















# TRAVELS,

O R

*GEOGRAPHICAL,*

*PHYSICAL and MISCELLANEOUS*

*OBSERVATIONS &c.*



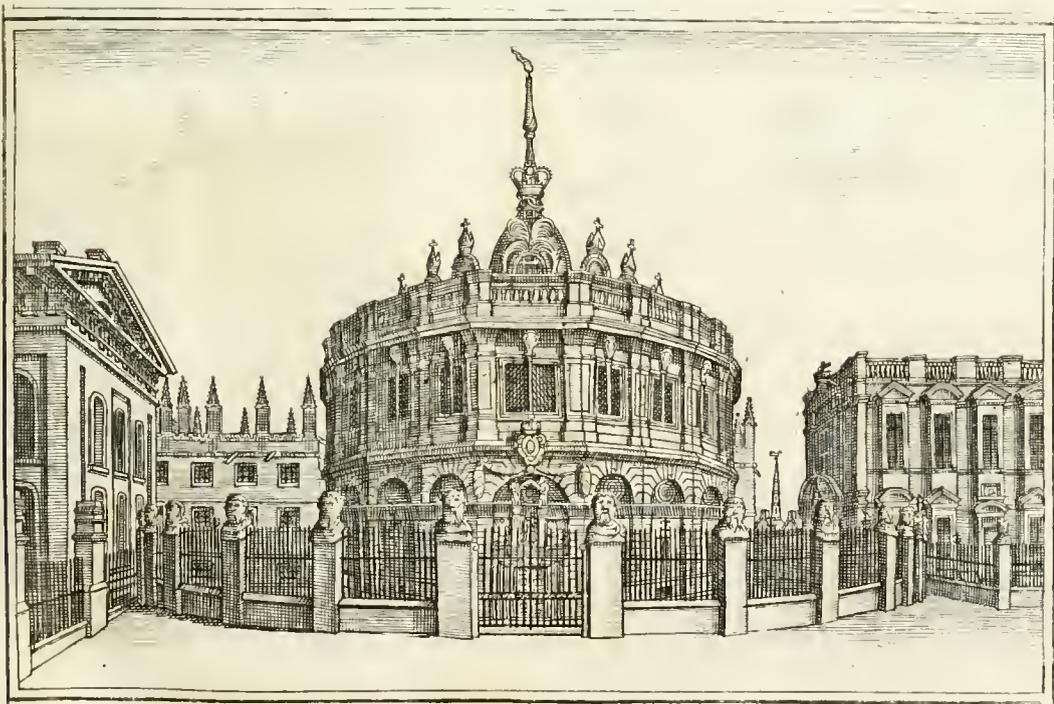


TRAVELS,  
OR  
OBSERVATIONS  
RELATING TO  
SEVERAL PARTS  
OF  
BARBARY  
AND THE  
LEVANT.

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By THOMAS SHAW, D.D.  
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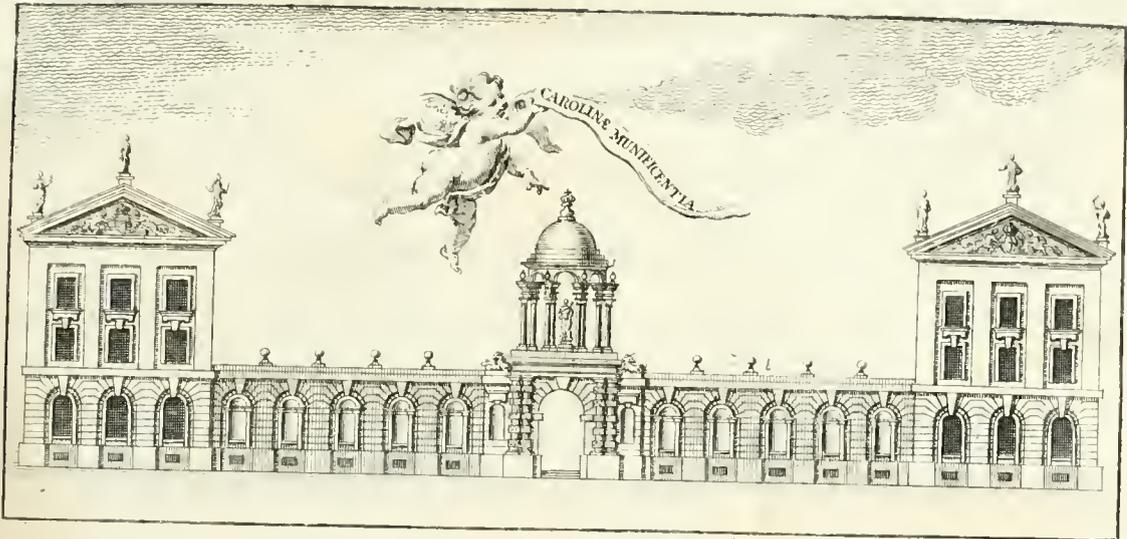
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*STEPH. NIBLETT,*

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*Apr. 25. 1738.*



TO THE  
KING.

*Most Gracious Sovereign,*



Beg Leave to approach *Your Royal Person*, with an humble Present in my Hand, after the Fashion of those Countries, where I have long resided.

It is a Volume of *Travels and Observations*; wherein are described the Situation, Polity, and Customs of various Nations;—Nations unacquainted with Liberty, and whose Government is the

# The Dedication.

the very Reverse of *Your Majesty's* wife and gracious Administration.

I had an Opportunity of making *These Observations*, whilst I had the Honour of being *Your Majesty's* Chaplain at *Algiers*. It was in this Situation, that I first collected Materials for the following Sheets; and so extensive is *Your Majesty's* Influence, that it procured me Safety and Protection, even in Countries remote and barbarous.

A Work, which owes it's Rise, it's Progress, and Completion to these Assistances, seems in some Degree entitled to *Your Royal Favour*, and is therefore with all Humility presented to *Your Sacred Majesty*.

Whilst I was engaged in this Undertaking, it was a pleasing Encouragement to consider, that my well-intended Labours were approved by *Her Late Majesty*; and it did not a little enflame my Endeavours, when *She* was pleased to promise me the Honour of *Her Royal Patronage*.

But I must not presume to mention private and personal Favours, when *Whole Societies* are indebted to *That Illustrious Princess*. Particularly, *That Antient House of Learning* (of which I have the Happiness to be a Member,) stands distinguish'd by *Her Royal Bounty*,

# The Dedication.

*Bounty*, and owes it's Beauty and Ornament to *Her Munificence*.

If Heaven had spared that invaluable Life, with what Zeal should we have paid repeated Acknowledgments to our *Royal Benefactress*! But now—We can only joyn with Thousands in lamenting the *Publick Loss*, and with Gratitude transmit *Her Memory* to our latest Successors.

That Providence may long preserve *Your Majesty*, and continue the many Blessings of *Your Reign* to This Church and Nation, is the constant Prayer of,

May it please Your MAJESTY,

Your MAJESTY'S

Most Humble

And Most Devoted

Servant and Subject;

THOMAS SHAW.





T H E  
P R E F A C E.



*THE following Observations are presented to the Reader, as an Essay towards restoring the ancient Geography, and placing in a proper Light the Natural History of those Countries, where the Author has travelled. In pursuance of which Design, the Geographical and Physical Ob-*

*servations, are not blended and mixed together, as they chanced to fall in his Way; but are ranged under distinct Heads, without repeating at every Turn and upon every Occasion, the Time, Place, or Manner, wherein they were made. However, as the Method of surveying these Countries; the Diet and Reception of the Traveller; the Hardships and Dangers to which he is exposed; with other Incidents of the like Nature, may be thought Matter of too great Curiosity to be passed over in Silence; the Author proposes to supply, all that may be wanting upon that Subject, by giving the Reader, in one View,*

a such

*such material Circumstances and Occurrences, as might have made up the Diary-Part of His Travels.*

*The Reader therefore is to be informed, that in the several maritime Towns of Barbary and the Levant, where the British Factories are established, I was entertained with extraordinary Marks of Generosity and Friendship; having the Use not only of their Houses, but of their Horses also, their Janissaries and Servants. My best Acknowledgments therefore are due, upon this Account, to the worthy Gentlemen, Mr. Consul Carew and his Brother, at Tripoly in Syria; to the late Messieurs Thomas Ufgate and French, and to Mr. John Ufgate, at Acre; to the late Mr. Consul Moore and his Deputy Mr. Damarel at Kairo and Alexandria; to Messieurs Lawrence and Hudson, the British and Dutch Consuls, at Tunis; and to Mr. Edward Holden, my generous Friend and Benefactor during the twelve Years I resided at Algiers. I am indebted likewise to several Gentlemen of the French Nation, for many Instances of their Civility and Politeness; particularly to the Merchants settled at Jaffah and Ramah; to Mr. Salve, Agent to the African Company at Bona; and to Mr. Fort the Governour of La Calle.*

*In the Inland Towns and Villages of Barbary, there is, for the most Part, a House set apart for the Reception of Strangers, with a proper Officer (the Maharak, I think they call him) to attend it. Here Persons are lodged and entertained, for one Night, in the best Manner the Place will afford, at the Expence of the Community.*

*Except at these and the Places above-mentioned, I met with no Khanns<sup>1</sup> or Houses of Entertainment throughout the whole Course of my Travels. To furnish ourselves with Tents, would have been both cumbersome and expensive; besides the Suspicion it might have raised in the Arabs, that we were Persons of Rank and Fortune, and consequently too rich and tempting a Booty to be suffered to escape. The unfortunate Gentlemen, who were concerned, not many Years*

<sup>1</sup> Vid. Pref. Not. p. iv.

ago, in an Embassy to Abyſſinia, found This to be true, at the Expence of their Lives<sup>1</sup>.

If therefore in the Course of our travelling we did not fall in with the Hovels of the Kabyles, or the Encampments of the Arabs, we had nothing to protect us from the Inclemency either of the Heat of the Day, or the Cold of the Night, unless we met with some accidental Grove of Trees, the Shelve of a Rock, or sometimes, by good Fortune, a Grotto. At these Times, which indeed did seldom happen, our Horses were the greatest Sufferers: and as they were always our first Care, we gathered for them Stubble, Grass, Boughs of Trees, and such like Provender, before we sat down and examined what Fragments, of some former Meal, were reserved for ourselves.

In travelling from Kairo to Mount Sinai, the Heavens were every Night our only Covering; the Sand, spread over with a Carpet, was our Bed; and a Change of Raiment, made up into a Bundle, our Pillow. Our Camels (for Horses or Mules require too much Water to be employed in these Deserts) were made to lye round us in a Circle, with their Faces looking from us, and their respective Loads and Saddles placed behind them. In this Situation, they served us

<sup>1</sup> Nothing can give the Reader a more lively Picture of the jealous and insolent Behaviour of the Arabs, when they are Masters, than the following Account, which Mr. Lippi, the Physician to the Embassy, gives of the Nubians, a little before this Massacre is supposed to have happened. The Letter, which is preserved among other Papers of that unfortunate Gentleman, in the *Sherardian* Library, is directed to Mr. Fagon, first Physician to the French King, and dated from Korty in Nubia, Mar. 8. 1705. *Les bruits, Monsieur, qu'on a repandus de nous, dès le Caire, ont fait un tel progres qu'il semble que l'Enfer n'a pu rien inventer de pis. Il y a plus de 4 mois que nous sommes en Nubie l'objet de la fureur des peuples. Ainsi nous faisons un fort mauvais sang apres les immenses fatigues du desert. On attendoit un autre sort sur les Etats d'un Roy, vers le quel on va. On croyoit qu'en écrivant des Lettres, ce Prince les recevoit, mais le Commandant du pays les a toutes retenues pour avoir occasion de nous ronger. Tout n'est icy que misere et convoitise insatiable: personne n'est honteux de demander encore, et ce avec insolence. Il faudroit donner a tout le monde, et rien moins que des habits. La Tente est tous les jours environnée d'une foule de canaille noire, armée de lances, et mal peignée; dont on ne voit que les yeux et les dents, qu'ils montrent moitié de rage et moitié par etonnement. He, dirent ils, ces gens sont etendus sur des lits comme vos Roys, et nous resterons nuds? toujours lire, toujours écrire, chercher des herbes et des arbres que l'on seche dans du papier pour les enfermer, choisir une pierre entre mille et charger des chameaux de toutes ces choses? qui a jamais veu cela? On a bien raison de dire que ces mechants hommes vont secher notre Nil, ou l'empoisonner pour nous perdre. A quoi tient-il maintenant qu'on ne s'en défaise? \*\*\* Jugez, Monsieur, de ce que j'ay pu faire. Fetois reduit a parcourir des yeux les environs de la Tente, ou je prouvois le sort de Tantale. Je n'ay pu consier tout mon travail a cette occasion; j'ay transmis seulement les nouveaux genres, tels que je les ay d'abord mis sur le papier, dans un etat d'alarme, de trouble, et de langueur. Bonnes ou mauvaises que soient ces petites observations j'ose, Monsieur, vous les presenter; c'est vous qui me donnez les forces, on la temerité de les faire. Je suis &c.*

as so many Guards, being watchful Animals, and awaking with the Least Noise.

As there was no Chance of meeting, in these long and dreery Deserts, with the least Hospitality or Entertainment, we were obliged to carry along with us all Things necessary for so long and tedious a Journey. We took Care, in the first Place, to provide ourselves with a sufficient Quantity of Goat's Skins, which we filled with Water, every four or five Days, or as often as we found it. Barley, with a few Beans intermixed; or else the Flour of one or other of them, made into Balls, was the Provender we laid in for our Camels. We provided for ourselves Wheat-Flour, Biscuit, Honey, Oyl, Vinegar, Olives, Lentils, potted Flesh, and such Things as would keep, during two Months, the Space commonly taken up in compleating this Journey. Nor should the Wooden Bason or Copper Pot be forgotten, that made up our Kitchen Furniture; the latter whereof was the necessary Utenfil for cooking our Provision, the other for serving it up, or kneading our unleavened Cakes.

When we were either to boyl or bake, the Camel's Dung that we found left by some preceeding Caravan<sup>1</sup>, was our common Fuel; which, after it has been exposed a Day or two in the Sun, catches Fire like Touchwood, and burns as bright as Charcoal. No sooner was our Food prepared, (whether it was potted Flesh, boyled with Rice; a Lentil Soup; or unleavened Cakes, served up with Oyl or Honey;) than one of the Arabs, after having placed himself upon the highest Station he could find, invites three Times, with a loud Voice, all his Brethren, The Sons of the Faithful, to come and partake of it; though none of them were in View, or perhaps within a hundred Miles of us. This Custom however they maintain to be always a Token of their

<sup>1</sup> Vox Persica est کاروان Cârân, id est, Negotiator, vel collective Negotiatores; sc. tota eorum Cohors simul iter faciens, quæ Arabicè قافلة Câfila vocatur. Hinc Mercatorum Hospitia publica quæ Arabibus audiunt خان Cân, Persis کاروان سرائی Cârân Serâi nominantur, i. e. Caravana hospitium. Nam Serâi est quævis Domus ampla; unde in Constantinopoli, Imperatoris Palatium foeminarum Turcis dicitur nomine Persico Serâi, Europæis minus bene Serail & Seraglio. Vid. Perit. Itinera Mundi. Ed. T. Hyde, p. 61.

great Benevolence, as it would be of their Hospitality likewise, if they had an Opportunity to shew it.

When we are so fortunate, in travelling in Barbary, to find out the Encampments of the Arabs, (for we are not fond of visiting the Kabyles, who are not so easily managed,) we are entertained, for one Night, upon free Cost: the Arabs, either by long Custom, the particular Tenure of their Lands, or rather perhaps from Fear and Compulsion, being obliged to give the Spahees, and those who are with them, the Mounah, (مؤنة) as they call it, which is a sufficient Quantity of Provisions for themselves and their Horses. Besides a Bowl of Milk, and a Basket of Figs, Raisins, Dates, or other dried Fruit, which were presented to us upon our Arrival, the Master of the Tent, where we lodged, fetcht us from his Flock, (according to the Number of our Company) a Kid, or a Goat; a Lamb, or a Sheep; half of which was immediately seethed by his Wife, and served up with Cuscawow; the rest, was usually made Kab-ab<sup>1</sup>, and reserved for our Breakfast or Dinner the next Day.

However, the Tents of these roving Herdsmen, though they may shelter us from the Weather, are notwithstanding attended with their Inconveniences. For the Cold, and the Dewes that we are every Night exposed to, in the Deserts of Arabia, do not incommode us half so much as the Vermin and Insects of all Kinds, which never fail to molest us here. Besides Fleas and Lice, which, without a Miracle, are here in all their Quarters, the Apprehensions we are under, of being bit or stung by the Scorpion, Viper, or Venemous-Spider, rarely fails, in some Parts of these Countries, to interrupt the Rest, that is so grateful and necessary to a weary Traveller. Upon Sight indeed of one or other of these venemous Beasts, a Thaleb or Writer, who happened to be one of my Spahees, after he had muttered a few Words, exhorted us all to take Courage, and not be afraid of such Creatures, as he had made tame and harmless, by his Charms and Incantations. We are likewise no less offended (from whence we might least expect it) by their Kids,

<sup>1</sup> كباب i. e. cut into Chops and roasted.

*Calves, and other young Cattle, that are tied up, every Night, under the Eaves of their Tents, to prevent them from sucking their Dams. For the Cords that are used upon these Occasions, being only made of loose-spun Yarn, the fretful Creatures are every Moment breaking loose, and trampling over us.*

*When our Company was at any Time entertained in a courteous Manner, (for the Arabs will sometimes part with nothing till it be extorted by Force) I used to give the Master of the Tent a Knife, a Couple of Flints, or a small Quantity of English Gunpowder; which, being much stronger than their own, they have in great Esteem, and keep for the priming only of their Fire-Arms. If the Lallah (or Lady) his Wife had been obliging also in her Way, by making our Cuscasowe savoury and with Expedition, She would return a thousand Thanks for a Skean of Thread; a large Needle; or a Pair of Scissars; all of them great Rarities, and very engaging Presents with these People.*

*During the excessive Heats of the Summer, and especially when we were apprehensive of being intercepted by some Party of free-booting Arabs, we then travelled in the Night; which having no Eyes, according to their Proverb, few of them dare then venture out, as not knowing the Dangers and Ambuscades, they may possibly fall into. It is at this Time we have frequent Opportunities of calling to Remembrance the Words of the Psalmist, Ps. 103. 2. Thou makest Darkness that it may be Night; wherein all the Beasts of the Forest do move. The Lyons roaring after their Prey; the Leopards, Hyænas, and a Variety of other ravenous Creatures, calling to and answering each other, (the different Sexes perhaps, by this Means, finding out and corresponding with their Mates) break in very awfully upon the Solitude, and Safety likewise, that we might promise to ourselves, in travelling at this Season.*

*Our Stages or Days Journeys were not always the same. For when any Danger was apprehended, we then travelled through as many By-paths, as our Conductors were acquainted with; riding, in this Manner, without resting, sometimes*

*times twelve, sometimes fifteen Hours together. Nay, in returning from Jerufalem, (so vigilant were the Arabs at that Time in distressing the Pilgrims,) that notwithstanding we had the Sheck (or Saint) of Mount Carmel, with twenty of his Servants to protect us, we rested only one Hour in two and twenty: for so long we made it in travelling betwixt Sichem and Mount Carmel. But in the Kingdoms of Algiers and Tunis, an ordinary Day's Journey, (exclusive of the Time taken up in making Observations,) rarely exceeded eight or nine Hours. Our constant Practice was, to rise at Break of Day, set forward with the Sun, and travel till the Middle of the Afternoon; at which Time we began to look out for the Encampments of the Arabs; who, to prevent such Parties as Ours from living upon them, take Care to pitch in Places the least conspicuous. And indeed sometimes, unless we discovered the Smoke of their Tents, observed some of their Flocks, or heard the barking of their Dogs, it was with Difficulty (if at all) that we were able to find them. Here, as I observed before, we were accommodated with Lodgings and Provisions for that Night; and if in the Course of our Travelling the next Day, as the Poet expresses it,*

-----We chance to find

A new Repast, or an untasted Spring;

We bless our Stars, and think it Luxury.

*In travelling along the Coast of Syria, and from Suez to Mount Sinai, we run little or no Risque of being either robbed or insulted, provided we keep Company with the Caravan, and do not stray from it. But a Neglect of this Kind, through the great Eagerness a Traveller may have in looking after Plants and other Curiosities, will expose him, as it once did myself, to great Danger. In the Holy Land, and upon the Isthmus betwixt Egypt and the Red Sea, our Conductors cannot be too numerous; whole Clans, from fifty to five Hundred, being sometimes looking out for a Booty. This was the Case of our Caravan, in travelling (A.D. 1722.) from Ramah to Jerufalem; where four Bands*

*of Turkish Soldiers, with the Mofolem or General at the Head of them, were not able, or durst not at least protect us, against the repeated Insults and Ravages of the Arabs.*

*But in Barbary, where the Arabs are more under Subjection, I rarely carried along with me more than three Spahees, and a Servant; all of us well armed: though we were sometimes obliged to augment our Numbers, particularly when we travelled among the independent Arabs, upon the Frontiers of the neighbouring Kingdoms, or where two contiguous Clans were at Variance. These, and such like (حراممى) Harammees, as the Free-booters are usually called, must be, I conjecture, what the Europeans mean by Wild Arabs; notwithstanding there is no such Name peculiar to any one Body of them; they being all of them the same, and have all the like Inclinations, (whenever a proper Opportunity or Temptation offers itself,) of robbing, stripping, and murthering, not Strangers only, but also one another.*

*However, to prevent as much as possible the falling into their Hands, the greatest Safety for a Traveller, at all Times, is to be disguised in the Habit of the Country, or dressed like one of his Spahees. For the Arabs are very jealous and inquisitive; suspecting all Strangers to be Spies, and sent to take a Survey of those Lands, which, at one Time or other, (as they have been taught to fear,) are to be restored to the Christians.*

*The Horses and Camels of these Countries keep generally one constant Pace; the latter at the Rate of two Miles and an half, the other of three Geographical Miles an Hour. Sixty of these, according to my Calculation, constitute one Degree of a great Circle. The Space we travelled was first of all computed by Hours, and then reduced into Miles. Every Evening therefore, as soon as we arrived at our Connack, (for so the Spahees call the Tents or Places where we put up) I used to examine how many Hours and in what Direction we had travelled that Day; making proper Allow-*

*Allowances for the several Windings and occasional Deviations that were made out of the direct Road. In our Passage through the Mountains and Forests, or where the Plains were cut through with Rivers, (for we met with no Inclosures any where to molest us) it frequently happened, that when we had travelled eight Hours, i. e. twenty four Miles, I found, by the Method above, that, as far as Longitude or Latitude were concerned, they were to be estimated for no more than twenty or eighteen. As often also as I had an Opportunity, I took the Meridian Altitude, with a Brass Quadrant of twelve Inches Radius, which was so well graduated, that I could distinguish the Division upon the Limb to at least one 12<sup>th</sup> Part of a Degree. (This Operation the Arabs call The weighing of the Sun.) Towards the further carrying on likewise of these Geographical Observations, I had a Pocket Compass, with the Needle well touched; the Variation whereof was, at a Mean, in the Kingdom of Algiers, (A. D. 1727.) fourteen Degrees, to the Westward, and in the Kingdom of Tunis sixteen; to which in like Manner I paid a proper Regard, in laying down the Maps and Geographical Observations.*

*The several Degrees of Longitude, that are marked in the Maps of the Kingdoms of Algiers and Tunis, have London for their first Meridian. The Middle of the Eclipse of the Moon, (July 28. 1729.) being observed by Mr. Professor Bradley, to fall out at Wansted at 13<sup>b</sup>. 0'. 15" apparent Time; and by the French Missionaries, and myself, at Algiers, at 13<sup>b</sup>. 14' (proper Allowances being made for the Difference of the Meridians of Wansted and London) will situate Algiers, at 32'. 30" East of the latter; or a few Minutes only more Westerly, than it is laid down in the Maps and Globes of Mr. Senex.*

*The prickt, or double Lines that are traced out upon the Maps, shew the Places, they pass through, to be laid down according to my own Observations. Mr. Sanfon, an unfortunate Surgeon and Native of Holland, who hath many Years attended the Viceroy of Constantina as his Slave, hath*

*supplied me with a great many Remarks, concerning the Geography of That Province.*

*The Civil War which raged in the Kingdom of Tunis, when I was there, (in the Year 1727.) prevented me from seeing the Frigèah, as they call the Western Part of the ancient Zeugitania. I am indebted therefore for the Inscriptions and the Geographical Observations of those Parts to Father Francisco Ximenes, the Spanish Administrador at Tunis.*

*The curious Mr. Bernard Jusseau, Brother to the Professor of that Name at Paris, gave me Liberty to copy the Inscriptions, which relate to Lambese, from the Manuscript of Dr. Poissonel, who lately travelled over a great Part of these Kingdoms, at the Expence of the French King. These indeed, and several other Inscriptions, deserve to be particularly considered; but I had not Leisure at this Time to prosecute so laborious an Undertaking.*

*The Provinces of Zaab, Wadreag, and other Southern Districts of the Kingdom of Algiers, are laid down from the repeated Accounts, which I had of those Places, from the Natives themselves. We have frequent Opportunities of conversing with a Number of Persons of these different Countries, in almost every City of Barbary; and as I rarely found them disagree in their Accounts, I am persuaded that I have been very little, if at all, imposed upon by them. There was no other Way at least of supplying what was wanting to compleat the Geography of these Parts; since it would certainly have been too dangerous an Experiment for a Christian to penetrate thus far into the Country.*

*The several Names of Places and Tribes are all of them wrote according to our English Pronunciation, and the Force of our own Alphabet. The Arabic Names also, as often as I could obtain them, are inserted in their proper Characters. The Arabic Letters  $\text{gijm}$ ,  $\text{*he}$ ,  $\text{, waw}$ , answering to our  $\text{j}$ ,  $\text{h}$ ,  $\text{w}$ , make those Words, wherein they occur, have an easier Transition into our Language, than into That of the French or Italians; whose Authors, for Want*

*of*

*of such correspondent Letters, generally miscall the Arabic Appellations, and thereby render them useless to Travellers. Neither, will any of these Appellations, when thus wrote and pronounced, appear, I presume, more dissonant to the Ear, than the greatest Part of Those we meet with in the antient Geography. For, (if we are not prejudiced by the Latin and Greek Terminations, which have been familiar to us from our Youth,) El Khadara, (to mention no more) will affect the Ear with no more Harshness than the antient Name Zucchabbari; nor Beni-Zenessel, than Herpiditani.*

*The Daggers (+) that are placed before several Cities of Barbary, denote those Places to have been Episcopal Sees, when this Country professed the Christian Faith. We learn from the Notitia, (Exc.p.30.) that they were, at one Time or other, more than Six Hundred in Number; which, considering the Smallness of the African Cities, how nearly they were situated to one another, and that each of them might enjoy the same Ecclesiastical Privilege, I am perswaded, does not exceed the Truth. But for want of Geographical Circumstances, I have not been able to adjust the Situation of above one hundred of them; all or most of which, (notwithstanding they might have been afterwards enlarged and adorned,) were built long before the Christian-Æra, or even the first Conquests of this Country by the Romans.*

*In examining these Ruins, I have often wondred, that there should remain so many Altars and other Tokens of the Pagan Idolatry and Superstition; and so very few Crosses or other Monuments of Christianity. As to the latter, how zealous soever the African Church might have been in putting them up, the Saracens have been industrious enough in pulling them down. The Arabs certainly, whenever they attend their Flocks, near any of these Ruins, make it a Piece of Devotion as well as Amusement, to destroy and obliterate as much of them as they can. Wherein they are not a little encouraged by the Lead and Iron, which the Antients sometimes made use of in cramping of the Stones; and especially by a great Variety of Coins which they more frequently meet with.*

*Of These I had not the good Fortune to purchase many that were either valuable or curious. Those that are purely African, or carry along with them at least the Insignia and Characteristicks of that Country, may be accounted the rarest; though indeed some of them have been already taken Notice of by Agostini, Paruta, and other Authors. However as those which I have collected, may perhaps be the compleatest Series of the Kind, I have given the Drawings and Descriptions of them in the Collection of Papers that are inserted after the Observations.*

*If we except the Misilia, (as some Medalists call the small Brass Coins of the Lower Empire,) the most common are those of the Antonines, of Alexander Severus, of the Younger Gordian, and of Philip; in whose Times Africa seems to have been the most adorned with Roman Edifices. Some Pieces of Glass-Money also are found now and then by the Arabs, in the Ruins of such of their antient Buildings, as are supposed to have been raised by Occ'ba and Ben Eglib. For these Buildings, no less than those erected by the Carthaginians and their immediate Successors, have been subject to their Changes and Revolutions. All the Coins, which I have seen of this Kind, were flat on the one Side, and impressed on the other, with the Mahometan Creed, لا اله الا الله محمد رسول الله There is no God but God; Mo-hammed is the Apostle of God.*

*In putting together the Physical and Miscellaneous Observations, I have endeavoured to use all the Brevity and Method, the Subject would allow; avoiding also, as much as possible, the Repetition of what has been already taken Notice of by former Authors. The Register of the Weather, (p. 219.) was kept at the House of the French Missionaries above-mentioned, and therefore I can plead only the Merit of being an Assistant in that Branch of the Natural History.*

*In drawing up likewise the Catalogue of Plants, which contains near a hundred and forty unknown Species, I received great Assistance from Mr. Professor Dillenius, whose Character*

*Character in Botanical Learning, is well known to the Publick. We carefully compared all my Specimens<sup>1</sup>, with that large and well-digested Collection of dried Plants, which Dr. W. Sherard bequeathed to the Physick Garden of the University of Oxford; where all curious Persons have an easy Access, through the great Affability and communicative Temper of that worthy Gentleman, to whose Care they are entrusted.*

*But lest any Mistakes should have been committed in the Descriptions of These or of the marine Vegetables, the Author has deposited the Originals in the Sherardian Collection. Recourse may be had likewise to the other Curiosities, taken Notice of in these Observations (such as Fossils, Medals, &c.) in the Library of Queen's College; where they may be consulted by the inquisitive Reader.*

*The several Dissertations that are occasionally interspersed throughout this Work will not, I presume, be thought Digressions, as they flow naturally from the Subject. Neither need any Apology be made for the Collection of Papers, that are inserted after the Observations; since they are all of them either so many Branches themselves of the Natural History, or else serve to illustrate some Part or other of this Work.*

*The Excerpta particularly from antient Authors, will certainly plead for themselves, as they give the Reader, in one View, all that was known to the Antients, of those Parts of Barbary, which I have here undertaken to describe. They are constantly appealed to, in the marginal Notes of the*

<sup>1</sup> The following Plants, having been overlooked in placing the Phytographia alphabetically, are to be inserted according to their respective Numbers: viz. after no. 78. insert 78<sup>a</sup>. &c.

78<sup>a</sup>. Borrago floribus albis, foliis longis, angustis.

158<sup>a</sup>. Clymenum pusillum, angustifolium, vexillo rubro, alis flavescentibus.

164. Colocynthis pumila &c. Cucumis Africanus echinatus minor: Hystrix vegetabilis vulgo Herm. Par. B. 133. Descr. Cucumis echinatus, Colocynthidis folio Ibid. Ic.

221<sup>a</sup>. Eruca sylvestris minor lutea, Bursa Pastoris folio, Italica, Bar. Ic. 1016. Descr. 422.

313<sup>a</sup>. Helianthemum Hispanicum, Origani

folio subtus, incano. I. R. H. 250.

469<sup>a</sup>. Periploca foliis angustis, confertis, floribus ex viridi flavescentibus. Folia parva, rigida, obtusa, quadam acutiora, ad genicula plurima nascuntur. Flores pediculis brevibus harent e petalis angustis compositi.

558<sup>a</sup>. Sinapis trum triphyllum brevior & hirsutiori folio. Hæc Species etiam, instar n. 557 & 558, viscosa est.

621<sup>a</sup>. Virga aurea major, foliis glutinosos & graveolentibus. I. R. H. 414. Madramam Arabum. vid. Obs. p. 266.

Geographical Part, whenever the present State of that Country is compared with the antient.

I have not followed the same Method, in illustrating the comparative Geography of those Parts of Syria, Egypt, and Arabia Petræa, that fell under my Observations. Whenever therefore I had Occasion to call in the Authority of the Antients, I have always done it by way of Note, in the express Words of the Author. For, Books of this Kind being in few Persons Hands, the Reference alone, without the Words referred to, must frequently have excited a Curiosity that could not be gratified, and consequently would have been of little Service to the Reader.

The same Reason may be urged for the Variety of Notes and Quotations, that are occasionally made use of, in the Miscellaneous Parts of these Observations. For as it was necessary to produce such Evidence and Authority, so the Quotations themselves can hardly be thought superfluous.

THUS have I given a general Account of this Work, and of the Assurances I received in compiling it: a Work, which will require the Reader's Candor and Indulgence. For, notwithstanding every Sheet of it was looked over by several Learned Gentlemen of my Acquaintance; yet, upon reviewing, I find that some Errors of the Press; and, I fear, many Slips and Inaccuracies of Stile have escaped me.

The Reader will be likewise pleased to put a favourable Construction, upon the less entertaining Paragraphs, that may too often occur in the Course of the Geographical Observations. The Nature of the Subject (which consists chiefly in the Enumeration of Places, Tribes, and their Distances from each other) would not permit them to be otherwise; and in This, we have both the Authority and Example of Strabo, Ptolemy, and other antient Geographers.

Yet how dry and tedious soever Disquisitions of this Kind may appear to some Persons, the curious, I hope, will not be displeas'd to find several difficult Points, both of the antient and modern Geography, thus explained and illustrated

*lustrated. It is very certain, that the adjusting the several Geographical Data, and laying down Maps correspondent to them, have been attended with no small Labour and Fatigue; as the collecting the Materials themselves had before exposed me to a Variety of Dangers and Difficulties.*

*These Dangers and Difficulties I happily overcame: and must therefore return my humble Thanks to that Almighty Providence, which was graciously pleased to support me under them. And indeed I cannot conclude this Preliminary Discourse, without observing, what a serious Train of Thought a Traveller can scarce fail of being engaged in, when he views such a large Scene of Ruin and Desolation, as I have here described. He is struck immediately with the very Solitude of those few Domes, and Porticos that are left standing; which, History tells him, were once crowded with Inhabitants: where Scyphax and Masiniffa; Scipio and Cæsar; where the Orthodox Christians, and the Arians; the Saracens and the Turks, have given Laws in their Turns. Every Heap of Ruins points out to him the Weakness and Instability of all Human Art and Contrivance; reminding him further of the many thousands that lye buried below, now lost in Oblivion, and forgotten to the World. Whilst He is full of these Meditations, Christianity steps in to his Relief; acquainting him, that We are only Strangers and Pilgrims upon Earth; seeking a City, (not, like These, subject to the Strokes of Time and Fortune, but) which hath Foundations, whose Builder and Maker is God.*



# E R R A T A.

## In the OBSERVATIONS.

Pag.	Line.	for	read.	Pag.	Line.	for	read.
33.	32.	E.N.E.	N.N.E.	156.	1.	NAERVÆ	NERVAE.
34.	35.	fifteen	five.	159.	14.	<i>atrum</i>	<i>antrum.</i>
<i>ibid.</i>	<i>ibid.</i>	Westermofst	Eastermost.	162.	22.	GERMANCI	GERMANICI.
35.	8.	<i>Sufellim</i>	<i>Roo-eena.</i>	191.	27.	<i>Adrametum</i>	<i>Adrumetum.</i>
36.	25.	***	<i>The Soil of it is</i> <i>sinking.</i>	204.	9.	TRANSIAT	TRANSEAT.
<i>ibid.</i>	28.	doth	did.	<i>ibid.</i>	<i>ibid.</i>	PHALARES	PHALERAS.
53.	29.	thirty	thirteen.	245.	14.	Taft or Flavour	Taft and Flavour.
55.	31.	<i>Marmol</i>	<i>Marmol</i> <sup>2</sup> .	249.	6.	Spurge, Lawrel	Spurge-Lawrel.
75.	22.	<i>Ain Athbreede</i> &c.	<i>Jouebb</i> , a great way to the East.	264.	31.	glutinous	gelatinous.
77.	6.	N. E.	S. E.	273.	25.	<i>dele</i> Publick.	
81.	4.	twenty one	twenty fix.	287.	21.	13. 16.	13. 6.
90.	37.	feventy	eighty.	306.	18.	<i>Venificæ</i>	<i>Veneficæ.</i>
96.	1.	<i>Mehomitans</i>	<i>Mahometans.</i>	311.	21.	<i>Dynesty</i>	<i>Dynasty.</i>
102.	14.	<i>Zowab</i>	<i>W.S.W.</i>	312.	27.	Fermew	Ferment.
107.	14.	W.	W.S.W.	326.	12.	extravagant	romantic.
<i>ibid.</i>	27.	may be	may have been.	347.	<i>ult.</i>	inafmuch as,	that.
108.	9.	<i>Σιταφίον</i>	<i>Σιταφίον.</i>	359.	3.	<i>Αηλιώτις</i>	<i>Αηλιώτης.</i>
109.	25.	<i>Welled Eifab</i> : and, near the Fountains of the <i>Sigan</i> to the W.S.W.	<i>Welled Eifab</i> , near the Fountains of the <i>Sigan</i> : and &c.	368.	12.	brooze	browfe.
114.	16.	fix	fixteen.	369.	20.	Bettany	Betony.
117.	25.	Advantages	Advances.	370.	4.	leguminous	leguminous.
130.	33.	E. S. E.	S. S. E.	371.	14.	rarely	feldom.
151.	29.	Granite	Granate.	372.	25.	Fleak	Flake.
152.	9.	<i>Dies</i>	<i>Deis.</i>	381.	6.	fower	four.
155.	16.	TYNETA	TYNHTA.	386.	29.	<i>dele</i> other.	
				397.	8.	Animals, when &c.	Animals only, when &c.
				403.	1.	<i>Στολιής</i>	<i>Στολιής.</i>
				421.	3.	hindred	hundred.
				432.	25.	every Thing	feveral Things.

## In the NOTES.

Pag.	Not.	for	read.	Pag.	Not.	for	read.
32.	1.	Dow-arah	Dou-warah.	<i>ibid.</i>	<i>ibid.</i>	<i>δι' αὐτῆ</i>	<i>δι' αὐτῆ.</i>
36.	1.	*****	<i>Makmah Skim</i> <i>مکوه شکم.</i>	351.	1.	<i>καλογίρος,</i>	<i>καλογίρον.</i>
79.	2.	<i>ἀργῆς</i>	<i>ἀργῆς.</i>	358.	4.	<i>Ἰονίη</i>	<i>Ιονίη.</i>
91.	*	<i>five</i>	<i>five.</i>	365.	2.	frutiffere	fruttiferi.
151.	1.	<i>λίμνη</i>	<i>λίμνη.</i>	387.	1.	<i>in verbi</i>	<i>vi verbi.</i>
152.	4.	prebere	præbere.	390.	2.	<i>περετίμντο</i>	<i>περετίμντο.</i>
185.	<b>n</b>	JUVI CONSER- VATORI	JUVI or AMMO- NI CONSER- VATORI.	<i>ibid.</i>	10.	<i>ἔδρα</i>	<i>ἔδρα.</i>
282.	2.	<i>δέρματα &amp; κε- ρατῶδεις</i>	<i>δέρματα &amp; κε- ρατῶδεις.</i>	391.	3.	<i>Ἔδριπ</i>	<i>Οἰδριπ.</i>
290.	2.	<i>Πίπταντι</i>	<i>Πίπταντι.</i>	391.	4.	<i>ἔδρα</i>	<i>ἔδρα.</i>
349.	2.	<i>εἶτι</i>	<i>εἶτι.</i>	393.	1.	<i>ἔδρα</i>	<i>ἔδρα.</i>
				402.	1.	<i>εργόλον</i>	<i>εργόλον.</i>
				406.	4.	<i>Διὰ</i>	<i>Διὰ.</i>
				408.	1.	<i>ποικιλί</i>	<i>ποικιλί.</i>
				419.	4.	<i>caellis</i>	<i>cellis.</i>

## In the COLLECTION of PAPERS &c.

Pag.	Line.	for	read.	Pag.	Line.	for	read.
11.	39.	Serves	Servet.	14.	51.	SITAPHIUS	SITTAPHIUS.
13.	8.	Tritum	Tretum.	19.	<i>ult.</i>	<i>Trogodytas</i>	<i>Trogodyta.</i>
<i>ibid.</i>	50.	<i>dele</i> CAP. III.		38.	68.	tenuiter	tenuibus.
<i>ibid.</i>	58.	15. r. 15a. and for 15a. r. 15.		40.	n°. 210 &c.	Elychryfum	Elichryfum.



