold colour, and the reſt of its body purple, only the tail white, and the eyes ſparkling like ſtars: they hold, that it lives 500 or 600 years in the wilderneſs; that when thus advanced in age, it builds itſelf a pile of ſweet wood and aromatic gums, and fires it with the waſting of its wings, and thus burns itſelf; and that from its aſhes ariſes a worm, which in time grows up to be a phœnix. Hence the Phœnicians gave the name of *phœnix* to the palm-tree; becauſe when burnt down to the root it riſes again fairer than ever. Phœnix.

In the ſixth book of the Annals of Tacitus, ſect. 28. it is obſerved that, in the year of Rome 787, the phœnix reviſited Egypt; which occaſioned among the learned much ſpeculation. This being is ſacred to the ſun. Of its longevity the accounts are various. The common perſuaſion is, as we have mentioned above, that it lives 500 years; though by ſome the date is extended to 1461. The ſeveral eras when the phœnix has been ſeen are fixed by tradition. The firſt, we are told, was in the reign of Seſoſtris; the ſecond in that of Amaſis; and, in the period when Ptolemy the third of the Macedonian race was ſeated on the throne of Egypt, another phœnix directed its flight towards Heliopolis. When to theſe circumſtances are added the brilliant appearance of the phœnix, and the tale that it makes frequent excurſions with a load on its back, and that when, by having made the experiment through a long tract of air, it gains ſufficient confidence in its own vigour, it takes up the body of its father and flies with it to the altar of the ſun to be there conſumed; it cannot but appear probable, that the learned of Egypt had enveloped under this allegory the philoſophy of comets.

Phœnix, ſon of Amyntor king of Argos by Cleobule or Hippodamia, was preceptor to young Achilles. His father having proved faithleſs to his wife, through fondneſs for a concubine called *Clytia*, Cleobule, who was jealous of him, perſuaded her ſon Phœnix to ingratiate himſelf with his father's miſtreſs. Phœnix eaſily ſucceeded; but Amyntor diſcovering his intrigues, he drew a curſe upon him, and the ſon was ſoon after deprived of his ſight by divine vengeance. Some ſay that Amyntor himſelf put out his ſon's eyes, which ſo cruelly provoked him that he meditated the death of his father. Reaſon and piety, however, prevailed over paſſion; and that he might not become a parricide, Phœnix fled from Argos to the court of Peleus king of Phthia. Here he was treated with tenderneſs; Peleus carried him to Chiron, who reſtored him to his eye ſight; ſoon after which he was made preceptor to Achilles, his benefactor's ſon. He was alſo preſented with the government of many cities, and made king of the Dolopes. He went with his pupil to the Trojan war; and Achilles was ever grateful for the inſtructions and precepts which he had received from him. After the death of Achilles, Phœnix, with others, was commiſſioned by the Greeks to return into Greece, to bring to the war young Pyrrhus. This commiſſion he ſucceſsfully performed; and after the fall of Troy, he returned with Pyrrhus, and died in Thrace. He was buried, according to Strabo, near Trachinia, where a ſmall river in the neighbourhood received the name of *Phœnix*. There was another Phœnix, ſon of Agenor, by a nymph who was called *Telephaſſa*, according to Apollodorus and Muſchus, or, according to others, *Epimeduſa*, *Perimede*, or *Argiope*. He was, like his brother Cadmus, and Cilix, ſent by his

Pholas. his father in purſuit of his ſiſter Europa, whom Jupiter had carried away under the form of a bull; and when his inquiries proved unſucceſsful, he ſettled in a country, which, according to ſome, was from him called *Phœnicia*. From him, as ſome ſuppoſe, the Carthaginians were called *Pœni*.

Plate CCCXCII. PHOLAS, a genus of inſects, belonging to the order of vermes teſtacea. The ſhell is double-valved and divaricated; the cardo is turned backwards, and connected by a cartilage. There are ſix ſpecies, diſtinguiſhed by the figure of their ſhells.

The word *pholas* is derived from the Greek, and ſignifies ſomething which lies hid. This name they derive from their property of making themſelves holes in the earth, ſand, wood, or ſtone, and living in them. The means of their getting there, however, are as yet entirely unknown. All that we can know with certainty is, that they muſt have penetrated theſe ſubſtances when very ſmall; becauſe the entrance of the hole in which the pholas lodges is always much leſs than the inner part of it, and indeed than the ſhell of the pholas itſelf. Hence ſome have ſuppoſed that they were hatched in holes accidentally formed in ſtones, and that they naturally grew of ſuch a ſhape as was neceſſary to fill the cavity.

The holes in which the pholades lodge are uſually twice as deep, at leaſt, as the ſhells themſelves are long; the figure of the holes is that of a truncated cone, excepting that they are terminated at the bottom by a rounded cavity, and their poſition is uſually ſomewhat oblique to the horizon. The openings of theſe holes are what betray the pholas being in the ſtone; but they are always very ſmall in proportion to the ſize of the fiſh. There ſeems to be no progreſſive motion of any animal in nature ſo ſlow as that of the pholas; it is immerſed in the hole, and has no movement except a ſmall one towards the centre of the earth; and this is only proportioned to the growth of the animal. Its work is very difficult in its motion; but it has great time to perform it in, as it only moves downward, ſinking itſelf deeper in the ſtone as it increaſes itſelf in bulk. That part by means of which it performs this, is a fleſhy ſubſtance placed near the lower extremity of the ſhell; it is of the ſhape of a lozenge, and is conſiderably large in proportion to the ſize of the animal; and though it be of a ſoft ſubſtance, it is not to be wondered at that in ſo long a time it is able, by conſtant work, to burrow into a hard ſtone. The manner of their performing this may be ſeen by taking one of them out of the ſtone, and placing it upon ſome ſoft clay; for they will immediately get to work in bending and extending that part allotted to dig for them, and in a few hours they will bury themſelves in the mud in as large a hole as they had taken many years to make in the ſtone. They find little reſiſtance in ſo ſoft a ſubſtance; and the neceſſity of their hiding themſelves evidently makes them haſten their work. The animal is lodged in the lower half of the hole in the ſtone, and the upper half is filled up by a pipe of a fleſhy ſubſtance and conic figure, truncated at the end: this they uſually extend to the orifice of the hole, and place on a level with the ſurface of the ſtone; but they ſeldom extend it any farther than this. The pipe, though it appears ſingle, is in reality compoſed of two pipes, or at leaſt it is compoſed of two parts ſeparated by a membrane. The uſe of this pipe or proboſcis is the ſame with that of the proboſcis of other ſhell-fiſh, to take in ſea-water into their bodies, and afterwards to throw it out again. In the middle of their bodies they have a ſmall green veſſel, the uſe of which has not yet been diſcovered. This, when plunged in ſpirit-of-wine, becomes of a purple colour: but its colour on linen will not become purple in the ſun like that of the murex; and even if it would, its quantity is too ſmall to make it worth preſerving. Pholas.

The pholas is remarkable for its luminous quality. That this fiſh is luminous was noticed by Pliny, who obſerves that it ſhines in the mouth of the perſon who eats it; and if it touch his hands or clothes, it makes them luminous. He alſo ſays that the light depends upon its moiſture. The light of this fiſh has furniſhed matter for various obſervations and experiments to M. Reaumur and the Bolognian academicians, eſpecially Beccarius, who took ſo much pains with the ſubject of phoſphoreal light.

M. Reaumur obſerves, that whereas other fiſhes give light when they tend to putreſcence, this is more luminous in proportion to its being freſh; that when they are dried, their light will revive if they be moiſtened either with freſh or ſalt water, but that brandy immediately extinguiſhes it. He endeavoured to make this light permanent, but none of his ſchemes ſucceeded.

The attention of the Bolognian academicians was engaged to this ſubject by M. F. Marſilius in 1724, who brought a number of theſe fiſhes, and the ſtones in which they were incloſed, to Bologna, on purpoſe for their examination.

Beccarius obſerved, that though this fiſh ceaſed to ſhine when it became putrid, yet that in its moſt putrid ſtate it would ſhine, and make the water in which it was immerſed luminous when it was agitated. Galeatius and Montius found that wine or vinegar extinguiſhed this light; that in common oil it continued ſome days, but in rectified ſpirit of wine or urine hardly a minute.

In order to obſerve in what manner this light was affected by different degrees of heat, they made uſe of a Reaumur's thermometer, and found that water rendered luminous by theſe fiſhes increaſed in light till the heat arrived to 45°, but that it then became ſuddenly extinct, and could not be revived again.

In the experiments of Beccarius, a ſolution of ſea-ſalt increaſed the light of the luminous water; a ſolution of nitre did not increaſe it quite ſo much. Sal ammoniac diminiſhed it a little, oil of tartar *per deliquium* nearly extinguiſhed it, and the acids entirely. This water poured upon freſh calcined gypſum, rock cryſtal, ceruſe, or ſugar, became more luminous. He alſo tried the effects of it when poured upon various other ſubſtances, but there was nothing very remarkable in them. Afterwards, uſing luminous milk, he found that oil of vitriol extinguiſhed the light, but that of tartar increaſed it.

This gentleman had the curioſity to try how differently coloured ſubſtances were affected by this kind of light; and having, for this purpoſe, dipped ſeveral ribbons in it, the white came out the brighteſt, next to this was the yellow, and then the green; the other colours could hardly be perceived. It was not, however,

Pholas, Pholeys.

however, any particular colour, but only light, that was perceived in this caſe. He then dipped boards painted with the different colours, and alſo glaſs tubes filled with ſubſtances of different colours, in water rendered luminous by the fiſhes. In both theſe caſes, the red was hardly viſible, the yellow was the brighteſt, and the violet the dulleſt. But on the boards, the blue was nearly equal to the yellow, and the green more languid; whereas in the glaſſes, the blue was inferior to the green.

Of all the liquors to which he put the pholades, milk was rendered the moſt luminous. A ſingle pholas made ſeven ounces of milk ſo luminous, that the faces of perſons might be diſtinguiſhed by it, and it looked as if it was tranſparent.

Air appeared to be neceſſary to this light; for when Beccarius put the luminous milk into glaſs tubes, no agitation would make it ſhine unleſs bubbles of air were mixed with it. Alſo Montius and Galeatius found, that, in an exhauſted receiver, the pholas loſt its light, but the water was ſometimes made more luminous; which they aſcribed to the riſing of bubbles of air through it.

Beccarius, as well as Reaumur, had many ſchemes to render the light of theſe pholades permanent. For this purpoſe he kneaded the juice into a kind of paſte with flour, and found that it would give light when it was immerſed in warm water; but it anſwered beſt to preſerve the fiſh in honey. In any other method of preſervation, the property of becoming luminous would not continue longer than ſix months, but in honey it had laſted above a year; and then it would, when plunged in warm water, give as much light as ever it had done. See Barbut's *Genera Verminum*, p. 14. &c.

PHOLEYS, or Foulies, are a people of Africa, of very peculiar manners. Some authors tell us, that the kingdom of Pholey, from whence they derive their name, is divided from that of Jaloff by a lake called in the language of the Mundingoes *Cayor*; and that it ſtretches from eaſt to weſt about 180 miles; but that, though it extends a great way ſouth, its limits in that direction are not exactly aſcertained.

Payne's Geography, Vol I. p. 442.

Mr Moore, however, gives a very different account, and ſays, that the Pholeys live in clans, build towns, and are in every kingdom and country on each ſide the river; yet are not ſubject to any of the kings of the country, though they live in their territories; for if they are uſed ill in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with ſuch moderation, that every act of government ſeems rather an act of the people than of one man. This form of government is eaſily adminiſtered, becauſe the people are of a good and quiet diſpoſition, and ſo well inſtructed in what is juſt and right, that a man who does ill expoſes himſelf to univerſal contempt.

The natives of all theſe countries, not being avaricious of land, deſire no more than they can uſe; and as they do not plough with horſes or other cattle, they can uſe but very little; and hence the kings willingly allow the Pholeys to live in their dominions, and cultivate the earth.

The Pholeys have in general a tawney complexion, though many of them are of as deep a black as the Mundingoes; and it is ſuppoſed that their alliances with the Moors have given them the mixed colour between the true olive and the black. They are rather of a low ſtature, but have a genteel and eaſy ſhape, with an air peculiarly delicate and agreeable. Pholeys.

Though they are ſtrangers in the country, they are the greateſt planters in it. They are extremely induſtrious and frugal, and raiſe much more corn and cotton than they conſume, which they ſell at reaſonable rates; and are ſo remarkable for their hoſpitality, that the natives eſteem it a bleſſing to have a Pholey town in their neighbourhood; and their behaviour has gained them ſuch reputation, that it is eſteemed infamous for any one to treat them in an unhoſpitable manner. Their humanity extends to all, but they are doubly kind to people of their race; and if they know of any one of their body being made a ſlave, they will readily redeem him. As they have plenty of food, they never ſuffer any of their own people to want; but ſupport the old, the blind, and the lame, equally with the others.

Theſe people are ſeldom angry; and Mr Moore obſerves that he never heard them abuſe each other; yet this mildneſs is far from proceeding from want of courage, they being as brave as any people of Africa, and very expert in the uſe of their arms, which are javelins, cutlaſſes, bows and arrows, and upon occaſion guns. They uſually ſettle near ſome Mundingo town, there being ſcarce any of note up the river that has not a Pholey town near it. Moſt of them ſpeak Arabic, which is taught in their ſchools; and they are able to read the Koran in that language, though they have a vulgar tongue called *Pholey*. They are ſtrict Mahometans, and ſcarce any of them will drink brandy, or any thing ſtronger than ſugar and water.

They are ſo ſkilful in the management of cattle, that the Mundingoes leave theirs to their care. The whole herd belonging to a town feed all day in the ſavannahs, and after the crop is off, in the rice-grounds. They have a place without each town for their cattle, ſurrounded by a circular hedge, and within this incloſure they raiſe a ſtage about eight feet high, and eight or ten feet wide, covered with a thatched roof; all the ſides are open, and they aſcend to it by a ladder. Round this ſtage they fix a number of ſtakes, and when the cattle are brought up at night, each beaſt is tied to a ſeparate ſtake with a ſtrong rope made of the bark of trees. The cows are then milked, and four or five men ſtay upon the ſtage all night with their arms to guard them from the lions, tygers, and other wild beaſts. Their houſes are built in a very regular manner, they being round ſtructures, placed in rows at a diſtance from each other to avoid fire, and each of them has a thatched roof ſomewhat reſembling a high-crowned hat.

They are alſo great huntſmen, and not only kill lions, tygers, and other wild beaſts, but frequently go 20 or 30 in a company to hunt elephants; whoſe teeth they ſell, and whoſe fleſh they ſmoke-dry and eat, keeping it for ſeveral months together. As the elephants here generally go in droves of 100 or 200, they do great miſchief by pulling up the trees by the roots, and trampling down the corn; to prevent which, when the natives have any ſuſpicion of their coming, they make fires round their corn to keep them out.

They

Pholis
||
Phormium.

They are almoſt the only people who make butter, and ſell cattle at ſome diſtance up the river. They are very particular in their dreſs, and never wear any other clothes but long robes of white cotton, which they make themſelves. They are always very clean, eſpecially the women, who keep their houſes exceedingly neat. They are, however, in ſome particulars very ſuperſtitious; for if they chance to know that any perſon who buys milk of them boils it, they will from thenceforth on no conſideration ſell that perſon any more, from their imagining that boiling the milk makes the cows dry.

PHOLIS, in natural hiſtory, is the name of a genus of foſſils of the claſs of gypſums or plaſter-ſtones. Its diſtinguiſhing characters are, that the bodies of it are tolerably hard, compoſed of particles ſomewhat broad, and of a bright cryſtalline luſtre. The name is derived from φολις, a *ſcale* or *ſmall flake*, becauſe they are compoſed of particles of that form.

The ſpecies of this genus are very valuable, and perhaps the moſt ſo of all the gypſums, becauſe they burn to the beſt and fineſt plaſter, but ſo far as is yet known, there are but two of them: the fine plaſter-ſtone of Montmartre in France, called by us *plaſter of Paris ſtone* and *parget*; and the other, the coarſer and ſomewhat reddiſh kind, common in many parts of England, and called *hall plaſter*. See PLASTER *of Paris*.

PHOLIS, in ichthyology, is the name of a ſmall anguilliform fiſh. The back is brown, the belly is white, the whole back and ſides are ſpotted, and the ſkin is ſoft, free of ſcales, but with a tough mucilaginous matter like the eel. This ſpecies moſt of all approaches to the *alauda*; and tho' uſually larger, yet Mr Ray doubts whether it really differs from it in any thing eſſential; the diſtinction is its colour, which though a very obvious is certainly a very precarious one.

PHONICS, the doctrine or ſcience of ſounds, otherwiſe called ACOUSTICS. See that article.

PHORMIUM, FLAX-PLANT, (*Phormium tenax*, Forſt.) is a name which we may give to a plant that ſerves the inhabitants of New Zealand inſtead of hemp and flax. Of this plant there are two ſorts; the leaves of both reſemble thoſe of flags, but the flowers are ſmaller, and their cluſters more numerous; in one kind they are yellow, and in the other a deep red. Of the leaves of theſe plants, with very little preparation, they make all their common apparel, and alſo their ſtrings, lines, and cordage, for every purpoſe; which are ſo much ſtronger than any thing we can make with hemp, that they will not bear a compariſon.—From the ſame plant, by another preparation, they draw long ſlender fibres, which ſhine like ſilk, and are as white as ſnow: of theſe, which are very ſtrong, they make their fineſt cloths; and of the leaves, without any other preparation than ſplitting them into proper breadths, and tying the ſtrips together, they make their fiſhing-nets, ſome of which are of an enormous ſize.

The ſeeds of this valuable plant have been brought over into England; but, upon trial, appeared to have loſt their vegetating power.

The filamentous parts of different vegetables have been employed in different countries for the ſame mechanic uſes as hemp and flax among us. Putrefaction, and in ſome degree alkaline lixivia, deſtroy the pulpy or fleſhy matter, and leave the tough filaments entire. By curiouſly putrefying the leaf of a plant in water, we obtain the fine flexible fibres which conſtituted the baſis of the ribs and minute veins, and which form as it were a ſkeleton of the leaf. In Madagaſcar, different kinds of cloth are prepared from the filaments of the bark of certain trees boiled in ſtrong ley; and ſome of theſe cloths are very fine, and approach to the ſoftneſs of ſilk, but in durability come ſhort of cotton: others are coarſer and ſtronger, and laſt thrice as long as cotton; and of theſe filaments they make ſails and cordage to their veſſels. The ſtalks of nettles are ſometimes uſed for like purpoſes, even in France; and Sir Hans Sloane relates, in one of his letters to Mr Ray, that he has been informed by ſeveral, that muſlin and callico, and moſt of the Indian linens, are made of nettles. A ſtrong kind of cloth is ſaid to be prepared in ſome of the provinces of Sweden of hop-ſtalks; and in the Tranſactions of the Swediſh Academy for 1750, we have an account of an experiment relating to this ſubject: A quantity of the ſtalks was gathered in autumn, which was equal in bulk to a quantity of flax ſufficient to yield a pound after preparation. The ſtalks were put into water, and kept covered with it during the winter. In March they were taken out, dried in a ſtove, and dreſſed as flax. The prepared filaments weighed nearly a pound, and proved fine, ſoft, and white; they were ſpun and wove into ſix ells of fine ſtrong cloth. Unleſs the ſtalks are fully rotted, which will take much longer time than flax, the woody part will not ſeparate, and the cloth will prove neither white nor fine.

Phormium
Phoſphat.

PHOSPHAT, is a mineral found in Eſtremadura, It is of a whitiſh colour, and of great ſolidity, though not ſufficiently hard to ſtrike fire with ſteel. If triturated in an iron mortar in the dark, or even if two pieces of it be rubbed together, it becomes luminous; but when it has once loſt this property, it does not, like ſome natural phoſphori, receive it again by being expoſed to the rays of the ſun. If reduced to a very fine powder, and laid on coals, it does not decrepitate, but burns with a beautiful green light; though, if the coals be very hot, and the powder coarſe, decrepitation will take place.

According to the analyſis made by theſe chemiſts, 100 grains of the calcareous phoſphat is reſolvable into the following elements:

Carbonic acid	1 grain
Muriatic acid	½
Iron	1
Quartzous earth	2
Pure calcareous earth	59
Phoſphoric acid	34
Fluoric acid	2½
	100 grains.

We have the following account of an analyſis of a native phoſphat of lime (earth of bones) by Mr Haſſenfratz in the *Annals of Chemiſtry*. "The phoſphat of lime of Eſtremadura, found by Mr Prouſt, determined me to examine on the coals a phoſphorefcent powder which I collected at Kobala-Polyana near Sigeth,

Phof. hat. phofphorus

Sigeth, in the county of Marmarofch, during the metallurgic tour I made through Hungary by command of government. Though this powder gives abfolutely the fame appearance when treated on the coals as the fluat of lime (*fpath-fluor*), yet no fluoric acid is diſengaged from it when heated with ſulphuric acid. It diſſolves in nitric acid (dephlogiſticated nitrous acid); and ſulphuric (vitriolic) acid precipitates from this ſolution a conſiderable quantity of ſulfat of lime (gypſum): the liquor filtered, and concentrated by evaporation, gives a new precipitate ſimilar to the former. The liquor again filtered, and evaporated to dryneſs, left a ſlight reſiduum. This reſiduum, after having been expoſed to a fire ſufficiently ſtrong to make the veſſel containing it red-hot, and diſengage the nitric and ſulphuric acids which might have remained united with it, was ſoluble in diſtilled water, which it acidified. This acid did not precipitate barytic muriat; it cauſed a white precipitate from the ſolutions of ſulfat of iron (green vitriol), and nitrat of mercury (mercurial nitre), and formed a thick and copious one in lime water: hence it is evident, that this acid was the phoſphoric, and the powder was phoſphat of lime."

The phoſphat of ſoda is obtained by combining the phoſphoric acid with the mineral alkali. It has, we are told, been given with ſucceſs as a purge; and M. Pelletier thinks it may be applied to the ſoldering of metals inſtead of borax: and indeed it reſembles this ſubſtance ſo much in many of its properties, that it has been ſuppoſed that phoſphoric acid is one of the conſtituent principles of borax. See CHEMISTRY, n° 904.

1 Phoſphorus defined and diſtinguiſhed.

PHOSPHORUS, a name given to certain ſubſtances which ſhine in the dark without emitting heat. By this circumſtance they are diſtinguiſhed from the *pyrophori*, which though they take fire on being expoſed to the air, are yet entirely deſtitute of light before this expoſure.

2 Divided into various kinds.

Phoſphori are divided into ſeveral kinds, known by the names of *Bolognian phoſphorus*, *Mr Canton's phoſphorus*, *Baldwin's phoſphorus*, *phoſphorus of urine*, &c. of which the laſt is by far the moſt remarkable both with reſpect to the quantity of light which it emits, and its property of taking fire and burning very fiercely upon being ſlightly heated or rubbed. For the method of preparing theſe, ſee *CHEMISTRY-Index*.

Beſides theſe, however, it has been found that almoſt all terreſtrial bodies, upon being expoſed to the light, will appear luminous for a little time in the dark, metals only excepted. This points out a general diviſion of the phoſphori into two claſſes; namely, ſuch as require to be expoſed to the light either of the ſun or of ſome artificial fire, before they become luminous; and ſuch as do not. Of the former kind are the Bolognian phoſphorus, Mr Canton's phoſphorus, the phoſphori from earths, &c. Of the latter kind are rotten wood, the ſkins of fiſhes, and the phoſphorus of urine. To theſe we may add ſome other ſubſtances which become luminous in another way; *viz.* the maſs which remains after the diſtillation of volatile ſal ammoniac with chalk, loaf-ſugar, and the phoſphorus of urine diſſolved in ſpirit of wine. The firſt, which is a compoſition of the marine acid of the ſal ammoniac with the chalk, after being fuſed in a crucible, becomes luminous when

3 Divided into two claſſes.

ſtruck with any hard body; white ſugar is luminous when grated or ſcraped in the dark; and the ſolution of phoſphorus in ſpirit of wine is luminous only when dropped into water; and even then the light is only perceived where the drops fall into the liquid. One part of phoſphorus communicates this property to 600,000 parts of ſpirit of wine. Phoſphorus

4 Remarkable difference between the phoſphoric bodies.

There is a remarkable difference between the light of rotten wood, fiſhes, and that of phoſphorus of urine, even when it is not in an ignited ſtate; for this laſt does not ceaſe to be luminous even when included within an exhauſted receiver; the contrary of which happens to rotten wood and fiſhes. If air is ſtrongly blown upon this phoſphorus from a pair of bellows, it will extinguiſh its light for ſome time, which is not the caſe with the other kinds. When kept in water, and placed in a warm air, the phoſphorus of urine diſcharges ſuch large and bright flaſhes into the air above it, as are apt to ſurpriſe and even frighten thoſe who are unacquainted with it. Theſe coruſcations are contracted in their paſſage through the water, but expand as ſoon as they get above it; however, the experiment can only be tried to advantage in warm weather, and in a cylindrical glaſs not above three quarters filled with water.

5 Phenomena of earthy phoſphori.

The phenomena exhibited by the earthy phoſphori are very curious; both on account of the ſingular circumſtances in which they exhibit their light, and the varieties obſerved in the light itſelf. All theſe, as has been already mentioned, emit no light till they have been firſt expoſed to the light of the ſun, or ſome other luminous body. After that, they are luminous in the dark for a conſiderable time; but by degrees their light dies away, and they emit no more till after another expoſure to the ſun. But if this happens to be too long continued, they are then irrecoverably ſpoiled. The ſame thing will happen from being too much heated without any expoſure to light. Indeed, if a phoſphorus, which has juſt ceaſed to be luminous, be heated, it will again emit light without any expoſure to the ſun; but by this its phoſphoric quality is weakened, and will at laſt be deſtroyed. Indeed theſe phoſphori are ſo tender, and impatient either of light or heat, that the beſt method of rendering them luminous occaſionally is by diſcharging an electric bottle near them. The light of the flaſh immediately kindles the phoſphorus, and it continues luminous for a conſiderable time, after which it may again be revived by another flaſh, and ſo on. However, with all the care that can be taken, theſe phoſphori are very far from being perpetual; nor has any method been yet fallen upon to render them ſo.

The ſingularities in the light of the phoſphori above-mentioned are, that they emit light of many different and moſt beautiful colours. This difference of colours ſeems to be natural to them; for ſome will at firſt emit a green, others a red, others a violet, &c. at their formation. However, the beſt kinds agree in this ſtrange property, that if they are expoſed to a red light, they emit a red light in the dark; and the ſame of other colours. But this muſt not be underſtood without limitation; nor is the phoſphoreal light at any time ſo bright as the luminous body, whatever it was, by which it was kindled. Neither are we to imagine, that any particular phoſphorus has a particu-

Phofphorus. lar kind of light appropriated to it; for the ſame phoſphorus which at one time emits a purple light, will at another perhaps emit a green, or a light of ſome other colour.

6 The nature of the ſpecific phenomena explained.

The explanation of the principal phenomena of phoſphorus is deducible from what has been ſhown concerning the nature of fire, compared with what is mentioned under the article QUICKLIME. Under this laſt article it is ſhown, that, when calcareous earths are deprived of their fixed air, a proportionable quantity of active fire is abſorbed by them; that is, the etherial fluid which pervades all bodies, has a violent tendency to expand itſelf, or to act all around every particle of the calcined earth, as from a centre. Of conſequence, if this tendency was not counteracted by ſome other power, theſe ſubſtances would emit a perpetual flame. This power, however, is found in our atmoſphere; which has already been ſhown either to be the poſitive principle of cold, or to contain it†. Hence, the latent fire in theſe ſubſtances is checked, and cannot act, excepting within the very ſubſtance itſelf. But if any other body comes in contact with the calcined earth, in which the principle of cold is leſs vigorous than in the atmoſphere, the active fire in the quicklime immediately ſhows itſelf, and the body either becomes hot, or is conſumed as if by fire. Hence it will follow, that if a very inflammable body is touched by quicklime, it ought to be ſet on fire. But of this we have no inſtance, becauſe it is impoſſible for the quicklime to part with any of its fire, unleſs it receives ſomething in exchange. This indeed it might receive from the atmoſphere; which could ſupply it either with more fire, if it was in a ſtate of ignition; or with fixed air, if any ſubſtance was at hand to receive the fire. But the atmoſphere refuſes to part with the fire which it contains, becauſe the effort of the fire in the quicklime is not ſufficiently ſtrong to overcome the oppoſition it meets with in other bodies; and, on the other hand, the effort of the fire in the quicklime is ſufficient to keep the earth from attracting fixed air out of the atmoſphere. But when water, for inſtance, is poured on the quicklime, the dry earth abſorbs it very greedily, and parts with a proportionable quantity of its latent fire, which the water alſo abſorbs much more readily than the atmoſphere. Hence the mixture becomes ſo exceedingly hot as ſometimes to fire combuſtible bodies. Now if, inſtead of water, we ſuppoſe the lime to be mixed with oil, this alſo will abſorb the fire, but not with ſuch force as the water; neither is the heat by any means ſo conſiderable; becauſe oil is capable of detaining a vaſt quantity of heat in a latent ſtate, the only conſequence of which is an increaſe of its fluidity, without any very perceptible change of temperature. At the ſame time, however, we muſt remember, that if the oil is in very ſmall quantity, and intimately combined with the quicklime in that peculiar ſtate which was formerly called *phlogiſton*, it is eaſy to conceive, that it may be ſo much ſaturated with fire, as to be unable to contain any more without being ignited. In this caſe, if more fire is forced into the compound, a quantity of the phlogiſtic matter which it contains will be decompounded; and of conſequence, the fire which it has imbibed will be thrown out, as in the common ignition of vapour; and in proportion to the degree of heat thus communicated, will the degree of ignition and the continuance of it be. If the quantity of heat is very great, the phlogiſton will be diſſipated all at once; but if otherwiſe, the ignition will continue for a much greater length of time, as is the caſe with a common fire.

† See the article GOLD.

Phoſphorus.

7 The compoſition of different phoſphori.

To apply this to the accenſion of phoſphori, we muſt conſider that theſe ſubſtances are all formed by calcining calcareous ſubſtances, and combining them with ſome portion of phlogiſtic matter. Baldwin's phoſphorus is made by diſſolving chalk in the nitrous acid, afterwards evaporating the ſolution, and driving off moſt of the acid. The conſequence of this is, that the earth is left in an exceedingly cauſtic ſtate, as the acid expels the fixed air more completely than could be done almoſt by any calcination whatever; at the ſame time that any phlogiſtic matter which might have been contained in the mixture is moſt accurately diffuſed through it, and combined with it. The Bolognian phoſphorus is compoſed of a gypſeous earth, which contains a quantity of vitriolic acid; and as no mineral is to be found perfectly free from phlogiſtic matter, the vitriolic acid unites with it during the calcinaton into an exceedingly inflammable ſulphur; for the greater the quantity of acid there is in proportion to the phlogiſton, the more inflammable is the compound *. Thus the Bolognian, as well as Baldwin's phoſphorus, is a compound of quicklime and inflammable matter; and the caſe is ſtill more plain with regard to Mr Canton's, where the quicklime is mixed with ſulphur, and both calcined together.—Neither are the phoſpheri made by calcining oyſter-ſhells without addition to be accounted any way different from thoſe already mentioned; ſince the ſhells always contain ſome portion of inflammable matter, which, being reduced to a coal by the action of the fire, furniſhes a quantity of phlogiſton, and imparts it to the whole of the calcareous matter.

* See the article SULPHUR.

8 State of the phlogiſton

Having thus ſeen that the phoſphori of which we now ſpeak are all compoſed of pure calcareous earth and phlogiſton, we are next to conſider, that the phlogiſton muſt be in ſuch a ſtate as it is when ſaturated with fire and ready to inflame. It is not indeed in the ſtate of vapour, becauſe this would require a quantity of fire detached from any other ſubſtance, and interpoſed between the particles of the vapour, in order to keep them at a diſtance, or to give it elaſticity. But the fire which ought to do this is confined by the calcareous earth, which alſo detains the phlogiſton itſelf. As long therefore as the balance is thus preſerved, the phoſphorus cannot ſhine; but as ſoon as a freſh quantity of light is diſcharged upon it, then more light or fire (for they are the very ſame in this caſe) enters the quicklime than it can contain. The conſequence of this is, that the quantity which cannot be retained by the earth, exerts its force upon the phlogiſton; which having already as much as it can hold, not only the ſuperfluous quantity is diſcharged, but alſo part of that which the phlogiſton had abſorbed before. The burning indeed is very ſlow and weak, becauſe the phlogiſton is obſtinately retained by the earth, which both impedes the ignition, and prevents the diſſipation of the phlogiſton in vapour. However, as ſoon as the lime has by its action impeded the farther extrication of the phlogiſton, the balance is reſtored, the fire goes out, and the phoſphorus ceaſes to be luminous. Heat

will kindle it again; but thus a larger quantity of phlogiſtic matter is diſſipated, and the phoſphorus is ſoon deſtroyed. Light does the ſame, but in a much more moderate degree; and therefore the phoſphorus may be frequently rekindled by means of light, and will continue its ſplendor for a long time. But if the light is too long continued, or too violent, it will produce the ſame conſequence whether it is attended with perceptible heat or not.

With regard to the phoſphorus of urine, the caſe is the ſame; only, inſtead of the calcareous earth, we have here an acid joined with phlogiſton. The latter is in exceeding ſmall quantity, and of conſequence ſo loaded with fire that the leaſt additional heat, rubbing, or alteration in the weather, forces more fire upon it than it can bear, and therefore part of it is continually flaſhing off in thoſe coruſcations formerly mentioned. The reaſon why this phoſphorus flaſhes like lightning, and the others give only a ſteady light like coals, is, that the compound is very volatile. It requires indeed a violent fire to diſtil it at firſt; but in the diſtillation ſo much fire is imbibed, that it ſeems ever afterwards ready to evaporate ſpontaneouſly; and therefore phoſphorus, when once made, is eaſily redi-ſtilled in cloſe veſſels.

It now remains only to ſhow the reaſon why the phoſphorus of urine and ſome others will ſhine under water, or in an exhauſted receiver, while rotten wood, &c. will not. This ſeems to ariſe from the quantity of fire which they have *internally*, and which requires no ſupply from the external air, as in the caſe of common fire: and hence the phoſphorus of urine ſhines more briſkly *in vacuo* than in the air; becauſe the preſſure of the atmoſphere is then taken off, and the evaporation of the phlogiſtic matter promoted. The light of fiſhes and rotten wood ſeems to be of an electric nature; and therefore ceaſes when the air is exhauſted, as on this fluid all the phenomena of electricity are found to depend.

With regard to the various colours of phoſphoric light, ſome have imagined that the earthy ſubſtance was capable of imbibing a certain quantity of light, and emitting it afterwards in the very ſame ſtate, and having the ſame colour which it had before. But this is now known to be a miſtake, and the light of the phoſphori is found to be owing to a true acenſion, though weak, as in other burning bodies. Hence it is very probable that the colour of the light depends upon the degree of accenſion; for we ſee that even in common fires the colour depends in a great meaſure on the ſtrength of the flame. Thus the flame of a candle, where it is not well kindled at bottom, always appears blue. The flame of a ſmall quantity of ſulphur, or of ſpirit of wine, is blue; but if a large quantity of either of theſe ſubſtances be ſet on fire, the flame will in many places appear white. A ſtrong flame mixed with much ſmoke appears red; a weak one in ſimilar circumſtances appears brown, &c.—Hence if the phoſphoric is weakly kindled it will emit a brown, violet, blue, or green flame; if ſtrongly, a red or white one.

It has already been mentioned, that almoſt all terreſtrial bodies have a phoſphoric quality: however this, in moſt of them, is extremely weak, and continues only for a very ſhort time. Signor Beccaria, who diſcovered this property, in order to find out what ſubſtances were phoſphoric and what were not, had a machine contrived like a dark lanthorn, in which he included himſelf, in order to perceive with the greater facility any ſmall quantity of light which might be emitted by the ſubſtances which he deſigned to examine. In the ſide of the machine was a cylinder capable of being turned about without admitting any light. Upon this were paſted the ſubſtances he deſigned to examine, and by turning the cylinder he immediately brought them from the light of the ſun into intenſe darkneſs; in which ſituation there were but few ſubſtances which did not afford a ſufficient quantity of light to render themſelves viſible. This phenomenon, however, is evidently ſimilar to an optical illuſion by which we are made to ſee what is not preſent before us; for if we look very intenſely upon any thing for ſome time, ſuffering no more light to enter our eyes than what is reflected from that object, we will imagine that we ſtill ſee it, though we remove into the dark or ſhut our eyes. The reaſon of this is, that the nervous fluid being once put in motion after a certain manner, continues that motion for a ſhort ſpace of time after the moving cauſe is removed. In like manner, as the light is partly reflected from bodies, and partly penetrates them, when any body is expoſed to the light, and then is ſuddenly brought into a dark place, the etherial fluid within its ſubſtance being once put into motion does not ceaſe to move immediately, but for a time produces that vibration which we call *light*; for the ſubſtance of light is preſent in the moſt intenſe darkneſs as well as in ſunſhine. Hence almoſt all ſubſtances are capable of emitting light in the dark, after being expoſed to a vigorous ſunſhine; though the reaſon of their doing ſo may be very different from that by which the phoſphori become luminous.

Many entertaining experiments may be made with the various kinds of phoſphori, eſpecially with that of urine. This laſt, however, is ſometimes dangerous on account of the violence with which it burns. If diſſolved in oil of cloves, it loſes this property, but continues to be as luminous as before; ſo that this mixture, called *liquid phoſphorus*, may be uſed with ſafety. As on ſome occaſions it may be wiſhed to have it in powder, it is proper to obſerve that this may be done with ſafety by pouring ſome hot water upon the phoſphorus in a glaſs mortar. The compound melts, and while in a ſoft ſtate is eaſily reducible to powder of any degree of fineneſs.

Mr Margraff endeavoured to combine phoſphorus with metals by diſtillation; but zinc and copper were the only two metals that ſhowed any ſigns of combination (See CHEMISTRY, n° 1413.) The great analogy, however, that has been obſerved between the properties of phoſphorus and thoſe of ſulphur and arſenic, induced M. Pelletier long ago to ſuſpect, that phoſphorus would really combine with metals, and that the eſſential point was to retain the phoſphorus in contact with the metal in a ſtate of fuſion. This happy idea led him to a method from which he has obtained all the ſucceſs that could be deſired. Of this we have already given a very contracted account after the word *Phoſ-*

Phoſphorus. *phorus* in the *Index* to our article CHEMISTRY; we ſhall now extend that account, by giving that in the firſt volume of *Annals of Chemiſtry*.

"Each of the combinations which are now to be deſcribed, M. Pelletier has termed *phoſphorated metal*.

15 Phoſphoret of gold. "M. Pelletier mixed half an ounce of gold of parting, in powder, with an ounce of phoſphoric glaſs and about a dram of powdered charcoal; he put this mixture into a crucible, covering it with a ſmall quantity of charcoal powder; and then applied a degree of heat ſufficient to melt the gold. During the operation, a conſiderable quantity of vapours of phoſphorus was diſengaged, but all the phoſphorus which was produced was not diſſipated; a ſmall quantity united with the gold, which was whiter than in its natural ſtate, broke under the hammer, and had alſo a cryſtallized appearance.

"Twenty-four grains of this phoſphoret of gold, placed on a cupel in a heated muffle, loſt only one grain, and the button of gold that remained had the peculiar colour of that metal.

16 Of Platina. "A mixture, conſiſting of an ounce of platina, an ounce of phoſphoric glaſs, and a dram of powdered charcoal, being put into a crucible, and covered with a little charcoal powder, M. Pelletier gave it a degree of heat nearly equal to what would have fuſed gold: this he continued for an hour. Having broken the crucible, he found underneath a blackiſh glaſs a ſmall button of a ſilver white, weighing more than an ounce. On the inferior part of the button were well defined cryſtals of the ſame ſubſtance, the figure of which was a perfect cube. The ſame experiment, frequently repeated, conſtantly afforded the ſame reſult.

"The phoſphoret of platina is very brittle, pretty hard, and ſtrikes fire with ſteel: it is not acted upon by the magnet, and when it is expoſed naked to a fire capable of fuſing it, the phoſphorus is diſengaged, and burns on its ſurface. Expoſed to the fire in a cupelling furnace on porcelain teſts, the phoſphoret of platina leaves a black glaſs, which ſurrounds the metallic ſubſtance. The colour of the glaſs is owing to iron contained in the platina; and if it continue expoſed to the ſame heat in freſh teſts, the portions of glaſs that form latterly have not ſo deep a colour, are more or leſs greeniſh, have ſometimes a bluiſh tinge, and become at laſt of a tranſparent white. This obſervation led M. Pelletier to imagine, that phoſphorus was well adapted for ſeparating iron from platina, and that it was one of the beſt means of ſeparating it entirely from that metal. But the glaſs which reſults from the combuſtion of the phoſphorus and its combination with the *oxyd* (calx) of iron, forms a cruſt which obſtructs the combuſtion of the phoſphorus that ſtill remains combined with the platina. To overcome this obſtacle, M. Pelletier thought of expoſing the phoſphoret of platina to the fire, in cupels made of calcined bones, which, as they eaſily abſorb the glaſs of lead, ought alſo to have the property of abſorbing the phoſphoric glaſs. He repeated the operation, therefore, ſeveral times ſucceſſively, changing the cupel. A button of platina, which had been thus operated on four times, he preſented to the academy: in this ſtate it was capable of being reduced into plates, but was brittle when heated.

"Since the reading of his memoir, M. Pelletier has purſued his proceſs, and has advanced ſo far as to be able totally to free the platina from the phoſphorus, ſo that it may be worked when heated: thus he has procured us a method of purifying this metal more advantageous probably than any hitherto attempted. The phoſphoret of platina detonates ſtrongly when it is thrown on nitre in fuſion. A mixture of phoſphoret of platina, and oxygenated muriat of potaſh (*dephlogiſticated digeſtive ſalt*), thrown into a red hot crucible, produces a briſk detonation, and the platina remains pure in the crucible. Phoſphorus.

17 Of ſilver. "Half an ounce of ſilver, treated with an ounce of phoſphoric glaſs and two drams of charcoal, acquired an increaſe of weight of one dram. The phoſphoret formed was white: it appeared granulated, and as it were cryſtallized: it broke under the hammer, but was capable of being cut with a knife. Placed in a cupel in a heated muffle, the phoſphorus was diſengaged, and the ſilver remained quite pure.

18 Of copper. "In preparing phoſphorus in the large way, M. Pelletier obſerved, that the phoſphoric acid attacked in ſome degree the copper baſons, which are in other reſpects very convenient for this operation; and in the retorts which he made uſe of for the diſtillation, he found phoſphoret of copper, ſometimes in ſmall diſtinct grains, at others in large maſſes, according as the degree of heat which finiſhed the operation was more or leſs intenſe. This phoſphoret he exhibited to the academy, and thence it was mentioned in the chemical nomenclature. The phoſphoret of copper is alſo obtainable by a proceſs ſimilar to that which we have deſcribed for obtaining that of gold, ſilver, and platina. The proportions which M. Pelletier employed were an ounce of ſhreds of copper, an ounce of phoſphoric glaſs, and a dram of powdered charcoal. This phoſphoret appears whitiſh, is ſometimes variegated with the different colours of the rainbow; changes on expoſure to the air like pyrites, loſes its luſtre, and aſſumes a blackiſh hue.

"Margraff had formed phoſphoret of copper by diſtilling the oxyd of copper, called *crocus veneris*, with phoſphorus; and M. Pelletier alſo obtained it by the ſame proceſs: but he did not obſerve the property attributed to it by Margraff, of running when applied to a candle. Having placed the phoſphoret in a cupel in a heated muffle, it was fuſed, the phoſphorus inflamed on its ſurface; a blackiſh ſubſtance reſembling ſcoriæ remained in the cupel, which was penetrated with a glaſs that gave it a blue colour.

"The phoſphoret of iron produced by the fuſion of an ounce of phoſphoric glaſs, and an ounce of ſhreds of iron, mixed with half a dram of powdered charcoal, was very brittle, and broke white, with a ſtriated and granulated appearance: in one cavity it was cryſtallized in rhomboidal priſms. It is the ſame ſubſtance which Bergman conceived to be a peculiar metal.

"This phoſphoret, placed in a cupel in a heated muffle, ſoon entered into a ſtate of fuſion; in the cupel remained a brittle ſubſtance, which is an oxyd of iron, and the cupel was penetrated with a matter ſimilar to that which M. Pelletier had obſerved on treating in the ſame manner phoſphoret of platina, obtained from platina not purified.

"The

Phoſphoret

"The phoſphoret of lead, obtained by the proceſs already deſcribed, appears little different from common lead. It is malleable, and eaſily cut with a knife, but it loſes its luſtre ſooner than lead, and when melted on charcoal by the blow-pipe, the phoſphorus burns, leaving the lead behind.

19 Of lead.

20 Of tin.

"The phoſphoret of tin, which M. Pelletier obtained by his proceſs, was divided into ſeveral grains, becauſe he had not given a ſufficient degree of fire to unite them. Theſe grains did not appear different from the metal itſelf; but being melted with the blow-pipe, the phoſphorus burnt on the ſurface of the metal, as in the ſimilar experiment with lead.

"In fuſing tin or lead with the charcoal powder and phoſphoric glaſs, care muſt be taken not to urge the fire, as the phoſphorus eaſily flies off from either of thoſe metals.

"From the experiments of M. Pelletier, it appears that phoſphorus may be combined with gold, platina, ſilver, copper, iron, tin, and lead; and that it deprives the five former metals of their ductility. M. Pelletier propoſes to make further experiments, to aſcertain whether it be poſſible or not to combine a greater quantity of phoſphorus with the two latter, and whether they will retain their malleability in that caſe. In another memoir he will examine the action of phoſphorus on ſemimetals: he propoſes alſo to aſcertain the order of its affinity with the metals and ſemimetals.

"It is much to be wiſhed that M. Pelletier may carry to perfection a work which will enrich chemiſtry with a ſpecies of combination hitherto almoſt entirely unknown, and which he has diſcovered means of effecting by a proceſs equally ſimple and ingenious."

In the 10th volume of the ſame Annals we find an account of the action of lime, and of ſome metallic oxyds on phoſphorus, by Dr Raymond.

21 M. Gengembre's diſcovery of a peculiar kind of gas.

M. Gengembre diſcovered, that by boiling phoſphorus in a ſolution of potaſh, a peculiar kind of gas was produced, which had the ſingular property of taking fire on coming into contact with the atmoſphere, and to which the French chemiſts have given the appellation of *phoſphorized hydrogen gas*. Dr Raymond thought of varying the proceſs, in order to diſcover whether this gas might not be produced in ſome other way. He took two ounces of lime ſlaked in the air, a dram of phoſphorus cut ſmall, with half an ounce of water, which he mixed up into a ſoft paſte, and put into a ſtone retort; to this retort a tube was fitted, the internal diameter of which, he ſays, ought not to exceed a line and a half, communicating with a receiver full of water. As ſoon as the retort was well heated, the phoſphorized hydrogen gas was generated ſo abundantly, that, from the quantity of ingredients here mentioned, no leſs than three quarts of it were obtained. The reſiduum was found to have all the characters of the native phoſphat of lime. Hence the Doctor ſuppoſes, that the water was decompoſed during the proceſs, and that its oxygen ſerved to acidify the phoſphorus; which, in this ſtate, was combined with the lime, and formed the phoſphat; while its hydrogen, aſſuming a gaſeous ſtate, carried with it a part of the phoſphorus, to which the property of taking fire by contact with the air muſt be aſcribed. The gas ſoon loſes this property, and the phoſphorus is condenſed on the ſides of the receiver: great caution, however, is neceſſary; for though a part of the gas may ſeem to have depoſited its phoſphorus, and to be reduced to pure hydrogen, yet another part, in the ſame receiver, may retain enough to cauſe a formidable exploſion, when in contact with air.

22 The proceſs varied.

The facility with which water was thus decompoſed led the author to ſuſpect that a ſimilar effect might be produced by the ſame mixture in the mean temperature of the atmoſphere. Accordingly he found that in ten days time a ſmall quantity of hydrogen gas was generated in the vials, in which the ingredients were placed: this, however, was not phoſphorized, the heat not being ſufficient to volatiliize the phoſphorus.

23 Another variation.

Animated by this ſucceſs, Dr Raymond reſolved to try what could be effected by metallic oxyds. He made two mixtures like the former: but inſtead of lime, he ſubſtituted in the one the white oxyd of zinc, and in the other the black oxyd of iron. After long diſtillation with great heat, he obtained from both phoſphoriſed hydrogen gas: but it was produced in much leſs time, and in greater quantity, from the oxyd of zinc than from that of iron; which he aſcribed to the cloſe affinity of the former to the phoſphoric acid.

24 Proceſs for making Kunkel's Phoſphorus from urine.

In the 12th volume of the ſame valuable work, we have an account of a proceſs for making Kunkel's phoſphorus from urine, which is ſhorter and more economical than that by which Meſſrs Scheele and Gahn extract it from the bones of animals, by M. Giobert. This method is founded on the property of the metallic ſalts to ſeparate the phoſphoric acid from urine, which Margraff, we believe, firſt diſcovered: but M. Giobert has greatly improved on the proceſs directed by the German chemiſt, as he avoids the tedious and diſguſting operations of evaporating the urine, and expoſing it to putrefaction. He tells us, that it is indifferent whether the urine be that of healthy or diſeaſed perſons; and that of horſes is nearly as good for this purpoſe as that which is human. He gradually pours into it a ſolution of lead in the nitric acid, till the precipitation ceaſes which this had occaſioned; the whole is then diluted with a conſiderable quantity of water, and afterward filtrated through a linen cloth. The precipitate, which is phoſphat of lead, muſt be made up into a paſte with powder of charcoal, and well dried in an iron or copper pan: it muſt afterward be diſtilled; when it will yield, firſt, an ammoniacal, and then an empyreumatic, oil; theſe oils proceed from the urine, from which it is difficult to purify the phoſphat. As ſoon as the oil ceaſes to come over, a clean receiver muſt be applied, and the fire be greatly increaſed. The phoſphorus generally appears in about half an hour; and, within eight hours, twelve or fourteen ounces of it may thus be obtained. If the proceſs be conducted with care, M. Giobert thinks that a hundred parts of phoſphat of lead will yield between fourteen and eighteen of phoſphorus.

If on the phoſphat of lead thus precipitated from urine, a ſolution of ſulphat of ammoniac be poured, and this, after digeſting during twelve hours, be filtrated and evaporated, phoſphat of ammoniac will be obtained; and if ſulphat of ſoda be uſed, the reſult will be phoſphat of ſoda.

Acid of Phosphorus. This acid, called alſo the *microcoſmic*

Phosphorus

crocosmic acid, has already been described. See CHEMISTRY-*Index* at *Phosphoric Acid* (A). It has been discovered by Mr Scheele, that an acid capable of making phosphorus is producible from calcined bones or hartshorn and the vitriolic acid. The process for procuring this acid recommended by that gentleman was to dissolve the bones in nitrous acid; afterward to precipitate the earth by means of the vitriolic acid; to filter and evaporate the liquor to dryness; and, after driving off the nitrous acid, the phosphoric acid remains. This process, however, is expensive on account of the waste of nitrous acid; and is likewise very inconvenient, because a great deal of the earthy matter continues dissolved even after the vitriolic acid is poured in; and therefore the phosphoric acid is never to be obtained pure: for which reason the following process is preferable.

Take of calcined bones or hartshorn, one pound; oil of vitriol, 14 ounces. Let the bones be reduced to fine powder; then pour on the acid undiluted, and rub both together till they are as accurately mixed as possible. Having let them remain for some hours in this situation, pour on as much water, stirring and dissolving the lumps, into which the mass will now be concreted, till it is all equally distributed through the liquid, and has the consistence of thick gruel. Let it remain 24 hours, and then pour it into a canvas cloth in order to let the liquid drain from it. This is a very tedious operation, as fresh water must continually be pouring on till all the saline matter is washed off. When this is done, pour into the liquid a quantity of caustic volatile alkali, which will occasion a copious precipitation; for the earth of bones is much less strongly attracted by acids than even the caustic volatile alkali. The liquid being now filtered a second time, which will be done with sufficient ease, and afterwards evaporated, there remains a mass composed of phosphoric acid and vitriolic sal ammoniac. By increasing the fire, the latter is dissipated in vapour; and if the process has been successful, four ounces or more of pure phosphoric acid will remain.

With regard to the properties of this acid, it is not yet ascertained whether they are exactly the same with the microcosmic acid or not. Indeed, as far as yet appears, they seem to be different; and there are very strong reasons for supposing that the phosphoric acid thus produced is no other than the vitriolic altered by its combination with the earth of bones. See the article BONES.

Liquor of PHOSPHORUS. See CHEMISTRY, n° 2d 957. 1521.

PHOTINIANS, in ecclesiastical history, were a sect of heretics in the fourth century who denied the divinity of our Lord. They derive their name from *Photinus* their founder, who was bishop of Sirmium, and a disciple of Marcellus. Photinus published in the year 343 his notions respecting the Deity, which were repugnant both to the orthodox and Arian systems. He asserted, that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain divine emanation, which he called the *Word*, descended upon Him; and that because of the union of the divine word with his human nature, He was called the son of God, and even God himself; and that the Holy Ghost was not a person, but merely a celestial virtue proceeding from the Deity. Both parties condemned the bishop in the councils of Antioch and Milan, held in the years 345 and 347. He was condemned also by the council at Sirmium in 351, and was afterwards degraded from the episcopal dignity, and at last died in exile in the year 372 or 375. His opinions were afterwards revived by Socinus. Photinians, Photius

PHOTIUS, patriarch of Constantinople, was one of the finest geniuses of his time, and his merit raised him to the patriarchate; for Bardas having driven Ignatius from the see, Photius was consecrated by Asbestus in 859. He condemned Ignatius in a synod, whereupon the pope excommunicated him, and he, to balance the account, anathematized the pope. Basilius of Macedon, the emperor whom Photius had reproved for the murder of Michael the late emperor, expelled him, and restored Ignatius; but afterwards re-established Photius, upon Ignatius's death, in 878. At last, being wrongfully accused of a conspiracy against the person of Leo the philosopher, son and successor to Basilius, he was expelled by him in 886, and is supposed to have died soon after. He wrote a *Bibliotheca*, which contains an examen of 280 authors: we have also 253 epistles of his; the *Nomacanon* under 14 titles; an abridgment of the acts of several councils, &c. This great man was born in Constantinople, and was descended from a very illustrious and noble family. His natural abilities were very great, and he cultivated them with the greatest assiduity. There was no branch of literature, whether sacred or profane, and scarcely any art or science, in which he was not deeply versed. Indeed he appears to have been by far the greatest man of the age in which he lived; and was so intimately concerned in the chief transactions of it, that ecclesiastical writers have on that account called it *Seculum Photianum*. He was first raised to the chief dignities of the empire, being made principal secretary of state, captain

(A) See particularly n° 904. In addition to what has been already said on the acid of phosphorus, we may just observe, that M. Pelletier has a memoir on this subject in the 14th volume of the Chemical Annals. This philosopher's method of preparing the phosphorous acid differs little from that which was some years ago proposed by M. Sage, and which, we believe, is now pretty generally known. The principal alterations made by the author of the present memoir consist in his putting each stick of phosphorus into a glass pipe, the lower part of which is shaped like a funnel, terminating in a very small opening; and in covering the apparatus with a tubulated receiver, which he can open at pleasure. By these means he can dissolve a greater quantity of phosphorus without danger of an explosion. His method of converting the phosphorus into the phosphoric acid, by the nitric or the oxygenated muriatic acid, is the same with that discovered by M. Lavoisier, which is described in his Elements of Chemistry.

Phraates || Phreatis.

captain of the guards, and a senator. In all these stations he acquitted himself with a distinction suitable to his great abilities; for he was a refined statesman, as well as a profound scholar. His rise to the patriarchate was very quick; for when he was chosen to that office he was only a layman: but that he might be as it were gradually raised to that dignity, he was made monk the first day, reader the next, and the following days sub-deacon, deacon, and priest. So that in the space of six days he attained to the highest office in the church. On the whole, however, his ardent love of glory and unbounded ambition made him commit excesses which rendered him a scourge to those about him.

Fabricius calls this *Bibliotheca* or library, *non liber, sed insignis thesaurus*, "not a book, but an illustrious treasure," in which are contained many curious things relating to authors, and many fragments of works which are no where else to be found. It was brought to light by Andreas Schottus, and communicated by him to David Hoeschelius, who caused it to be printed in 1601. Schottus, considering the great utility of this work, translated it into Latin, and printed his translation alone in 1606. The Greek text, together with the translation, were afterwards printed at Geneva in 1611. The last edition of this work, the largest, and the fairest, was printed at Rouen in 1653, folio.

PHRAATES, or PHRAHATES. There were four kings of this name in Parthia. See PARTHIA.

PHRASE, in grammar, an elegant turn or manner of speech, peculiarly belonging to this or that occasion, this or that art, or this or that language. Thus we say, an Italian *phrase*, an eastern *phrase*, a poetical *phrase*, a rhetorical *phrase*.

PHRASE is sometimes also used for a short sentence or small set or circuit of words constructed together. In this sense, Father Buffier divides phrases into complete and incomplete.

Phrases are *complete* where there is a noun and a verb, each in its proper function; *i. e.* where the noun expresses a subject, and the verb the thing affirmed of it.

Incomplete phrases are those where the noun and the verb together only do the office of a noun; consisting of several words without affirming any thing, and which might be expressed in a single word. Thus, *that which is true*, is an incomplete phrase, which might be expressed in one word, *truth*; as, *that which is true satisfies the mind*, i. e. *truth satisfies the mind*.

PHRASEOLOGY, a collection of the phrases or elegant expressions in any language. See PHRASE.

PHREATIS, or PHREATTIUM, in Grecian antiquity, was a court belonging to the civil government of Athens, situated upon the sea-shore, in the Piræus. The name is derived from ἀπὸ τῶν φρεάτων, because it stood in a *pit*; or, as others suppose, from the hero *Phreatus*. This court heard such causes as concerned persons who had fled out of their own country for murder, or those that fled for involuntary murder, and who had afterwards committed a deliberate and wilful murder. The first who was tried in this place was Teucer, on a groundless suspicion that he had been accessory to the death of Ajax. The accused was not allowed to come to land, or so much as to cast anchor, but pleaded his cause in his bark; and if found guilty, was committed to the mercy of the winds and waves, or, as some say, suffered there condign punishment; if innocent, he was only cleared of the second fact, and, according to custom, underwent a twelvemonth's banishment for the former. See Potter's *Gr. Antiq.* vol. i. p. 111.

Phrenetic || Phryganea.

PHRENETIC, a term used to denote those who, without being absolutely mad, are subject to such strong sallies of imagination as in some measure pervert their judgment, and cause them to act in a way different from the more rational part of mankind.

PHRENITIS, the same with PHRENSY; an inflammation of the meninges of the brain, attended with an acute fever and delirium. See MEDICINE, n° 176; also an account of a strange degree of phrenzy which attacked Charles VI of France in the article FRANCE, n° 88, 90.

PHRYGANEA is a genus of insects, of which Barbut gives the following characters. "The mouth is without teeth, but furnished with four palpi: the stemmata are three in number: the antennæ are filiform, and longer than the thorax. The wings are incumbent; the under ones are folded."

The same author informs us, that the genus is divided into two sections: the first of which is characterized, by having two truncated setæ at the extremity of the abdomen, resembling the beard of an ear of corn; while the second has the abdomen simple, or without appendices. The tarsi of the feet of the first family consist of three articulations; those of the second are composed of five. The wings of this section decline from the inner margin towards the sides, so as to resemble the ridge of a house, and are curved, or turn upwards at their extremity. "This insect (says Mr Barbut), before it becomes an inhabitant of the air, has lived under-water, lodged in a kind of tube or sheath, the inward texture of which is silk; outwardly covered with sand, straws, bits of wood, shells, &c. When the hexapod worm is about to change to a chrysalis, he stops up the opening of his tube with threads of a loose texture, through which the water makes its way, but prevents the approach of voracious insects. The chrysalis is covered with a thin gauze, through which the new form of the insect is easily discerned. The phryganea, on the point of changing its element, rises to the surface of the water, leaves its tube, rises into the air, and enjoys the sweets of the country, flutters upon flowers and trees, but is soon called away to the water-side to deposite its eggs; whence proceeds its posterity. These aquatic larvæ are often found in stagnating waters, where they wrap themselves up in the water-lentil, cut out into regular squares, and fitted one to another. Trouts are very greedy of these larvæ; which is the reason, that in some countries, after stripping them of their coats, they make use of them for fishing-baits."

There are a variety of different species of the phryganea; but except the phryganea bicauda and striata, they do not materially differ from one another, except in size and colour. The bicauda is of a deep dark-brown colour; having a single yellow longitudinal band running across the head and thorax. The legs are of a brown colour, as are the antennæ; which are also long and filiform. Two brown threads, almost as

long

Phrygia. long as the antennæ, terminate the abdomen. The wings, which are about a third longer than the body, are veined with brown fibres, are narrow at the top, broad below, and are as it were ſtuck upon the body; which they infold, croſſing one over the other. This inſect, which is met with on the banks of rivers and ſtanding-waters, carries its eggs in a cluſter at its abdomen, like ſome ſpiders.

The ſtriata is a large ſpecies, of a dun colour, except the eyes, which are black, and has a conſiderable reſemblance to the phalena in the carriage of its wings. The antennæ are as long as the body, and are borne ſtraight forward. The wings are a third larger than the body, having veins of a colour rather deeper than the reſt. The feet are large, long, and ſomewhat finny. Mr Yeats tells us, that the perlæ of Geoffroy, and phryganeæ of Linnæus, do not differ generically. It appears, however, from Yeats's experiments, that the phryganeæ remain longer in the chryſalis than the perlæ.

The leſſer phryganeæ very much reſemble the tineæ; but, upon examining them with a glaſs, the former will be found to be covered with ſmall hairs inſtead of the ſcales which adorn the wings of the latter.

PHRYGIA, a country in Aſia. From whence it derived its name is not certain: ſome ſay it was from the river Phryx (now Sarabat), which divides Phrygia from Caria, and empties itſelf into the Hermus; others from Phrygia, the daughter of Aſopus and Europa. The Greek writers tell us, that the country took its name from the inhabitants, and theſe from the town of Brygium in Macedonia, from whence they firſt paſſed into Aſia, and gave the name of *Phrygia* or *Brygia* to the country where they ſettled. Bochart is of opinion that this tract was called Phrygia from the Greek verb φρυγω "to burn or parch;" which, according to him, is a tranſlation of its Hebrew name, derived from a verb of the ſame ſignification.

Ancient Univerſal Hiſtory, vol. 3. p. 441. &c

No leſs various are the opinions of authors as to the exact boundaries of this country; an uncertainty which gave riſe to an obſervation made by Strabo, viz. that the Phrygians and Myſians had diſtinct boundaries; but that it was ſcarce poſſible to aſcertain them. The ſame writer adds, that the Trojans, Myſians, and Lydians, are, by the poets, all blended under the common name of Phrygians, which Claudian extends to the Pifidians, Bithynians, and Ionians. Phrygia Proper, according to Ptolemy, whom we chooſe to follow, was bounded on the north by Pontus and Bithynia; on the weſt by Myſia, Troas, the Ægean Sea, Lydia, Mæonia, and Caria, on the ſouth by Lycia; on the eaſt by Pamphylia and Galatia. It lies between the 37th and 41ſt degrees of north latitude, extending in longitude from 56 to 62 degrees. The inhabitants of this country, mentioned by Ptolemy, are the Lycaones and Anthemiſenii, towards Lycia; and Moccadelis or Moccadine, the Cyddeſes or Cydiſſes towards Bithynia; and between theſe the Peltini or Speltini, the Moxiani, Phylacenſes, and Hierapolitæ. To theſe we may add the Bereeyntes mentioned by Strabo

Phrygia is commonly divided into the Greater and Leſſer Phrygia, called alſo Troas. But this diviſion did not take place till Troas was ſubdued by the Phrygians; and hence it is more conſidered by ſome Roman writers as a part of Phrygia, than Bithynia, Cappadocia, or any other of the adjacent provinces. In after ages, the Greater Phrygia was divided into two diſtricts or governments; one called Phrygia Pacatiana, from Pacatianus, who, under Conſtantine, bore the great office of the præfectus prætorio of the Eaſt; the other Phrygia Salutaris, from ſome miraculous cures ſuppoſed to have been performed there by the archangel Michael. Phrygia.

This country, and indeed all Aſia Minor, as lying in the fifth and ſixth northern climates, was in ancient times greatly celebrated for its fertility. It abounded in all ſorts of grain; being, for the moſt part, a plain country covered with a deep rich ſoil, and plentifully watered by ſmall rivers. It was in ſome parts productive of bitumen and other combuſtible ſubſtances. It was well ſtocked with cattle, having large plains and paſture grounds The air was anciently deemed moſt pure and wholeſome, though it is now in ſome parts thought extremely groſs, great part of the country lying uncultivated.

In Phrygia Major were anciently ſeveral cities of great celebrity; ſuch as APAMEA LAODICEA, HIERAPOLIS, Gordium, &c.—There were alſo ſome famous rivers; ſuch as Marſyas, Mæander, &c. The Mæander is now called *Madre* or *Mindre*, and was much celebrated by the ancients for its windings and turnings; from whence all ſuch windings and turnings have been denominated *mæanders*.

The Phrygians accounted themſelves the moſt ancient people in the world. Their origin, however, is extremely dark and uncertain. Joſephus and St Jerome ſay, they were deſcended from Togarmah, one of Gomer's ſons; and that they were known to the Hebrews under the name of Tigrammanes. The Heathen authors derive them from the Brygians, a people of Macedonia. But this is but mere conjecture; and it is a conjecture totally unſupported, except by the ſimilarity of names. Bochart thinks that the Phrygians were the offſpring of Gomer the eldeſt ſon of Japhet; the word Phrygia being the Greek tranſlation of his name. Joſephus makes Gomer the father of the Galatians; but he, by the Galatians, muſt neceſſarily mean the Phrygians inhabiting that part of Phrygia which the Galatians had made themſelves maſters of: the deſcendants of Gomer being placed by Ezekiel northward of Judæa, near Togarmah (which Bochart takes to be Cappadocia), long before the Gauls paſſed over into Aſia. We are willing to let Gomer enjoy the fine country which Bochart is pleaſed to give him, and allow him the honour of being the progenitor of the Phrygians, ſince we know no other perſon on whom it can be conferred with any degree of probability.

The ancient Phrygians are deſcribed as ſuperſtitious, voluptuous, and effeminate, without any prudence or forecaſt, and of ſuch a ſervile temper, that nothing but ſtripes and ill uſage could make them comply with their duty; which gave riſe to ſeveral trite and well known proverbs (A). They are ſaid to have been the firſt inventors of divination by the ſinging, flying, and

8 feeding

(A) "Phryges ſero ſapiunt, Phryx verberatus melior, Phryx non minus quam Spyntharus, &c.:" which proverbs

Phrygia. feeding of birds. Their muſic, commonly called the *Phrygian mood*, is alleged by ſome as an argument of their effeminacy.

Their government was certainly monarchical; for all Phrygia was, during the reigns of ſome kings, ſubject to one prince. Ninnacus, Midas, Manis, Gordius, and his deſcendants, were undoubtedly ſovereigns of all Phrygia. But ſome time before the Trojan war, we find this country divided into ſeveral petty kingdoms, and read of divers princes reigning at the ſame time. Apollodorus mentions a king of Phrygia contemporary with Ilus king of Troy. Cedrenus and others ſpeak of one Teuthrans, king of a ſmall country in Phrygia, whoſe territories were ravaged by Ajax, himſelf ſlain in ſingle combat, his royal ſeat laid in aſhes, and his daughter, by name Tecmeſſa, carried away captive by the conqueror. Homer makes mention of Phoreys and Aſcanius, both princes and leaders of the Phrygian auxiliaries that came to the relief of Troy. Tantalus was king of Sipylus only, and its diſtrict; a prince no leſs famous for his great wealth, than infamous for his covetouſneſs and other deteſtable vices. That Phrygia was ſubdued either by Ninus, as Diodorus Siculus informs us, or by the Amazons, as we read in Suidas, is not ſufficiently warranted. Moſt authors that ſpeak of Gordius tell us, that the Phrygians having ſent to conſult an oracle in order to know how they might put an end to the inteſtine broils which rent their country into many factions and parties, received for anſwer, that the moſt effectual means to deliver themſelves and their country from the calamities they groaned under, was to commit the government to a king. This advice they followed accordingly, and placed Gordius on the throne.

As to their commerce, all we can ſay is, that Apamea was the chief emporium of all Aſia Minor.—Thither reſorted merchants and traders from all parts of Greece, Italy, and the neighbouring iſlands. Beſides, we know from Syncellus, that the Phrygians were for ſome time maſters of the ſea; and none but trading nations ever prevailed on that element. The country produced many choice and uſeful commodities, which afforded conſiderable exports. They had a ſafe coaſt, convenient harbours, and whatever may incline us to think that they carried on a conſiderable trade. But as moſt of the Phrygian records are loſt, we will not dwell on conjectures ſo difficult to be aſcertained.

We have no ſet form of their laws; and as to their learning, ſince we are told that for ſome time they enjoyed the ſovereignty of the ſea, we may at leaſt allow them a competent ſkill in geography, geometry, and aſtronomy; and add to theſe, from what we have ſaid above, a more than ordinary knowledge of muſic. Phrygia ‖ Phryne.

Some have been of opinion that the Phrygian language bore a great reſemblance to the Greek; but the contrary is manifeſt from the few Phrygian words which have been tranſmitted to us, and carefully collected by Bochart and Rudbeckius. To theſe we may add the authority of Strabo, who, after attempting to derive the name of a Phrygian city from the Greek, concludes, that it is a difficult matter to diſcover any ſimilitude between the barbarous words of the Phrygian language and the Greek. The Phrygian tongue, after the experiment made by Pſammetichus king of Egypt, was looked upon by the Egyptians as the moſt ancient language of the world. But other nations, particularly the Scythians, refuſed to ſubmit to their opinion, as founded on an argument of no real weight. "As the two children (ſay they) had never heard the voice of any human creature, the word *bec*, or *bekkos*, the firſt they uttered, was only an imitation of the goats that had ſuckled them, and happened to be a Phrygian word ſignifying *bread* (B).

We have already ſaid, that the Phrygians were ſuperſtitious; their idols were conſequently very numerous. The chief of theſe was Cybele, who went by a variety of names. (See CYBELE.) They alſo worſhipped Bacchus under the name of *Sabazios*; and his prieſts they called *Saboi*.

The hiſtory of their kings is dark and uncertain, and the dates of their ſeveral reigns and actions cannot now be fixed; we ſhall refer ſuch of our readers, therefore, as wiſh to know what is certain reſpecting them, to the Ancient Univerſal Hiſtory, already quoted more than once in the preſent article. See alſo GORDIUS, MIDAS, &c. For Phrygia Minor, ſee TROY.

PHRYGIAN STONE, in natural hiſtory, is the name of a ſtone deſcribed by the ancients, and uſed by them in dying; perhaps from ſome vitriolic or aluminous ſalt contained in it, which ſerved to enliven or fix the colours uſed by the dyers. It was light and ſpungy, reſembling a pumice; and the whiteſt and lighteſt were reckoned the beſt. Pliny gives an account of the method of preparing it for the purpoſe of dying, which was by moiſtening it with urine, and then heating it red hot, and ſuffering it to cool.—This calcination was repeated three times, and the ſtone was then fit for uſe. Dioſcorides recommends it in medicine after burning; he ſays it was drying and aſtringent.

PHRYGIANS, a Chriſtian ſect. See CATAPHRYGIANS and MONTANIST.

PHRYNE, was a famous proſtitute, who flouriſhed at Athens about 328 years before the Chriſtian era. She was miſtreſs of Praxiteles, who drew her picture,

proverbs intimate their ſervile temper; and ſhow that they were more fit to bewail misfortunes in an unmanly manner, than to prevent them by proper meaſures. Their muſic, too, was ſuited to their effeminate temper. The Doric mood was a kind of grave and ſolid muſic; the Lydian a doleful and lamentable harmony; but the Phrygian chiefly calculated to effeminate and enervate the mind. But this character is contradicted by others.

(B) Goropius Becanus makes uſe of the ſame argument, to prove that the High Dutch is the original or mother-tongue of the world, becauſe the word *beker* in that language ſignifies "a baker."

Phrynicus || Phryxus.

which was one of his beſt pieces, and was placed in the temple of Apollo at Delphi. We are told that Apelles painted his Venus Anadyomene after he had ſeen Phryne on the ſea-ſhore naked, and with diſhevelled hair. Phryne became ſo very rich by the liberality of her lovers, that ſhe offered to rebuild Thebes at her own expence, which Alexander had deſtroyed, provided this inſcription was placed on the walls: *Alexander diruit, ſed meretrix Phryne reſecit*; which was refuſed. See *Plin.* 34. c. 8.——There was another of the ſame name who was accuſed of impiety. When ſhe found that ſhe was going to be condemned, ſhe unveiled her boſom, which ſo influenced her judges, that ſhe was immediately acquitted.

PHRYNICUS, a general of Samos, who endeavoured to betray his country, &c.——A flatterer at Athens.——A tragic poet of Athens, diſciple to Theſpis. He was the firſt who introduced a female character on the ſtage.

PHRYNIS was a muſician of Mitylene. He was the firſt who obtained a muſical prize at the Panathenæa at Athens. He added two ſtrings to the lyre, which had always been uſed with ſeven by all his predeceſſors. He flouriſhed about 438 years before the Chriſtian era. We are told that he was originally a cook at the houſe of Hiero king of Sicily.——There was another of the ſame name, a writer in the reign of Commodus, who made a collection, in 36 books, of phraſes and ſentences from the beſt Greek authors, &c.

PHRYXUS (fab. hiſt.), was a ſon of Athamas king of Thebes, by Nephele. When his mother was repudiated, he was perſecuted with the moſt inveterate fury by his ſtep-mother Ino, becauſe he was to ſit on the throne of Athamas, in preference to the children of a ſecond wife. His mother apprized him of Ino's intentions upon his life; or, according to others, his preceptor; and the better to make his eſcape, he ſecured part of his father's treaſures, and privately left Bœotia with his ſiſter Helle, to go to their friend and relation Æetes king of Colchis. They embarked on board a ſhip, or, as we are informed by the fabulous account of the poets and mythologiſts, they mounted on the back of a ram, whoſe fleece was of gold, and proceeded on their journey through the air. The height to which they were carried made Helle giddy, and ſhe fell into the ſea. Phryxus gave his ſiſter a decent burial on the ſea-ſhore, and after he had called the place *Helleſpont* from her name, he continued his flight, and arrived ſafe in the kingdom of Æetes, where he offered the ram on the altars of Mars. The king received him with great tenderneſs, and gave him Chalciope his daughter in marriage. She had by him Phrontis Melas, Argos Cylindrus, whom ſome call *Cytorus*. He was afterwards murdered by his father-in-law, who envied him the poſſeſſion of the golden fleece; and Chalciope, to prevent her children from ſharing their father's fate, ſent them privately from Colchis to Bœotia, as nothing was to be dreaded there from the jealouſy or reſentment of Ino, who was then dead. The fable of the flight of Phryxus to Colchis on a ram has been explained by ſome, who obſerve, that the ſhip on which he embarked was either called by that name, or carried on her prow a figure of that animal. The fleece of gold is accounted for, by obſerving that Phryxus carried away immenſe treaſures from Thebes. Phryxus was placed among the conſtellations of heaven after death. The ram which carried him to Aſia is ſaid to have been the fruit of Neptune's amour with Theophane the daughter of Altis. This ram the gods had given to Athamas in order to reward his piety and religious life; and Nephele procured it for her children, juſt as they were going to be ſacrificed to the jealouſy of Ino. Phryxus's murder was ſome time after amply revenged by the Greeks; it having occaſioned the famous expedition atchieved under Jaſon and many of the princes of Greece, which had for its object the recovery of the golden fleece, and the puniſhment of the king of Colchis for his cruelty to the ſon of Athamas.

Phthiriaſis, Phthiſis.

PHTHIRIASIS, the LOUSY EVIL, from φθείρ, "a louſe." It is a louſy diſtemper; children are frequently its ſubjects, and adults are ſometimes troubled with it. The increaſe of lice, when in a warm moiſt ſituation, is very great; but a cold and dry one ſoon deſtroys them. On the human body four kinds of lice are diſtinguiſhed: 1. The *pediculi*, ſo called becauſe they are more troubleſome with their feet than by their bite. Theſe are in the heads of children, eſpecially if ſore or ſcabby; and often in thoſe of adults, if they are ſlothful and naſty. 2. Crab-lice, ſee *CRAB Lice*. 3. Body lice; theſe infeſt the body, and breed in the clothes of the naſty and ſlothful. 4. A ſort which breed under the cuticle, and are found in the hands and feet: they are of a round form, and ſo minute as often to eſcape the ſight: by creeping under the ſcarf-ſkin they cauſe an intolerable itching; and when the ſkin burſts where they lodge, cluſters of them are found there. See ACARUS.

A good diet and cleanlineſs conduce much to the deſtruction of lice. When they are in the head, comb it every day; and, after each combing, ſprinkle the pulv. ſem. ſtaph. agr. or coccul. Ind. among the hairs every night, and confine it with a tight cap.

Codrochius, in his treatiſe on lice, ſays, that the powdered coc. Ind. exceeds all other means; and that it may be mixed in the pulp of apple, or in lard, and applied every night to the hair. Some writers aſſert, that if the pulv. cort. rad. ſaſſafr. is ſprinkled on the head, and confined with a handkerchief, it deſtroys the lice in one night.

The body-lice are deſtroyed by any bitter, ſour, ſalt, or mercurial medicine, if applied to the ſkin.

The black ſoap, and the flowers called *cardamine* or *lady's-ſmock*, are ſaid to be ſpecifics in all caſes of lice on the human body.

PHTHISIS, a ſpecies of conſumption, occaſioned by an ulcer in the lungs. See MEDICINE, n° 237, &c.

Since our article MEDICINE was publiſhed, Dr Beddoes has ſuggeſted † a new theory of phthiſis, founded on the prevailing pneumatic doctrine in chemiſtry. Thinking that much cannot be gained by adhering to eſtabliſhed principles and modes of practice, and being unawed by any pretenſions to ſucceſs from experience, he enters into the province of ſpeculation. He fixes on the effect of pregnancy in ſuſpending the progreſs of phthiſis, as a fact which, by its mode of operation,

† *Obſervations on the Nature and Cure of Calculus, Scurvy*, &c.

2 might

Phthiſis. might ſuggeſt a method of diminiſhing the havock occaſioned by this diſtemper. We ſhall give his explanation of this intereſting fact:

"The fœtus has its blood oxygenated by the blood of the mother through the placenta. During pregnancy there ſeems to be no proviſion for the reception of an unuſual quantity of oxygene. On the contrary, in conſequence of the impeded action of the diaphragm, leſs and leſs ſhould be continually taken in by the lungs. If, therefore, a ſomewhat diminiſhed proportion of oxygene be the effect of pregnancy, may not this be the way in which it arreſts the progreſs of phthiſis? and if ſo, is there not an exceſs of oxgyene in the ſyſtem of conſumptive perſons? and may we not, by purſuing this idea, diſcover a cure for this fatal diſorder?"

Dr Beddoes thinks, that this ſuppoſition is countenanced by the deficiency of oxygene in the blood of pregnant women, of aſthmatic patients, and of thoſe who labour under ſea ſcurvy; and by the ſuperabundance of it in the blood of phthiſical perſons, indicated by its colour, as well as by the aggravation of the ſymptoms of conſumption by breathing oxygene air, and by the relief from inſpiring atmoſpheric air mixed with carbonic acid air; and, laſtly, from the ſmall proportion of deaths among ſea-faring people. Suppoſing acids to act by decompoſition, their alleged effects in producing conſumption are conſiſtent with the author's doctrine, as well as the emaciation preceding and accompanying phthiſis. From theſe facts, Dr Beddoes concludes, that "1. The phthiſical inflammation may ſo alter the ſtructure of the lungs, as to cauſe them to tranſmit a more than ordinary portion of oxygene to the blood; or, 2. Some unknown cauſe having enabled them to tranſmit, or the blood itſelf to attract, more oxygene, an inflammation of the lungs might enſue."

From theſe principles, the Doctor thinks himſelf juſtified in propoſing, in a diſeaſe which is incurable by preſent modes of practice, to diminiſh the ſupply of oxygene by the two channels through which it is introduced; namely, through the lungs, by lowering the atmoſpheric air with azotic or hydrogene air; and through the ſtomach, by giving ſuch nouriſhment as contains a ſmall portion of oxygene.

Such is Dr Beddoes's theory of conſumption; on which the following remark has been made by a critic* who poſſeſſes an equal degree of candour and judgment. It is aſſumed by Dr Beddoes, that the blood of pregnant women has a diminiſhed proportion of oxygene: but pregnant women have the ſame circumſcribed ſpot of florid red in their countenances which is apparent in hectics. If, then, the preſence of this colour be ſufficient to prove an exceſs of oxygene in the one caſe, it muſt have the ſame weight in the other. Another queſtion is, whether leſs oxygene be really taken in by the lungs during pregnancy? For although the diaphragm be impeded in the freedom of its action, the frequency of breathing is proportionally increaſed.—A third circumſtance which demands attention is, in what degree the fœtus has its blood oxygenated by the blood of the mother through the placenta. It appears highly probable, that the fœtal blood receives a very trifling ſupply of oxygene from the blood of the mother; that the fœtal heart contains only a ſmall portion of blood, which has been conveyed to the placenta; and that the blood in the heart and arteries of the fœtus is not florid.—For many ingenious arguments on this ſubject, we may refer to Mr Coleman's Diſſertation on ſuſpended Reſpiration.—Leaving theſe things to Dr Beddoes's conſideration, we will preſent our readers with his concluding remarks on this ſubject: Phthiſis.

"The more you reflect, the more you will be convinced, that nothing would ſo much contribute to reſcue the art of medicine from its preſent helpleſs condition, as the diſcovery of the means of regulating the conſtitution of the atmoſphere. It would be no leſs deſirable to have a convenient method of reducing the oxygene to 18 or 20 in 100, than of increaſing it in any proportion. The influence of the air we breathe is as wide as the diffuſion of the blood. The minuteſt portions of the organs of motion, ſenſe, and thought, muſt be affected by any conſiderable change in this fluid. Whether it be that the brain muſt be waſhed by ſtreams of arterial blood, or that the action of every organ is a ſtimulus to the ſyſtem in general, and conſequently to every other organ in particular; it is certain, that when the acceſs of oxygene is cut off from the lungs, the functions of the brain ceaſe: perhaps there may be a mixture of azotic and oxygene airs, more favourable to the intellectual faculties than that which is found in the atmoſphere; and hence chemiſtry be enabled to exalt the powers of future poets and philoſophers. That diſeaſes of exciteiment on the one hand, and debility on the other, might be cured almoſt ſolely by a proper air, one can hardly doubt, as well as ſeveral diſorders at preſent highly dangerous or deſperate, which one cannot, upon the faith of any obvious phenomena, refer to either head. The materia medica might, therefore, undergo a ſtill greater reduction than it has lately undergone, in conſequence of the purification of medicine from its groſſer abſurdities; and hence the treatment of diſeaſes be at once rendered infinitely more pleaſant and more efficacious."

Our author, in a ſubſequent publication*, gives an account of his treating with ſucceſs ſeveral caſes of phthiſis according to the principles of this theory. After diſtinguiſhing conſumptions into two kinds, the florid and the pituitous or catarrhal, he obſerves, "that the ſyſtem may be as variouſly affected by means of the lungs as of the ſtomach: that it is impoſſible to doubt that we are nouriſhed by the lungs as truly as by the ſtomach: and that what we take in at the former entrance, becomes, like our food, a part of the ſubſtance of our ſolids as well as of our fluids. By the lungs we can alſo introduce effectual alteratives of the blood, and by conſequence of all the parts nouriſhed by the blood."

He then acquaints us more particularly with the apparatus requiſite for the practice propoſed. 1ſt, It ſhould be able to furniſh azotic, hydrogene, carbonic, and oxygene airs: our author having, as he ſays, "no intention to confine himſelf to one incurable diſorder. 2dly, The reſervoirs ſhould be large, that the patients may be ſupplied with any quantity that their ſymptoms may require: and, 3dly, It is neceſſary to be able to mix theſe airs with one another, as well as with atmoſpheric air, in any proportion." Theſe objects, we

* *Monthly Rev.* Nov 1793, p. 273.

* *A Letter to Erasmus Darwin, M. D.*

Phul || Phyllis.

told, have been completely attained by a conſtruction not very unlike to that employed in the gazometers of M. Lavoiſier and Dr Van Marum.

PHUL, or Pul, king of Aſſyria, is by ſome hiſtorians ſaid to be Ninus under another name, and the firſt founder of that monarchy: A renowned warrior. He invaded Iſrael in the reign of Manahem, who became tributary to him, and paid him 1000 talents of ſilver for a peace. Flouriſhed 771 B C.

PHUT, or Phuth, the third ſon of Ham (Gen. x. 6.) Calmet is of opinion, that Phut peopled either the canton of Phtemphu, Phtemphuti, or Phtembuti, ſet down in Pliny and Ptolemy, whoſe capital was Thara in Lower Egypt, inclining towards Lybia; or the canton called Phtenotes, of which Buthus was the capital. The prophets often ſpeak of Phut. In the time of Jeremiah, Phut was under the obedience of Necho king of Egypt. Nahum (iii. 9.) reckons up his people in the number of thoſe who ought to have come to the aſſiſtance of No-ammon or Dioſpolis.

PHYLACTERY, in the general, was a name given by the ancients to all kinds of charms, ſpells, or characters, which they wore about them, as amuleta, to preſerve them from dangers or diſeaſes.

Phylactery particularly denoted a ſlip of parchment, wherein was written ſome text of Holy Scripture, particularly of the decalogue, which the more devout people among the Jews wore on the forehead, the breaſt, or the neck, as a mark of their religion.

The primitive Chriſtians alſo gave the name *phylacteries* to the caſes wherein they incloſed the relicks of their dead.

Phylacteries are often mentioned in the New Teſtament, and appear to have been very common among the Phariſees in our Lord's time.

PHYLICA, baſtard alaternus; a genus of the monogynia order, belonging to the pentandria claſs of plants. There are ſix ſpecies, of which three are kept in the gardens of this country; but, by reaſon of their being natives of warm climates, they require to be kept in pots, and houſed in winter. They are all ſhrubby plants, riſing from three to five or ſix feet high, and adorned with beautiful cluſters of white flowers. They are propagated by cuttings.

PHYLLANTHUS, sea-side laurel; a genus of the triandria order, belonging to the monœcia claſs of plants. There are ſix ſpecies, all of them natives of warm climates; and riſe from 12 or 14 feet to the height of middling trees. They are tender, and cannot be propagated in this country without artificial heat.

PHYLLIS (fab. hiſt.), was a daughter of Sithon, or, according to others, of Lycurgus king of Thrace, who received Demophoon the ſon of Theſeus; who, at his return from the Trojan war, had ſtopped on her coaſts. She became enamoured of him, and did not find him inſenſible to her paſſion. After ſome months of mutual tenderneſs and affection, Demophoon ſet ſail for Athens, where his domeſtic affairs recalled him. He promiſed faithfully to return as ſoon as a month was expired: but either his diſlike for Phyllis, or the irreparable ſituation of his affairs, obliged him to violate his engagement: and the queen, grown deſperate on account of his abſence, hanged herſelf, or, according to others, threw herſelf down a precipice into the ſea and periſhed. Her friends raiſed a tomb over her body, where there grew up certain trees, whoſe leaves, at a particular ſeaſon of the year, ſuddenly became wet as if ſhedding tears for the death of Phyllis. According to an old tradition mentioned by Servius, Virgil's commentator, Phyllis was changed by the gods into an almond tree, which is called *phylla* by the Greeks. Some days after this metamorphoſis, Demophoon reviſited Thrace; and when he heard of the fate of Phyllis, he ran and claſped the tree, which, though at that time ſtripped of its leaves, ſuddenly ſhot forth, and bloſſomed as if ſtill ſenſible of tenderneſs and love. The abſence of Demophoon from the houſe of Phyllis has given riſe to a beautiful epiſtle of Ovid, ſuppoſed to have been written by the Thracian queen about the fourth month after her lover's departure.—A country woman introduced in Virgil's eclogues.—The nurſe of the emperor Domitian.—A country of Thrace near mount Pangæus.

Phyſalis || Phyſeter.

PHYSALIS, the winter cherry; a genus of the monogynia order, belonging to the pentandria claſs of plants. There are 16 ſpecies; of which the moſt remarkable is the alkekengi, or common winter-cherry. This grows naturally in Spain and Italy. The roots are perennial, and creep in the ground to a great diſtance if they are not confined. Theſe, in the ſpring, ſhoot up many ſtalks, which riſe to the height of a foot or more, garniſhed with leaves of various ſorts; ſome of which are angular and obtuſe, ſome oblong and ſharp pointed, with long foot ſtalks. The flowers are produced from the wings, ſtanding upon ſlender foot-ſtalks; are of a white colour, and have but one petal. They are ſucceeded by round berries about the ſize of ſmall cherries, incloſed in an inflated bladder, which turns red in autumn, when the top opens and diſcloſes the red berry, which is ſoft, pulpy, and filled with flat kidney-ſhaped ſeeds. Soon after the fruit is ripe, the ſtalks decay to the root. The plant is eaſily propagated, either by ſeeds or parting the roots

PHYSALUS. See Scolopendra.

PHYSETER, or Spermaceti-fish, in zoology, a genus belonging to the order of cete. There are four ſpecies; the moſt remarkable are,

1. The microps, or black-headed cachalot, with a long fin on the back, and the upper jaw conſiderably longer than the under one. A fiſh of this kind was caſt aſhore on Cramond iſle, near Edinburgh, December 22. 1769; its length was 54 feet; the greateſt circumference, which was juſt beyond the eyes, 30: the upper jaw was five feet longer than the lower, whoſe length was ten feet. The head was of a moſt enormous ſize, very thick, and above one-third the ſize of the fiſh: the end of the upper jaw was quite blunt, and near nine feet high: the ſpout-hole was placed near the end of it. The teeth were placed in the lower jaw, 23 on each ſide, all pointing outwards; in the upper jaw, oppoſite to them, were an equal number of cavities, in which the ends of the teeth lodged when the mouth was cloſed. One of the teeth meaſured eight inches long, the greateſt circumference the ſame. It is hollow within-ſide for the depth of three inches, and the mouth of the cavity very wide: it is thickeſt at the bottom, and grows very ſmall at the point, bending very much; but in ſome the flexure is more than in others. Theſe, as well as the teeth of all

Phyſeter. all other whales we have obſerved, are very hard, and cut like ivory. The eyes are very ſmall, and remote from the noſe. The pectoral fins were placed near the corners of the mouth, and were only three feet long: it had no other fin, only a large protuberance on the middle of the back. The tail was a little forked, and 14 feet from tip to tip. The penis ſeven feet and a half long. Linnæus informs us, that this ſpecies purſues and terrifies the porpoiſes to ſuch a degree as often to drive them on ſhore.

2. The catodon, or round headed cachalot, with a fiſtula in the ſnout, and having no back-fin. Of this ſpecies, 102 of different ſizes were caſt aſhore at one time on one of the Orkney Iſles, the largeſt 24 feet in length. The head is round, the opening of the mouth ſmall. Sibbald ſays it has no ſpout-hole, but only noſtrils: But Mr Pennant is of opinion, that the former being placed at the extremity of the noſe, has been miſtaken by him for the latter. Some teeth of this ſpecies are an inch and three quarters long, and in the largeſt part of the thickneſs of one's thumb. The top is quite flat, and marked with concentric lines; the bottom is more ſlender than the top, and pierced with a ſmall orifice: inſtead of a back fin, there was a rough ſpace.

Phyſic || Phyſico-Mathematics

For the method of extracting the ſpermaceti from the brain of theſe creatures, ſee the article SPERMACETI.

PHYSIC, or PHYSICK, the art of healing; properly called MEDICINE. The word is formed from the Greek φυσις, "nature;" in regard medicine conſiſts principally in the obſervation of nature. See PHYSICS and MEDICINE.

PHYSICAL, ſomething belonging to, or really exiſting in, nature. In this ſenſe we ſay a phyſical point, in oppoſition to a mathematical one, which only exiſts in the imagination; a phyſical ſubſtance or body, in oppoſition to ſpirit, or metaphyſical ſubſtance, &c.

PHYSICIAN, a perſon who profeſſes medicine, or the art of healing diſeaſes. See MEDICINE.

Physicians, College of, in London and Edinburgh. See *College of Phyſicians.*

PHYSICO-MATHEMATICS, includes thoſe branches of phyſic which, uniting obſervation and experiment to mathematical calculation, undertake to explain the phenomena of nature.

PHYSICS,

1 General definition of phyſics.

TAKEN in its moſt enlarged ſenſe, comprehends the whole ſtudy of nature; and NATURAL PHILOSOPHY is a term of the ſame extent: but ordinary language, and eſpecially in this country, employs both of theſe terms in a much narrower ſenſe, which it is proper in this place to determine with ſome preciſion.

2 A more particular explanation of the term.

Under the article PHILOSOPHY, we gave a particular account of that view of nature in which the objects of our attention are conſidered as connected by cauſation; and we were at ſome pains to point out the manner in which this ſtudy may be ſucceſsfully cultivated. By a judicious employment of the means pointed out in that article, we diſcover that the objects of our contemplation compoſe an UNIVERSE, which conſiſts, not of a number of independent exiſtences ſolitary and detached from each other, but of a number of ſubſtances connected by a variety of relations and dependencies, ſo as to form a whole which may with great propriety be called the SYSTEM OF NATURE.

This aſſembling of the individual objects which compoſe the univerſe into one ſyſtem is by no means the work of a haſty and warm fancy, but is the reſult of ſober contemplation. The natural hiſtorian attempts in vain to deſcribe objects, by only informing us of their ſhape, colour, and other ſenſible qualities. He finds himſelf obliged, in deſcribing a piece of marble, for inſtance, to tells us that it takes a fine poliſh; that it ſtrikes fire with ſteel; that it burns to quicklime; that it diſſolves in aquafortis, and is precipitated by alkalis; that with vitriolic acid it makes gypſum, &c. &c. &c. and thus it appears that even the *deſcription* of any thing, with the view of aſcertaining its ſpecific nature, and with the ſole purpoſe of diſcrimination, cannot be accompliſhed without taking notice of its various relations to other things. But what do we mean by the *nature* of any thing? We are ignorant of its eſſence, or what makes it that thing and no other thing. We muſt content ourſelves with the diſcovery of its *qualities* or *properties*; and it is the aſſemblage of theſe which we call its *nature*. But this is very inaccurate. Theſe do not conſtitute its eſſence, but are the conſequences of it. Yet this is all we ſhall ever know of its nature. Now the term *property* is nothing but a name expreſſing ſome relation which the ſubſtance under conſideration has to other things. This is true of all ſuch terms. Gravity, elaſticity, ſenſibility, gratitude, and the like, expreſs nothing but certain *matters of fact*, which may be obſerved reſpecting the object of our contemplation in different circumſtances of ſituation with regard to other things. Our diſtinct notions of individuals, therefore, imply their relations to other things. Introduction.

3 All parts of the univerſe evidently connected by their various properties.

The ſlighteſt obſervation of the univerſe ſhows an evident connection between all its parts in their various properties. All things on this earth are connected with each other by the laws of motion and of mind. We are connected with the whole of the ſolar ſyſtem by gravitation. If we extend our obſervations to the fixed ſtars, the connection ſeems to fail; but even here it may be obſerved. Their inconceivable diſtance, it is true, renders it impoſſible for us to obtain any *extenſive* information as to their nature. But theſe bodies are connected with the ſolar ſyſtem by the ſmeneſs of the light which they emit with that emitted by our ſun or any ſhining body. It moves with the ſame velocity, it conſiſts (in moſt of them at leaſt) of the ſame colours, and it is reflected, refracted, and inflected, according to the ſame laws.

In this unbounded ſcene of contemplation, our attention will be directed to the different claſſes of objects

Introduction.

jects nearly in proportion to the intereſt we take in them. There is nothing in which we are ſo much intereſted as our fellow men; and one of the firſt ſteps that we make in our knowledge of nature, is an acquaintance with them. We learn their *diſtinctive* nature by attending to their *characteriſtic* appearances; that is, by obſerving their actions. We obſerve them continually producing, like ourſelves, certain changes in the ſituation or condition of ſurrounding objects; and theſe changes are evidently directed to certain ends *which reſpect themſelves*. Obſerving this ſubſerviency of the effects which they produce to their own accommodation, we conſider this adjuſtment of means to ends as the effect of an INTENTION, as we experience it to be in our own caſe, where we are conſcious of this intention, and of theſe its effects. We therefore interpret thoſe actions of other men, where we obſerve this adjuſtment of means to ends, as marks or ſigns of intention in them ſimilar to our own. And thus a quality, or power, or faculty, is *ſuppoſed* in them *by means of its ſign*, although the quality itſelf is not *immediately* cogniſable by our ſenſes. And as this intention in ourſelves is accompanied by perception of external objects, knowledge of their properties, deſire of good, averſion from evil, volition, and exertion, without all of which we could not or would not perform the actions which we daily perform, we *ſuppoſe* the ſame perception, knowledge, deſire, averſion, volition, and exertion in them.

4 Our attention naturally directed in the firſt inſtance to our fellow-men.

5 Nature of intention.

Thus, by the conſtitution of our mind, we conſider the employment of means, by which ends terminating in the agent are gained, as the natural ſigns of deſign or intention. ART, therefore, or the employment of means, is the natural ſign of intention; and wherever we obſerve this adjuſtment of means to ends, we infer the agency of deſign.

A ſmall acquaintance with the objects around us, obliges us to extend this inference to a great number of beings beſides our fellow men, namely, to the whole animal creation: for in all we obſerve the ſame ſubſerviency to the ends of the agent, in the changes which we find them continually producing in the objects around them. Theſe changes are all adjuſted to their own well being. In all ſuch caſes, therefore, we are forced, by the conſtitution of our own minds, to infer the exiſtence of deſign or intention in theſe beings alſo.

But in numberleſs changes produced by external objects on each other, we obſerve no ſuch fitneſs in the effects, no ſuch ſubſerviency to the well-being of the agent. In ſuch caſes, therefore, we make no ſuch inference of thought or deſign.

6 All objects divided into thinking and unthinking beings.

Thus, then, there is preſented to our obſervation an important diſtinction, by which we arrange all external objects into two claſſes. The firſt reſembles ourſelves, in giving external marks of that thought or intention of which we are conſcious; and we *ſuppoſe* in them the other properties which we diſcover in ourſelves, but cannot *immediately* obſerve in them, viz. thought, perception, memory, foreſight, and all that collection of faculties which we feel in ourſelves, and which conſtitute the animal. The other claſs of objects exhibit no ſuch appearances, and we make no ſuch inference. And thus we divide the whole of external nature into the claſſes of THINKING and UNTHINKING beings.

Our firſt judgments about theſe claſſes will be very inaccurate; and we will naturally aſcribe the differences, which we do not very well underſtand, to the differences in organical ſtructure, which we clearly obſerve. But when we have knocked down or perhaps ſmothered an animal, we find that it no longer gives the former marks of thought and intention, and that it now reſembles the claſs of unthinking beings: And yet it ſtill retains all that fitneſs of organical ſtructure which it had before; it ſeems only to want the intention and the will. This obliges us to conclude that the diſtinction does not ariſe from a difference in organical ſtructure, but from a diſtinct ſubſtance common to all thinking beings, but ſeparable from their organical frame. To this ſubſtance we aſcribe thought, intention, contrivance, and all that collection of faculties which we feel in ourſelves. To this ſubſtance in ourſelves we refer all ſenſations, pleaſures, pains, remembrances, deſires, purpoſes; and to this aggregate, however imperfectly underſtood, we give the name MIND. Our organical frame, which ſeems to be only the inſtrument of information and operation to the mind, we call *our* body.

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7 How we come to the knowledge of mind.

8 The nature of mind as underſtood by mankind in rude ages.

As the animating principle is not, like our body, the immediate object of the ſenſes, we naturally conceive it to be a ſubſtance eſſentially different from thoſe which are the objects of our ſenſes. The rudeſt people have ſhown a diſpoſition to form this concluſion. Obſerving that animal life was connected with breathing, it was natural to imagine that breathing was living, and that breath was life. It is a remarkable fact, that in moſt languages the term for expreſſing *breath* is at leaſt one of the terms for expreſſing the ſoul; רוח, πνευμα, *ſpiritus*, in the Hebrew, Greek, and Latin, expreſs both; *gheiſt* or *ghoſt*, in the Teutonic, comes from *gheiſen*, to "breathe or ſigh;" *dūcha* or *dūha*, "the ſoul," in Sclavonic, comes from *duichat*, "to breathe;" ſo in the Gaelic does *anal* come from *anam*; and the ſame relation is found between the two words in the Malay and other eaſtern languages. We believe that moſt perſons can recollect ſome traces of this notion in their early conceptions of things; and many who do not conſider themſelves as uncultivated, believe that the ſoul quits the body *along with the laſt breath*. Among the Tartar nations hanging is conſidered with particular horror, on account of the ungraceful and filthy exit which the ſoul is obliged to make from the body.

9 Their opinions not juſt.

But the obſervation of the ſame appearances of thought and intention in fiſhes and other animals which do not breathe, would ſoon ſhow that this was but a rude conception. Very little refinement indeed is neceſſary to convince us that air or breath cannot be the ſubſtance which thinks, wiſhes, and deſigns; and that the properties of this ſubſtance, whatever it is, muſt be totally different from, and incompatible with, any thing that we know of the immediate objects of our ſenſes.

10 Of the two kinds of ſubſtances in nature, one is the object of reflection alone, the other of the ſenſes.

Hence we are led to conclude that there are two kinds of ſubſtances in nature: One, which is the principle of ſenſation; and therefore *cannot* be the object of our ſenſes, any more than light can be the object of the microſcope. This ſubſtance alone can feel, think, deſire, and propoſe, and is the object of *reflection alone*. The objects of our ſenſes compoſe the other claſs, and therefore can have none of the other properties which are not cogniſcible by the ſenſes. Theſe have all the properties

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properties which our senses can discover; and we can have no evidence of their having any other, nor indeed any conception of their having them. This class is not confined to the unorganized masses of matter; for we see that the bodies of animals lose after death that organical form, and are assimilated to all the rest of unthinking beings. It has arisen from such views as this, that while all nations have agreed to call this class of objects by the name BODY, which originally expresses our organical frame, some nations, farther advanced in cultivation or refinement, have contrived an abstract term to express this general substance of which all inanimate beings are composed. Such a term we have in the words *materies*, ὑλη.

II. The distinction between material and immaterial substances very important.

Matter, then, is that substance which is immediately cognoscible by our senses. Whatever, therefore, is not thus immediately cognoscible by our senses is not material, and is expressed by a negative term, and called *immaterial*: hence it is that mind is said to be immaterial. It is of importance to keep in mind this distinction, merely grammatical. Little more is necessary for detecting the sophisms of Helvetius, Mirabeau, and other sages of the Gallic school, who have been anxious to remove the ties of moral and religious obligation by lowering our conceptions of our intellectual nature. It will also serve to show how hastily *they* have formed their opinions who have ascribed to the immediate agency of mind all those relations which are observed in the actions of bodies on each other at a distance. The connecting principles of such relations *e distante* (if there are any such), are not the immediate objects of our senses: they are therefore immaterial. But it does not follow that they are minds. There may be many immaterial substances which are not minds. We know nothing of any object whatever but by the observation of certain appearances, which suggest to our minds the existence and agency of its qualities or powers. Such phenomena are the natural signs of these qualities, and it is to those signs that we must always have recourse when we wish to conceive without ambiguity concerning them. What is the characteristic phenomenon of mind, or what is the *distinguishing* quality which brings it into view? It is INTENTION: and it may be asserted with the utmost confidence, that we have no other mark by which mind is immediately suggested to us, or that would ever have made us suppose that there existed another mind besides our own. The *phenomenon* by which this quality is suggested to us is *art*, or the employment of means to gain ends; and the mark of art is the supposed conduciveness of these ends to the well-being of the agent. Where this train is not observed, design or intention is never thought of; and therefore where intention is not perceived in any immaterial substance, if any such has ever been observed, it is an abuse of language to call it mind. We do not think that even perception and intelligence intitle us to give the name mind to the substance in which they are inherent, because it is from marks of intention alone that we infer the existence of mind; and although these must be accompanied with perception and intelligence, it does not follow that the substance which can perceive and understand must also desire and propose. However difficult we may find it to separate them, they are evidently separable in imagination. And let not this assertion be too hastily objected to; for the separation *has been made* by persons most eminent for their knowledge and discernment. When Leibnitz ascribed to his MONADES, or what we call the ultimate ATOMS of matter, a perception of their situation in the universe, and a motion precisely suited to this perception, he was the farthest in the world from supposing them animated or endowed with minds. It is true indeed that others, who think and call themselves philosophers, are much more liberal in their application of this term. A modern author of great metaphysical eminence says, "I call that *mind* which moves, and that *body* which is moved." This class of philosophers assert that no motion whatever is begun except by the agency of an animating principle, which (after Aristotle) they call *Nature*, and which has in these days been exalted to the rank of a god. All this jargon (for it is nothing else) has arisen from the puzzle in which naturalists think themselves involved in attempting to explain the production of motion in a body at a distance from that body which is conceived as the cause of this motion. After having been reluctantly obliged, by the reasonings of Newton, to abandon their methods of explaining such phenomena by the impulses of an intervening fluid, nothing seemed left but the assertion that these motions were produced by minds, as in the case of our own exertions. These explanations (if they deserve the name) cannot be objected to in any other way than as an abuse of language, and as the introduction of an unmeaning jargon. We have, and can have, no notion of mind different from those of our own minds; and we discover the existence of other minds as we discover the existence of bodies, by means of phenomena which are characteristic of minds, that is, which resemble those phenomena that follow the exertion of our own mental faculties, that is, by the employment of means to attain selfish ends; and where such appearances are not observed, no existence of a mind is inferred. When we see a man fall from the top of a house, and dash out his brains on the pavement, we never ascribe this motion to his mind. Although the fitness of many of the celestial motions for most important purposes makes us suppose design and contrivance somewhere, and therefore a *Supreme Mind*, we no more think of inferring a mind in the earth from the fitness of its motions for purposes most beneficial to its inhabitants, than of inferring a mind in a bit of bread from its fitness for nourishing our bodies. It is not from the mere motions of animals that their minds are inferred, but from the conduciveness of these motions to the well-being of the animal.

12 The mind is not that which produces motion, but that which desires and wills.

The term mind therefore, in the *ordinary language* of all men, is applied to what desires and wills at the same time that it perceives and understands. If we call that mind which *produces motion*, we must derive our notions of its qualities or attributes from observing their effects. We must therefore discover the general laws by which they act, that is, the general laws observed in those motions which we consider as their effects. Now these are the general laws of motion; and in none of these can we find the least coincidence with what we are accustomed to call the laws of mind. Nay, it has been the total want of similarity which has given rise to the distinction which all men, in all ages and

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and countries, have made between mind and matter. This distinction is found in all languages; and it is an unpardonable liberty which men take with languages when they use a *term of distinction*, a *specific term*, to express things of a different species. What these authors have been pleased to call *mind*, the whole world besides have called by another name, FORCE; which, though borrowed from our own exertions, is yet sufficiently distinctive, and never leads us to confound things that are different, except in the language of some modern philosophers, who apply it to the laws of the agency of mind; and, when speaking of the force of motives, &c. commit the same mistakes which the followers of Aristotle commit in the use of the term mind. *Force*, in the language of these philosophers, means what connects the operations of mind; as mind, in the language of Lord Monboddo, is that which connects the operations of body.

13 The principle of motion not distinct from matter and mind.

Those are not less to blame who consider this *Nature* of Aristotle, this principle of motion, as an existence or substance different both from matter and from the minds of intelligent creatures. Aristotle calls it in some places ὁστις ψυχη. He might with equal propriety, and equal consistency with his other doctrines, have called mind ὁστις τιλος, or an ὁστις δυναμις. Besides, we have no evidence for the separability of this ὁστις ψυχη from body-as we have for the separability of such minds as our own, the genuine ψυχαι. Nay, his whole doctrines, when maturely considered, assume their absolute inseparability.

14 Elemental minds are an abuse of language.

This doctrine of elemental minds, therefore, as the immediate causes of the phenomena of the material world, is an abuse of language. It is a jargon; and it is a frivolous abuse, for it offers no explanation whatever. The phenomena are totally unlike the phenomena of ordinary minds, and therefore receive no explanation from them; and since our knowledge of these *quasi* minds must be derived entirely from the phenomena, it will be precisely the same, although we express it in common language. We shall not indeed raise the wonder of our hearers, as those do who fill the world with minds which they never suspected to exist; but we shall not bewilder their imaginations, confound their ideas, and mislead their judgments.

15 The dreadful consequences of materialism.

We flatter ourselves that our readers will not think these observations unseasonable or misplaced. Of all mistakes that the naturalist can fall into, there is none more fatal to his progress in knowledge than the confounding things which are essentially different; and of all the distinctions which can be made among the objects of our contemplation, there is none of equal philosophical importance with this between mind and matter: And when we consider the consequences which naturally follow from this confusion of ideas, and particularly those which follow from sinking the mental faculties of man to a level with the operations of mechanics or chemistry, consequences which the experience of the present eventful day shows to be destructive of all that is noble or desirable in human nature, and of all that is comfortable in this life, and which blasts every hope of future excellence—we cannot be too anxious to have this capital distinction put in the plainest point of view, and expressed in the most familiar characters, "so that he who runneth may "read." When we see the frenzy which the reasoning pride of man has raised in our neighbourhood, and hear the dictates of philosophy incessantly appealed to in defence of whatever our hearts shudder at as shocking and abominable; and when we see a man (A), of great reputation as a naturalist, and of professed humanity and political moderation, congratulating his countrymen on the rapid improvement and almost perfection of philosophy; and after giving a short sketch of the constitution of the visible universe, summing up all with a table of elective attractions, and that particular combination and mode of crystallization which constitutes GOD *(horresco referens!)*—is it not full time for us to stop short, and to ask our own hearts "whither are you wandering?"—But sound philosophy, reasoning from effects to their causes, will here listen to the words of our sacred oracles: "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" The absurd consequences of the sceptical philosophy of Berkley and Hume have been thought, by men of undoubted discernment, sufficient reasons for rejecting it without examination. The no less absurd and the shocking consequences of the mechanical philosophy now in vogue should give us the same abhorrence; and should make us abandon its blood-stained road, and return to the delightful paths of nature, to survey the works of God, and feast our eyes with the displays of mind, which offer themselves on every hand in designs of the most extensive influence and the most beautiful contrivance. Following the guidance of heavenly wisdom, we shall indeed find, that "all her ways are ways of pleasantness, and all her paths are peace."

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16 The extent of philosophical study.

Such is the scene of our observation, the subject of philosophical study. Its extent is almost unbounded, reaching from an atom to God himself. It is absolutely necessary for the successful cultivation of this immense field of knowledge that it be committed to the care of different cultivators, and that its various portions be treated in different ways: and, accordingly, the various tastes of men have given this curiosity different directions; and the study, like all other tasks, has been promoted by this division of labour.

Some philosophers have attended only to the appearances of fitness which are exhibited in every quarter of the universe; and by arranging these into different classes, and interpreting them as indications of thought and intention, have acquired the knowledge of many classes of sentient and intelligent beings, actuated by propensities, and directed by reason.

17 The nature and uses of animal instincts.

While the contemplation of these appearances indicates thought and design in any individual of one of these classes, and brings its propensities and purposes of action, and the ends gained by these actions, into view, the contemplation of these propensities, purposes, and ends, occasions an inference of a much more general

(A) M. de la Metherie, editor of the *Journal de Physique*. See his prefaces to the volumes for 1792 and 1793, January and July.

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ral kind. All these intelligent beings give indications of knowledge and of power; but their knowledge bears, in general, no proportion to their power of producing changes in nature, and of attaining important ends; and their power is neither always, nor in the most important cases, the consequence of their knowledge. Where the effect of their actions is most eminently conducive to their important interests, the power of attaining these valuable ends is generally independent on any attention to the fitness of the means, and the exertion is frequently made without even thinking of the important end. The well-being of the individual is secured against any danger from its ignorance, indolence, or inattention, by an instinctive propensity, which leads it to the performance of the necessary action, which is thus made immediately and ultimately desirable, without any regard to its ultimate and important end. Thus, in our own nature, the support of animal life, and the improvement of the means of subsistence by a knowledge of the objects which surround us, are not intrusted to our apprehensions of the importance of these ends, but are committed to the surer guides of hunger and curiosity.

18 There is a connection between the individuals of a class of animals different from that of resemblance.

The same observers discover a connection between the individuals of a class, different from that which arises from the mere resemblance of their external appearance, or even of their propensities and pursuits; the very circumstances which produced the classification. They observe, that these propensities are such, that while each individual seeks only its own enjoyment, these enjoyments are in general such as contribute to the support of the species and the enjoyment of other individuals. Thus, in the classes of animals, and in human nature, the continuance of the race, and the enjoyment of the whole, are not intrusted to the apprehension we entertain of the importance of these ends, but are produced by the operation of sexual love and the love of society.

19 There is also a link of connection between sentient beings of different classes.

The same observers find that even the *different* classes of sentient beings are connected together; and while the whole of each class aim only at their own enjoyment, they contribute, in some way or other, to the well-being of the other classes. Even man, the selfish lord of this sublunary world, is not the unconnected inhabitant of it. He cannot, in every instance, reap all the fruits of his situation, without contributing to the enjoyment of thousands of the brute creation. Nay, it may be proved to the satisfaction of every intelligent man, that while one race of animals, in consequence of its peculiar propensities, subsists by the destruction of another, the sum total of animal life and enjoyment is prodigiously increased. See a very judicious dissertation on this curious and puzzling subject, intitled *A Philosophical Survey of the Animal Creation;* where it appears that the increase of animal life and enjoyment which is produced by this means, beyond what could possibly obtain without it, is beyond all conception. See likewise the last edition of *King's Origin of Evil*, by Dr Law late bishop of Carlisle.

20 The end of this connection is the accumulation of happiness.

Thus the whole assemblage seems connected, and jointly employed in increasing the sum total of possible happiness. This fitness of the various propensities of sentient and intelligent beings, this subserviency to a general purpose, strikes these observers as a mark of intention, evidently distinct from, and independent of, all the particular intentions, and superior to them all; and thus it irresistibly leads them to infer the existence of a SUPREME MIND, directing the whole of this INTELLECTUAL SYSTEM, while the individuals of which it consists appear the unconscious instruments in the hand of a great Artist, with which he executes his grand and beneficent purposes. Introduction.

21 All nature, animate and inanimate, thinking and unthinking, are connected.

But the observation goes yet further. The bodies of the inanimate creation are not only connected with each other by a mutual dependence of properties, and the relation of causation, but they are also connected with the sentient beings by a subserviency to their purposes of enjoyment. The philosopher observes that this connection is admirably kept up by the constancy of natural operations and the expectations of intelligent beings. Had either of these circumstances been wanting, had either the operations of nature been without rule, or had sentient beings no perception or expectation of their uniformity; the subserviency would be totally at an end. This adjustment, this fitness, of which the effect is the enjoyment of the sentient inhabitants of the universe, appear to be the effect of an intention of which this enjoyment is the final cause. This constancy therefore in the operations of nature, both in the intellectual and material world, and the concomitant expectation of sentient beings, appear the effects of *laws* imposed on the different parts of the universe by the Supreme Mind, who has formed both these classes of beings so admirably suited to each other.

22 The origin of natural theology.

To such observers the world appears a WORK OF ART, a system of means employed for gaining certain proposed ends, and it carries the thoughts forward to an ARTIST; and we infer a degree of skill, power, and good intention in this Artist, proportioned to the ingenuity, extent, and happy effect which *we are able to discern* in his works. Such a contemplation of nature, therefore, terminates in NATURAL THEOLOGY, or the discovery of the existence and attributes of GOD.

23 Our mode of reasoning on the operations of God.

Our notions of this *Supreme Mind* are formed from the indications of design which we observe, and which we interpret in the same way as in the actions of men. These notions, therefore, will differ from our notions of other minds only in the *degrees* which we *are able* to observe, and which we assign to these faculties; for the phenomenon or the effect is not only the mark, but also the measure of its supposed cause. These degrees must be ascertained by our own capacity of appreciating the extent, the multiplicity, and the variety of the contrivance. Accordingly, the attributes of the Supreme Mind, in the theological creed of a rude Indian, are much more limited than in that of a European philosopher. In proportion as our understandings are enlarged, and as our acquaintance with the operations of nature around us is extended, we shall perceive higher degrees of power, of skill, and of kind intention: and since we find that the scene of observation is unbounded, we cannot affix any boundaries to these attributes in our own imagination, and we are ready to suppose that they are infinite or unbounded *In their own nature.* When our attentive survey of *this* universe, and a careful comparison of all its parts, as far as we can understand or appreciate them, have made us conclude that it is *one* design, the work of *one* Artist;

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Artiſt; we are under the neceſſity of inferring, that, with reſpect to *this univerſe*, his power, wiſdom, and benevolence, are indeed infinite.

24 The ſyſtem of nature is governed by general laws.

When men have been led to draw this concluſion from the appearances of fitneſs which are obſerved everywhere around them, they conſider that conſtancy which they obſerve in natural operations, whether in the material or the intellectual ſyſtem, and that expectation of, and confidence in, this conſtancy, which renders the univerſe a ſource of enjoyment to its ſentient inhabitants, as the conſequences of laws impoſed by the Almighty Artiſt on his works, in the ſame manner as they would conſider the conſtancy in the conduct of any people as the conſequences of laws promulgated and enforced by the ſupreme magiſtrate.

25 The nature and progreſs of the ſtudy of mind.

There can be no doubt of this view of nature being extremely captivating, and likely to engage the curioſity of ſpeculative men; and it is not ſurpriſing that the phenomena of mind have been keenly ſtudied in all ages. This part of the ſtudy of nature, like all others, was firſt cultivated in ſubſerviency to the wants of ſocial life; and the general laws of moral ſentiment were the firſt phenomena which were conſidered with attention. This gradually ripened into a regular ſyſtem of moral duty, accompanied by its congenial ſtudy, the inveſtigation or determination of the *ſummum bonum*, or the conſtituents of human felicity; and theſe two branches of intellectual ſcience were always kept in a ſtate of aſſociation by the philoſophers of antiquity. Juriſprudence, the ſcience of government, legiſlation, and policy, were alſo firſt cultivated as arts, or at leaſt in immediate ſubſerviency to the demands of cultivated ſociety; and all theſe ſo nearly related parts of the ſtudy of human nature, had made a very conſiderable progreſs, in the form of maxims or precepts, for directing the conduct, before ſpeculative men, out of mere curioſity, treated them as ſubjects of philoſophical ſtudy. Our moral ſentiments, always involving a feeling of obligation, are expreſſed in a language conſiderably different from the uſual language of pure philoſophy, ſpeaking of things which *ought to be* rather than of things which *are*; and this diſtinction of language was increaſed by the very aim of the writers, which was generally to influence the conduct as well as the opinions of their ſcholars. It was reſerved for modern times to bring this ſtudy into the pure form of philoſophy, by a careful attention to the phenomena of moral ſentiment, and claſſing theſe according to their generality, and aſcertaining their reſpective ranks by an appeal to experiment, that is, to the general conduct of mankind: and thus it happens that in the modern treatiſes on ethics, juriſprudence, &c. there is leſs frequent reference made to the *officia* or duties, or to the conſtituents of the *ſummum bonum*, than among the ancients, and a more accurate deſcription of the human mind, and diſcrimination of its various moral feelings.

26 The riſe of moral ſentiments and of moral duty.

27 The origin of logic and other intellectual ſciences.

It was hardly poſſible to proceed far in theſe diſquiſitions without attending to the powers of the underſtanding. Differences of opinion were ſupported by reaſonings, or attempts to reaſoning. Both ſides could not be in the right, and there muſt be ſome court of appeals. Rules of argumentation behoved to be acquieſced in by both parties; and it could hardly eſcape the notice of ſome curious minds, that there were rules of truth and falſehood as well as of right and wrong. Thus the human *underſtanding* became an object of ſtudy, firſt in ſubſerviency to the demands of the moraliſts, but afterwards for its own ſake; and it gradually grew up into the ſcience of logic. Still further refinement produced the ſcience of metaphyſics, or the philoſophy of univerſals. But all theſe were *in fact* poſterior to the doctrines of morals; and diſquiſitions on beauty, the principles of taſte, the precepts of rhetoric and criticiſm, were the laſt additions to the ſtudy of the phenomena of mind. And now, ſince the world ſeems to have acquieſced in the mode of inveſtigation of general laws by experiment and obſervation, and to agree that this is all the knowledge that we can acquire of any ſubject whatever, it is to be expected that this branch of philoſophical diſcuſſion will attain the ſame degree of improvement (eſtimated by the coincidence of the doctrines with fact and experience) that has been attained by ſome others.

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28 The partial practice of natural philoſophy preceded its ſtudy as a ſcience.

The occupations, however, of ordinary life have often more directed our efforts towards material objects, and engaged our attention on their properties and relations; and as all ſciences have ariſen from arts, and were originally implied in the maxims and precepts of thoſe arts, till ſeparated from them by the curious ſpeculatiſt, the knowledge of the material ſyſtem of nature was poſſeſſed in detached ſcraps by the practitioners in the various arts of life long before the *natural philoſopher* thought of collecting them into a body of ſcientific doctrines. But there have not been wanting in all ages men of curioſity who have been ſtruck by the uniformity of the operations of nature in the material world, and were eager to diſcover their cauſes.

Accordingly, while the moraliſts and metaphyſicians turned their whole attention to the phenomena of mind, and have produced the ſciences of pneumatology, logic, ethics, juriſprudence, and natural theology, theſe obſervers of nature have found ſufficient employment in conſidering the phenomena of the material world.

29 The nature of the material ſyſtem with the definition of that and other terms.

The bodies of which it conſiſts are evidently connected by means of thoſe properties by which we obſerve that they produce changes in each other's ſituation. This aſſemblage of objects may therefore be juſtly called a ſyſtem. We may call it the MATERIAL SYSTEM. It is frequently termed NATURE; and the terms NATURAL APPEARANCES, NATURAL CAUSES, NATURAL LAWS, have been generally reſtricted to thoſe which take place in the material ſyſtem. This reſtriction, however, is improper, becauſe there is no difference in the manner in which we form our notions of thoſe laws, and reaſon from them, both with reſpect to mind and body. Or if there is to be any reſtriction, and if any part of the ſtudy of the univerſe is to be excluded in the application of theſe terms, it is that part only which conſiders moral obligation, and rather treats of what *ought to be* than of what *is*. As has been already obſerved, there is a conſiderable difference in the language which muſt be employed; but ſtill there is none in the principles of inveſtigation. We have no proof for the extent of any moral law but

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but an appeal to the feelings of the hearts of men, indicated by the general laws or facts which are obſerved in their actions.