GEOGRAPHICAL  
OBSERVATIONS

RELATING TO THE

K I N G D O M

O F

*A L G I E R S.*



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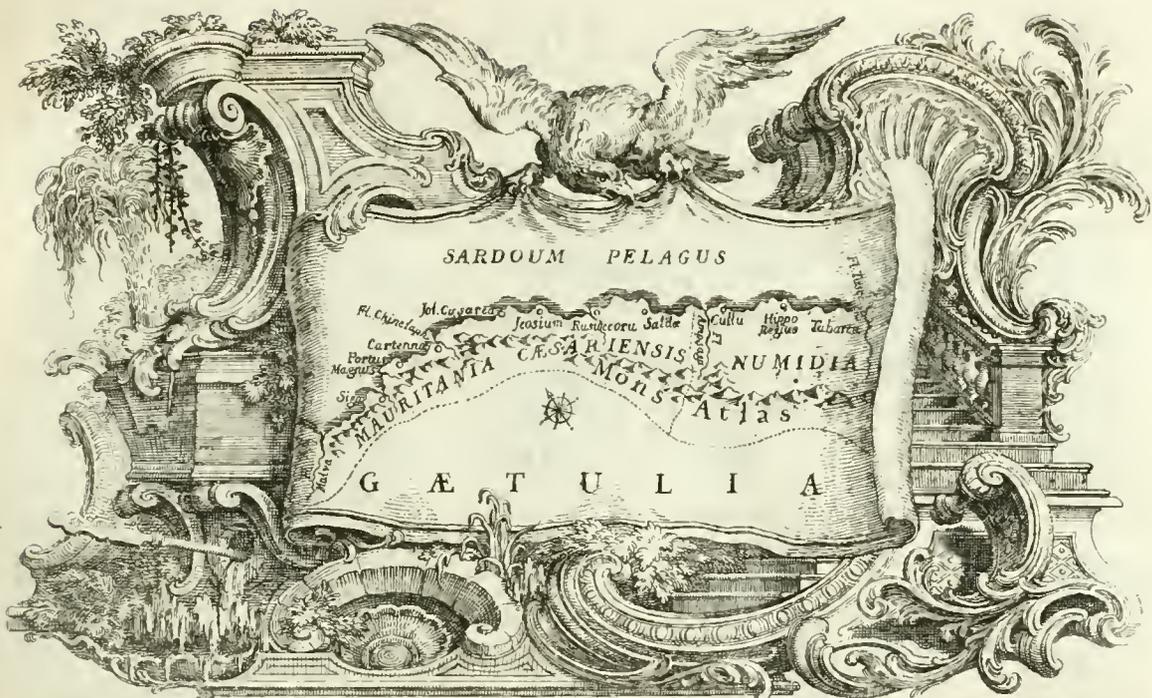
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# GEOGRAPHICAL OBSERVATIONS

RELATING TO THE  
KINGDOM of *ALGIERS*.

CHAP. I.

*Of the Kingdom of ALGIERS in general.*



THE Country of the *Algerines*, commonly called the Kingdom of *Algiers*, hath, since it became subject to the *Turks*, been one of the most considerable Districts of that Part of *Africa*, which the later Ages have known by the Name of *Barbary*<sup>1</sup>. It is bounded to the West, with *Twunt*, and the Mountains of *Trara*; to the South, with the *Sahara*, or Desert; to the East, with the River *Zaine*, the ancient *Tusca*; and to the North, with the *Mediterranean Sea*.

*The Limits of this Kingdom.*

<sup>1</sup> *Africa* veteribus proprie dicta, hodie *Barbaria* quibusdam vocatur, aliis *Barbaria* pars. *Thuan. Hist.* l. 7. *Moros, Alarbes, Cabayles*, y algunos *Turcos*, todos gente puerca, fuzia, torpe, indo-

The Length  
of it.

*Sanfon*<sup>1</sup>, in bounding this Kingdom with the Rivers *Mulvia* and *Barbar*, as he calleth the *Mullooiah* and the *Zaine*, maketh it nine hundred Miles from East to West; *De la Croix*<sup>2</sup>, seven hundred and twenty; *Luyts*<sup>3</sup>, by reckoning forty eight Miles and an half for one of his Degrees of Longitude, alloweth it to be about six hundred and thirty; whereas others<sup>4</sup> confine it to a less Extent. But according to the exactest Observations I could make my self, or receive from others, I find the true Length from *Twunt* to *Ta-barka*, to be only about four hundred and sixty Miles; the First of these Places being situated, below the Mountains of *Trara*, in 0°. 16' W. Long. from *London*; and the Latter, upon the River *Zaine*, in 9°. 16'. to the East.

The Breadth.

There is not the like Disagreement among our Geographers, in Relation to the Breadth; though none of them<sup>5</sup> make it less than one hundred and fifty Miles, where it is narrowest, nor more than two hundred and forty, where it is broadest. The Breadth indeed, though much short of these Accounts, is not every where the same: for near *Tlem-san*, it is not above forty Miles from the *Sahara* to the Sea Coast; near the Sources of the Rivers *Sigg*, *Habra*, and *Shelliff*, it is about sixty; which, in the western Part of this Kingdom, may be taken at a Mean, for the Extent of what the *Arabs* call [ *Tell*, تـل ] or Land proper for Tillage. But to the Eastward of *Algiers*, the Breadth of this Kingdom is more considerable; and in the Meridians particularly of *Boujeiah*, *Fijel* and *Bona*, it is never less than a hundred Miles: nay sometimes more; as from *Fijel*, in N. Lat. 36°. 55', to *Lwo-taiab*, situated among the Mountains of *Atlas*, in 34°. 50'.

The Dominion  
of the Algerines  
in the  
Sahara.

The Dominion which the *Algerines* have beyond the *Tell*, or the more advanced Parts of the Mountains of *Atlas*<sup>6</sup>, is very uncertain and precarious: for which Reason I have fixed the proper Boundaries and Limits of this Kingdom that Way,

indomita, inauil, inhumana, bestial: y por tanto tuuo porcierto razon, el que da pocos años aca acostumbro llamar a esta terra, BARBARIA, pues &c. *D. Haedo de la captiuidad, en su Topogr. e Histor. de Argel.* p. 126. *Vallad.* 1612. 1 Le Royaume d' *Alger* est séparé vers l' occident du Royaume de *Fez*, par les Riv. de *Zhas* et de *Mulvia*: vers l' Orient est séparé de celuy de *Tunis*, par la Riv. *Guadil Barbar*: le midy est couvert des montagnes d' *Atlas*, qui le separent du *Segelmesse*, du *Tegorarin*, et de *Zeb* parties de *Biledulgerid*. Sa longueur d' Occident en Orient approche de 300 lieuës; sa largeur est de 50, 60 ou de 75 lieuës. *L' Afrique en plusieurs cartes nouvelles* &c. p. 23; par le *Sr Sanfon d' Abbeville* &c. a *Paris.* 1683. 2 Son étendue de l' Est a l' Oüest est de 240 lieuës; & du Sud au Nord de 70 en sa plus grande longueur. *Nouvelle methode pour aprendre la Geographie Univerf.* par le *Sieur de la Croix.* Tom. 5. p. 280. a *Paris* 1705. 3 *Regnum Algerianum* longissime ab occasu in ortum diffunditur, à gradu circiter XVIII ad usque gradum XXXI: at ab austro in boream, ubi vel latissimum est, latitudinem non habet IV graduum. *J. Luyts Introd. ad Geographiam.* p. 669. *Traj. ad Rhenum.* 1692. 4 *Vid. Molls Geography Part. 2.* p. 146. *Lond.* 1722. *Atlas Geograph.* Vol. IV. p. 182. 5 *Vid. Not. 2.* &c. 6 *Exc. pag. 2. E.* p. 30. A. A *Barbaria* ab austro limes est *Biledulgeridia*, à quæ mons *Atlas* ipsum dividit. *Luyts Introd.* p. 662.

upon the northern Skirts of the *Sabara*. Some of the Villages indeed of *Zaab*, and others likewise, that have a more distant Situation from the Capital, pay regularly their annual Taxes, or at least give some Tokens of Submission to the *Turks*: but the other Communities are independent; and the *Bedoween* [ بدر اوي ] *Arabs* of these Parts, the *Nomades*<sup>2</sup> or *Scenitæ*<sup>3</sup> as they were antiently called, are seldom to be brought under Contribution; taking always a particular Care to be upon their Guard, or at a Distance, when the *Turkish* Armies are abroad.

This Part of the Country, and indeed the whole Tract of Land that lyes betwixt the *Atlantic* Ocean and *Egypt*, is by most of the modern Geographers called *Biledulgerid*, a Name they seem to have borrowed from the *Blaid al Jeridde* [ بلاد الجريد ] of the *Arabians*, who thereby signifie, *The Dry Country*: though, if we except the *Jeridde*, a small Portion of it, that is situated on this Side the lesser *Syrtis*, and belongs to the *Tuniseens*; all the rest of it is known by no other general Name than the *Sab'ara*, or [ صحرا ] *Sab-ra*; amongst those *Arabs* at least, whom I have conversed with.

The Epitomizer of *Edrifi*, the *Nubian* Geographer<sup>4</sup> as he is commonly called, places both the Cities and Villages of this Part of *Barbary*, and those of the more Western and Eastern Districts of it, in his Third Climate, without any particular Division into either Kingdoms or Provinces. But *Abulfeda*<sup>5</sup>, besides giving us in *Ptolemy's* Method, the Longitudes and Latitudes of the most considerable Cities, is more full and distinct in his general Division; and that Part of this Country I am now treating of, will take in the whole of what he calls *al Magreb al-Awsat* [ المغرب الاوسط ] and a Portion likewise of both his *al Magreb al Acksa* [ المغرب الاقصى ] and [ افريقية ] *Afrikeah*. *Gramaye*<sup>6</sup>, and the more modern Geographers<sup>7</sup>, divide this King-

<sup>1</sup> *Teucarte* 150 leucis ab *Argela* distans, *Hnergla* 200: utrumq; subjugavit *Sala* imperato tributo huic 30, illi quindecim Nigrorum annuatim. *Gramaye Africa illustrata* l. 1. c. 26. 2 *Exc.* p. 23. Cap. 26. p. 31. A. B. <sup>3</sup> *Scenita*-vagi-à tabernaculis [ ἀπὸ τῶν σκηνῶν ] cognominati, quæ ciliciis metantur, ubi libuit. *Plin.* l. 6. c. 28. *Solin.* c. 33. <sup>4</sup> *Geographia Nubiensis* &c. (sive Liber Relaxationis animi curiosi) recens ex Arabico in Latinum versa à *Gabriele Sionita* &c. Paris. 1619. <sup>5</sup> *Al Magreb* المغرب sive Regio *Africa* occidentalis, trifariam dividitur. 1. pars occidentalis appellatur *Almagreb al Acksa* المغرب الاقصى i. e. ulterior & remotior & incipit à litore maris *Almohit* i. e. *Atlantici* pergendo ad *Telemsan* ab occasu in ortum &c. pars secunda dicitur *al Magreb al Awsat* المغرب الاوسط i. e. media & initium sumit ab orientali latere m̄s *Waharan*, quæ à *Telemsan* unius diei itinere distat & extenditur usque ad ultimos fines Regni *Bejiaiah* orientem versus. Pars tertia, eaq; orientalis vocatur *Afrikeah* افريقية, & extenditur ad *Barça*, usq; ad limites Provinciarum *Mesr.* *Abulf. Geogr.* ex Traduct. V. Cl. J. *Gagnier.* <sup>6</sup> Regnum *Algeriense* dividitur in Provinciam *Gezeiranam*, *Bujeianam*, *Gigellanam*, *Constantinæ*, & *Bonæ* à parte orientali, in occidentali in *Sargelensem*, *Tenezensem*, *Portus magni*, *Harsgoliam*. *Gram. Afric. illustr.* L. 7. c. 11. & 16. <sup>7</sup> Nous le divisérons en cinq parties, dont celle d'Alger fera le milieu:

dom into a great many Provinces, according to the several petty Royalties which at one Time or other it was canton'd into, before and after the Time of the *Turkish* Conquests. But at present there are only Three, *viz.* the Province of *Tlem-san*, to the West; of *Titterie*, to the South; and of *Constantina*, to the East of *Algiers*. Each of these Provinces is governed by a *Bey* or *Viceroy* appointed and removed at Pleasure by the *Dey* of *Algiers*, who has a despotick Power within his Jurisdiction, and at the Seasons of collecting the Tribute from the *Arabs*, or upon other Occasions, is assisted with a Body of Troops from *Algiers*.

This Kingdom  
formerly the  
Numidia &c.  
of the An-  
tients.

Thus stands the general Description and Division of this Kingdom at present; which, upon Comparison, we shall find to correspond with the Geography of the *Provincia Nova*<sup>1</sup> or *Numidia*<sup>2</sup> of the Antients. For if we bound it with the River *Tusca*<sup>3</sup> or *Zaine* to the East, it will then contain a Part of the *Africa* of *Pomponius Mela*<sup>4</sup> and *Ptolemy*<sup>5</sup>, the *Numidia* properly so called<sup>6</sup>, or the *Numidia* of the *Massyli*<sup>7</sup>: and being bounded to the Westward with the Mountains of *Trara*, it will take in the other *Numidia*, the *Numidia* of *Mela*<sup>8</sup>, or the *Numidia* of the *Massæyli*<sup>9</sup>, called afterwards the *Mauritania Cæsariensis*<sup>10</sup>, excepting only that Part, which for the Space of about

milieu: *Telensu* & *Tenes* feront a l'occident; *Bugie* & *Constantina* a l'orient. *L' Afrique* &c. par le Sr. *Sanson* &c. p.23. Dispersitur communiter in V. Provincias, quæ sunt, *Telensinum*, *Tenez*, *Gezeira*, *Bugia*, & *Constantina*. *Luyts* &c. p.669. Le Royaume d'Alger a les Prov. de *Bone*, *Constantina*, *Gigeri*, *Bugie*, *Alger*, *Sargel*, *Moflogan*, *Horan*, *Haresgol*, *Hunaine*, *Tebessa*, *Tenez*, *Labez*, *Couco*, *Miliane*, *Beniaraxid*, *Angad*, *Tremecen*. *De la Croix*. p.284. 1 *Καῖσας* — τὸς Νομάδας λαῶν, ἔς τε τὸ ὑπὸ κροῖον ἐπίσταρα — τὰ ἐν τῇ Λιβύῃ ἔδην ταῦτα, τὸ μὲν πρὸ τῆς Καρχηδόνια (ὃ δὴ ἢ Ἀφρικῶν καλεῖται) παλαιόν, ὅπ' ἐκ πολλῆς κατεΐραστο· τὸ δὲ τῶν Νομάδων, νέον, ὅπ' ἔτι εἰληπτο, ἐπὶ νομαδία. *Dion. Hist. Rom.* l.43. p.245-6. *Ed. Steph.* 2 *Numida* possedere ea loca, quæ proxima *Carthaginem Numidia* appellatur. *Sal. Bell. Jug. Cantab.* 1710. § 21. p.287. Ad *Mauritaniam Numida* tenent. *Id.* § 22. 3 *Exc.* p.21. *Cap.* 3. & 4. 4 *Exc.* p.19. A. 5 *Exc.* p.12. *Cap.* 3. E. Τὴς δὲ Λιβύης — εἰσὶν, αἱ δὲ Μαυριτανίαι, ὀσπικώτερα τῶν ἢ Τίσηταν, ἐχόμεν δὲ ταύτης Καισαριεσία, μεθ' ἧν ἢ Ἀφρικῆ, εἶτα ἢ Κυρναϊκὴ &c. *Agathem.* l.2. *Cap.* 5. 6 *Exc.* p.21. *Cap.* 3. p.23. *Cap.* 26. p.29. F. p.30. D. p.31. B. 7 *Exc.* p.5. C. D. p.7. A. &c. Cum *Syphace Romanis* juncta amicitia est. Quod ubi *Carthaginenses* acceperunt, extemplo ad *Galam* in parte altera *Numidia* (*Massyla* ea gens vocatur) regnantem, legatos mittunt. *Liv.* l.24. § 48. *Syphax* erat Rex *Numidarum*. *ibid.* *Massylii* regnum paternum *Masanissa* læti, ut ad regem diu desideratum concessere. *Syphax*, pulsus inde præfectis præfidiisque suis, vetere se continebat regno, neutiquam quieturus. *Id.* l.30. § 11. 8 *Exc.* p.18. *Cap.* 6. 9 *Exc.* p.5. *Not.* d. p.21. *Cap.* 2. *vid.* *Not.* 7. *Masanissa* non in possessione modo paterni regni esset, sed etiam focios *Carthaginensium* populos, *Massæylorum* fines (id *Syphacis* regnum erat) vastaret. *Liv.* l.29. § 32. *Massæyli* gens affinis *Mauris*, Regionem *Hispania*, maxime qua sita est *Carthago nova*, ipestant. *Id.* l.28. § 17.

Post hos immensa Nomadum de Semine Gentes,  
Atque Massæylii nec non Masylia Proles.

Priscian. *Perieg.* l.176-7.

10 *Exc.* p.21. *Cap.* 2. p.23. *Cap.* 25. p.29. A. G. p.30. A. B. C. p.31. C. p.35, 36. Ο Κλαύδιος δὴ τὸς Μαύρος τὸς ὑπὸ κροῖον ἐνεμεν, ἔς τε τὰ πρὸ τῆς Τέγγιν ἢ ἔς τε τὰ πρὸ τῆς Καισαριεσίας (ἀπ' ὧν ἄρ' ἢ ὀνομαζόνται) ἢ δὲ ἄρχουσαν ἰσπανίῳ περὶ τὰς ἐξέταξι. *Dion. Hist. Rom.* l.60. p.771. In the middle Age, or towards the End of the Fourth Century, that Part of the Cæsariensis which lay near the City Sitifi, was called the *Mauritania Sitifensis*. *Vid.* *Exc.* p.29. A. G. p.30. A. p.31. C. p.33, 35, & 36. passim.

fifty Miles, lyes beyond the said Mountains towards the *Mul-looiab*, the *Malva*<sup>1</sup> of the old Geography.

That remarkable Chain of Hills, which I sometimes find placed The Mountains of Atlas, betwixt these Countries, and the *Sahara*, and sometimes within the *Tell*, I take to be the *Astrixis*<sup>2</sup> of *Orosius*, and a Continuation or Part of Mount *Atlas*<sup>3</sup>: though they are not always of that extraordinary Height, or Bigness, which have been attributed to them by Antiquity<sup>4</sup>. Those Parts of them which I have seen, are rarely, if ever equal to some of the greater Mountains of our own Island; and I question, whether they can any where stand in Competition with either the *Alpes*, or the *Appennines*. If we conceive a Number of Hills, usually of the perpendicular Height of four, five, or six Hundred Yards, with an easy Ascent, and several Groves of Fruit and Forrest-Trees, rising up in a Succession of Ranges one behind another; and if to this Prospect, we here and there add a rocky Precipice of a superiour Eminence and difficult Access, and place upon the Side, or Summit of it, a mud-walled *Dasbkrab* [داسكرو] or Village of the *Kabyles*; we shall then have a just and lively *Idea* of these Mountains, without giving Heed to the nocturnal Flames, melodious Sounds, or the lascivious Revels of such imaginary Beings, as the Antients<sup>5</sup> have in a peculiar Manner attributed to this Place.

Some of the old Geographers have observed, that these Mountains were called *Dyris* and *Adiris*, or *Dyrim* and *Adderim*<sup>6</sup> by The Dyris &c. of the Antients; or the *Indigenæ* or first Inhabitants; but have not attempted to give us the Signification of these Words. *Bochart*<sup>7</sup> observes, that *Atlas* was called *Dyris* by the *Phœnicians*, perhaps from [דיריס] *Addir*, great or mighty; and upon the Coast of the *Tingitania*, we find *Ruffadirum* [Ρουσαδιδρον] mentioned by *Mela*<sup>8</sup>, *Pliny*<sup>9</sup>, *Ptolemy*<sup>10</sup>, and the *Itinerary*<sup>11</sup>; the same Name the *Moors* give at present to Cape *Bon*, the *Promontorium Mercurii*; and by which they would denote a very large and conspicuous *Cape*, or *Fore-Land*. *Dyrim* therefore, by supplying [دريم] *Tor*, [د] *Had*, or [دريم] *Fibbel*, might signify the Mountains of *Dyris*, or *Atlas*, or simply, the *Great Mountains* only, or that remarkable Chain of them, which, in the Phrase of *Orosius*, divided the fruitful Land

1 Exc. p.9. Cap.2. p.25.E. p.29.A. p.30.A.p.31.C.D. 2 Exc. p.30.A. 3 Vid. Not.6.p.4.  
4 Exc. p.2.E. p.20. Cap.1. p.23.A.B.C. &c. p.30.C. 5 Exc. p.20. Cap.1.p.23.A. 6 Exc.  
p.5.D. p.21.B. p.23.C. p.30.C. 7 Phal. Lib.2. Cap.13. 8 Vid. Lex. Schindler. in voce.  
9 Exc. p.18.D. 10 Exc. p.21.E. 11 Ptol. l.4. Cap.1. 12 Exc. p.25.E.

The Great  
or Southern  
Boundary.

from the barren<sup>1</sup>. Besides; as this Chain of Mountains runs for the most Part East and West, and consequently bounded the Prospect, as well as the Agriculture of the *Mauritanians* and *Numidians* to the South; we have Room for another Conjecture, in deducing the Name from their Aspect and Situation: *Dohor* [ *طهور* ] still signifying amongst the *Moors* and *Arabians*, the Place or Aspect of the Sun at Noon-Day; as the *Derom* [ *דרום* or *דרים* ] of the *Hebrews*, was a Word of the like Import<sup>2</sup>. If then we choose to call it *Adderim* with *Solinus* and *Martianus*; and not simply *Dyrim* with *Strabo* and *Pliny*: *Hadderim*, by supplying [ *حد* ] *Had*, will signify either the *Great*, or else the *Southern* Eminence, Limit, or Boundary, such as Mount *Atlas* generally is with respect to the *Mauritanie* and *Numidia*, or betwixt the *Tell* and the *Sahara*. We may possibly have some Rudiments, or Traces of this Name continued down to us, in the *Dra el Hammar*, *Dra el Attasb*, *Dra el Maintenan*, and *Fibbel Deera*, that are placed in the Neighbourhood, or make a Part of these Mountains; though the several Portions and Districts of them at present, are chiefly known and distinguished by the particular Names of the *Kabyles* [ *قبائل* ] or *African* Families, who respectively possess them.

Gætulia a  
Part of the  
Sahara.

*Gætulia*, a Part of *Ptolemy's* Inner *Libya*<sup>3</sup>, is laid down in very indefinite Terms by the Antients; though by comparing their several Accounts and Descriptions, we shall find the Northern Limits thereof contiguous to, and frequently coinciding with the Southern Limits<sup>4</sup> of the *Mauritanie* and *Numidia*. The Villages therefore of *Zaab*, the antient *Zebe*, with others that are situated near the Parallel of the River *Adge-dee*, will belong to *Gætulia* properly so called: as the *Beni-Mezzab*, and the Inhabitants of *Wadreag* and *Wurglab*, with their respective *Bedoween* *Arabs*, may be the Successors of the antient *Melanogætuli*, and perhaps of some other *Libyans*, who were in a nearer Situation to the River *Niger*, and the *Ethiopians*.

<sup>1</sup> Exc. p. 30. A. <sup>2</sup> *דרום* *Auster*, *Meridies*: *Plaga meridionalis*: sic dicta quasi *דרום* *דר* *Habitatio alta*: quod Sol in ista plaga altius incedat. *Schind.* in voce. *Targ. Jonath. Josb.* 10. 40. <sup>3</sup> Vid. *Ptol. Geogr.* 1. 4. cap. 6. <sup>4</sup> Exc. p. 5. E. p. 6. A. E. & Not. a. p. 8. D. E. p. 10. D. p. 14. A. p. 22. D. p. 29. E. p. 30. A. p. 31. A. D. p. 36. Cap. 9. *Libyes* propius mare *Africum* agitabant: *Gætuli* sub Sole magis, haud procul ab ardoribus: hique mature oppida habuere. *Sall. Bell. Jug.* § 21. p. 286. Super *Numidiam* *Gætulos* accepimus, partim in tuguriis, alios incultius vagos agitare: post eos *Æthiopus* esse. *Id.* § 22. p. 291. *Ἰπποκρίτους δὲ τοὺς ἐν Μαιουτανίας ἢ Γαιτωρίας.* *Ptol.* ut supra, Not. 3.

————— *Tergo Gætulia glebam  
Porrigit & patulis Nigritæ snibus errant.*

*Ruf. Fest.* 1. 321.

I have met with nothing in the old Geography that determines the Bounds and Extent of *Gætulia*; but the *Mauritania* and the *Numidia Propria* in Conjunction with *Africa* are particularly marked out and circumscribed; though, if we are to bound Them to the Southward<sup>1</sup> with the Mountains of *Atlas* and the *Sabara*, the several Distances will not always answer to later Observations. Thus *Pliny*, who is followed herein by *Martianus*, maketh the Breadth of the *Mauritania* to be four hundred and sixty seven Miles<sup>2</sup>. But This will be too much even for the *Tingitania*, where indeed the corresponding Part of Mount *Atlas*<sup>3</sup> lyeth considerably to the Southward; and more than three hundred Miles beyond the utmost Extent of any Part of the *Cæsariensis*<sup>4</sup>. The two hundred Miles, which the same Author lays down for the Breadth of *Numidia*<sup>5</sup>, is nearer the Truth, though twenty Leagues more than I have found it. Nor have the Antients said any thing, more to be relied upon, of the particular Length either of the *Mauritania Cæsariensis*, or of the *Numidia Propria*. *Pliny* giveth us an hundred and seventy Miles, which are too few, for the *Tingitania*<sup>6</sup>; and eight hundred and sixty nine (*Martianus* eight hundred and seventy three<sup>7</sup>) which are too many, for the *Cæsariensis*<sup>8</sup>; but is silent as to the particular Length of *Numidia* exclusive of *Africa*. The *Itinerary*<sup>9</sup> maketh the Coast from the *Portus Cæcili* (which we are to look for near the *Great Promontory* or *Cape Hone* as it is now called) to *Tabarca*, to be near a thousand Miles; a greater Error than that of *Sanfon*'s: and *Ptolemy*<sup>10</sup>, who placeth the *Cæsariensis* between the *Malva* and *Ampfaga* (or *Great River*,) *i. e.* from Long. 11°. 10', to 26°. 15', extendeth that Province alone, (by allowing, as above, forty eight Miles and an half to a Degree,) upwards of seven hundred Miles; a Mistake still greater than that in the *Itinerary*.

Neither must we omit another Error of This Author in placing His *Great Promontory* in N. Lat. 35°. and the *Ampfaga* in 31°. 45'. and so in Proportion of the interjacent Places; whereby this Part of the Coast is laid down nearly in an E. S. E. Direction. Whereas in Sailing from the *Mulloia* to *Nakkos*, we are to keep almost a N. E. Course; after which, to the *Ras Acconnatter*,

<sup>1</sup> Vid. Not. 4. p. 8. <sup>2</sup> Exc. p. 21. Cap. 2. E. p. 30. D. <sup>3</sup> Viz. à *Tingi*, cujus Lat. 35°. 25'. ad *Atlantem* majorem, cujus Lat. 26°. 30'. *Ptol. Geogr.* l. 4. Cap. 1. <sup>4</sup> Vid. ¶ 2. p. 4. <sup>5</sup> Exc. p. 22. B. <sup>6</sup> Exc. p. 21. Cap. 2. C. <sup>7</sup> Exc. p. 30. D. <sup>8</sup> Exc. p. 21. Cap. 2. E. <sup>9</sup> Exc. p. 25. <sup>10</sup> Exc. p. 9. B. p. 10. C.

and so on to the *Mers' el Fahm*, the Shore inclines a little to the Northward; the several remarkable Headlands continuing afterwards to lye in the same Parallel. In short, there is so great a Difference in the whole, that those Places which *Ptolemy* hath fixed in a Southern Inclination, should have had a Northern one: and the *Great Promontory*, which He placeth  $3^{\circ} 15'$  to the Northward of His *Ampfaga*, will be found to lie  $1^{\circ} 37'$  to the Southward of it; not to mention other Places in His Tables that are put five Degrees, or CCC Miles farther to the Southward, than They are found to be by Observation.

*The Disagreement among the Old Geographers with Regard to particular Places.*

So much in general for the comparative Geography of this Kingdom. As for particular Places, *Cellarius* hath already observed, that the Order and Situation of them is variously set down by the Antients<sup>1</sup>. I have seen enough of this Country, to be of his Opinion; and if we may be permitted to fix the Situation of the old Rivers, Ports, or Cities of It, by some few ancient Names, Ruins, or Traditions of them, that are continued down to our Times, we shall frequently have occasion to complain of the Want of Accuracy in those who have described them.

*The Method made use of in describing This Kingdom.*

To make Way for the subsequent Observations upon the Three Provinces of this Kingdom, I shall begin with a short Account of that Part of the *Mauritania Cæsariensis* which belongeth to the *Western-Moors*; describing, as I go along, in Relation to *Them All*; First, *The most remarkable Places and Inhabitants upon the Sea-Coast*; Afterwards, *Those in the Inland-Country corresponding to Them*.

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## C H A P. II.

*Geographical Observations in that Part of the Mauritania Cæsariensis, which belongeth at present to the Tingitanians, or Western-Moors.*

*The River Malva or Mullooa.*

IT hath been already observed, that the *Mauritania Cæsariensis* extended it self, near fifty Miles to the Westward of the Kingdom of *Algiers*, as far as the *Malva*; which being a River much taken Notice of, both in the old and new Geography, I shall begin the Account, I am going to give of this Country, from that River. The *Malva* then, *Malua*, Μαλῦα,

<sup>1</sup> Multa in *Mauritania* turbata & confusa videntur, quod ad loca singula demonstrabimus. *Cellar. Geogr. Antiq. l. 4. Cap. 5. p. 126.*

and

and [ *Malouia* ] *Malouia* or *Mul-looia*, according to the Pronunciation of the *Moors*, is a large and deep River, which empties it self into the *Mediterranean* Sea, over against the Bay of *Almeria* in *Spain*, and lyes about fifty four Miles to the SWbW of Cape *Hone*, and two hundred and forty from the *Atlantic Ocean*. Small cruising Vessels are admitted within it's Channel, which by proper Care and Contrivance, might be made commodious for Vessels of greater Burthen, and as navigable as it was heretofore. The Sources of This River, are a great Way within the *Sabara*, at the Distance of eight hundred Miles from the Sea, according to *Abulfeda*<sup>1</sup>; and the Course of it, contrary to that of most other Rivers of this Country, lieth almost the whole Way in the same Meridian. From which Circumstances, the *Mul-looia* appears to be the most considerable River in *Barbary*, and by far the fittest for such a Boundary, as the antient Geographers and Historians have made it.

But whether the *Malva* was different from the *Mulucha*, *Molochath*, and *Chylemath*: or, being one and the same River, were consequently used for one and the same Boundary in the old Geography, will admit of some Dispute. The Boundary between the *Mauri* and the *Massæyli*, or the Subjects of *Bocchus* and *Jugurtha*, is by *Strabo*<sup>2</sup> ascribed to the *Molochath*, and by *Sallust*<sup>3</sup>, *Mela*<sup>4</sup>, and *Pliny*<sup>5</sup> to the *Mulucha*: it is very probable therefore that these were one and the same River. And the same Situation that *Pliny*<sup>6</sup> and *Mela*<sup>7</sup> give to their *Mulucha*, in placing it near the *Portus Magnus*, is given by *Ptolemy*<sup>8</sup> to his *Chylemath*; so that the *Mulucha*, *Molochath*, and *Chylemath*, appear to be the same River. Whether the *Malva* also be another Name for it, is the next Thing to be considered.

*The Mulucha, Molochath and Chylemath the same River.*

Now the *Malva*, notwithstanding the Largeness and great Extent of it's Stream, doth not appear to have been known to

*The Malva the same River with the Mulucha &c.*

<sup>1</sup> In *Malouia* influit fluvius *Segelmese*, cujus Scaturigo est ab Austro *Segelmese* ad magnam ab ea distantiam, atque ibi in unum fluvium ambo coalescunt qui in mare *al Rum* (sc. *Mediterraneum*) se exonerant ad orientem & austrum *Sebta* ad distantiam ter centum & decem miliariorum. Inter originem fluvii *Segelmese* & ostium ejus quo in mare dilabitur sunt circiter octoginta milliaria. *Ebn Said* in *Abulfeda* Geogr. ex traduct. V. Cl. J. Gagnier. 2 Exc. p. 6. A. &c. <sup>3</sup> Haud longe à flumine *Mulucha*, quod *Jugurtha* *Bocchique* regnum disjungebat &c. *Sal. Bell. Jugurth. Cantab.* 1710. § 97. p. 471. *Getulorum* magna pars & *Numida* ad flumen usque *Mulucham* sub *Jugurtha* erant; *Mauris* omnibus Rex *Bocchus* imperitabat. *Id.* § 22. p. 292. Ego flumen *Mulucham* quod inter me & *Micipsam* fuit, non egrediar, neque *Jugurtham* id intrare sinam. *Bocchi* Orat. *Id.* §. 118. p. 524. Ad *Mauritaniam* *Numida* tenent: proxime *Hispaniam* *Mauri* sunt. *Id.* § 22. p. 291. Pauci ad Regem *Bocchum* in *Mauritaniam* abierant. *Id.* § 66. p. 398. <sup>4</sup> Exc. p. 18. Cap. 5. in fine. <sup>5</sup> Exc. p. 21. Cap. 2. <sup>6,7</sup> Exc. ut supra. <sup>8</sup> Exc. p. 9. C.

*Strabo* and *Mela*: at least they do not take notice of it under that Name. And such of the old Geographers' who lived after *Pliny* and *Ptolemy* and speak of the *Malva*, are altogether silent about the *Mulucha*. There must then be some great Error or Omission in the old Geography, with Respect to these Rivers. For if the *Malva* and *Mulucha* are different, then the most considerable of them, (which doth not seem probable) must have been entirely forgotten and omitted. But if the Error should lye, as it seems most reasonable to think, in mistaking one Name for the other: or, if what the earlier Ages called *Mulucha*, (or perhaps *Mulub-ha*, as the antient *Greeks* and *Romans* pronounced it) was afterwards changed or softened into *Malva*, *Malua* or Μαλῦα, as they became more conversant with the *Moorish* Idioms and Terminations; then the *Malva*, which we now find to bound the Two *Mauritaniae*, will be the same River with the *Mulucha*, that bounded formerly the *Moors* and *Numidians*.

No Alteration made in the Boundaries of the Numidia and Mauritania.

And indeed, by what we can collect from History, there does not seem to be much Reason for supposing any Alteration to have been ever made in the Limits between these Provinces; but that the same, which were in the Time of *Bocchus* and *Jugurtha*, were kept entire and without any Alteration, through the several Successions of the *Numidian Kings*<sup>2</sup> and *Roman Præfects*, till the Reign of *Augustus*.

We find that *Numidia* was a *Roman Province*<sup>3</sup> in the Times of *Jul. Cæsar* and *Augustus*: but *Bogud* and *Bocchus*, successive Kings of *Mauritania*, being Friends to those Emperours<sup>4</sup>, must be supposed to have kept their Kingdoms entire, without any Diminution or Augmentation, so far as appears from History. *Dion*' acquaints us, that *Augustus* gave the Younger *Juba Egypt* and his Father's Kingdom; and consequently, His Territories extended to the *Mulucha*, the old Western Bounda-

1 Vid. *Itinerarium* in Exc. p. 25. E. F. *Æthicum & Honorium* in Exc. p. 29. A. *Orosium* in Exc. p. 30. A. *Isidorum* in Exc. p. 31. D. & *Anonym.* ex *Ravennate* in Exc. p. 36. B & G. 2 *Capto Syphace*, *Populus Romanus* quascunque urbes & agros manu ceperat, regi dono dedit (sc. *Masaniffæ*.) Deinde *Micipsa* filius regnum obtinuit. *Sall. Bell. Jug.* § 5. p. 236. Εἶλε ὁ ἢ τῆ βασιλείαν Ἰάβραν ἢ συμμαχίαν ἰα Δομπίω, πῶ ὁ βασιλείαν Ἰάμψα παρέδωκε. *Plut.* in *Pomp.* p. 624. *Par.* 1624. Ἰάμψα ὁ βασιλεὺς τῆ Νομάδων. *Plut.* in *Mario.* p. 429. Καῖσαρ—θριάμβος κατῆγε, ἢ Αἰγυπτιακὸν, ἢ Πονηκὸν, ἢ Λιβικὸν, ἐκ τῆ Σικυπίας, ἀλλ' ἐπὶ Ἰβῆα δίδιν τῆ βασιλείας. τότε ἢ Ἰβῆα ἕως ἂν ἐκείνη, κομῆσθι γῆπῳ, ἐν τῷ θριάμβῳ παρέχθη. *Plut.* in *Cæsare* p. 733. 3 Τῶ ἀρχῶν ἢ Ἰβῆα Καῖσαρ ἕσπετο Ἰωμαίοις ἐποίησεν, αὐτῆ Σαλεύστον Κεῖσων ἐγκαταστήσας. *Appian.* de *Bell. civil.* l. 2. p. 490. Ed. *Steph.* 1592. Exc. p. 29. ex *S. Rufo.* Vid. *Not.* 6. p. 6. 4 Vid. *Not.* 3. p. 13. 5 Ἰβῆα, τῆ τῆ Ἰβῆα πῶσι — ὁ Καῖσαρ παρῆντι τε ἐν τῇ Ἰταλίᾳ ἢ συρραπνοσαμίνῳ οἱ, πῶ τῶ τῆ (τῆ Αἰγυπτίων) ἢ ἢ βασιλείαν ἢ πατρῶαν ἔδωκε. *Dion. Hist. Rom.* l. 51. p. 520.

ry of it; whilst *Mauritania*' remained a *Roman* Province: so that no Alteration appears to have been made hitherto in this Boundary. Afterwards *Augustus* gave *Juba*' *Mauritania* in Exchange for his Father's Kingdom, as *Dion* observes, or as an Addition to it, according to *Strabo*'<sup>3</sup>, with whom *Pliny*<sup>4</sup> and *Solinus*' seem to agree. During this Reign, whilst the two Kingdoms were under one Prince, or perhaps sooner, the *Numidian* Tribes might cohabit and intermarry with the *Mauritanians*; whilst several of the *Mauritanian* Families might settle in *Numidia*. *Numidia* therefore, or the Kingdom of the *Massæsyli* in particular, might, by an Alliance in Interest with the *Moors* under the Government of the *Romans* and their Friends, and from a continued Removal and Dispersion of its old Inhabitants, almost from the Time of the elder *Juba*, insensibly lose its old Name, and thereby make way for the New Title of *Mauritania* that succeeded it. Accordingly we are told, that upon the Infurrection which happen'd amongst the *Moors* soon after the Death of *Ptolemy*, *Claudius*<sup>6</sup>, having reduced Them, divided *Mauritania* into two Provinces; viz. into the *Tingitana*, so named from *Tingi* the principal City of the old *Mauritania*; and the *Cæsariensis*, so named from *Iol Cæsarea* the Capital City of the *Massæsyli*. At this Time therefore, the two Countrys had obtained the one common Name of *Mauritania*; but the Provinces being distinguished by the Names of the Principal Cities of the old Kingdoms, it is reasonable to believe, they were likewise divided by the antient Boundaries of the same. So that the same Limits, which formerly subsisted betwixt the *Moors* and *Numidians* under *Bocchar* and *Syphax*, *Bocchus* and *Jugurtha* &c. did probably continue betwixt the *Mauritania Tingitana* and *Cæsariensis*.

But besides this Probability, we may observe that the *Mulucha* could not, for some other Reasons, have the Situation that is given to it by *Mela*, and *Pliny* who follows him; and therefore may be further suspected to be the *Malva*. For besides a Matter of Fact, that there is actually no River at all in the Neigh-

*Siga* situated within the *Cæsariensis* or to the *W.* of the *Mulucha*.