But this is only a queſtion of the propriety of language. And no great inconvenience would ariſe from the reſtriction now mentioned if it were ſcrupulouſly adhered to; but unfortunately this is not always the caſe. Some authors uſe the term *natural law* to expreſs *every* coincidence of fact; and this is certainly the proper uſe of the term. The French writers generally uſe the term *loi phyſique* in this enlarged ſenſe. But many authors, miſled by, or taking advantage of, the ambiguity of language, after having eſtabliſhed a law founded on a copious and perhaps unexcepted induction of the phenomena of the material ſyſtem (in which caſe it muſt be conſidered in its reſtricted ſenſe), have, in their explanation of phenomena, extended their principle much farther than the induction on which they had founded the exiſtence of the phyſical law. They have extended it to the phenomena of mind, and have led their followers into great and dangerous miſtakes. Languages, like every other production of human ſkill, are imperfect. They are deficient in terms, and are therefore figurative. The moſt obvious, the moſt frequent, and the moſt intereſting uſes of language, have always produced the appropriated terms, and the progreſs of cultivation has never completely ſupplied new ones. There are certain analogies or reſemblances, or certain aſſociations of ideas, ſo plain, that a term appropriated to one very familiar object will ſerve to ſuggeſt another analogous to it, when aided by the concomitant circumſtances of the diſcourſe; and this with ſufficient preciſion for the ordinary purpoſes of ſocial communication, and without leading us into any conſiderable miſtakes: and it is only the rare and refined diſquiſitions of the curious ſpeculatiſt that bring the poverty and imperfection of language into view, and make us wiſh for words as numerous as our thoughts. There is hardly a ſentence, even of common diſcourſe, in which there are not ſeveral figures either of ſingle words or of phraſes; and when very accurate diſcrimination is required, it is almoſt impoſſible to find words or phraſes to expreſs diſtinctions which we clearly feel. We believe it impoſſible to expreſs, by the ſcanty vocabulary of the Hebrews, the nice diſtinctions of thought which are now familiar to the European philoſopher. In nothing does this imperfection of language appear ſo remarkably as in what relates to mind. Being a late ſubject of ſeparate diſcuſſion, and intereſting only to a few ſpeculatiſts, we have no appropriated vocabulary for it; and all our diſquiſitions concerning its operations are in continual metaphor or figure, depending on very ſlight analogies or reſemblances to the phenomena of the material world. This makes the utmoſt caution neceſſary; and it juſtifies the Britiſh philoſophers, who have been the moſt ſucceſsful in proſecuting the ſtudy of the intellectual ſyſtem, for having, almoſt without exception, reſtricted the terms natural laws, natural cauſes, natural philoſophy, and ſuch like, to the material ſyſtem. With us pneumatology makes no part of phyſics. And we may venture to affirm, that the ſciences have fared better by the reſtriction of the terms. In no country has the ſpirit of liberal diſcuſſion been more encouraged and indulged than in Britain; and her philoſophers have been equally eminent in both branches of ſcience. Their performances in ethics, juriſprudence, and natural theology, are conſidered by all our neighbours as the fountains of knowledge on theſe ſubjects; and Locke and Clarke are names no leſs familiar on the continent than Newton. The licentious and degrading doctrines of the Gallican ſchool have as yet made little impreſſion here; and man is ſtill conſidered among us as a glorious creature, born to, and fitted for, the nobleſt proſpects. Introduction

31 The term *phyſics* defined as it is generally underſtood in Britain.

Phyſics, then, is with us the ſtudy of the material ſyſtem, including both natural hiſtory and philoſophy. The term is not indeed very familiar in our language; and in place of *phyſicus* and *diſciplina phyſica*, we more generally uſe the terms *naturaliſt* and *natural knowledge*. The term *natural philoſophy*, in its common acceptation, is of leſs extent. The field of phyſical inveſtigation is ſtill of prodigious extent; and its different quarters require very different treatments, make very different returns, and accordingly have engaged in their particular cultivation perſons of very different talents and taſtes. It is of ſome importance to perceive the diſtinctions, and to ſee how the wants and propenſities of men have led them into the different paths of inveſtigation; for, as has been more than once obſerved, all ſciences have ſprung from the humble arts of life, and both go on improving by means of a cloſe and conſtant correſpondence.

32 The phenomena of the material ſyſtem arranged into two claſſes.

All the phenomena of the material ſyſtem may be arranged into two claſſes, diſtinguiſhed both by their objects and by the proper manner of treating them.

The firſt claſs comprehends all the appearances which are exhibited in the *ſenſible motions* of bodies, and their actions on each other producing *ſenſible motion*.

The ſecond claſs comprehends the appearances which are exhibited in the *inſenſible* motions and actions of the inviſible particles of matter.

33 Examples of thoſe of the firſt claſs,

Of the phenomena of the firſt claſs we have examples in the planetary motions, the motions of heavy bodies, the phenomena of impulſe, the motions and actions of machines, the preſſure and motions of fluids, the ſenſible actions of magnetical and electrical bodies, and the motions of light.

34 And of thoſe of the ſecond.

We have examples of the ſecond claſs in the phenomena of heat and mixture, and thoſe exhibited in the growth of animals and vegetables, and many phenomena of ſolid, fluid, magnetical, electrical, and luminous bodies, in which no change of place can be obſerved.

35 This arrangement is apparently natural.

Thus it appears that there is a diſtinction in the phenomena ſufficiently great to warrant a diviſion of the ſtudy, and to make us expect a more rapid improvement by this diviſion. Nay, the diviſion has been made by nature herſelf, in the acquaintance which men have attained with her operations without ſtudy, before ſcience appeared, and while art conſtituted all our knowledge.

36 Of the progreſs of knowledge in rude ages.

Before man had recourſe to agriculture as the moſt certain means of procuring ſubſiſtence, our acquaintance with external ſubſtances was principally that of the natural hiſtorian; conſiſting of a knowledge of their fitneſs for food, medicine, or accommodation, their places of growth or habitation, and the means of

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37 The origin of agriculture, phyſic, ſurgery, and chemiſtry.

procuring them, depending on their manner of life or exiſtence. It required a ſtudied attention to theſe circumſtances to give riſe to agriculture, which therefore generally made its appearance after men had been in the practice of keeping flocks; by which means they were more at their eaſe, and had ſome leiſure to attend to the objects around them, and in particular to thoſe circumſtances of ſoil and weather which affected the growth of their paſture.

When agriculture and a rude medicine were thus eſtabliſhed, they were the firſt *arts* which had their foundation in a *ſyſtem of laws*, by which the operations of nature were obſerved to be regulated; and with theſe arts we may begin the *general ſtudy of nature*, which were thus divided into two different branches.

The rude phyſician would be at firſt a collector of *ſpecifics*; but by degrees he would obſerve reſemblances among the *operations* of his drugs, and would claſs them according to theſe reſemblances. He would thus come to attend leſs to the drug than to its mode of operation; and would naturally ſpeculate concerning the connection between the operation and the economy of animal life. His art now becomes a ſcientific ſyſtem, connected by principle and theory, all proceeding on the obſervation of changes produced by one kind of matter on another, but all out of ſight. The frequent recourſe to the vegetable kingdom for medicines would cauſe him to attend much more minutely to the few plants which he has occaſion to ſtudy than the huſbandman can do to the multitude he is obliged to rear. The phyſician muſt learn to think, the huſbandman to work. An analogy between the economy of animal and vegetable life could hardly fail to engage the attention of the phyſician, and would make him a botaniſt, both as a claſſifier of plants and as a philoſopher.

He would naturally expect to unite the ſervices of his drugs by combining them in his recipes, and would be ſurpriſed at his diſappointments. Curious and unexpected changes would frequently occur in his manipulations: the ſenſible qualities, and even the external appearances of his ſimples, would be often changed, and even inverted by their mixture; and their medicinal properties would frequently vaniſh from the compound, and new ones be induced. Theſe are curious, and to him intereſting facts; and he would naturally be inquiſitive after the principles which regulate theſe changes. His ſkill in this would by degrees extend beyond the immediate uſe for the knowledge; and the more curious ſpeculatiſt would lay the foundations of a moſt extenſive and important ſcience, comprehending all the phenomena of heat and mixture.

Along with this, and ſpringing from the ſame ſource, another ſcience muſt ariſe, contemplating the appearances of animal and vegetable life, and founded on a careful obſervation and accurate deſcription of the wonderful machine. The moſt incurious of men have in all ages been affected by the diſplays of wiſdom and contrivance in the bodies of animals, and immediately engaged in inveſtigation into the uſes and functions of their various parts and organs. The phenomena have been gradually diſcriminated and arranged under the various heads of nutrition, concoction, ſecretion, abſorption, aſſimilation, rejection, growth, life, decay, diſeaſe, and death; and, in conformity to the doctrines which have with greater or leſs evidence been eſtabliſhed on theſe ſubjects, the action of medicines, and the whole practice of phyſic and ſurgery, has been eſtabliſhed in the form of a liberal or ſcientific art.

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38 The origin of the knowledge of the mechanical powers.

The huſbandman in the mean time muſt labour the ground which lies before him. He, too, is greatly intereſted in the knowledge of the vegetable economy, and forms ſome ſyſtems on the ſubject by which he regulates his labours: but he ſees, that whatever is the nature of vegetable life, he muſt work hard, and he ſearches about for every thing which can tend to diminiſh his labour. The properties of the lever, the wedge, and the inclined plane, ſoon become familiar to him; and without being able to tell on what their efficacy depends, he uſes them with a certain ſagacity and effect. The ſtrength of timber, the preſſure and force of water, are daily ſeen and employed by him and other artiſans who labour for their mutual accommodation; and ſome rude principles on theſe ſubjects are committed to memory. Many tools and ſimple machines are by this time familiar, and thus the *general* properties of matter, and the general laws of the actions of bodies on each other, become gradually matter of obſervation and reflection; and the practical mechanic will be frequently improving his tools and machines. The general aim is to produce a greater quantity of work by the ſame exertion. The attempts to improvement will be awkward, and frequently unſucceſsful. When a man finds, that by increaſing the length of his lever he increaſes his power of overcoming a reſiſtance, a ſmall degree of curioſity is ſufficient to make him inquire in what proportion his advantage increaſes. When he finds that a double length gives him a double energy, he will be ſurpriſed and mortified to find, that at the end of the day he has not performed twice the quantity of work: but, after much experience, he will learn that every increaſe of energy, by means of a machine, is nearly compenſated by an increaſe of time in the performance of his taſk; and thus one of the great and leading principles of practical mechanics was inculcated in a manner not to be forgotten, and the practical mechanic was brought to ſpeculate about motion and force, and by gradual and eaſy ſteps the general laws of ſimple motions were eſtabliſhed.

39 The origin of mathematics.

It is evident that theſe ſpeculations cannot be carried on, nor any conſiderable knowledge acquired, without ſome acquaintance with the art of meaſurement: and the very queſtions which the mechanic wiſhes to ſolve, preſuppoſe ſome advances in this art, which in proceſs of time refined itſelf into mathematics, the moſt perfect of all the ſciences. All the phenomena of ſenſible motion afford employment to the mathematician. It is performed in a double or triple time, through a double or triple ſpace, by a double or triple body, by the exertion of a double or triple force, produces a double or triple effect, is more to the right or to the left, upwards or downwards, &c. In ſhort, every affection of motion is an object of mathematical diſcuſſion. Such a ſcience muſt have appeared ere now in the form of an art, in conſequence of the mutual tranſactions of men. Theſe among an uncultivated people are chiefly in the way of barter. If I want corn from a peaſant, and have nothing to give for it but the cloth which I have made, we muſt fall on ſome way

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way of adjusting our terms in respect of the quantity. We should soon discover that the length, and breadth, and depth, of the box or bag, were equally important; and it was not difficult to see, that if any of them were doubled or tripled, the quantity of grain would be so too; if two of them were doubled, the grain would be quadrupled; and if all the three were doubled the quantity of grain would be increased eight times: the same thing would be observed with respect to my cloth. By such transactions as these, a few of the properties of plane and solid numbers and figures would become known, and the operations of multiplication and division, where arithmetic is combined with geometry: and daily observation shows us, that the more abstruse properties of number and figure, which to the generality of mankind are so insignificant, lay hold on the fancy of some individuals with such force, as to abstract them from every other intellectual entertainment, and are studied with a keenness and perseverance almost unequalled in any other walk of science. To most men the performance of a machine is a more attractive object than the properties of a figure, and the property of a figure more entertaining than that of a number; but the fact seems to have been otherwise. Before Pythagoras had invented the theorem that bears his name (see PHILOSOPHY, n° 15. and note H.), and which is among the first elements of geometry, he had reformed the Grecian music by the addition of a note to their scale, and this addition proceeds on a very refined speculation on the properties of numbers; so that among the Greeks arithmetic must have made considerable progress, while geometry was yet in its cradle: and we know to what astonishing length they prosecuted the science of pure geometry, while their knowledge of mechanical principles was almost nothing. Also the Arabs hardly made any addition to the geometry of the Greeks, if they did not rather almost completely forget it; whilst they improved their arithmetic into algebra, the most refined and abstracted branch of human knowledge. There is such a distance, in point of simplicity, between pure mathematics and the most elementary mechanics, that the former continued to make rapid steps to improvement in more modern times, while the latter languished in its infancy, and hardly deserved the name of science till very lately, when the great demand for it, by the increase and improvement in manufactures, both interested many in the study, and facilitated its progress, by the multitude of machines which were contriving on all hands by the manufacturers and artisans: and even at present it must be acknowledged, that it is to them that we are indebted for almost every new invention in mechanics, and that the speculatill seldom has done more than improve the invention, by exhibiting its principles, and thus enabling the artist to correct its imperfections; and now science and art go hand in hand, mutually giving and receiving assistance. The demands of the navigator for mathematical and astronomical knowledge have dignified these sciences; and they are no longer the means of elegant amusement alone, but merit the munificence of princes, who have erected observatories, and furnished voyages of discovery, where the mathematical sciences are at the same time cherished and applied to the most important purposes.

This short sketch of what may be called *the natural history of physical sciences* will not, we hope, be thought improper or unprofitable. It tends to confirm an assertion often alluded to, that the prosecution of the study of nature will be more successful, if we imitate her mode of proceeding, and divide the labour. It will be still further confirmed by attending to the scientific difference of the phenomena, which marks out a different mode of proceeding, and a difference in the knowledge which we shall ultimately acquire, after our most successful researches. Introduction.

40 The connecting principle of concomitant events is totally unknown.

In both classes of phenomena already distinguished (n° 6.) we must grant, that the principle which connects the pairs of concomitant events, rendering the one the inseparable companion of the other, is totally unknown to us, because it is not the immediate object of our perception.

41 In the first class, however, the exertion of this principle may be accurately observed,

But in the phenomena of the first class, we see the *immediate* exertion of this principle, whatever it may be; we can observe the exertion with accuracy; we can determine its kind and degree, which are the signs and measures of the kind and degree of the unperceived cause. This exertion, being always some modification of motion, allows us to call in the aid of mathematical knowledge, and thus to ascertain with the precision peculiar to that science the energy of the cause, judging of the tendency and quantity by the tendency and the quantity of the observed effect.

42 But not in the second;

But in the second class of phenomena the case is very different. In the operations of chemistry, for instance, the *immediate* exertion of the cause is not perceived: all that we observe is the assemblage of particles which obtains before mixture, and that which takes place when it is completed, and which we consider as its result. The procedure of nature in producing the change is unseen and unknown. The steps are hid from our observation. We are not only ignorant of the cause which determines one particle of our food to become a part of our body while others are rejected, but we do not see the operation. We are not only ignorant of the cause which determines a particle of vitriolic acid to quit the fossil alkali with which it is united in Glauber salt, and to attach itself to a particle of magnesia already united with the muriatic acid, which also quits it to unite with the alkali, but we do not see the operation. The particles and their motions are not the objects of our senses; and all that we see is the Epsom salt and common salt separated from the water in which we had formerly dissolved the sal mirabile and the muriated magnesia. The motions, which are the *immediate* effects of the changing causes, and therefore their *only indications, characteristics, and measures*, fitted to show their nature, are hid from our view.

43 And therefore the phenomena of the second class are left unperstood.

Our knowledge therefore of these phenomena must be less perfect than that of the phenomena of the former class; and we must here content ourselves with the discovery of more remote relations and remote causes, and with our ignorance of the very powers of nature by which these changes are brought about, and which are cognoscible only by their immediate effects, viz. the motions which they produce unseen. The knowledge which we do really acquire is somewhat similar to what the mechanical philosopher has acquired when he has discovered, by many experiments and investigations, that magnets attract each other by their dissimilar

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milar poles, and repel each other by their similar poles, and do not act at all on any bodies but loadstones and iron. Here we leave undiscovered all that is most curious in the phenomenon, *viz.* how these attractions and repulsions are produced; and even here the magnetical philosopher has the advantage of seeing the agents and the operation.

44 Though some philosophers have attempted to explain them by the doctrine of motion;

But philosophers attending to this circumstance, that, even in these cases, the changes are produced by motions, or consist in motions, however unperceived these may be, have concluded, that the laws according to which nature operates in producing these changes are similar to the laws which regulate her operations in the sensible actions of bodies, or are included in them; and that the motions, though unseen, and the moving forces, are perfectly similar. They have therefore employed similar modes of investigation, applying the laws of impulse, and calling in the aid of mathematical knowledge.

Of this we have many examples in the writings of Dr Freind, Keil, Bernoulli, Hellsham, Boerhaave, Hartley, and others, who have delivered theories of fermentation, solution, precipitation, crystallization, nutrition, secretion, muscular action, nay even of sensation and intelligence, founded, as they think, on the laws of motion, and illustrated and supported by mathematical reasoning. Lord Bacon himself, that careful and sagacious distinguisher of intellectual operations, has gone into the same track in his explanation of the phenomena of fire and combustion: and Sir Isaac Newton has made several attempts of the same kind, although with peculiarities which always characterise his discussions, and make them very different from those of an inferior class.

45 But their attempts have been unsuccessful.

But the success of these philosophers has hitherto been very discouraging: indeed they had no title to expect any; for their whole trains of reasoning have proceeded on analogies which were not observed, but assumed or *supposed* without any authority. There is not that similarity in the phenomenon, or in the visible effect, which is absolutely necessary for a successful reasoning by analogy. We do not observe any local motion, any change of place, which alone enables us to reason mathematically on the subject. And to make the case desperate, this ill-founded anology has been mixed with hypotheses completely gratuitous. Certain forms have been assigned to the particles, and certain modes of action have been laid down for them, for whose reality we have not the least argument or indication: and to complete the matter, these fancied forms and laws of action have been such as are either self contradictory and inconsistent, or they have been such as, if allowed to act in a way analogous to what we observe in the sensible motions of bodies, would produce effects totally different from those which are observed. These atomical theories, as they are called, transgress every rule of philosophical discussion, and even the best of them are little better than trifling amusements. By far the greatest part of them only serve to raise a smile of pity and contempt in every person at all acquainted with mechanical philosophy. Whenever we see an author attempting to explain these hidden operations of nature by invisible fluids, by æthers, by collisions, and vibrations, and particularly if we see him introducing mathematical reasonings into such explanations—the best thing we can do is to shut the book, and take to some other subject. That we may not be thought to speak presumptuously on this occasion, we only beg leave to remind our readers, that the united knowledge of the most eminent mathematicians of Europe has not yet been able to give any thing more than an approximation to the solution of the problem of three bodies; that is, to determine with accuracy the motions of three particles of matter acting on each other in the simplest of all possible manners, *viz.* by forces varying as the squares of the distances inversely: and the vibrations of elastic bodies, of any but the very simplest possible forms, are to this day beyond the reach of investigation. What then should be our expectations in cases where millions of particles are acting at once, of forms unobserved, and with forces unknown, and where the object is not a determination of an average result of many, where the precise state of an individual particle need not be known, but where it is this very precise state of each single particle that we want to know? What can it be but uncertainty and mistake?

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46 The advantage derived in these speculations from mathematical philosophy

Notwithstanding these discouraging circumstances, we must observe that this kind of inquiry has greatly improved of late years, along with the improvement and extension of mathematical philosophy, and since philosophers have given over their incessant attempts to explain every thing by impulse; and we need not despair of making still farther advances, if we will content ourselves with going no farther than Newton has done in his explanation of the planetary motions. He has immortalized his own name, and has added immensely to our stock of useful knowledge: yet he has stopped short at the discovery of the fact of universal gravitation; and all who have endeavoured to explain or account for this fact have only exposed themselves to pity. We may perhaps be one day able to demonstrate from the phenomena that the particles of matter have certain mutual tendencies to or from each other, exerted according to fixed or invaried rules; and from these tendencies we may be able to explain many other phenomena, and predict the consequences, with as much certainty and evidence as an astronomer calculates a future eclipse. This would be a great acquintion, and perhaps more is impossible: and the road to this has been hinted by Sir Isaac Newton, who has expressed his suspicion, that as the great movements of the solar system are regulated by universal gravitation, so the mutual actions of the particles of matter are produced and regulated by tendencies of a similar kind, *equally* but not *more* inexplicable, and of which the laws of action are to be discovered by as careful an attention to the phenomena, and by the same patient thinking, which he has employed on the planetary motions. And a beautiful introduction to this new and almost unbounded field of enquiry has been given us by the celebrated Abbé Boscovich, in his Theory of Natural Philosophy, where he has shown how such mutual tendencies, similar in every ultimate particle of matter, and modified by conditions that are highly probable, nay almost demonstrable, will not only produce the sensible forms of solidity, hardness, elasticity, ductility, fluidity, and vapour, under an inconceivable variety

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variety of subordinate appearances, and the observed laws of sensible motion, but will go far to explain the phenomena of fusion, congelation, solution, crystallization, &c. &c. &c. both in chemistry and physiology. We earnestly recommend this work to the perusal of all who wish to obtain a distinct notion of the internal constitution of natural bodies, and of the way in which the uniting forces produce their ultimate and sensible effects. Any person, possessed of a moderate share of mathematical knowledge, will be convinced that the process of nature is not very different from what he describes; and that much of what we observe must happen as he says, even although the ultimate atoms of matter are not inextended mathematical points, accompanied with attracting and repelling forces.

47 Our ignorance still great, and the probable increase of knowledge among posterity.

But we have many steps to make before we begin this study: Nature opens to us an immense volume; and we doubt not that our posterity will long find employment in the perusal, even though advancing with the eagerness and success of the last century. We have not yet arrived at the threshold in many parts of this research: In many parts of chemistry, for instance, we are as yet uncertain with respect to the phenomena themselves, which are to be the subjects of this discussion. The composition of bodies must be fully understood before we begin to speak of the forces which unite their particles, or speculate about their modes of action. As long as water was considered as an element, we were ignorant of the forces inherent in its particles; we are perhaps still ignorant of this; but we now know that they are extremely different from what we formerly supposed them to be. It is but in a very few, if in any, cases of chemical combination, that we even know what are the ingredients: till we know this, it is too soon to speculate about their mode of union. Our ignorance in the real events in the animal and vegetable economy is still greater. Our first task therefore is to proceed, as we are now doing, in the accurate examination and classification of the phenomena themselves; and, without attempting to bring them within the pale of mathematical philosophy, by attempting what are called mechanical explanations, let us give up the consideration of these hidden operations, and augment to the utmost our list of secondary laws of visible but remote connections. All the mechanical speculations of the honourable Robert Boyle about the sensible qualities of things are now forgotten; but his chemical experiments preserve all their value, and are frequently referred to. The same may be said of the sagacious Dr Hales, whose fanciful notions of internal conflicts, and collisions, and vibrations, derogate nothing from the value of the curious facts which he has established both in the animal and vegetable economy.

48 The particular divisions of physical science in Britain.

This distinction in the nature of the phenomena, and this difference in the nature of the knowledge which is to be acquired, and the means which are to be employed for the successful prosecution of these two branches of general physics, has occasioned a still farther restriction (at least in Britain) of the term NATURAL PHILOSOPHY. It is particularly applied to the study of the phenomena of the first class, while those of the second have produced the sciences of CHEMISTRY and PHYSIOLOGY.

Natural philosophy and chemistry have generally been made particular institutions in our seminaries of learning, but physiology has more commonly been taught in conjunction with anatomy, medicine, and botany. Introduction.

The phenomena of the first class have been usually called MECHANICAL, in order to distinguish them from those observed in the operations of chemistry, and in the animal and vegetable economy: and the explanations which have been attempted of some of the last, by applying the laws observed in the phenomena of the first class, have been called *mechanical explanations*.

As this first class is evidently but a part of general physics, there is some impropriety in giving the name *natural philosophy* to a course of doctrines which is confined to these alone. Indeed at the first institution of universities, the lectures given in the *Schola Physica* were much more extensive, comprehending almost all the phenomena of the material world: but as all arts and sciences have improved most where the labour has been most divided, it was found more conducive to the advancement of knowledge that separate institutions should be founded for the studies of natural history, chemistry, physiology, &c; and thus the phenomena, purely mechanical, and a few others in magnetism, electricity, and optics, which either were susceptible of mathematical treatment, or had little connection with the studies of chemistry and physiology, were left to the care of the professor of natural philosophy.

As the terms *chemistry* and *physiology* have been applied to two very important branches of general physics, we think that a more specific or characteristic name might be appropriated to the other, and that it might very properly be termed MECHANICAL PHILOSOPHY.

It only remains to make a few observations on the distinctive means of prosecuting these studies with success, and to point out some of the advantages which may reasonably be expected from a careful prosecution of them: and as the second branch has been fully treated under the several articles of CHEMISTRY, PHYSIOLOGY, &c. we shall confine ourselves to what is usually called NATURAL PHILOSOPHY.

49 Mechanical philosophy defined, and its principles explained.

MECHANICAL PHILOSOPHY may, in conformity with the foregoing observations, be defined, "the study of the sensible motions of the bodies of the universe, and of their actions producing sensible motions, with the view to discover their causes, to explain subordinate phenomena, and to improve art."

The principle upon which all philosophical discussion proceeds is, that *every change which we observe in the condition of things is considered by us as an effect, indicating the agency, characterising the kind, and measuring the degree, of its cause.*

In the language of mechanical philosophy, the cause of any change of motion is called a moving or changeing FORCE.

The disquisitions of natural philosophy must therefore begin with the consideration of motion, carefully noticing every affection or quality of it, so as to establish marks and measures of every change of which it is susceptible; for these are the only marks and measures.

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sures of the changing forces. This being done, it only remains to apply them to the motions which we observe in the universe.

50 The laws of motion and their application.

From the general principle of philosophical discussion already mentioned, there flow directly two axioms.

1. *Every body perseveres in a state of rest or of uniform rectilineal motion, unless affected by some moving force.*

2. *Every change of motion is in the direction and in the degree of the force impressed.*

These are usually called the LAWS OF MOTION. They are more properly laws of human judgment, with respect to motion. Perhaps they are necessary truths, unless it be alleged that the general principle, of which they are necessary consequences, is itself a contingent though universal truth.

By these two axioms, applied *in abstracto* to every variety of motion, we establish a system of general doctrines concerning motions, according as they are simple or compounded, accelerated, retarded, rectilineal, curvilineal, in single bodies, or in systems of connected bodies; and we obtain corresponding characteristics and measures of accelerating or retarding forces, centripetal or centrifugal, simple or compound.

We have an illustrious example of this abstract system of motion and moving forces in the first book of Sir Isaac Newton's Mathematical Principles of Natural Philosophy. Euler's *Mechanica sive Scientia Motus*, Herman's *Phoronomia sive de Viribus Corporum*, and D'Alembert's *Traité de Dynamique*, are also excellent works of the same kind. In this abstract system no regard is paid to the casual differences of moving forces, or the sources from which they arise. It is enough to characterise a double accelerating force, for instance, that it produces a double acceleration. It may be a weight, a stream of water, the pressure of a man; and the force, of which it is said to be double, may be the attraction of a magnet, a current of air, or the action of a spring.

Having established these general doctrines, the philosopher now applies them to the *general* phenomena of the universe, in order to discover the nature of the forces which really exist, and the laws by which their operations are regulated, and to explain interesting but subordinate phenomena. This is the chief business of the mechanical philosopher; and it may with some propriety be called *the mechanical history of nature.*

51 Of the arrangement of the mechanical phenomena of the universe.

Some method must be followed in this history of mechanical nature. The phenomena must be classed by means of their resemblances, which infer a resemblance in their causes, and these classes must be arranged according to some principle. We have seen no method which appears to us less exceptionable than the following.

52 The generality of the phenomena is the principle of arrangement.

The principle of arrangement is the generality of the phenomena; and the propriety of adopting this principle, arises from the probability which it gives us of more readily discovering the most general actuating forces, whose agency is implicated in all other phenomena of less extent; and therefore should be previously discussed, that we may detect the discriminating circumstances which serve to characterise the subordinate phenomena, and are thus the marks of the distinguishing and inferior natural powers.

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The most general of all phenomena is the curvilineal motion of bodies in free space; it is observed through the whole extent of the solar system.

52 The law motion first ap to astro mical p nomena

The mechanical history of nature begins therefore with astronomy. Here, from the general phenomena of the planetary motions, is evinced the *fact* of the mutual deflection of every body towards every other body, and this in the inverse proportion of the squares of the distance, and the direct proportion of the quantity of matter. This is the fact of UNIVERSAL GRAVITATION, indicating the agency, and measuring the intensity, of the universal force of mutual gravity.

Having established this as an universal fact, the natural philosopher proceeds to point out all the particular facts which are comprehended under it, and whose peculiarities characterise the different movements of the solar system. That is, in the language of philosophy, he gives a theory or explanation of the subordinate phenomena; the elliptical motions of the planets and comets, their mutual disturbances; the lunar irregularities; the oblate figure of the planets; the nutation of the earth's axis; the precision of the equinoxes; and the phenomena of the tides and trade winds: and he concludes with the theory of the parabolic motion of bodies projected on the surface of this globe, and the motion of pendulums.

54 The ap cation this sci ence to arts of life.

As he goes along, he takes notice of the applications which may be made to the arts of life of the various doctrines which are successively established; such as chronology, astronomical calculation, dialling, navigation, gunnery, and the measuring of time.

55 The na of grav tion,

If a square parcel of sand be lying on the table, and the finger be applied to any part of it to push it along the table, that part is removed where you will, but the rest remains in its place; but if it is a piece of sandstone of the same materials and shape, and the finger is applied as before, the whole is moved; the other parts accompany the part impelled by the finger in all its motions.

56 And of hesion.

From the moon's accompanying the earth in all its motions round the sun, we infer a moving force which connects the moon and earth. In like manner, we must conclude that a moving force connects the particles of the stone; for we give the name *force* to every thing which produces motion: We call it the force of COHESION; a term which, like gravitation, expresses merely a fact.

This seems to be the next phenomenon of the universe in point of extent.

57 Mode vestig ting th laws of hesion.

Having, from the general phenomenon, established the existence of this force, the philosopher proceeds to ascertain the laws by which its exertions are regulated; which is the ascertaining its distinctive nature and properties. This he does in the same way that he ascertained the nature of planetary gravitation, *viz.* by observing more particularly the various phenomena.

Here is opened a most extensive and varied field of observation, in which it must be acknowledged that very little regular and marked progress has been made. The variety in the phenomena, and the consequent variety in the nature of the connecting forces, appear as yet inconceivably great; and there seems little probability

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bability of our being able to detect in them all any fameneſs, combined with the other diſtinguiſhing circumſtances, as we have done in the caſe of gravity. Yet we ſhould not deſpair. Boſcovich has ſhown, in the moſt unexceptionable manner, that although we ſhall ſuppoſe that every atom of matter is endued with a perfectly ſimilar force, acting in a certain determined ratio of the ſmall and imperceptible diſtances at which the particles of matter are arranged with reſpect to each other, the external or ſenſible appearances may, and muſt, have all that variety which we obſerve. He alſo ſhows very diſtinctly how, from the operation of this force, muſt ariſe ſome of the moſt general and important phenomena which characteriſe the different forms of tangible bodies.

We obſerve the chief varieties of the action of this CORPUSCULAR force on the bodies which we denominate *hard*, *ſoft*, *ſolid*, *fluid*, *vaporous*, *brittle*, *ductile*, *elaſtic*. We ſee inſtances where the parts of bodies avoid each other, and require external force to keep them together, or at certain ſmall diſtances from each other. This is familiar in air, vapours, and all compreſſible and elaſtic bodies.

This is evidently a moſt curious and intereſting ſubject of inveſtigation. On the nature and action of theſe corpuſcular forces depends the ſtrength or firmneſs of ſolids, their elaſticity, their power of communicating motion, the preſſure, and motion, and impulſe of fluids; nay, on the ſame actions depend all the chemical and phyſiological phenomena of expanſion, fuſion, congelation, vaporiſation, condenſation, ſolution, precipitation, abſorption, ſecretion, fermentation, and animal and vegetable concoction and aſſimilation.

Out of this immenſe ſtore of phenomena, this inexhauſtible fund of employment for our powers of inveſtigation, the natural philoſopher ſelects thoſe which lead directly to the production or modification of ſenſible motion.

He will therefore conſider,

58 The production of motion by impulſe has been thought the moſt familiar fact in nature.

1. The communication of motion among detached and free bodies, eſtabliſhing the laws of impulſe or colliſion. This has always been conſidered as the elementary doctrine of mechanical philoſophy, and as the moſt familiar fact obſerved in the material world; and in all ages philoſophers have been anxious to reduce all actions of bodies on each other to impulſe, and have never thought a phenomenon completely explained or accounted for till it has been ſhown to be a caſe of impulſe. This it is which has given riſe to the hypotheſes of vortices, ethers, magnetic and electric fluids, animal ſpirits, and a multitude of fancied intermediums between the ſenſible maſſes of matter, which are ſaid in common language to act on each other. A heavy body is ſuppoſed to fall, becauſe it is impelled by a ſtream of an inviſible fluid moving according to certain conditions ſuited to the caſe. The filings of iron are ſuppoſed to be arranged round a magnet, by means of a ſtream of magnetic fluid iſſuing from one pole, circulating perpetually round the magnet, and entering at the other pole, in the ſame manner as we obſerve the ſlote graſs arranged by the current of a brook.

59 But this opinion is very queſtionable.

But the philoſopher who has begun the mechanical ſtudy of nature by the abſtract doctrines of dynamics, and made its firſt application to the celeſtial phenomena, and who has attended carefully to the many analogies between the phenomena of gravitation and coheſion, will be at leaſt ready to entertain very different notions of this matter. He will be ſo far from thinking that the production of motion by impulſe is the moſt familiar fact in nature, that he will acknowledge it to be comparatively very rare; nay, there are ſome appearances in the facts which are uſually conſidered as inſtances of impulſion, which will lead him to doubt, and almoſt to deny, that there has *ever been obſerved* an inſtance of one body putting another in motion by coming into abſolute contact with it, and ſtriking it; and he will be diſpoſed to think that the production of motion in this caſe is preciſely ſimilar to what we obſerve when we gently puſh one floating magnet towards another, with their ſimilar poles fronting each other. There will be the ſame production of motion in the one and diminution of it in the other, and the ſame uniform motion of the common centre of gravity: and, in this caſe of the magnets, he ſees completely the neceſſity of a law of motion, which is not an axiom, but is obſerved through the whole of nature, and which receives no explanation from any hypotheſis of an intervening fluid, but is even totally inconſiſtent with them. We mean, "that every action of one body on another is accompanied by an equal and oppoſite action of that other on the firſt." This is uſually called the *equality of action and reaction*: it is not intuitive, but it is univerſal; and it is a neceſſary conſequence of the perfect ſimilarity of the corpuſcular forces of the ſame kinds of matter. This general fact, unaccountable on the hypotheſis of impelling fluids, is conſidered in the planetary motions as the unequivocal indication of the fameneſs of that gravity which regulates them all. The rules of good reaſoning ſhould make us draw the ſame concluſion here, that the particles of tangible matter are connected by equal and mutual forces, which are the *immediate cauſes* of all their ſenſible actions, and that theſe forces, like gravitation, vary with every change of diſtance and ſituation.

60 Motion ſeems to be produced from the equality of action and reaction.

The laws of colliſion and impulſion being now eſtabliſhed, either as original facts or as conſequences of the agency of equal and mutual forces which connect the particles of matter, the philoſopher conſiders,

61 Of motion as it reſpects the theory of machines, &c.

2. The production of motion by the intervention of ſolid bodies, where, by reaſon of the coheſion of matter, ſome of the motions are neceſſarily confined to certain determinate paths or directions. This is the caſe in all motions round fixed points or axes, or along planes or curves which are oblique to the action of the forces.

62 MECHANICS.

This part of the ſtudy contains the theory of machines, pointing out the principles on which their energy depends, and conſequently furniſhing maxims for their conſtruction and improvement. But theſe obſervations do not complete the diſcuſſion of the mechaniſm of ſolid bodies: they are not only ſolid and inert, but they are alſo heavy; therefore the action of gravity muſt be combined with the conſequences of ſolidity. This will lead to diſcuſſions about the centre of gravity, the theory and conſtruction of arches and roofs, the principles of ſtability and equilibrium, the attitudes of animals, and many particulars of this kind.

63 The nature and definition of fluidity.

3. The philoſopher will now turn his attention to another form, in which tangible matter exhibits many intereſting phenomena, *viz.* FLUIDITY. The firſt thing

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to be attended to here is, *What is that particular form of existence?* What is the precise phenomenon which characterises fluidity? What is the definition of a fluid? This is by no means an easy question, and considerable objections may be stated against any definition that has been given of it. Sir Isaac Newton says, that *a fluid is a body whose particles yield to the smallest impression, and by so yielding are easily moved among themselves.* It may be doubted whether this be sufficiently precise; what is meant by the *smallest impression?* and what is *easily* moving? Is there any precise degree of impression to which they do not yield; and do they oppose any resistance to motion? And a stronger objection may be made: It is not clear that a body so constituted will exhibit all the appearances which a body acknowledged to be fluid does really exhibit. Euler offers some very plausible reasons for doubting whether it will account for the horizontal surface, and the complete propagation of pressure through the fluid in every direction; and therefore prefers selecting *this last phenomenon*, the propagation of pressure *quaqua-versum*, as the characteristic of fluidity, because a body having this constitution (on whatever circumstances it may depend) will have every other observed property of a fluid. But this definition is hardly simple or perspicuous enough; and we think that the objections against Newton's more simple and intelligible definition are not unanswerable. Boscovich defines a fluid to be, *a body whose particles exert the same mutual forces in all directions*; and shows, that such particles must be indifferent, as to any position, with respect to each other. If no external force act on them, they will remain in every position, and will have no tendency to arrange themselves in one position rather than another; differing in this respect from the particles of solid, or soft, or viscid bodies; which require some force to change their respective positions, and which recover these positions again when but gently disturbed. He illustrates this distinction very beautifully, by comparing a parcel of balls thrown on quicksilver, and attracting each other, with a parcel of magnets in the same situation. The balls will stick together, but *in any position;* whereas the magnets will always affect a particular arrangement.

63 Of the pressure and equilibrium of fluids, or hydrostatics.

When the characteristic phenomenon of fluidity has been selected, the philosopher proceeds to combine this property with gravity, and establishes the doctrines of HYDROSTATICS, or of the pressure and equilibrium of heavy fluids, the propagation of this pressure in every direction; and demonstrates the horizontality of surface assumed by all perfect fluids.

These doctrines and principles enable us to determine several very interesting circumstances respecting the mutual pressure of solids and fluids on each other; the pressures exerted on the bottoms and sides of vessels; the support and whole mechanism of floating bodies, &c.

65 Of the motion of fluids, or hydraulics.

He then considers how fluids will move when their equilibrium of pressure is destroyed; and establishes the doctrines of HYDRAULICS, containing all the modifications of this motion, arising from the form of the vessels, or from the intensity or direction of the pressure which occasions it. And this subject is completed by the consideration of the resistance which fluids oppose to the motion of solid bodies through them, and their impulse on bodies opposed to their action.

These are very important matters, being the foundations of many mechanical arts, and furnishing us with some of our most convenient and efficacious powers for impelling machines. They are also of very difficult discussion, and are by no means completely investigated or established. Much remains yet to be done both for perfecting the theories and for improving the arts which depend on them.

It is evident, that on these doctrines depend the knowledge of the motions of rivers and of waves; the buoyancy, equilibrium, and stability of ships; the motion of ships through the waters; the action of the winds on the sails; and the whole arts of marine construction and seamanship.

There is another general form of tangible matter which exhibits very different phenomena, which are also extremely interesting; we mean that of VAPOUR. A vapour is a fluid; and all the vapours that we know are heavy fluids: they are therefore subject to all the laws of pressure and impulse, which have been considered under the articles HYDROSTATICS and HYDRAULICS. But they are susceptible of great compression by the action of external forces, and expand again when these forces are removed. In consequence of this compression and expansion, the general phenomena of fluidity receive great and important modifications; and this class of fluids requires a particular consideration. As air is a familiar instance, this branch of mechanical philosophy has been called PNEUMATICS.

Under this head we consider the pressure of the atmosphere, and its effects, both on solid and fluid bodies. It produces the rise of waters or other fluids in pumps and syphons, and gives us the theory of their construction: it explains many curious phenomena of nature, such as the motions in the atmosphere, and their connection with the pressure of the air, and its effect on the barometer or weather glass. Air, when in motion, is called *wind*; and it may be employed to impel bodies. The theory of its action, and of its resistance to moving bodies, are therefore to be considered in this place.

But besides their motions of progression, &c. such as we observe in winds, compressible or elastic fluids are susceptible of what may be termed *internal motion*; a kind of undulation, where the contiguous parts are thrown into tremulous vibrations, in which they are alternately condensed and rarefied; and these undulations are propagated along the mass of elastic fluid, much in the same way in which we observe waves to spread on the surface of water. What makes this an interesting subject of consideration is, that these undulations are the more ordinary causes of sound. A trembling chord, or spring, or bell, agitates the air adjoining to it: these agitations are propagated along the air, and by its intervention agitate the organ of hearing. The mechanism of these undulations has been much studied, and furnishes a very beautiful theory of musical harmony.

The philosopher examines the *law of compressibility* of air and other elastic fluids; and thus gets the knowledge of the constitution of the atmosphere, and of the action of those fluids when employed to impel solid bodies. Gunpowder contains an immense quantity of permanently elastic air, which may be set at liberty by inflammation. When this is done at the bottom of a piece of ordnance, it will impel a ball along the barrel, and

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and diſcharge it from the muzzle, in the ſame way that an arrow is impelled by a bow. And thus having diſcovered in what degree this air preſſes in proportion to its expanſion, we diſcover its action on the ball through the whole length of the piece, and the velocity which it will finally communicate to it. Here then is contained a theory of artillery and of mines.

70 Of the converſion of bodies into elaſtic fluids by fire.

Chemiſtry teaches us, that moſt bodies can be converted by fire into elaſtic fluids, which can be employed to act on other bodies in the way of preſſure or impulſe. Thus they come under the review of the mechanical philoſopher; and they have become intereſting by being employed as moving forces in ſome very powerful machines.

These diſcuſſions will nearly exhauſt all the general mechanical phenomena. There remain ſome which are much more limited, but furniſh very curious and important ſubjects of inveſtigation.

71 Of the phenomena of loadſtone, or magneſm.

The phenomena exhibited between loadſtones or magnets and iron have long attracted attention; and the uſe to which the polarity of the loadſtone has been applied, namely, the directing the courſe of a ſhip through the pathleſs ocean, has rendered theſe phenomena extremely intereſting. They are ſpecified by the term MAGNETISM. Conſiderable progreſs has been made in the arrangement and generalization of them; but we have by no means been able hitherto to bring them all under one ſimple fact. The attention has been too much turned to the diſcovery of the ultimate cauſe of magnetiſm; whereas we ſhould have rather employed our ingenuity in diſcovering all the general laws, in the ſame manner as Kepler and Newton did with reſpect to the celeſtial phenomena, without troubling themſelves with the cauſe of gravitation. Dr Gilbert of Colcheſter was the firſt who conſidered the magnetical phenomena in the truly philoſophical manner; and his treatiſe *De Magnete* may be conſidered as the firſt and one of the moſt perfect ſpecimens of the Baconian or inductive logic. It is indeed an excellent performance; and when we conſider its date, 1580, it is a wonder. Æpinus's *Tentamen Theoriæ Magnetiſmi* is a moſt valuable work, and contains all the knowledge which we have as yet of the ſubject.

72 Of electrical phenomena.

There is another claſs of mechanical phenomena which have a conſiderable affinity with the magnetical; we mean the phenomena called ELECTRICAL. Certain bodies, when rubbed or otherwiſe treated, attract and repel other bodies, and occaſion a great variety of ſenſible motions in the neighbouring bodies. Philoſophers have paid much attention to theſe appearances of late years, and eſtabliſhed many general laws concerning them. But we have not been more ſucceſsful in bringing them all under one fact, and thus eſtabliſhing a complete theory of them, than in the caſe of magnetiſm. Franklin and Æpinus are the authors who have been moſt ſucceſsful in this reſpect. Dr Franklin in particular has acquired great celebrity by his moſt ſagacious compariſon of the phenomena; which has enabled him to eſtabliſh a few general laws, almoſt as preciſe as thoſe of Kepler, and of equally extenſive influence. His diſcovery too of the identity of thunder and electricity has given an importance and dignity to the whole ſubject.

73 Theſe are not all mechanical.

There are many phenomena of electricity which cannot be called mechanical, and are of the moſt curious and intereſting kind. As theſe have little connection with any of the other great branches of phyſical ſcience, they have generally been conſidered in treatiſes of natural philoſophy; and along with inquiries into the original cauſe of electricity in general, continue to engage much of our attention.

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74 Of the phenomena of viſion.

The appearances which are preſented to us by our ſenſe of ſeeing form another claſs, which have always been conſidered as making a branch of natural philoſophy in all ſeminaries of learning. It does not, however, obviouſly appear, that they are mechanical phenomena. The intimate nature of light is ſtill a ſecret. Fortunately it is not neceſſary to be known to give us a very perfect theory of the chief phenomena. The general laws of optics are ſo few, ſo ſimple, and ſo preciſe, that our theories are perhaps more perfect here than in any other branch of phyſics; but theſe theories are as yet far removed from the rank of primary facts. Many unknown events happen before the phenomenon comes under the hands of the ordinary optician, ſo as to become the ſubjects of the ſimple laws of reflection and refraction. It may even be doubted, and has been doubted, whether the phenomena of optics are caſes of body in motion; whether all the lines which the optician draws are any thing but the directions along which certain *qualities* are exerted. The ſide of a ball which is next the candle may be bright and the other ſide dark, juſt as the ſide of a ball which is next the electrical globe is *minus* and the other ſide *plus*; and all this without any intervening medium. Apparition or viſibility may be a quality of a body, depending on the proximity and poſition of another body, without any thing between them, juſt as weight is; and this quality may be cognizable by our faculty of ſeeing alone, juſt as the preſſure of a heavy body is by our feeling alone.

75 It has been doubted whether light is corporeal,

76 How optics came to be conſidered as a part of mechanical philoſophy.

The firſt thing which made it probable that mechanical philoſophy had any thing to do with the phenomena of optics, was the diſcovery of Mr Roemer, "that apparition was not inſtantaneous;" that ſome time elapſed between the illumination of a body and its being ſeen at a diſtance. He diſcovered, that it was not till 40 minutes after the ſun illuminated one of Jupiter's ſatellites that it was ſeen by an inhabitant of this globe. If therefore a ſun were juſt created, it would be 40 minutes before Jupiter would be illuminated by him, and 200 before the Georgian planet would be illuminated. Here then is motion. It is therefore highly probable that there is ſomething moved; but it is ſtill doubted whether this ſomething, which we call LIGHT, is a matter emitted from the ſhining body, and moving with great velocity, and acting on and affected by other bodies, in the various phenomena of optics; or whether it is a *certain ſtate* of a medium which is thus propagated, as we ſee that waves are propagated along the ſurface of water, or ſonorous undulations through the maſs of air, while the water or air itſelf is hardly moved out of its place. Either of theſe ſuppoſitions makes optics a legitimate branch of mechanical philoſophy; and it is the philoſopher's buſineſs to examine both by the received laws of motion, and ſee which of them gives conſequences which tally with the phenomena. This has been done; and we imagine that a complete incompatibility has been demonſtrated between the conſequences of the un-

77 The nature of light is ſtill undetermined.

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dulations of an elastic medium, and the phenomena of optics; while the consequences of the other or vulgar notion on this subject are perfectly consistent with mechanical laws. There are some things in this hypothesis very far beyond our power to conceive distinctly; but they are all similar in this respect to many facts acknowledged by all; and there is no phenomenon that is inconsistent with the legitimate consequences of the hypothesis. This gives it great probability; and this probability is confirmed by many chemical facts, and by facts in the vegetable œconomy, which give strong and almost undeniable indications of light being a body capable of a chemical union with the other ingredients of sublunary bodies, and of being afterwards set at liberty under its own form, as the cause or medium of vision.

78 But this does not affect the science of optics.

But these are questions similar to those about the cause of gravity, and totally unnecessary for establishing a complete theory of the optical phenomena, for explaining the nature of vision, the effects of optical instruments, the cause of colours, the phenomena of the rainbow, halos and perihelions, &c. &c. &c. Only all this theory is unconnected with the principles called mechanical.

79 The probable increase of the above extensive field of observation.

Such is the field of observation to the mechanical philosopher of the present day. We may hope to extend it, and by degrees apply its doctrines even to the unseen motions which take place in chemistry and physiology. But we must, in the first place, perfect our knowledge and description of the sensible motions and actions of bodies. Those of fluids still demand much investigation; and till these are thoroughly understood, it is not time to attempt penetrating further into the recesses of nature.

80 Investigation of the law that action is always equal and opposite to reaction.

In the prosecution of this study, it is found that every change which can be observed in the state of a body, with respect to motion by the action of another body, is accompanied by an equal and opposite change in the state of that other body. Thus, in the phenomena of gravitation, it is observed that the deflections of the sun and planets are mutual. The same thing is observed in the actions of magnets on each other and on iron; it is also observed in the attractions and repulsions of electrical bodies; and it also obtains in all the phenomena of impulse and of corporeal pressure. It is therefore an universal law of motion, that *action is always equal and opposite to reaction*: but this must be considered merely as a matter of fact, a contingent law of nature, like that of gravitation. The contrary is perfectly conceivable, and involves no contradiction. That this is so, is evident from the proceedings of philosophers, who in every new case make it their business to discover by experiment whether this law was observed or not. It was among the last discoveries made by Sir Isaac Newton in his examination of the celestial motions. This being the case, it should never be assumed as a principle of reasoning till its operation has been ascertained by observation. It has been owing to this improper procedure that much false reasoning has been introduced into mechanical philosophy, and particularly into the theory of impulsion or the communication of motion by impulse. In considering this subject, a term has been introduced which has occasioned much wrangling and misconception; we mean the term INERTIA. It serves indeed to abbreviate language, but it has often misled the judgement. When used with cautious attention to every circumstance, it expresses nothing but the necessity of a cause to the production of any effect: but it is generally used as expressing a quality inherent in matter, by which it *resists* any change of state, or by which it maintains its present state. Matter is said to be inert; and as every thing which changes the motion of a body is called a *force*, and as this inertia of A is supposed to change the motion of B, it is called *vis inertiæ*; and yet matter is said to be indifferent as to motion or rest, and to be inactive. These are surely very incongruous expressions. This obscure discourse has arisen from the poverty of all languages, which are deficient in original terms, and therefore employ figurative ones. Force, action, resistance, are all appropriated terms related to our own exertions; and some resemblance between the external effects of these exertions and the effects of the connecting qualities of natural bodies, has made us use them in our disquisitions on these subjects. And as we are conscious that, in order to prevent our being pushed by another from our place, we must resist, exerting force; and that our resistance is the reason why this other man has not accomplished his purpose, we say, that the quiescent body resists being put in motion, and that its inertia is discovered by the diminution made in the motion of the impelling body: and upon the authority of this *vis inertiæ* as a first principle, the phenomena of impulsion are explained, and the law of equal action and reaction is established.

81 The term *inertia* has occasioned much wrangling and misconception on this subject.

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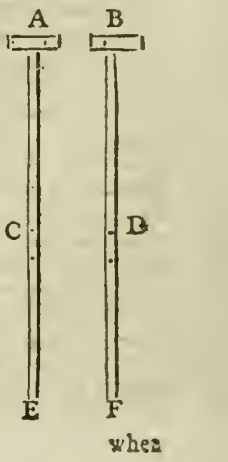
But all this procedure is in contradiction to the rules of inductive logic; and the obscurity and confusion which has arisen from this original misconception, the consequent incongruity of language, and the awkward attempts that have been made to botch and accommodate it to the real state of things, have occasioned a dispute, and the only dispute, in natural philosophy which has not yet been settled, and never can be settled, while such misconceptions are allowed to remain.

82 Its proper meaning with an example.

If the word *inertia* be taken as expressing, not a quality of matter, but a law of human judgment respecting matter, as expressing our necessity of inferring the agency of a moving force whenever we observe a change of motion, all difficulties will vanish, and the equality of action and reaction will be inferred, as it should be, from the phenomena of collision. There will be inferred a *vis insita corpori impellenti*, not *quâ moventi*, but *quâ corpori*; and this inference will carry us through all the mysteries of corporeal action, as it conducted Sir Isaac Newton in his grand researches.



Let us just consider how we reason in a new case. Let A and B be two magnets fastened on the ends of two long wooden laths AE, BF, which turn horizontally on pivots C, D, like compass needles, with their north poles fronting each other, 12 inches apart; and let A be pushed towards B, so that it would move uniformly with the velocity of two inches in a second. The phenomena *which have been observed* are as follows: A will gradually diminish its velocity; and when it has advanced about nine inches, will stop completely. B, in the mean time, will gradually acquire motion; and

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when it has advanced about nine inches, will have a velocity of about two inches per second, with which it will continue to move uniformly. Now what is inferred from these phenomena? Because the motion of A is gradually retarded, we infer that a retarding force, that is, a force in the direction BA has acted on it. And since this would not have happened if B had not been there, and always happens when B is there, we infer that B is either its cause or the occasion of its action. The vulgar say that B repels A; so say the dynamists. The abettors of invisible fluids say, that a stream of fluid issuing from B impels A in the opposite direction. All naturalists agree in saying, that an active force connected with B has destroyed the motion of A, and consider this curious phenomenon as the indication and characteristic of a discovery. The same inference is made from the motion produced in B: it is considered by all as effected by a force exerted or occasioned by the presence of A; and the dynamists and the vulgar say that A *repels* B. And both parties conclude, from the equal changes made on both bodies, that the changing forces are equal: here acknowledging, that they *observe* an equality of action and reaction; and they add this to the other instances of the extent of this law of motion.

All this while no one thinks of the inertia or inactivity of B, but, on the contrary, conclude this to be a curious instance of its activity; and most people conclude that both bodies carry about with them a *vis insita* both when at rest and when in motion.

83 is doubtful whether tual contact has er been served.

If other phenomena give unquestionable evidence that, in ordinary collisions, there is the same changes of motion, produced without mathematical contact, the same inferences must be drawn; and a scrupulous naturalist will doubt whether contact should make any change in our reasonings on the subject, and whether actual contact ever has been or can be observed. He will also be convinced, that while this is the general, or perhaps universal, process of nature in producing motion by impulse, all explanations of the action of bodies *e distanti*, by the intervention of ethers and other invisible fluids, are nothing but multiplying the difficulties; for in place of one fact, the approach of one magnet (for instance) to another, they substitute millions of unseen impulses, each of which equally needs an explanation. And if this fluid be supposed to produce its effects by any *peculiarity* in its constitution, as in the case of Newton's elastic ether proposed by him to explain gravitation, the hypothesis substitutes, in the most unqualified manner, millions of similar phenomena for the one to be explained; for there is the same want of a second fluid in order to produce that mutual recess of the particles of the ether which constitutes its elasticity.

84 e folly suppo- g inter- ning ers, &c.

85 e quality odies erely y affect r bodies nscru- e by us.

And this seems to be the limit to our inquiries into all the classes of natural phenomena. We find the masses or the particles of matter endued in fact with qualities which affect the state of other particles or masses, at smaller or at greater distances from each other according to certain general rules or laws. This ultimate step in the constitution of things is inscrutable by us. It is arrogance in the highest degree for us to say, that because we do not comprehend how there is inherent in a body any quality by which another body may be affected at any distance from it, therefore no such quality *is possible*. It is no less so to say, that matter has no active property but that of moving other matter by impulse; and that because it may be so moved, and also by the agency of our own minds, therefore, when it is not moved by impulse, it is moved by minds. The same almighty FIAT which brought a particle of matter into existence could bring those qualities equally into existence; and the *how* in both is equally beyond our comprehension.

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But, on the other hand, we must guard against the incurious resting on this consideration as a step to further inquiry. There may be species of matter possessed of the mechanical powers, and which notwithstanding is not cognisable by our senses. All the properties of matter are not known to a person who is both deaf and blind; and beings possessed of more senses may perceive matter where we do not; and many phenomena may really be produced by the action of intervening matter, which we, from indolence or from haste, ascribe to the agency of inherent forces. The industry of philosophers has already discovered intermedia in some cases. It is now certain that air is the conveyer of sound, and it is almost certain that there is such a thing as light. Let us therefore indulge conjectures of this kind, and examine the conjectures by the received laws of motion, and reject them when we find the smallest inconsistency; and always keep in mind that even the most coincident with the phenomona is still but a possibility.

86 This should not, however, stop further inquiries.

We may conclude the whole of these observations with the remark, that these questions about the activity or inactivity of matter are not physical, but metaphysical. Natural philosophy, it is true, commonly takes it for granted that matter is wholly inactive; but it is not of any moment in physics whether this opinion is true or false; whether matter is acted on according to certain laws, or whether it acts of itself according to the same laws, makes no difference to the natural philosopher. It is his business to discover the laws which really obtain, and to apply these to the solution of subordinate phenomena: but whether these laws arise from the nature of some agent external to matter, or whether matter itself is the agent, are questions which may be above his comprehension, and do not immediately concern his proper business.

87 These observations are not physical, but metaphysical.

The account we have now given of natural philosophy points out to us in the plainest manner the way in which the study must be prosecuted, and the helps which must be taken from other branches of human knowledge.

88 The above account points out the best method of study.

The causes, powers, forces, or by whatever name we choose to express them, which produce the mechanical phenomena of the universe, are not observed, and are known to us only in the phenomena themselves. Our knowledge of the mechanical powers of nature must therefore keep pace with our knowledge of the motions, and indeed is nothing different from it. In order to discover and determine the forces by which the moon is retained in her orbit round the earth, we must know her motions. To a terrestrial spectator she appears to describe an ellipse, having the earth in one focus; but, in the mean time, the earth is carried round the sun, and the moon's real path, in absolute space, is a much more complicated figure. Till we know this figure, and the variations in the velocity with

89 This method further explained and exemplified.

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with which it is deſcribed, we know nothing of the forces which actuate the moon in her orbit.

90 The meaning of ſome terms uſed in ſpeaking of the celeſtial motions.

When Newton ſays that the forces by which ſhe is retained in this elliptical orbit are directed to the earth, what does he mean? Only this, that the deflection from that uniform rectilineal motion which ſhe would otherwiſe have performed are always in this direction. In like manner, when he ſays that theſe forces are inverſely proportionate to the ſquarea of her diſtances from the earth, he only means that the deflections made in equal times in different parts of her motion are in this proportion. Theſe deflections are conſidered as the characteriſtics and meaſures of the forces. We imagine that we have made all plain when we call this indicated cauſe a *tendency* to the earth; but we have no notion of this tendency to the earth different from the approach itſelf. This word tendency, ſo faſhionable among the followers of Sir Iſaac Newton, is perverted from its pure and original ſenſe. *Tendere verſus ſolem*, is, in the language of Rome, and alſo of Newton, *to go* towards the ſun; but we now uſe the words *tend*, *tendency*, to ſignify, not the *approach*, but the *cauſe* of this approach. And when called upon to ſpeak ſtill plainer, we deſert the ſafe paths of plain language, and we expreſs ourſelves by metaphor; ſpeaking of *niſus*, *conatus ſeſe mutuo accedendi*, *vis centripeta*, &c. When theſe expreſſions have become familiar, the original ſenſe of the word is forgotten, and we take it for granted that the words never had another meaning; and this metaphor, ſprung from the poverty of language, becomes a fruitful ſource of miſconception and miſtake. The only way to ſecure ourſelves againſt ſuch myſtical notions as are introduced by theſe means into philoſophy, is to have recourſe to the way in which we acquire the knowledge of theſe fancied powers; and then we ſee that their names are only names for phenomena, and that univerſal gravitation is only an univerſal mutual approach among the parts of the ſolar ſyſtem.

91 The abſurdity of reaſoning *à priori*.

There is one caſe in which we fondly imagine that we know the cauſe independent of the effect, and that we could have predicted the phenomenon *à priori*: we mean the caſe of impulſe: and hence it is that we are ſo prone to reduce every thing to caſes of impulſion, and that we have fallen upon all theſe ſubterfugea of ethers and other ſubtile fluids. But we might have ſaved ourſelves all this trouble; for after having, by much falſe reaſoning and gratuitous aſſumptions, ſhown that the phenomenon in queſtion *might have been produced* by impulſe, we are no nearer our purpoſe, becauſe that property by which matter in motion puts other matter in motion, is known to us only *by* and *in* the effect.

92 We know nothing of the immediate cauſe of motions except by a knowledge of the motions themſelves.

The fair and logical deduction from all this is, that we muſt not expect any knowledge of the powers of nature, the immediate cauſes of the motions of bodies, but by means of a knowledge of the motions themſelves; and that every miſtake in the motions is accompanied by a ſimilar miſtake in the cauſes. It is impoſſible to demonſtrate or explain the gravitation of the planets to him who is ignorant of the properties of the ellipſe, or the theory of gunnery to him who does not know the parabola.

A notion has of late gained ground, that a man may become a natural philoſopher without mathematical knowledge; but this is entertained by none who have any mathematics themſelves; and ſurely thoſe who are ignorant of mathematics ſhould not be ſuſtained as judges in this matter. We need only appeal to fact. It is only in thoſe parts of natural philoſophy which have been mathematically treated, that the inveſtigations have been carried on with certainty, ſucceſs, and utility. Without this guide, we muſt expect nothing but a ſchool-boy's knowledge, reſembling that of the man who takes up his religious creed on the authority of his prieſt, and can neither give a reaſon for what he imagines that he believes, nor apply it with confidence to any valuable purpoſe in life. We may read and be amuſed with the trifling or vague writings of a Nollet, a Ferguſon, or a Prieſtley; but we ſhall not underſtand, nor profit by the truths communicated by a Newton, a D'Alembert, or De la Grange.

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93 A man not be good n ral phi pher w out be mathe cian.

Theſe obſervations, on the other hand, ſhow us the nature of the knowledge which may be acquired, and the rank which natural philoſophy holds among the ſciences.

94 The m tions o dies, th only ob of obſe tion, a ſubject pure m thema diſquiſ

Motions are the real and only objects of our obſervation, the only ſubjects of our diſcuſſion. In motion is included no ideas but thoſe of ſpace and time, the ſubjects of pure mathematical diſquiſition. As ſoon, therefore, as we have diſcovered the fact, the motion, all our future reaſonings about this motion are purely mathematical, depending only on the affections of figure, number, and proportion, and muſt carry along with them that demonſtration and irreſiſtible evidence which is the boaſt of that ſcience. To this are we indebted for that accuracy which is attained, and the progreſs which has been made in ſome branches of mechanical philoſophy; for when the motions are diſtinctly and minutely underſtood, and then conſidered only as mathematical quantities, independent of all phyſical conſiderations, and we proceed according to the juſt rules of mathematical reaſoning, we need not fear any intricacy of combination or multiplicity of ſteps; we are certain that truth will accompany us, even though we do not always attend to it, and will emerge in our final propoſition, in the ſame manner as we ſee happen in a long and intricate algebraic analyſis.

95 Mechanical philoſophy, therefore, which is cultivated in this way, is not a ſyſtem of probable opinions, but a *diſciplina accurata*, a demonſtrative ſcience. To poſſeſs it, however, in this form, requires conſiderable preparation. The mere elements of geometry and algebra are by no means ſufficient. Newton could not have proceeded *ſine* "*ſua matheſi facem preferente*:" and, in creating a new ſcience of phyſics, he was obliged to ſearch for and diſcover a new ſource of mathematical knowledge. It is to be lamented that the taſte for the mathematical ſciences has ſo prodigiouſly declined in this country of late years; and that Britain, which formerly took the lead in natural philoſophy, ſhould now be the country where they are leaſt cultivated. Few among us know more than a few elementary doctrines of equilibrium; while, on the continent, we find many authors who cultivate the Newtonian philoſophy with great aſſiduity and ſucceſs, and whoſe writings are conſulted as the fountains of knowledge by all our countrymen who have occaſion to employ the diſcoveries in natural philoſophy in the arts of life. It is

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to the foreign writers that we have recourse in our seminaries, even for elementary treatises; and while the continent has supplied us with most elaborate and useful treatises on various articles in physical astronomy, practical mechanics, hydraulics, and optics, there has not appeared in Britain half a dozen treatises worth consulting for these last forty years; and this notwithstanding the unparalleled munificence of our present sovereign, who has given more liberal patronage to the cultivators of mathematical philosophy, and indeed of science in general, than any prince in Europe. The magnificent establishments of Louis XIV. originated from his insatiable ambition and desire of universal influence, directed by the sagacious Colbert. And his patronage being exerted according to a regular plan in the establishment of pensioned academics, and in procuring the combined efforts of the *most eminent* of all countries, his exertions made a conspicuous figure, and filled all Europe with his eulogists. But all this was done without the smallest self-denial, or retrenchment of his own pleasures, the expences being furnished out of the public revenues of a great and oppressed nation; whereas the voyages of discovery, the expensive observations and geodetical operations in Britain, and the numberless unheard-of pensions and encouragements given to men of science and activity, were all furnished out of the private estate of our excellent sovereign, who seems to delight in repaying, by every service in his power, the attachment of a loyal and happy nation. It is therefore devoutly to be wished that his patriotic efforts were properly seconded by those whom they are intended to serve, and that the taste for the mathematical sciences may again turn the eyes of Europe to this country for instruction and improvement. The present seems a most favourable era, while the amazing advances in manufactures of every kind seem to call aloud for the assistance of the philosopher. What pleasure would it have given to Newton or Halley to have seconded the ingenious efforts of a Watt, a Boulton, a Smeaton, an Arkwright, a Dollond? and how mortifying is it to see them indebted to the services of a Belidor, a Bossut, a Clairaut, a Boscovich?

97 Notwithstanding ample encouragement from the crown.

We hope to be pardoned for this digression, and return to our subject.

98 Mechanical philosophy almost wholly a mathematical study.

It appears from what has been said, that mechanical philosophy is almost wholly a mathematical study, and that it is to be successfully prosecuted only under this form: but in our endeavours to initiate the young beginner, it will be often found to require more steadiness of thought than can generally be expected for keeping the mind engaged in such abstract speculations. The object presented to the mind is not readily apprehended with that vivacity which is necessary for enabling us to reason upon it with clearness and steadiness, and it would be very desirable to have some means of rendering the conception more easy, and the attention more lively. This may be done by exhibiting to the eye an experiment, which, though but a single fact, gives us a sensible object of perception, which we can contemplate and remember with much more steadiness than any mere creature of the imagination. We could, by an accurate description, give such a conception of a room that the hearer should perfectly comprehend our narration of any occurrence in it: but one moment's glance at the room would be infinitely better. It is usual therefore to employ experiments to assist the imagination of the beginner; and most courses of natural philosophy are accompanied by a series of such experiments. Such experiments, connected by a slight train of argumentative discourse, may even serve to give a notion of the general doctrines, sufficient for an elegant amusement, and even tending to excite curiosity and engage in a serious prosecution of the study. Such are the usual courses which go by the name of experimental philosophy: but this is a great misapplication of the term; such courses are little more than *illustrations* of known doctrines by experiments.

99 Experiments are, however, necessary to ensure the attention of young minds.

Experimental Philosophy

Experimental Philosophy.

100 Experimental philosophy defined and explained.

Experimental Philosophy is the investigation of general laws, as yet unknown, by experiment; and it has been observed, under the article Philosophy, that this is the most infallible (and indeed the sole) way of arriving at the knowledge of them. This is the *Novum Organum Scientiarum* strongly recommended by Lord Bacon. It was new in his time, though not altogether without example; for it is the procedure of nature, and is followed whenever curiosity is excited. There was even extant in his time a very beautiful example of this method, viz. the Treatise of the Loadstone, by Dr Gilbert of Colchester; a work which has hardly been excelled by any, and which, when we consider its date, about the year 1580, is really a wonderful performance.

The most perfect model of this method is the Optics of Sir Isaac Newton. Dr Black's Essay on Magnesia is another very perfect example. Dr Franklin's Theory of Electricity is another example of great merit. That the investigation is not complete, nor the conclusions certain, is not an objection. The method is without fault; and a proper direction is given to the mind for the experiments which are still necessary for establishing the general laws.

101 A good treatise on the method of inquiry by experiment very necessary.

It were much to be wished that some person of talents and of extensive knowledge would give a treatise on the method of inquiry by experiment. Although many beautiful and successful examples have been given as particular branches of inquiry, we have but too many instances of very inaccurate and inconclusive investigations. Experiments made at random, almost without a view, serve but little to advance our knowledge. They are like shapeless lumps of stone, merely detached from the rock, but still wanting the skill of the builder to select them for the different purposes which they may chance to serve; while well-contrived experiments are blocks cut out by a skilful workman, according as the quarry could furnish them, and of forms suited to certain determined uses in the future edifice. Every little series of experiments by Margraaf terminates in a general law, while hardly any general conclusion can be drawn from the numberless experiments of Pott. Lord Bacon has written much on this subject, and with great judgment and acuteness of distinction; but he has exceeded in this, and has fatigued his readers by his numerous rules; and there is in all his philosophical works, and particularly in this, a quaintness and affectation that greatly obscure his meaning, so that this most valuable part of his writings is very little read.

102 An objection to experimental inquiry.

A formidable objection has been made to this method of inquiry. Since a physical law is only the expression

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expreſſion of a general fact, and is eſtabliſhed only in conſequence of our having obſerved a ſimilarity in a great number of particular facts; and ſince the great rule of inductive logic is to give the law no greater extent than the induction on which it is founded—how comes it that a few experiments muſt be received as the foundation of a general inference? This has been anſwered in very general terms in the article PHILOSOPHY. But it will be of uſe to conſider the ſubject a little more particularly. Our obſervations on this ſubject are taken from in the diſſertation on evidence by Dr Campbell in his *Philoſophy of Rhetoric*.

103 The objection anſwered, with examples ſhowing the nature and certainty of this mode of inquiry.

An attentive conſideration of the objects around us, will inform us that they are generally of a complicated nature, not only as conſiſting of a complication of thoſe qualities of things called accidents, ſuch as gravity, mobility, colour, figure, ſolidity, which are common to all bodies; but alſo as conſiſting of a mixture of a variety of ſubſtances, very different in their nature and properties; and each of theſe is perhaps compounded of ingredients more ſimple.

Moreover, the farther we advance in the knowledge of nature, we find the more reaſon to be convinced of her conſtancy in all her operations. Like cauſes have always produced like effects, and like effects have always been preceded by like cauſes. Inconſtancy ſometimes appears in Nature's works at *firſt ſight;* but a more refined experience ſhows us that this is but an appearance, and that there is no inconſtancy: and we explain it to our ſatisfaction in this way.

Moſt of the objects being of a complicated nature, we find, on an accurate ſcrutiny, that the effects aſcribed to them ought often to be ſolely aſcribed to one or more of theſe component parts, while the others either do not contribute to them, or hinder their production; and the variety of nature is ſo great, that hardly any two individuals of the ſame ſpecies are in every reſpect like any other. On all theſe accounts we expect diſſimilitudes in the phenomena accompanying perfectly ſimilar treatment of different ſubjects of the ſame kind; but we find, that whenever we can be aſſured that the two ſubſtances are perfectly alike, the phenomena ariſing from ſimilar treatment are the ſame: and long and extenſive obſervation teaches us, that there are certain circumſtances which inſure us in the perfect ſimilarity of conſtitution of ſome things. Whenever we obſerve the effect of any natural agent on one, and but one, of theſe, we invariably expect that the ſame will be produced on any other.

Should a botaniſt meet with a plant new to him, and obſerve that it has ſeven monopetalous flowers, he will conclude with the utmoſt confidence that every plant of this ſpecies will have monopetalous flowers; but he will not ſuppoſe that it will have ſeven, and no more than ſeven, flowers. Now theſe two facts ſeem to have no difference to warrant ſuch a difference in the concluſion; which may therefore ſeem capricious, ſince there is but one example of both.

But it is not from this example only that he draws the concluſion. Had he never before taken notice of any plant, he would not have reaſoned at all from theſe remarks. But his mind runs immediately from this unknown ſpecies to all the known ſpecies of this genus, and to all the genera of the ſame order; and having experienced in the *figure* of the flower an uniformity in every ſpecies, genus, and order, which admits of no exception, but, in the *number* of flowers, a variety as boundleſs as are the circumſtances of ſoil, climate, age, and culture, he learns to mark the difference, and draws the above-mentioned concluſions. Thus we learn, that *perfect* uniformity is not to be expected in any inſtance whatever, becauſe in no inſtance is the ſimplicity of conſtitution ſufficiently great to give us aſſurance of perfect uniformity in the circumſtances of the caſe; and the utmoſt that our experience can teach us is a quick diſcrimination of thoſe circumſtances which produce the occaſional varieties.

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The nearer that our inveſtigations carry us to the knowledge of *elementary* natures, the more are we convinced by general experience of the uniformity of the operations of real elements; and although it may perhaps be impoſſible for us ever to arrive at the knowledge of the ſimpleſt elements of any body, yet when any thing *appears* ſimple, or rather ſo exactly uniform, as that we have invariably obſerved it to produce ſimilar effects on diſcovering any *new* effect of this ſubſtance, we conclude, from a general experience of the efficient, a like conſtancy in the energy as to the reſt. Fire conſumes wood, melts lead, and hardens clay. In theſe inſtances it acts uniformly, but not in theſe only. We have always found, that whatever of any ſpecies is conſumed by it in one inſtance, has been conſumed by it on trial at any time. If therefore a trial be made for the firſt time of its influence on any particular ſubſtance, he who makes it is warranted to conclude that the effect, whatever it may be, is a faithful repreſentative of its effects on this ſubſtance in all paſt and future ages. This concluſion is not founded on this ſingle inſtance, but upon this inſtance combined with the general experience of the regularity of this element in its operations.

This general concluſion, therefore, drawn from one experiment, is by no means in oppoſition to the great rule of inductive logic, but, on the contrary, it is the moſt general and refined application of it. General laws are here the real ſubject of conſideration; and a law ſtill more general, viz. *that nature is conſtant in all its operations*, is the inference which is here applied as a principle of explanation of a phenomenon which is itſelf a general law, viz. *that nature is conſtant in this operation*.

The foundation of this general inference from one experiment being ſo firmly eſtabliſhed, it is evident that experiments muſt be an infallible method of attaining to the knowledge of nature; and we need only be ſolicitous that we proceed in a way agreeable to the great rule of inductive logic; that is, the ſubject muſt be cleared of every accidental and *unknown* circumſtance, and put into a ſituation that will reduce the intereſting circumſtance to a ſtate of the greateſt poſſible ſimplicity. Thus we may be certain that the event will be a faithful repreſentative of every ſimilar caſe: and unleſs this be done in the preparation, nothing can reſult from the moſt numerous experiments but uncertainty and miſtakes.

104 Mathematics do not ſuperſede the uſe of experiment.

The account which has been given of mechanical philoſophy would ſeem to indicate that experiment was not of much uſe in the farther proſecution of it. The two laws of motion, with the aſſiſtance of mathematics, ſeem fully adequate to the explanation of every phenomenon;

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phenomenon; and so they are to a *certain degree*. But this degree is as yet very limited. Our mathematical knowledge, great as it is in comparison with that of former times, is still insufficient for giving accurate solutions even of very simple (comparatively speaking) questions. We can tell, with the utmost precision, what will be the motions of two particles of matter, or two bodies, which act on each other with forces proportioned to the squares of the distances inversely; but if we add a third particle, or a third body, acting by the same law, the united science of all Europe can only give an approximation to the solution.

105 Experiment often the only resource.

What is to be done then in the cases which come continually before us, where millions of particles are acting at once on each other in every variety of situation and distance? How shall we determine, for instance, the motion of water through a pipe or sluice when urged by a piston or by its own weight? what will be its velocity and direction? It is impossible, in the present state of mathematical knowledge, to tell with any precision or certainty. And here we must have recourse to experiment. But if this be the case, must the experiment be made in every possible variety of situation, depth, figure, pressure? or is it possible to find out any general rules, founded on the general laws of motion, and rationally deduced from them? Or, if this cannot be accomplished, will experiment itself furnish any general coincidences which show such mutual dependences, that we may consider them as indications of general principles, though subordinate, complicated, and perhaps inscrutable? This can be discovered by experiment alone.

106 Accurate experiments cannot always be made.

The attention of philosophers has been directed to each of these three chances, and considerable progress has been made in them all. Numerous experiments have been made, almost sufficient to direct the practice in many important cases, without the help of any rule or principle whatever. But there are many cases, and these of by far the greatest importance, such as the motion of a ship impelled by the winds, resisted by the water, and tossed by the waves, where distinct experiments cannot be made.

107 Example of the necessity of experiment.

Newton, Bernoulli, D'Alembert, and others, have laboured hard to deduce from the laws of motion rules for determining what may be called the *average* motion of water in these circumstances, without attempting to define the path or motion of any individual particle; and they have actually deduced many rules which have a great degree of probability. It may here be asked, why do you say *probability?* the rules, as far as they go, should be *certain*. So they are: they are strict deductions from their premisses. But the premisses are only *suppositions*, of various degrees of probability, assumed in order to simplify the circumstances of the case, and to give room for mathematical reasoning; therefore these deductions, these rules, must be examined by experiment. Some of the suppositions are such as can hardly be refused, and the rules deduced from them are found to tally precisely with the phenomena. Such is this, "that the velocities of issuing water in similar circumstances are in the subduplicate ratio of the pressures." And this rule gives a most important and extensive information to the engineer. Other suppositions are more gratuitous, and the rules deduced from them are less coincident with the phenomena. The patient and sagacious Newton has repeatedly failed in his attempts to determine what is the *absolute velocity* of water issuing from a hole in the bottom of a vessel when urged by its weight alone, and the attempts of the others have hardly succeeded better. Experiment is therefore absolutely necessary on this head.

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Those who have aimed at the discovery of *rules* purely experimental on this subject, have also been pretty successful; and the Chevalier Buat has, from a comparison of an immense variety of experiments made by himself and various authors, deduced an empirical rule, which will not be found to deviate from truth above one part in ten in any case which has yet come to our knowledge.

This instance may serve to show the use of experiments in mechanical philosophy. It is proper in all cases by way of illustration; and it is absolutely necessary in most, either as the foundation of a characteristic of a particular class of phenomena, or as argument in support of a particular doctrine. Hydrostatics, hydraulics, pneumatics, magnetism, electricity, and optics, can hardly be studied in any other way; and they are at present in an imperfect state, and receiving continual improvement by the labours of experimental philosophers in all quarters of the world.

108 The advantage derived from the study of philosophy

Having in the preceding paragraphs given a pretty full enumeration of the different subjects which are to be considered in the study of natural philosophy, it will not be necessary to spend much time in a detail of the advantages which may reasonably be expected from a successful prosecution of this study. It stands in no need of panegyric: its intimate connection with the arts gives it a sufficient recommendation to the attention of every person. It is the foundation of many arts, and it gives liberal assistance to all. Indebted to them for its origin and birth, it has ever retained its filial attachment, and repaid all their favours with the most partial affection.

109 In navigation,

To this science the navigator must have recourse for that astronomical knowledge which enables him to find his place in the trackless ocean: and although very small heaps of this knowledge are sufficient for the mere pilot, it is necessary that the study be prosecuted to the utmost by some persons, that the unlearned pilot may get that scanty pittance which must direct his routine. The few pages of tables of the sun's declination, which he uses every day to find his latitude, required the successive and united labours of all the astronomers of Europe to make them tolerably exact: and in order to ascertain his longitude with precision, it required all the genius of a Newton to detect the lunar irregularities, and bring them within the power of the calculator; and, till this was done, the respective position of the different parts of the earth could not be ascertained. Vain would have been the attempt to do this by geodætical surveys independent of astronomical observation. It is only from the most refined mechanics that we can hope for sure principles to direct us in the construction and management of a ship, the boast of human art, and the great means of union and communication between the different quarters of the globe.

110 In architecture,

A knowledge of mechanics not much inferior to this is necessary for enabling the architect to execute some

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fome of his greateſt works, ſuch as the erection of domes and arches, which depend on the niceſt adjuſtment of equilibrium. Without this he cannot unite economy with ſtrength; and his works muſt either be clumſy maſſes or ſimſy ſhells.

111 In gunnery and other engines, &c.

The effects of artillery cannot be underſtood or ſecured without the ſame knowledge.

The whole employment of the engineer, civil or military, is a continual application of almoſt every branch of mechanical knowledge; and while the promiſes of a Smeaton, a Watt, a Belidor, may be confided in as if already performed, the numberleſs failures and diſappointments in the moſt important and coſtly projects ſhow us daily the ignorance of the pretending crowd of engineers.

The microſcope, the ſteam-engine, the thunder-rod, are preſents which the world has received from the natural philoſopher; and although the compaſs and teleſcope were the productions of chance, they would have been of little ſervice had they not been ſtudied and improved by Gilbert, Halley, and Dollond.

But it is not in the arts alone that the influence of natural philoſophy is perceived: it lends its aid to every ſcience, and in every ſtudy.

112 In law,

It is often neceſſary to have recourſe to the philoſopher in diſputes concerning property; and many examples might be given where great injuſtice has been the conſequence of the ignorance of the judges. Knowledge of nature might have prevented many diſgraceful condemnations for ſorcery.

113 In hiſtory,

The hiſtorian who is ignorant of natural philoſophy eaſily admits the miraculous into his narrations, accompanies theſe with his reflections, draws conſequences from them, and fills his pages with prodigies, fables, and abſurdity.

114 In medicine,

It is almoſt needleſs to ſpeak of the advantages which will accrue to the phyſician from this ſtudy. So cloſe is the connection between it and medicine, that our language has given but one name to the naturaliſt and to the medical philoſopher. Indeed, the whole of his ſtudy is a cloſe obſervation of the laws of material nature, in order to draw from them precepts to direct his practice in the noble art of healing. During the immaturity of general knowledge, while natural philoſophy was the only ſtudy which had acquired any juſt pretenſion to certitude either in its principles or method of inveſtigation, the phyſicians endeavoured to bring the objects of their ſtudy within its province, hoping by this means to get a more diſtinct view of it; and they endeavoured to explain the abſtruſe phenomena of the animal functions by reducing them all to motions, vibrations, colliſions, impulſes, hydroſtatic and hydraulic preſſures and actions, with which the mechanical philoſophers were ſo ardently occupied at that time. But unfortunately their acquaintance with nature was then very limited, and they were but little habituated to the rules of juſt reaſoning; and their attempts to explain the economy of animal life by the laws of mechanics did them but little ſervice either for the knowledge of diſeaſes or of the methods of cure. The mechanical theories of medicine, which had conſiderable reputation about the end of laſt century, were many of them very ingenious, and had an impoſing appearance of ſymmetry and connection; but are now forgotten, having all been formed on the narrow ſuppoſition that matter was ſubject only to mechanical laws

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But the diſcovery of error diminiſhes the chance of again going wrong, eſpecially when the cauſe of error has been diſcovered, and the means pointed out of detecting the miſtakes; and the vital principle muſt combine its influence with, or operate on, the properties of rude matter. It appears therefore evident that a knowledge of the mechanical laws of the material world is not only a convenient, but a neceſſary, accompliſhment to the phyſician. We are fully juſtified in this opinion, by obſerving medical authors of the preſent day introducing into medicine theories borrowed from mechanical philoſophy, which they do not underſtand, and which they continually miſapply. Appearance of reaſoning frequently conceals the errors in principle, and ſeldom fails to miſlead.

115 In religion.

But there is no claſs of men to whom this ſcience is of more ſervice than to thoſe who hold the honourable office of the teachers of religion. Their knowledge in their own ſcience, and their public utility, are prodigiouſly hurt by ignorance of the general frame and conſtitution of nature; and it is much to be lamented that this ſcience is ſo generally neglected by them, or conſidered only as an elegant accompliſhment: nay, it is too frequently ſhunned as a dangerous attainment, as likely to unhinge their own faith, and taint the minds of their hearers. We hope, however, that few are either ſo feebly rooted in the belief of the great doctrines of religion as to fear this, or of minds ſo baſe and corrupted as to adopt and inculcate a belief which they have any ſuſpicion of being ill-founded. But many have a ſort of horror at all attempts to account for the events of nature by the intervention of general cauſes, and think this procedure derogatory to the Divine nature, and inconſiſtent with the doctrine of his particular providence; believing, that "a ſparrow does not fall to the ground without the knowledge of our heavenly Father." Their limited conceptions cannot perceive, that, in forming the general law, the Great Artiſt did at one glance ſee it in its remoteſt and moſt minute conſequence, and adjuſt the vaſt aſſemblage ſo as completely to anſwer every purpoſe of His providence. There never was a more eager inquirer into the laws of nature, or more ardent admirer of its glorious Author, than the Hon. Robert Boyle. This gentleman ſays, that he will always think more highly of the ſkill and power of that artiſt who ſhould conſtruct a machine, which, being once ſet a going, would of itſelf continue its motion for ages, and from its inherent principles continue to anſwer all the purpoſes for which it was firſt contrived, than of him whoſe machine required the continual aid of the hand which firſt conſtructed it. It is owing to great inattention that this averſion to the operation of ſecondary cauſes has any influence on our mind. What do we mean by the introduction of ſecondary cauſes? How do we infer the agency of any cauſe whatever? Would we ever have ſuppoſed any cauſe of the operations of nature, had they gone on without any order or regularity? Or would ſuch a chaos of events, any more than a chaos of exiſtences, have given us any notion of a forming and directing hand? No ſurely. We ſee the hand of God in the regular and unvaried courſe of nature, only becauſe it is regular and unvaried. The philoſo-

perimen- l philo- ophy.

pher expreſſes this by ſaying, that the phenomena proceed by unalterable laws. Greatly miſtaken therefore are they who think that we ſuperſede the exiſtence of mind and of providence when we trace things to their cauſes. A phyſical law being an unvaried fact, is an indication, and the ſtrongeſt poſſible indication, of an unerring mind, who is incapable of change, and muſt do to day what He always did: for to change

ergufon's ures on ics.

is to deviate from what is beſt*. The operations of unerring mind will therefore be regular and invariable. Phyſical laws, therefore, or ſecondary cauſes, are the beſt proofs of unerring wiſdom. Such regularity of conduct is univerſally conſidered as indications of wiſdom among men. The wiſe man is known by the conſtancy of his conduct, while no man can depend on the future conduct of a fool.

And what aſtoniſhing evidences of wiſdom do we not obſerve in the general laws of the material world? They will ever be conſidered by the intelligent philoſopher as the moſt glorious diſplay of inconceivable wiſdom, which has been able, by means ſo few and ſo ſimple, to produce effects which by their grandeur aſtoniſh our feeble underſtandings, and by their inexhauſtible variety elude all poſſibility of enumeration.

While the teachers of religion remain ignorant of the beautiful laws of nature, the great characteriſtics of the wiſdom and goodneſs of the Almighty Creator, their hearers are deprived of much ſublime pleaſure; God is robbed of that praiſe which he would have received from an enlightened people; and the only worſhip he receives is tainted with mean notions of his attributes, and groundleſs fears of his power.

Let not our minds be haunted with fear of the pernicious effects of philoſophy, in conſequence of the dreadful exploſion which the vanity of man has lately made in France. The ruffians who now rule in that unhappy country, through the ſupport of the licentious mob of Paris, are continually imputing to the illumination of philoſophy the ardour which now animates them in the cauſe of liberty; and they are continually ſaying, that juſtice and morality are the order of the day. But their whole phraſeology is equally a perverſion of every thing in language and in ſentiment. The ſacred name of philoſophy is as unfit for their faithleſs and bloody mouths as the names of liberty or virtue, and is equally miſapplied. No wonder that religion fled from the torch of their philoſophy: for their philoſophy conſiſts expreſsly in the confounding the moſt diſtinct claſſes of phenomena and of beings, in aſſimilating the heavenly animating ſpark within us to a piece of rude matter, and in degrading man to the level of the brutes, and thus ſhutting out his faireſt proſpects. It is not by the ordinary dialectics of the theologian that this ſacrilegious confuſion can be rectified: this requires an intimate acquaintance with what is characteriſtic of mind, and what is characteriſtic of matter, and a comprehenſive view of the general laws which regulate the appearances in both claſſes of objects. Thus, and thus alone, will the divine be able to confute the deteſtable ſophiſms of Mirabeau and Diderot and the other *ſoi-diſant* ſages of France; and perſuade their willing hearers to "render unto Cæſar the things that are Cæſar's, and to God the things that are God's."

Experimental philoſophy.

But beſides theſe advantages which accrue to different claſſes of men from this ſtudy, there are ſome effects which are general, and are too important to be paſſed over unnoticed.

116 And in other ſciences.

That ſpirit of diſpaſſionate experimental inquiry which has ſo greatly promoted this ſtudy, will carry with it, into every ſubject of inquiry, that preciſion and that conſtant appeal to fact and experience which characteriſe it. And we may venture to aſſert, that the ſuperior good order and method which diſtinguiſh ſome of the later productions in other ſciences, have been in a great meaſure owing to this mathematical ſpirit, the ſucceſs of which in natural philoſophy has gained it credit, and thus given it an unperceived influence even over thoſe who have not made it their ſtudy.

117 More general advantages of philoſophy.

The truths alſo which the naturaliſt diſcovers are ſuch as do not in general affect the paſſions of men, and have therefore a good chance of meeting with a candid reception. Thoſe whoſe intereſt it is to keep men in political or religious ignorance, cannot eaſily ſuſpect bad conſequences from improvements in this ſcience; and if they did, have hardly any pretext for checking its progreſs. And diſcoveries accuſtom the mind to novelty; and it will no longer be ſtartled by any conſequences, however contrary to common opinion. Thus the way is paved for a rational and diſcreet ſcepticiſm, and a free inquiry on other ſubjects. Experiment, not authority, will be conſidered as the teſt of truth; and under the guidance of fair experience we need fear no ill as long as the laws of nature remain as they are.

Laſtly, ſince it is the buſineſs of philoſophy to deſcribe the phenomena of nature, to diſcover their cauſes, to trace the connection and ſubordination of theſe cauſes, and thus obtain a view of the whole conſtitution of nature; it is plain that it affords the ſureſt path for arriving at the knowledge of the great cauſe of all, of God himſelf, and for forming proper conceptions of him and of our relations to him: notions infinitely more juſt than can ever be entertained by the careleſs ſpectator of his works. Things which to this man appear ſolitary and detached, having no other connection with the reſt of the univerſe but the ſhadowy and fleeting relation of coexiſtence, will, to the diligent philoſopher, declare themſelves to be parts of a great and harmonious whole, connected by the general laws of nature, and tending to one grand and beneficent purpoſe. Such a contemplation is in the higheſt degree pleaſant and cheering, and cannot fail of impreſſing us with the wiſh to co-operate in this glorious plan, by acting worthy of the place we hold among the works of God, and with the hopes of one day enjoying all the ſatisfaction that can ariſe from conſcious worth and conſummate knowledge; and this is the worſhip which God will approve. "This univerſe (ſays Boyle) is the magnificent temple of its great Author; and man is ordained, by his powers and qualifications, the high prieſt of nature, to celebrate divine ſervice in this temple of the univerſe."

Physiognomics. PHYSIOGNOMONICS, among phyſicians, denote ſuch ſigns as, being taken from the countenance, ſerve to indicate the ſtate, diſpoſition, &c. both of the body and mind: and hence the art of reducing theſe ſigns to practice is termed *phyſiognomy*. Physiognomics.

PHYSIOGNOMY,

1 Various definitions of phyſiognomy ancient and modern.

IS a word formed from the Greek φυσις *nature*, and γινωσκω *I know*. It is the name of a ſcience which occupied much of the attention of ancient philoſophers, and which, ſince the revival of learning, has in a great degree been diſregarded. Till of late it has ſeldom in modern times been mentioned, except in conjunction with the exploded arts of magic, alchemy, and judicial aſtrology. Within the two laſt centuries, no doubt, the bounds of human knowledge have been greatly extended by means of the patient purſuit of fact and experiment, inſtead of the haſty adoption of conjecture and hypotheſis. We have certainly diſcovered many of the ancient ſyſtems to be merely creatures of imagination. Perhaps, however, in ſome inſtances, we have decided too rapidly, and rejected real knowledge, which we would have found it tedious and troubleſome to acquire. Such has been the fate of the ſcience of phyſiognomy; which certainly merits to be conſidered in a light very different from alchemy and thoſe other fanciful ſtudies with which it had accidentally been coupled. The work lately publiſhed by M. Lavater on the ſubject has indeed excited attention, and may perhaps tend to replace phyſiognomy in that rank in the circle of the ſciences to which it ſeems to be intitled.

It does not appear that the ancients extended the compaſs of phyſiognomy beyond *man*, or at leaſt animated nature: But the ſtudy of that art was revived in the middle ages, when, miſled probably by the comprehenſiveneſs of the etymological meaning of the word, or incited by the prevalent taſte for the marvellous, thoſe who treated of the ſubject ſtretched the range of their ſpeculation far beyond the ancient limits. The extenſion of the ſignification of the term was adopted univerſally by thoſe naturaliſts who admitted the theory of ſignatures (ſee SIGNATURE); and phyſiognomy came thus to mean, the knowledge of the *internal* properties of *any* corporeal exiſtence from the *external* appearances. Joannes Baptiſta Porta, for inſtance, who was a phyſiognomiſt and philoſopher of conſiderable eminence, wrote a treatiſe on the phyſiogoomy of *plants (philognomonica)*, in which he employs phyſiognomy as the generic term. There is a treatiſe likewiſe *De Phyſiognomia Avium*, written we believe by the ſame perſon. In the *Magia Phyſiognomica* of Gaſpar Schottus, *phyſiognomia humana* is made a *ſubdiviſion* of the ſcience.

Boyle too adopts the extenſive ſignification mentioned, which indeed ſeems to have been at one time the uſual acceptation of the word (A). At preſent phyſiognomy ſeems to mean no more than "a knowledge of the moral character and extent of intellectual powers of human beings, from their external appearance and manners." In the Berlin Tranſactions for the years 1769 and 1770 there appears a long controverſial diſcuſſion on the ſubject of the *definition* of phyſiognomy between M. Pernetty and M. Le Cat, two modern authors of ſome note. Pernetty contends, that *all knowledge whatever* is phyſiognomy; Le Cat confines the ſubject to the *human face*. Neither ſeems to have hit the medium of truth. Soon after the celebrated book of Lavater appeared. He indeed defines phyſiognomy to be, "the art of diſcovering the *interior* of *man* by means of his *exterior*;" but in different paſſages of his work he evidently favours the extended ſignification of Pernetty. This work gave occaſion to M. Formey's attack upon the ſcience itſelf in the ſame Berlin Tranſactions for 1775. Formey ſtrenuouſly controverts the extent aſſigned by Lavater to his favourite ſcience.

2 Pythagoras probably brought this ſcience to Greece.

Before the era of Pythagoras the Greeks had little or no ſcience, and of courſe could not be ſcientifical phyſiognomiſts. Phyſiognomy, however, was much cultivated in Egypt and India; and from theſe countries the ſage of Samos probably introduced the rudiments of this ſcience, as he did thoſe of many others, generally deemed more important, into Greece.

3 It was a profeſſion in the time of Socrates.

In the time of Socrates it appears even to have been adopted as a profeſſion. Of this the well-known anecdote of the deciſion of Zopyrus, on the real character of Socrates himſelf judging from his countenance, is ſufficient evidence. Plato mentions the ſubject; and by Ariſtotle it is formally treated of in a book allotted to the purpoſe.

4 General outline of Ariſtotle's opinions on this ſubject.

It may be worth while to give a brief outline of Ariſtotle's ſentiments on the ſubject.

Phyſiognomy, he in ſubſtance obſerves, had been treated of in three ways: Some philoſophers claſſed animals into genera, and aſcribed to each genus a certain mental diſpoſition correſponding to their corporeal appearance. Others made a farther diſtinction of dividing the genera into ſpecies. Among men, for inſtance, they diſtinguiſhed the Thracians, the Scythians, the Egyptians, and whatever nations were ſtrikingly different in manners and habits, to whom accordingly they aſſigned the diſtinctive phyſiognomical characteriſtics. A third ſet of phyſiognomiſts judged of the actions and manners of *the individual*, and preſumed that certain manners proceeded from certain diſpoſitions. But the method of treating the ſubject adopted by Ariſtotle himſelf was this: A peculiar form of body is invariably accompanied by a peculiar diſpo-

(A) They'll find i' the phyſiognomics
O' th' planets all mens deſtinies. HUDIBRAS.

diſpoſition of mind; a human intellect is never found in the corporeal form of a beaſt. The mind and body reciprocally affect each other: thus in intoxication and mania the mind exhibits the affections of the body; and in fear, joy, &c. the body diſplays the affections of the mind.

From ſuch facts he argues, that when in man a particular bodily character appears, which by prior experience and obſervation has been found uniformly accompanied by a certain mental diſpoſition, with which therefore it muſt have been neceſſarily connected; we are intitled in all ſuch caſes to infer the diſpoſition from the appearance. Our obſervations, he conceives, may be drawn from other animals as well as from men: for as a lion poſſeſſes one bodily form and mental character, a hare another, the corporeal characteriſtics of the lion, ſuch as ſtrong hair, deep voice, large extremities, diſcernible in a human creature, denote the ſtrength and courage of that noble animal; while the ſlender extremities, ſoft down, and other features of the hare, viſible in a man, betray the mental character of that puſillanimous creature.

Upon this principle Ariſtotle treats of the corporeal features of man, and the correſpondent diſpoſitions, ſo far as obſerved: he illuſtrates them by the analogy juſt mentioned, and in ſome inſtances attempts to account for them by phyſiological reaſoning.

At the early period in which Ariſtotle wrote, his theory, plauſible certainly, and even probable, diſplays his uſual penetration and a conſiderable degree of knowledge. He diſtinctly notices individual phyſiognomy, national phyſiognomy, and comparative phyſiognomy. The ſtate of knowledge in his time did not admit of a complete elucidation of his general principles; on that account his enumeration of particular obſervations and precepts is by no means ſo well founded or ſo accurate as his method of ſtudy. Even his ſtyle, conciſe and energetic, was inimical to the ſubject; which, to be made clearly comprehenſible, muſt require frequent paraphraſes. Ariſtotle's performance, however, ſuch as it is, has been taken as the groundwork and model of every phyſiognomical treatiſe that has ſince appeared.

The imitators of this great man in the 16th and 17th centuries have even copied his language and manner, which are ſententious, indiſcriminate, and obſcure. His comparative phyſiognomy of men with beaſts has been frequently though not univerſally adopted. Beſides his treatiſe expreſsly on the ſubject, many incidental obſervations on phyſiognomy will be found interſperſed through his other works, particularly in his hiſtory of animals.

5 [Theophraſtus's ethic characters on an important branch of phyſiognomy.] Next after Ariſtotle, his diſciple and ſucceſſor Theophraſtus would deſerve to be particularly mentioned as a writer on the ſubject in queſtion. His ethic characters, a ſingular and entertaining performance, compoſed at the age of 99, form a diſtinct treatiſe on a moſt important branch of phyſiognomy, *the phyſiognomy of manners*: but the tranſlations and imitations of La Bruyere are ſo excellent, that by referring to them we do greater juſtice than would otherwiſe be in our power, both to Theophraſtus and to our readers. We cannot, however, omit obſerving, that the accuracy of obſervation and livelineſs of deſcription diſplayed in the work of Theophraſtus will preſerve it high in claſſical rank, while the ſcience of man and the prominent characteriſtics of human ſociety continue to be objects of attention.

6 [Other Greek authors on this ſubject.] Polemon of Athens, Adamantius the ſophiſt, and ſeveral others, wrote on the ſubject about the ſame period. Lately there was publiſhed a collection of all the Greek authors on phyſiognomy: the book is intitled, *Phyſiognomiæ veteris ſcriptores Græci. Gr. & Lat. a Franzio Altenb.* 1780, 8vo. From the number of theſe

7 [The ſcience was then coupled with ſomething of the marvellous.] authors, it appears that the ſcience was much cultivated in Greece, but the profeſſors ſeem ſoon to have connected with it ſomething of the marvellous. This we have cauſe to ſuſpect from the ſtory told by Apion of Apelles: *Imaginem adeo ſimilitudinis indiſcretæ pinxit, ut (incredibile dictu) Apion Gramaticus ſcriptum reliquerit quemdam ex facie hominum addivinantem (quos metopoſcopos vocant) ex iis dixiſſe aut futuræ mortis annos, aut præteritæ*‡. The novitiates of the Pythagorean ſchool were ſubjected to the phyſiognomic obſervation of their teachers, and it is probable the firſt phyſiognomiſts by profeſſion among the Greeks were of this ſect. They, too, to whom, from the nature of their doctrines and diſcipline, myſtery was familiar, were the firſt, it is likely, who expoſed the ſcience of phyſiognomy in Greece to diſgrace, by blending with it the art of divination.

‡ Pliny Nat. Hiſt. lib. 35. § 35. 36. 37.

8 [The obſervations of Roman and other writers.] From the period of which we have been treating to the cloſe of the Roman republic, nothing worthy of remark occurs in the literary hiſtory of phyſiognomy. About the laſt mentioned era, however, and from thence to the decline of the empire under the later emperors, the ſcience appears to have been cultivated as an important branch of erudition, and aſſumed as a profeſſion by perſons who had acquired a ſuperior knowledge in it.

In the works of Hippocrates and Galen, many phyſiognomical obſervations occur. Cicero appears to have been peculiarly attached to the ſcience. In his oration againſt Piſo, and in that in favour of Roſcius, the reader will at the ſame time perceive in what manner the orator employs phyſiognomy to his purpoſes, and find a curious inſtance of the *ancient* manner of oratorical *abuſe*.

Many phyſiognomical remarks are to be found likewiſe in the writings of Salluſt, Suetonius, Seneca, Pliny, Aulus Gellius, Petronius, Plutarch, and others.

That in the Roman empire the ſcience was practiſed as a profeſſion, ample evidence appears in the writings of ſeveral of the authors juſt mentioned. Suetonius, for inſtance, in his *Life of Titus*, mentions that Narciſſus employed a *phyſiognomiſt* to examine the features of Britannicus, who predicted that Britannicus would not ſucceed, but that the empire would devolve on Titus.

9 [This ſcience fell with the Roman empire, &c.] The ſcience of phyſiognomy ſhared the ſame fate with all others, when the Roman empire was overthrown by the northern barbarians. About the beginning of the ſixteenth century it began again to be noticed.—From that time till the cloſe of the ſeventeenth, it was one of the moſt faſhionable ſtudies. Within that ſpace have appeared almoſt all the approved modern authors on the ſubject (B.)

It

(B) They are, Bartholem. Cocles, Baptiſta Porta, Honeratus Nuquetius, Jacobus de Indagine, Alſtedius. Michael

It has been unfortunate for phyſiognomy, that by many of theſe writers it was held to be connected with doctrines of which the philoſophy of the preſent day would be aſhamed. With theſe doctrines it had almoſt ſunk into oblivion.

10 Particular ſtudies have peculiarly prevailed at particular times.

In every period of the hiſtory of literature there may eaſily be marked a prevalence of particular ſtudies. In the early period, for inſtance, of Grecian literature, *mythological morality* claimed the chief attention of the philoſophers. In the more advanced ſtate of learning in Greece and in Rome, *poetry*, *hiſtory*, and *oratory*, held the pre eminence. Under the latter emperors, and for ſome time afterwards, the hiſtory of *theological controverſies* occupied the greateſt part of works of the learned. Next ſucceeded *metaphyſics*, and *metaphyſical theology*. Theſe gave place to *alchemy*, *magic*, *judicial aſtrology*, the doctrine of ſignatures and ſympathies, the *myſtic*, *theoſophic*, *and Roſicrucian theology*, with phyſiognomy. Such were the purſuits contemporary with the ſcience which is the object of our preſent inquiry. It is no matter of ſurpriſe, that, ſo aſſociated, it ſhould have fallen into contempt. It is not unuſual for mankind haſtily to reject valuable opinions, when accidentally or artificially connected with others which are abſurd and untenable. Of the truth of this remark, the hiſtory of theology, and the preſent tone of theological opinions in Europe, furniſh a pregnant example.

To phyſiognomy, and the exploded ſciences laſt mentioned, ſucceeded *claſſic philology*; which gave place to *modern poetry* and *natural philoſophy*; to which recently have been added the ſtudies of *rational theology*, *chemiſtry*, the *philoſophy of hiſtory*, the *hiſtory of man*, and the *ſcience of politics*.

11 The obſervations of the writers of the preſent century on this ſubject.

About the commencement of the eighteenth century, and thence forward, the occult ſciences, as they are termed, had declined very conſiderably in the eſtimation of the learned; and thoſe who treated of phyſiognomy forbore to diſgrace it by a connection with thoſe branches of ideal learning with which formerly it had been invariably conjoined. In Britain, Dr Gwither noticed it with approbation.—His remarks are publiſhed in the Philoſophical Tranſactions, vol. xviii.; and Dr Parſons choſe it for the ſubject of the Croonean lectures, publiſhed at firſt in the ſecond ſupplement to the 44th volume of the Philoſophical Tranſactions, and afterwards (1747) in a ſeparate treatiſe, entitled *Human Phyſiognomy explained*.

The obſervations, however, of theſe writers, as well as of Lanciſius, Haller, and Buffon, relate rather to the tranſient expreſſion of the paſſions than to the permanent features of the face and body. The well-known characters of Le Brun likewiſe are illuſtrative of the tranſient phyſiognomy, or (as it is termed) pathognomy.—See *Passions in Painting*.

12 We find nothing very important till the controverſy between Pernetty and Le Cat.

During the preſent century, although phyſiognomy has been now and then attended to, nothing of importance appeared on the ſubject till the diſcuſſion already mentioned between Pernetty and Le Cat, in the Berlin Tranſactions. The ſentiments of theſe authors, in ſo far as relates to the *definition* of phyſiognomy, have been above noticed. Their eſſays are beſides employed in diſcuſſing the following queſtions: 1*ſt*, Whether it would or would not be advantageous to ſociety, were the character, diſpoſition, and abilities, of each individual ſo marked in his appearance as to be diſcovered with certainty?

2*dly*, Whether, on the ſuppoſition that by the higheſt poſſible proficiency in phyſiognomy, we could attain a knowledge in part only of the internal character, it would be advantageous to ſociety to cultivate the ſtudy, mankind being in general imperfect phyſiognomiſts?

No reaſoning *a priori* can poſſibly determine theſe queſtions. Time and experience alone muſt aſcertain the degree of influence which any particular acquiſition of knowledge would have on the manners and characters of mankind; but it is difficult to conceive how the *reſult* of any portion of knowledge, formerly unknown, and which mankind would be *permitted* to diſcover, could be any thing but beneficial.

13 Lavater's celebrated work.

Soon after this controverſy in the Berlin Tranſactions, appeared the great work of M. Lavater, dean of Zurich, which has excited no inconſiderable portion of attention in the literary world. The work itſelf is magnificent: that circumſtance, as well as the nature of the ſubject, which was ſuppoſed to be fanciful, have contributed to extend its fame; and certainly, if we may judge, the book, though many faults may be detected in it, is the moſt important of any that has appeared on the ſubject ſince the days of Ariſtotle. Lavater profeſſes not to give a complete ſynthetical treatiſe on phyſiognomy, but, aware that the ſcience is yet in its infancy, he exhibits fragments only illuſtrative of its different parts. His performance is no doubt defultory and unconnected. It contains, however, many particulars much ſuperior to any thing that had ever before appeared on the ſubject.

With the ſcholaſtic and ſyſtematic method adopted by the phyſiognomiſts of the laſt and preceding centuries, Lavater has rejected their manner of writing, which was dry, conciſe, indeterminate, and general: his remarks, on the contrary, are for the moſt part preciſe and particular, frequently founded on diſtinctions extremely acute. He has omitted entirely (as was to be expected from a writer of the preſent day) the aſtrological reveries, and ſuch like, which deform the writings of former phyſiognomiſts; and he has with much propriety deduced his phyſiognomical obſervations but ſeldom from anatomical or phyſiological reaſoning. Such reaſoning may perhaps at ſome future period become important; but at preſent our knowledge of facts, although extenſive, is not ſo univerſal as to become the ſtable foundation of particular deductions. Lavater has illuſtrated his remarks by engravings; a method firſt adopted by Baptiſta Porta.—

Lavater's

Michael Schottus, Gaſpar Schottus, Cardan, Taiſnierus, Fludd, Behmen, Barclay, Claromontius, Conringius, the commentaries of Auguſtin Niphus, and Camillus Balbus on the Phyſiognomica of Ariſtotle,—Spontanus, Andreas Henricus, Joannes Digander, Rud. Goclenius, Alex. Achillinus, Joh. Prætorius, Jo. Belot, Guliel. Gratalorus, &c. They are noticed in the Polyhiſtor. of Morhoff, vol. i. lib. 1. cap. 15. § 4. and vol. ii. lib. 3. cap. 1. § 4.

Lavater's engravings are very numerous, often expreſſive, and tolerably executed.

The opinions of this celebrated phyſiognomiſt are evidently the reſult of actual obſervation. He appears indeed to have made the ſcience his peculiar ſtudy, and the grand purſuit of his life. His performance exhibits an extended comprehenſion of the ſubject, by a particular attention to *offeal* phyſiognomy, and the effect of *profiles* and *contours*. His ſtyle in general is forcible and lively, although ſomewhat declamatory and digreſſive. His expreſſions are frequently preciſe, and ſtrikingly characteriſtic; and the ſpirit of piety and benevolence which pervade the whole performance render it highly intereſting.

The defects of the work, however, detract much from the weight which Lavater's opinions might otherwiſe challenge. His imagination has frequently ſo far outſtript his judgment, that an ordinary reader would often be apt to reject the whole ſyſtem as the extravagant reverie of an ingenious theoriſt. He has clothed his favourite ſcience in that affected myſterious air of importance which was ſo uſual with his predeceſſors, and deſcribes the whole material world to be objects of the univerſal dominion of phyſiognomy*. He whimſically conceives it neceſſary for a phyſiognomiſt to be a well-ſhaped handſome man †. He employs a language which is often much too peremptory and decifive, diſproportioned to the real ſubſtance of his remarks, or to the occaſion of making them. The remarks themſelves are frequently oppoſite in appearance to common obſervation, and yet unſupported by any illuſtrations of his.

Lavater certainly errs in beſtowing too great a reliance on ſingle features, as the foundation of deciſion on character. His opinions on the phyſiognomy of the ears, hands, nails, and feet, of the human ſpecies, on hand-writing, on the phyſiognomy of birds, inſects, reptiles, and fiſhes, are obviouſly premature, as hitherto no ſufficient number of accurate obſervations have been made, in regard to either of theſe particulars, to authorize any concluſion. He has erred in the oppoſite extreme, when treating of the important topic of national phyſiognomy, where he has by no means proſecuted the ſubject ſo far as facts might have warranted. We muſt farther take the liberty to object to the frequent introduction of the author's own phyſiognomy throughout the courſe of his work. His ſingular remarks on his own face do not ſerve to prejudice the reader in favour of his judgment, however much his character may juſtify the truth of them. We muſt regret likewiſe, for the credit of the ſcience, that the author's ſingularly fanciful theory of apparitions ſhould ſo nearly reſemble a revival of the antiquated opinions of the ſympathiſts.

To theſe blemiſhes, which we have reluctantly enumerated, perhaps may be added that high impaſſioned tone of enthuſiaſm in favour of his ſcience everywhere diſplayed throughout the work of this author, which is certainly very oppoſite to the cool patient inveſtigation befitting philoſophy. To that enthuſiaſm, however, it is probable that in this inſtance (as is, indeed, no unfrequent effect of enthuſiaſm) we are indebted for the excellency which the author has attained in his purſuit; and it poſſeſſes the ſalutary tendency of putting us on our guard againſt a too implicit acquieſcence in his phyſiognomical deciſions.

17 His work was attacked in the Berlin Tranſactions by M. Formey.

In the Berlin Tranſactions for 1775, there appears a formal attack upon Lavater's work by M. Formey. This eſſay we have already mentioned. After diſputing the propriety of the extenſive ſignification applied by Lavater and Pernetty to the term phyſiognomy, M. Formey adopts nearly the ſame definition which we conceive to be the moſt proper, and which we have put down as ſuch near the beginning of this article. He allows that the mental character is intimately connected with, and ſenſibly influenced by, every fibre of the body; but his principal argument againſt phyſiognomy is, that the human frame is liable to innumerable accidents, by which it may be changed in its external appearance, without any correſpondent change of the diſpoſition; ſo that it ſurpaſſes the extent of the ſkill of mortals to diſtinguiſh the modifications of feature that are natural from thoſe which may be accidental. Although, therefore, the ſcience of phyſiognomy may be founded in truth, he infers that the Deity only can exerciſe it.

M. Formey further contends, that education, diet, climate, and ſudden emotions, nay even the temperaments of anceſtors, affect the caſt of human features; ſo that the influence of mental character on theſe features may be ſo involved with, or hidden by, accidental circumſtances, that the ſtudy of phyſiognomy muſt ever be attended by hopeleſs uncertainty. Theſe objections are worthy of notice, but they are by no means concluſive.

18 Lavater's mode of treating his ſubject.

We ſhall give a ſpecimen of M. Lavater's manner of treating the ſubject on the oppoſite ſide of the queſtion: a ſpecimen, not in Lavater's preciſe words, but conveying more ſhortly an idea at once of his ſentiments, and of his manner of expreſſing them.

19 Phyſiognomy is juſtly called a ſcience.

No ſtudy, ſays he, excepting mathematics, more juſtly deſerves to be termed *a ſcience* than phyſiognomy. It is a department of phyſics, including theology and belles lettres, and in the ſame manner with theſe ſciences may be reduced to rule. It may acquire a fixed and appropriate character; it may be communicated and taught.

Truth or knowledge, explained by fixed principles, becomes ſcience. Words, lines, rules, definitions, are the medium of communication. The queſtion, then, with reſpect to phyſiognomy, will thus be fairly ſtated. Can the ſtriking and marked differences which are viſible between one human face, one human form, and another, be explained, not by obſcure and confuſed conceptions, but by certain characters, ſigns, and expreſſions? Are theſe ſigns capable of communicating the vigour or imbecility, the ſickneſs or health, of the body; the wiſdom, the folly, the magnanimity, the meanneſs, the virtue, or the vice, of the mind?

20 Experiments limited in extent.

It is only to a certain extent that even the experimental philoſopher can purſue his reſearches. The active and vigorous mind, employed in ſuch ſtudies, will often form conceptions which he ſhall be incapable of expreſſing in words, ſo as to communicate his ideas to the feebler mind, which was itſelf unable to make the diſcovery: but the lofty, the exalted mind, which ſoars beyond all written rule, which poſſeſſes feelings and

and energies reducible to no law, muſt be pronounced unſcientific.

21 Phyſiognomical truth may be defined and communicated to a certain length.

It will be admitted, then, that to a certain degree phyſiognomical truth may as a ſcience be defined and communicated. Of the truth of the ſcience there cannot exiſt a doubt. Every countenance, every form, every created exiſtence, is individually diſtinct, as well as different, in reſpect of claſs, race, and kind. No one being in nature is preciſely ſimilar to another. This propoſition, in ſo far as regards man, is the foundation-ſtone of phyſiognomy. There may exiſt an intimate analogy, a ſtriking ſimilarity, between two men, who yet being brought together, and accurately compared, will appear to be remarkably different. No two minds perfectly reſemble each other. Now, is it poſſible to doubt that there muſt be a certain native analogy between the external varieties of countenance and form and the internal varieties of the mind? By anger the muſcles are rendered protuberant: Are not, then, the angry mind, and the protuberant muſcles, as cauſe and effect? The man of acute wit has frequently a quick and lively eye. Is it poſſible to reſiſt the concluſion, that between ſuch a mind and ſuch a countenance there is a determinate relation?

Every thing in nature is eſtimated by its phyſiognomy; that is, its external appearance. The trader judges by the colour, the fineneſs, the exterior, the *phyſiognomy* of every article of traffic; and he at once decides that the buyer "has an honeſt look," or "a pleaſing or forbidding countenance."

22 This knowledge, however improved, would not be detrimental to man.

That knowledge and ſcience are detrimental to man, that a ſtate of rudeneſs and ignorance are preferable and productive of more happineſs, are tenets now deſervedly exploded. They do not merit ſerious oppoſition. The extenſion and increaſe of knowledge, then, is an object of importance to man: and what object can be ſo important as the knowledge of man himſelf? If knowledge can influence his happineſs, the knowledge of himſelf muſt influence it the moſt. This uſeful knowledge is the peculiar province of the ſcience of phyſiognomy. To conceive a juſt idea of the advantages of phyſiognomical knowledge, let us for a moment ſuppoſe that all phyſiognomical knowledge were totally forgotten among men; what confuſion, what uncertainty, what numberleſs miſtakes, would be the conſequence? Men deſtined to live in ſociety muſt hold mutual intercourſe. The knowledge of man imparts to this intercourſe its ſpirit, its pleaſures, its advantages.

23 It affords great mental gratification.

Phyſiognomy is a ſource of pure and exalted mental gratification. It affords a new view of the perfection of Deity, it diſplays a new ſcene of harmony and beauty in his works; it reveals internal motives, which without it would only have been diſcovered in the world to come. The phyſiognomiſt diſtinguiſhes accurately the permanent from the habitual, the habitual from the accidental, in character. Difficulties, no doubt, attend the ſtudy of this ſcience. The moſt

24 Difficulties in the ſtudy

minute ſhades, ſcarcely diſcernible to the unexperienced eye, denote often total oppoſition of character. A ſmall inflexion, diminution, lengthening or ſharpening, even though but of a hair's breadth, may alter in an aſtoniſhing degree the expreſſion of countenance and character. How difficult then, how impoſſible indeed, muſt this variety of the ſame countenance render preciſion? The feat of character is often ſo hidden, ſo maſked, that it can only be detected in certain, perhaps uncommon, poſitions of countenance. Theſe poſitions may be ſo quickly changed, the ſigns may ſo inſtantaneouſly diſappear, and their impreſſion on the mind of the obſerver may be ſo ſlight, or theſe diſtinguiſhing traits themſelves ſo difficult to ſeize, that it ſhall be impoſſible to paint them or deſcribe them in language. Innumerable great and ſmall accidents, whether phyſical or moral, various incidents and paſſions, the diverſity of dreſs, of poſition, of light or ſhade, tend to diſplay the countenance often in ſo diſadvantageous a point of view, that the phyſiognomiſt is betrayed into an erroneous judgment of the true qualities of the countenance and character. Such cauſes often occaſion him to overlook the eſſential traits of character, and to form a deciſion on what is purely accidental.—How ſurpriſingly, for inſtance, may the ſmallpox diſfigure the countenance, and deſtroy or confound, or render imperceptible, traits otherwiſe the moſt deciſive?

25 May or may not be obviated.

We ſhall, then, continues Lavater, grant to the oppoſer of phyſiognomy all he can aſk; and yet we do not live without hopes that many of the difficulties ſhall be reſolved which at firſt appeared inexplicable.

26 The nature of Lavater's work.

He then proceeds to a ſpecific illuſtration of his ſubject under a great variety of titles, in which he treats of human nature in general, and of each particular feature ſeparately.

To enumerate the different diviſions of his book would not be more ſatisfactory to our readers than the peruſal of the *contents* of the book itſelf; and an attempt to epitomize even the eſſential ſubſtance of the vaſt multiplicity of matter contained in his eſſays, (which are yet only *fragments*, and to which indeed he himſelf does not pretend to give any higher appellation), would extend this article to a diſproportionate length. Such an abridgement, after all, would convey no ſolid information on a ſubject which merits all the time and ſtudy that an attentive peruſal of Lavater's works at large would require.

27 Probable cauſes of the diſpute in which ſcience has fallen.

From the hiſtorical deduction of the literary progreſs of phyſiognomy which we have thus attempted to lay before our readers, it appears, that although the ſcience has fallen into diſrepute, there can ſcarcely be mentioned a period in which any cultivation of ſcience took place when phyſiognomy was not likewiſe the ſtudy, nay ſometimes even the profeſſion, of men of the moſt eminent abilities and the greateſt learning.

The reaſons why at preſent ſo little attention is paid to the ſubject probably are,

1ſt, That it has been treated in conjunction with ſubjects now with propriety exploded: And,

2dly, That it has been injured by the injudicious aſſertions and arguments of thoſe who have undertaken its defence.

Sometimes, however, the wiſe and the learned may err. The uſe of any thing muſt not be rejected for no better reaſon than that it is capable of abuſe. Perhaps the era is not diſtant when phyſiognomy ſhall be reinſtated in the rank which ſhe merits among the valuable branches of human knowledge, and be ſtudied with that degree of attention and perſeverance which a ſubject deſerves ſo eſſentially connected with the ſcience of man.

That there is an intimate relation between the diſpoſitions

28 There is a relation between the diſpoſitions of the mind and the features of the face.

poſitions of the mind and the features of the countenance is a fact which cannot be queſtioned. He who is ſinking under a load of grief for the death of an affectionate wife or a dutiful child, has a very different caſt of features from the man who is happy in the proſpect of meeting his miſtreſs. A perſon boiling with anger has a threatening air in his countenance, which the moſt heedleſs obſerver never miſtakes; and if any particular diſpoſition be indulged till it become habitual, there cannot be a doubt but that the correſponding traces will be ſo fixed in the face as to be diſcernible by the ſkilful phyſiognomiſt, under every effort made to diſguiſe them. But when we attempt to decide on a man's intellectual powers by the rules of this ſcience, we are often deceived; and in this reſpect we have reaſon to believe that Lavater himſelf has fallen into the groſſeſt miſtakes.

PHYSIOLOGY,

1 Definition.

IS a Greek word, which, in ſtrict etymology, ſignifies that which diſcourſes of nature: but in its common uſe, it is reſtricted to that branch of phyſical ſcience which treats of the different functions and properties of living bodies; while by living bodies are meant thoſe which are by a certain organized ſtructure enabled to grow and propagate their kind.

By this definition, phyſiology muſt neceſſarily have for its object the explanation of that internal organical economy in plants and animals, which nature has deviſed for the preſervation of the individual, and for the continuance and propagation of the ſpecies.

2 Diviſion.

It is naturally divided into two kinds, particular and general. The former treats of the properties and functions of the individual or ſpecies, as may be ſeen in the article ANATOMY; the latter is the ſubject of our preſent diſcuſſion, and treats of thoſe functions and properties which are general or common to all living bodies.

3 Utility of phyſiology.

To the genuine naturaliſt no ſubject preſents ſuch a field of amuſement and inſtruction. When as complete as the ſtate of cotemporary ſcience will admit, it will exhibit a general reſult of all thoſe experiments and obſervations that have purpoſely been made or occaſionally contributed to illuſtrate the phenomena of animated matter; and when it ſhall reach that ſummit of perfection to which the efforts of genius may carry it, it may be enabled to diffuſe a light, of which the naturaliſt of the preſent day can have no juſt or adequate conception: Particularly in phyſic, anatomy, botany, and in natural hiſtory, its happy effects may be numerous and great. On many occaſions it may there introduce order for confuſion, certainty for doubt; and may be expected to enthrone ſcience in various places which are now occupied by fancy and conjecture.

4 Its near approach to metaphyſics, and the difference pointed out.

Of all the branches of phyſical ſcience it certainly makes the neareſt approach to the region of metaphyſics; but yet there is a difference between theſe, though it may not be very eaſy to point out the preciſe line of termination. Phyſiology, as already defined, being that ſcience which has for its object the organical economy of living bodies, the word organical, we think, here ſhould mark the diſtinction.

Wherever the economy of living bodies indicates deſign, and cannot reſult from any combination or ſtructure of organs, it muſt be ſuppoſed the effect of ſomething different from matter, and whoſe explanation belongs to that which is called *metaphyſics*, or which we might term the *philoſophy of mind*. By aſcribing indeed to the glandular contents within the cranium and to that ſiction animal ſpirits, the motives of action, the ſuperficial and ill informed may have been led to an opinion that perception, memory, and imagination, are the functions of the cerebrum, the medulla oblongata, and cerebellum; that the ſoul is a conſequence of organization; and the ſcience which treats of it only a particular branch of phyſiology. But mind and its faculties are now ſo well underſtood and inveſtigated, that this opinion can ſeldom prevail but where penetration is not remarkable for its acuteneſs, or where reflection, reading, and reſearch, have long been confined within the limits of a narrow circle.

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Inſtead of mind being the effect of organization, we readily allow that every living ſyſtem of organs ſuppoſes mind, and that in the ſtudy of ſuch ſyſtems the phyſiologiſt muſt often meet with many phenomena that are leſs ſingular than ſimple perception, and yet for which he cannot account by any knowledge which he poſſeſſes of organic powers. This truth we partly acknowledge, when, like ancient Athens erecting her altars to unknown gods, we retreat to thoſe aſylums of ignorance, the vis inſita, the vis nervea, the vis vitalis, the vis medicatrix, and a number of others of the ſame kind.

5 The bounds of phyſiology, and the conſequences of not attending to them.

We chooſe here to mark preciſely the bounds of phyſiology, becauſe we have always been led to imagine that it would be extremely fortunate for ſcience that all its diviſions were accurately defined, that each were reſtricted to its own ſphere, where alone it is uſeful, and were never allowed to make encroachments on the province of another, where its only tendency can be to miſlead and ſubvert all ideas of arrangement.

In its progreſs of improvement, phyſiology has been much and often retarded from a want of attention to this circumſtance. The time has been when its place was occupied almoſt entirely by an abſurd and ridiculous philoſophy, which accounted for every thing by an hypotheſis, and which pretended to cure wounds a hundred miles diſtant by a powder of ſympathy.

6 Introduction of logic into phyſiology.

Nay, as if its nature were not yet aſcertained, in ſome books whoſe titles promiſe much information on the functions of organs, we meet with only a pleaſing account of deſign and intelligence, and a few leſſons, when the fancy is warm, how to exclaim and how we ſhould wonder; or, after ſimilar profeſſions in the titles of others, we are preſented with only a curious diſplay of the art of logic. To a fact or two we ſee numerous chains of reaſoning appended. On theſe chains are hanging important and general concluſions; and theſe concluſions afterwards uniting, ſuſpend an elaborate

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borate system of pathology. The whole has a wonderfully specious appearance; but upon applying the touchstone of experiment, the system falls, the conclusions turn out to be false, the chains are found connected with the fact by only a conjecture or some popular opinion of the time; most of their links are creations of fancy, and their joinings such logical associations as have no analogy or prototype in nature.

7 And of mathematics.

Instead of logic, however, a pompous parade of mathematical learning has been *sometimes* introduced. This has always an imposing aspect, and its presence here may require to be examined with some care. It must be allowed, that it would have indeed been rather surprising if logic and metaphysics had been employed, and mathematics carrying science in their name had not been thought of. Their character had always been deservedly high; and there was scarcely a department of knowledge to which they had not in some respect contributed their aid: their researches, too, had not been confined to mere number and quantity alone; they had explained the momentum of bodies, and all those motions which arise from percussion and gravitation; they had ascertained the distance of the stars, the velocity, magnitude, and orbits of the planets; they had accounted for the phases of the moon, the phenomena of eclipses, and return of comets; and bringing their knowledge from the heavens to the earth, they had shown the causes of the days and nights, of the years and the seasons, in all their varieties throughout the globe: they had taught the chronologer how to dispose of the periods of time, and how he might best assist the historian to arrange his events: they had pointed out the origin of tides; had informed the mariner how to direct his course through the ocean; and had taught the geographer how to describe the regions of the earth, and assist the traveller in his laudable pursuits after knowledge and science: they, in short, had unfolded the wonders of mechanism; and, diffusing light over every branch of that philosophy which is called *mechanical*, and has long been dignified with the name of *natural*, had afforded the finest specimens of reasoning with which the human mind is acquainted.

8 Introduced by Bellini.

A science of such distinguished utility could hardly fail to excite the admiration of all who knew it, or even had heard of it. And at a period when it was fashionable, it was scarcely possible for the physiologist to pass it unnoticed: the truth is, he very soon discovered its excellency. Bellini of Florence first introduced it; and it was at last so warped with physiology, that there were some who could hardly conceive a physiology existing without it.

9 Extended by Borelli,

The justly celebrated Professor Borelli, one of its most enthusiastic admirers, employed it so well in showing how the muscles acted as ropes and the bones as levers, that he thence explained with the happiest effect the phenomena of standing, of walking, of leaping, of flying, and of swimming, in different animals: this task he performed in the first part of his famous work *De Motu Animalium*. But, wishing to know more of the animal economy, and feeling himself inspired with new hopes, he ventured in the second to explain also in the same way the interior motions and their proximate causes on the principles of mechanism: he there gives a minute account of the motion of the muscles, of the heart and its pulsation, of the circulating blood, of the office of the lungs, the kidneys, and the liver, of the nervous fluid and the seminal secretion; of vegetation, generation, nutrition, of hunger and thirst, of pain, of lassitude, and the heat of fever.

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Mathematics by him were considered as almost universal interpreters; for except the mechanical he seemed to acknowledge no other secondary powers in nature. He thought, with Plato, that God himself was always geometrising; and was fully persuaded that physical knowledge could not be acquired but through the medium of geometrical demonstrations and forms. These opinions had begun to be general, when his learned work was published at Rome in the year 1676; and they were no unequivocal symptoms that the reigning philosophy of that time was now in the last stage of decay.

Still, however, as the spirit of that philosophy was not wholly extinguished, physiology continued to be much infected with its metaphysical and logical disputes, and with its physical doctrines of forms of particular ferments, its antipathies, sympathies, its occult qualities, and subtile atoms.

10 By Pitcairn and others.

For these reasons, in his inaugural dissertation at Leyden, delivered in the year 1692, the learned Pitcairn expresses a wish that medicine were made a distinct science; that it were established on mechanical principles, on fewer postulates, and more data; and that it were supported by a clear train of mathematical reasoning, which would defy the attacks of the sophist, and which would not be liable to the fluctuations of opinion and prejudice. These sentiments were warmly supported by the great Boerhaave, who, in his aphorisms, has founded his reasonings on the structure of the parts and the laws of mechanics, and to whom an edition of Borelli was dedicated in 1710.

11 Abused.

Pitcairn, however, was not content with barely expressing his wishes. Seeing with regret that the state of medicine could never be improved as long as it was connected with the philosophy which was then in fashion, he seemed anxious to effect a separation; and for such a step he wished to have only some plausible pretext. This pretext *was not long wanting*; and was, to be sure, one of the most whimsical that could well have presented itself to his fancy. It occurred to him that the study of medicine was prior to philosophy; that it had begun its course with astronomy, at the time when diseases were supposed the consequence of offended Deity; that all along, as it had shared the fate of astronomy, and had equally suffered in the common disgrace of judicial astrology, it was highly reasonable, in his opinion, that it should still follow the fate of its friend; that it should be established on similar principles, and should be demonstrated by that reasoning which might experience the shock of ages without being moved. So attached was he to the geometrical mode of demonstration, that in his dissertations he appeared to consider it as indeed the only species of evidence, excepting the senses, that could be relied on. But here he was certainly venturing too far; so rash an opinion, and one which, had he previously consulted with prudence, might have been suppressed, was fatal to his cause. We must here therefore date the commencement of those attacks to which his system was afterwards exposed. Such an indiscreet species of pedantry was but ill calculated to procure a generally favourable reception for a book with so extraordinary a title as the *Physico-mathematical*

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mathematical Elements of Medicine. Many learned and ingenious men, the greater part of whose knowledge had depended chiefly on the evidence of testimony, were now disposed to examine, with a steady and awakened eye, his boasted demonstrations. The consequence was that which might have been expected: the result of their inquiries was wholly inauspicious to those new applications of geometry; they found that his facts and experiments were few, that his postulates were endless, and that no mathematical reasoning whatever could extract truth from a false hypothesis, or could fairly deduce a general conclusion from particular premises. The Doctor, they observed, had imposed upon himself, in imagining that either certainty or truth was naturally inherent in any mere geometrical forms; these forms, they said, had been often abused: Plato had thought them somewhat divine; the superstitious had employed them as charms; Pythagoras had made them the symbols of his creed; and even in the writings of the learned Professor himself they frequently served no other purpose but to give an air of importance to trifles; to bestow on error the appearance of science; and to give a simple and a trite remark the look of research, and of acute and profound erudition.

12 Rejected.

13 Perhaps too rashly.

It is unnecessary to recal here the satyrical wit, or more properly the scurrilous abuse, with which this system and its author were treated. The mechanic physiology has now sunk into such contempt, that the most illiterate affect to smile at the mention of its name; they seem to forget, or, what is more probable, they never knew, that it once was honoured with the great names of Borelli, Boerhaave, and Newton; and their reading perhaps cannot inform them that it was a noble step to improvement; that it explained the structure of the eye, the movement of the bone, and force of the muscle, and that it may yet perhaps be the means of many interesting discoveries in the living body: discoveries, however, which Heaven will reserve for other minds than those which it makes merely to receive the impressions of the day.

14 Introduction of chemistry.

A frequent mistake into which the mechanical philosophers had fallen, was their hopes of being able to account for digestion by the muscular force and action of the stomach. The more they reasoned from this supposition, the more widely they wandered from the truth. A thought of Vallisneri, that in acting mechanically, the stomach was as liable to be affected as its contents, gave a hint to Reaumur. On this hint he began immediately a set of experiments; and from a number that were clear and decisive, concluded that digestion was performed by a solvent. Here was a fair introduction to chemistry; the action of solvents was never yet satisfactorily explained by mechanic powers. A new era therefore commences; and chemistry now, in physiological investigations, holds that place which was formerly possessed by geometry and mechanics.

15 Chemical investigations.

Nor is chemistry undeserving of this rank. From a small beginning, and from modestly professing to observe merely the different phenomena which are the effects of heat and of mixture, it has risen like astronomy to the first eminence among the sciences. By its numerous researches it has found widely diffused over nature a variety of singularly active bodies, which are called *salts*. Of these salts it has noticed some which change a blue vegetable tincture into green, and others which change that tincture into red: the former of these it has called *alkalis*, and the latter are known by the name of *acids*. It has observed, that when acids and alkalis are brought into contact, and either of them nearly in a fluid state, they encounter with violence, effervescence and heat, and form a salt, which being neither acid nor alkaline, is called *neutral*. It has been remarked that all these salts, whether volatile or fixed, whether fluid or concrete, have each permanently uniform characters; and that, though sometimes blended in a mixture, or made to evanish in a solution, yet when they are separated they resume their taste, their smell, their colour, and their form, and exhibit, as before, the same power in dissolving earths, metals, and stones, and in making inflammable bodies to smoke, to kindle, and explode with a loud noise. All, however, act not alike upon all bodies; those acids which dissolve iron remain quite harmless upon gold. And chemistry here has been led to observe that particular salts show a preference for particular bodies, that there is in them an appearance of choice, and that their character is never to be known but by studying their different elective attractions.

16 Discoveries concerning salts.

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17 Gases.

Besides salts, chemistry of late has also discovered a number of bodies that are still more wonderful, still more active, and some of them at least still more widely diffused over nature. These are certain aeriform fluids which are called *gases*: these gases, like the mind itself, are discernible only by their effects; all are elastic, and all are combined with the principle of heat. Their kinds are various; some are inflammable, some are saline and soluble in water, some are neither the one nor the other, and some distinguished by the name of *airs*, maintaining combustion and respiration: their importance is such that there is not a single process in chemistry, nor perhaps one regular process in nature, "in which the phenomena of the disengagement or fixation of heat, and the disengagement or fixation of elastic fluids, are not observed either separately or together." Two of these fluids compose water, two the nitric acid, two ammonia, and three of them are found in atmospheric air; one of them is thought, with a good deal of reason, to be the alkaligenous principle in bodies, and two of them to be the constituents of oil: the principle of acidity is already known to be one of the two which compose water. The same fluid oxidates metals, supports flame during combustion, communicates heat to the circulating blood, and maintains life in the act of respiration.

By that knowledge which it thus has acquired of salts and of gases, by its more ingenious modes of analysis, and by some discoveries which it has made concerning the nature of heat and of light, chemistry is now able to account for many phenomena that before were inexplicable. In France particularly it has been recently extending its researches with a good deal of ardour towards the phenomena of both the animal and vegetable kingdoms: it has there found its salt and its gases, its heat, and its light, active and busy.

18 The food of plants.

It is more than a century since it observed that plants were nourished by pure water and atmospheric air; that from these alone they derived their extracts, their mucilage, their oil, their coal, their acids, their alkalis, and aroma. But since the discovery of different kinds

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of elaſtic fluids, it has farther remarked that they grow rapidly in hydrogenous gas (A), and in air mixed with carbonic acid; that aſſiſted by light their leaves abſorb hydrogene from water, carbone from the acid of which they are ſo fond; and thus decompoſing the one and the other, diſengage from both the oxigenous principle or vital air, and reſtore to the atmoſphere ſalubrity and health.

19 Animal powers.

Leaving vegetables, which, by analyſis in cloſe veſſels and in red-hot pipes, it has reduced to hydrogene, oxigene, azote, and charcoal, it has made diſcoveries no leſs important in the animal kingdom. It has found that the food of the nobler animals, which immediately or remotely is prepared by vegetables, is generally acted upon by a ſolvent: it has proved by experiment that the animal organs can fix azote; can decompoſe atmoſpheric air; can form lime, iron, and carbonic acid, as well as vegetables, produce a number of ſaline ſubſtances, which no art could detect in their food. Nor is it here that ſuch diſcoveries are meant to terminate; theſe ſeemingly creative powers of vegetation and of animalization, with other phenomena in the ſtructure and economy of living bodies, chemiſtry imagines that it will yet be able to explain. We may ſafely venture, however, to predict that ſomething more than its preſent knowledge of the various effects of heat and of mixture will in this caſe be found neceſſary to enſure ſucceſs. The late diſcovery of elaſtic fluids and their ſingular properties afford the ſtrongeſt reaſons to ſuſpect that we yet may be ignorant of many agents which nature employs in the functions of bodies. But whatever be the truth, we are almoſt certain that theſe agents diſcovered by the chemiſts are not alone concerned. Electricity, magnetiſm, and what have been called animal electricity and animal magnetiſm, muſt not be excluded from acting ſome part. The growth of plants, it is well known, is conſiderably affected by the electrical ſtate of the atmoſphere; it is ſenſibly promoted by a proper uſe of the vegeto-electrometer, and has been ſaid to indicate a difference between the negative and poſitive electricities, whether theſe be kinds or ſtates of the fluid. Such too is our preſent knowledge, that electricity as yet ſeems the only cauſe to which we can aſcribe the ſeeming chemical affinities of the dew; its conſtant practice in avoiding ſome bodies, its predilection for others, and particularly its attachment to the living points of plants and of leaves: nor is this electricity wholly unconnected with the animal kingdom; when we think of its ſingular ſondneſs for points, it occurs that one intention of our hairs may probably have been to collect and diffuſe it. It is plainly excited in eroſs rubbing the hair of ſome animals, and when we wear ſilk, it is frequently accumulated upon the ſurface of our own bodies.

20 Electricity and magnetiſm.

The iron found in plants and in animals is certainly ſomewhat of a ſtriking circumſtance, and cannot be denied to be one reaſon why magnetiſm ſhould not be wholly overlooked.

21 Animal electricity,

As for animal electricity, or what has been called ſo, it is now, we believe, generally allowed to hold an important place in the ſyſtem. It is very perceptible in all thoſe nerves which are ſubſervient to voluntary motions; nor is it limited to theſe alone. In ſeveral inſtances where metals were applied to the nerves of the heart, which nature has deſtined to ſpontaneous motions, they were ſeen to awaken the dormant powers in the muſcular fibres of that viſcus. We here ſpeak only of the nerves; but the Torpedo, the Gymnotus electricus, and Silurus electricus, poſſeſs a particular ſtructure of organs for collecting this fluid, for diſcharging it at pleaſure, and for giving a ſhock. If thoſe who are accuſtomed to the common kind of electrical experiments, may at firſt be ſurpriſed that this electric fluid in the animal is not diſcharged from the nerves by water, or any other metallic conductor that is pure and unmixed, another fact, which is fully as ſtriking, though it has not been hitherto mentioned by any obſerver known to us, appears to merit equal attention: Cut away the leg of a frog, uncover a part of the crural nerve, place the limb now on a table on which an electrifying machine is working, you will ſee the muſcles ſtrongly convulſed at every ſpark which you draw from the conductor, but remaining motionleſs upon the diſcharge of the Leyden phial.

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22 And animal magnetiſm.

Animal electricity naturally ſuggeſts animal magnetiſm. This laſt has been productive of more wonders in the human frame than all the preceding agents together. Under the management of Meſmer at Paris, and his pupil Deſlon, it filled all who obſerved its effects with ſurpriſe and aſtoniſhment. It ſeemed to unhinge the powers of the mind, and affect the whole animal economy; it excited the moſt extraordinary emotions; it rouſed and allayed the different paſſions; it changed averſion into love, and love into averſion; it created pain, it healed wounds, and cured diſeaſes as if by inchantment.

Theſe diſcoveries were made by a quack, who knew not the cauſe by which he produced ſo ſingular appearances. The celebrated Franklin, who firſt ſuppoſed that the electrical fluid was the thunder, was placed at the head of thoſe gentlemen who demonſtrated that this ſpecies of magnetiſm was the ſame power that had long been known under the name of *imagination*.

This laſt diſcovery, if the bluſhing pride of modern philoſophy could but ſtoop to improve an important hint, though originally ſuggeſted by an empiric, might greatly enlarge our knowledge of mind, and explain ſome things in the animal economy which appear yet to require a ſolution. At any rate, it ſufficiently proves that the influence of mind is very extenſive in the higher parts of animal creation. Many facts would argue that it increaſes as we riſe in the ſcale: but the ſole intention here was to ſhow, that chemical agents are neither almighty nor everywhere preſent; that in the internal organical economy of living bodies they act but a part; and that, like the other agents in nature, they are obliged to confine their operations within thoſe limits which the great Author of being has preſcribed.

23 The uſe of anatomy in ſtudy

The aid which anatomy affords to phyſiology is now to be conſidered. Phyſiology in general and the phyſiology

(A) Hydrogenous gas acts with more energy than any other ſubſtance in diſſolving carbone; it mixes with carbonic acid and with azote, and ſometimes holds in ſolution ſulphur and phoſphorus. See Fourcroy's Diſcourſe on modern chemiſtry.

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ſtudy of anatomy are ſo cloſely connected, that, as Haller imagined, they can hardly be ſeparated even in idea. In his opinion, the man who ſhould attempt to become a phyſiologiſt without anatomy, would act as wiſely as the mathematician who, without ſeeing the wheels or the pinions, or without knowing the ſize, the proportions, or the materials of any machine, would yet preſume from mere calculation to determine its powers, its properties, and uſes. In this compariſon, the importance of anatomy, we are really perſuaded, is not repreſented in a light too ſtrong; nor does that medium through which it has been viewed appear to have magnified beyond nature.

24 Anatomy a diſtinguiſhed branch of human knowledge.

Whether art or ſcience, anatomy is one of thoſe eminent accompliſhments without which no one is able to proſecute his ſtudies with half that pleaſure and ſucceſs which he might in either the animal or vegetable kingdoms. Having been always accuſtomed to aſſign it one of the higheſt and moſt honourable places among thoſe branches of human knowledge which are ſtyled liberal, we muſt be excuſed if we dwell a little in expoſing an attempt to convert it to a craft.

25 The illiberality of ſome of its profeſſors.

It is with ſurpriſe, and a mixture of regret, that we ſee a writer of diſtinguiſhed merit wiſhing thus to degrade it, and ſeeking to confine it as well as phyſiology to that profeſſion which chanced to be his own. The dignity of a ſcience, which he conſidered as his glory and his pride, ſhould have certainly extinguiſhed in a generous mind the low and diſguſting policy of his trade. It is indeed with reaſon that he thinks it unfortunate, "that thoſe who, from the nature of their education, are beſt qualified to inveſtigate the intricacies, and improve our knowledge of the animal economy, are compelled to get their living by the practice of a profeſſion which is conſtant employment." We lament the misfortune as much as he can; but we reaſon not from it in the ſame way. Inſtead of complaining that "idle profeſſional men," particularly "of the church, ſhould become philoſophers and phyſiologiſts as it were inſtinctively," we are happy to learn that men of enlightened and cultivated minds are thus ſo readily diſpoſed to aſſiſt us; that nature conducts them as it were by inſtinct; and that happily they enjoy all that leiſure which is deemed ſo neceſſary for ſuch an undertaking. The genius of ſome, and the liberal education which they all muſt have had opportunities of acquiring, by no means impreſs us with any unfavourable ideas of their aid.

Our author allows them to look through microſcopes and examine the red globules of the blood: They may too, he ſays, view animalculæ, and give us a candid relation of what they ſee; but ſhould not preſume to carry their reaſoning into a ſcience of which they can know nothing, or hope to throw light on a ſubject which it is impoſſible they can underſtand. But, to ſpeak freely, after conſidering the great phyſiological diſcovery of Prieſtley with reſpect to *reſpiration*, the moſt important probably, not even excepting that of the *ſyſtem of abſorbents*, that the ſcience has witneſſed in the preſent age, we ſee no grounds for preſcribing ſuch laws or fixing ſuch limits: and although he may treat the illuſtrious Reaumur and Abbé Spalanzani as nothing more than makers of experiments, and declare a reſolution to place no confidence in thoſe which are made by *gentlemen* and *prieſts*; he will not certainly deny that others have as well as he a juſt right to think for themſelves. Preliminary obſervations.

Were ſuch ſentiments to become univerſal, it is difficult to ſay what would be the conſequence. In this country, the law and the church require from their members a formal certificate, that, beſides the profeſſional, they have alſo attended ſome literary claſſes at the univerſity. To our medical claſſes boys are admitted from the ſhop and from the ſchool, and may afterwards paſs the two colleges of ſurgeons and phyſicians, by exhibiting a little ſkill in their art, or at leaſt by paying the ſtated fees. On theſe accounts, being anxious already for the fate of a profeſſion which we reſpect, and conſidering the degeneracy to which it is expoſed, not we hope the degeneracy into which it is ſinking, we ſhould be ſorry to ſee it deprived of that reſpectability which it may derive from the countenance of men poſſeſſing general literature and ſcience.

It is very true, that gentlemen and prieſts may not be anatomiſts; and not a few anatomical diſputes might ſeem to inſinuate, that perſons may be very eminent anatomiſts without being either gentlemen or prieſts. Still, however, there is nothing incompatible in thoſe characters; and, were we to judge from their writings, it was certainly a thing of which Bacon, Newton, and Locke, never dreamed, that the ſtudy of the prieſt, or the mere circumſtance of being a gentleman, was to blunt their acuteneſs for phyſical reſearch, or in after times to affect their reputation as men of genius.

"When men have begun to reaſon correctly (ſays Dr Hunter), and to exerciſe their own judgment upon their obſervations, there muſt be an end to deluſions. Many doctrines of old phyſicians and of old women will meet with proper contempt; the tyranny of empty pomp and myſtery of phyſic will be driven out of the land, and forced to ſeek ſhelter among leſs cultivated ſocieties of men."

If the learned profeſſions wiſh to be reſpected, let them reſpect each other: for our part, we eſteem them all: and whatever aſſiſtance either they or others may afford to phyſiology, they may be aſſured that they will not find us anywiſe diſpoſed to detract from its merit. Diveſted of prejudice, we value as highly the diſcovery of Prieſtley, which explains reſpiration, as if it had come from Albinus or Haller; and with as much readineſs acknowledge obligations to the celebrated painter Leonardo da Vinci, as if he had been a doctor of phyſic. See ANATOMY, p. 667.

26 Their labours and diſcoveries.

But while we are thus impartial to others, we would not be unjuſt to profeſſional anatomiſts. Their learning, their patience, and ardour, have been great; and candour obliges us to aſſert their claim to the moſt numerous and important diſcoveries that have yet been made in phyſiological ſcience. The pains which they have taken, the prejudices which they have ſurmounted, and thoſe feelings which they have ſacrificed in deſcribing the parts of the dead body, place their labours beyond all praiſe.

But their diſcoveries have not been confined to a mere knowledge and deſcription of parts. In the ſtill fabric, juſt as in a time-piece or a broken orrery without motion, the whole preſents a very confuſed and even an unintereſting appearance. In this caſe, ſhould the man of reflection happen to aſk, where are the organs of the different functions? all would be ſilence,

and

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and nothing would be found to make a reply to such an inquiry. The arterial system is relaxed and empty; the muscular fibre cannot be roused; the heart has ceased from its wonted beatings; and the nerve refuses to convey sensations. On this scene the eye of the anatomist could not be expected to dwell long with much satisfaction. Curiosity would induce him to look beyond it, and study the design. He would soon perceive, that to know the uses of the several parts, they must be seen alive and in action. But here new difficulties would arise, and feelings of compassion would exclaim against any farther pursuit. The natural zeal, however, of inquiry, the good of mankind, and the love of science in a generous mind, are not easily resisted.

To his lasting praise, and the singular improvement of true physiology, the anatomist has examined the living body, and has there observed, that all motion proceed immediately from the muscular fibre; that the muscular fibre again derives its power from the nerve, which terminates in the brain; that fibre, and nerve, and the whole system, are nourished by the blood which comes from the heart; and that the waste of blood is supplied by the lacteals, which absorb nutritious matter from the food as it passes along the intestinal canal.

He has also observed, that the blood, which is in continual motion, has a circular course; that other vessels along with the lacteals are employed to absorb; and by means of injection has shown the route of the different fluids as clearly in the dead as they could have been seen in the living subject.

When his eyes have failed in tracing objects that were too minute for unaided sight, he has called in the help of the microscope, and discovered the red globules of the blood, animalculæ in the semen, and the anastomoses of the arteries and veins; and when the microscope could lead him no farther, he has had recourse to chemical analysis, and made discoveries equally important in demonstrating the bodies which compose the several fluids and the solids.

Besides these services which the anatomist has rendered to physiology, the science is likewise greatly indebted to him for those various and ingenious methods which he has taken to diffuse his knowledge. Whatever has occurred remarkable or rare, he has studied to preserve either dried or in fluids that resist putrefaction. By corroding the parts which he has injected in a certain acid, he has given an idea of the vascular system, which is at once instructive and elegant. Where it has been necessary to destroy the parts when incapable of preservation, or where the preservation would have been expensive, he has not neglected to represent them in models of wax, or to perpetuate them in accurate casts of lead or of stucco: and, lastly, that the valuable fruits of his labours might not be confined in his room of preparations or to his pupils, he has described most of them in drawings, has multiplied his drawings by correct engravings; he has even published his numerous engravings, and to render them intelligible, has illustrated each with copious explanations.

27 The views of the anatomist of en too confined.

From this account it might be supposed that the anatomist has done all that can be reasonably expected from him. If we drew, however, such a conclusion, we might certainly be charged with precipitation. His views have hitherto been too confined, nor have they been directed with all that skill which a rational and comprehensive physiology would require. As if chiefly guided by the rant of the poet, that "the noblest study of mankind is man," he has cultivated his art principally with an eye to medicine and surgery; and while he has dissected the human body with a tedious minuteness, he has seldom looked into those of brutes but when he has wished to illustrate a theory or establish an hypothesis.

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28 Obstacles the way a more liberal study of anatomy.

As some apology for such a conduct, there is indeed but little immediate or pecuniary advantage to be derived from comparative anatomy; and those who have heard of the fox and the grapes will readily perceive, that few will be disposed to commend a science which reflects not much credit on their knowledge, and which they are led from sentiments of pride to treat as either contemptible or useless. The decisive tone and affected air of superior discernment being not unusually a very tender part of the character, they often form that mark of distinction which is seldom resigned but with the utmost degree of reluctance. It is, however, allowed, that any opposition from these causes ought not to frighten an aspiring genius. His nobler mind should look beyond pecuniary prospects; and he ought to have fortitude enough to despise the sneers and malevolence of pompous ignorance. The other difficulties which he has to encounter in his own estimation may not be so small.

29 The want of a nomenclature

In seeking to enlarge the field of inquiry, he will soon experience that he wants a language, or at least a nomenclature fitted to express the different objects which must necessarily occur in his researches. He will find too that he wants those proper classifications of the animal kingdom, which are equally necessary both to abridge and direct his labours.

30 Origin of the anatomical nomenclature

The first nomenclature of the anatomist was formed upon the dissection of brutes; and most of its terms, as the *rete mirabile*, are now useless, or tend to mislead those who employ them in their dissections of the human body. The few of its parts which still are retained, as the different names and divisions of the gut, are much more applicable to the usual appearances in certain quadrupeds, than to any thing which we meet with in man.

This first nomenclature declined with the studies which gave it birth, and with the decline of that superstition which permitted no other studies of the kind. Since the days of Vesalius the human body has been chiefly dissected; and the nomenclature which has thence arisen, and has since been assuming the form of a language, if adapted at all, is peculiarly adapted to that subject. Were we now therefore disposed to examine the internal economy of animals in general, we should see at once that the present nomenclature is as ill suited to comparative anatomy as the former nomenclature was to the dissection of the human body. The several facts which confirm this assertion are but too numerous. To give one or two: In a late work, *The Physiology of Fishes*, the celebrated author is obliged to inform his reader in a note, that when he makes use of the following terms, superior, inferior, anterior, and posterior, the fish is supposed to be standing erect in the attitude of man: and in his ingenious *Contemplation on Nature*, Bonnet, besides the absurd practice of calling nerve by the name of marrow, has been pleased to observe, that in certain insects the spinal mar-

row

row is not in the ſpine, but in the oppoſite ſide of the body, running longitudinally along the breaſt.

Applying occaſionally this nomenclature to the ſmall number of birds and quadrupeds which we have diſſected, it was much ſtrained with reſpect to their ſkeletons. Even forced analogy could not bring it to expreſs many diſtributions of the nerves and blood veſſels; and when it was employed in naming the muſcles, in moſt caſes it turned out to he uſeleſs or abſurd.

We were firſt led to obſerve its defects on hearing of the nameleſs bones of the pelvis, called the os ilium, the os iſchium, and the os pubis, united behind by an os ſacrum, which is tipped with a coccyx or bone of a cuckow: we thought it likewiſe ſomewhat remarkable to find a goat, a boat, and a conch ſhell, among the external parts of the ear; and within the tympanum a hammer and its ſhaft, a ſtithy, a ſtirrup, and a periwinkle. But theſe defects were moſt ſeriouſly felt in raiſing the different muſcles of a dog, and comparing them ſeverally with Albinus's tables. Theſe tables and muſcles, to our great ſurpriſe, did not reflect that mutual light upon one another which we expected. To obtain here more accurate ideas we got the comparative myography of Douglas. At one glance the etymological table of this work demonſtrated the confuſion and the imperfection of the nomenclature. In his, as in other books of myography, the muſcles are explained by deſcribing their origins, inſertions, and uſes: but the table ſhows, that their names are never, excepting only in a few caſes, derived from any of theſe three circumſtances, which in every deſcription are uniformly noticed in all muſcles. Their names on the contrary are frequently taken from their particular form and appearance in the human body, or from thoſe circumſtances which are conſtantly varying in every animal; juſt as if muſcles of the ſame origin, inſertion, and uſe, ſhould in all animals have a ſimilar colour, a ſimilar mode of inſertion and origin, a ſimilar compoſition and variety of parts, a ſimilar courſe and direction of fibres, a ſimilar figure and ſhape, a ſimilar paſſage through certain places, a ſimilar proportion with reſpect to one another, or ſhould be formed of a ſimilar ſubſtance.

If we paſs to the membranes, as expreſſed in this nomenclature, we ſhall not diſcover that their names are more philoſophical. A periofteum covers the bones, a pericranium the ſkull; the cavity of the thorax is lined with a pleura, that of the abdomen with a peritoneum; and what is ſurely ſomewhat remarkable, bones which are hollow have a periofteum on their inſide: the membranes in the ſkull are by way of diſtinction denominated *mothers*; the one which lies next to the cranium is the dura mater or hard-hearted mother, while that which immediately enwraps the brain is the mater pia or the affectionate mother.

Of all the terms, however, that occur, the cavity of the ſkull contains the moſt extraordinary collection: we there meet with a Turkiſh ſaddle and with the feet of a ſea-horſe, with a ring, with a lyre, with a ſickle, with a bridge, with a writing pen, and a wine-preſs. A few of theſe names belong to the ſubſtance of the brain itſelf: where one part is called from its hardneſs the callous body, another from ſome fancied analogy the medullary ſubſtance, and a third from being on the outſide is named the corticle, and from its colour the cineritious. Theſe are not all: there are beſides footſtalks of the cerebrum and cerebellum; the thighs and arms and fore and hind legs of a grand diviſion, the medulla oblongata; there is alſo a vault and two or three pillars, one pair of ſtriated bodies, two beds, and a couple of horns; ſome cavities which, from a ſuppoſed reſemblance to ſtomachs, are called ventricles choroid coats; two bodies, named from the olive, two from a pyramid, and one from a rine, which is chiefly remarkable for having once been thought the reſidence of the ſoul. At ſome diſtance in the cerebellum we are however pleaſed to meet with a name that is ſomewhat elegant, the *tree of life*. In this there is a degree of refinement, which muſt ſtrike one as it comes unexpectedly. The following names are in the loweſt ſtyle of obſcenity: they are wormlike and mammillary proceſſes, they are nates, teſtes, an anus, and a vulva; which, in order to ſave the bluſhes of our readers, we ſhall leave in the language in which they were conceived. A ſingular part is placed immediately under a funnel, and is named from its uſe the pituitary gland; it was meant originally to ſecrete a phlegm, but it holds that office now as a ſinecure (B).

Ridiculous and whimſical as many of theſe appellations are, they generally have ſome alluſion to their ſubject, and are by no means the moſt exceptionable in this nomenclature. The names of diſcoverers which have been impoſed upon various parts, contain no deſcription at all; and the only purpoſe which they can ſerve is not to promote the intereſt of ſcience, but to immortalize the anatomiſts. As many of thoſe have not been more than inſenſible to fame, they or their friends have taken the freedom to introduce parts to our notice, not by telling us what is their nature, but by demonſtrating who was the firſt that obſerved them. Upon reading therefore the catalogue of names that occur in anatomy, one would imagine that many of theſe ingenious diſſectors had ſuppoſed themſelves not the diſcoverers but the inventors of ſeveral parts in the animal economy. In our vaſcular ſyſtem is the ring of Willis, the vein of Galen, and the large wine-preſs of Herophilus. We have in our brain the bridge of Varolius; and in our nerves we poſſeſs the property of various diſcoverers. The holes of Vidius, and the caverns of Highmore, are in our bones; ſome ſmall muſcles in the ſole of our foot is the fleſhy maſs of Jacobus Sylvius; a part of our eye is the membrane of Ruyſch; and in thoſe caſes where they are to be found, Couper lays claim to particular glands; two canals from our mouth to our ears are the tubes of Euſtachius;

(B) That our readers may judge whether or not theſe names be fairly tranſlated, we ſubjoin the originals here in a note. In the ear, *tragus*, *ſcapha*, *concha*, *malleus*, *incus*, *ſtapes*, *cochlea*: in the cavity of the ſkull, *ſella Turcica*, *pedes hippocampi*, *annulus Williſii*, *pſalloides vel lyra*, *falx duræ matris*, *pons Varolii*, *calamus ſcriptorius*, *torcular Herophili*, *corpus calloſum*, *ſubſtantia medullaris*, *ſubſtantia corticalis vel cinerea*, *pedunculi cerebri et cerebelli*, *femora*, *brachia*, *crura anteriora et poſteriora medullæ oblongatæ*, *fornix*, *corpora ſtriata*, *thalami nervorum opticorum*, *cornua nervorum opticorum*, *corpora olivaria*, *corpora pyramidalia*, *glandula pinealis*, *arbor vitæ*, *tubercula mammillaria*, *appendices vermiformes*.

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chius; the duct of our pancreas is the right of Virsungus; Poupart has a ligament almost in our groin; a lobe of our liver belongs to Spigelius; and the female would certainly stare at being told, that among the distinguishing marks of her sex are the tubes of Fallopius, a tench's mouth, and several vestiges of the devil's teeth *.

* *Morsus diabeli.*

32 The persons most apt to perceive these defects.

The man who will readily observe the defects of this nomenclature is not he who has learned it already, and who no longer is acquiring his ideas through its imperfect and confused medium; nor is it he whose studies are confined to the human body, the particular subject on which it was formed: He who will sensibly feel its inconvenience is the young anatomist, who must receive his knowledge through its channel, commit its vocables to his memory, and use them afterwards in recalling his ideas. Another who must soon perceive its failings, is he who engages in comparative anatomy, and who is anxious to extend his views beyond that which the foolish indolence of conceited bombast has called the *microcosm*. A third will be he who has remarked the numerous synonymes which different authors have thought themselves warranted to substitute in place of the old terms: for these repeated attempts at amendment are a strong proof of that estimation in which it is held by the anatomical writers in general: And, lastly, that man cannot hesitate long to pass upon it a condemnatory sentence, who, like Wilkins, Locke, Condillac, and Reid, is a person of extensive and profound reflection, who is well acquainted with the intimate connection between accurate expressions and accurate ideas; who knows how much the improvements of language are able to facilitate the progress of science; or who has experienced the wondrous effects that have already resulted from the example and labours of Linnæus, and particularly from the new nomenclature in chemistry, which can hardly be too much valued and admired.

33 Hints respecting a new nomenclature.

Our intention here is not to suggest a particular plan for any new anatomical nomenclature: the state of our knowledge may in this respect be yet too imperfect, and perhaps it may be necessary to see more of the animal economy, before we should venture on such an undertaking. We may however, in general, observe, that this nomenclature, like the languages of nations, ought not to be formed with any view to an individual, a species, or genus; and after that be carelessly extended by fanciful analogies to new objects, and from these again be extended to others; thus making metaphor to spring out of metaphor without end, until the original figure be lost, and revived and lost again, times without number. It ought to contain as many as possible of those terms which, understood in their primary sense, might apply to the whole animal kingdom and living bodies, without any metaphorical expressions, if, in describing the tastes and colours, such expressions can be avoided. Instead of the words anterior, posterior, inferior, and superior, which are perpetually shifting their meaning with a change of attitude, it ought to have words of one constant invariable import, expressing the regions of the head and the back and their two opposites. These terms, with right and left, would be found in anatomy to answer nearly the same purpose that the degrees of longitude and latitude, or the points of the compass, do in geography. Every part would then be considered as lying within or as pointing to six different regions, the right, the left, the head, the back, and their two opposites. If more particular descriptions were wanted, the definitive terms might then be taken from the more immediately surrounding parts; thus giving an account of the ethmoid bone, D'Azyr borrows the definitive words from the regions of the cranium, the sincipital, basilar, facial, and occipital; or from the regions in immediate contact, the cerebral, palatine, nasal, and sphenoidal.

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If an object attainable, this nomenclature too should be derived from one origin, and not like the present be a wild incoherent Babylonish gibberish of a number of mixtures. It ought to aim at conveying its ideas with clearness and precision, and yet fully, concisely, and promptly. In point of simplicity it ought to study the ease of the memory in receiving, retaining, and in recollecting. To prevent a needless multiplicity of terms, it ought to avoid puerile minutiæ, which serve no end but to render description tedious and confused; it ought to avoid such trivial divisions, as those of the gut into duodenum, jejunum, ileum; or those of the artery into subclavian, axillary, brachial; and, lastly, it ought to be formed on a plan containing certain rules of construction for giving names not only to parts already discovered, but to those parts which are still unknown, or which distinguish individual and species.

In imposing names, it might perhaps be of some advantage to examine not only together, but separately, the great constituent parts of the system; as the bones, the ligaments, the cartilages, the muscles, the membranes, and the glands; the nervous, the sanguiferous, and absorbent systems; and all these with their properties and uses perspicuously arranged. How far a regularity in composition, and a uniform variety of terminations, might be of use in this nomenclature, can best be conjectured from their great importance in the new philosophical language of chemistry.

It has been observed, that such a nomenclature, to encourage and assist the comparative anatomist, is still wanting; and it also was remarked, that we yet are unacquainted with proper classifications of animals, peculiarly fitted to direct and abridge the anatomist's labour, and to satisfy the inquiries of the physiologist.

34 The present physiological arrangement too confined.

Our present physiological arrangements are, like our nomenclature, principally suited to the human body. To take our instance from the celebrated Haller, he begins his Outlines with the simple fibre, and the cellular texture, of which he is anxious to compose as many of the solids as he can. He then proceeds to more of the organs, describing with great erudition and care their different uses and structure in man. These organs, however, which he describes, and those analogous with respect to their structure, are confined to a part of the animal creation. As different classes of the animal kingdom have with similar functions various kinds of organs, and as one function is consequently performed in different ways, it is evident that organs ought not to form the general divisions in any physiological system of arrangement, because we should then have a new arrangement for every new species of organs. Of this truth Haller and others have not been ignorant. They have also divided their subject into

35 Two kinds of arrangement, according to the functions, or according to their organs.

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functions; but ſtill they are functions in the manner performed by the human body. This body has engroſſed ſo much of phyſiology, that we often ſee the functions explained with ſcarcely any alluſion to their organs; as theſe are ſuppoſed to be always the ſame, and already known from the uſual diſſections.

36 Haller's phyſiology refers chiefly to the human body.

Haller's phyſiology is profeſſedly that of the human body. His conduct here was ſeemingly the effect of general cuſtom: it did not ariſe from any contempt of comparative anatomy. There have been few who eſteemed it ſo highly, who have ſtudied it more, or applied it ſo ſkilfully. He declares there are many parts of our bodies whoſe functions can never be fully explained, unleſs we examine their ſtructure in quadrupeds, in birds, in fiſhes, and even in inſects; though he therefore had diſſected of human ſubjects to the number of 350, yet the number which he diſſected of brutes, and, what is more, diſſected alive, was much greater. Numerous, however, as were his diſſections, they were too confined for general phyſiology. That requires a range more extenſive; and, to ſhorten the labour, different claſſifications of animals from any of thoſe to be uſually met with. This aſſertion hardly needs a proof.

37 Zoological and phyſiological arrangement.

There is nothing more certain, than that were the anatomiſt to diſſect animals as they occur in the ſyſtem of Linnæus, or any other naturaliſt, his toil would be immenſe, and the knowledge which he thence would acquire of functions would ſcarcely be found to bear to it even the ſmalleſt proportion. By this obſervation we mean not to object to thoſe ingenious claſſifications which Linnæus and others have employed to facilitate the ſtudy of zoology. All their claſſifications may be uſeful; and many diſplay that extent and clearneſs of comprehenſion, that diſtinguiſhing acuteneſs, and that laudable ardour for the intereſt of ſcience, which ought to render their authors immortal, and intitle them to the gratitude of future ages. Yet theſe ſyſtems are formed with a view different from that which principally ought to direct the phyſiologiſt. They were meant to contain a full enumeration of the objects of zoology ſo far as known; to exhibit them arranged in different claſſes and ſubordinate diviſions, according to ſuch obvious and diſtinct marks as might ſtrike at a glance, or appear on a curſory examination. To him who is entering on the ſtudy of zoology, they ſhow at once the extent of his ſubject; they elevate his mind by the grandeur of the proſpect; and when better employed than in pleaſing the fancy or in rouſing the rapturous feelings of a poet, they draw his attention to thoſe ſignificant and marked ſigns in which the language of nature is written. They aſſiſt his judgment in the art of arrangement, and give to his memory a power of recollection which it had not before. To the natural hiſtorian they perform a ſervice equally important, if not eſſential, to his undertaking: to him they ſupply the place of chronology; and inſtruct his readers by the chain of connection which they give to his thoughts, and by that perſpicuity which they invariably beſtow on his language.

Preliminary obſervations.

38 Difference between them.

Theſe arrangements, however, with all their advantages, are not the arrangements which the phyſiologiſt would wiſh the anatomiſt to obſerve in his diſſections. They are certainly uſeful in ſtudying the manners, diſpoſitions, and habits of different animals, and all that part of the outward economy which indicates ſomething of their wiſdom and deſign. But they little illuſtrate that internal ſtructure on which this outward economy is founded, or tend to explain the more ſecret functions which, not depending on the will of the creature, only diſplay the power and omniſcience of him who made it. This conſequence is eaſily conceived, from conſidering the difference between zoology and what has been here defined phyſiology. Zoology is chiefly led to examine the animal kingdom as it uſually preſents itſelf to the eye, including a great variety of objects; phyſiology only that ſingle part of the animal economy which is chiefly made known by anatomy and chemiſtry. Zoology has been wont to divide its kingdom into ſo many claſſes or orders of animals; phyſiology would naturally divide its economy into ſo many functions. Zoology has ſubdivided its claſſes by certain obvious and exterior marks, as the teeth and the claws; phyſiology would naturally ſubdivide its functions by the many varieties of thoſe organs which are deſtined to perform them, as the different kinds of lungs and of ſtomachs. Zoology but curſorily mentions the functions as forming a part of the hiſtory of animals; phyſiology takes notice of animals only when they are of uſe to illuſtrate its functions. From this compariſon it will readily appear, that things which are primary in a zoological will often be ſecondary in a phyſiological ſpecies of arrangement; and that things which are primary in a phyſiological will often be no more than ſecondary objects in a zoological. This is very conſpicuouſly the caſe in one of the grand diviſions of Linnæus into mammalia, where the important ſecretory organs of the milky fluid are noticed only, like the colour of hair or the length of a tail, as a good outward mark of diſtinction; and likewiſe in the excellent table of D'Aubenton, where the function of digeſtion is not even alluded to at all; although he had complained that there was more of art than of nature in the common arrangements, that claſſification by outward marks had confounded things of a different ſtructure, and that the leſſer diviſions ſhould be made only by marks relating to the functions.

Preliminary observations.

39 Daubenton's arrangement.

ANIMALS.

With a Head.							The moſt part without a Head.
Noſtrils.						Without Noſtrils.	
Ears.						Without Ears.	
Two Ventricles in the Heart.		One Ventricle in the Heart.				The Heart variouſly formed or unknown.	
Warm Blood.		Blood nearly cold.				A whitiſh Fluid inſtead of Blood.	
Inſpiration and Expiration of the Air at ſhort Intervals.		Inſpiration and Expiration of the Air at long Intervals.		Admiſſion of Air by Gills.		Admiſſion of the Air by Spiracula.	No apparent Entrance to admit air.
Viviparous.		Oviparous.					
With Teats.		Without Teats.					
1ſt Order. QUADRUPEDS.	*2d Order.* CETACEOUS ANIMALS.	*3d Order.* BIRDS.	*4th Order.* OVIPAROUS QUADRUPEDS.	*5th Order.* SERPENTS.	*6th Order.* FISHES.	*7th Order.* INSECTS.	*8th Order.* WORMS.
Four Feet and hairy Skin.	Fins and no Hair.	Feathers.	Four Feet and no Hair.	Scales without Feet or Fins.	Scales with Fins.	Antennæ.	Neither Feet nor Scales.

Preliminary observations.

Preliminary observations.

It is plain from this table, and from what we have mentioned concerning Haller, that it would be injuſtice to anatomiſts and naturaliſts to ſay they have never paid any attention to the phyſiological modes of arrangements. It can only be ſaid that they have not paid to them all that attention which they deſerve; and that no general phyſiological ſyſtem of arrangement, excepting D'Azyr's, has, ſo far as we know, been yet attempted.

40 Whence materials might be collected for a phyſiological arrangement.

How ſuch an arrangement ought to be made is eaſily deſcribed, though by no means very eaſily executed. It needs not a proof that functions ſhould form its primary diviſions; that its ſubdiviſions ſhould be the varieties of theſe functions; that the whole ſhould be both diſtinguiſhed and explained by the kinds and varieties of thoſe organs, by which they are performed; that the deſcriptions of theſe organs might partly be collected from the ſeveral works of natural hiſtorians and comparative anatomiſts, as from the diſſections of the French academy, from numerous fragments of the *Curieux de la Nature*, from the collections of Blaſius and Vallentini, from the writings of Haller, from the works of the celebrated Hunters and Monros, from the publications of Hewſon and Cruikſhank, and thoſe who have lately been making diſcoveries in the ſyſtem of abſorbents. D'Azyr has mentioned a great many more. He particularly recommends Perrault, Du Verney, Collins, and D'Aubenton, on Birds and Quadrupeds; Charas, Roeſel, and Fontana, on Reptiles; Ray and Willoughby, Artedi, the Gouans, and Brouſſonet, on Fiſhes; Swammerdam, Malpighi, and Reaumur, the Geoffroys, Bonnet, and Lyonnet, on Inſects; and, laſtly, the curious reſearches of Willis, Ellis, and Donati; of Trembley, Baker, Baſter, and Boadſch; of Forſkal, of Adanſon, of Muller, Pallas, Spalanzani, and Diquemare, concerning Worms, Zoophytes, and Polypes. Where any errors are to be corrected, or where any deficiencies are to be ſupplied, it is needleſs for us to obſerve that recourſe muſt be had to new examinations and to new diſſections, where it may be of ſome uſe to attend to the foods of animals, to their places of abode, and their modes of life, as circumſtances leading to ſome internal varieties of ſtructure. To the liſt of authors we might have added Campfer on Fiſhes; and we ſhould not forget the excellent writings of D'Azyr himſelf, whoſe table of phyſiological arrangement is a work of merit that beſpeaks reflection, ingenuity, and labour, and which follows here, with only a ſmall variation in form.

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41 D'Azyr's arrangement.

A TABLE *of the* FUNCTIONS *or* PROPERTIES *of* LIVING BODIES.

1. DIGESTION.	4. RESPIRATION.	7. GENERATION.
2. NUTRITION.	5. SECRETION.	8. IRRITABILITY.
3. CIRCULATION.	6. OSSIFICATION.	9. SENSIBILITY.

Every body in which one or more of theſe functions are obſerved is to be conſidered as poſſeſſing organization and life.

1 DIGESTION.

Living Bodies which have

- One or more ſtomachs, eaſily diſtinguiſhable from the œſophagus and inteſtinal canal, — Man. Quadrupeds. Cetaceous animals. Birds. Cruſtaceous animals.
- A ſtomach diſtinguiſhable only by certain expanſions from the œſophagus and inteſtinal canal, — Oviparous quadrupeds. Serpents. Cartilaginous fiſhes. Fiſhes properly ſo called.
- An alimentary canal, not diſtinguiſhable into œſophagus, ſtomach, and inteſtines, — Inſects. Worms. Zoophytes.
- Neither ſtomach nor inteſtines, — Plants.

2 NUTRITION.

Living Bodies whoſe nutritious juices are abſorbed

- By veſſels beginning from internal cavities, — Man. Quadrupeds. Cetaceous animals. Birds. Oviparous quadrupeds. Serpents. Cartilaginous fiſhes. Fiſhes properly ſo called. Inſects. Cruſtaceous animals. Worms.
- By veſſels opening upon the external ſurface, — Plants.

3 CIRCULATION.

- Living Bodies
  - With blood
    - Having a heart with two ventricles and two auricles, — Man. Quadrupeds. Cetaceous animals. Birds.
    - With one ventricle divided into several cavities and two auricles, — Oviparous quadrupeds. Serpents.
    - With one ventricle and one auricle, — Cartilaginous fishes. Fishes properly so called.
  - With a whitish fluid
    - Whose heart is formed of one longitudinal vessel, tuberous and contractile, in which there is a whitish fluid instead of blood, — Crustaceous animals. Insects. Worms. In some crustaceous animals there is observed something resembling a heart.
  - With juices
    - In which no heart has been yet observed, but only vessels filled with juices of a nature different from that of blood, — Zoophytes. Plants.

4 RESPIRATION.

- Living Bodies
  - Which respire
    - By lungs free from all adhesion, and spongy, — Man. Quadrupeds. Cetaceous animals.
    - By lungs free from all adhesion, vesicular, and muscular, — Oviparous quadrupeds. Serpents.
    - By lungs adhering to the ribs, and provided with appendages, — Birds.
    - By gills of different forms, — Cartilaginous fishes. Fishes properly so called. Crustaceous animals.
    - By stigmata or holes in different rings, — Insects. Earth worms.
    - By an opening called trachea, or by external fringes, — Aquatic worms.
    - By tracheæ, — Plants.
  - In which there have been discovered neither stigmata nor tracheæ, — Polypes.

5 SECRETION.

- Living Bodies — There are no bodies in which secretions are not carried on.

6 OSSIFICATION.

- Living Bodies
  - Whose skeleton is
    - Internal and osseous, — Man. Quadrupeds. Cetaceous animals. Birds. Oviparous quadrupeds. Serpents. Fishes properly so called.
    - Internal and cartilaginous, — Cartilaginous fishes.
    - External and corneous, — Perfect insects. Lithophytes.
    - External and cretaceous, — Crustaceous animals. Shell-fish. Madrepores. The greatest part of Zoophytes.
    - External and ligneous, — Plants.
  - Which have no skeleton, — Insects in their first state. Worms. Polypes.

7. GE-

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7 Generation.	Living Bodies	Which are	Viviparous,	Man. Quadrupeds. Cetaceous animals.
			Oviparous, whether the evolution of the eggs takes place within or without the female,	Birds. Oviparous quadrupeds. Serpents. Cartilaginous fishes. Fishes properly so called. Insects. Crustaceous animals. Worms. Plants.
			Which propagate by slips,	Worms. Polypes. Plants.
8 Irritability.	Living Bodies	Which have	A body muscular or contractile,	Greatest part of insects in the first state of their transformation. Worms. Polypes.
			Muscles covering the skeleton,	Man. Quadrupeds. Cetaceous animals. Birds. Oviparous quadrupeds. Serpents. Cartilaginous fishes. Fishes properly so called.
			A skeleton covering the muscles,	Perfect insects. Crustaceous animals.
			No muscular power; no spontaneous movements,	Plants.
9 Sensibility.	Living Bodies	Which have	Nerves and brain easily distinguishable from the spinal marrow,	Man. Quadrupeds. Cetaceous animals. Birds. Oviparous quadrupeds. Serpents. Cartilaginous fishes. Fishes properly so called.
			Nerves and brain scarcely distinguishable from the spinal marrrow,	Insects. Crustaceous animals. Worms.
			In which there have not yet been discovered nerves or brain, or spinal marrow,	Zoophytes. Plants.

The above table, which has its divisions marked by the functions, and their kinds and varieties by the kinds and varieties of those organs by which they are performed, differs considerably from a zoological. Borrowing its several marks of distinction from internal characters, it more clearly demonstrates the difference between the mineral, vegetable, and animal, than any system that attempts to arrange by outward appearances.

42 Difference between mineral, vegetable, and animal.

No minerals, whatever be their forms or the regularity and beauty of their figures, were ever said to possess any thing like organs of nutrition; and however frequently some may recover their lost shapes, they are never supposed either to produce, or assist in producing, their own kind by generative powers. And no plants, however much may be said of animals that want a nervous system and a heart, and are fixed, without the power of locomotion, to one place; we say no plants, though some may represent a few of the simpler effects of sensation, and others may be free to float through the ocean, were ever said to discover any signs of voracity, to possess any thing resembling a stomach, to distend their body by swallowing their food, to apply their food to the mouths of absorbents opening internally; and when the nutritious juices were extracted, to eject it *in cumulo*. It has been said that zoophytes present similar phenomena. But what are zoophytes? One half of their name would imply that they are animals, and another half would insinuate that they are plants. D'Auberton reasons with clearness on this subject. True, says he, the greatest part of them are branched like plants, and like plants are composed of concentric circles. Some have a soft exterior substance which is called bark, and a hard interior

which

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which is called wood. Along their branches, and at their extremities, they put forth veſicles which reſemble buds; and when a part fails from the whole, it is ſufficient, like a vegetable ſlip, to produce a zoophyte: but do theſe appearances prove that they are plants?

If ramifications conſtitute a plant, then many cryſtallizations will be plants; the ſhootings of froſt on our windows will be plants; the ſilver tree of Diana a plant; our veins will be plants, our arteries plants; and our very feet which ramify into toes, and our hands into fingers, will have ſome title to be called plants. The truth is, ramification is not univerſal in the vegetable kingdom; and although it be general, it is no more peculiar to plants, than ſwimming is to fiſhes or flying to birds. If concentric circles conſtitute a plant, ſome bones of animals will then be plants, and ſome minerals muſt alſo be plants. The wood and the bark are only two metaphorical expreſſions, which with equal propriety might have been uſed of the bone and perioſteum. But once ſuppoſe the zoophyte a plant, it was natural to carry on the analogy, and certainly neceſſary to have it provided with wood and bark; though it muſt be allowed that a corneous ſubſtance is not what we commonly mean by bark, nor an evidently hard calcareous ſubſtance what we mean by wood. The ſmall veſicles, except in appearance, have no ſimilarity to buds or fruits: they are the reſidences of ſmall polypes, to whom the whole ſtructure has been owing, by whom the whole either is now or has been inhabited, and to whom it anſwers the ſame purpoſe as the ſhell does to teſtaceous animals.

43 Difference between living bodies and machines.

After thus endeavouring to point out the boundaries between the mineral, the plant, and the animal (A), before we begin to treat of the functions, we muſt alſo take notice of another diſtinction; the want of which has occaſioned much unneceſſary trouble, and has given riſe to not a few ridiculous diſputes. This is the diſtinction between living bodies and ſome ingenious contrivances of art, which are called machines. It has not been aſſerted that any machine can either grow or propagate its kind; that it can aſſimilate the particles of matter that come in contact; that it is able to repair the injuries which it may ſuffer; that it can accommodate itſelf to circumſtances, can create heat when the cold is keen, or cold when the heat becomes too violent: yet it has been ſuppoſed, from eſtabliſhed prejudices, and from the ſucceſſive evolution of parts in plants and in animals, that there is an analogy between a machine and a living body. The living body has been called a machine; and notwithſtanding the acknowledged truth of that obſervation ſo often repeated ſince the days of Hippocrates, That the whole is a circle, that nothing is firſt and nothing laſt in the animal economy, we are ſtill talking as if living bodies were nought but machines; we are ſtill reaſoning as if the parts had exiſted in ſucceſſion, had acted in ſucceſſion, were combined in ſucceſſion; we are ſtill ſeeking for what is prior and what is poſterior, for what is derived and what is original in point of ſtructure, as if we were examining a work of art; we ſpeak gravely of the viſcera, of the thorax deriving a coat from the membranous pleura, the abdominal viſcera from the peritoneum, and the branches of nerves deriving a pair from the dura and pia mater of the head; we argue with people who maintain that faſciæ are nervous expanſions, and the muſcles themſelves but nervous productions: and although we be hardly able to conceive how the brain could be nouriſhed without blood thrown from the heart, or the heart move without the aſſiſtance of nerves from the brain, we are ſtill diſputing about which was prior and which was poſterior in point of exiſtence; a diſpute that will probably terminate as ſoon as that of the ancients, whether the firſt eggs were from birds, or the firſt birds were hatched out of eggs.

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44 The vital organs ſeemingly coeval in point of exiſtence.

45 Functions form a circle.

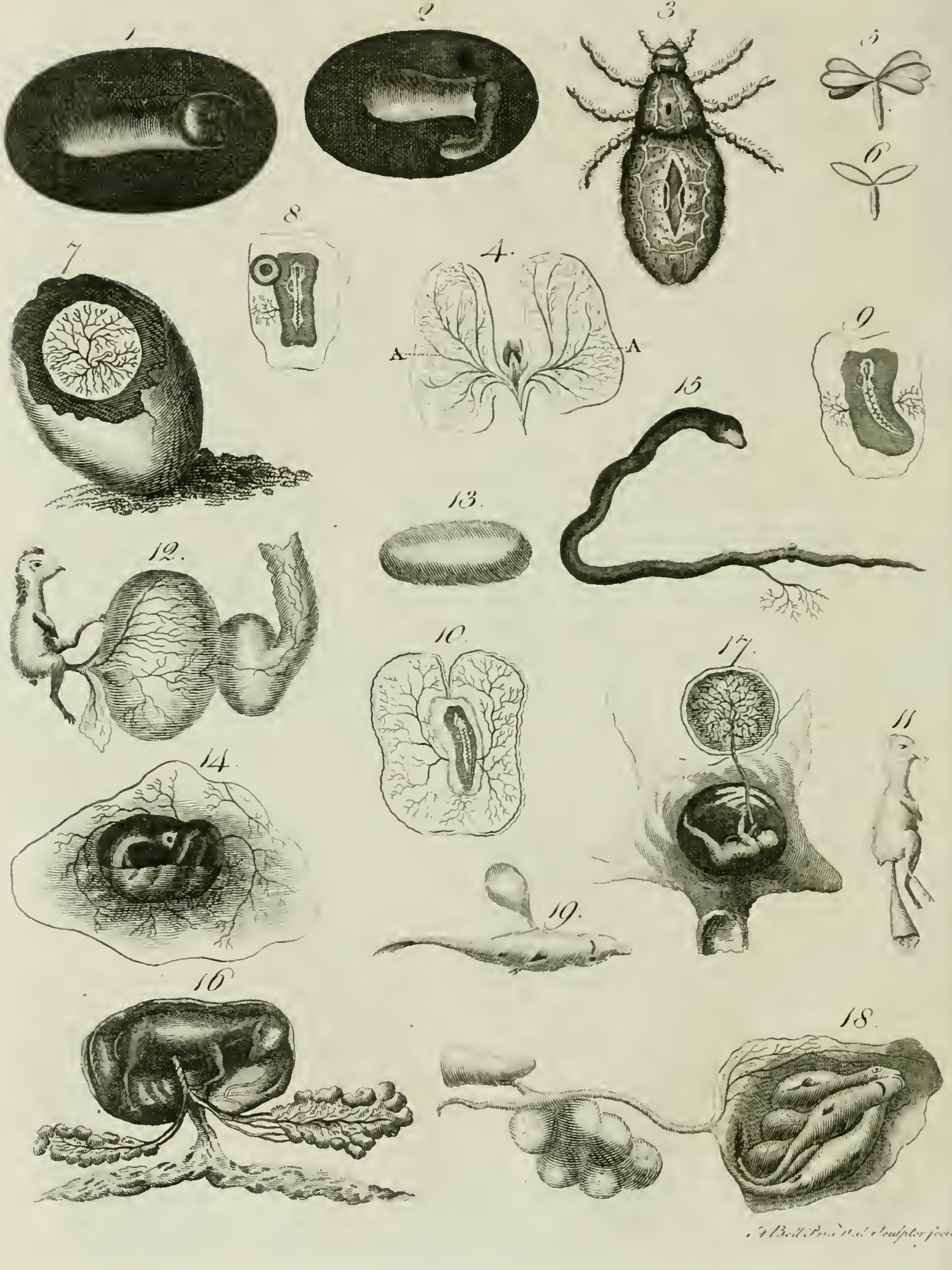
Theſe dark and inſcrutable myſteries of nature we preſume not to explain: they point out almoſt the creative hand, and bring us almoſt into the immediate preſence of that Being by whom we live, move, and exiſt; and before whom the truly feeling and elevated mind is leſs diſpoſed to examine than adore. We are only to obſerve, that from this coeval formation of parts which the microſcopic part of anatomy has often diſtinguiſhed from their evolutions, and from this mutual dependance of organs one on another, we are left at freedom to begin at any part of the circle, and treat of the general properties and functions of living bodies.

We now venture on a rude ſketch of the order and manner in which theſe properties may be explained, and in which the facts in general phyſiology may be afterwards arranged. Another opportunity may produce ſomething more full and correct. In the preſent ſketch, many imperfections will no doubt be found; we already are able to foreſee many from our own inability to treat the ſubject according to its merit. And perhaps the reader, who is poſſeſſed of temper and candour, will impute ſome to the newneſs of the plan, and the preſent infant ſtate of the ſcience.

Without blaming the arrangement of d'Azyr, whoſe genius and labours we ſhall always reſpect, we have been induced to adopt the following, from thoſe reaſons with which the reader is now to be acquainted.

Attending minutely to a living body, which already has eſcaped from the ſeed, the egg, or membranes of the parent, which is wholly diſengaged from the placenta,

(A) It is curious to obſerve how careleſs we are in annexing preciſe ideas to our words. Bonnet ſuppoſes that in ſome world more perfect than ours, the rocks may be organized, plants may feel, brutes may reaſon, and men may be angels. In this paſſage the form was all that ſeems to have entered into his idea of the man and the brute; and ſo new was his notion of a perfect world, that one who believed in the metempſychoſis, would naturally imagine that he here had been fancying a ſtate for the damned, where angry Heaven was to ſetter the angel in the form of a man, a man in that of a brute, a brute in that of a vegetable, and a vegetable in that of an uncouth rock. How much to be pitied would the creatures be that reaſoned and felt, and were at the ſame time more incapable of moving than an oyſter or a limpet!



A. Bell Prin. Wal. Sculptor fecit

Preliminary observations. 46 The arrangement of functions in this article.

placenta, and depends for the future on the operations of its own organs (B), we may obſerve, that in order to live, it muſt be allowed the free uſe of air, as applied by the organs of—*Reſpiration.*

That, in order to grow, it muſt have likewiſe a ſupply of food, which is a ſubſtance ſomehow adapted to its conſtitution; and which, on being received into the ſyſtem, is

Prepared by—*Digeſtion,*
Taken up by—*Abſorption,*
Diſtributed by—*Circulation,*
Aſſimilated by—*Nutrition,*
And the whole carried on by means of—*Secretion.*

We next may obſerve, that in order to enjoy the free exerciſe of theſe functions, it muſt be ſecured from the more common and external injuries of its ſituation; and that this is done by certain integuments originally produced, and when it is neceſſary, afterwards renewed by that function; which, till we receive a new nomenclature, we ſhall venture to call by what may be rather an uncouth word—*Integumation,*

We again may perceive, that theſe functions are all dependant on a general principle—*Irritability:*

By which the ſyſtem is rendered by ſtimulants ſuſceptible of—*Motion;*

Accommodates itſelf to different circumſtances by means of—*Habit;*

Alters its ſhape by ſucceſſive—*Tranſformation;*

Produces the ſpecies by—*Generation;*

And when the buſineſs of life is finiſhed, is, after many a languid affection from the influence of—*Sleep,*

At laſt ſubjected to the general fate of all living bodies—*Death.*

Theſe we imagine are the general properties of living bodies; and ſuch is the order in which we are now to take a ſhort and curſory view of them.

Sect. I. *Reſpiration*

Is that function by which air is brought into the ſyſtem, and by which it is prepared in particular organs, that in ſome reſpect ſucceed the placenta in the general economy. For as any interruption of the uſual intercourſe between the placenta and fœtus in ovo proves ſoon fatal, ſo when that communication naturally ceaſes, and the new one ſucceeds between the lungs and external air, it is likewiſe found, that any preternatural interruption of this laſt is in all living bodies preſently attended with various ſymptoms of increaſing languor, and in many with an almoſt inſtantaneous death. Reſpiration. 47 Reſpiration defined.

So eſſential is reſpiration to the ſyſtem, that ſnails, chameleons, and ſome other animals, can live for years upon air alone. We have ſeen a chameleon that lived and was vigorous for twenty two months without any food, and which might have continued to live much longer but for an unfortunate bruiſe by a fall. 48 Its importance to living bodies.

Other phenomena equally demonſtrate the importance of air to the living body. The frog leaps away wanting its heart; it ſurvives the loſs of the greateſt part of its ſpinal marrow. Without its head, it lives for ſome days, and its heart continues to circulate its blood (C). Spalanzani took one from the back of a female, cut off his head, and after performing this whimſical experiment, ſaw the gallant return to his miſtreſs, graſp her in his arms, and finiſh the act which he had begun: And Borelli found, that eels and ſerpents, though their bodies be opened, and the whole of their viſcera be taken out, are able to move for a day after; and yet notwithſtanding, in all theſe animals, the life is obſerved to be ſuddenly extinguiſhed when the all-vivifying air is excluded. Even the ſmalleſt inſect has died, and the plant loſt its vegetative power, when retained for any while in a vacuum. The fiſh itſelf, when placed under the exhauſted receiver, has ſtarted anxiouſly to the ſurface of the water in queſt of freſh air; and finding none, has ſunk to the bottom and expired in convulſions.

It

(B) To give a general view of the manner in which living bodies are nouriſhed and ſupported in the egg and uterus, and before they begin to depend entirely on their own organs, we have ſubjoined a plate (ſee Plate CCCXCI.), repreſenting embryos of various kinds. The three firſt figures are from Swammerdam: the firſt is the membrane containing the inſect, the ſecond the membrane after the eſcape of the inſect, the third is the inſect itſelf, fed by abſorbents, opening on different parts of the body.

The fourth, fifth, and ſixth figures, are from Grew: the fourth is a bean, ſpreading its ſeminal roots into the lobes. In the fifth and ſixth the lobes of the ſeed are ſeen converted into ſeminal leaves.

The ſeventh to the twelfth repreſent the tranſformtions of the chick in ovo: the firſt of theſe figures is from Aquapendens; the reſt are from Blaſius, who got them from Malpighi.

The remaining figures are all from Aquapendens: the two laſt repreſent a fiſh that is ſometimes oviparous and ſometimes viviparous.

Plants and animals are here obſerved ſpreading their roots in a ſimilar manner. The proper proportions are overlooked, not being neceſſary to convey the idea which is here intended.

(C) "Two days (ſays Dr Monro) after cutting off the head of a frog at its joining with the firſt vertebra, I found it ſitting with its legs drawn up in their uſual poſture; and when its toes were hurt, it jumped with very conſiderable force. Its heart likewiſe continued to beat about forty times in a minute, and ſo ſtrongly as to empty itſelf and circulate the blood.

"In ſeveral frogs, after cutting off the back part of the ſix undermoſt true vertebræ, I took out all that part of the ſpinal marrow with the cauda equina which they cover. The lower extremities were rendered inſenſible to common injuries, and lay motionleſs: yet the frogs lived ſeveral months thereafter, and the wounded parts of their backs cicatriſed, and the bones of their legs which I fractured were reunited, the blood circulating freely in their veſſels." *Experiments on the Nervous Syſtem*, made chiefly with the view of determining the nature and effects of animal electricity.

Respiration.

If objections should be made to these trials performed in a vacuum, if it should be said that under the receiver the shrivelled fruit swells and turns plump, that the body of the frog is strangely inflated, that its turgid eyes grow prominent in its head, and that thin phials corked full of air are broke by its expansion; still there are facts which do not admit of the like equivocal interpretation. All living bodies will die in the air which they have respired; and when ice covers the whole of the water, many of the fishes are known to perish; or if an opening be made in the ice, to hasten to the air, and rather than retire, quietly suffer themselves to be caught.

491 Seeming exceptions

To this general dependance of life upon respiration, there occur but few things like an exception: these are some serpents and worms and crustaceous animals found alive in the hearts of stones, some insects that were found in wood, and a number of toads which in different places have been taken from the hearts of trees and of rocks, where they left an impression, and where they were supposed in some cases to have lived for centuries without air. These facts, real or pretended, have been the cause of much speculation. Some philosophers, who imagine that nature is always obliged to act agreeably to those ideas which they have already formed of her laws, are, notwithstanding the high authorities by which some of these facts are attested, disposed to doubt them. General analogy, which regularly opposes singular phenomena, is upon their side; and without her concurrence, they will grant existence to no living body that will not submit to the old established modes of respiration. Others again, who would not presume to dictate for nature, who have long experienced that she is not forward to obtrude her secrets, and who can believe that she may have still some to communicate, consider these facts as something new which she means to impart; and as one of the instances where she seems to deviate from general analogy in adhering to her grand accommodating principle by which she fits every living body for a certain range of varying circumstances.

50 Animals inclosed in stones, &c.

These last, receiving the facts as sufficiently authenticated, have studied only how to account for them.

51 Opinions on this subject.

When stones therefore were thought coeval with the world itself, they supposed their toads to have sprung from the ova that were scattered through the earth at its first formation; they did not recollect, that if the earth must have existed before these ova could have been sown, and that if the stones were coeval with the earth, the ova could not have entered their substance. When they afterwards learned that the consolidation of stones is an operation still carried on in the mineral kingdom, they acknowledged their ova to be less ancient, but did not perceive that all these ova involved suppositions that cannot be admitted by sound reason. For how was an ovum to grow without air and without food? and how particularly was it to grow with such a force as to make an impression in a solid rock? This would imply a power of expansion scarcely to be equalled by gun-powder, and which we ought not to be rash in ascribing to the nutritive effects of abstinence and nothing. Were it not for the toad, the expansion itself might have found a solution in *a theory of the Earth*, which has cast all its stones in a foundery under the water, where the moisture might have rendered them apt to be formed with numerous cavities. Respiration.

Perhaps the way to remove these difficulties concerning the toad, would be to ascertain its mode of existence in the heart of the stone. Suspecting that the air communicated somehow with the solitary cell, we procured a toad that was crawling out from its den in the evening. It was put into a glass just large enough to hold it with ease. The mouth of the glass was filled with cork sufficiently close to retain water; the glass was then laid on its side, and the animal respired for several days without discovering signs of uneasiness: but supposing that air might still be admitted, the cork received a covering of wax, and the animal died ten hours after.

From this experiment, and the fate of toads when put under an exhausted receiver, from an air passage in the crust of chrysalids, from the porous texture of the white speck, or the opening which the snail leaves in the membrane that is spread over the mouth of its shell, we were led to think on d'Aubenton's remark, that the inclosed toads might have breathed, and that the wood has been always cleft, and the stone broken, before it was shown how the external air was excluded †.

† *Encyclop. de Methodique*, tom. 2. partie 2. p. 610.

On farther reflection, our own experiment appeared inconclusive; and d'Aubenton's remark, after close examination, seemed not entitled to much attention. He would have it supposed that a toad is lurking in every block of stone and of wood; and on this supposition would have an inquiry to be regularly made, whether or not there be any communication between this supposed animal and air; because, when the stone or wood is in fragments, the attempt to disprove such communication is in his opinion impossible.

But are we certain that the admission of external air would remove the difficulty? We are not so positive now as we were upon this subject. In the summer months, we recollect to have drowned frogs which were living in the fields, by keeping them some hours under water: but if we allowed them to rise to the surface, and respire at pleasure, they became at last so accustomed to that element, that if the temperature was not much above that of spring-water, they lay in the bottom not only for days but for weeks together.

In the winter season, it is well known that frogs are sometimes discovered in clusters below stones and under water in the neighbourhood of springs; and often seen in the bottom of ponds, marshes, and ditches, where water is collected, and the whole surface covered with ice. In this situation, we have frequently examined their sides and their nostrils, and can venture to assert, that they did not respire in the same manner that they did when on land: for the moment that this animal is put under water, the palpitating motions of its sides and its nostrils are observed to cease; and Chaptal has seen them suspending respiration as it were at pleasure even when in air ‡.

While they move, however, and exhibit indications of active life, we would not say that air is excluded. In the roots of plants, in aquatic worms, in polypes, and in the placenta itself, the same organs seem to perform the double office of lungs and absorbents. When

Respiration.

under water, what are the functions of these organs in frogs and in toads? It is not disputed that in moist places they can live longest without food; and some phenomena which have been observed relating to this subject appeared to us not unworthy of attention. In the beginning of the summer 1793, while we were making a few experiments on the nervous influence with some metals, a frog was taken out of the water in the dusk of the evening, and put into a deep and wide-mouthed glass till next morning: but next morning a quantity of water was found in the glass, the animal was dead, its mouth full of foam, and the greater part of its body covered with froth. The following autumn a boy came with a couple of toads wrapt up in tow. Till we had leisure to make our experiments, they were allowed to remain as they were for three days in the corner of a room. When taken out, their colour was pale, their bodies much swelled, and a quantity of water collected between the skin and the muscles. When held in the hand with their head upwards, the water was evacuated downwards by the anus. It was one of these toads that afterwards died when confined in the glass without air. Its body was put into a solution of madder for two days; and when the skin and muscles were removed, the bones, which are still preserved, were found red. A live frog in the same solution, though allowed to breathe, expired in a few hours. In three days its bones became of the red colour, but not so deep as that of the toad's. Another frog died in the solution; but the bones, from age or some other cause, did not receive the colour of the madder. In all cases the skins were found red.

52 Some things relating to frogs and toads.

53 Different functions of their absorbents.

As we know not how far the great accommodating principle of nature may be extended, perhaps the absorbents opening externally may in these animals sometimes supply the place of the lungs, as the lungs supplied the place of the gills which they used when tadpoles, and as the gills had formerly supplied the place of a placenta, or the primary absorbents, through which they derived their nourishment in ovo.

54 What sorts of stones inclose animals, and what sort of animals are inclosed.

Those stones which inclose animals are known to be such as have gradually assumed the solid form, and those animals which have been inclosed are known to be such as in other cases have been subjected to the torpid state: But this state has not been examined with all the attention which it deserves. From this state, Bonnaterre says, in his introduction to Ereptology *, that it is impossible to rouse the animal by the loudest noise, the rudest shock, or the deepest wound; the internal motion is just sufficient to preserve the system from that decomposition to which animal substances are exposed. It retains only the form of what it was. It appears neither to live nor to grow; and the whole mass, if what is exposed to the air be excepted, is not sensibly altered while the torpor continues. All the senses are shut up; all their functions are entirely suspended: digestion is no longer in the stomach; all respiration has apparently ceased; and it has been doubted whether or not this function be in some cases at all retained. When the genial warmth, however, returns, in six, in eight, or in ten months, according to that variety of climates between the frigid poles and the tropics, the animal revives. But the question is, if the first circumstances in which the animal became torpid had been artificially or naturally continued, how long in this way might the different functions of life have been suspended; and how far are we warranted by the analogy of seeds and of eggs to lengthen this period of their existence, without supposing a decomposition or destruction of organs?

* *Encyclopedie Methodique.*

Respiration.

55 Eggs and seeds preserved long when air is excluded.

Experiments must tell what are the limits which nature has here prescribed to herself. New eggs, when covered with varnish, or placed under the exhausted receiver, are secured against the attacks of corruption. Bomare, in his Dictionary, has mentioned three, which, protected from air, were found fresh in the wall of a church after a period of 300 years (n).—And if it be true that a snake found in a block of marble died as soon as exposed to the air, or if the parts in contact with air be the only ones which in torpid animals appear to be changed, it would seem probable that a total exclusion of this varying and active element would tend more to the preservation of torpid animals, in certain instances, than a free admission, which, in those cases where all vital functions have ceased, is regularly found a principal agent in their dissolution.

56 Heriſſant's experiments respecting the toad.

M. Heriſſant of the French Academy was the first philosopher who, by means of experiment, thought of interrogating nature herself upon this subject. On the 21st of February 1771, he with great accuracy shut up three toads from the air, two of which were taken out alive on the 8th of April 1774. D'Aubenton says†, after a period of 18 months; but in this instance we depend more on the friend ‡ of Fontana, who has mentioned the dates. The two toads were again inclosed, and Heriſſant died before there was a second inspection. D'Aubenton says, that when taken out their bodies were hard and shrivelled, and their whole moisture totally absorbed. A fourth toad that had been inclosed was heard to croak whenever the box in which it was confined happened to be shaken. Since that period the practice is common of confining snails in a sealed phial, where they exist in torpor for years.

† *Encycl. Method. Hist Nat.* tom. 2. Ovipares. ‡ *Dict. de Merveilles de la Nat.* Animaux Vivans Renfermés

These phenomena still excite wonder, but to wonder less, and examine more, would sooner procure us that information which we are wanting. In these observations concerning toads, have no circumstances been overlooked? Has it been determined whether they lived in the heart of stones, or, existing merely in a torpid state, had come alive when exposed to air? We have seen a toad that was dead for two days; its body was opened; its heart was seen motionless, but exposed to air in a few seconds it began to beat.—Considering the complex function of absorbents, we perhaps might conceive how a toad could live in the clefts of rocks, or the hearts of trees, where there is moisture; but has it yet been determined whether all stones in which toads have been found supplied them with moisture? We at least are certain that they did not

(n) See Bomare, under the article Œuf; and a fuller account of the same eggs in the *Dictionaire de Merveilles de la Nature*, under Œuf.

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abſorb the animal fluids, like the plaſter uſed by the French academicians.

One of the toads was heard to croak after being incloſed. In making their experiments, has it, therefore, been thought a matter of indifference by the French philoſophers, whether the animal was immured alive in the full exerciſe of all its functions, or exiſting only in its torpid ſtate? and with reſpect to this ſingular ſtate, (might not the queſtions be fairly put), have its ſeveral kinds, have the cauſes which induce it, or thoſe degrees to which it may be carried in different animals, been yet aſcertained? Is not our knowledge of the torpid ſtate at this moment principally the reſult of caſual obſervation? Has it not been oftener than once ſuppoſed that the torpor of all animals is ſimilar, or takes place to a ſimilar degree? Have not torpid animals been therefore ſpoken of in general terms? and has it not been aſſerted that they retain a portion of heat and internal motion? though ſome have been found congealed in the ice, and many been dried to ſuch a degree that they could be revived only by moiſture.

57 Queries reſpecting this kind of experiments.

"That ſnakes and fiſhes, after being frozen, have ſtill retained ſo much of life as when thawed to reſume their vital functions, is a fact," ſays Mr Hunter, "ſo well atteſted, that we are bound to believe it." How came it, we would aſk, that fiſhes which had been frozen by this truly ingenious phyſiologiſt never recovered? He recovered parts of different animals which had been frozen? Had the ſnakes and fiſhes of which he had heard been only partially congealed in the ice? or had the fiſhes which he ſelected for theſe experiments been properly choſen? or may all animals with equal fairneſs be made the ſubject of ſuch experiments? and may all tranſitions from heat to cold, and from cold to heat, whether ſlow or rapid, if not in the extremes, be viewed as nearly of the ſame conſequence? Are all ſeaſons and conditions of body equally favourable to this ſtate of torpor? and will theſe cauſes which induce torpor by operating externally in the months of autumn be able to continue it by the like action in the months of ſpring? We can anſwer, no.

58 Reabſorption of fat in the torpid ſtate.

It has been ſaid that animals ſubſiſt in their torpid ſtate by the reabſorption of fat. Has it therefore been proved that all animals, not to ſay living bodies, are poſſeſſed of fat? or if they be, has it been demonſtrated that they have a ſuperfluous quantity to be reabſorbed? Has it been ſhown that their waſte of fat is always occaſioned by this reabſorption; or has this reabſorption in all caſes been of that kind to counteract the effects of abſtinence? If it has not been proved that all animals contain fat, and that this fat is reabſorbed in their torpid ſtate, ought not the general aſſertion to be limited? Granting that in many reſpects it were true, have not philoſophers been here amuſing themſelves with logic, where they could have been employed in making experiments? Have they not ventured to give us concluſions, where we had reaſon to expect facts? and on this account has not their conduct been ſomewhat ſimilar to that of navigators who, ſailing along the coaſt of Patagonia on one ſide, and obſerving a few men of an uncommon ſtature, have from thence peopled the whole of the country with a race of giants? or rather to that of ſome calculators, who, from ſeeing a few parts of a continent, have ventured to give a map of the whole, to deſcribe kingdoms that are yet unexplored; and by their ſkill in addition and ſubtraction to exhibit the figure, the extent, and proportion of lands unknown?

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Leaving therefore the torpid ſtate as one of thoſe ſubjects with which we at preſent are little acquainted, and of which we therefore cannot ſpeak with certainty in the general abſtract language of ſcience; it will naturally be aſked, In what reſpect is air ſo neceſſary to all living bodies in their active ſtate, and how it contributes to the regular performance of the different functions?

59 Opinions of the ancients reſpecting the uſe of reſpiration.

The ancients, who were led by the heat of the blood to ſuppoſe a vital ſpark in the heart, who had noticed the appearance of ſmoke in the breath, and who had obſerved that fire was extinguiſhed when deprived of air, naturally inferred that the end of reſpiration was to ſupport their imaginary flame, to ventilate the blood in the arteries and lungs, and to keep alive their vivifying ſpark. They were far, however, from being agreed as to the manner how this was effected. Some were of opinion that a certain principle of the air was abſorbed, to which they gave the name of *the provender of life* †, or the food of the ſpirit ‡; while others were perſuaded that the air acted as a refrigeratory, and was merely intended to moderate the fire, to aſſiſt in expelling the fuliginous vapour, and preſerve the ſyſtem in an equal temperature.

† Pabulum vitæ.
‡ Spiritus alimentum.

The moderns, who, after all their reſearches, have been unable to diſcover this vital ſpark of the ancients, are more puzzled to aſſign an adequate cauſe for the heat than for any cold which they diſcover. To account for this ſingular phenomenon, they have been ranſacking nature for cauſes; and perceiving that putreſcence, mixture, and friction, are in many inſtances accompanied with heat, have thence conjectured that they ſometimes operate in producing the warmth of the living body. But theſe are theories which have been imported from the hot-bed, the laboratory, and mechanic's ſhop, and which have never yet been countenanced by phyſiological facts and obſervations. No one has been able to ſhow that putreſcence exiſts in a healthy ſtate, except in the feces: no one has proved that any mixture which regularly occurs in the elementary canal or veſſels, generates heat; and though friction has been a favourite hypotheſis, yet thoſe circumſtances, in which it evidently produces heat, have not been diſcovered in the living body; and it is not determined whether it be there a friction of the fluids, a friction of the ſolids, or a friction of the fluids and ſolids together.

60 Opinion of Verheyen.

Of animal heat, the moſt rational theory, we think, is one which properly belongs to the laſt century; it is confirmed by modern diſcoveries, and has aſcribed this heat to reſpiration. Many had obſerved, that thoſe animals which reſpire moſt have the warmeſt blood (E).

Lower

(E) Quod autem animalia calidiora fortius reſpirent, non probat reſpirationem illis potius datam eſſe, ad ſanguinis refrigerium, quam calorem illum inteuſum produci a validiori reſpiratione: imo poſterius non tantum æque, at magis probabile apparet: quia ſecundum omnium ſententiam calido vivimus, frigido extinguimur.

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Lower demonſtrated, that this blood received a new and a brighter colour in paſſing through the lungs (F). Verheyen and Borelli both proved, that the air loſt ſomething by coming in contact with that organ (G). Mayow ſhowed, that this ſomething which the air loſes is contained in nitre (H). Experience taught the workers in nitre, that this ſomething was abſorbed from the air (I): and Verheyen remarked, that it is alſo abſorbed by the lungs; and is probably that which maintains combuſtion; which qualifies the air for giving ſupport to animal life, and imparts to the blood the vermilion colour (K).

61 Supported by a diſcovery of Dr Prieſtley's.

How well the whole of this reaſoning was founded, is proved by the late diſcoveries of Prieſtley and other chemiſts. There is now obtained, in a ſeparate ſtate, an aerial fluid, which maintains both life and combuſtion, and gives a vermilion colour to the blood. It is extracted in a very large quantity from nitre; is one of the component parts of the atmoſphere, and the vital principle of that element; without which, in moſt animals, life is extinguiſhed. From ſome phenomena which happen in combuſtion, it has been termed *principium forbile*. It was called dephlogiſticated air by Prieſtley the firſt diſcoverer; as the great acidifying cauſe in nature, the French nomenclature has given it the name of *oxygenous gas*; and, as one of the cauſes on which the exiſtence both of fire and of life depends, it is named *empyreal* or *vital air*.

62 Reſpiration the cauſe of animal heat, and how this heat is produced.

Late diſcoveries have ſhown farther, how this air may in reſpiration produce heat. From the moſt accurate inveſtigations, it appears, that caloric, or the principle of heat, is a diſtinct ſubſtance in nature; that it combines with different bodies in different degrees; that it is the cauſe of fluidity in all; and that, in proportion to that capacity which they have for it, and to that diſtance at which they are removed from the fluid ſtate, the more or leſs caloric they contain. Aeriform bodies being all therefore exceedingly fluid, it muſt be evident, that when they are fixed or condenſed in the blood, and made to approach nearer ſolidity, a quantity of heat muſt be evolved. A part of this is very plainly evolved in the lungs where the air is abſorbed, as appears by the breath; and a part evolved by the action of veſſels, as appears from nearly an equal heat over the ſyſtem, from the partial heat of a morbid part, and the ſudden tranſition from heat to cold, and from cold to heat, over the ſurface, when the veſſels are affected by either internal or external ſtimuli. When the heat, thus evolved by the gradual fixation of that body with which it was combined, has been ſucceſsful in making its eſcape by the lungs and integuments, the blood returns in a dark and a ſluggiſh ſtream by the veins, and mingles again with the genial fluid, which before gave it ſpring, activity, and life.

Reſpiration.

Of that oxygene which remains in the ſyſtem, part is employed in forming different ſaline combinations and ſupplying the waſte occaſioned by that conſtant reabſorption; which, from many experiments that have been made with ſolutions of matter, is known to take place in the ſolid bones. The uſe of that oxygenous gas which returns with the breath, is beſt underſtood after knowing its affinities. Its baſis oxygene, combining with hydrogene, which is the baſis of inflammable air, forms water; and combining with carbone, the carbonic acid. It carries, therefore, back with the breath a part of the carbone produced by the ſlight combuſtion of the blood, and a quantity of hydrogene ariſing from the watery fluid decompoſed.

63 Cauſes which compoſe the atmoſphere which we breathe, and their uſe in reſpiration.

But oxygenous gas does not alone enter the lungs. Of 100 parts of the atmoſphere, but 28 are oxygenous gas, $\frac{1}{100}$ is carbonic acid, and 72 are azotic gas (L). Theſe laſt, though intended chiefly for other beings different from man, which are in immenſe numbers on the globe, but which, like him and the nobler animals are not formed

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Ut proinde non videatur aliquid a natura datum eſſe, quo intenditur frigus vitæ contrarium. *Verheyen*, Tract. 2 cap 7. *de Uſu Reſpirationis*.

(F) Poſtquam circulatio ſanguinis innotuit, diu creditum fuit ſanguinem venoſum colore illo coccineo rurſus indui in ventriculis cordis, et præcipue ubi calor, quem judicabant iſtius coloris authorem, eſt intenſior: At negotium iſtud peragi in pulmonibus, nempe reſpirationis beneficio, evidenter oſtendit cl. Lowerus experimentis. *Ibid.*

(G) Inquiramus quale ſit iſtud aereum adeo nobis et multis animalibus neceſſarium. Ut ejus defectu vita extinguatur citiſſime. Vulgaris enim aer dici non poteſt, cum illum per meatus notabiliores ſanguini immitti conveniret, ſitque experientia certiſſimum, animalia reſpirantia non tantum aëre ſimpliciter; ſed etiam recenti continuo indigere, unde concludendum eſt tantummodo aliquas particulas ſubtiliores ab aëre ſecerni, et maſſæ ſanguinis immiſceri, quibus ſpoliatus ad ulteriorem reſpirationem ſit inidoneus.

(H) Et quidem verſimile eſt, inquit Mayow, particulas quaſdam indolis nitroſalinæ, eaſque valde ſubtiles, agiles, fummeque fermentativas ab aëre pulmonum miniſterio ſecerni, inque cruoris maſſam tranſmitti. Adeo enim ad vitam quamcunque ſal iſtuc aereum neceſſarium eſt, ut ne plantæ quidem, in terra, ad quam aëris acceſſus præcluditur vegetari poſſint; ſin autem terra iſta aëri expoſita, ſale hoc fæcundante denuo impregnetur, ea demum plantis alendis iterum idonea evadet.

(I) In aëre autem quid nitroſum contineri norunt ipſi vulgaris nitri confectores, qui terram aut laterum fragmenta ex quibus nitrum elixiviare intendunt, aëri liberiori diu multumque exponunt; utque ab eodem undique ea tangente ac perfluente uberius impregnetur, ſæpius vertunt, atque ita ſuorum ſumptuum et laborum ampliorem meſſem mercedemque referunt.

(K) Inſuper, ſi poſt confectionem nitri terra aut laterum fragmenta exponantur libero aëri, ea denuo poſt aliquod temporis ſpatium, quodam ſale nitroſo abundabunt. Eſt autem verſimile, aerem gratia ejuſdem materiæ et vitæ noſtræ continuationi et ignis accenſioni neceſſarium eſſe; præcipue cum rurſus experientia doceat ruborem ſanguinis e corpore educti, per additionem ſalis nitri intenſum iri in eodem prorſus modo ſecuti, per reſpirationem in corpore vivente. *Ibid.*

(L) Theſe are nearly the proportions.

Respiration.

ed to breathe the empyreal air, must notwithstanding be of some important and essential use to all living bodies. It has accordingly been found by experiment, that pure and unmixed oxygenous gas cannot be breathed for any very considerable time without danger; that some azote is contained in the blood, and has been extracted from the muscular fibre, when properly treated with the nitric acid. According to Berthollet, five of its parts with one of hydrogene forms ammonia or volatile alkali; which dispels the glandular tumours of the body, and prevents the coagulation of blood and the thickening of mucus which arise from acids (M). The azotic gas may therefore in part unite with hydrogene, may prevent the coagulation of serum, the catarrhous formation of viscid mucus, and many combinations that oxygene might form, injurious to the system. The carbonic acid, which is $\frac{28}{100}$ of carbone and $\frac{72}{100}$ of oxygene, may also be necessary in regulating the effects of the other two. In aerated water, its uses are very generally known: it allays the pain of the urinary bladder when excited by calculus; it has been employed in the cure of wounds, and been thought useful in the pulmonary phthisis. It is generated in the lungs of those animals which respire oxygene. In small proportions it favours the growth of the vegetable tribes. These tribes readily decompound it; and, with the addition of other prepared oxygene from water, restore what is pure to the general mass of the vital fluid, that plants and animals might thus live by the mutual performance of kind offices.

We return again to animal heat. Every theory that pretends to account for animal heat, ought also to account for that singular equality of heat which the system preserves, or endeavours to preserve, in different temperatures. The above theory explains it simply in the following manner.

64 How an animal preserves its natural warmth in a cold temperature.

Venous blood, if exposed to the air, is known to absorb a portion of oxygene, and assume that colour which it has in the pulmonary veins and aorta. Suppose an absorption of a similar kind taking place in the lungs, a fact which may be proved by decisive experiments; it is plain that the oxygene by this absorption must recede from its gaseous or fluid state; that a quantity of heat must be therefore evolved, which, along with the heat of the refluent blood, is carried away by that vapour which issues from the lungs. In the course of circulation, the oxygene will naturally incline with hydrogene to form water; it will tend likewise to the formation of many other compounds; and, as it enters into new states, and is farther removed from gaseous fluidity, it must still be giving out a portion of heat. If the surrounding temperature be cold, this separation will be easily effected. The caloric will, in that case, be greedily absorbed from the interior surface of the lungs and exterior surface of the whole body. The oxygene, meeting with the necessary temperature, will readily pass into new forms; and the venous blood returning to the lungs, will demand a supply which will be either greater or less according as the cold, by favouring the escape of the caloric, and promoting new combinations with oxygene, had removed it from the point of usual saturation. Respiration.

65 And its natural coolness in a warm temperature.

The gradual evolution of heat is a proof that the temperature must be sometimes reduced before the oxygene can properly enter into all the usual combinations of the system. Suppose the body then to be placed within a hot circumambient atmosphere. This atmosphere, if warmer than the animal, will be more apt to part with heat than to receive it; and the oxygene absorbed, being thus unable to dispose of its caloric, will be prevented from passing into those combinations and forms where heat is evolved. The venous blood will therefore conduct it back to the lungs, and make a demand for a new supply; but proportionally less according as the hot circumambient air, by preventing the escape of the caloric, and the usual facility of new combinations, has confined its removal to a smaller distance from the point of saturation.

In this last case the thing principally entitled to notice is a very curious effort of nature to resist the growing increase of heat. In the warm atmosphere, as during violent muscular exertion, the exhaling vapours is commonly discharged in a greater quantity from the surface of the body; and consequently the heat furnished with an excellent temporary conductor, that in some measure counteracts the dangerous effects from without.

66 The air respired by plants and insects different from what is respired by man.

After all, the reader is not to suppose that he here has received a general theory of respiration. All living bodies are not supported by the same kind of aerial food. Oxygenous gas has indeed been honoured with the flattering appellation of vital air; and nitrogenous gas been usually distinguished by that degrading epithet azotic; a word which signifies destructive of life. But though man, and all the warm-blooded animals that have yet been examined, may die in respiring the nitrogenous gas, this gas however, which constitutes more than two thirds of the whole atmosphere, may in general be called the vital air of the vegetable tribes, and of not a few of the orders of insects which thrive and live in it. For while man, and others which respire as he does, emit both the hydrogene and carbone, and return the nitrogene not sensibly diminished; most vegetables and many insects eagerly inhale them, and emit oxygene as noxious or useless. These effects are the indications of a radical difference in constitution. Even the fibres of those living bodies which exhale oxygene, will, after death, attract it so powerfully, as to decompose the nitric acid; but those bodies which inhale nitrogene, have so very weak an affinity to oxygene, and so strong a one to some of the bodies with which it is combined, that they can easily decompose water and carbonated air.

67 Respiration of fishes, and their temperature.

What fishes respire is not ascertained. Neither the change of the air, nor of the water which they occasion when in close vessels, have, so far as we know, been fully examined. Chaptal is assured, that, like other animals, they are sensible of the action of all gases. Fourcroy

(M) Weak volatile alkali dissolves mucus, whose morbid viscidity Fourcroy has ascribed to a too great absorption of oxygene.

Respiration.

croy says, that they do not generate the carbonic acid; and that the air which Priestley and he found in the air vesicles of carp was nitrogene gas. Their thermometrical heat is so low, that in D'Aubenton's table they are reckoned among the cold-blooded animals.

68 Temperature of plants.

The temperature of plants is still lower. The heat of a tree which the very ingenious Hunter examined, though several degrees above that of the atmosphere when below the 56th division of Fahrenheit, was always several degrees below it when the weather was warm. When taken out, the sap was observed to freeze at 32°; while in the tree, it would not freeze below 47°. The very profuse perspiration of vegetables greatly moderates the heat in their surface; and as air which absorbs moisture expands, and becomes thereby specifically lighter, there is a regular current produced, and evaporation rapidly promoted by the dense air displacing the rarefied.

69 How the natural heat of living bodies is to be estimated.

To adopt here a general language with respect to the heat which is developed in all living bodies, it is proportioned to the quantity of matter which is by means of the vital powers reduced to a state more nearly approaching solidity; to the kinds of the substances which are reduced, and to the degrees and kinds of the reduction.

In all living bodies there appear to be certain degrees of heat, peculiarly fitted for carrying on their various economical operations. What these are, in the different kinds of plants and animals, is not known. The bear, the hedge hog, the dormouse, and the bat, may probably not digest when reduced to 70°, 75°, or 80°. The frog, however, will digest at 60° (N); and the birch before it at arrives at 47° (O). It would seem that respiration, besides imparting aerial food, was intended to preserve and regulate these different degrees of heat. It raises the heat after a meal; it suffers it to fall in the time of sleep; it withdraws the supply when the atmosphere is warm, and increases it again when the atmosphere is cold. It should therefore be remembered, that heat merely is not the object which is solely aimed at in respiration. All living bodies have their congenial degrees of heat. The regulation of these is important: on the one side, it prevents the dissipation, on the other the coagulation, of their fluids; it preserves the living power of their organs; and, by a natural and proper temperature, assists their action in mixing, composing, in decomposing, and in variously preparing the different parts for secretion, excretion, absorption, reabsorption, and assimilation (P).

Respiration.

70 Certain degrees of heat natural to every species.

71 Regulated by respiration.

As various fixations of the vascular fluid are regularly taking place in the different parts of the living body, and as air is not the only fluid concerned, it should almost be unnecessary again to observe, that the whole of the heat is not evolved in the lungs, nor the whole that is evolved disengaged from air.

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(N) See observations on certain parts of the animal economy by Mr Hunter. We allude here to his experiments and observations on animals, with respect to the power of producing heat.

(O) See Dr Walker's excellent Paper on the motion of the sap in trees, 1st volume *Philosophical Transactions, Edinburgh.*

(P) The ingenious Dr Crawford has published a theory of animal heat different from that which we have here presented to our readers. Assuming as a fact, that heat and phlogiston are two opposite principles in nature, he goes on as follows.

"Animal heat seems to depend upon a process similar to a chemical elective attraction. The air is received into the lungs containing a great quantity of absolute heat; the blood is returned from the extremities highly impregnated with phlogiston; the attraction of the air to that of the phlogiston is greater than that of the blood. This principle will therefore leave the blood to combine with the air: by the addition of the phlogiston, the air is obliged to deposit a part of its absolute heat; and, as the capacity of the blood is at the same moment increased by the separation of the phlogiston, it will instantly unite with that portion of heat which had been detached from the air.

"We learn from Dr Priestley's experiments with respect to respiration, that arterial blood has a strong attraction to phlogiston (become a vague word with different meanings in different authors). It will consequently, during the circulation, imbibe this principle from those parts which retain it with the least force, or from the putrescent parts of the system: and hence the venous blood, when it returns to the lungs, is found to be highly impregnated with phlogiston. By this impregnation its capacity for containing heat is diminished. In proportion, therefore, as the blood which had been dephlogisticated by the process of respiration becomes again combined with phlogiston in the course of circulation, it will gradually give out that heat which it had received in the lungs, and diffuse it over the whole system.

"To account for the stability of animal heat, he observes, that as animals are continually absorbing heat from the air, if there were not a quantity of heat carried off equal to that which is absorbed, there would be an accumulation of it in the animal body. The evaporation from the surface, and the cooling power of the air, are the great causes which prevent this accumulation: and these are alternately increased and diminished in such a manner as to produce an equal effect. When the cooling power of the air is diminished by the summer heats, the evaporation from the surface is increased: and when, on the contrary, the cooling power of the air is increased by the winter colds, the evaporation from the surface is proportionally diminished." See *Crawford on Animal Heat*, p. 73—84.

Besides, supposing that the principles of fire and inflammability are opposites in nature; this theory supposes that the blood, while in the lungs, gives out phlogiston and takes in heat; but that, during the remaining course of circulation, it gives out heat and takes in phlogiston: it supposes, that this phlogiston is collected from parts that retain it with little force, or from the putrescent parts of the system; it is not said where: it

supposes

Respiration.

It may farther be remarked, that the whole of the air does not enter by the lungs; much is contained in the liquid and solid parts of the food. It is extricated often in the process of digestion; and when the organs are vigorous and healthy, is made subservient to the general economy. If the organs, however, should happen to be languid, it scorns their authority, which cannot be enforced; from being friendly, it soon becomes inimical to the system, and threatening danger accumulates, not only in the stomach and intestines, but in other cavities. It has been found in the cellular membrane; in certain vesicles formed for itself; in the uterus; in an abscess; and in gun-shot wounds: It has sometimes burst from the vagina with a sort of noise *. And in a nephritic complaint of a horse, we have observed it flowing in a stream from what the farriers denominate the *sheath*.

73 All the air in a living body does not enter by the lungs, nor is contained in them.

In some kinds of aquatic plants, in eggs, and in a variety of fishes, there are certain vesicles containing air, which seem to have certain necessary functions allotted them by nature. In the plants and in fishes they were once supposed to have been wholly intended for swimming (Q). It was remarked, that those fishes which remain constantly at the bottom of the water have no air vesicle; and that a fish whose vesicle was burst by means of the torricellian vacuum, though it lived for a whole month after in a pond, was never able to rise to the surface †. The practice, however, which some fishes have of ascending at times to inhale air, and descending after their vesicle is filled ‡; the communication which, in some fishes, this air vesicle has with the stomach; that power in the pigeon and some other birds of introducing air into the crop ‖; and lastly, the air which is uniformly found in impregnated eggs—would tempt us to believe that these natural collections of air, with their other uses, may perform some essential service in nutrition.

* See *Observations on Digestion*, by the late Mr Hunter.

† *Borelli de Motu Animalium*, cap. 23. *De Natatu*, prop. 209.

‡ *Chaptal's Elements of Chemistry*, vol. i. § 5. chap. 2.

‖ *Anatomical Descript. of the Demoiselle of Numidia*, by the French Academy.

73 Respiratory organs.

Having explained the general intention of respiration, we are now to inquire, what are the kinds of respiratory organs, and in what manner their functions are performed? The preceding table has in some measure made us acquainted with this subject. Some animals breathe by a trachea and lungs; insects, by either stigmata or tracheæ, opening into air vessels; plants, by air vessels and leaves; fishes, and numbers of the watery element, if they do not breathe, at least receive air by their gills; the fœtus in ovo, the polypus tribe, and many more organized bodies, by the same organs which convey their food.

Respiration.

74 Absorbents.

The absorbents appear to be the first and most general way by which living bodies are supplied with air: the mouths of these vessels are like small tubercles, scattered over the body of the insect while wrapt in its membrane. In the horse and the bird they are blood-vessels spreading on a membrane, and deriving nourishment from the uterus or egg, that had been itself nourished by absorbents: In a cow, they are vessels which, spreading on a membrane, terminate in glands; these glands being opposite to others which adhere to the uterus; and the membranous and uterine glands, when in contact, inclosing a third gland like a kernel. In man, they are vessels spreading on a membrane, and entering a large glandular body called the *placenta*. In the mouse and the hare, they are likewise vessels branching on a membrane, and entering a placenta: this placenta, when it happens to be fixed, receives large veins from the parent, and which may be either inflated or injected from the cavity of the uterus.

75 Respiratory organs lay in exercising their functions.

Those which are properly respiratory organs, exercise not their function till circulation and nutrition are begun: though, if the observation of Garman be just, that the air may become a real food for the class of spiders, or if it be true that the larvæ of ants as well as of several insects of prey, increase in bulk, and undergo their metamorphoses without any other nourishment than air §, this law is not universal. It may, however, be doubted, whether some moisture be not absorbed. With regard to the ant, we have reason to suspect that the observations on which such a conclusion was founded have not been accurate.

§ *Chaptal's Elements of Chemistry*, vol. iii. § art 5.

76 Sometimes renewed, sometimes changed to a different kind.

Not only are the respiratory organs thus late in exercising their functions; in many vegetables a great part of them is annually renewed and laid aside in the torpid state. In those insects which undergo the most remarkable kinds of transformation they suffer a change; and in all those animals which spend their earlier days in the water, and afterwards come to live in the air, they are altered in kind.

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supposes that the blood, in passing through the lungs, receives heat only: that the whole of this heat is evolved in the lungs by precipitation; and is thence diffused over the system as from a centre or focus: in which case, we must also suppose that the lungs are the warmest part of the body; and that the heat of the other parts will be in proportion to their distance from the lungs, or the length of the vessels through which it has passed.

As for the stability of animal heat, this theory ascribes it entirely to foreign causes; to the different degrees of evaporation; or to the varying states of the air.

The singular meaning which this theory gives to the word *phlogiston*, must strike every one who knows the etymology of that word. The celebrated Stahl found it in the Greek; and applied it naturally to signify pure elementary fire, or the most pure and simple inflammable principle in a state of combination. Mr Kirwan has since used it to express hydrogene: Dr Priestley has called the azotic phlogisticated air; and Dr Crawford, who seems to take phlogiston in the sense of Mr Kirwan, speaks likewise as if he understood it in the sense of Dr Priestley. Mr Kirwan's phlogisticated air however, will not kindle without oxygene: Dr Priestley's will extinguish fire: and Dr Crawford's is directly opposed to that principle. These are not the ancient doctrines of Stahl: they are new ideas expressed in one of his antiquated words; the meaning of that great man is neglected. The sounds which he uttered, like the dead language of an old ritual, are among a few still in veneration.

(Q) Borelli has shewn how, by contracting the air vesicle or allowing it to expand, the fish can rise, sink, or remain stationary in the water. *Borelli de Natatu.*

Respiration.

In all living bodies the proper function of one part of the respiratory organs is, to secrete from the water or air that particular aeriform fluid which mingles with their juices, and which is necessary to life and nutrition. In many cases these organs are placed externally, and are always in contact with the air or water from which they secrete. In other cases they are lodged internally; and air or water are then alternately admitted and expelled by varieties of organs which serve as auxiliaries.

The plants secrete their aeriform fluid from water and air. They receive air along with the liquids of their absorbents, which open on the roots, the trunk, and the branches, and upon the inferior surfaces of leaves; or, if nature has plunged these leaves under water, the absorbents open and imbibe their fluids on both sides. In many, however, the upper surface of the leaf is intended to inhale air. Bonnet observed, that when this surface was applied to the water the leaf died soon; but that when the lower surface was applied, it lived for months. It has also been remarked, that the upper surfaces of some leaves will repel water; and that the death of the leaf will ensue when its breathing pores are obstructed with oil *. We hence learn why aquatic plants rise up to the surface of the water and spread their leaves in the open air: and as it is proved by Ingenhouze and others, that the respiration of many leaves is assisted by light, we see a reason why plants growing in a dark room turn to the place where light is admitted; why the flowers and the leaves of many plants follow the diurnal course of the sun; why the branches of trees, which require much light, die when placed in a thick shade; why moonshine in autumn contributes so much to the ripening of grain; and why leaves and branches are arranged in such a manner as least to intercept that quantity of light which nature has allotted to the genius of each.

The air vessels in the body of plants are those vessels which contain juices but at certain times, and which during the greatest part of the season are filled with air †. This air is collected from the sap of the roots as it passes along the diametral insertions, and from those vessels which open upon the trunk and upon the leaves ‡. Like pulmonary tubes, which are seen branching through the bodies of insects, they perform an office similar to that of the trachea and bronchia; and are those general receptacles of air from which the neighbouring parts of the plant secrete what is needed: for in plants and a certain number of insects, the functions of the lungs, the stomach, and the heart, are generally diffused. The several parts can respire, digest, and circulate fluids on their own account; and if they should chance to be severed from the whole, can live and grow, and propagate their kind.

The air vessels are surrounded by those which contain a liquid during the whole time of the growth. They are the largest vessels of the wood, as distinguished from the bark; and in the leaves they may sometimes be seen even without the assistance of glasses. Their cavity is formed by certain fibres which wind spirally like a cork-screw. In the leaf they generally approach and recede like the filaments of nerves; but they never inosculate from one end of the plant to the other, except at the extremities §; they resemble the pulmonary tubes of insects by their general dispersion over the system, and the spiral rings of which they are composed (R); they differ in this, that the pulmonary tubes are frequently observed to anastomose in their larger branches, as the ramifications of a vein or artery do in their smaller capillary twigs.

§ Grew's *Anat. of Plants*, B. 3. ch. 3. § 17—29.; and B. 4. parer. ch. 4. § 17—19.

The respiratory organs, which are similar either to the gills of fishes or the lungs of man, can hardly here claim a description, as their nature and forms are so generally known. There is one circumstance, however, in birds which arrests our attention: the cells of their bones, and the numerous vesicles of their soft parts which communicate with the lungs, have been deservedly a matter of surprise to most physiologists. In accounting for their use, the ingenious Hunter supposed that they lessened the specific gravity and assisted flying; that being the circumstance which he thought most peculiar to birds. Learning afterwards that they were in the ostrich and not in the bat, he supposed that they were appendages to the lungs. In amphibious animals, in the snake, viper, and many others, he observed, that "the lungs are continued down through the whole belly in form of two bags, of which the upper part only can perform the office of respiration with any degree of effect, the lower having comparatively but few air vessels (S)." In these animals, the use of such a conformation of the lungs was to him evident. "It is in consequence of this structure," said he, "that they require to breathe less frequently than others." From this reasoning he naturally

79 And opinions concerning the pulmonary appendages in birds, &c.

(R) See the spiral rings in the pulmonary tubes of a bee, Plate XVII. fig. 10. Swammerdam's Book of Nature, or History of Insects.

(S) The same observations were long ago made by the immortal Harvey. After observing that both the transverse and longitudinal membranous diaphragms of birds contributed to respiration, he adds, "Et alia, ut nunc taceam. Avis præ cæteris animalibus non modo facillime respirat, sed vocem etiam in cantu diversimode modulatur: cum tamen ejus pulmones lateribus et costis adeo affixi sunt, ut parum admodum dilatari, assurgere, et contrahi possint.

Quinetiam (quod tamen a nemine hactenus observatum memini) earum bronchia sive asperæ arteriæ fines in abdomen perforantur. Aeremque inspiratum intra cavitates illarum membranarum recondunt. Quemadmodum pisces et serpentes intra amplas vesicas in abdomine positas, eundem attrahunt et reservant, eoque facilius natare existimantur. Et ut ranæ ac bufones cum æstate vehementius respirant, aeris plus solito in vesiculas numerosissimas absorbent (unde earum tam ingens tumor) quo eundem postea in coaxatione liberaliter exspirent. Ita in pennatis pulmones potius *transitus et via ad respirationem* videntur quam hujus adequatum organum. *De Generat. Animal.* Exercit. 3.

Reſpiration. turally inferred, that the motion of flying might render the frequency of reſpiration inconvenient; and that a reſervoir for air might therefore become ſingularly uſeful. The bat and the oſtrich, however, are here as formidable objections as before. The bird reſpires frequently when at reſt, and when it flies to our boſom from the hawk; that frequency ſeems to have been increaſed by what is a general and a common cauſe, an increaſed degree of muſcular exertion. Had air cells been intended merely to prevent the effects of a rapid motion on reſpiration, we might expect to ſee them in greyhounds and a number of quadrupeds, much more readily than in ſome birds whoſe flights are neither rapid nor long.

This great phyſiologiſt was not aware that the circumſtance moſt peculiar to birds was not their act of flying, but their feathers, which contain a large quantity of air, and which require a regular ſupply, whether they ſoar on the wings of the eagle, or remain on the ground, attending the oſtrich (T).

Both in amphibious animals and birds, the air of the veſicles has paſſed the reſpiratory ſurface of the lungs. In the tracheæ of plants and the pulmonary tubes and veſicles of inſects, it is only proceeding on its way to be reſpired. Would it be worth while to inquire whether vegetable ſubſtances, and thoſe which are called corneous in animals, require a different preparation of air from what is the common preparation of lungs? whether hair grows beſt, or the cuticle thickeſt over ſoft parts that are cellular and ſpongy (U)? and whether the animals that bear horns have larger ſinuſes in the frontal bone of their cranium than others? From the general diffuſion of air through the birds, and the ſituation of their veſicles beyond the lungs, it would appear that the pulmonary viſcus in theſe animals does not reſpire or ſecrete air for the whole ſyſtem; and we are certain, that in plants and inſects moſt parts reſpire the air for themſelves, and that there is no particular part appointed to ſecrete air for the whole.

Reſpiration

We here ſpeak of reſpiratory organs as thoſe which ſecrete an aeriform fluid from water and air; but our language probably had been more accurate had we called them the organs in which an aeriform fluid is abſorbed by their liquid contents, as theſe flow by, either wholly or in part, in their courſe through the ſyſtem. It was long denied that any abſorption of the air took place from the pulmonary ſurface; and ſpeculative reaſoners had attempted to prove that no air could paſs to the blood through the membranes of the lungs, becauſe air had refuſed upon ſome occaſions to paſs through pieces of wet leather that had been expoſed to it for that purpoſe. Borelli, however, endeavoured to ſhow how air in the lungs might mingle with the blood, and how ſome alwaya diſappeared in reſpiration. There are few doubts now entertained on this ſubject. Venous blood incloſed in a bladder by the celebrated Prieſtley diſcovered ſuch an attraction for oxygene, that it abſorbed the aeriform fluid through all the coats of the reſiſting medium, exhibiting an inſtance and beautiful illuſtration of the chemical affinities which take place in this function.

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The reader will obſerve, that the two words *reſpiratory organs* are here employed in what may be rather a particular ſenſe. The truth is, there are two kinds of reſpiratory organs, which, though ſometimes included in the general expreſſion, ſhould always be conſidered as perfectly diſtinct. The firſt kind comprehends thoſe in which the water and air is decompoſed; the ſecond, thoſe by which theſe fluids are properly applied to the reſpiring ſurfaces of the former. We obſerve theſe laſt in the fluttering motion of the leaf itſelf, or in that tendril which turns the ſurface of the

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(T) "The uſe of this retention (of the air in the veſicles of birds) is not well known to us, at leaſt in reſpect of the upper pouches; ſo in regard of the lower ones. The uſe of this retention has been explained in the deſcription of the OSTRICH: where it was ſhown that there is a probability that the air contained in the lower pouches ſerves to compreſs the viſcera, and make them riſe upwards. Some do think that this retention of air ſerves birds to render them lighter in flying, likeas the bladder which is in fiſh helps them to ſwim. And this conjecture would have ſome foundation, if the air contained in the bladders of birds were as light in proportion to the air in which they fly, as the air contained in the bladders of fiſh is in proportion to the water in which they do ſwim. But to ſay ſomething which hath at leaſt a little more probability, waiting till we have a more certain knowledge of the truth and uſe of this retention of air, we conſider that the birds generally riſing very high, and even to the place where the air is a great deal lighter than it is near the earth, might be deprived of the principal advantages of reſpiration for want of an air whoſe weight might make on the heart and arteries the compreſſion neceſſary to the diſtribution and circulation of the blood: If they had not the faculty of containing a long time a portion of air, which being rareſied by the heat which this retention produceth therein, might, by enlarging itſelf, ſupply the defect of the weight of which the air that they do breathe in the middle region is deſtitute. For if there be a great many birds which do never riſe very high into the air, whoſe lungs have notwithſtanding theſe bladders in which the air is retained; there are alſo a great many that have wings which they uſe not for flying. And it may be obſerved, that there are found ſome parts in animals which have not any uſe in certain ſpecies, and which are given to the whole genus, by reaſon that they have an important uſe in ſome of the ſpecies. It is thus that in ſeveral kinds of animals the males have teats like the females; that moles have eyes; oſtriches and caſſowars wings; and that land tortoiſes have a particular formation of the veſſels of the heart which agrees only with water tortoiſes, as it is explained in the deſcription of the TORTOISE." *The Anatomical Deſcription of a Caſſowar*, by the Royal Academy of Sciences at Paris. We can hardly anſwer for the juſtneſs of this reaſoning, which maintains that the genus has uſeleſs parts merely in complaiſance to the ſpecies.

(U) Nails and hair grow after death, and a quantity of air is evolved in putrefaction.

Respiration.

the leaf to the sun. We see them producing these oscillatory motions in the branching gills of the *pulex arborescens*. When the breathing surface is within the body, we discover them again in the tracheæ of plants, whose cavity is formed by a spiral fibre that is seemingly intended for some kind of peristaitic motion. We detect them likewise in the pulmonary tubes, in the spiral rings, and in the abdominal movements of insects. We see them in fishes swallowing the water and propelling it onward through the fringes of the gills. In the frog, we note them by the motions of the pouch between the sternum and the lower jaw. After this animal is divided transversely behind the fore legs, this pouch continues to fill and to empty itself downwards by the traebea where the lungs were. When the whole integuments and some of the muscles between the jaw bone and sternum are removed, we see how the pouch was dilated and contracted by a broad cartilage connected with the trachea, and attached by muscles to the inside of the sternum and the neighbouring parts. When the pouch is enlarged, the air rushes in through the two nostrils at that time expanded; and when it is contracting, the glottis starts up with an open mouth to the middle of the pouch, and the air is pressed down through the trachea to the lungs. This amusing sight will sometimes continue for a whole hour. In man and all the warm-blooded quadrupeds, the thorax or cavity where the lungs are placed is dilated and contracted by the diaphragm and muscles attached to the ribs. In the time of dilatation the glottis opens, as we see in birds: the air rushes in, supports the incumbent weight of the atmosphere, and enables the thorax to expand wider. The expanding powers having made at last their usual effort, their antagonists succeed, exert their force, and the air is expelled.

82 Auxiliary organs of respiration.

83 Assisted by the pressure of the atmosphere.

In applying either the water or air to the breathing surface, all these auxiliary organs are assisted by the circumambient fluid which presses equably on all sides. When a Florentine flask is applied to the mouth, and all communication between the larynx and external air entirely cut off, it requires an effort to bring the air of the flask into the lungs. The weight of the atmosphere is therefore assisting in respiration; and the air, whether in the lungs or the thorax (x), must not be so dense as that which is without. When Verheyen perforated the thorax of a dog, and restored the equilibrium betwixt the external and internal air, the respiration of the lungs ceased, though for some time the alternate admission and expulsion of air was continued through canulas introduced into the wounds.

84 How this pressure raises the thorax.

It cannot surely be asked here, how the pressure of the atmosphere should be assisting in raising the thorax, and thus seemingly counteract itself? The heat of the lungs expands the air as soon as it enters. The air rapidly absorbs moisture; and though not usually noticed by philosophers, yet the sudden expansion, which is always the consequence of that absorption, is a very general phenomenon in nature. By this heat, or by this absorption, the air would occasion greater dilatation, were it not for the lungs, which seek to collapse; the cartilages of the sternum, which seek to recoil; and the stretched-out muscles, which either spontaneously, or directed by the will, endeavour to contract and produce expiration. Respiration.

Having seen how the air will rush in on the opening of the glottis, we may also conceive how the shutting of the glottis will resist the force of internal expansion, and support a weight laid upon the breast. The confined air will expand equally on all sides, and the pressure must be great before the space which falls to the glottis can exceed its own muscular force and the weight of the atmosphere. It is this diffused pressure of fluids that produces such striking wonders in hydraulics; and which explains how the droppings of the ureters should expand the bladder even to a palsy, and overcome the abdominal muscles.

85 How the expansion is continued.

86 Opinions concerning the organs of respiration.

To account for the action of these organs which serve as auxiliaries in respiration, there have been supposed an appetite for air which prompts as a stimulus; an influence of the will, though we breathe while asleep; and a natural instinct, which indeed may exist, but explains nothing. In specifying the several organs concerned, we have heard of an expansile power of the lungs, of a certain pressure of the phrenic nerve, of a muscular diaphragm, and of the action of oblique intercostals. But these explanations are from a limited view of the subject. The expressions used may indeed be general; but their meaning is particular, narrow, and confined; and their allusion is only to man, or perhaps to a few of the warm-blooded quadrupeds: for where are the intercostals of the frog? where is the muscular diaphragm of birds? where the pressure of their phrenic nerve? and where the expansile power of their lungs?

87 What organs form articulate sounds.

It is fortunate for man that these assisting respiratory organs are in some measure subject to his will. By this subjection he produces vocal sound when he pleases, divides it into parts, varies it by tones, forms it into words, and enjoys the distinguished and numerous advantages that may be derived from a spoken language.

Sect. II. *Digestion.*

88 Digestion.

As respiration succeeded the placenta in one of its offices by maintaining life, the function of digestion succeeds it in another by either continuing or supporting the growth of the living body. It depends on respiration for a portion of heat, and is that function by which the liquid and solid food undergoes its first preparation in the system.

89 Gaseous fluids compose the substance of all living bodies, and two of the gases form WATER.

Though gaseous fluids, including the principles of heat and light, may be proved to nourish and compose the substances of all living bodies, yet a part only can enter the system in a gaseous state. This part is changed by the lungs, or by those fluids which they contain. The organs of digestion, before they can act on aerial bodies, must have them reduced to some new form. For the food of vegetables, this form requires to be water, whose 100 parts are found to consist of 84½ of oxygene and 15½ of hydrogene. See WATER.

(x) Supposing that there be any in the thorax.

Digeſtion. When the gaſes have paſſed through both the watery and vegetable ſtates, they, as juices or ſolids, become the food of a great many animals. Theſe animals produce new changes, and by their preparation the gaſes become the food of others which are called carnivorous; and then the carnivorous and all living bodies, when the vivifying principle has ceaſed within them, and when they are haſtening to a ſtate of diſſolution, are devoured by others who feed on corruption, are partly converted into water and gas, and become in their turn the food of the kinds on which they had fed.