1 Τὸ τε Βόκχου πελοουήσωτος, ἐστὲν ἢ βασιλείαν αὐτῷ ἔδωκεν, ἀλλ' ἐς τὰ ἦ Ρωμαίων ἔδην αὐτῷ ἐστράφη. *Dion. Hist. Rom.* l. 49. p. 477. 2 Τῷ μὲν Ἰέβῃ τῆς τε Γαυτελίας πινὰ ἀντὶ τῆ πατρῴας ἀρχῆς ἐπέειπε ἐς τὴν ἦ Ρωμαίων κόσμον οἱ πλείους αὐτῶν ἐστραχάφατο, καὶ τὰ ἦ Βόκχου τῆς τε Βογῆς ἔδωκε. *Dion. Hist. Rom.* l. 53. p. 589. 3 Μικρὸν μὲν ἐν ᾧ ἡμῶν οἱ ἀπὸ Βόγῆος βασιλεῖς καὶ Βόκχου κατέειχον αὐτῶν, ΦΙΛΟΙ ΡΩΜΑΙΩΝ ΟΝΤΕΣ: ἐκλιπόντων ὅσων, Ἰέβας παρέλαβε ἢ ἀρχῶν ΠΡΟΣ ΤΗ ΠΑΤΡΩΑ. *Strab.* l. 17. p. 570. *Atrebat.* 1587. 4 *Exc.* p. 21. B. 5 *Exc.* p. 23. D. 6 *Exc.* p. 20. Cap. 1. B. p. 21. A. *Vid. Not.* 10. p. 6.

bourhood of the *Portus Magnus* where we are directed to look for the *Mulucha*; yet provided we should grant such a River near this Place which might be fit for a Boundary, we are still to suppose, that neither the *Moors* nor *Numidians* were to violate and transgress it. But *Strabo*<sup>1</sup>, *Pliny*<sup>2</sup>, and *Solinus*<sup>3</sup> assure us, that *Siga*, which we shall find to lye forty Miles at least from the *Great Port* (or the supposed Position of the *Mulucha*) to the Westward, was one of the Royal Cities of the *Numidian* Kings; and *Pliny* more particularly, by restoring only what may be presumed to be the true pointing of the Text<sup>4</sup>, makes it belong to the *Cæsariensis*: it must therefore be probable, either that one Prince should have a large Extent of Country and a Royal City within the Territories of another, or else that *Mela* was not sufficiently acquainted with the Situation of the *Mulucha*, which, from this Circumstance, ought to lye to the Westward of *Siga*, or in the Position of the *Malva*.

The Mauritania Cæsariensis of the same Extent with the Numidia Mafæylorum.

*Mela* likewise will furnish us with another Argument for removing his *Mulucha*, to the Westward of the *Portus Magnus* and *Siga*, as far as the *Malva*; and that therefore the *Mauritania Cæsariensis* was of the same Extent with the antient *Numidia*. He tells us<sup>5</sup>, that *Cæsarea* was placed nearly in the Middle of the Coast of *Numidia*; which Province he bounds with the Rivers *Ampfaga* and *Mulucha*. And agreeably to this Geographical Circumstance, I find by Observation, that *Shershell*, as *Cæsarea* is called at present, is placed as near as possible in the Midst of the Coast of the *Cæsariensis*, at about two hundred Miles Distance from either the *Ampfaga*, or the *Malva*. If then *Mela*'s Authority in this Particular is to direct us, and we are to attend to the respective Distances of these Boundaries from *Cæsarea*; the *Mulucha*, by being made equidistant with the *Ampfaga* from it, but in a Western Direction, will fall in exactly with our *Mullooia*, or *Malva*. Whereas, in looking for the *Mulucha* at, or near the *Portus Magnus*, the Space that is required to lye between the *Mulucha* and *Cæsarea* to make up this supposed Equality, will fall so short of it, as scarce to amount to the Half of what it should be.

1 Exc. p.6. D. 2 Exc. p.21. E. 3 Exc. p.23. Cap.25. 4 *Siga* oppidum ex adverso *Malache* in *Hispania* sitæ, *Syphacis* regia, alterius jam *Mauritania*, (namque diu regum nomina obtinere, ut *Bogudiana* appellaretur extima, itemque *Bocchi*) quæ nunc *Cæsariensis*. 5 Exc. p.18. Cap.6. E.

Yet perhaps it may be still urged, that *Pliny* and *Ptolemy* mention both the *Malva* and the *Mulucha* or *Chylemath*, and therefore they may be presumed to be different Rivers. The *Malva*, or *Malvana* as *Pliny* calls it, was certainly well known to Him', from His describing it to be a *navigable River*: a Property which no River *within* the *Cæsariensis* can boast of. The *Portus Magnus* may be likewise supposed to have been better known in the Time of *Pliny*, than when *Mela* lived; because there was now a *Roman Town* built and a *Colony*<sup>2</sup> settled in that Place, from whence the Geographers and Historians of His Age might receive what additional Discoveries should be made concerning the Nature and Situation of the neighbouring Country. But there being no remarkable River within twenty Miles at least of the *Portus Magnus*, *Pliny* could not receive any new Informations concerning the Position of a River which did not subsist. All the Notice therefore which he may be presumed to have had of the *Mulucha*, must have been from some *preceding Authority*; from that of *Strabo*, or *Mela* rather whom he always copies. *Pliny* then finding that *Mela*<sup>3</sup> placed the *Mulucha* near the *Portus Magnus*, at a great Distance from his *Malvana*, could by no means suspect they were the same; but relying altogether upon His Veracity and Exactness, adopted the same Mistake, and thereby continued down to future Ages the same Position to the *Mulucha*, which he found it placed in by *Mela*.

*Pliny follows Mela in the Position of the Mulucha.*

*Ptolemy*, besides the Authority of *Mela*, had That likewise of *Pliny* in this particular Circumstance; and from hence it might arise, that agreeable to these Authors, the *Chylemath* (supposed to be the *Mulucha*) came to be laid down by him as a different River, and at a great Distance from the *Malva* to the Eastward; whilst the *Molochath*, agreeably as he thought to the Authority of *Strabo*, was placed nearer the *Malva*, and not Half a Degree<sup>4</sup> distant from it to the Westward. And indeed, provided *Ptolemy* had taken no Notice at all of the *Malva*, (and I doubt whether this Part of the Country admits of any two such contiguous Rivers) the Position he gives here to his *Molochath*, would have sufficiently answered to *The Boundary*.

*Ptolemy follows both Mela and Pliny in the Position of his Chylemath,*

*and Strabo in the Position of his Molochath.*

1 *Exc. p. 21. Cap. 2. E.* 2 *Ibid.* 3 *Exc. p. 18. Cap. 5. D.* 4 *Ptol. Geog. l. 4. Cap. 1. viz. in*  
 Ed. Bert. { *Μολοχάθ* 1α . λδ δ } in Cod. *Coslin.* { 1 μδ. λδ μδ }  
 { *Μαλῆα* 1α 5. λδ 5 } { 1α 5. λδ μγ. }

TRES INSU-  
LÆ. Exc. P.  
25. E.

THREE little Islands, where there is good Shelter for small Vessels, are situated to the N W of the *Mullooia*, at the Distance of ten Miles. These are the *Tres Insule* of the *Itinerary*.

Village of Seedy  
Abdel-  
moumen or  
LEMNIS.  
Exc. *ibid.*

Six Leagues to the E N E, is the Village of *Seedy*\* *Abdelmoumen*, one of the tutelar *Marab-butts*\* or Saints of this Country, whose Tomb they have here in the greatest Veneration. We have below it a small but commodious Road, which the Row-Boats of this Country frequently touch at.

Maisfearda.

We fall in with the like convenient Station for small Vessels at *Maisfearda* a little further to the East. This is another of the lesser maritime Villages of *Barbary*, made up, like the rest, in a careless, slovenly Manner with Mud, Stone, Timber, and such Materials, as are the most easily procured. One of these Villages, and perhaps the First, may be the *Lemnis* of the *Itinerary*.

The Castle of  
the Mullooia.

The *Tingitanians* have upon the Banks of the *Mullooia*, in the Road from *Fez* to *Tlem-san*, a well fortified Castle and a Garrison of a Thousand Men. They have another strong Castle

El-Joube or  
the Cisterns.

and Garrison at [ *الجوب* ] *El-Joube*, for so they call the Cisterns of Rain-water, that are built about twenty Miles to the Eastward of the *Mullooia*. In the Wars betwixt the late *Muley Ismael* and the Regency of *Algiers*, these Castles were of no small Consequence; as they still continue to be very serviceable in awing the *Ang-gadd* and other factious Clans; Inhabitants unworthy of so delicious a Country.

Woojeda or  
Guagida.

*Wooje-da*, the Frontier Town of the Western-*Moors* to the East, lyes about the half Way betwixt *El-Joube* and *Tlem-san*. This is the *Guagida*' of *Leo*; but we are at a Loss for the ancient Name, *Ptolemy* not having taken Notice of any Inland-Cities between the Parallels of his Rivers *Malva* and *Siga*.

The Ang-  
gadd.

To the Southward of *El-Joube* and *Wooje-da*, is the Desert of the *Ang-gadd*, whose numerous and warlike Offspring extend their Hostilities and Encampments to the very Walls of *Tlem-san*. To the Northward, we have the mountainous and rugged District of

\*\* [ *سايدي* or *سيدي* ] *Sid* or *Seedy*. *Dominus, Princeps*. vid. *Gol.* in voce. This is the same Appellation and Word of Respect amongst the *Moors* and *Arabs*, that *Sir, Lord, or Master* is with Us; but which They in a higher Degree attribute to their *Marab-butteen*; for so they call such Persons, who are, or have been remarkable for any extraordinary Sanctity of Life, or Austerity of Manners. I *Guagida* antiquissimum oppidum ab *Afris*, in Planitie spatiosissima exstructum, à mari *Mediterraneo* Meridiem versus quadraginta, à *Telensino* autem totidem fere distat milliaria, in Occidente atque Meridie *Angadi* deserto clauditur, agros habet fecundissimos, per hujus urbis medium flumen quoddam præterfluit &c. *J. Leo*. *Descrip. Afric.* l. 4. p. 190. *Ant.* 1556.

the *Beni-Zenessel*, (or *Jesneten* as *Leo* calls them) a no less *Beni Zenessel.* powerful Tribe of *Kabyles*, who, secure in their Numbers and Situation, have not hitherto been obliged to pay any Tribute to the *Tingitanians*. *Ptolemy* encourages us to search for the *Chalcorychian Mountains*, and the Seat of the antient *Herpiditani* at this Place.

MONTES  
CHALCO-  
RYCHII.  
HERPIDI-  
TANI. Exc.  
p. 10. F.

We should not leave This Country without observing, that, during the long Reign of the late *Muley Ishmael*, These, as well as the Parts of It more immediately influenced by the *Capital*, were under so strict a Government and Regulation, that, notwithstanding the Numbers of *Arabs* who are every where in the Way, intent, every one of Them, upon Plunder and Rapine; yet a *Child*, (according to Their Manner of speaking) might safely carry a Piece of Money upon his Hand from one End of the Kingdom to another, whilst the Merchant travelled from *Salee* to *Woojeda*, and from *Tanger* to *Taffilett*, without Danger, or Molestation.

The safe travelling in the Reign of Muley Ishmael.



### C H A P. III.

*Geographical Observations upon the Sea-Coast of that Part of the Mauritania Cæsariensis, which is called at present the Western Province or the Province of Tlemsan.*

LEAVING *Maisearda* and *Woojeda* at some Distance to the Westward, we enter upon *Twunt* and the Mountains of *Trara*. These are the Confines of This Province to the West, as the River *Ma-saffran*, at near two hundred Miles Distance, will bound It to the East. The Whole is almost equally distributed into Mountains and Valleys; and had It been better supplied with Rivers and Fountains, would be a more delightful, as It was always accounted a more fertile District<sup>2</sup> in general, than the eastern Part of This Kingdom.

The general Description of This Province.

\* The *Kabyles* or *African Tribes* have generally *Ebeni* [ابن] or *Beni* prefixed to the Names of their respective Heads or Founders; as *Beni-Zenessel*, *Beni-Madooni* &c. Whereas [ول] *Welled* is the Term made use of amongst the *Arabs*; as *Welled-Halsa*, *Welled-Zeire* &c. Both have the same Signification and denote the Sons or Offspring of *Zenessel*, *Halsa*, &c. or the *Zenesselides*, *Halsides* &c. as the antient *Greeks*, and *Romans* would have called Them. 1 *Beni Jesneten*, *Telensini mons distat à Telensino occidentem versus quinquaginta fere passuum Millia. — extendit in longum viginti quinque, in latum quindecim fere miliaria; altissimus est, arduus, ascensuque difficillimus.* J. *Leo*: p. 204. 2 *Quæ pars Numidiæ Mauritaniam attingit, agro virisque opulentior &c.* Sall. Bell. Jug. 1. 19. p. 278.

The Moun-  
tains of Atlas.

It will be difficult, from the Uniformity and the little Interruption there is amongst these Mountains, to distinguish that particular Chain of them, which we may take for the Continuation of Mount *Atlas*. The Coast and the *Sahara* in some Places, have each of Them large Borders of Mountains; and the Midland-Parts are no less diversified with others, not inferior to the former, either in their Height, Fruitfulness, or Number of Inhabitants. However, as the Mountains of *Sach-ratain* lye the nearest to the *Sahara*, and are continued quite through this Province by those of *Souf el Tell*, *Tafarowy*, *Ell-calla*, *Benizerwall*, *Merjeja*, *Elcadara*, and *Miliana*; conspicuous all along from the great Number of Plains through which we pass: *These* seem to carry with them the greatest Pretence, and Appearance of being a Part of That noted Ridge of Mountains. --- But to pursue the Method we are in.

Twunt or  
ARTISIGA.  
Exc. p. 25. F.

TWUNT, the Frontier Village of the *Algerines* to the Sea, is situated about seven Leagues to the E.N.E. of *Maisearda*, and hath a small Fort. The *Artisiga* of the *Itinerary*, lying twenty seven Miles only to the Westward of *Siga*, will answer well enough to This Place. But the Distance betwixt *Lemnis* and *Artisiga*; and indeed, the whole Distance betwixt the *Malva* and *Siga*, as it is laid down in the *Itinerary*', so much exceeds what it actually is, that little or no Account, I presume, can be made *Here* of the Number of Miles assigned to particular Places, so as to be sure of the Situation of any one of them.

Cape Hone,  
Ras Hun-  
neine, or  
Mellack.

*Cape Hone*, called likewise *Ras Hunneine* and *Mellack* by the Inhabitants, lyes about four Leagues to the N.E. of *Twunt*, and is a Continuation of the Mountains of *Trara*. As This is the largest and one of the most conspicuous Promontories to the Eastward of the *Mullooia*, we may take It for the *Great Promontory* of *Ptolemy*, which he places in This Position, though a few Miles more to the Westward of *Siga*, than I find It. The little Port *Hunneine*\*, the *Cæcili* perhaps of the *Itinerary*, lyes a small Way within the *Cape*; and from *Hunneine*, for five Leagues, as far as *Tackum-breet* and the Influx of the *Tafna*, the Shore retires towards the S.E.

Miza ἀρπη-  
σιος. f. MA-  
GNUM PRO-  
MONT. Exc.  
p. 9. C.

ACRA inf.  
Exc. p. 4. D.

Over against the Mouth of the *Tafna*, is the *Acra* of *Scy-*

1 Exc. p. 25. F. \* *Hunain*, oppidulum ab *Afris* conditum Structuræ Elegantiæ, Morum-que Integritate merito ab omnibus laudandum, portum habet turriculis utrinque munitissimum. J. Leo. p. 192.

*lav*, the Island that forms the Port of the *Harfb-goone*, under which Vessels of the greatest Burthen may lye in the utmost Safety.

From the Mouth of the River *Tafna*, the Sea-Coast, for a little way, has an Easterly Direction; after which, as far as the *Ras' Azintoure*, (the *Cape Figalo* of our Sea-Charts) It inclines, by several Turnings, nine Leagues to the Northward. This remarkable Winding of the Shore, from *Mellack* all along to *Azintoure*, forms a considerable Gulph, that is called *Harfb-goone* by the *Moors*, the *Laturus Sinus* perhaps of *Mela*, and the *Haresgol*<sup>2</sup> of *Leo* and the later Geographers; though mistaken, I presume, by Them All, for the Name of a City.

Harfbgoone,  
or the LATU-  
RUS SINUS.  
Exc. p.18. E.

The several *Dashkras* to the Westward of the *Tafna*, are called *Wool-hafa*, after the Name of Their Inhabitants. The Same may have been communicated by Them to the Mountain mentioned by *Leo*<sup>3</sup>.

Woolhafa.

Upon the western Banks of the *Tafna*, almost contiguous to the Sea, are the Ruins of the antient *Siga*, once a Royal-City of the *Numidian Kings*<sup>4</sup>. It's present Name is *Tackum-breet*, the *Tebecritum*<sup>5</sup> probably of *Leo*; though from His calling *Tebecritum* a Village, placing It upon a Rock, and assigning the *Africans* as the Founders of It, it will by no means answer to *Tackum-breet*; but will better agree with the Description *Leo* has left us of His *Haresgol*.

Tackum-  
breet.

The *Tafna*, the most considerable River of This Province to the Westward of the *Shelliff*, is composed of several Branches; the principal of which are the *Bar-ba-ta*, the *Tafna*, the *Sik-ack*, and the *Iffer*. The *Bar-ba-ta* descends from the S.W; and, before It enters the Mountains of *Trara*, receives, as I judge from the Situation of the adjacent Parts, the River of *Wooje-da*. The *Tafna*, which is the most considerable of these Branches and receives the rest, continues It's Name to the Sea: and rises in the Mountains of the *Beni-Snouse*; an *African* Tribe, who inhabit Their several *Dashkras* about thirty Miles to the South-

The Tafna  
composed of  
four Branch-  
es, viz. of the

Barbata,

Tafna,

<sup>1</sup> راس, *Ras*, Caput; & per *Metaph.* Summitas cujuslibet rei, *cacumen*, *vertex*. vid. *Schind.* in voce. A *Cape* or *Head-Land*. <sup>2</sup> *Haresgol* maximum atque antiquissimum in scopulo quodam mari *Mediterraneo* undique cinctum fuit, præterquam in Meridie, ubi via erat quæ in oppidum ducebat. A *Telensino* Septentrionem versus, in 14 situm fuit *Milliario*. J. *Leo*. p. 192. *Atlas Geogr.* Vol. IV. p. 212. <sup>3</sup> *Gualhafa* mons altissimus oppido *Hunain* vicinus est. J. *Leo*. p. 204. <sup>4</sup> *Exc.* p. 6. D. p. 22. E. p. 23. cap. 25. vid. *Marian. Hist. Gen. de Hisp.* l. 2. c. 23. p. 80. <sup>5</sup> *Tebecritum* exiguum oppidum ab *Afris* in quodam scopulo ad mare *Mediterraneum* extructum est. J. *Leo*. p. 191.

Sikack,

ward of the *Harsh-goone*. The *Sik-ack* is a rapid Stream five Miles to the Northward of *Tlem-san*, in the Way to *Tackum-breet*. One of the Fountains is lukewarm, and well stored with Fish, from whence it has the Name of [عين الحوت, *Ain el Houe*]

Iffer, the

*The Fountain of Fishes*. The *Iffer* has It's Fountains, to the SE, among the Mountains of the *Beni-Sme-al*, a Tribe of *Africans* bordering upon the *Sabara*. *Abulfeda*' takes Notice of It as a considerable River; which, by the Situation, and Affinity in the Word, should be the *Affara* of *Ptolemy*, and the *Isaris* perhaps of the *Anonymous* Geographer. All these Branches unite at a small Distance from the Sea, and form a River as broad as the *Isis*, where It passeth by *Oxford*.

ASSARA.  
Exc. p. 9. C.  
or ISARIS.  
Exc. p. 36. B.

Tack-um-  
breet and  
Tafna, the  
SIGA Civi-  
tas & Flu-  
vius. Exc. p.  
9. C.

GYPSARIA.  
Ibid.

Siga wrong  
placed by Pli-  
ny over a-  
gainst Mala-  
cha. Exc. p.  
21. E.

Siga at some  
Distance from  
the Malva.  
Exc. p. 36. F.  
p. 25. F. A.

If then we compare the Places and Rivers, I have just now described, with the old Geography; the *Tafna* will be the River *Siga* of *Ptolemy*, and *Tackum-breet* the City of that Name. *Hunneine*, if it be not rather the *Portus Cæcili* of the *Itinerary*, will be likewise His *Gypsaria*; for All These Places are situated betwixt His *Great Promontory* and the River *Affara*. *Pliny* agrees with *Ptolemy* in placing *Siga*, to the Eastward of the *Malvana*, in the *Mauritania Cæsariensis*; but it will be difficult to account for His fixing It at the same Time over against *Malacha*, the *Malaga*, as It is now called, in *Spain*. For This City, lying seventy Leagues to the W.N.W. only of *Tackum-breet*, cannot have such an *opposite* Situation. Moreover, if *Siga* should be in the same Meridian with *Malaga*, (for so I conjecture *PLINY'S ex adverso* will be generally interpreted) the *Tingitania*, short as He hath already made It, would, upon this Supposition, be much more contracted; and the *Malvana* or *Malva*, the eastern Boundary of It, could not be twenty five Leagues distant from the *Atlantic Ocean*. The Contraposition therefore mentioned by *Pliny*, must have some other Construction put upon It, as I shall have Occasion to observe in another Place.

However, that *Siga* was situated in This Position, at some Distance from the *Malva*, besides the Authority of the *Anonymous* Geographer, we have That likewise of the *Itinerary*; particularly where *Siga* is placed twenty seven Miles to the Westward of the *Flumen Salsum*, or in the very same Situation, that *Tackum-breet* hath, with Respect to the *Wed-el-Mailab*. If This River then be the *Flumen Salsum* of the Antients, as will

1 E monte *Iffer* [جسر] scaturit fl. *Iffer* in istis partibus celebris. *Abulf.* ut supra.

not, I presume, be disputed, we cannot well require any further Proof, that the *Tafna* is the River, and *Tackum-breet* the City *Siga*. Both of Them seem to have been known to *Scylan*,<sup>SIGUM. ENC. p. 4. D.</sup> but the City He calls *Sigum*.

Leaving the *Tafna* and the Island *Acra* to the S.S.W. we <sup>Im-mi-sea,</sup> come to a small Creek, commonly called the Port of *Im-mi-sea*. The *Arabs* have a Tradition, that This was formerly a Port belonging to the Town of *Trans-rant*, now a Heap of <sup>Trans-rant, or</sup> Ruins, at two Miles Distance from It, within the Plains of *Zei-doure*. By these Ruins gently passeth a little Brook, which, after It hath refreshed the Country of the *Welled Halfa*, empties Itself into the Port. One or other of these Places should be the antient *Camarata*, placed in the *Itinerary* at equal Di-<sup>CAMARATA. ENC. p. 25. A.</sup> stances from the *Portus Sigenfis* and the *Salsum Flumen*.

Three Leagues to the N. by W. of the Port of *Im-mi-sea*, is the Mouth of the *Wed\* el Mailah*, a Stream somewhat less <sup>The Wed el Mailah or</sup> than the *Cherwell* as It passeth by *Oxford*. The [وان الملح] *Wed el Mailah* is *The Salsum Flumen*, or *The Salt River* of the Antients, <sup>FLUMEN SALSUM. ENC. p. 25. A.</sup> and bears the same Signification: such Appellations having been probably given to This River in all Ages, as were expressive of the *Saline Quality* of It's Water. The Sources of It are at *Souf el Tell*, a small District about ten Leagues to the SE; where It is strongly impregnated with Salt: but, receiving some Rivulets of fresh Water in It's approaches to the Sea, becomes a little more diluted; though I found It much too heavy and brackish to be drunk, when It passed the Plains of *Zei-doure*. Yet notwithstanding this offensive Quality, such is the Want of good Water in the Neighbourhood, that the *Arabs*, by habitual Custom, are reconciled to the Taste and drink It without Reluctance. The *Si-nan*, the most considerable of the <sup>The Si-nan.</sup> Brooks falling into the *Wed el Mailah*, hath It's Sources at no greater Distance, than the Southern Confines of the Plains of *Zei-doure*. It glides in a Variety of beautiful Windings through This fruitful District, and is known by several Names, according to the remarkable Places visited by It in It's Course. The *Wed el Mailah*, when united with the *Si-nan*, runs but a little Way, before It dischargeth Itself into the *Harsh-goone*.

\*  *Wed*, vallis; Alveus fluvii: & ipse Fluvius. vid. *Gol.* in voce. The Common Term in Barbary for a River: *Nahar* (نهر) the general Word elsewhere, being rarely made use of in This Country.

Sheffa.

The mountainous District to the N. and N.E. of the *Wed el Mailah*, is possessed by the *Sheffa*: and, upon the Sea-Coast below Them, we meet with the small Port of *Madagh*, situated about three Leagues from the *Ras Azintoure* to the East.

Madagh The  
GILVA Col.  
Exc. p. 25. A.

The Islands  
Ha-beeba.

Five Miles over against *Madagh*, is the Greater of the Islands *Ha-beeba*, where there is fresh Water and Shelter for small Vessels: and upon the Continent to the S.E. below the Mountains of the *Sheffa*, is the small Town of *Andalouse*, built by a Colony of Those *Andalusian Moors*, who, in the Beginning of the last Century<sup>1</sup>, were driven out of *Spain*. Six Miles to the N. by E. of *Andalouse*, is the lesser *Ha-beeba*; and over

Andalouse,  
The CASTRA  
PUERO-  
RUM. Exc.  
p. 25. A.

Wed el Ca-  
saab or the  
River of  
Cants.

against This Island, we have the Mouth of the *Wed el Kassaab*, so called from The [قصب] *Reeds* growing upon the Banks of It. This Rivulet hath It's Sources in the neighbouring Mountains, and falls into a Bay, that is bounded to the East-

Cape Fal-  
con, or Ras  
el Harshifa,  
not the ME-  
TAGONIUM.  
Exc. p. 6. B.

ward with *Cape Falcon*, as our Mariners call It; but which is known to the *Moors* by the Name of [حرف شفا] *Harshifa*,] *The Rugged Head-Land*: When I passed by This *Cape*, in the Month of *December*, there were several Pieces of Ground on each Side of It, which appeared to be sown with Wheat and Barley, but the *Promontory* Itself is barren and rocky. It may be disputed therefore, from These Tokens of Fertility in the adjacent Country, whether *This* is the *Metagonium* of *Strabo*; and though the Situation indeed be opposite to *Carthago Nova*, yet the Distance from It, is only about thirty Leagues; that is to say, not a third Part of the three thousand Furlongs He gives It. On the eastern Side of the *Cape*, there is a fine sandy Bay, exposed only to the N.E. Winds. This the *Moors* call the Port of *Ras el Harshifa*: and it was *Here* the *Spaniards* landed in Their late Expedition<sup>2</sup> against *Warran*.

The Spani-  
ards landed  
near Ras el  
Harshifa.

Two Leagues farther, in the same Direction, is the [ميرسي الكبير]

Mers'el Ke-  
beer, or the  
PORTUS  
MAGNUS.  
Exc. p. 21. E.

*Mers' el Kebeer*, the *Portus Magnus* or *Great Port* of the *Romans*; so named, as *Pliny* hath observed, from the Largeness and Capacity of It. In Contradistinction to This, the *Moors* call another Port, lying five Miles from It, under the Walls of

<sup>1</sup> Fue este año [1610] mui notable, por la espulsion que el se hizo de los *Morisicos* de toda España, gente obstinada, y que tenían inteligencia con los *Turcos*, y *Moros* de *Berueria*: continuose la espulsion este, y los años siguientes: Salió gran numero dellos, dizen, que algunos otros quedaron desconocidos, y distraçados. *Histor. Gen. de España por Iuan de Mariana Tom. 2. p. 775. Madr. 1635. 2 A.D. MDCCXXXII.*

*Warran*, [ *Mers' el Seigh-ber*, مرسى الصغير ] *The small Port*: but being exposed to the Northerly Winds, very little Use is made thereof, except in favourable Weather. The *Mers' el Kebeer*, *Maz-al-quivir*<sup>1</sup> or *Mersalcabir*<sup>2</sup> as the *Spanish* Historians call It, is formed by a Neck of Land, which advanceth almost a Furlong into the Bay, and thereby secures It from the N. and N.E. Winds. The Castle, built for the Defence of This Port, was more remarkable, when I saw It, for Spacioufness and Extent, than for Strength and Beauty; though a great Part of It, particularly to the Westward, is artfully enough hewn out of the natural Rock. Hard by the Castle are several Ruins, but not so many, as to cover any considerable Space of Ground. It is possible They may be some Remains of the Town mentioned by *Pliny*<sup>3</sup>, and later Authors.

If therefore we take the *Mers' el Kebeer* for the *Portus Magnus* The Antients place the Salsum Flumen and the Portus Magnus, of the Antients, and the *Wed-el Mailah* for the *Salsum Flumen*, (whereof, the Tradition of the same Appellations from Time immemorial, may be a sufficient Proof) we shall have in *Them* a clear Demonstration, how little we are sometimes to depend upon the Distances and Situations of Places, as They are transmitted down to us from Antiquity. For the Author of *The Itinerary*<sup>4</sup> assigns *one hundred and seven* (Roman) *Miles* for the Distance between the *Salt River* and the *Great Port*, whereas It will not exceed *fifty four*. We shall be likewise at a Loss to determine the particular Situation of *Crispæ*, *Gilva Colonia*, with the interjacent Crispæ, Gilva &c. at too great a Distance from each other. *Castra Puerorum*, and the *Portus Divini*, which are ranged, in the *Itinerary*, along This Part of the Coast. For, if we take *Madagh* for *Crispæ* or *Gilva* rather; and *Andalouze* for the *Castra Puerorum*, whoever shall double the *Ras Azintoure*, will find the Distance between the *Salt River* and *Madagh*, amount to no more than twenty three Miles, instead of thirty, as They are given us in the *Itinerary*. The Proportion will be still less, both with Respect to the Space between *Gilva* and the *Castra Puerorum*; and between the *Castra Puerorum* and the *Portus Divini*; inasmuch, as the Distance Here will be only seven Miles, instead of eighteen; and, in the other Instance, it will

<sup>1</sup> *Marian. Hist. de España*, ut supra. p.656--7--8, passim. <sup>2</sup> *Gomecius de rebus gestis Fr. Ximen. l.4. p.1022.* <sup>3</sup> *Exc. p.21. E. Mersalcabir oppidulum nostris temporibus à Telenfisi Rege conditum. J. Leo. p.198.* A *Merzalquibir* il y a un bon chasteau, outre la ville. *Descrip. de l' Afrique* par P. D' Avity. *Par. 1643. p.529.* <sup>4</sup> *Exc. p.25.A.*

only be nine, instead of twenty three, as They are recorded in the *Itinerary*.

The Portus Divini differently placed by Strabo and Ptolemy.

With Regard to the *Portus Divini*, there are other Difficulties. For, if the Antients thereby intend one Place only, it will then be impossible to reconcile the contrary Situations, that *Strabo* and *Ptolemy* have given It, with Respect to the *Great Port*. And, if They are in the Order of the *Itinerary*, and more than One, then, as They can be no other, than the two Bays at the *Ras el Harsh-fa*, so, if the Calculation is begun even from the westernmost of Them, the Distance, we find, of twenty Miles only, between That and the *Great Port*, will fall vastly short of the thirty six allowed for It in the *Itinerary*. Though indeed, as *Cellarius*,<sup>1</sup> hath in some Measure observed before me, *Strabo* in placing His *Portus Deorum* six hundred Furlongs to the Eastward of the City *Siga*, fixes the Position of It near This Place.

The PORTUS DIVINI the same probably with the PORTUS MAGNUS and the Port of Arsenaria.

But, notwithstanding what is here laid down by *Strabo*; and that Vessels of all Kinds may lye covered, in one or other of These Ports, from the N.W. and N.E. Winds, (the fiercest indeed, and the most common upon These Seas) yet unless the Terms *Divini* & *Deorum* were imposed accidentally, (upon some such like Occasion, we will suppose, as the late fortunate Descent of the *Spaniards*) rather than in Consideration of Their Goodness and Capacity; such lofty Names plead strongly against us, and should induce us to believe the Antients intended some other Stations more safe and commodious. May we not then take the *Portus Divini* (provided they were Two) to be only other Names for the *Portus Magnus*, and the Port of *Arsenaria*? This, for the Θεῶν λιμὴν of *Ptolemy*; the Other, as lying more to the Westward, for the Θεῶν λιμὴν of *Strabo*? Their respective Situations answer well enough to such Positions, and the Harbours Themselves bid the fairest for such high Appellations.

Warran or Oran.

Five Miles to the S.E. of the *Great Port*, and fifty four to the N.N. E. of *Tlemjan*<sup>2</sup>, is *Warran*<sup>3</sup>, commonly called *Oran*, a

<sup>1</sup> Quod ad Divinos Portus attinet, valde vereor, ne sint quem *Ptolemaeus* Deorum portum adpellat. Nam & *Strabo* Deorum Portus meminit sexcentis Stadiis à *Siga* distantis, qui situs magis cum divinis *Itinerarii* Portibus convenit, quam cum Deorum portu *Ptolemai*. Unde judicare possis, nomina hæc eundem portum significasse, ab alterutro autem auctore fuisse transposita, ut alter circa Portum magnum, alter ultra illum locaverit. *Cell. Geogr. Antiq.* l. 4. c. 6. <sup>2</sup> *Waharan* abest à *Telensino* octoginta milliaria. *Abulf.* ut supra. *Orania* à *Telensino* centum & quadraginta distat milliaria. *J. Leo.* p. 198. <sup>3</sup> *Oranum* variis nominibus vocatur à

fortified Town of about a Mile in Circumference. It is built upon the Declivity, and near the Foot of a high Mountain, which overlooks It from the N. and N.W; and, upon the Ridge of This Mountain, there are two Castles, that command the Town, with the *Mers el Seigh-bre*, on the one Side; and the *Mers el Kebeer*, with the Bay, on the Other. Less than half a Furlong to the Westward of This Mountain, there is another, (the *Mazetta*, I think, they call It) in a Situation somewhat higher than the Former; but, there lying a large Vale between Them, Their respective Ridges are so remarkably dis-united, that They not only form a most convenient Land-mark for Mariners, but render all Approaches to the Castles, from the *Mazetta*, impracticable. To the S. and S.E. there are two other Castles, erected upon the same Level with the lower Part of the Town, but separated from It by a deep winding Valley. This may be considered as a natural Trench to the S. Side of the City; and in the upper Part of It, at three Furlongs Distance from the Town, there is a Spring of excellent Water, more than a Foot in Diameter. The Rivulet, formed by This Fountain, conforms It's Course to the several Windings of the Valley, and, passing under the Walls of the City, plentifully supplies It with Water. We see, at every Opening of the Valley, such a pleasingly confused View of rocky Precipices, Plantations of Orange Trees, and Rills of Water trickling down from Them, that Nature rarely displays Herself in a greater Variety of Prospects, and cool Retreats. Near this Fountain, there is another Castle, which forbids all Approaches of an Enemy; and, at the same Time that It guards the *Mattamores*\*, dug under the Walls of It to the Southward, is an important Defence to the City.

*The Mazetta.*

*The Valley and Rivulet of Warran.*

Three of the Castles, I have mentioned, are regular *Polygons*: viz. the Lowest of the Two upon the Ridge; the Castle of the Fountain; and the Westernmost of the Two before the Town. But the other Two; viz. the Highest upon the Ridge; and the Easternmost of Those that lye before the Town, are of a different Fashion: a great Part of the Latter being built

*The Castles and Fortifications of It.*

à recentioribus, nam alii *Madaurum*, alii *Aeram*, *Auranum* nonnulli vocant; *Afri* hodie *Gubaran* appellant. Omnia autem hæc nomina locum acclivem, [from *وحر*, *wah-ar* (we may suppose) that signifies a Place very difficult to be come at] & ventis expositum significant. *Gomecius de rebus gestis Fr. Ximenii*. l.4. p.1022. *Franc.* 1603.  \* *طغور*. Fovea subterranea, crypta, in qua frumentum reconditur. vid. *Gol.* in Voce. *A Pit under Ground wherein the Arabs deposit Their Corn.*

like our old *English* Castles, with Battlements and Loop-Holes; whereas the other is formed into diverse Angles and Abutments, as the Figure of the Eminence, upon which It is situated, would permit. The *Specula*<sup>1</sup>, taken Notice of by *Gomecius*, was probably at This Place: as the Vale, I have described, to the Westward of It, will be His *Angustia*, and *Sedes*, (the *Pack Saddle*, as our Mariners call It,) through which the *Spaniards* were to make Their Assaults upon *Warran*.

The Gates,  
Cafauba &c.

I am to observe further, that *Warran* hath only two Gates, both of which open to the Valley. *The Gate of the Sea*, (for so They call the nearest of Them to the Port) hath a large square Tower built over It; which, upon Occasion, might be converted into a Fort. But, adjoining to *the Upper Gate*, called *the Gate of Tlemisan*, there is an oblong Battery, with several Ports for Cannon. The *Cafauba* or Cittadel, raised upon the highest Part of the City towards the N.W. was, though without much Order, mounted in all the Angles of It with Cannon; whilst the lower and opposite Corner, towards the N.E. and the *Mers' el Seigh-bre*, was defended by a Regular *Bastion*. From all which Circumstances, *Warran* must be considered as a Place of some Consequence: and, had not a surprizing Consternation infatuated the whole Country, upon the first landing of the *Spaniards*, would have given no small Check to Their late fortunate Enterprize.

The Churches  
&c. built by  
the Spaniards.

The *Spaniards*, when They first possessed This Place, built several beautiful Churches and other Edifices, in the Manner of the *Roman* Architecture, but of less Strength and Solidity. They have imitated the *Romans* further, in carving upon the *Frizes*, and other convenient Places of Them, several Inscriptions, in large Characters, and in Their own Language. Over the Portal of one of the Churches, which, upon *Warran's* being recovered, in the Year MDCCVIII. by the *Moors*, was once again a Place of *Jewish* Worship, we have the following Inscription, that may serve for a *Specimen* of the Lapidary Stile of the *Spanish* Nation.

<sup>1</sup> *Specula* quæ *Facis* dicitur — est in prærupto clivo qua nostris ascensus ad Oranum erat futurus. Locus ipse arduus est, & undique rupibus inaccessis inivus, præterquam quibusdam *Angustiis*, quæ ex Forma, *Sedes* ab Incolis appellatur. Juxta has *Specula* quam diximus consurgit, quæ ex alterâ parte *Oranum*, *Mersulcabir* ex alterâ prospicit, face continuè de Nocte prælucente *Græcorum Pharis* non admodum absimilis. Sequebatur statim *Oranum* urbs cello quodam in colle posita, mœnibus & turribus ac loci situ munita, quæ mari altera parte alluitur, altera variis pomariis ac irriguis fontibus cinctâ, in sui cupidinem quemvis regem pelli-

REYNANDO LA MAGESTAD DE D<sup>N</sup> CARLOS SEGVNDO Y GOVERNANDO SVS REYNOS Y SEÑORIOS POR SV MENOREDAD LA SERENISSIMA REYNA D<sup>A</sup> MARIANA DE AVSTRIA SV MADRE CON SV SANTO Y CATOLICO ZELO MOVIDA DE LAS INSTANTIAS Y REPRESENTACIONES DE D<sup>N</sup> FRANCISCO IOACHIN FAXARDO Y ZVNIGA MARQVES DE LOS VELEZ MOLINA Y MATVRVEL ADELANTADO Y CAP<sup>N</sup> MAYOR DEL REYNO DE MVRZIA GOVERNADOR Y CAPITAN GENERAL D' ESTAS PLAZAS FVERON EXPELIDOS D' ELLAS LOS IVDEOS QUE SE CONSERVAVAN NEL SV VEZINDAD DES DE ANTES QUE FVESSEN DE CHRISTIANOS A XVI DE ABRIL DE MDCLXXIX. EN ESTE SITIO DE SV SINAGOGA SE LABRO ESTA IGLEZIA CON LA INVOCATION DEL ST<sup>O</sup> CHRISTO DE LA PACIENCIA - - - - - Y SE ACABO ESTA OBRA EN EL MISMO GOVIRNO A XVI DE ABRIL DE MDCLX----

THAT IS,

*In the Reign of His Majesty Don Carlos II. and in the Regency of His Kingdoms and Provinces during His Minority by the most Serene Queen D<sup>e</sup> Mariana of Austria, His Mother, out of Her Holy and Catholick Zeal moved thereunto at the Instances and Representations of Don Francisco Joachin Faxardo and Juniga, Marquifs of Velez, Molina, and Maturvel, Lord Lievtenant and Captain Major of the Kingdom of Murcia, Governour and Captain General of This Place; The Jews, who had kept themselves in It's Neighbourhood before It belonged to the Christians, were expelled from thence the xvi of April in the Year MDCLXXIX. In This Situation of Their Synagogue was built This Church with the Invocation of the Holy Christ of Patience - - - - - and this Work was finished under the same Government the xvi of April MDCLX---*

cere potest, nedum Ximenium, quem jam fatalis ardor ad eam gloriam obtinendam incitabat. Gomecius, ut supra p. 1022.  Capta fuit A.D. 1509. *ibid.* & p. 1023-4. &c.