As theſe effects of the digeſting and aſſimilating powers are more ſurpriſing than any chemical proceſs of art, it may not be unpleaſing to take a more particular view of them. It has long been obſerved, that thoſe animals which are not carnivorous feed upon plants; and, ſince the days of Van Helmont and Boyle, it has been ſuſpected that plants live upon water and air. This ſuſpicion has now been confirmed by

90 Vegetables live in pure water. numerous experiments. Plants have been raiſed from diſtilled water without earth, and, inſtead of requiring a vegetable mould, have ſpread their roots in moſs, in paper, in cotton, in pieces of cloth, in pounded glaſs, and powder of quartz. From theſe facts, the ingenious Chaptal has been led to ſuppoſe that ſoils act but as ſo many ſponges, affording water in different proportions, and in different ways; and that all that the plant wants from the ſoil is a firm ſupport, a permiſſion to extend its roots where it chooſes, and that proportioned ſupply of humidity which will ſecure it againſt the alternatives of being inundated or dried up. To

91 Uſe of ſoil to vegetables. anſwer, however, theſe ſeveral conditions, he allows it to be neceſſary in many caſes "to make a proper mixture of the primitive earths, as no one in particular poſſeſſes them. Siliceous and calcareous earths (he ſays) may be conſidered as hot and drying, the argillaceous as moiſt and cold, and the magneſian as poſſeſſing intermediate properties. Each, in particular, has its faults, which render it unfit for culture. Clay abſorbs water, but does not communicate it; calcareous earth receives and gives it too quickly; but the properties of theſe earths are ſo happily oppoſed that they correct each other by mixture. Accordingly we find, that by adding lime to an argillaceous earth, this laſt is divided, and the drying property of the lime mitigated, at the ſame time that the ſtiffneſs of the clay is diminiſhed. On theſe accounts it is that a ſingle earth cannot conſtitute manure, and that the character of the earth intended to be meliorated ought to be ſtudied before the choice of any addition is decided on. The beſt proportions of a fertile earth for corn are three eighths of clay, two eighths of ſand, and three eighths of the fragments of hard ſtone. Digeſtion.

92 Uſe of agriculture to vegetables. The advantages of labour conſiſt in dividing the earth, aerating it, deſtroying uſeleſs or noxious plants, and converting them into manure by facilitating their decompoſition."

So far is vegetable mould from communicating any thing new to plants, that it rather owes its formation to them*, and if ſea ſalt ſhould at times be requiſite to marine vegetations, it is to be remembered that ſalts, ſulphur, and lime, are all products of organized bodies; that iron (y) itſelf has been diſcovered in plants and animals; and that even diamonds, quartz, cryſtals, ſpars, gypſum, &c. are found only in thoſe earths that are partly compoſed of an impoveriſhed vegetable reſidue, which provident nature ſeems to have reſerved for the reproduction or reparation of the earthy and metallic ſubſtances of the globe; while the vegetable mould on theſe organic parts that remain are made to ſerve as nouriſhment for the growth of ſucceeding plants (z).

* *Chaptal's Elem. of Chem.* vol. iii. part 4. § 2. the beginning, and § 5. art. 3.

93 Earths and metals vegetable productions.

If thoſe earths in which plants are reared, and which contain no vegetable mould, ſhould ever be ſenſibly diminiſhed in weight, a circumſtance, we believe, which ſeldom takes place if proper precaution be uſed to prevent it; yet if it ſhould happen, it ſhould not in that caſe be forgotten that gaſes are the general cements in nature; that they mix intimately with the hardeſt bodies; and that this ſenſible diminution of weight

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(y) Whether iron exiſts formally in organized bodies, or is the reſult of decompoſition, it derives its origin ultimately from gaſes. Blood gradually decompoſed by putrefaction yielded not only more ſalts and lime, but much more iron than blood, ſuddenly decompoſed by lime. Though the greater part of an animal or vegetable, therefore, be without ſuch ſubſtances as ſalt, lime, iron; yet when decompoſed its parts may recombine, and thus produce them. See *Surgical and Phyſical Eſſays*, by Mr John Abernethy.

(z) "Vegetables in their analyſis preſent us with certain metals, ſuch as iron, gold, and manganeſe. The iron forms near one-twelfth of the weight of the aſhes of hard wood, ſuch as oak. It may be extracted by the magnet. We read in the *Journaux de Phyſique* an obſervation, in which it is affirmed that it was found in metallic grains in fruits. Vegetables watered with diſtilled water afford it as well as others.

"Beecher and Kunckel aſcertained the preſence of gold in plants. M. Sage was invited to repeat the proceſſes by way of aſcertaining the fact. He found gold in the aſhes of vine twigs, and announced it to the public. After this chemiſt, moſt perſons who have attended to this object have found gold, but in much leſs quantity than M. Sage announced. The moſt accurate analyſes have ſhown no more than two grains, whereas M. Sage had ſpoken of ſeveral ounces in the quintal. The proceſs for extracting gold from the aſhes conſiſts in fuſing them with black flux and minium.

"Scheele obtained manganeſe in the analyſis of vegetable aſhes.

"Lime conſtantly enough forms ſeven-tenths of the fixed reſidue of vegetable incineration. Next to lime, alumine is the moſt abundant earth in vegetables, and next magneſia. Siliceous earth likewiſe exiſts, but leſs abundantly; the leaſt common of all is the barytes. *Chaptal's Elements of Chemiſtry*, Part iv. § 3. art. 15.

See Salts, Sulphur, Iron, Lime, in *Elements of Chemiſtry*. See the *Matrix of Diamonds*; ſee *Chaptal*, vol. iii. Part 4. § 5. art. 3.

Digeſtion.

weight may be owing entirely to ſome diſſolution of the ſolid parts, and the conſequent extrication of the gaſeous fluids (A).

"Before we had acquired a knowledge of the conſtituent principles of water," reſumes Chaptal, "it was impoſſible to explain or even to conceive the growth of plants by this ſingle aliment. In fact, if the water were an element, or indecompoſable principle, it would afford nothing but water in entering into the nutrition of the plant, and the vegetable would of courſe exhibit that fluid only; but when we conſider water as formed by the combination of the oxygenous and hydrogenous gaſes, it is eaſily underſtood that this compound is reduced to its principles, and that the hydrogenous gas becomes a principle of the vegetable, while the oxygene is thrown off by the vital forces. Accordingly we ſee the vegetable almoſt entirely formed of hydrogene. Oils, reſins, and mucilage, conſiſt of ſcarcely any thing but this ſubſtance; and we perceive the oxygenous gas eſcape by the pores where the action of light cauſes its diſengagement."

But though water conſtitute the aliment of plants, we muſt not ſuppoſe that it is the aliment of theſe alone: the leech and the tadpole* are nouriſhed by water, and many animals have no other food. "Rondelet§ cites a great number of examples of marine animals which cannot ſubſiſt but by means of water by the very conſtitution of their organs. He affirms, that he kept during three years a fiſh in a veſſel conſtantly maintained full of very pure water. It grew to ſuch a ſize, that at the end of that time the veſſel could no longer contain it. He relates this as a very common fact. We likewiſe obſerve the red fiſhes which are kept in glaſs veſſels, are nouriſhed, and grow, without any other aſſiſtance than that of water properly renewed †."

* *Surgical and Phyſiological Eſſays by Mr Abernethy. Lib. de ſenſ. lib i. cap. 12.*

§ 94 Some animals live in water alone.

† *Chaptal's Elem. of Chem. vol. iii. part 4. § 2. art. 2.*

The ingenious Borelli, who knew that plants and ſeveral animals ſubſiſted wholly by water and air, was likewiſe of opinion that ſome animals lived upon ſand. He could diſcover nothing but ſand in the ſtomachs of many teſtaceous animals that live in the water, and particularly in the ſtomachs of the ſmaller kinds that live buried in the ſand of the ſea. He could not conceive what elſe could be the food of thoſe ſmall fiſhes or worms which penetrate the ſubſtance of the hardeſt rocks, and form excavations that always bear a proportion to their bulk. He had regularly found that the ſtomachs of ſwans which he had examined were full of ſand; and, recollecting the pebbles in the gizzards of fowls, he was led to infer that theſe ſubſtances were ſomehow diſſolved in a gaſtric juice, and ſerved to nouriſh the harder parts, as the ſhells, the feathers, and the bones (B). Theſe ſentiments, on a ſlight view, might not be unnatural. From obſerving children of depraved appetites ſwallowing ſand, aſhes, and cinders; from having ſometimes met with ſand in the ſtomachs of wild ducks; from the uſual fæces of the earth-worm; and from the diſſection of ſeveral toads dug up in a garden, in whoſe ſtomachs we could ſee nothing but a quantity of earth, with pieces of coal, ſtone, and of ſlate, that had accidentally happened to be mixed with it (C), we long entertained a ſimilar opinion with this celebrated author: but on recollecting

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95 Some animals ſuppoſed to live upon ſand, and why.

(A) What follows is from the 33d additional note of Dr Darwin's *Botanic Garden*.

"Dr Prieſtley obtained air of greater or leſs purity, both vital and azotic, from almoſt all the foſſil ſubſtances he ſubjected to experiment. Four ounce weight of lava from Iceland, heated in an earthen retort, yielded twenty ounce meaſures of air.

4	ounce weight of	Lava	gave 20	ounce meaſures of air.
7	—— ——	Baſaltes	104	—— ——
2	—— ——	Toadſtone	—— 40	—— ——
1 1/2	—— ——	Granite	—— 20	—— ——
1	—— ——	Elvain	—— 30	—— ——
7	—— ——	Gypſum	—— 230	—— ——
4	—— ——	Blue ſlate	—— 230	—— ——
4	—— ——	Clay	—— 20	—— ——
4	—— ——	Limeſtone ſpar	—— 830	—— ——
5	—— ——	Limeſtone	—— 1160	—— ——
3	—— ——	Chalk	—— 630	—— ——
3 1/2	—— ——	White iron ore	—— 560	—— ——
4	—— ——	Dark iron ore	—— 410	—— ——
1/2	—— ——	Molybdena	—— 25	—— ——
1/2	—— ——	Stream tin	—— 20	—— ——
2	—— ——	Steatites	—— 40	—— ——
2	—— ——	Barytes	—— 26	—— ——
2	—— ——	Black wad	—— 80	—— ——
4	—— ——	Sand ſtone	—— 75	—— ——
3	—— ——	Coal	—— 700	—— ——

"In this account the fixed air was previouſly extracted from the limeſtones by acids, and the heat applied was much leſs than was neceſſary to extract all the air from the bodies employed."

(B) A ſimilar inference was made by Mr Burt upon opening the ſtomach of the pangolin of Hindoſtan. See PANGOLIN.

(C) The third ventricle had a ſtrange body faſtened to its interior membrane. This body was compoſed of a hard membrane, in which there was gravel incloſed. Geſner ſays the chamois is accuſtomed to ſwallow gravel to clear his tongue and throat from the phlegm, which is apt to cover them, and deſtroy the appetite. *Anat. Deſcription of the Chamois or Gemp*, by the French Academy.

Digeſtion. ing that many ſubſtances which enter the ſtomach are not nutritious; conſidering the balls of hair and of feathers which the carnivorous animals return, and that quantity of fæcal matter which is diſcharged by the inteſtines; having frequently experienced that a ſenſe of fulneſs removes hunger, and obſerved perſons as it were by inſtinct preſſing on the empty ſtomach with their hand—we began to ſuſpect that the ſwallowing of ſand, and a number of other indigeſtible ſubſtances, might not be to nouriſh but to prevent ſome cravings of the ſtomach, and that theſe cravings were in part occaſioned by a deficiency of the uſual preſſure which it receives from the neighbouring parts. In this opinion we were more confirmed, by hearing it was cuſtomary among ſome of the tribes of the north of Aſia

96 Uſe of balls or ſand in the ſtomach. to repel or mitigate the attacks of hunger by placing a board over the region which is called epigaſtric, and compreſſing it gradually by means of cords as the ſtomach collapſes; and by learning afterwards, on a further inquiry, that a ſimilar practice, and from ſimilar motives, was likewiſe common with ſome individuals in this country; who, to alleviate the ſenſation of hunger, ſtraiten the epigaſtric region with their handkerchief. This practice, however, being often impoſſible with the brute kind, inſtead of bringing the neighbouring parts to preſs on the ſtomach, they are obliged to diſtend the ſtomach, and to bring it to preſs on the neighbouring parts. Of the two ways of producing this preſſure, the laſt is certainly the moſt natural. Senebier has ſuppoſed that diſtenſion of the ſtomach is the cauſe of the ſecretion of the gaſtric liquor; but how well or ill his opinion may be founded, daily experience permits not a doubt, that, in order to ſatisfy the calls of hunger, the ſtomach requires not only to be nouriſhed, but to be filled, or at leaſt to have ſomething like a ſenſe of fulneſs; and this may probably be one reaſon for thoſe balls which are found in the ſtomachs of the chamois, which likewiſe ſwallows ſand, and in the ſtomachs of the cow, the ſheep, and of the horſe, "when they do paſs away the winter in ſnowy mountains, where they can find no graſs" (D).

97 The organs of digeſtion in the vegetable. From this general view of the food, the natural tranſition is to thoſe organs by which it is prepared. As all plants are fed on nothing groſſer than liquids, we ſee the reaſon why they are all nouriſhed by abſorbents, and why, inſtead of one common alimentary canal, they are furniſhed with a number of capillary veſſels, which by their action aſſiſt the living power in moving the fluids along the trunk, the branches, and the leaves. Theſe fluids are obſerved to move between the different ligneous circles, and the more copiouſly as the wood is younger or the nearer the circles are to the bark. In the circles themſelves, it has been remarked that the ſap veſſels, from being empty during a great part of the growing ſeaſon, have been called air veſſels; that they are formed of ſpiral fibres, adapted to ſome periſtaltic motion(E): and it is plain, that by this ſtructure they are well fitted to propel their contents, whether water or air, upwards or downwards, backwards or forwards, according to the different poſitions of the plant. Digeſtion.

98 Their action how promoted. Beſides the particular action of the veſſels, a general conculſion is received from the movement of the waters or winds, which ſerves as an exerciſe; a general dilatation is occaſioned by both moiſture and heat; and a general contraction by dryneſs and cold, which produce a motion ſomething ſimilar to that of the thorax‡.

‡ *Borelli de Motu Generat. et Vegetat. Plantarum*, prop. 132.

In the ſpringing ſeaſon the ſap aſcends through the empty veſſels before the leaves begin to appear. When the veſſels are filled through their whole extent, the buds ſwell, the leaves ſpread, and the flowers blow; the evaporation from the ſurface is increaſed; the ſap is diminiſhed by the abſorption; the ſucciferous veſſels now ceaſe to bleed(F); and the roots being unable to ſupply the waſte, the rains and the dews enter by the trunk, the branches, the leaves, and the petals of the flowers. When the evacuations are immoderately increaſed by exceſſive heat, or preternaturally obſtructed by the plucking of the leaves, by too much humidity, or other cauſes which prevent perſpiration, the plant ſoon either ſickens or dies. The chyle, which is formed in the ſap veſſels, has generally ſomething of a ſaccharine taſte.

99 Abſorption of moiſture in the vegetable.

100 In the animal. Conſidering the forms of animal food, we may naturally expect in the animal kingdom a greater variety of thoſe organs employed in digeſtion. Moſt animals have indeed, like the vegetable, both inhaling and exhaling veſſels, by which ſome of their fluids are abſorbed, and evacuations regularly carried on. Except, however, in thoſe animals which ſubſiſt by liquids, theſe veſſels are of little importance in receiving food or ejecting what is fæcal from the ſyſtem. In theſe animals the abſorbents terminate in a hollow viſcus, which is called the alimentary canal, where the fluids undergo a preparatory change, and are partly reabſorbed for aſſimilation. In all others the food enters by a proboſcis (G), or by an aperture which is called the

(D) Bartholine, quoted by the French Academy, thought that theſe balls were compoſed of the hair which the cows lick from their ſkin, or of the wool which the ſheep eat. But the horſe does not lick himſelf, and many of theſe balls ſeem to be compoſed of ligneous fibres. The balls which are found in the chamois are called by Velſchius *German bezoar*. See *Anat. Deſcription of Chamois or Gemp*, by the French Academy.

(E) "The ſuperior part of the inteſtine, which contained about thirteen inches, had a very particular ſtructure; for, inſtead of the ordinary circumvolutions of the inteſtines, the cavity of this was tranſverſely interrupted with ſeveral ſeparations, compoſed of the membranes of the inteſtine folded inwards. Theſe ſeparations were near half an inch diſtant from each other, and turned round like the ſhell of a ſnail or of a ſtaircaſe with an open newel." *Anat. Deſcription of the Sea-fox*, ibid. Theſe membranous folds running ſpirally, are not uncommon in the alimentary canals of animals.

(F) This happens in a great many plants.

(G) Every perſon may have an opportunity of ſeeing a proboſcis in a number of thoſe winged inſects which extract juices from plants. It is very eaſily diſcernible in the butterfly. In this inſect it is a fine moveable tube,

Digeſtion

101 Food triturated in the mouth or ſtomach

the *mouth*: this mouth is properly the entrance of the alimentary duct. It is very generally furniſhed with a tongue (H), which is uſually aſſiſting in deglutition; and if the food be of that nature to require cutting, tearing, or grinding, it is likewiſe furniſhed with the proper inſtruments (I) for theſe operations. When the food is teſtaceous or ſome hard vegetable ſubſtance, and theſe inſtruments not in the mouth, ſomething ſimilar may generally be expected in a more remote part of the canal. The crab and the lobſter have accordingly grinding teeth in their ſtomach, and granivorous fowls have a powerful gizzard lined with a thick corneous ſubſtance. It poſſeſſes the compreſſing force of the jaws; and ſmall pebbles which the animals ſwallow ſerve it for teeth.

102 In what manner diluted

Beſides mere trituration or grinding, the ſolid food will often require to be mixed with ſome additional liquid (K). In thoſe carnivorous animals which chew, this liquid during the time of maſtication flows into the mouth from certain glands placed in the neighbourhood. In ſome ſpecies of the ape kind a previous dilution takes place in two pouches ſituated on the ſides of the lower jaw. In granivorous birds this dilution is very uſually performed in a ſac (L), which is a dilatation of the canal; and the food being macerated there by the glands or exhaling veſſels, gradually paſſes down (M), as is needed, to be triturated and farther prepared in the ſtomach. In the ruminating kind the dilution is performed in a ſimilar manner: but theſe having no muſcular ſtomach fitted for grinding, inſtead of deſcending the food is brought up again into the mouth, and is then after the proper maſtication ſent to the ſtomach. If the food require no maſtication, it is ſent directly that way at firſt: a circumſtance which ſhows a curious diſcernment with reſpect to foods, and proves that their alimentary canal is ſubject to the action of voluntary muſcles as far as the ſtomach. Some of thoſe birds which have a diluting ſac or ingluvies ſeem likewiſe to ruminate.

103 In different animals.

This in the parrot was obſerved by the gentlemen of the French academy. It has ſince been obſerved in rooks, macaws, cockatoos, and others: and Mr Hunter, to whom phyſiology is ſo much indebted, diſcovered, that the male and the female pigeon ſecrete in their ingluvies a certain liquor for feeding their young; and that moſt kinds of what have been thought ruminating birds do very often in expreſſing their fondneſs regurgitate their food. Yet both this and another ſpecies of regurgitation which is very common with thoſe animals that ſwallow indigeſtible ſubſtances with their food, ſhould be carefully diſtinguiſhed from rumination.

104 Rumination of birds.

105 Part of the ſtomach ſerves as a reſervoir.

To the ruminating kinds the diluting ſac is by no means peculiar. The porpoiſe has one, though it does not ruminate; and many of thoſe animals which have none, as the rat, the hog, and the horſe, have a part of the ſtomach covered with a cuticle, and which muſt therefore principally ſerve as a reſervoir. The gullets of ſeveral fiſhes and ſerpents are ſacs of this kind. It frequently happens that a part of their prey is projecting from the mouth, while another part fills up the gullet and gradually deſcends, to be reduced in the ſolvent below. So very dilatable are the ſtomachs and gullets of ſome animals, that ſerpents have been often ſeen to ſwallow whole animals which, prior to the gorging, were larger than themſelves; and many polypes, and even ſome of the louſe kind, will, by ſwallowing food, more than double their own bulk.

106 Number of ſtomachs.

Applying *ſtomach* as a general word to the different ventricles of the canal, we may here obſerve, that every ſpecies of animals which ruminate have two ſtomachs, or at leaſt two diviſions in one; that ſome have three, as the gazella; and ſome four, as the cow, the dromedary, and the ſheep: but it muſt not be ſuppoſed that the number of ſtomachs is any proof of a ruminating power. It was ſaid already that the porpoiſe has two; the porcupine has three diviſions in one; and the ſingular caſſowar, although it be found to have four ſtomachs, does not rumi-

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tube, poſſeſſing a great variety of action. It ſerves for a hand, a mouth, and a gullet; and when not extended in ſearch of food, it is coiled up in circular folds. The elephant has both a mouth and proboſcis, and this proboſcis is one of the moſt ſingular of living organs.

(H) The crocodile has no tongue; the oſtrich, the ſeal, and ſome others, have forked tongues; the cormorant has a double tongue; ſome, like the eagle, have a cartilaginous tongue; ſome, like the porcupine, have it toothed. We have found a bone in the tongue of a gooſe; the tongue of the cameleon is a hollow trunk like a proboſcis; the tongue of the frog is forked and long—it is rolled up in the mouth, and originates from the fore-part of the lower jaw. In ſome the tongue is the organ of taſte; in others, the inſtrument for ſeizing their prey. In diſtinguiſhing foods moſt animals rely chiefly on ſmell.

(I) Theſe inſtruments are corneous, bony, or calcareous; they are teeth or bills; their ſituation is the tongue, the jaws, the palate, or the ſtomach. Many teeth ſeem intended only for attack or defence, for ſeizing, killing, or retaining the prey. This is remarkable in the fangs of ſerpents, and in the large tuſks of the elephant, the barbirouſſa, and ſome other animals, where they have ſome reſemblance to horns, and project from the mouth. The philodotus and ant-eater have no teeth; the larvæ of inſects have generally two, which are placed externally, and cut like a forceps.

(K) There are many perſons whoſe tongues and mouths are naturally dry, and when they ſwallow a piece of bread muſt call for water or ſome other moiſtener. This complaint is even ſometimes general in a family, and is propagated like an hereditary evil through its different branches. Cockatoos and parrots have likewiſe dry mouths.

(L) The buſtard has no ſac of this kind; but the œſophagus is remarkable for the largeneſs of its glands.

(M) In the oſtrich the œſophagus paſſes down and returns, and the crop opens from below upwards into the gizzard.

Digestion.

ruminate; nor, although granivorous, is any one of the four a gizzard.

Somewhat different from these expansions which we have been mentioning as existing in the first part of the alimentary canal, is a sort of pouch(N) which hangs from the neck and the lower mandible of several birds, and which, like the two pouches of apes, may be used either to macerate the food or to carry provisions from a distance to their young. The pelican, a native of warm countries, employs this pouch sometimes to carry a quantity of water; and another native of the same countries, we mean the dromedary, was observed to have at the top of the second of the four ventricles a number of square holes, which being the orifices of as many cavities between the membranes which compose the ventricle, reminded the gentlemen of the French academy of those large reservoirs of water which Pliny mentions to be in camels; and for which, according to his story, their guides have opened them sometimes in cases of extreme thirst.

107 Reservoirs of water in the pelican and camel.

We come now to one of the principal agents in digestion. Independent of the fluids which mingle with the food in the mouth, the gullet, or macerating sacs, there is one denominated the *gastric juice*, and which, either by itself or along with others from the aliments or system, acts in some measure as a solvent. It is secreted from large glands at the entrance of the gizzard, from vessels or glands in the coats of the stomach, and perhaps most plentifully near the pylorus: it powerfully resists the putrefactive fermentation; it coagulates milk and the white of an egg; it dissolves food even when inclosed in metallic tubes; and when life ceases, it acts frequently on the very stomach from which it was secreted. Its taste, its colour, and its solvent powers, are different in different classes of animals. It seems to be modified according to the age, the health, the habit, and the different aliments on which they live. The sick and the child are incapable of digesting the food that is proper for a healthy man. The hawk kind, after loathing bread and throwing it up without any change, can be gradually brought to take it for food; and Gassendi has mentioned a certain lamb which, being fed on bread, cheese, and on flesh, refused afterwards to taste grass*. But what is most surprising in the gastric juice is, that it spares all living bodies, as those worms which exist in the stomach, and the stomach itself while it is alive; and it differs otherwise from a chemical solvent, in that it has an assimilating power, and reduces all substances, whether animal or vegetable, on which it acts, to a certain fluid of determinate properties, which is called *chyle*.

108 The gastric juice.

* *Borelli de Nutritione Animal.* prop. 194.

Besides the gastric, the food again, after passing through the stomach, is mingled with a greenish saponaceous liquor, which is called *bile*, and which flows either immediately from the liver or from a vesicle into which it had regurgitated as into a blind gut; at the same time nearly it is mingled with another resembling the saliva from the pancreas or sweet bread; a gland or glands whose place is supplied in a great many fishes by a number of vermicular appendages to the stomach.

109 The bile and pancreatic juice.

Digestion.

In short, from one extremity of the alimentary canal to the other, fluids are perpetually flowing into its cavity from glands, vessels, or organic pores; and the membranes constantly secreting a mucus to protect themselves from the acrimony of their contents. This acrimony must often be considerable near to that end of the canal where the fæces are discharged; for as the first part of the canal has generally one or more dilatations which are called *stomachs*, and secretes at least one fluid which is strongly antiseptic, so the last part has generally appendages which are called *cæca*, where the food always remains for some time, and where, from the quantity of animal matter that happens to be mixed with it, it becomes putrescent. The office of the cæca is sometimes supplied by the largeness and convolutions of the colon(O); to which gut the ileum cannot, when it enters laterally, so easily communicate its peristaltic motion. As the stomachs were the receptacles of the food when it entered, the cæca are receptacles of the fæcal matter before it be discharged. They are of various forms and capacities; they are often larger than the stomach itself; are often composed of proportionally thin and transparent membranes; and from their contents have often a colour somewhat resembling that of the gall-bladder. Their number is different in different animals. Some have but one. The birds which have them have generally two; the bustard has three; and Swammerdam has dissected insects which had four. As some stomachs have a number of folds which hang pendulous within their cavity, and increase their surface, so have often the cæca as well as some portions of the canal. The cæcum of both the rabbit and the hare is curiously formed. It is large and beautiful; it is rolled up like a cornu ammonis; it has the like outward appearance; and a fold running spirally is observed within. The animals which live on vegetable food have usually the greatest length of the canal, and the greatest number of stomachs and of cæca: yet the cassowar, which has no gizzard, has no cæcum; and the polype, which is said to be all stomach, is properly speaking rather all cæcum.

110 Other juices.

111 The cæca of the alimentary canal.

To see more fully the process of digestion, we must not overlook that general and organic action which takes place through the whole alimentary canal. The power of mastication exerted in the mouth is obvious to all. But the force of some stomachs has till very lately been known to few; we allude here to that of the muscular or gizzard kind: for Abbé Spallanzani has divided stomachs into three sorts; the muscular, the membranous, and intermediate. The immortal Borelli, who was probably the first that tried the force of the muscular stomachs by throwing into them nuts of filberds, hollow spheres of glass, hollow cubes of lead, small pyramids of wood, and several other very hard substances, supposed that the power exerted by the stomach of the Indian cock(P) was equal to 3350 pounds

112 Action of the alimentary canal.

113 Strength of muscular stomachs first estimated by Borelli.

(N) A pouch of this kind is observed in our common rook.

(O) The bear, whose intestines are 40 feet long, has nothing resembling a colon or a cœcum.

(P) The original is *gallus Indicus*, which in the writings of Longalius, Gesner, and Aldrovandus, means a

Digestion. pounds weight. The force of an intermediate stomach cannot be so great, and that of a membranous one must be still less. Each seems to have more of the solvent as it has less of the muscular power. The most membranous are assisted by the action of the neighbouring parts, and expell their contents as readily as the strongest. The muscular sort is either wholly or principally confined to certain kinds of birds and of fishes, as nature has meant that the grain or the shells which they use as food should first be triturated before it be subjected to the gastric juice. This comminution takes place in their stomach, because it is plain that had bones or muscles, fully equal to all these effects, been placed in the head, the form of the animal must have been altered, or that equilibrium which it preserves in those fluid elements through which it moves been completely overturned.

114 Motions of the alimentary canal.

As to the movements of the alimentary canal, the direction of hairs found in the stomachs, and the balls of hair which are thrown up, would appear to indicate a circular motion. The intestinal part has a motion similar to that of a worm, and is called the *vermicular* or *peristaltic*. Here every portion retains its own motion, although it be separated from the rest by ligatures. The stomach of the polype, the gullets of the ruminating kinds, and the cœca, have this motion in different directions at different times; and that observed in the alimentary canal of a louse is, when viewed through a microscope in the time of action, amazingly rapid; the stimulating causes employed are the food, the different liquors with which it is mixed, the air, the nerves where they exist, and a portion of heat. Some degree of heat is necessary to every process of digestion both in the animal and vegetable kingdom: what that degree is depends on the nature of the living body; and is various according to its age, its health, its employments, and habits. The ingenious Hunter has mentioned the digestive and generative heats; and those gardeners who are versant in the operations of hot-houses, have on their thermometers the swelling, flowering, and the ripening heats, with a great many others for the several plants which they mean to raise.

Digestion.

115 The kinds of stimuli employed.

Among the other causes of digestion some authors have ranked fermentation: and it must be allowed, that something similar to the putrefactive fermentation takes place in the cœca and the lower extremity of the intestine, and that the vinous and acetous fermentations but too frequently occur in our stomach when that viscus is morbidly affected (q).

115 The vinous, acetous, and putrefactive fermentations.

Much of the history of living bodies relates to the different degrees of heat, the varieties of soil, and the kinds of food concerned in digestion. The plants grow where the soil and the heat are congenial to their nature; and those which admit of the greatest variety with respect to soil, and the largest range on the

117 Heat necessary to digestion.

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bird different from the *coeq d'Inde* or Turkey cock. Johnston has called it *gallus Persicus*. See *The Anatomical Description of two Indian Cocks* by the French Academy. *Gallina Indica* is Ainsworth's Latin for the Guinea hen. See *Borelli de Nutrit. Animal.* Prop. 189, 190, 191.

(q) "It may be admitted as an axiom (says Mr Hunter), that two processes cannot go on at the same time in the same part of any substance; therefore neither vegetable nor animal substances can undergo their spontaneous changes while digestion is going on in them; a process superior in power to that of fermentation. But if the digestive power is not perfect, then the vinous and acetous fermentation will take place in the vegetable and the putrefactive in the food of those animals which live wholly on flesh. The gastric juice therefore preserves vegetables from running into fermentation and animal substances from putrefaction; not from any antiseptic quality in the juice, but by making them go through another process, prevents the spontaneous change from taking place.

"In most stomachs there is an acid, even although the animal has lived upon meat for many weeks: this, however, is not always the case; therefore we must suppose it is only formed occasionally. Whether the stomach has a power of immediately secreting this acid, or first secretes a sugar which afterwards becomes acid, is not easily ascertained: but we should be inclined to suppose from analogy the last to be the case; for animals in health seem to have the power of secreting sugar, as I find in the milk, and sometimes in the urine from disease. The acid prevails sometimes to so great a degree as to become a disease, attended with very disagreeable symptoms; the stomach converting all substances which have a tendency to become acid into that form: the sugar of vegetables, and even sometimes vinous spirits, turning directly into acid.

"To ascertain whether there is an acid naturally in the stomach, it will be proper to examine the contents before the birth, when the digestive organs are perfect, and when no acid can have been produced by disease or any thing that has been swallowed. In the slink calf, near the full time, there is acid found in the stomach, although the contents have the same coagulating powers with those of animals who have sucked.

"Spallanzani gives the opinion of authors respecting digestion; and so anxious is he to combat the idea of its being fermentation, that he will hardly allow that fermentation ever takes place in the stomach. That fermentation can go on in the stomach, there is no doubt. It is often found that milk, vegetables of all kinds, wine, and whatever has sugar in its composition, become much sooner sour in some stomachs than they would if left to undergo a spontaneous change out of the body; and even spirits in certain stomachs almost immediately degenerate into a very strong acid. All oily substances, particularly butter, very soon become rancid after being taken into the stomach; and this rancidity is the effect of the first process of the fermentation of oil. Mr Sieffert has been able to restore rancid oils to their original sweetness, by adding to them their due quantity of fixed air; the loss of which I consider as the first process in this fermentation, similar to what happens in the fermentation of animal and vegetable substances." *Observations on Digestion by Mr Hunter.*

Digestion.

the scale of heat, are the farthest dispersed over the globe. As every soil has usually some regular supply of moisture, the plants that can live upon that supply extend their roots under the surface where their liquid food is the least exposed to evaporation, and meeting there with the constant nourishment which they require, they remain in that situation for life (R). If their trunks be so feeble as to need a support, they creep on the ground, they climb the face of a neighbouring rock, or cling to the body of some of the stately children of the forest. Their range for food is extremely limited: it is chiefly confined to the small space which happens to be occupied by their roots and branches; yet if any uncommon exertion be necessary, the branches will bend, and the leaves turn to drink of the water that is passing by. If the roots be laid bare, they will again plunge into the earth; if a stone or a ditch be thrown in the way, they will move round or will dip downwards, and spread into the soil on the other side: if there they arrive at one that is unfriendly, they will not enter; but if a favourite earth should be near, though not in their direction, they will twist about, advance as they grow, and at last meet it. In all these cases the prop, the water, and soil, must be necessary; they must also be within a very small distance, otherwise the plants cannot perceive them, or will fail in their langu'd attempts to approach them.

118 One invention of the locomotive power in living bodies to procure food

119 Exerted by plants.

It may be considered as a general fact, that wherever food is liberally supplied for a whole lifetime in one place, the creatures which use it have seldom much locomotive power, or much inclination to exercise it in a long continued and progressive line. The curious insect is therefore observed to deposit its offspring in those places where the prospect of genial warmth and of plenty seem to preclude the future necessity of wandering or research; and when this offspring is about to pass into a new state, and the organs foretel that a change or perhaps a variety of food will soon be required, the appearance either of wings or of legs do likewise foreshow that the power of locomotion is to be increased. Even nobler animals in their fœtal state, where they live upon one species of food, and where that is afforded in regular plenty, do spread out their roots, adhere to their soil, and become as stationary as the plant itself; and even when that supply is withdrawn, and they are expelled, yet if the state into which they emerge be helpless and feeble, if their organs of digestion have a weak solvent or masticating power, particularly adapted to some easily assimilated food, and if that food be presented either by their parent or nature without their exertion, their powers of locomotion is not great, nor is it exercised in wandering afar. It is when the organs of digestion are strong, and the appetite inclines to variety of aliment, that they are disposed and feel themselves able to wander in search of it; and that then they may be ready to move at intervals from place to place, when the enemy comes or the spirit prompts them, nature has directed them to solid food, and has given them a large alimentary canal with stomachs, with convolutions, and cœca, where they may lay up provisions for a journey; but afraid to entrust them with too much freedom, lest in their excursions they might wander from the places where subsistence is found, there are two appetites, hunger and thirst, which never fail in a state of health to remind them of their duty.

120 Farther observations on the locomotive power.

Digestion.

This variety of food, and the manner in which it is affected by climate, are the cause of the many and singular migrations from spot to spot, from country to country, and from sea to sea: they are the cause of a state of torpor in the hedgehog and the bear, and they partly explain the provident foresight of the ant and of the bee. Animals of great locomotive power, in order to provide for themselves and their offspring, remove to a distant country or climate when they see the signs of approaching famine. Those of less locomotive power, and who are incapable of migrating far, as if warned by heaven, lay up a store for the scarcity to come; or should their food be of that kind as not to be easily preserved for a season, they receive no secret warning to hoard it at the time when it fails, their system becomes susceptible of torpor, and they are enabled to sleep through the storm of trouble and of want. The source of this want is in most instances to be traced to the nature of the plant and insect. The plant which has little heat of its own depends on the sun or some other agent for one of the great causes of digestion. When this agent refuses the necessary heat, the plant must decline; its leaves, its juices, and its fruits must fail. The insect tribe, which had no other food, or which like the plant could not maintain their vivifying warmth, must likewise submit to the same fate. The various animals which live on either the one or the other, according to their several dispositions and characters, retire to their flores, to their dens of torpor, or migrate to a country to which they are led by unseen guides to share in its abundance. Of these last the rail (S) and the swallow are the only two which are sometimes arrested, and which, with the bear, the hedgehog, and the toad, are obliged to remain in the dwellings of torpor till the genial season of warmth and of plenty.

121 Some final causes of the torpid state.

Sect. III. *Absorption.*

When the food has undergone the first preparation, which is called *digestion*, and the chyle (T) is formed in the

(R) Many of the fat plants live chiefly by the absorption of moisture from the air; and many sea-plants float through the ocean, and having plenty of food wherever they go, they send out no roots in order to search for it.

(S) All the birds on the lakes of Siberia are said by Professor Gmelin to retreat southward on the commencement of frost, except the rail, which sleeps buried in the snow. Account of Siberia quoted by Dr Darwin in his *The Loves of the Plants*.

(T) The chyle of different living bodies has not yet been analysed; in man it is generally a whitish fluid resembling milk, and yielding water, oil, sugar, and a coagulable lymph.

Abſorption. the alimentary canal or ſap-veſſels, it is thence taken up by means of abſorption for the uſe of the ſyſtem. From the veſſels it paſſes into the whole cellular tiſſue, compoſed of veſicles, and cloſely interwoven with all the vaſcular part of the plant. From the veſicles or utricles of the cellular tiſſue it enters the vaſa propria and glands, which contain and prepare the fluids and ſecretions peculiar to the ſpecies.

122 Farther progreſs of the food in plants.

123 In animals.

In the animal economy it was always ſuppoſed that the chyle was abſorbed by the ramifications of the red veins ſpreading on the gut, till the 1622, when Aſellius an Italian diſcovered the lacteals (u) running on the meſentery of a living dog, and printed his account of them in 1627. As he had not traced their courſe very far, he naturally thought that they went to the liver, which was then imagined to be the organ of ſanguification. This opinion, with reſpect to the place where they entered the veins, continued to be general till 1651, when Pecquet in France publiſhed his account of the thoracic duct (x). With great candour this author acknowledged, that he had been led to make the diſcovery by obſerving a whitiſh fluid mixed with the blood in the right auricle of the heart of a dog, which kind of animal it had been cuſtomary to diſſect alive ſince the time of Aſellius. "This practice of opening living animals furniſhed likewiſe occaſions (ſays Dr Hunter) of diſcovering the lymphatics. This good fortune fell to the lot of Rudbec firſt, a young Swediſh anatomiſt, and then to Thomas Bartholine (y) a Daniſh anatomiſt, who was the firſt who appeared in print upon the lymphatics. His book came out in 1653, that is, two years after that of Pecquet; and then it was evident that they had been ſeen before by Dr Highmore and others, who had miſtaken them for lacteals; but (adds Dr Hunter) none of the anatomiſts of thoſe times could make out the origin of the lymphatics, and none of the phyſiologiſts could give a ſatisfactory account of their uſe (z)." He had not known that Gliſſon, who wrote in 1654, has aſcribed to theſe veſſels the office of carrying the lubricating lymph from the ſeveral cavities back into the blood; and that Frederic Hoffman has expreſſed the doctrine of their being abſorbents very explicitly *.

124 The lacteals diſcovered in 1622.

125 Thoracic duct diſcovered in 1651.

126 Lymphatics diſcovered before 1653.

Abſorption.

127 Uſe of the lymphatics diſcovered before 1654.

* *Medic. Ration. Syſtem.* lib. i. § 2. cap. 3.

It was on the 19th of June 1664 that Swammerdam diſcovered the valvea of theſe veſſels; and Ruyſch, who had ſeen them, perhaps very nearly about that time, firſt gave an account of them in a ſmall treatiſe which he publiſhed at the Hague in 1665.

128 Their valves diſcovered in 1664.

The beſt mode of demonſtrating the lymphatics we probably owe to the celebrated Nuck, who, as a ſpecimen of that complete ſyſtem of Lymphography which he meant to publiſh (A), printed in 1691 his adenography, or deſcription of the glands. In this treatiſe he not only tells us how he brought them into view, but in his plates repreſents many of them as filled with his new mercurial injections; a happy invention, which perhaps was ſuggeſted by remarking the extreme ſubtility of mercury when employed in the cure of venereal infection.

129 Injected with mercury before 1691.

A method by which he inflated theſe veſſels led him to ſuppoſe that they took their origin from veins or arteries, either immediately or through the intervention of ſome follicles (B). The celebrity of his name procured credit to this miſtake; and notwithſtanding

(u) We learn from Galen, that the lacteals in kids had long before been ſeen by Eraſiſtratus, who called them *arteries*.

(x) This duct had been ſeen before by Euſtachius. See *Euſtach. de Vena ſine pari.*

(y) The diſcoveries of Rudbec and Bartholine were made in the years 1651 and 1652, about which time Jolyffe an Engliſhman ſaw alſo the lymphatics.

(z) Drs Hunter and Monro claim the merit of having found out the true uſe of the lymphatics. The former ſays that he taught it in his lectures ſo early as 1746, and appeals to his pupils for the truth of the aſſertion. The latter ſeems to have made the diſcovery in 1753; and in 1755 publiſhed an account of it in a theſis *De Teſtibus in variis Animalibus*. Before the printing of this theſis, Dr Black told him that the ſame opinions concerning the valvular lymphatics had been long entertained by Dr Hunter. In 1756 Dr Monro attended Dr Hunter's lectures in London; heard the whole doctrine of the lymphatics very fully explained; and in 1757 reprinted his opinion at Berlin without taking notice of Dr Hunter's, who charges him with plagiariſm; and the charge is retorted by Dr Monro.

(A) Lymphographiæ, quod offertur ſpecimen, ubi lectori non ingratum percepero ad alias tranſiturus tum partes, non minus quam hæ, lymphaticis ductibus ſuperlucentes. *Præfatio ad Adenographiam.*

Nuck had traced lymphatics on the exterior parts of the head and neck, on the membrane of the lungs, on the ſpaces between the ribs, in the loins, on the diaphragm, on the heart, the ſpleen, on the liver, the gall-bladder, on the ſtomach, on the meſentery, on the tunica albuginea of the teſtes, in the feet, and in the hands. Ita (continues he), ut multiplici experientia et variis partium præparationibus eo uſque pervenerim ut *integrum lymphaticorum ſyſtema* a capite ad calcem mihi compoſuerim, cujus delineationem libenter tecum communicabo, ubi partium nonnullarum hactenus nondum ſatis examinatarum, Lymphographiam abſolverimus. *Anton. Nuck de Inventis novis Epiſtola Anatomica ad D. D. B. G. Mod. Doct.*

(B) Quidam nervos conſtituunt vaſorum lymphaticorum principia; alii glandulas minores; alii membranas: nec deficiunt qui a tendinoſa muſculorum parte eadem deducunt. Sed miſſis aliorum ſententiis, dicam modo; varia me hanc circa ſpeculationem molitum fuiſſe, variis experimentis (irrito licet ordinario conatu) varia tentaſſe, caſuque tandem nonnulla detexiſſe quæ lucem, hic adferre poſſunt.

Ante triennium, mundando lieni vitulino intentus, omnique ſanguine, aquæ tepidæ ope, jam eloto, copioſum in arteriam ſplenicam infudi aërem, et, ſpiritu fortius adacto, non tantum plurimas exiguas in ſuperficie lienis vidi elevari veſiculas, ſed ex iiſdem veſiculis vaſa prodire lymphatica, flatu etiam turgida et lienem perreptantia vidi, et quo diutius arteria fuit inflata, eo majorem notavi vaſorum numerum, ita ut, hac arte per inflictum

Absorption.

the founder opinion of Gliſſon, of Hoffman, and ſome others, the old notion that the veins performed the office of abſorbents came ſo far down as the great names of Haller and of Meckel. The arguments, however, by which it was ſupported are ſhown now, and particularly by thoſe of the Hunterian ſchool, to have been injections that were not ſkilful, obſervations that were not accurate, and concluſions that were not logical; while the boaſted aſſertion that birds and fiſhes were without lacteals and without lymphatics, has been diſproved by the fortunate diſcoveries of Mr Hewſon and Dr Monro. Excepting, therefore, in the penis and placenta, and in thoſe animals whoſe veins may be injected from the gravid uterus, the lymphatics ſeem to perform the whole buſineſs of abſorption. They contain a fluid that is coagulable like the lymph of the blood, and are called valvular to diſtinguiſh them from the arteries that do not admit the red globules. They derive their origin from the cellular membrane, from the different cavities, and from the ſurface. Some authors ſay that they have ſeen them in the brain (c), and theſe Maſcagni has ventured even to deſcribe in prints. That ſome indeed may exiſt in the brain, has not been denied; but to believe that they have been found, and to truſt aſſertions which are not countenanced by the obſervations of ſkilful anatomiſts, requires a faith which for our part we do not pretend to. Both they and the lacteals derive their name from the colour of the fluids which they contain. They both empty themſelves into the veins; but moſt of the lymphatics in the human ſubject, and all the lacteals, firſt unite in the thoracic duct, which near the heart leads into the courſe of the circulation.

130 Diſcovered in birds and fiſhes.

131 Have been ſeen in the brain.

Sect. IV. *Circulation.*

After part of the food is converted into chyle, and this chyle abſorbed by the lacteals, and brought into the courſe of the circulation, it remains to be diſtributed to all the different parts of the ſyſtem. On this account, Hippocrates ſpeaks of the uſual and conſtant motion of the blood ‡, of the veins and arteries as the fountains of human nature, as the rivers that water the whole body, and which if they be dried up man dies §. He ſays that the blood veſſels are for this reaſon everywhere diſperſed through the whole body; that they give ſpirits, moiſture, and motion; that they all ſpring from one; and that this one has no beginning and no end, for where there is a circle there is no beginning (d). In ſuch language was the prince of phyſicians accuſtomed to expreſs his vague ideas of a circulation; for ſo far was he from having acquired accurate conceptions on this ſubject, that when he ſaw the motions of the heart, he believed that the auricles were two bellowſes to draw in air, and to ventilate the blood.

Circulation.

132 Hippocrates ſpoke of the circulation of the blood, but his language is vague.

‡ *Hippocrat. de Morbis*, p. 127.

§ *Hippocrat. De Corde.*

When after his time anatomy came to be more ſtudied, the notions of the ancients reſpecting the blood were better defined; and, however chimerical they may ſeem to us, they were partly derived from diſſection and experiment. On opening dead bodies, they found that the arteries were almoſt empty (e), and that very nearly the whole of the blood was collected in the veins, and in the right auricle and ventricle of the heart. They therefore concluded that the right ventricle was a ſort of laboratory; that it attracted the blood from the Cavæ; by ſome operation rendered it fit for the purpoſe of nutrition, and then returned it by the way that it came. From the almoſt empty ſtate of the arteries, they were led to ſuppoſe that the right ventricle prepared air, and that this air was conveyed by the arteries to temper the heat of the ſeveral parts to which the branches of the veins were diſtributed.

133 Arteries diſcovered to be almoſt without blood in dead bodies.

To this laſt notion entertained by Eraſiſtratus, Galen added an important diſcovery. By certain experiments, he proved that the arteries contained blood as well as the veins. But this diſcovery was the occaſion of

134 Proved by Galen to contain blood in living bodies.

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fluctum vaſis lymphaticis vulnus aer immiſſus, membrana linealis fere tota lymphaticis ductibus obſeſſa fuerit viſa.

Ab eo tempore conjicere cœpi vaſorum lymphaticorum principia ab arteriarum ſurculis emanare, idque aliquando intermedia veſicula, aliquando deficiente veſicula, immediate ab ipſa arteria venave. *Adenographia curioſa*, cap. 4.

(c) Sed rogare videris, utrum in cerebro etiam vaſa occurrant lymphatica? Quamvis ex recentioribus, nonnulli in eorum deſcriptione ſatis liberales, eadem concedant et facile admittant: Verum, quod paſſim obſervo, ſyſtemata in proprio cerebro formant et viſcera ex ſuo placito componunt: ad experimenta enim provocati nihil egregii præſtare valent. Nunquam hac in parte, ut ingenue loquar, hactenus Scopum attingere potui. Interim non negandum cenſeo aliquando cerebri lymphatica in una aut altera parte fuiſſe viſa; et non ita pridem, anatomicus quidam mihi amiciſſimus, inter alia inventa, hæc nobiſcum, communicat. "Vidi, inquit, lymphaticum in cerebro Bovino, quod examine tuo (ut originem ſcias et inſertionem) erit digniſſimum. Non longe a glandula pineali, a qua ramos forte habet, incumbit plexui choroideo, ad infundibuli latera ſeſe extendens." Ante biennium ductum lymphaticum ex pini glandula eodem modo ut aliis glandulis, exeuntem vidi. Ita ut quidem certiſſimum, et cerebrum ſuos habere rivulos aquoſos, ſed nondum diſtincte, in lucem protractos. *Epiſt. Anat.*

(d) *Hippocrat. de Venis.* "Plato, in his Timæus, ſpeaks of the heart as a watch-tower completely fortified, as the knot of the veins, and the fountain from whence the blood ariſes, and briſkly circulates through all the members. The blood he calls the paſture of the fleſh; and adds, that for the ſake of nouriſhing the remoteſt parts, the gods have opened the body into a number of rivulets like a garden well ſtocked with plenty of canals, that the veins might by this means receive their ſupply of moiſture from the heart as the common ſource, and convey it through all the ſluices of the body." The reſt of the paſſage cited by Longinus is as full of nonſenſe as it well can hold: and indeed Longinus ſeems chiefly to have admired it for ſomething which had ſtruck him as divine and unparalleled in its tropes, as making the head a citadel, the neck an iſthmus, the vertebræ hinges, and the fleſh a rampart. See *Longinus on the Sublime*, § 32.

(e) Eraſiſtratus opened dead bodies at Alexandria.

Circulation.

of some embarrassment. How was the blood to get from the right to the left ventricle? To solve the difficulty in which his new discovery had involved him, he supposed that the branches of the veins and arteries anastomosed (F); that when the blood was carried to the lungs by the pulmonary vein, it was partly prevented by the valves from returning; that therefore during the contraction of the thorax it passed through the small inosculating branches to the pulmonary vein, and was thence conveyed along with the air to the left ventricle to flow in the aorta (G). This opinion, so agreeable to fact, unfortunately afterwards gave place to another that was the result of mere speculation.—This notion was, that the left ventricle received air by the pulmonary vein, and that all its blood was derived through pores in the septum of the heart.

135 How Galen supposed the blood to pass between the right and left ventricle of the heart.

The passage thro' the septum being once suggested, and happening to be more easily conceived than one thro' the lungs, it was generally supposed the only one for a number of centuries; and supported likewise, as it was thought by Galen's authority, it was deemed blasphemy in the schools of medicine to talk of another. In 1543, however, Vesalius having published his immortal work upon the structure of the human body, and given his reasons in the sixth book why he ventured to dissent from Galen, he particularly showed how it was impossible that the blood could pass through the septum of the heart. His reasoning roused the attention of anatomists; and every one grew eager to discover the real passage which the blood must take in going from the right to the left ventricle. The discovery of this fell first to the lot of Michael Servede, a Spanish physician, who published his opinion, and revived the old doctrine of Galen, in 1553 (H). But his opinion did not spread at the time; the book in which it made its appearance contained heresy, and was therefore destroyed by public authority. Fortunately, however, the same discovery was again made by Realdus Columbus, professor of anatomy first at Padua and afterwards at Rome, who printed his account of it in 1559. Many others who were engaged in the same research were equally successful, and Andreas Cæsalpinus even singularly lucky. It appears by his peripatetic questions printed at Venice in 1571, and reprinted there with his medical questions in 1593, that he knew not only the lesser circulation, but had observed that there were times when the blood flowed from the branches of the veins towards their trunks, and that veins swelled between their ligature and the extremities, and not between the ligature and the heart. From these observations, he necessarily inferred that the veins and arteries anastomosed; and having also contemplated the nature of all the valves which were then known, and had been known since the days of Galen, he ventured to assert that the blood could not return by the arteries to the left ventricle. One should imagine that from such conclusions he must have discovered the true circulation; but he did not. Being a zealous peripatetic, he thought himself bound to maintain with Aristotle that the blood flowed, like the tides of Euripus, backwards and forwards in the same channel; and therefore supposed that it flowed from the arteries into the veins in the time of sleep, and from the veins back into the arteries in the time of waking. The greater circulation, so far as we can learn, was not even dreamed of by this writer. A farther step was yet to be made towards its discovery; and this was reserved for another professor of the Paduan school.

136 Another opinion, supposed to be Galen's, refuted by Vesalius.

137 Vesalius roused the attention of anatomists to discover the true passage of the blood between the ventricles.

138 The passage discovered, and Galen's opinion revived, by Michael Servede and others.

Circulation.

132 The whole circulation very nearly discovered by Cæsalpinus.

140 Had almost forced itself upon Fabricius ab Aquapendente.

In 1574, Hieronymus Fabricius ab Aquapendente, while he was seeking for a cause to explain the varicose swellings of some veins which had arisen from friction and ligature, he to his great joy and astonishment discovered their valves in one of his dissections: and here again the true theory of circulation seemed almost unavoidable. Yet whoever reads the small treatise *De Venarum Ostiolis*, first printed by Fabricius in 1603, will soon perceive that he was as far from entertaining a just notion of the circulation as his predecessors. Notwithstanding all that he saw, he still was of opinion that the blood flowed from the heart to the extremities even in the veins. He thought that the valves were intended by nature only to check and moderate its force. He calls them an instance of admirable wisdom, and mistakes his own awkward conjecture for one of the designs of infinite intelligence. In another respect, it must be confessed that he bore no inconsiderable share in promoting the discovery of the circulation (I). By writing on the valves, the formation of the fœtus, and the chick in ovo, he directed the attention of his pupil Harvey to those subjects where it was likely that the motion of the blood would frequently occur.

141 At last discovered and fully demonstrated by his pupil Harvey.

Harvey was born at Folkston in Kent in 1578, completed his studies at the university of Cambridge, went to Padua, and was there admitted to the degree of doctor, with unusual marks of approbation, in 1602. He examined the valves with more accuracy than

(F) In toto est mutua anastomosis atque osculorum apertio arteriis simul cum venis. *De Usu*, part 6. cap. 10.

(G) It was the opinion of Galen, that the motion of the lungs and the pulse of the arteries was to cool the blood, and to expel the fuliginous vapour. That he had just ideas of the lesser circulation through the lungs, and of the true nature of the valves, is evident from the passages cited by Harvey, *De Motu Cordis*, Exercitat. 1. cap. 7.

(H) The words in which he mentions this discovery are these: "Non per parietem cordis, uti vulgo creditur, sed magno artificio a dextro cordis ventriculo, longo per pulmones ductu agitatur sanguis subtilis." Being born at Villa Nuova, in the kingdom of Arragon, he sometimes called himself Michael Villanovanus, or simply Villanovanus. In the title of all his books he takes the name of *Reves*, which is formed from Servede, by throwing out the *de* and transposing the five letters that remain. The book in which his discovery was mentioned was printed clandestinely, and intitled *Christianity Restored*. Being first imprisoned at Vienne in Dauphiny, and afterwards allured to Geneva by the treachery of his correspondent and confident John Calvin, he was, by a servant of that reformer's, accused of blasphemy, and condemned to the flames in 1553.

(I) Almost the whole merit of his discovery is due to the Paduan school, of which Cæsalpinus as well as Columbus was once a professor.

Circulation.

than his maſter Fabricius; and explained their uſe in a treatiſe which he publiſhed ſome time after. It is uncertain when he firſt conceived his celebrated doctrine of the circulation; but about the 1616 he taught it in his lectures, and printed it in 1628. He was the firſt author who ſpoke conſiſtently of the motion of the blood, and who, unbiaſſed by the doctrine of the ancients, drew rational concluſions from his experiments and obſervations. His books preſent us with many indications of a great mind, acute diſcernment, unwearied application, original remark, bold inquiry, and a clear, forcible, and manly reaſoning (κ); and every one who conſiders the ſurpriſe which his doctrine occaſioned among the anatomiſts of thoſe days, the ſtrong oppoſition that it met with from ſome, and thoſe numerous and powerful prejudices which it had to encounter from the ſanction of time and of great names, muſt allow it was new, and that the author has from its importance a title to rank in the firſt claſs of eminent diſcoverers ancient or modern.

142 The merit of Harvey in this diſcovery.

143 How the blood is circulated

His diſcovery ſhowed, that in moſt animals the blood circulates in arteries and veins, and through the medium of one, two, or of more hearts: that in arteries it moves from the trunk to the branches; and that, meeting there with the branches of veins, it returns in a languid ſtream to the heart; that the heart communicates a new impulſe; that it drives it on to the trunk of the arteries; and that the arteries, by the thickneſs of their coats, exerting a force, do puſh it onwards again into the veins.

In every part of this circulating courſe, there are valves ſituated where it is neceſſary; they are meant to prevent the return of the blood; they are at the beginnings of the great arteries, and are found in different places of the veins where their feeble action requires to be aſſiſted.

The veins, before they enter the heart, generally expand into a thin muſcular bag, which is called the *auricle*. It receives the blood while the heart is contracting; and when the heart admits of dilatation, contracts itſelf, and throws the blood into the ventricle.

We have here called the ventricle a heart; though what is uſually meant by the heart be a ventricle and auricle; or ſometimes a ventricle and two auricles, where the veins approach in different directions, and, without bending to meet one another, expand at two different places. Two hearts are ſometimes united, ſo as in appearance to form but one.

144 In different animals.

From our having mentioned more than one heart, it will be ſuppoſed that the modes of circulation are various. In ſome animals the heart throws its blood to the remoteſt parts of the ſyſtem (λ); in other animals it throws its blood only into the reſpiratory organs: from theſe organs it is collected by the branches of veins; and theſe branches, uniting in a trunk, convey it to an artery, which renews the impulſe, and acts as a heart. In a third ſet of animals, the blood from the reſpiratory organs is carried by the veins to another heart; and this ſecond heart, united in the ſame capſule with the firſt, diſtributes the blood by the channel of its arteries to the ſeveral parts. In the human fœtus, and the fœtus of thoſe animals which have two hearts, a part of the blood, without taking the paſſage through the lungs, proceeds directly from auricle to auricle. In amphibious animals, the auricular paſſage continues open during their life, and is employed, when the breathing ceaſes, under the water. In many inſects, a number of hearts, or expanſions which anſwer the purpoſe of hearts, are placed at intervals on the circulating courſe; and each renews the impulſe of the former, where the momentum of the blood fails. In the *Sepia Loligo* the two ſeparate parts of the gills are each ſupplied by a heart of its own: the blood from both is collected into one; which, by two arteries opening at two different parts, ſend it at once to the oppoſite extremities. In numbers of animals, the heart, like the ſtomach, is in the extremity oppoſite to the head.

Circulation.

145 How the circulation is demonſtrated in dead bodies.

After the diſcovery of the circulation, the moſt intereſting object with anatomiſts was to demonſtrate it in a clear, ſatisfactory, and eaſy manner. Harvey, to ſhow it with every advantage that he could think of, was obliged to open animals alive: but whether the animals were dead or alive, the larger branches of the veins and arteries were only to be ſeen, and even theſe but in certain caſes, when they happened occaſionally to be full of blood. That admirable method, which is now obſerved in demonſtrating the courſe of the circulation, we owe to the great anatomiſts of Holland who flouriſhed in the laſt century. About 1664, Regnier de Graaf invented the ſyringe, which is now uſed; and, accompanied with a print, publiſhed an account of it in 1669. His injection was uſually a thin fluid of a blue green or ſome other colour; this injection tranſuded through the veſſels, allowed them to collapſe by its general diffuſion, and broke out through the firſt opening that happened in its way. A fluid which hardened after being injected, and which preſerved the veſſels diſtended, was a happier contrivance. This at firſt was either melted tallow or wax, of a colour ſuiting the taſte of the anatomiſt. So early as the year 1667, the celebrated Swammerdam injected the veſſels running on the uterus with ceraceous matter; and, jealous

146 Diſcovery of De Graaf,

147 Of Swammerdam,

(κ) Dr Hunter ſays, that "none of his writings ſhow him to have been a man of uncommon abilities. It were eaſy to quote (he ſays) many paſſages which bring him nearly to a level with the reſt of mankind. He lived almoſt 30 years after Aſellius publiſhed the Lacteals, yet to the laſt ſeemed moſt inclined to think that no ſuch veſſels exiſted. Thirty hours at any time ſhould have been ſufficient to remove all his doubts; but this ſubject taken up in ſelf-defence (continues the Doctor) grows unpleaſant." Dr Hunter was here thinking of his own diſcovery when brought in compariſon with that of Harvey's. When this compariſon was leſs immediately in view, he ſays that "Dr Harvey, as appears by his writings, was certainly a firſt-rate genius for ſagacity and application; and his name is deſervedly immortal on account of the many obſervations and improvements he made in anatomy and phyſiology." *Dr Hunter's Firſt Introductory Lecture.*

(λ) We never exclude the action of the arteries.

Circulation.

jealous left another ſhould claim the merit of ſuch an invention, he tranſmitted preparations, accompanied with plates, and with a full account of his method, to the Royal Society of London in 1672. Soon after, his friend Ruyſch acquired ſuch ſkill in the art of injecting, that he has not been ſurpaſſed by any ſince his time. He diſcovered veſſels in many parts where they were not ſuppoſed to have had an exiſtence; and, contrary to the opinion of the great Malpighi, he ſhowed that even many of the glands were entirely vaſcular; and that what had been ſuppoſed excretory ducts, deriving their origin from ſome follicle, were but terminations of arteries continued: yet even Ruyſch could not exhibit in all caſes the courſe of the veſſels ſo well as we do now. Another diſcovery was yet to be made for demonſtrating their ſmall capillary branches running through a part. This was reſerved for the very ingenious Dr Nicholls of London; who invented the method of corroding the fleſhy parts with a menſtruum, and leaving the wax, as it was moulded by the veſſels, entire.

148 Of Ruyſch.

149 Of Dr Nicholls.

From theſe reſearches, which evince circulation to be a function ſo general among animals, ſome are diſpoſed to think it takes place in all living bodies. But notwithſtanding the faſhionable language of circulating fluids, of veins, arteries, and even of valves in the vegetable ſtructure; yet nothing performing the office of a heart, and nothing that ſeems to conduct fluids in a circular courſe, has been found in plants. In the vegetable kingdom, the chyle is diſtributed to all the parts from the numerous veſſels which convey the ſap: and theſe veſſels, being fitted by their ſtructure to carry the ſap either downwards or upwards, from the branches to the roots, or from roots to the branches; is the reaſon why plants inverted in the ground will ſend forth roots from the place of their branches, and ſend forth branches from the place of their roots. Even a ſimilar diſtribution of the chyle takes place in ſome animals. In the human tœnia, in the faſciola hepatica of ſheep, and in moſt polypes, the chyle, without a circulating ſyſtem, is conveyed directly to the different parts from the alimentary canal. The taſte for circulation may at laſt ſubſide. Till the buſineſs of abſorption from the inteſtines was, of late, fully ſecured to the lacteals, we were wont to have alſo learned diſſertations upon a circular motion of the bile. The jaunt which it took was not very cleanly; but it was ſocial: it went with the fœces down the inteſtines, and returned with the blood in the meſeraic veins.

150 Circulation not univerſal in living bodies.

151 None in plants nor in ſome animals.

Circulation.

152 A ſuppoſed circulation of the bile.

Beſides the circulation, another circumſtance reſpecting the blood, which ſometimes has engaged the thoughts of phyſiologiſts, is the colour which it has in moſt animals. The late Mr Hewſon was of opinion, that the lymphatics, with the ſpleen (M) and the thymus, contributed greatly to the formation of the red globules. He was ſeemingly led to entertain this opinion from that attention to the lymphatics which made him aſcribe much to their power, and from ſeeing red particles in the abſorbents which riſe from the ſplenic and the thymic gland. His reaſoning, however, though very ingenious, is not concluſive. The celebrated Nuck, who had often obſerved a reddiſh fluid in the lymphatics, aſſures us, without any hypotheſis, that ſuch an appearance was always preternatural; and was either occaſioned by a ſcarcity of lymph, or by ſome irregular and too much accelerated motion of the blood (N).

153 Opinions concerning the red colour of the blood.

It is well known that the blood receives its vermilion colour in paſſing through the lungs; that animals with lungs have the blood redder than thoſe which are ſeemingly without that organ; and that the colour, as well as the heat, is in proportion to the extent and perfection of the lungs. It has alſo been obſerved, that oxygenous gas is abſorbed in reſpiration; and been proved by experiment, that the red globules of the blood, and the red only, contain iron. It thence would appear, that the colour is owing to iron calcined by the pure air, and reduced to the ſtate of a red oxid. From this manner of conceiving the phenomena, ſays Chaptal, we may perceive why animal ſubſtances are ſo advantageous in aſſiſting and facilitating the red dye (O).

154 Reſpiration changes the colour of the blood.

A great variety of experiments have ſhewn how much the colour and conſiſtence of the blood is altered by

(M) Before we can expect to arrive at a proper knowledge of the ſpleen, we have firſt to examine its form, its proportion, its ſituation, its numbers, and its different circumſtances in different animals; and as yet this has been done only in a few caſes. The gentlemen of the French Academy found, that in the demoiſelle it was like the liver, in the buſtard like the kidney of a quadruped, in the chamois round and flat, in the lynx narrow and long, in ſome animals proportionally large, in others proportionally ſmall; that in the gazella it was joined immediately to the ſtomach, without a vas breve; that in the caſtor, again, it was attached to the left ſide of the ſtomach by eight veins and arteries, and as many vaſa brevia; that in the otter it was faſtened to the epipiploon, in the Canada ſtag to the great ventricle; and they found that in the porcupine and ſea-fox it was double. Since their time Dr Monro has obſerved two large ſpleens, one attached to the ſmall and the other to the large curvature of the ſtomach of the ſqualus ſquatina or angel-fiſh, whoſe blood contains few red particles; and the ſame eminent phyſiologiſt found in a ſturgeon no fewer than ſeven, one of the ſize of a dried horſe-bean, and the reſt about the bulk of a dried garden-pea.

(N) Interim non diffiteor vaſa illa lymphatica lympham ſubinde vehere rubicundo colore tinctam, loturæ carnis ad inſtar ſe habentem. Hoc autem nunquam contingit in ſtatu naturali, verum poſt nimium et irregularem ſanguinis motum. Vel in quibus humidum (ob defectum alimenti) deficit, qua occaſione plerique humores vitiantur, et colore præternaturali tinguntur. Quid mirum itaque hiſce in caſibus et lympham reddi ſanguineam. *Adenographia*, cap. 5.

(O) *Chaptal's Chemiſtry on the Properties of the Blood.* The phyſiologiſts of laſt century accounted for the red colour in another way. Rubedo ſanguinis (ſays Verheyen) pro magna parte procedere videtur ab alimentorum particulis ſalinis ac ſulphureis ſeu oleoſis exaltatis. Cujus non leve indicium eſt, quod lixivium ex cineribus vulgari modo paratum notabiliter rubeat, in quo, præter aquam, vix aliud quam ſal et ſulphur reperibile eſt:—et lac

(quod

Nutrition

155 Action of the veſſels changes the colour and qualities of the blood.

by the mere action of the veſſels; and this diſcovery has enabled us to conjecture with more certainty than we did formerly, why in infants and phlegmatic perſons the blood is paler, in the choleric more yellow, and in the ſanguine of vermilion red. It explains likewiſe, in ſome meaſure, why the blood varies in the ſame individual, not only with regard to the ſtate of health, but likewiſe at the ſame inſtant; and why the blood which circulates through the veins has not the ſame intenſity of colour, nor the ſame conſiſtence, as that of the arteries; and why the blood which flows through the organs of the breaſt differs from that which paſſes languidly through the viſcera of the lower belly. This power of the veſſels over the blood will bring us alſo to the true cauſe why the veſſels vary in the denſity of their coats and in their diameters; why they are ſometimes convoluted in a gland; why they ſometimes depoſite their contents in a follicle; why they are ſometimes of a ſpiral form; why the branches ſtrike off at various angles; why they are variouſly anaſtomoſed; why they ſometimes carry the blood with diſpatch and ſometimes ſlowly through a thouſand windings. By thoſe means their action is varied, and the blood prepared in numerous ways to anſwer the ends of nutrition and ſecretion.

156 Great variety of this action.

Sect. V. *Nutrition.*

Nutrition is the function which aſſimilates the food in the ſeveral parts, and which finiſhes the proceſs already begun in the ſtomach, in the lungs, and the vaſcular ſyſtems. In perfect animals ſome of the ſtages of this proceſs are diſtinctly marked. The chyle, which has ſome reſemblance to milk, is the work of the alimentary canal: it undergoes ſome new changes by the action of the lacteals and of their glands, when they exiſt. In the courſe of circulation it paſſes along the reſpiratory organs, and is mixed with oxygene or ſome other gas: by this mixture, the conſequent heat, and the action of the veſſels, it is turned into blood. The blood, when examined, ſpontaneouſly ſeparates into three parts; an albuminous part or a ſerum, a coagulable lymph (P), and red globules. The two firſt are analagous to the white parts of an egg, by which the chick in ovo is nouriſhed; the globules have ſome reſemblance to the yolk, which ſerves afterwards as food to the chick in the more advanced period of life. The three parts contain each a variety of principles which are originally compoſed of gaſes: theſe principles, conveyed through veſſels of various forms, of various diagonals, and with various degrees of motion and of heat, and all along varying as they paſs, arrive at laſt on the confines of the parts which are wrapt up in a cellular tiſſue or ſome other membrane. The tiſſue or membrane gives a new change; the parts nouriſhed perform the office of ſecreting organs; and as the action of the veſſels is varied according to the place to which they are tending and the parts which they enter, we partly ſee the manner in which bone, muſcle, cartilage, and nerve, are all ſecreted from a common maſs.

157 Food changed by different organs.

Nutrition.

In worms and polypes, the function of nutrition is after digeſtion carried on almoſt entirely by the cellular tiſſue; and in plants by a tiſſue cellular and veſicular. In all living bodies the cellular tiſſue, beſides giving a form to the parts, and beſides preventing friction and coheſion, certainly performs ſome important office. Many have thought it the organ of nutrition; and it ſurely is one of the organs employed in aſſiſting to aſſimilate the nutritious fluid. But it ſhould be remembered, that all the parts of the living body are aſſimilating organs; that each part aſſimilates for itſelf; and that the ſtomach, the reſpiratory organs, the veſſels, and nerves where they exiſt, are aſſiſtant to the whole and to one another.

158 Aſſimilated by the cellular tiſſue and the parts which are nouriſhed.

It is ſingular how any ſhould have imagined that the nerves are peculiarly the organs of nutrition, or that growth ſhould be owing to the addition of ſome organic and vivifying particles pre exiſting in the food. Theſe phyſiologiſts have not demonſtrated the exiſtence of nerves in all living bodies; and theſe organic and vivifying particles have as yet been diſcovered but in their fancy. Dr Monro has condeſcended to prove, that the limb of a frog can live and be nouriſhed, and its wounds heal, without any nerves: and Mr Hunter has given many curious inſtances of a living and nutritious power in the blood.

159 Opinions concerning nutrition and the organs concerned.

In plants and animals, the aſſimilating power has always certain limits preſcribed to it: its influence is very generally confined to the ſort of food congenial to the ſpecies: and its ſtrength is varied according to circumſtances; as the age, the habits, and the ſtate of health. Thoſe which are young aſſimilate faſter than thoſe which are old; and one ſpecies, which may partly be owing to the nature of their food, will aſſimilate much faſter than another. Certain worms that feed on animal and vegetable ſubſtances will, in 24 hours after their eſcape from the egg, become not only double their former ſize, but will weigh, according to Redi, from 155 to 210 times more than before. Moſt oils are of very difficult aſſimilation; and thoſe which are eſſential will often reſiſt the long continued and the varied action of the living organs; will mingle with

160 The rapidity and ſlowneſs of aſſimilation in different circumſtances.

161 Eſſential oils difficultly aſſimilated.

(quod ſulphure abundare probat butyri inflammabilitas), ſi coquatur cum ſale lixivioſo, colorem plane ſanguineum contrahat; quod ſimiliter decoctum ex aqua, ſulphure vulgari, et ſale tartari ad confectionem lactis ſulphuris patatum rubeſcat; quod cereviſia et quædam alia diuturniori coctione ruborem contrahentia, iiſdem principiis ſcateant, &c.

Ad intenſiorem ſanguinis rubedinem multum quoque contribuunt particulæ nitroſæ, quæ beneficio reſpirationis ex aere in ſanguinis maſſam jugiter tranſmittuntur: ſiquidem color ille coccineus magiſque ſplendens quo paſſim ſanguis arterioſus a venoſo diſtinguitur, in pulmonibus jugiter alitur ac renovatur.

Rubediuem autem hoc modo facile excitari poſſe amplius confirmatur ex eo, quod vitrum, etiam centum librarum capax per unicam unciam ſpiritus nitri rarefacti, omnino repletum appareat materia rubeſcente. *Verheyen de Sanguificatione.* Verheyen uſes the word ſulphur for any inflammable ſubſtance.

(P) Senac was the firſt who diſcovered this lymph.

Secretion. with the parts, and, undecompounded, communicate their flavour.

An aſſimilating power is not peculiar to living bodies; it is obſerved in ferments and contagion, and is ſo obvious with reſpect to flame which is neither living nor organized, that whole nations who have ſeen it feeding on inflammable ſubſtances, have been diſpoſed to think it was animated, to call it the principle of life itſelf, and to pay it a kind of religious homage as the proper emblem of that Being by whom the whole univerſe is upheld.

162 Aſſimilating power of flame.

In living bodies nutrition is only a ſpecies of ſecretion.

Sect. VI. *Secretion*

Is a function in which a part is ſeparated from the whole, and generally with ſome change of its qualities. In the caſe of nutrition it was obſerved, that all parts ſecrete for themſelves; and that ſome few, as the lungs, the ſtomach, the veſſels, and the nerves, officiate beſides for the general uſe of the whole ſyſtem. If all the ingeſta were to remain and to be aſſimilated, the body would go on continually increaſing. But living bodies are conſtantly in a ſtate of waſte and repair. In moſt animals part of the ingeſta is carried off by evacuation, without having entered the mouths of the abſorbents; part, which enters the abſorbents and veins, is thrown off by exhaling arteries or the urinary paſſage: and experiments with madder prove that the lymphatics, beſides originating from all the cavities and carrying back the lubricating fluids, do enter the ſubſtance of the hardeſt bones, and convey particles that had been aſſimilated back into the blood.

163 Every living body in a ſtate of conſtant waſte and repair.

164 An office not generally aſcribed to the abſorbents.

This office has not been generally aſcribed to the abſorbents; nor has it been very generally ſuppoſed that the blood receives the excrementitious matters of the ſyſtem, and that one intention of the circulation was either to return them for reaſſimilation, or to diſcharge them by exhaling veſſels or by the kidneys. Decayed parts, however, are diſcovered in the feces evacuated by the inteſtines, in the clouds, the ſediment, and colour of the urine, and by the ſmell of the perſpirable matter. The two laſt, on certain occaſions, and for ſome time, have often ſupplied the place of one another; and all the three, the feces, the urine, and perſpirable matter, we have reaſon to believe are remarkably diſtinguiſhed by two kinds of odour; the one peculiar to the whole ſpecies, the other peculiar to the individual. By the perſpirable matter which adheres to the ground, and of which the odour is diffuſed by moiſture, the dog not only diſtinguiſhes a man from any other animal, but is able to trace his maſter through a crowd.

165 Sweat and urine interchanged, and their odour.

The natural evacuations of plants, and of ſome few animals which feed by abſorbents, are all by perſpiration or exhaling veſſels. The urine in quadrupeds is before emiſſion collected in a veſicle, and thence carried off by the genital organ. In birds, and in a number of fiſhes, the ureters empty themſelves into the rectum, and their contents are evacuated along with the feces.

166 Evacuations of plants by exhaling veſſels.

Beſides being uſed to denote the function, the word ſecretion is ſometimes employed for the matters ſecreted. In this ſenſe there are various ſecretions. Beſides the feces, the urine, and the ſweat, and the vapour from the lungs, which are excrementitious, there are ſecretions which anſwer uſeful purpoſes in the ſyſtem. Of theſe the moſt important and general are the bile, the ſaliva, the gaſtric juice, and the pancreatic, which aſſiſt in digeſtion; the lymph and the fat, which lubricate the parts; the mucus, which protects them from acrid ſubſtances; the nervous fluid, which forms a very conſpicuous link between body and mind; the ſeminal fluid employed in generation to propagate the ſpecies; and the lacteal intended for ſome while to ſupport the young after they emerge from the fetal ſtate.

167 Some matters evacuated, ſome ſecreted for uſeful purpoſes.

168 The ſaliva.

The ſaliva is a fluid that mixes with the food in the time of maſtication. In man it is ſecreted from the parotid, the ſublingual, and ſubmaxillary glands (o); it is watery and ſomewhat viſcid; it is found to retard and moderate fermentation: it has ſometimes a tendency to form calculi like the urine. By theſe concretions it incruſts the teeth and ſometimes obſtructs the ſalivary ducts. It is the ſeat of the rabies canina.

169 Concretions formed by it.

170 The gaſtric juice.

Upon firſt examination the gaſtric liquor ſeems to poſſeſs a ſolvent power upon animal and vegetable ſubſtances without any great preference of affinity. The reaſon is, it varies according to the nature of the aliment; "it is ſometimes acid, ſometimes inſipid. Brugnatelli has found (ſays Chaptal) in the gaſtric juice of carnivorous birds and ſome others a diſengaged acid, a reſin, and an animal ſubſtance, united with a ſmall quantity of common ſalt. The gaſtric juice of ruminating animals contains ammoniac, an extractive animal ſubſtance, and common ſalt. In our time the phoſphoric acid has been found diſengaged in the gaſtric juice" of the graminivorous kinds.

171 The bile.

"The bile ſecreted by the liver is glutinous or imperfectly fluid like oil, of a very bitter taſte, a green colour inclining to yellow, and froths by agitation like the ſolution of ſoap. Its conſtituent principles are water, a ſpiritus rector, a coagulable lymph, a reſinous

(o) Theſe glands are very rarely met with in birds. It is mentioned as a ſingular circumſtance in the demoiſelle of Numidia, that "in the lower beak, on both ſides of the tongue, under the inward tunicle of the mouth, there were found two glandulous bodies, from whence proceeded ſeveral lympheducts which opened into the mouth, and there diſcharged, being ſqueezed, a white and viſcous humour. There were two of them towards the upper part a great deal bigger than the others. The tongue was fleſhy at top and cartilaginous underneath, as in hens.

"The tunicle of the palate was rough, with a great number of little nipples and of hard and membranous points. It likewiſe included a glandulous body, which ſhot forth two great ductuſes opening into the mouth. There was diſcovered a great quantity of other little glands at the ſides of the larynx, which had alſo ſome lympheducts." *Anat. Deſcript. of the Demoiſ. of Num. by the French Academy.*

Secretion.

oil, and ſoda. The reſinous part differs from vegetable reſins; becauſe theſe do not form a ſoap with fixed alkalis; becauſe they are more acrid and inflammable; and becauſe the animal reſin melts at the temperature of 40 degrees, and acquires a fluidity ſimilar to that of fat. From fat it differs in not being ſoluble in cold alcohol, in which reſpect it approaches to ſpermaceti, which alcohol cannot diſſolve without heat.

Bile, like other ſoaps, removes ſpots of oil from theſe ſubſtances to which they are adherent; when its paſſages are obſtructed the motion of the inteſtines becomes languid. It is neither alkaline nor highly putreſcent. In putreſaction it yields ſomething of a muſky colour; the foſſil alkali precipitates from it a green ſediment; and with diſtilled vinegar it produces a mixture neither acrid nor ſweet. Like ſaliva and urine, it has a tendency to form concretions which are called *biliary calculi* or *gall-ſtones*. They are ſometimes found of an irregular texture, of a brown, black, yelloviſh, or greeniſh colour. They ſometimes conſiſt of tranſparent chryſtalline laminæ, like mica or talc, and are ſometimes radiated from the centre to the circumference. They are always inflammable, of a more ſolid conſiſtence than the generality of animal oils, and reſemble ſpermaceti both in their ſolidity and chryſtallization; they are ſoluble in ardent ſpirit when aſſiſted by a moderate heat: the warm ſolution, when filtered, depoſites by cooling a number of laminated white brilliant cryſtals, ſuch as Poulletier de la Salle found in the bile, and which have been compared to the ſalt of benzoin, the concrete acid of borax, and to ſpermaceti. Many of their characters indicate that they are a ſubſtance of the ſame nature with the laſt mentioned. Fourcroy found that the ſubſtance of which theſe cryſtals are compoſed exiſts not only in the cryſtallized gall-ſtones or bile; he obſerved it to a very conſiderable degree in a human liver which had been expoſed to the air for ſeveral years, and had loſt its volatile parts by putrefaction. He detected it alſo in a ſaponaceous form in bodies which had been many years buried under ground; and lately Dr Pearſon of London has artificially converted the muſcular fibre into a ſubſtance of a ſimilar kind, highly inflammable, and reſembling ſpermaceti (R).

172 Concretions formed by it.

173 Muſcular fibre converted into fat.

The pancreatic juice reſembles the ſaliva, and was examined in the laſt century, with a good deal of care, by De Graaf and Swammerdam. It has often been obſerved forming ſtony concretions (S).

174 The pancreatic juice.

The lymph conſiſts chiefly of water, but, like the ſerous part of the blood, contains a ſubſtance which is coagulable by heat, by acids, and by ſpirit of wine. It is found in the cellular membrane, in the ventricles of the brain, in the pericardium, on the ſurface of the pleura, in the abdomen, in the burſæ mucoſæ, and in the joints under the name of *ſynovia*, where it has more than an ordinary degree of viſcidity and of the lubricating quality. Sometimes, when it ſtagnates in the ſheathes of the tendons and burſæ mucoſæ, it acquires a thickneſs and forms indolent tranſparent tumors, which become at laſt gelatinous. It is ſecreted chiefly by arteries.

175 The lymph.

Secretion.

176 Fat.

Animal fat is a ſubſtance of a nature ſimilar to thoſe oils which are called *fat* in the vegetable kingdom. Its colour is uſually white, ſometimes yellow, and its taſte inſipid. Its conſiſtence is various in different animals. In cetaceous animals and fiſhes it is nearly fluid: in carnivorous animals more fluid than in the furgivorous: in birds, finer, ſweeter, and more unctuous, and generally leſs ſolid, than in quadrupeds. In the ſame animal it is more ſolid near the kidneys and under the ſkin than in the vicinity of the moveable viſcera. As the animal grows old it becomes yellower and more ſolid; and in moſt animals is more copious in winter than in ſummer. In man and ſome other animals, it is collected in particular follicles of the cellular membrane, accumulated in great quantities in the groin, in the axilla, in the epipiploon around the kidneys and around the blood-veſſels: it is likewiſe ſecreted on the ſurface of the ſkin which it protects from acrid ſubſtances, and where it ſometimes concretes, often from a want of cleanlineſs, in the form of ſmall worms. In cetaceous animals and fiſhes it is generally diſpoſed in certain reſervoirs, ſuch as the cavity of the cranium and the vertebræ; in ſome it is chiefly confined to the liver; in ſerpents, inſects, and worms, to the viſcera of the lower belly, where it is diſpoſed in ſmall lumps, and only a ſmall quantity found on the muſcles and under the ſkin: in frogs it is collected in certain bags which diverge, as it were, from a common trunk, and ſeem like appendages to the ovaria and teſtes. In many places it ſeems to be ſecreted by organic pores, and under the ſurface of the ſkin by glands. It is accumulated from a diminution of perſpiration, from the nature of the aliments, from morbid affection, and from idioſyncraſy. It is of the ſame nature as the fixed oil of plants; and Lorry has found a ſtriking analogy between it and the bile *.

177 Its kinds in different animals.

178 Where found in different animals.

179 Analogous to the bile.

* See *Fourcroy.*

It is a bad conductor of heat, and preſerves the warmth of thoſe regions where it is ſituated. It is more adheſive and leſs apt to evaporate than water, and is therefore a better lubricating fluid. When reabſorbed, it counteracts the ſaline impregnation if too copious;

180 Its uſes.

(R) The means which he uſes is digeſtion in water; and the proceſs ſuppoſes a previous acquaintance with what is common and what peculiar to the fibre and the fat. He maintains that the fibre is entirely compoſed of carbone, oxygene, hydrogene, and azote. In a high temperature theſe are decompoſed, or at leaſt ſeparated, without producing fat. But when the fibre is kept in water in a low temperature, the carbone unites with the hydrogene of the water, and forms a fat reſembling ſpermaceti, and highly inflammable. Part of the oxygene, too, uniting with azote, forms the nitric acid; and part of the azote uniting with the hydrogene conſtitutes ammonia; ſo that three ſubſtances are thus formed.

(S) De Graaf was of opinion, that calculi might be formed in all glands. He had ſeen them above twenty times in the pineal gland, that was long thought the reſidence of the ſoul:—He ſays, too, that they occur more frequently in the pineal gland of Frenchmen than of Dutchmen; and very pleaſantly aſſigns this reaſon, that the volatile ſpirit of a Frenchman requires more ballaſt than that of a Hollander. *De Succo Pancreatico*, cap. 7.

Secretion.

copious; and its nutritive power is as three to one when compared to that of the muſcular fibre. Theſe properties may partly ſerve to explain its uſes around the ſeveral branches of the blood-veſſels in thoſe parts which require warmth, and in thoſe which are anywiſe expoſed to motion. They will likewiſe account for its being more copious in winter than in ſummer (T); and for its being found in great quantities in the marmot, the dormouſe, in the bear, and thoſe animals in general which are conſtrained to a long abſtinence. It forms ſometimes ſteatomatous tumours, and contains the ſebacic acid, which acts readily on lead, copper, and iron.

181 Vegetable fat.

The vegetable fat is contained chiefly in the fruit; and is known by the names of *fat oil*, *ſweet oil*, and *oil by expreſſion*. It freezes in different degrees of heat, and varies according to the nature of the plant by which it is afforded.

182 The mucus.

The mucus is more viſcid than the lymph, and is not coagulable by fire or alcohol. It is mild, not diſpoſed to corruption, nor ſoluble in water. This ſecretion is performed by glands. Theſe glands, in the pulmonary phthiſis, ſecrete often a mucus that reſembles pus, and occaſions a ſuſpicion of ulcers where there are none. Mucus is found in the noſe, through the whole length of the alimentary canal from the mouth to the anus, in the aſpera arteria, in the bronchia, in the kidneys, ureters, bladder, and moſt of all in the urethra. It forms hard ſtony concretions ſometimes in the lungs.

183 Concretions formed by it.

184 The ſeminal fluid.

The ſeminal fluid has been ſeldom the ſubject of chemical analyſis. It is heavier than water, ſoluble in urine, deliqueſces in air and with heat, it hardens with the fixed alkali, and is not coagulable by alcohol. It contains a number of animalculæ; and in the ſyſtem in which it is ſecreted, it affects the paſſions, the manners, and the voice, the taſte of the muſcles, the ſecretion of fat, and the growth of the hair. In many fiſhes this fluid is contained in a ſort of bags. In moſt animals it is ſecreted by glands, which are called *teſtes*, and is accumulated in the vaſa deferentia, or where they exiſt in the ſeminal veſicles. Of theſe veſicles Swammerdam obſerved long ago, that in the ſcorpion they were probably "adapted by nature to ſecrete a ſeminal matter different from that ſupplied by the teſticles; they are largely (he ſays) ſupplied with glandules to anſwer that purpoſe, and conſiſt of a conſiderably thick and ſpongy ſubſtance." Mr Hunter ſince has endeavoured to ſhow that they ſecrete a particular fluid in all animals.

185 The nervous fluid.

So little are we acquainted with the nervous fluid, that ſome have doubted of its exiſtence. The diſcovery, however, of Galvani, and the numerous experiments that have ſince been making on animal electricity, leave us not without all hope that ſomething yet may be known of its properties that will greatly illuſtrate ſeveral phenomena in the animal economy.

186 The milky fluid.

The lacteal ſecretion is generally confined to one ſex, and is peculiar to the claſs of mammalia, though ſomething ſimilar may perhaps be ſecreted in the crops of pigeons.

It would be impoſſible here to enumerate or to tell the uſes of all the different kinds of ſecretions in living bodies. We cannot enumerate all that we know without running into tedious detail. The eſſential oils, the camphor, the gums, the balſams, the reſins, and many others, are various ſecretions of the vegetable kingdom. Each ſpecies of plant and animal has generally ſome peculiar ſecretion; and this ſecretion in the individual has often ſome diſtinguiſhing quality, diſcoverable by taſte, by colour, or by ſmell. Theſe different ſecretions have likewiſe each their particular uſes. We know the intention of the oily juice with which the bird dreſſes its feathers, of the glutinous fluid of the fiſh, of the viſcid mucilage of the ſnail; we ſee the purpoſe for which the viper ſometimes employs its virulent humour, and for which the ſcuttle-fiſh ejects its ink: but yet we know only in part.

Secretion.

187 Each ſpecies has peculiar ſecretions.

188 Cauſe of difference among the ſecretions.

The difference among the various ſecretions of the ſame ſyſtem ſeem principally owing to a difference of ſtimulants, and to ſome difference in the action, the form and the irritable power of the ſecretory organ. Paſſions of the mind very often affect the ſecretions; and it frequently happens that paſſion and medicine affect one ſecretory organ and not another. It is therefore probable that the organs of ſecretion, and the ſmalleſt fibre is an organ of this kind: we ſay, it is probable that the organs of ſecretion, like the eye, the ear, and all the different organs of ſenſe, are each affected in ſome meaſure by peculiar ſtimulants; as the ſtomach by hunger, the fauces by thirſt, and the genital organs by venereal orgaſmus.

189 To what reduced by chemical analyſis.

Fermentative mixture, and ſome original impregnation of the organs, have alſo been brought to explain the ſeveral phenomena of ſecretion. We conclude with obſerving, that however much the various fluids of living bodies may differ in appearance, chemical analyſis has generally reduced them to a water, a gluten, a ſaline impregnation, and an oil.

Sect. VII. *Integumation.*

190 Integumation.

All living bodies are furniſhed with one, two, or with more integuments, which are prepared by ſecretory organs, and which are a defence againſt thoſe injuries to which their ſituation is commonly expoſed. Of theſe integuments, ſome prevent the diſſipation of the fluids, ſome again reſiſt acrid and corroſive ſubſtances, ſome are indigeſtible in the ſtomach, and ſome are ſeemingly incorruptible in the earth. By theſe properties they preſerve ſeeds and the ova of inſects for a number of years, waiting the change of ſoil or of ſeaſon. They protect both from the action of weak membranous ſtomachs, and make thoſe animals who chooſe to ſwallow them contribute likewiſe to their propagation. The gelatinous ſubſtance ejected by birds, and called the *tremella-noſtoc* or *ſtarfall*, we have lately found, by numerous experiments, to be a ſubſtance of this kind. It is nothing elſe than the oviducts of frogs, which, as the embryo in form of an egg moves along their winding canal, are intended by nature to ſecrete that tranſparent and viſcid glaire which

191 Some integuments indigeſtible in the ſtomach, and reſiſt corruption in the earth.

(T) The efficient cauſe may be diminiſhed by perſpiration.

Integumation.

which conſtitutes the albuminous part of the ovum, and feeds and protects the embryo in water (u).

192 Some integuments form a defence by their hardneſs;

Some integuments are chiefly uſeful by their ſtrength and hardneſs. The ſhells of the beetle are an excellent defence for the membranous wings which the creature is ſeen to pack up in folds when it inclines to creep into the earth. The ſhell of the ſnail lodges the inteſtines (x) when the animal comes forth to ſearch for its food, and it furniſhes a ſafe retreat for the body when any danger is threatened from without. Some animals, confined to their ſhells, can open and cloſe them by a muſcular power; and ſome ſhells, like the ſcales obſerved on fiſhes and inſects, are diſpoſed into plates, ſo as to be no hinderance to motion. Several inſects which ſpend a part of their time in the water always compoſe a ſhell for themſelves where it is needful. The uſual materials are ſand, ſtraws, or mud, which they cement by a viſcid ſecretion. The ſhells of moſt inſects are corneous. Swammerdam found that cretaceous ſhells are compoſed of layers of indurated membranes, and that they are ſometimes covered with a cuticle.

193 By their hair, down, or feathers;

Some integuments are covered with feathers, ſome with hair or a thick down. Beſides many other obvious uſes of theſe coverings, they ſerve in general to repel inſects; and being bad conductors of heat, maintain a genial and neceſſary warmth.

194 By their prickles;

When the integuments are covered with prickles, they repel attacks by the ſtrength of their points, or by the venom which they infuſe, as the ſtings of nettles and the downs of ſome inſects and plants.

195 By a viſcid ſecretion;

When they are moiſtened with a viſcid ſecretion, they preſerve the neceſſary ſoftneſs of the parts, prevent evaporation, reſiſt acrimony, enable plants to deſtroy their enemies, and aſſiſt the ſnail in performing its motions.

196 By their effluvia;

Both plants and animals, but particularly the former, are often protected by an odorous effluvia from their integuments. This effluvia is the finer part of their volatile oil, always inflammable, and ſo ſubtile, that the continual emiſſion of it from wood or flowers does not ſenſibly diminiſh their weight. To this fragrance it is owing, that the deadly nightſhade, the henbane, hounds tongue, and many others, are ſeen on almoſt every high road untouched by animals. The manchineelle-tree of the Weſt Indies emits ſo very dangerous vapours, that the natives poiſon their arrows with its juices, and thoſe have died who have ventured to ſleep under its ſhade. The lobelia longiflora of America produces a ſuffocating oppreſſion in the breaſt of thoſe who reſpire in its vicinity. The return of a periodical diſorder has been attributed to the exhalation of the rhus toxicodendron. Every one knows, ſays Chaptal, the effects of muſk and oriental ſaffron on certain perſons. Ingenhouſz mentions a young lady whoſe death was occaſioned by the ſmell of lilies; and Triller reports an inſtance of another who died in conſequence of the ſmell of violets. The ſelection of graſſes by different animals ſeems to be owing to the manner in which the volatile aroma affects their ſenſes. But of all the vegetable exhalations known, thoſe emitted by the bohun-upas, or poiſon-tree of Java, are the moſt remarkable. For many miles round no animal can breathe the air, no plant dares to peep from the ſoil, the fiſhes die in the poiſoned ſtream, and the birds that venture athwart the atmoſphere with deſpairing ſhrieks ſink down lifeleſs. Such often is the uſe of the fragrant oils in the vegetable economy. The ſhrubs and trees that are covered with thorns are in general a grateful food to animals. They generouſly avow their manner of attack, and ſcorn the dark aſſaſſination by poiſons.

Integumation.

197 By their colour;

The various colours of the integuments, as well as the aroma, is a ſpecies of defence. "Caterpillars which feed on leaves (ſays Darwin) are generally green; and earth-worms the colour of the earth which they inhabit. Butterflies which frequent flowers are coloured like them. Small birds which frequent hedges have greeniſh backs like the leaves, and light-coloured bellies like the ſky, and are hence leſs viſible to the hawk who paſſes under them or over them. Thoſe birds which are much amongſt flowers, as the goldfinch, are furniſhed with vivid colours. The lark, partridge, hare, are the colour of dry vegetables or earth on which they reſt; and frogs vary their colour with the mud of the ſtreams which they frequent (y), and thoſe which live on trees are green. Fiſh which are generally ſuſpended in the water, and ſwallows which are generally ſuſpended in the air, have their backs the colour of the diſtant ground, and their bellies of the ſky." The ſphinx-convolvuli, or unicorn-moth, reſembles in colour the flower on which it reſts; and among plants, the nectary and petals of the ophrys, and of ſome kinds of the delphinium, reſemble both in form and colour the inſects which plunder them, and thus ſometimes eſcape from their enemies by having the appearance of being pre-occupied. From colour being thus employed as a defence, many animals vary their colours with the ſeaſons and circumſtances; and thoſe which are of different colours in ſummer according to the places which they inhabit, do all in winter aſſume in common the colour of the ſnow.

198 By their change of colour.

But a change of colour is not the only change of the integuments. As the outmoſt are often inſenſible to ſtimulants, and for obvious reaſons poſſeſs little of the vital principle, in all caſes where they cannot be enlarged to admit an additional increaſe of growth, or where they are not furniſhed with neceſſary organs to repair thoſe injuries which they may ſuffer from diſeaſe or accident, the body is endowed by nature with a power to throw them off, and to produce others in their ſtead (z). For this reaſon we ſee the tree caſting annually its exterior bark, the lobſter his ſhell, the bird

199 Are changed themſelves.

(u) We have often inflated the oviducts of frogs, and dried them: and afterwards putting ſmall pieces of them into water, have ſeen them ſwoln in a few hours to a large ſize, and forming the tremella-noſtoc or ſtarfall.

(x) This ſnail is found in our gardens, and carries its ſhell, including the inteſtines, upon its back.

(y) The ſame is the caſe with many fiſhes that live in lakes.

(z) Several ſmall animals in changing their integuments change likewiſe the interior coat of the alimentary canal, which they void with the fæces.

Irritability. bird his feathers, the quadruped his hair, and sometimes his horns, the serpent his skin, and man himself renewing the scales of the epidermis. These changes

200 Toads eat the skin. usually take place once a-year, twice frequently with respect to serpents, and oftener in toads, who have been observed to devour the skin which they throw off. All the integuments of ova and seeds, being wholly the production of parental organs, neither are nor can be repaired.

Sect. VIII. *Irritability*,

201 Irritability. Is that property of the living fibre by which it acts in consequence of stimulants. Being one of the great causes of motion in living bodies, no property has excited more wonder, been the cause of more error, or exhibits such a number of striking phenomena to the senses. These effects, however, have arisen rather from the nature of the stimulants than from any thing mysterious in irritability. Many of the stimulants

202 The phenomena of irritability have led to strange conclusions. by which this property in bodies is displayed are often invisible, unknown, or unthought of; and men being conscious that a number of their motions proceed from a stimulant, that is, under the direction of a mental power, they readily conclude from a sort of analogy, that every motion in plant and insect that seems to answer a useful purpose, and is caused by some invisible stimulant, is the consequence of mind directing from within. They further suppose that irritability is in all cases the consequence of nerves, which are those organs which nature has employed in the animal kingdom to convey stimuli between body and mind. These singular conclusions have led to others that are less admissible even than themselves. It has been imagined that creatures the most stupid possess within them a principle of mind that is incapable of further improvement, but which notwithstanding is in many respects superior to reason, and a surer guide in whatever relates to self-preservation or that of the species: it enables the animal to predict without foresight, and to act rationally without intelligence. This wondrous principle has been called instinct: and in order to account for some of the singular phenomena of vegetables,

203 Some of these conclusions. a share of it has graciously been allowed to plants; which having become favourites of late, have been also presented with the privilege of sensation, permitted to fall in love, and to marry, and on some occasions to exercise the faculty of volition. Irritability.

At these concessions the metaphysician will naturally smile. He knows how many impose on themselves by the mere sound of their own words, as if by calling the snow black they were to discover a new property; which curious discovery would turn out at last to be only a gross ignorance of language, and the foolish misapplication of a syllable. He who has studied the philosophy of mind, and been accustomed to view objects through another medium than the magic colourings of passion and of fancy, readily perceives a something of absurdity in ascribing such wisdom to plants and insects. With respect to animals, these gentlemen do not recollect that voluntary actions are of two

204 Voluntary actions of two kinds, from design and propensity. kinds, as they proceed from design or propensity; that in performing one of these kinds the mind itself has an object in view, and is properly the source whence they originate; but that in the other the mind is merely a secondary agent, is acting under the influence of stimulants, is often not aware of the consequences, or although aware is often so infatuated as not to regard them, however fatal. It is generally well known

205 Whence propensities arise. to the naturalist, that not a few of these propensities arise from the form and structure of the body, from the manner in which the optic nerve is affected by colours, the olfactory by smells, the gustatory by tastes, and the auditory by sounds; from the different ways in which the sauces are affected by thirst, the stomach by hunger, and the genital parts by venereal orgasmus.

206 They act as stimulants through the medium of nerves. Besides these and other propensities which operate as stimulants in the system itself, the naturalist has found that light, heat, and moisture, in various degrees, from absolute darkness, coldness, and dryness, act as stimulants upon living bodies: he has experienced that electricity is a general agent, that several plants emit flashes (A), and that some animals even give shocks resembling the electric. He has made it probable that

(A) "In Sweden (says the author of the *Loves of the Plants*) a very curious phenomenon has been observed on certain flowers by M. Haggeren, lecturer on natural philosophy. One evening he perceived a faint flash of light dart from a marigold: surprised at such an uncommon appearance, he resolved to examine it with attention; and to be assured that it was no deception of the eye, he placed a man near him with orders to make a signal at the moment when he observed the light. They both saw it constantly at the same moment; the light was most brilliant on marigolds of an orange or flame colour, but scarcely visible on pale ones; the flash was frequently seen on the same flower two or three times in quick succession, but more commonly at intervals of several minutes; and when several flowers in the same place emitted their light together, it could be observed at a considerable distance. This phenomenon was remarked in the months of July and August at sunset, and for half an hour after when the atmosphere was clear, but after a rainy day or when the atmosphere was loaded with vapours nothing of it was seen. The following flowers emitted flashes more or less vivid in this order: The marigold, garden nasturtion, orange lily, African marigold; sometimes it was also observed on the sun-flowers; but bright, yellow, or flame colour, seemed in general necessary for the production of this light, for it was never seen on the flowers of any other colour. The flowers were carefully examined with a microscope without any insects or phosphoric worms being found. M. Haggeren, after having observed the flash from the orange-lily, the anthers of which are a considerable space distant from the petals, found that the light proceeded from the petals only; whence he concludes, that this electric light is caused by the pollen which, in flying off, is scattered upon the *petals (Observ. Physique par M Rozier*, vol. xxxiii. p. 111.)"—Addition to the note on *Tropæolum, the Loves of the Plants*. The author of this beautiful poem supposes, that the time of the twilight is sometimes extended by different bodies emitting the light which they had absorbed during the day.

Irritability. it produces all the wonders of cryſtallization; and that the cauſe of chemical affinity, and of all the phenomena diſplayed by the magnet, if not ſimply a modification, is at leaſt akin to it. In the male parts of plant and animal, he has ſeen both the fluid and the pollen that give the ſtimulus in generation, and are accompanied with ſo extraordinary changes in the ſyſtem. He has found that much of the vegetable economy, and that even the function of generation itſelf, as the developement of the fecundating powder, and its application to the female organ, is partly carried on by wind, heat, and other ſuch agents. He has reaſon to conjecture that many general agents in nature are yet unknown. By the help of chemiſtry, he has found out lately a conſiderable number which are called gaſes, which are of the very higheſt importance in both the animal and vegetable economy, and which, like the aromas of plants, or the cauſes of contagion, produce their effects without being viſible. It is only, too, of a late date that the celebrated profeſſor Galvani of Bologna has excited ſo much curioſity through Europe, by the diſcovery of a certain ſtimulus that reſides in the nerves, that paſſes along electric conductors, and which by a certain application of metals occaſions a vivid flaſh in the eye, convulſes the body of a living frog, and rouſes the detached limbs into action. The change of colour in the integuments according to different ſeaſons and circumſtances, though it anſwer a rational and uſeful purpoſe, proceeds from a cauſe that does not ſeem to be very well known. Even many agents which are not inviſible, nor yet unknown, exert their influence in a ſecret manner, ſo as not to be obvious to the ſenſes. It is generally known that many ſingular movements of plants are owing to heat, many to light, and ſeveral to moiſture. The barley-corn is often obſerved to creep on the ground by means of its awn, which dilates and contracts according to the different degrees of moiſture. The wild oat, employed as an hygrometer, moves through the barn, travels through the fields, nor ceaſes to be changing its ſituation till its beard fall off, or till it meet with a ſoil where it conveniently may ſtrike root. Upon a ſimilar principle of motion, the ingenious Edgeworth conſtructed an automaton which moved through a room which it inhabited. It is eaſily conceived how theſe ſingular effects, ariſing from cauſes that are unknown, inviſible, or unthought of, ſhould give birth to the notions of witchcraft and of inſtinct, and impreſs the fancy with an idea of ſomething reſembling ſenſation and volition in the vegetable kingdom. Theſe agents, whether inviſible, unknown, or unthought of, directed by regular and uniform laws under the great Author of nature, produce effects that indicate preſcience, wiſdom, and deſign, and cauſing a tranſient or permanent propenſity in the mental part, frequently controul by reſiſtleſs ſway the finite minds

207 Irritable principle affected by various ſtimulants.

208 Singular motions in plants.

that reſide in matter. Theſe minds, in a living body, have generally been found accompanied with ſome ſyſtem of nerves; and theſe nerves happening with equal facility and promptneſs to convey ſtimuli from the mind to the body and the body to the mind, the great difficulty has been to determine with reſpect to others when the action proceeds ſolely from deſign, ſolely from propenſity, or from deſign and propenſity together. The uniform conduct of the brute creation would ſeem to imply that their mind has little of inventive power; that it generally acts from the impulſe of propenſity; and that its manners are varied, not in conſequence of a change of ſentiments, but from the induction of new habits, and the application of new ſtimulants. Irritability.

209 Brutes act chiefly from propenſity.

It has been obſerved, that in all animals the vigour of mind has ſome relation to the quantity of brain, and to the perfection of its organization; and that the acuteneſs of the different ſenſes is generally proportioned to the quantity of nerve beſtowed on their organs (B). Man has a greater proportion of brain than any other animal; but many an animal has a much greater proportion of nerve beſtowed on different organs of ſenſe. Many animals have therefore acuter ſenſes than man; but man has a greater vigour of mind than any other animal on this globe.

210 Vigour of mind depends on the brain, the acuteneſs of the ſenſes on the ſtructure of their organs.

The brain of quadrupeds is ſomewhat ſimilar to that of man, but proportionally ſmaller, and not perhaps ſo well organized. Willis has obſerved, that among animals the ſtructure of the cerebrum is more variable than that of the cerebellum; that the former generally furniſhes nerves to the voluntary muſcles, and the latter with the medulla oblongata to the involuntary. He has likewiſe remarked, that the round prominences commonly called the nates and teſtes are large in the quadrupeds, which are active and vigorous, and in ſome meaſure able to procure their own ſubſiſtence at birth; that the tuber annulare is large in the quadrupeds that are diſtinguiſhed for their ſagacity; that wherever the tuber annulare is ſmall, the prominences are large, and wherever it is large the prominences are ſmall. From theſe obſervations he has concluded that the tuber annulare is the ſeat of genius, and the round prominences the ſeat of what has been called inſtinct (C).

211 The brain of quadrupeds

The brain of birds is ſeemingly the reverſe of the human brain; the cortical ſubſtance is the interior, and the ventricles are ſituated in the white part on the outſide. In the brain of the bird there are no circumvolutions like the inteſtines, no fomix, corpus calloſum, nor corpora ſtriata.

212 And birds.

The brain of fiſhes is in many reſpects ſimilar in its ſtructure to the brain of birds. It is very ſmall in proportion to their body, and is generally ſurrounded with an oily matter. In one genus of fiſhes, the gadus, Dr Monro found ſpheroidal bodies between the dura

213 The brain of fiſhes,

(B) The acuteneſs of the ſenſes depends upon the readineſs with which their organs are affected by ſtimuli. This readineſs depends on irritability. It is not neceſſarily connected with mind, nor ſhould it ever be confounded with perception, which in claſſical language ſignifies a property of the mental principle.

(C) Few perhaps who have diſſected different animals, and who, beſides a number of ſtructures, have ſeen a variety of tubercles and lobes exiſting in the brain, will be raſh in aſcribing to any one of them one particular office. The pineal gland was for ſome time thought the ſeat of the ſoul. It was afterwards found to be often

Irritability. dura and pia mater, and covering the greater part of the nerves like a coat of mail. The two ſenſes, ſeeing and hearing, in many fiſhes are often acute. By laying one ear on the water, and ſtriking the ſurface at ſome diſtance, this element is found to be a better conductor of ſound than even the air.

214 Of reptiles. The reptile tribes have very little brain, and like the fiſhes have no ganglions upon their nerves.

215 Of inſects. Moſt inſects have no brain at all, but a nervous cord that is full of ganglions, that runs from one extremity to the other, and is denominated the ſpinal marrow. This knotty cord, however, is not marrow; the inſect has nothing reſembling a ſpine; and the ſituation of the cord in the animal is often not along the back but the breaſt. In the ſilk-worm, and moſt other inſects, this cord is in contact with the alimentary canal; and the firſt ganglion, which is ſometimes called the brain, though not in the head, divides, in order to give a paſſage to the ſtomach, and again unites in a ſecond ganglion. Swammerdam found in a ſpecies of ſnail a brain with two lobes, in contact with the ſtomach, moveable by muſcles, and without a fixed place in the body.

216 A moveable brain in a ſpecies of ſnail.

217 Polypes. The polypes exhibit no appearance of brain or of nerve, as in other animals. Their ſkin, however, is obſerved to be full of a number of ſmall granulary bodies, which are connected by a glareous matter that reſembles a thread. Like rows of bead-ſtrings, they extend from one extremity to the other, and along the arms. Trembley learned from a number of experiments that they received their colour from the food, and therefore ſuppoſed them to be veſicles or glands. If not like the tuberous nerves of the inſects, they at leaſt are not very different in appearance from the nerves of the gadus that are covered with a number of ſpheroidal bodies like a coat of mail. Irritability.

218 Nerves act under other agents beſides mind. Some things would inſinuate that a nervous ſyſtem does not ſeem to be neceſſarily connected with mind. The ſtimuli of nerves may be brought into action by other cauſes beſides mind. Even many nerves are not ſubjected to the influence of mind; and the mind often by its own inattention may loſe the power which it originally poſſeſſed over nerves. Many perſons can move the muſcles of the ear, and others may have loſt that power through neglect. After Fontana had obſerved that the heart was a voluntary muſcle in a wheel polype, he learned to retard and accelerate the motions of his own at pleaſure. If ſome nerves, from a ſort of preſcription, thus ceaſe to be obedient to the power of mind, others by frequent ſervice and habit become ſo obedient as to convey their ſtimuli to the muſcles almoſt without the conſciouſneſs of mind. The motions excited by the ſtimuli of nerves are in many caſes exceedingly rapid. Theſe may be ſeen in the wings of moſt inſects, but are moſt noticed in dancers, tumblers, and apes, and all thoſe animals that are exhibited for feats of agility.

219 The great influence of the nerves. The motions which we ſee excited in the body by the ſtimuli of nerves have often been ſo vigorous and prompt, as to have torn the muſcle from the bone, and to have broken the bone itſelf. They often affect the organs of ſecretion, have often unhinged the fabric of the ſyſtem, occaſioned death, and accounted for the miracles that have been aſcribed to the power of fancy. The prompt motions of what have been named ſenſitive plants ſeem owing to a different ſpecies of ſtimulants acting on extremely irritable fibres (p).

In the animal kingdom all muſcles in the time of action

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ten filled with ſtony concretions; and the celebrated Nuck, inſtead of aſſigning to it any prerogative, contented himſelf with writing its epitaph.

VIATOR
Gradum. Siſte.
Omnique Conatu. CONARIUM.
Reſpice. Sepultum.
Partem. Tui. Corporis. Primam.
Ut. Olim. Volebant.
Animæ. Sedem.
GLANDULAM. PINEALEM.
Hoc. Seculo. Natam. Et. Extinctam.
Cujus. Majeſtatem. Splendoremque.
Fama. Firmarat.
Opinio. Conſervarat.
Tamdiu. Vixit.
Donec. Divinæ. Particulæ. Aura.
Avolaverat. Tota.
LYMPHAQUE. Limpida.
Locum. Suppleret.
Abi Sine. GLANDS. Viator.
Lymphamque. Ut. Aliis. CONARIO. Concede.
Ne tuam Poſteri
Mirentur Ignorantiam.

(p) In many inſtances the prompt motions of animals ſeem more owing to the irritability of their fibres than to what has been called the ſenſibility of their nerves. The poet was miſtaken when he ſuppoſed that the mangled inſect would feel as ſenſibly as a mangled giant. When the gad-fly fixes fairly on the hand, you may cut off its wings, its legs, its antennæ, and a part of the lower diviſion of its body, without diſturbing its gratification, or apparently occaſioning to it much trouble.

irritability; action are observed to discharge a quantity of their blood; and those muscles which are naturally white are the most irritable. In all living bodies, the irritable power will cease to obey the action of a stimulant if either long or violently applied. After exercise, therefore, the irritable fibre requires rest, after heat cold, after waking sleep, before it again becomes submissive to the action of the stimulant that overwhelmed it. This is the reason that in plants and animals there are certain exertions and functions of the system that can only be continued at intervals and seasons. The natural stimuli of involuntary muscles continue to act, and the muscles continue to obey through life.

210 What muscles are most irritable.

211 Effects of a stimulus when long continued.

212 Organs of sense intended to give distinct impressions.

The organs of sense were formed to mark the difference of stimulants; yet living bodies are affected by light without having eyes, by sounds without having ears, by odorous effluvia without having smell, and by sapid bodies without having taste. It is easily conceived how these objects, by their inherent properties or motion, may produce a confused sort of excitement in every highly irritable fibre. But the organs of sense are peculiarly fitted to receive accurate and distinct impressions from each of these objects; and these different impressions seem not to arise from any difference in the kind of nerves by which they are received. All the difference that has been observed arises from the structure of the organ itself, and from the manner in which the nerve is distributed through it. Other parts of the animal body, as the stomach, the fauces, and genital organs, are thus affected by particular stimulants; and many animals, and even vegetables, may be affected in various manners, and by various stimulants, of which neither our feelings nor our senses can give intimation of any thing analogous.

213 Different organs affected differently by the same stimulus.

214 The organs of sense.

With respect to the several organs of sense, some animals have many eyes without any motion, and some animals have few eyes with varieties of motion: The entrance to the ear in some animals is from the mouth, as happens in the frog; and the bones of the ear are without the cranium, as in some fishes. The sense of smelling is found in the nose: this sense is astonishing in dogs; and even sheep, in distinguishing their lambs, trust to it more than to seeing or hearing. The sense of taste is far from being general; and the sense of touch can hardly be said to reside peculiarly in any one organ.

Sect. IX. *Motion.*

215 Motion.

Irritability is one of the great sources of motion in all living bodies; and this power is brought into action immediately by nerves or some other stimulants.

216 Locomotion

Locomotion here is principally considered; for altho' the kinds of internal motion employed in secretion and the other functions be as remarkable, in the eye of the philosopher they have not so generally attracted the attention. Most animals are capable by nature of changing the place which their body occupies; for this reason the irritable fibres being formed into bundles, which are called *muscles*, are in most animals attached to bones, cartilages, or hard integuments, which they move as levers: these levers, with their muscles attached, are in most cases formed into wings, fins, and legs of various kinds, and are employed in performing the motions of flying, swimming, walking, leaping, and creeping. So very necessary, in the opinion of some of the ancients, was one or other of these instruments to progressive motion, that the movement of the serpent was often ascribed to a preternatural cause, was supposed to resemble the *incessus deorum*, and procured to the animal one of the highest and most honourable ranks among the emblematic kinds of divinities. Even Moses himself, who was unwilling to allow it the character of an agathodæmon or good genius, was yet so puzzled at its being able to move without feet, that he pronounces it a tool of the devil; and says that it was deprived of its feet by a curse from heaven for seducing mankind into idolatry. Notwithstanding, however, the surprise that has been occasioned by its singular movement, the motion of snails, though not so rapid, is in many respects as extraordinary: they adhere by a certain viscid secretion, on dry ground this secretion forms a pavement over which they glide; and they proceed by the action of muscles without bone, cartilage, or shell, to which these muscles can be attached.

Motion.

217 Performed by fins, wings, legs.

218 By the elasticity of spring of the body;

219 By muscles and a viscid secretion.

No animal walks without legs or flies without wings (E); but there are many that swim without fins, and that leap and creep without any legs. The rapidity of movement is not proportioned to the number of instruments that are employed: if the sprout-fish be observed to move slowly with one leg, the sea-urchin moves still slower with many thousands; the oyster moves by squirting out water; the scallop by the jerk of its shell, and when in the water it rises to the surface and sails before the wind.

220 Rapid motion depends not on the number of instruments employed.

221 Different ways of moving the body.

Many animals are formed by nature to fly, walk, leap, and swim: the fate of those is rather uncommon whose muscles or feet are by nature attached to their integuments; the lobster is obliged to throw off its shell, and the caterpillar all its feet with the skin, and in that situation to remain stationary till it receive new instruments of motion.

222 Instruments of locomotion changed.

Whoever has read the celebrated work *De Motu Animalium*, needs not to be told that, besides the organs which are here mentioned, the form, the structure, and even the specific gravity of the body, as depending on the nature of the bones and muscles, or as varied by air, vesicles, and bubbles, with a great variety of other circumstances, are necessary to explain the different phenomena of locomotion.

223 Many things necessary to explain locomotion.

As to vegetable motions, they evidently depend on external agents: The motion of the wild oat has been mentioned; the wings of seeds only fit them to be carried by the wind, their specific gravity to float in the water, and their legs or tentacula to adhere to bodies that are in motion; the singular motions which have been ascribed to sleeping, to waking, to sensation, and volition, in the vegetable kingdom, seem only the consequence of light, heat, moisture, and such stimulants, acting invisibly or with secret influence; the opening and closing of the meteoric flowers are always correspondent to the states of the atmosphere; and the opening and closing of the equinoctial and tropic flowers, to the light, the length, or shortness of the day.

224 Motions of vegetables.

The

(E) The fins of the flying fish enable it rather to spring than fly.

Habit.

234 Intention of locomotion.

The principal intentions of locomotion are to get food, to ſhun danger, to promote intercourſe, and diſperſe the ſpecies.

Sect. X. *Habit.*

235 Habit;

Habit here deviates a little from its uſual meaning. We employ it to ſignify that principle in living bodies by which they accommodate themſelves to circumſtances, aſſume as it were a different nature, and in many reſpects undergo a ſpecies of transformation.

236 Its effects on vegetables;

So very much do ſome individuals of the vegetable tribe accommodate themſelves to different ſituations, to ſoil, to climate, and the ſtate of cultivation, that thoſe naturaliſts who have not been accuſtomed to nice and accurate diſcriminations, have frequently miſtaken the variations of the ſame plant for ſo many ſpecies. Theſe variations may be daily ſeen by examining the plant as it grows on the mountains, in the valleys, in the garden, or in the fields; or by bringing it from a rude uncultivated ſtate, when it ſometimes lays aſide its formidable prickles, and changes the colour and ſtructure of its flowers.

237 On the conſtitution and integuments;

In the plant and animal, the delicacy and vigour of the conſtitution are oftener the effects of habit and circumſtance than original conformation. We have mentioned already the varying colour of the integuments, and the purpoſe which it ſerves in changing with the ſeaſons. We may here add, that animals covered with a down or hair have it thick or thin, long or ſhort, according to the different exigencies of climate.

238 On manners and propenſities;

Thoſe changes produced on their body are accompanied with others which are the cauſes of new taſtes, of new propenſities, and new manners. At the Cape of Good Hope the oſtrich inclines to ſit on her eggs day and night like any other bird; but in Senegal, where the heat is great, ſhe is ſomehow diſpoſed to leave them to the ſun during the day. In thoſe countries where proviſions can be found during the greateſt part of the year, the bee gradually loſes the propenſity of laying up ſtores for the ſeaſon of winter; and in "thoſe countries infeſted with monkeys, many birds (ſays an amuſing and inſtructive writer) which in other climates build in buſhes and the clefts of trees, ſuſpend their neſts upon ſlender twigs, and by this ingenious device elude the rapacity of their enemies."

239 On man.

Man, from imitation, is expoſed to a great number of habits peculiar to himſelf; and phyſical cauſes have ingeniouſly been aſſigned for the variety of his features and complexion.

240 The extent of its effects unknown.

Few experiments have yet been inſtituted with a view to ſhow how far this accommodating principle in nature may be extended in the different ſpecies of plants and animals. It is known, however, that the lamb and the dove can be made carnivorous; and that the hawk, laying aſide his ferocity, can be brought by art to live upon grain.

Habit.

Of all the effects of this ſingular principle, the moſt wonderful are thoſe which are ſeen to take place with reſpect to generation. The fact is far from being new to the naturaliſt, that certain animals, oviparous at one ſeaſon, are viviparous at another. This indicated much of accommodating power, though far inferior to what has been ſince witneſſed and diſplayed: for who from all this could ſuſpect, that any animal which uſually propagates by an intercourſe of ſexes, could in any circumſtance accommodate ſo far as to multiply its ſpecies another way. Bonnet of Geneva, however, has diſcovered, that the puceron or vine fretter, which generally propagates by an intercourſe of ſexes, is not only oviparous at one period and viviparous at another, but in all caſes where the union of the ſexes is not to be obtained, can eaſily accompliſh all the purpoſes of generation without it. Similar experiments have likewiſe proved, that many plants can bring to maturity a productive ſeed, though the male parts of the flower be deſtroyed before they can in the uſual way have any impregnating effect on the female. In this caſe the concluſions drawn have been ſomewhat new. From theſe experiments it has been inferred, that the ſexual ſyſtem is ill-founded, and that moſt of the learned naturaliſts of Europe are on this ſubject labouring at preſent under a miſtake. This reaſoning, however, is not ſatisfactory: for why, it might be aſked, in the vegetable kingdom more than in the animal, ſhould the mode of generation be neceſſarily uniform? Tho' ſome plants may, like ſome animals, propagate without ſexual diſtinctions, the concluſion is not logical that theſe diſtinctions are uſeleſs in all; and though ſome few may, in particular inſtances, propagate without that impregnation to which they were accuſtomed, will any one demonſtrate, that accommodating nature does not here as in the puceron adopt a new method to accompliſh her deſigns?

241 How far it accommodates with reſpect to generation.

In all living bodies, it frequently happens that ſeveral characteriſtic diſtinctions, as the colour, the features, and a number of diſeaſes that are originally the effects of circumſtance, do at laſt become ſo fixed in the ſyſtem, that they are afterwards tranſmitted to poſterity through ſome generations (F). With regard to animals theſe facts are well known; and as to vegetables, it has been obſerved by a pupil of Linnæus, that the apple-trees which are ſent from Britain to New England bloſſom at firſt too early for the climate, and

242 Its effects laſting and ſometimes propagated.

(F) Might not theſe facts reaſonably claim the attention of thoſe who mean to form matrimonial connections? How many might eaſily entail on their poſterity hale conſtitutions, regular features, beautiful forms, ſound minds, and tempers at once uniform and cheerful, who yet, from their ſordid deſire of wealth or their fond admiration of high rank, bequeath to them only ſcorbutic habits, deformed perſons, diſagreeable features, mean underſtandings, and forbidding tempers. Excepting the more extraordinary properties of body and mind, there are few that may not in ſome meaſure be tranſmitted to poſterity: but nature ſeems unwilling that what is very eminent ſhould ever be extended to a genus or a ſpecies; and therefore the ſons of Cicero and Cromwell are only two of a thouſand inſtances that might ſerve to prove, that neither extenſive nor eccentric geniuſes can be made hereditary: In the ſecond generation they often degenerate into minds that are weak, fatuous, or deranged; or into minds that are chiefly remarkable by their oddities and whims.

Habit.

and bear no fruit; and that it is only after some years that they conform to their situation: and this circumstance, by the way, explains why roots and seeds germinate sooner when brought from southern than when they are brought from northern latitudes. The very permanency of these effects has often been the cause of much confusion and error in philosophy: for the naturalist, mistaking the lasting though temporary qualities of habit for the real and essential qualities of species, has not unfrequently drawn conclusions from his experiments that have been contradicted by similar experiments in other circumstances. This is one of the obvious reasons why experiments exhibit so many inconsistencies and contradictions, and why we are amused with such a multitude of visionary theories about the properties of living bodies.

243 Renders the result of experiments delusive,

244 And medical prescriptions often dangerous.

From not attending to the numerous circumstances that induce habits, and to that general accommodating principle in living bodies, many medical prescriptions are found to be not only useless but mischievous; and many parents, by studying the health and comfort of their children, bring on habits that prove the sources of perpetual sickness or the certain presages of an early death.

245 Its origin;

The accommodating principle is one of the consequences of irritability. Its various effects arise from the actions of different stimulants on the irritable fibre; and the after-duration of these effects, from the modifications of the irritable fibre, become habitual from the frequently repeated action of the stimulants.

246 Its design.

The design of this accommodating principle is to fit both the plant and the animal for a more extensive and a more varied range of existence.

Sect. XI. *Transformation.*

247 Transformation

More remarkably striking than any of those changes to which the plant and animal are exposed, from the variations of habit or the change of integuments, are those alterations which they undergo from metamorphosis or transformation. It has indeed been asserted, that these alterations consist in throwing off certain temporary coverings or envelopes: but there is here a want of precision in the ideas, and consequently a want of accuracy in the expression. The same persons who make this assertion inform us, that caterpillars change their skin, and many of them even several times, previous to the period of their transformation. Transformation, therefore, and a change of integuments, by their own concessions, are different things. The truth is, transformation frequently takes place independent of any change of integuments; and there is often a change of the integuments without transformation or any appearance of a new form: but a new form or change of appearance is always implied in metamorphosis or transformation. This new form is sometimes occasioned by a change of shape, consistency, and colour; as when the lobes of a seed are converted into seminal leaves. It is sometimes occasioned by a change of proportions among the parts: the proportions of a fœtus, every one sees, are different from those of a full grown man; and the painter, merely by observing the proportions, represents a child, a dwarf, and a giant, on the same scale. It is sometimes occasioned by the addition of new organs; as when the emmet receives wings, and the plume of the seed is fed by new roots striking into the ground; or it is occasioned by a change of both the form and the organs, and their mode of operation, as happens remarkably in some insects: for though all living bodies, plants and animals without exception, undergo partial or general transformations, yet these changes are chiefly observable among insects. Many insects appear to consist of two distinct animal bodies one within the other: the exterior, a creature of an ugly form, residing in the water or under the earth, breathing by gills or sometimes by tracheæ projecting from the tail, possessing a voracious and groveling appetite, and having a system of sanguiferous vessels that circulates the blood towards the head. When all its parts decay and fall off, the creature inclosed succeeds in its stead: this often is an animal of a different form, generally lives in a different element, feeds on a different species of food, has different instruments of motion, different organs of sense, different organs of respiration, and differently situated; and being endowed with the parts of generation, inclines to gratify the sexual propensity, and produces an embryo which becomes like the first, and from which afterwards in process of time a creature is evolved similar to itself.

248 Not merely a change of temporary envelopes.

249 In what it consists, and different kinds of it.

Transformation.

250 Transformation of insects.

If the embryo or egg be deposited on a leaf, the leaf frequently is observed to bend, to wrap it in folds intended for the purpose, and to protect it from injuries and danger. If deposited in the body of an animal or plant, they accommodate themselves to its wants and necessities, and furnish a tumour which serves it for a nidus, and besides, like an uterus, supplies it with nourishment; and if deposited in the body of an insect, the creature provides for the future destination of its young charge with all the tender care of a parent, and then dies.

251 Accommodating principle in plants and animals.

These circumstances, added to the great variety of forms which insects assume, render it sometimes difficult to know who is the parent. We cannot, for instance, pronounce with certainty who is the true parent of the gordius, known by the name of the *feta equina*, or hair eel. A set of experiments, which we once began with a view to throw some light on the subject, were interrupted unfortunately by an accident, and we have not since had leisure to resume them. We learned only, from a number of observations, that certain black beetles about the end of the summer months have the strongest propensity to run into the water, where they soon die; and that one or two, and sometimes three or more, of those eels gradually drop from the beetle by the anus. Whether other insects provide for the gordius in this manner we have not yet been able to determine.

252 Difficult sometimes to know the parents of insects.

253 When transformation is most observable in some animals.

The transmutations of some animals are most observable in the uterus and egg. Some early transformations of the chick may be seen in the plate belonging to this article; and anatomy has often witnessed the change which happens at birth with respect to circulation, respiration, digestion, and the other functions.

If the reader wish to be much acquainted with the manners and transformations of insects, he will derive information and pleasure from consulting the plates and memoirs of Reaumur. If he wish to know their intimate structure, the laborious Swammerdam can introduce him to a new and amusing species of anatomy. This last author had before Reaumur defined and described

Transformation.

scribed the kinds of tranſmutations among inſects and ſome other animals. He has ſhown ſimilar tranſmutations in plants; and in plate 46 of his Book of Nature, has compared the frog and the clove July-flower under their ſix different forms.

254 Similar transformation in plants and animals.

In all living bodies poſſeſſed of mind, the changes of form, as well as the change of habit and of age, are uſually accompanied with new propenſities, appetites, and paſſions. It may therefore be inferred, that we ought not to look for the cauſe of temper in either the brain or the nervous ſyſtem; or to imagine, that the propenſities, appetites, and paſſions, are properties of mind: they ſeem only affections happening to mind in conſequence of ſtimuli and organic ſtructure.

255 Transformation accompanied with new propenſities, &c.

256 Is an evolution of parts by nutrition.

Microſcopic obſervations having demonſtrated, that all the forms of the plant and animal exiſted previouſly in the ſeed or embryo, transformation muſt be owing entirely to the evolution of the different parts by means of nutrition.

257 The deſign of transformation.

What nature intends by transformation, we pretend not to ſay; but by means of tranſformation different elements are peopled, the different ſeaſons variouſly adorned, and animated nature wonderfully diverſified without a multiplication of beings.

Sect. XII. *Generation.*

258 Generation.

Many of the cauſes which contribute to the formation of a living body have hitherto eluded human reſearch; may in all probability never be diſcovered; and perhaps are beyond human comprehenſion. Some philoſophers conſidering the extreme diviſibility of matter, and learning from the microſcope that transformation is but the developement of certain parts that previouſly exiſted, have thence imagined that generation is ſomewhat analogous; that all regularly organiſed bodies received their form at the beginning; that the firſt of every genus and ſpecies contained by involution the numerous millions of ſucceeding generations; and that the union of the two ſexes gives only a ſtimulus, and brings into view forms that had exiſted ſince the world began.

259 One hypotheſis, that all living bodies were formed at once, and brought into view by generation.

260 Objections to this hypotheſis.

This hypotheſis has attempted to explain a thing that is unknown by what muſt for ever remain incomprehenſible to the human mind in its preſent ſtate. It appeals abſurdly from obſervation to conjecture; and ſuppoſes that bodies which are originally brought into view, which are daily augmented, frequently repaired, and ſometimes renewed by organic action, do nevertheleſs in their firſt formation require an effort ſuperior to what omnipotent power is able to perform by ſecondary agents.

261 Does not explain the renewal of parts,

Had the ſupporters of this hypotheſis conſidered that many herbaceous plants produce new flowers when the firſt ſet are untimely cut off, that lobſters and many a ſpecies of inſect renew their limbs, and that certain polypes can raiſe ſo perfect vegetable forms as to puzzle the naturaliſt whether or not he ſhould claſs them under plants; they would not ſurely have preſcribed ſuch bounds to omniſcient wiſdom and almighty power, or declared with ſuch confidence what the Author of Nature, to ſpeak with the vulgar, muſt neceſſarily perform by his own hands, or what he may intruſt to ſecondary cauſes regulated by his laws.

Theſe philoſophers will find it difficult to account in a very ſatisfactory manner for monſtrous productions, and for thoſe changes of ſtructure and of form which for a while continue hereditary from the influence of habit. They object to others, that all the parts of a living body are mutually dependent on one another, and that they muſt neceſſarily have been coeval or exiſted at once. But though every attempt that has yet been made to aſcertain which of the vital organs are prior and which poſterior in a living body has proved unſucceſsful, it has not been demonſtrated that either themſelves or their functions are coeval. It may, on the contrary, be plainly demonſtrated from obſervation, that the lungs and the ſtomach do not begin to perform their functions ſo early as the heart and the vaſcular ſyſtem; that the heart and its ſyſtem perform their functions, even with ſome conſiderable changes, immediately after birth; that the vegetable tribes are without nerves; and that brain and nerves in the animal kingdom perform more and more of their functions as the ſyſtem approaches towards maturity. It has even been ſhown that bones will unite, and the limbs of an animal continue to be nouriſhed without nerves; that there is a principle of life in the blood; that the heart will act under other ſtimuli beſides that of nerves; and that ſound logic does by no means require us to ſuppoſe that the firſt actions of the fœtal heart, or the punctum ſaliens, are owing to the influence of ſtimuli from the brain, or that the brain muſt have exiſted when the heart firſt moved.

Generation

262 Nor the production of monſtrous forms.

263 Proceeds on queſtionable data.

Although the minuteneſs and tranſparency of the parts may prevent us from ſeeing the firſt gradual formation of the embryo, yet every obſervation corroborates the opinion that it is formed by ſecondary cauſes, and through the medium of organic powers.

264 Embryo formed by ſecondary cauſes.

It has been aſked, whether or not is the embryo formed by the joint operation of the two ſexes? or is it formed entirely by the one, and brought into action by a ſtimulus from the other? The former of theſe queſtions ſuppoſes that each of the ſexes has a feminal fluid; that ſome mixture takes place in the uterus, and produces an embryo, in the ſame manner that a neutral ſalt aſſumes a certain and determinate form. The notion implies ſome general and confuſed idea of chemical combination; but does not beſpeak a very clear head, profound reflection, or much acquaintance with the nature and properties of living bodies.

265 By one of the ſexes or both.

For a long time paſt the moſt rational phyſiologiſts have generally agreed that the embryo is formed gradually and ſlowly in one or other of the two ſexes, not by chemical combination and mixture, but a ſyſtem of organs, directed by laws and prompted by ſtimuli, with many of which we are yet unacquainted. From the great Hippocrates downwards to Aquapendens and Harvey, the credit of furniſhing the fœtal embryo was almoſt univerſally given to the females of thoſe animals which are named oviparous. Among the viviparous, appearances were ſuch, that the female was left to conteſt it with the male. At laſt the eclat of Leeuwenhoek's diſcoveries ſeemed to put an end to all doubts entertained upon the ſubject. He very plainly ſaw through his microſcope that very great profuſion of particles that move to and fro with amazing rapidity in the male ſemen. Upon this he embraced the doctrine of Hamme, who had ſeen them before, and ſuppoſed from their motions that theſe particles were not only animalcules, but the principles or

266 The opinion of Hippocrates Harvey, and their followers.

267 Of Hamme, Leeuwenhoek, and their followers.

Generation

rudiments of that animal in whom they were formed, and that they were depoſited in the uterus of the female only to be nouriſhed and augmented in ſize.

268 Objections to this laſt opinion.

What raiſed ſuſpicions againſt this theory were the numerous animalcules diſcoverable by the microſcope in other fluids, and that vaſt profuſion of young embryos in thoſe caſes where never more than one or two arrive at maturity. It was an objection to it, that ſome females had been impregnated where the hymen remained unbroken, and where the vulva had been ſhut ſo cloſely as to leave only a paſſage for the urine. The male ſemen in theſe inſtances could have reached only the mouth of the uterus. It was another*, that in all birds which have no intrant penis the male ſemen is never ſent farther than the mouth of the vulva, and that a ſingle act of the male impregnates the whole eggs of the ovarium. A third objection is the pollen of flowers, which is not applied immediately to the ſeed, but often to a diſtant part of the veſſel in which it is contained. A fourth may be taken from frogs and fiſhes, and all thoſe animals whoſe eggs are impregnated after emiſſion. And, laſtly, Haller had obſerved the pullet completely formed in thoſe eggs that were not fecundated.

* Vid. *Harv. de Partu.*

269 The former opinion better ſupported.

Suppoſing animalcules in every kind of prolific ſemen, yet it frequently happens that this ſemen undergoes a change before it can be applied to the embryo. The ſemen of the frog is diſſolved in water; and that which is injected diſappearing ſuddenly after coition, would ſeem to intimate, that in thoſe animals which have been examined it had met with a ſolvent ſomewhere in the uterus, and produced its effect after the change. It is now, we believe, pretty generally known, that the embryo does not commence its exiſtence in the cavity of the uterus. De Graaf obſerved it on its paſſage down the Fallopian tube; he ſaw the place where it firſt began in the teſticle of the female; and caſes have occurred where it has miſſed the Fallopian tube, where it has fallen into the abdomen, where the placenta has been formed, and the fœtus has grown among the viſcera of the lower belly.

270 More generally adopted.

From theſe facts it has been concluded, notwithſtanding ſome feeble objections, that the female teſticles are real ovaries containing eggs; that theſe eggs are brought into action by the ſtimulating power of the male ſemen, which is ſometimes thrown into the cavity of the uterus, ſometimes applied only to its mouth, and ſometimes ſprinkled over the egg after emiſſion.

271 Difference between oviparous and viviparous animals and plants.

The principal difference, therefore, that occurs between oviparous and viviparous animals, conſidered as ſuch, appears to be this: the former are accuſtomed to eject their embryo before it eſcapes from the membranes of the egg; the latter retain it long in the uterus until it acquires a conſiderable ſize, until the membranes can hold it no longer, and then eject it when the membranes are burſt. A plant is oviparous when it yields ſeed; viviparous when it produces a gem, a bud, a bulb, or an eyed root. The membranes of the ſeed being removed, an incipient embryo is ſeen through the microſcope.

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272 Some animals oviparous and viviparous.

Some animals, according to the ſeaſon, eject the embryo incloſed in its membranes, or retain it in the uterus till the membranes are broken. Theſe are the animals which are ſaid to be oviparous at one period and viviparous at another. The ſpider-flies retain their young till they be as large as the natural ſize of their own bodies, and have undergone all their transformations within the expanſile membranes of the egg, and an uterus as expanſile as the ſtomach of a ſerpent.

273 Union of the ſexes.

In moſt caſes generation requires a temporary union of two ſexes: but it has been ſaid, that in Senegal there is a ſpecies of ſhell-fiſh among whom this operation is the joint work of three individuals. In our own country, too, three frogs are frequently obſerved adhering together, though the labours of the third have generally been thought more officious than neceſſary. In ſome animals the ſexual union is almoſt inſtantaneous. It conſtitutes nearly the buſineſs of life in the laſt ſtage of the ephemeron; and the male both of the frog and toad often continues on the back of the female not for hours and for days only but for ſome weeks. Upon examination it has been found, that with his fore-feet he aſſiſts the female to protrude her eggs through the windings of the oviduct; and when they at laſt arrive at the anus, a ſpecies of the toad has been obſerved to draw them out with his hind legs. Theſe animals were probably the firſt of the maſculine gender who practiſed this art. But due honour has not been aſcribed to the diſcoverers. In former days, the generous and grateful ſpirit of the ancients made them ready to acknowledge their obligations to different animals for the arts of bleeding, clyſtering, and purging; but ſuch is the degeneracy of modern times, that many write only to claim the diſcoveries of others. On this account we ought not to wonder that many accoucheurs, in publiſhing encomiums on their own merit, have invidiouſly concealed the ſuperior pretenſions of the obſtetrical toad.

274 Different appearance of the two ſexes.

Among all living bodies the two ſexes are generally ſimilar; and the male ſex generally diſtinguiſhed by ſuperior ſtrength, beauty, and courage. The law, however, does not hold univerſally. The females of ſome carnivorous animals, who are left by the male to provide for their offſpring, are larger, ſtronger, and more ferocious than he. Among ſome inſects the male and female have no ſimilarity even in form. The male of the glow-worm is a beetle, which flies in the dark, and is attracted not by the form, but the brilliancy of his miſtreſs (G). The female gall inſect is a large maſs like a vegetable

(G) Such glowing beauty allures enemies as well as lovers. "In Jamaica, in ſome ſeaſons of the year, (ſays Dr Darwin), the fire-flies are ſeen in the evenings in great abundance. When they ſettle on the ground, the bull-frog greedily devours them; which ſeems to have given origin to a curious, though cruel, method of deſtroying theſe animals: If red-hot pieces of charcoal be thrown towards them in the duſk of the evening, they leap at them, and, haſtily ſwallowing them, are burnt to death." *Botanic Garden.* From this fact the romantic moraliſt and ſpiritualizer might derive ſome hints for amuſing declamation; and in their diſſuaſives might plauſibly demonſtrate, that in moſt caſes beauty is fatal to the object beloved, to the lover, and deſtroyer.

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vegetable excreſcence, without locomotion; the male a ſmall fly full of activity. The one is as unlike to the other as a Harpy to a Venus, and as diſproportioned in point of bulk as a horſe to an elephant.

275 Male and female parts of animals.

In many animals the diſtinctions of ſex are concealed in the body. When any of their parts are placed externally, or protruded occaſionally, the male parts are uſually prominent, and the female hollow, in order to receive them. In the acari, however, in many flies, and a few hornets, the caſe is reverſed; the female parts ſuffer erection, and the male parts are open and hollow for their reception.

276 Their ſituation.

The external ſituation of theſe parts is very much varied in different animals. In many worms it is near to the head. It is often upon the ſide of the ſnail; near to the breaſt in the female of the dragon-fly. It is at the extremity of the antennæ in the male ſpider. The vulva enters from the rectum in birds. Its common ſituation in moſt animals is well known. —The male penis, where there is one, is ſometimes found to enter the vulva, and ſometimes not: it is ſometimes imperforated, ſometimes forked, ſometimes double, ſometimes fleſhy, ſometimes bony, ſometimes ſtraight, ſometimes winding ſpirally like a ſcrew, ſometimes with a knob and ſometimes with a point at its extremity, according to the kinds and varieties of animals.

277 Androgynous animals.

Few individuals have more than one ſex. Many ſnails, however, are androgynous, and have two. In copulation they perform the office of two ſexes, and are mutually impregnated †. This circumſtance has often led the ſenſualiſt to wiſh that he were a ſnail. With equal reaſon the Epicure might wiſh to be one of thoſe worms that imbibe by abſorbents, and ſuck in nouriſhment by a thouſand mouths. The organs employed may be more in number, the continuance of their function may be much longer, and yet the gratification may be leſs. The diſcreet beauty can afford a million of pleaſures to her lover which no ſnail or ſenſualiſt enjoys, and which proſtitution can never yield.

† *Swammerd. Hiſt. of Inſects, p.* 1. ch. 9.

278 Male and female parts of vegetables.

The male and female parts of the vegetable are ſometimes both on the ſame flower, ſometimes on ſeparate flowers, and ſometimes even on different plants of the ſame ſpecies. Beſides the flower, another organ of generation is found in vegetables. This is the corona, from which the buds and branches proceed. It is a ſubſtance between the pith and the ligneous circles, and from which the diametral inſertments diverge.

279 Parts of generation change, and ſometimes diſappear.

The corona is moſt conſpicuous at the time when it ſends forth ſhoots. The flower comes forth only at the time when the ſeed is to be formed; and the teſticles and ovaries of thoſe animals which procreate only at ſtated periods are diminiſhed in ſize, and ſometimes diſappear, till the genial ſeaſon. Even ſome females, when they ceaſe to be prolific, as the pheaſant, for inſtance, aſſume many marks of the other ſex, as if their former ſex had been aſſumed only for a while, and to anſwer ſome temporary purpoſe.

In all animals the incipient embryos are perhaps neuters, and the ſex determined according to the predominancy of the male or female ſtimulus on the parts. It would not a little confirm this opinion, were the obſervation to be well founded, that certain bulls are very apt to beget males and others females, and that certain cows which have females always when they are young bring forth males when they grow old. The different proportions of males and females in different climates might alſo ſerve to illuſtrate this doctrine. It is no objection to it that the order of male and female births in the ſame family is often irregular. The proportional force of the two ſtimuli will naturally be different at different times. It may depend on the quantity or quality of the fluid ſecreted, upon the difference of ardour in the parties, on the fancy, the paſſions, the particular ſtate of the ſyſtem at the time, and a thouſand circumſtances, beſides the age, and the uſual or general habit of the body. We mean only to infer at preſent, that wherever a male or female is produced, the ſtimulus of that particular ſex, whatever was the cauſe, had during the time of coition and conception acquired the aſcendency over the parts that were to become ſexual in the embryo. We cannot ſo readily anſwer the queſtion, Why the offſpring ſhould poſſeſs the form and diſpoſitions of one parent, and the ſex of the other? In this caſe the different ſtimuli may have acted differently on different parts; in the caſe of hermaphrodites, which are very common in the horſe, the aſs, the cow, and the ſheep, the two parents ſeem to divide the form, the ſex, and the diſpoſitions, equally between them.

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280 Incipient embryos perhaps neuters.

281 Female orgaſmus.

The particular cauſe which excites the orgaſmus in the female organs is not aſcertained. That viſcous fluid which young laſcivious females eject when fond of the male, is chiefly a ſecretion from the glands of the vagina, the mouth of the uterus, and the neighbouring parts. In ſome reſpects it appears to be ſimilar to thoſe periodical diſcharges of females which frequently aſſume the erect poſture; and theſe diſcharges being uſually diſcontinued during the times of pregnancy and ſuckling, we muſt ſuppoſe that it is a portion of that fluid which nature has prepared for the uſe of the fœtus. Theſe diſcharges are always a proof that the female has arrived at the age of puberty; that her ovary is now performing its office; and that ſhe is diſpoſed to propagate her kind. Whatever be the cauſe of the female orgaſmus, it is often ſo ſtrong as to counteract the natural effects of the ſeminal fluid, and prevent impregnation. For this reaſon, few young and laſcivious females conceive immediately after their marriage; and after coition, therefore, in cattle, it is ſometimes a practice to beat the female, to plunge her in water, to weary her with running, and to uſe other means to prevent the return of the ſexual deſire.

282 Influence of fancy over the parts of generation.

In man, and ſome of the nobler animals, the influence of fancy over the organs of generation is unqueſtionably great; but the extent and mode of its agency is not defined. Thoſe who allow it ſo much power in impreſſing marks, and altering the form and colour of the fœtus, ſupport their opinion rather by the number than the ſtrength of their arguments. Many of the ſtories which they adduce as a ſort of proofs are evidently fabulous, and have brought the truth of the whole into queſtion. The reports, however, of the French commiſſioners who were appointed to examine the nature of animal magnetiſm, ought to deter the can-

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did inquirer from drawing very haſty concluſions.—The queries of Fienus (H) concerning the powers of this mental faculty are important and curious, and might be of uſe in directing our reſearches; but they ought to be anſwered by accurate experiments, and not by acute metaphyſical reaſoning and hiſtorical anecdotes that are ill authenticated.

283 The mixture of ſpecies prevented, how.

To prevent a confuſion of genera and ſpecies, animals are generally reſtricted by propenſity to their own kind; and the ſeminal fluids, beſides, being various in various animals, they cannot indiſcriminately act as a ſtimulus on all female organs of generation. The changes of form induced by habit, which is owing itſelf to the influence of ſtimuli, will partly explain the manner in which the progeny is made to reſemble the male. As the irritability of different parts is of different kinds, the ſtimulus will have a different effect on different organs: and in theſe caſes where either genera or ſpecies are mixed, the parts which are moſt and leaſt affected by the ſtimulus of the male will be obvious in the ſhape and form of the offſpring.

284 Generation without ſexual diſtinctions in plants and animals.

We have hitherto ſpoken of generation as being performed by the temporary intercourſe of two ſexes; but the puceron is an inſtance where ſexual diſtinctions are not always neceſſary. Even where they exiſt they are daily diſpenſed with in the vegetable kingdom. Plants grow from the gem, the bulb, the leaf, or the root.—They propagate by ſlips, by ſuckers, and by layers, and ſome of them multiply by ſpontaneous ſeparation (1). In many animals the diſtinctions of ſex are totally unknown. It has been obſerved, that infuſory animalcules multiply their ſpecies by continual diviſions and ſubdiviſions of their own body; that ſome polypes, by ſpontaneous ſeparation, ſplit tranſverſely, ſome longitudinally, and that ſome ſend off ſhoots. When experiments have been made upon theſe animals, it has been diſcovered that the numerous and artificial diviſions of their body or their head produce entire animals. Trembley learned that they might be engrafted upon one another, and produce monſters as wild and extravagant as poet or fabuliſt has ever dreamed of. Generation.

285 Plants and ſome animals a congeries of living bodies.

It was noticed already that the alimentary canal of ſome animals diſtributed nouriſhment through the whole body without the intervention of circulating veſſels, and that the vital organs of vegetables were generally diffuſed through the whole ſyſtem. The caſe is the ſame in polypes as in plants. Every part is a miniature of the whole. It is found to have ſimilar organs of digeſtion, of reſpiration, of circulation, and of generation. In perfect animals all the parts are more dependent on one another: the vital organs have diſtinct ſituations, and their powers are concentrated in diſtinct places. The arm of a man has no heart; it has no lungs; it has no ſtomach, and no organs of generation; but the branch of a tree has as complete a ſyſtem of organs as the trunk itſelf, and is as independent of that body from which it grew as the graft is independent of the ſtock.

286 Difference between plants and the nobler animals.

The ſeveral parts of perfect animals all contribute to make one whole; the ſeveral parts of a plant or polype, when united together, form only a congeries of living bodies. Theſe facts contribute to explain the principal phenomena in this mode of propagation.

Sect. XIII. *Sleep.*

287 Sleep.

Sleep is rather an affection of mind than a property of body, and is therefore more naturally a ſubject of metaphyſics

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(H) The ſmall work of Fienus to which we allude is intitled *De Viribus Imaginationis Tractatus.* The following queſtions ſerve to give an idea of its contents, and are named *Index Quæſtionum hujus Libri.*

Quæſtio. I. An anima habeat vim agendi in ullum corpus?
II. In quæ corpora agere poſſit, et qua actione?
III. Per quas potentias illos motus et actiones exerceat?
IV. An anima agat aliquid per potentiam imaginativam?
V. An phantaſia poſſit ullum corpus movere localiter?
VI. An poſſit alterare?
VII. An phantaſia poſſit vim ullam acquirere ab influxu cœlorum?
VIII. An ergo phantaſia nullam habeat vim agendi?
IX. Per quas potentias phantaſia corpora immutet?
X. Quid poſſit in corpus proprium, et *ſpecialiter*, an poſſit in eo creare morbos?
XI. An poſſit morbos creare?
XII. Quid poſſit in alienum externum?
XIII. Quid poſſit in alienum propinquum ſeu fœtum?
XIV. Quomodo et qua ratione fœtum immutet?
XV. Quomodo poſſit conformatricem dirigere?
XVI. Quænam imaginatio habeat illam ſignandi poteſtatem? quæ non?
XVII. Cur non omnis imaginatio quam animi paſſiones ſequuntur ſignat?
XVIII. An omnes animi paſſiones ſignant?
XIX. Quænam imaginatio ſignet, an tantum matris an etiam patris?
XX. An etiam brutorum imaginatio ſignet?
XXI. Quo tempore ſignet, an tantum graviditatis, an etiam conceptus?
XXII. Quantam permutationem poſſit in fœtum inducere, et quas ſignaturas poſſit cauſare?
XXIII. Cur phantaſia non ſemper imprimit in fœtum res imaginatas eodem modo, ſed ſæpe tam diverſis?
XXIV. Cur non eidem ſemper parti ſed diverſis notæ inducuntur?

(1) As the houſe leek and ſome graſſes.

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metaphyſics than of phyſiology. This affection is often induced by fatigue and exerciſe; and ſeveral perſons, when they are weary and no longer able to move their limbs, ſay they are exhauſted. Though the word *exhauſted*, in this expreſſion, has ſeldom any preciſe meaning, it ſeems, however, to have been the means of ſuggeſting a theory with regard to ſleep. This theory ſuppoſes that ſleep is occaſioned by the exhauſtion of irritability in the living ſyſtem; but it ſeems to be founded on very limited and partial obſervations, or rather has been formed, like a great many others, prior to any obſervations at all, and afterwards tortured to account for facts which it does not comprehend. It does not account for the periodical returns of ſleep, for the almoſt unremitting drowſineſs of infants, and for that liſtleſs lethargic inaction ſo often attendant on old age. When no exhauſtion of irritability can well be ſuppoſed to have taken place, the propenſity to ſleep on many occaſions becomes irreſiſtible, from the effects of monotonous ſpeaking, from ſtillneſs, darkneſs, or from the ſameneſs of ſcenery around us; and when one ſtimulus, after long application, can rouſe no more (a plain proof that the irritable principle is by no means exhauſted), another ſtimulus that is leſs powerful in ordinary caſes is accompanied with excitement.

288 An affection of mind.

289 Favours nutrition.

Of theſe phenomena, we frankly confeſs that we can aſſign no phyſical cauſe that is ſatisfactory. It is eaſy, however, to ſee the intention which nature has in view by inducing ſleep. It has long been obſerved, that in all living bodies there is a continual waſte and repair, or, to ſpeak with more preciſion and accuracy, one proceſs of aſſimilation and another of diſſolution conſtantly taking place in all the different parts of the ſyſtem. It is alſo true that this aſſimilation, when the body is healthy, predominates in youth; that diſſolution prevails in old age; and that the two are nearly on a par during the vigour and meridian of life. Another fact which admits of demonſtration, is, that a gentle and moderate exertion of mind and body will promote both. And laſtly, it is certain that immoderate exertion in either reſpect, or any exertion that is not ſuited to our ſtrength, habits, or period of life, prevents aſſimilation, haſtens diſſolution; and that the means which nature employs to reſtore the balance is uſually by inducing a ſtate of ſleep.

290 Sleeping and waking each ſuited to different functions in the ſyſtem.

When the balance is reſtored, and all the parts are again repaired for diſcharging their office, man awakes; but his waking period is of ſhort duration. If appetite or paſſion do not engage him in ſome purſuit, if his mind be not occupied with ſome object, or if no ſtimuli be applied from without. This period ſeems chiefly intended for collecting food, and for being employed in thoſe exertions which promote reſpiration, digeſtion, abſorption, circulation, and ſecretion; while ſleep, after the food is collected, aſſiſts nutrition, and promotes aſſimilation throughout the ſyſtem. If what is the natural food of the ſpecies cannot be collected by the plant or animal in a ſhort time, the period of ſleep is proportionally reſtricted. If the food received be difficultly aſſimilated, the period of ſleep is proportionally extended. If the food be not prepared for aſſimilation, the ſleep is diſturbed. If it be difficultly prepared by the organs, the active exertions are more vigorous; if eaſily prepared, they are more feeble. If it be collected during the day, the ſleep is in the night; if collected in the night, the ſleep takes place during the day; and all living bodies are directed by nature to ſelect that time and ſpecies of food which is moſt ſuited to their nature, their habits, their circumſtances, and age.

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291 Violent exertions of mind or body hurtful to the ſyſtem.

To favour nutrition, not only the body, but even the mind, muſt be allowed to indulge in reſt. The child ſleeps, and his mental faculties are under reſtraint, that thoſe functions employed in nutrition may not be diſturbed. The mental faculties are ſtill feeble in a more advanced period of life; and the moderate exertions of mind and body which are natural to youth are chiefly ſuch as favour the preparatory organs of the ſyſtem, and promote growth: but the active and vigorous exertions of manhood, conſidered with reſpect to mind or to body, ſoon cauſe diſſolution to preponderate in the ſcale, and old age becomes liſtleſs, inactive, and drowſy, and the mind returns to childhood or dotage, becauſe living bodies are known to accommodate themſelves to circumſtances and becauſe the prevailing diſſolution is retarded by the frequent returns of reſt and of ſleep, which favour ſo much the aſſimilating powers, counteract *re-abſorption*, and oppoſe decay.

292 Mental exertion counteracts nutrition.

During ſleep the irritable principle is more languid, and all the ſenſes are more obtuſe. The mind then is withdrawn ro its reſt, and does not attend to ſtimuli from without. The ſame happens when the mind is abſorbed in profound thought: but profound thought is hurtful to the ſyſtem. The mind then is engaged in purſuits peculiarly its own, and is leſs attentive to the calls of nature. In the time of ſleep it withdraws ſeemingly, not ſo much for its own ſake as that of the body, which then being freed from the interruption of voluntary motions, all thoſe organs which act ſpontaneouſly can more eaſily diſcharge their functions.

For the beſt of reaſons, the mind is not allowed to judge for itſelf when it is proper to eat, to drink, to ſleep, to wake, and to propagate the ſpecies. Theſe and the like are offices too important to be wholly intruſted with a being of ſo very limited intelligence. In all theſe caſes, it is therefore directed by certain propenſities reſulting from the body in conſequence of ſtimuli or organic ſtructure. Being often amuſed with thoughts and ideas on thoſe objects which are purely intellectual, as the notes of memory, the forms of fancy, and its own operations in the way of reaſoning; being inveſted with ſome little power in rouſing, calming, and regulating the paſſions, the deſires, and appetites; and having the command of all the voluntary movements of the body; it ſometimes neglects its charge of the ſyſtem, deſtroys it ſometimes by exceſſive indulgence, and ſometimes employs it in accompliſhing ends peculiarly its own. One ſhould imagine that the mental principle in the lower animals ſhould occaſion but little diſturbance to the ſyſtem; yet it has been obſerved that geeſe fatten ſooner in the dark than they do in light, where the mind is entertained with varieties of objects: and this circumſtance will partly explain why man does not fatten ſo regularly as the brute, and why caſtration, which prevents ſo much anxiety and paſſion and exhauſting efforts, aſſiſts growth and the organs of nutrition. The venereal ſtimulus, for this reaſon, is not ſtrongly felt at a very early period of youth, nor is very troubleſome in old age. In the former caſe it

293 Charge of the ſyſtem not contracted by the mind, therefore

Sleep.

would prevent the growth of the ſyſtem; in the latter it would haſten its diſſolution.

294 The ſyſtem accommodates with reſpect to ſleep.

The natural returns of waking and ſleeping may be altered by the preſence or abſence of ſtimuli, and are curiouſly affected by the influence of habit. Although the commencement of one of theſe periods happen to be changed, the commencement of the other will continue as before. If a perſon be accuſtomed to ſleep preciſely at nine in the evening, and to riſe again at ſix in the morning, though his ſleep in the evening may now and then be kept off till twelve, he will waken at ſix; and though continued by darkneſs, quietneſs, or ſuch like cauſes, till the day be advanced, it will recommence in the evening at nine. The ſtate of phyſiology is ſuch at preſent that we cannot aſſign any preciſe phyſical cauſe for the natural kinds of ſleeping and waking, or for their regular periods of return. As for the cauſes which occaſion morbid ſleeping and waking, we refer our readers to books on pathology.

295 Sleep of plants.

Plants too have been ſaid to ſleep. At the approach of night, many of them are obſerved to change their appearances very conſiderably, and ſometimes even to ſuch a degree as ſcarcely to be known for what they were before. Theſe changes happen principally to the leaves and the flowers. During the night, many leaves, according to the nature and genus of the plant, are ſeen to riſe up, to hang down, or to fold themſelves in various ways for the protection of the flowers, the buds, the fruits, or young ſtems; and many flowers, to eſcape a ſuperabundance of moiſture, to hang down their mouths towards the earth, or wrap themſelves up in their calixes. It was mentioned already, that theſe phenomena are owing to ſtimuli acting from without: we may add here, that moſt of the motions are performed at the joints where the leaves and petals articulate with the ſtem. A period of reſt is as neceſſary to plants as ſleep is to animals. The irritable principle cannot act long under the influence of the ſame ſtimulant, except at intervals; and the rapid growth obſervable in plants during the night, is a ſtrong proof that the organs employed in aſſimilation had been diſturbed in diſcharging their functions during the day, when expoſed to the actions of heat and light and of other ſtimulants.

Sect. XIV. *Death.*

296 Death.

Death is the ceſſation and total abſence of the living principle in organized bodies. It is ſometimes imitated by ſleep and ſwoons; and a ſtate of torpor in many inſtances can hardly be diſtinguiſhed from it. Several moſſes and a few animals, as the ears of blighted wheat, the ſeta equina, the wheel polype, and ſome ſnails as we learn from the Philoſophical Tranſactions, may be ſafely preſerved as dried preparations, not for months only but for years; and after irritability and ſenſation have been totally ſuſpended, will return to life upon the proper application of moiſture. A wheel polype was put by Fontana upon a bit of glaſs, and expoſed during the whole ſummer to the noonday ſun; another was expoſed in a ſimilar manner for a year and a half; and after they were like a piece of hardened glue, were reſtored to the uſe of all their functions by a few drops of water (κ). Wherever there is death, there muſt therefore be likewiſe a partial or general decompoſition of one or more of the vital organs. This decompoſition takes place naturally in ſome living bodies after a few hours, in ſome after a few days; the life of others is extended to weeks; ſome are vigorous for months or a ſeaſon. Man has often ſeen more than fourſcore; and the hardy oak ſurvives the ſhock of two or three centuries. Theſe obſervations conſpire to ſhow that there is a certain period of exiſtence allotted by nature to every ſpecies of living bodies. In the individual this period is ſometimes abridged, and may be ſometimes extended by circumſtances; but yet there is a bound which it cannot paſs, when the vital organs muſt be decompoſed, and the ſyſtem return to moulder with the duſt. The time of incubation and the time of geſtation are pretty much defined in every ſpecies, becauſe the circumſtances of the individual in theſe caſes are generally ſimilar; but after emerging from the fœtal ſtate, the individuals are partly entruſted to their own organs and the chances of life, which are much varied; and hence we account for the difference of their age.

Death.

297 In ſome inſtances not diſtinguiſhable from a ſtate of torpor.

298 A certain period of life allotted to the ſpecies.

299 Accommodates with reſpect to individuals.

Life in general ſeems to be proportioned to the ſpace occupied by that ſeries of functions which the ſpecies is evidently deſtined to perform: and here ſometimes the accommodating principle is ſingularly remarkable. As the period of decay is never ſeen to commence in the ſpecies till that of propagation be nearly elapſed, and as propagation in the lower tribes of plants and of animals is often the immediate harbinger of death; ſo many animals which have not propagated, indulged the propenſity, nor became uneaſy from the languor of deſire, continue vigorous longer than ordinary, as if it were waiting for an opportunity to multiply their kind. And in the vegetable kingdom, where no individual is ever the victim of deſire or paſſion, annuals, if prevented from flowering and ſeeding in their proper ſeaſon, will live double, and ſometimes triple, the uſual time, till theſe functions be

300 Life proportioned to the ſeries of functions to be performed.

(κ) Father Gumillo a Jeſuit, and the Indians of Peru, ſays Dr Fowler, are quoted by Fontana, on the authority of Bouguer, as ſpeaking of a large and venomous ſnake, which being dead and dried in the open air or in the ſmoke of a chimney, has the property of coming again to life on its being expoſed for ſome days to the ſun in ſtagnant and corrupted water. But, adds the Doctor, it would almoſt require the credulity of an Indian to credit the teſtimony of the Jeſuit. *Experiments and Obſervations relative to Animal Electricity, by Richard Fowler.*—With regard to this report, we ſhall only obſerve, that the ſnake would not readily return to life after it was dead: but if the Jeſuit meant only that it recovered after it was dried, and its ſeveral functions had been ſuſpended, we muſt ſay, that if his report be not ſufficiently authenticated, neither has it been ſufficiently diſproved.

Death. be somehow performed, and then die. But when all the organs are fully evolved and have discharged, or have continued for the usual time capable of discharging, those offices for which they were intended; dissolution commences, the assimilating organs begin gradually to lose their tone, and the reabsorbents carry off more from the different parts than what they receive in the way of nutrition: the irritable fibre then becomes rigid; the membranes and cartilages begin to ossify; the bones grow harder; the smaller vessels collapse and disappear; the parts no longer are obedient, as before, to the action of stimulants; and death ensues.

301 Symptoms of decay.

Some, in order to account for this event, imagine that the body receives at first a certain portion of irritability, and continues to live till that be exhausted: but this theory explains nothing; and without pretending to a great deal of foresight, we will venture to predict, that for all the irritability which it has, it will not be distinguished for its longevity.

Death. 302 An attempt to account for death.

With regard to the periods by which the life, the functions, and diseases of living bodies are so frequently regulated, and which periods may sometimes be varied but not evaded, the most prudent language that, perhaps, can be adopted in the present state of physiological science is this of the Divine, That the God who formed us hath numbered our days, determined our times, and prescribed the limits of our existence.

303 Physical causes not easily assigned for periodical phenomena in the system.

The following TABLE may be considered as in some respect a summary view of the foregoing Sections, and as a Supplement to the Table of D'Azyr.

1. RESPIRATION.

Some living bodies have respiratory organs (L)

- Diffused through the system.
- Confined to one place.
- Situated externally.
- Situated internally.
- In the course of circulation.
- Not in the course of circulation.
- Within or without the course of circulation at pleasure.
- Without tracheæ (M).
- With tracheæ ramified through the system where the respiratory organs are generally diffused.
- —— not ramified through the system where the respiratory organs are confined.
- —— formed by rings.
- —— by segments of rings on one side, and a membrane on the other.
- —— by continuous rings running spirally like a screw.
- —— admitting air by one entrance.
- —— by several entrances.
- —— wholly concealed in the body.
- —— partly projecting from the body.
- —— opening at the head.
- —— at the opposite extremity.
- —— upon one side.
- —— upon both sides.

2. DIGESTION.

Some living bodies have an alimentary canal

- Without teeth.
- With teeth in the mouth.
- —— in the stomach.
- —— stones or artificial teeth in the stomach.
- —— glands in the mouth for secreting a liquor to be mixed with the food.
- —— pouches in the mouth where the food is kept and moistened.
- —— a sac or bag where the food is kept and moistened.
- —— a membranous stomach.
- —— a muscular stomach.
- —— an intermediate stomach.
- Without a cœcum or blind gut.
- With a cœcum.
- —— two cœca.
- —— three cœca.
- —— four cœca.

These parts, as well as ruminating stomachs and their œsophagus, have antiperistaltic motions.

- —— one entrance or mouth.
- —— many entrances by absorbents.

Plants

(L) The gentlemen of the French Academy, who have been attentive to mark the number of lobes in the lungs and livers of different animals, have sufficiently demonstrated, by the facts which they relate, that many of those physiological conclusions which have been drawn from the number of lobes in these two viscera, are just as delusive as many of those which have been drawn from the number of lobes and the different tubercles found in the brain.

(M) Where the respiratory organs are situated externally.

3. Digestion.
- Plants have many alimentary canals (N).
- Some polypes have alimentary canals that branch through the body.
- The alimentary canals of plants, of some polypes, and worms, distribute the fluids without the aid of a circulating system.

5. Absorption. Performed
- By vessels beginning from the alimentary canal.
- ——————— from the cavities.
- ——————— from the surface.
- — veins in the penis and placenta.
- — reabsorbents originating from all the parts of the system.

4. Circulation. Some living bodies have
- No circulating system.
- A circulating system with one heart.
- ——————— a heart for distributing the blood through the respiratory organs, and an artery for distributing it through the system.
- ——————— one heart for the respiratory organs, and one for the system, both in one capsule.
- ——————— two hearts for the respiratory organs, and one for the system.
- ——————— a pulmonary heart, or a heart for the respiratory organs in the course of circulation.
- ——————— a pulmonary heart within or without the course of circulation pleasure.
- ——————— a heart situated in the breast.
- ——————————— near to the head.
- ——————————— in the opposite extremity.

5. Nutrition. The food is prepared
- By the alimentary canal.
- — the lacteals.
- — the respiratory organs.
- — the circulating system.
- — the cellular membrane.
- — glands.
- And by the several parts in which it becomes finally assimilated.

6. Secretion. Performed
- By vessels.
- — exhaling vessels.
- — excretory organs.
- — organic pores.
- — glands.
- And by all the parts of which the system is composed.

7. Integumation (O). Some living bodies have integuments
- Which are scaly.
- —— —— shelly.
- —— —— membranous.
- —— —— corneous.
- —— —— cretaceous.
- —— —— ligneous.
- —— —— covered with down.
- ——————— hair.
- ——————— prickles.
- ——————— feathers.
- ——————— a viscid matter.
- —— change their colour.
- —— —— their covering.
- —— are changed themselves.

8. Irri-

(N) The subterraneous bulbs, the swoln fleshy parts of the roots, and certain cups and vesicles which contain water, serve often as reservoirs of food to the plant, although for various reasons we have not ventured to call them stomachs. *Stomach* would be a vague and unmeaning word were it applied even to all those reservoirs of water or secreted fluids which we find in fishes, and by which some of these animals are preserved alive on the dry shore till the tide return.

(O) There seems to be a want of precision in classing bones with integuments, or integuments with bones, as is

8. Irritability. The irritable principle effected
- By ſtimulants inviſible.
- —— ——— unknown.
- —— ——— unthought of.
- — the nervous influence.
- — light.
- — heat.
- — moiſture.
- — electricity.
- — ſalts.
- — gaſes.
- — bodies that act mechanically.

9. Motion. Locomotion performed
- By legs.
- — wings.
- — fins.
- — the tail.
- — organs which fall not properly under theſe deſcriptions.
- — the ſpringineſs of the body or of ſome part of it.
- — contrivances which fit living bodies for being moved by foreign agents (p).

is done in D'Azyr's table. Comparatively ſpeaking, bones are confined to a few genera of living bodies, and are never ſubject to periodical changes like the integuments or cuticular coat of the alimentary canal in ſome animals.

For the ſake of perſpicuity, it could have been wiſhed that either anatomiſts or phyſiologiſts had defined bones in a manner different from what they have done, and as far as poſſible avoided thoſe looſe and inaccurate expreſſions which diſgrace ſcience; for ſome ſpeak of animals having their bones, by which they mean ſhells, on their outſide, and the muſcles within them. Some ſpeak of ſolid and compact bones that were once cartilages, membranes, nay a mere jelly; and ſome ſpeak of bones in general as the hardeſt, moſt ſolid, and moſt inflexible parts of the organized body. From all this we are led to infer, that integuments, if hard, ſolid, and inflexible, may be called bones; that the heart and blood-veſſels, if converted into a hard, ſolid, and inflexible ſubſtance, may be called bones; and that a jelly, a membrane, or a cartilage, if it can be ſuppoſed that in the courſe of nature they will become hard, ſolid, and inflexible, may likewiſe be called bones. But certainly if hardneſs, ſolidity, and inflexibility, be to conſtitute the characteriſtics of bones in a living body, however often we may be neceſſitated to include ſhells, wood, horns, and ſtony concretions, under that denomination, we can never with propriety ſpeak of bones that are cartilaginous, membranous, or even a mere jelly. Theſe expreſſions might be proper enough were oſſification conſidered merely as a natural or accidental circumſtance and were bones defined to be thoſe internal parts of an animal which are intended by nature to form what is meant by the ſkeleton in its uſual ſenſe. Theſe parts, we know, after paſſing through the forms of jellies, membranes, and cartilages, often become hard, ſolid, and inflexible, from oſſification; a ſpecies of induration which is natural to the parts which form the ſkeleton of ſome animals, an induration which occaſionally is extended to other parts, which ſometimes exhibits the appearance of cryſtallization, and in many reſpects is different from the manner in which the wood of vegetables and the ſhells of animals become hard.

Oſſification does not interfere ſo much as may be commonly imagined with the ſtructure of bones: the ſtructure of bodies may often be ſimilar, and yet their mode of induration be different. Bones have been obſerved to conſiſt of laminæ, or plates like ſhells, and cylindric bones of concentric circles like wood. The concentric circles of wood have been found to conſiſt of indurated membranes, which they receive ſucceſſively from the bark; and Swammerdam diſcovered that the ſhells of ſome fiſhes were compoſed of laminæ that conſiſted likewiſe of indurated membranes, or hardened cuticles, that had been ſucceſſively furniſhed by the body. It has thence been ſuppoſed that bones, though hardened in a different manner, are of a ſtructure nearly ſimilar to that of ſome ligneous bodies and ſhells, and that their laminæ in many inſtances conſiſt alſo of indurated membranes, ſupplied ſucceſſively by the perioſteum when it is preſent. When it is abſent, nature, which accommodates herſelf to circumſtances, can form the bone in another way, and afterwards cover her new productions with a perioſteum. For many excellent phyſiological obſervations on bones, we refer our readers to the *Oſteology* of the late Dr Monro, and particularly to the volume already publiſhed of Mr Bell's *Syſtem of Anatomy*.

(p) The pulp which ſurrounds ſeeds is often the means of their propagation. Animals ſwallow the ſeeds for the ſake of the pulp; and the ſeeds remaining indigeſtible, are carried to a diſtance, and diſcharged with the feces.

10. Habit — Accommodates with respect
- To respiration.
- — digestion.
- — absorption.
- — circulation.
- — nutrition.
- — secretion.
- — integumation.
- — irritability.
- — motion.
- — transformation.
- — generation.
- — sleep.
- — death.
- — form.
- — size.
- — climate.
- — propensity.
- — the healing of parts that are morbid.
- — the renewal of those that are broken off.

11. Transformation — Takes place
- By a change of proportion among the parts.
- ——— of their form.
- — throwing off old parts.
- — an addition of new ones of a different use, structure, and form.
- — a change of the whole form together.
- ——— —— of qualities, propensities, manners.

12. Generation. — Performed
- By the temporary union of two sexes.
- — the spontaneous separation of parts.
- — organs situated in the breast.
- ——————— in the side.
- ——————— near to the head.
- ——————— in the opposite extremity.
- — an intrant organ of the male and a recipient organ of the female.
- — an intrant organ of the female and a recipient organ of the male.
- — the stamina and pistils of flowers.
- — the seminal secretion of the male thrown into the organs of the female.
- ——————————— sprinkled at the entrance of the female organs.
- ——————————— thrown upon them from a distance.
- ——————————— transported to them by the winds.
- ——————————— sprinkled on the embryo after emission.
- ——————————— dissolved in a fluid secreted by the female before it can rightly perform its office.
- ——————————— dissolved in water.
- ——————————— dissolved perhaps sometimes in air, as in the case of dicœous plants, where it probably acts like an aroma.

13. Sleep. — Natural sleep is occasioned
- By quietness.
- — the absence of stimuli.
- — the sameness of stimuli when long continued.
- — deficient assimilation.
- — deficient irritability, which is owing sometimes to the weakness, inattention, or confined powers of the mental principle.

14. Death. — Happens naturally to some species of living bodies
- After hours.
- —— days.
- —— weeks.
- —— months.
- —— seasons.
- —— years.
- Not till after centuries.

All living bodies are much exhausted after performing the act of generation, and many of the inferior plants and animals begin immediately to sicken and decay.

We

We conclude by confeſſing, that concerning many uſes of the parts, and concerning different ſpecies of variety in the form, ſtructure, and poſition of the organs, much, after all, is ſtill reſerved for farther reading, for farther obſervation, and for future phyſiological arrangement.

Phytolacca || Piacenza.

Bryant's Flora Diæteticæ.

PHYTOLACCA, POKEWEED, or *American nightſhade*, in botany, is of the decandria icoſandria claſs of plants. It grows naturally in the province of Virginia in America. It hath a thick, fleſhy, perennial root, divided into ſeveral parts as large as middling parſneps. From this riſe many purpliſh, herbaceous ſtalks, about an inch thick, and ſix or ſeven feet long, which break into many branches, irregularly ſet with large, oval, ſharp-pointed leaves, ſupported on ſhort footſtalks. Theſe at firſt are of a freſh green colour, but as they grow old they turn reddiſh. At the joints and diviſions of the branches come forth long bunches of ſmall bluiſh-coloured flowers, conſiſting of five concave petals each, ſurrounding ten ſtamina and ten ſtyles. Theſe are ſucceeded by round depreſſed berries, having ten cells, each of which contains a ſingle ſmooth ſeed.

In Virginia and other parts of America the inhabitants boil the leaves, and eat them in the manner of ſpinach. They are ſaid to have an anodyne quality, and the juice of the root is violently cathartic. The ſtems when boiled are as good as aſparagus. The Portugueſe had formerly a trick of mixing the juice of the berries with their red wines, in order to give them a deeper colour; but as it was found to debaſe the flavour and to make the wine deleterious, the matter was repreſented to his Portugueſe Majeſty, who ordered all the ſtems to be cut down yearly before they produced flowers, thereby to prevent any further adulteration. The ſame practice was common in France till it was prohibited by an edict of Louis XVI. and his predeceſſor under pain of death. This plant has been ſaid to cure cancers; but the truth of this aſſertion has not been indiſputably proved, and does not appear very probable.

PHYTOLOGY, a diſcourſe concerning the kinds and virtues of plants. See BOTANY, and MATERIA *Medica*.

PHYTON, a general of the people of Rhegium againſt Dionyſius, the tyrant of Sicily. He was taken by the enemy, and tortured, and his ſon was thrown into the ſea. See SYRACUSE.

PIA MATER. See ANATOMY, n° 130. p. 756, &c.

PIABA, in ichthyology, is a ſmall freſh-water fiſh, caught in all the rivers and brooks in the Braſils, and in ſome other parts in America. It is about the bigneſs of the common minow; is well taſted, and much eſteemed by the natives.

PIABUCU, in ichthyology, is an American fiſh eaten in many places by the natives. It is ravenous, and ſo greedy of blood, that if a perſon goes into the water with a wound in any part of his body, the piabucu will make up to it to ſuck the blood. It ſeldom exceeds four inches in length.

PIACENZA is a city of Italy, in the duchy of Parma, in E. Long. 10. 25. N. Lat 45. It is a large handſome city, whoſe name is derived by ſome from its pleaſant ſituation, in a fruitful plain, on the Via Æmilia, about half a mile from the Po. It is the ſee of a biſhop ſuffragan of Bologna, and has a univerſity, but of no great fame. It is defended by a wall and a ſtrong citadel, and is reckoned about three miles in circumference, ſo that it is ſomewhat bigger than Parma. The houſes are low, but prettily built; the great ſtreet called the *Stradone* is in a direct line and of equal breadth, with a foot-way fenced with poſts on each ſide like London, and is about 3000 feet long. The houſes are generally built of brick, and ſome of them are prettily painted. The cathedral is an old ſtructure, but well adorned within. The duke of Parma, who is ſovereign of Piacenza, has a palace in the city built by Vignola. There are many excellent paintings in this place. There are two chapels painted, one with the hiſtory of St Catharine, and the other with a picture of Chriſt, as as alſo the altar of the church of St Auguſtin, all by Pordenone. In the ſame church there is a fine picture of the bleſſed virgin, St Peter, and St Paul, by Paolo Veroneſe. At the Capuchins there is a Francis by Guercino. There is a fountain ſaid to have been erected here by Julius Cæſar, and the equeſtrian ſtatues of the famous general Alexander I. duke of Parma and Placentia, and of his ſon Ranuccio, both in the great ſquare. In the palace of Scotti, there are a great many fine pictures by Lanfranco, who had been a page in their family, and among the reſt the rape of Helen, the taking of Troy, the bleſſed virgin, and St Francis. The trade of this city conſiſts chiefly in their cheeſe, as at Parma, theſe cities being ſurrounded with the richeſt paſture grounds in Italy; though the greateſt part of what we call the Parmeſan cheeſe is made in the duchy of Milan, and particularly at Lodi. See *Parmeſan* CHEESE — Without the walls, which are waſhed by the rivers Trebbia and Po, there is a large ſeminary or college, magnificently erected by cardinal Alberoni, a native of this city, but conſiderably hurt by the modern Goths in the laſt war. Towards the north of the city is the mouth of the river Trebbia, famous for the victory which Hannibal obtained over the Romans. Piacenza, Piaſtus.

PIASTUS, a native of Poland, was originally a wheelwright and the ſon of Coſſiſco, a citizen of Cruſwitz. He flouriſhed in the year 830, when on the extinction of the family of Popiel great diſputes aroſe about his ſucceſſor, and Cracow was afflicted with a ſevere famine. During this extremity, when the people were dropping down in the ſtreets, two angels in human forms, as the ſtory is told, took up their reſidence with Piaſtus, who was celebrated for his piety and extenſive charity. He had nothing left but a ſmall caſk of the common liquor of the country, and this he preſented to his new gueſts, who, charmed with his hoſpitality, promiſed him the crown of Poland. The faith of Piaſtus was equal to his other virtues: he implicitly believed the word of his gueſts, and piouſly followed their directions in every particular. He was ordered to diſtribute the liquor out of his little caſk to the multitude: he did ſo, and found that it was inexhauſtible. The people were aſtoniſhed; all cried out, "A *Mod. Univ. Hiſtory*, vol. xxi. p. 336, &c.

Piaſtus || Pibroch.

"A miracle!" and the electors determined to chuſe a perſon in whoſe favour Heaven had ſo viſibly declared: Piaſtus was accordingly taken from his ſhop, and raiſed to the ducal dignity.

Such is the relation of the canon of Cracow, which differs in many particulars from the account given by Guagnini, and ſeveral other hiſtorians. According to them, Piaſtus had prepared a ſmall collation, to entertain ſome friends who were aſſembled at the birth of a child. Two pilgrims, Paul and John, afterwards murdered at Rome, came about this time to Cracow. They begged charity at the door of the election hall, and were rudely repulſed; upon which they ſtumbled on the houſe of Piaſtus, and were kindly received. The miracle we have mentioned was wrought by them; and the two pilgrims, and not angels, were the inſtruments of the elevation of the hoſpitable wheelwright. Though we pay but little regard to the marvellous means by which Piaſtus aſcended the ducal throne of Poland, it would be preſumptuous entirely to omit a fact atteſted by all the writers upon this ſubject: it was proper, therefore, to take notice of it, and we leave the reſt to the reader's judgment.

Being now raiſed to the ſupreme dignity, he was not intoxicated with his proſperity. His natural charity, benevolence, and ſweetneſs of diſpoſition, remained: nothing was altered but his power of doing good. He was truly called the father of his people: the injured never returned unredreſſed, nor merit unrewarded. Piaſtus wiped the tear from the eyes of the widow; and was himſelf the guardian of the orphan, and the general patron of the poor and diſtreſſed. His excellent inclinations ſerved him in the room of great abilities; and the happineſs that his people enjoyed made them forget that their prince was not born a ſtateſman and a warrior. Several inteſtine commotions aroſe during his adminiſtration, all which he quelled by the mildneſs and clemency of his nature: his nobility were aſhamed of rebelling againſt a ſovereign who devoted his whole life to render his people happy. He removed the court from Cruſwitz, a city which he deteſted, becauſe it was the ſcene of Popiel's crimes and tragical end, and fixed his reſidence at Gneſna, where he died beloved, eſteemed, and even adored by his ſubjects.

It is in memory of this excellent prince, that all the natives of Poland, who have been ſince promoted to the ducal or regal dignity, were called Piaſtes, in contradiſtinction to the foreigners.

Piaſtus aſſociated his ſon Ziemovitus with him in the government before his death; a circumſtance of much benefit to the people.

PIAZZA, in building, popularly called *piache*, an Italian name for a portico, or covered walk, ſupported by arches.

The word literally ſignifies a broad open place or ſquare; whence it alſo became applied to the walks or porticoes around them.

PIBROCH, ſays Dr Beattie*, is a ſpecies of tune peculiar, I think, to the Highlands and Weſtern Iſles of Scotland. It is performed on a bagpipe, and differs totally from all other muſic. Its rythm is ſo irregular, and its notes, eſpecially in the quick movement, ſo mixed and huddled together, that a ſtranger finds it almoſt impoſſible to reconcile his ear to it, ſo as to perceive its modulation. Some of theſe pibroches, being intended to repreſent a battle, begin with a grave motion reſembling a march, then gradually quicken into the onſet; run off with noiſy confuſion and turbulent rapidity, to imitate the conflict and purſuit; then ſwell into a few flouriſhes of triumphant joy; and perhaps cloſe with the wild and ſlow wailings of a funeral proceſſion.

Pica || Picards.

PICA, in ornithology. See CORVUS, ſp. 9.

PICA *marina*, in ornithology. See HÆMATOPUS, and ALCA, n° 3.

PICA, in medicine, a depravation of appetite, which makes the patient long for what is unfit for food, or incapable of nouriſhing; as chalk, aſhes, coals, plaſterlime, &c. See MEDICINE, n° 371.

PICA, or *pye*, had formerly the ſame ſenſe as *ordinal*, meaning a table or directory, pointing out the order in which the devotional ſervices appointed for different occaſions were to be performed. Accordingly we are told it is derived from πιναξ, *a table*; and by others from *litera picta*, a great black letter at the beginning of ſome new order in the prayer. The term was uſed in a ſimilar ſenſe by officers of civil courts, who called their kalendars or alphabetical catalogues directing to the names and things contained in the rolls and records of their courts the *pyes*.

PICARD, a native of the Netherlands, who founded a ſect the profeſſors of which were called *Picards*. See PICARDS.

PICARD (John), an able mathematician, and one of the moſt learned aſtronomers of the 17th century, was born at Fleche, and became prieſt and prior of Rillie in Anjou. Going to Paris, he was in 1666 received into the Academy of Sciences in quality of aſtronomer. In 1671, he was ſent, by order of the king, to the caſtle of Uraniburg, built by Tycho Brahe in Denmark, to make aſtronomical obſervations there; and from thence he brought the original manuſcripts wrote by Tycho-Brahe, which are the more valuable as they differ in many places from the printed copies, and contain a book more than has yet appeared. He made important diſcoveries in aſtronomy; and was the firſt who travelled through ſeveral parts of France, to meaſure a degree of the meridian. His works are, 1. A treatiſe on levelling. 2. Fragments of dioptrics. 3. *Experimenta circa aquas effluentes*. 4. *De menſuris*. 5. *De menſura liquidorum & aridorum*. 6. A voyage to Uraniburg, or aſtronomical obſervations made in Denmark. 7. Aſtronomical obſervations made in ſeveral parts of France, &c. Theſe, and ſome other of his works, which are much eſteemed, are in the ſixth and ſeventh volumes of the Memoirs of the Academy of Sciences.

PICARDS, a religious ſect which aroſe in Bohemia in the 15th century.

Picard, the author of this ſect, from whom it derived its name, drew after him, as has been generally ſaid, a number of men and women, pretending he would reſtore them to the primitive ſtate of innocence wherein man was created: and accordingly he aſſumed the title of the *New Adam*. With this pretence he taught his followers to give themſelves up to all impurity; ſaying that therein conſiſted the liberty of the ſons of God; and that all thoſe not of their ſect were in bondage.

He

* *Eſſays by Dr Beattie*, 8vo edit. p. 422. note.

Picards. He firſt publiſhed his notions in Germany and the low countries, and perſuaded many people to go naked, and gave them the name of *Adamites*. After this he ſeized on an iſland in the river Lauſneez, ſome leagues from Thabor, the head quarters of Ziſca, where he fixed himſelf and his followers. His women were common, but none were allowed to enjoy them without his permiſſion: ſo that when any man deſired a particular woman, he carried her to Picard, who gave him leave in theſe words, *Go, increaſe, multiply, and fill the earth.*

At length, however, Ziſca, general of the Huſſites, (famous for his victories over the emperor Sigiſmund), hurt at their abominations, marched againſt them, made himſelf maſter of their iſland, and put them all to death except two; whom he ſpared, that he might learn their doctrine.

Such is the account which various writers, relying on the authorities of Æneas Sylvius and Varillas, have given of the Picards, who appear to have been a party of the Vaudois, that fled from perſecution in their own country, and ſought refuge in Bohemia. It is indeed doubtful whether a ſect of this denomination, chargeable with ſuch wild principles and ſuch licentious conduct, ever exiſted; and it is certainly aſtoniſhing that Mr Bayle, in his art. *Picards*, ſhould adopt the reproachful repreſentations of the writers juſt mentioned: for it appears probable at leaſt that the whole is a calumny invented and propagated in order to diſgrace the Picards, merely becauſe they deſerted the communion and proteſted againſt the errors of the church of Rome. Laſitius informs us, that Picard, together with 40 other perſons, beſides women and children, ſettled in Bohemia in the year 1418. Balbinus the Jeſuit, in his *Epitome Rerum Bohemicarum*, lib. ii. gives a ſimilar account, and charges on the Picards none of the extravagancies or crimes aſcribed to them by Sylvius. Schlecta, ſecretary of Ladiſlaus, king of Bohemia, in his letters to Eraſmus in which he gives a particular account of the Picards, ſays that they conſidered the pope, cardinals, and biſhops of Rome, as the true Antichriſts, and the adorers of the conſecrated elements in the euchariſt as downright idolaters; that they denied the corporal preſence of Chriſt in this ordinance; that they condemned the worſhip of ſaints, prayers for the dead, auricular confeſſion, the penance impoſed by prieſts, the feaſts and vigils obſerved in the Romiſh church; and that they confined themſelves to the obſervance of the ſabbath, and of the two great feaſts of Chriſtmas and Pentecoſt. From this account it would appear that they were no other than the Vaudois; and M. de Beauſobre has ſhown that they were both of the ſame ſect, though under different denominations. Beſides, it is certain that the Vaudois were ſettled in Bohemia in the year 1178, where ſome of them adopted the rites of the Greek, and others thoſe of the Latin church. The former were pretty generally adhered to till the middle of the 14th century, when the eſtabliſhment of the Latin rites cauſed great diſturbance. On the commencement of the national troubles in Bohemia, on account of the oppoſition to the papal power (ſee MORAVIANS), the Picards more publicly avowed and defended their religious opinions; and they formed a conſiderable body in an iſland by the river Launitz or Lauſneez, in the diſtrict of Bechin, and recurring to arms, were defeated by Ziſca. *Encyclop.* art. Picards.

Picardy ſi Piccolomini.

PICARDY, a province in France, is bounded on the north by Hainault, Artois, and the Straits of Calais; on the eaſt by Champaigne; on the ſouth by the Iſle of France; and on the weſt by Normandy and the Engliſh Channel (A). This province is long and narrow, being uſually compared to a bent arm; and in this figure is nearly 150 miles in length, but not above 40 in breadth, and in many places not above 20. It is generally a level country; and produces wine, fruit of all kinds, plenty of corn, and great quantities of hay: but wood being ſcarce, moſt of the inhabitants burn turf. They have, however, ſome pit-coal, but it is not ſo good as that of England. It was united to the crown of France in the year 1643; and is ſuppoſed to contain 533,000 inhabitants. *Payne's Geography*, vol. ii. p. 464.

Its principal rivers are the Somme, the Oiſe, the Canche, the Lanthie, the Lys, the Aa, the Scarpe, and the Deule.

The ſituation of this province on the ſea, its many navigable rivers and canals, with the induſtry of the inhabitants, render it the ſeat of a flouriſhing trade. In it are made beautiful ſilk ſtuffs, woollen ſtuffs, coarſe linen, lawn, and ſoap; it alſo carries on a large trade in corn and pit-coal. In the government of Calais and Boulogne are annually bred 5000 or 6000 colts, which being afterwards turned loſe in the paſtures of Normandy, are ſold for Norman horſes. The fiſheries on this coaſt are alſo very advantageous. This province is divided into Upper, Middle, and Lower Picardy; and is again ſubdivided into four deputy-governments. The principal town is Amiens.

PICART (Bernard), a celebrated engraver, ſon of Stephen Picart, alſo a famous engraver, was born at Paris in 1673. He learned the elements of his art from his father, and ſtudied architecture and perſpective under Sebaſtian le Clerc. As he embraced the reformed religion, he ſettled in Holland to enjoy the free exerciſe of it; where his genius produced thoſe maſterpieces which made him eſteemed the moſt ingenious artiſt of his age. A multitude of books are embelliſhed with plates of his engraving. He died in 1733.

PICCOLOMINI (Alexander), archbiſhop of Patras, and a native of Sienna, where he was born about the year 1508, was of an illuſtrious and ancient family, which came originally from Rome, but afterwards ſettled at Sienna. He compoſed with ſucceſs for the theatre; but he was not more diſtinguiſhed by his genius, than by the purity of his manners, and his regard to virtue. His charity was very great; and was chiefly exerted

(A) The origin of the name of this province does not date earlier than A. D. 1200. It was an academical joke; an epithet firſt applied to the quarrelſome humour of thoſe ſtudents in the univerſity of Paris who came from the frontier of France and Flanders, and hence to their country. *Valeſii Notitia Galliarum*, p. 447. *Longuerue, Deſcription de la France*, p. 52.

Piccolomini. exerted in relieving the neceſſities of men of letters. He has left behind him a number of works in Italian. The moſt remarkable of which are, 1. Various Dramatic Pieces, which laid the firſt foundation of his character as a writer. 2. A Treatiſe on the Sphere. 3. A Theory of the Planets. 4. A Tranſlation of Ariſtotle's Art of Rhetoric and Poetry, in 4to 5. A Syſtem of Morality, publiſhed at Venice, 1575, in 4to; tranſlated into French by Peter de Larivey in 4to; and printed at Paris, 1581. Theſe, with a variety of other works, prove his extenſive knowledge in natural philoſophy, mathematics, and theology. He was the firſt who made uſe of the Italian language in writing upon philoſophical ſubjects. He died at Sienna the 12th of March 1578, aged 70. A particular catalogue of his works may be ſeen in the Typographical Dictionary. There is one performance aſcribed to this author, intitled *Dialogo della bella Creanza delle Donne*, (printed at Milan, 1558, and at Venice, 1574, in 8vo.); which but ill ſuits the dignity of a prelate. It is filled with maxims which have an evident tendency to hurt the morals of young women. Piccolomini's name, indeed, is not in the title page; and it has all the appearance of being a juvenile production. It is very ſcarce; and the public would ſuſtain no loſs by its being entirely out of print. It was tranſlated into French by F. d'Amboiſe, and publiſhed at Lyons, in 16mo, under the title of *Inſtruction des jeunes dames*. It was afterwards reprinted in 1583, under that of *Dialogue & Devis des Demoiſelles*.

Piccolomini (Francis), of the ſame family with the foregoing, was born in 1520, and taught philoſophy with ſucceſs, for the ſpace of 22 years, in the moſt celebrated univerſities of Italy, and afterwards retired to Sienna, where he died, in 1604, at the age of 84. The city went into mourning on his death. His works are, 1. Some Commentaries upon Ariſtotle, printed at Mayence, 1608, in 4to. 2. *Univerſa Philoſophia de Moribus*, printed at Venice, 1583, in folio. He laboured to revive the doctrine of Plato, and endeavoured alſo to imitate the manners of that philoſopher. He had for his rival the famous James Zabarella, whom he excelled in facility of expreſſion and neatneſs of diſcourſe; but to whom he was much inferior in point of argument, becauſe he did not examine matters to the bottom as the other did; but preſſed too rapidly from one propoſition to another.

Piccolomini of *Aragon* (Octavius), duke of Amalfi, prince of the Empire, a general of the emperor's army, and knight of the order of the Golden Fleece, was born in 1599. He firſt bore arms among the Spaniſh troops in Italy. He afterwards ſerved in the army of Ferdinand II. who ſent him to the relief of Bohemia, and entruſted him with the command of the imperial troops in 1634. After having ſignalized himſelf at the battle of Nortlingue, he made Marſhal de Chatillon raiſe the ſiege of St Omer. He had the good fortune to gain a victory over Marquis de Feuquieres in 1639: nor did the loſs of the battle of Wolfenbuttel, in 1641, impair his glory. He died on the 10th of Auguſt 1656, being five years after, aged 57, without iſſue; and with the character of an able negociator and an active general. The celebrated Caprara was his nephew.

Piccolomini (James), whoſe proper name was *Ammanati*, took that of *Piccolomini* in honour of his patron Pius II. He was born in a village near Lucca in 1422. He became biſhop of Maſſa, afterwards of Freſcati: a cardinal in 1461, under the name of *Cardinal de Pavie*; and died in 1479, at the age of 57, of an indigeſtion of figs. He left 8000 piſtoles in the bankers hands, which Pope Sixtus IV. claimed; and of which he gave a part to the Hoſpital of the Holy Ghoſt. His works, which conſiſt of ſome Letters, and a Hiſtory of his own time, were printed at Milan, in 1521, in folio. His hiſtory, intitled *Commentaries*, commences the 18th of June 1464, and ends the 6th of December 1469. They may very properly be conſidered as a Sequel of Pope Pius II.'s Commentaries, which end with the year 1463.

Piccolomini, (Æneas Sylvius). See Pius II. Piccolomini II. Pickering.

PICENTIA, (Strabo, Pliny), the capital of the Picentini, whoſe territory, called *Ager Picentinus*, a ſmall diſtrict, lay on the Tuſcan Sea, from the *Promontorium Minervæ*, the ſouth boundary of Campania on the coaſt, to the river Silarus, the north boundary of Lucania, extending within-land as far as the Samnites and Hirpini, though the exact termination cannot be aſſigned. The Greeks commonly confound the *Picentini* and *Picentes*, but the Romans carefully diſtinguiſh them. The former, with no more than two towns that can be named, *Silernum* and *Picentia*; the ſituation of both doubtful: only Pliny ſays the latter ſtood within-land, at ſome diſtance from the ſea. Now thought to be *Bicenza*, (Holſtenius), in the Principato Citra of Naples.

PICENUM, (Cæſar, Pliny, Florus); Picenus Ager, (Cicero, Salluſt, Livy, Tacitus); *Ager Picentium*, (Varro): a territory of Italy, lying to the eaſt of Umbria, from the Apennine to the Adriatic; on the coaſt extending from the river Aeſis on the north, as far as the *Prætutiani* to the ſouth. In the upper or northern part of their territory the Umbri excluded them from the Apennine, as far as Camerinum, (Strabo); but in the lower or ſouthern part they extended from the Adriatic to the Apennine. A very fruitful territory, and very populous. *Picentes*, the people, (Cicero); from the ſingular, *Picens*, (Livy): different from the *Picentini*, on the Tuſcan ſea, though called ſo by the Greeks; but Ptolemy calls them *Piceni*, as does alſo Pliny. Their territory at this day is ſuppoſed to form the greateſt part of the March of Ancona, (Cluverius).

PICHFORD, in the county of Salop in England; on the ſouth-eaſt ſide of Shrewſbury, near Condover. It is noted for a ſpring of pitchy water (from whence ſome derive its name), on the top of which there always flows a ſort of liquid bitumen. Over moſt of the coal pits hereabouts there lies a ſtratum of blackiſh rock; of which, by boiling and grinding, they make pitch and tar, and alſo diſtil an oil from it.

PICHINCHA, a mountain in Peru. See Peru, n° 56.

PICKERING, in the north riding of Yorkſhire in England, 13 miles from Scarborough, and 225 from London, is a pretty large town belonging to the duchy of Lancaſter, on a hill among the wild mountains of Blakemore; having the foreſt of Pickering on the north, and Pickering-common on the ſouth. It is ſaid to have been built 270 years before Chriſt by Peridurus, a king of the Britons, who was buried here. It had once a caſtle, the ruins of which are ſtill to be

Pickery || Pico.

seen; to whose jurisdiction many of the neighbouring villages were subject: and the adjacent territory, commonly called Pickering-Lath, or the liberty or forest of Pickering, was given by Henry III. to his son Edmund earl of Lancaster. A court is kept here for all actions under 40s. arising within the honour of Pickering.

PICKERY, in Scots law, petty theft, or stealing things of small value.

PICKETS, in fortification, stakes sharp at one end, and sometimes shod with iron, used in laying out the ground, of about three feet long; but, when used for pinning the fascines of a battery, they are from three to five feet long.

Pickets, in artillery, are about five or six feet long, shod with iron, to pin the park lines, in laying out the boundaries of the park.

Pickets, in the camp, are also stakes of about six or eight inches long, to fasten the tent cords, in pitching the tents; also, of about four or five feet long, driven into the ground near the tents of the horsemen, to tie their horses to.

Picket, an out-guard posted before an army, to give notice of an enemy approaching.

Picket, a kind of punishment so called, where a soldier stands with one foot upon a sharp pointed stake; the time of his standing is limited according to the offence.

PICKLE, a brine or liquor, commonly composed of salt, vinegar, &c. sometimes with the addition of spices, wherein meat, fruit, and other things, are preserved and seasoned.

PICO, one of the Azore Islands, is so called from some lofty mountains on it; or rather from one very high mountain, terminating like Tenerisse in a peak, and reputed by some writers equal to it in height. This island lies about four leagues south-west from St George, twelve from Tercera, and about three leagues south-east of Fayal; in W. Long. 28. 21. and N. Lat. 38. 29. The mountain Pico, which gives name to the island, is filled with dismal dark caverns or volcanoes, which frequently vomit out flames, smoke, and ashes, to a great distance. At the foot of this mountain towards the east is a spring of fresh water, generally cold, but sometimes so heated with the subterraneous fire, as to rush forth in torrents with a kind of ebullition like boiling water; equalling that in heat, and sending forth a steam of sulphureous fetid vapours, liquefied stones, minerals, and flakes of earth all on fire, in such quantities, and with such a violence, as to have formed a kind of promontory vulgarly called *Mysterios*, on the declivity of the coast, and at the distance of 1200 paces from the fountain. Such at least is the account of Ortelius; though we do not find this last circumstance of the promontory confirmed by later observations. The circumference of Pico is computed at about 15 leagues: and its most remarkable places are Pico, Lagoas, Santa Cruce or Cruz, San Sebastian, Pesquin, San Rocko, Playa, and Magdalena; the inhabitants of which live wholly on the produce of the island, in great plenty and felicity. The cattle are various, numerous, and excellent in their several kinds: it is the same with the vine; and its juice, prepared into different wines, the best in the Azores. Besides cedar and other timber, they have a kind of wood which they call *teixo*, solid and hard as iron; and veined, when finely polished, like a rich scarlet tabby; which colour it has in great perfection. The longer it is kept, the more beautiful it grows: hence it is, that the teixo tree is felled only for the king's use or by his order; and is prohibited from being exported as a common article of trade.

Pico || Picrania.

Pico Marina, a sea fish common at Kongo in Africa, derives its name from the resemblance of its mouth to the beak of a wood-pecker. It is of a large size, and prodigious strength, has four fins on its back, three under its belly, and one on each side of its head; its tail is large and forked, by which it cuts the waves with surprising force and velocity. It is at war with every fish that swims, and with every thing it meets in its way, without being intimidated by the largest vessels; a surprising instance of which intrepidity, we are told by some missionaries, whose ship was attacked by one of them, near these coasts, in the dead of night. The violence of the shock which it gave to the vessel quickly awakened the captain and the rest of the people; who immediately ran to the ship's side, where they perceived, by moon light, this huge monster softened by its forehead to the vessel, and making the strongest efforts to disengage itself; upon which some of them tried to pierce him with their pikes, but he got off before they could accomplish their aim. On the next morning, upon visiting that side of the vessel, they found, about a foot below the surface of the water, a piece of its bony snout stuck fast into the wood, and two or three inches of it projecting outwards. They went presently after to visit the inside of the ship, and discovered about five or six inches more of the point of the horn which had penetrated through the plank.

Mod. Univ. History, vol. xii. p. 46. &c.

PICQUERING, a flying war, or skirmish, made by soldiers detached from two armies for pillage, or before a main battle begins.

PICQUET, or Picket. See Piquet.

PICRAMNIA, in botany: A genus of the pentandria order, belonging to the dioecia class of plants; and in the natural method ranking with those that are doubtful. The calyx is tripartite; the corolla has three petals; the stamina from three to five, awl-shaped, and seem to join together at the base; there are two styli, which are short and bent backwards; the berry is roundish, and contains two oblong seeds, and sometimes one seed only. There is only one species, viz. the antidesma, or murjoe bush. This shrub is frequent in copses and about the skirts of woods in Jamaica, rising about eight or nine feet from the ground. The leaves are of an oval form, pointed and placed in an alternate form along the branches; the flower spikes are long, pendulous, and slender; the florets small and white: the berries are numerous; at first red, then of a jet black colour; the pulp is soft, and of a purple complexion.—The whole plant is bitter, and especially the berry. The negroes make a decoction of them, and use it in weaknesses of the stomach and in venereal cases.

PICRANIA AMARA, or *Bitter Wood*, is a tall and beautiful timber tree, common in the woods of Jamaica. It is a new genus, belonging to the pentandria monogynia of Linnæus. The name is expressive of its sensible qualities.

Every part of this tree is intensely bitter; and even after the tree has been laid for floors many years, whoever

Picris || Picter.

ever rubs or ſcrapes the wood, feels a great degree of bitterneſs in their mouth or throat. Cabinet-work made of this wood is very uſeful, as no inſect will live near it.

This tree has a great affinity to the *Quaſſia Amara* of Linnæus; in lieu of which it is uſed as an antiſeptic in putrid fevers. When uſed, leſs of it will do than of the *Quaſſia Amara* of Surinam. See QUASSIA.

PICRIS, OX-TONGUE; a genus of the polygamia æqualis order, belonging to the ſyngeneſia claſs of plants. There are four ſpecies, of which the only remarkable one is the echioides, or common ox-tongue, growing ſpontaneouſly in corn-fields in Britain. It has undivided leaves embracing the ſtem, with yellow bloſſoms, which ſometimes cloſe ſoon after noon, at other times remain open till nine at night. It is an agreeable pot herb while young. The juice is milky, but not too acrid.

PICRIUM, in botany: A genus of the monogynia order, belonging to the tetrandria claſs of plants; and in the natural method ranking with thoſe that are doubtful. The calyx is monophyllous and quinquefid; the corolla monopetalous, and its tube is ſhort; the filaments are four in number, and hooded at the place of their inſertion; the ſtyle long and thick; the ſtigma bilamellated; the capſule is round, bivalved, and contains a number of ſmall ſeeds.—There are two ſpecies, viz. the *ſpicata* and *ramoſa*; both natives of Guaiana. Both ſpecies are bitter, and employed in dyſpepſy, and to promote the menſes: they are alſo recommended in viſceral obſtructions.

PICTET (Benedict), born at Geneva, in 1655, of a diſtinguiſhed family, proſecuted his ſtudies with great ſucceſs. After having travelled into Holland and England, he taught theology in his own country with an extraordinary reputation. The univerſity of Leyden, after the death of Spanheim, ſolicited him to come and fill his place; but he thought that his own country had the beſt right to his ſervices: and for that generoſity he received its thanks by the mouth of the members of council. A languiſhing diſorder, occaſioned by too much fatigue, haſtened his death; which happened on the 9th of June 1724, at the age of 69 years. This miniſter had much ſweetneſs and affability in his manner. The poor found in him a comforter and a father. He publiſhed a great number of works in Latin and French, which are much eſteemed in Proteſtant countries. The principal of theſe are, 1. A Syſtem of Chriſtian Theology in Latin, 3 vols. in 4to; the beſt edition of which is that of 1721. 2. Chriſtian Morality, printed at Geneva, 1710, 8 vols in 12mo. 3. The Hiſtory of the 11th and 12th centuries; intended as a ſequel to that of Sueur, printed in 1713, 2 vols. in 4to. The Continuator is held in higher eſtimation than the firſt author. 4. Several Controverſial Treatiſes. 5. A great number of tracts on morality and piety: among which we muſt diſtinguiſh "the Art of Living and dying well;" publiſhed at Geneva, 1705, in 12mo. 6. Some Letters. 7. Some Sermons, from 1697 to 1721; 4 vols. in 8vo. With a vaſt number of other books, the names of which it would be tedious to mention; but which, as Mr Senebier ſays, "all ſhow evident marks of piety and good ſenſe."

PICTET (John-Louis), a counſellor of Geneva, born in 1739, was of the ſame family. He was member of the Council of Two Hundred; Counſellor of State and Syndic; and died in 1781. He applied himſelf to the ſtudy of aſtronomy, and made ſeveral voyages into France and England for his improvement. Few men were ever bleſſed with a clearer or more enlightened underſtanding. He has left in manuſcript the "Journal of a Voyage which he made to Ruſſia and Siberia in 1768 and 1769, in order to obſerve the tranſit of Venus over the ſun's diſk:" A work very intereſting, from the lively deſcriptions which it gives both of men and of nature. Pictet || Picts.

PICTLAND. See PENTLAND.

PICTS, the name of one of thoſe nations who anciently poſſeſſed the north of Britain. It is generally believed that they were ſo called from their cuſtom of painting their bodies; an opinion which Camden ſupports with great erudition. (See Gough's edition, Vol. I. p. xci. of the preface). It is certainly liable, however, to conſiderable objections; for as this cuſtom prevailed among the other ancient inhabitants of Britain, who uſed the *glaſtum* of Pliny and the *vitrum* of Mela for the like purpoſe, it may be aſked, Why the name of *Picti* was confined by the Romans to only one tribe, when it was equally applicable to many others? Why ſhould they deſign them only by an epithet without ever annexing their proper name? Or why ſhould they impoſe a new name on this people only, when they give their proper name to every other tribe which they have occaſion to ſpeak of? As theſe queſtions cannot be anſwered in any ſatisfactory manner, it is plain we muſt look for ſome other derivation of the name. 1 Name.

The Highlanders of Scotland, who ſpeak the ancient language of Caledonia, expreſs the name of this once famous nation by the term *Pictich*; a name familiar to the ears of the moſt illiterate, who could never have derived it from the Roman authors. The word *Pictich* means *pilferers* or *plunderers*. The appellation was probably impoſed upon this people by their neighbours, or aſſumed by themſelves, ſome time after the reign of Caracalla, when the unguarded ſtate of the Roman province, on which this people bordered, gave them frequent opportunities of making incurſions thither, and committing depredations. Accordingly this name ſeems to have been unknown till the end of the 3d century. Eumenius the panegyriſt is the firſt Roman author who mentions this people under their new name of *Pictich*, or, with a Latin termination, *Picti*. When we ſay that this name may have been probably aſſumed for the reaſon juſt now mentioned, we muſt obſerve, that, in thoſe days of violence, the character of a robber was attended with no diſgrace. If he had the addreſs to form his ſchemes well, and to execute them ſucceſsfully, he was rather praiſed than blamed for his conduct; providing he made no encroachments on the property of his own tribe or any of its allies. We mean this as no peculiar ſtigma upon the Picts; for other nations of antiquity, in the like rude ſtate, thought and acted as they did. See *Thucydides*, lib. 3. p. 3. and *Virg. Æn.* 7. 745 et 749.

Concerning the origin of the Picts, authors are much divided. Boethius derives them from the Agathyrſi, 2 Origin. 7

Picts. thyrſi, Pomponius Lætus from the Germans, Bede from the Scythians, Camden(A) and Father Innes from the ancient Britons, Stillingfleet from a people inhabiting the Cimbrica Cherſoneſus, and Keating and O'Flaherty, on the authority of the Pſalter Caſhel, derive them from the Thracians. But the moſt probable opinion is, that they were the deſcendants of the old Caledonians. Several reaſons are urged in ſupport of this opinion by Dr Macpherſon; and the words of Eumenes, "Caledonum, aliorumque Pictorum, ſilvas," &c. plainly imply that the Picts and Caledonians were one and the ſame people.

As there has been much diſpute about the origin of the Picts, ſo there has been likewiſe about their language. There are many reaſons which make it plain that their tongue was the Gaelic or Celtic; and theſe reaſons are a further confirmation of their having been of Caledonian extract. Through the eaſt and north eaſt coaſts of Scotland (which were poſſeſſed by the Picts) we meet with an innumerable liſt of names of places, rivers, mountains, &c. which are manifeſtly Gaelic.

3 Language. From a very old regiſter of the priory of St Andrew's (Dalrymple's Collections, p. 122.) it appears, that in the days of Hungus, the laſt Pictiſh king of that name, St Andrew's was called *Mukroſs*; and that the town now called *Queensferry* had the name of *Ardchinneachan*. Both theſe words are plain Gaelic. The firſt ſignifies "the heath or promontory of boars;" and the latter, "the height or peninſula of Kenneth." In the liſt of Pictiſh kings publiſhed by Father Innes, moſt of the names are obviouſly Gaelic, and in many inſtances the ſame with the names in the liſt of Scottiſh or Caledonian kings publiſhed by the ſame author. Had Innes underſtood any thing of this language, he would not have ſuppoſed with Camden that the Picts ſpoke the Britiſh tongue. It was unlucky that the two words on which they built their conjecture (*Strath* and *Aber*) are as common in the Gaelic as they could have been in the Britiſh, and at this day make a part of the names of places in countries to which the Pictiſh empire never extended. The names of *Strathfillan* and *Lochaber* may ſerve as inſtances.

The venerable Bede, as much a ſtranger to the Celtic as either of the antiquaries juſt now mentioned, is equally unhappy in the ſpecimen which he gives of the Pictiſh language in the word *penuahel*, "the head of the wall." Allowing the commutation of the initial *p* into *c*, as in ſome other caſes, this word has ſtill the ſame meaning in Gaelic which Bede gives it in the Pictiſh. It is true, there might have been then, as well as now, a conſiderable difference between various dialects of the Celtic; and thus, perhaps, that pious author was led to diſcover five languages in Britain *agreeably to the five books of Moſes*: A conceit from which the good man derived a great deal of harmleſs ſatisfaction.

4 Territory. The Picts of the earlieſt ages, as appears from the joint teſtimony of all writers who have examined the ſubject, poſſeſſed only the eaſt and north-eaſt coaſt of Scotland. On one ſide, the ancient Drumalbin, or that ridge of mountains reaching from Lochlomond near Dumbarton to the frith of Taine, which ſeparates the county of Sutherland from a part of Roſs, was the boundary of the Pictiſh dominions. Accordingly we find in the life of Columba, that, in travelling to the palace of Brudius, king of the Picts, he travelled over Drumalbin, the *Dorſum Britanniæ* of Adamnan. On the other ſide, the territory of the Picts was bounded by the Roman province. After Britain was relinquiſhed by the emperor Honorius, they and the Saxons by turns were maſters of thoſe countries which lie between the frith of Edinburgh and the river Tweed. We learn from Bede, that the Saxons were maſters of Galloway when he finiſhed his Eccleſiaſtical Hiſtory. The Picts, however, made a conqueſt of that country ſoon after; ſo that, before the extinction of their monarchy, all the territories bounded on the one ſide by the Forth and Clyde, and on the other by the Tweed and Solway, fell into their hands.

5 Hiſtory. The hiſtory of the Picts, as well as of all the other ancient inhabitants of Britain, is extremely dark. The Iriſh hiſtorians give us a long liſt of Pictiſh kings, who reigned over Pictavia for the ſpace of eleven or thirteen centuries before the Chriſtian era. After them Innes, in his Critical Eſſay, gives us a liſt of above fifty, of whom no leſs than five held the ſceptre, each for a whole century. It is probable that theſe writers had confounded the hiſtory of the Picts with that of their anceſtors the old Caledonians. In any other view, their accounts of them are highly fabulous; and have been long ago confuted by Dr Macpherſon of Slate, an antiquary of much learning and reſearch. The Picts, as has been already obſerved, were probably not known by that name before the 2d or 3d century. Adamnan, abbot of Iona, is the firſt author that expreſsly mentions any Pictiſh king; and the oldeſt after him is Bede. We are informed by theſe two writers, that St Columba converted Brudius king of the Picts to the Chriſtian faith. Columba came into Britain in the year of the vulgar era 565. Before that period we have no general record to aſcertain ſo much as the name of any Pictiſh king. The hiſtory of *Druſt* or *Dreſt*, who is ſaid to have reigned over the Picts in the beginning of the fifth century, when St Ninian firſt preached the goſpel to that nation, has all the appearance of fiction (B). His having reigned a hundred years, and his putting an end to a hundred wars, are ſtories which exceed all the bounds of probability.

Brudius, the contemporary of Columba, is the firſt Pictiſh king mentioned by any writer of authority.

What figure his anceſtors made, or who were his ſucceſſors on the throne of Pictavia, cannot be aſcertained. Bede informs us, that, during the reign of one of them, the Picts killed Egfred king of Northumberland in battle, and deſtroyed the greateſt part of

(A) See *Gough's edition of Camden*, Vol. I. Preface, p. xc. and the *Ancient Univerſal Hiſtory*, Vol. XVII. p. 39, &c.

(B) According to Camden, this converſion happened about the year 630, in the ſouthern Pictiſh provinces; while the northern, which were ſeparated by fruitful mountains, were converted by Columba.

Picts. his army. The same author mentions another of their kings called *Naitan*, for whom he had a particular regard. It was to this *Naitan* that Ceolfrid, abbot of Wiremouth, wrote his famous letter concerning Easter and the Tonsure (c); a letter in which Bede himself is supposed to have had a principal hand. Roger Hoveden and Simon of Durham mention two other Pictish kings *Onnust* and *Kinoth*, the first of whom died in 761, and the latter flourished about the 774, and gave an asylum to Alfred of Northumberland, who was much about that time expelled his kingdom. The accounts given by the Scots historians of several other Pictish kings cannot be depended on; nor are the stories told by the British historians, Geoffroy of Monmouth and the author of the *Eulogium Britannicæ*, worthy of much greater credit.

In the ninth century the Pictish nation was totally subdued by the Scots in the reign of Kenneth Macalpin. Since that time their name has been lost in that of the conquerors, with whom they were incorporated after this conquest; however, they seem to have been treated by the Scottish kings with great lenity, so that for some ages after they commanded a great deal of respect. The prior of Hogulstead, an old English historian, relates, that they made a considerable figure in the army of David the Saint, in his disputes with Stephen king of England. In a battle fought in the year 1136, by the English on one side, and the Scots and Picts on the other, the latter insisted on their hereditary right of leading the van of the Scots army, and were indulged in that request by the king.

The principal seat of the Pictish kings was at Abernethy. Brudius, however, as appears from the accounts given by Adamnan, in his life of Columba, had a palace at Inverness, which was probably near the extremity of his territory in that quarter; for there is no good reason for believing, with Camden, that this king had any property in the Western Isles, or that he had made a gift of Iona to St Columba when he visited him in that place.

6 Manners. With respect to the manners and customs of the Picts, there is no reason to suppose they were any other than those of the old Caledonians and Scots, of which many particulars are related in the Greek and Roman writers who have occasion to speak of those nations.

Upon the decline of the Roman empire, cohorts of barbarians were raised, and Picts were invited into the service, by Honorius, when peace was every where restored, and were named *Honoriaci*. Those under Constantine opened the passes of the Pyrenean mountains, and let the barbarous nations into Spain. From this period we date the civilization of their manners, which happened after they had by themselves, and then with the Scots, ravaged this Roman province.

Picts Wall, in antiquity, a wall begun by the emperor Adrian, on the northern bounds of England, to prevent the incursions of the Picts and Scots. It was first made only of turf strengthened with palisadoes, till the emperor Severus, coming into Britain in person, built it with solid stone. This wall, part of which still remains, begun at the entrance of the Solway Frith in Cumberland, and running north-east extended to the German Ocean. See Adrian and Severus. Picts Wall

PICTURE, a piece of painting, or a subject represented in colours, on wood, canvas, paper, or the like. See Painting

PICTURESQUE beauty, says a late writer on that subject, refers to "such beautiful objects as are suited to the pencil." This epithet is chiefly applied to the works of nature, though it will often apply to works of art also. Those objects are most properly denominated picturesque which are disposed by the hand of nature with a mixture of *varied rudeness*, *simplicity*, and *grandeur*. A plain neat garden, with little variation in its plan, and no striking grandeur in its position, displays too much of art, design, and uniformity, to be called picturesque. "The ideas of *neat* and *smooth* (says Mr Gilpin), instead of being picturesque, in fact disqualify the object in which they reside from any pretensions to picturesque beauty. Nay, farther, we do not scruple to assert, that roughness forms the most essential point of difference between the beautiful and the picturesque: as it seems to be that particular quality which makes objects chiefly pleasing in painting. I use the general term *roughness*; but properly speaking roughness relates only to the surfaces of bodies: when we speak of their delineation, we use the word *ruggedness*. Both ideas, however, equally enter into the picturesque, and both are observable in the smaller as well as in the larger parts of nature; in the outline and bark of a tree, as in the rude summit and craggy sides of a mountain. Picturesque Beauty.

"Let us then examine our theory by an appeal to experience, and try how far these qualities enter into the idea of picturesque beauty, and how far they mark that difference among objects which is the ground of our inquiry.

"A piece of Palladian architecture may be elegant in the last degree; the proportion of its parts, the propriety of its ornaments, and the symmetry of the whole, may be highly pleasing; but if we introduce it in a picture, it immediately becomes a formal object, and ceases to please. Should we wish to give it picturesque beauty, we must use the mallet instead of the chissel; we must beat down one half of it, deface the other, and throw the mutilated members around in heaps; in short, from a smooth building we must turn it into a rough ruin. No painter who had the choice of the two objects would hesitate a moment.

"Again,

(c) We are told by some authors that Columba taught the Picts to celebrate Easter always on a Sunday between the 14th and 20th of March, and to observe a different method of tonsure from the Romans, leaving an imperfect appearance of a crown. This occasioned much dispute till Naitan brought his subjects at length to the Roman rule. In that age many of the Picts went on a pilgrimage to Rome, according to the custom of the times; and amongst the rest we find two persons mentioned in the antiquities of St Peter's church: *Asterius* count of the Picts, and *Syra* with his countrymen, performed their vow.

Picturesque Beauty.

"Again, why does an elegant piece of garden-ground make no figure on canvas? the shape is pleasing, the combination of the objects harmonious, and the winding of the walk in the very line of beauty. All this is true; but the smoothness of the whole, though right and as it should be in nature, offends in picture. Turn the lawn into a piece of broken ground, plant rugged oaks instead of flowering shrubs, break the edges of the walk, give it the rudeness of a road, mark it with wheel tracks, and scatter around a few stones and brushwood; in a word, instead of making the whole smooth, make it rough, and you make it also picturesque. All the other ingredients of beauty it already possessed." On the whole, picturesque composition consists in uniting in one whole, a variety of parts, and these parts can only be obtained from rough objects.

It is possible therefore to find picturesque objects among works of art, and it is possible to make objects so; but the grand scene of picturesque beauty is nature in all its original variety, and in all its irregular grandeur. "We seek it (says our author) among all the ingredients of landscape, trees, rocks, broken grounds, woods, rivers, lakes, plains, valleys, mountains, and distances. These objects in themselves produce infinite variety; no two rocks or trees are exactly the same; they are varied a second time by combination; and almost as much a third time by different lights and shades and other aerial effects. Sometimes we find among them the exhibition of a whole, but oftener we find only beautiful parts."

Sublimity or grandeur alone cannot make an object picturesque: for, as our author remarks, "however grand the mountain or the rock may be, it has no claim to this epithet, unless its form, its colour, or its accompaniments, have some degree of beauty. Nothing can be more sublime than the ocean; but wholly unaccompanied, it has little of the picturesque. When we talk therefore of a sublime object, we always understand that it is also beautiful; and we call it sublime or beautiful only as the ideas of sublimity or simple beauty prevail. But it is not only the form and the composition of the objects of landscape which the picturesque eye examines, it connects them with the atmosphere, and seeks for all those various effects which are produced from that vast and wonderful storehouse of nature. Nor is there in travelling a greater pleasure than when a scene of grandeur bursts unexpectedly upon the eye, accompanied with some accidental circumstance of the atmosphere which harmonizes with it, and gives it double value."

There are few places so barren as to afford no picturesque scene.

——— ——— ———Believe the muse,
She does not know that inauspicious spot
Where beauty is thus niggard of her store.
Believe the muse, through this terrestrial waste
The seeds of grace are sown, profusely sown,
Even where we least may hope.——

Mr Gilpin mentions the great military road between Newcastle and Carlisle as the most barren tract of country in England: and yet there, he says, there is "always something to amuse the eye. The interchangeable patches of heath and green-sward make an agreeable variety. Often too on these vast tracts of intersecting grounds we see beautiful lights, softening off along the sides of hills; and often we see them adorned with cattle, flocks of sheep, heath-cocks, grous, plover, and flights of other wild-fowl. A group of cattle standing in the shade on the edge of a dark hill, and relieved by a lighter distance beyond them, will often make a complete picture without any other accompaniment. In many other situations also we find them wonderfully pleasing, and capable of making pictures amidst all the deficiencies of landscape. Even a winding road itself is an object of beauty; while the richness of the heath on each side, with the little hillocks and crumbling earth, give many an excellent lesson for a store ground. When we have no opportunity of examining the grand scenery of nature, we have every where at least the means of observing with what a multiplicity of parts, and yet with what general simplicity, she covers every surface.

"But if we let the imagination loose, even scenes like these administer great amusement. The imagination can plant hills; can form rivers and lakes in valleys; can build castles and abbeys; and if it find no other amusement, can dilate itself in vast ideas of space."

Mr Gilpin, after describing such objects as may be called picturesque, proceeds to consider their sources of amusement. We cannot follow our ingenious author through the whole of this consideration, and shall therefore finish our article with a short quotation from the beginning of it. "We might begin (says he) in moral style, and consider the objects of nature in a higher light than merely as amusement. We might observe, that a search after beauty should naturally lead the mind to the great origin of all beauty; to the

——— ——— first good, first perfect, and first fair.

But though in theory this seems a natural climax, we insist the less upon it, as in fact we have scarce ground to hope that every admirer of picturesque beauty is an admirer also of the beauty of virtue; and that every lover of nature reflects, that

Nature is but a name for an *effect*,
Whose *cause* is God. ——— ———

If, however, the admirer of nature can turn his amusements to a higher purpose; if its great scenes can inspire him with religious awe, or its tranquil scenes with that complacency of mind which is so nearly allied to benevolence, it is certainly the better. *Apponat lucro.* It is so much into the bargain; for we dare not promise him more from picturesque travel than a rational and agreeable amusement. Yet even this may be of some use in an age teeming with licentious pleasure; and may in this light at least be considered as having a moral tendency."

Picturesque Beauty. Picuipinima.

PICUIPINIMA, in ornithology, is the name of a species of pigeon in Brasil. It is so very small as scarce to exceed the lark in size. Its head, neck, and wings, are of a pale lead colour, with a black semilunar mark at the extremity of each wing; but its long wing-feathers, which are seen when the wings are expanded in flying, are of a reddish-brown on one side, and blackish on the other, with black ends or tips; the tail is

Picumnus, Picus.

long, and is variegated with black, white, and brown; the belly is covered with white feathers, every one of which has a brown mark of the ſhape of a half moon at the end.

PICUMNUS and PILUMNUS, were two deities at Rome, who preſided over the auſpices required before the celebration of nuptials. Pilumnus was ſuppoſed to patronize children, as his name ſeems in ſome manner to indicate *quod pellat mala infantiæ*. The manuring of land was firſt invented by Picumnus, from which reaſon he is is called *Sterquilinius*. Pilumnus is alſo invoked as the god of bakers and millers, as he is ſaid to have firſt invented the art of grinding corn.

PICUS, the WOODPECKER, in ornithology, a genus belonging to the order of picæ. The beak is ſtraight, and conſiſts of many ſides, and like a wedge at the point; the noſtrils are covered with briſtly feathers; the tongue is round like a worm, very long, and ſharp at the point, which is beſet with briſtles bent backwards.

The grand characteriſtic, ſays Latham, of theſe birds is the tongue (which in no bird is ſimilar, the wryneck excepted, whoſe other characters, however, differ too widely to give it place in this claſs), the muſcles neceſſary to the motions of which are ſingular and worthy of notice; affording the animal means of darting it forwards the whole length, or drawing it within the mouth at will. See *Ray on the Creation*, p. 143. *Derham's Phyſic. Theol.* p. 342. Note e. *Will. Orn.* p. 136. t. 21.

The ſame intelligent ornithologiſt enumerates no leſs than 50 different ſpecies of woodpeckers, beſides varieties of ſome of them which amount to nine more. Each of theſe ſpecies our readers cannot expect us to deſcribe; we ſhall therefore content ourſelves with ſuch as appear to be moſt remarkable.

1. The picus martius, or greateſt black woodpecker, is about the ſize of a jackdaw, being about 17 inches long; the bill is nearly two inches and a half in length, of a dark aſh colour, and whitiſh on the ſides; the irides are pale yellow, and the eyelids are naked, according to Scopoli; the whole bird is black, except the crown of the head, which is vermilion; the firſt quill-feather is the ſhorteſt, and the two middle tail-feathers, which are longer than the others, make it appear a little rounded; the legs are of a lead colour, covered with feathers on the fore part for half their length.

Latham's Synopſis, vol. ii. p 552.

"The female differs from the male in having the hind head only red, and not the whole crown of the head; and the general colour of the plumage has a ſtrong caſt of brown in it. It has likewiſe been obſerved, that the red on the hind head has been wholly wanting; and indeed both male and female are apt much to vary in different ſubjects; ſome having a much greater proportion of red on the head than others. This ſpecies is found on the continent of Europe, but not in plenty except in Germany. It is not an inhabitant of Italy, and is very rarely ſeen in France. Friſch mentions it as a bird common to his parts; and it is found alſo in Sweden, Switzerland, and Denmark, but not in winter.

"It is ſaid to build in old aſh and poplar trees, making large and deep neſts; and Friſch obſerves, that they often ſo excavate a tree, that it is ſoon after blown down with the wind; and that under the hole of this bird may often be found a buſhel of duſt and bits of wood. The female lays two or three white eggs, the colour of which, as Willoughby obſerves, is peculiar to the whole of the woodpecker genus, or at leaſt all thoſe which have come under his inſpection."

Picus.

2. The picus principalis, or white-billed woodpecker, is ſomewhat bigger than the laſt, being equal in ſize to a crow. It is 16 inches long, and weighs about 20 ounces. The bill is white as ivory, three inches long, and channelled; the irides are yellow, and on the hind head is an erect pointed creſt, of a fine red colour, ſome of the feathers of which are two inches long; the head itſelf, and the body in general, are black; but the lower part of the back, rump, and upper tail-coverts, are white; from the eye there ariſes a ſtripe of white, which paſſes on each ſide of the neck down to the back; three or four of the prime quills are black, but the reſt are white; the tail is cuneiform, and of the ſame colour as the body; the legs and claws are alſo black.

"This ſpecies inhabits Carolina, Virginia, New Spain, and Braſil, and is called by the Spaniards *carpenter*, and not without reaſon, as this as well as moſt of the other ſpecies make a great noiſe with the bill againſt the trees in the woods, where they may be heard at a great diſtance, as if carpenters were at work, making, according to Cateſby, in an hour or two a buſhel of chips. He adds likewiſe, that the Canadian Indians make uſe of the bills of theſe birds for coronets, ſetting them round in a wreath with the points outwards; and that the northern Indians purchaſe them of the ſouthern at the rate of two and three buck-ſkins per bill. Kalm ſays they are found in New Jerſey, though very ſeldom, and only at certain ſeaſons."

3. The picus erythrocephalus, or red-headed woodpecker, is about eight inches three quarters long, and weighs two ounces. The bill is an inch and a quarter in length, of a lead colour, with a black tip; the irides are duſky; the head and the neck are of a moſt beautiful crimſon; the back and wings are black; the rump, breaſt, and belly, are white; the ten firſt quills are black, the eleventh black and white, and the others are white with black ſhafts; the tail is black and cuneiform; the legs and claws are of lead colour. The cock and hen are very nearly alike.

"This ſpecies inhabits Virginia, Carolina, Canada, and moſt of the parts of North America; but at the approach of winter it migrates more or leſs to the ſouthward, according to the ſeverity of the ſeaſon; and upon this circumſtance the people of North America foretel the rigour or clemency of the enſuing winter. Kalm obſerves that it is a very common bird, and is very deſtructive to the maize-fields and orchards, pecking through the ears of maize, and deſtroying great quantities of apples. In ſome years they are more numerous than in others, when they attack the orchards where the ſweet apples grow, which they eat ſo far that nothing remains but the mere pills. Some years ſince there was a premium of twopence per head paid from the public fund, in order to extirpate this pernicious bird; but this has been neglected much of late. They are ſaid likewiſe to be very fond of acorns. In Virginia and Carolina they ſtay the whole year, but

are

Picus. are not seen in such numbers in winter as in summer. During the winter they are very tame, and are frequently known to come into the houses in the same manner as the redbreast is wont to do in England. It is observed that this species is found chiefly in old trees; and the noise they make with their bills may be heard above a mile distant. It builds the earliest of all the woodpeckers, and generally pretty high from the ground. It is accounted by many people very good eating. Buffon is of opinion, that it is necessity alone that causes these birds to feed on vegetables of any kind, as it is contrary to the nature of the genus."

4. The picus pubescens, or little woodpecker, according to Catesby, weighs only about an ounce and an half. Brisson says, it is larger than the smallest of our European species, being about five inches and a half long. The bill is about eight lines long, and of a horn colour; the top of the head is black, and on each side above the eye is a white line; the hind head is red; the hind part of the neck, the back, and rump, are black, which is divided into two parts by a line of white passing down the middle to the rump; the scapulars, upper wing and tail coverts, are black; the greater wing coverts and quills are spotted with white; the under parts of the body are pale grey; the tail is black; the four middle feathers are plain, the rest are barred with white and black; and the legs and claws are black.

The female has no red on the hind head. Linnæus tells us, that the outer tail feather is white, marked with four black spots. This species inhabits Virginia and Carolina. According to Kalm, it abounds in New Jersey, where it is esteemed of all others the most dangerous to orchards, and is the most daring. As soon as it has pecked one hole in a tree, it makes another close to the first, in an horizontal direction, proceeding till it has made a circle of holes quite round the tree; and the apple trees in the orchards have often several of these rings of holes round the stem, insomuch that the tree frequently dries up and decays.

5. The yellow woodpecker is about nine inches long. The bill is of a yellowish white, and more than an inch long; the hind head is crested; the head itself, the neck, and whole body, are covered with dirty white feathers; from the lower jaw to the ears, on each side, there is a red stripe; the wing coverts are brown and edged with yellowish, and some of the greater ones are mixed with rufous on the inner web; the quills are brown or rufous; the tail is black; the legs and claws are grey.

"This species is common at Cayenne, and is called there *charpentier jaune*. It makes its nest in old trees which are rotten within; making with its bill a hole from without, at first horizontal, but declining downwards as soon as it has pierced through the sound part, till it is at last a foot and a half below the first opening. The female lays three white and nearly round eggs, and the young are hatched about the beginning of April. The male bears his share in the work with the female, and in her absence keeps centinel at the entrance of the hole. The note of this bird is a kind of whistle six times repeated, of which the two or three last are in a graver accent than the others. The female wants the red band on the side of the head which is seen in the male. Picus.

"Specimens vary; some are of that dirty white, as Brisson describes it, others of a light yellow; which last is the case in a specimen in the Leverian museum: this is 13 inches in length.

"In the place referred to above, we find a bird imperfectly described by Mr Fermin: he merely says, that it is a large species; that it has a fine red crest on the head; the neck, breast, and belly, of a citron colour; and the wings blueish above. He only adds, that it may be distinguished from others by the strokes of the bill, which it gives to the trees, and may be heard at a great distance."

6. The picus auratus, or gold-winged woodpecker, is about 11 inches long, and weighs about 5 ounces. The bill is an inch and a half long, and is somewhat bent, and is not square but roundish, ridged only on the top, the point being sharp; the upper parts of the head and neck are ash-coloured: the hind head is red; the sides of the head, throat, and fore part of the neck, are pale yellow; on each side of the head is a stripe of black, from the base of the lower jaw to the neck; the back, scapulars, and wing coverts, are of a grey brown colour, transversely striated with black lines; the rump is whitish; the breast, belly, and sides, are whitish yellow, and each feather is marked with a round black spot at the tip; on the middle of the breast there is a large crescent of black; the thighs, upper and under tail coverts, are black and white mixed; the quills are brown, with yellow shafts spotted with brown on the outer edge; the tail is blackish, being outwardly edged with grey; the outer feather is dotted with whitish on the margins; the shafts of all but the two middle feathers are yellow half way from the base; and the legs and claws are brown.

The female differs in having the crown and neck behind grey brown; the hind head of a less vivid red; and the greater quills not spotted on the edges. She also wants the black list on the throat, but otherwise like the male.

This species inhabits Virginia, Carolina, and Canada, and is plenty in New Jersey and about New York, where it is called by some *hitock* or *pint*, and by others *high-hole* (A). Both the first names have some relation to its

(A) "I have lately seen (says Latham) in the Leverian museum a bird which appears to be a mere variety, though brought from a far different country. This was much like the picus auratus in colour, but rather less in size. The bill exactly made like that bird, and brown; on each side of the jaw is a stripe of crimson like a whisker; the under part of the wings of a pale red colour, not unlike what is called *red lead*: and the shafts of the quills and tail, which in the other bird are yellow, in this are red; the plumage on the upper parts of the body is brown, beneath vinaceous, marked with round black spots; tail black, pointed, and each feather bifurcated at the tip, exactly like the American one. This was brought from the Cape of Good Hope. I have seen two specimens of this bird."

Picus. its note; and perhaps the latter, from the situation of the nest. It is almost continually on the ground, and is not observed to climb on the trees, like others of the genus. It lives chiefly on insects (B), and is commonly very fat, so as to be thought very palatable for the table. It stays all the year; and as it cannot at all times get insects, it must perhaps eat some kind of grass or plants in the fields. Its form and some of its qualities make it resemble the cuckow (C). Though it climbs not on trees, it flies to their tops and sits occasionally on the branches. Picus.

Forster, in the Philosophical Transactions, observes, that it is a bird of passage in the northern parts of America, visiting the neighbourhood of Albany Fort in April, and leaving it in September: that it lays from four to six eggs, in hollow trees, and feeds on worms and other insects. Called by the natives *su-thee-quannow*.

The following species are pretty well known in Britain

7. The viridis, or green woodpecker, weighs six ounces and a half; its length is 13 inches, the breadth 20 and a half; the bill is dusky, triangular, and near two inches long; the crown of the head is crimson, spotted with black; the eyes are surrounded with black, and the males have a rich crimson mark beneath the blackness; the back, neck, and lesser coverts of the wings, are green; the rump of a pale yellow; the whole of the under part of the body is of a very pale green, and the thighs and vent are marked with dusky lines; the legs and feet are of a cinereous green; the tail consists of ten stiff feathers, whose ends are generally broken, as the bird rests on them in climbing; their tips are black; the rest of each is alternately barred with dusky and deep green. These birds feed entirely on insects; and their principal action is that of climbing up and down the bodies or boughs of trees: for the first purpose they are provided with a long slender tongue, armed with a sharp bony end barbed on each side, which by the means of a curious apparatus of muscles they can exert at pleasure, darting it to a great length into the clifts of the bark, transfixing and drawing out the insects that lurk there. They make their nests in the hollows of trees: in order therefore to force their way to those cavities, their bills are formed strong, very hard, and wedge-like at the end; Dr Derham observes, that a neat ridge runs along the top, as if an artist had designed it for strength and beauty. Yet it has not power to penetrate a sound tree; their perforation of any tree is a warning to the owner to throw it down. Their legs are short, but strong; their thighs very muscular; their toes disposed two backward, two forward; the feathers of the tail are very stiff, sharp pointed, and bending downwards. The three first circumstances do admirably concur to enable them to run up and down the sides of trees with great security; and the strength of the tail supports them firmly when they continue long in one place, either where they find plenty of food, or while they are forming an access to the interior part of the timber. This form of the tail makes their flight very awkward, as it inclines their body down, and forces them to fly with short and frequent jerks when they would ascend, or even keep in a line. This species feeds oftener on the ground than any other of the genus: all of them make their nests in the hollows of trees; and lay five or six eggs, of a beautiful semitransparent white.

Willoughby says that the female lays five or six eggs; which Pennant (D) also observes; adding, that they are of a beautiful semitransparent white.

"These birds sometimes build in a hollow asp or other tree, 15 or 20 feet from the ground. The male and female take it by turns to bore through the living part of the wood, till they come to the rotten part, wherein, after being hollowed out to a proper depth, they lay their eggs (E), which are generally five and sometimes six (F) in number, greenish, with small black spots. The young ones climb up and down the trees before they can fly. It is worthy of remark to observe with what nicety the holes of the woodpecker are made, as perfectly round as if made by the assistance of a pair of compasses. Nuthatches, starlings, and bats, frequently build in these holes when deserted.

"Both Frisch and Klein mistake in saying that the females have not the red crown, for even the young ones in the nest have the appearance of it; and I have had them brought to me when they could scarcely fly, when the red was mixed with brown; but they do not become of a full red till after the first moult. They are said to be fond of bees in winter, making great havock among them. Salerne observes, that they are found in the markets in Italy, at Bologna; but this is not extraordinary, for the Italians eat all small birds almost without exception.

"In Sir A. Lever's museum there is a variety of this bird, of a straw-colour throughout, except the crown, which is faintly marked with red."

8. The major, or great spotted woodpecker, weighs two ounces three quarters; the length is nine inches; the breadth is 16. The bill is one and a quarter long, of a black horn colour. The irides are red. The forehead

(B) "In defect of insects I have been informed (says Mr Latham), that it feeds on the berries of the red cedar, and grows fat on them. This food has been both disgorged by the mouth, after being shot, as well as found in the stomach on dissection."

(C) "Linnæus, in his tenth edition of the *Systema Naturæ*, had ranked this with the cuckows; and Buffon, from its similarity to this genus, has placed it at the end of the woodpeckers of its class."

(D) *Br. Zool.* p. 242. where some pertinent observations on these birds may be found. Let the reader also consult *Ray on the Creation*, p. 143. and *Derham's Physico-theol.* p. 193, 339, 342.

(E) "This is sometimes so deep that they must feed their young quite in the dark; for I have been told by one, that he was obliged to thrust his whole arm to the shoulder down the hollow of a tree before he could reach the eggs."

(F) "I have seen six young ones together in one nest." *Will. Orn.* p. 136.

Picus. head is of a pale buff colour; the crown of the head a glofſy black; the hind-part marked with a rich deep crimſon ſpot. The cheeks are white; bounded beneath by a black line that paſſes from the corner of the mouth and ſurrounds the hind-part of the head. The neck is encircled with a black colour. The throat and breaſt are of a yellowiſh white; the vent feathers of a fine light crimſon. The back, rump, and coverts of the tail, and leſſer coverts of the wings, are black; the ſcapular feathers and coverts adjoining to them are white. The quill-feathers are black, elegantly marked on each web with round white ſpots. The four middle feathers of the tail are black, the next tipped with dirty yellow; the bottoms of the two outmoſt black; the upper parts a dirty white. The exterior feathers marked on each web with two black ſpots; the next with two on the inner web, and only one on the other. The legs are of a lead colour. The female wants that beautiful crimſon ſpot on the head; in other reſpects the colours of both agree. This ſpecies is much more uncommon than the preceding; and keeps altogether in the woods. This bird is pretty common in England, France, Germany, and other parts of Europe, frequenting the woods like the reſt of its genus, and is likewiſe met with in America. It is a very cunning bird; for when a perſon has ſeen one on a tree, he is almoſt ſure to loſe ſight of it, if the tree is large, and the obſerver not very attentive; for the moment it ſpies any one it will creep behind a branch, and there lie ſecure till the danger is over. The extreme facility with which birds of the woodpecker kind deſcend as well as aſcend the trees is worthy admiration, ſeeming to do both with equal eaſe to itſelf. We do not find any one who has noticed the colour of the eggs; but Buffon mentions having found a neſt with ſix young ones in an old decayed aſp tree, 30 feet from the ground.

9. The medius, or middle-ſized woodpecker, agrees with the preceding in colours and ſize, excepting that the crown of the head in this is of a rich crimſon; the crown of the head in the male of the former black; and the crimſon is in form of a bar on the hind part. Birds thus marked have been ſhot in Lancaſhire and other parts of England; but Mr Pennant is doubtful whether they are varieties, or diſtinct ſpecies. "Briſſon (ſays Latham), quotes many authors who have deſcribed this bird, but I am not clear in its being a diſtinct ſpecies. It is certainly much more ſcarce in England than any other. Buffon is reconciled to its being a variety only; but if ſo, this variety is regular, at leaſt, in all the ſpecimens which I have ſeen."

10. The minor, or leaſt ſpotted woodpecker, ſcarce weighs an ounce: the length is ſix inches; the breadth eleven. The forehead is of a dirty white: the crown of the head (in the male) of a beautiful crimſon: the cheeks and ſides of the neck are white, bounded by a bed of black beneath the former. The hind part of the head and neck, and the coverts of the wings, are black: the back is barred with black and white: the ſcapulars and quill feathers ſpotted with black and white: the four middle feathers of the tail are black; the others varied with black and white: the breaſt and belly are of a dirty white: the crown of the head (in the female) is white; the feet are of a lead colour. It has all the characters and actions of the greater kind, but is not ſo often met with. Salerne tells us that this bird is not found in France; but Buffon affirms that it inhabits moſt of the provinces there. It approaches near habitations in winter, and may be ſeen in orchards adjoining to houſes, which no doubt it does for the ſake of food, finding about the trunks of the trees both caterpillars and larvæ of inſects of all kinds. It builds in an hole of a tree, and often diſputes the right of poſſeſſion with the little colemouſe, which laſt, as it is much weaker of the two, muſt yield the victory. Willoughby ſays it is called in England by the name of *hickwall*. Linnæus, in his ſynonymes of this bird, quotes Haſſelquiſt for the ſame; but whoever will diligently read what this author ſays of the matter, will be convinced that the reference ſhould be to the greater rather than the leaſt of this genus. It is ſaid by him to inhabit the higher parts of Aſia. Picus

Mr Sonnerat mentions a bird found by him at Antigue, in the iſland of Panay, with the top of the head, and hind part of the neck, of a greyiſh black: on each ſide of the neck, two-thirds downwards, is a ſtripe of white, which begins juſt above the eye; and under this another of black from the eye to the ſhoulder. The upper part of the body is black and white. The under parts pale yellow, ſpotted with black. The tail is black above, and beneath barred with a dirty white and yellowiſh colour. The bill and legs blackiſh. The head had no red on it. Buffon ſuppoſes it to have been a female, and a variety only of our leaſt ſpotted woodpecker.

Picus (fab. hiſt.), a king of Latium, ſon of Saturn. He married Venilia, alſo called Canens, by whom he had Faunus. He was tenderly loved by the goddeſs Pomona, and he returned her affection. As he was one day hunting in the woods, he was met by Circe, who became deeply enamoured of him, and who changed him into a woodpecker, called by the name of *picus* among the Latins. His wife Venilia was ſo diſconſolate when ſhe was informed of his death, that ſhe pined away. Some ſuppoſe that Picus was the ſon of Pilumnus, and that he gave out propheeies to his ſubjects by means of a favourite woodpecker; from which circumſtance originated the fable of his being metamorphoſed into a bird.

Picus (John), earl of Mirandola, a prodigy of parts and learning, was the youngeſt child of John Francis Picus earl of Mirandola and Concordia; and was born in the year 1463. The progreſs that he made in letters was ſo extremely rapid, that it was matter of aſtoniſhment to ſee even a boy one of the firſt poets and orators of his age. He was the ſcholar of R. Jochanan, a German Jew, who confirmed his natural fondneſs for the cabaliſtical writings, inſomuch that he is reported to have declared, that thoſe who dived into them dived in the true head ſpring; whereas thoſe rivulets that had flowed thence into Greece were no better than corrupt and ſtagnated waters. After viſiting the moſt famous univerſities of France and Italy, he went to Rome; where, in 1486, before he was 24 years of age, he publiſhed 900 propoſitions in logic, mathematics, phyſics, divinity, cabaliſtic learning, and magic, drawn not only from Greek and Latin, but even from Jewiſh and Arabian writers: ſubjoining to his advertiſement, that, "if any philoſopher or divine would come to Rome to diſpute with

him

Picus
and
Pieces.

him upon any or all of them, he would defray the expences of his journey from the remoteſt corners of Italy." He enjoyed, however, the honour of this diſputatious challenge quietly, without danger to his credit: for envy procured ſome of his propoſitions to be charged with hereſy, and he was forbid to diſpute upon them. As a proof of the ignorance of his oppoſers, we are told that a theologian who had ſhown himſelf very zealous in cenſuring his book, being aſked what was the meaning of the word *cabbala?* anſwered, that he was a wicked man and a heretic, who had written againſt Jeſus Chriſt, and that thoſe who followed his opinion were called cabbaliſts. At the age of 28, he confined himſelf wholly to the ſtudy of the ſcriptures; and undertook to combat the Jews and Mahometans, as well as to confound judicial aſtrology; but in this intention his credit was alſo ſaved, though with the loſs of his life, by his dying in 1494, in his 32d year. He was called the *phœnix of his age*, and by Scaliger *Monſtrum ſine Vitio*. He compoſed a great number of works, which have often been printed both ſeparately and together. The following epitaph is upon his tomb:

Hic ſitus eſt Picus Mirandola, cætera norunt
Et Tagus et Ganges, forſan et Antipodes.