GEEZA. the  
QUIZA Co-  
lon. Exc. p. 9.  
C. P. 21.  
Cap. 2.

I met with no Roman Antiquities at *Warran*; or at *Geezā*, a small *Dasbkrah* and Tribe of *Arabs*, within half a Furlong of It to the West. The Latter hath no small Affinity with the *Quiza* [*Colonia*] of the Antients, placed by Them immediately after the *Great Port*; and therefore not far, as we may conjecture, from This Position.

No River  
where the An-  
tients place  
the *Mulucha*.

*Pliny* fixeth His *Mulucha*, and *Ptolemy* His *Chylemath* betwixt *Quiza* and the *Great Port*. In travelling indeed betwixt the *Great Port* and *Warran*, we pass over a very small Rill of Water, which hath It's Sources at a Furlong's Distance from the Sea; but there is no River, properly so called, nearer than the *Wed el Mailah*, on the one Side; or the *Sigg*, on the other. This River therefore, which hath hitherto so much perplexed the antient Geography, appears to be altogether imaginary; especially in This Situation, where we are directed to look for It.

Canastel.

Advancing four Leagues farther towards the N. N. E. we pass by the small Village of the *Canastel*, pleasantly situated in the Midst of a spacious Grove of Olive Trees, and at the Foot of a high Range of Mountains. The Gulphs of *Warran* and *Arzew* are separated by This Ridge; which reacheth as far as *Jibbel Ker* to the Southward, and ends in the *Cape Ferratt* towards the Sea. *Ker* is a round pointed Eminence, a little upon the left Hand, in travelling from *Warran* to *Arzew*. The *Arabs* place It among the chief Haunts of This Province, for the Lyon, and Wild-Boar; the Prints of whose Feet, we did indeed often meet with, in traversing the Thickets of the small adjacent Valleys.

Jibbel Ker.

Cape Ferratt  
or Mesaff.

Two Leagues to the N. N. E. of the *Canastel*, is the *Cape Ferratt*, the *Mesaff* of *Edrifi*. This Promontory is remarkable for a high Rock, which, aptly representing a Ship under Sail, stands out, at a small Distance before It, in the Sea.

The Port of  
*Arzew* or of  
the Beni-  
Zeian.

Twelve Miles to the S. S. E. of This *Cape*, is the Port of *Arzew*, called, by the *Moors*, the Port of *The Beni Zeian*<sup>3</sup>, after the Name of the neighbouring *Kabyles*, formerly a considerable Community. It is of the same Figure, though more capa-

<sup>1</sup> Vid. *Pomp. Melam de Situ Orbis*. curante V. C. *Abr. Gronovio*. *Lug. Bat.* 1722. p. 32. Not. 3. *Vossii Observat. ibid.* p. 336-7. & *Hag. Com.* 1658. p. 21-22. & cum *Notis Vadiani*. *Bas.* 1557. p. 26. <sup>2</sup> *Vaharan* — distat à Promontorio *Mesafe* 25 Milliaribus, linea recta; obliqua vero, 32. A Promontorio *Mesafe* ad portum *Arzau* habentur milliarum decem & octo. *Geogr. Nub.* p. 85. <sup>3</sup> Fuit penes *Benizeinos* illius (*Telensini* sc.) regni Imperium 380 fere Annis. *J. Leo.* p. 188.

cious than the *Great Port*: and, according to the Liberty of Expression in the *Gentile Ages*, might much better deserve the Epithet of *Divine*, than the Ports, I have mentioned, at *Ras el Harsh-fa*. Ptolemy we are sure, situates His *Deorum Portus* The Portus Deorum of Ptolemy. betwixt *Quiza* and *Arsenaria*, which, as I have before observed, can be no other than This, provided *Geeza* or *Warran* is the antient *Quiza*, as *Arzew* is, without Doubt, the antient *Arsenaria*. But we are to take Notice at the same Time, that Our Author placeth His *Deorum Portus* 10'. only to the East, and 15'. to the South of *Quiza*; and with respect to *Arsenaria*, He situateth It 20'. to the West, and only 5'. to the South; a Position altogether imaginary, and in no Manner corresponding with any of the Harbours or Windings of the adjacent Parts of the Sea-Coast.

† *Arzew*, the antient *Arsenaria*, is at the Distance of three Arzew, The ARSENA-RIA. Enc. p.21. Cap.2. Roman Miles from the Port, as *Pliny* placeth It. The Country, for some Miles behind It, is made up of rich champain Ground: but we look down upon the Sea, from some Precipices, which, in That Direction, must have been always a natural Safeguard to the City. The Water made use of by the Inhabitants at present, lieth lower than the Sea; a Circumstance, that will perhaps account for the Brackishness of It. They draw It, below the Precipices, from a Number of Wells, which, by the Masonry, appear to be as old as the City. Yet They have a Tradition that Their Predecessors were better supplied, in having Water conveyed to Them by an Aqueduct. Some of the Arches of It were shewn me, as a Proof of This Tradition; yet, as These want the Channel, and no farther Traces of Them appear in the Way to the *Sigg* and the *Taleelet*, the only Rivers that could furnish the Water; we may imagine Them rather to have been a Part of some other Edifice: but, of what Kind, This small Fragment is not sufficient to instruct us. However, in some Measure to supply the Want of such a Convenience, the Founders have made the usual Provision for the collecting of Rain Water, (inferiour indeed to what the former might have produced,) by building the whole City upon Cisterns. These still subsist, but are converted to a different Use; serving the Inhabitants for so many Hovels to dwell in. There are several Capitals, Bases, Shafts of Pillars, and other antient Materials, that lye scattered among the Ruins. A well finished

Corinthian Capital of Parian Marble, supports the Smith's Anvil; and, in the *Kaide's* House, I accidentally discovered a beautiful *Mosaic* Pavement, through the Rents of a ragged Carpet spread over It. The following Inscriptions were in a *Hypogæum* or Sepulchral Chamber, fifteen Foot square, built very plain, without Nitches, *Columbaria*, or any Ornament whatever. The North and the East Walls were only inscribed; but the Corner Stone, and That Part of the Inscription is now wanting in Both.

On the N. Side.	SEX. VAL. SEX. FIL. Q. MAXIMO M. VAL. SATVRNINVS PATRVVS EX TESTAMENTO.		SEX. VAL. Q. . . . L. VAL. SAT. . . . FRATRI ET SEX. VAL. . . . PATRI	Part of the Stone wanting.
On the	. . . . . GATO . . . . . INVS . . . . . RI . . . . . IMVS . . . . . VO		MVNDICIAE. Q. FIL. SATVRNINAE L. VAL. SATVRNINVS MATRI. ET SEX. VAL. MAXIMVS AVIAE.	Part of the Stone wanting.
East Side.	Q. VAL. SEX. FIL. Q. ROGATO AED. II. FLAM. II Q. Q. L. VAL. SATVRNINVS PATRI ET SEX. VAL. MAXIMVS AVO.		M. VAL. Q. FILIO. Q. GAVDO L. VAL. SATVRNINVS FRATRI ET SEX. VAL. MAXIMVS PATRVO.	

The Salt Pits of Arzew.

Five Miles to the Southward of *Arzew*, there is a large Compass of Ground, full of *Salt-Pits*; from whence the neighbouring Communities are supplied with Salt. This Commodity, from the Facility of digging It, the Shortness afterwards of the Carriage, and the Advantage of the adjacent Port, would, under any other Government, be a Branch of Trade as invaluable, as the Pits Themselves are not to be exhausted.

\* *كايد* *Kaide*, The Name given in this Country to the Governours of Cities, Villages &c. from whence the *Spaniards* have their *Alcayde* or *Alcalde*.

Under

Under some steep rocky Cliffs, five Miles to the E. of *Arzew*, we pass by two Galley Ports; one of which openeth towards *Musty-gannim*, the other towards the Port of *Arzew*. Both seem to have been under the Protection of one and the same Fort that is situated above Them, and which formerly was conveniently supplied with Water from an adjacent Mountain. A great Part of the Conduit still remaineth, and might be easily repaired for Use.

A little farther, is the Mouth of the Rivers *Sikke* and *Habrah*, which unite, about three Miles, before They fall into the Sea. The *Ta-leelet*, which descends from the Mountains *Ta-farowy*, when It is not drunk up by the Plains, will likewise augment the Stream; there being no other Channel to convey It to the Sea.

The *Sikke* or *Sigg* hath Its Sources at the *Hammam* of *Seedy Aly Ben Foube*, forty Miles to the S. W. In passing by the Plains of *Tef-sailab*, It is called the River *Makerra*; and *Sikke*, when It begins to enter Those of *Midly*. The *Sikke* might be well taken for the antient River *Siga*, was only an Affinity in Sound to be regarded, and were not the old Geographers unanimous in placing the Latter much farther to the Westward. As therefore the fertile Plains of *Midly* may be considered, as a large Garden, canton'd out into a Number of Partitions; and, as each of These hath a Branch, *Rivus* or *Incile* of the *Sikke*, always ready, when required, to overflow It; we may deduce the Name rather from [ساق] *Sikk*, or *Sakeah*, whereby the *Arabs* signify such artificial Drains and Trenches, which This River, as Occasion serveth, is derived into.

The *Habrah* hath Its Fountains fifty Miles to the South; the principal of which is at *Nis-rag*, where the Water bursts out with a surprizing Noise and Rapidity. When It arrives within eight Leagues of the Sea, It receiveth a Branch from the [حمت] *Hammaite*, where there is a *Hot Bath*, (as the Name imports) and several antient Cisterns. Hitherto This River hath been known by the Name of The *Tagia*; but now, assuming that of The [Wed el] *Ham-mam*, windeth Itself afterwards through several Moun-

1 Incilia, fossæ sunt quæ in Agris sunt ad Aquam deducendam; dicuntur & derivationes de Rivo communi factæ. Vid. Columel. in voce Incilia.

Claudite jam Rivos Pueri, sat Prata biberunt. Vir. Ecl. 3. l. III.

tains and Valleys, 'till, entering the same Plains with the *Sikke*, It is called *Habrah*, after the Name of the *Bedoweens*, who have Their *Dou-wars*\* upon the Banks of It.

El Muckdah  
or The Ford.

The Conflux of the Rivers *Sikke* and *Habrah* formed a Stream, when I passed It, as big as the *Cherwell*. The Mouth of It is called [*El Muckdah* or *El Muchadhab* المضاد] *The Ford*, in the Language of the Country; it being at this Place, in travelling from *Arzew* to *Musty-gannim*, we pass These Rivers; which, except in the rainy Season, are entirely lost in the Sand, and leave the Passage without Water. These Rivers thus united, from their Position with Respect to *Arfenaria*, should be the *Cartennus* of *Ptolemy*; in which Situation likewise *Marmol* placeth His *Cirat*; though I could not be informed of any such Name, upon the strictest Enquiry.

The Sikke or  
CARTEN-  
NUS. Exc.  
p. 9. D.

*Masagran* or *Mazachran*, a small Town, with a Mud-walled Enclosure, is situated, upon the Western Declivity of a Range of Hills, twelve Miles to the N. E. of *The Ford*, and within a Furlong of the Sea. It seems to denote a Place abounding with Water<sup>2</sup>; a Circumstance which will very justly correspond with the Situation.

Musty-gan-  
nim.

† *Musty-gannim*, the adjacent City, is built in the Form of a Theatre, with a full Prospect of the Sea; but is closed up, in every other Direction, with a Round of Hills that hang over It. It is somewhat bigger than *Warran*, taking Place after *Tlem-san*, among The Cities of This Province. The Inhabitants have a Tradition, (and some vacant Spaces between the Streets seem to confirm It) that the present *Musty-gannim*, is made up of several contiguous Villages. In the Middle of the City, near one of these vacant Spaces, are the Remains of an old *Moorish* Castle, erected, as appears from the Fashion of It, before the Invention of Fire-Arms. The N.W. Corner, which overlooks the Port, is surrounded with a strong Wall of Hewn-Stone, where there is another Castle, built in a more regular Manner, with a *Turkish* Garrison to defend It. But *Musty-gannim* being too much exposed to whatsoever Body of Men shall lodge Themselves upon the Hills behind It, the principal Strength will lye

☞ \* دوار *Dow-warrah* or *Doo-warrah*, Tentorium orbicularis vicus pagusve, quales *Scenita* habitare solent. Vid. *Gol.* in voce. So They call the Tents or Encampments of the *Bedoweens*, which are usually pitched in the open Fields, in a circular Figure, with their Doors opening towards *Mecca*, or the قبلة [*Kiblah*], as They call It. 1 Pres de ces Ruines de *Arzew* est l'embouchure du fleuve *Cirat*. L' *Afrique* de *Marmol*. l. 5. c. 21. 2 Vid. *Gol.* in voce سجر (*aqua implevit* sc. fluvium) & زجر (*exundavit alveus*.)

in the Cittadel, erected upon one of these Eminences, having a full Command of the City and Country round about It.

In travelling betwixt *Masagran* and *Musty-gannim*, we are entertained with the Prospect of a Number of Gardens, Orchards, and Country Seats, ranged, in a beautiful Variety, all along the Sea Shore. A Chain of Hills bounds Them to the S. and S. E. which not only intercepts the noxious Winds, in that Direction, from These Plantations, but breaks out, every where, in Fountains, to cherish Them during the hotter Seasons.

*The Gardens &c. between Masagran and Musty-gannim.*

The Beauty and good Mafonry so observable, even to This Time, in the Walls and Castle to the N. W. allow us to suppose Them to have formerly belonged to some *Roman* Fabrick: otherwise, I had not the good Fortune to meet with any Thing in This Place, that carries with it the least Appearance of the antient Architecture. Yet both *Musty-gannim* and *Masagran* are so copiously supplied with Water, and so commodiously situated with regard to the fertile and extensive Downs behind Them; and enjoy besides such a delightful Prospect of the Sea, and of the rich maritime Country, to a great Distance, before Them; that, without Doubt, they were Stations too valuable to be neglected by the *Romans*. *Pliny* and *Ptolemy* place Their *Cartenna* in This Direction; and in the *Itinerary*, we have the same Distance betwixt *Arsenaria* and *Cartenna*, that I find betwixt *Arzew* and These Places. One or other of Them therefore, nay perhaps Both, might have been formerly taken in by This *Colony*. For, considering Their Situations are nearly contiguous, and the interjacent Plantations belong indifferently (as They perhaps always did) to Them Both, there is some Probability at least of Their having had likewise the same Interest, and having been one and the same Community, under the Name *Cartennæ*, as *Ptolemy* writeth it in the plural.

*Musty-gannim or Masagran, The CARTENNA. Exc. p. 9. D. p. 21. Cap. 2. p. 25. A. B.*

Three Leagues to the E. N. E. of *Musty-gannim* there is a Fountain of excellent Water, with a Heap of Ruins that enclose It. The *Arabs* call the Place [ *كولميطة* ] *Kulmeeta* *All-Dead*, preserving the Tradition of a bloody Battle fought near It, wherein the weaker Party were all put to the Sword. The Form of these Ruins, (not unlike some of our old *English* Castles) with Their Situation fourteen Miles from *Cartenna*, should induce us to believe Them to be the Traces of the *Lar Castellum* of the *Itinerary*.

*a Kulmeeta or The LAR Castellum. Exc. p. 25. B.*

The River  
Shelliff or  
CHINA-  
LAPH. Exc.  
p.9. D.

Three Miles to the N.W. of *Kulmeeta*, is the Mouth of the River *Shelliff*, a Corruption of the *Chinalaph* of the old Geography. This is the most noted River of the Kingdom, and ariseth in the *Sahara*, at the Distance of fourscore Miles, to the S.E. The Fountains of It, called from Their Number and Contiguity, [ *سبعون سبب* *Sebbeine Aine* or *Sebaoun Aioun* ] *The Seventy Fountains*, are no sooner united, than they fall into the Channel of the *Nab'r Wassel*, a little adjacent Brook, which, upon this Conflux, loseth It's Name.

The Rivulet of  
Midroe.

The first Course of the *Shelliff*, for the Space of thirty two Miles, is to the Eastward; where It takes in the Rivulet of *Midroe*, a Village of the *Sahara*, at the Distance of ten Leagues from *The Seventy Fountains*. From the Influx of this Rivulet to the Precincts of the City *Medea*, forty Miles farther, the *Shelliff* hath a more Northerly Direction; 'till, receiving the *Harbeene*, It immediately changeth It's Course to the Westward, and continueth afterwards to run nearly in a Parallelism with the Sea Coast.

The Har-  
beene.

The Wed el  
Fuddah, or  
River of  
Plate.

After the *Harbeene*, the next considerable Contribution to the *Shelliff*, is from *The* [ *Wed el* [ *فصة* ] *Fuddah* ] *River of Plate*, fourteen Leagues to the Westward. This River hath It's Sources at *Wan-nash-reefe*<sup>1</sup>, a high rugged Mountain, generally covered with Snow, and remarkable for It's Mines of Lead Oar. In great Rains, many Fleaks and Sparkles of This Mineral are brought down by the River, which being afterwards left upon the Banks and glittering in the Sun, give Occasion to the Name. Several Geographers have been mistaken in deducing the River *Shelliff*<sup>2</sup>, instead of This Branch of It only, from the *Wan-nash-reefe*.

The Arhew.

Seven Leagues to the W.S.W. of the *Wed el Fuddah*, over against *Mazouna*, the *Shelliff* is further augmented by the *Arhew*, which hath It's Fountains six Leagues to the N. N. W. of the *Sebbeine Aine*, and runs almost parallel with the *Mina*.

The Mina.

The *Shelliff* receives the *Mina* at the District of *El-mildy-ga*, five Leagues to the Westward of *Arhew*, and fifteen to the S.E. of *Fibbel Dis*. It consists of two Branches: the Westernmost

<sup>1</sup> *Guanferis* visendæ altitudinis mons. *J. Leo* p. 205. <sup>2</sup> Ex monte *Wan-nash-reefe* [ *وئشرديس* ] scaturit fluvius *Selif* [ *سلف* ] celebris. — Est fluvius magnus, qui increfcit dum cæteri fluvii decrefcunt, instar *Nili Egypti*. *Ebn Said* in *Abulf.* ut supra. *Selif* magnus fluvius, ex *Guanferis* montibus originem ducens, per incultas planities ad Confinia Regnorum *Tenez* ac *Telenfin* labitur, atque hinc *Mazagranum* à *Mustegani* determinans [ *quo fallitur* ] mare *Mediterraneum*

having It's Fountains forty Miles to the Southward of their Influx into the *Shelliff*; the other, called the *Wed el Abdt*, as many to the S.W. After each of them hath traversed, for the Space of six Leagues, a rich level Country, They unite near the Tomb of *Jilelli Ben Omar*, a *Ma-rab-but* of great Reputation.

The *Shelliff*, when It had drunk up these Rivers, together with the *Wariffa*, the *Tagia*, the *Sufellim*, and other lesser Streams, was, when I saw It in *Autumn*, about the Bigness of the *Isis* united with the *Cherwell*. *Ebn Said*' as quoted by *Abulfeda*, ascribeth to the *Shelliff* the same Property the *Nile* hath, of increasing It's Stream in the Summer Season; but, I am perswaded, not the least Occasion could have been ever given for any Suspicion or Appearance of this Kind.

*The Shelliff as big as the Isis and Cherwell.*

A little to the N.W. of the *Shelliff* is the *Cape Ivy* of our modern Sea Charts, *The* [*Fibbel* [دیس] *Difs*] *Mountain of Ready-Grass* as the Inhabitants call It. Four Miles farther, to the E.N.E. is the large sandy Bay of *Teddert*, where Vessels ride very commodiously in Easterly Winds. *The Haud-Farruch*<sup>2</sup> of *Edrifi* and the *Cartili* of the *Itinerary* fall in with this Situation.

*Cape Ivy, or Jibbel Difs.*

*Teddert, or CARTILI. Exc. p.25. B.*

*Ham-meeße*, where there is a Creek and Rivulet, is a small Mart for Corn, two Leagues from *Teddert* to the E.N.E. The *European* Merchants are permitted to carry on the like Commerce at *Magrowa*, and *The* [*Rummel-abead* [رمل ابيض] *white sandy Bay* a little farther to the Eastward.

*Hammeeße.*

*Magrowa: Rummel-abead.*

Three Leagues to the E.N.E. of *Ham-meeße*, at a small Distance from the Continent, is the *Zour el Hamam*, *Isola de Columba*, or *The Pigeon Island*. It is a rocky Place, about a Quarter of a Mile in Circuit, and receiveth It's Name from the Number of [*Ha-mam* [حمام] *Wild-Pigeons*, that build in the Clifts of It.

*Zour el Hamam, or Pigeon Island.*

Three Leagues farther are *Callat Shimmah* [*the Light House*] and *Mers' Agoleite*, (the *Mersalach* of the modern Sea Charts) two small Creeks, with a Promontory between Them. They are often visited by the coasting Vessels, and lye, near the half Way, betwixt the *Pigeon Island* and *Tnifs*. This Part of the Sea Coast is remarkable for the *Fibbel Minifs*, a Mountain of

*Callat Shimmah and Mers' Agoleite.*

*Jibbel Minifs.*

*raneum* ingreditur. *J.Leo* p.286. *Zelif* fort du Mont *Guanaceris*, traverse des plains desertes et se jette dans la mer a l'orient de *Mostegan* sur les frontieres de *Tremecen*. De la *Croix Atl. Geog.* Vol.IV.p.207. 1 *Vid.Nor.* ut supra. 2 A *Mostoganem* ad *Haud Farruch* XXIV M.P. via obliqua, recta autem XV. est vero *Haud Farruch* portus conspicuus, adjacetque ei oppidum populosum. *Geog. Nub.* p.85.



only Circumstance, which favours Their Opinion. Otherwise, there are not the least Traces to be met with of any such Haven, as *Cæsarea* is reported to have had; neither have we here the Footsteps of those massy Walls and capacious Cisterns, which are common to other *Roman* Stations, vastly inferiour to what *Cæsarea* must have been, for Extent and Magnificence. However, if any of *Ptolemy's* Cities had This Situation, *Carcome* may plead the greatest Right to It, as following *Cartennæ* and *Carepula* in the Order of His Tables.

A little Way from *Tnifs*, there is a high rocky Mountain, that stretches out a great Way into the Sea. It is called by our Modern Geographers *Cape Tennes*, but by the *Moors* [ *ناقوس* *Nackos*, or *Nakouse* ] *The Bell*, from the Figure of the *Grotto*, formed in the lower Part of It. This is one of the most remarkable Promontories of This Country, and, in advancing towards It from the Coast of *Spain*, appears (in the Mariners Stile) like the Head of a Wild-Boar. By the Order of *Ptolemy's* Tables, and by It's Distance of 1°.40'. only from *Arsenaria*, *Nakkos* may be well taken for the *Promontorium Apollinis* of the Antients.

*Nackos, or  
The PRO-  
MONTORI-  
UM APOL-  
LINIS. Exc.  
ibid.*

Four Leagues from This *Cape* to the Eastward, are the *Beni Head-jah*; and at the like Distance from Them, are the *Dash-kras* of the *Beni Howah*, two powerful Tribes of *Africans*. The coasting *Brigantines* find Shelter under the Covert of a few Islands, ranged along This Part of the Coast: one of which, belonging to the *Beni Howah*, is not inferiour, in Circuit, to the *Pigeon Island*. The Jutting out of the Mountain, over against It, is distinguished, very conveniently for Mariners, by a Watch-Tower.

*Beni Head-  
jah.  
Beni How-  
ah.*

Two Leagues to the Eastward of the *Beni Howah*, we fall in with a small Creek, and some Ruins, which formerly might have belonged to the *Castra Germanorum*. These are called *Dab-mufs*, [ *دبمفس* ] which, in This Language, signifieth a dark Place or Cavern; a Name probably taken from some of the antient Cisterns now buried under Them.

*Dab-mufs,  
The Castra  
Germano-  
rum. Exc.  
p.9. D.*

† Two Leagues farther, near the Bottom of the same Bay, we have the Ruins of *Bresk*, another *Roman* Station, of a larger Extent than *Dab-mufs*. The *Andalusian Moors* had the last Possession of It; but the inconvenient Situation of It among the *Goryah*, *Larbatt*, *Beni Yifrah*, and other troublesome *Kabyles*, is the Cause, that for some Years, *Bresk* hath been left without

*Bresk or,  
CANUCCIS.  
Exc. ibid. p.  
21. D. p.25.  
B.*

an Inhabitant. *Ptolemy's Canuccis*, the *Gunugi* or *Gunugus* of *Pliny* and the *Itinerary*, answers to This Place.

Ras el Terff.

A Neck of Land, projecting Itself from These Ruins into the Sea, forms the *Ras el Terff*; betwixt which and *Sher-shell* there is a Bay of a moderate Depth. At the Bottom of It, is the Mouth of the *Teffert*, a River of no great Consequence in Summer, but deep, rapid and dangerous to be forded in the Winter Season. *Edrisi*<sup>1</sup>, (unless He calculates, contrary to His usual Method, from E. to W.) makes His River *Selef* fall in Here, or at *Tnifs*; and *Ptolemy*<sup>2</sup>, by placing His *Iol Cæsarea* 20'. only to the Eastward of the *Chinelaph*, seems to confirm it; though the Tradition of the same Name, down to This Age, will, I presume, sufficiently authorize the Position that hath been already given to It at *Fibbel Dis*.

The River  
Tef-ferf.

Sher-shell.

† Five Miles from the *Teffert*, and nine from *Bresk*, is the City of *Sher-shell*, in great Reputation for making Steel, earthen Vessels, and such Iron-Ware as are in Demand among the neighbouring *Kabyles* and *Arabs*. It is a Collection of low tiled Houses of a Mile in Circuit; but was formerly much larger<sup>3</sup>, and a Seat of one of the petty Kings of This Country. What we see of It at present, is situated upon the lower Part of the Ruins of a large City, not much inferiour to *Carthage* for Extent; and we may conceive no small Opinion likewise of It's former Magnificence, from the fine Pillars, Capitals, capacious Cisterns, and beautiful *Mosaic* Pavements that are still remaining.

The Aque-  
ducts.

The Water of the River *Hashem* (according to the present Name,) was conducted hither through a large and sumptuous Aqueduct, little inferiour to that of *Carthage* in the Height and Strength of It's Arches; several of the Fragments, scattered amongst the neighbouring Mountains and Valleys to the S. E. continue to be so many incontestable Proofs of the Grandeur and Beauty of the Work. There are besides two other Conduits, brought from the Mountains to the S. and S.W. These still subsist, and, furnishing *Sher-shell* with excellent Water, (for That of the Wells is brackish) may be considered as two inestimable Legacies of the Antients.

The Strength  
and Beauty of  
the Situation.

Nothing certainly could have been better contrived, for Strength and Beauty, than the antient Situation of This City.

1 Ab Infulis *Alhamam* ad Ostium fluminis *Selef* xxii M.P. *Geog. Nub.* p.85. 2 *Exc.* p.9. D.E. 3 *Sersel* maximum, atque amplissimum est oppidum à Romanis ad mare *Mediterraneum* ædificatum: continet in circuitu Milliaria plus minus octo. *J. Leo.* p. 58.

A strong Wall, forty Foot high, supported with Buttresses, and winding Itself near two Miles through the several Creeks of the Sea Shore, hath secured It from all Encroachments from the Sea. The City, to the Distance of two Furlongs from This Wall, lyeth upon a Level, and afterwards, rising gradually for the Space of a Mile, to a considerable Elevation, (as the ancient Name *Iol'* may probably import) spreads Itself over a Variety of Hills and Valleys, and loseth the Prospect of the Sea. One of the principal Gates to the Landward, placed about a Furlong below the Summit of These Hills, leads to the rugged Mountains of the *Beni Menasser*; and, of the other two near the Sea Shore, the Western lyeth under the Shade of the high Mountains of the *Beni Tifrah*, and the Eastern openeth towards the mountainous District of *Shenooah*.

*Shershell* being thus shut up in the midst of Mountains and difficult Passes, all Communication with It may be easily cut off, whenever the neighbouring Tribes, (as it frequently happens even to This Day) are disposed to be mutinous and troublesome. And, from This Circumstance, we may draw one Argument, that *Shershell* is the *Julia Cæsarea*, by interpreting what *Procopius*<sup>2</sup> relates of It in our Favour, viz. that the Romans could only come at It by Sea, Access by Land being rendered impracticable, as all the Passes were then seized upon by It's Neighbours.

They have a Tradition of the whole City's being destroyed by an Earthquake; and that the Port, formerly very large and commodious, was reduced to the miserable Condition It is in at present, from the *Arsenal* and other adjacent Buildings which were thrown into It by the Shock. The *Cothon*<sup>3</sup>, that had a Communication with the western Part of the Port, is the best Proof of This Tradition. For, when the Sea is calm, and low (as it frequently happens after strong S. or E. Winds,) we then discover, all over the *Area*, so many massy Pillars and Pieces

1 Ab *על* vel *Syr. יע'יע* vel *ע'יע* quod *celsum* sonat. *Boch. Chan. l. i. c. 34.* unde *Iliberis, Iliturgis, civitates quæ altum situm habent.* 2 *Ες ἣν [Καὶσάρειαν] Ῥωμαῖοι ναυσι μὲν εἰσσεύεσθαι δύσκολον· πρὸς δὲ εἶναι ἕκαστος ἀναστρέφει Μαυρασίαν ἐν ταύτῃ ἀνεμείτων τῆ ἁέρου.* *Procop. l. 2. de Bell. Vand. c. 20.* in fine. 3 *Servius* in illud *Virgilii Æneid. i.*

*Hic Portus alii effodiunt*

Portus non naturales sed arte & manu factos *Cothonas* vocari asserit. Idem scribit & *Festus*. viz. à *קטם* *katham* vel *Phœnicio* more *katham* incidere, unde *קטום* *kathum* incisus & *קטום* *kithum* vel *קטימה* *kethima* Incisio: ita etiam apud *Arabes*. vid. *Boch.* ut supra cap. 24. & *Buxt.* in voce.

of great Walls, that It cannot well be conceived, how They should come there, without some such violent Concussion.

*The Cothon.*

No Place could be better contrived for the Convenience and Safety of Their Vessels, than the *Cothon* must have been in It's primitive Situation. For, (besides the Capacity of It, which is at least fifty Yards square, secure in every Part from the Wind, the Swell, and the Current, each of Them troublesome enough sometimes in the Port;) we cannot but admire the great Art and Contrivance of the Founder in supplying It with Water. For This Purpose, we discover, upon a round peninsular Hillock that makes the Northern Mound of the Port and *Cothon*, several Floors and Pavements of Terrass and *Mosaic* Work, laid, as it appears, on Purpose to receive the Rain-Water, which was to fall from Them into small Conduits, and from These again into greater, 'till at last They were All to empty Themselves into a large oval Cistern. I only saw the Bottom of This *Reservoir*, and cannot therefore judge of the Capacity of It; however, according to the Quantity of Water that falls every Year in This Country, a Provision of several thousand Tons might have been collected by This Method. This Spot of Ground, nearly of an Hemispherical Figure, is about a quarter of a Mile in Circumference, and hath a small Fort built upon the Top of It.

*The Port, or Haven.*

The Port is nearly in the Form of a Circle, of two hundred Yards in Diameter: but the securest Part of It, which, 'till of late, was towards the *Cothon*, is now filled up with a Bank of Sand, that daily increaseth. There lyeth in the Mouth of It, a small Rocky Island, the main Shelter and Defence at present against the N. and N. E. Tempests.

*Shershell The Iol or Julia Cæsarea. Ex. p. 4. C. D. p. 6. F. p. 9. E. p. 18. cap. 6. D. 21. cap. 2. B. p. 25. B.*

This Island therefore, with the large Circuit and sumptuous Remains of the antient City, will afford other Arguments for supposing *Shershell* the *Iol* or *Julia Cæsarea*. For Ports are very rare upon the Coast of *Barbary*; especially, in This Situation, where we are to look for *Cæsarea*; and an Haven with an Island at the Entrance into it, is only, I presume, to be met with at *Tackumbreet*; a Place certainly at too great a Distance to be taken for It. *Tniss*, which is conjectured by *Sanson*' and Others to have been the *Julia Cæsarea*, hath indeed an Island before It, but not the least Rudiments of an Haven: and *Al-*

giers, the other City brought by *Dapper* and later Geographers into the Dispute, was formerly in the like Situation with *Tnifs*; the present Port having been made since the *Turkish* Conquests, by uniting to the Continent the Island that formerly lay before It. The principal Characteristick therefore, whereby the Antients describe Their *Iol Cæsarea*, cannot properly agree with any other Place than *Sher-shell*.

To the before mentioned Circumstances, we may add what *Procopius*' affirmeth concerning *Cæsarea*, viz. that It was thirty good Days Journey from *Carthage*: and indeed, the *Khafilabs*\* or *Caravans* make, to This Day, the same Number of Stations from *Tunis* (in the Neighbourhood of *Carthage*) to *Sher-shell*. In the same Proportion likewise that *Hippo-regius* or *Bona*, which by the same Author<sup>2</sup> is said to be Ten Days Journey from *Carthage*, is, in a direct Line, CXXVIII Miles from It; *Cæsarea*, in being fixed at *Sher-shell*, at thrice that Distance or CCCLXXXIV Miles, will be exactly Thirty. From whence it will follow, that upon a Supposition they travel at this Time in the same manner as they antiently did: and that no greater Irregularities and Windings are to be met with in the Road from *Sher-shell* to *Bona*, than are proportionably met with in the Road from Thence to *Carthage*, there will be the like Distance betwixt *Tunis* and *Sher-shell*, which the Antients have laid down betwixt *Carthage* and *Cæsarea*.

But It must be confessed, notwithstanding These Arguments, that *Ptolemy*<sup>3</sup> and the Author<sup>4</sup> of the *Itinerary*, do not vouch for This Situation of *Cæsarea*; neither indeed do They agree thereupon between Themselves. For the Latter fixeth It only seventy one *Roman* Miles from *Arsenaria*, thereby authorizing, in some Measure, the Opinion of *Sanson*; though, I suppose, it hath been already proved, that *Tnifs* could not be the Place. *Ptolemy*, by fixing It 3°. 10'. from *Arsenaria*, placeth It, at too great a Distance to the Eastward, in the Situation of *Algiers*, as *Dapper*<sup>5</sup> and others seem to have done from His Au-

*Shershell and Cæsarea each of them xxx Stations from Carthage.*

*The Itinerary and Ptolemy's Tables disagree in the Situation of Cæsarea.*

\*  *ἐλάα* The common Name in Barbary for what are called Caravans in the Levant: being such Companies of Merchants &c. who, for the greater Security, travel together in Bodies. The usual Time of travelling is eight or ten Hours: from Day-break 'till Noon; and sometimes to A-sar [ص] as they call the Mid-afternoon. 1 H [Καίσαρεια] ὁδῶν μὲν ἡμερῶν πεντάκοντα ἐξ ἑνὸς ἀνδρὶ Καρχηδόνου δέχεται, ἐς Γάδισα τε καὶ τὰς Ἡεκαλέας σήλαι ἰόντι. κείτω δ' ἐπὶ θαλάσῃ μεγάλην τε καὶ πολυάνθρωπον ἐκ παλαιῶν ἔσα. *Procop. Bell. Vand. l.2. c.5.* 2 Βελισάριος δὲ αὐτὸν [Γελίμερ] τὸ ἐν τεύθειν ἐδίωκεν. ἐς πόλιν τε Νεμιδῶν ἐρχομένων, ὅτι θαλάσῃ κειμένην, ἀφικόμενος δέκα ἡμερῶν ὁδῶν Καρχηδόνου δέχεται, καὶ δὴ Ἰππῶνα ἔξομον καλοῦσιν. *Id. ibid. c.4.* 3 *Exc. p.9. D. E.* 4 *Exc. p.25. A. B.* 5 *Atl. Geogr. ut supra p.197.*

XXXV Miles  
equal to one  
of Ptolemy's  
Degrees of  
Long.

thority. Yet if we may be allowed to make the same Deductions here, that seem necessary to be made from the 5°. laid down by the same Author, betwixt his *Cæsarea* and *Saldis* (the present *Boujeiab*;) *Cæsarea* will have the Position, I have here given It, at *Sher-sbell*. For, the true Distance of the Meridian at *Arzew* from That of *Boujeiab*, being (a little more or less) CCXC Roman Miles, there will be only about XXXV for one of His Degrees of Longitude; according to which Account, CX Miles (answering to 3°. 10'.) should be the proportional Parts, as within five or six Miles they actually are, betwixt the Meridians of *Arzew* and *Sher-sbell*.

Roman Miles  
shorter than  
they are gene-  
rally compu-  
ted.

*Pliny*' likewise, in giving us MXXXIX Miles for the Length of the *Mauritanie*, or the Distance of the *Atlantic* Ocean from the River *Ampsaga*, maketh the *Roman* Miles much shorter than They are generally computed; and thereby will furnish us with another Argument for the Proof of what we are endeavouring to ascertain. For the true Distance being DCCCXXI, the CCCXXII assigned by Him for that Portion of the *Mauritanie* lying betwixt *Cæsarea* and the River *Ampsaga*, will be reduced to CCLX; which, by Observation, I find to be the Number of Miles betwixt the River *Ampsaga* (or *Great River* as It is now called) and *Sher-sbell*.

River Hash-  
em &c.

The Country round about This City is of the utmost Fertility, and exceedingly well watered. We cross the Brooks *Nafsara*, *Billack*, and some others, before we come to the *Hash-em*, the most considerable of Them, at the Distance of seven Miles from *Sher-sbell* to the E. The *Billack* runs by *Jimmell*, an old ruined Town, the *Chozala* perhaps of *Ptolemy*, situated under a high rocky Precipice, four Miles to the S.S.E. of *Sher-sbell*, and at the like Distance to the W. by N. of the Fountains of the *Hash-em*. A little Way to the Northward of

Jimmell, or  
CHOZALA.  
Exc. p. 11. F.

The Zma-la,  
or Garrison of  
Moors and  
Arabs.

These Fountains, the *Algerines* have a Fortrefs, with a (*Zma-la* as They call the) Garrison of *Moors* and *Arabs*, placed there to interrupt the Incursions of the *Beni Menasser*. Nothing certainly can be more entertaining, than That Variety of Prospects, we every where meet with, all over this delightful Country.

The Moun-  
tain of She-  
nooah.

The high Mountain of *Shenooh* is five Miles to the Northward of This Fortrefs, and something more to the E. N. E. of

*Sher-shell*. This Eminence stretcheth It self more than two Leagues along the Sea Shore, and is covered, to the very Summit of It, with a Succession of delicate Plats of arable Ground, hedged in, almost every where, with Fruit Trees. The eastern Point of It, known by the Name of the *Ras el A-mousbe* forms a large Bay, called the *Mers' el A-mousbe*, where Vessels lye sheltered from the W. and N.W. Winds. *Edrifi*<sup>1</sup> calls the Promontory *Battal*, and the *Atlas Geographus*<sup>2</sup> the *Carapula* and *Girafsumar* of the *Mahometans*; but These Names are unknown, at this Time, to that peaceable Branch of the *Beni Menasser*, who are the present Inhabitants.

Ras el A-moushe.

*Berin-shell*, a rocky Island, taken Notice of likewise by *Edrifi*<sup>3</sup>, lyeth half a Mile to the N. by W. of the *Ras el A-mousbe*. In a late Revolt of the *Beni Menasser*, This Place, 'till they were afterwards attacked by Sea, serv'd such of Them, who could swim over to It, as a Sanctuary from the Fury of the *Algerines*. They are very fond of telling Strangers, how, upon This Occasion, *Hamett Shenooy*, one of their Brethren, and an Inhabitant lately of *El Coleah*, saved Himself and a little Child, by taking It upon His Back, and swimming with It from thence to the Port of *El Coleah*, at twenty Miles Distance.