Picus (John Francis), prince of Mirandola, nephew of John Picus mentioned above, was born about the year 1469. He cultivated learning and the ſciences after the example of his uncle; but he had a principality and dominions to ſuperintend, which involved him in great troubles, and at laſt coſt him his life. He was twice driven from his principality, and twice reſtored; and at laſt, in 1533, was, together with his eldeſt ſon Albert, aſſaſſinated in his own caſtle by his nephew Galeoti. He was a great lover of letters; and ſuch of his works as were then compoſed were inſerted in the Straſburgh edition of his uncle's in 1504, and continued in future impreſſions, beſides ſome others which were never collected.

PIECE, in matters of money, ſignifies ſometimes the ſame thing with ſpecies; and ſometimes, by adding the value of the pieces, it is uſed to expreſs ſuch as have no other particular name. For the piece of eight, or piaſtre, ſee *Money-Table*.

Piece, is alſo a kind of money of account, or rather a manner of accounting uſed among the negroes on the coaſt of Angola in Africa, See *Money-Table*.

Piece, in heraldry, denotes an ordinary or charge. The honourable pieces of the ſhield are the chief, feſs, bend, pale, bar, croſs, ſaltier, chevron, and in general all thoſe which may take up one-third of the field, when alone, and in what manner ſoever it be. See Heraldry.

Pieces, in the military art, include all ſorts of great guns and mortars. Battering pieces are the larger ſort of guns uſed at ſieges for making the breaches; ſuch are the 24-pounder and culverine, the one carrying a 24 and the other an 18 pound ball. Field pieces are 12-pounders, demiculverines, 6-pounders, ſackers, minions, and 3-pounders, which march with the army, and encamp always behind the ſecond line, but in day of battle are in the front. A ſoldier's firelock is likewiſe called his *piece*.

PIEDMONT, a country of Italy, with the title of a principality, is bounded on the north by Savoy and Italy; on the weſt by France; on the ſouth by the Mediterranean and the republic of Genoa; and on the eaſt by the duchies of Montferrat and Milan; extending about 150 miles from north to ſouth, but much leſs from eaſt to weſt. It is called Piedmont, and in Latin *Piedmontium*, from its ſituation at the foot of the mountains, or Alps, which ſeparate France from Italy. This country is in ſome parts mountainous, but is everywhere very fruitful. The plains produce fine corn, and Montferrat and the Milaneſe yield great quantities of Turkey wheat, which commonly ſerves for bread, and with which the people of the middle rank mix rye; the pods are uſed for fuel, and the ſtalks being thick ſerve to mend the roads. The hills produce plenty of wine, which, like the Italian wines, is very luſcious when new, eſpecially the white. There is alſo a tartiſh red wine called *vino bruſco*, ſaid to be very wholeſome for fat people, and, on the other hand, the ſweet wine is recommended as a ſtomachic. The neighbourhood of Turin is famous for its fine fruits, and many long walks of cheſnut and mulberry trees, which produce both pleaſure and profit. Marons, or large cheſnuts, are a favourite dainty among the common people. Theſe are put into an oven, and, when thoroughly hot, and cooled in red wine, are dried a ſecond time in the oven, and afterwards eaten cold. Truffles grow here in ſuch abundance, that Piedmont has obtained the name of the *truffle country*. Some are black, others white marbled with red. Their price is rated according to their ſize. Sometimes they are found of 12 or 14 pounds weight; and many country people earn from 60 to 70 dollars a-year merely by digging for them. The trade in cattle is ſaid to bring into Piedmont no leſs than three millions of livres per annum. The cultivation of ſilk is alſo a profitable article, the Piedmonteſe ſilk being, on account of its fineneſs and ſtrength, eſteemed the beſt in Italy. The Piedmonteſe gentry breed vaſt numbers of ſilk-worms under the care of their tenants, who have the eggs and mulberry leaves delivered to them, and in return they give half the ſilk to their maſters. This principality comprehends eleven ſmall provinces: Piedmont proper, the valleys between France and Italy, the valley of Saluza, the county of Nice, the marquiſate of Suſa, the ducby of Aoſt, the Canaveſe, the lordſhip of Vetſail, the county of Aſt, and the Langes. It was formerly a part of Lombardy, but now belongs to the king of Sardinia, and lies at the foot of the Alps, which ſeparate France from Italy. It contains many high mountains, among which there are rich and fruitful valleys, as pleaſant and populous as any part of Italy. In the mountains are mines of ſeveral kinds, and the foreſts afford a great deal of curious game, among which the *tumor* is an uſeful animal. "The mules (ſays Mr Watkins) are very fine in this country; but the inhabitants have other beaſts, or rather monſters, which they find very ſerviceable, though vicious and obſtinate. Theſe are produced by a cow and an aſs, or mare and bull, and called *jumarres* or *gimerri* (A). I cannot ſay that I have ever ſeen any of them, but I am told they are very common."

Piedmont

The

(A) Theſe equivocal animals, however, if we may ſo term them, are ſo generally mentioned by travellers in

Piedmont. The Piedmonteſe have more ſenſe than the Savoyards, but then they are not ſo ſincere. Some authors repreſent them as lively, artful, and witty, the inhabitants of the mountain of Aoſta excepted, who are farther diſtinguiſhed by large wens, as even their horſes, dogs, and other animals. Mr Baretti, however, in his *Account of Italy*, vol. ii. p. 116. gives the following account of them. "One of the chief qualities (ſays he), which diſtinguiſh the Piedmonteſe from all other Italians, is their want of cheerfulneſs. Piedmont never produced a ſingle good poet, as far as the records of the country can go, whereas there is no other province of Italy but what can boaſt of ſome poet ancient or modern; and yet the Piedmonteſe are not deficient in ſeveral branches of learning, and ſome of them have ſucceeded tolerably well in civil law, phyſic, and the mathematics. It is likewiſe obſerved of this people, that none of them ever attained to any degree of excellence in the polite arts, and it is but lately that they can boaſt of a painter, Cavaliero Bomente; a ſtatuary, Signor Lodetto; and ſome architects, Conte Alfieri, Signor Borra, and others, who yet, to ſay the truth, are far inferior to numberleſs artiſts produced by the other provinces of Italy. They have, on the other hand, greatly advanced when conſidered as ſoldiers; though their troops have never been very numerous, every body converſant in hiſtory knows the brave ſtand they made for ſome centuries paſt againſt the French, Spaniards, and Germans, whenever they have been invaded by theſe nations. The ſkill of the Piedmonteſe in fortification is likewiſe very great, and their Bertolas and Pintos have ſhown as much genius as the Vaubans and Cohorns, in rendering impregnable ſeveral places which inferior engineers would only have made ſecure."

Payne's Geog. vol. II.

The chief trade of this principality conſiſts in hemp and ſilk. Indeed, ſo great is their trade in raw ſilk, that the Engliſh alone have purchaſed to the value of 200,000 lb. in a year. The ſilk worm thrives ſo well, that many peaſants make above (B) 100 lb. of ſilk annually; and it is not only abundant, but univerſally known to be ſtronger and finer than any in Italy. The land owners divide the profit with their tenants. The Piedmonteſe workmen, however, are ſaid to want expertneſs, though they finiſh their work equally well with thoſe of other nations. The high duty and land-carriage on mules likewiſe tend to leſſen the value of this trade. They have beſides corn, rice, wine, fruits, flax, and cattle.

In the valleys of Lucerne, Peyrouſe, and St Martin, which have always belonged to Piedmont, live the celebrated Waldenſes or Vaudois, a name which ſignifies *people of the valleys*. Theſe have rendered themſelves famous in hiſtory for their diſſent from the Romiſh church long before the time of Luther and Calvin, and for the perſecutions they have ſuffered on that account; but ſince the year 1730 they have not been openly moleſted for their religion, but, in order to ſuppreſs them by degrees, a popiſh church has been built in every pariſh. They are heavily taxed, and labour under great oppreſſions. The number of people in theſe valleys ſcarce at preſent exceeds 10,000, of which 1000 are Catholics. The chief river of Piedmont is the Po, which flows out of Mount Viſo. The river Seſia, the Doria, Baltea, the ancient Druſia, the Tenaro, and ſeveral others, run into it. The Var, anciently called the Varus, riſes in the county of Nice, and after watering it emptics itſelf into the Mediterranean. The language of the Piedmonteſe is a mixture of French and Italian. In this country are about 50 earldoms, 15 marquiſates, a multitude of lordſhips, and 20 abbeys. Though the country be entirely popiſh, except ſome valleys inhabited by the Waldenſes, the king reſerves to himſelf the greateſt part of the power in church affairs, which in many other places is given up to the pope, and the conſtitution *unigenitus* is here univerſally oppoſed. Towards the end of the laſt century, the French king perſuaded the duke of Savoy to drive them out of the country; in conſequence of which 200,000 of them retired to Germany, England, and Holland, and yet they are not all extirpated, though, as we have obſerved, they are obliged to have a Roman Catholic church in every pariſh.

Turin, the general reſidence of the king of Sardinia, to whom this principality belongs, is the chief city. See TURIN. The number of inhabitants, Mr Watkins ſays, in Piedmont and Savoy, amount to 2,695,727 ſouls, of which Turin contains about 77,000.

PIENES, a ſmall iſland of Japan, over againſt the harbour of Saccai, is famed not only for the beauty of its walks, to which crowds of people reſort from the city, but for a deity worſhipped there, to which vaſt numbers of perſons devote themſelves. They go from his temple to the ſea ſide, where they enter into a boat provided for the purpoſe; then, launching into the deep, they throw themſelves overboard, loaded with ſtones, and ſink to the bottom. The temple of that deity, which is called Canon, is very large and lofty, and ſo are many others in the city itſelf; one in particular, dedicated to the gods of other countries, is thought the fineſt in the whole empire.

Pienes, Piepoudre.

PIEPOUDRE *(Court of)*, the loweſt, and at the ſame time the moſt expeditious, court of juſtice known to the law of England. It is called PIEPOUDRE, *(curia pedis pulverizati)*, from the duſty feet of the ſuitors; or, according to Sir Edward Coke, becauſe juſtice is there done as ſpeedily as duſt can fall from the foot: Upon the ſame principle that juſtice among the Jews was adminiſtered in the gate of the city, that the proceedings might be the more ſpeedy, as well as public. But the etymology given us by a learned modern writer is much more ingenious and ſatisfactory; it being derived, according to him, from *pied*

this part of Europe, that we have no doubt of their exiſtence, nor of their being found hardy and ſerviceable as labourers.

(B) Each pound is valued in Piedmont at 18 s. The little village of La Tour, in the valley of Lucerne, makes above 50,000 lb. annually, and the exports every year to the ſingle city of Lyons amount to more than 160,000 l. Sterling.

Pier
||
Pierino.

puldreaux, "a pedlar," in old French, and therefore signifying the court of such petty chapmen as resort to fairs or markets. It is a court of record, incident to every fair and market; of which the steward of him who owns or has the toll of the market is the judge. It was instituted to administer justice for all commercial injuries done in that very fair or market, and not in any preceding one. So that the injury must be done, complained of, heard, and determined, within the compass of one and the same day, unless the fair continues longer. The court hath cognizance of all matters of contract that can possibly arise within the precinct of that fair or market; and the plaintiff must make oath that the cause of an action arose there. From this court a writ of error lies, in the nature of an appeal, to the courts at Westminster. The reason of its institution seems to have been, to do justice expeditiously among the variety of persons that resort from distant places to a fair or market; since it is probable, that no other inferior court might be able to serve its process, or execute its judgments, on both or perhaps either of the parties; and therefore, unless this court had been erected, the complaint must necessarily have resorted even in the first instance to some superior judicature.

PIER, in building, denotes a mass of stone, &c. opposed by way of fortress to the force of the sea, or a great river, for the security of ships that lie at harbour in any haven.

Piers of a Bridge. See Bridge.

PIERCEA. See Rivinia.

PIERIA (anc. geog.), a district of Macedonia, contained between the mouths of the rivers Ludias and Peneus; extended by Strabo beyond the Ludias, to the river Axios on the north, and on the south no farther than the Aliacmon, along the west side of the Sinus Thermaicus.—Another *Pieria* of Syria, the north part of Seleucia, or the *Antiochena*, situated on the Sinus Issicus, and lying next Cilicia to the north-west.

PIERIDES, in fabulous history, the daughters of Pierus a Macedonian prince, presuming to dispute with the muses for the prize of poetry, were turned into magpies. The name of *Pierides* was also given to the muses, from mount Pieris in Thessaly, which was consecrated to them; or, according to others, from Pierus, a Thessalian poet, who was the first who sacrificed to them. See Pieris.

PIERINO del Vaga, an eminent Italian painter, born of poor parents in Tuscany, about the year 1500. He was placed apprentice with a grocer in Florence, and got some instructions from the painters to whom he was sent with colours and pencils; but a painter named *Vaga* taking him to Rome, he was called *Del Vaga*, from living with him, his real name being *Buonacorsi*. He studied anatomy with the sciences necessary for his profession; and had somewhat of every thing that was good in his compositions. After Raphael's death, he joined with Julio Romano and Francisco Penni to finish the works in the Vatican which were left imperfect by their common master; and to confirm their friendship married Penni's sister. He gained the highest reputation by his performances in the palace of prince Doria at Genoa: but the multiplicity of his business, and the vivacity of his imagination, drained his spirits in the flower of his age; for he died in the year 1547. Of all Raphael's disciples, Pierino kept the character of his master longest, *i.e.* his exterior character and manner of designing; for he fell very short of the fineness of Raphael's thinking. He had a particular genius for the decoration of places according to their customs. His invention in that kind of painting was full of ingenuity; grace and order are everywhere to be met with, and his dispositions, which are ordinary in his pictures, are wonderful in his ornaments: some of these he has made little; and some great, and placed them both with so much art, that they set off one another by comparison and contrast. His figures are disposed and designed according to Raphael's gusto; and if Raphael gave him at first some slight sketches of ornaments, as he did to Giovanni d'Udine, he executed them to admiration. The tapestries of the seven planets, in seven pieces, which Pierino designed for Diana de Poitiers, and which were, when De Piles wrote, with Monsieur the first president at Paris, shows sufficiently what he was, and that the above character does not exceed the truth.

Pieris,
Pierre.

PIERIS (anc. geog.), a mountain which is thought to have given name to Pieria of Macedonia; taking its name from Pierus a poet, who was the first that sacrificed to the Muses, thence called *Pierides*, if credit may be given to an ancient scholiast on Juvenal.

PIERRE d'AUTOMNE is a French name, translated from the Chinese, of a medicinal stone, celebrated in the east for curing all disorders of the lungs. Many imagine it had its name of the autumn-stone from its being only to be made at that season of the year; but it may certainly be made equally at all times. The Chinese chemists refer the various parts of the body to the several seasons of the year, and thus they refer the lungs to autumn. This is evident in their writings, and thus the stone for diseases of the lungs came to be called *autumn stone*. It is prepared as follows: They put 30 pints of the urine of a strong and healthy young man into a large iron pot, and set it over a gentle fire. When it begins to boil, they add to it, drop by drop, about a large tea-cup full of rape oil. They then leave it on the fire till the whole is evaporated to a thick substance like black mud. It is then taken out of the pot, and laid on a flat iron to dry, so that it may be powdered very fine. This powder is moistened with fresh oil, and the mass is put into a double crucible, surrounded with coals, where it stands till it be thoroughly dried again. This is again powdered, and put into a china vessel, which being covered with silk cloth and a double paper, they pour on it boiling water, which makes its way, drop by drop, through these coverings, till so much is got in as is sufficient to reduce it to a paste. This paste is well mixed together in the vessel it is kept in, and this is put into a vessel of water, and the whole set over the fire. The matter thus becomes again dried in *balneo mariæ*, and is then finished. *Observ. sur les Cout. de l'Asie*, p. 258.

Pierre (St), is a large river in North America, scarcely inferior to the Rhine or the Danube, and navigable almost to its source. Together with many other large streams, it falls into the great river Mississippi.

Pierre (St), or *St Peter's*, the capital of Martinico, was built in 1665, in order to overawe the mutineers

Pierre
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Piety.

neers of the island who rebelled against its proprietors, the second West India company, who were at the same time the proprietors of all the French Antilles. It is situated on the western side of the island. The town extends along the shore, and a battery that commands the road is erected on the west side, which is washed by the river Royolan, or St Peter. The town is divided into three wards; the middle, which is properly St Peter's, begins at the fort, and runs westward to the battery of St Nicholas. Under the walls of the second ward ships at anchor ride more securely than under the fort, on which account this ward is called the *Anchorage*. The third ward, called the *Gallery*, extends along the sea side from Fort St Peter to the Jesuits' River, and is the most populous part of the city. The houses of St Peter's ward are neat, commodious, and elegant, particularly those of the governor of the island, the intendant, and the other officers. The parish church of St Peter is a magnificent stone building which belonged to the Jesuits, with a noble front of the Doric order. The church of the Anchorage, which belongs to the Jacobine friars, is likewise of stone. It is a place of considerable trade, and is built with tolerable regularity. The houses are mostly constructed of a grey pumice-stone or lava, which is found on the strand; and the high-street is, according to Dr Ifert, above an English mile in length. It is supposed to contain about 2000 houses, and 30,000 inhabitants, including negroes. St Pierre, with the whole of the flourishing island of Martinico, was taken from the French in the month of March 1794, by the British land and sea forces under the command of Sir Charles Grey and Sir John Jervis, and will now, we presume, continue annexed to the British crown: 125 vessels loaded with the produce of the island, and of great value, were captured, 71 of which were in the harbour of St Pierre.

PIETISTS, a religious sect sprung up among the Protestants of Germany, seeming to be a kind of mean between the Quakers of England and the Quietists of the Romish church. They despise all sorts of ecclesiastical polity, all school theology, and all forms and ceremonies, and give themselves up to contemplation and the mystic theology. Many gross errors are charged on the Pietists, in a book intitled *Manipulus Observationum Antipietisticarum*; but they have much of the air of polemical exaggeration, and are certainly not at all just. Indeed there are Pietists of various kinds: Some running into gross illusions, and carrying their errors to the overturning of a great part of the Christian doctrine, while others are only visionaries; and others are very honest and good, though perhaps misguided, people. They have been disgusted with the coldness and formality of other churches, and have thence become charmed with the fervent piety of the Pietists, and attached to their party, without giving into the grossest of their errors. See *Mosheim's Eccl. History*, vol. iv. p. 454.

PIETISTS, otherwise called the *Brethren and Sisters of the Pious and Christian Schools*, a society formed in the year 1678 by Nicholas Barre, and obliged by their engagements to devote themselves to the education of poor children of both sexes.

PIETOLA, anciently called *Andes*, is a place within two Italian miles of Mantua, famous for being the birth-place of Virgil.

PIETY, is a virtue which denotes veneration for the Deity, and love and tenderness to our friends. This distinguished virtue, like many others, received among the Romans divine honours, and was made one of their gods. Aelius Glabrio first erected a temple to this divinity, which he did upon the spot on which a woman had fed with her own milk her aged father, who had been imprisoned by order of the senate, and deprived of all aliments. The story is well known, and is given at length in authors which are in the hands of every school-boy. See *Cicero de div.* 1. and *Valerius Maximus*, 5. c. 4. and our article *Filial Piety*, p. 238. col. 2d. Piety.

If piety was thus practised and thus honoured in Heathen antiquity, it surely ought not to be less so among Christians, to whom its nature is better defined, and to the practice of which they have motives of greater cogency. A learned and elegant writer has said that the want of piety arises from the want of sensibility; and his observations and arguments are so just and so well expressed, that we cannot do better than transcribe them.

"It appears to me (says Dr Knox), that the mind of man, when it is free from natural defects and acquired corruption, feels no less a tendency to the indulgence of devotion than to virtuous love, or to any other of the more refined and elevated affections. But debauchery and excess contribute greatly to destroy all the susceptible delicacy with which nature usually furnishes the heart; and, in the general extinction of our better qualities, it is no wonder that so pure a sentiment as that of piety should be one of the first to expire.

"It is certain that the understanding may be improved in a knowledge of the world, and in the arts of succeeding in it, while the heart, or whatever constitutes the seat of the moral and sentimental feelings, is gradually receding from its proper and original perfection. Indeed experience seems to evince, that it is hardly possible to arrive at the character of a complete man of the world, without losing many of the most valuable sentiments of uncorrupted nature. A complete man of the world is an artificial being; he has discarded many of the native and laudable tendencies of his mind, and adopted a new system of objects and propensities of his own creation. These are commonly gross, coarse, sordid, selfish, and sensual. All, or either of these attributes, tend directly to blunt the sense of every thing liberal, enlarged, disinterested; of every thing which participates more of an intellectual than of a sensual nature. When the heart is tied down to the earth by lust and avarice, it is not extraordinary that the eye should be seldom lifted up to heaven. To the man who spends his Sunday (because he thinks the day fit for little else) in the counting-house, in travelling, in the tavern, or in the brothel, those who go to church appear as fools, and the business they go upon as nonsense. He is callous to the feelings of devotion; but he is tremblingly alive to all that gratifies his senses or promotes his interest.

"It has been remarked of those writers who have attacked Christianity, and represented all religious merely as diversified modes of superstition, that they were indeed, for the most part, men of a metaphysical and a disputatious turn of mind, but usually little distinguished for benignity and generosity. There was,

Piety. amidst all their pretensions to logical sagacity, a cloudiness of ideas, and a coldness of heart, which rendered them very unfit judges on a question in which the heart is chiefly interested; in which the language of nature is more expressive and convincing, than all the dreary subtleties of the dismal metaphysicians. Even the reasoning faculty, on which we so greatly value ourselves, may be perverted by excessive refinement; and there is an abstruse, but vain and foolish philosophy, which philosophizes us out of the noblest parts of our noble nature. One of those parts of us is our instinctive sense of religion, of which not one of those brutes which the philosophers most admire, and to whose rank they wish to reduce us, is found in the slightest degree to participate.

"Such philosophers may be called, in a double sense, the enemies of mankind. They not only endeavour to entice man from his duty, but to rob him of a most exalted and natural pleasure. Such, surely, is the pleasure of devotion. For when the soul rises above this little orb, and pours its adoration at the throne of celestial Majesty, the holy fervour which it feels is itself a rapturous delight. Neither is this a declamatory representation, but a truth felt and acknowledged by all the sons of men; except those who have been defective in sensibility, or who hoped to gratify the pride or the malignity of their hearts by singular and pernicious speculation.

"Indeed all disputations, controversial and metaphysical writings on the subject of religion, are unfavourable to genuine piety. We do not find that the most renowned polemics in the church militant were at all more attentive than others to the common offices of religion, or that they were actuated by any peculiar degree of devotion. The truth is, their religion centered in their heads, whereas its natural religion is the heart. The heart! confined, alas! in colleges or libraries, unacquainted with all the tender charities of husband, father, brother, friend; some of them have almost forgotten that they possess a heart. It has long ceased to beat with the pulsations of love and sympathy, and has been engrossed by pride on conquering an adversary in the syllogistic combat, or by impotent anger on a defeat. With such habits, and so defective a system of feelings, can we expect that a doctor of the Sorbonne, or the disputing professor of divinity, should ever feel the pure flame of piety that glowed in the bosoms of Mrs Rowe, Mrs Talbot, or Mr Nelson?

"It is however certain, that a devotional taste and habit are very desirable in themselves, exclusive of their effects in meliorating the morals and disposition, and promoting present and future felicity. They add dignity, pleasure, and security to any age: but to old age they are the most becoming grace, the most substantial support, and the sweetest comfort. In order to preserve them, it will be necessary to preserve our sensibility; and nothing will contribute so much to this purpose as a life of temperance, innocence, and simplicity."

Of piety, as it denotes love and tenderness to our friends, there have been many distinguished instances both in ancient and modern times. See *Filial Piety*, *Fraternal* and *Parental Affection*, &c.

The following example of filial piety in China, taken from P. Du Halde's description of that country, will not we trust be disagreeable to our readers. "In the commencement of the dynasty of the Tang, Lou-tao-tsong, who was disaffected to the government, being accused of a fault, which touched his life, obtained leave from those who had him in custody, to perform the duties of the Tao to one of his deceased friends. He managed matters so well, that giving his keepers the slip, he fled to the house of Lou Nan kin, with whom he had a friendship, and there hid himself. Lou Nan-kin, notwithstanding the strict search that was made, and the severity of the court against those who conceal prisoners that have escaped, would not betray his friend. However, the thing coming to be discovered, Lou Nan-kin was imprisoned; and they were just on the point of proceeding against him, when his younger brother presenting himself before the judge, *It is I, Sir*, said he, *who have hidden the prisoner; it is I who ought to die, and not my elder brother.*" The eldest maintained on the contrary, that his younger brother accused himself wrongfully, and was not at all culpable. The judge, who was a person of great sagacity, sifted both parties so effectually, that he not only discovered that the younger brother was innocent, but even made him confess it himself: *It is true, Sir*, said the younger all in tears, *I have accused myself falsely; but I have very strong reasons for so doing. My mother has been dead for some time, and her corps is not yet buried; I have a sister also who is marriageable, but is not yet disposed of: these things which my brother is capable of managing, I am not, and therefore desire to die in his stead. Vouchsafe to admit my testimony.* The commissioner gave an account of the whole affair to the court, and the emperor at his solicitation pardoned the criminal."

Piety. || Piganiol.

PIG, in zoology. See Sus.

Guinea-Pig. See Mus.

Pig of lead, the eighth part of a fother, amounting to 250 pounds weight.

PIGANIOL DE LA FORCE (John Aymar de), a native of Auvergne, of a noble family, applied himself with ardour to the study of geography, and of the history of France. With the view of improving himself in this study, he travelled into different provinces; and, in the course of his travels, made some important observations on the natural history, the commerce, the civil and ecclesiastical government of each province. These observations were of great use to him in compiling the works he has left behind him, of which the chief are, 1. An Historical and Geographical Description of France; the largest edition of which is that of 1753, in 15 vol. 12mo. It is the best work which has hitherto appeared upon that subject, though it contains a great number of inaccuracies and even errors. 2. A Description of Paris, in 10 vol. 12mo; a work equally entertaining and instructive, and much more complete than the description given by Germain Brice: besides, it is written with an elegant simplicity. He published an abridgment of it in 2 vol. 12mo. 3. A Description of the Castle and Park of Versailles, Marly, &c. in 2 vol. 12mo: it is very amusing, and pretty well executed. Piganiol had also a concern with Abbé Nadal in the Journal of Trevoux. He died at Paris in February 1753, at the age of 80 years. This learned man was as much to be respected for his manners as for his talents. To a profound and varied knowledge

Pigeon. knowledge he united great probity and honour, and all the politeneſs of a courtier.

PIGEON, in ornithology. See COLUMBA.

PIGEON-Houſe is a houſe erected full of holes within for the keeping, breeding, &c. of pigeons, otherwiſe called a *dove cote*.

Any lord of manor may build a pigeon-houſe on his land, but a tenant cannot do it without the lord's licence. When perſons ſhoot at or kill pigeons within a certain diſtance of the pigeon-houſe, they are liable to pay a forfeiture.

In order to erect a pigeon-houſe to advantage, it will be neceſſary, in the firſt place, to pitch upon a convenient ſituation; of which none is more proper than the middle of a ſpacious court-yard, becauſe pigeons are naturally of a timorous diſpoſition, and the leaſt noiſe they hear frightens them. With regard to the ſize of the pigeon-houſe, it muſt depend entirely upon the number of birds intended to be kept; but it is better to have it too large than too little; and as to its form, the round ſhould be preferred to the ſquare ones; becauſe rats cannot ſo eaſily come at them in the former as in the latter. It is alſo much more commodious; becauſe you may, by means of a ladder turning upon an axis, eaſily viſit all the neſts in the houſe, without the leaſt difficulty; which cannot ſo eaſily be done in a ſquare houſe. In order to hinder rats from climbing up the outſide of the pigeon-houſe, the wall ſhould be covered with tin plates to a certain height, about a foot and a half will be ſufficient; but they ſhould project out three or four inches at the top, to prevent their clambering any higher.

The pigeon-houſe ſhould be placed at no great diſtance from water, that the pigeons may carry it to their young ones; and their carrying it in their bills will warm it, and render it more wholeſome in cold weather. The boards that cover the pigeon-houſe ſhould be well joined together, ſo that no rain may penetrate through it: and the whole building ſhould be covered with hard plaſter, and white-waſhed within and without, white being the moſt pleaſing colour to pigeons. There muſt be no window, or other opening in the pigeon-houſe to the eaſtward; theſe ſhould always face the ſouth, for pigeons are very fond of the ſun, eſpecially in winter.

The neſts or covers in a pigeon-houſe ſhould conſiſt of ſquare holes made in the walls of a ſize ſufficient to admit the cock and hen to ſtand in them. The firſt range of theſe neſts ſhould not be leſs than four feet from the ground, that the wall underneath being ſmooth, the rats may not be able to reach them. Theſe neſts ſhould be placed in quincunx order, and not directly over one another. Nor muſt they be continued any higher than within three feet of the top of the wall: and the upper row ſhould be covered with a board projecting a conſiderable diſtance from the wall, for fear the rats ſhould find means to climb the outſide of the houſe.

M. Duhamel thinks that pigeons neither feed upon the green corn, nor have bills ſtrong enough to ſearch for its ſeeds in the earth; but only pick up the grains that are not covered, which would infallibly become the prey of other animals, or be dried up by the ſun. "From the time of the ſprouting of the corn, ſays he, pigeons live chiefly upon the ſeeds of wild uncultivated plants, and therefore leſſen conſiderably the quantity of weeds that would otherwiſe ſpring up; as will appear from a juſt eſtimate of the quantity of grain neceſſary to feed all the pigeons of a well ſtocked dove-houſe." But Mr Worlidge and Mr Liſle allege facts in ſupport of the contrary opinion. The latter relates, that a farmer in his neighbourhood aſſured him he had known an acre ſowed with peas, and rain coming on ſo that they could not be harrowed in, every pea was fetched away in half a day's time by pigeons: and the former ſays, "It is to be obſerved, that where the flight of pigeons falls, there they fill themſelves and away, and return again where they firſt roſe, and ſo proceed over a whole piece of ground, if they like it. Although you cannot perceive any grain above the ground, they know how to find it. I have ſeen them lie ſo much upon a piece of about two or three acres ſown with peas, that they devoured at leaſt three parts in four of the ſeed, which, I am ſure, could not be all above the ſurface of the ground. That their ſmelling is their principal director, I have obſerved; having ſown a ſmall plat of peas in my garden, near a pigeon-houſe, and covered them ſo well that not a pea appeared above ground. In a few days, a parcel of pigeons were hard at work in diſcovering this hidden treaſure; and in a few days more I had not above two or three peas left out of about two quarts that were planted; for what they could not find before, they found when the buds appeared, notwithſtanding they were hoed in, and well covered. Their ſmelling alone directed them, as I ſuppoſed, becauſe they followed the ranges exactly. The injury they do at harveſt on the peas, vetches, &c. is ſuch that we may rank them among the greateſt enemies the poor huſbandman meets withal; and the greater, becauſe he may not erect a pigeon-houſe, whereby to have a ſhare of his own ſpoils; none but the rich being allowed this privilege, and ſo ſevere a law being alſo made to protect theſe winged thieves, that a man cannot encounter them, even in defence of his own property. You have therefore no remedy againſt them, but to affright them away by noiſes or ſuch like. You may, indeed, ſhoot at them; but you muſt not kill them; or you may, if you can, take them in a net, cut off their tails, and let them go; by which means you will impound them: for when they are in their houſes, they cannot bolt or fly out of the tops of them, but by the ſtrength of their tails; after the thus weakening of which, they remain priſoners at home."

Pigeon.

Mr Worlidge's impounding the pigeons reminds us of a humorous ſtory of a gentleman who, upon a neighbouring farmer's complaining to him, that his pigeons were a great nuiſance to his land, and did ſad miſchief to his corn, replied jokingly, Pound them, if you catch them treſpaſſing. The farmer, improving the hint, ſteeped a parcel of peas in an infuſion of *cocculus indicus*, or ſome other intoxicating drug, and ſtrewed them upon his grounds. The pigeons ſwallowed them, and ſoon remained motionleſs on the field: upon which the farmer threw a net over them, incloſed them in it, and carried them to an empty barn, from whence he ſent the gentleman word that he had followed his directions with regard to the pounding of his pigeons, and deſired him to come and releaſe them.

Carrier-PIGEON. See *CARRIER-Pigeon* and COLUMBA.

Pigeon. PIGEON (Peter Charles Francis), curate of St Peter du Regard, in the diocese of Bayeux, was one of the priests lately belonging to the king's house at Winchester. He was born in Lower Normandy, of honest and virtuous parents, and of a decent fortune. His inclinations early led him to embrace the ecclesiastical state, from which neither the solicitations of his friends, nor the prospect of a more ample fortune on the death of his elder brother, could withdraw him. Several of his schoolfellows and masters, who are now resident in the king's house at Winchester, bear the most ample testimony to his assiduity, regularity, piety, and the sweetness of his disposition, during the whole course of his education. The sweetness of temper, in particular, was so remarkable, and so clearly depicted on his countenance, as to have gained him the esteem and affection of such of the inhabitants of Winchester as by any means had become acquainted with him. He was seven years employed in quality of vicar, or, as we should call it, *curate*, of a large parish in the diocese of Seez, where his virtues and talents had ample scope for exertion. His practice was to rise at five o'clock every morning, and to spend the whole time till noon (the usual time of dining for persons in his station) in prayer and study. The rest of the day, till evening, he devoted to visiting the sick, and other exterior duties of his function. In 1789, the year of the French Revolution, M. Pigeon was promoted to a curacy, or rather a rectory, in the diocese of Bayeux, called the *parish of St Peter du Regard*, near the town of Condè sur Noereau. It was easy for him to gain the good-will and the protection of his parishioners; but a Jacobin club in the above-mentioned town seemed to have no other subject to deliberate upon than the various ways of harassing and persecuting M. Pigeon and certain other priests in the neighbourhood, who had from motives of conscience refused the famous civic oath. It would be tedious to relate the many cruelties which were at different times exercised upon him, and the imminent danger of losing his life to which he was exposed, by the blows that were inflicted on him, by his being thrown into water, and being obliged to wander in woods and other solitary places, without any food or place to lay his head, in order to avoid his persecutors. We may form some judgment of the spirit of his persecutors from the following circumstance. Being disappointed on a particular occasion in the search they were making after M. Pigeon, with the view of amusing themselves with his sufferings, they made themselves amends by seizing his mother, a respectable lady of 74 years of age, and his two sisters, whom they placed upon asses with their faces turned backwards, obliging them in derision to hold the tails of these animals. Thus they were conducted in pain and ignominy throughout the whole town of Condè, for no other alleged crime except being the nearest relations of M. Pigeon. At length the decree for transporting all the ecclesiastics arrived; and this gentleman, with several others, after having been stripped of all their money, was shipped from Port Beffin, and landed at Portsmouth, where he was shortly after received into the establishment at Foxton, and, upon that being dissolved in order to make room for prisoners of war, into the king's house at Winchester. Being of a studious turn, he was accustomed, as many of his brethren also were, to betake himself to the neighbouring lanes and thickets for the sake of greater solitude. With this view having about ten o'clock in the morning, Aug. 28. 1793, retired to a certain little valley, on the north-east side of a place called *Oram's Arbour*, the same place where the county elections for Hampshire are held, he was there found, between three and four o'clock in the afternoon, murdered, with the upper part of his skull absolutely broken from the lower part, and a large hedge-stake, covered with blood, lying by him, as were the papers on which he had been transcribing a manuscript sermon, with the hearing of which he had been much edified, and the sermon itself which he was copying, together with his pen, imbrued in blood. His watch was carried away, though part of the chain, which had by some means been broken, was left behind. He was writing the word *paradise*, the last letters of which remained unwritten when the fatal blow was given him, which appears evidently to have been discharged upon him from a gap in a hedge which was immediately behind him. At first the suspicion of this cruel murder fell upon the French democrats, who, to the number of 200, are prisoners of war, at the neighbouring town of Alresford, as one of that number, who had broken his parole, had, about three weeks before, been taken up in Winchester, and both there and at Alresford had repeatedly threatened to murder his uncle, a priest, whom he understood to be then at Winchester, not without fervent wishes of having it in his power to murder the whole establishment, consisting of more than 600 persons. However, as no French prisoner was seen that day in the neighbourhood of Winchester, as none of them were known to have left Alresford, it is evidently reasonable to acquiesce in the verdict of the coroner; namely, that the murder was committed by a person or persons unknown. The most noble marquis of Buckingham, whose munificence and kindness to those conscientious exiles, the emigrant French clergy, can only be conceived by those who have been witnesses of the same, with the truly respectable corps of the Buckinghamshire militia, then quartered at Winchester, joined in paying the last mark of respect to the unfortunate deceased, by attending his funeral, which was performed at the Roman Catholic burying-ground, called *St James's*, near the said city, on Saturday, August 29. He was just 38 years of age when he was murdered.

Pigeon || Pigue.

PIGMENTS, preparations used by painters, dyers, &c. to impart colours to bodies, or to imitate particular colours. See COLOUR-*Making*, and DYEING.

PIGNEROL is a town of Italy in the province of Piedmont, in E. Long. 7. 15. Lat 44. 45. situated on the river Chizon, 10 miles south-west of Turin, at the foot of the Alps, and the confines of Dauphiny. The town is small, but populous, and extremely well fortified by the king of Sardinia, since the treaty of Utrecht. It is defended by a citadel, on the top of the mountain, near which is the castle of Perouse, which was built at the entrance of the valley of that name.

PIGNUT, or *Earthnut*. See BUNIUM.

PIGUS, in ichthyology, is the name of a species of leather-mouthed fish, very much resembling the nature of the common carp; being of the same shape and size, and its eyes, fins, and fleshy palate, exactly the same; from the gills to the tail there is a crooked dotted line; the

Pi-hahiroth || Pike.

the back and ſides are bluiſh, and the belly reddiſh. It is covered with large ſcales; from the middle of each of which there riſes a fine, pellucid, prickle, which is very ſharp. It is an excellent fiſh for the table, being perhaps preferable to the carp: and it is in ſeaſon in the months of March and April. It is caught in lakes in ſome parts of Italy, and is mentioned by Pliny, tho' without a name. Artedi ſays it is a ſpecies of cyprinus, and he calls it the *cyprinus*, called *piclo* and *pigus*.

PI-HAHIROTH, (Moſes); underſtood to be a mouth or narrow paſs between two mountains, called *Chiroth*, or *Eiroth*, and lying not far from the bottom of the weſtern coaſt of the Arabian gulf; before which mouth the children of Iſrael encamped, juſt before their entering the Red Sea, (Wells).

PISSKER, in ichthyology, is a fiſh of the muſtela kind, commonly called the *foſſile muſtela*, or *foſſile fiſh*. They are generally found as long as an ordinary man's hand is broad, and as thick as one's finger; but they ſometimes grow much longer: the back is of grey with a number of ſpots and tranſverſe ſtreaks, partly black and partly blue; the belly is yellow, and ſpotted with red, white, and black; the white are the larger, the others look as if they were made with the point of a needle; and there is on each of the ſides a longitudinal black and white line. There are ſome fleſhy excreſcences at the mouth, which are expanded in ſwimming; and when out of the water, they are contracted. Theſe fiſhes run into caverns of the earth, in the ſides of rivers, in marſhy places, and penetrate a great way, and are often dug up at a diſtance from waters. Often, when the waters of brooks and rivers ſwell beyond their banks, and again cover them, they make their way out of the earth into the water; and when it deſerts them, they are often left in vaſt numbers upon the ground, and become a prey to ſwine. It is thought to be much of the ſame kind with the fiſgum fiſh; and it is indeed poſſible that the pæcilia of Schoneſeldt is the ſame.

PIKE, in ichthyology. See Esox.

The pike never ſwims in ſhoals as moſt other fiſh do, but always lies alone; and is ſo bold and ravenous, that he will ſeize upon almoſt any thing leſs than himſelf. Of the ravenous nature of this fiſh we ſhall give the following inſtances. At Rycott in Oxfordſhire, in the year 1749, in a moat ſurrounding the earl of Abingdon's ſeat, there was a jack or pike of ſuch a monſtrous ſize, that it had deſtroyed young ſwans feathers and all. An old cobb ſwan having hatched five young, one after another was loſt till four were gone. At length an under gardener ſaw the fiſh ſeize the fifth. The old one fought him with her beak, and with the aſſiſtance of the gardener, releaſed it although he had got it under water. In the year 1765 a large pike was caught in the river Ouze, which weighed upwards of 28 pounds, and was ſold for a guinea. On gutting the fiſh, a watch with a black ribbon and two ſteel ſeals were found in its ſtomach, which, by the maker's name, &c. was found to belong to a perſon who had been drowned about ſix weeks before. This fiſh breeds but once in a year, which is in March. It is found in almoſt all freſh waters; but is very different in goodneſs, according to the nature of the places where it lives. The fineſt pike are thoſe which feed in clear rivers; thoſe in ponds and meres are inferior to theſe, and the worſt of all are thoſe of the fen ditches. They are very plentiful in theſe laſt places, where the water is foul and coloured; and their food, ſuch as frogs and the like, very plentiful, but very coarſe; ſo that they grow large, but are yellowiſh and high bellied, and differ greatly from thoſe which live in the clearer waters. Pike.

The fiſhermen have two principal ways of catching the pike; by the ledger, and by the walking-bait.

The ledger-bait is fixed in one certain place, and may continue while the angler is at ſent. This muſt be a live bait, a fiſh or frog: and among fiſh, the dace, roach, and gudgeon, are the beſt; of frogs, the only caution is to chooſe the largeſt and yelloweſt that can be met with. If the bait be a fiſh, the hook is to be ſtuck through the upper lip, and the line muſt be 14 yards at leaſt in length; the other end of this is to be tied to a bough of a tree, or to a ſtick driven into the ground near the pike's haunt, and all the line wound round a forked ſtick, except about half a yard. The bait will by this means keep playing ſo much under water, and the pike will ſoon lay hold of it.

If the bait be a frog, then the arming wire of the hook ſhould be put in at the mouth, and out at the ſide; and with a needle and ſome ſtrong ſilk, the hinder-leg of one ſide is to be faſtened by one ſtitch to the wire-arming of the hook. The pike will ſoon ſeize this, and muſt have line enough to give him leave to get to his haunt and poach the bait.

The trolling for pike is a pleaſant method alſo of taking them: in this a dead bait ſerves, and none is ſo proper as a gudgeon.

This is to be pulled about in the water till the pike ſeizes it; and then it is to have line enough, and time to ſwallow it: the hook is ſmall for this ſport, and has a ſmooth piece of lead fixed at its end to ſink the bait; and the line is very long, and runs through a ring at the end of the rod, which muſt not be too ſlender at top.

The art of feeding pike, ſo as to make them very fat, is the giving them eels; and without this it is not to be done under a very long time; otherwiſe perch, while ſmall, and their prickly fins tender, are the beſt food for them. Bream put into a pike-pond are a very proper food: they will breed freely, and their young ones make excellent food for the pike, who will take care that they ſhall not increaſe over much. The numerous ſhoals of roaches and ruds, which are continually changing place, and often in floods get into the pike's quarters, are food for them for a long time.

Pike, when uſed to be fed by hand, will come up to the very ſhore, and take the food that is given them out of the fingers of the feeder. It is wonderful to ſee with what courage they will do this, after a while practiſing; and it is a very diverting ſight when there are ſeveral of them nearly of the ſame ſize, to ſee what ſtriving and fighting there will be for the beſt bits when they are thrown in. The moſt convenient place is near the mouth of the pond, and where there is about half a yard depth of water; for, by that means, the offal of the feedings will all lie in one place, and the deep water will ſerve for a place to retire into and reſt in, and will be always clean and in order.

Carp will be fed in the ſame manner as pike; and though by nature a fiſh as remarkably ſhy and timo-

Pike, Pila.

rous as the pike is bold and fearleſs, yet by cuſtom they will come to take their food out of the perſon's hand; and will, like the pike, quarrel among one another for the niceſt bits.

PIKE, in war, an offenſive weapon, conſiſting of a wooden ſhaft, 12 or 14 feet long, with a flat ſteel head, pointed, called the *ſpear*. This weapon was long in uſe among the infantry; but now the bayonet, which is fixed on the muzzle of the firelock, is ſubſtituted in its ſtead. It is ſtill uſed by ſome of the officers of infantry, under the name of *ſponton*. The Macedonian phalanx was a battalion of pikemen. See PHALANX.

PILA MARINA, or the *ſea-ball*, in natural hiſtory, is the name of a ſubſtance very common on the ſhores of the Mediterranean, and elſewhere. It is generally found in the form of a ball about the ſize of the balls of horſe-dung, and compoſed of a variety of fibrillæ irregularly complicated. Various conjectures have been given of its origin by different authors. John Bauhine tells us, that it conſiſts of ſmall hairy fibres and ſtraws, ſuch as are found about the ſea plant called *alga vitriariorum*; but he does not aſcertain what plant it owes its origin to. Imperatus imagined it conſiſted of the exuviæ both of vegetable and animal bodies. Mercatus is doubtful whether it be a congeries of the fibrillæ of plants, wound up into a ball by the motion of the ſea water, or whether it be not the workmanſhip of ſome ſort of beetle living about the ſea ſhore, and analogous to our common dung beetle's ball, which it elaborates from dung for the reception of its progeny. Schreckius ſays it is compoſed of the filaments of ſome plant of the reed kind: and Welchius ſuppoſes it is compoſed of the pappous part of the flowers of the reed. Maurice Hoffman thinks it the excrement of the hippopotamus; and others think it that of the phoca or ſea calf. Klein, who had thoroughly and minutely examined the bodies themſelves, and alſo what authors had conjectured concerning them, thinks that they are wholly owing to, and entirely compoſed of, the capilliments which the leaves, growing to the woody ſtalk of the *alga vitriariorum*, have when they wither and decay. Theſe leaves, in their natural ſtate, are as thick as a wheat ſtraw, and they are placed ſo thick about the tops and extremities of the ſtalks, that they enfold, embrace, and lie over one another; and from the middle of theſe cluſters of leaves, and indeed from the woody ſubſtance of the plant itſelf, there ariſe ſeveral other very long, flat, ſmooth, and brittle leaves. Theſe are uſually four from each tuft of the other leaves; and they have ever a common vagina, which is membranaceous and very thin. This is the ſtyle of the plant, and the *pila marina* appears to be a cluſter of the fibres of the leaves of this plant, which cover the whole ſtalk, divided into their conſtituent fibres; and by the motion of the waves firſt broken and worn into ſhort ſhreds, and afterwards wound up together into a roundiſh or longiſh ball.

PILA, was a ball made in a different manner according to the different games in which it was to be uſed. Playing at ball was very common amongſt the Romans of the firſt diſtinction, and was looked upon as a manly exerciſe, which contributed both to amuſement and health. The pila was of four ſorts: 1ſt, *Follis* or *balloon*; 2d, *Pila Trigonalis*; 3d, *Pila Paganica*; 4th, *Harpaſtum*. All theſe come under the general name of pila. For the manner of playing with each of them, ſee the articles FOLLIS, TRIGONALIS.

Pilaſter, Pilate.

PILASTER, in architecture. See there, n° 50, &c.

PILATE, or PONTIUS PILATE, was governor of Judea when our Lord was crucified. Of his family or country we know but little, though it is believed that he was of Rome, or at leaſt of Italy. He was ſent to govern Judea in the room of Gratus, in the year 26 or 27 of the vulgar era, and governed this province for ten years, from the 12th or 13th year of Tiberius to the 22d or 23d. He is repreſented both by Philo and Joſephus as a man of an impetuous and obſtinate temper, and as a judge who uſed to ſell juſtice, and to pronounce any ſentence that was deſired, provided he was paid for it. The ſame authors make mention of his rapines, his injuries, his murders, the tormenta that he inflicted upon the innocent, and the perſons he put to death without any form of proceſs. Philo, in particular, deſcribes him as a man that exerciſed an exceſſive cruelty during the whole time of his government, who diſturbed the repoſe of Judea, and gave occaſion to the troubles and revolt that followed after. St Luke (xiii. 1, 2, &c.) acquaints us, that Pilate had mingled the blood of the Galileans with their ſacrifices; and that the matter having been related to Jeſus Chriſt, he ſaid, "Think you that theſe Galileans were greater ſinners than other Galileans becauſe they ſuffered this calamity. I tell you nay; and if you do not repent, you ſhall all periſh in like manner. It is unknown upon what occaſion Pilate cauſed theſe Galileans to be ſlain in the temple while they were ſacrificing; for this is the meaning of that expreſſion of mingling their blood with their ſacrifices. Some think they were diſciples of Judas the Gaulonite, who taught that the Jews ought not to pay tribute to foreign princes; and that Pilate had put ſome of them to death even in the temple; but there is no proof of this fact. Others think that theſe Galileans were Samaritans, whom Pilate cut to pieces in the village of Tirataba †, as they were preparing to go up to mount Gerizim, where a certain impoſtor had promiſed to diſcover treaſures to them; but this event did not happen before the year 35 of the common era, and conſequently two years after the death of Jeſus Chriſt. At the time of our Saviour's paſſion, Pilate made ſome endeavours to deliver him out of the hands of the Jews. He knew they had delivered him up, and purſued his life with ſo much violence, only out of malice and envy (Matt. xxvii. 18.) His wife alſo, who had been diſturbed the night before with frightful dreams, ſent to tell him ſhe deſired him not to meddle in the affair of that juſt perſon (ib. 19.) He attempted to appeaſe the wrath of the Jews, and to give them ſome ſatisfaction, by whipping Jeſus Chriſt (John xix. 1. Matth. xxvii. 26.) He tried to take him out of their hands, by propoſing to deliver him or Barabbas, on the day of the feſtival of the paſſover. Laſtly, he had a mind to diſcharge himſelf from pronouncing judgment againſt him, by ſending him to Herod king of Galilee (Luke xxiii. 7, 8.) When he ſaw all this would not ſatisfy the Jews, and that they even threatened him in ſome manner, ſaying he could be no friend to the emperor if he let him go (John xix. 12, 15.), he cauſed water to be brought, waſhed his hands before all

† *Joſeph. Ant.* lib. 18. c. 5.

Pilate. all the people, and publicly declared himſelf innocent of the blood of that juſt perſon (Matt. xxvii. 23, 24.); yet at the ſame time he delivered him up to his ſoldiers, that they might crucify him. This was enough to juſtify Jeſus Chriſt, as Calmet obſerves, and to ſhow that he held him as innocent; but it was not enough to vindicate the conſcience and integrity of a judge, whoſe duty it was as well to aſſert the cauſe of oppreſſed innocence as to puniſh the guilty and criminal. He ordered to be put over our Saviour's croſs, as it were, an abſtract of his ſentence, and the motive of his condemnation (John xix. 19.), *Jeſus of Nazareth, king of the Jews*, which was written in Latin, Greek, and Hebrew. Some of the Jews found fault with it, and remonſtrated to Pilate that he ought to have written *Jeſus of Nazareth, who pretended to be king of the Jews*. But Pilate could not be prevailed with to alter it, and gave them this peremptory anſwer, *That what he had written he had written*.

Towards evening, he was applied to for leave to take down the bodies from the croſs, that they might not continue there the following day, which was the paſſover and the ſabbath-day (John xix. 31.) This he allowed, and granted the body of Jeſus to Joſeph of Arimathea, that he might pay his laſt duties to it, (ib. 33.) Laſtly, when the prieſts, who had ſolicited the death of our Saviour, came to deſire him to ſet a watch about the ſepulchre, for fear his diſciples ſhould ſteal him away by night, he anſwered them, that they had a guard, and might place them there themſelves (Matt. xxvii. 65.) This is the ſubſtance of what the goſpel tells us concerning Pilate.

Juſtin Martyr, Tertullian, Euſebius, and after them ſeveral others both ancient and modern, aſſure us, that it was formerly the cuſtom for Roman magiſtrates to prepare copies of all verbal proceſſes and judicial acts which they paſſed in their ſeveral provinces, and to ſend them to the emperor. And Pilate, in compliance to this cuſtom, having ſent word to Tiberius of what had paſſed relating to Jeſus Chriſt, the emperor wrote an account of it to the ſenate, in a manner that gave reaſon to judge that he thought favourably of the religion of Jeſus Chriſt, and ſhowed that he ſhould be willing they would decree divine honours to him. But the ſenate was not of the ſame opinion, and ſo the matter was dropped. It appears by what Juſtin ſays of theſe acts, that the miracles of Jeſus Chriſt were mentioned there, and even that the ſoldiers had divided his garments among them. Euſebius inſinuates that they ſpoke of his reſurrection and aſcenſion. Tertullian and Juſtin refer to theſe acts with ſo much confidence as would make one believe they had them in their hands. However, neither Euſebius nor St Jerome, who were both inquiſitive, underſtanding perſons, nor any other author that wrote afterwards, ſeem to have ſeen them, at leaſt not the true and original acts; for as to what we have now in great number, they are not authentic, being neither ancient nor uniform. There are alſo ſome pretended letters of Pilate to Tiberius, giving a hiſtory of our Saviour, but they are univerſally allowed to be ſpurious.

Pilate being a man that, by his exceſſive cruelties and rapine, had diſturbed the peace of Judea during the whole time of his government, was at length depoſed by Vitellius the proconſul of Syria, in the 36th year of Jeſus Chriſt, and ſent to Rome to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his ſucceſſor Caligula baniſhed him to Vienne in Gaul, where he was reduced to ſuch extremity that he killed himſelf with his own hands. The evangeliſts call him governor, though in reality he was no more than procurator of Judea, not only becauſe governor was a name of general uſe, but becauſe Pilate in effect acted as one, by taking upon him to judge in criminal matters; as his predeceſſors had done, and other procurators in the ſmall provinces of the empire where there was no proconſul, conſtantly did. See *Calmet's Dictionary*, *Echard's Eccleſiaſtical Hiſtory*, and *Beauſobre's Annot.*

Pilatre, Pilchard.

With regard to Pilate's wife, the general tradition is, that ſhe was named Claudia Procula or Proſcula; and in relation to her dream, ſome are of opinion that as ſhe had intelligence of our Lord's apprehenſion, and knew by his character that he was a righteous perſon, her imagination, being ſtruck with theſe ideas, did naturally produce the dream we read of; but others think that this dream was ſent providentially upon her, for the clearer manifeſtation of our Lord's innocence.

PILATRE DU ROSIER (Francis), was born at Metz the 30th of March 1756. He was firſt apprentice to an apothecary there, and afterwards went to Paris in queſt of farther improvement. He applied himſelf to the ſtudy of natural hiſtory and of natural philoſophy, and had already acquired ſome reputation, when the diſcovery of M. de Montgolfier had juſt aſtoniſhed the learned world. On the 25th of October 1783, he attempted an aerial voyage with the Marquis of Arlande. He performed ſeveral other excurſions in this way with brilliant ſucceſs, in the preſence of the royal family of France, of the king of Sweden, and of Prince Henry of Pruſſia. He then reſolved to paſs into England by means of his aerial vehicle, and for that purpoſe he repaired to Boulogne, whence he roſe about 7 o'clock in the morning of the 15th June 1785; but in half an hour after he ſet out, the balloon took fire, and the aeronaut, with his companion M. Romaine, were cruſhed to death by the fall of that machine, which was more ingenious, perhaps, than uſeful*. Pilatre's ſocial virtues and courage, which were very diſtinguiſhed, heightened the regret of his friends for his loſs. His merit as a chemiſt, and his experiments as an aeronaut, procured him ſome pecuniary reward, and ſome public appointments. He had a penſion from the King, was intendant of Monſieur's cabinets of natural philoſophy, chemiſtry, and natural hiſtory, profeſſor of natural philoſophy, a member of ſeveral academies, and principal director of Monſieur's muſeum.

* See *Aerostation*, N° 34.

PILCHARD, in ichthyology, a fiſh which has a general likeneſs to the herring, but differs in ſome particulars very eſſential. The body of the pilchard is leſs compreſſed than that of the herring, being thicker and rounder: the noſe is ſhorter in proportion, and turns up; the under jaw is ſhorter. The back is more elevated; the belly leſs ſharp. The dorſal fin of the pilchard is placed exactly in the centre of gravity, ſo that when taken up by it, the body preſerves an equilibrium, whereas that of the herring dips at the head. The ſcales of the pilchard adhere very cloſely, whereas thoſe of the herring very eaſily drop off. The pil-

Pilchard, Pile.

chard is in general leſs than the herring; but it is fatter, or more full of oil.

The pilchard appears in vaſt ſhoals off the Corniſh coaſts about the middle of July, diſappearing the beginning of winter, yet ſometimes a few return again after Chriſtmas. Their winter retreat is the ſame with that of the herring, and their motives for migrating the ſame †. They affect, during ſummer, a warmer latitude; for they are not found in any quantities on any of our coaſts except thoſe of Cornwall, that is to ſay, from Fowey harbour to the Scilly iſles, between which places the ſhoals keep ſhifting for ſome weeks. The approach of the pilchard is known by much the ſame ſigns as thoſe that indicate the arrival of the herring. Perſons, called in Cornwall *huers*, are placed on the cliffs, to point to the boats ſtationed off the land the courſe of the fiſh. By the 1ſt of James I. c. 23, fiſhermen are empowered to go on the grounds of others to hue, without being liable to actions of treſpaſs, which before occaſioned frequent law-ſuits.

† See *Clupea*.

The emoluments that accrue to the inhabitants of that county are great, and are beſt expreſſed in the words of Dr W. Borlaſe, in his *Account of the Pilchard Fiſhery*. "It employs a great number of men on the ſea, training them thereby to naval affairs; employs men, women, and children, at land, in ſalting, preſſing, waſhing, and cleaning, in making boats, nets, ropes, caſks, and all the trades depending on their conſtruction and ſale. The poor is fed with the offals of the captures; the land with the refuſe of the fiſh and ſalt; the merchant finds the gains of commiſſion and honeſt commerce; the fiſherman, the gains of the fiſh. Ships are often freighted hither with ſalt, and into foreign countries with the fiſh, carrying off at the ſame time part of our tin. The uſual number of hogſheads of fiſh exported each year, for ten years, from 1747 to 1756 incluſive, from the four ports of Fowey, Falmouth, Penzance, and St Ives, in all amounts to 29,794; ſince it appears that Fowey has exported yearly 1732 hogſheads; Falmouth, 14,631 hogſheads and two-thirds; Penzance and Mounts-Bay, 12,149 hogſheads and one-third; St Ives, 1282 hogſheads. Every hogſhead for ten years laſt paſt, together with the bounty allowed for each when exported, and the oil made out of each, has amounted, one year with another at an average, to the price of L. 1:13:3; ſo that the caſh paid for pilchards exported has, at a medium, annually amounted to the ſum of L. 49,532, 10s." The numbers that are taken at one ſhooting out of the nets is amazingly great. Mr Pennant ſays, that Dr Borlaſe aſſured him, that on the 5th of October 1767, there were at one time incloſed in St Ives's Bay 7000 hogsheads, each hogſhead containing 35,000 fiſh, in all 245,000,000.

PILE, in heraldry, an ordinary in form of a wedge, contracting from the chief, and terminating in a point towards the bottom of the ſhield.

Pile.

Pile, among the Greeks and Romans, was a pyramid built of wood, whereon were laid the bodies of the deceaſed to be burnt. It was partly in the form of an altar, and differed in height according to the quality of the perſon to be conſumed. Probably it might originally be conſidered as an altar, on which the dead were conſumed as a burnt-offering to the infernal deities. The trees made uſe of in the erection of a funeral pile were ſuch as abounded in pitch or roſin, as being moſt combuſtible; if they uſed any other wood, it was ſplit that it might the more eaſily catch fire. Round the pile were placed cypreſs boughs to hinder the noiſome ſmell. See Funeral.

Pile, in building, is uſed for a large ſtake rammed into the ground in the bottom of rivers, or in marſhy land, for a foundation to build upon.

Pile is alſo uſed among architects for a maſs of building.

Pile, in coinage, denotes a kind of puncheon, which, in the old way of coining with the hammer, contained the arms or other figure and inſcription to be ſtruck on the coin. See Coinage.

Accordingly we ſtill call the arms-ſide of a piece of money the *pile*, and the head the *croſs*; becauſe in ancient coin, a croſs uſually took the place of the head in ours.

Pile-Engine, a very curious machine invented by Mr Vauloue for driving the piles of Weſtminſter-bridge. It is repreſented Plate CCCXCIII. A is a great upright ſhaft or axle, on which are the great wheel B, and the drum C, turned by horſes joined to the bars S, S. The wheel B turns the trundle X, on the top of whoſe axis is the fly O, which ſerves to regulate the motion, and alſo to act againſt the horſes, and to keep them from falling when the heavy ram Q is diſcharged to drive the pile P down into the mud in the bottom of the river. The drum C is looſe upon the ſhaft A, but is locked to the wheel B by the bolt Y. On this drum the great rope HH is wound; one end of the rope being fixed to the drum, and the other to the follower G, to which it is conveyed over the pulleys I and K. In the follower G is contained the tongs F, that takes hold of the ram Q by the ſtaple R, for drawing it up. D is a ſpiral or fuſy fixed to the drum, on which is wound the ſmall rope T that goes over the pulley U, under the pulley V, and is faſtened to the top of the frame at 7. To the pulley-block V is hung the counterpoiſe W, which hinders the follower T from accelerating as it goes down to take hold of the ram; for as the follower tends to acquire velocity in its deſcent, the line T winds downwards upon the fuſy, on a larger and larger radius, by which means the counterpoiſe W acts ſtronger and ſtronger againſt it; and ſo allows it to come down with only a moderate and uniform velocity. The bolt Y locks the drum to the great wheel, being puſhed upward by the ſmall lever 2, which goes through a mortiſe in the ſhaft A, turns upon a pin in the bar 3, fixed to the great wheel B, and has a weight 4, which always tends to puſh up the bolt Y through the wheel into the drum. L is the great lever turning on the axis *m*, and reſting upon the forcing bar 5, 5, which goes through a hollow in the ſhaft A, and bears up the little lever 2.

By the horſes going round, the great rope H is wound about the drum C, and the ram Q is drawn up by the tongs F in the follower G, until the tongs come between the inclined planes E; which, by ſhutting the tongs at the top, opens it at the foot, and diſcharges the ram which falls down between the guides *b b* upon the pile P, and drives it by a few ſtrokes as far into the mud as it will go; after which, the top part is ſawed off cloſe to the mud by an engine for that purpoſe.

Immediately

Pile. Immediately after the ram is discharged, the piece 6 upon the follower G takes hold of the ropes *a a*, which raise the end of the lever L, and cause its end N to descend and press down the forcing bar 5 upon the little lever 2, which, by pulling down the bolt Y, unlocks the drum C from the great wheel B; and then the follower being at liberty, comes down by its own weight to the ram; and the lower ends of the tongs slip over the staple R, and the weight of their heads causes them to fall outward, and shut upon it. Then the weight 4 pushes up the bolt Y into the drum, which locks it to the great wheel, and so the ram is drawn up as before.

As the follower comes down, it causes the drum to turn backward, and unwinds the rope from it, whilst the horses, great wheel, trundle, and fly, go on with an uninterrupted motion; and as the drum is turning backward, the counterpoise W is drawn up, and its rope T wound upon the spiral susy D.

There are several holes in the under side of the drum, and the bolt Y always takes the first one that it finds when the drum stops by the falling of the follower upon the ram; until which stoppage the bolt has not time to slip into any of the holes.

This engine was placed upon a barge on the water, and so was easily conveyed to any place desired. The ram was a ton weight; and the guides *b b*, by which it was let fall, were 30 feet high.

A new machine for driving piles has been invented lately by Mr S. Bunce of Kirby street, Hatten street, London. It will drive a greater number of piles in a given time than any other; and can be constructed more simply to work by horses than Mr Vauloué's engine above described.

Plate CCCXCIII. Fig. 1 and 2 represent a side and front section of the machine. The chief parts are A, fig. 1, which are two endless ropes, or chains connected by cross pieces of iron B (see fig. 2) corresponding with two cross grooves cut diametrically opposite in the wheel C (fig. 1.), into which they are received; and by which means the rope or chain A is carried round. FHK is a side-view of a strong wooden frame moveable on the axis H. D is a wheel, over which the chain passes and turns within at the top of the frame. It moves occasionally from F to G upon the centre H, and is kept in the position F by the weight I fixed to the end K. Fig. 3. L is the iron ram, which is connected with the cross pieces by the hook M. N is a cylindrical piece of wood suspended at the hook at O, which by sliding freely upon the bar that connects the hook to the ram, always brings the hook upright upon the chain when at the bottom of the machine, in the position of GP. See fig. 1.

When the man at S turns the usual crane-work, the ram being connected to the chain, and passing between the guides, is drawn up in a perpendicular direction; and when it is near the top of the machine, the projecting bar Q of the hook strikes against a cross piece of wood at R (fig. 1.); and consequently discharges the ram, whilst the weight I of the moveable frame instantly draws the upper wheel into the position shown at F, and keeps the chain free of the ram in its descent. The hook, while descending, is prevented from catching the chain by the wooden piece N. For that piece being specifically lighter than the iron weight below, and moving with a less degree of velocity cannot come in contact with the iron till it is at the bottom and the ram stops. It then falls and again connects the hook with the chain, which draws up the ram, as before.

Pile || Pilgrimage.

Mr Bunce has made a model of this machine, which performs perfectly well; and he observes, that, as the motion of the wheel C is uninterrupted, there appears to be the least possible time lost in the operation.

Pile-Worms, are a kind of worms found in the piles of the sea-dikes in Holland. They are of very various sizes; for some of the young ones are not above an inch or two in length, while others have been found thirteen or fourteen inches long. The heads of these creatures are covered with two hard shells or hemicrania; which together form a figure resembling an augre; and with which they bore the wood. The best remedy against them is, to perforate the pile with many small holes about an inch asunder; then it must be done over with a varnish in the hottest sun; and, while the varnish is hot, brick-dust must be strewed over it: and this being several times repeated, the pile will be covered with a strong crust absolutely impenetrable to all insects.

PILES, in medicine, the same with hæmorrhoids. See MEDICINE, n° 240, &c.

PILEUS, in Roman antiquity, was the ordinary cap or hat worn at public shows and sacrifices, and by the freedmen. It was one of the common rewards assigned to such gladiators as were slaves, in token of their obtaining freedom.

PILEWORT (*Ranunculus ficaria*, Lin.), the root. This is a very small plant, found in moist meadows and by hedge sides. The roots consist of slender fibres with some little tubercles among them, which are supposed to resemble the hæmorrhoids. From thence it has been concluded, that this root must needs be of wonderful efficacy for the cure of that distemper: to the taste, it is little other than mucilaginous; and although still retained in several of the foreign pharmacopœias, it is hardly in use in this country.

PILGRIM, one who travels through foreign countries to visit holy places, and to pay his devotion to the relicks of dead saints. See PILGRIMAGE.

The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and those originally from the Latin *peregrinus*, a "stranger or traveller."

PILGRIMAGE, a kind of religious discipline, which consists in taking a journey to some holy place in order to adore the relicks of some deceased saint. Pilgrimages began to be made about the middle ages of the church; but they were most in vogue after the end of the 11th century, when every one was for visiting places of devotion, not excepting kings and princes themselves; and even bishops made no difficulty of being absent from their churches on the same account. The places most visited were Jerusalem, Rome, Compostella (A), and Tours; but the greatest numbers now resort to Loretto, in order to visit the chamber of the

(A) It deserves to be remarked here, that in the year 1428, under the reign of Henry VI. abundance of pi-

Pilgrimage.

bleſſed virgin, in which ſhe was born, and brought up her ſon Jeſus till he was 12 years of age. For the pilgrimage of the followers of Mahomet, ſee MAHOMETANISM, p. 465.

In every country where popery was eſtabliſhed, pilgrimages were common; and in thoſe countries which are ſtill popiſh, they continue. In England, the ſhrine of St Thomas à Becket was the chief reſort of the pious; and in Scotland, St Andrew's; where, as tradition informs us, was depoſited a leg of the holy apoſtle. In Ireland they ſtill continue; for, from the beginning of May till the middle of Auguſt every year, crowds of popiſh penitents from all parts of that country reſort to an iſland near the centre of *Lough-ſin*, or *White Lake*, in the county of Donnegal, to the amount of 3000 or 4000. Theſe are moſtly of the poorer ſort, and many of them are proxies for thoſe who are richer; ſome of which, however, together with ſome of the prieſts and biſhops on occaſion, make their appearance there. When the pilgrim comes within ſight of the holy lake, he muſt uncover his hands and feet, and thus walk to the water-ſide, and is taken to the iſland for ſixpence. Here there are two chapels and 15 other houſes; to which are added confeſſionals, ſo contrived, that the prieſt cannot ſee the perſon confeſſing. The penance varies according to the circumſtances of the penitent; during the continuance of which (which is ſometimes three, ſix, or nine days) he ſubſiſts on oatmeal, ſometimes made into bread. He traverſes ſharp ſtones on his bare knees or feet, and goes through a variety of other forms, paying ſixpence at every different confeſſion. When all is over, the prieſt bores a gimblet-hole through the pilgrim's ſtaff near the top, in which he faſtens a croſs peg; gives him as many holy pebbles out of the lake as he cares to carry away, for amulets to be preſented to his friends, and ſo diſmiſſes him, an object of veneration to all other papiſts not thus initiated; who no ſooner ſee the pilgrim's croſs in his hands, than they kneel down to get his bleſſing.

There are, however, other parts of Ireland ſacred to extraordinary worſhip and pilgrimage; and the number of holy wells, and miraculous cures, &c. produced by them, is very great. That ſuch things ſhould exiſt in this enlightened age, and in a Proteſtant country, is indeed ſtrange; but our wonder ceaſes, when we reflect that it is among the loweſt, and perhaps the worſt of the people. They who carry external religion to an extreme, and place that confidence in ceremony which belongs only to the ſpirit of it, are ſeldom diſtinguiſhed either for their wiſdom or their virtue. We do not deny, however, that they who carry matters to the other extreme, may be equally deſtitute of real knowledge and genuine morality.

Dr Johnſon, in his *Raſſelas*, gives us ſome obſervations on pilgrimage, which are ſo much to the purpoſe, that we think we cannot do better than lay them before our readers. "Pilgrimage (ſaid Imlac, into whoſe mouth the obſervations are put), like many other acts of piety, may be reaſonable or ſuperſtitious according to the principles upon which it is performed. Long journeys in ſearch of truth are not commanded. Truth, ſuch as is neceſſary to the regulation of life, is always found where it is honeſtly ſought: change of place is no natural cauſe of the increaſe of piety, for it inevitably produces diſſipation of mind. Yet ſince men go every day to view the fields where great actions have been performed, and return with ſtronger impreſſions of the event, curioſity of the ſame kind may naturally diſpoſe us to view that country whence our religion had its beginning: and I believe no man ſurveys thoſe awful ſcenes without ſome confirmation of holy reſolutions. That the Supreme Being may be more eaſily propitiated in one place than in another, is the dream of idle ſuperſtition; but that ſome places may operate upon our own minds in an uncommon manner, is an opinion which hourly experience will juſtify. He who ſuppoſes that his vices may be more ſucceſsfully combated in Paleſtine, will, perhaps, find himſelf miſtaken; yet he may go thither without folly: he who thinks they will be more freely pardoned, diſhonours at once his reaſon and religion."

Pilgrimage, Pilkington.

PILKINGTON (Lætitia), a famous poetical genius, the daughter of Dr Van Lewin, a phyſician of Dublin, where ſhe was born in 1712. She was married very young to the Rev. Matthew Pilkington, a poet alſo of no inconſiderable merit; and theſe two wits, as is often the caſe, lived very unhappily together. They were at length totally ſeparated, on the huſband accidentally diſcovering a gentleman in her bedchamber at two o'clock in the morning; a circumſtance which ſhe accounted for in a very unſatisfactory manner. The ſtory is told at large in her Memoirs; where ſhe ſays, "Lovers of learning, I am ſure, will pardon me, as I ſolemnly declare it was the attractive charms of a new book, which the gentleman would not lend me, but conſented to ſtay till I read it through, that was the ſole motive of my detaining him." As there are not wanting ſome who form objections to marrying learned wives, the chance of ſuch literary aſſignations may perhaps be added to the liſt of them. After this unlucky adventure, Mrs Pilkington came to London; and having recourſe to her pen for ſubſiſtence, through the means of Colley Cibber, ſhe lived ſome time on the contributions of the great. She was however thrown into the Marſhalſea for debt; and being ſet at liberty, opened a pamphlet ſhop. She raiſed at length a handſome ſubſcription for her Memoirs; which are written with great ſprightlineſs and wit, containing ſeveral entertaining anecdotes of dean Swift with whom ſhe was intimate, as well as many pretty little

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cences were granted from the crown of England to captains of Engliſh ſhips, for carrying numbers of devout perſons to the ſhrine of St James of Compoſtella in Spain; provided, however, that thoſe pilgrims ſhould firſt take an oath not to take any thing prejudicial to England, nor to reveal any of its ſecrets, nor to carry out with them any more gold or ſilver than what would be ſufficient for their reaſonable expences. In this year there went out thither from England, on the ſaid pilgrimage, the following number of perſons. From London 280, Briſtol 200, Weymouth 122, Dartmouth 90, Yarmouth 60, Jerſey 60, Plymouth 40, Exeter 30, Poole 24, Ipſwich 20, in all 926 perſons.

Pill
ll
Pillars.

little pieces of her poetry. This ingenious but unhappy woman is said at last to have killed herself with drinking at Dublin, in 1750.

PILL, in pharmacy, a form of medicine resembling a little ball, to be swallowed whole; invented for such as cannot take bitter and ill-tasted medicinal draughts; as also to keep in readiness for occasional use without decaying. See PHARMACY-*Index*.

PILLAR, in architecture. See ARCHITECTURE.

PILLAR, in the manege, is the centre of the ring, or manege-ground, round which a horse turns, whether there be a pillar in it or not. Besides this, there are pillars on the circumference or sides of the manege-ground, placed at certain distances, by two and two, from whence they are called the *two pillars*, to distinguish them from that of the centre. The use of the pillar in the centre is for regulating the extent of ground, that the manege upon the volts may be performed with method and justness, and that they may work in a square, by rule and measure, upon the four lines of the voits; and also to break unruly high-mettled horses, without endangering the rider. The two pillars are placed at the distance of two or three paces one from the other; and the horse is put between those, to teach him to rise before and yerk out behind, and put himself upon raised airs, &c. either by the aids or chastisements.

Pompey's PILLAR. See ALEXANDRIA, p. 393.

PILLARS, in antiquarian topography, are large single stones set up perpendicularly. Those of them which are found in this country have been the work of the Druids; but as they are the most simple of all monuments, they are unquestionably more ancient than druidism itself. They were placed as memorials recording different events; such as remarkable instances of God's mercies, contracts, singular victories, boundaries, and sometimes sepulchres. Various instances of these monuments erected by the patriarchs occur in the Old Testament: such was that raised by Jacob at Lug, afterwards by him named *Bethel*; such also was the pillar placed by him over the grave of Rachel. They were likewise marks of execrations and magical talismans.

These stones, from having long been considered as objects of veneration, at length were by the ignorant and superstitious idolatrously worshipped; wherefore, after the introduction of Christianity, some had crosses cut on them, which was considered as snatching them from the service of the devil. Vulgar superstition of a later date has led the common people to consider them as persons transformed into stone for the punishment of some crime, generally that of sabbath-breaking; but this tale is not confined to single stones, but is told also of whole circles: witness the monuments called the *hurlers* in Cornwall, and *Rollrick stones* in Warwickshire. The first are by the vulgar supposed to have been once men, and thus transformed as a punishment for playing on the Lord's day at a game called *hurling*; the latter, a pagan king and his army.

At Wilton, where the earl of Pembroke has a very magnificent house, there is a pillar of one piece of white Egyptian granite, which was brought from the temple of Venus Genetrix at Rome, near 14 feet high and 22 inches diameter, with an inscription to Astarte or Venus.

PILLORY (*collistrigium*, "collum stringens;" *pilloria*, from the French *pilleur*, i. e. *depeculator*, or *pelori*; derived from the Greek πυλη, *janua*, a "door," because one standing on the pillory puts his head as it were through a door, and ορασω, *video*), is an engine made of wood to punish offenders, by exposing them to public view, and rendering them infamous. There is a *statute of the pillory*, 51 Hen. III. And by statute it is appointed for bakers, forestallers, and those who use false weights, perjury, forgery, &c. 3 *Inst.* 219. Lords of leets are to have a pillory and tumbrel, or it will be the cause of forfeiture of the leet; and a village may be bound by prescription to provide a pillory, &c. 2 *Hawk.* P. C. 73.

Pillory,
Pilot.

PILOT, the officer who superintends the navigation, either upon the sea-coast or on the main ocean. It is, however, more particularly applied by our mariners to the person charged with the direction of a ship's course on or near the sea-coast, and into the roads, bays, rivers, havens, &c. within his respective district.

Pilots of ships, taking upon them to conduct any ship from Dover, &c. to any place up the river Thames, are to be first examined and approved by the master and wardens of the society of Trinity House, &c. or shall forfeit 10 l for the first offence, 20 l. for the second, and 40 l. for every other offence; one moiety to the informer, the other to the master and wardens; but any master or mate of a ship may pilot his own vessel up the river: and if any ship be lost through the negligence of any pilot, he shall be for ever after disabled to act as a pilot. 3 Geo. I. c. 13. Also the lord-warden of the cinque ports may make rules for the government of pilots, and order a sufficient number to ply at sea to conduct ships up to the Thames: 7 Geo. I. c. 21. No person shall act as a pilot on the Thames, &c. (except in collier ships) without a licence from the master and wardens of Trinity House at Deptford, on pain of forfeiting 20 l. And pilots are to be subject to the government of that corporation; and pay ancient dues, not exceeding 1 s. in the pound, out of wages, for the use of the poor thereof. Stat. 5 Geo. II. c. 20.

By the former laws of France, no person could be received as pilot till he had made several voyages and passed a strict examination; and after that, on his return in long voyages, he was obliged to lodge a copy of his journal in the admiralty; and if a pilot occasioned the loss of a ship, he had to pay 100 livres fine, and to be for ever deprived of the exercise of pilotage; and if he did it designedly, be punished with death. *Lex Mercat.* 70. 71.

The laws of Oleron ordain, That if any pilot designedly misguide a ship, that it may be cast away, he shall be put to a rigorous death, and hung in chains: and if the lord of a place, where a ship be thus lost, abet such villains in order to have a share of the wreck, he shall be apprehended, and all his goods forfeited for the satisfaction of the persons suffering; and his person shall be fastened to a stake in the midst of his own mansion, which, being fired on the four corners, shall be burned to the ground, and he with it. *Leg. Ol.* c. 25. And if the fault of a pilot be so notorious, that the ship's crew see an apparent wreck, they may lead him to the hatches, and strike off his head; but the common law denies this hasty execution: an ignorant

pilot

Pilot. pilot is ſentenced to paſs thrice under the ſhip's keel by the laws of Denmark. *Lex Mercat.* 70.

The regulations with regard to pilots in the royal navy are as follow: "The commanders of the king's ſhips, in order to give all reaſonable encouragement to ſo uſeful a body of men as pilots, and to remove all their objections to his Majeſty's ſervice, are ſtrictly charged to treat them with good uſage, and an equal reſpect with warrant-officers.

"The purſer of the ſhip is always to have a ſet of bed ling provided on board for the pilots; and the captain is to order the boatſwain to ſupply them with hammocks, and a convenient place to lie in, near their duty, and apart from the common men; which bedding and hammocks are to be returned when the pilots leave the ſhip.

"A pilot, when conducting one of his Majeſty's ſhips in pilot-water, ſhall have the ſole charge and command of the ſhip, and may give orders for ſteering, ſetting, trimming, or furling the ſails; tacking the ſhip; or whatever concerns the navigation: and the captain is to take care that all the officers and crew obey his orders. But the captain is diligently to obſerve the conduct of the pilot; and if he judges him to behave ſo ill as to bring the ſhip into danger, he may remove him from the command and charge of the ſhip, and take ſuch methods for her preſervation as ſhall be judged neceſſary; remarking upon the log book, the exact hour and time when the pilot was removed from his office, and the reaſons aſſigned for it.

"Captains of the king's ſhips, employing pilots in foreign parts of his majeſty's dominions, ſhall, after performance of the ſervice, give a certificate thereof to the pilot, which being produced to the proper naval officer, he ſhall cauſe the ſame to be immediately paid; but if there be no naval-officer there, the captain of his majeſty's ſhip ſhall pay him, and ſend the proper vouchers, with his bill, to the navy-board, in order to be paid as bills of exchange.

"Captains of his Majeſty's ſhips, employing foreign pilots to carry the ſhips they command into or out of foreign ports, ſhall pay them the rates due by the eſtabliſhment or cuſtom of the country, before they diſcharge them; whoſe receipts being duly vouched, and ſent, with a certificate of the ſervice performed, to the navy-board, they ſhall cauſe them to be paid with the ſame exactneſs as they do bills of exchange." *Regulations and Inſtructions of the Sea-ſervice*, &c.

Plate CCCXCII. *Pilot-Fiſh*, or *Gaſteroſteus Ductor*, in ichthyology, is a ſpecies of the gaſteroſteus, and is found in the Mediterranean and in the Atlantic ocean, chiefly towards the equator. Cateſby, who gives a figure of it in its natural ſize, together with a ſhort deſcription, calls it *perca marina ſetteria*, or rudder-fiſh. One of them, which Gronovius deſcribes, was about four inches in length, and its greateſt breadth little more than an inch: the head is about a third of the body, and covered, excepting the ſpace between the ſnout and the eye, with ſcales ſcarcely perceptible, and covering one another like tiles; the iris of the eye is a ſilver grey; the jaws are of equal ſize, and furniſhed as well as the palate with ſmall teeth diſpoſed in groups; there is alſo a longitudinal row of teeth on the tongue. The trunk of the pilot-fiſh is oblong, a little rounded, but it appears quadrangular towards the tail, becauſe at this place the lines are thicker, and form a kind of membranaceous projection. The back fin is long, and furniſhed with ſeven radii; on the fore-part of this fin are three moveable prickles very ſhort; the fins on the breaſt have each of them 20 radii, forked at their extremity; the abdominal fins have ſix; that of the anus has 17 branches, of which the firſt is longeſt; this fin is preceded by a ſmall moveable prickle; that of the tail is thick, large, and forked. The pilot-fiſh is of a browniſh colour, changing into gold; a tranſverſal black belt croſſes the head; a ſecond paſſes over the body at the place of the breaſt; a third near the moveable prickles of the back; three others near the region of the anus; and a ſeventh at the tail. Pilot, Pilten.

Seafaring people obſerve, that this fiſh frequently accompanies their veſſels; and as they ſee it generally towards the fore part of the ſhip, they imagined that it was guiding and tracing out the courſe of the veſſel, and hence it received the name of *pilot-fiſh*.

Oſbec tells us, that they are ſhaped like thoſe mackerels which have a tranſverſal line acroſs the body. "Sailors (continues he) give them the name of *pilots*, becauſe they cloſely follow the dog-fiſh, ſwimming in great ſhoals round it on all ſides. It is thought that they point out ſome prey to the dog-fiſh; and indeed that fiſh is very unwieldy. They are not only not touched, but alſo preſerved by it againſt all their enemies. Pſalm cvi. ver. 2. 'Who can utter the mighty acts of the Lord? Who can ſhow forth all his praiſe?' This ſcarce and remarkable fiſh I had an opportunity of deſcribing: it is *Scomber cæruleo-albus cingulis tranſverſis nigris ſex, dorſo monopterygio.* See the *Memoirs of the Swediſh Academy of Sciences for the year* 1755, vol. xvi. p. 71. of the Swediſh edition."

It likewiſe follows the ſhark, apparently for the purpoſe of devouring the remains of its prey. It is pretended that it acts as its pilot. The manner in which it attends the ſhark, according to M. Daubenton, may have given riſe to this name. It is ſaid to ſwim at the height of a foot and a half from the ſnout of this voracious animal, to follow and imitate all its movements, and to ſeize with addreſs every part of its prey which the ſhark allows to eſcape, and which is light enough to buoy up towards the ſurface of the water. When the ſhark, which has its mouth below, turns to ſeize any fiſh, the pilot fiſh ſtarts away; but as ſoon as the ſhark recovers his ordinary ſituation, it returns to its former place. Barbut informs us, that theſe fiſhes propagate their ſpecies like the ſhark. He adds, that in the gulph of Guinea thoſe fiſhes follow ſhips for the ſake of the offals and human excrements; and hence the Dutch give them the name of *dung-fiſh*. It is remarkable, that though ſo ſmall they can keep pace with ſhips in their ſwifteſt courſe.

PILTEN, a diviſion of Courland, which lies in Courland properly ſo called, derives its name from the ancient caſtle or palace of Pilten, built by Valdemar II. king of Denmark about the year 1220, when he founded a biſhop's ſee in this country for the more effectual converſion of its Pagan inhabitants. This diſtrict afterwards ſucceſſively belonged to the Germans, then again to the king of Denmark, the duke of Courland, and to Poland; and by virtue of the inſtrument of regency drawn up for this diſtrict in the year 1717, the government is lodged in ſeven Poliſh ſenators or coun-

Pilum, Pimento.

counſellors, from whom an appeal lies to the king. The biſhop of Samogitia alſo ſtyles himſelf biſhop of Pilten.

The moſt remarkable part of this diſtrict is the promontory of Domeſneſs, which projects northward into the gulf of Livonia. From this cape a ſand-bank runs four German miles farther into the ſea, half of which lies under water, and cannot be diſcerned. To the eaſt of this promontory is an unfathomable abyſs, which is never obſerved to be agitated. For the ſafety of veſſels bound to Livonia, two ſquare beacons have been erected on the coaſt, near Domeſneſs church, oppoſite to the ſand bank, and facing each other. One of theſe is twelve fathoms high, and the other eight; and a large fire is kept burning on them from the firſt of Auguſt to the firſt of January. When the mariners ſee theſe fires appear as one in a direct line, they may conclude that they are clear of the extremity of the ſand bank, and conſequently out of danger; but if they ſee both beacons, they are in danger of running upon it. The diſtrict of Pilten contains ſeven pariſhes, but no towns worthy of notice. The inhabitants are chiefly of the Lutheran perſuaſion.

PILUM, a miſſive weapon uſed by the Roman ſoldiers, and in a charge darted upon the enemy. Its point, we are told by Polybius, was ſo long and ſmall, that after the firſt diſcharge it was generally ſo bent as to be rendered uſeleſs. The legionary ſoldiers made uſe of the pilum, and each man carried two. The pilum underwent many alterations and improvements, inſomuch that it is impoſſible with any preciſion to deſcribe it. Julius Scaliger laboured much to give an accurate account of it, and would have eſteemed ſucceſs on this head amongſt the greateſt bleſſings of his life. This weapon appears, however, to have been ſometimes round, but moſt commonly ſquare, to have been two cubits long in the ſtaff, and to have had an iron point of the ſame length hooked and jagged at the end. Marius made a material improvement in it; for during the Cimbrian war, he ſo contrived it, that when it ſtuck in the enemies ſhield it ſhould bend down in an angle in the part where the wood was connected with the iron, and thus become uſeleſs to the perſon who received it.

PIMENTO, or, as Mr Edward writes, PIEMENTO, in botany, or JAMAICA PEPPER, or *Allſpice*, a ſpecies of the myrtus. See MYRTUS.

"The pimento trees grow ſpontaneouſly, and in great abundance, in many parts of Jamaica, but more particularly on hilly ſituations near the ſea, on the northern ſide of that iſland; where they form the moſt delicious groves that can poſſibly be imagined; filling the air with fragrance, and giving reality, tho' in a very diſtant part of the globe, to our great poet's deſcription of thoſe balmy gales which convey to the delighted voyager

'Sabean odours from the ſpicy ſhore
'Of Araby the bleſt.
'Chear'd with the grateful ſmell, old ocean ſmiles.'

"This tree is purely a child of nature, and ſeems to mock all the labours of man in his endeavours to extend or improve its growth: not one attempt in fifty to propagate the young plants, or to raiſe them from the ſeeds, in parts of the country where it is not found growing ſpontaneouſly, having ſucceeded. The uſual method of forming a new pimento plantation (in Jamaica it is called a *walk*) is nothing more than to appropriate a piece of woodland, in the neighbourhood of a plantation already exiſting, or in a country where the ſcattered trees are found in a native ſtate, the woods of which being fallen, the trees are ſuffered to remain on the ground till they become rotten and periſh. In the courſe of twelve months after the firſt ſeaſon, abundance of young pimento plants will be found growing vigorouſly in all parts of the land, being without doubt produced from ripe berries ſcattered there by the birds, while the fallen trees, &c. afford them both ſhelter and ſhade. At the end of two years it will be proper to give the land a thorough cleanſing, leaving ſuch only of the pimento trees as have a good appearance, which will then ſoon form ſuch groves as thoſe I have deſcribed, and, except perhaps for the firſt four or five years, require very little attention afterwards.

"Soon after the trees are in bloſſom, the berries become fit for gathering; the fruit not being ſuffered to ripen on the tree, as the pulp in that ſtate, being moiſt and glutinous, is difficult to cure, and when dry becomes black and taſteleſs. It is impoſſible, however, to prevent ſome of the ripe berries from mixing with the reſt; but if the proportion of them be great, the price of the commodity is conſiderably injured.

"It is gathered by the hand; one labourer on the tree, employed in gathering the ſmall branches, will give employment to three below (who are generally women and children) in picking the berries; and an induſtrious picker will fill a bag of 70lbs. in the day.

"The returns from a pimento walk in a favourable ſeaſon are prodigious. A ſingle tree has been known to yield 150 lbs. of the raw fruit, or one cwt. of the dried ſpice; there being commonly a loſs in weight of one third in curing; but this, like many other of the minor productions, is exceedingly uncertain, and perhaps a very plenteous crop occurs but once in five years."

Pimento, Pimpinella.

PIMPINELLA, BURNET SAXIFRAGE; a genus of the digynia order, belonging to the pentandria claſs of plants. There are ſeven ſpecies; the moſt remarkable of which are, 1. The major, or greater burnet ſaxifrage, growing naturally in chalky woods, and on the ſides of the banks near hedges, in ſeveral parts of England. The lower leaves of this ſort are winged; the lobes are deeply ſawed on their edges, and ſit cloſe to the midrib, of a dark green. The ſtalks are more than a foot high, dividing into four or five branches. The lower part of the ſtalk is garniſhed with winged leaves, ſhaped like thoſe at the bottom, but ſmaller: thoſe upon the branches are ſhort and trifid; the branches are terminated by ſmall umbels of white flowers, which are compoſed of ſmaller umbels or rays. The flowers have five heart ſhaped petals, which turn inward, and are ſucceeded by two narrow, oblong, channelled ſeeds. 2. The aniſum, or common aniſe, is an annual plant, which grows naturally in Egypt; but is cultivated in Malta and Spain, from whence the ſeeds are annually imported into Britain. The lower leaves of this plant are divided into three lobes, which are deeply cut on their edges; the ſtalk riſes a foot and a half high, dividing into ſeveral ſlender branches, garniſhed with

Pimpinella
||
Pin.

narrow leaves, cut into three or four narrow ſegments, terminated by pretty large looſe umbels, compoſed of ſmaller umbels or rays, which ſtand on pretty long footſtalks. The flowers are ſmall, and of a yelloviſh white; the ſeeds are oblong and ſwelling.—The former ſpecies requires no culture; the latter is too tender to be cultivated for profit in this country. However, the ſeeds will come up if ſown in the beginning of April upon a warm border. When they come up, they ſhould be thinned, and kept clear of weeds, which is all the culture they require.

Uſes. Both theſe ſpecies are uſed in medicine. The roots of pimpinella have a grateful, warm, very pungent taſte, which is entirely extracted by rectified ſpirit: in diſtillation the menſtruum ariſes, leaving all that it had taken up from the root united into a pungent aromatic reſin. This root promiſes, from its ſenſible qualities, to be a medicine of conſiderable utility, though little regarded in common practice: the only officinal compoſition in which it is an ingredient is the *pulvis ari compoſitus*. Stahl, Hoffman, and other German phyſicians, are extremely fond of it; and recommend it as an excellent ſtomachic, reſolvent, detergent, diuretic, diaphoretic, and alexipharmac. They frequently gave it, and not without ſucceſs, in ſcorbutic and cutaneous diſorders, foulneſs of the blood and juices, tumors and obſtructions of the glands, and diſeaſes proceeding from a deficiency of the fluid ſecretions in general. Boerhaave directs the uſe of this medicine in aſthmatic and hydropic caſes, where the ſtrongeſt reſolvents are indicated: the form he prefers is a watery infuſion; but the ſpirituous tincture poſſeſſes the virtues of the root in much greater perfection.

Aniſeeds have an aromatic ſmell, and a pleaſant warm taſte, accompanied with a degree of ſweetneſs. Water extracts very little of their flavour; rectified ſpirit the whole.

Theſe ſeeds are in the number of the four greater hot ſeeds: their principal uſe is in cold flatulent diſorders, where tenacious phlegm abounds, and in the gripes to which young children are ſubject. Frederic Hoffman ſtrongly recommmends them in weakneſs of the ſtomach, diarrhœas, and for ſtrengthening the tone of the viſcera in general; and thinks they well deſerve the appellation given them by Helmont, *inteſtinorum ſolamen*. The ſmaller kind of aniſeeds brought from Spain are preferred.

PIMPLE, in medicine, a ſmall puſtule ariſing on the face. By mixing equal quantities of the juice of houſe-leek, *ſedum minus*, paſſed through paper, and of ſpirit of wine rectified by itſelf, a white coagulum of a very volatile nature is formed, which Dr Bughart commends for curing pimples of the face; and ſays, that the thin liquor ſeparated from it with ſugarcandy is an excellent remedy for thick viſcid phlegm in the breaſt.

PIN, in commerce, a little neceſſary inſtrument made of braſs-wire, chiefly uſed by women in adjuſting their dreſs.

In the year 1543, by ſtatute 34 and 35 of Henry VIII. cap. vi. it was enacted, "That no perſon ſhall put to ſale any pinnes but only ſuch as ſhall be double-headed, and have the heads ſoldered faſt to the ſhank of the pins, well-ſmoothed, the ſhank well-ſhapen, the points well and round filed, cauted, and ſharpened." From the above extract it ſhould appear that the art of pin-making was but of late invention, probably introduced from France; and that our manufactories ſince that period have wonderfully improved. Pin.

Though pins are apparently ſimple, their manufacture is, however, not a little curious and complex. We ſhall therefore give our readers an account of it from Ellis's *Campagna* of London.

"When the braſs-wire, of which the pins are formed, is firſt received at the manufactory, it is generally too thick for the purpoſe of being cut into pins. The firſt operation therefore is that of winding it off from one wheel to another with great velocity, and cauſing it to paſs between the two, through a circle in a piece of iron of ſmaller diameter: the wire being thus reduced to its proper dimenſions, is ſtraitened by drawing it between iron pins, fixed in a board in a zig-zag manner, but ſo as to leave a ſtraight line between them: afterwards it is cut into lengths of three or four yards, and then into ſmaller ones, every length being ſufficient to make ſix pins; each end of theſe is ground to a point, which was performed when I viewed the manufactory by boys who ſat each with two ſmall grinding ſtones before him, turned by a wheel. Taking up a handful, he applies the ends to the coarſeſt of the two ſtones, being careful at the ſame time to keep each piece moving round between his fingers, ſo that the points may not become flat: he then gives them a ſmoother and ſharper point, by applying them to the other ſtone, and by that means a lad of 12 or 14 years of age is enabled to point about 16,000 pins in an hour. When the wire is thus pointed, a pin is taken off from each end, and this is repeated till it is cut into ſix pieces. The next operation is that of forming the heads, or, as they term it, *head-ſpinning*; which is done by means of a ſpinning-wheel, one piece of wire being thus with aſtoniſhing rapidity wound round another, and the interior one being drawn out, leaves a hollow tube between the circumvolutions: it is then cut with ſheers; every two circumvolutions or turns of the wire forming one head; theſe are ſoftened by throwing them into iron pans, and placing them in a furnace till they are red-hot. As ſoon as they are cold, they are diſtributed to children, who ſit with anvils and hammers before them, which they work with their feet, by means of a lathe, and taking up one of the lengths, they thruſt the blunt end into a quantity of the heads which lie before them, and catching one at the extremity, they apply them immediately to the anvil and hammer, and by a motion or two of the foot, the point and the head are fixed together in much leſs time than it can be deſcribed, and with a dexterity only to be acquired by practice; the ſpectator being in continual apprehenſion for the ſafety of their fingers ends. The pin is now finiſhed as to its form, but ſtill it is merely braſs; it is therefore thrown into a copper, containing a ſolution of tin and the leys of wine. Here it remains for ſome time; and when taken out aſſumes a white though dull appearance: in order therefore to give it a poliſh, it is put into a tub containing a quantity of bran, which is ſet in motion by turning a ſhaft that runs through its centre, and thus by means of friction it becomes perfectly bright. The

Pinacia || Pindar.

pin being complete, nothing remains but to separate it from the bran, which is performed by a mode exactly similar to the winnowing of corn; the bran flying off and leaving the pin behind fit for immediate sale. I was the more pleased with this manufactory, as it appeared to afford employment to a number of children of both sexes, who are thus not only prevented from acquiring the habits of idleness and vice, but are on the contrary initiated in their early years in those of a beneficial and virtuous industry." See NEEDLES.

PINACIA, among the Athenians, were tablets of brass inscribed with the names of all those citizens in each tribe who were duly qualified and willing to be judges of the court of Areopagus. These tablets were cast into a vessel provided for the purpose, and the same number of beans, an hundred being white and all the rest black, were thrown into another. Then the names of the candidates and the beans were drawn out one by one, and they whose names were drawn out together with the white beans were elected judges or senators. In Solon's time there were only four tribes, each of which chose 100 senators; but the number of tribes afterwards increasing, the number of senators or judges increased to so many hundreds more.

PINANG, the Chinese name of the *Areca Catechu*, Lin. See ARECA.

PINCHBECK. See ZINC.

PINDAR, the prince of lyric poets, was born at Thebes, about 520 years B. C. He received his first musical instructions from his father, who was a flute-player by profession; after which, according to Suidas, he was placed under Myrtis, a lady of distinguished abilities in lyric poetry. It was during this period that he became acquainted with the poetess Corinna, who was likewise a student under Myrtis. Plutarch tells us, that Pindar profited from the lessons which Corinna, more advanced in her studies, gave him at this school. It is very natural to suppose, that the first poetical effusions of a genius so full of fire and imagination as that of Pindar would be wild and luxuriant; and Lucian has preserved six verses, said to have been the exordium of his first essay; in which he crowded almost all the subjects for song which ancient history and mythology then furnished. Upon communicating this attempt to Corinna, she told him smiling, that he should sow with the hand, and not empty his whole sack at once. Pindar, however, soon quitted the leading strings of these ladies, his poetical nurses, and became the disciple of Simonides, now arrived at extreme old age: after which he soon surpassed all his masters, and acquired great reputation over all Greece: but, like a true prophet, he was less honoured in his own country than elsewhere; for at Thebes he was frequently pronounced to be vanquished, in the musical and poetical contests, by candidates of inferior merit.

The custom of having these public trials of skill in all the great cities of Greece was now so prevalent, that but little fame was to be acquired by a musician or poet any other way than by entering the lists; and we find, that both Myrtis and Corinna publicly disputed the prize with him at Thebes. He obtained a victory over Myrtis, but was vanquished five different times by Corinna. The judges, upon occasions like these, have been frequently accused of partiality or ignorance, not only by the vanquished, but by posterity: and if the merit of Pindar was pronounced inferior to that of Corinna five several times, it was, says Pausanias, because the judges were more sensible to the charms of beauty than to those of music and poetry (A). Was it not strange, said the Scythian Anacharsis, that the Grecian artists were never judged by artists, their peers? Pindar.

Pindar, before he quitted Thebes, had the vexation to see his Dithyrambics traduced, abused, and turned into ridicule, by the comic poets of his time; and Athenæus tells us, that he was severely censured by his brother lyrics, for being a lipogrammatist, and composing an ode from which he had excommunicated the letter S. Whether these censures proceeded from envy or contempt cannot now be determined; but they were certainly useful to Pindar, and it was necessary that he should be lashed for such puerilities. Thebes seems to have been the purgatory of our young bard: when he quitted that city, as his judgement was matured, he avoided most of the errors for which he had been chastised, and suddenly became the wonder and delight of all Greece. Every hero, prince, and potentate, desirous of lasting fame, courted the muse of Pindar.

He seems frequently to have been present at the four great festivals, of the Olympian, Pythian, Nemean, and Isthmian games, as may be inferred from several circumstances and expressions in the odes which he composed for the victors in them all. Those at Olympia, who were ambitious of having their atchievements celebrated by Pindar, applied to him for an ode, which was first sung in the Prytaneum or town-hall of Olympia, where there was a banqueting room, set apart for the entertainment of the conquerors. Here the ode was rehearsed by a chorus, accompanied by instruments. It was afterwards performed in the same manner at the triumphal entry of the victor into his own country, in processions, or at the sacrifices that were made with great pomp and solemnity on the occasion.

Pindar, in his second Isthmian ode, has apologized for the mercenary custom among poets, of receiving money for their compositions. "The world (says he) is grown interested, and thinks in general with the Spartan philosopher Aristodemus, that *money only makes the man:* a truth which this sage himself experienced, having with his riches lost all his friends." It is supposed that Pindar here alludes to the avarice of Simonides, who first allowed his muse to sell her favours to the highest bidder.

(A) Pausanias says, that Corinna was one of the most beautiful women of her time, as he judged by a picture of her which he saw at Tanagris at the place where the public exercises were performed. She was represented with her head ornamented by a tiband as a memorial of the victories she had obtained over Pindar at Thebes.

Pindar.

There is no great poet in antiquity whoſe moral character has been leſs cenſured than that of Pindar. Plutarch has preſerved a ſingle verſe of his *Epicedium* or *Dirge* that was ſung at his funeral; which, ſhort and ſimple as it is, implies great praiſe: *This man was pleaſing to ſtrangers, and dear to his fellow-citizens.* His works abound with precepts of the pureſt morality: and it does not appear that he ever traduced even his enemies; comforting himſelf, for their malignity, by a maxim which he inſerted in his firſt *Pythic*, and which afterwards became proverbial, *That it is better to be envied than pitied.*

Pauſanias ſays, that the character of poet was truly conſecrated, in the perſon of Pindar, by the god of verſe himſelf; who was pleaſed, by an expreſs oracle, to order the inhabitants of Delphos to ſet apart for Pindar one half of the firſt fruit offerings brought by the religious to his ſhrine, and to allow him a conſpicuous place in his temple, where in an iron chair he uſed to ſit and ſing his hymns in honour of that god. This chair was remaining in the time of Pauſanias, ſeveral centuries after, and ſhown to him as a relick not unworthy of the ſanctity and magnificence of that place.

But though Pindar's muſe was penſioned at Delphos, and well paid by princes and potentates elſewhere, ſhe ſeems, however, ſometimes to have ſung the ſpontaneous ſtrains of pure friendſhip. Of this kind were, probably, the verſes beſtowed upon the muſician Midas, of Agrigentum in Sicily, who had twice obtained the palm of victory by his performance on the flute at the Pythic games (B). It is in his 12th Pythic ode that Pindar celebrates the victory of Midas *over all Greece, upon that inſtrument which Minerva herſelf had invented* (C).

Fabricius tells us, that Pindar lived to the age of 90; and, according to the chronology of Dr Blair, he died 435 years B. C. aged 86. His fellow-citizens erected a monument to him in the Hippodrome at Thebes, which was ſtill ſubſiſting in the time of Pauſanias; and his renown was ſo great after his death, that his poſterity derived very conſiderable honours and privileges from it. When Alexander the Great attacked the city of Thebes, he gave expreſs orders to his ſoldiers to ſpare the houſe and family of Pindar. The Lacedemonians had done the ſame before this period; for when they ravaged Bœotia and burned the capital, the following words were written upon the door of the poet: *Forbear to burn this houſe, it was the dwelling of Pindar.* Reſpect for the memory of this great poet continued ſo long, that, even in Plutarch's time, the beſt part of the ſacred victim at the Theoxenian feſtival was appropriated to his deſcendants.

PINDARIC ODE, in poetry, an ode formed in imitation of the manner of Pindar. See POETRY, n° 136, &c. Pindaric || Pinea.

PINDUS (anc. geog.), not a ſingle mountain, but a chain of mountains, inhabited by different people of Epirus and Theſſaly; ſeparating Macedonia, Theſſaly, and Epirus: An extenſive chain, having Macedonia to the north, the Perrhœbi to the weſt, the Dolopes to the ſouth, and the mountain itſelf of Theſſaly (Strabo).

PINDUS, a Doric city of Ætolia, ſituated on the cognominal river, which falls into the Cephiſſus (Strabo).

PINE, in botany. See PINUS.

Pine-Apple. See BROMELIA.

PINEA, or PIGNE, in commerce, is a term uſed in Peru and Chili, for a kind of light, porous maſſes, or lumps, formed of a mixture of mercury and ſilver-duſt from the mines. The ore, or mineral, of ſilver, when dug out of the veins of the mine, is firſt broken and then ground in mills for the purpoſe, driven by water with iron peſtles, each of 200 pounds weight. The mineral, when thus pulverized, is next ſifted, and then worked up with water into a paſte; which, when half dry, is cut into pieces, called *cuerpos*, a foot long, weighing each about two thouſand five hundred pounds.

Each piece or cuerpo is again kneaded up with ſea-ſalt, which, diſſolving, incorporates with it. They then add mercury, from 10 to 20 pounds for each cuerpo, kneading the paſte afreſh until the mercury be incorporated therewith. This office, which is exceedingly dangerous on account of the noxious qualities of the mercury, is always made the lot of the poor Indians. This amalgamation is continued for eight or nine days; and ſome add lime, lead, or tin ore, &c. to forward it; and, in ſome mines, they are obliged to uſe fire. To try whether or no the mixture and amalgamation be ſufficient, they waſh a piece in water; and if the mercury be white, it is a proof that it has had its effect; if black, it muſt be ſtill farther worked. When finiſhed, it is ſent to the lavatories, which are large baſons that empty ſucceſſively into one another. The paſte, &c. being laid in the uppermoſt of theſe, the earth is then waſhed from it into the reſt by a rivulet turned upon it; an Indian, all the while, ſtirring it with his feet, and two other Indians doing the like in the other baſons. When the water runs quite clear out of the baſons, the mercury and ſilver are found at bottom incorporated. This matter they call *pella*, and of this they form the pineas, by expreſſing as much of the mercury as they can; firſt, by putting it in woollen bags, and preſſing and beating it ſtrongly; then, by ſtamping it in a kind of wooden mould, of an octagonal form, at bottom whereof is a braſs plate pierced

(B) This Midas is a very different perſonage from his long-eared majeſty of Phrygia, whoſe deciſion in favour of Pan had given ſuch offence to Apollo; as is manifeſt, indeed, from his having been cotemporary with Pindar.

(C) The moſt extraordinary part of this muſician's performance that can be gathered from the ſcholiaſt upon Pindar, was his finiſhing the ſolo, without a reed or mouth-piece, which broke accidentally while he was playing. The legendary account given by the poet in this ode, of the occaſion upon which the flute was invented by Minerva, is diverting: "It was (ſays he) to imitate the howling of the Gorgons, and the hiſſing of their ſnakes, which the goddeſs had heard when the head of Meduſa (one of theſe three anti-graces) was cut off by Perſeus."

Pineal Gland, Pineau

pierced full of little holes. The matter, when taken out of the mould, is laid on a trivet, under which is a large veſſel full of water; and the whole being covered with an earthen head, a fire is made around it.

The mercury ſtill remains in the maſs and is thus reduced into fumes, and, at length condenſing, it is precipitated into the water, leaving behind it a maſs of ſilver grains of different figures, which, only joining or touching at the extremes, render the matter very porous and light. This, therefore, is the pinea, or pigne, which the workmen endeavour to ſell ſecretly to veſſels trading to the South ſea; and from which thoſe, who have ventured to engage in ſo dangerous a commerce, have made ſuch vaſt gains. Indeed the traders herein muſt be very careful; for the Spaniſh miners are arrant knaves, and to make the pignes weigh the more, they often fill the middle with ſand or iron.

PINEAL GLAND. See ANATOMY.

PINEAU (Severin du), who died at Paris in 1619, was a native of Chartres, and firſt ſurgeon to the king of France. He was very ſkilful in lithotomy; and has left behind him, 1. A Diſcourſe concerning the Extraction of the Stone in the Bladder, publiſhed in 1610 in 8vo. 2. A treatiſe *De Virginitatis Notis*, printed at Leyden 1641, in 12mo. This laſt performance, however uſeful it may be to men of ſcience, we would not venture to recommend to the peruſal of young people, on account of ſome particulars which it was perhaps unneceſſary to expoſe to the eyes of the public.

PINEAU (Gabriel du), was born at Angers in 1573, where he followed the profeſſion of a lawyer with a reputation above his years. He went afterwards to Paris, and pled with eclat before the parliament and great council. Upon his return to Angers, he became a counſellor in the preſidial court. He was conſulted by all the neighbouring provinces, and had an active hand in all the great affairs of his time. Mary de Medicis conferred upon him the office of maſter of requeſts, and in her diſgrace wiſhed to ſupport herſelf by his credit and counſels; but Du Pineau, always attentive to what he owed on the one hand to the mother of his king, and on the other to the king himſelf, never ceaſed to inſpire that princeſs with ſentiments of peace.

In 1632 Louis XIII. by way of reward, appointed him mayor and captain-general of the city of Angers; a ſituation in which he merited the flattering title of *Father of the People*. He had no reſpect of perſons; for he was equally acceſſible to the poor and the great. This worthy citizen died the 15th of October 1644, at the age of 71. His houſe was a kind of academy, where regular conferences were held, and attended by young officers, advocates, and other literary characters. In thoſe conferences every one freely ſtated the difficulties which occurred to him upon ſubjects either of law or hiſtory; and when Pineau ſpoke, all was made clear; but he was always the laſt in delivering his ſentiments, becauſe he perceived that too much deference was paid to his opinion. His writings are, 1. Latin notes, in addition to thoſe of Du Moulin, upon the canon law, and printed along with the works of that eminent lawyer by the care of Francis Pinſon. 2. Commentaries, obſervations, and conſultations, upon ſeveral important queſtions reſpecting the laws both of Anjou and of France, with ſome diſſertations upon different ſubjects, &c. reprinted in 1725 in 2 vol. fol. by the care of Livoniere, who has enriched them with very uſeful remarks. The editor ſays, that "Du Pineau is a little inferior to the celebrated Du Moulin on the civil law, but that he is more accurate than the other upon the canon law."—Menage made theſe two verſes upon his death:

Pineda, Pinelli.

Pinellus periit, Themidis pius ille ſacerdos,
In proprio judex limine perpetuus.

PINEDA (John), who was born at Seville of a noble family, entered into the ſociety of Jeſuits in 1572. He taught philoſophy and divinity in ſeveral colleges; and devoted his time to the ſtudy of the Holy Scriptures. That he might render that ſtudy the eaſier, he made himſelf maſter of the oriental languages. We have of his writings, 1. Two volumes of Commentaries upon the book of Job, in folio. 2. Two upon Eccleſiaſtes. 3. A General Hiſtory of the Church, in Spaniſh, 4 vol. in folio. 4. A Hiſtory of Ferdinand III. in the ſame language, in folio. He died in 1637, much regretted by the members of his ſociety, and by the public in general.

PINELLI (John Vincent), born at Naples, was ſon of Count Pinelli, a noble Genoeſe, who had ſettled in that city, and had acquired a handſome fortune in the way of trade. After receiving a liberal education he quitted the place of his nativity, and repaired to Padua, where he took up his reſidence at the age of 24. Being a great lover of ſcience, he gave a preference to that city on account of its famous univerſity, which brought to it a number of learned men. He had an excellent library, which conſiſted of a choice collection of books and manuſcripts, and which he continued to enrich till the hour of his death. His literary correſpondence, not only in Italy, but through the moſt of Europe, procured him all the new works which were worthy of a place in his collection. The authors themſelves were often forward to pay their reſpects to him. In many cities of Italy he had perſons employed to ſearch, at leaſt once a month, the ſtalls of thoſe artificers who make uſe of old parchments, ſuch as lute-makers, ſievewrights, and others; and by this means he had the good fortune often to ſave from deſtruction ſome valuable fragments. His paſſion for knowledge embraced all the ſciences; but hiſtory, medals, antiquities, natural hiſtory, and particularly botany, were his favourite ſtudies. He was conſulted from all quarters, and the extent of his acquaintance with the learned world was very great. He correſponded with Juſtice Lipſius, Joſeph Scaliger, Signonius, Poſſevin, Peter Pithou, and a great many others, who have all paid the higheſt compliments to his erudition. Inſenſible to all the pleaſures of life, and acquainted only with thoſe of the mind, he had a great diſlike to plays, entertainments, ſhows, and every thing which moſt excites the curioſity of other men. During the ſpace of 43 years that he lived at Padua, he was never known to be out of the city but twice; once on occaſion of a plague which infeſted it; and afterwards on a voyage to Naples, which he made at the earneſt ſolicitation of his friends. In ſhort, Pinelli was generous, ſympathizing, and compaſſionate, particularly to men of letters, whoſe wants he often anticipated. His zeal

Pinet
ll
Pinguicula.

for the progreſs and advancement of ſcience rendered him very communicative of his knowledge and of his books; but this was always done with judgment and diſcretion. He died in 1601, aged 68, without having publiſhed any work. Paul Gualdo, who has written Pinelli's life, does not ſpecify the number of volumes of which his rich library conſiſted: he only informs us, that when it was tranſported by ſea to Naples, it was packed up in 130 cheſts, of which 14 contained manuſcripts; but it did not go wholly to his heirs. The ſenate of Venice cauſed their ſeal to be ſet upon the manuſcripts, and took away whatever concerned the affairs of the republic, to the number of 200 pieces.—"I compare (ſays Preſident de Thou) Pinelli to Titus Pomponius; for, as that illuſtrious Roman was called *Attick*, Pinelli alſo bore the title of *Venetian*, on account of the great affection which the republic of Venice had for him.

PINET (Antony du), lord of Noroy, lived in the 16th century, and was a native of Beſançon. He was ſtrongly attached to the Proteſtant religion, and a bitter enemy to the church of Rome. His book, intitled *La Conformité des Egliſes Reformés de France*, and *de l'Egliſe primitive*, printed at Lyons, 1564, in 8vo; and the notes which he added to the French tranſlation of the Fees of the Pope's Chancery, which was printed at Lyons, in 8vo, 1564, and reprinted at Amſterdam in 1700, in 12mo, plainly diſcover his ſentiments. He publiſhed the laſt mentioned performance under this title: *Taxe des parties caſuelles de la boutique du Pape*, in Latin and French, with ſome notes taken from decrees, councils, and canons, in order to aſcertain the diſcipline anciently obſerved in the church. In the epiſtle dedicatory, he aſſumes the tone of a declared enemy to the court of Rome. He apologizes for having preſented this book "to a ſociety ſo holy as yours (the Proteſtants), in which are heard only hymns, pſalms, and praiſes, to the Lord our God: but it is proper to ſhow to the villain his villany, and the fool his folly, leſt one ſhould be thought to reſemble them" We ſee by this ſpecimen, that Pinet had no more politeneſs in his ſtyle than in his manners. His tranſlation of Pliny's Natural Hiſtory, printed at Lyons, in 2 vol. folio, 1566, and at Paris, 1608, was formerly much read. Though there are a good many errors in it, it is yet very uſeful at preſent, eſpecially for thoſe who underſtand Pliny's Latin, on account of the tranſlator's reſearches, and a great number of marginal notes. Pinet alſo publiſhed Plans of the principal fortreſſes in the world at Lyons, 1564, in folio

Groſier's General Deſcription of China, vol. i. p. 92.

PING-LEANG FOU, a city of China in the Province of Chen-ſi. It is one of the moſt conſiderable cities of the weſtern part of the province, and is ſituated on the river Kin-ho. The air here is mild; and the agreeable views which the ſurrounding mountains preſent, added to the ſtreams which water the country, render it a very delightful reſidence. It has under its juriſdiction three cities of the ſecond claſs and ſeven of the third. In this diſtrict is a valley ſo deep and narrow, that it is almoſt impervious to the light: a large highway, paved with ſquare ſtones, runs through it.

PINGUICULA, Butterwort; a genus of the monogynia order, belonging to the diandria claſs of plants. There are four ſpecies; of which the moſt remarkable is the vulgaris, or common butterwort, growing commonly on bogs or low moiſt grounds in England and Scotland. Its leaves are covered with ſoft, upright pellucid prickles, ſecreting a glutinous liquor. The flowers are pale red, purple, or deep violet colour, and hairy within. If the freſh gathered leaves of this plant are put into the ſtrainer through which warm milk from the cow is poured, and the milk ſet by for a day or two to become aceſcent, it acquires a conſiſtency and tenacity, and neither whey nor cream ſeparate from it. In this ſtate it is an extremely grateful food, and as ſuch is uſed by the inhabitants of the north of Sweden. There is no further occaſion to have recourſe to the leaves; for half a ſpoonful of this prepared milk, mixed with freſh warm milk, will convert it to its own nature, and this again will change another quantity of freſh milk, and ſo on without end. The juice of the leaves kills lice; and the common people uſe it to cure the cracks or chops in cows udders. The plant is generally ſuppoſed injurious to ſheep, by occaſioning in them that diſeaſe called the *rot*. But from experiments made on purpoſe, and conducted with accuracy, it appears, that neither ſheep, cows, goats, horſes, or ſwine, will feed upon this plant.

Pinguicula.
Pinguin.

Wherever this plant, called alſo *Yorkſhire ſanicle*, is found, it is a certain indication of a boggy ſoil. From the idea that the country people have of its noxious operation on ſheep, this plant has been called the *white rot*; ſince as they imagine it gives them the rot whenever they eat it, which they will not do but from great neceſſity.

The Laplanders, like the Swedes with the milk of cows, receive that of the rein-deer upon the freſh leaves of this plant, which they immediately ſtrain off and ſet aſide till it becomes ſomewhat aceſcent; and the whole acquires in a day or two the conſiſtence of cream without ſeparating the ſerum, and thus becomes an agreeable food. When thus prepared, a ſmall quantity of the ſame has the property of rennet in producing the like change on freſh milk.

PINGUIN, or Penguin, in ornithology, a genus of birds of the order of palmipedes; diſtinguiſhed by Mr Latham by the following characters. The bill is ſtrong, ſtrait, more or leſs bending towards the point, and furrowed on the ſides; the noſtrils are linear, and placed in the furrows; the tongue is covered with ſtrong ſpines, pointing backwards; the wings are ſmall, very like fins, and covered with no longer feathers than the reſt of the body, and are uſeleſs in flight; the body is clothed with thick ſhort feathers, having broad ſhafts, and placed as compactly as the ſcales of fiſhes; the legs are ſhort, thick, and placed very near the vent; the toes are four, and are all placed forwards, the interior are looſe, and the reſt are webbed; the tail is very ſtiff, conſiſting of broad ſhafts ſcarcely webbed.

It is agreed that Pinguins are inhabitants of ſouthern latitudes only; being, as far as is yet known, found only on the coaſts of South America from Port Deſire to the Straits of Magellan; and Frezier ſays they are found on the weſtern ſhore as high as Conception. In Africa they ſeem to be unknown, except on a ſmall iſle near the Cape of Good Hope, which takes its name from them. They are found in vaſt numbers on land during the breeding ſeaſon; for they ſeldom come on ſhore but at that time: they form burrows under

Pinguin. ground like rabbits; and the iſles they frequent are perfectly undermined by them.

Their attitude on land is quite erect, and on that account they have been compared by ſome to pygmies, by others to children with white bibs. They are very tame, and may be driven like a flock of ſheep. In water they are remarkably active, and ſwim with vaſt ſtrength, aſſiſted by their wings, which ſerve inſtead of fins. Their food in general is fiſh; not but that they will eat graſs like geeſe.

Mr Latham remarks, that this genus appears to hold the ſame place in the ſouthern diviſion of the earth that the awks do in the northern; and that, however authors may differ in opinion on this head, they ought not to be confounded with one another. The pinguin is never ſeen but in the temperate and frigid zones ſouth of the equator, while the awk only appears on the parallel latitudes north of the equator; for neither of theſe genera have yet been obſerved within the tropics. Forſter, in his voyage (vol. i. page 92.), ſays, he ſaw one for the firſt time in lat. 48. ſouth, nor are they ever met with nearer than 40 degrees ſouth. *Id. Introd. Diſc. on Pinguins, Comment. Got.* vol. 3d.

The wings of the pinguin are ſcarcely any thing elſe than mere fins, while the awk has real wings and gills, though they be but ſmall. The former has four toes on each foot, the latter only three. While ſwimming, the pinguin ſinks wholly above the breaſt, the head and neck only appearing out of the water; while the awk, like moſt other birds, ſwims on the ſurface. There are ſeveral other peculiarities which ſerve to diſtinguiſh the two genera, but what we have mentioned are doubtleſs ſufficient.

"The bodies of the pinguin tribe (ſays our author) are commonly ſo well and cloſely covered with feathers that no wet can penetrate; and as they are in general exceſſively fat, theſe circumſtances, united ſecure them from cold. They have often been found above 700 leagues from land; and frequently on the mountains of ice, on which they ſeem to aſcend without difficulty, as the ſoles of their feet are very rough and fitted to the purpoſe." Mr Latham enumerates nine different ſpecies of this genus, beſides two varieties of the black-footed pinguin or diomedea.

Latham's Synopſis.

1. The firſt, which is a very beautiful ſpecies, our author calls the *creſted* pinguin. The birds of this ſpecies are 23 inches long; the bill is three inches long, and of a red colour, with a dark furrow running along on each ſide to the tip; the upper mandible is curved at the end, the under is obtuſe; the irides are of a dull red; the head, neck, back, and ſides are black. Over each eye there is a ſtripe of pale yellow feathers, which lengthens into a creſt behind, nearly four inches long; the feathers on each ſide of the head, above this ſtripe, are longer than the reſt, and ſtand upward, while thoſe of the creſt are decumbent, but can be erected on each ſide at pleaſure; the wings, or rather fins, are black on the outſide, edged with white; on the inſide they are white; the breaſt and all the under parts are alſo white; the legs are orange, and the claws are duſky. The female has a ſtreak of pale yellow over the eye, but it is not prolonged into a creſt behind as in the male.