Island Berin-shell.

The River *Gurmaat* falls into the Sea a little to the Eastward of the *Mers' el A-mousbe*. It is made up of the several Rills of Water, that fall from the Mountain of *Shenoob*. One of These Sources, received into a square Basin of Roman Workmanship, goes by the Name of [*Shrub we hrub* شرب و حرب] *Drink and away*, from the Danger of meeting with Rogues and Assassins at This Place.

The Gurmaat.

Shrub we hrub.

Two Miles to the Eastward of This Fountain, under the Shade of *Shenoob*, we see several Fragments of Mud-walls, the only Remains of *Bleedah*, some Years ago a considerable Village of the *Arabs*.

Bleedah.

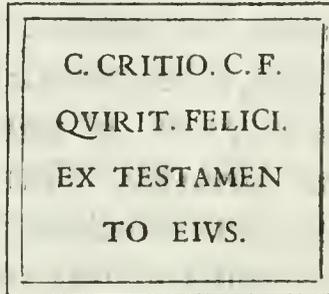
When we have passed the *Gurmaat*, we fall in with a Number of Stone Coffins, of an oblong Figure, not unlike those that are sometimes dug up in our own Island. A little farther to the East, under a rising Ground, are the Ruins of *Tefessad*, or *Tfessad*, called likewise *Blaid el Madoone*<sup>4</sup>, which extend Them-

Tefessad or Blaid el Madoone.

<sup>1</sup> A *Sersal* ad Promontorium *Battal*, quod in mare procurrat, habentur XII M.P. Respondet huic Promontorio parva quaedam Insula in mare. *Geogr. Nub.* p.86. <sup>2</sup> *Atl. Geogr.* Vol.4. p.207. <sup>3</sup> Vid. Not. 1. <sup>4</sup> Or *A-madoone*, from the High Buildings. vid. *Gol.* in voce *المدون*.

selves two Miles along the Sea Shore; though the Breadth is not equal to one third Part of the Length. At this Place and *Sherbell*, we meet with several Arches and Walls of Brick, not commonly found in other Places of *Barbary*; especially, where we may suppose the Work to be *Roman*. The Bricks are of a fine Paste and Colour, two Inches and a half thick, and near a Foot Square.

Upon a large moulded Stone, brought from These Ruins to *Algiers*, we have the following Inscription.



Tefessad, *The*  
TIPASA.  
Exc. p.9.E.  
p.25.B.

† *Tefessad*, being situated thirteen Miles to the E. by S. of *Sherbell*, appears to be the *Tipasa* of the old Geography. For *Ptolemy*, in fixing *Tipasa* 30' to the E. and 10' to the S. of *Cæsarea*, differs very little from This Position. The Author likewise of the *Itinerary*, in placing His *Tipasa Colonia* sixteen Roman Miles to the Eastward of *Cæsarea*, gives us the very same Distance. Moreover *Tefessad*, by an easy Transition or the changing *f* into *p*, will have a Sound not very different from *Tipasa*.

Persecuted by  
the Arians.

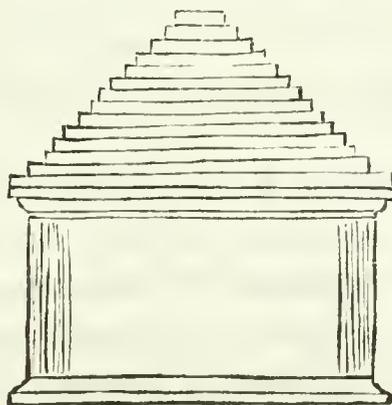
Several Writers' about the VI. Century give us a particular Account, how some of the Orthodox Citizens of *Tipasa*, after the *Arians* had cut out their Tongues, were notwithstanding endowed with the Gift of Speech, and capable to tell the History of their Misfortunes.

The Kubber  
Romeah,

The Coast, all along from *Tefessad* to *Algiers*, for the Breadth of two or three Leagues together in some Places, is either woody or mountainous; whereby the fine Plains of the *Mettijah* behind It, are conveniently secured from the more immediate Influence of the Northerly Blasts of Wind from the Sea. The *Kubber Romeah* [قبر رومية] *The Roman Sepulchre*, or *The Sepulchre* (as It will likewise signify) of the *Christian Woman*,

1 *Viâ. Vit. Hist. De perfec. Vandal. in Bibl. P.P. Tom. 7.l. 3. p.1920. Paris. 1589. Procop. De Bell.Vand. l.1.c.8. p.196. S. Gregor. Dialog.l.3.c.32. p.303. Ant. 1615. vid. Histoire de l'Arianisme. l.9. p.286 &c. par le P. Louis Maimbourg. a Paris. 1673.*

is situated upon the mountainous Part of the Sea Coast, seven Miles to the E. by S. of *Tefessad*. According to the Discoveries hitherto made, It is a solid and compact Edifice; built, in the following Manner, with the finest Free Stone. The Height I computed to be a hundred Foot, and the *Diameter* of the *Basis* ninety.



The Figure of this Structure and the received Opinion of It's *or Maltapasy*. being erected over a large Treasure, might induce the *Turks* to call It *Maltapasy* [*The Treasure of the Sugar Loaf.*] The Point is now wanting; and, by the frequent Searches after This Treasure, several other Parts of It are broken down and defaced. However, It is still of a sufficient Height to be a convenient Landmark for Mariners.

The *Kubber Romeah* should be the same Structure, that *Mar-mol\** informeth us to have been built over the Daughter of *Count Julian*, in the City *Tignident*: though *Tignident*, provided It be the *Tigadempt* of other Authors, is an Inland-City, at a great Distance to the S.W. neither are there at This Place the least Traces to be met with of such Temples and other Edifices, as are, at the same Time, taken Notice of by our Author. We may rather, in Consideration of the Elegancy of the Workmanship, and the Beauty of the Materials; suppose It much older than the *Mahometan* Conquests; and to be the same Monument, that *Mela* placing betwixt *Iol* and *Icosium*, appropriateth to the *Royal Family* of the *Numidian* Kings. Sepulchres of this Kind,

*The Monumentum Commune Regiæ Gentis. Exc. p. 13. cap. 6.*

\* *Tignident* (ou ville vieille) est en une Baye que fait la mer, entre le Port qu' on nomme du Mont de *Sersel* et celui des *Cassines*. Elle est celebre dans l' Histoire *Romaine* sous le nom de *Cesaree*. Il reste toutefois sus pied deux anciens Temples, ou l' on sacrifioit aux Idoles; en l' un desquels il y a un dome fort haut, que les *Maures* appellent *Coborrumia*, ou sepulchre de *Romain*, & les Chrestiens par corruption *Cabaromia*, ou ils disent qu' est enterré la fille du *Comte Julien*. Elle est sur une haute terre qui entre dans la mer: il n'y avoit point d' autre ville maritime en cette Province & nous n' avons trouvé le nom de *Cesaree* que dans *Aben Raquiq*. L' *Afrique de Marmol*. l. 5. c. 34.

and in the like Situation, have been taken Notice of by antient Authors' at other Places.

*El Co-le-ah.*  
*The Calæ*  
*Calventi.*  
*Exc. p. 25. B.*

*El Co-le-ah* is situated a Mile and a half from the Sea Shore, upon the same Tract of Mountains with the *Kubber Romeah*, and at four Leagues Distance to the N. E. by N. It is a neat open Village, three Furlongs in Circuit, built in a full Prospect of the *Mettijah*, the Mountains of *Atlas*, and the City *Bleedah*, at the Foot of them. This is the nearest Place, I am acquainted with, to *Tipasa*, that can be taken for the *Casæ Calventi* of the *Itinerary*.

*The River*  
*Ma-saffran.*

Four Miles to the N. E. by N. of *El Coleah*, is the Mouth of the *Ma-saffran*, a River very little, if at all inferiour to the *Shelliff*. The first Branch of It comes from *Miliana*, which, uniting afterwards with another from *Ham-mam Me-re-ga*, is, from thence, called the *Wed el Ham-mam*. Four Miles farther,

*The Wed-jer.*

It is known by the Name of the *Wed-jer*; and passing through the several deep Valleys of This Part of Mount *Atlas*, runs in such a Variety of Windings, that I crossed It fourteen Times in one Hour. The *Wed Shiffa*, and *Ileek*, are two other principal Branches. The first of These riseth among the Mountains of the *Wuz-ra*, a little Way to the N. E. of *Medea*: the other derives It's Stream from a less Distance, descending from that Part only of the Mountains of *Atlas*, which hang immediately over *Bleedah*. The Union of These Rivulets forms the *Ma-saffran*<sup>2</sup> a Name probably borrowed from the Tawny, or *Saffron-Colour* of the Water.

*The Wed*  
*Shiffa.*  
*The Wed*  
*Ileek.*



## C H A P. IV.

*Of the most remarkable Places and Inhabitants in the Inland Parts of this Province.*

**S**EVERAL of the Inland Places of this Province have been already taken Notice of, in laying down the Course of the

1 *Pfylli Regis Sepulchrum in parte Syrtium majorum est. Plin. l. 7. cap. 2.*

*Κεῖνον δ' ἂν περὶ κόλπον ἰδοῖς ἐρικυδέα τύμβον,*

*Τύμβον ὃν Ἀρμονίης Κάδμοιο τε φῆμιν ἐνίσπει. Dionys. Per. l. 390-1.*

*Τὸ γὰρ τάφου (ἢ Αἰάντου) τὰ πρὸς τὴν αἰγιαλὸν, ἔρασκον δὴ κλύσαι τὴν θάλασσαν, καὶ τὴν ἑσοδὸν πρὸς τὸ μνημα εἰ χαλεπῶς ποιεῖσαι. Paus. in Attic. Han. 1613. p. 66. Καταβάσι δὲ ἐκ τῆς ἀκροπόλεως, μνημαῖά ἐστι πρὸς θάλασσαν Διέγγος. Id. ibid. p. 82. vid. annot. V. Cl. Abv. Gronov. in P. Melam. 2, εἰς γ, Μαζαφραν, fulvus; ex fulvo rubens. vid. Gol. in voce.*

Rivers: to describe the rest of them in Order, or as they are situated with Respect to These Rivers and the correspondent Part of the Sea Coast, we are to return to the Mountains of *Trara*, which are a beautiful and conspicuous Knot of Eminences, furnishing the Markets of *Tlem-san* with all Manner of Fruit.

*Nedroma*<sup>1</sup> or *Nedrôme* is placed hard by These Mountains, a little to the S. E. of *Trunt*. It is remarkable for nothing else at present besides It's Potteries; though the Fruitfulness of the circumjacent Country and the fine Situation, should induce us to believe It to have been formerly a Place of greater Consequence; the *Celama*, or *Urbara* perhaps, of *Ptolemy*.

Seven Leagues to the S. E. of *Nedrôme*, are the Mountains of the *Beni Snoufe*, in as great Repute for the Goodness of Their Figs and Pomegranates, as the *Beni Snoufe* Themselves are noted for the Number of Their Mud-walled Villages. Of These, *Tefzra* is the most considerable; though we cannot well receive It for the *Astacilis* of *Ptolemy*, which will be more conveniently fixed at another Place.

Five Leagues to the S. S. E. of the Mouth of the *Tafna*, is the City *Tremesen*, as the modern Geographers write It; *The* [ تلمسان ] *Telemsan* or *Tlem-san* according to the Pronunciation of the *Moors*, and *Arabs*. It is situated upon a rising Ground, below a Range of rocky Precipices, the *Sachratain* (as we may take Them to be) of *Edrifi*<sup>2</sup>; and upon the first Ridge of Them, (for there lyeth another much higher to the Southward) we have a large Strip of level Ground, that bursts out, in every Part of It, with Fountains. These, uniting by Degrees, into little Streams, fall afterwards in a Variety of *Cascades* in Their Approaches to *Tlem-san*. The *Annafrani*<sup>3</sup> of *Edrifi* seems to have been made by the Westermost of These Fountains, which still

<sup>1</sup> *Ned-Roma* in spatiosissimo campo extractum, distat à monte duobus fere milliaribus, atque huic vicinum quoddam flumen non admodum latum. Scriptum reliquerunt istius temporis Historiographi ad unum eundemque quo *Roma* ædificata fuit modum, unde & nomen [ *Ned* enim apud *Arabes* idem prorsus atque *similis* nobis significat ] deductum arbitrantur. *J. Lev.* p. 161. <sup>2</sup> *Telemsan* componitur duabus urbibus muro distinctis; habet à meridie montem, qui vocatur *Sachratain*, [i.e. duo Saxa] atque in isto monte contra meridionalem urbis plagam porrecto sunt vineæ: & ad ejus radices molendinæ secus ingentem rivum aquæ dulcis, rapidæque, qui rivus appellatur *Rivus Annafrani*; [i.e. *Christiani*]; ad hunc rivum extracta sunt monasteria, oratoria, aliaque Religiosorum ædificia, cum viridariis amplissimis; & nominatur ibi rivus ille *Alsuara* [i.e. *Scaturiginis*] & inde ad urbem usque se extendit. Non longe ab eadem urbe extat fons celebris, fons *Om Iahia* [i.e. *Matris Johannis*] dictus, è quo rivus in urbem influens concluditur in lacum, ac tum dispensatur in domos, irrigationes hortorum, balnea, caupones & similia. *Geogr. Nubien.* p. 79. <sup>3</sup> Vid. Not. ut supra.

continue to form a Stream in that Direction, and to turn a Number of Mills, as They formerly are said to have done. There is a large Source of Water likewise within the City, conducted hither, by a subterraneous Channel, from some other Place: but the Mountains to the Southward abounding so plentifully with Water, there is no Necessity of deducing It, with *Marmol*'s, from the *Fouara* in *Numidia*<sup>2</sup>. The usual Demands of the City are chiefly supplied from This Source: which, for that Purpose, is distributed through a Number of Conduits to the Castle, the Mosques, and other Places of publick Resort.

*The Bason.*

In the West Part of the City, we have a large square Bason of *Moorish* Workmanship, two hundred Yards long, and about half as broad. The Inhabitants have a Tradition, that the Kings of *Tlem-san* were accustomed to take the Diversion of the Water upon It, whilst their Subjects were at the same Time taught the Art of Navigation. But the Water of the *Sachratain*, as *Leo*<sup>3</sup> hath well observed, being easily turned off from It's ordinary Course, This Bason might have been rather designed for a *Reservoir* in Case of a Siege: not to mention the constant Use of It at all other Times, in preserving a Quantity of Water sufficient to refresh the great Number of beautiful Gardens and Plantations below It<sup>4</sup>. *Edrifi*<sup>5</sup> takes Notice of a Structure of This Kind, where the Fountain of *Om-Iabia* discharged Itself.

*The Walls made of Mortar.*

Most of the Walls of *Tlem-san* have been moulded in Frames; and consist of a Mortar made up of Sand, Lime, and small Pebbles; which, by being well tempered and wrought together, hath attained a Strength and Solidity equal to Stone. The several Stages and Removes of These Frames are still observable, some of Them being a hundred Yards Long and a Fathom in Height and Thickness: by which we may estimate the Quantity of Mortar made use of at one Time.

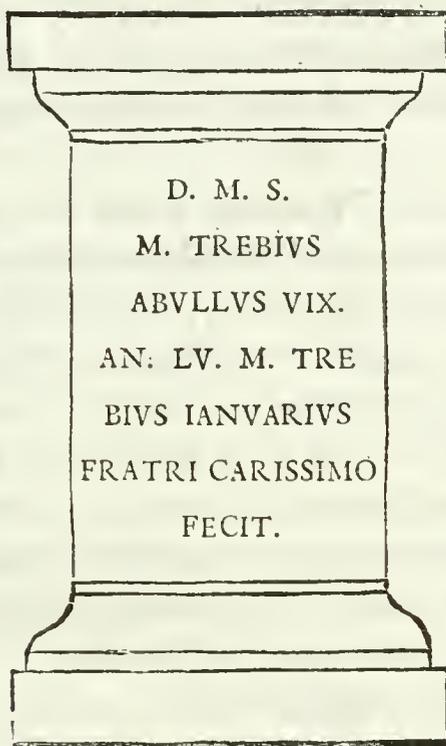
*The City divided into Wards.*

In Order, as we may conjecture, to stifle any intestine Commotion, or to prolong a Siege, *Tlem-san* was formerly divided into several Wards or Partitions; of which there were two in the

1 La ville de *Tremecen* est embellie de plusieurs fontaines qui viennent toutes d'une seule (qu'on appelle *Fouara*) quel on conduit de *Numidia* par des canaux souterraines l'espace de lus de trente lieues. L'*Afrique* de *Marmol*. l. 5. c. 11. 2 N.B. *The Numidia of Marmol is the Gætulia of other Authors.* 3 Innumeri hic fontes qui omnes scatutiginem non procul ab urbis mœniis habent, adeo ut facillime ab hostibus adimi possunt aquæductus. *J. Leo*. p. 194. 4 Habet *Telensini* territorium elegantissima sane rura, in quibus se cives per æstatem continere solent: nam præterquam quod hic omnia prata rideant, fontes limpidissimi, omnium fructuum affluentia oculos hunc in modum pascunt, ut nunquam in Vita quicquam amœnius me vidisse meminerim. *J. Leo*. p. 194. 5 Vid. Not. 2. p. 47. in fine.

Time of *Edrisi*. Each of These might be considered as a Distinct City, being of a Square or oblong Figure, enclosed with a high Wall, of the same Structure with that of the City. About the Year MDCLXX. *Hassan*, then *Dey* of *Algiers*, laid most of This City in Ruins, as a Punishment for the Disaffection of the Inhabitants at that Time; so that there is not above one The Extent of It. sixth Part remaining of the old *Tlemfan*, which, as I compute, might have been four Miles in Circuit.

Among These Ruins, particularly in the East Part of the City, Traces of the Roman Architecture. we meet with several Shafts of Pillars and other Fragments of *Roman* Antiquities. In the Walls of an old *Mosque*, I saw a Number of Altars dedicated to the *Dii Manes*. The following was the only legible Inscription.



*Gramaye*<sup>2</sup> informeth us, that *Rabbi Abraham* had seen several Medals, dug up in This Place, inscribed TREMIS. COL. Tlemfan, or LANIGARA. Exc. p. II. C. a City, I presume, not known to the old Geographers: for *Timice*<sup>3</sup> (probably from some supposed Affinity in the Name,) hath been generally taken for *Tlemfan*. Yet provided *Tessailab* proves to be the antient *Astacilis*, (as may by and by appear probable) *Timice*, in lying half a Degree beyond It to the Eastward, cannot so well agree with This Situation as the *Lanigara* of *Ptolemy*. There is some Room likewise to conjecture,

<sup>1</sup> Vid. Not. 2. p. 47. in principio. <sup>2</sup> *Rabbinus Abraham* addebat varia se vidisse numismata in suburb. merid. effossa, cum inscriptione TREMIS COL. *Gramaye Afric. illustrat. c. 25.* <sup>3</sup> Vid. *Atlas Geogr. Vol. IV. p. 313.*

that *Tlemsan* may be an Appellation<sup>1</sup> of no longer standing than the Incursions of the *Arabs*.

Hub-bed.

One Mile to the Eastward of *Tlemsan*, is the Village of *Hub-bed*, revered for the Tomb of *Sede Boumaidian*, which the whole Neighbourhood visit with the greatest Devotion. At

Manfourah.

the same Distance, to the Westward, is the City *Manfourah*, which, at present, hath neither House nor Inhabitant. The greatest Part of the Wall, built in the same Manner with That of *Tlemsan*, is still remaining. But the enclosed *Area*, of two Miles in Circuit, is above half of It arable Ground; *Abulhasen*<sup>2</sup>, during His long Siege of *Tlemsan*, intending It, as we may conjecture from These Circumstances, rather for a Blockade upon That City, than a Place to be inhabited. Near the Centre of the *Area* there is a plentiful Fountain, and a high beautiful Tower: but the Mosque it belonged to, hath undergone the like Fate of the other Buildings, in being entirely pulled down and demolished.

The Ham-  
mam of See-  
dy Ebly.

Twelve Miles below *Tlemsan*, upon the Banks of the *Iffer*, we pass by the *Ham-mam* of the *Mar-ab-butt Seedy Ebly*: near which are some Ruins, probably, of *Tibda*, taken Notice of

Tibda.

The Plains of  
Zeidouare.

by the *Spanish* Historians<sup>3</sup>. The Plains of *Zeidouare* begin at the *Iffer*, and extend Themselves, through a beautiful Interchange of Hills and Valleys, to the *Wed el Mailah*, at thirty Miles Distance. This delightful District, watered by a Number of Springs and Rivulets, is cultivated by the *Welled Zeire* and *Halsa*, two numerous Clans of *Arabs*, some of the Successors, as we may take Them to be, of the antient *Teladusii*.

Welled Zei-  
re and Halsa.  
TELADU-  
SII. Exc. p.  
11. A.

Shurph' el  
graab.

About the Middle of these Plains, is *The* [*Shurph' el graab* شرفة العراب] *Pinnacle of the Ravens*, a high pointed Precipice, with a Branch of the *Sinan* running below It. Upon the N. E. Banks of This Rivulet, eight Miles farther, and thirty two to the N. N. E. of *Tlemsan*, we have the Traces of a large City of the same Name<sup>4</sup>. This seems to have been inhabited in the Time of *Edrifi*, who placeth It two Stations from *Tlemsan*.

Sinan.

<sup>1</sup> Derived perhaps from [شرف] *Telem*, (Sulcus terræ, speciatim factus sementis ergo) and [سمن] *Sin* (formare, vid. Gol. in voce) upon account of the Nature and Quality of the rich arable Ground round about It. vid. Not. 4. p. 48. <sup>2</sup> Quartus Rex Fessæ *Abulhasen*, qui ex marinis originem traxerat, in secundo milliario occidentem versus oppidum construxit *Telensino* vicinum. Deinde *Telensinum* obsidione triginta mensium cinxit &c. *J. Leo*. p. 198. <sup>3</sup> *Alfonce Martinez* -- arriva au *Tibde* & aux *Bains* qui portent le nom de cette riviere, & qui sont a cinq lieux de *Tremecen*. -- *Tibde* estoit une ville fermée de murailles -- &c. *L'Afrique de Marmol*. l. 5. c. 2. p. 345. <sup>4</sup> Egrediens à *Telensan* conficiet stationem unam ad *Ausabe*. Ab Hac ad Casr [i. e. ades] *Senan*, stationem alteram. *Geogr. Nub.* p. 80.

At six Leagues Distance, *Jibbel Karkar*, a high Range of <sup>Jibbel Kar-</sup>rocky Mountains, bound our Prospect to the South: And at the like Distance from Them, in the same Direction, are the rugged Mountains of the *Beni Smeal*; beyond which, we fall <sup>Beni Smeal.</sup> in with the Encampments of the *Har-arr*, the *Bedoweens* of <sup>Har-arr.</sup> This Part of the *Sabara*. *Fig-ig* is a Knott of Villages, five <sup>Fig-ig.</sup> Days Journey beyond the *Beni Smeal* to the S.S.W. They are noted for Their Plantations of Palm-Trees, from which, all the Western Part of This Province, is supplied with Dates.

Three Miles from *Sinan*, is the Ford of the *Wed el Mailah*, <sup>Wed el Mailah, p. 21.</sup> whose Banks, being of a gritty sandy Substance, were wore down to the Depth of fifteen Foot where I passed Them. A little on This Side, I was shewn the Place where the elder *Barbaroffa* strewed about His Treasure<sup>1</sup>: His last, though ineffectual Effort to retard the Pursuit of His Enemies. Upon an Eminence, at half a Miles Distance on the other Side of This River, there is a *Moorish* Sanctuary, with a great Number of *Mattamores* dug round about It. The Votaries or *Religious* of This Place drink no other Water than That of the *Mailah*.

*Bre-deah*, a small District, chiefly noted for a large Pond of <sup>Bredeah.</sup> good Water, lyeth six Miles beyond the *Wed el Mailah*: after which is the small Village of *Mesergeen*, six Miles to the N.E. <sup>Mesergeen.</sup> of *Bredeah*, and as much to the S. W. of *Warran*. *Mesergeen* is noted for a Rill of excellent Water running by It, which overflows a large Plat of Ground, that produced, when I saw It, Roots and Potherbs of all Sorts for the Market of *Warran*. The *Sibkah*, a large Plain of sandy Ground, lyeth a little to the <sup>The Sibkah.</sup> Southward of *Mesergeen*, and *Bredeah*. It extendeth It self, from the *Salt River*, to beyond the Meridian of *Warran*; and is dry in Summer but covered with Water in the Winter Season. Upon the E. and S. E. Borders of It, as far as the *Salt Pits* of *Arzew* and the River *Taleelet*, we meet with the *Doo-*

<sup>1</sup> *El Marques* [ de *Comares* ] le [ *el Barbarroja* ] alanco ocho leguas de *Tremecen*, antes de passar a un grande rio que se dize *Huexda*. [ *I suppose a corruption only of Wed* ] *Barbarroja* q̄ vido al *Marques* a sus *Espaldas* y tan cerca que ya venian los *Christianos* rebueltos con sus *turcos* matando y degollando, dava se priesa por passar en toto caso el rio y salvarse. Y para mejor lo poder hazer y entretener al enemigo, uso de un lindo estratagema de guerra (si lo huuiara con otra gente) porque mando sembrar muchos vasos de oro y de plata, muchas joyas y mucha moneda de que yuzn todos cargados, con muchas otras cosas, y ropas muy preciosas: pareciendole que topando los *Christianos* con esto, la cobdicia los harta entretener, para cogerlo, y assi tendria tiempo para el y sus *turcos* poder huyr y passar aquel rio a su salvo. &c. *Epitome de los Reges de Argel*. Cap. 1. 11. p. 54. p. *Diego de Haedo*. &c. *Valladolid*. 1612. Pour les [ *Christiens* ] arrester il laissoit couler de tems en tems de l' or & de l' argent par le chemin. *Marmol*. l. 5. c. 11. p. 341.

Beni Ammer.

*wars* of the *Beni-Ammer*, a numerous and warlike Community; who, from Their former Intercourse with the *Spaniards*, whilst in Possession of *Warran*, speak the *Spanish* Language to Perfection.

The Mountains of Tefñailah and Tafarowiy.

A long Chain of Mountains runs Parallel with the *Sibkah*, called to the Westward *Teffailah*, and to the Eastward *Tafarowiy*. On this Side the Mountains of *Teffailah*, fifteen Miles from *Warran* to the S. are the Ruins of *Arbailah*, or *Arbaal*, the *Agobel* of *Marmol'*, formerly a considerable City.

Arbaal.

Tefñailah.  
The ASTACILIS. Exc.  
p. 11. C.

Six Miles behind *Arbailah*, are the Ruins of *Teffailah*, a City of the like Bigness, though situated in a richer Soil, upon the Plains, as They are called, of *Teffailah*. This being a Station of the *Romans*, and lying in the same Meridian with (*Warran* or) *Quiza*, may lay a greater Claim to the antient *Astacilis* than *Tefzra* above mentioned. *Teffailah* likewise varieth very little from what we may suppose to have been the old Pronunciation of *Astacilis*, before It received a *Greek* or *Latin* Termination. All These Mountains and Their adjacent Plains, are possessed by *Welled Aly* and *Welled Mousa-Ben Abdallah*, the hereditary Enemies of *Welled Zeire* and *Halfa*.

The Hassem.

The Country adjacent to the Rivers *Makerrah* and *Tagiah*, before they enter the Plains of *Midley* and *Romaleah*, belongs to the *Hassem*; who, according to the Eastern, Middle, or Western Part of the Country They inhabit, and in Contradistinction to the other Branches of the same Name, are called the *Hassem Sbraaga*, the *Hassem Saba-rowy*, and the *Hassem of Agreefe*. They are one of the most considerable Tribes of the West, are obliged to the Payment of no Taxes, and serve only as Volunteers, when the *Algerines* require Their Assistance.

Abdt el Wed, The TIMICE. Exc. p. 11. C. Not. 9. ibid.

The Plains of *Midley* are the Property chiefly of the *Viceroy* of This Province, and cultivated at His Expence. Upon the Western Skirts of Them, we meet with the Sanctuary of *Seedy Doud*, and some Ruins hard by It, called † *Abdt el Wed*. *Timice* should lye near This Place.

Tagulmemmett.

*Tagulmemmett*, the *Tugilmac*, I presume, of our modern Sea Charts, is about four Miles to the S. S. E. of *Mustygannim*; and, by the Extent of Ruins, seems to have been a Place of Consideration. The large fertil Plains below It, particularly

1 *Agobel* est entre *Tezela* & *Oran*; on nommoit cette ville anciennement *Victoire*. *L'Afrique de Marmol*. l. 5. c. 14.

where

where They border upon the River *Habrah*, are called *Roma-leah*; perhaps from The [ *رمل*, rummel ] sandy Quality of the Soil.

*El Callah*, the great Market of this Country for Carpets and *Burnooses*, lyeth about four Leagues to the S.E. of These Plains, and eight to the S. S. E. of *Musty-gannim*. It is a dirty ill contrived Town, without any Drains or Causeways, built, as the Name\* imports, upon an Eminence, and in the Midst of a Chain of other Mountains. There are several Villages of the same Nature and in a like Situation round about It, all of Them employed in the same Manufactures. The *Turks* have here a small Garrison and Citadel; and, from some large Stones and Pieces of Marble, that are here and there to be met with, we have some Reason to believe It to have been formerly a City of the *Romans*, the *Gitlui* or *Apfar* perhaps of *Ptolemy*. *Dapper*<sup>1</sup> and *Sanfon* make It His *Atoa* or *Urbara*; but both These Places are too near the Meridians of the River *Affura* and the *Great Port*, to have any Pretensions to *El Callah*.

El Callah,  
The GIT-  
LUI or AP-  
FAR. Exc.  
P.11.D.

Five Leagues to the S.W. of *El Callah*, is the Town of *Mas-car*, or *El Mascar*, another of the larger Collections of mud-walled Houses of This Province. It is situated in a fine Plain, and in the Neighbourhood of several lesser Villages like *El Callah*; but the little Fort that defends It from any sudden Revolt of the *Arabs*, is not allowed to have a *Turkish* Garrison. *Sanfon*<sup>2</sup> may very justly make This Place the antient *Victoria*, though in placing It sixty Miles to the S.W. of *Warran*, He gives It a very different Position from the true one, which is thirteen Leagues to the S. S. E.

Mascar, or  
VICTORIA.  
Exc. ibid.

Round about the Sources of the River *Abdt*, thirty Miles to the S. by E. of *Mascar*, upon the Borders of the *Sahara*, is a Knott of *Dasbkras*, as *Frendah*, *Giran*, *Tagazoute*, and *Sbeebah*, inhabited chiefly by *Arabs*. *Sbeebah* hath for some Time been evacuated; but the others are built upon Places of such difficult Access, that the *Turks* could never oblige the Inhabitants to be Their Tributaries. There are several Fragments of *Roman* Walls at *Sbeebah*, which may therefore have the greatest Pretence to be the *Ritia*; as *Giran*, from a Similitude of Sound, may prove to be the *Arina* of the Antients.

Sbeebah, or  
RITIA. Gi-  
ran or ARI-  
NA. Exc. ibid.

\* *علاه* [ *calah* ] cacumen, vertex. &c. vid. *Gol.* in voce. 1 Vid. *Atlas Geogr.* Vol. 4. p.211. 2 *Ibid.*

Zeedaamah.  
Mahall.  
Fleetah.  
Mailiff.  
Bookham-  
mel.

Besides the *Zeedaamah* and *Mahall*, who are Branches of the *Sweede*, we have in These Parts the *Arabs Fleetah*, *Mailiff*, and *Boo-khammel*. The *Zee-daamah* and *Fleetah* possess, as far as the *Sabara*, the greatest Part of the Country betwixt the Meridians of *El Callab* and *Masjar*; whilst the *Welled Mailiff* are met with at *Madder* [مدر] a small miry District (as the Name implyeth,) with a Rivulet, four Leagues distant from the *Habrab*. Five Miles farther, near the half Way to the River *Mina*, are the *Doo-wars* of the *Mahall*, who drink of the *Fretiffah*, a Fountain and Rill of good Water, shaded by a beautiful Grove of Poplar Trees. Beyond These again are the *Bookhammel*, the most Northern of These Communities, who rarely wander to the Southward of *Kulmeeta* and the Banks of the *Shelliff*.

Mon. Dvr-  
bvs. Exc. p.  
10. D.

The Mountains hitherto described, lying betwixt Those of *Trara* and *El Callab*, seem to be the *Durdus* of *Ptolemy*; as the *Angad*, the *Beni Snouse*, the *Beni Smeal*, with some of the Branches of the *Sweede* and *Hasbem*, may be taken for the Successors of the *Masæsylii*, and *Dryitæ*.

MASÆSY-  
LI, DRYI-  
TÆ. Exc. p.  
11. A.

The Brook  
Tagia.  
Beni Zer-  
wall.

Seven Miles to the Eastward of the *Mina*, is the Brook *Tagia*, which descends from the Mountains of the *Beni Zerwall*, a little to the Northward of the *Shelliff*. These Mountains shade *Al-Had* and other Parts of the fruitful District of *El Mildegah*, and are noted for Their excellent Figs.

The Wariffa.

The *Wariffa*, another small Brook, to the Northward also of the *Shelliff*, is two Leagues from the *Tagia*. After It hath watered *Mazouna*, It is employed, like the *Sikke*, in overflowing the fertile Plains towards the *Shelliff*.

Mazouna.

*Mazouna* is situated four Miles to the Northward of the *Shelliff*, at the Foot of a long Chain of Mountains, which begins a little to the Westward of the *Beni Zerwall*, and runs parallel with the *Shelliff* as far as *Medea*. It appears only to have been founded by the *Moors*, being of the same Structure with *El Callab*, without the Footsteps of any such *Roman* Temples and sumptuous Edifices, as are mentioned by *Dapper* and *Marmol*<sup>1</sup>. The Authors of the *Atlas Geographus*<sup>2</sup> make this Village the *Colonia Novi Castri*, and the *Oppidoneum* of *Ptolemy*, which,

<sup>1</sup> Vid. *Atl. Geogr.* Vol. 4. p. 208. La Contree de *Mazuna* est fort estendue & l' on y voit les Ruines de plusieurs villes qui ont este destruites depuis les *Romains*, ou l' on remarque encore de grandes Tables d' albatre & des statues de pierres avec des Inscriptions *Latines*. *L' Afrique de Marmol.* l. 5. c. 35. <sup>2</sup> Vid. ut supra.

in the Tables, hath a Situation at too great a Distance to the Eastward, to be fixed at *Mazouna*.

The Country to the Northward of *Mazouna* and the *Beni Zerwall*, as far as *Fibbel Dis*, is called *Ma-growah*<sup>1</sup>, after the The Inhabitants of the Magrowah. Name of an antient Tribe of *Africans*, who have been frequently taken Notice of in the History of This Country, and still continue to possess a great Part of It. The *Welled Oufreed*, Welled Oufreed, belonging likewise to This District, live near the Sea Shore, over against the *Pigeon Island*: whilst the *Ze-reefa* are possessed of the Zereefa, Parts farther to the Westward, near the *Rummel-Abead*, and *Hameese*. The *Welled Seleema* and *Wheedam* inhabit the Welled Seleema, Welled Wheedam. Mountains betwixt *Mazouna*, and the *Beni Zerwall*; They also drink of the *Tagia* and *Wariffa*; and sometimes cultivate the plain Country along the Southern Banks of the *Shelliff*. I could not be informed, that the Country of the *Magrowah*, was remarkable for any Antiquities; however, I presume, we may take Them, in Conjunction with the Neighbouring Communities, for some of the Successors of *Ptolemy's Machusii*. The MACHUSII, Exc. p. 11. A.

Betwixt the Rivers *Mina* and *Arbew*, are the Ruins of *Tagadempt*, the *Tergdent*, *Tigedent*, or *Tigdentum* of the *Atlas Geographus*<sup>2</sup>; placed by *Sanson* CX Miles to the S. of *Oran*, and above CXX to the S. E. of *Tlemsan*. Yet neither These Distances nor Directions will fall in with our *Tagadempt*, which, being situated a little to the Northward of the Sources of the *Mina*, is sixty Miles to the S. E. by E. of *Warran*, and ninety to the E. N. E. of *Tlemsan*. It hath been a very large City, abandoned only a few Years ago by the *Arabs*; who have taken Care, as usual, to leave us several Marks of Their own Humility and Ignorance in Architecture, and to pull down and deface, whatever was beautiful and magnificent, in the Buildings of Their Predecessors. If This should be the *Tignident* of *Marmol*, (and there is no other Place, as far as I could be informed, of the like Name) it will be difficult to account for His making It the *Julia Caesarea*, which undoubtedly was a Sea Port Town, far removed from the Position, wherein we find the present *Tagadempt*. Tagadempt,

*Swamma*, another Heap of Ruins, lyeth twelve Miles to the S. of *Tagadempt*, upon the Borders of the *Sabara*. It is called Swamma of Mindafs.

<sup>1</sup> Venit & alia Zenetorum Familia ex Numidia, quæ Magraoa dicta est, hæc Macnifam cum omnibus ducibus regno pulsit. *J. Leo.* l. 1. p. 6. & 205. <sup>2</sup> Vid. Not. p. 45.

*Swamma* of *Mindafs*, according to the Name of the circumjacent Country.

Nador. *Nador*, a considerable Town of the *Gætulian Arabs*, twenty Miles to the S. of *Swamma*, is built in the *Sahara*, upon a Chain of Mountains, which we may take for the *Mons Maletubalus* of *Ptolemy*. Below It is the River *Su-jellim*, which, after It hath passed *Gojeeda*, is drunk up by the sandy Country, and becomes *Rasbig*, as the *Arabs* term It, *i. e.* runs no further; a Circumstance common to other Rivers in *Barbary*, and which *Strabo* was long ago acquainted with.

Mons MA-  
LETHVBA-  
LVS. Exc.  
p. 10. D.

Exc. p. 8. E.

Go-jeeda. *Go-jeeda*, situated upon the same Ridge of Eminences with *Nador*, at the Distance of six Leagues to the E. by S. should be the *Guagida* of *Sanfon*, placed by him fifty three Miles to the S. of *Warran*, and eighty to the S. E. of *Tlemsan*: though This I am speaking of, lyeth more than a hundred Miles to the E. by S. of *Tlemsan*, and nearly at the like Distance to the S. E. of *Warran*. The *Atlas Geographus* maketh the *Guagida* of *Dapper* and *Sanfon* to be the same; whereas the former, in being placed nine Miles to the Southward of the *Mediterranean* Sea, and almost as much to the Westward of *Tlemsan*, (though both these Numbers are deficient) must be the *Woojeda* of the *Tingitanians*.

Vol. 4. p. 115.

Meratte. Upon the Banks of the *Arbew*, six Leagues to the E. of *Tagadempt*, and ten to the N. of *Gojeeda*, are the Ruins of *Meratte*. Two Leagues farther, in the same Situation, is *Lo-ha*, another Heap of Ruins.

Lo-ha.

The *Tarrum*, *Vagæ*, and *Garra* of *Ptolemy* should be somewhere in This Direction. *Tarrum*, by lying the farthest to the S. and near 2°. to the E. of *Victoria*, or *Gitlui*, should be our *Gojeeda*, or *Nador*: and *Vagæ*, from the Position of It 1°. farther to the W. and 45'. more to the N. should be the *Tagadempt* or *Swamma*; whilst *Garra*, by having a Position still farther to the Northward, near the Meridian of *Tarrum*, may be taken for *Meratte*, or *Lo-ha*. But for Want of Inscriptions and other Circumstances to guide us, This as well as other Difficulties of the like Nature, must be left undetermined.

TARRVM,  
The Gojeeda  
or Nador;  
VAGÆ. The  
Tagadempt  
or Swamma;  
GARRA, The  
Meratte or  
Loha. Exc.  
p. 11. D. E.

The Sweede. The fertile Country below the Parallel of *Lo-ha*, is cultivated by the *Sweede* or *Swidde*, the most powerful Tribe of *Arabs* in This Province. The Name [ *سود* ] signifies *Black*; and was occasioned, as I am told, by a Standard of that Colour, formerly dif-

dif-

displayed in Their Marches and Engagements. They pay no Taxes, and, being of that Rank of *Arabs* which they call [جوان] *Jowaide*, serve the *Algerines* only as Volunteers. Above the *Sweede*, from *Tagadempt* to the *Sebbeine Aine*, are the Encampments of the *Welled Booker*; behind which are those of the *Welled Haleef*, a Tribe that tills no Ground, and being only intent upon the breeding of Cattle, keeps for the most Part within the *Sahara*. Some of the antient *Mazices* and *Banturari* might have had Their Dwellings, thus far to the Westward.

Welled Booker,  
Welled Haleef,  
The Successors  
of The MA-  
ZICES and  
BANTVRA-  
RI. Exc.  
P. II. A.  
Seedy Abid.

Two Miles to the Eastward of the *Arbew*, is the Tomb of *Seedy Abid*, built upon the Southern Banks of the *Shelliff*. Five Miles farther, are the Ruins of *Mejiddah*, formerly a *Roman* Station, seated upon a rising Ground, with the *Shelliff* below It. Four Miles from *Mejiddah*, in the like Situation, but at a Leagues Distance from the River, is *Memoun-turroy*, (as They call) an old square Tower, formerly a sepulchral Monument of the *Romans*. This, like many more antient Edifices, is supposed by the *Arabs*, to have been built over a Treasure. Agreeably to which Account, They tell us, these mystical Lines were inscribed\* upon It.

Mejiddah.

Memoun-turroy.

\*\* *My Treasure is in my Shade,  
And my Shade is in my Treasure.  
Search for It; despair not:  
Nay despair; do not search.*

\* كتيب صاحب ميموي تيزاي عالي صومعه

i. e.

\* Prince *Maimoun Tizai* wrote This upon His Tower,

viz.

\*\* *Maily se Thully*

\*\* مالي في ضلي

*Wa Thully se maily*

و ضلي في مالي

*Etmah la teis*

اطمع لا تيس

*Wa teis la tetmah*

وا تيس لا يطمع

The *Moorish* Secretary who gave me these Lines, added,

*Hakeda keel; w' allah alim.* هكذا قيل والله اعلم

So it is said; but God best knows how it is.

but whether these Words belonged originally to them; or are his own Comment, I cannot determine.

Round about This Monument there are several Coffins, hewn out of maffy Blocks of Marble, in This Fashion .

Memon and Sinaab.

† The Ruins of *Memon* and *Sinaab*, formerly two contiguous Cities, are still five Miles farther upon the Banks of the *Shelliff*. The latter, which I judged to be three Miles in Circuit, is by far the most considerable; though I saw Nothing more of It than large Pieces of Walls, and several capacious Cisterns. The *Souk el Hameese* (or Thursday's Market) is kept in the Neighbourhood of It.

Wan-nash-reefe or ZALACVS. p. 34. Exc. p. 10. D.

*Wan-nash-reefe*, the *Gueneseris* of *Sanfon*, and the *Ganser* of *Du Val*, lyeth eight Leagues to the S. by E. of *Sinaab*. It is one of the most noted Land Marks of This Country, distinguishing Itself all the Way, from *El Callab* to *Medea*, over a Number of lesser Mountains, ranged far and near about It: but *Edrifi*<sup>1</sup> must have been misinformed concerning the Length of It. *Wan-nash-reefe*, from being in the same Meridian with *Dabmufs*, at the Distance nearly of sixty Miles, may, in all Probability, be the *Mons Zalacus* of *Ptolemy*; as *Sinaab*, from It's Position seven Leagues to the Northward of It, should be His *Oppidoneum*.

Sinaab, probably the OPIDONEVM. Exc. p. 11. D.

Tiffum-feely or BINSITTA. Exc. p. 11. E. Tucke-reah, or TIGAVA. Ibid.

Thirty Miles to the S. S. E. of *Wan-nash-reefe*, upon the Borders of the *Sahara*, is the *Burgh Tiffum-feely*, a large Heap of Ruins. In the same Condition and Direction, twenty Miles farther, are the Remains of *Tucke-reah*, once a large City of the *Gætulians*. *Binsitta* and *Tigava* are placed by *Ptolemy* in This Situation.

Midroe.

The *Dasbkrab* of *Midroe*, with an adjacent Rivulet, is six Leagues to the Southward of *Tucke-reah*; and in the same Distance and Situation from *Midroe*, are the Northern Limits of the *Lowaat* and *Ammer*, both of Them powerful Tribes of *Gætulians*. The high and rugged Mountains of the Latter, where the River *Adge-dee* hath It's Fountains, begin to distinguish themselves in This Situation. These, succeeding immediately the *Malethubalus*, may be taken for a Part of the *Mons Phruræsus* of *Ptolemy*.

The Lowaat and Ammer.

The Mountains of the Ammer, The PHRURÆSVS. Exc. p. 10. E.

Tmulga.

In returning to the correspondent Part of the *Shelliff*, and leaving the River *Fuddab* one League to the Westward, we pass by the high Mountain of *Tmulga*. Upon the Banks of the *Shelliff* below It, are the Ruins of a little Town of the same Name. Four Miles farther is the Brook *Roo-ena*, with the Ruins of *Ze-dee-my*, another small Town, upon the Eastern Banks of It.

The Brook Roo-ena. Ze-dee-my.

† *El Khada-rah*, the *Chadra* of *Edrisi*<sup>1</sup>, is the next remarkable Place in This Situation, lying thirteen Miles only in a direct Line from the River *Fuddah*, though as much more in the Course of travelling. It is situated, like *Mejiddah*, upon a rising Ground, on the Brink of the *Shelliff*; and is equal to *Sinaab* in Extent of Ruins. A Range of Mountains, rising immediately from the opposite Banks of the *Shelliff*, shelter It from the N. Wind; whilst *Fibbel Dwee*, another high Mountain, at a Miles Distance, fronting It from the S.E. supplyeth the beautiful little Plains between Them, with a plentiful Rill of Water. The perpetual Verdure of These Plains, may, in all Probability have communicated Their own Name of [ الخضاري *El Chuhd-ary* ] *The* or the Green, *Green* to these Ruins, though the Rank and Figure It must have formerly held among the *African* Cities, could well entitle It to another *Etymology*, from *Chadra* [ חצרה ] *The Town*, as It might have been called by Way of Eminence. The Epitomizer of *Edrisi* seems to have understood His *Chadra* in the former Sense: but if we could receive the latter Interpretation, It would probably be a stronger Argument for fixing the *Oppidoneum* here, than at *Sinaab*, according to the Tenor of *Ptolemy's* Tables. The *Itinerary* certainly, in laying down only a Distance of eighteen Miles betwixt His *Oppidum Novum* and *Malliana*, (Exc. p.26. A.B.) very obviously fixeth It at This Place. But if *Ptolemy's* Authority is to direct us, then His *Zucchabbari* (the *Succabar* and The ZUC- CHABBARI. Exc. p.111.E. p.21.E. the *Colonia Augusta* as we may suppose of *Pliny*) placed in the same Lat. and 50' to the E. of *Oppidoneum*, will better agree with This Situation. *Fibbel Dwee* likewise, upon the same Supposition, may be taken for the *Mons Transcellensis*, which, according to *Ammianus*<sup>2</sup>, hung over It.

A few Paces to the E. of These Ruins, are the Remains of The Stone Bridge. a large Stone Bridge, the only one perhaps that was ever built over the *Shelliff*, notwithstanding the great Inconveniences Travellers are sometimes put to, especially in the Winter Season, of waiting a whole Month before They can ford It.

The Inhabitants of This Part of the Country, to the Eastward The Beni- Yimnah, of the *Sweede*, and on This Side the *Shelliff*, are first the *Beni*

<sup>1</sup> Egredieris ex urbe *Tenes*, procedesque spatio justæ stationis ad filios *Vazelesn*, montes horridos, rupesque frequentes. A filiis *Vazelesn* ad *Chadra* [i.e. *viridem*] habes item stationem. Et à *Chadra* ad urbem *Miliana* stationem: & tertia ab hac die, ex parte meridionali, extat mons *Vanaferis* dictus qui longitudine explet iter quadridui, attingit enim extremitatibus suis loca propinqua *Tahart*. *Geog. Nub.* p.81. <sup>2</sup> Conversus hinc (sc. à *Casarea*) venit ad municipium *Sugabarritanum Transcellensi* monti adcline. *Ammian. Marcellinus* l.29. c.5.

*Timnah*, who, roving betwixt the Southern Parts of the River *Arbew* and the Meridian of *Wannasbreefe*, extend Their Encampments as far as the *Beni Mida*, who border upon the *Sabara*. Below the *Beni Timnah*, near *Mejiddah* and *Sinaab*, are the *Welled Spaihee*; and a little to the Southward of Their *Douuars*, are Those of the *Welled Uxeire*, who have the *Beni Timnah*, and the Mountain of *Wannasbreefe* to the South. The *Lataff* lye beyond the River *Fuddab*, at *Tmulga*, the Brook *Roo-ena*, and *El Khadarab*; and to the Southward of Them, near *Tiffum-seely*, and the corresponding Part of the *Shelliff*, are the *Welled Boo-Samm*, and *I-aite*. The *Azeefe*, the *Arabs* of This Part of the *Sabara*, rarely wander to the N. of the *Shelliff*. The *Matma-ta*, a factious Clan, with the Mountains of that Name, lye to the N. and N. E. of the *I-aite*; *Wannasbreefe*, at forty Miles Distance, terminates Their Prospect to the Westward. Below Them are the *Jendill*, who spread their Encampments from the Curve of the *Shelliff* into the fine Plains before *Maliana*.

The *MAZICES* and *BANTURARI*. Exc. P. II. A. The *Mazices* and *Banturari*, from their respective Positions with Regard to the Mountain *Zalacus*, seem not only to have been possessed of the Country belonging to These Tribes, but likewise of the Districts of the *Sweede*, *Welled Booker* and *Ha-leef*, that were already taken Notice of to the Westward.

The Country &c. to the N. of the *Shelliff*. The corresponding Part of This Country to the Northward of the *Shelliff*, and which lyeth within the Meridians of the River *Arbew* and *Maliana*, is possessed chiefly by *Kabyles*; who, from the Advantage of Their rugged and inaccessible Mountains, have not hitherto submitted to the *Turks*. *Tnifs* and *Shershell*, which can be easily annoyed by Sea; the *Beni Madoony*, *Welled Fairifs*, *Beni Rasbid*, and the People of *Merjejab*, who, having Their respective Dwellings and Encampments over against the *Welled Spaihee*, *Uxeire*, and *Lataff*, are every Summer exposed to the Pillage of the *Turkish* Armies; (these I say) are the only Communities brought under Subjection. Of the

The *Shirfa*, independent Families; the *Shirfa* encamp to the Eastward of the *Welled Boofreed*, and to the Northward of *Mazouna*: The *Welled Mafa* and *Gorya* succeed the *Shirfa*, having the Mountains of *Merjejab*, and of the *Beni Rasbid* to the South: The *Larhaat* lye over against *El Khadarab*, near the Banks of the

*Teffsert*; after which are the *Gurbies*, (as They call the Mud-walled Hovels) of the *Beni Yifra*, and *Beni Menasser*, the Inhabitants of the mountainous Country betwixt *Maliana* and *Sherbell*. The *Boohalwan* are met with still farther to the E. near *Hammam Mereega*, and the Banks of the *Wedjer*: who likewise cultivate the rich hilly Country adjoining to the Westernmost Part of the *Mettijah*. These, in Conjunction with the *Magrowab*, and Their neighbouring Tribes, may probably inherit the Country of the antient MACHUSII.

Beni Yifra,  
Beni Menasser,

Boohalwan,  
the independent Tribes.

The MACHUSII. Exc. p. II. A. vid. P. 55.

*Merjejab*, a mud-walled Village, is one of the Communities under the *Turkish* Yoke. It hath a high Situation, three Miles over against, and in View of *Sinaab*, but is only remarkable for being under the Influence and Protection of a Family of *Marabbutts*, the greatest of This Country, who have succeeded one another from Father to Son, through a Number of Ages and Descents.

Merjejab.

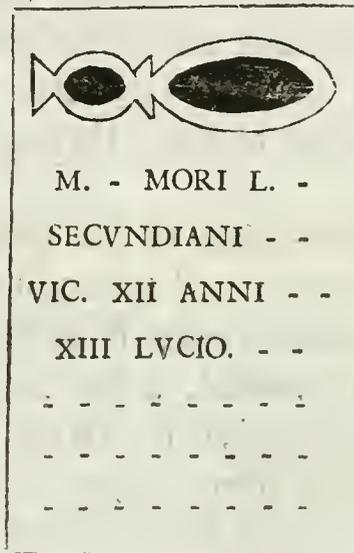
*Beni Rasbid*, the *Beni-Arax* of the modern Geographers, is in the same rugged Situation and miserable Condition with *Merjejab*. It lyeth eight Miles to the E. by S. of *Merjejab*, and two Miles N. of the River *Fuddab*, a Position quite different from what *Sanfon* and *Du Val* give It, to the S. or S. W. of *Masagran*. This Place' made some Figure in former Ages, having had a Citadel, two thousand Houses, and a Race of warlike Inhabitants, who commanded as far as *El Callab* and *Masfar*. But at present, the Castle is in Ruins, the two thousand Houses and the large Territories are reduced to a few Cottages; and the People, from a like Course of Obedience, with their Neighbours, to a jealous and severe Government, are become equally timorous and cowardly. However their Figs and Fruit, for which they were always famous, continue in the same Repute, disputing Size and Delicacy of Taste with Those of the *Beni Zerwall*. *Marmol* maketh This Place the *Villeburgum*, or *Villa Vicus*, and *Sanfon*, the *Bunobora* of *Ptolemy*; but the first lying to the W. of the *Portus Magnus*, and the latter to the W. of *Cartennæ*, neither of Them, I presume can pretend to such a Situation.

Beni Rasbid.

<sup>1</sup> *Atl. Geogr.* Vol. IV. p. 210. Extendit sese Regio Beni Rasbid orientem versus in longum 50, in latum vero 25 fere millia passuum. — Reperias in montibus illis aliquot pagos, atque inter hos duo sunt præcipui, quorum alter *Chalhat Haovara* est appellatus, in montis cujusdam costa ad arcis modum fabricatus; mercatorum atque artificum domos circiter quadraginta numerat: alter vero *Elmo Hascar* nuncupatur. *J. Leo.* p. 196, 7.

El Herba.

Travelling down the Mountains of the *Beni Rashid*, we come to *El Herba*, formerly a *Roman City*, more than a Mile in Circuit. It is situated upon the Brink of the *Shelliff*, two Leagues to the E.S.E. of the Village of the *Beni Rashid*, having a narrow Strip of plain fertil Ground to the Northward. Here are several small Marble Pillars, of a blewish Colour and good Workmanship, but the Capitals, which were of the *Corinthian Order*, are defaced. There are besides, several Tombs like Those at *Memounturroy*; and upon One of the Covers, scouped, at the Top of It, in the following Fashion, we have This imperfect Inscription.



El Herba:

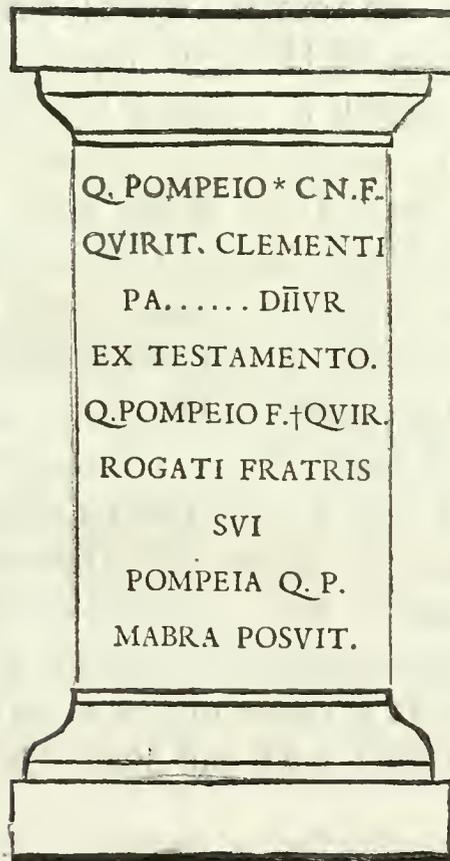
Seven Miles to the E. of *El Khadarah*, at a little Distance from the *Shelliff*, we have the Ruins of another *Roman Town*, of the same Name and Extent with the former. Here the *Shelliff* begins to wind Itself through a Plain, not inferiour, in Extent and Fertility, to any of This Country: the Mountains likewise of *Atlas*, which, from the *Beni Zerwall* to *El Khadarah*, hung immediately over the *Shelliff*, retire now two Leagues to the Northward.

Maniana, or  
 Maliana, The  
 MANIANA  
 or MALLIA-  
 NA. Exc.  
 p. II. D. p. 26.  
 B.

† *Maniana* or *Maliana*, as It is indifferently called by the Inhabitants, is situated upon These Mountains, half a Mile above This Plain, and two Leagues to the E.N.E. of *El Herba*. It lyeth exposed to the S. and S. W. promising a large Scene of Buildings and Antiquities at a Distance; but the Fatigue of climbing up to It, is badly recompensed with the Sight only of a small Village, whose Houses are covered with Tiles instead of Terrafs, according to the ordinary Practice of the Country. However,

ever, if the Access to It was less troublesome, *Maliana* hath several Things to recommend It; being in the first Place exceedingly well watered to the N.W. from *Jibbel Zickar*, having round about It a Number of Gardens and Vineyards, and enjoying besides a most delightful Prospect of the Country of the *Jendill*, *Matmata* and other *Arabs*, as far as *Medea*. In the Spring, the Devotees of *Algiers*, *Bleda*, and the neighbouring Country come, with great Reverence, to kiss the Shrine of *Sede Yuseph*, the tutelar Saint of This City.

There are several Fragments at *Maliana* of the Roman Architecture: and in a modern Wall, made up of These antient Materials, we have a *Cippus* with the following Inscription; which if we may suppose to relate to *Pompey's* Family, *Martial's* fine Thought upon Their Misfortunes<sup>1</sup>, will receive an additional Force and Beauty from what we find Here, that His Grandson\* and probably Great Grandson† were buried at This Distance from Their Ancestors, and in such an obscure Place.



1 Pompejos Juvenes Asia atque Europa, sed ipsum  
Terra tegit Libyes: si tamen ulla tegit.  
Quid mirum toto si spargitur orbe? jacere  
Uno non poterat tanta ruina loco.

Epig. l.V. Ep.75.

Maliana dif-  
ferently laid  
down by Pto-  
lemy and the  
Itinerary.

There is a great Difagreement betwixt *Ptolemy* and the Au-  
thor of the *Itinerary*; in the Situation of Their *Maniana*, or  
*Malliana*. For the first placeth It 10'. to the Westward of the  
*Oppidoneum* or *Oppidum Novum*, and the latter eighteen Miles  
to the East. Nay *Ptolemy* maketh a Difference of near 4°. or  
230 Miles in Their Latitudes. The Name then ( which may  
be supposed to have been inviolably preserved ) with a Pre-  
sumption that the *Malliana* of the *Itinerary* is the same with  
the *Maniana* of *Ptolemy*, are the only Circumstances to deter-  
mine us: which, at the same Time They prove the *Montes Ga-*  
*raphi* to be our *Fibbel Zickar*, shew us the great Errors that may  
have crept into *Ptolemy's* Tables; inasmuch as, by Them, we  
are to look for *Maniana* and the *Montes Garaphi*, at, I know  
not how great a Distance, in the *Sahara*.

Exc. p. 10. II.  
D.

The Ham-  
mam Me-  
reega,

The AQUÆ  
CALIDÆ  
Col. Exc.  
p. 12. A.

Eight Miles to the E. N. E. of *Maliana*, at nearly the half  
Way betwixt the *Shelliff* and the Sea, are The [ *Hammam* ]  
*Baths* of *Mereega*, the *Aquæ Calidæ Colonia* of the Antients.  
The largest and the most frequented of Them, is a Bason of  
twelve Foot square, and four in Depth: and the Water, which  
bubbles up in a Degree of Heat just supportable, after It hath  
filled this Cistern, passeth to a much smaller one made use of  
by the *Jews*, who are not permitted to bathe in Company with  
the *Mahometans*. Both These Baths were formerly covered  
with a handsome Building, having *Corridores* of Stone running  
round Their Basons; but, at present, They lye exposed to the  
Weather, and, when I saw Them, were half full of Stones and  
Rubbish. A great Concourse of People are usually here in the  
Spring, the Season of These Waters: which are supposed to re-  
move Rheumatick Pains, to cure the Jaundice, and to alleviate  
most other inveterate ill Habits and Distempers. Higher up  
the Hill, there is another Bath, of too Intense a Heat to bathe  
in: which is therefore conducted through a long Pipe into an-  
other Room, where It is made use of in an Operation<sup>1</sup> of the  
Same Nature and Effect with our Pumping.

1 *Asperionem* in Balneis naturalibus *Ducciam* appellant. --- Sunt ergo in Balneis, quæ ad hunc usum probantur, constitutæ fistulæ — quæ digiti parvi magnitudine vel majori, ubi opus est, volubili epistomio clausæ; è superiori alveo, qui infixas ex ordine habeat fistulas, ac statim à communi fonte sinceram recipiant aquas, pro eo ac quisquam voluerit, vel quantum voluerit, recluso epistomio, vel clauso infundant stillicidium. Delabuntur autem sic aquæ palmi unius, vel ad summum cubiti spatium, unde ex insultu convenientem faciant impressionem; vel in Balneum, vel in subjectum ad eas recipiendas alveolum. &c. *Baccius* de *Thermis* lib. 2. cap. 16.

Betwixt This and the lower Bath, we have the Ruins of an old Roman Town, equal to that of *El Herba*; and at a little Distance from Them, there are several Tombs and Coffins of Stone, some of which, I was informed, were of an unusual Bigness. *Muzeratty*, the late (*Kaleefa*) Lieutenant of this Province, assured me, that He saw a thigh Bone belonging to one of Them, which was near two of Their *Draas* or thirty six Inches, in Length; the like Account I had from other *Turks*, who pretended, at the same Time, to have measured It. But when I was at These Baths, half a Year afterwards, I could not receive the least Information about It: and the Graves and Coffins that fell under my Observation, were only of the usual Dimensions. However, the People of This, as well as of other Countries, are every where full of Stories and Traditions of This Nature; which, provided These should not be human Bones, (and the *Africans* are no nice Distinguishers) we may possibly account for, from a Custom, that I have some where read of, among the *Goths* and *Vandals*, which might pass over with Them into *Africa*, of burying the Horse, the Rider and their Armour together in the same Grave. Long Swords, with large Handles in the Shape of a Cross, have been often found in This Country: of which Sort, there is one still preserved in the *Dey's* Palace at *Algiers*, not many Years ago dug out of the Ruins of *Temendfufe*, the *Rusguniæ Colonia* of the *Itinerary*.

The Country round about These Baths, is made up of a Succession of exceeding rugged Hills and deep Valleys, each of Them in It's Turn very difficult and dangerous to pass over. Yet this Danger and Fatigue is sufficiently answered, by our being conducted afterwards through the rich and delightful Plains of the *Mettijah*, lying beyond Them to the Northward. These are called by *Abulfeda* [*Bledeah Kibeerah*, بلادية كبرى] A vast Country, being near fifty Miles long and twenty broad, watered in every Part by a Number of Springs and Rivulets. The many Country Seats and [*Masbareas*] Farms of the principal Inhabitants of *Algiers*, are taken out of These Plains; it being chiefly

*The Plains of the Mettijah.*

*The Farms or Masbareas of It.*

1 *Agricola incurvo terram molitus aratro,  
Exesa inveniet scabra rubigine pila:  
Aut gravibus rastris galeas pulsabit inanes,  
Grandiaque effossis mirabitur ossa sepulchris.* Virg. Georg. I. l. 494. &c.

2 *Giazaiier Mazghannan sita ad littus maris, est admodum populosa & mercatores lucri adictissimi: plateæ ejus elegantes; ubi adjacet* [بلادية كبرى] *Abulf.* Ex traduct. V. Cl. f. *Gagnier.*

R

from

from Them the City is supplied with Provisions. Flax and *Al Henna*, Roots and Pot-herbs, Rice, Fruit and Grain of all Kinds, are produced here to Perfection. Yet I am to observe, that only the *Hadjoute*, (as They call the Westermost Part of It) belongs properly to this Province; the rest, lying bounded by the Rivers *Ma-saffran* and *Budwowe*, being claimed by the Southern Province, which I am now to describe.



## C H A P. V.

*Of that Part of the Mauritania Cæsariensis, or of the Kingdom of Algiers, which is called at present the Southern Province, or the Province of Titterie.*

*The General Description of This Province.*

**T**HIS Province, which lyeth bounded to the Eastward by the River *Booberak*, is much inferiour to the Western in Extent; being scarce sixty Miles either in Length or Breadth. Neither is the Jurisdiction of the *Viceroy*, as extensive as His Province. For the Superintendency of the *Mettijah*, and of the fertil Country near the Banks of the *Tisser*, belong to particular *Kaides*, who are under the immediate Appointment and Direction of the *Dey* of *Algiers*. Neither is This Province, in general, so mountainous as the Western. For the Sea Coast, to the Breadth of five or six Leagues, the Seat formerly of the

*The Sea Coast formerly possessed by the MACHUREBI. Exc. p. II. B.*

antient *Machurebi*, is made up chiefly of rich champain Ground: behind which indeed we have a Range of rugged Mountains, that run, almost in a direct Line, through a great Part of This Province: but beyond Them, in the Neighbourhood of *Medea*, the *Titterie Dosh*, the *Wed Asbyre*, and particularly at *Hamza*, the antient Territories, I presume, of the *Tulensii* and *Baniuri*, we have other extensive Plains; though none of Them are equal to Those of the *Mettijah*. To the Southward again

*And the mid-land Country by the TULENSII, BANIURI,*

of These Plains, from *Sour Guslan* to the *Titterie Dosh*, the Country begins to be mountainous; but from the *Titterie Dosh*, towards the *Burgh* and the Frontiers of the Western Province, there appeareth to be a more easy and commodious Access into the *Sahara*. And in This Situation were the Habitations perhaps of the *Machures*; as some of the *Salampsii* and *Malchubii* might

MACHURES, SALAMPSII, and MALCHUBII. Ib.

might lye still farther to the E. beyond the Frontiers of This Province.

I take that particular Chain of Mountains, which lyeth between the maritime and midland Plain-Country, to be the Continuation of Mount *Atlas*. We have a full Prospect of Them all along the *Mettijah*; especially from the Hills in the Neighbourhood of *Algiers*. At the River *Zeitoune*, They begin to turn towards the S. E. and, joyning *Furjura*, alter Their Direction, and tend more to the Southward. In This Position They are continued through the Mountains of *Wan-nougab*, and, uniting afterwards with *Jibbel I-aite*, begin once more to run parallel with the Coast.

A FEW MILES to the N. N. E. of the *Ma-saffran*, the Western Boundary of This Province, we have a round watch Tower, built upon a rocky *Cape*, that stretcheth Itself about a Furlong into the Sea. It is known in some modern Sea Charts by the Name of [ *Turretta Chica* ] *The little Tower*, but the *Moors* call It *Seedy Ferje* from the Name of the *Marab-but*, who is there interred. Within the *Cape* there is a small Creek, with a little Bay on each Side of It, where Vessels sometimes put in for shelter against strong Easterly Winds. We have at This Place some few Walls and Cisterns of *Roman* Workmanship, which, by the Order of the Tables, may lay Claim to *Ptolemy's Via*. We meet with several Pieces of a *Roman* High Way betwixt *Seedy Ferje*, *Ras Accon-natter* and *Algiers*; and near the Tomb of *Seedy Hallif*, another *Marabbutt*, about the half Way betwixt *Seedy Ferje* and *Algiers*, we fall in with a Number of Graves, covered with large flat Stones, each of Them big enough to receive two or three Bodies.

The high Mountain of *Boojereah*, with It's three contiguous *Boojereah*. *Dasbkras*, are nine Miles from *Seedy Ferje* to the N. E. and about half a League from Them, to the W. N. W. is the *Ras Accon-natter*, the *Cape Caxines* of our modern Sea Charts. Besides a Fountain of good Water, we have likewise at This Place some Ruins, with the Traces of a small Aqueduct, that might formerly conduct a Part of the Water towards *Seedy Ferje* or *Via*. *Edrifi* situateth His *Hur*<sup>1</sup> betwixt This Promontory and the *Edrifi's Hur*.

1 A Promontorio *Battal* incipit continens *Hur*, quæ per lineam rectam extenditur plusquam XL M. P. arcuatim vero LX. Tota hæc ora profundissima est, & qui in eam labitur, nunquam evadit. Ab extremitate continentis *Hur* ad Insulas filiorum *Mazaghana*, XIII. M. P. *Geogr. Nub.* p.86.

*Ras el Amousbe.* The Distance indeed is the same, but the Navigation in the Gulf betwixt Them, is not so dangerous at present, as it is represented to be by That Author.

The Port of  
Flies.

The [*Mers' el* [ب] *Dhabanne*] Port of Flies is half a League to the Eastward of the *Ras Accon-natter*; after which, directing our Course, for the Space of three Miles, towards the S. E. we turn into the Port of [*Al Jezeire al Gazie* or [مغري] *Magazie*] ALGIERS THE WARLIKE, as the *Turks* are pleased to call It.

ALGIERS  
THE WAR-  
LIKE.

† This Place, which for several Ages hath braved the greatest Powers of *Christendom*, is not above a Mile and a half in Circuit, though computed to contain about 2000 *Christian* Slaves, 15000 *Jews*, and 100000 *Mahometans*, of which only thirty (at most) are *Renegadoes*. It is situated upon the Declivity of a Hill, that faceth the North and North-East; whereby the Houses rise so gradually above each other, that there is scarce one in the whole City, but what in one or other of those Directions, hath a full View of the Sea. The Walls are weak and of little Defence, unless where They are further secured by some

The Situation  
or It.

The Walls and  
Fortifications.

additional Fortification. The *Cassaubab*, which is built upon the highest Part of the City, and makes the Western Angle of It, is of an octogonal Figure, each of the Sides in View having Their proper Port-holes or *Embrasures*. The North-Angle near [*Bab* [باب] *el Wed*] The Gate of the River; and the South-Angle near *Bab Azoone*<sup>1</sup>, are each of Them guarded with a small Bastion. [*Bab* [جندب] *Jiddeed*] The new Gate, lying betwixt *Bab Azoone* and the *Cassaubab*, hath a square upright Battery: and betwixt the *Cassaubab* and *Bab el Wed*, there are a few Jettings out of the Wall, with Port-holes, but with few or no Cannon belonging to Them. The Ditch, which formerly surrounded the City, is almost entirely filled up, except at *Bab el Wed* and *Bab Azoone*: where likewise It would be of little Consequence and Defence.

The Fortifica-  
tions without  
the Walls.

From *Bab el Wed* and *Bab Azoone* to the *Cassaubab*, the Distance each Way is about three Furlongs, in an Ascent of fifteen or twenty Degrees. Betwixt *Bab el Wed* and the sandy Bay that lyeth a Furlong from It to the N. W. is the Castle of *Sitt-eet Ako-leet*, built for the most Part in a regular Manner, and very capable of annoying an Enemy both in Their landing, and

<sup>1</sup> Ce fut par la *Bab-Aazon* que la Ville d' *Algier* fut assiegée par *Aazon* Prince de *Mauritanie*, & cette Porte a retenue son Nom *Memoirs*, du Chevalier D' *Arvicux*. Tom. 5. p. 220.



A PLAN of the CITY and Country round about ALGIERS

To the Right Honourable  
 ST. JOHN WILLES Knight Lord Chief Justice  
 of His Majesties Court of Common Pleas, And one of His Majesties  
 most Honourable Privy Council.



in lodging Themſelves afterwards in the *Ba-hyras*, as They call the adjacent Plains and Gardens. Half a Mile to the W. of *Bab Azoone* is the *Ain Rebat*, where there is likewiſe another fan- Ain Rebat.  
 dy Bay with *Ba-hyras*: betwixt which and *Algiers* the Road is more ſtraight and rugged than at *Bab el Wed*, though in the narroweſt Part of It, thirty Men may march in Front. There is alſo a Caſtle for the Security of This Road, but inferiour, both in Strength and Extent, to that of *Sitteet Akoleet*.

Both Theſe Bays, with Their reſpective *Ba-hyras* are over- A Ridge of Hills with two Caſtles.  
 looked by a Ridge of Hills, lying nearly upon a Level with the *Caffaubab*. Two well built Caſtles are placed upon It; one of which, called from It's five acute Angles, *The Caſtle of the Star*, is within a Furlong of the *Caffaubab* and commandeth the fan- dy Bay and *Ba-hyras* at *Bab el Wed*: the other, called *The Emperour's Caſtle*, at half a Mile's Diſtance, hath a full Command of the Ridge, the *Caſtle of the Star*, and the fan- dy Bay and *Ba-hyras* towards *Ain Rebat*.

Beyond the *Ba-hyras* of *Bab el Wed*, as far as *Ras Accon-* Where Charles V. landed His Army.  
*natter*, the Shore is made up of Rocks and Precipices: but to the Eaſtward of *Algiers*, from *Ain Rebat*, round a large Bay to *Temendufe*, the Shore is acceſſible in moſt Places. The Emperour *Charles V.* in His unfortunate Expedition A. D. MDXLI againſt This City, landed His Army at *Ain Rebat*, where there ſtill remaineth a Fragment of the Peer, ſuppoſed to have been erected for that Purpoſe. The better likewiſe to ſecure a Correſpondence with His Fleet, and to ſuccour His Troops in Their intended Approaches towards the City, He poſſeſſed himſelf of the Ridge I have been deſcribing, where He laid the Foundation and built the round or inner Part of the Caſtle, that continueth to be called after His Name.

Such is the Strength and Situation of *Algiers* to the Land- The Fortifications towards the Sea.  
 ward. But towards the Sea, we ſhall find It better fortified and capable to make a more ſtrenuous Defence. For the *Embraſures*, in This Direction, are all employed: the Guns are of Braſs; and Their Carriages and other Utenſils in good Order. The Battery of the *Mole Gate*, upon the Eaſt Angle of the City, is mounted with ſeveral long Pieces of Ordinance, one of which, if I miſtake not, hath ſeven Cylinders, each of Them three Inches in Diameter. Half a Furlong to the W. S. W. of the Harbour, is the Battery of *Fiſher's Gate*, or [*Bab el Bahar*] *The Gate*

*Gate of the Sea*, which consisting of a double Row of Cannon, commands the Entrance into the Port, and the Road before It.

*The Port.*

The Port is of an oblong Figure, a hundred and thirty Fathom long, and eighty broad. The Eastern Mound of It, which was formerly *The Island*, is well secured by several Fortifications.

*The Fortifications of It.*

The *Round Castle*, (built by the *Spaniards* whilst they were Masters of *The Island*) and the two remote Batteries, (erected within this Century) are said to be *Bomb-Proof*; and have each of them Their lower *Embrasures* mounted with thirty six Pounders. But the middle Battery, which appears to be the oldest, is of the least Defence. Yet it may be observed, as none of the Fortifications I have mentioned are assisted with either Mines or advanced Works; and as the Soldiers, who are to guard and defend Them, cannot be kept up to any regular Courses of Duty and Attendance, that a few resolute Battalions, protected even by a small Squadron of Ships, would have no great Difficulty to make Themselves quickly Masters of the very strongest of Them.

*The Navy.*

The naval Force of the *Algerines* hath been for some Years in a declining Condition. If we except Their Row-Boats and *Brigantines*, They had A. D. MDCCXXXII only half a dozen capital Ships, from thirty six to fifty Guns; and at the same Time had not half that Number of brave and experienced Captains. A general Peace with the Three trading Nations, and the Impossibility of keeping up a suitable Discipline, where every private Soldier disputes Authority with His Officer, are some of the principal Reasons, why so small a Number of Vessels are fitted out, and why so few Persons of Merit are afterwards willing to command Them. Their Want likewise of Experience, with the few Engagements They have been lately concerned in at Sea, have equally contributed to This Diminution of Their naval Character. However, if, by proper Discipline and Encouragement, they should once more assume Their wonted Courage and Bravery, They have always in Readiness such a Quantity of naval Stores, as will put Them in a Capacity of making considerable Augmentations to Their Fleet: though, even at present, we find Them troublesome enough to the Trade of *Europe*.

*Few Antiquities at Algiers.*

There is little within the City, that merits the Attention of the Curious. Upon the Tower of the great *Mosque*, we have some broken Inscriptions; but the Letters, (though of a sufficient Bigness to be seen at a Distance) are all of Them filled up

to

to that Degree with Lime and White-Wash, that I could never particularly distinguish Them. They may probably be the same with Those taken Notice of by *Gramaye*<sup>1</sup>. The publick Buildings, such as are Their *Bagnios, Kasbareas* &c. Their Officers, as the *Mufty, Kady* &c. The Inhabitants, as *Jews* and *Moors* &c. have been already sufficiently described by several Authors. The Additions therefore which I have to make, will relate chiefly to the Government, the Army, and the political Interests and Alliances of This Regency: but of These in Their proper Place.

*Algiers*, from the Distance and Situation of It with Respect to *Teffad*, should be the antient *Icosium*, placed in the *Itinerary* forty seven Miles from *Tipasa*. *Leo*<sup>2</sup> and *Marmol*<sup>3</sup> inform us that It was formerly called *Mesgana* from an *African* Family of that Name. The present Name [ *جزيرة* or *جزيرة* ] *Al Je-zeire* or *Al Je-zeirah*, (for so we should pronounce It) signifieth in This Language *The Island*; so called from being in the Neighbourhood (not, as *Leo*<sup>4</sup> acquaints us, of the *Balearick* Islands, but) of the Eastern Mound of the Harbour, which, 'till after the Time of the *Turkish* Conquests, was severed from the Continent. In Their publick Letters and Records, They stile It [ *Al Je-zeire Megerbie* ] *The Island in the West*, to distinguish It from a City of the same Name near the *Dardanelles*.

*Algiers, The Icosium. Ex. p.10. A. p.19. A. p.21. D. p.23. Cap.25. p.25. B. &c.*

*Al Je-zeire, or The Island.*

The Hills and Valleys round about *Algiers* are every where beautified with Gardens and Country Seats, whither the Inhabitants of better Fashion retire, during the Summer-Season. The Country Seats are little white Houses, shaded by a Variety of Fruit Trees and Ever-Greens; whereby they afford a gay and delightful Prospect towards the Sea. The Gardens are well stocked with Melons, Fruit and Pot-herbs of all Kinds; and, what is chiefly regarded in these hot Climates, each of Them enjoys a great Command of Water, from the many Rivulets and Fountains which every where distinguish Themselves in This Situation. The Fountain-water made use of at *Algiers*, universally

*The Prospect of the Country round about Algiers.*

I IVLIO CÆSONI. M.M. PTOLO. IVB. F. . . IS RVFVS ET LETVS  
 II LEG. MAVRIT. . . P. O. MAVRIT. X. P. D. ONV. MIS . .  
 PRISCA F. ELIA. POS. COH. IVL. M. F. Gram. *Afr.* illust. l.7. c.1.

<sup>2</sup> *Geseir Afris* idem atque nobis insula sonat, unde desumptum nomen putant quod insulis *Majorica, Minorica* atque *Genisa* adjacet. Conditores habuit *Afros*, qui ex familia *Mesgane* originem traxerant, quare & apud antiquos *Mesgana* fuit appellata. *J. Leo.* <sup>3</sup> Les *Maures* nomment *Alger Gezeire de Beni Mosgane*. Elle a este bastiè par de *Bereberes* de ce nom, si bien que les anciens Historiens l' appellent *Mosgane*. *Marm.* l.5. c.41. <sup>4</sup> Vid. Not.2.

esteemed to be excellent, is likewise derived, through a long Course of Pipes and Conduits, from These Sources.

*The Haratch,* Four Miles to the S. E. of *Algiers* is the River *Haratch*, which riseth behind the Mountains of the *Beni Mousab*; and, joyning *The* [ *Wed el Kermez* ] *Fig-River*, runs through the richest Part of the *Mettijah*. It is about half as big as the *Ma-saffran* and had formerly a Bridge built over It, at a small Distance from the Sea. *Marmol*<sup>1</sup> and some later Authors acquaint us, that the Ruins of *Sasa*, called otherwise *Old Algiers*, are to be seen near the Banks of It; but I could never meet with These Ruins, nor receive the least Information about Them. This, or the *Hameese* which falleth into the Sea seven Miles to the N. E. may perhaps be the *Savus* of *Ptolemy*, though neither the one nor the other answereth to the Latitude, which is 20' to the Northward of *Icosum*.

or *The Hameese, The SAVUS. Exc. p. 10. A.*

The *Hameese* is somewhat smaller than the *Haratch*, having It's Fountains among the high Mountains of the *Beni Jaat*, eight Leagues to the Southward. In passing through the Districts of the *Me-gata* and *El-Hhuthra*, It goeth by the Name of [ *Arba-taash el Mukdah* ] *The Fourteen Fords*; and, entering the *Mettijah*, is called the *Hameese*, from *The* [ سوق الخميس *Souk el Hameese* ] *Fair* that is kept every *fifth Day*, [ or *Thursday* ] upon the Banks of It. *Leo*<sup>2</sup> calls This River *Sessaia*, a Word not very different from the antient *Savus*: but I could not be informed, that It was known by any such Name at present.