This ſpecies inhabits Falkland's Iſlands, and was likewiſe met with in Kerguelen's Land, or Iſle of Deſolation, as well as at Van Diemen's Land, and New Holland, particularly in Adventure Bay. They are called *hopping pinguins* and *jumping jacks*, from their action of leaping quite out of the water, on meeting with the leaſt obſtacle, for three or four feet at leaſt; and indeed, without any ſeeming cauſe they often do the ſame, appearing chiefly to advance by that means. This ſpecies ſeems to have a greater air of livelineſs in its countenance than others, yet is in fact a very ſtupid bird, ſo much ſo as to ſuffer itſelf to be knocked on the head with a ſtick when on land. Forſter ſays he found them difficult to kill, and when provoked, he adds, they ran at the ſailors in flocks, and pecked their legs, and ſpoiled their clothes. When angered too they erect their creſts in a beautiful manner. Theſe birds make their neſts among thoſe of the pelican tribe, living in tolerable harmony with them; and lay ſeldom more than one egg, which is white, and larger than that of a duck. They are moſtly ſeen by themſelves, ſeldom mixing with other pinguins, and often met with in great numbers on the outer ſhores, where they have been bred. They are frequently ſo regardleſs as to ſuffer themſelves to be taken by the hand. The females of this ſpecies lay their eggs in burrows, which they eaſily form of themſelves with their bills, throwing out the dirt with their feet. In theſe holes the eggs are depoſited on the bare earth. The general time of ſitting is in October; but ſome of the ſpecies, eſpecially in the colder parts, do not ſit till December, or even January. How long they ſit is not known.

Pinguin.

2. The ſecond ſpecies mentioned by Latham is the *patagonian*. It is diſtinguiſhed by this name not only becauſe it is found on that coaſt, but alſo becauſe it exceeds in bulk the common pinguins as much as the natives are ſaid to do the common race of men. It was firſt diſcovered by Captain Macbride, who brought one of them from Falkland Iſlands off the Straits of Magellan. The length of the ſtuffed ſkin of this particular bird meaſured four feet three inches, and the bulk of the body ſeemed to exceed that of a ſwan. The bill was four inches and a half long, ſlender, ſtraight, bending on the end of the upper mandible, with no noſtrils. The tongue half the length of the bill, and ſingularly armed with ſtrong ſharp ſpikes pointing backwards. The plumage is moſt remarkable, the feathers lying over one another with the compactneſs of the ſcales of a fiſh; their texture equally extraordinary; the ſhafts broad and very thin; the vanes unwebbed; the head, throat, and hind part of the neck, are of a deep brown colour; from each ſide of the head to the middle of the fore part of the neck are two lines of bright yellow, broad above, narrow beneath, and uniting half way down; from thence the ſame colour widens towards the breaſt, fading away till it is loſt in pure white, of which colour is the whole under ſide of the body, a duſky line dividing it from the colour of the upper part. The whole back is of a very deep aſh-colour, almoſt duſky; but the end of each feather is marked with a blue ſpot, thoſe about the junction of the wings larger and paler than the others. The wings are in this ſpecies, as in all the others, extremely ſhort in reſpect to the ſize of the bird; hang down, and have the appearance of fins, whoſe office they perform; their length is only 14 inches; on the outſide they are duſky, and covered

Plate CCCXCVI

Pinguin. vered with ſcale-like feathers, or at beſt, with ſuch whoſe ſhafts are ſo broad and flat as ſcarce to be diſtinguiſhed from ſcales; thoſe on the ridge of the wings conſiſting entirely of ſhaft; the larger, or quill feathers, have ſome very ſhort webs. The tail conſiſts of 30 brown feathers, or rather thin ſhafts, reſembling ſplit whale-bone; flat on the upper ſide, concave on the under, and the webs ſhort, unconnected, and briſtly. From the knees to the end of the claws ſix inches, covered with ſtrong pentangular black ſcales; the fore toe ſcarce an inch long, and the others ſo remarkably ſhort, as to evince the neceſſity of that ſtrength of the tail, which ſeems intended as a ſupport to the bird in its erect attitude; in the ſame manner as that of the woodpecker is when it clings to the ſides of trees: between the toes is a ſtrong ſemilunar membrane, continued up even part of the claws; the middle claw is near an inch long, and the inner edge very ſharp and thin; the interior toe is ſmall, and placed very high. The ſkin is extremely tough and thick; which, with the cloſeneſs of the feathers, guards it effectually in the element wherein it is ſo converſant.

This ſpecies, which was, as we have ſeen, firſt met with in Falkland Iſlands, has ſince been ſeen in Kerguelen's Land, New Georgia, and New Guinea. M. Bougainville caught one, which ſoon became ſo tame as to follow and know the perſon who had care of it: it fed on fleſh, fiſh, and bread; but after a time grew lean, pined away, and died. The chief food, when at large, is thought to be fiſh; the remains of which, as well as crabs, ſhell-fiſh, and moluſcæ, were found in the ſtomach. This ſpecies is the fatteſt of the tribe; and therefore moſt ſo in January when they moult. They are ſuppoſed to lay and ſit in October. They are met with in the moſt deſerted places. Their fleſh is black, though not very unpalatable. This has been conſidered as a ſolitary ſpecies, but has now and then been met with in conſiderable flocks. They are found in the ſame places as the papuan pinguins, and not unfrequently mixed with them; but in general ſhow a diſpoſition of aſſociating with their own ſpecies.

3. The third ſpecies is denominated *papuan*. It is about 2½ feet long, being a little bigger than that which is called the *Cape Pinguin*. This ſpecies inhabits the Iſle of Papos, or New Guinea; and has been met with at Falkland Iſles and Kerguelen's Land; it is often found among the patagonian pinguins.

4. The antarctic pinguin is about 25 inches long, and weighs about 11¼ pounds. The bill is upwards of 2¾ inches long; the upper parts of the body are black, the under are gloſſy white; beneath the chin there is a narrow ſtreak of a blackiſh colour, paſſing backward towards the hind head, a little bent about the region of the ears; the wings are much the ſame as in the other ſpecies; the tail is cuneiform; the feathers, or rather briſtles, of which it is compoſed are black and in number 32; the legs are of a fleſh colour, and the ſoles of the feet are black.

"This ſpecies (ſays Latham) inhabits the ſouth ſea, from 48 degrees to the antarctic circle; and is frequently found on the ice mountains and iſlands, on which it aſcends; it is a pretty numerous ſpecies. Our laſt voyagers found them in plenty in the Iſle of Deſolation. And it was obſerved, that in an iſland they touched at, not greatly diſtant, the rocks were almoſt covered with pinguins and ſhags; the firſt moſt probably of this ſort." Pinguin.

5. For the black-footed pinguin, or diomedea demerſa, ſee DIOMEDEA.

6. The magellanic ſpecies is about the ſize of the antarctic pinguin. They are about 2 feet and ſometimes 2½ feet long, and weigh 11 pounds. The bill is black, having a tranſverſe band acroſs near its tip; the head and neck are black, except a few markings here and there; the upper parts of the body and wings are of the ſame colour; the under parts of both are white from the breaſt, except a narrow band of black paſſing at a little diſtance within the white on the breaſt, and downwards on each ſide, beneath the wings quite to the thighs; the legs are of a reddiſh colour, irregularly ſpotted on the thighs; and the claws are black. This ſpecies, which is very numerous, inhabits the Straits of Magellan, Staten Land, Terra del Fuego, and Falkland iſlands. Far from being timid, theſe birds will often attack a man and peck his legs. As food they are not at all unpalatable. They often mix with ſea-wolves among the ruſhes, burrowing in holes like a fox. They ſwim with prodigious ſwiftneſs. They lay their eggs in collective bodies, reſorting in incredible numbers to certain ſpots, which their long reſidence has freed from graſs, and to which were given the name of towns.—Penroſe obſerves, that they compoſed their neſts of mud, a foot in height, and placed as near one another as may be. It is poſſible that they may have different ways of neſting, according to the places they inhabit; or perhaps the manners of this may be blended with thoſe of another. "Here, (ſays he, *i. e.* in the places they frequent), during the breeding ſeaſon, we were preſented with a ſight which conveyed a moſt dreary, and I may ſay awful, idea of the deſertion of theſe iſlands by the human ſpecies:—a general ſtillneſs prevailed in theſe towns; and whenever we took our walks among them, in order to provide ourſelves with eggs, we were regarded indeed with ſide-long glances, but we carried no terror with us.

"The eggs are rather larger than thoſe of a gooſe, and laid in pairs. When we took them once, and ſometimes twice in a ſeaſon, they were as often replaced by the birds; but prudence would not permit us to plunder too far, leſt a future ſupply in the next year's brood might be prevented." They lay ſome time in November, driving away the albatroſſes, which have hatched their young in turn before them. The eggs were thought palatable food, and were preſerved good for three or four months.

7. The collared pinguin is a very little leſs than the papuan, being 18 inches long. The bill, which is black, is ſimilar to that of the patagonian pinguin; the irides are black; the eye is ſurrounded with a bare ſkin of a blood colour, of an oval ſhape, and three times as large as the eye itſelf; the head, throat, hind part of the neck, and ſides, back, wings, and tail, are all black; the fore part of the neck, breaſt, belly, and thighs, are white, extending round the neck, where the white begins, like a collar, except that it does not quite meet at the back part; the legs are black.

This ſpecies inhabits New Guinea. It was alſo ſeen by Dr Foſter near Kerguelen's Land; and again on two iſles adjoining to the iſland of South Georgia.

8. For

Pinion || Pinna.

8. For the red-footed pinguin, or phaeton demerſus, ſee PHAETON.

9. The *ſmall*, or, as Latham calls it, the *little pinguin*, is about the ſize of a teal, being 15 inches long. The bill, which is of a duſky colour, is about 1¼ long, and ſhaped like that of the phaeton demerſus: the upper parts of the bird from the head to the tail appear to be of a cinereous blue colour, of which colour are the ends of the feathers; the baſe of them, however, is brown black, and the ſhafts of each of the ſame colour; the under parts from chin to vent are white; the wings are duſky above and white beneath; the tail, which is exceedingly ſhort, conſiſts of 16 ſtiff feathers, which are ſcarcely perceptible; the legs are of a dull red colour; the webs are duſky, and the claws are black.

This ſpecies is pretty commonly found among the rocks on the ſouthern parts of New Zealand, but they are moſt frequent at Duſky Bay. They make deep burrows on the ſides of the hills, in which they lay their eggs: theſe holes are ſo thick in ſome parts, that a perſon is ſcarcely able to walk three or four ſteps without falling into one of them up to the knees. The inhabitants of Queen Charlotte's Sound kill them with ſticks, and, after ſkinning them, eſteem the fleſh as good food. They are known at New Zealand by the name of *korora*.—"Theſe birds (ſays Latham), I have found to vary both in ſize and colour: ſome are much ſmaller than others, quite black above, and meaſure only 13 inches in length; others are rather larger, and of a plain lead-colour on the upper parts, and the wings black, though all are white, or nearly ſo, beneath. The legs in theſe two laſt are marked with black at the ends of the toes; and the claws are black."

PINION, in mechanics, an arbor, or ſpindle, in the body whereof are ſeveral notches, which catch the teeth of a wheel that ſerves to turn it round, or it is a leſſer wheel that plays in the teeth of a larger.

PINK, a name given to a ſhip with a very narrow ſtern; whence all veſſels, however ſmall, whoſe ſterns are faſhioned in this manner, are called *pink ſterned*.

PINK, in botany. See DIANTHUS.

Plate CCXCII.

PINNA, in zoology; a genus belonging to the order of vermes teſtacea. See MYTILUS, n° 6. The animal is a ſlug. The ſhell is bivalve, fragile, and furniſhed with a beard; gapes at one end; the valves hinge without a tooth. They inhabit the coaſts of Provence, Italy, and the Indian ocean. The largeſt and moſt remarkable ſpecies inhabits the Mediterranean. It is blind, as are all of the genus; but furniſhed with very ſtrong calcareous valves. The ſcuttle-fiſh (*ſepia*), an inhabitant of the ſame ſea, is a deadly foe to this animal: as ſoon as the pinna opens its ſhell, he ruſhes upon her like a lion; and would always devour her, but for another animal whom ſhe protects within her ſhell, and from whom in return ſhe receives very important ſervices. It is an animal of the crab kind (ſee CANCER, n° 15.), naked like the hermit, and very quick-ſighted. This cancer or crab the pinna receives into her covering; and when ſhe opens her valves in queſt of food, lets him out to look for prey. During this the ſcuttle fiſh approaches; the crab returns with the utmoſt ſpeed and anxiety to his hoſteſs, who being thus warned of the danger ſhuts her doors, and keeps out the enemy. That very ſagacious obſerver Dr Haſſelquiſt, in his voyage towards Paleſtine, beheld this curious phenomenon, which tho' well known to the ancients had eſcaped the moderns. Ariſtotle (*Hiſt.* lib. 5. c. 15.) relates, that the pinna kept a guard to watch for her: That there grew to the mouth of the pinna a ſmall animal, having claws, and ſerving as a caterer, which was like a crab, and was called the *pinnophylax*. Pliny (lib. 9. 51.) ſays, the ſmalleſt of all the kinds is called the *pinnoteres*, and therefore liable to injury; this has the prudence to hide itſelf in the ſhells of oyſters. Again, lib. 9. 66. he ſays, the pinna is of the genus of ſhell fiſh; it is produced in muddy waters, always erect, nor ever without a companion, which ſome call the *pinnoteres*, others the *pinnophylax*. This ſometimes is a ſmall ſquill, ſometimes a crab, that follows the pinna for the ſake of food. The pinna, upon opening its ſhell, expoſes itſelf as a prey to the ſmalleſt kind of fiſhes; for they immediately aſſault her, and, growing bolder upon finding no reſiſtance, venture in. The guard watching its time gives notice by a bite; upon which the pinna, cloſing its ſhell, ſhuts in, kills, and gives part of whatever happens to be there to its companion.

Pinna.

The pinna and the crab together dwell,
For mutual ſuccour, in one common ſhell.
They both to gain a livelihood combine;
That takes the prey, when this has given the ſign.
From hence this crab, above his fellows fam'd,
By ancient Greeks was *pinnoteres* nam'd.—OPPIAN.

The pinnæ marinæ differ leſs from muſcles in the ſize of their ſhells than in the fineneſs and number of certain brown threads which attach them to the rocks, hold them in a fixed ſituation, ſecure them from the rolling of the waves, eſpecially in tempeſts, and aſſiſt them in laying hold of ſlime. See MYTILUS, p. 611. note (B). Theſe threads, ſays Rondelet, are as fine, compared with thoſe of muſcles, as the fineſt flax is compared with tow. M. de Reaumur ſays, that theſe threads are nearly as fine and beautiful as ſilk from the ſilk-worm, and hence he calls them the *ſilk-worms of the ſea*. Stuffs, and ſeveral kinds of beautiful manufacture, are made of theſe threads at Palermo; in many places they are the chief object of fiſhing, and become a ſilk proper for many purpoſes. It requires a conſiderable number of the pinnæ marinæ for one pair of ſtockings. Nothing can equal the delicacy of this ſingular thread. It is ſo fine, that a pair of ſtockings made of it can be eaſily contained in a ſnuff-box of an ordinary ſize. In 1754, a pair of gloves or ſtockings of theſe materials was preſented to Pope Benedict XIV. which, notwithſtanding their extreme fineneſs, ſecured the leg both from cold and heat. A robe of the ſame ſingular materials was the gift of the Roman emperor to the Satraps of Armenia. See *Procopius de Edif.* lib. 3. c. 1. A great many manufacturers are employed in manufacturing theſe threads into various ſtuffs at Palermo and other places.

The men who are employed in fiſhing up the pinna marina, inform us, that it is neceſſary to break the tuft of threads. They are fiſhed up at Toulon, from the depth of 15, 20, and ſometimes more than 30, feet, with an inſtrument called a cramp. This is a kind of fork of iron, of which the prongs are perpendicular with reſpect to the handle. Each of them is

Pinna || Pint.

about eight feet in length, and there is a space between them of about six inches; the length of the handle is in proportion to the depth of the water; the pinnæ are seized, separated from the rock, and raised to the surface by means of this instrument. The tuft of silk issues directly from the body of the animal; it comes from the shell at the place where it opens, about four or five inches from the summit or point in the large pinnæ.

M de Reaumur, *Mem. de l'Acad. des Sciences*, 1711, page 216, and 1717, page 177, considers the pinna as the most proper of all shell-fish to elucidate the formation of pearls. It produces many of them of different colours, as grey or lead-coloured, red, and some of a blackish colour, and in the form of a pear.

M. d'Argenville distinguishes three kinds of the pinnæ: 1*st*, The large kind, which are red within, and which have reddish mother-of-pearl, similar to the substance of the shell itself. There are of those shells which weigh near 15 pounds. This is the *ostura* of the Venetians.

2*d*, The smaller kind. Some of these are slender, *papyraceous*, of the colour of horn, a little shaded with pale red.

3*d*, The kind called *perna*. These are adorned with points in the channels of their shell; but what is very singular, the edges of the shell are thicker at the openings than at the joining of the valves.

The animal which lodges in the pinna marina rarely shows itself, because the valves are seldom opened. Its head is below, its largest extremity opposite; it is kept in the shell by four vigorous muscles, placed at the extremities of the valves; the shell has no hinges, but a flat and blackish ligament, which is equal in length to one-half of the shell. See PINNOTERUS and PEARL.

PINNACE, a small vessel navigated with oars and sails, and having generally two masts, which are rigged like those of a schooner.

PINNACE is also a boat usually rowed with eight oars. See the article BOAT.

PINNACLE, in architecture, the top or roof of an house, terminating in a point. This kind of roof among the ancients was appropriated to temples; their ordinary roofs were all flat, or made in the platform way.

PINNATED LEAVES, in botany. See BOTANY, p. 445. n° 232.

PINNATIFID, do. p. 442. n° 103.

PINNOTERUS, or PINNOPHYLAX, is a kind of crab-fish, furnished with very good eyes. It is said to be the companion of the pinna marina. They live and lodge together in the same shell, which belongs to the latter. When it has occasion to eat, it opens its valves, and sends out its faithful purveyor to procure food. If during their labour the pinnoterus perceives the polypus, it immediately returns to warn its blind friend of the danger, when, by shutting its valves, it escapes the rage of its enemy; but when the pinnoterus loads itself with booty without molestation, it makes a gentle noise at the opening of the shell, and when admitted the two friends feast on the fruits of its industry. See PINNA, &c.

PINT *(pinta)*, a vessel, or measure, used in estimating the quantity of liquids, and even sometimes of dry things.—Budæus derives the word from the Greek πινδξ; others from the German *pint*, a little measure of wine; Nicod from the Greek πινω, "to drink."

Pinnades || Pirus.

The *English pint* is twofold; the one for wine-measure, the other for beer and ale-measure. See MEASURE.

PINTADA, a species of PROCELLARIA.

PINTLES, certain pints or hooks fastened upon the back part of the rudder, with their points downwards, in order to enter into, and rest upon, the *goosings*, fixed in the stern-post, to hang the rudder. See HELM.

PINTOR (Peter), born at Valentia in Spain, in the year 1420, was physician to Alexander VI. whom he followed to Rome, where he practised with great success. He has left behind him two performances of considerable merit, 1. *Aggregator Sententiarum Doctorum de Curatione in Pestilentia*, printed at Rome 1499, in folio. 2. *De Morbo Fœdo & Occulto his Temporibus Affligenti*, &c. printed at Rome, 1500, in 4to, black letter; a book extremely scarce, unknown to Luisini and Astruc, and which traces the venereal disease to the year 1496. Pintor died at Rome in 1503, aged 83 years.

PINTURICCIO (Bernardino), a celebrated Italian painter, born at Perusia in 1454. He was the disciple of Peter Perugino, under whom he became so good an artist, that he employed him on many occasions as his assistant. He principally painted history and grotesque; but he also excelled in portraits, among which those of pope Pius II. and Innocent VIII. of Giulia Farnese, Cæsar Borgia, and queen Isabella of Spain, are particularly distinguished. The most memorable performance of Pinturiccio is the history of Pius II. painted in ten compartments in the history of Siena; in which undertaking, Raphael, then a young man, and bred under the same master, assisted him so far as to sketch out cartoons of many parts of the composition. The story of his death is worth relating, especially as it illustrates his character. The last work he was engaged in was a *Nativity* for the monastery of St Francis at Siena: the monks accommodated him with a chamber to work in, which they cleared of all the furniture, except one old trunk or chest that appeared too rotten to move; but Pinturiccio, naturally positive and peevish, insisting on its being taken away, the monks, willing to gratify him, complied. It was no sooner stirred than one of the planks bursting, out tumbled 500 pieces of gold, which had been secreted there for many years. The monks were overjoyed at finding this treasure, and the painter proportionably mortified at losing his chance of the discovery by his indiscreet obstinacy: it affected his spirits so much that he survived but a few months, and it was generally considered as the cause of his death.

PINUS, the PINE-TREE; a genus of the monodelphia order, belonging to the monœcia class of plants. The pine-tree was well known to the ancients, and has been described and celebrated both by their philosophers and poets. Pliny enumerates no less than six species of trees of this genus; and it is mentioned by Virgil both in his Eclogues, his Georgics, and his Æneid; by Horace in his Odes; by Ovid in his Metamorphoses; by Statius; and by Catullus, &c. Macrobius relates a pleasant anecdote concerning the cones

of

Pinus. of pine-trees, which in common language were called *poma pinea*, "pine-apples." There lived in the Auguſtan age one Vatinius, who by ſome means had irritated the Roman people ſo much that they pelted him with ſtones. When he entertained them with gladiators, to ſave himſelf from ſuch treatment for the future, he procured an edict from the ediles, that no perſon ſhould throw any thing but apples in the amphitheatre. It accidentally happened that at this time Caſcellius, eminent for his wit as well as knowledge of the law, was conſulted on the queſtion, whether a pine-apple (the cone of the pine) was legally included in the term *pomum*, "an apple?" It is an apple (ſaid he) if you intend to fling it at Vatinius *. A deciſion by which the edict in his favour did not much mend his ſituation: for Martial repreſents it dangerous to come under this tree, becauſe the cones in his time were of ſo great a ſize and weight, probably enlarged by cultivation for ages.

* Saturn. lib. 2. cap. 6.

Nuces Pineæ.

Poma ſumus Cybeles: procul hinc diſcede, viator,
Ne cadat in miſerum noſtra ruina caput †.

† Lib. 13. Ep. 25.

There are generally reckoned 14 ſpecies of this genus; of which the moſt remarkable are theſe following:

1. The *pinea*, *pin-aſter*, or wild pine, grows naturally on the mountains in Italy and the ſouth of France. It grows to the ſize of a large tree; the branches extend to a conſiderable diſtance; and while the trees are young, they are fully garniſhed with leaves, eſpecially where they are not ſo cloſe as to exclude the air from thoſe within; but as they advance in age, the branches appear naked, and all thoſe which are ſituated below become unſightly in a few years; for which reaſon they are now much leſs in eſteem than formerly.

2. The *pinus pinea*, or ſtone pine, is a tall evergreen tree, native of Italy and Spain. It delights in a ſandy loam, though like moſt others it will grow well in almoſt any land. Reflecting the uſes of this ſpecies, Hanbury tells us that "the kernels are eatable, and by many preferred to almonds. In Italy they are ſerved up at table in their deſerts. —They are exceeding wholeſome, being good for coughs, colds, conſumptions, &c. on which account only this tree deſerves to be propagated." Hanbury continues: "It may be very proper here to take notice of a very great and dangerous miſtake Mr Miller has committed, by ſaying, under this article of ſtone-pine, that ſeeds kept in the cones will be good and grow if they are ſown ten or twelve years after the cones have been gathered from the trees; whereas the ſeeds of this ſort, whether kept in the cones or taken out, are never good after the firſt year; and though ſometimes a few plants will come up from the ſeeds that are kept in the cones for two years before, yet this is but ſeldom; neither muſt a tenth part of a crop be expected. This caution is the more neceſſary, as ſeveral gentlemen who had cones, upon reading Mr Miller's book, and finding the ſeeds would take no damage when kept there, deferred the work for a ſeaſon or two, when they thought they ſhould have more conveniency either of men or ground for their purpoſe; and were afterwards wholly diſappointed, no plants appearing, the ſeeds being by that time ſpoiled and worth nothing."

3. The *rubra*, commonly called the *Scots fir* or *pine*. Pinus. It is common throughout Scotland, whence its name; though it is alſo found in moſt of the other countries of Europe. M. du Hamel, of the Royal Academy of Sciences, mentions his having received ſome ſeeds of it from St Domingo in the Weſt Indies; and thence concludes, that it grows indifferently in the temperate, frigid, and torrid zones. The wood of this tree is the red or yellow deal, which is the moſt durable of any of the kinds yet known. The leaves of this tree are much ſhorter and broader than thoſe of the former ſort, of a greyiſh colour, growing two out of one ſheath; the cones are ſmall, pyramidal, and end in narrow points; they are of a light colour, and the ſeeds are ſmall.

4. The *pinus picea*, or yew-leaved fir, is a tall evergreen and a native of Scotland, Sweden, and Germany. This ſpecies includes the ſilver fir and the balm of Gilead fir. The firſt of theſe is a noble upright tree. Mr Marſham ſays, "The talleſt trees I have ſeen were ſpruce and ſilver firs in the valleys in Switzerland. I ſaw ſeveral firs in the dockyards in Venice 40 yards long; and one of 39 yards was 18 in the diameter at the ſmall end. I was told they came from Switzerland."

The branches are not very numerous, and the bark is ſmooth and delicate. The leaves grow ſingly on the branches, and their ends are ſlightly indented. Their upper ſurface is of a fine ſtrong green colour, and their under has an ornament of two white lines running lengthwiſe on each ſide the midrib; on account of which ſilvery look this ſort is called the *ſilver fir*. The cones are large, and grow erect; and, when the warm weather comes on, they ſoon ſhed their ſeeds; which ſhould be a caution to all who wiſh to raiſe this plant, to gather the cones before that happens. *Treatiſe on Planting and Ornamental Gardening.*

The balm of Gilead fir has of all the ſorts been moſt coveted, on account of the great fragrance of its leaves; though this is not its only good property: for it is a very beautiful tree, naturally of an upright growth, and the branches are ſo ornamented with their balmy leaves, as to exceed any of the other ſorts in beauty. The leaves, which are very cloſely ſet on the branches, are broad; and their ends are indented. Their upper ſurface, when healthy, is of a fine dark green colour, and their under has white lines on each ſide the midrib lengthwiſe, nearly like thoſe of the ſilver fir. Theſe leaves when bruiſed are very finely ſcented; and the buds, which ſwell in the autumn for the next year's ſhoot, are very ornamental all winter, being turgid, and of a fine brown colour: and from theſe alſo exudes a kind of fine turpentine, of the ſame kind of (though heightened) fragrancy. The tree being wounded in any part, emits plenty of this turpentine; and Hanbury ſays, "it is ſuppoſed by many to be the ſort from whence the balm of Gilead is taken, which occaſions this tree being ſo called. But this is a miſtake; for the true balm of Gilead is taken from a kind of terebinthus: though I am informed, that what has been collected from this tree has been ſent over to England from America (where it grows naturally), and often ſold in the ſhops for the true ſort."

The ſilver fir is very hardy, and will grow in any ſoil or ſituation, but always makes the greateſt proceſs in rich loamy earth. The balm of Gilead fir muſt be planted in deep, rich, good earth; nor will it live long in

Pinus. in any other. The ſoil may be a black mould, or of a ſandy nature, if it be deep enough, and if the roots have room enough to ſtrike freely.

5. The *pinus abies*, or European ſpruce fir, a native of the northern parts of Europe and of Aſia, includes the Norway ſpruce and long-coned Corniſh fir. The former of theſe is a tree of as much beauty while growing as its timber is valuable when propagated on that account. Its growth is naturally like the ſilver, upright: and the height it will aſpire to may be eaſily conceived, when we ſay that the white deal, ſo much coveted by the joiners, &c. is the wood of this tree; and it may perhaps ſatisfy the curious reader to know, that from this fir pitch is drawn. The leaves are of a dark green colour; they ſtand ſingly on the branches, but the younger ſhoots are very cloſely garniſhed with them. They are very narrow; their ends are pointed; and they are poſſeſſed of ſuch beauties as to excite admiration. The cones are eight or ten inches long, and hang downwards. *Ibid.*

The better the ſoil is, the faſter will the ſpruce fir grow, though it will thrive very well in moſt of our Engliſh lands. In ſtrong loamy earth it makes a ſurpriſing progreſs; and it delights in freſh land of all ſorts, which never has been worn out by ploughing, &c. though it be ever ſo poor. The long-coned Corniſh fir differs ſcarcely in any reſpect from the Norway ſpruce, except that the leaves and the cones are larger.

6. The *pinus Canadenſis*, American or Newfoundland ſpruce fir, a native of Canada, Pennſylvania, and other parts of North America, includes three varieties. The white Newfoundland ſpruce, the red Newfoundland ſpruce, and the black Newfoundland ſpruce. Theſe, however, differ ſo little, that one deſcription is common to them all. They are of a genteel upright growth, though they do not ſhoot ſo freely or grow ſo faſt with us as the Norway ſpruce. The leaves are of the ſame green, and garniſh the branches in the ſame beautiful manner as thoſe of that ſpecies; only they are narrower, ſhorter, and ſtand cloſer. The greateſt difference is obſervable in the cones; for theſe are no more than about an inch in length, and the ſcales are cloſely placed. In the cones, indeed, conſiſts the difference of theſe three ſorts: thoſe of the white ſpecies are of a very light brown colour; thoſe of the red ſpecies more of a nut-brown or reddiſh colour; and thoſe of the black ſpecies of a dark or blackiſh colour. Beſides this, there is ſcarcely any material difference; though it is obſervable, that this trifling variation ſeems to be pretty conſtant in the plants raiſed from the like ſeeds. Theſe ſorts will often flower, and produce cones when only about five or ſix feet high; and indeed look then very beautiful: but this is a ſign of weakneſs in the plant, which it does not often fairly get over.

7. The *pinus balſamea*, or hemlock fir, a native of Virginia and Canada, poſſeſſes as little beauty as any of the fir tribe; though, being rather ſcarce in proportion, it is deemed valuable. It is called by ſome the *yew-leaved fir*, from the reſemblance of the leaves to thoſe of the yew-tree. It is a tree of low growth, with but few branches; and theſe are long and ſlender, and ſpread abroad without order. The leaves do not garniſh the branches ſo plentifully as thoſe of any other ſort of fir. The cones are very ſmall and rounded; they are about half an inch long; and the ſcales are looſely arranged. We receive theſe cones from America, by which we raiſe the plants; though this caution ſhould be given to the planter, that this tree is fond of moiſt rich ground, and in ſuch a kind of ſoil will make the greateſt progreſs. Pinus.

8. The *pinus orientalis*, or oriental fir, a native of the Eaſt, is a low but elegant tree. The leaves are very ſhort, and nearly ſquare. The fruit is exceeding ſmall, and hangs downward; and the whole tree makes an agreeable variety with the other kinds.

9. The *ſtrobus*, Lord Weymouth's pine, or North American white pine. This grows ſometimes to the height of 100 feet and upwards, and is highly valued on account of its beauty. The bark of the tree is very ſmooth and delicate, eſpecially when young; the leaves are long and ſlender, five growing out of one ſheath; the branches are pretty cloſely garniſhed with them, and thus make a fine appearance. The cones are long, ſlender, and very looſe, opening with the firſt warmth of the ſpring; ſo that if they are not gathered in winter, the ſcales open and let out the ſeeds. The wood of this ſort is eſteemed for making maſts for ſhips. In Queen Anne's time there was a law made for the preſervation of theſe trees, and for the encouragement of their growth in America. Within theſe laſt 50 years they have been propagated in Britain in conſiderable plenty.

With reſpect to the culture of this ſpecies, Mr Hanbury, after ſome more general directions, continues thus, "I have known gentlemen, who, in attempting to raiſe theſe trees, have ſeen the young plants go off without perceiving the cauſe; and the more watering and pains they have taken, have found the plants perſiſt in this way more and more, to their great mortification and aſtoniſhment. In the ſpring following theſe plants ſhould be pricked out in beds half a foot aſunder each way; and here they may ſtand two years, when they may be either finally planted out, or removed into the nurſery, at the diſtance of one foot aſunder, and two feet in the rows. If care has been taken of them in the nurſery, they may be removed at a conſiderable height with great aſſurance of ſucceſs: for it is much eaſier to make this pine grow than any of the other ſorts: ſo that where they are wanted for ornament in parks, open places, &c. a ſhow of them may be made in a little time.

"The ſoil the Weymouth pine delights in moſt is a ſandy loam; but it likes other ſoils of an inferior nature: and although it is not generally to be planted on all lands like the Scotch fir, yet I have ſeen it luxuriant and healthy, making ſtrong ſhoots, on blue and red clays, and other ſorts of ſtrong ground. On ſtony and and flaty ground, likewiſe, I have ſeen ſome very fine trees; ſo that I believe whoever is deſirous of having plantations of this pine, need not be curious in the choice of his ground."

10. The *pinus tæda*, or ſwamp-pine, is a tall evergreen tree, a native of the ſwamps of Virginia and Canada. There are ſeveral varieties of this genus which Hanbury enumerates and deſcribes: ſuch as, 1ſt, The three-leaved American ſwamp-pine. 2d, The two-leaved American pine. 3d, The yellow American pine, the yellow tough pine, and the tough pine of the plains;

Pinus. among which there is but little variety. 4th, The baſtard pine. 5th, The frankincenſe pine. And , (The dwarf pine.

" There are many (continues our author) other ſorts of American pines, which we receive from thence with the like cant names of thoſe of the above, which I have choſen to retain, as they will probably be continued to be ſent over; and that the gardener receiving them as ſuch may beſt know what to do with them. In many of thoſe ſorts I ſee at preſent no material difference; ſo am induced to think they are the ſame, ſent over with different names. Some of the ſorts above-mentioned differ in very few reſpects; but I have choſen to mention them, as a perſon may be ſupplied with the ſeeds from Pennſylvania, Jerſey, Virginia, Carolina, &c. where they all grow naturally: and having once obtained the ſeeds, and from them plants, they will become pleaſing objects of his niceſt obſervations."

11. The *pinus cedrus*, ranked by Tournefort and others under larix, famous for its duration, is that popularly called by us the *cedar of Lebanon*, by the ancients *cedrus magna* or the *great cedar;* alſo *cedrelate*, κεδρελατη; and ſometimes the Phœnician or Syrian cedar, from the country where it grows in its greateſt perfection. It is a coniferous evergreen, of the bigger ſort, bearing large roundiſh cones of ſmooth ſcales, ſtanding erect, the leaves being ſmall, narrow, and thick ſet.—They ſometimes counterfeit cedar, by dying wood of a reddiſh hue: but the ſmell diſcovers the cheat, that of true cedar being very aromatic. In ſome places, the wood of the cajou-tree paſſes under the name of cedar, on account of its reddiſh colour and its aromatic ſmell, which ſomewhat reſemble that of ſantal. Cedar-wood is reputed almoſt immortal and incorruptible; a prerogative which it owes chiefly to its bitter taſte, which the worms cannot endure. For this reaſon it was that the ancients uſed cedar tablets to write upon, eſpecially for things of importance, as appears from that expreſſion of Perſius, *Et cedra digna locutus*. A juice was alſo drawn from cedar, with which they ſmeared their books and writings, or other mattera, to preſerve them from rotting; which is alluded to by Horace: by means of which it was, that Numa's books, written on papyrus, were preſerved entire to the year 535, as we are informed by Pliny.

Solomon's temple, as well as his palace, were both of this wood. That prince gave king Hiram ſeveral cities for the cedars he had furniſhed him on theſe occaſions. Cortes is ſaid to have erected a palace at Mexico, in which were 7000 beams of cedar, moſt of them 120 feet long, and twelve in circumference, as we are informed by Herrera. Some tell us of a cedar felled in Cyprus 130 feet long, and 18 in diameter. It was uſed for the main-maſt in the galley of king Demetrius. Le Bruyn aſſures us, that the two biggeſt he ſaw on mount Lebanon, meaſured, one of them 57 palms, and the other 47, in circumference. In the temple of Apollo at Utica, there were cedar trees near 2000 years old; which yet were nothing to that beam in an oratory of Diana at Seguntum in Spain, ſaid to have been brought thither 200 years before the deſtruction of Troy. Cedar is of ſo dry a nature, that it will not endure to be faſtened with iron nails, from which it uſually ſhrinks; ſo that they commonly faſten it with pins of the ſame wood. Pinus.

" The ſtatue (ſays Hanbury) of the great goddeſs at Epheſus was made of this material; and, if this tree abounded with us in great plenty, it might have a principal ſhare in our moſt ſuperb edifices. The effluvia conſtantly emitted from its wood are ſaid to purify the air, and make rooms wholeſome. Chapels and places ſet apart for religious duties, being wainſcotted with this wood, inſpire the worſhippers with a more ſolemn awe. It is not obnoxious to worms; and emits an oil which will preſerve cloth or books from worms or corruption. The ſaw-duſt will preſerve human bodies from putrefaction; and is therefore ſaid to be plentifully uſed in the rites of embalming, where practiſed."

It is remarkable that this tree is not to be found as a native in any other part of the world than mount Libanus, as far as hath yet been diſcovered. What we find mentioned in Scripture of the lofty cedars can be nowiſe applicable to the common growth of this tree; ſince, from the experience we have of thoſe now growing in England, as alſo from the teſtimony of ſeveral travellers who have viſited thoſe few remaining trees on mount Libanus, they are not inclined to grow very lofty, but on the contrary extend their branches very far; to which the alluſion made by the Pſalmiſt agrees very well, when he is deſcribing the flouriſhing ſtate of a people, and ſays, " They ſhall ſpread their branches like the cedar-tree."

Rauwolf, in his Travels, ſays, there were not at that time (i. e. anno 1574) upon mount Libanus more than 26 trees remaining, 24 of which ſtood in a circle; and the other two, which ſtood at a ſmall diſtance, had their branches almoſt conſumed with age; nor could he find any younger tree coming up to ſucceed them, though he looked about diligently for ſome. Theſe trees (he ſays) were growing at the foot of a ſmall hill, on the top of the mountains, and amongſt the ſnow. Theſe having very large branches, commonly bend the tree to one ſide, but are extended to a great length, and in ſo delicate and pleaſant order, as if they were trimmed and made even with great diligence, by which they are eaſily diſtinguiſhed, at a great diſtance, from fir-trees. The leaves (continues he) are very like to thoſe of the larch tree, growing cloſe together in little branches upon ſmall brown ſhoots.

Maundrel, in his Travels, ſays, there were but 16 large trees remaining when he viſited the mountain, ſome of which were of a prodigious bulk, but that there were many more young ones of a ſmaller ſize: he meaſured one of the largeſt, and found it to be 12 yards ſix inches in girth, and yet ſound, and 37 yards in the ſpread of its boughs. At about five or ſix yards from the ground it was divided into five limbs, each of which was equal to a great tree. What Maundrel hath related was confirmed by a gentleman who was there in the year 1720, with this difference only, viz. in the dimenſions of the branches of the largeſt tree, which he meaſured, and found to be 22 yards diameter. Now, whether Mr Maundrel meant 37 yards in circumference of the ſpreading branches, or the diameter of them, cannot be determined by his

Pinus. words; yet either of them well agrees with this laſt account.

12. There is another ſpecies, viz. the *larch-tree*, which the old botaniſts ranked under larix, with deciduous leaves, and oval obtuſe cones. It grows naturally upon the Alps and Apennines, and of late has been very much propagated in Britain. It is of quick growth, and the trunk riſes to 50 feet or more; the branches are ſlender, their ends generally hanging downward, and are garniſhed with long narrow leaves which ariſe in cluſters from one point, ſpreading open above like the hairs of a painter's bruſh: they are of a light green, and fall away in autumn. In the month of April the male flowers appear, which are diſpoſed in form of ſmall cones; the female flowers are collected into oval obtuſe cones, which in ſome ſpecies have bright purple tops, and in others they are white: theſe differences are accidental; the cones are about an inch long, obtuſe at their points; the ſcales are ſmooth, and lie over each other: under each ſcale there are generally lodged two ſeeds, which have wings. There are other two varieties of this tree, one of which is a native of America, and the other of Siberia. The cones of the American kind which have been brought to Britain ſeem in general to be larger than thoſe of the common ſort.

"Many encomiums (ſays Hanbury when ſpeaking of this ſpecies) have been beſtowed on the timber of the larch: and we find ſuch a favourable account of it in ancient authors, as ſhould induce us to think it would be proper for almoſt any uſe. Evelyn recites a ſtory of Witſen, a Dutch writer, that a ſhip built of this timber and cypreſs had been found in the Numidian ſea, twelve fathoms under water, found and entire, and reduced to ſuch a hardneſs as to reſiſt the ſharpeſt tool, after it had lain ſubmerged above 1400 years. Certain it is this is an excellent wood for ſhip and houſe-building. At Venice this wood is frequently uſed in building their houſes, as well as in Switzerland, where theſe trees abound: ſo that, without all doubt, the larch excels for maſts for ſhips, or beams for houſes, doors, windows, &c. particularly as it is ſaid to reſiſt the worm.

"In Switzerland (A) their houſes are covered with boards of this wood cut out a foot ſquare; and, as it emits a reſinous ſubſtance, it ſo diffuſes itſelf into every joint and crevice, and becomes ſo compact and cloſe, as well as ſo hardened by the air, as to render the covering proof againſt all weather. But as ſuch covering for houſes would cauſe great devaſtation in caſe of fire, the buildings are confined to a limited diſtance by an order of police from the magiſtrates. The wood, when firſt laid on the houſes, is ſaid to be very white; but this colour, in two or three years is changed, by means of the ſun and reſin, to a black, which appears like a ſmooth ſhining varniſh."

Of the common larch there are ſeveral varieties. The flowers which the commoneſt ſort exhibits early in the ſpring are of a delicate red colour; another ſort produces white flowers at the ſame ſeaſon, and theſe have a delightful effect among thoſe of the red ſort; whilſt another, called the *Black Newfoundland larix*, increaſes the variety, though by an aſpect little differing from the others. There are alſo larches with greeniſh flowers, pale red, &c. all of which are accidental varieties from ſeeds. Theſe varieties are eaſily diſtinguiſhed, even when out of blow: the young ſhoots of the white flowering larch are of the lighteſt green, and the cones when ripe are nearly white. The red flowering larch has its ſhoots of a reddiſh caſt, and the cones are of a brown colour; whilſt the cones and ſhoots of the black Newfoundland larch are in the ſame manner proportionally tinged. The cones, which are a very great ornament to ſeveral ſorts of the pines, are very little to theſe. Their chief beauty conſiſts in the manner of their growth, the nature and beauty of their pencilled leaves and fair flowers; for the cones that ſucceed them are ſmall, of a whitiſh, a reddiſh, or a blackiſh brown colour, and make no figure. Pinus.

The pinus cedrus and pinus larix are propagated by ſowing in March on a bed of light earth expoſed to the morning ſun. The ſeed muſt be covered half an inch thick with fine light earth, and the beds watered at times when the weather is dry. In about ſix weeks the plants will appear; they muſt at this time be carefully guarded from the birds, ſhaded from the ſun and winds, and kept very clear of weeds. In the latter end of April the following year, they may be removed into beds of freſh earth, placing them at ten inches diſtance every way. They are to be kept here two years, and ſuch of them as ſeem to bend muſt be tied up to a ſtake to keep them upright. They may afterwards be planted in the places where they are to remain. They thrive well on the ſides of barren hills, and make a very pretty figure there.

Reſpecting the uſes of this tree, Dr Pallas, in his *Flora Roſſica*, informs us, that if it is burnt, and the wood conſumed, the internal part of the wood diſtils copiouſly a drying reddiſh gum, a little leſs glutinous than gum arabic, ſomewhat of a reſinous taſte, but wholly ſoluble in water. At the inſtigation of M. Kinder, this gum has lately been ſold in the Ruſſian ſhops under the name of *gummi Orenburgenſis*, but which our author thinks ſhould be called *gummi uralienſe* or *laricis*. It is eat by the Woguli as a dainty, and is ſaid to be nutritious and antiſcorbutic. Some manna was gathered from the green leaves, but it could never be conſerved. The Ruſſians uſe the boletus laricinus as an emetic in intermittents, and to check the leucorrhœa. At Baſchir and Siberia the inhabitants ſprinkle the dry powder on the wounds of oxen and horſes, as a detergent and anthelmintic.

The

(A) "Between Bex and Bevieux (ſays Coxe in his *Travels in Switzerland*), I obſerved the larch in great plenty. Painters, from the time of Pliny to that of Raphael, truſted their works to this wood, which the Roman naturaliſt ſtiles *immortale lignum*. The wood is reckoned excellent for all works which are to lie under water: and the boatmen on the lake of Geneva prefer it for building their veſſels. In theſe parts I ſaw moſt beautiful woods of cheſnut. Haller ſays that they extend ſome leagues: he alſo informs us, that they are found in other parts of Switzerland, and even in deſert places in ſome of the tranſalpine parts. Accident muſt have brought them thither, as it appears from Pliny that theſe trees were firſt introduced into Europe from Sardis."

Pinus. The nuts of the pinus cembra, the ſame author aſſerts, are eat as luxuries in Ruſſia, and are even exported with the ſame view. The unripe cones give a very fragrant oil, termed balſamic. The inhabitants of Siberia uſe the tender tops, and even the bark rubbed off in the ſpring, as an antiſcorbutic. The kernels of the nuts of the amygdalus nana give a very pleaſing flavour to brandy; and, when preſſed, afford a bitter oil in large quantities. The way of deſtroying the bitter is by diſtilling it in the ſun with ſpirit of wine, and it then becomes ſweet and extremely agreeable.

From the larch-tree is extracted what we erroneouſly call *Venice turpentine*. This ſubſtance, or natural balſam, flows at firſt without inciſion; when it has done dropping, the poor people who wait in the fir woods make inciſions at about two or three feet from the ground into the trunks of the trees, into which they fix narrow troughs about 20 inches long. The end of theſe troughs is hollowed like a ladle; and in the middle is a ſmall hole bored for the turpentine to run into the receiver which is placed below it. As the gummy ſubſtance runs from the trees, it paſſes along the ſloping gutter or trough to the ladle, and from thence runs through the holes into the receiver. The people who gather it viſit the trees morning and evening from the end of May to September, to collect the turpentine out of the receivers. When it flows out of the tree, Venice turpentine is clear like water, and of a yelloviſh white; but, as it grows older, it thickens and becomes of a citron colour. It is procured in the greateſt abundance in the neighbourhood of Lyons, and in the valley of St Martin near St Lucern in Switzerland.

Though we have already noticed the manner of cultivating ſome of the particular ſpecies of this genus, and have alſo remarked the uſes of ſome of them, we ſhall finiſh the article with a few general obſervations on the culture and uſes of the whole.

Culture. All the ſorts of pines are propagated by ſeeds produced in hard woody cones. The way to get the ſeeds out of theſe cones is to lay them before a gentle fire, which will cauſe the cells to open, and then the ſeeds may be eaſily taken out. If the cones are kept entire, the ſeeds will remain good for ſome years; ſo that the ſureſt way of preſerving them is to let them remain in the cones till the time for ſowing the ſeeds. If the cones are kept in a warm place in ſummer, they will open and emit the ſeeds; but if they are not expoſed to the heat, they will remain cloſe for a long time. The beſt ſeaſon for ſowing the pines is about the end of March. When the ſeeds are ſown, the place ſhould be covered with nets to keep off the birds; otherwiſe, when the plants begin to appear with the huſk of the ſeed on the top of them, the birds will peck off the tops, and thus deſtroy them.

Uſes. From the firſt ſpecies is extracted the common turpentine, much uſed by farriers, and from which is drawn the oil of that name. The proceſs of making pitch, tar, reſin, and turpentine, from theſe trees is very familiar. In the ſpring time, when the ſap is moſt free in running, they pare off the bark of the pine tree, to make the ſap run down into a hole which they cut at the bottom to receive it. In the way, as it runs down, it leaves a white matter like cream, but a little thicker. This is very different from all the kinds of reſin and turpentine in uſe, and it is generally ſold to be uſed in the making of flambeaux inſtead of white bees wax. The matter that is received in the hole at the bottom is taken up with ladles, and put in a large baſket. A great part of this immediately runs through, and this is the common turpentine. This is received into ſtone or earthen pots, and is ready for ſale. The thicker matter, which remains in the baſket, they put into a common alembic, adding a large quantity of water. They diſtil this as long as any oil is ſeen ſwimming upon the water. This oil they ſeparate from the ſurface in large quantities, and this is the common oil or ſpirit of turpentine. The remaining matter at the bottom of the ſtill is common yellow reſin. When they have thus obtained all that they can from the ſap of the tree, they cut it down, and, hewing the wood into billets, they fill a pit dug in the earth with theſe billets, and, ſetting them on fire, there runs from them, while they are burning, a black thick matter. This naturally falls to the bottom of the pit, and this is the tar. The top of the pit is covered with tiles, to keep in the heat; and there is at the bottom a little hole, out at which the tar runs like oil. If this hole be made too large, it ſets the whole quantity of the tar on fire, but, if ſmall enough, it runs quietly out. Pinus.

The tar, being thus made, is put up in barrels; and if it be to be made into pitch, they put it into large boiling veſſels, without adding any thing to it. It is then ſuffered to boil a while, and being then let out, is found when cold to be what we call pitch.

A decoction of the nuts or ſeeds of the firſt ſpecies in milk, or of the extremities of the branches pulled in ſpring, is ſaid, with a proper regimen, to cure the moſt inveterate ſcurvy. The wood of this ſpecies is not valued; but that of the Scots pine is ſuperior to any of the reſt. It is obſervable of the Scots pine, that when planted in bogs, or in a moiſt ſoil, though the plants make great progreſs, yet the wood is white, ſoft, and little eſteemed; but when planted in a dry ſoil, though the growth of the trees is there very ſlow, yet the wood is proportionably better. Few trees have been applied to more uſes than this. The talleſt and ſtraighteſt are formed by nature for maſts to our navy. The timber is reſinous, durable, and applicable to numberleſs domeſtic purpoſes, ſuch as flooring and wainſcotting of rooms, making of beds, cheſts, tables, boxes, &c. From the trunk and branches of this, as well as moſt others of the pine tribe, tar and pitch is obtained. By inciſion, barras, Burgundy pitch, and turpentine, are acquired and prepared. The reſinous roots are dug out of the ground in many parts of the Highlands, and, being divided into ſmall ſplinters, are uſed by the inhabitants to burn inſtead of candles.—At Loch-Broom, in Roſs-ſhire, the fiſhermen make ropes of the inner bark; but hard neceſſity has taught the inhabitants of Sweden, Lapland, and Kamtſchatka, to convert the ſame into bread. To effect this, they, in the ſpring ſeaſon, make choice of the talleſt and faireſt trees; then ſtripping off carefully the outer bark, they collect the ſoft, white, ſucculent interior bark, and dry it in the ſhade. When they have occaſion to uſe it, they firſt toaſt it at the fire, then grind, and afterwards

Pioneers || Pipe

ter ſteeping the flour in warm water to take off the reſinous taſte, they make it into thin cakes, which are baked for uſe. On this ſtrange food the poor inhabitants are ſometimes conſtrained to live for a whole year; and, we are told, through cuſtom, become at laſt even fond of it. Linnæus remarks, that this ſame bark-bread will fatten ſwine; and humanity obliges us to wiſh, that men might never be reduced to the neceſſity of robbing them of ſuch a food. The interior bark, of which the above mentioned bread is made, the Swediſh boys frequently peel off the trees in the ſpring, and eat raw with greedy appetite. From the cones of this tree is prepared a diuretic oil, like the oil of turpentine, and a reſinous extract, which has ſimilar virtues with the balſam of Peru. An infuſion or tea of the buds is highly commended as an antiſcorbutic. The farina, or yellow powder, of the male-flowers, is ſometimes in the ſpring carried away by the winds, in ſuch quantities, where the trees abound, as to alarm the ignorant with the notion of its raining brimſtone. The tree lives to a great age; Linnæus affirms to 400 years.

PIONEERS, in the art of war, are ſuch as are commanded in from the country, to march with an army for mending the ways, for working on intrenchments and fortifications, and for making mines and approaches. The ſoldiers are likewiſe employed for all theſe purpoſes. Moſt of the foreign regiments of artillery have half a company of pioneers, well inſtructed in that important branch of duty. Our regiments of infantry and cavalry have three or four pioneers each, provided with aprons, hatchets, ſaws, ſpades, and pick-axes. Each pioneer muſt have an ax, a ſaw, and an apron; a cap with a leather crown, and a black bears-ſkin front, on which is to be the king's creſt in white, on a red ground; and the number of the regiment is to be on the back part of it.

PIP, or Pep, a diſeaſe among poultry, conſiſting of a white thin ſkin, or film, that grows under the tip of the tongue, and hinders their feeding. It uſually ariſes from want of water, or from the drinking puddle-water, or eating filthy meat. It is cured by pulling off the film with the fingers, and rubbing the tongue with ſalt. Hawks are particularly liable to this diſeaſe, eſpecially from feeding on ſtinking fleſh.

PIPE, in building, &c. a canal, or conduit, for the conveyance of water and other liquids. Pipes for water, water-engines, &c. are uſually of lead, iron, earth, or wood: the latter are uſually made of oak or elder. Thoſe of iron are caſt in forges; their uſual length is about two feet and a half: ſeveral of theſe are commonly faſtened together by means of four ſcrews at each end, with leather or old hat between them, to ſtop the water. Thoſe of earth are made by the potters; theſe are fitted into one another, one end being always made wider than the other. To join them the cloſer, and prevent their breaking, they are covered with tow and pitch: their length is uſually about that of the iron pipes. The wooden pipes are trees bored with large iron augres, of different ſizes, beginning with a leſs, and then proceeding with a larger ſucceſſively; the firſt being pointed, the reſt being formed like ſpoons, increaſing in diameter, from one to ſix inches or more: they are fitted into the extremities of each other (as repreſented fig. 2.), and are ſold by the foot.

Pipe.

Plate CCCXCIII.

Wooden pipes are bored as follows. The machine repreſented fig. 1. is put in motion by the wheel A, which is moved by a current of water; upon the axle of this wheel is a cog-wheel B, which cauſes the lanterns C, D, to turn horizontally, whoſe common axis is conſequently in a perpendicular direction. The lantern D turns at the ſame time two cog-wheels, E and F: the firſt, E, which is vertical, turns the augre which bores the wood; and the ſecond, F, which is horizontal, cauſes the carriage bearing the piece to advance by means of the arms H, I, which takes hold of the notches in the wheel K. The firſt, H, by means of the notches, draws the wheel towards F; and the other, I, puſhes the under-poſt of the wheel in an oppoſite direction; both which motions tend to draw the carriage towards F, and conſequently cauſe the augre to pierce the wood. The augre being from 9 to 12 feet in length, and of a proportionable bigneſs, it will be neceſſary to have two pieces, as L, L, to ſupport its weight, and cauſe it to enter the piece to be bored with the ſame uniformity.

For the conſtruction of leaden pipes, ſee the article Plumbery.

Air-Pipes. See *Air-Pipes.*

Pipes of an Organ. See Organ.

Bag-Pipe. See *Bag-Pipe.*

Horn-Pipe. See Hornpipe.

Tobacco-Pipe, a machine uſed in the ſmoking of tobacco, conſiſting of a long tube, made of earth or clay, having at one end a little caſe, or furnace, called the *bowl*, for the reception of the tobacco, the fumes whereof are drawn by the mouth through the other end. Tobacco pipes are made of various faſhions; long, ſhort, plain, worked, white, varniſhed, unvarniſhed, and of various colours, &c. The Turks uſe pipes three or four feet long, made of ruſhes, or of wood bored, at the end whereof they fix a kind of a pot of baked earth, which ſerves as a bowl, and which they take off after ſmoking.

Pipe, alſo denotes a veſſel or meaſure for wine, and things meaſured by wine-meaſure. See Barrel and Measure.

Pipe, in mining, is where the ore runs forwards endwiſe in a hole, and doth not ſink downwards or in a vein.

Pipe, *Pipa*, in law, is a roll in the exchequer, called alſo the *great roll*. See the next article.

Pipe-Office, is an office wherein a perſon called the *clerk of the pipe*, makes out leaſes of crown-lands, by warrant from the lord-treaſurer, or commiſſioners of the treaſury, or chancellor of the exchequer. The clerk of the pipe makes out alſo all accounts of ſheriffs, &c. and gives the accountants their *quietus eſt*. To this office are brought all accounts which paſs the remembrancer's office, and remain there, that if any ſtated debt be due from any perſon, the ſame may be drawn down into the great roll of the pipe: upon which the comptroller iſſues out a writ, called the *ſummons of the pipe*, for recovery thereof; and if there be no goods or chattels, the clerk then draws down the debts to the lord treaſurer's remembrancer, to write eſtreats againſt their lands. All tallies which vouch the

Pipe, Piper.

the payment of any ſum contained in ſuch accounts are examined and allowed by the chief ſecondary of the pipe. Beſides the chief clerk in this office, there are eight attorneys or ſworn clerks, and a comptroller.

Pipe Fiſh, in ichthyology. See SYNGNATHUS.

Sea-Pipes, in zoology, are univalve ſhells, of an oblong figure, terminating in a point, ſometimes a little bending, and ſometimes ſtraight. Sea ears, figures of which we have given along with the ſea-pipes, are alſo univalve flat ſhells, reſembling in ſhape the ear of a man. In ſea ears it is not uncommon to find ſmall pearls, the ſeeds of which are often found in the middle of their cavities, which are of the fineſt naker or mother-of-pearl colour. There are ridges on both ſides; thoſe without form a kind of volute or ſpire, terminating in an eye. In theſe ſhells there is a row of round holes, ſix of which generally go quite through.

There is a ſhell of this kind, which is longer in proportion to its width, and much leſs common, for it is never found in our ſeas. There is yet another, very fine and thin, of a dirty grey colour, neither nakered nor perforated as the others are; the inner rim is ſpiral, and at ſome diſtance from the outer.

The ſea-pipes are diſtinguiſhed from ſea-worms by having their pipes ſingle; whereas the others form an aſſemblage of pipes joined together. The ſea worms, from the number and junction of their parts, are multivalves. The ſhells of pipes called *dentales* and *antales* are diſtinguiſhed from each other only by their ſize, the antales being much the leaſt. The *ſea pencil*, or *watering ſpout*, is the moſt remarkable ſhell of this tribe, and muſt be conſidered as having a ſpecific character either by its form, which is ſtraight, or the ſingularity of its ſuperior extremity, which is perforated like the ſpout of a watering pot.

In Plate CCCXCII. the ſhell, fig. 1. pierced with many holes, is found with its natural covering in our ſeas. It is finely nakered within, and in the middle of its hollow or cavity contains many ſmall pearls. Fig. 2. is placed on its upper ſide to ſhow its ſpots, which are red upon a ground of the pureſt white; the ridges are prominent; the rim and the eye are irregular and notched. Fig. 4. the ſingularity of this ſhell conſiſts in its being neither nakered nor perforated, and in turning very much up near the eye of its ſpire or contour. Fig. 5. is a pencil or watering ſpout; at the head is a kind of ruff, and within it is formed like the end of a watering ſpout, perforated with many holes, which, when the fiſh is alive, are filled with very fine threads, like the hairs of a painter's pencil. Fig. 6. are called dentals from their reſemblance of elephants teeth; the point or apex is white, and the other extremity green. They are both ribbed and nakered, and are diſtinguiſhed from each other only by ſome excreſcences which appear on the uppermoſt. Fig. 7. are two ſmall ſhells of the dental figure, called for diſtinction antales. They are perfectly ſmooth; one is white, and the other reddiſh.

PIPER, in ichthyology. See TRIGLA.

Piper.

PIPER, *Pepper*; a genus of the trigynia order, belonging to the diandria claſs of plants. There are 20 ſpecies, of which the moſt remarkable is the ſiriboa, with oval, heart-ſhaped, nerved leaves, and reflexed ſpikes. This is the plant which produces the pepper ſo much uſed in food. It is a ſhrub whoſe root is ſmall, fibrous, and flexible; it riſes into a ſtem, which requires a tree or a prop to ſupport it. Its wood has the ſame ſort of knots as the vine; and when it is dry, it exactly reſembles the vine-branch. The leaves, which have a ſtrong ſmell and a pungent taſte, are of an oval ſhape; but they diminiſh towards the extremity, and terminate in a point. From the flower-buds, which are white, and are ſometimes placed in the middle and ſometimes at the extremity of the branches, are produced ſmall berries reſembling thoſe of the currant-tree. Each of theſe contains between 20 and 30 corns of pepper; they are commonly gathered in October, and expoſed to the ſun ſeven or eight days. The fruit, which was green at firſt, and afterwards red, when ſtripped of its covering aſſumes the appearance it has when we ſee it. The largeſt, heavieſt, and leaſt ſhrivelled, is the beſt.

The pepper plant flouriſhes in the iſlands of Java, Sumatra (A), and Ceylon, and more particularly on the Malabar coaſt. It is not ſown, but planted; and great nicety is required in the choice of the ſhoots. It produces no fruit till the end of three years; but bears ſo plentifully the three ſucceeding years, that ſome plants yield between ſix and ſeven pounds of pepper. The bark then begins to ſhrink; and the ſhrub declines ſo faſt, that in 12 years time it ceaſes bearing.

The culture of pepper is not difficult: it is ſufficient to plant it in a rich ſoil, and carefully to pull up the weeds that grow in great abundance round its roots, eſpecially the three firſt years. As the ſun is highly neceſſary to the growth of the pepper-plant, when it is ready to bear, the trees that ſupport it muſt be lopped to prevent their ſhade from injuring the fruit. When the ſeaſon is over, it is proper to crop the head of the plant. Without this precaution, there would be too much wood, and little fruit.

The pepper exported from Malabar, which was formerly entirely in the hands of the Portugueſe, and is at preſent divided between the Dutch, Britiſh, and French, amounts to about 10,000,000 weight. Betel, or betle, is a ſpecies of this genus. See BETEL. It is a creeping and climbing plant like the ivy; and its leaves a good deal reſemble thoſe of the citron, though they are longer and narrower at the extremity. It grows in all parts of India, but thrives beſt in moiſt places. The natives cultivate it as we do the vine, placing props for it to run and climb upon; and it is a common practice to plant it againſt the tree which bears the areca-nut.

At all times of the day, and even in the night, the Indians chew the leaves of the betel, the bitterneſs of which is corrected by the areca that is wrapped up in them. There is conſtantly mixed with it the chinam, a kind of burnt lime made of ſhells. The rich frequently

(A) See a copious account of the mode of cultivating pepper in Sumatra, in Mr Marſden's *Hiſtory of Sumatra*, or in the *New Annual Regiſter* for 1783, p. 147.

Piper, Pipra.

fy add perfumes, either to gratify their vanity or their lenfuality.

It would be thought a breach of politeneſs among the Indians to take leave for any long time, without preſenting each other with a purſe of betel. It is a pledge of friendſhip that relieves the pain of abſence. No one dares to ſpeak to a ſuperior unleſs his mouth is perfumed with betel; it would even be rude to neglect this precaution with an equal. The women of gallantry are the moſt laviſh in the uſe of betel, as being a powerful incentive to love. Betel is taken after meals; it is chewed during a viſit; it is offered when you meet, and when you ſeparate; in ſhort, nothing is to be done without betel. If it is prejudicial to the teeth, it aſſiſts and ſtrengthens the ſtomach. At leaſt, it is a general faſhion that prevails throughout India.

London Medical Journal, vol. viii part iii. p. 270, &c

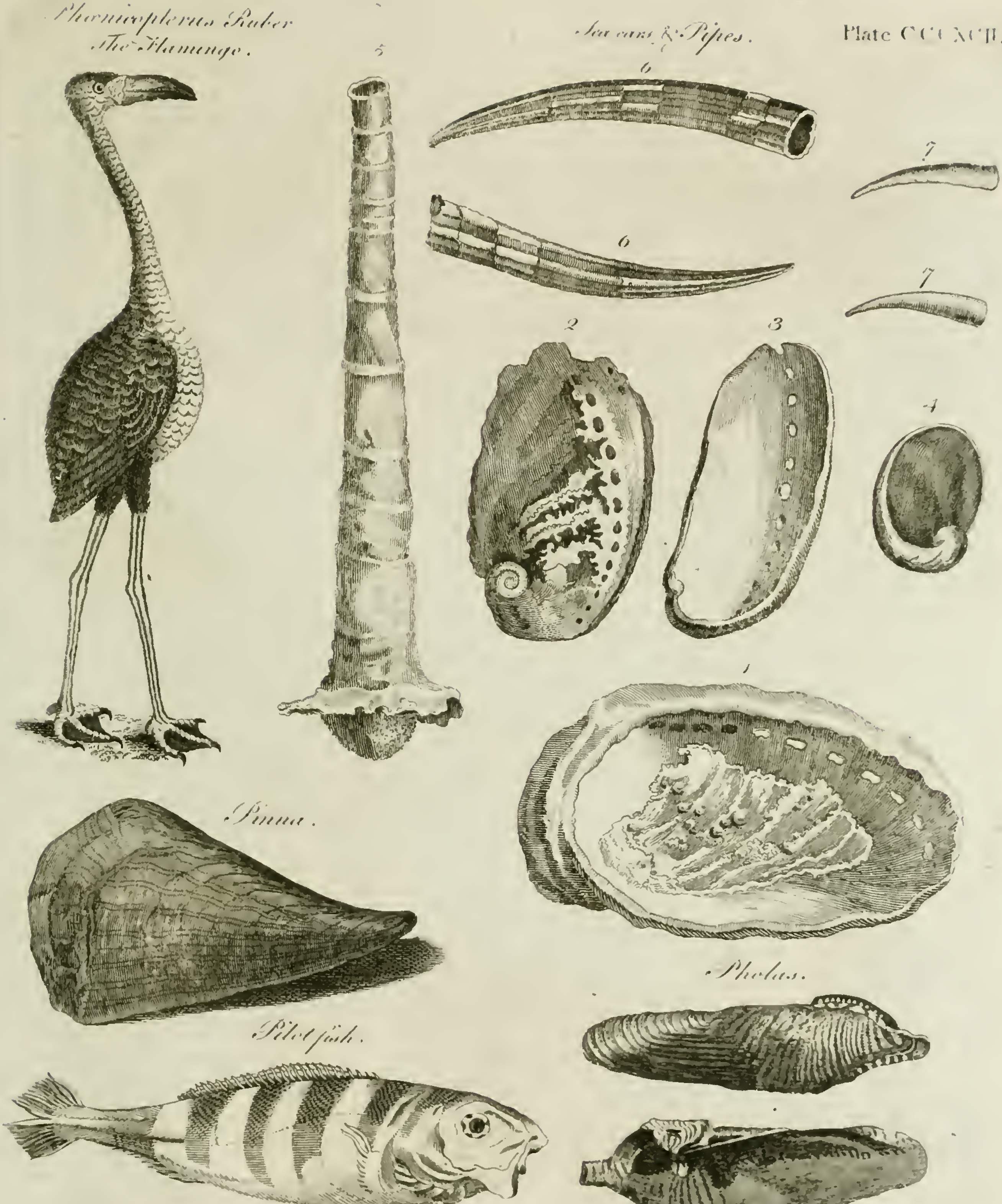
The *piper amalago*, or black pepper, and the *piper inequale*, or long pepper of Jamaica, with ſome other ſpecies, are indigenous, and known by the names of *joint wood*, or *peppery elders*. The firſt bears a ſmall ſpike, on which are attached a number of ſmall ſeeds of the ſize of muſtard. The whole of the plant has the exact taſte of the Eaſt India black pepper. The long pepper buſh grows taller than the amalago. The leaves are broad, ſmooth, and ſhining. The fruit is ſimilar to the long pepper of the ſhops, but ſmaller. The common people in Jamaica ſeaſon their meſſes with the black pepper. To preſerve both, the fruit may be ſlightly ſcalded when green, then dried, and wrapped in paper. Perhaps hereafter they may be deemed worthy of attention.

PIPRA, in ornithology; a genus of birds of the order of *paſſeres*. Latham gives it the name of *manakin*, and ſo does Buffon, who informs us that it was beſtowed upon them by the Dutch ſettlers in Surinam. Latham deſcribes 25 different ſpecies, and five varieties. The general character of the genus is, that the bill is ſhort, ſtrong, hard, and ſlightly incurvated, and the noſtrils are naked. The middle toe is connected to the outer as far as the third joint: this character, however, is not altogether univerſal, ſome of the ſpecies differing in this particular. The tail is ſhort. This genus has a conſiderable reſemblance to the genus *parus*, or titmouſe. They are ſuppoſed to inhabit South America only; but this is not true, for Mr Latham aſſures us that he has ſeen many of thoſe ſpecies which he has deſcribed which came from other parts, but which nevertheleſs certainly belong to this genus.—Buffon differs widely in his arrangement from Mr Latham, and only enumerates ſix diſtinct ſpecies. Without particularizing thoſe differences, however, we ſhall give from Buffon the following elegant account of the genus in general: "The natural habits common to them all were not known, and the obſervations which have been made are ſtill inſufficient to admit an exact detail. We ſhall only relate the remarks communicated to us by Sonini of Manoncour, who ſaw many of theſe birds in their native climates. They inhabit the immenſe foreſts in the warm parts of America, and never emerge from their receſſes to viſit the cleared grounds or the vicinity of the plantations. They fly with conſiderable ſwiftneſs, but always at a ſmall height, and to ſhort diſtances; they never perch on the ſummits of trees, but on the middle branches; they feed upon ſmall wild fruits, and alſo eat inſects. They generally occur in ſmall bodies of eight or ten of the ſame ſpecies, and ſometimes intermingled with other flocks of the ſame genus, or even of a different genus, ſuch as the Cayenne warblers, &c. It is commonly in the morning that they are found thus aſſembled, and then ſeem to be joyous, and warble their delicate little notes. The freſhneſs of the air ſeems to inſpire the ſong, for they are ſilent during the burning heat of the day, and diſperſe and retire to the ſhade of the thickeſt parts of the foreſt. This habit is obſerved, indeed, in many kinds of birds, and even in thoſe of the woods of France, where they collect to ſing in the morning and evening; but the manakins never aſſemble in the evening, and continue together only from ſun-riſe to nine or ten o'clock in the forenoon, and remain ſeparate during the reſt of the day and the ſucceeding night. In general they prefer a cool humid ſituation, though they never frequent marſhes or the margins of lakes." Pipra.

1. The *pipra rupicola*, or creſted manakin, is about the ſize of a ſmall pigeon, being about 10 or 12 inches long. The bill is about an inch and a quarter long, and of a yellowiſh colour. The head is furniſhed with a double round creſt; the general colour of the plumage is orange, inclining to ſaffron; the wing coverts are looſe and fringed; the quills are partly white and partly brown; the tail feathers are in number 12; the baſe half of the ten middle ones is of an orange colour, from thence to the ends they are brown; the outer feathers are brown, and the baſe half of the inner web is orange; all of them are ſimilarly fringed; the upper tail coverts are very long, looſely webbed, and ſquare at the ends; the legs and claws are yellow. The female is altogether brown, except the under wing coverts, which are of a ruſous orange; the creſt is neither ſo complete nor rounded as that of the male. Both males and females are at firſt grey, or of a very pale yellow, inclining to brown. The male does not acquire the orange colour till the ſecond year, neither does the female the full brown.

"This beautiful ſpecies (ſays Latham), inhabits various parts of Surinam, Cayenne, and Guiana, in rocky ſituations; but is nowhere ſo frequent as in the mountain Luca, near the river Oyapoc, and in the mountain Couronaye, near the river Aprouack, where they build in the cavernous hollows, and the darkeſt receſſes. They lay two round white eggs, the ſize of thoſe of a pigeon, and make the neſt of a few dry bits of ſticks. They are in general very ſhy, but have been frequently tamed, inſomuch as to run at large among the poultry. It is ſaid that the female, after ſhe has laid eggs for ſome years, and ceaſes ſo to do more, becomes at the enſuing moult of the ſame colour as the male, and may be miſtaken for him; in this imitating the females of various kinds of poultry, ſuch as the peacock, pheaſant, &c. (See Pavo, &c.) A moſt complete pair is in the Leverian Muſeum." Our author deſcribes a variety of this ſpecies, which he calls the *Peruvian manakin*. It is longer than the preceding, eſpecially in the tail, and the upper coverts of it are not truncated at the ends; the wing coverts are not fringed, as in the rock manakin, and the creſt is not ſo well defined as in that bird; the general colour of the plumage inclines much to red; the ſecond

Plate CCXCII.



A Machine for boring wooden PIPES.

Plate CCCXCIII.

Fig. 2.

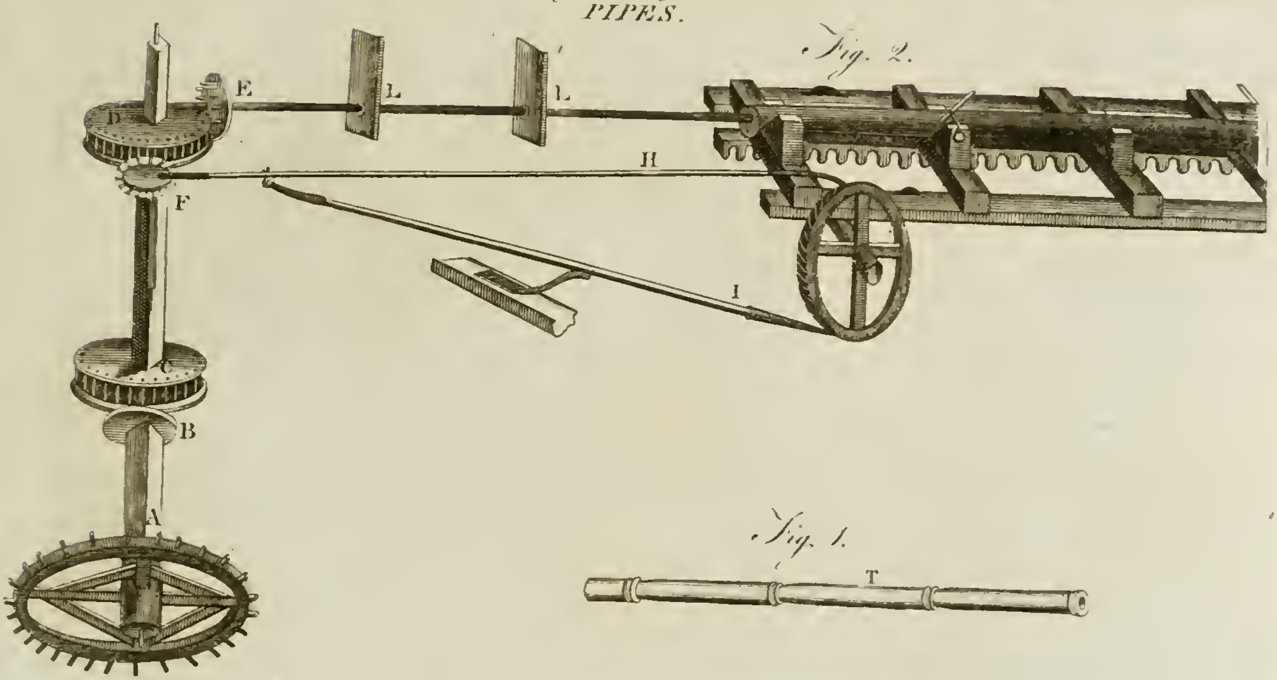
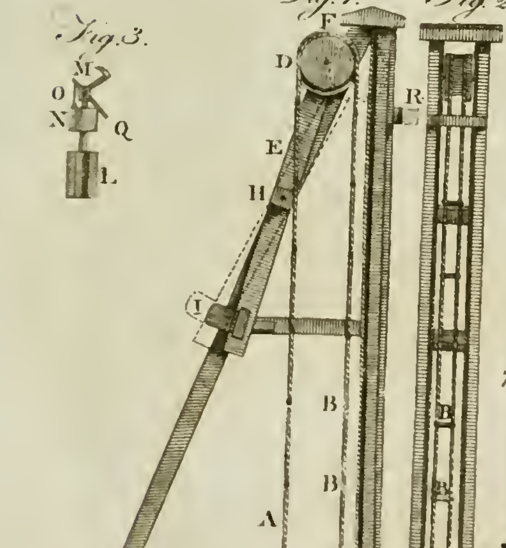


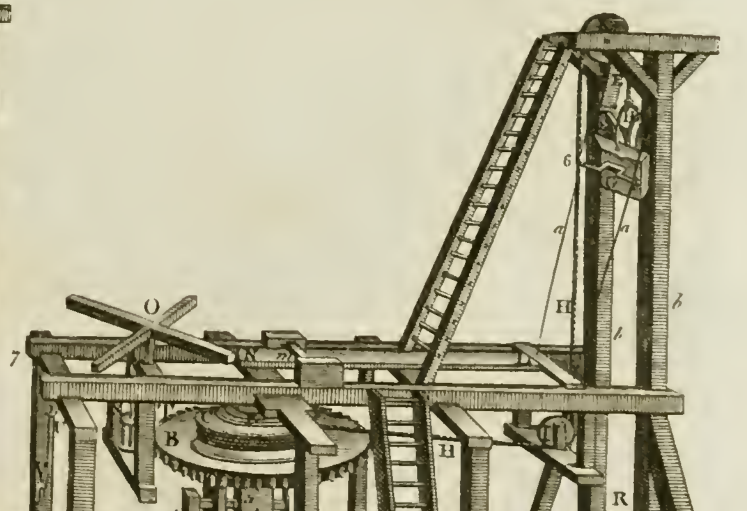
Fig. 1.

Bunce's PILE Engine. Fig. 1. Fig. 2.

Fig. 3.



Vauloue's PILE Engine.



A. Bell Prin. Wal. sculptor fecit.

Pipra, Piquet.

cond coverts and rump are of an aſh colour; the wings and tail are black; the bill and legs are as in the laſt deſcribed. It is an inhabitant of Peru, from whence its name.

2. The next and laſt ſpecies which we ſhall deſcribe (for it would be impoſſible to enumerate them all), Mr Latham calls the *tuneful manakin*. Its length is four inches; the bill is duſky, the forehead yellow, and the crown and nape blue; the chin, ſides of the head below the eyes, and the throat, are black; the upper part of the back, the wings, and the tail, are duſky black; the tail is very ſhort; the lower part of the back and rump, the breaſt, belly, vent, and thighs, are orange coloured; the legs are duſky. It is a native of St Domingo, where it has gained the name of *organiſte* from its note, forming the complete octave in the moſt agreeable manner, one note ſucceſſively after another. It is ſaid not to be uncommon, but not eaſy to be ſhot, as, like the creeper, it perpetually ſhifts to the oppoſite part of the branch from the ſpectator's eye, ſo as to elude his vigilance. It is moſt likely the very bird mentioned by Du Pratz, above quoted, whoſe notes, he ſays, are ſo varied and ſweet, and which warbles ſo tenderly, that thoſe who have heard it value much leſs the ſong of the nightingale. It is ſaid to ſing for near two hours without ſcarce taking breath, and after a reſpite of about the ſame time begins again. Du Pratz, who himſelf has heard it, ſays that it ſung perched on an oak, near the houſe he was then in.

PIQUET, or PICKET, a celebrated game at cards, much in uſe throughout the polite world.

It is played between two perſons, with only 32 cards; all the duces, threes, fours, fives, and ſixes, being ſet aſide.

In reckoning at this game, every card goes for the number it bears, as a ten for ten; only all court cards go for ten, and the ace for eleven: and the uſual game is one hundred up. In playing, the ace wins the king, the king the queen, and ſo down.

Twelve cards are dealt round, uſually by two and two; which done, the remainder are laid in the middle: if one of the gameſters finds he has not a court-card in his hand, he is to declare he has *carte-blanche*, and tell how many cards he will lay out, and deſire the other to diſcard, that he may ſhow his game, and ſatisfy his antagoniſt that the carte-blanche is real; for which he reckons ten.

Each perſon diſcards, *i. e.* lays aſide a certain number of his cards, and takes in a like number from the ſtock. The firſt of the eight cards may take three, four, or five; the dealer all the remainder, if he pleaſes.

After diſcarding, the eldeſt hand examines what ſuit he has moſt cards of; and reckoning how many points he has in that ſuit, if the other have not ſo many in that or any other ſuit, he tells one for every ten of that ſuit. He who thus reckons moſt is ſaid to win the point.

The point being over, each examines what *ſequences* he has of the ſame ſuit, viz. how many tierces, or ſequences of three, quartes or fours, quintes or fives, ſixiemes, or ſix's, &c. For a tierce they reckon three points, for a quarte four, for a quinte 15, for a ſixieme 16, &c. And the ſeveral ſequences are diſtinguiſhed in dignity by the cards they begin from: thus ace king, and queen, are called *tierce major*; king, queen, and knave, *tierce to a king*; knave, ten, and nine, *tierce to a knave*, &c. and the beſt tierce, quarte, or quinte, *i. e.* that which takes its deſcent from the beſt card, prevails, ſo as to make all the others in that hand good, and deſtroy all thoſe in the other hand. In like manner, a quarte in one hand ſets aſide a tierce in the other. Piquet.

The ſequences over, they proceed to examine how many aces, kings, queens, knaves, and tens, each holds; reckoning for every three of any ſort, three: but here too, as in ſequences, he that with the ſame number of threes has one that is higher than any the other has, *e. gr.* three aces, has all his others made good hereby, and his adverſary's all ſet aſide. But four of any ſort, which is called a *quatorze*, always ſets aſide three.

All the game in hand being thus reckoned, the eldeſt proceeds to play, reckoning one for every card he plays above a nine, and the other follows him in the ſuit; and the higheſt card of the ſuit wins the trick. Note, unleſs a trick be won with a card above a nine (except the laſt trick), nothing is reckoned for it; though the trick ſerves afterwards towards winning the cards; and that he who plays laſt does not reckon for his cards unleſs he wins the trick.

The cards being played out, he that has moſt tricks reckons ten for winning the cards. If they have tricks alike, neither reckons any thing. The deal being finiſhed, and each having marked up his game, they proceed to deal again as before, cutting afreſh each time for the deal.

If both parties be within a few points of being up, the carte blanche is the firſt thing that reckons, then the point, then the ſequences, then the quatorzes or threes, then the tenth cards.

He that can reckon 30 in hand by carte-blanche, points, quintes, &c. without playing, ere the other has reckoned any thing, reckons 90 for them; and this is called a *repique*. If he reckons above 30, he reckons ſo many above 90. If he can make up 30, part in hand and part play, ere the other has told any thing, he reckons for them 60. And this is called a *pique*. Whence the name of the game. He that wins all the tricks, inſtead of ten, which is his right for winning the cards, reckons 40. And this is called a *capot*.

Mr de Moivre, who has made this game the object of mathematical inveſtigations, has propoſed and ſolved the following problems: 1. To find at piquet the probability which the dealer has for taking one ace or more in three cards, he having none in his hand. He concludes from his computation, that it is 27 to 28 that the dealer takes one ace or more. 2. To find at piquet the probability which the eldeſt has of taking an ace or more in five cards, he having no ace in his hand. Anſwer; 232 to 91, or 5 to 2, nearly. 3. To find at piquet the probability which the eldeſt hand has of taking an ace and a king in five cards, he having none in his hand. Anſwer; the odds againſt the eldeſt hand taking an ace and a king are 331 to 315, or 21 to 20 nearly. 4. To find at piquet the probability of having 12 cards dealt to, without king, queen, or knave, which caſe is commonly called *cartes-blanches*. Anſwer; the odds againſt cartes blanches are 1791 to 1 nearly.

Pira. nearly. 5. To find how many different ſets, eſſentially different from one another, one may have at piquet before taking in. Anſwer; 28,967,278. This number falls ſhort of the ſum of all the diſtinct combinations, whereby 12 cards may be taken out of 32, this number being 225,792,840; but it muſt be conſidered that in that number ſeveral ſets of the ſame import, but differing in ſuit, might be taken, which would not introduce an eſſential difference among the ſets. The ſame author gives alſo ſome obſervations on this game, which he had from an experienced player. See *Doctrine of Chances*, p. 179, &c. M. de Monmort has treated of piquet in his *Analyſe des Jeux de Hazard*, p. 162.

PIRA, is a name by which a variety of foreign fiſhes are diſtinguiſhed. The *pira-aca* is a little horned fiſh of the Weſt Indies, called by Cluſius and others the *monoceros* or *unicorn-fiſh*. The *pira acangata* is the name of a Braſilian fiſh, which reſembles the perch both in ſize and ſhape. It ſeldom exceeds four or five inches in length; its mouth is ſmall; its tail forked. On the back it has only one long fin, which is ſupported by rigid and prickly ſpines. This fin it can depreſs at pleaſure, and ſink within a cavity made for it in the back. Its ſcales are of a ſilvery white colour; it is wholeſome and well taſted. *Pira-bebe* is the name of the milvus, or kite-fiſh. *Pira-coaba* is an American fiſh of the truttaceous kind, of a very delicate flavour. It grows to the length of 12 inches; its noſe is pointed, and its mouth large, but without teeth; the upper jaw is longer than the under one, and hangs over like a cartilaginous prominence; its eyes are very large, and its tail is forked; under each of the gill fins there is a beard made of ſix white filaments, and covered with ſilvery ſcales. *Pira jurumenbeca* is a Braſilian fiſh, otherwiſe called *bocca molle*. It lives in the muddy bottom of the American ſeas, and is a long bodied not flatted fiſh. It grows to a great ſize, being found nine, and ſometimes even ten or eleven, feet long, and two feet and a half thick. It has one long fin on the back, the anterior part of which is thin and pellucid. There is alſo a cavity on the back, as in the pira acangata, into which the fin can be depreſſed at pleaſure; the tail is not forked, and the ſcales are all of a ſilvery colour and brightneſs. The fiſh is very well taſted; the *pira pixanga* is another Braſilian fiſh of the turdus or wraſſe kind, and called by ſome the *gatviſh*. It is generally about four or five inches long; its mouth is pretty large, and furniſhed with very ſmall and very ſharp teeth; its head is ſmall, but its eyes are large and prominent, the pupil being of a fine turquoiſe colour, and the iris yellow and red in a variety of ſhades. The coverings of the gills end in a triangular figure, and are terminated by a ſhort ſpine or prickle; its ſcales are very ſmall, and ſo evenly arranged, and cloſely laid on the fleſh, that it is very ſmooth to the touch; its tail is rounded at the end; its whole body, head, tail, and fins, are of a pale yellow colour, variegated all over with very beautiful blood-coloured ſpots; theſe are round, and of the bigneſs of hemp-ſeed on the back and ſides, and ſomething larger on the belly; the fins are all ſpotted in the ſame manner, and are all marked with an edge of red It is caught among the rocks, and about the ſhores, and is a very well taſted fiſh. *Piranba* is an American fiſh, more generally known by the name *piraya*. *Piraquiba*, or *Ipiraquiba*, is the name of a fiſh originally Braſilian, which ſome writers apply to the *remora* or *ſucking fiſh*. Piræus

PIRÆUS PORTUS, (anc. geog.), a celebrated port to the weſt of Athens, conſiſting, naturally of three harbours or baſons, (Thucydides); which lay neglected, till Themiſtocles put the Athenians on making it a commodious port, (Nepos); the Phalerus, a ſmall port, and not far from the city, being what they uſed before that time, (Pauſanias, Nepos). Piræeus was originally a village of Attica, (Pauſanias); an iſland, (Strabo); and though diſtant 40 ſtadia from Athens, was joined to it by two long walls, (Thucydides), and itſelf locked or walled round, (Nepos): A very commodious and ſafe harbour. The whole of its compaſs was 60 ſtadia, including the Munichia. Not far from the Piræus ſtood the ſepulchre of Themiſtocles; whither his friends conveyed his bones from Magneſia, into the Hither Aſia, (Cicero, Plutarch, Pauſanias). The entrance of the Piræus is narrow, and formed by two rocky points, one belonging to the promontory of Eetion, the other to that of Alcimus. Within were three ſtations for ſhipping; Kantharus, ſo named from a hero; Aphrodiſium, from a temple of Venus; and Zea, the reſort of veſſels laden with grain. By it was a demos or borough town of the ſame name before the time of Themiſtocles, who recommended the exchanging its triple harbour for the ſingle one of Phalerum, both as more capacious and as better ſituated for navigators. The wall was begun by him when archon, in the ſecond year of the 75th Olympiad, 477 years before Chriſt; and afterwards he urged the Athenians to complete it as the importance of the place deſerved. This whole fortification was of hewn ſtone, without cement or other material, except lead and iron, which were uſed to hold together the exterior ranges or facings. It was ſo wide that the loaded carts could paſs on it in different directions, and it was 40 cubits high, which was about half what he had deſigned. Chandler's Travels in Greece, p. 19. &c.

The Piræus, as Athens flouriſhed, became the common emporium of all Greece. Hippodamus an architect, celebrated, beſides other monuments of his genius, as the inventor of many improvements in houſe building, was employed to lay out the ground. Five porticoes, which uniting formed the *Long Portico*, were erected by the ports. Here was an *agora* or market-place, and, farther from the ſea, another called *Hippodamia*. By the veſſels were dwellings for the mariners. A theatre was opened, temples were raiſed, and the Piræus, which ſurpaſſed the city in utility, began to equal it in dignity. The cavities and windings of Munychia, natural and artificial, were filled with houſes; and the whole ſettlement, comprehending Phalerum and the ports of the Piræus, with the arſenals, the ſtorehouſes, the famous armoury of which Philo was the architect, and the ſheds for 300, and afterwards 400, triremes, reſembled the city of Rhodes, which had been planned by the ſame Hippodamus. The ports, on the commencement of the Peloponneſian war, were ſecured with chains. Centinels were ſtationed, and the Piræus was carefully guarded.

The Piræus was reduced with great difficulty by Sylla, who demoliſhed the walls, and ſet fire to the armoury and arſenals. In the civil war it was in a defenceleſs condition. Calenus, lieutenant to Cæſar,

Piræus, Piracy.

ſeized it, inveſted Athens, and ravaged the territory. Strabo, who lived under the emperors Auguſtus and Tiberius, obſerves, that the many wars had deſtroyed the long walls, with the fortreſs of Munychia, and had contracted the Piræus into a ſmall ſettlement by the ports and the temple of Jupiter Saviour. This fabric was then adorned with wonderful pictures, the works of illuſtrious artiſts, and on the outſide with ſtatues. In the ſecond century, beſides houſes for triremes, the temple of Jupiter and Minerva remained, with their images in braſs, and a temple of Venus, a portico, and the tomb of Themiſtocles.

The port of the Piræus has been named *Porto Lione*, from the marble lion ſeen in the chart, and alſo *Porto Draco*. The lion has been deſcribed as a piece of admirable ſculpture, 20 feet high, and as repoſing on its hinder parts. It was pierced, and, as ſome have conjectured, had belonged to a fountain. Near Athens, in the way to Eleuſis, was another, the poſture couchant; probably its companion. Both theſe were removed to Venice by the famous general Moroſini, and are to be ſeen there before the arſenal. At the mouth of the port are two ruined piers. A few veſſels, moſtly ſmall craft, frequent it. Some low land at the head ſeems an incroachment on the water. The buildings are a mean cuſtomhouſe, with a few ſheds; and by the ſhore on the eaſt ſide, a warehouſe belonging to the French; and a Greek monaſtery dedicated to St Spiridion. On the oppoſite ſide is a rocky ridge, on which are remnants of the ancient wall, and of a gateway towards Athens. By the water-edge are veſtiges of building; and going from the cuſtomhouſe to the city on the right hand, traces of a ſmall theatre in the ſide of the hill of Munychia.

PIRACY, the crime of robbery and depredation upon the high ſeas.

By the ancient common law, piracy, if committed by a ſubject, was held to be a ſpecies of treaſon, being contrary to his natural allegiance; and by an alien, to be felony only: but now, ſince the ſtatute of treaſons, 25 Edw. III. c. 2. it is held to be only felony in a ſubject. Formerly it was only cognizable by the admiralty courts, which proceed by the rules of the civil law. But, it being inconſiſtent with the liberties of the nation, that any man's life ſhould be taken away, unleſs by the judgment of his peers, or the common law of the land, the ſtatute 28 Hen. VIII. c. 15. eſtabliſhed a new juriſdiction for this purpoſe; which proceeds according to the courſe of the common law.

The offence of piracy, by common law, conſiſts in committing thoſe acts of robbery and depredation upon the high ſeas, which, if committed upon land, would have amounted to felony there. But, by ſtatute, ſome other offences are made piracy alſo: as, by ſtatute 11 and 12 W. III. c. 7. if any natural-born ſubject commits any act of hoſtility upon the high ſeas, againſt others of his majeſty's ſubjects, under colour of a commiſſion from any foreign power; this, though it would only be an act of war in an alien, ſhall be conſtrued piracy in a ſubject. And farther, any commander, or other ſeafaring perſon, betraying his truſt, and running away with any ſhip, boat, ordnance, ammunition, or goods; or yielding them up voluntarily to a pirate; or conſpiring to do theſe acts; or any perſon aſſaulting the commander of a veſſel, to hinder him from fighting in defence of his ſhip; or confining him, or cauſing or endeavouring to cauſe a revolt on board; ſhall, for each of theſe offences, be adjudged a pirate, felon, and robber, and ſhall ſuffer death, whether he be principal, or merely acceſſory by ſetting forth ſuch pirates, or abetting them before the fact, or receiving or concealing them or their goods after it. And the ſtatute 4 Geo. I. c. 11. expreſsly excludes the principals from the benefit of clergy. By the ſtatute 8 Geo. I. c. 24. the trading with known pirates, or furniſhing them with ammunition, or fitting out any veſſel for that purpoſe, or in anywiſe conſulting, combining, confederating, or correſponding with them; or the forcibly boarding any merchant veſſel, though without ſeizing or carrying her off, and deſtroying or throwing any of the goods overboard; ſhall be deemed piracy: and ſuch acceſſories to piracy as are deſcribed by the ſtatute of king William are declared to be principal pirates; and all pirates convicted by virtue of this act are made felons without benefit of clergy. By the ſame ſtatutes alſo, (to encourage the defence of merchant-veſſels againſt pirates), the commanders or ſeamen wounded, and the widows of ſuch ſeamen as are ſlain, in any piratical engagement, ſhall be entitled to a bounty to be divided among them, not exceeding one fiftieth part of the value of the cargo on board: and ſuch wounded ſeamen ſhall be intitled to the penſion of Greenwich hoſpital; which no other ſeamen are, except only ſuch as have ſerved in a ſhip of war. And if the commander ſhall behave cowardly, by not defending the ſhip, if ſhe carries guns or arms; or ſhall diſcharge the mariners from fighting, ſo that the ſhip falls into the hands of pirates; ſuch commander ſhall forfeit all his wages, and ſuffer ſix months impriſonment. Laſtly, by ſtatute 18 Geo. II. c. 30. any natural born ſubject or denizen, who in time of war ſhall commit hoſtilities at ſea againſt any of his fellow-ſubjects, or ſhall aſſiſt an enemy on that element, is liable to be tried and convicted as a pirate.

Piracy, Pirate.

PIRATE, (πειρατης, Gr.); a ſea-robber, or an armed ſhip that roams the ſeas without any legal commiſſion, and ſeizes or plunders every veſſel ſhe meets indiſcriminately, whether friends or enemies.

The colours uſually diſplayed by pirates are ſaid to be a black field, with a death's head, a battle-axe, and hour-glaſs. The laſt inſtrument is generally ſuppoſed to determine the time allowed to the priſoners, whom they take, to conſider whether they will join the pirates in their felonious combination, or be put to death, which is often perpetrated in the moſt cruel manner.

Amongſt the moſt celebrated pirates of the north is recorded Alvilda, daughter of a king of the Goths named *Sypardus*. She embraced this occupation to deliver herſelf from the violence impoſed on her inclination, by a marriage with Alf, ſon of Sigarus king of Denmark. She dreſſed herſelf as a man; and compoſed her band of rowers, and the reſt of her crew, of a number of young women attired in the ſame manner. Amongſt the firſt of her cruizes, ſhe touched at a place where a company of pirates bewailed the

Pirene ‖ Piron.

death of their captain. The ſtrangers were captivated with the agreeable manners of Alvilda, and choſe her for their chief. By this reinforcement ſhe became ſo formidable upon the ſea, that prince Alf came to engage her. She ſuſtained his attacks for a conſiderable time: but, in a vigorous action, Alf boarded her veſſel, and having killed the greateſt part of her crew, ſeized the captain, namely herſelf; whom nevertheleſs he knew not, becauſe the princeſs had a caſque which covered her viſage. Being maſter of her perſon, he removed the caſque; and in ſpite of her diſguiſe, inſtantly recognized her, and offered her his hand in wedlock.

PIRENE, (Pliny); a fountain ſacred to the muſes, ſpringing below the top of the Acrocorinthus, a high and ſteep mountain which hangs over Corinth. Its waters were agreeable to drink, (Pauſanias); extremely clear, (Strabo); very light, (Athenæus); and pale, (Perſius): having relation either to the grief of Pirene, mother of Cenchreas, from whoſe tears this fountain aroſe, (Pauſanias); or to the paleneſs brought on by the too eager purſuits of the muſes.

PIROMALLI (Paul), a dominican of Calabria, was ſent a miſſionary into the eaſt. He remained a long time in Armenia, where he had the happineſs to bring back to the church many ſchiſmatics and Eutycheans, and the patriarch himſelf, who had before thrown every obſtacle in his way. He afterwards paſſed into Georgia and Perſia, then into Poland, in quality of Pope Urban VIII.'s nuncio, in order to appeaſe the diſturbances which had been occaſioned there by the diſputes of the Armenians, who were very numerous in that country. Piromalli reunited them in the profeſſion of the ſame faith, and obſervance of the ſame ceremonies. In his return to Italy, he was taken by ſome Corſairs who carried him priſoner to Tunis. As ſoon as he was ranſomed, he went to Rome, and gave an account of his miſſion to the pope, who conferred upon him ſome ſignal marks of his eſteem. His holineſs entruſted him with the reviſal of an Armenian Bible, and ſent him again into the eaſt, where he was promoted, in 1655, to the biſhopric of Naſſivan. After having governed that church for nine years, he returned to Italy, and took the charge of the church of Baſignano, where he died three years after in 1667. His charity, his zeal, and other virtues did honour to the Epiſcopal office. There are extant of his writings, 1. Some works of Controverſy and Theology. 2. Two Dictionaries; the one a Latin-Perſian, and the other an Armenian-Latin. 3. An Armenian Grammar. 4. A Directory, which is of great uſe in correcting Armenian books. All theſe works equally diſtinguiſh him for virtue and for learning.

PIRON (Alexis), whoſe father was an apothecary, was born at Dijon the 9th of July 1689, where he paſſed more than 30 years in the idle and deſtructive diſſipation too common to young men. He was at length obliged to quit the place of his nativity, in order to avoid the reproaches of his fellow citizens, on account of an ode which he had written, and which gave great offence. His relations not being able to give him much aſſiſtance, he ſupported himſelf at Paris by means of his pen, the ſtrokes of which were as beautiful and fair as thoſe of an engraver. He lived in the houſe of M. de Belliſle as his ſecretary, and afterwards with a financier, who did not know that he had a man of genius under his roof. His reputation as a writer commenced with ſome pieces which he publiſhed for the entertainment of the populace, and which ſhowed ſtrong marks of original invention; but what fully eſtabliſhed his character in this way was his comedy intitled *Metromany*, which was the beſt that had appeared in France ſince Regnard's Gameſter. This performance, in five acts, well conducted, replete with genius, wit, and humour, was acted with the greateſt ſucceſs upon the French ſtage in 1738. The author met with every attention in the capital which was due to a man of real genius, and whoſe flaſhes of wit were inexhauſtible. We ſhall inſert a few anecdotes of him, which will ſerve to ſhow his character and turn of mind. In Burgundy the inhabitants of Beaune are called the *Aſſes of Beaune*. Piron often indulged his ſatirical diſpoſition at their expence. One day as he was taking a walk in the neighbourhood of that city, he diverted himſelf with cutting down all the thiſtles which he met with. When a friend aſked him his reaſon for doing ſo, he replied, *J'ai à me plaindre des Beaunois; je leur coupe les vivres*, i. e. "I am ſorry indeed for the Beaunians; for I am cutting down their food." Being told again that theſe people would certainly be revenged of him,

Allez, (ſays he) *Allez: je ne crains point leur impuiſſant courroux;*
Et, quand je ſerois ſeul, je les batterois tous.

"Get you gone, get you gone: I fear not their feeble revenge; for tho' alone, I ſhould beat them all." Going into a theatre one time where a play was acting, he aſked what it was? The Cheats of Scapin, gravely replied a young Beaunian. "Ah! Sir, (ſays Piron, after thanking him), I took it to be the Cheats of Oreſtes." In the time of the play, ſome body addreſſes the company with "Silence there, gentlemen, we don't hear." "It is not at leaſt (cried Piron) for want of ears." A biſhop one day aſked Piron, during the diſputes about Janſeniſm, "Did you read my mandate, Mr Piron?" "No, my lord; and you——The converſation turning very warm, the biſhop reminded him of the diſtance which birth and rank had put between them. "Sir (ſays Piron), I have plainly the ſuperiority over you at this moment; for I am in the right, and you are in the wrong."—Voltaire's Semiramis did not meet with a very favourable reception the firſt time it was acted. The author finding Piron behind the ſcenes, aſked him what he thought of his performance? "I think (replied he) you would have been pleaſed that I had been the author of it." The performer of the character Ferdinand Cortez (the title of one of Piron's Tragedies) having requeſted ſome corrections to be made on the play the firſt time it was acted, Piron fired at the word *corrections*. The player, who was deputed to wait upon the author with this requeſt, cited the example of Voltaire, who corrected ſome of his pieces in order to gratify the taſte of the public. "The caſes are widely different (replied Piron); Voltaire works in chequer-work, and I caſt in braſs." If this anſwer be not very modeſt, we muſt allow that it does not want wit. He thought himſelf, if not ſuperior, at leaſt equal to Voltaire. Some perſon congratulating him on having compoſed the beſt comedy of this age, he anſwered, with more frankneſs than modeſty, "Add too, and the beſt tragedy." The following verſes are well known, in which he ſays:

Piron.

En

Piron, Pisa.

En deux mots voulez-vous diſtinguer & connoître
Le rimeur Dijonnois & le Pariſien?
Le premier ne fut rien, & ne voulut rien etre;
L'autre voulut tout etre, & ne fut preſque rien.

We ſee by theſe different traits that Piron had a ſufficient ſtock of ſelf-conceit. What helped to increaſe it, and make him fancy himſelf ſuperior to the moſt celebrated of his contemporaries, was, that his company, on account of his original humour, of which he had an uncommon ſhare, was more courted than that of Voltaire, who was otherwiſe too lively, too captious, and crabbed. But thoſe who have favoured us with an account of his many witticiſms in converſation, would have done more honour to his memory if they had paſſed over ſuch as were either indecent or inſipid. A thing often pleaſes over a glaſs of wine, which will not give the ſame ſatisfaction when it is repeated, eſpecially if, in repeating it, you want to make it appear of ſome importance. Be that as it may, Piron's miſchievous ingenuity was partly the cauſe which excluded him from the French Academy.—"I could not (ſaid he) make thirty-nine people think as I do, and I could ſtill leſs think as thirty-nine do." He called that celebrated ſociety very unjuſtly *les invalides du bel eſprit*, "the invalids of wit;" and yet he often endeavoured to be one of thoſe invalids. His death was haſtened by a fall which he got a little before. He died the 21ſt of January 1773, at the age of 83. He had prepared for himſelf the following epitaph, in the way of an epigram:

Ci gît Piron, qui ne fut rien,
Pas même académicien.

"Here lies Piron, who was nothing, not even an academician."

His wife Maria Thereſa Quenandon, who died in 1751, he deſcribes as a ſweet and moſt agreeable companion. They lived together for ſeveral years; and no huſband ever diſcharged his duty with more fidelity and attention.

A collection of his works appeared in 1776, in 7 vol. 8vo, and 9 vol. 12mo. The principal pieces are, The School of Fathers; a comedy acted in 1728 under the title of Ungrateful Sons. Calliſthenes; a tragedy, the ſubject of which is taken from Juſtin. The Myſterious Lover, a comedy. Guſtavus and Ferdinand Cortez, two tragedies; ſome ſcenes of which diſcover an original genius, but the verſification neither pleaſes the ear nor affects the heart. Metromany, a comedy. The Courſes of Tempe, an ingenious paſtoral, in which the manners both of the town and country are pleaſantly drawn. Some odes, poems, fables, and epigrams. In this laſt kind of poetry he was very ſucceſsful, and he may be placed after Marot and Rouſſeau. There was no occaſion for loading the public with 7 vols of his works; the half of that number might have ſufficed. For, excepting Metromany, Guſtavus, the Courſes of Tempe, ſome odes, about 20 epigrams, three or four fables, and ſome epiſtles, the reſt are but indifferent, and have no claim to any extraordinary merit.

PISA, a large town of Tuſcany in Italy, ſituated on the river Arno, 52 miles from Florence. It was a famous republic, till ſubdued, firſt by the duke of Milan, and then by the Florentines in the year 1406. Before it loſt its freedom, it is ſaid to have contained near 150,000 inhabitants, but now it has not above 16,000 or 17,000. It was founded, we are told by the Piſans of Peloponneſus, and afterwards became one of the 12 municipia of Tuſcany. Its neighbourhood to Leghorn, which is now the chief port in the Mediterranean, though formerly of little or no note for trade, has contributed greatly to the decay of Piſa, which, however, begins to lift up its head again, under the auſpices of the preſent grand duke, who has made it his winter reſidence. Between Piſa and Leghorn is a canal 16 Italian miles in length.—Its territory is very fruitful; abounding in corn, wine, and fruit, and fine cattle. The houſes are well built, and the ſtreets even, broad, and well paved; but in many places over-run with graſs. The univerſity is well endowed, and has able profeſſors, but is not in a very flouriſhing condition. The exchange is a ſtately ſtructure, but little frequented. The grand duke's galleys are built, and commonly ſtationed here. This city is alſo the principal reſidence of the order of St Stephen, and the ſee of an archbiſhop. The cathedral, a large Gothic pile, contains a great number of excellent paintings and other curioſities. This church is dedicated to St Mary; is very advantageouſly ſituated in the middle of a large piazza, and built out of a great heap of wrought marble, ſuch as pillars, pedeſtals, capitals, cornices, and architraves, part of the ſpoils which the Piſans took in their eaſtern expeditions, when the republic was in a flouriſhing condition. The roof is ſupported by 76 high marble pillars of different colours, and finely gilt. Both the church and the cupola are covered with lead. The choir is painted by good hands, and the floor is Moſaic work. The brazen doors are curiouſly wrought with the hiſtory of the Old and New Teſtament, by Bonanno, an ancient ſtatuary. The chapel of St Rainerius is richly adorned with gilt metals, columns of porphyry, and fine paintings. In the middle of the nave of the church you ſee two brazen tombs, raiſed upon pillars. The marble pulpit was carved by John Piſano, and the choir by Julian da Majana. Joining thereto is the altar, over which is preſerved a hollow globe or veſſel of marble, wherein they kept the ſacrament for the new baptized, according to the opinion of Father Mabillon. In the ſquare before the church, you ſee a pillar upon which is the meaſure of the ancient Roman talent. In the ſame ſquare with the dome, ſtands the baptiſtry, a round fabric ſupported by ſtately pillars, and remarkable for a very extraordinary echo.

Pisa.

On the north ſide of the cathedral is the burying-place, called *Campo Santo*, being covered with earth brought from the Holy Land. This burying place is incloſed with a broad portico, well painted, and paved with grave ſtones. Here are a great many ancient tombs, among the reſt that of Beatrix, mother of the counteſs Mathilda, with marble baſſo relievos, which the Piſans brought from Greece, where you ſee the hunt of Meleager, which aſſiſted Nicholas of Piſa in the reſtoration of ſculpture. The walls of the Campo Santo are painted by the beſt maſters of their times. Giotto has drawn ſix hiſtorical pieces of Job; and Andrea Orgagna has given a fine piece of the laſt judgment. Under the portico there is a decree of the city, ordering the inhabitants to wear mourning a year for the death of Cæſar. Near the church you ſee a ſteeple in the form of a cylinder, to which you aſcend

by

Pisa || Piscidia.

by 153 steps; it inclines 15 feet on one side, which some ascribe to art, but others to the sinking of the foundation. Its inclination is so great that a plumb-line let fall from the top touches the ground at the distance of almost 15 feet from the bottom. It was built by John of Inspruck and Bonanno of Pisa, in 1174. Near this steeple is a fine hospital, dependent on that of St Maria Nuova in Florence.

The steeple of the church of the Augustinians is also very fine, being an octagon, adorned with pillars, and built by Nicholas of Pisa. In the great market-place there is a statue of Plenty, by Pierino da Vinci. In the church of St Matthew, the painting of the ceiling by the brothers Melani, natives of this city, is an admired performance. The church of the knights of St Stephen, decorated with the trophies taken from the Saracens, is all of marble, with marble steps, and a front adorned with marble statues. In the square there is a statue of Cosmo I. upon a very fine pedestal. Contiguous to the church is the convent or palace of the knights, which is worth seeing, as also the churches Della Madonna and Della Spina; the last of which was built by a beggar, whose figure you may see on the outside of the wall. It is pretended that one of the thorns of the crown which was placed on our Saviour's head is preserved here. Belonging to the university there is a great number of colleges, the chief of which is the Sapienza, where the professors read their public lectures; next to which are the colleges Puteano, Ferdinando, Ricci, and others. Besides the public palace, and that of the grand duke, there are several others with marble fronts, the finest of which is that of Lanfranchi, which, with the rest along the banks of the Arno, makes a very fine appearance. There is here a good dock, where they build the galleys, which are conveyed by the Arno to Leghorn. They have a famous aqueduct in this town, consisting of 5000 arches, which conveys the water from the hills at five miles distance. This water is esteemed the best in Italy, and is carried in flasks to Florence and Leghorn. The neighbouring country produces great store of corn and wine, but the latter is not much esteemed. They have very good butter in this neighbourhood, which is a scarce commodity in Italy. The city for its defence has a moat, walls, a castle, fort, and citadel; the last of which is a modern work. The Arno is of a considerable breadth here, and has three bridges over it, one of them of marble: two leagues below the town it falls into the sea. The physic-garden is very spacious, contains a great number of plants, and is decorated with water-works: over the door leading into it are these words, *Hic Argus sed non Briareus esto:* i. e. Employ the eyes of Argus, but not the hands of Briareus. The air is said to be unwholesome here in summer, on account of the neighbouring morasses. Many buffaloes are bred in the neighbouring country, and their flesh is commonly eaten. Between Pisa and Lucca are hot baths. E. Long. 10. 17. N. Lat. 43. 43.

PISCARY, in our ancient statutes, the liberty of fishing in another man's waters.

PISCES, in astronomy, the 12th sign or constellation of the zodiac.

PISCIDIA, a genus of the decandria order, belonging to the diadelphia class of plants. There are two species, *viz.* 1. The erythrina, or dog-wood tree. This grows plentifully in Jamaica, where it rises to the height of 25 feet or more; the stem is almost as large as a man's body, covered with a light-coloured smooth bark, and sending out several branches at the top without order; the leaves are about two inches long, winged, with oval lobes. The flowers are of the butterfly kind, and of a dirty white colour; they are succeeded by oblong pods, with four longitudinal wings, and jointed between the cells which contain the seeds. 2. The Carthaginiensis, with oblong oval leaves, is also a native of the West Indies. It differs from the former only in the shape and consistence of the leaves, which are more oblong and stiffer; but in other respects they are very similar. Both species are easily propagated by seeds; but require artificial heat to preserve them in this country.—The negroes in the West Indies make use of the bark of the first species to intoxicate fish. When any number of gentlemen have an inclination to divert themselves with fishing, or, more properly speaking, with fish-hunting, they send each of them a negro-slave to the woods, in order to fetch some of the bark of the dog-wood tree. This bark is next morning pounded very small with stones, put into old sacks, carried into rocky parts of the sea, steeped till thoroughly soaked with salt-water, and then well squeezed by the negroes to express the juice. This juice immediately colours the sea with a reddish hue; and, being of a poisonous nature, will in an hour's time make the fishes, such as groopers, rock-fish, old wives, Welchmen, &c. so drunk or intoxicated, as to swim on the surface of the water, quite heedless of the danger: the gentlemen then send in their negroes, who pursue, both swimming and diving, the poor inebriated fishes, till they catch them with their hands; their masters in mean time standing by, on high rocks, to see the pastime.

Piscidia || Pisistratus.

It is remarkable, that though this poison kills millions of the small fry, it has never been known to impart any bad quality to the fish which have been caught in consequence of the intoxication.

The wood of this tree, although pretty hard, is only fit for fuel; and even for this purpose the negroes very seldom, if ever, employ it, on account of its singular quality just mentioned. The bark is rough, brown, and thick; the tree sends forth a considerable number of branches, and is well clothed with leaves, which resemble those of the pea, are thick, cottony, and of a deep green. The bark used for the above-mentioned purpose is chiefly that of the roots.

PISCINA, in antiquity, a large bason in a public place or square, where the Roman youth learned to swim; and which was surrounded with a high wall, to prevent filth from being thrown into it.—This word is also used for a lavatory among the Turks, placed in the middle court of a mosque or temple, where the Mussulmen wash themselves before they offer their prayers.

PISISTRATUS, an Athenian who early distinguished himself by his valour in the field, and by his address and eloquence at home. After he had rendered himself the favourite of the populace by his liberality and by the intrepidity with which he had fought their battles, particularly near Salamis, he resolved to make himself master of his country. Every thing seemed

Bibliotheca Classica by Lempriere.

Pifiſtratus. ed favourable to his ambitious views; but Solon alone, who was then at the head of affairs, and who had lately enforced his celebrated laws, oppoſed him, and diſcovered his duplicity and artful behaviour before the public aſſembly. Piſiſtratus was not diſheartened by the meaſures of his relation Solon, but he had recourſe to artifice. In returning from his country-houſe, he cut himſelf in various places; and after he had expoſed his mangled body to the eyes of the populace, deplored his misfortunes, and accuſed his enemies of attempts upon his life, becauſe he was the friend of the people, the guardian of the poor, and the reliever of the oppreſſed, he claimed a choſen body of 50 men from the populace to defend his perſon in future from the malevolence and the cruelty of his enemies. The unſuſpecting people unanimouſly granted his requeſt, though Solon oppoſed it with all his influence; and Piſiſtratus had no ſooner received an armed band on whoſe fidelity and attachment he could rely, than he ſeized the citadel of Athens, and made himſelf abſolute. The people too late perceived their credulity; yet, though the tyrant was popular, two of the citizens, Megacles and Lycurgus, conſpired together againſt him, and by their means he was forcibly ejected from the city. His houſe and all his effects were expoſed to ſale; but there was found in Athens only one man who would buy them. The private diſſenſions of the friends of liberty proved favourable to the expelled tyrant; and Megacles, who was jealous of Lycurgus, ſecretly promiſed to reſtore Piſiſtratus to all his rights and privileges in Athens, if he would marry his daughter. Piſiſtratus conſented; and by the aſſiſtance of his father-in-law, he was ſoon enabled to expel Lycurgus, and to re-eſtabliſh himſelf. By means of a woman called *Phya*, whoſe ſhape was tall, whoſe features were noble and commanding, he impoſed upon the people, and created himſelf adherents even among his enemies. Phya was conducted through the ſtreets of the city, and ſhowing herſelf ſubſervient to the artifice of Piſiſtratus, ſhe was announced as Minerva, the goddeſs of wiſdom, and the patroneſs of Athens, who was come down from Heaven to re-eſtabliſh her favourite Piſiſtratus in a power which was ſanctioned by the will of Heaven, and favoured by the affection of the people. In the midſt of his triumph, however, Piſiſtratus found himſelf unſupported; and ſome time after, when he repudiated the daughter of Megacles, he found that not only the citizens, but even his very troops, were alienated from him by the influence, the intrigues, and the bribery of his father-in-law. He fled from Athens where he no longer could maintain his power, and retired to Eubœa. Eleven years after he was drawn from his obſcure retreat, by means of his ſon Hippias, and he was a third time received by the people of Athens as their maſter and ſovereign. Upon this he ſacrificed to his reſentment the friends of Megacles, but he did not loſe ſight of the public good, and while he ſought the aggrandizement of his family, he did not neglect the dignity and the honour of the Athenian name. He died about 528 years before the Chriſtian era, after he had enjoyed the ſovereign power at Athens for 33 years, and he was ſucceeded by his ſon Hipparchus. Piſiſtratus claims our admiration for his juſtice, his liberality, and his moderation. If he was dreaded and deteſted as a tyrant, the Athenians loved and reſpected his private virtues and his patriotiſm as a fellow-citizen; and the opprobrium which generally falls on his head may be attributed not to the ſeverity of his adminiſtration, but to the republican principles of the Athenians, who hated and exclaimed againſt the moderation and equity of the mildeſt ſovereign, while they flattered the pride and gratified the guilty deſires of the moſt tyrannical of their fellow ſubjects. Piſiſtratus often refuſed to puniſh the inſolence of his enemies; and when he had one day been virulently accuſed of murder, rather than inflict immediate puniſhment upon the man who had criminated him, he went to the areopagus, and there convinced the Athenians that the accuſations of his enemies were groundleſs, and that his life was irreproachable. It is to his labours that we are indebted for the preſervation of the poems of Homer; and he was the firſt, according to Cicero, who introduced them at Athens in the order in which they now ſtand. He alſo eſtabliſhed a public library at Athens; and the valuable books which he had diligently collected were carried into Perſia when Xerxes made himſelf maſter of the capital of Attica. Hipparchus and Hippias the ſons of Piſiſtratus, who have received the name of *Piſiſtratidæ*, rendered themſelves as illuſtrious as their father; but the flames of liberty were too powerful to be extinguiſhed. The Piſiſtratidæ governed with great moderation, but the name of tyrant or ſovereign was inſupportable to the Athenians. Two of the moſt reſpectable of the citizens, called *Harmodius* and *Ariſtogiton*, conſpired againſt them, and Hipparchus was diſpatched in a public aſſembly. This murder was not, however, attended with any advantages; and though the two leaders of the conſpiracy, who have been celebrated through every age for their patriotiſm, were ſupported by the people, yet Hippias quelled the tumult by his uncommon firmneſs and prudence, and for a while preſerved that peace in Athens which his father had often been unable to command. This was not long to continue. Hippias was at laſt expelled by the united efforts of the Athenians and of their allies, and he left Attica, when he found himſelf unable to maintain his power and independence. The reſt of the family of Piſiſtratus followed him in his baniſhment; and after they had refuſed to accept the liberal offers of the princes of Theſſaly, and the king of Macedonia, who wiſhed them to ſettle in their reſpective territories, the Piſiſtratidæ retired to Sigæum, which their father had in the ſummit of his power conquered and bequeathed to his poſterity. After the baniſhment of the Piſiſtratidæ, the Athenians became more than commonly jealous of their liberty, and often ſacrificed the moſt powerful of their citizens, apprehenſive of the influence which popularity and a well-directed liberality might gain among a fickle and unſettled populace. The Piſiſtratidæ were baniſhed from Athens about 18 years after the death of Piſiſtratus. Piſiſtratus, Piſmires.

PISMIRES, are a kind of inſects very common in Africa; of which there is ſo great a variety, and ſuch innumerable ſwarms, that they deſtroy not only the fruits of the ground but even men and beaſts in ſo little a time as one ſingle night; and would, without all doubt, prove more fatally deſtructive to the inhabitants, were they not ſo happily deſtroyed by a proportionable number of monkeys, who greedily ferret and devour them.

Piſo. them. For a further account of theſe, and ſome other grievous plagues with which the far greater part of the vaſt continent of Africa is afflicted, particularly that moſt horrid viſitation of locuſts, which ſeldom fail a year of laying waſte ſome of the provinces, ſee GRYLLUS, p. 161.

PISO (Lucius Calpurnius), ſurnamed *Frugi* on account of his frugality, was deſcended of the illuſtrious family of the Piſos, which gave ſo many great men to the Roman republic. He was tribune of the people in the year 149 before Chriſt, and afterwards conſul. During his tribuneſhip, he publiſhed a law againſt the crime of conceſſion or extortion, intitled *Lex Calpurnia de pecuniis repetundis*. He happily ended the war in Sicily. To reward the ſervices of one of his ſons, who had diſtinguiſhed himſelf in that expedition, he left him by his will a golden crown, weighing 20 pounds. Piſo joined to the qualities of a good citizen the talents of a lawyer, an orator, and hiſtorian.

PISO (Caius Calpurnius), a Roman conſul in the year 67 before Chriſt, was author of the law which forbid canvaſſing for public offices, intitled *Lex Calpurnia de ambitu*. He diſplayed all the firmneſs worthy of a conſul in one of the moſt ſtormy periods of the republic. The Roman people, deceived by the flattery of Marcus Palicanus, a turbulent and ſeditious fellow, were on the eve of loading themſelves with the greateſt diſgrace, by putting the ſupreme authority into the hands of this man, who deſerved puniſhment rather than honours. The tribunes of the people, by their harangues, inflamed the blind fury of the multitude, already ſufficiently mutinous of themſelves. In this ſituation, Piſo mounted the roſtrum, and being aſked if he would declare Palicanus conſul, in caſe the ſuffrages of the people ſhould concur in the nomination, he inſtantly replied, that "he did not think the republic was yet involved in ſuch darkneſs and deſpair as to be capable of committing ſo infamous an action." Being afterwards ſtrongly and repeatedly called upon to ſay, "what he would do, if the thing ſhould happen?" his anſwer was, "No, I would not name him." By this firm and laconic anſwer he deprived Palicanus of the dignity to which he aſpired. Piſo, according to Cicero, was not poſſeſſed of a quick conception, but he thought maturely, and with judgment, and, by a proper firmneſs, he appeared to be an abler man than he really was.

PISO (Cneius Calpurnius), was conſul in the reign of Auguſtus, and governor of Syria under Tiberius, whoſe confident he was. It is ſaid, that by the order of this emperor he cauſed Germanicus to be poiſoned. Being accuſed of that crime, and ſeeing himſelf abandoned by every body, he laid violent hands on himſelf in the 20th year of our Lord. He was a man of inſupportable pride and exceſſive violence. Some inſtances of his wicked cruelty have been handed down to us. Having given orders in the heat of his paſſion to conduct to puniſhment a ſoldier, as guilty of the death of one of his companions, becauſe he had gone out of the camp with him and returned without him, no prayers or intreaty could prevail with Piſo to ſuſpend the execution of this ſentence until the affair ſhould be properly inveſtigated. The ſoldier was led without the entrenchments, and had already preſented his head to receive the fatal ſtroke, when his companion whom he was accuſed of having killed made his appearance again. Whereupon the centurion, whoſe office it was to ſee the ſentence executed, ordered the executioner to put up his ſword into the ſcabbard. Thoſe two companions, after embracing each other, are conducted to Piſo, amidſt the acclamations of the whole army, and a prodigious crowd of people. Piſo, foaming with rage, aſcends his tribune, and pronounces the ſame ſentence of death againſt the whole three, without excepting the centurion who had brought back the condemned ſoldier, in theſe terms: "You I order to be put to death becauſe you have been already condemned; you, becauſe you have been the cauſe of the condemnation of your comrade; and you, becauſe having got orders to put that ſoldier to death, you have not obeyed your prince." Piſſaſphaltum.