*Temendfufe, The RUS-GUNIÆ Col. Exc. p. 25. B. or RUSTONIUM, p. 10. A. or RUTHISIA. p. 19. A. or RUSCONIÆ Col. p. 21. D. p. 30. C. p. 36. H.*

† *Temendfufe* or *Metafus* lyeth two Leagues N. of the *Hameese*, being a low *Cape* with a *Tabled Land*, as the Mariners call a flat *Hillock*, that riseth up in the Middle of It. Upon that Part of It which looketh towards *Algiers*, the *Turks* have a small *Castle* for the Security of the adjacent Road, once the chief *Station*<sup>3</sup> of the *Algerine Navy*; and where we have still some *Traces* of the antient *Cothon*. A *Heap* of *Ruins*, of the same *Extent* with Those of *Tefessad* and whose *Materials* have equally contributed to the raising the *Fortifications* of *Algiers*, are spread along This Part of the *Sea-shore*. The Distance of fif-

1 *Saça* est une ville dont on voit les ruines entre *Algiers* & *Metafus*, sur la Coste de la mer *Mediterranee*. Elle est sur le bord d'une riviere (*Hued el Harrax.*) *L' Afrique de Marmol* l. 5. cap. 42. *Atlas Geogr.* Vol. 4. p. 202. 2 *Sessaia* amniculus ex *Atlante* proveniens ac *Metigia* Planitiem *Algeria* vicinam affluens, juxta vetustum oppidum *Temendfust* in mare *Mediterraneum* fluit. *J. Leo.* p. 286. 3 Ab *Agezaier* ad *Tamendfas*, orientem versus, novem milliaria: est autem *Tamendfas* Portus pulcherrimus. *Geog. Nub.* p. 82. *Temendfufe* satis frequens hic est Portus, in quo *Geseir* naves in tuto sunt, his enim vix alius est Portus. *J. Leo.* p. 204.

teen Roman Miles, in passing over the interjacent Bay betwixt These Ruins and *Algiers*, is the same we find in the *Itinerary*, between the *Rusguniæ Colonia* and *Icosium*.

To the Eastward of *Temendfufe*, there is a large Bay, remarkable for the several Rivers that empty themselves into It. The Bay of Temendfufe.  
 The *Re-gia*, at seven Miles Distance from *Temendfufe*, runs on-ly in the Winter Season. A little Island, at half a Miles Distance, lyeth over against the Mouth of It. The *Budwowe* is as big as the *Haratch*, falling into the Sea a League to the Eastward of the *Re-gia*. This River when It passeth through the rugged Mountain of the *Ammall*, is called by the *Turks* [*Domus el Wed*] or Domus el Wed, or Ka-darah. The River of the *Wild Boar*; but by the *Moors* and *Arabs*, *Ka-darah*, from a mountainous District of that Name, where It hath It's Fountains. The *Corsoe* succeeds the *Budwowe*; and the *Merdafs* the *Corsoe*, each at half a Leagues Distance: and a little beyond the *Merdafs*, are the Fountains *Shrub we hrub*, where the *Christian* Row-Boats venture in sometimes for fresh Water. Four Leagues from the *Merdafs*, and about eight from *Temendfufe*, is the Mouth of the *Tisser*, a much larger River than the *Haratch*, and which traverseth as fruitful a Country. Some of the Sources of It are from the mountainous District to the S. S. W. where the westernmost Branch is called *Shurffa*, after the Name of the *Arabs*; the other [*Wed el Zeitoune*] or SHURF-FAH or Wed el Zeitoune, The River of *Olives*, from the great Quantity They gather of that Fruit near the Banks of It. The *Bisbbesh*, *Asbyre*, *Mailah* and *Zagwan*, fall into the *Zeitoune*. The *Tisser* answers to the *Serbetis* of *Ptolemy*, lying something nearer *Rusgunia* than *Rusuccuræ* (or *Dellys*) as the Latter is called at present. The SERBETIS. Exc. p. 10. A.

The plain Country which bordereth upon These Rivers, and lyeth betwixt the Mountains of *Atlas* and the *Sea*, is cultivated by the *Rassouta*, who live near the *Hameese*; by the *Durgana* and *Marashda*, who drink of the *Budwowe* and *Corsoe*; and by the *El Fibeel*, *Geuse*, *Beni Hameed* and *Adrowa*, who rove betwixt the *Tisser* and *Booberak*. We are at a loss for the antient *Rusicibar*, *Modunga*, *Cisse* and *Addume*, placed by *Ptolemy* upon This Part of the *Sea Coast*. The Arabs Rassouta, Durgana, Marashda, Adrowa, &c. Exc. p. 10. A.

*Jinnett*, from whence our Merchants ship off a great Quantity of Corn for *Christendom*, is a League to the N. E. of the *Tisser*. It is a small Creek, with a tolerable good Road before It; and

T

was

Mers' el Dajajc. was probably *Edrifi's* [Mers' el [مَرْسُ دَجَايَج] *Dajaje*] Port of Hens. I am told that the Name of *Jinnett* [جَنَاتِ *Paradise*] was given to This Place upon Account of a Row-Boat having been once very providentially conducted within the Creek, when the Mariners expected every Moment to have perished. The Sea Shore, which from *Temendfufe* to This Place is very little interrupted with Rocks and Precipices, begins now to be rugged and mountainous: and below some of These Eminences, three Leagues farther to the E. we have the Mouth of the *Booberak*, the Eastern Boundary of This Province.

The Booberak, or Niffah, The *Booberak* hath It's principal Sources among the *Ziwo-wah*, ten Leagues to the S. E. When It hath disengaged Itself, by a Number of deep Windings, from their mountainous District, and entreth the *Se-bowe*, It changeth It's Name to *Niffah*. Over against the *Burgh*, It receiveth the *Bugdoora*, a considerable Stream, collected from the several Rills that descend from *Jurjura*, and the neighbouring Mountains, and then continuing, for the Space of Three Leagues, to run in a westerly Direction, turns at once, through the Mountains of the *Abdelwairer*, to the Northward, and carrieth the Name of *Booberak* to the Sea. I crossed This River in *May*, three Weeks after any Rain had fallen in the adjacent Country, and computed of the Bigness of the Shelliff. It to be equal to the *Shelliff*.



## C H A P. VI.

*Of the most remarkable Places and Inhabitants in the Inland Country of the Southern Province; together with the correspondent Part of the SAHARA.*

Bleeda and Medea, The BIDA Col. and LAMIDA. Exc. p. II. E. 12. A. **B**Leeda and *Medea*, the only Inland Cities of This Province, are each of Them about a Mile in Circuit; but Their Walls being made up chiefly with Mud, perforated in most Places by the *Hornet*, cannot be presumed to contribute much to Their Strength and Security. Some of their Houses are flat roofed, others like Those of *Maliana*; with which They also

I Hinc (viz. à *Temedfos*) ad *Mersa Aldagiag*, milliaria viginti; habetque hæc Portum fidissimum. *Geogr. Nub.* p. 82.

agree, in being well watered, and in having all around Them very fruitful Gardens and Plantations. A Branch of an adjacent Rivulet may be conducted through every House and Garden at *Bleeda*; whilst the several Conduits and Aqueducts that supply *Medea* with Water, (some of which appear to have been the Work of the *Romans*) are capable of being made equally commodious. Both of These Cities lye over against the Mouth of the *Ma-Saffran*; viz. *Bleeda* at five Leagues Distance under the Shade of Mount *Atlas*; and *Medea* three Leagues beyond It, on the other Side of This Mountain. *Bleeda* therefore and *Medea* lying thus nearly in the same Meridian, Their respective Situations with Regard to the *Ham-mam Mereega*, the *Aque Calidæ Colonia* of the Antients, together with the little Alteration in Their Names, may induce us to take the one for the *Bida Colonia*, the other for the *Lamida* of *Ptolemy*. The *Mabometan* Historians indeed, whom *Marmol*<sup>1</sup> seems to follow, are willing to have *Medea* of Their own Extraction, and to be named after Their *Kaleef*<sup>2</sup> *el Mabadi*: and *Marmol* observeth further, that, before *El Mabadi*'s Time, It was called *Elfara*, a Name not very different from *Uffara*, another of *Ptolemy*'s Cities in the Neighbourhood of *Lamida*. But *Uffara* seems to claim a Place at the Ruins of *Ain Athbreede*, a few Leagues to the Westward. *Medea* hath had undoubtedly a *Roman* Foundation, and at most, could have been only restored by *El Mabadi*.

There is still remaining at *Medea* the Fountain taken Notice of by *Marmol*<sup>2</sup>; but I could not discover any of the Letters, which He read and transcribed upon the Spot. *Leo* seems to have intirely omitted both This City and *Bleeda*, which, in His Time, must have made a superiour Figure to *Mazouna*, *El Mascar* and other Cities He hath thought fit to describe. The Account indeed He hath left us of *Medna*<sup>3</sup> the *Medua*<sup>4</sup> of Mar-

The Fountain mentioned by Marmol.

1 *Mehadie* est une ancienne ville bastie per les *Romaines* en une grande plaine, au dessus d'une haute montagne, qui est a quinze lieües d'*Alger* du Coste du Midi au dedans du pais. Elle a esté autrefois fort peuplée & fut detruite par un *Calife* schismatique qui y bastit depuis un Chasteau nommè de son nom *Moahedin*, dont la ville depuis s'est appellée *Mehedie*: car elle se nomma autrefois *Alfara*. C'estoit autrefois une colonie *Romaine*, comme il paroist aux antiquités & aux Inscriptions qui se trouvent dans ces ruines. Il y a une vieille fontaine de Marbre ou font ecrites ces Letters.

D.

D.

D. L. S. V. L'*Afrique* de *Marmol*, l. 5. cap. 35.

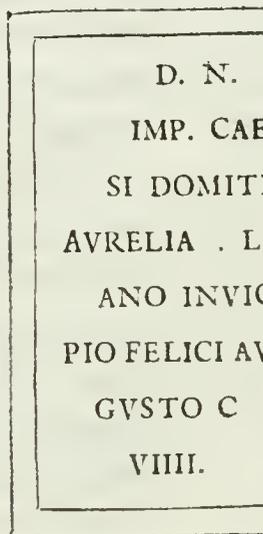
2 Vid. Not. ut supra. 3 *Medna* non procul à *Numidia* terminis extructum, distat à mari *Mediterraneo* milliaria fere 180, in planitie quadam amænissima, maximeque frugifera posita est, fluminibus hortisque spatiosissimis cingitur. Huic oppido præfuerunt quidam *Tenez* Principes, deinde *Barbarossa* &c. J. *Leo* p. 203. 4 *Medua* grande Ville & fort ancienne, bastie

*mol*, corresponds in some Respects with our *Medea*; but the Situation cannot in any Manner be reconciled to It.

The Summatta.

Mezzya.

The *Summata*, under the Protection of *Seedy Braham Barabeisa*, are the Inhabitants of the Mountains to the Westward of This Meridian and border upon the River *Wedjer*. To the Eastward are the *Mezzya*, who inhabit *The Mountain of [Fernan, فندان]* *Cork-Trees*. They have other *Dasbkras* likewise in that Part of Mount *Atlas*, which hangs over the *Tis-moute*, a noted Fountain of excellent Water. Upon the Summit of the *Fernan*, where we have a View of this Fountain to the N. and of *Medea* to the S. E. there is a Fragment of a large square Stone, with this broken Inscription.



The several Clans upon this Part of Mount Atlas.

The *Beni-Sala* and the *Beni Haleel* are the principal *Kabyles* in the Neighbourhood of *Bleeda*; and to the Southward of Them are the *Wuzra*, where the River *Shiffa* hath It's Sources. To the Eastward of the *Beni Haleel* and the *Wuzra*, are the *Beni Masoude*, and the *Beni Boo-Ya-goube*; then follow the *Beni Selim*, and the *Beni Haleefa*, who possess a great Part of the plain Country, near the Banks of the *Bisbbefs*. The *Beni Mousah*, and the *Beni I-yaite* are the next *Kabyles*; near which there is a Branch of the antient and numerous Tribe of the *Magrowah*, living in a full Prospect of the Plains of *Hamza*. The *Zerwaila* and *Me-gata* lye not far from *The [Arbatash el Mukdab]* *River of the fourteen Fords*; as the *Hillaila*, and the *Beni Haroune* are situated a little on the other Side of the Mountain

par ceux du pais dans une belle plaine sur la frontier de *Getulie*, a cinquante lieües d'*Algier* & a soixante de *Tremecen* du Coste du *Leyant*, *Marmol.* l. 5. cap. 36.

of the *Ammall*, not far from the River *Zeitoune*. The Brook *Lethneeny*, which unites the *Wed Adouse*, hath It's Springs among the Mountains of the *Hillaila*; and below the high and pointed Mountain of the *Beni Halfoune*, the Neighbours of the *Ammall* and *Beni Haroune*, the River *Zeitoune* joyns the *Wed el Azeese*, and assumes the Name of *Tisser*. The *Welled Azeese*, The Arabs and Kabyles to the Eastward of the Yiffier. the *Arabs* to the N. E. of the *Beni Haroune*, are situated betwixt the *Beni-Halfoune* and Mount *Jurjura*; after which we have the *Insblowa*, who, with the *Bouganie*, overlook the fertile Plains of the *Castoola*. The *Fleesa*, the next considerable Clan, reach from the *Beni Halfoone* and the Banks of the *Tisser* to the River *Bugdoura*: and on the other Side of This River, under the Shade of Mount *Jurjura*, are the *Beni Koofy*, the *Beni Batroune*, and the *Beni Mangelett*. Nearer the *Sebowe*, not far from the Banks of the *Nissab*, are the *Ashnowa*, *Bobinoone*, and *Ferdewa*, who are again succeeded by the *Adinee*, *Beni Rettin* and *Beni Frowfin*, 'till we enter within the mountainous District of the *Zwowah*.

*Jurjura*, the highest Mountain in *Barbary*, is at least eight Mount Jurjura. Leagues long, lying nearly in a N. E. and S. W. Direction. It appears to be, from one End to another, a continued Range of naked Rocks and Precipices, and secures, by It's rugged Situation, a Number of *Kabyles* from becoming Tributary to the *Algerines*. Of these, the *Beni Alia* and the *Beni Sittaka* are The Clans of It. the most noted, on the N. W. Side, towards the *Beni Koofy*; as the *Beni Yala* are, to the S. E. towards the *Welled Mansoure*: on which Side, near the middle, there is likewise a Pool of good Water, bordered round with arable Ground. In the Winter Season, the Ridge of This Mountain is covered with Snow; and it is very remarkable, that the Inhabitants of the one Side should carry on an hereditary and implacable Animosity with the other, whilst, by Consent, a small Border of Snow puts a full stop to these Hostilities, during that Season. *Jurjura*, as well from It's extraordinary Ruggedness, as from the Situation Jurjura the MONS FERRATUS. Tab. Pent. C. D. Exc. p. 28. of It betwixt (*Rufucurium* or) *Dellys* and (*Saldis* or) *Boujeiah*, should be either the principal Part, or the whole of the *Mons Ferratus*, taken notice of by the Geographers of the middle Age.

If we return back again to the Westward, we shall find to the Southward of Mount *Atlas* and the *Summata*, besides a Branch

- Boo-halwan. of the *Boo-halwan*, the *Arabs Zenaga-ra* and *Boodarna*, with  
 Zenaga-ra. their Fountains *Raf-el Wed*, *Dim*, and *Athbreede*. These Tribes  
 Boodarna. possess a fine Country, made up of Hills and Valleys; and at *Ain  
 Athbreede* there are the Traces of an old City.
- The Districts of Eight Miles to the S. S. E. of the *Boudarna*, and at the like  
 Wamre and Amoura. Distance to the S. W. of *Medea*, are the fruitful Districts of  
*Wamre* and *Amoura*, both of Them watered by the *Harbeene*.  
 This Rivulet is chiefly collected from the Fountains of *Medea*;  
 and near the western Banks of It, as It passeth through *Amou-  
 ra* to unite the *Shelliff*, there are some considerable Ruins wa-  
 tered by a plentiful Fountain. The *Arabs* call Them *Herba*, a  
 Name common to other Places, and by which They denote  
 something [حرب] *broken up* or pillaged. *Ptolemy's Casmara*, in  
 being placed betwixt and to the S. of the *Aquæ Calidæ* and *Bida*,  
 will rather agree with These Ruins, than Those at *Ain Athbreede*.
- The Rivulet of Harbeene. The *Reega* and *Hooara*, the *Arabs* in the Neighbourhood of  
*Medea*, reach as far as *Burwak-eah* and the Sanctuary of *Seedy  
 Ben Tyba*, built eight Miles to the S. of *Medea*, upon the  
 eastern Banks of the *Shelliff*. *Welled Braham* and the Foun-  
 tains of the *Bishbesh*, are three Leagues to the E. of *Medea*;  
 and at the like Distance to the S. is the District of *Burwak-eah*,  
 so named from the Abundance of The [بروق] *Kings/spear*  
 which it produceth. *El Elma*, are the principal *Arabs* of *Bur-  
 wak-eah*, whose District is remarkable for a *Hot Bath*, called  
*Hammam el Elma*, and for the Ruins of a large City known by  
 the Name of *Herba*; the *Tigis* probably of the Antients.
- Herba, the CASMARA Exc. p. 11. E. Near *Burwak-eah* is the Sanctuary of *Seedy Nedja* and the  
 Fountains of the *Wed Ashyre* or [شعير] *Shai-er*; to the Southward  
 of which, are the *Urbya* and Their Salt Pits, where the *Wed el  
 Mailah* hath It's Fountains. This River is something brackish,  
 and, before It joyns the *Zagwan*, drinks up the *Bishbesh* and  
 the *Wed Shai-er*. *Ain Be-seefe*, lying betwixt *Seedy Nedja* and  
*Titterie Dosh*, issueth out of the Chink of a large Rock, which  
 the *Arabs*, among other foolish Stories upon the same Subject,  
 affirm to have been cleft by *Aly*, the Son in Law of their Pro-  
 phet. Agreeably to this Tradition, they give out that *Ain  
 [بسدیف] Be-seefe* is the same with a *Fountain* that is forced or  
 procured by the *Sword*.
- The Reega, and Hoo-ara. The [Burgh Swaary] Castle in the District of the *Swaary*, ly-  
 Seedy Ben Tyba. eth four Leagues to the S. W. of *Ain Be-seefe* and ten to the  
 Welled Bra- ham. South-
- Burwak-eah. Burgh Swaary.

Southward of *Medea*. It is a small Fort, built upon the Skirts of the *Sabara*, and was, a few Years ago, one of the Frontier Garrisons of the *Algerines*. The *Welled Muktan*, the Neighbours of the *Azeese*, lye to the Westward of the *Burgh*, near the *Dya* or *Titterie Gewle*, a large Pond and *Morafs* formed by the *Shelliff*. Three Leagues to the E. N. E. of the *Burgh* is the eastern Extremity of the *Titterie Dofb*, as the Turks call *The [Hadjar [حجر] Titterie] Rock of Titterie*; a remarkable Ridge of Precipices, running parallel with the Plains of the *Beni Haleefa*. They are four Leagues in Length, and, if possible, are even more rugged than *Furjura*. Upon the Summit of Them, there is a large Piece of level Ground, with only one narrow Road leading up to It, where, for the greater Security, the *Welled Eifa* have Their Granaries. Beyond the *Welled Eifa* are the Encampments of the *Welled In-anne*, the principal *Arabs* of the District of *Titterie*, properly so called, which lyeth in the Neighbourhood only of This Mountain.

Welled Muktan.

The Dya or Titterie Gewle.

Titterie Dofb or Hadjar Titterie.

Welled Eifa.

Welled In-anne.

Titterie, i.e. Cold or Bleak.

*Probus*<sup>1</sup> in His Observations upon *Virgil*, maketh *Tityrus*, the Name of one of the Shepherds, to signify a *He Goat* in the *African* Language. The same Interpretation, among others, is given to It by the *Greek Scholiast*<sup>2</sup> upon *Theocritus*. We likewise see upon some of the *Etruscan* Medals, an Animal, not unlike a Fawn or Kid, with [E D E † V †] *Tutere* for the Legend<sup>3</sup>; That particular Piece of Money being perhaps denominated, as *Pecunia* was from *Pecus*, from the Animal there exhibited. But I was informed by the People of This District, that *Titterie*, or *Itterie*, was one of Their Words for *Cold or Bleak*, a Circumstance indeed, which I often experienced, particularly in the Nights and Mornings, to be very applicable to This Region, and may therefore, so far, justify the *Etymology*.

To the Eastward of the *Titterie Dofb*, are the *Dowwars* of the *Adrowa*, who are refreshed by a Fountain of excellent Water. Hard by It there is a Heap of Ruins, known by the same Name of *Shil-ellab*. A League and a half farther to the E. S. E. are *The [مرج] Merjab] Meadows* of the *Welled Newy*: and four

Adrowa.

Shil-ellab or TURAPHI-LUM. Exc. p. 12. B. Welled Newy.

<sup>1</sup> *Tityri & Melibai personas de Theocrito sumpsit (Virgilius) sed tamen ratio hæc nominum est: Hircus Lybicâ linguâ Tityrus appellatur &c. Prob. Gramm. de Bucol. Carminis ratione. Vid. & Pomponii Sabini Annot. in 1. Eclogam. Virg. Bucol.* <sup>2</sup> Τὸς ἀργῆς, πύρις λέγει, τὸν δὲ ὄνομα εἶναι αἰπέλου, κατὰ ἐμφερσίαν τοῦ χαρακτήρος. Ἄλλως. ὄνομα κύριον ὁ Τίτυρος. Τινὲς δὲ φασὶν ὅτι Σειλιώος τις, ἢ Σικελιώτης. Ἄλλοι δὲ τὸς ΤΡΑΓΟΥΣ, ἔπειτα τὸς σατύρους &c. Schol. in 3. Idyll. Theocr. <sup>3</sup> Vid. *Dempst. Hetrur. Regal. Tab. LX. fig. 4.*

The Kubbah  
of Seedy  
Habfhee.

Leagues from Them to the N. E. is the [كعبه] *Kubbah* of *Seedy Habfhee*, built upon a rising Ground, near the Banks of the *Wed el Mailah*. The *Beni Solyman* and the *Welled Taan* belong to This Neighbourhood; to the Southward of which are the *Arabs Jou-ebb*, with a large Heap of Ruins. *Ptolemy's Uffara*, from the Situation of It in the Neighbourhood of *Auzia*, may be very well fixed at This Place: as His *Turaphilum*, for the same Reason, will fall in with the Ruins at *Shil-ellah*.

The Ruins  
among the  
Jou-ebb,  
The USSA-  
RA. Exc. p.  
12. C.

The River  
Zagwan.  
Castoola.

Welled Ha-  
loofe.

Three Leagues to the Eastward of the *Kubbah*, is the River *Zagwan*, well known to a Branch of the *Castoola*. It hath It's Fountains among the *Welled Haloofe*, who inhabit properly the mountainous District to the Southward, but sometimes wander as far as *Fibbel Deera*. Before the *Zagwan* joyns the *Zeitoune*, It receiveth the *Wed el Mailah*.

The Plains of  
Hamza.

The Arabs of  
It.

Leaving the *Castoola*, we enter upon the rich and extensive Plains of *Hamza*, which, reaching as far as the Mountains of *Wannougab*, are cultivated by *Welled Dreesse*, *Miriam*, *Fairah*, *Dreed*, *Maintenan*, and other *Bedoweens*. *Seedy Hamza*, a *Marab-butt* of great Reputation, gave His Name to These Plains; whose Tomb is visited upon the westernmost Borders of Them, not far from the high pointed (*Hadjar*) Rock of the *Magrowa*.

Wed Ad-  
oufe.

Jibbel Dee-  
ra.

The Phaa-  
mah, or  
PHOEMIUS.  
Exc. p. 12. B.  
Burgh Ham-  
za, or AU-  
ZIA, Exc. p.  
12. C. p. 26.  
B.

or Sour Gu-  
flan.

The *Wed Ad-oufe*, gliding along the eastern Division of These Plains, receiveth several Rivulets: of which the two principal ones are from *Jibbel Deera*. These unite at about a Miles Distance from their Sources and form the *Phaamah*, the *Phoemi* perhaps of *Ptolemy*; and upon the Neck of Land that lyeth between Them, we have the *Burgh Hamza* with a *Turkish Garrison* of one *Suffrah*<sup>2</sup>. The *Burgh* is made out of the Ruins of the antient *Auzia*, called by the *Arabs* [سور غزلان] *Sour Guflan* The *Walls of the Antilopes*, a great Part whereof, fortified at proper Distances with little square Turrets, is still remaining. The whole seems to have been little more than six Furlongs in

1 كعبه, Fornix, concameratum opus & tale Sacellum. *Gol.* in Voce, from whence perhaps the Cupola of the later Architects. The *Marab-butts* are generally buried under one of these Buildings, which have frequently an Oratory annexed to Them; and sometimes a dwelling House, endowed with certain Rents for the Maintenance of a Number of *Thul-by* [طلبة] who are to spend Their Time in reading and Devotion. I have often observed, where there is an Institution of this Kind, that then the Place, including the *Kubbah*, the Oratory &c. is called the *Zwowah* of such or such a *Marab-butt*. 2 The Common Name, among the Algerines, for a Band or Company of Turkish Soldiers, consisting for the most Part of twenty Persons, including a Cook, Steward, and Lieutenant: so called, I presume, from being such a Number or *Mets*, as for the Conveniency of Eating, can sit about one [سفرة] *Suffrah* Table.

Circuit, being situated in a direct Line, eight Leagues to the S. W. of *Furjura*, the *Mons Ferratus*; fifteen to the S. E. of *Algiers*, the *Icosum*; twenty four to the S. E. by E. of *Sherbell*, the *Iol Cæsarea*; and twenty one to the W. of *Seteef*, the *Sitifi* of the *Antients*.

*Tacitus*' hath left us a very just Description of this Place. For *Auzia* hath been built upon a small Plat of level Ground, every way surrounded with such an unpleasent Mixture of naked Rocks, and barren Forrests, that I don't remember to have met with a more melancholy Situation. *Menander*, as He is quoted by *Josephus* <sup>2</sup>, mentions an *African City* of This Name, built by *Ithobaal*, the *Tyrian*: though *Bochart* <sup>3</sup> seems to doubt, whether the *Phœnicians* were at all acquainted with the Inland Parts of *Africa*. Yet provided we could rely upon the Tradition recorded by *Procopius* <sup>4</sup>, that a Number of *Canaanites* fled from *Joshua* into the westernmost Parts of *Africa*, (some of which, upon such a Supposition, might have rested at this Place) no strong Objection, I presume, can be urged against the Ruggedness of the Situation, inasmuch as such an one, from the very Nature of It, would not only be the properest for the first Settlement of a *Colony*, but for the future Safety and Security of It. Due Regard might have been had to This Circumstance in the founding of *Capsa*, *Feriana*, and other Cities of *Africa*; whose Founders must otherwise be supposed to have made an improper Choice, provided They were guided by any other Considerations than the natural Strength of the Situation.

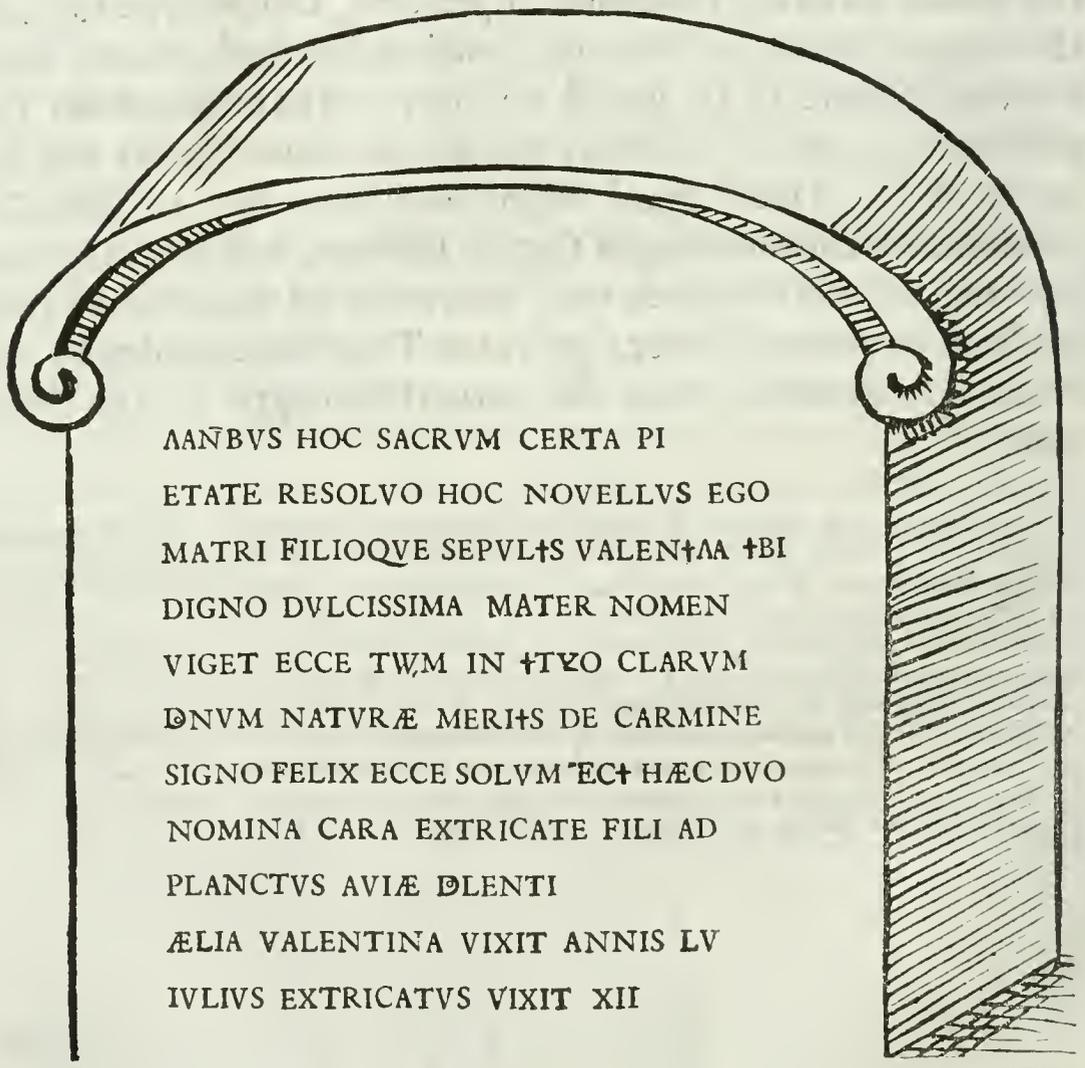
1 Nec multo post adfertur Numidas apud Castellum semirutum, ab ipsis quondam incensum, cui nomen Auzca, positus mapalibus confedisse fivos loco, quia vastis circum Saltibus claudebatur. *Tacit. Annal.* l. 4. 2 Οὗτος [Ithobalus] πάλιν Βόττον ἔκτισε πρὸς τὴν Φοινίκην καὶ Αὐζακίαν (vel disjunctis vocibus Αὐζα πρὸς τὴν Λιβύην. *Jos. Antiq. Jud.* l. 8. c. 7. 3 Sed Mediterranea hæc oppida, tot millibus a *Phœnice* distita non videntur quicquam habere commune cum *Auza Ithobali*. *Boch. Chan.* l. 1. c. 24. 4 Ἐνταῦθα (ἐν τῇ Φοινίκῃ) ἄριστο ἔθνη πολυανθρωπώτατα, Γερρεταῖοι τε καὶ Ιβησαῖοι, καὶ ἄλλα ἅπαν ὀνόματα ἔχοντα, οἷς δὴ αὐτὰ ἢ σὺν Ἑβραίων ἰστέια καλεῖ. Οὗτος ὁ λαὸς ἐπεὶ ἀμαχὸν π χρεῖμα πὴν ἐπιπλοῦτιω σρατηγὸν εἶδον· ἐξ ἡδῶν τῶν παλαιῶν ἐξαναστάντες, ἐπ' Αἰγύπτῃ ἡμέρας ἕως ἐχώρησαν· ἐνθα χωρὸν εὐρένα σφίον ἰκθὸν ἐνοικησάμενοι εὐρέντες, ἐπεὶ ἐν Αἰγύπτῳ πολυανθρωπία ἐν παλαιῇ ἦν· ἐς Λιβύην ἐσάλησαν, πόλεις τε οἰκίσαντες πολλὰς, ζύμπασαν Λιβύην μέχρι σιλῶν σφ' Ἡρακλέους ἔχον. ἐνταῦθά τε καὶ ἐς ἡμῶν τῇ Φοινίκῃ φωνῇ χροῖσθαι ὀκίωται. &c. *Procop. de Bell. Vandal.* l. 2. c. 10.

We have at *Sour* the following Inscriptions:

*Upon a Stone adorned with Figures and Garlands.*

AVZIO DEO GENIO ET CONSERVATORI COL-  
 EXTRICATVS - - - - -  
 MAESIA - - - - -  
 INSTITVTAE - - - - - IVCVNDAE  
 CONIVGI - - - HONORATAE - - - PRI  
 MOSAE HONORE - - - - - VS SVIS DE CLAVDIO IVE  
 NALE PATRE ET DECENNIO VICTORINO FRATRE INSTAN  
 TE L. CAECILIO VICTORINO AMICO KAL IANVAR̄S PROV  
 CLXXXV

*Upon the End of a Tomb Stone a quarter of a Mile from the City.*



*Upon*

*Upon a moulded Stone.*

Q GARGILIO Q.F. - - - -  
PRAEF COH - - - - BRITANIAE  
TRIB CO - - - MAVRCAE  
AMIL PRAE. COH. SING ET VEX  
EQQ MAVROR IN TERRITORIO  
AVZIENSI PRETENDENTIVM  
DEC DVARVM COLL AVZIEN  
SIS ET RVSCVNIENSIS ET PAT  
PROV OB INSIGNEM IN CI  
VES AMOREM ET SINGVLA  
REM ERGA PATRIAM ADFEC  
TIONEM ET QVOD EIVS VIR  
TVTE AC VIGILANTIA FA  
RAXEN REBELLIS CVM SA  
TELLITIBVS SVIS FVERIT  
CAPTVS ET INTERFECTVS  
ORDO COL AVZIENSIS  
INSIDIIS BAVARVM DE  
CEPTO PPFDD VIII KAL  
FEBR. PR. CCXXI.

*Upon a moulded Stone in half foot Letters.*

IVLIAE  
AVGVS  
TAE AARI  
CAESA  
RIS ET  
CASRO  
RVM

Upon a Square broken Stone.

DIVI

ET

CASTORVM SENATVS

IENSIS DEVOTA

Upon a broken Stone in Half foot Letters.

COIKIVIII COI

III COS PRO COS

OTA MENTE QVA NVMINIBVS

SITEI EXCOLVIT DEDICANTI

River *Fin-enne*.

The Arabs near this River are *Zwowitz*.

Welled Seedy *Eesa*.

Ain *Kidran*.

Welled Seedy *Hadjeras*.

Welled Seedy *Braham Aslemmy*.

*Hirmam*.

A League to the Southward of *Fibbel Deera*, we have The [*ف*] *Phoum* [the Mouth of the River] *Fin-enne*; which, after It hath run, for the Space of ten Leagues, through a dry sandy Soil, loseth itself gradually in the *Shott*. Most of the *Getulian Arabs*, who dwell upon the Banks of This River, are *Zwowitz*, as They generally call in this Country *The Children and Dependents of Their Marab-butts*, who, like Those of the same Denomination in all the *Mahometan* Dominions, enjoy great Privileges, and have their Possessions free from Taxation. The *Welled Seedy Eesa*, the Northermost of these Communities, have the Sepulchre of Their tutelar Saint, at the Distance of five Leagues from *Sour Guslan*. There is hard by It, on the one Side, a large Rock, upon which *Seedy Eesa* was daily accustomed to offer up his Devotions; and, on the other, is *The* [*Ain* [قطران] *Kidran*] *Fountain of Tar*, supposed to have been miraculously bestowed upon Them by Their Progenitor; and which They continually make use of, instead of common Tar, for the salving of Their Camels. Six Leagues farther, are the *Welled Seedy Hadjeras*, called so from another of These *Marab-butts*. Here the *Fin-enne* changeth It's Name into that of [*The Wed el* [م] *Ham*] *The River of Carnage*, from the Number of People, as I am told, that have been at one time or other drowned in the fording of It. A little higher, is *Seedy Braham Aslemmy*, and His Offspring, who spread Themselves to *Hirmam*, a noted *Dasbkrab*, in the way to *Boosaadah*.

*Boosaadah*,

*Boofaadab*, a Collection of *Dasbkraas*, subsisting by Their Boofaadab.  
 Date Trees, lyeth under *Jibbel Seilat*, twenty Miles to the Jibbel Seilat.  
 Westward of *Seedy Brabam*. Twelve Leagues farther, in the  
 same Direction, are *The* [ *ثنيبات الغنم* *Theneate el Gannim* ]  
*Sheep-Cliffs*, called likewise [ *Ede Tepelaar* ] *The seven Hills* by Theneate el  
 the *Turks*. These are situated over against the *Burgh Swaary* and Gannim.  
 the *Titterie Dofb*, at forty Miles Distance. A little way be-  
 yond the *Seven Hills*, are the Eminences and Salt Pits of *Zaggos*, Zaggos.  
 after which, we are to climb over the *Saary*, and then the M. Saary.  
*Zeckar*, two other noted Mountains; This twelve, the Other M. Zeckar.  
 five Leagues only to the Southward of *Zaggos*. These, with  
 many other rugged and mountainous Districts within the *Sabara*,  
 very well illustrate, what *Strabo* may be supposed to mean, by Exc. p. 8. C.  
 the *Hilly Country of Gætulia*.

Six Leagues to the Eastward of the *Zeckar*, is *Fytbe el* Fytbe el  
*Bothmah*, so called perhaps from *The broad or open Turpentine* Bothmah.  
*Trees*, that grow upon the Spot. Seven Leagues from thence  
 to the Northward, is *Thyte el Bo-tum* [ *اذيش البطم* ] *The*  
*thick or shady Turpentine Tree*, as It is probably named, in Thyte el  
 Contradistinction to the Others. These are two noted Sta- Bo-tum.  
 tions of the *Beni Mezzab*, and other *Gætulians*, in their  
 Journeyings to *Algiers*.

At *Herba*, a Heap of Ruins a little to the Eastward of Herba.  
*Fytbe el Bothmah*, are the Sources of *The* [ *Wed el شعير* *Shai-er* ] Wed el  
*Barley-River*, a considerable Stream of This Part of *Gætulia*. Shai-cr.  
 The Course of It, from *Herba* to the *Dasbkrah* of *Booferjoone*, Booferjoone.  
 is ten Leagues in a N. N. E. Direction. At a little Distance  
 from *Booferjoone*, below a Ridge of Hills, there are other  
 Antient Ruins called *Gahara*. Besides the Palm, which grow- Gahara.  
 eth in This Parallel to Perfection, *Booferjoone* is noted also for  
 the Appricot, Fig, and other Fruit Trees.

To the Northward of *Booferjoone* *The Wed el Shai-er* acquires  
 the Name of *Mailah*, from the Saltness of It's Water: and Wed el  
 passing afterwards to the Eastward of *The* [ *Ain* [ *أين* ] *Difla or* Mailah.  
*Defaily* ] *Fountain of Oleanders*, and of the Mountain Ain Defaily.  
*Mai-berga*, the Haunt of Leopards, Serpents, and other noxi-  
 ous Animals, loseth Itself in the *Shott*. Mount Mai-herga.