PISSASPHALTUM, EARTH-PITCH; a fluid, opaque, mineral body, of a thick conſiſtence, ſtrong ſmell, readily inflammable, but leaving a reſiduum of greyiſh aſhes after burning. It ariſes out of the cracks of the rocks, in ſeveral places in the iſland of Sumatra, and ſome other places in the Eaſt Indies, where it is much eſteemed in paralytic diſorders. There is a remarkable mine of it in the iſland of Bua, (ſee BUA), of which the following curious deſcription is given us by the Abbé Fortis. "The iſland is divided into two promontories between the north and weſt, croſſing over the top of the latter, which is not half a mile broad, and deſcending in a right line towards the ſea, one is conducted to a hole well known to the inhabitants. This hole extends not much above 12 feet, and from its bottom above 25 feet perpendicular, ariſe the marble ſtrata which ſuſtain the irregular maſſes that ſurround the top of the mountain

"The place ſeemed to me (continues our author), ſo worthy of obſervation, that I cauſed a drawing of it to be taken. The hole AAA is dug out of an irregular ſtratum of argillaceous ſandy earth, in ſome parts whitiſh, and in others of a greeniſh colour; part of it is half petrified, and full of numiſmales of the largeſt kind, lenticulares, and fragments, with here and there a ſmall branch of madreporites, and frequently of thoſe other foſſil bodies called by Geſner *cornua ammonis candida, minima*, &c. The maſs B is fallen from the height of the rock, and lies iſolated. The excavation, made by ſome poor man in the ſofter matter, reaches a little below the extremity CC of the ſtratum DD. This is ſeparated by the line EE from the ſtratum FF, which is of hard common marble, with marine bodies without flints. The upper part *aa* is of hard lenticular ſtone, interſperſed with flints full of lenticulares. The maſs H does not diſcover the diviſions of its ſtrata on the outſide, and tranſpires very ſmall drops of piſſaſphaltum, ſcarcely diſcernible; but the tears III of the ſame matter, which flow from the fiſſures and chinks of the whitiſh ſtratum DD, are very obſervable. They come out moſt abundantly when the ſun falls on the marble rock in the heat of the day. This piſſaſphaltum is of the moſt perfect quality, black and ſhining like the *bitumen Judaicum*; very pure, odorous, and cohesive. It comes out almoſt liquid, but hardens in large drops when the ſun ſets. On breaking many of theſe drops on the ſpot, I found that almoſt every one of them had an inner cavity full of very clear water." Plate CCCXCVII.

Piſſeleum, Piſtacia.

"The greateſt breadth of the tears that I ſaw was two inches, and the common breadth is half an inch. The chinks and fiſſures of the marble, from whence this bituminous pitch tranſudes, are not more than the thickneſs of a thread; and for the moſt part are ſo imperceptible, that were it not for the pitch itſelf, whereby they are blackened, they could not by any means be diſtinguiſhed by the naked eye. To the narrowneſs of theſe paſſages is, no doubt, in part owing the ſmall quantity of piſſaſphaltum that tranſpires."

After ſome conjectures about the origin of this mine, our author proceeds to inform us that the piſſaſphaltum of Bua is correſpondent to that foſſil production which by Haſſelquiſt, in his Travels, is called *mumia minerale*, and *mumia nativa Perſiana* by Kempfer, which the Egyptians made uſe of to embalm their kings (A). It is found in a cave of mount Caucaſus, which is kept ſhut, and carefully guarded by order of the king of Perſia. One of the qualities aſſigned by M. Linnæus to the fineſt bitumen is to ſmoke when laid on the fire, as ours does, emitting a ſmell of pitch not diſagreeable. He believes it would be very good for wounds, as the oriental mumia is, and like the pitch of Caſtro, which is frequently uſed by the Roman chirurgeons for fractures, contuſions, and in many external applications. See MINERALOGY.

PISSELÆUM INDICUM, *Barbadoes Tar*; a mineral fluid of the nature of the thicker bitumens, and of all others the moſt approaching, in appearance, colour, and conſiſtence, to the true piſſaſphaltum, but differing from it in other reſpects. It is very frequent in many parts of America, where it is found trickling down the ſides of mountains in large quantities, and ſometimes floating on the ſurface of the waters. It has been greatly recommended internally in coughs and other diſorders of the breaſt and lungs.

PISTACIA, TURPENTINE-TREE, *Piſtachia-nut* and *Maſtich-tree*; a genus of the pentandria order, belonging to the dioecia claſs of plants. There are nine ſpecies; of which the moſt remarkable are, 1. The terebinthus, or piſtachia-tree. This grows naturally in Arabia, Perſia, and Syria, whence the nuts are annually brought to Europe. In thoſe countries it grows to the height of 25 or 30 feet: the bark of the ſtem and old branches is of a dark ruſſet colour, but that of the young branches is of a light brown. Theſe are garniſhed with winged leaves, compoſed ſometimes of two, at other times of three, pair of lobes, terminated by an odd one: theſe lobes approach towards an oval ſhape, and their edges are turned backward; and theſe, when bruiſed, emit a ſmell ſimilar to that of the ſhell of the nut. Some of theſe trees produce male and others female flowers, and ſome have both male and female on the ſame tree. The male flowers come out from the ſides of the branches in looſe bunches or catkins. They have no petals, but five ſmall ſtamina crowned by large four-cornered ſummits filled with farina; and when this is diſcharged, the flowers fall off. The female flowers come out in cluſters from the ſides of the branches: they have no petals, but a large oval germen ſupporting three reflexed ſtyles, and are ſucceeded by oval nuts. 2. The lentiſcus, or common maſtich-tree, grows naturally in Portugal, Spain, and Italy. Being an evergreen, it has been preſerved in this country in order to adorn the green-houſes. In the countries where it is a native, it riſes to the height of 18 or 20 feet, covered with a grey bark on the ſtem; but the branches, which are very numerous, are covered with a reddiſh-brown bark, and are garniſhed with winged leaves, compoſed of three or four pair of ſmall ſpear-ſhaped lobes, without an odd one at the end. 3. The orientalis, or true maſtich-tree of the Levant, from which the maſtich is gathered, has been confounded by moſt botanical writers with the lentiſcus, or common maſtich tree, above deſcribed, though there are conſiderable differences between them. The bark of the tree is brown; the leaves are compoſed of two or three pair of ſpear-ſhaped lobes, terminated by an odd one: the outer lobes are the largeſt; the others gradually diminiſh, the innermoſt being the leaſt. Theſe turn of a browniſh colour towards the autumn, when the plants are expoſed to the open air; but if they are under glaſſes, they keep green. The leaves continue all the year, but are not ſo thick as thoſe of the common ſort, nor are the plants ſo hardy.

Piſtacia.

Culture. The firſt ſpecies is propagated by its nuts; which ſhould be planted in pots filled with light kitchen-garden earth, and plunged into a moderate hot-bed to bring up the plants: when theſe appear, they ſhould have a large ſhare of air admitted to them, and by degrees they ſhould be expoſed to the open air, which at laſt they will bear in all ſeaſons, though not without great danger of being deſtroyed in ſevere winters. The ſecond ſort is commonly propagated by laying down the branches, though it may alſo be raiſed from the ſeed in the manner already directed for the piſtachia-nut tree: and in this manner alſo may the true maſtich-tree be raiſed. But this being more tender than any of the other ſorts, requires to be conſtantly ſheltered in winter, and to have a warm ſituation in ſummer.

(A) "Mumiahi, or native Perſian mummy. It proceeds from a hard rock in very ſmall quantity. It is a bituminous juice, that tranſudes from the ſtony ſuperficies of the hill, reſembling in appearance coarſe ſhoemakers wax, as well in its colour as in its denſity and ductility. While adherent to the rock it is leſs ſolid, but is formed by the warmth of the hands. It is eaſily united with oil, but repels water; it is quite void of ſmell, and very like in ſubſtance to the Egyptian mummy. When laid on burning coals, it has the ſmell of ſulphur tempered a little with that of naphtha, not diſagreeable. There are two kinds of this mummy; the one is valuable for its ſcarcity and great activity. The native place of the beſt mummy is far from the acceſs of men, from habitations, and from ſprings of water, in the province of Daraab. It is found in a narrow cave, not above two fathoms deep, cut like a well out of the maſs, at the foot of the ragged mountain Caucaſus."——*Kempfer. Amæn. Perſ.*

This deſcription agrees perfectly with the piſſaſphaltum or foſſil mummy of Bua, differing only in the privation of ſmell, which it is difficult to imagine is totally wanting in the Perſian mummy.

Piſtil
Piſtachia nuts are moderately large, containing a kernel of a pale greeniſh colour, covered with a reddiſh ſkin. They have a pleaſant, ſweet, unctuous taſte, reſembling that of almonds; and they abound with a ſweet and well-taſted oil, which they yield in great abundance on being preſſed after bruiſing them: they are reckoned amongſt the analeptics, and are wholeſome and nutritive, and are by ſome eſteemed very proper to be preſcribed by way of reſtoratives, eaten in ſmall quantity, to people emaciated by long illneſs.

PISTIL, among botaniſts, the little upright column which is generally found in the centre of every flower. According to the Linnæan ſyſtem, it is the female part of generation, whoſe office is to receive and ſecrete the pollen, and produce the fruit. It conſiſts of three parts, viz. germen, ſtylus, and ſtigma. See BOTANY, p. 434, and p. 454, 2d columns.

PISTOIA is a city of Italy, in the duchy of Tuſcany, ſituated on the river Stella, in a beautiful plain near the foot of the Apennine mountains. By Pliny it is called *Piſtorium*, and is ſaid to have been once a Roman colony. At preſent it is a biſhop's ſee, ſuffragan of Florence. The ſtreets are broad and regular, the houſes tolerably well built, but poorly inhabited for want of trade. Formerly it was an independent republic, but ſince it was ſubdued by the Florentines in 1200, it has been in a declining condition. The cathedral has a very handſome cupola, and a magnificent ſtaircaſe to aſcend to it. In the chapel dedicated to St James, where his relics are preſerved, the walls are almoſt covered with plates of ſilver. Here are four marble ſtatues of very good workmanſhip. The marble pulpit, the baſſo relievos, the veſſel that holds the holy water, and the ſquare ſteeple, are the work of John Piſano. The Jeſuits have a very fine college, and the Franciſcans, Dominicans, and Auguſtinians, good churches. In the church of Madonna dell' Umilta there are two ſtatues, one of Leo X. and the other of Clement VII. The public palace, ſituated in a large ſquare, is a handſome building; ſeveral of the nobility have alſo very good houſes. In the neighbouring mountains, called by the name of Piſtoia, there are many large villages, the chief of which is that of S. Marcello, belonging to the family of Cartoli. Theſe mountains are a part of the Apennines, and border on the territory of Bologna and the county of Vernio; higher up is the ſource of the river Reno. The country about Piſtoia, eſpecially towards Florence, is exceeding fertile and delightful, covered with all ſorts of fruits, corn, wine, &c. and containing a vaſt number of little towns, wealthy villages, and country ſeats, ſo as to be reckoned the richeſt and moſt beautiful in all Tuſcany. It is about 20 miles N. W. of Florence, and 30 N. E. of Piſa. E. Long. 11. 29. N. Lat. 43. 55.

PISTOL, the ſmalleſt piece of fire-arms, borne at the ſaddle-bow, on the girdle, and in the pocket.

PISTOLE, a gold coin, ſtruck in Spain and in ſeveral parts of Italy, Switzerland, &c.—The piſtole has its augmentations and diminutions, which are quadruple piſtoles, double piſtoles, and half piſtoles. See *Money-Table*.

PISTON, in pump-work, is a ſhort cylinder of metal or other ſolid ſubſtance, fitted exactly to the cavity of the barrel or body of the pump. See HYDROSTATICS, ſect. v.

PISTORIUS (John), born at Nidda in 1546, applied himſelf at firſt to the ſtudy of medicine, and was admitted a doctor with applauſe; but his preſcriptions not being attended with all the ſucceſs which he expected, he quitted that profeſſion, and ſtudied the law. His merit procured him the appointment of counſellor to Erneſt Frederick margrave of Bade-Dourlach. He had embraced the Proteſtant religion; but ſome time after he changed his opinion, and returned to the communion of the church of Rome. He became afterwards a doctor of divinity, one of the emperor's counſellors, provoſt of the cathedral of Breſlaw, and domeſtic prelate to the abbot of Fulda. We have of his writings, 1. Several Controverſial Tracts againſt the Lutherans. 2. *Artis Cabaliſticæ Scriptores*, printed at Bale 1587; a ſcarce and curious collection. 3 *Scriptores rerum Polonicarum*. 4. *Scriptores de rebus Germanicis*, in 3 vols. folio, from 1603 to 1613. This is a curious and ſcarce performance, but might have been better digeſted. The author died in 1608, at the age of 52.

Piſtorius
Piſum.

PISUM, PEASE; a genus of the decandria order, belonging to the diadelphia claſs of plants. The ſpecies are, 1. The ſativum, or greater garden pea, whoſe lower ſtipulæ are roundiſh, indented, with taper foot-ſtalks, and many flowers on a foot-ſtalk. 2. The humile, or dwarf pea, with an erect branching ſtalk, and leaves having two pair of round lobes. 3. The umbellatum, roſe, or crown-pea, with four pointed acute ſtipuli, and foot-ſtalks bearing many flowers, which terminate the ſtalks. 4. The maritimum, or ſea-pea, with foot-ſtalks which are plain on their upper ſide, an angular ſtalk, arrow-pointed ſtipulæ, and foot-ſtalks bearing many flowers. 5. The Americanum, commonly called *Cape-Horn pea*, with an angular trailing ſtalk, whoſe lower leaves are ſpear-ſhaped, ſharply indented, and thoſe at the top arrow-pointed. 6. The ochrus, with membranaceous running foot-ſtalks, having two leaves and one flower upon a foot-ſtalk.

There is a great variety of garden-peaſe now cultivated in Britain, which are diſtinguiſhed by the gardeners and ſeedſmen, and have their different titles; but as great part of theſe have been ſeminal variations, ſo if they are not very carefully managed, by taking away all thoſe plants which have a tendency to alter before the ſeeds are formed, they will degenerate into their original ſtate: therefore all thoſe perſons who are curious in the choice of their ſeeds, look carefully over thoſe which they deſign for ſeeds at the time when they begin to flower, and draw out all the plants which they diſlike from the other. This is what they call *roguing their peaſe*; meaning hereby the taking out all the bad plants from the good, that the farina of the former may not impregnate the latter; to prevent which, they always do it before the flowers open. By thus diligently drawing out the bad, reſerving thoſe which come earlieſt to flower, they have greatly improved their peaſe of late years, and are conſtantly endeavouring to get forwarder varieties; ſo that it would be to little purpoſe in this place to attempt giving a particular account of all the varieties now cultivated: therefore we ſhall only mention the names by which they are commonly known, placing them according to their time of coming to the table, or gathering for uſe.

Piſum.

The golden hotſpur.	Nonpareil.
The Charlton.	Sugar dwarf.
The Reading hotſpur.	Sickle pea.
Maſter's hotſpur.	Marrowfat.
Eſſex hotſpur.	Roſe or crown pea.
The dwarf pea.	Rouncival pea.
The ſugar pea.	Gray pea.
Spaniſh Morotto.	Pig pea; with ſome others.

The Engliſh ſea-pea is found wild upon the ſhore in Suſſex and ſeveral other counties in England, and is undoubtedly a different ſpecies from the common pea.

The fifth ſpecies hath a biennial root, which continues two years. This was brought from Cape Horn by Lord Anſon's cook, when he paſſed that Cape, where theſe peaſe were a great relief to the ſailors. It is kept here as a curioſity, but the peaſe are not ſo good for eating as the worſt ſort now cultivated in Britain. It is a low trailing plant; the leaves have two lobes on each foot-ſtalk: thoſe below are ſpear-ſhaped, and ſharply indented on their edges; but the upper leaves are ſmall, and arrow pointed. The flowers are blue, each foot-ſtalk ſuſtaining four or five flowers; the pods are taper, near three inches long; and the ſeeds are round, about the ſize of tares.

The ſixth ſort is annual. This grows naturally among the corn in Sicily and ſome parts of Italy, but is here preſerved in botanic gardens for the ſake of variety. It hath an angular ſtalk, riſing near three feet high; the leaves ſtand upon winged foot-ſtalks, each ſuſtaining two oblong lobes. The flowers are of a pale yellow colour, ſhaped like thoſe of the other ſort of pea, but are ſmall, each foot-ſtalk ſuſtaining one flower; theſe are ſucceeded by pods about two inches long, containing five or ſix roundiſh ſeeds, which are a little compreſſed on their ſides. Theſe are by ſome perſons eaten green; but unleſs they are gathered very young, they are coarſe, and at beſt not ſo good as the common pea. It may be ſown and managed in the ſame way as the garden pea.

We ſhall now proceed to ſet down the method of cultivating the ſeveral ſorts of garden peaſe, ſo as to continue them throughout the ſeaſon.

It is a common practice with the gardeners near London to raiſe peaſe upon hot-beds, to have them very early in the ſpring; in order to which, they ſow their peaſe upon warm borders, under walls or hedges, about the middle of October; and when the plants come up, they draw the earth up gently to their ſtems with a hoe, the better to protect them from froſt. In theſe places they let them remain until the latter end of January, or the beginning of February, obſerving to earth them up from time to time as the plants advance in height (for the reaſons before given); as alſo to cover them in very hard froſt with peaſe-haulm, ſtraw, or ſome other light covering, to preſerve them from being deſtroyed; they then make a hot-bed (in proportion to the quantity of peaſe intended), which muſt be made of good hot dung, well prepared and properly mixed together, that the heat may not be too great. The dung ſhould be laid for two or three feet thick, according as the beds are made earlier or later in the ſeaſon; when the dung is equally levelled, then the earth (which ſhould be light and freſh, but not over rich) muſt be laid thereon about ſix or eight inches thick, laying it equally all over the bed. This being done, the frames (which ſhould be two feet high on the back ſide, and about 14 inches in front) muſt be put on, and covered with glaſſes; after which it ſhould remain three or four days, to let the ſteam of the bed paſs off before you put the plants therein, obſerving every day to raiſe the glaſſes to give vent for the riſing ſteam to paſs off; then, when you find the bed of a moderate temperature for heat, you ſhould, with a trowel, or ſome other inſtrument, take up the plants as carefully as poſſible to preſerve the earth to their roots, and plant them into the hot-bed in rows about two feet aſunder, and the plants about an inch diſtant from each other in the rows, obſerving to water and ſhade them until they have taken root; after which you muſt be careful to give them air at all times when the ſeaſon is favourable, otherwiſe they will draw up very weak, and be ſubject to grow mouldy and decay. You ſhould alſo draw the earth up to the ſhanks of the plants as they advance in height, and keep them always clear from weeds. The water they ſhould have muſt be given them ſparingly; for if they are too much watered, it will cauſe them to grow too rank, and ſometimes rot off the plants at their ſhanks juſt above ground. When the weather is very hot, you ſhould cover the glaſſes with mats in the heat of the day, to ſcreen them from the violence of the heat of the ſun, which is then too great for them: but when the plants begin to fruit, they ſhould be watered oftener, and in greater plenty than before; for by that time the plants will have nearly done growing, and the often refreſhing them will occaſion their producing a greater plenty of fruit.

Pſeudo.

The ſort of pea which is generally uſed for this purpoſe is the dwarf; for all the other ſorts ramble too much to be kept in frames: the reaſon for ſowing them in the common ground, and afterwards tranſplanting them on a hot-bed, is to check their growth, and cauſe them to bear in leſs compaſs; for if the ſeeds were ſown upon a hot-bed, and the plants continued thereon, they would produce ſuch luxuriant plants as could not be contained in the frames, and would bear but little fruit.

The next ſort of pea which is ſown to ſucceed thoſe on the hot-bed is the hotſpur; of which there are reckoned ſeveral varieties, as the golden hotſpur, the Charlton hotſpur, the Maſter's hotſpur, the Reading hotſpur, and ſome others; which are very little differing from each other, except in their early bearing, for which the golden and Charlton hotſpurs are chiefly preferred; though if either of theſe ſorts are cultivated in the ſame place for three or four years, they are apt to degenerate, and be later in fruiting; for which reaſon, moſt curious perſons procure their ſeeds annually from ſome diſtant place; and in the choice of theſe ſeeds, if they could be obtained from a colder ſituation and a poorer ſoil than that in which they are to be ſown, it will be much better than on the contrary, and they will come earlier in the ſpring.

Theſe muſt alſo be ſown on warm borders, towards the latter end of October; and when the plants are come up, you ſhould draw the earth up to their ſhanks, and treat them in every other reſpect as above directed.

In the ſpring you muſt carefully clear them from weeds, and draw ſome freſh earth up to their ſtems; but do not raiſe it too high up to the plants, leſt by

Piſum burying their leaves you ſhould rot their ſtems, as is ſometimes the caſe, eſpecially in wet ſeaſons. You ſhould alſo obſerve to keep them free from vermin, which, if permitted to remain amongſt the plants, will increaſe ſo plentifully as to devour the greateſt part of them. The chief of the vermin which infeſt peaſe are ſlugs, which lie all the day in the ſmall hollows of the earth, near the ſtems of the plants, and in the night-time come out and make terrible deſtruction of the peaſe; and theſe chiefly abound in wet ſoils, or where a garden is neglected and over-run with weeds: therefore you ſhould make the ground clear every way round the peaſe to deſtroy their harbours; and afterwards in a fine mild morning very early, when theſe vermin are got abroad from their holes, you ſhould ſlake a quantity of lime, which ſhould be ſtrewed over the ground pretty thick, which will deſtroy the vermin wherever it happens to fall upon them, but will do very little injury to the peaſe, provided it be not ſcattered too thick upon them.

If this crop of peaſe ſucceeds, it will immediately follow thoſe on the hot-bed; but for fear this ſhould miſcarry, it will be proper to ſow two more crops at about a fortnight or three weeks diſtance from each other, ſo that there may be the more chances to ſucceed. This will be ſufficient till the ſpring of the year, when you may ſow ſeveral more crops of theſe peaſe at a fortnight diſtance from each other. The late ſowings will be ſufficient to continue the early ſort of peaſe through the ſeaſon; but it will be proper to have ſome of the large ſort to ſucceed them for the uſe of the family: in order to which, you ſhould ſow ſome of the Spaniſh Morotto, which is a great bearer and a hardy ſort of pea, about the middle of February, upon a clear open ſpot of ground. Theſe muſt be ſown in rows about four feet aſunder, and the peaſe ſhould be dropped in the drills about an inch diſtance, covering them about two inches deep with earth, being very careful that none of them lie uncovered, which will draw the mice, pigeons, or rooks, to attack the whole ſpot; and it often happens, by this neglect, that a whole plantation is devoured by theſe creatures; whereas, when there are none of the peaſe left in ſight, they do not eaſily find them out.

About a fortnight after this you ſhould ſow another ſpot, either of this ſort or any other large ſort of pea, to ſucceed theſe; and then continue to repeat ſowing once a fortnight, till the middle or latter end of May; only obſerving to allow the marrowfats, and other very large ſorts of peaſe, at leaſt four feet and a half between row and row; and the roſe-pea ſhould be allowed at leaſt eight or ten inches diſtance plant from plant in the rows; for theſe grow very large, and if they have not room allowed them, they will ſpoil each other by drawing them up very tall, and will produce no fruit.

When the plants come up, the earth ſhould be drawn up to their ſhanks (as was before directed), and the ground kept entirely clear from weeds; and when the plants are grown eight or ten inches high, you ſhould ſtick ſome bruſhwood into the ground cloſe to the peaſe for them to ramp upon, which will ſupport them from trailing upon the ground, which is very apt to rot the growing ſorts of peaſe, eſpecially in wet ſeaſons; beſides, by thus ſupporting them, the air can freely paſs between them, which will preſerve the bloſſoms from falling off before their time, and occaſion them to bear much better than if permitted to lie upon the ground, and there will be room to paſs between the rows to gather the peaſe when they are ripe. Piſum.

The dwarf ſorts of peaſe may be ſown much cloſer together than thoſe before-mentioned; for theſe ſeldom riſe above a foot high, and rarely ſpread above half a foot in width, ſo that theſe need not have more room than two feet row from row, and not above an inch aſunder in the rows. Theſe will produce a good quantity of peaſe, provided the ſeaſon be not over dry; but they ſeldom continue long in bearing, ſo that they are not ſo proper to ſow for the main crop when a quantity of peaſe is expected for the table, their chief excellency being for hot-beds, where they will produce a greater quantity of peaſe (provided they are well-managed) than if expoſed to the open air, where the heat of the ſun ſoon dries them up.

The large growing ſorts may be cultivated for the common uſe of the family, becauſe theſe will produce in greater quantities than the other, and will endure the drought better; but the early kind are by far the ſweeter-taſted peaſe.

The beſt of all the large kinds is the marrowfat, which, if gathered young, is a well-taſted pea; and this will continue good through the month of Auguſt, if planted on a ſtrong ſoil.

The gray and other large winter-peaſe are ſeldom cultivated in gardens, becauſe they require a great deal of room, but are uſually ſown in fields. For the proper method of managing them, ſee AGRICULTURE, n° 150.

In the *Muſeum Ruſticum*, Vol. I. p. 109. we find the following method of preparing peaſe for hog-meat, which we ſhall give in the words of the ingenious farmer who communicated it.

"A few years ago (ſays he), I had a plentiful crop of peaſe on a ten acre piece, which lies near my houſe: when they were full podded and nearly ripe, I had them hooked in the uſual manner; but before I could get them in, there came a heavy ſhower of rain which wetted them through and through; and the dull heavy weather, with frequent ſhowers which followed, prevented their drying for a conſiderable time.

"I cauſed the wads to be from time to time turned, to prevent the haulm from rotting; and at length a few days ſunſhine dried them enough to be inned; for as they lay hollow, the wind was greatly aſſiſtant to the operation.

"Before I got them in, on examining ſome of the pods, I found that the peaſe were all ſprouted to a conſiderable length: this was what I had expected, as I gave my crop over for loſt, till after a little recollection, as the weather ſtill continued fine, I determined to threſh them in the field.

"This was accordingly done; and the corn, after it was caſt and riddled to ſeparate it from the rubbiſh, was dried on my malt kiln.

"When this operation was over, I began to reflect in what manner I ſhould diſpoſe of my peaſe, being ſenſible that they could not be proper for ſeed, and ſtanding no chance of diſpoſing of them to any advantage in the market.

"At length, as it was then a time of war, and of courſe there was a great demand for pork for the uſe of the navy, I determined to buy a conſiderable number

Piſum, Pit-coal.

ber of lean hogs, that I might by their means conſume this crop on my own premiſes, and in that manner make the moſt of it.

"My expectations were more than anſwered; for I found, by repeated experience, that three buſhels of the peaſe I have mentioned went nearly as far in fattening the hogs I bought as four buſhels got in dry and hard in the manner uſually practiſed.

"This diſcovery I made ſeveral years ago, and it has turned out to my advantage; for ſince that time I have been quite indifferent as to the weather in which my peaſe are hooked, being rather better pleaſed, as far as relates to them, with wet than dry weather; but if the weather happens to be dry at the time they are ripe, I always cauſe as many as I want for feeding my hogs, which are not a few in a year, to be regularly malted in the ſame manner nearly as my barley: this management has of late ſucceeded very well with me, and I therefore intend to continue it.

"Beſides feeding my hogs with theſe malted peaſe, I have often given them to my horſes, with which they agree very well, and are heartening food.

"Turkeys will fatten apace on them alſo, and be fine meat.

"I have applied my malted peaſe to many other uſes, which I have not at preſent time to enumerate: but were they only uſed for feeding hogs and horſes, it is ſtill worth while to prepare ſome in this manner every year."

PIT-COAL, or STONE-COAL. See COAL and LITHANTHRAX.

Mr Bertrand, in his *Oryctologie Dictionary*, reduces all kinds of coals to ſix general claſſes, *viz.* 1. Lithanthrax ligneus; 2. Petroſſus; 3. Terreſtris; 4. Piceus; 5. Fiſſilis; 6. Mineraliſatus. He ſays, that the Scots coals are heavier, and burn not ſo well as thoſe of Newcaſtle; that thoſe of Liege burn quicker; and thoſe from Braſſac in Auvergne, and from La Foſſe, burn with a more agreeable flame, &c. But Mr Morand, in his *Nomenclature Raiſonnée*, diſtributes all ſorts of pit-coals into four claſſes: In the firſt he places nine varieties, beginning with the *gagas* or *ſuccinum nigrum*, to the variegated lithanthrax; in the ſecond he reckons ſeven varieties, beginning with the *lithanthrax eleganti ſtructura*, to that *facie granulata*: and he forms the fourth claſs with the earthy and poorer kinds of foſſil coals. He ſeems, however, to have been puzzled with the ſlaty coals, as he ranges them in a ſeparate claſs, perhaps to ſhelter himſelf from the critical objections of thoſe numerous ſuperficial naturaliſts, who only look for the apparent configuration, without almoſt any regard to the component parts of foſſils.

The coal-trade is of infinite importance to Great Britain, which never could have arrived at its preſent commercial eminence without it; and this eminence it will be impoſſible to retain if coal ſhould ever become ſcarce. This we truſt is not likely to be the caſe, though Mr Williams expreſſes great fears for it, and informs us that at Newcaſtle and in many parts of Scotland the mines near the ſea are already waſted, the firſt conſequence of which muſt be an enormous riſe in the price. See his obſervations on this ſubject in his *Natural Hiſtory of the Mineral Kingdom*, p. 156, &c. This author ſays, that coal was not diſcovered till between the middle of the 12th and beginning of the 13th centuries: it is therefore, according to him, 400 years ſince it was firſt diſcovered in Britain, but they have not been in common uſe for more than 200 years. The ſame author gives us many pertinent obſervations on the appearances and indications of coal, inſtructions about ſearching for it, remarks on falſe and doubtful ſymptoms of coal; for all which, together with his obſervations on the different kinds of Scots coal, we ſhall refer our readers to the work itſelf; the firſt part of which, occupying the largeſt proportion of the firſt volume, is upon the *ſtrata of coal*, and on the *concomitant ſtrata*. See alſo our article COALERY.

Pitahaya, Pitcairne.

PITAHAYA (*Cactus Pitajaya*, Lin. *Syſt. Vegetabilium. Jacquin Amer.* 151. ed. 2. p. 75. M. *E. Carthagena*), a ſhrub peculiar to California, is a kind of beech, the fruit of which forms the greateſt harveſt of the natives. Its branches are finely fluted, and riſe vertically from the ſtem, ſo as to form a very beautiful top. The fruit is like a horſe-cheſnut. In ſome white, in others yellow, and in others red, but always exquiſitely delicious, being a rich ſweet, tempered with a grateful acid. See CACTUS.

PITCAIRNE (Dr Archibald), a moſt eminent phyſician and ingenious poet, was deſcended from the ancient family of the Pitcairnes of Pitcairne in Fifeſhire, and was born at Edinburgh on the 25th of December 1652. He commenced his ſtudies at the ſchool of Dalkeith; and from thence he was removed to the univerſity of Edinburgh, where he improved himſelf in claſſical learning, and completed a regular courſe of philoſophy. His friends, according to the authors of the *Biographia Britannica*, were deſirous that he ſhould follow the profeſſion of theology. The unpleaſant gloom, however, which at that time hung over religion and its profeſſors in Scotland, could not but very ill ſuit with that native cheerfulneſs of temper and liberality of mind which made him, long after, a mark for the arrows of preciſeneſs and grimace. The law ſeems to have been his own choice, and to this ſcience he turned his attention. With an ardour peculiar to himſelf, and an ambition to excel in whatever he undertook, he purſued it with ſo much intenſeneſs, that his health began to be impaired. On this account, his phyſicians adviſed him to ſet out for the ſouth of France. By the time he reached Paris, he was happily ſo far recovered, that he determined to renew his ſtudies; but being informed that there was no able profeſſor of law in that city, and finding ſeveral gentlemen of his acquaintance engaged in the ſtudy of phyſic, he went with them to the lectures and hoſpitals, and employed himſelf in this manner for ſeveral months till his affairs called him home.

On his return, he applied himſelf chiefly to the mathematics. It is not uſual to ſee the briars of this ſcience and the flowers of poetry growing in the ſame ſoil. Here, however, they were happily united; and to this union perhaps was owing that ſingular command of judgment, over one of the livelieſt of fancies, which appears in every part of his works. His intimacy with Dr David Gregory, the celebrated mathematical profeſſor, began about the ſame time; and probably conduced to cheriſh his natural aptitude for this ſtudy. It was then, in a great meaſure, new to him; it ſoon became his principal delight; his progreſs in it was rapid, and correſpondent to his progreſs in other purſuits. His improvements on the method of infinite ſeries then adopted, which Dr Wallis of Oxford after-

Pitcairne. wards published, were a conspicuous and early proof of his abilities in this science.

Had Dr Pitcairne continued to prosecute the study of the law, and could he have moulded his principles to the times, the first offices and honours of the state might have been looked for without presumption as the probable reward of such talents as he possessed. Struck, however, with the charms of mathematical truth which had been lately introduced into the philosophy of medicine, and hoping to reduce the healing art to geometrical method, he unalterably determined on this less aspiring profession. At the period when he formed this resolution, the ideas of the medical world, already sufficiently confused, were still farther jumbled by the discovery of the circulation of the blood, which had as yet produced nothing but doubt, uncertainty, and astonishment. In Edinburgh at that time there was no school, no hospital, no opportunity of improvement but the chamber and the shop. He therefore soon after returned to Paris. Genius and industry are unhappily not often united in the same character: of such an union, however, Dr Pitcairne is a celebrated instance. During his residence in France, he cultivated the object of his pursuit with his natural enthusiasm, and with a steadiness from which he could not be diverted by the allurements of that joy which, in his hours of social and festive intercourse, he always felt and always gave. Among his various occupations, the study of the ancient physicians seems to have had a principal share. This appears from a treatise which he published some time after his return; and it shows, that he wisely determined to know the progress of medicine from its earliest periods, before he attempted to reform and improve that science.

On the 13th of August 1680, he received, from the faculty of Rheims the degree of Doctor; which, on the 7th of August 1699, was likewise conferred on him by the university of Aberdeen; both being attended with marks of peculiar distinction. Other medical honours are said to have been conferred on him in France and elsewhere; but nothing affords a more unequivocal testimony to his abilities than that which the surgeons of Edinburgh gave, in admitting him, freely and unsolicited, a member of their college. None had such opportunities of judging of his merit as a practitioner, and on no physician did they ever bestow the same public mark of respect. Soon after his graduation at Rheims, he returned to Edinburgh; where, on the 29th of November 1681, the Royal College of Physicians was instituted; and his name, among others, graced the original patent from the crown.

In his *Solutio Problematis de Inventoribus*, the treatise above alluded to, he discovers a wonderful degree of medical literature, and makes use of it in a manner that does great honour both to his head and his heart. His object is to vindicate Dr Harvey's claim to the discovery of the circulation of the blood. The discovery was, at first, controverted by envy, and reprobated by ignorance. When at length its truth was fully established, many invidiously attempted to tear the laurels from the illustrious Englishman, and to plant them on the brows of Hippocrates and others. Had the attempt been directed against himself, the generous soul of Pitcairne could not have exerted more zeal in a defence; and his arguments remain unanswered. Pitcairne.

During his residence in Scotland, his reputation became so considerable, that, in the year 1691, the university of Leyden solicited him to fill the medical chair, at that time vacant. Such an honourable testimony of respect, from a foreign nation, and from such an university, cannot perhaps be produced in the medical biography of Great Britain. The lustre of such characters reflects honour on their profession, and on the country which has the good fortune of giving them birth; and serves to give the individuals of that country not only a useful estimation in their own eyes, but in those also of the rest of the world. Dr Pitcairne's well-known political principles excluded him from public honours and promotion at home: he therefore accepted the invitation from abroad; and, on the 26th of April 1692, delivered, at Leyden, his elegant and masterly inaugural oration: *Oratio qua ostenditur medicinam ab omni philosophorum secta esse liberam.* In this he clears medicine from the rubbish of the old philosophy; separates it from the influence of the different sects; places it on the broad and only sure foundation of experience; shows how little good inquiries into the manner how medicines operate have done to the art; and demonstrates the necessity of a sedulous attention to their effects, and to the various appearances of disease.

Nothing (says an elegant panegyrist* of our author) marks a superiority of intellect so much as the courage requisite to stem a torrent of obstinately prevailing and groundless opinions. For this the genius and talents of Pitcairne were admirably adapted; and, in his oration, he displays them to the utmost. It was received with the highest commendations; and the administrators, to testify their sense of such an acquisition to their university, greatly augmented the ordinary appointment of his chair.

*Dr Charles Webster, in the *Harveian Oration* at Edinburgh for the year 1781; from which performance the present article is chiefly extracted.

He discharged the duties of his office at Leyden so as to answer the most sanguine expectations. He taught with a perspicuity and eloquence which met with universal applause. Independently of the encomiums of Boerhaave and Mead, who were his pupils, the numerous manuscript copies of his lectures, and the mutilated specimen of them† which found its way into the world without his knowledge, show how justly it was bestowed. At the same time, he was not more celebrated as a professor than as a practical physician; and notwithstanding the multiplicity of his business in both these characters, he found leisure to publish several treatises on the circulation, and some other of the most important parts of the animal economy (A).

†*Elementa Medicinæ.*

At the close of the session he set out for Scotland, with an intention of returning in time for the succeeding one. On his marrying (B) the daughter of Sir Archibald

(A) Dr Boerhaave gives the following character of these and some other of Dr Pitcairne's dissertations, which were collected and published at Rotterdam, anno 1701: "Hæc scripta optima sunt et perfecta, sive legas Dissertationem de Motu Sanguinis per Pulmones, sive alia opuscula, sive ultimum tractatum de Opio." *Methodus studii, ab Hallero edita*, p. 569.

(B) He had been married before to a daughter of Colonel James Hay of Pitfour, by whom he had a son and daughter, who both died young.

Pitcairne. Archibald Stevenſon, the object of his journey, her relations would on no account conſent to part with him again. He was therefore reluctantly obliged to remain; and he wrote the univerſity a polite apology, which was received with the utmoſt regret. He even declined the moſt flattering ſolicitations and tempting offers to ſettle in London. Indeed he ſoon came into that extenſive practice to which his abilities intitled him, and was alſo appointed titular profeſſor of medicine in the univerſity of Edinburgh.

The uniformity of a profeſſional life is ſeldom interrupted by incidents worthy of record. Specimens, however, of that brilliant wit with which he delighted his friends in the hours of his leiſure, continue to entertain us (c); and the effects of that eminent ſkill which he exerted in the cure of diſeaſe, ſtill operate to the good of poſterity.

The diſcovery of the circulation, while in ſome meaſure it exploded the chemical and Galenical doctrines, tended to introduce mathematical and mechanical reaſoning in their ſtead. Of this theory (d) Dr Pitcairne was the principal ſupport, and the firſt who introduced it into Britain. A mathematical turn of mind, and a wiſh for mathematical certainty in medicine, biaſſed him in its favour, and he puſhed it to its utmoſt extent. One is at a loſs whether moſt to admire or regret ſuch a waſte of talents in propping a theory which, though ſubverſive of former ones, was to fall before others but a little more ſatisfactory than itſelf. Mechanical phyſicians expected more from geometry than that ſcience could grant. They made it the foundation inſtead of an auxiliary to their inquiries, and applied it to parts of nature not admitting mathematical calculations. By paying more attention afterwards to the ſupreme influence of the living principle, the ſource of all the motions and functions of the body, it was found that theſe could not be explained by any laws of chemiſtry or mechaniſm. They are ſtill, however, involved in obſcurity; and notwithſtanding the numberleſs improvements which have taken place in the ſciences connected with medicine, will perhaps remain inſcrutable while man continues in his preſent ſtage of exiſtence. Pitcairne.

In a ſcience ſo ſlowly progreſſive as that of medicine, Dr Pitcairne did a great deal. By labouring in vain for truth in one road, he ſaved many the ſame drudgery, and thereby ſhowed the neceſſity of another. He not only exploded many falſe notions of the chemiſts and Galeniſts which prevailed in his time, but many of thoſe too of his own ſect. In particular, he ſhowed the abſurdity of referring all diſeaſes and their cures to an alkali or an acid (e). He refuted the idea of ſecretion being performed by pores differently ſhaped (f), Bellini's opinion of effervescences in the

(c) Vide *Pitcarnii Poemata.*—Several of his poems, however, are obſcure, and ſome of them totally unintelligible without a key. In thoſe of them which are of a political kind, he wiſhed not to expreſs himſelf too clearly; and in others, he alludes to private occurrences which were not known beyond the circle of his companions. His poem *(Ad Lindeſium)*, addreſſed to his friend Lindſey, is commented on by the authors of the *Biographia Britannica;* and it is to be regretted that it is the only one on which they have been ſolicitous to throw light. "Some parts (ſay they) of this poem, are hardly intelligible, without knowing a circumſtance in the Doctor's life, which he often told, and never without ſome emotion. It is a well known ſtory of the two Platonic philoſophers, who promiſed one another, that whichever died firſt ſhould make a viſit to his ſurviving companion. This ſtory being read by Mr Lindſey and our author together, they, being both then very young, entered into the ſame engagement. Soon after, Pitcairne, at his father's houſe in Fife, dreamed one morning that Lindſey, who was then at Paris, came to him, and told him he was not dead, as was commonly reported, but ſtill alive, and lived in a very agreeable place, to which he could not yet carry him. By the courſe of the poſt news came of Lindſey's death, which happened very ſuddenly the morning of the dream. When this is known, the poem is eaſily underſtood, and ſhines with no common degree of beauty.

"Lyndeſi! Stygiàs jamdudum vecte per undas,
"Stagnaque Cocyti non adeunda mihi;
"Excute pauliſper Lethæi vincula ſomni,
"Ut ſeriant animum carmina noſtra tuum.
"Te nobis, te redde tuis, promiſſa daturus
"Gaudia; ſed proavo ſis comitante redux:
"Namque novos viros mutataque regna videbis,
"Paſſaque Teutonicas ſceptra Britanna manus*.

* Written in 1689.

"He then proceeds to exclaim againſt the principles and practices which produced this Teutonic violence upon the Britiſh ſceptre; and concludes with a wiſh, that Lindſey might bring Rhadamanthus with him to puniſh them.

"Unus abeſt ſcelerum vindex Rhadamanthus; amice,
"Dii faciant reditus ſit comes ille tui!"

"Every one ſees how much keener an edge is given to the ſatire upon the revolution, by making it an additional reaſon for his friend's keeping his promiſe to return him a viſit after his death."

(d) See the article PHYSIOLOGY, n° 7—14.

(e) *Pitcarnii Diſſertationes*, Edin. edit. 1713. De opera quam præſtant corpora acida vel alkalica in curatione morborum.

(f) De circulatione ſanguinis per vaſa minima.

Pitcairne. the animal ſpirits with the blood, and Borelli's of air entering the blood by reſpiration (G). He proved the continuity of the arteries and veins (H); and ſeems to have been the firſt who ſhowed that the blood flows from a ſmaller capacity into a larger; that the aorta, with reſpect to the arterial ſyſtem, is the apex of a cone (I). In this therefore he may be conſidered as the latent ſpring of the diſcoveries reſpecting the powers moving the blood. He introduced a ſimplicity of preſcription unknown in pharmacy before his time (K); and ſuch was the ſtate of medicine in this country, that ſcarcely have the works of any cotemporary or preceding author been thought worthy even of preſervation (L). As to the errors of his philoſophy, let it be remembered, that no theory has as yet ſtood the teſt of many years in an enlightened period. His own hung very looſely about him (M); and the preſent generally received practice differs from his very little in reality. He treated inflammatory and hemorrhagic diſeaſes by bleeding, purging, and bliſtering, as has been done uniformly and ſolely on the different theories ſince. His method of adminiſtering mercury and the bark is obſerved at this day; and with reſpect to febrile, nervous, glandular, and dropſical affections, they ſeem to be as often the opprobriums of the art now as they were then.

Dr Pitcairne was univerſally conſidered as the firſt phyſician of his time. No one appears ever to have had ſo much practice in this country, or ſo many conſultations from abroad; and no one, from all accounts, ever practiſed with greater ſagacity and ſucceſs. The higheſt thought themſelves honoured by his acquaintance, and the loweſt were never denied his aſſiſtance and advice. The emoluments of his profeſſion muſt have been great; but his charities are known to have been correſpondent. The poſſeſſion of money he poſtponed to more liberal objects: he collected one of the fineſt private libraries in the world; which was purchaſed, after his death, by the Czar of Muſcovy. Notwithſtanding the fatigues he underwent in the exerciſe of his profeſſion, his conſtitution was naturally delicate. About the beginning of October 1713, he became affected with his laſt illneſs; and on the 23d he died, regretted by ſcience as its ornament, by his country as its boaſt, and by humanity as its friend. He left a ſon and four daughters: of whom only one of the latter now ſurvives. The preſent noble family of Kelly are his grandchildren.

Some anonymous publications are attributed to Dr Pitcairne, particularly a treatiſe *De Legibus Hiſtoriæ Naturalis*, &c.; but the only ones he thought proper to legitimate are his *Diſſertationes Medicæ*, and a ſhort eſſay *De Salute*.

PITCAITHLY. See PITKEATHLY. Pitcaithly

PITCH, a tenacious oily ſubſtance, drawn chiefly from pines and firs, and uſed in ſhipping, medicine, and various arts: or it is more properly tar inſpiſſated by boiling it over a ſlow fire. See TAR. Pitho.

Foſſil Pitch. See PETROLEUM.

PITCHING, in ſea-affairs, may be defined the vertical vibration which the length of a ſhip makes about her centre of gravity; or the movement by which ſhe plunges her head and after-part alternately into the hollow of the ſea. This motion may proceed from two cauſes: the waves which agitate the veſſel; and the wind upon the ſails, which makes her ſtoop to every blaſt thereof. The firſt abſolutely depends upon the agitation of the ſea, and is not ſuſceptible of inquiry; and the ſecond is occaſioned by the inclination of the maſts, and may be ſubmitted to certain eſtabliſhed maxims.

When the wind acts upon the ſails, the maſt yields to its effort, with an inclination which increaſes in proportion to the length of the maſt, to the augmentation of the wind, and to the comparative weight and diſtribution of the ſhip's lading.

The repulſion of the water, to the effort of gravity, oppoſes itſelf to this inclination, or at leaſt ſuſtains it, by as much as the repulſion exceeds the momentum, or abſolute effort of the maſt, upon which the wind operates. At the end of each blaſt, when the wind ſuſpends its action, this repulſion lifts the veſſel; and theſe ſucceſſive inclinations and repulſions produce the movement of pitching, which is very inconvenient; and, when it is conſiderable, will greatly retard the courſe, as well as endanger the maſt, and ſtrain the veſſel.

PITH, in vegetation, the ſoft ſpongy ſubſtance contained in the central parts of plants and trees *. * See *Plant*.

PITHO, (fab. hiſt.) the goddeſs of perſuaſion among the Romans. She was ſuppoſed to be the daughter of Mercury and Venus, and was repreſented with a diadem on her head, to intimate her influence over the hearts of man. One of her arms appeared raiſed as in the attitude of on orator haranguing in a public aſſembly; and with the other ſhe holds a thunderbolt and fetters, made with flowers, to ſignify the powers of reaſoning and the attractions of eloquence. A caduceus, as a ſymbol of perſuaſion, appears at her feet, with the writings of Demoſthenes and Cicero, the two moſt celebrated among the ancients, who underſtood how to command the attention of their audience, and to rouſe and animate their various paſſions.—A Roman courtezan. She received this name on account of the allurements which her charms poſſeſſed, and of her winning expreſſions.

PITHOM,

(G) De diverſa mole qua ſanguis fluit per pulmones.
(H) De circulatione ſanguinis per vaſa minima.
(I) De circulatione ſanguinis in animalibus genitis et non genitis.
(K) *Elementa Medicinæ*, lib. i. cap. 21. et paſſim.
(L) The firſt medical publication which diſtinguiſhed this country, after Dr Pitcairne's, was that of the *Edinburgh Medical Eſſays*, in the year 1732. Vid. the article MONRO.
(M) Patet (*ſays he*) medicinam eſſe memoriam eorum quæ cuilibet morbo uſus oſtendit fuiſſe utilia. Nam notas non eſſe corporum intra venas fluentium aut conſiſtentium naturas, adeoque ſola obſervatione innoteſcere quid cuique morbo conveniat, poſtquam ſæpius eadem eidem morbo profuiſſe comperimus. *De Div. Morb.*

Pithom, Pithou.

PITHOM, one of the cities that the children of Iſrael built for Pharaoh in Egypt (Exod. i. 11.) during the time of their ſervitude. This is probably the ſame city with Pathumos mentioned by Herodotus, which he places upon the canal made by the kings Necho and Darius to join the Red ſea with the Nile, and by that means with the Mediterranean. We find alſo in the ancient geographers, that there was an arm of the Nile called *Pathmeticus*, *Phatmicus*, *Phatnicus*, or *Phatniticus*. Bochart ſays, that Pithom and Raamſes are about five leagues above the diviſion of the Nile, and beyond this river: but this aſſertion has no proof from antiquity. This author contents himſelf with relating what was ſaid of Egypt in his own time. Marſham will have Pithom to be the ſame as Peluſium or Damietta.

PITHOU or Pithœus (Peter), a Frenchman of great literary eminence, was deſcended from an ancient and noble family in Normandy, and born at Troyes in 1539. His taſte for literature appeared very early, and his father cultivated it to the utmoſt. He firſt ſtudied at Troyes, and was afterwards ſent to Paris, where he became firſt the ſcholar, and then the friend, of Turnebus. Having finiſhed his purſuits in languages and the belles lettres, he was removed to Bourges, and placed under Cujacius in order to ſtudy civil law. His father was well ſkilled in this profeſſion, and has left no inconſiderable ſpecimen of his judgment in the advice he gave his ſon with regard to acquiring a knowledge of it; which was, not to ſpend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made ſo rapid a progreſs, that at ſeventeen he was able to ſpeak extempore upon the moſt difficult queſtions; and his maſter was not aſhamed to own, that even himſelf had learned ſome things of him. Cujacius afterwards removed to Valence; and Pithœus followed him, and continued to profit by his lectures till the year 1560. He then returned to Paris, and frequented the bar of the parliament there, in order to join practical forms and uſages to his theoretic knowledge.

In 1563, being then 24, he publiſhed *Adverſaria Subſeciva*, a work highly applauded by Turnebus, Lipſius, and other learned men; and which laid the foundation of that great and extenſive fame he afterwards acquired. Soon after this, Henry III. advanced him to ſome conſiderable poſts; in which, as well as at the bar, he acquitted himſelf moſt honourably. Pithœus being a Proteſtant, it was next to a miracle that he was not involved in the terrible maſſacre of St Bartholomew in 1572; for he was at Paris where it was committed, and in the ſame lodgings with ſeveral Huguenots, who were all killed. It ſeems indeed to have frightened him out of his religion; which having, according to the cuſtom of converts, examined and found to be erroneous, he ſoon abjured, and openly embraced the Catholic faith. He afterwards attended the duke of Montmorency into England; and on his return, from his great wiſdom, good nature, and amiable manners, he became a kind of oracle to his countrymen, and even to foreigners, who conſulted him on all important occaſions: an inſtance of which we have in Ferdinand the Grand Duke of Tuſcany, who not only conſulted him, but even ſubmitted to his determination in a point contrary to his intereſts. Henry III. and IV. were greatly obliged to him for combating the League in the moſt intrepid manner, and for many other ſervices, in which he had recourſe to his pen as well as to other means.

Pitiſcus || Pitot.

Pithœus died upon his birth-day in 1596, leaving behind him a wife whom he had married in 1579, and ſome children. Thuanus ſays he was the moſt excellent and accompliſhed man of the age in which he lived; and all the learned have agreed to ſpeak well of him. He collected a very valuable library, containing a variety of rare manuſcripts, as well as printed books; and he took many precautions to hinder its being diſperſed after his death, but in vain. He publiſhed a great number of works upon law, hiſtory, and claſſical literature; and he gave ſeveral new and correct editions of ancient writers. He was the firſt who made the world acquainted with the Fables of Phædrus: which, together with the name of their author, were utterly unknown and unheard of, till publiſhed from a manuſcript of his.

PITISCUS (Samuel), a learned antiquary, born at Zutphen, was rector of the college of that city, and afterwards of St Jerome at Utrecht, where he died on the firſt of February 1717, aged 90. He wrote, 1. *Lexicon Antiquitatum Romanorum*, in two volumes folio; a work which is eſteemed. 2. Editions of many Latin authors, with notes; and other works.

PITKEATHLY, or Pitcaithly, is the name of an eſtate in Strathern in Scotland, famous for a mineral ſpring. An intelligent traveller * gives the following account of it. "The ſituation of the mineral ſpring at Pitcaithly, the efficacy with which its waters are ſaid to operate in the cure of the diſeaſes for which they are uſed, and the accommodations which the neighbourhood affords, are all of a nature to invite equally the ſick and the healthy. Two or three houſes are kept in the ſtyle of hotels for the reception of ſtrangers. There is no long-room at the well; but there are pleaſing walks through the adjoining fields. Good roads afford eaſy acceſs to all the circumjacent country. This delightful tract of Lower Strathern is filled with houſes and gardens, and ſtations from which wide and delightful proſpects may be enjoyed; all of which offer agreeable points to which the company at the well may direct their forenoon excurſions; converſation, muſic, dances, whiſt, and that beſt friend to elegant, lively, and ſocial converſe, the tea-table, are ſufficient to prevent the afternoons from becoming languid: and in the evenings nothing can be ſo delightful as a walk when the ſetting ſun ſheds a ſoft ſlanting light, and the dew has juſt not begun to moiſten the graſs.—Thus is Pitcaithly truly a rural watering place. The company cannot be at any one time more in number than two or three families. The amuſements of the place are ſimply ſuch as a ſingle family might enjoy in an agreeable ſituation in the country; only the ſociety is more diverſified by the continual change and fluctuation of the company." See *Mineral Waters*, p. 55.

* Heron's Journey through the Weſtern parts of Scotland.

PITOT (Henry), of a noble family in Languedoc, was born at Aramont in the dioceſe of Uzez, on the 29th of May 1695, and died there on the 27th of December 1771, aged 76. He learned the mathematics without a maſter, and went to Paris in 1718, where he formed a cloſe friendſhip with the illuſtrious

Pitot, Pits.

Reaumur. In 1724, he was admitted a member of the Royal Academy of Sciences at Paris, and in a few years rose to the degree of a penſioner. Beſides a vaſt number of Memoirs printed in the collection of that ſociety, he publiſhed in 1731 the Theory of the Working of Ships, in one volume 4to; a work of conſiderable merit, which was tranſlated into Engliſh, and made the author be admitted into the Royal Society of London. In 1740, the ſtates-general of Languedoc made choice of him for their chief engineer, and gave him at the ſame time the appointment of inſpector general of the canal which unites the two ſeas. That province is indebted to him for ſeveral monuments of his genius, which will tranſmit his name with luſtre to poſterity. The city of Montpellier being in want of water, Pitot brought from the diſtance of three leagues two ſprings which furniſh a plentiful ſupply of that neceſſary article. They are brought to the magnificent Place du Peyron, and thence are diſtributed through the city. This aſtoniſhing work is the admiration of all ſtrangers. The illuſtrious marſhal de Saxe was the great patron and friend of Pitot, who had taught this hero the mathematics. In 1754 he was honoured with the order of St Michael. In 1735 he had married Maria-Leonina Pharambier de Subballoua, deſcended of a very ancient noble family of Navarre. By this marriage he had only one ſon, who was firſt advocate-general of the Court of Accounts, Aids, and Finances of Montpellier. Pitot was a practical philoſopher, and a man of uncommon probity and candour. He was alſo a member of the Royal Society of Sciences of Montpellier; and his eulogium was pronounced in 1772 by M. de Ratte perpetual ſecretary, in preſence of the ſtates of Languedoc; as it likewiſe was at the Royal Academy of Sciences of Paris by Abbé de Fouchi, who was then ſecretary.

PITS (John), the biographer, was born in 1560, at Aulton in Hampſhire, and educated at Wykeham's ſchool, near Wincheſter, till he was about 18 years of age; when he was ſent to New-college in Oxford, and admitted probationer fellow. Having continued in that univerſity not quite two years, he left the kingdom as a voluntary Romiſh exile, and retired to Douay; thence he went to the Engliſh college at Rheims, where he remained about a year; and then proceeded to Rome, where he continued a member of the Engliſh college near ſeven years, and was made a prieſt. In 1589 he returned to Rheims; and there, during two years, taught rhetoric and the Greek language. He now quitted Rheims on account of the civil war in France; and retired to Pont à Mouſſon in Lorrain, where he took the degrees of maſter of arts and bachelor in divinity. Hence he travelled into Germany, and reſided a year and a half at Triers, where he commenced licentiate in his faculty. From Triers he viſited ſeveral of the principal cities in Germany; and continuing three years at Ingoldſtadt in Bavaria, took the degree of doctor in divinity. Thence having made the tour of Italy, he returned once more to Lorrain; where he was patroniſed by the cardinal of that duchy, who preferred him to a canonry of Verdun; and about two years after he became confeſſor to the ducheſs of Cleves, daughter to the duke of Lorrain. During the leiſure he enjoyed in this employment, he wrote in Latin the lives of the kings, biſhops, apoſtolical men, and writers of England. The laſt of theſe, commonly known and quoted by this title, *De illuſtribus Angliæ ſcriptoribus*, was publiſhed after his death. The three firſt remain ſtill in manuſcript among the archives of the collegiate church of Liverdun. The duke of Cleves dying after Pits had been about twelve years confeſſor to the ducheſs, ſhe returned to Lorrain, attended by our author, who was promoted to the deanery of Liverdun, which, with a canonry and officialſhip, he enjoyed to the end of his life. He died in 1616, and was buried in the collegiate church. Pits was undoubtedly a ſcholar, and not an inelegant writer; but he is juſtly accuſed of ingratitude to Bale, from whom he borrowed his materials, without acknowledgment. He quotes Leland with great familiarity, without ever having ſeen his book: his errors are innumerable, and his partiality to the Romiſh writers moſt obvious; nevertheleſs we are obliged to him for his account of ſeveral popiſh authors, who lived abroad at the beginning of the Reformation.

Pitt.

PITT (Chriſtopher), an eminent Engliſh poet, celebrated for his excellent tranſlation of Virgil's Æneid, was born in the year 1699. Having ſtudied four years at New-college, Oxford, he was preſented to the living of Pimperne in Dorſetſhire, which he held during the remainder of his life. He had ſo poetical a turn, that while he was a ſchool-boy he wrote two large folios of manuſcript poems, one of which contained an entire tranſlation of Lucan. He was much eſteemed while at the univerſity; particularly by the celebrated Dr Young, who uſed familiarly to call him his *ſon*. Next to his fine tranſlation of Virgil, Mr Pitt gained the greateſt reputation by his excellent Engliſh tranſlation of Vida's art of poetry. This amiable poet died in the year 1648, without leaving, it is ſaid, one enemy behind him.

PITT (William) earl of Chatham, a moſt celebrated Britiſh ſtateſman and patriot, was born in November 1708. He was the youngeſt ſon of Robert Pitt, Eſq; of Boconnock in Cornwall; and grandſon of Thomas Pitt, Eſq; governor of Fort St George in the Eaſt Indies, in the reign of queen Anne, who ſold an extraordinary fine diamond to the king of France for 135,000 l. and thus obtained the name of *Diamond Pitt*. His intellectual faculties and powers of elocution very ſoon made a diſtinguiſhed appearance; but at the age of 16 he felt the attacks of an hereditary and incurable gout, by which he was tormented at times during the reſt of his life.

His lordſhip entered early into the army, and ſerved in a regiment of dragoons. Through the intereſt of the ducheſs of Marlborough he obtained a ſeat in parliament before he was 21 years of age. His firſt appearance in the houſe was as repreſentative of the borough of Old Sarum, in the ninth parliament of Great Britain. In the 10th he repreſented Seaford, Aldborough in the 11th, and the city of Bath in the 12th; where he continued till he was called up to the houſe of peers in 1766. The intention of the ducheſs in bringing him thus early into parliament was to oppoſe Sir Robert Walpole, whom he kept in awe by the force of his eloquence. At her death the ducheſs left him 10,000 l. on condition, as was then reported, that he never ſhould receive a place in adminiſtration.

Pitt. However, if any such condition was made, it certainly was not kept on his Lordship's part. In 1746 he was appointed vice-treasurer of Ireland, and soon after paymaster general of the forces, and sworn a privy-counsellor. He discharged the office of paymaster with such honour and inflexible integrity, refusing even many of the perquisites of his office, that his bittercst enemies could lay nothing to his charge, and he soon became the darling of the people. In 1755 he resigned the office of paymaster, on seeing Mr Fox preferred to him. The people were alarmed at this resignation; and being disgusted with the unsuccessful beginning of the war, complained so loudly, that, on the 4th December 1756, Mr Pitt was appointed secretary of state in the room of Mr Fox afterwards Lord Holland; and other promotions were made in order to second his plans. He then took such measures as were necessary for the honour and interest of the nation; but in the month of February 1757, having refused to assent to the carrying on a war in Germany for the sake of his majesty's dominions on the continent, he was deprived of the seals on the 5th of April following. Upon this the complaints of the people again became so violent, that on the 29th of June he was again appointed secretary, and his friends filled other important offices. The success with which the war was now conducted is universally known; yet on the 5th of October 1761, Mr Pitt, to the astonishment of almost the whole kingdom, resigned the seals into his majesty's own hands. The reason of this was, that Mr Pitt, having received certain intelligence that the family-compact was signed between France and Spain, and that the latter was about to join France against us, thought it necessary to prevent her by commencing hostilities first. Having communicated this opinion in the privy council, the other ministers urged that they would think twice before they declared war against that kingdom. "I will not give them leave to think (replied Mr Pitt); this is the time, let us crush the whole house of Bourbon. But if the members of this board are of a different opinion, this is the last time I shall ever mix in its councils. I was called into the ministry by the voice of the people, and to them I hold myself answerable for my conduct. I am to thank the ministers of the late king for their support; I have served my country with success; but I will not be responsible for the conduct of the war any longer than while I have the direction of it." To this bold declaration, the lord who then presided in council made the following reply. "I find the gentleman is determined to leave us; nor can I say that I am sorry for it, since he would otherwise have certainly compelled us to leave him. But if he is resolved to assume the right of advising his majesty, and directing the operations of the war, to what purpose are we called to this council? When he talks of being responsible to the people, he talks the language of the house of commons, and forgets that at this board he is responsible only to the king. However, though he may possibly have convinced himself of his infallibility, 'tis fit it remains that we should be equally convinced before we can resign our understandings to his direction, or join with him in the measure he propose."

This conversation, which was followed by Mr Pitt's resignation, is sufficient to show the haughtiness and imperious temper of our minister. However, these very qualities were sometimes productive of great and good consequences, as appears from the following anecdote. —Preparatory to one of the secret expeditions during the war which ended in 1763 the minister had given orders to the different presiding officers in the military, navy, and ordnance departments, to prepare a large body of forces, a certain number of ships, and a proportionable quantity of stores, &c. and to have them all ready against a certain day. To these orders he received an answer from each of the officers, declaring the total impossibility of a compliance with them. Notwithstanding it was then at a very late hour, he sent immediately for his secretary; and after expressing his resentment at the ignorance or negligence of his majesty's servants, he gave the following commands: —"I desire, Mr Wood, that you will immediately go to Lord Anson; you need not trouble yourself to search the admiralty, he is not to be found there; you must pursue him to the gaming house, and tell him from me, that if he does not obey the orders of government which he has received at my hands, that I will most assuredly impeach him. Proceed from him to Lord Ligonier; and though he should be bolstered with harlots, undraw his curtains, and repeat the same message. Then direct your course to Sir Charles Frederick, and assure him, that if his majesty's orders are not obeyed, they shall be the last which he shall receive from me." In consequence of these commands, Mr Wood proceeded to White's, and told his errand to the first lord of the admiralty; who insisted that the secretary of state was out of his senses, and it was impossible to comply with his wishes: "however, (added he), as madmen must be answered, tell him that I will do my utmost to satisfy him." From thence he went to the commander in chief of the forces, and delivered the same message. He also said that it was an impossible business; "and the secretary knows it, (added the old lord): nevertheless, he is in the right to make us do what we can; and what is possible to do, inform him, shall be done." The surveyor general of the ordnance was next informed of Mr Pitt's resolution; and, after some little consideration, he began to think that the orders might be completed within the time prescribed. The consequence at last was, that every thing, in spite of impossibilities themselves, was ready at the time appointed. Pitt.

After his resignation in 1761, Mr Pitt never had any share in administration. He received a pension of 3000l. a-year, to be continued after his decease, during the survivancy of his lady and son; and this gratuity was dignified with the title of *Baroness of Chatham* to his lady, and that of *Baron* to her heirs male. Mr Pitt at that time declined a title of nobility; but in 1766 accepted of a peerage under the title of *Baron Pynsent and Earl of Chatham*, and at the same time he was appointed lord privy-seal.

This acceptance of a peerage proved very prejudicial to his lordship's character. However, he continued stedfast in his opposition to the measures of administration. His last appearance in the House of Lords was on the 2d of April 1778. He was then very ill and much debilitated: but the question was important, being a motion of the duke of Richmond to address his majesty to remove the ministers, and make peace with America on any terms. His lord-

Pitt. ship made a long speech, which had certainly overcome his spirits: for, attempting to rise a second time, he fell down in a convulsive fit; and though he recovered for that time, his disorder continued to increase till the 11th of May, when he died at his seat at Hayes. His death was lamented as a national loss. As soon as the news reached the House of Commons, which was then sitting, Colonel Barré made a motion, that an address should be presented to his majesty, requesting that the Earl of Chatham should be buried at the public expence. But Mr Rigby having proposed the erecting of a statue to his memory, as more likely to perpetuate the sense of his great merits entertained by the public, this was unanimously carried. A bill was soon after passed, by which 4000l. a-year was settled upon John, now earl of Chatham, and the heirs of the late earl to whom that title may descend.—His lordship was married in 1754 to Lady Hesten, sister to the earl of Temple; by whom he had three sons and two daughters.

Never perhaps was any life so multifarious as that of Lord Chatham; never did any comprise such a number of interesting situations. To bring the scattered features of such a character into one point of view, is an arduous task. The author of the history of his life * has attempted to do it; and with the outlines of what he has said in summing up his character, we shall finish our biographical sketch of this wonderful man.

*History of the Life of William Pitt, Earl of Chatham.

"One of the first things that strikes us, in the recollection of Chatham's life, is the superior figure he makes among his cotemporaries. Men of genius and attraction, a Carteret, a Townshend, and I had almost said a Mansfield, however pleasing in a limited view, appear evidently in this comparison to shrink into narrower dimensions, and walk a humbler circle. All that deserves to arrest the attention, in taking a general survey of the age in which he lived, is comprised in the history of Chatham. No character ever bore the more undisputed stamp of originality. Unresembled and himself, he was not born to accommodate to the genius of his age. While all around him were depressed by the uniformity of fashion, or the contagion of venality, he stood aloof. He consulted no judgment but his own; and he acted from the untainted dictates of a comprehensive soul.

"The native royalty of his mind is eminently conspicuous. He felt himself born to command; and the free sons of Britain implicitly obeyed him. In him was realised the fable of Orpheus; and his genius, his spirit, his eloquence, led millions in his train, subdued the rugged savage, and disarmed the fangs of malignity and envy. Nothing is in its nature so inconsistent as the breath of popular applause: and yet that breath was eminently his during the greater part of his life. Want of success could not divert it; inconsistency of conduct could not change its tenor. The astonishing extent of his views, and the mysterious comprehension of his plans, did not in one respect set him above little things: nothing that was necessary to the execution of his designs was beneath him. In another respect, however, he was infinitely estranged to little things: swallowed up in the business of his country, he did not think of the derangement of his own private affairs; for, though indisposed to all the modes of dissipated expence, his affairs, even when his circumstances were much improved, were always deranged. But the features that seem most eminently to have characterised him, were spirit and intrepidity: they are conspicuous in every action and in every turn of his life; nor did this spirit and intrepidity leave him even at the last. Pitt.

"The manners of lord Chatham were easy and bland, his conversation was spirited and gay, and he readily adapted himself to the complexion of those with whom he associated. That artificial reserve, which is the never-failing refuge of self-diffidence and cowardice, was not made for him. He was unconstrained as artless infancy, and generous as the noon-day sun: yet had he something impenetrable that hung about him. By an irresistible energy of soul, he was haughty and imperious. He was incapable of associating councils, and he was not formed for the sweetest bands of society. He was a pleasing companion, but an unpliant friend.

"The ambition of our hero, however generous in its strain, was the source of repeated errors in his conduct. To the resignation of lord Carteret, and again, from the commencement of the year 1770, his proceedings were bold and uniform. In the intermediate period they were marked with a versatility, incident only in general to the most flexible minds. We may occasionally trace in them the indecision of a candidate, and the suppleness of a courtier. In a word, he aimed at the impossible task of flattering at once the prejudices of a monarch, and pursuing unremittedly the interests of the people.

"A feature, too, sufficiently prominent in his character, was vanity, or perhaps pride and conscious superiority. He dealt surely somewhat too freely with invective. He did not pretend to an ignorance of his talents, or to manage the display of his important services. Himself was too often the hero of his tale; and the successes of the last war the burden of his song‡. ‡ Ending in 1763.

"Patriotism was also the source of some of his imperfections. He loved his country too well; or, if that may sound absurd, the benevolence at least, that embraces the species, had not sufficient scope in his mind. He once styled himself *a lover of honourable war*; and in so doing he let us into one trait of his character. The friend of human kind will be an enemy to all war. He indulged too much a puerile antipathy to the house of Bourbon: and it was surely the want of expansive affections that led him to so unqualified a condemnation of American independency.

"But the eloquence of lord Chatham was one of his most striking characteristics. He far outstripped his competitors, and stood alone the rival of antiquity.

"His eloquence was of every kind. No man excelled him in close argument and methodical deduction: but this was not the style into which he naturally fell. His oratory was unlaboured and spontaneous: he rushed at once upon the subject; and usually illustrated it rather by glowing language and original conception, than by cool reasoning. His person was tall and dignified; his face was the face of an eagle; his piercing eye withered the nerves, and looked through the souls of his opponents; his countenance was stern, and the voice of thunder sat upon his lips: anon, however, he could descend to the easy and the playful. His voice seemed scarcely more adapted to energy and to terror, than

Pittacus. than it did to the melodious, the insinuating, and the sportive. If, however, in the enthusiasm of admiration, we can find room for the frigidity of criticism, his action seemed the most open to objection. It was forcible, uniform, and ungraceful. In a word, the most celebrated orators of antiquity were in a great measure the children of labour and cultivation. Lord Chatham was always natural and himself."

To the misfortune of the republic of letters, and of posterity, his lordship never sought the press. Lord Chesterfield says, "that he had a most happy turn for poetry: but it is more than probable that Chesterfield was deceived; for we are told by his biographer that his verses to Garrick were very meagre, and lord Chatham himself said that he seldom indulged and seldom avowed it. It should seem, then, that he himself set no great value upon it. Perhaps a proper confidence of one's self is essential to all extraordinary merit. Why should we ambitiously ascribe to one mind every species of human excellence? But though he was no poet, it is more than probable, that he would have excelled as much in writing prose as he did in speaking it.

PITTACUS, a native of Mitylene in Lesbos, was one of the seven wise men of Greece: his father's name was Hyrradius. With the assistance of the sons of Alcæus, he delivered his country from the oppression of the tyrant Melanchrus; and in the war which the Athenians waged against Lesbos, he appeared at the head of his countrymen, and challenged to single combat Phrynon the enemy's general. As the event of the war seemed to depend upon this combat, Pittacus had recourse to artifice; and when he engaged, he entangled his adversary in a net which he had concealed under his shield, and easily dispatched him. He was amply rewarded for this victory; and his countrymen, sensible of his merit, unanimously appointed him governor of their city with unlimited authority. In this capacity Pittacus behaved with great moderation and prudence; and after he had governed his fellow-citizens with the strictest justice, and after he had established and enforced the most salutary laws, he voluntarily resigned the sovereign power after having enjoyed it for 10 years, observing that the virtues and innocence of private life were incompatible with the power and influence of a sovereign. His disinterestedness gained him many admirers; and when the Mitylenеans wished to reward his public services by presenting him with an immense tract of territory, he refused to accept more land than what should be contained in the distance to which he could throw a javelin. He died in the 70th year of his age, about 579 years before Christ, after he had spent the last 10 years of his life in literary ease and peaceful retirement.

The following maxims and precepts are ascribed to Pittacus: The first office of prudence is to foresee threatening misfortunes, and prevent them. Power discovers the man. Never talk of your schemes before they are executed; lest, if you fail to accomplish them, you be exposed to the double mortification of disappointment and ridicule. Whatever you do, do it well. Do not that to your neighbour which you would take ill from him. Be watchful for opportunities.

Many of his maxims were inscribed on the walls of Apollo's temple at Delphi, to show to the world how great an opinion the Mityleneans entertained of his abilities as a philosopher, a moralist, and a man. By one of his laws, every fault committed by a man when intoxicated deserved double punishment. Pittenweem.

PITTENWEEM, a small town situated on the Frith of Forth, towards the eastern extremity of the county of Fife in North Britain. It takes its name from a small cave in the middle of it anciently called a *weem*, and is remarkable for nothing but the ruins of a religious house, which is sometimes called an *abbey* and sometimes a *priory*. Which of these is the proper denomination it is hardly worth while to inquire; but it appears from the arms of the monastery, still preserved over the principal gate, that the superior, by whatever title he was called, had the privilege of wearing a mitre. This edifice, which seems never to have been large, was, with other monuments of mistaken piety, alienated from the church at the Reformation; and what parts of it now remain are put to very different uses. Some of the cells of the monks furnish habitations tolerably convenient for the servants of him who, in the ceaseless change of property, has got possession of the lands which formerly belonged to them. That which seems to have been the granary is a decent parish church. The porch of the chapel, the only part of that building which exists, has been alternately employed as a stable and a slaughter-house; and the meat killed there has been commonly exposed to sale in the lower part of the steeple of that edifice which is now dedicated to the offices of parochial devotion. Had the moralizing traveller *, who composed the beautiful and pathetic meditation on the ruins of *Iona*, condescended to visit Pittenweem, he would not have viewed the abbey without emotion. Insignificant as the place at present is, it seems to have been of some consequence in the last century; and we are led to infer, from the following extract from the records, that the inhabitants were opulent, and that the town was fortified. * Johnson.

"Pittenweem, decimo quarto Feb. 1651. The bailies and council being convened, and having received information that his majesty is to be in progress with his court along the coast to morrow, and to stay at Anstruther house that night, have thought it expedient, according to their bounden duty, with all reverence and due respect, and with all the same solemnity they can, to wait upon his majesty, as he comes through this his majesty's burgh, and invite his majesty to eat and drink as he passes; and for that effect hath ordained, that the morn afternoon the town's colours be put upon the bertisene of the steeple, and that at three o'clock the bells begin to ring, and ring on still till his majesty comes hither, and passes to Anstruther: And sicklike, that the minister be spoken to, to be with the bailies and council, who are to be in their best apparel, and with them a guard of 24 of the ablest men, with partizans, and other 24 with muskets, all in their best apparel, William Sutherland commanding as captain of the guard; and to wait upon his majesty, and to receive his highness at the West Port, bringing his majesty and court through the town, until they come to Robert Smith's yeet, where an table is to be covered with my Lord's * best carpet: and that George Hetherwick have in readiness, of fine flour, some great bunns, and other wheat-bread of the best order, baken with * The Earl of Kelly.

Pittosporum || Pityocampasis.

with ſugar, cannell, and other ſpices fitting; and that James Richardſon and Walter Airth have care to have ready eight or ten gallons of good ſtrong ale, with Canary, ſack, Rheniſh wine, tent, white and claret wines, that his majeſty and his court may eat and drink; and that in the mean time, when his majeſty is preſent, the guard do diligently attend about the court; and ſo ſoon as his majeſty is to go away, that a ſign be made to Andrew Tod. who is appointed to attend the colours on the ſteeple head, to the effect he may give ſign to thoſe who attend the cannon of his majeſty's departure, and then the *haill thirty-ſix cannons to be all ſhot at once.* It is alſo thought fitting, that the miniſter, and James Richardſon the oldeſt bailie, when his majeſty comes to the table, ſhow the great joy and ſenſe this burgh has of his majeſty's condeſcendence to viſit the ſame, with ſome other expreſſions of loyalty. All which was acted." N. Lat. 56. 11. W. Long. 2. 49.

PITTOSPORUM, in botany; a genus of the monogynia order, belonging to the pentandria claſs of plants. The calyx is pentaphyllous, inferus and deciduous. The petals are five in number; the ſtyle thread-ſhaped; the capſule ſomewhat angular, trilocular, and contain three or four angulated ſeeds, adhering to the capſule by means of a liquid reſin in the loculaments. Of this there are three ſpecies, *viz.* 1. *Tenuifolium.* 2. *Umbellatum.* 3. *Coriaceum.* The firſt and ſecond are natives of the Cape of Good Hope; the third grows in Madeira, and flowers in May and June.

PITUITARY GLAND. See ANATOMY, p. 758.

PITYOCAMPASIS, in entomology, the caterpillar of the pine-tree, received its compound name from that ſubſtance. It was conſidered as a poiſon, and as a remedy, according to its different employment; but our chief information is derived from M. Reaumur, who has attentively obſerved its manner of life. The animal cannot bear much cold, and is therefore never found in the higher latitudes. It is ſtyled proceſſionary, becauſe it never leaves its hold, where many families reſide, till the evening, when it feeds in trains, led on by two or three, and this train leaves a ribband of ſilk in its way for thoſe behind follow exactly the ſteps of thoſe which preceded, and each leaves its fibre of ſilk. Their neſts are found in autumn; they are born the middle of September, become torpid in December, and recover their ſtrength again in ſpring. They then deſcend from the trees, plunge into the earth, and undergo their laſt change. It is the bombix pityocampa of Fabricius, (*Mantiſſa Inſector.* tom. ii. p. 114. n° 66.), and greatly reſembled the proceſſionary caterpillar of the oak. The ancients uſed it as a veſicatory, and the acrimony ſeems to reſide chiefly in a duſt which is concealed in receptacles on its back. This is its offenſive weapon, for it is thrown out at will, and produces very troubleſome effects, though the hair of the animal and every part of its body ſeem to have a ſimilar, but weaker power. The effect is alſo weaker in winter; but this may depend on the diminiſhed irritability of the human body, as well as on the torpid ſtate of the inſect. Their ſilk is not ſufficiently ſtrong for the loom, and in hot water melts almoſt to a paſte. In the earth it forms neſts of ſtronger ſilk, but it is then found with difficulty: in boxes its ſilk is extremely tender. Adding to all theſe inconveniencies, handling the cones produces all the bad effects of the duſt. Matthiolus recommends them as a ſtyptic, and perhaps they may ſerve for burning on the ſkin inſtead of moxa, the downy ſilk of a ſpecies of artemiſia. The ancients, afraid of its hurtful qualities, uſed them with caution, and enacted laws againſt their being ſold promiſcuouſly: the modern planter is chiefly afraid of them becauſe they deſtroy the beauty of his trees, and he endeavours to collect the eggs by cutting off the branches, which are burnt immediately.

Pivar, Pius.

PIVAT, or PIVOT, a foot or ſhoe of iron or other metal, uſually conical or terminating in a point, whereby a body, intended to turn round, bears on another fixed at reſt, and performs its revolutions. The pivot uſually bears or turns round in a ſole, or piece of iron or braſs hollowed to receive it.

PIUS II. (Æneas-Sylvius Piccolomini), was born on the 18th of October 1405, at Corſigni in Sieneſe, the name of which he afterwards changed into that of *Pienza.* His mother Victoria Forteguerra, when ſhe was with child of him, dreamed that ſhe ſhould be delivered of a mitred infant; and as the way of degrading clergymen at that time was by crowning them with a paper mitre, ſhe believed that Æneas would be a diſgrace to his family. But what to her had the appearance of being a diſgrace, was a preſage of the greateſt honours. Æneas was carefully educated, and made conſiderable proficiency in the belles lettres. After having finiſhed his ſtudies at Sienna, he went in 1431 to the council of Bale with Cardinal Capranica, ſurnamed *De Fermo,* becauſe he was entruſted with the government of that church. Æneas was his ſecretary, and was then only 26 years of age. He afterwards acted in the ſame capacity to ſome other prelates, and to Cardinal Albergati. The council of Bale honoured him with different commiſſions, in order to recompenſe him for the zeal with which he defended that aſſembly againſt Pope Eugene IV. He was afterwards ſecretary to Frederic III. who decreed to him the poetic crown, and ſent him ambaſſador to Rome, Milan, Naples, Bohemia, and other places. Nicolas V. advanced him to the biſhopric of Trieſte, which he quitted ſome time after for that of Sienna. At laſt, after having diſtinguiſhed himſelf in various nunciatures, he was inveſted with the Roman purple by Calixtus III. whom he ſucceeded two years after on the 27th of Auguſt 1458. Pius II. now advanced to the holy ſee, made good the proverb, *Honores mutant mores.* From the commencement of his pontificate, he appeared jealous of the papal prerogatives. In 1460 he iſſued a bull, "declaring appeals from the pope to a council to be null, erroneous, deteſtable, and contrary to the ſacred canons." That bull, however, did not prevent the procurator-general of the parliament of Paris from appealing to a council in defence of the Pragmatic ſanction, which the pope had ſtrenuouſly oppoſed. Pius was then at Mantua, whither he had gone in order to engage the Catholic princes to unite in a war againſt the Turks. The greater part of them agreed to furniſh either troops or money; others refuſed both, particularly the French, who from that moment incurred his holineſs's averſion. That averſion abated under Louis XI. whom he perſuaded in 1461 to aboliſh the Pragmatic ſanction, which the parliament of Paris had ſupported with ſo much vigour.

The following year, 1462, was rendered famous by

Pius. a controverſy which took place between the Cordeliers and Dominicans, whether or not the blood of Jeſus Chriſt was ſeparated from his body while he lay in the grave. It was alſo made a queſtion whether it was ſeparated from his divinity. The Cordeliers affirmed that it was, but the Dominicans were of an oppoſite opinion. They called each other heretics; which obliged the pope to iſſue a bull, forbidding them under pain of cenſure to brand one another with ſuch odious epithets. The bull which his holineſs publiſhed on the 26th of April, retracting what he had written to the council of Bale when he was its ſecretary, did not redound much to his honour. "I am a man (ſays he), and as a man I have erred. I am far from denying that a great many things which I have ſaid and written may deſerve condemnation. Like Paul, I have preached through deception, and I have perſecuted the church of God through ignorance. I imitate the bleſſed Auguſtin, who having ſuffered ſome erroneous ſentiments to creep into his works, retracted them. I do the ſame thing; I frankly acknowledge my ignorances, from a fear leſt what I have written in my younger years ſhould be the occaſion of any error that might afterwards be prejudicial to the intereſts of the holy ſee. For if it be proper for any one to defend and ſupport the eminence and glory of the firſt throne of the church, it is in a peculiar manner my duty, whom God, out of his mercy and goodneſs alone, without any merit on my part, has raiſed to the dignity of *vicar of Jeſus Chriſt*. For all theſe reaſons, we exhort and admoniſh you in the Lord, not to give credit to thoſe writings of ours which tend in any degree to hurt the authority of the apoſtolic ſee, and which eſtabliſh opinions that are not received by the Roman church. If you find, then, any thing contrary to her doctrine either in our dialogues, in our letters, or in any other of our works, deſpiſe theſe opinions, reject them, and adopt our preſent ſentiments. Believe me rather now that I am an old man, than when I addreſſed you in my earlier days. Eſteem a ſovereign pontiff more than a private perſon; except againſt Æneas Sylvius, but receive Pius II." It might be objected to his holineſs, that it was his dignity alone which had made him alter his opinion. He anticipates that objection, by giving a ſhort account of his life and actions, with the whole hiſtory of the council of Bale, to which he went with Cardinal Capranica in 1431; "but (ſays he) I was then a young man, and without any experience, like a bird juſt come from its neſt." In the mean time, the Turks were threatening Chriſtendom. Pius, ever zealous in the defence of religion againſt the infidels, forms the reſolution of fitting out a fleet at the expence of the church, and of paſſing over into Aſia himſelf, in order to animate the Chriſtian princes by his example. He repaired to Ancona with a deſign to embark; but he there fell ſick with the fatigue of the journey, and died on the 16th of Auguſt 1464, aged 59 years. Pius was one of the moſt learned men of his time, and one of the moſt zealous pontiffs; but being of an ambitious and pliant diſpoſition, he ſometimes ſacrificed to that ambition. His principal works are, 1. Memoirs of the council of Bale, from the ſuſpenſion of Eugenius to the election of Felix. 2. The hiſtory of the Bohemians, from their origin to the year 1458. 3. Two books on coſmography. 4. The hiſtory of Frederic III. whoſe vice-chancellor he had been. This performance was publiſhed in 1785 in folio, and is believed to be pretty accurate and very particular. 5. A treatiſe on the education of children. 6. A poem upon the paſſion of Jeſus Chriſt. 7. A collection of 432 letters, printed at Milan, 1473, in folio, in which are found ſome curious anecdotes. 8. The memoirs of his own life, publiſhed by John Gobelin Perſonne his ſecretary, and printed at Rome in 4to in 1584. There is no doubt of this being the genuine production of that pontiff. 9. *Hiſtoria rerum ubicumque geſtarum*, of which only the firſt part was publiſhed at Venice in 1477 in folio. His works were printed at Helmſtadt in 1700, in folio, at the beginning of which we find his life. That verſe of Virgil's Æneid (lib. i. v. 382.) which begins thus,

Sum pius Æneas, ——— ———

and the end of the following verſe,

——— ———*fama ſuper æthera notus,*

have been applied to him. Pius.

Pius IV. (John Angel Cardinal de Medicis), of a different family from that of Florence, was born at Milan in 1499. He was ſon to Bernardin Medechini, and brother of the famous Marquis de Marignan, Charles Vth's general. He raiſed himſelf by his own merit, and filled ſeveral important offices under Popes Clement VII. and Paul III. Julius III. who had entruſted him with ſeveral legations, honoured him with a cardinal's hat in 1549. After the death of Paul IV. he was advanced to St Peter's chair on the 25th of December 1559. His predeceſſor had rendered himſelf deteſtable to the Romans, who treated his memory with every mark of indignity, and Pius IV commenced his pontificate by pardoning them. He did not, however, extend the ſame clemency to the nephews of Pope Paul IV.; for he cauſed Cardinal Caraffe to be ſtrangled in the caſtle of St Angel, and his brother, the Prince de Palliano, to be beheaded. His zeal was afterwards directed againſt the Turks and heretics. In order to ſtop, if poſſible, the progreſs of theſe laſt, he renewed the Council of Trent, which had been ſuſpended. He knew well (ſays Abbé de Choiſy), that that council might make ſome regulations which would have the effect to leſſen his authority; but on the other hand, he perceived that great inconveniences might reſult from its not being aſſembled; and "*in the main* (ſaid he to his confidents) *it is better to feel evil for once than to be always in dread of it.*" In 1561 he diſpatched nuncios to all the Catholic and Proteſtant princes, to preſent them with the bull for calling that important aſſembly. An end was, however, put to it by the induſtry of his nephew, S. Charles Borromeus, in 1563; and, on the 26th of January the year following, he iſſued a bull for confirming its decrees. In 1565 a conſpiracy was formed againſt his life by Benedict Acolti, and ſome other viſionaries. Thoſe madmen had taken it into their head that Pius IV. was not a lawful Pope, and that after his death they would place another in St Peter's chair, with the title of *Pope Angelicus*, under whom errors might be reformed, and peace reſtored to the church. The conſpiracy was diſcovered, and the fanatic Benedict put to death. This pontiff died a little

Pius. the time after, on the 9th of December 1565, aged 66 years, carrying to the grave with him the hatred of the Romans, whom his severities had exasperated. He was a man of great address, and very fruitful in his resources. He adorned Rome with several public edifices; but these ornaments tended greatly to impoverish it. If he was the instrument of raising his relations in the world, it must be allowed, at least, that the greater part of them did him honour.

Pius V. (S. Michael Ghisleri), born at Bosehi or Bosco, in the diocese of Fortona, on the 17th of January 1504, was, according to Abbé de Choisy, son to a senator of Milan. He turned a Dominican friar. Paul IV. informed of his merit and virtue, gave him the bishopric of Sutri, created him cardinal in 1557, and made him inquisitor-general of the faith among the Milanese and in Lombardy; but the severity with which he exercised his office obliged him to quit that country. He was sent to Venice, where the ardour of his zeal met with still greater obstacles. Pius IV. added to the cardinal's hat the bishopric of Mondovi. After the death of that pontiff, he was advanced to St Peter's chair in 1566. The Romans expressed but little joy at his coronation: he was very sensible of it, and said, "*I hope they will be as sorry at my death as they are at my election*;" but he was mistaken. Raised by his merit to the first ecclesiastical preferment in Christendom, he could not divest himself of the severity of his character; and the situation in which he found himself rendered, perhaps, that severity necessary. One of his first objects was to repress the luxury of the clergy, the pride of the cardinals, and the licentious manners of the Romans. He caused the decrees of reformation enacted by the Council of Trent to be put in execution; he prohibited bull-baiting in the Circus; he expelled from Rome the women of the town; and allowed the cardinals to be prosecuted for their debts. The errors which overflowed the Christian world gave him great uneasiness. After having employed gentle and lenient measures in the reclaiming of heretics, he had recourse to severity, and some of them ended their days in the flames of the inquisition. He particularly displayed his zeal for the grandeur of the Holy See in 1568, by ordaining that the bull *In cœna domini*, which was published at Rome every year on *Maunday Thursday*, and which Clement XIV. suppressed, should be published likewise throughout the whole church. That bull, the work of several sovereign pontiffs, principally regards the jurisdiction of the ecclesiastical and civil power. It anathematizes those who appeal from the decrees of popes to a general council; those who favour the appellants; the universities which teach that the pope is subject to a general council; the princes who would restrain the ecclesiastical jurisdiction, or who exact contributions from the clergy. It was rejected by all the sovereign states, excepting a very few. In 1580, some bishops having endeavoured to introduce it into their dioceses, the parliament caused their temporalities to be seized upon, and declared those guilty of high treason who should imitate the fanaticism of those prelates. Pius V. for some time meditated an expedition against the Turks. He had the courage to make war on the Ottoman empire, by forming a league with the Venetians and Philip II. king of Spain. This was the first time that the standard of the two keys was seen displayed against the crescent. The naval armies came to an engagement, on the 7th of October 1571, in Lepanto Bay, in which the confederate Christian princes obtained a signal victory over the Turks, who lost above 30,000 men, and near 200 galleys. This success was principally owing to the Pope, who exhausted both his purse and person in fitting out that armament. He died of the gravel six months after, on the 30th of April 1572, aged 68. He repeated often, in the midst of his sufferings, "*O Lord! increase my pains and my patience.*" His name will for ever adorn the list of Roman pontiffs. It is true that his bull against queen Elisabeth, and his other bull in favour of the inquisition, with his rigorous prosecution of heretics both in France and Ireland, prove that he had more zeal than sweetness in his temper; but in other respects he possessed the virtues of a saint and the qualities of a king. He was the model of the famous Sixtus Quintus, to whom he gave an example of amassing in a few years such savings as were sufficient to make the Holy See be regarded as a formidable power. Sultan Selim, who had no greater enemy than this pope, caused public rejoicings to be made at Constantinople for his death during the space of three days. The pontificate of Pius is also celebrated for the condemnation of Baius, the extinction of the order of Humilies, and the reformation of that of the Cistercians. He was canonized by Clement XI. in 1712. There are extant several of his letters, printed at Anvers in 1640, in 4to. Felibian, in 1672, published his *Life*, translated from the Italian of Agatio di Somma; but we cannot vouch for the fidelity of the translation.

PIX. See *Mint-Marks*.

PIZARRO (Francis), a celebrated Spanish general, the discoverer and conqueror of Peru, in conjunction with Diego Almagro, a Spanish navigator. They are both charged with horrid cruelties to the inhabitants; and they fell victims to their own ambition, jealousy, and avarice. Almagro revolting, was defeated and beheaded by Pizarro, who was assassinated by Almagro's friends in 1541. See Peru.

PLACE, locus, in philosophy, a mode of space, or that part of immoveable space which any body possesses. See Metaphysics, n° 185.

Place, in astronomy. The place of the sun, a star, &c. denotes the sign and degree of the zodiac which the luminary is in; or the degree of the ecliptic, reckoning from the beginning of aries, which the planet or star's circle of longitude cuts: and therefore coincides with the longitude of the sun, planet, or star. As the sine of the sun's greatest declination 23° 30′ : to the sine of any present declination given or observed, for instance, 23° 15′ :: so is the radius 10 : to the sine of his longitude 81° 52′; which, if the declination were north, would give 20° 52′ of gemini; if south, 20° 52′ of capricorn, for the sun's place. See Declination, &c.

The place of the moon being that part of her orbit wherein she is found at any time, is of various kinds, by reason of the great inequalities of the lunar motions, which render a number of equations and reductions necessary before the just point be found. The moon's fictitious place is her place once equated; her place nearly true, is her place twice equated; and her true place thrice equated. See Astronomy, *passim*.

Place, in war, a general name for all kinds of fortresses

Place || Placentia.

treſſes where a party may defend themſelves. Thus, 1. A ſtrong or fortified place is one flanked, and covered with baſtions. 2. A regular place, one whoſe angles, ſides, baſtions, and other parts, are equal; and this is uſually denominated from the number of its angles, as a pentagon, hexagon, &c. 3. Irregular place is one whoſe ſides and angles are unequal.— 4. Place of arms is a ſtrong city or town pitched upon for the chief magazine of an army; or, in a city or garriſon, it is a large open ſpot of ground, uſually near the centre of the place where the grand guard is commonly kept, and the garriſon holds its rendezvous at reviews, and in caſes of alarm to receive orders from the governor. 5. Places of arms of an attack, in a ſiege, is a ſpacious place covered from the enemy by a parapet or epaulement, where the ſoldiers are poſted ready to ſuſtain thoſe at work in the trenches againſt the ſoldiers of the garriſon. 6. Place of arms particular, in a garriſon, a place near every baſtion, where the ſoldiers ſent from the grand place to the quarters aſſigned them relieve thoſe that are either upon the guard or in ſight. 7. Place of arms without, is a place allowed to the covert way for the planting of cannon, to oblige thoſe who advance in their approaches to retire. 8. Place of arms in a camp, a large place at the head of the camp for the army to be ranged in and drawn up in battalia. There is alſo a place for each particular body, troop, or company, to aſſemble in.

Common Place. See *Common-Place.*

PLACENTA, in anatomy and midwifery, a ſoft roundiſh maſs, found in the womb of pregnant women; which, from its reſemblance to the liver, was called by the ancients *hepar uterinum*, uterine liver.

PLACENTIA, called by the natives *Piacenza*, is a town of Italy, and capital of a duchy of the ſame name, with a biſhop's ſee. It is ſeated about 100 paces from the river Po, in a very fertile pleaſant plain, watered by a great number of rivulets, and ſurrounded with hills, abounding in all ſorts of fruits. In its territory there are ſalt ſprings, from which they make a very white ſalt; and there are alſo mines of iron, woods, and warrens. It contains a great number of merchants, and is reckoned three miles in circumference. Its fortifications are inconſiderable, but the citadel is pretty ſtrong. The ſtreets are ſtraight, and the principal ſtreet, called *Stradone*, is 25 common paces broad and 3000 feet long, in a direct line, with 600 ſtone poſts, for ſeparating the foot from the carriage-way, and on both ſides are 11 ſpacious convents. The other buildings of the city are not very remarkable, though it contains 45 churches, 28 convents, and two alms-houſes. The cathedral is pretty much in the Gothic taſte; but the church of the Auguſtines is reckoned the moſt beautiful, and eſteemed worthy of its architect, the celebrated Vignoli. The ducal palace, though large, makes no great appearance on the outſide; but within are ſome good apartments. In the area before the town-houſe ſtands two admirable braſs ſtatues of Alexander and Renatus IV. both of the houſe of Farneſe, and dukes of Parma and Placentia. The biſhop is ſuffragan to the archbiſhop of Milan. At this city begins the Via Æmilia, which extends as far as Rimini on the Adriatic. The number of the inhabitants is about 30,000, among whom there are 2000 eccleſiaſtics. This city has been taken ſeveral times in the wars of Italy. The king of Sardinia took poſſeſſion of it in 1744, it being ceded to him by the queen of Hungary; but it was taken from him in 1746, after a bloody battle. It has a famous univerſity, and the inhabitants are much eſteemed for their politeneſs. There is a great fair here every year on the 15th of April, which is much frequented. It is about 32 miles north-weſt of Parma and 83 eaſt of Turin. E. Long. 10. 24. N. Lat. 45. 5.

Plagiary || Plague.

PLAGIARY, in philology, the purloining another man's works, and putting them off as our own. Among the Romans, *plagiarius* was properly a perſon who bought, ſold, or retained a freeman for a ſlave; and was ſo called, becauſe, by the Flavian law, ſuch perſons were condemned *ad plagas*, "to be whipped."

Thomaſius has an expreſs treatiſe *De plagio literario*; wherein he lays down the laws and meaſures of the right which authors have to one another's writings.— "Dictionary-writers, at leaſt ſuch as meddle with *arts and ſciences* (as is pertinently obſerved by Mr Chambers), ſeem exempted from the common laws of *meum* and *tuum*; they do not pretend to ſet up on their own bottom, nor to treat you at their own coſt. Their works are ſuppoſed, in great meaſure, compoſitions of other peoples; and what they take from others, they do it avowedly, and in the open fun.—In effect, their quality gives them a title to every thing that may be for their purpoſe, wherever they find it; and if they rob, they do not do it any otherwiſe than as the bee does, for the public ſervice. Their occupation is not pillaging, but collecting contributions; and if you aſk them their authority, they will produce you the practice of their predeceſſors of all ages and nations."

PLAGIUM, in law. See Kidnapping.

PLAGUE, Pestilence, or *Peſtilential Fever*, is a very acute, malignant, and contagious diſeaſe; being a putrid fever of the worſt kind, and ſeldom failing to prove mortal. Though it is generally defined a malignant fever, Diemerbrock thinks they ought to be diſtinguiſhed, ſince the fever is not the eſſence of the diſeaſe, but merely a ſymptom or effect of it. See Medicine, n° 221.

The plague, as is generally agreed, is never bred or propagated in Britain, but always imported from abroad, eſpecially from the Levant, Leſſer Aſia, Egypt, &c. where it is very common. Sydenham has remarked that it rarely infeſts this country oftener than once in 40 years, and happily we have been free of it for a much longer period.

Authors are not as yet agreed concerning the nature of this dreadful diſtemper. Some think that inſects are the cauſe of it, in the ſame way that they are the cauſe of blights, being brought in ſwarms from other climates by the wind, when they are taken into the lungs in reſpiration; the conſequence of which is, that they mix with the blood and juices, and attack and corrode the viſcera. Mr Boyle, on the other hand, thinks it originates from the effluvia or exhalations breathed into the atmoſphere from noxious minerals, to which may be added ſtagnant waters and putrid bodies of every kind.

Mr Gibbon thinks that the plague is derived from damp, hot, and ſtagnating air, and the putrefaction

Plague. of animal ſubſtances, eſpecially locuſts. See *Gibbon's Roman Hiſtory*, 4to edit. vol. iv. p. 327—332, where there is alſo a very particular account of the plague which depopulated the earth in the time of the Emperor Juſtinian. Plague.

The Mahometans believe that the plague proceeds from certain ſpirits, or goblins, armed with bows and arrows, ſent by God to puniſh men for their ſins; and that when the wounds are given by ſpectres of a black colour, they certainly prove fatal, but not ſo when the arrows are ſhot by thoſe that appear white. They therefore take no precaution to guard themſelves againſt it. The wiſer profeſſors of this religion, however, at preſent act otherwiſe; for we find a receipt recommended by Sidy Mohammed Zerroke, one of the moſt celebrated Marabout's, prefaced with theſe remarkable words: "The lives of us all are in the hands of God, when it is we muſt die. However, it hath pleaſed him to ſave many perſons from the plague, by taking every morning while the infection rages one pill or two of the following compoſition; *viz.* of myrrh two parts, ſaffron one part, of aloes two parts, of ſyrup of myrtle-berries, *q. ſ.* But this remedy is confined to the more enlightened; for the bigotry of the lower ſort is ſo extreme as to make them deſpiſe all precautions which people of other nations uſe. Of this extreme and fooliſh prejudice Dr Chandler gives an intereſting account when ſpeaking of the plague at Smyrna. This learned author is of opinion that the diſeaſe ariſes from animalcules, which he ſuppoſes to be inviſible. See *Chandler's Travels in Aſia Minor*, p. 279, &c.

It is a remarkable fact, that *plagues* are ſometimes partial, and that they only attack particular animals, or a particular deſcription of perſons, avoiding others altogether, or attacking them but ſlightly. Thus Fernelius informs us of a plague, or murrain, in 1514, which invaded only cats. Dionyſius Halicarnaſſeus mentions a plague which attacked none but maids; and that which raged in the time of Gentilis, killed ſcarce any women, and very few but luſty men. Boterus mentions another plague, which aſſaulted none but the younger ſort; and we have inſtances of the ſame kind of a later ſtanding (A). Cardan ſpeaks of a plague at Baſil, with which the Switzers were infected, and the Italians, Germans, or French, exempted: and John Utenhovius takes notice of a dreadful one at Copenhagen, which, tho' it raged among the Danes, ſpared the Germans, Dutch, and Engliſh, who went with all freedom, and without the leaſt danger, to the houſes of the infected. During the plague which ravaged Syria in 1760, it was obſerved that people of the ſoundeſt conſtitutions were the moſt liable to it, and that the weak and delicate were either ſpared or eaſily cured. It was moſt fatal to the Moors; and when it attacked them it was generally incurable.

When the plague raged in Holland in 1636, a young girl was ſeized with it, had three carbuncles, and was removed to a garden, where her lover, who was betrothed to her, attended her as a nurſe, and ſlept with her as his wife. He remained uninfected, and ſhe recovered, and was married to him. The ſtory is related by Vinc. Fabricius in the *Miſc. Cur. Ann. II. Obſ.* 188.

Many methods have been adopted in different countries to prevent the importation of this dreadful ſcourge of the human race, and to ſtop the progreſs of infection after it has been imported. In England, mayors, bailiffs, head officers of corporations, and juſtices of peace, have power to tax inhabitants, houſes, and lands, &c. within their precincts, for the relief of perſons infected with the plague; and juſtices of the county may tax perſons within five miles round, on a pariſh's inability; the tax to be levied by diſtreſs and ſale of goods, or in default thereof by impriſonment. Infected perſons going abroad, after being commanded to keep houſe for avoiding farther infection, may be reſiſted by watchmen, &c. and puniſhed as vagrants, if they have no ſores upon them; and if they have infectious ſores on them it is felony. Juſtices of peace, &c. are to appoint ſearchers, examiners, and buriers of the dead, in places infected, and adminiſter oaths to them for the performance of their duties, &c. *Stat.* 1 *Jac.* 1. *cap.* 31. See QUARANTINE.

The commiſſion at Moſcow having, in the year 1770, invented a fumigation-powder, which, from ſeveral leſſer experiments, had proved efficacious in preventing the infection of the plague; in order more fully to aſcertain its virtue in that reſpect, it was determined, towards the end of the year, that ten malefactors under ſentence of death ſhould, without undergoing any other precautions than the fumigations, be confined three weeks in a lazaretto, be laid upon the beds, and dreſſed in the clothes, which had been uſed by perſons ſick, dying, and even dead, of the plague in the hoſpital. The experiment was accordingly tried, and none of the ten malefactors were then infected, or have been ſince ill. The fumigation-powder is prepared as follows.

Powder of the firſt ſtrength.] Take leaves of juniper, juniper-berries pounded, ears of wheat, guaiacum-wood pounded, of each ſix pounds; common ſaltpetre pounded, eight pounds; ſulphur pounded, ſix pounds; Smyrna tar, or myrrh, two pounds; mix all the above ingredients together, which will produce a pood of the powder of fumigation of the firſt ſtrength. [*N. B.* A pood is 40 pounds Ruſſian, which are equal to 35 pounds and a half or 36 pounds Engliſh avoirdupoiſe.]

Powder of the ſecond ſtrength.] Take ſouthern-wood cut into ſmall pieces, four pounds; juniper-berries pounded, three pounds; common ſaltpetre pounded, four pounds; ſulphur pounded, two pounds and a half; Smyrna tar, or myrrh, one pound and a half: mix the above together, which will produce half a pood of the powder of fumigation of the ſecond ſtrength.

Odoriferous powder.] Take the root called *kalmus* cut into ſmall pieces, three pounds; leaves of juniper cut into ſmall pieces, four pounds; frankincenſe pounded groſsly, one pound; ſtorax pounded, and roſe-flowers, half a pound; yellow amber pounded, one pound; common ſaltpetre pounded, one pound and a half; ſulphur, a quarter of a pound: mix all the above

(A) See the account of the *yellow fever* under the article PHILADELPHIA, where we find that that diſeaſe was leſs fatal to ſome ſorts of perſons than to others.

Plague. above together, which will produce nine pounds and three quarters of the odoriferous powder.

Remark on the powder of fumigation.] If guaiacum cannot be had, the cones of pines or firs may be uſed in its ſtead; likewiſe the common tar of pines and firs may be uſed inſtead of the Smyrna tar, or myrrh, and mugwort may ſupply the place of ſouthernwood.

Thucydides, who was himſelf infected, lib. ii. gives us an account of a dreadful plague which happened at Athens about the year before Chriſt 430, while the Peloponneſians under the command of Archidamus waſted all her territory abroad; but of theſe two enemies the plague was by far the moſt dreadful and ſevere.

The moſt dreadful plague that ever raged at Rome was in the reign of Titus, A. D. 80. The emperor left no remedy unattempted to abate the malignity of the diſtemper, acting during its continuance like a father to his people. The ſame fatal diſeaſe raged in all the provinces of the Roman empire in the reign of M. Aurelius, A. D. 167, and was followed by a dreadful famine, by earthquakes, inundations, and other calamities. The Romans believed that Æſculapius ſometimes entered into a ſerpent, and cured the plague.

About the year 430 the plague viſited Britain, juſt after the Picts and Scots had made a formidable invaſion of the ſouthern part of the iſland. The plague raged with uncommon fury, and ſwept away moſt of thoſe whom the ſword and famine had ſpared, ſo that the living were ſcarce ſufficient to bury the dead.

About the year 1348 the plague became almoſt general over Europe. A great many authors give an account of this plague, which is ſaid to have appeared firſt in the kingdom of Kathay in the year 1346, and to have proceeded gradually weſtward to Conſtantinople and Egypt. From Conſtantinople it paſſed into Greece, Italy, France, and Africa, and by degrees along the coaſts of the ocean into Britain and Ireland, and afterwards into Germany, Hungary, Poland, Denmark, and the other northern kingdoms. According to Antoninus archbiſhop of Florence the diſtemper carried off 60,000 people in that city, among whom was the hiſtorian John Villani.

In the year 1656 the plague was brought from Sardinia to Naples, being introduced into the city by a tranſport with ſoldiers on board. It raged with exceſſive violence, carrying off in leſs than ſix months 400,000 of the inhabitants. The diſtemper was at firſt called by the phyſicians a malignant fever; but one of them affirming it to be peſtilential, the viceroy, who was apprehenſive leſt ſuch a report would occaſion all communication with Naples to be broke off, was offended with this declaration, and ordered him to be impriſoned. As a favour, however, he allowed him to return and die in his own houſe. By this proceeding of the viceroy, the diſtemper being neglected, made a moſt rapid and furious progreſs, and filled the whole city with conſternation. The ſtreets were crowded with confuſed proceſſions, which ſerved to ſpread the infection through all the quarters. The terror of the people increaſed their ſuperſtition; and it being reported that a certain nun had propheſied that the peſtilence would ceaſe upon building a hermitage for her ſiſter nuns upon the hill of St Martin's, the edifice was immediately begun with the moſt ardent zeal. Perſons of the higheſt quality ſtrove who ſhould perform the meaneſt offices; ſome loading themſelves with Plague. beams, and others carrying baſkets full of lime and nails, while perſons of all ranks ſtripped themſelves of their moſt valuable effects, which they threw into empty hogſheads placed in the ſtreets to receive the charitable contributions. Their violent agitation, however, and the increaſing heats, diffuſed the malady through the whole city, and the ſtreets and the ſtairs of the churches were filled with the dead; the number of whom, for ſome time of the month of July, amounted daily to 15,000.

The viceroy now uſed all poſſible precautions to abate the fury of the diſtemper, and to prevent its ſpreading to the provinces. The infection, however, deſolated the whole kingdom, excepting the provinces of Otranto and the Farther Calabria, and the cities of Gaeta, Sorrento, Paolo, and Belvedere. The general calamity was increaſed in Naples by malecontents, who inſinuated that the diſtemper had been deſignedly introduced by the Spaniards, and that there were people in diſguiſe who went through the city ſowing poiſoned duſt. This idle rumour enraged the populace, who began to inſult the Spaniſh ſoldiers, and threaten a ſedition; ſo that the viceroy, to pacify the mob, cauſed a criminal to be broke upon the wheel, under pretence that he was a diſperſer of the duſt. A violent and plentiful rain falling about the middle of Auguſt, the diſtemper began to abate; and on the eighth of December the phyſicians made a ſolemn declaration that the city was entirely free from infection.

Of the dreadful plague which raged at London in the year 1665, the reader will find an account in the article LONDON, n° 21. In 1720 the city of Marſeilles was viſited with this deſtructive diſeaſe, brought in a ſhip from the Levant; and in ſeven months, during which time it continued, it carried off not leſs than 60,000 people. This deſolation is not yet obliterated from the minds of the inhabitants; ſome ſurvivors remained alive but a few years ago to tranſmit a traditional account of it to after ages. There are two fine pictures painted by Puget repreſenting ſome of the horrid ſcenes of that time. "They are (ſays lady Craven) only too well executed. I ſaw ſeveral dying figures taking leave of their friends, and looking their laſt anxious, kind, and wiſhful prayers on their ſick infants, that made the tears flow down my cheeks. I was told the phyſicians and noblemen who were aſſiſting the ſick and dying, were all portraits: I can eaſily conceive it; for in ſome faces there is a look of reflection and concern which could only be drawn from the life." *Letters*, p. 34, 35. This fatal event has cauſed the laws of quarantine to be very ſtrictly enforced in the Lazaretto here, which is an extenſive inſulated building.

The ravages of this diſeaſe have been dreadful wherever it has made its appearance. On the firſt arrival of the Europeans at the iſland of Gran Canaria, it contained 14,000 fighting men, ſoon after which, two thirds of the whole inhabitants fell a ſacrifice to the plague, which had doubtleſs been introduced by their new viſitors. The deſtruction it has made in Turkey in Europe, and particularly in Conſtantinople, muſt be known to every reader; and its fatal effects have been particularly heightened there by that firm belief which prevails among the people of predeſtination, &c. as has been already mentioned. It is generally

Plain || Plancus.

brought into European Turkey from Egypt; where it is very frequent, eſpecially at *Grand Cairo*. To give even a liſt of all the plagues which have deſolated many flouriſhing countries, would extend this article beyond all bounds, and minutely to deſcribe them all would be impoſſible. For the plague at Smyrna, we refer to Chandler's Travels as above. Reſpecting that which raged in Syria in 1760, we refer to the Abbé Mariti's Travels through Cyprus, Syria, and Paleſtine, vol. 1ſt, p. 278—296. This plague was one of the moſt malignant and fatal that Syria ever experienced; for it ſcarcely made its appearance in any part of the body when it carried off the patient.

PLAIN, or PLANE, in general, an appellation given to whatever is ſmooth and even, or ſimple, obvious, and eaſy to be underſtood; and, conſequently, ſtands oppoſed to rough, enriched, or laboured.

A plain figure, in geometry, is an uniform ſurface; from every point of whoſe perimeter right lines may be drawn to every other point in the ſame.

A plain angle is one contained under two lines, or ſurfaces, in contradiſtinction to a ſolid angle. See ANGLE.

The doctrine of plain triangles, as thoſe included under three right lines, is termed *plain trigonometry*. See the article TRIGONOMETRY.

PLAIN Chart. See the article CHART.

PLAIN-Sailing. See NAVIGATION, p. 685.

PLAISE, the Engliſh name of a ſpecies of pleuronectes. See PLEURONECTES.

PLAN, in general, denotes the repreſentation of ſomething drawn on a plane; ſuch are maps, charts, ichnographies, &c. See MAP, CHART, &c.

The term *plan*, however, is particularly uſed for a draught of a building, ſuch as it appears, or is intended to appear, on the ground, ſhowing the extent, diviſion, and diſtribution of its area or ground-plot into apartments, rooms, paſſages, &c.

A geometrical plan is that wherein the ſolid and vacant parts are repreſented in their natural proportions.

The raiſed plan of a building is the ſame with what is otherwiſe called an *elevation* or *orthography*. See ORTHOGRAPHY.

A perſpective plan is that exhibited by degradations or diminutions, according to the rules of perſpective. See PERSPECTIVE.

To render plans intelligible, it is uſual to diſtinguiſh the maſſives with a black waſh; the projectures on the ground are drawn in full lines, and thoſe ſuppoſed over them in dotted lines. The augmentations or alterations to be made are diſtinguiſhed by a colour different from what is already built; and the tints of each plan made lighter as the ſtories are raiſed.

In large buildings it is uſual to have three ſeveral plans for the three firſt ſtories,

PLANCUS (Francis), doctor of phyſic, born at Amiens in 1696, and who died on the 19th of September 1765, aged 69 years, is author of ſome works which do honour to his memory. 1. A complete Syſtem of Surgery, in 2 vols in 12mo; a treatiſe much recommended by ſurgeons to their pupils. 2. A choice Library of Medicine, taken from periodical publications, both French and others: this curious collection, continued and completed by M. Goulin, makes 9 vols in 4to, or 18 vols in 12mo. 3. A Tranſlation of Vander Wiel's Obſervations on Medicine and Surgery, 1758, 2 vols in 12mo. Plancus was the editor of various editions of works on medicine and ſurgery, and enriched them with notes. He ſhut himſelf up in his ſtudy for a long time before he practiſed his profeſſion.

Plane, Planet.

PLANE, in geometry, denotes a plane ſurface, or one that lies evenly between its bounding lines: and as a right line is the ſhorteſt extenſion from one point to another, ſo a plane ſurface is the ſhorteſt extenſion from one line to another.

In aſtronomy, conics, &c. the term *plane* is frequently uſed for an imaginary ſurface, ſuppoſed to cut and paſs through ſolid bodies; and on this foundation is the whole doctrine of conic ſections built. See ASTRONOMY, Conic *Sections*, &c.

In mechanics planes are either horizontal, that is, parallel to the horizon, or inclined thereto. See MECHANICS.

The determining how far any given plane deviates from an horizontal line, makes the whole buſineſs of levelling. See the article LEVELLING.

In optics, the planes of reflection and refraction are thoſe drawn through the incident and reflected or refracted rays. See OPTICS.

In perſpective we meet with the perſpective plane, which is ſuppoſed to be pellucid, and perpendicular to the horizon; the horizontal plane, ſuppoſed to paſs through the ſpectator's eye, parallel to the horizon; the geometrical plane, likewiſe parallel to the horizon, wherein the object to be repreſented is ſuppoſed to be placed, &c. See PERSPECTIVE.

The plane of projection in the ſtereographic projection of the ſphere, is that on which the projection is made, correſponding to the perſpective plane. See PROJECTION.

PLANE, in joinery, an edged tool or inſtrument for parting and ſhaving of wood ſmooth.—It conſiſts of a piece of wood very ſmooth at bottom, as a ſtock or ſhaft; in the midſt of which is an aperture, through which a ſteel edge, or chiſſel, placed obliquely, paſſes; which, being very ſharp, takes off the inequalities of the wood along which it ſlides.

PLANE-Tree, in botany. See PLATANUS.

PLANET, a celeſtial body, revolving round the ſun as a centre, and continually changing its poſition with reſpect to the fixed ſtars; whence the name *planet*, which is a Greek word, ſignifying "wanderer."

The planets are uſually diſtinguiſhed into primary and ſecondary. The primary ones, called by way of eminence *planets*, are thoſe which revolve round the ſun as a centre; and the ſecondary planets, more uſually called *ſatellites* or *moons*, are thoſe which revolve round a primary planet as a centre, and conſtantly attend it in its revolution round the ſun.

The primary planets are again diſtinguiſhed into ſuperior and inferior. The ſuperior planets are thoſe farther from the ſun than our earth; as Mars, Jupiter, Saturn, and the Georgium Sidus; and the inferior planets are thoſe nearer the ſun than our earth, as Venus and Mercury. See ASTRONOMY.

That the planets are opaque bodies, like our earth, is thought probable for the following reaſons. 1. Since in Venus, Mercury, and Mars, only that part of the diſk

Planet
H
Planetary.

diſk illuminated by the ſun is found to ſhine; and again, Venus and Mercury, when between the earth and the ſun, appear like dark ſpots or maculæ on the ſun's diſk; it is evident, that Mars, Venus, and Mercury, are opaque bodies, illuminated with the borrowed light of the ſun. And the ſame appears of Jupiter, from its being void of light in that part to which the ſhadow of the ſatellites reaches, as well as in that part turned from the ſun; and that his ſatellites are opaque, and reflect the ſun's light, is abundantly ſhown. Again, ſince Saturn, with his ring and ſatellites, only yield a faint light, fainter conſiderably than that of the fixed ſtars, though theſe be vaſtly more remote, and than that of the reſt of the planets; it is paſt doubt that he too with his attendants are opaque bodies. 2. Since the ſun's light is not tranſmitted through Mercury and Venus, when placed againſt him, it is plain they are denſe opaque bodies; which is likewiſe evident of Jupiter, from his hiding the ſatellites in his ſhadow; and therefore, by analogy, the ſame may be concluded of Saturn. 3. From the variable ſpots of Venus, Mars, and Jupiter, it is evident theſe planets have a changeable atmoſphere; which changeable atmoſphere may, by a like argument, be inferred of the ſatellites of Jupiter; and therefore, by ſimilitude, the ſame may be concluded of the other planets. 4. In like manner, from the mountains obſerved in Venus, the ſame may be ſuppoſed in the other planets. 5. Since, then, Saturn, Jupiter, and the ſatellites of both, Mars, Venus, and Mercury, are opaque bodies ſhining with the ſun's borrowed light, are furniſhed with mountains, and encompaſſed with a changeable atmoſphere; they have, of conſequence, waters, ſeas, &c. as well as dry land, and are bodies like the moon, and therefore like the earth. *Q. E. D.* And hence it ſeems alſo highly probable, that the other planets have their animal inhabitants as well as our earth.

PLANETARIUM, an aſtronomical machine, ſo called from its repreſenting the motions, orbits, &c. of the planets, agreeable to the Copernican ſyſtem. See ASTRONOMY, n° 489. and Plate LXXXVIII.

PLANETARY, ſomething that relates to the planets. Hence we ſay, planetary worlds, planetary inhabitants, &c. Huygens and Fontenelle bring ſeveral probable arguments for the reality of planetary animals, plants, men, &c. See PLANET.

Planetary
H
Planiſphere

PLANETARY System, is the ſyſtem or aſſemblage of the planets, primary and ſecondary, moving in their reſpective orbits, round their common centre the ſun. See ASTRONOMY.

PLANETARY Days.—Among the ancients, the week was ſhared among the ſeven planets, each planet having its day. This we learn from Dion Caſſius and Plutarch, *Sympoſ.* l. 4. q. 7. Herodotus adds, that it was the Egyptians who firſt diſcovered what god, that is, what planet, preſides over each day; for that among this people the planets were directors. And hence it is, that in moſt European languages the days of the week are ſtill denominated from the planets; Sunday, Monday, &c. See WEEK.

PLANETARY Years, the periods of time in which the ſeveral planets make their revolutions round the ſun or earth.—As from the proper revolution of the ſun, the ſolar year takes its original; ſo from the proper revolutions of the reſt of the planets about the earth, ſo many ſorts of years do ariſe, viz. the Saturnian year, which is defined by 29 Egyptian years, 174 hours, 58 minutes, equivalent in a round number to 30 ſolar years.—The Jovial year, containing 317 days, 14 hours, 59 minutes.—The Martial year, containing 321 days, 23 hours, 31 minutes.—For Venus and Mercury, as their years, when judged of with regard to the earth, are almoſt equal to the ſolar year; they are more uſually eſtimated from the ſun, the true centre of their motions: in which caſe, the former is equal to 224 days, 16 hours, 40 minutes; the latter to 87 days, 23 hours, 14 minutes.

PLANIMETRY, that part of geometry which conſiders lines and plain figures, without conſidering their height or depth. See GEOMETRY.

PLANISPHERE, ſignifies a projection of the ſphere, and its various circles on a plane; in which ſenſe, maps, whereon are exhibited the meridians and other circles of the ſphere, are planiſpheres. See MAP.

END OF THE FOURTEENTH VOLUME.

ERRATA.

VOL. I. p. 566. col. 2. l. 10. from the bottom. For "Eubea, now the Black Sea," read "Euboea, now Negropont."

VOL. II. p. 374. col. 2. l. 27. For "the old Engliſh writers call thoſe large muſkets *calivers*, &c." read "the old Engliſh writers call the *hand-gun* a *caliver*, and that which was fired with a reſt ſometimes a *muſket* and ſometimes a *harquebuſs*. See *Shakeſpeare*, 2d part *Henry IV. Steevens*."

VOL. III. p. 19. article BAROCO. Read

Omnis homo eſt bipes,
Aliquid animal non eſt bipes;
Aliquid animal non eſt homo.

p. 417. col. 2. For "BOSWORTA," read "BOSWORTH.
l. 21. For "*Richard*" read "*Richmond*;" for "Henry III." read "Henry VII."
N. B. Theſe errors in the article BOSWORTH do not run through the whole impreſſion.
p. 439. col. 1. l. 26. from the bottom. For "*b b, ariſta*," read "*a, a, ariſta*."
col. 2. l. 1. from the top. Read "troptœolum."
p. 493. col. 1. l. 22. For "manners," read "miners."
col. 2. l. 13. from the bottom. Read "Sir Roger Man-wood chief-baron."

VOL. IV. p. 342. col. 1. l. 10. from the bottom. Read "Plate CXXVI."
p. 360. col. 2. l. 22. from the bottom. Read "L. 40 a-year."

VOL. V. p. 57. col. 2. l. 4. For ιδεω, read υδωρ.
p. 89. col. 2. l. 16. from the bottom. Read "felony without benefit of clergy, by ſtat. &c."
p. 105. col 2. l. 16. For "falſe," read "ſeſs."
p. 135. col. 2. l. 24. For "Redcliffe," read "Ratcliffe."
p. 496. col. 1. For "ally," read "tally."
p. 509. col. 2. l. 14. For "Cambridge," read "Oxford."
p. 720. col. 2. l. 14. For "goddeſs," read "god.".

VOL. IX. p. 160. col. 1. l. 9. from the bottom. For "Edward II." read "Richard I."

VOL. XIII. p. 131. col. 1. l. 13. For "meek," read "mock."
p. 132. col. 1. l. 28. from the bottom. For "call," read "cull."
p. 169. Note (A). Read "the perſon was ſworn, &c."
p. 210. col. 1. l. 15. For "ſpreads," read "ſpread."
col. 2. l. 27. For "ſit," read "ſet."
p. 263. col. 1. l. 10. from the bottom. For "inſeparable," read "meaſurable."
col. 2. l. 29. For "ſhining," read "thinning."
p. 287. and p. 288. to be cancelled.
p. 289. col. 1. To *Cor.* 6. add, "This propoſition is true in lenſes and mirrors, but not in ſingle refracting ſurfaces."
p. 521. laſt line. For "Prommetichus," read "Pſammetichus."
p. 682. col. 1. l. 17. from the bottom. For "others appears," read "others appear."
col. 2. l. 15. For "Brteagne," read "Bretagne."

VOL. XIV. p. 118. col. 2. to l. 7. from the end, add, "For if the ſemicircle deſcribed on the diameter BN, which correſponds to the whole arch AN, be divided into an indefinite number of equal arches G*g*, &c. the ſum of all the lines NF will be equal to as many times NK as there are arches in the ſame circle equal to G*g*."
p. 119. col 1. l. 15. For "corrupody," read "correſponding."
p. 137. at the end of the article "PENTLAND," dele "See PICTLAND."

DIRECTIONS FOR PLACING THE PLATES OF VOL. XIV.

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