1 Viz. a *ح* *latum efficere.* vid. *Gol.* in voce.

Gumra. Six Leagues to the Southward of *Fytbe el Bothmah*, are  
 Amoura. *Gumra* and *Amoura*, two *Dasbkras*, with Their Springs and Fruit  
 Trees: and beyond Them, at a greater Distance to the S. W. is  
 Dimmidde. The *Ain Maithie*; and then *Dimmidde*, which, with the  
 Low-aate. *Dasbkras* of the *Low-aate*, nine Leagues farther to the W. are  
 the most confiderable Villages of This Part of the *Sabara*.  
 They have likewise in all These Places, large Plantations of  
 Date, and other Fruit-Trees.

The Arabs of This Part of Gætulia. The numerous Families of *Maithie*, *Noïle*, and *Mel-leeke*,  
 with their feveral Subdivifions and Dependents, range all over  
 This Part of *Gætulia*, from the *Burg Swaary* and the River  
*Fin-enne*, to the *Dasbkras* of the *Low-aate*, and the adjacent

The Ammer. Mountains of the *Ammer*, another confiderable Clan, who fpread  
 Themselves over a mountainous Diftriçt, a great way to the  
 West. Their Mountains have been already fupposed to be  
 a Part of the *Mons Phruræfus*; and indeed, provided the *Pha-*  
*rufii*, one of the leffer *Gætulian* Tribes, who have no fmall  
 affinity in Name with It, can be brought thus far to the East-

The Lowaate and Ammer probably the Successors of the PHARVSII. ward, the *Low-aate* and *Ammer* will fall in very well with Their  
 Situation. The *Pharufii* by being placed in *Ptolemy's* Tables  
 to the Northward of the *Melanogætuli*, or of the *Mons Sagapola*,  
 could not certainly be far diftant from It.

Beni Mez-zab. The Country of the *Beni Mezzab* is fituated thirty five  
 Leagues to the Southward of the *Low-aate* and *Ammer*, con-  
 fifting of feveral Villages, which, having no Rivulets, are fup-  
 plied altogether with Well-Water. *Gardeiah*, the Capital, is  
 the fartheft to the Westward: *Bery-gan*, the next confiderable  
*Dasbkrab*, is nine Leagues to the East; and *Grarah* the neareft  
 of Them to *Wurglah*, hath the like Distance and Situation with  
 Refpect to *Bery-gan*. The *Beni Mezzab*, notwithstanding they  
 pay no Tribute, have been, from Time immemorial, the only  
 Perfons employed in the Slaughter Houfes of *Algiers*; but as they  
 are of the Sect of the *Melâki*, they are not permitted to enter  
 the *Mosques* of the *Algerines*. It may be farther obferved of  
 This Tribe, that They are generally of a more fwarthy Com-

I Τὸ Σαγάπολα ὄρος ἀρ' ἔστι Σέβος ποτ. ἔστι δὲ τὸ μέσον ἐπέχει μίρας. 17. κβ. (MS. κθ)  
 - - - - -  
 καὶ τὸ Οὐσαργαλα ὄρος, ἀρ' ἔστι ὁ Βαζαάδας ποταμὸς ἔστι 17. κ. 11  
 - - - - -  
 καὶ τὸ ὄρος ΜΕΛΑΝΟΓΑΙΤΟΥΛΩΝ οἱ πρὸς κατέχουσι τὰ μεταξὺ τῶν Σαγάπολα ὄρος καὶ τῶν Οὐσαργαλα - - -  
 τῶν μὲν Σαγάπολα ὄρος ἀρκυκώπερι, ΦΑΡΟΥΣΙΟΙ. Ptol. Geogr. l. 4. c. 6.

plexion

plexion than the *Gætulians* I have mentioned to the Northward; The Beni Mezzab, and lying separated from Them by a wide inhospitable Desert, without the least Traces of Dwellings, or even the Footsteps of any living Creatures, may in all probability be the most western Branch of the *Melanogætuli*, as in treating of *Wurglab* and *Wadreag* will be further considered. Some of the MELANO-GÆTULI.

The *Welled Ya-Goube*, the *Lerba* and the *Seid el Graaba*, The Arabs of Their District. are the *Bedoweens* of This District.

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## C H A P. VII.

*Geographical Observations upon the Sea-Coast of that Part of the Mauritania Cæsariensis and Numidia, which is called at present the Eastern Province or the Province of Constantina.*

**T**HIS Province, lying betwixt the Meridians of the Rivers The general Description of this Province. *Booberak* and *Zaine*, is nearly equal to the other two; being upwards of CCXXX Miles in Length, and more than a Hundred in Breadth. The Tribute likewise collected by This *Viceroy*, is much greater, than that of the other Two; inasmuch as the *Titterie Bey* brings only every Year into the Treasury of *Algiers* about twelve thousand Dollars, and the western *Bey*, forty or fifty thousand; whereas there is paid in by the *Viceroy* of this Province never less than eighty and sometimes a hundred Thousand.

The Sea Coast of this Province from the *Booberak* to *Boujeiah*, The Sea Coast Mountainous. and from thence almost entirely to *Bona*, is mountainous and rocky, answering very appositely to the Title of [*El Adwah* عروة] *The high or lofty*, which *Abulfeda* hath given It; though It may be observed at the same Time, that the Province of *Andalusia* in *Spain* cannot, as that Author affirmeth, be either discovered from hence, or from the most western Part of this Kingdom.

1 A Dollar of Algier, Tunis, &c. passeth usually for three Shillings and four pence or Six pence; and of the like Value are the Assanee or current Dollars of the Levant. 2 Tractus ille continentis a cujus portibus eminus prospicitur ad Andalos appellatur continens el Adwah عروة terra eminens; atque hic tractus comprehendit el Magreb el Awfat & el Magreb el Aksa: porro Afrikea ex adverso opponitur Insulæ Sikilea & Terræ Magnæ Franciæ sc. & Italiæ; sed inde non eminus prospicitur Andalos. *Abulfeda*, ut supra.

*The Midland Parts more level.* In the Midland Parts, from the Mountains of *Wannougab* to *Seteef* and *Constantina*, and from thence quite through the Districts of the *Welled Braham*, *Girfab*, and *Henneisbab*, there is a great Variety of hilly and champain Ground; though Fountains and Rivers, especially to the Westward of *Constantina*, are not so commonly met with, as in the Southern Province.

*The Mountains of Atlas.* The Mountain of *Atlas* may probably be taken for that high Knot of Eminences which distinguish Themselves to the Southward of the Plains of the *Sudratab*. They are continued by those of the *Beni Bootaleb*, *Welled Abdy-nore* and *Hircaat*; and taking in afterwards *Jibbel Aurefs*, and the mountainous Tract of the *Nememsha*, leave this Province a little to the Southward of *Tebaisa*. But the general Description of This Province, will be farther carried on in the next Chapter.

*Delly's The RUSCURUM. Exc. p. 20. D. or RUSUCORÆ. p. 10. A. RUSUCURO. p. 26. B. &c. Tab. Pent. B.* THE RIVER *Booberak*, the western Limit of this Province, hath been already described; after which we have, at a Leagues Distance, upon the Sea Coast, the Town of *Delly's*, or *Teddeles* according to *Leo*<sup>1</sup> and some Sea Charts, built out of the Ruins of a large City, at the Foot of a high Mountain, that looks towards the N. E. The antient City, which appears to have been as large as that at *Temendfufe*, spreads Itself quite over the N. E. Side of This Mountain; upon whose Summit to the Westward, there is a great Part of the old Wall, besides other Ruins, promising, at a Distance, a large Scene of Antiquities. In a Wall just over the Harbour, we have a small Nitch, with an Image placed in It, in the Attitude of a *Madona*; but the Features and Drapery are defaced.

*The Road before It.* The Road before This Place, besides the Inconvenience of being small, lyeth also exposed to the N. E. Winds; though, under the S. E. Shore, there are some Traces of a broad Wall, which formerly perhaps might stretch out into the Sea, and form a *Cothon*. *Dellys*, from lying twelve Leagues to the E. of *Temendfufe* or *Rusgunia*, will be the *Rusucurium* of the Antients, a noted and considerable City in former Time, as we may collect, not only from the present Remains of It, but from It's having the Course of several Roads directed to It in the *Itinerary*. I could meet with no Tokens of that Plenty of Water which *Leo* ascribeth to this Place; the Inhabitants, when I was there, complaining much for the Want of It.

<sup>1</sup> *Teddeles oppidum muris antiquissimis atque munitissimis cinctum est: bona pars civium panni tinctorum sunt, idque propter fluviorum atque fontium frequentiam, qui per hujus medium præterfluunt. J. Leo. p. 204.*

Six Miles to the S. E. of *Dellys*, not far from the Sea Shore, we have the principal Village of the *Shurffab*, the *Iomnium* perhaps of the Antients; as *Tackfibt*, another Village belonging to the *Fleesab* ten Miles to the E. may be the *Rufubefer* of *Ptolemy*.

*Shurffab, The IOMNIUM. Exc. p. 10. A. p. 25. C. Tab. Pent. B. Tackfibt, The RUSUBESER. Exc. ibid.*

Four Leagues farther is the little Port of the *Zuf-foone*, called *The [Mers el  $\alpha$  Fabm] Port of Charcoal*, from the great Quantities of It shipped off for *Algiers*. There are some Ruins at a little Distance from the Shore, which might formerly belong to the *Ruzasus* of the Antients.

*Mers'elFahm The RUZASUS. Exc. ibid & p. 21. D. p. 25. C.*

Three Leagues farther is the River of *Seedy Hamet ben Yousef*, with the adjacent *Dasbkras* of the *Keseelah*: and at the same Distance from thence, we arrive at *Ash-oune-mon-kar*, a noted Promontory, where we have some Traces of old Ruins, the *Vabar* perhaps of *Ptolemy*. Five Leagues to the S. E. of *Ash-oune-mon-kar*, not far from the Continent, there is a small rocky Island; at a little Distance from which is *The [Mettse-coube  $\alpha$  مقب] perforated Rock*, answering to the *TRHTON* of *Ptolemy* in Import of Name, though not in Situation. The *Spanish* Priests, who have been for many Ages settled at *Algiers*, have preserved a Tradition, that *Raymund Lully*, in His Mission to *Africa*, was wont to retire frequently to this Cave for Contemplation.

*Keseelah.*

*Ash-oune-mon-kar, The VABER. Exc. p. 10. B.*

*Mettse-coube.*

At a small Distance from the *Mettse-coube*, is the Port of *Boujeiah*, called by *Strabo* the Port of *Sarda*, a much larger one than either That of *Warran* or *Arzew*. It is formed however, in the same Manner, by a narrow Neck of Land running out into the Sea. A great Part of This Promontory was formerly faced with a Wall of hewn Stone, where there was likewise an Aqueduct for the greater Conveniency of bringing Water to the Port. But at present the Wall, the Aqueduct, and the Basons, where the Water discharged Itself, are destroyed: and the Tomb of *Seedy Busgree*, one of the tutelar Saints of *Boujeiah*, is the only thing for which It is remarkable.

*The Port of Boujeiah, or SARDA. Exc. p. 6. F.*

*Seedy Busgree.*

† *Boojeiah* or *Bugia*, as the *Europeans* write It, is built upon the Ruins of a large City in the same Manner, and in a like Situation with *Dellys*, though of thrice the Circuit. A great Part of the old Wall is still remaining, which, like that of *Dellys*, is carried up to the very Top of a Mountain. Besides the Castle, which hath the Command of the City, there are other Two, at

*The Situation of Boujeiah.*

the Bottom of the Mountain, for the Security of the Port. Upon the Walls of One of Them, several Marks are still remaining of the Cannon-Ball, left there by *Sir Edward Spragg* in His memorable Expedition against This Place.

*The Garrison.* *Boujeiah* is one of the garrisoned Towns of This Kingdom, where three *Suffrabs* constantly reside; but who are of so little Consequence, that the *Goryab*, the *Toujab* and other neighbouring *Kabyles*, lay It under a perpetual Blockade. Every Market Day especially, there are strange Disorders raised by these factious Clans. As long indeed as the Market continueth, every Thing is transacted with the utmost Tranquillity; but afterwards, the whole Place is immediately in an Uproar, and the Day rarely concludes, without some flagrant Instance of Rapine and Barbarity.

*The Trade.* The Inhabitants carry on a considerable Trade in Plowshares, Mattocks, and such Utensils as They forge out of the Iron, dug out of the adjacent Mountains. Great Quantities likewise of Oyl and Wax, brought down every Market Day by the *Kabyles*, are shipped off for the *Levant* and *Europe*.

*Boujeiah, The SALDÆ Col. Ex. p. 10. B. I. 1° 45'.* *Boujeiah*, lying at the Distance of XCI Roman Miles, or *SALDE. P. 21. D. SALDIS. P. 25. C.* *Dellys* or *Rufucurium*, may be taken for the Ancient *Saldæ*. It hath been already observed, that *Saldæ*, is placed by *Ptolemy* at too great a Distance to the Southward; and *Abulfeda*, though nearer the Truth, yet in giving to His [ⲁⲓⲗⲉⲓⲛⲁ] *Boujeiah* 34°. only of N. Lat. throws It 2°. 48' farther to the S. than I find It to be by Observation. *Boujeiah* being the only City of This Part of *Barbary*, that is taken Notice of by *Abulfeda*, will give us Room to suspect, that *Algiers* was either not built, or of little Consideration in His Time.

*The River of Boujeiah, The NASAVA. Exc. p. 10. B.* The adjacent River, the *Nasava* of *Ptolemy*, emptieth Itself into the Sea a little to the Eastward. It is made by a Number of Rivulets, which fall into It from different Directions; though none of Them arise in the Neighbourhood of *Meseelah*, as some late Geographers<sup>2</sup> inform us. The *Phaamah*, called afterwards, in passing through the Plains of *Hamza*, the *Wed Ad-ouse*, is the Westermost of These Branches, having It's Sources at *Fibbel Deera*, seventy Miles to the W. S. W. In gliding below Mount *Jurjura*, It is called *Zowah*, where It is

<sup>1</sup> *Atl. Geogr.* Vol. IV. p. 191.    <sup>2</sup> *Vid. Atl. Geogr.* ut supra.

augmented, first, by *The [Ma-berd] cold Stream*, which floweth from That Mountain; and then, by *The [Wed el Mailab] Salt River*, which draineth from the *Beeban*, and some other Mountains of the *Beni Abefs*. The other principal Branch of This River hath It's Fountains a little to the N. of *Seteef*, and taking afterwards a large Sweep to the S.W. leaves the Plains of *Cassir Attyre*, and runs directly to the Northward. Hitherto It is called the *Wed el Boosellam*, containing a Number of excellent Fish, not unlike in Shape, though more favory in Taste, than our *Barbel*. Six Leagues farther, the *Ajebby* give Their Name to This River; which, advancing other six Leagues in the same Direction, unites the *Wed Ad-ouse*, and is called *Summam*. If we except the Plains of *Hamza* and *Seteef*, the whole Country along the several Branches of This River, is very rocky and mountainous, thereby occasioning such a Number and Variety of Torrents in the Winter Season, that infinite Losses and Calamities are sustained by the Inhabitants upon every Inundation. The *Beni Boo-Masoude*, who live near the Mouth of This River, have frequent Opportunities of making This Complaint; where we may very justly apply the beautiful Description, that *Horace* hath left us of the *Tiber* \*.

Five Leagues from the *Nasava*, is the Mouth of the *Man-sou-reah*, another large River, that separateth the Districts of the *Beni Isah* and the *Beni Maad*. The Nick-Name of *Sheddy* (the common word in *Barbary* for an *Ape* or *Monkey*) given two Centuries ago, by the Latter of these Tribes, to the Chief of the *Beni Isah*, was the occasion of that bloody and irreconcilable Animosity, which hath ever since subsisted betwixt Them. The greatest Part of the Plank and Timber made use of in the Docks of *Algiers*, is shipped off from the *Man-sou-reah*, which, as It immediately followeth the *Nasava*, may be the *Sisaris* of *Ptolemy*.

The *Zeert' al Heile*, a small Island, lyeth betwixt the *Man-sou-reah* and *Fijel*, but nearer the Latter. Over against It there

\* ——— *Catera fluminis*  
 Ritu feruntur, nunc medio alveo  
 Cum pace delabentis Etruscum  
 In mare, nunc lapides adesos,  
 Stirpesque raptas, & pecus & domos  
 Volventis una, non sive montium  
 Clamore, vicinaque Sylva:  
 Quum fera Diluvies quietos  
 Irritat amnes. &c. Lib. 3. Carm. Od. 29.

Prom. AU-  
DUS, and  
JARSATH.  
Exc. p. 10. C.  
Fijel or  
IGILGILI.  
Exc. ibid.

is a small Port and Promontory; This, the *Audus*, the Other, the *Farsath* perhaps of *Ptolemy*.

+ *Fijel*, the *Igilgili* of the Antients, lyeth a little beyond the *Cape* that formeth the Eastern Boundary of the Gulph of *Boujeiab*. There is nothing left us of this antient City, but a few miserable Houses and a small Fort, where the *Turks* have a Garrison of one *Suffrah*. It will not, I presume, be disputed that *Boujeiab* and *Fijel* are the *Saldæ* and *Igilgili* of the Antients: though it may be difficult to reconcile the thirteen Leagues, which, in coasting, we find betwixt Them, with the 2°. of *Ptolemy* and the ninety three *Roman Miles* of the *Itinerary*. *Ptolemy* likewise placeth *Igilgili* half a Degree to the Southward of *Saldæ*, in a Situation contrary to that of our *Fijel*, which lyeth 12'. more to the Northward.

Beni Be-leit.

The *Beni Be-leit* have Their *Dashkras* betwixt *Fijel* and The [*Wed el Kibeer*] *Great River*, which falleth into the Sea, seven Leagues to the E. or a little beyond the half Way between

The Great  
River and  
It's Branches,  
viz. The

*Fijel* and *Cull*. It is made up of a Number of Branches, like the River of *Boujeiab*: the first of which, called The [*Wed el*

Wed el Dha-  
hab.

*Dsahab* [دشاب] *River of Gold*, flows from *Kas-baite*, a Heap of Ruins, sixty Miles to the S.W. The next is the Rivulet of *Jim-*

*meelah*, in the same Direction nearly with the *Wed el Dsahab*, but at little more than forty Miles Distance. The other principal Contributions are from the *Wed el Hammam*, twenty Miles

to the W. of *Constantina*: from the *Sigan*, fifteen Miles to the S. W. from *Physgeah*, at the like Distance to the S. and from the Springs of *Hydrab*, about half that Distance, to the S. E.

The Union of the *Wed el Hammam* and *Sigan*, with some small Rills from *Fibbel Woolgar*, make The [*Wed el Rummel* or

Wed el  
Rummel.

*Rum-malah*] *Sandy River*; as the other Two, with their additional Rills, constitute the *Boo-Mar-zooke*, so named from

Boo-mar-  
zooke.

the *Marab-butt*, whose Tomb It runs by. A Furlong to the S. of *Constantina*, the *Rummel* joyns the *Boo-Mar-zooke*, where

They begin jointly to have the Name, sometimes of *Suf-jim-mar*, sometimes of *Rummel*, though the Latter is most com-

The Suf-jim-  
mar.

monly made use of. Below *Constantina*, This River is augmented by the *Wed el Mailah*, where there are the Ruins of

a Bridge of *Roman Workmanship*. Three Miles farther is the Influx of the *Hammah*, a lukewarm Stream, which swells the

*Rummel* to the Bigness of our *Cherwell*. It afterwards re-

ceiveth

ceiveth other plentiful Supplies from the *Boojer-aat*, the *Ain el Fouah*, and the Fountains of *Re-jafs*; and leaving the City *Meelab* a few Miles to the Westward, joins the two Branches that were first taken Notice of. The *Suf-jim-mar*, *Rummel* or the River of *Constantina*, as It is differently called by the *Arabs*, may be very well taken for the antient *Ampfaga*,<sup>The AMPSAGA. Exc. p. 10. C. p. 21. Cap. 3. P. 23. Cap. 26.</sup> which passed under the Walls of *Cirta*\*, and emptied Itself afterwards into the Sea, betwixt *Igilgili* and *Cullu*. The modern Geographers have generally conducted the Channel of Their *Ampfaga* towards the Gulph of *Cull*; but Ours hath no such Direction, falling into the Sea six Leagues to the Westward. There is a great Affinity between the present Name of This River, and the Interpretation which *Bochart* hath left us of the *Ampfaga*\*\*.

A little to the Eastward of the *Wed el Kibeer*, is *The* [*Mers' el Zeitoune*]<sup>Mers' el Zeitoune.</sup> Port of Olives; in which Situation we are likewise to look for the *Paccianas Mattidiæ* of the *Itinerary*, and the *Asifarot* of *Ptolemy*: but the *Beni Meselim* are the present<sup>Beni Meselim.</sup> Inhabitants.

Immediately after the *Mers' el Zeitoune*, we pass by *The* [*Sebba Rous*]<sup>Sebba Rous, or Boujarone.</sup> seven Capes, called likewise *Boujarone* in some modern Sea Charts. They are all very high, rugged and barren Promontories, extending Themselves, with their narrow Bays and dangerous Inlets, as far as *Cull*.

The Influx of the River *Zhoore* is among the Eastermost of<sup>The Zhoore.</sup> these Capes, where the *Sinus Numidicus* may be supposed to begin. It hath It's Sources among the Mountains of the *Beni Welbaan*, a few Leagues to the N. of *Constantina*; but, the Channel lying all the way through a mountainous Tract, It is thereby so continually augmented with fresh Supplies, as to become a considerable River, when It emptieth Itself into the Sea. The *Welled Attyah*, and the *Beni Friganah*, the two principal Clans of the *Sebba Rous*, drink of this River,<sup>Welled Attyah. Beni Friganah.</sup> and dwell not, like the other *Kabyles*, in little thatched Hovels, under the Shelter of some Forrest or Mountain, but in the Caves of the Rocks, which They have either dug Themselves, or found ready made to their Hands. Upon the Ap-

\* *Sui fratris uxorem ligato pondere lapidum in Ampfagam fluvium Cirtensem famosum jactando demersit.* Vi&. Vit. de Persec. Vand. L. 2. \*\* *Ampfaga*, Arabice *افساح* *aphsach*, latum & amplum Sonat. *Boch. Chan. L. I. C. 24.*

*Their Barbarity.* approach of any Vessel, either in the Course of Sailing, or by Distress of Weather, These inhospitable *Kabyles* immediately issue out of their Holes, and covering the Cliffs of the Sea Shore with their Multitudes, throw out a thousand execrable Wishes that God would deliver It into their Hands. And probably the Name of *Boujarone* or *Catamite*, was first given by the *Italian* Geographers to these *Capes*, in Consideration of the brutal and inhuman Qualities of the Inhabitants.

*The Seven Capes, The TRITUM Promont. Exc. p. 6. F. p. 7. B. and METAGONIUM. Exc. p. 19. Cap. 7. Exc. p. 6. B. Exc. p. 21. E.* The *Tritum* of *Strabo*, and the *Metagonium* of *Mela*, answer to these Promontories. And indeed, the *Metagonium* of *Strabo*, in being placed at the Distance of three thousand Furlongs from *Carthago Nova* in *Spain*, will much better agree with This Place, than with the *Ras el Harshfa*: at the same Time the Contraposition there mentioned, will better illustrate and be more in a Parallelism with the like Position, laid down, by *Pliny*, between *Siga* and *Malacha*.

*Cull, The COLLOPS Magnus, or CULLU. Exc. p. 13. A. p. 21. Cap. 3. p. 23. C. 26. p. 25. C.* † *Cull*, the *Collops Magnus*, or *Cullu* of the Antients, and one of the Maritime Garrisons of the *Algerines*, is situated under the Eastermost of These *Capes*, eighteen Miles from the *Great River*. It is in the same miserable Condition with *Fijel*, with as few Antiquities to boast of. The small Haven before It, is in the same Fashion, though more capacious than that at *Dellys*, from which perhaps the adjacent City received Its Name\*. Near the Bottom of It we have the River *Ze-amah*, whose Fountains, like those of the *Zhoore*, are at no great Distance from the Sea. We have a few small *Capes* that separate the contiguous Gulfs of *Cull* and *Sgigata*; one of which should be the *Tretum* of *Ptolemy*.

*The River Ze-amah.* † *Sgigata* (the *Rusicada*) called likewise *Stora* by the Moderns, is of a greater Extent than *Cull*, and discovers more Tokens of Antiquity; though a few Cisterns, converted at present into Magazines for Corn, are the only Remains of It. The Author of the *Itinerary*, in giving us sixty Miles betwixt *Cbulli* and This Place, doth more than double the Space that lyes actually betwixt Them. The adjacent Rivulet may be well taken for the *Tapsas* \*\* of *Sequester*.

*Tapsas fl.*

\* Viz. a  $\aleph$  Culla, Portus, tuta navium Statio, unde Italarum Scala. vid. Gol. in vocc.

\*\* *Tapsas Africa fl. juxta Rusicadem. Vib. Sequest. de flumin.*

Passing by the little Port *Gavetto*, we come to the *Ras* [حادي] Port Gavetto.  
*Hadeed*, rendered justly *Cape Ferro*, or *The Iron Promontory* in Ras Hadeed.  
 the Modern Sea Charts. It is a white Precipice, twelve Leagues  
 to the Eastward of the *Seven Capes*, and maketh the Eastern  
 Extremity of the Gulf of *Stora*, the *Sinus Numidicus*, as I Sinus Numi-  
 have observed It was called by the Antients. dicus.

Four Leagues from the *Ras Hadeed*, at the half way nearly Tuckush, The  
 to the *Ras el Hamrab*, is the Village of *Tuckush*, (the *Tacatua* TACATUA.  
 of the *Itinerary* and the *Tacaccia* \* of *Thuanus*,) with a fruit- Exc. p. 25. D.  
 ful and pleasant Country round about It. There is a Sandy p. 13. B.  
 Bay, with a little Island, before It; but to the Eastward, as far  
 as the *Ras el Hamrab*, the Shore is one continued Range of Rocks  
 and Precipices; among which is the small Port of *Tagodeite*,  
 the *Sulluco* or *Collops Parvus* of the Antients.

The [*Ras el Hamrab* راس] *Red Cape*, commonly called *Ma-* Ras el Ham-  
*bra* in our Sea Charts, should be the *Hippi Promontorium* of rah, The HIP-  
*Ptolemy*, being a large and conspicuous Head Land, with the PI Prom.  
 Ruins of two small Buildings upon It. Half a League to the Exc. p. 13. B.  
 S. is the *Mers' el Berber*, called, by the *Europeans*, *Port Ge-*  
*noese*, where the *Malteese* and *Italian* Cruisers used frequently  
 to lye in Ambush for the *Algerines*, 'till the Latter, a few Years  
 ago, built a small Fort to distress Them. The *Stoborrum Pro-* STOBOR-  
*montorium* of *Ptolemy* will correspond with the Southern Point RUM Prom.  
 of this Road. Exc. ibid.

Four Miles farther, upon the Summit of an Eminence, the Bona or Blaid  
*Algerines* have a Castle and Garrison of three *Suffrabs*: and el Aneb.  
 upon the S. E. Declivity of the same Hill, is the City *Bona*,  
 called likewise by the *Moors*, *The* [*Blaid el* بلاید] *Aneb*] *Town*  
*of Fujebs*, from the Plenty of Them gathered in the Neigh-  
 bourhood. *Bona*, is without doubt, a Corruption of *Hippo* or  
*Hippona*; though we are not to look for that antient City here,  
 where the Name is preserved, but among a Heap of Ruins a  
 Mile farther to the South. *Leo* \*\* informeth us that *Blaid el*  
*Aneb*, was built out of These Ruins; and It is certain, if we  
 except one or two of the Streets, made, in the *Roman* Manner,  
 with Causeways, there is little besides, but what might have

\* Regnum *Tunetanum* in quatuor Provincias tribuitur: in *Constantinam*, quæ *Collabesum*,  
*Ruscadam*, *Tacacciam*, *Hipponem* &c. Urbes continet. l. 7. in princip. \*\* Novam quan-  
 dam Urbem, in secundo ab *Hyppone* Milliaro iisdem fere lapidibus extruxerunt, qui *Bone*  
 civitati detracti fuerant: nova autem *Beld el Huneb*, hoc est, *Ziziphorum* civitas est appel-  
 lata, propter magnum ejus fructus copiam. *J. Leo*. p. 211.

The APHRO-  
DISIUM Exc.  
P. 13. B.

been the later Work of the *Mahometans*. The present *Bona* therefore may be rather the *Aphrodisium* of *Ptolemy*, placed by Him 15'. to the N. of *Hippo*; as the *Colonia*, which at the same Time is joyned with It in the Tables, will, according to the Observation of *Cellarius*, be an Appellation more suitable to the Latter<sup>1</sup>.

The Ports and  
Trade of  
Bona.

*Bona*, besides the capacious Road before It to the E. had formerly a convenient little Port under the very Walls of It to the Southward; but by the constant Discharge of Ballast into the one, and the Neglect of cleansing the other, both are rendred daily less safe and commodious. However a great Quantity of Corn, Wool, Hides, and Wax, are every Year shipped off from This Place; which, by proper Care and Encouragement, might become the most flourishing City in *Barbary*; as by removing the Rubbish, repairing the old Ruins, and introducing fresh Water<sup>2</sup>, It would be one of the most convenient and delightful. *Abulfeda*<sup>3</sup>, in making *Bona* a Frontier City of His *Afrika*, disagrees as well with *Mela* and *Ptolemy*, who place the Boundaries of the same Province seventy Miles farther to the West; as with *Pliny* and *Solinus*, who place It nearly at the like Distance to the East.

The Ancient  
Haven of  
Hippo.

Betwixt *Blaid el Aneb* and *Hippo*, we have a large marshy Plain, covered, in some Parts of It, with Water. It appears to be an Acquisition from the Sea, and might have been formerly the Road or Haven of *Hippo*. *Boo-jeemah*, which hath a Bridge of Roman Workmanship built over It, runs along the Western Side of This *Marsh*; and, being made up of the *Wed el Da-ab*, and several more Rills that descend from the *Edough*<sup>4</sup> and other adjacent Mountains, is, in the rainy Season, frequently subject to Inundations. The many Roots, and Trunks of Trees brought down at Those Times by the Torrents, might have first begun This Addition of Land to the Continent.

The River  
Boo-jeemah.

Mount E-  
dough.

1 Succedit apud Ptolemaum *Aphrodisium colonia*, de qua nihil aliunde notum est ut putare possis mendum in *Ptolemao* esse, & vocem *κολωνια*, *colonia* ex proximo de Hippone Regio versu in hunc, qui *Aphrodisium* habet, irrepuisse. *Cell. Geogr. Antiq.* l. 4. cap. 5. p. 112. 2 Nulli hic fontes; nulla aqua præterquam pluvialis, quam illi cisternis quibusdam asservare solent. Ad orientale latus arx quædam est munitissima. *J. Leo.* 3 *Bonna* sita est in initio regni *Afrika*: habet fluvium modicum qui in mare ab occasu ejus delabitur. *Abulf.* ut supra. vid. p. 6. 9. & *Exc.* p. 12. cap. 3. p. 19. cap. 7. & *ibid* p. 21. cap. 4. p. 23. cap. 27. p. 30. D. p. 31. A. 4 The River *Ladogus* or *Yadog* of the modern Geography, vid *Atl. Geogr.* Vol. IV. p. 184. *De la Croix* ut *Supra.* Tom. 5. p. 282.) is the same no doubt with the *Boo-jeemah*; and seems to be a Corruption of *Edough*, the Place where It hath It's Sources; there being no River, that I could be informed of, of the like Name.

The *Sei-boufe* hath It's Influx into the Sea with the *Boo-jeemab*, lodging in the same Manner, Roots, and Trunks of Trees, upon the neighbouring Shore. The low Situation of the adjacent Country, and the Inundations consequent thereupon, sufficiently justify the Etymology which *Bochart* \* hath given us of *Hippo*.

*The River Sei-boufe, or ARMUA. Exc. p. 21. Cap. 3.*

† The Ruins of the antient *Hippo* are spread over the Neck of Land, that lyeth betwixt These Rivers; which, from being near the Banks plain and level, riseth afterwards to a considerable Elevation. They are about half a League in Circuit, consisting as usual, of large broken Walls and Cisterns; some of which were shewn by the *Moors*, who have an Interest in keeping up such a profitable Tradition, for the Convent of St. *Austin*. This City, was called *Hippo Regius*, not only in Contradistinction to the *Hippo Zarytus*, but from being one of the Royal Cities of the *Numidian* Kings. For *Silius Italicus* \*\* acquaints us, that it was formerly one of their favourite Seats: and indeed, if a City strong and warlike; \*\*\* commodiously situated, as well for Trade and Commerce, as for Hunting and Diverfion; that enjoyed a healthful Air, and took in, at one View, the Sea, a spacious Harbour, a Diverfity of Mountains loaded with Trees, and Plains cut through with Rivers, could engage the Affections of the *Numidian* Kings, *Hippo* had all This to recommend It.

*The Situation of the ancient HIPPO-REGIUS.*

The River *Sei-boufe* washeth the Eastern Walls of *Hippo*, and is equal to the *Boo-berak*. The most distant Fountains of It are at *Temlouke* and *Sbaihee*, where It is called *Wed el Serff*: but upon receiving the Water of *The* [*Ain el* [تراب] *Trab*] *muddy Fountain*, and running a few Leagues to the Northward, It changeth It's Name to *Ze-nati*. The *Alleegah* joyns It afterwards a little to the Westward of the *Hammam Mes-kou-teen*: and then taking in the Water of *The* [*Sebba Aioune*] *Seven Fountains*, two Leagues farther, begins to be called *Sei-boufe*. *The* [*Ain* [פלם] *Mylfab*] *Cloth Fountain*, and the Waters of *Hammah* afford the next Contributions. These lye,

*The Branches of the Sei-boufe.*

\* Nec ab equis aut equilibus *Hipponem* Græco nomine *Phanices* appellabant—*Hippo* nempe a *Phenicibus ubo* vel *ubbo* dici potuit, quia in sinu latet. Sinus enim *Syris* est *עבו* *ubbo* vel *עבו* *ubbo* etiam ut multi scribunt. Et *Arabice* *עבו* *ubbon* tam *STAGNUM* quam *Sinum* sonat. *Giggeius* *עבו* *alubbo* *Sinus*, *Stagnum*. *Chan*. l. i. Cap. 24. —\*\* antiquis dilectus *Regibus Hippo*. l. 3. v. 259. \*\*\* *Ες πάλιν Νυμιδίων ἐρχομένων, ὅτι θαλάσση κειμένην, ἀρικόμηνον ἦν ἡ Ἰππωνία ἐγγύσιον καὶ λίαν.* *Proc. Bell. Vand.* l. 2. c. 4.

over against *Gelma*, in the *Boo-hammam*. The *Sei-boufe* still continuing in an Easterly Direction, is augmented by the *Wed el Mailab* near the Meridian of *Bona*; and then altering It's Course to the Northward, traverseth a most delightful Country all the way to the Sea.

The Mafragg,  
or RUBRI-  
CATUS fl.  
Exc. p. 13.

Four Leagues farther is the Mouth of the *Ma-fragg*, a River somewhat less than the *Sei-boufe*, whose Fountains are at no greater Distance, than the Mountains which lye S. of the *Merdafs*. A high Bank of Sand, raised by the N. and N. E. Winds, generally stops up the Mouth of It, which, except after great Rains, is seldom open. The *Sei-boufe* and *Ma-fragg*, the principal Rivers betwixt *Hippo* and *Tabraca*, answer to the *Armua* and *Rubricatus* of the Antients. *Thuanus* \* seems to have been badly informed concerning the Course of the Latter, in conducting It, below the *Promontorium Apollinis*, into the Gulph of *Carthage*.

Cape ROSA.  
Bastion.

Doubling *Cape Rosa*, five Leagues from the *Mafragg* to the N. E. we turn into the *Bastion*, where there is a small Creek, and the Ruins of the Fort, which gave occasion to the Name. The Factory of the *French African Company*, had formerly Their Settlement at This Place: but the unwholsomeness of the Situation, occasioned by the neighbouring Ponds and Marshes, obliged Them to remove to *La Calle*. This is another Inlet, three Leagues farther to the East, where Those Gentlemen have a magnificent House and Garden, three hundred Coral Fishers, a Company of Soldiers, several Pieces of Ordinance, and a Place of Arms. Besides the Advantage of the Coral Fishery and the whole Trade of the circumjacent Country, They have also at *Bona*, *Tuckusb*, *Sgigata* and *Cull*, the *Monopoly* of Corn, Wool, Hides and Wax; for which Privileges They pay Yearly to the Government of *Algiers*, to the *Kaide* of *Bona*, and to the Chiefs of the neighbouring *Arabs*, thirty thousand Dollars, or about five thousand Guineas of our Money. The *Bastion*, and *La Calle*, are, I presume, too contiguous to be taken for the *Diana* and *Nalpotes* of the *Itinerary*.

La Calle.

\* *Rubicato* fluvio, qui alijs *Ardalio*, hodie *Ladogus* paulum inverso nomine vocatur, ad *Hipponem* continuo tractu orientem versus ora porrigitur; inde paulum intra recedens ad *Hipponitidem* paludem & *Thinissam* olim dictam sinuatus atque in mare excurrans *Apollinis* promontorium efficit. *Thuan. Hist.* l. 7. p. 612.

The *Wed el Erg*, a Brook ouzing from the Lake of the *Nadies* is five Leagues from *La Calle* to the East. This hath been for some Years the disputed Boundary betwixt the Regences of *Algiers* and *Tunis*; but as the Country lying betwixt It and the *Zaine*, four Leagues farther to the East, is frequently laid under Contributions by the *Algerines*; I have placed the Eastern Boundary of Their Dominions, at the Latter.

*Zaine*, the present Name of the *Tusca*, signifieth in the Language of the neighbouring *Kabyles*, an *Oak Tree*; a Word nearly of the like import and significancy with *Thabraca*<sup>1</sup>. *J. Leo* and others after Him call This River *Guadilbarbar*<sup>2</sup>, deducing It from the City *Urbs*, a great way to the Southward: but This River is known by no such Name at present; and hath It's Fountains at no greater Distance than the adjacent Mountains. The Ruins of the ancient *Thabraca*, or *Ta-braca*, called at present *Ta-barka*, are spread over the Western Banks of It, where besides some broken Walls and Cisterns, with a small Fort and Garrison of *Tuniseens*, we have the following Inscription.

<sup>The Zaine or TUSCA. Exc. p. 21. Cap. 4.</sup>

<sup>Ta-barka, or THABRAKA Col. Exc. p. 13. B. p. 21. Cap. 3. p. 19. Cap. 7.</sup>

D. M. S.  
NEVIA GEMIS  
TA PIA CASTA  
VIX. ANN. XXII.  
MENS. VI. H. XI.  
H. S. E.

Among the principal Inhabitants of the Maritime Parts of *Numidia*, we have along the Banks of the *Zeamah*, the *Beni Be-leet*: and after Them the *Zeramnah*, *Taabnah*, and *Beni Minnah*, who, with the *Hajaitah* and *Senbadgah*, the *Bedo-weens* of *Porto Gavetto* and *Ras Hadeed*, are the chief Communities of the Gulph of *Stora*. But the Mountains from *Tuckush* to *Bona*; and the Plains from thence to the *Ma-fragg*, are cultivated by the Citizens of *Bona*. The *Merdafs*, who

<sup>The Maritime Clans of Numidja.</sup>

<sup>1</sup> *Θαβράρα* *נקרא* quasi frondosam dixeris, propter ambientes Sylvas. *Boch. Chan. l. i c. 24.*  
*Quales umbriferos ubi pandit Tabraca saltus. Fuv. Sat. 10. l. 194.*

<sup>2</sup> *Guadilbarbar* in montibus oritur, agrum *Urbs* Civitatis attingentibus, & per colles & montes labens, tandem in Oceanum sese juxta desertum *Tabraca* portum, quindecim circiter a *Bege* Civitate passuum millibus exonerat. *J. Leo. p. 287.*

have continued to live in This Situation from the Time of *J. Leo*<sup>1</sup>, are the *Bedoweens* of the champain Country betwixt the *Ma-fragg* and the Forrefts on this Side the *Bastion*: beyond which, are the *Mazoulah*, who have an unwholsome District, full of Ponds and Marshes, quite along to the *Nadies*. These, a mischievous plundering Tribe, like most others who dwell upon the Frontiers, are some Part of Them Tributaries to the *Tuniseens*, spreading Themselves from the *Wed el Erg*, to the Mountains of *Ta-barka*.



## CHAP. VIII.

*Of the most remarkable Places and Inhabitants in the Inland Country of the Eastern Province; together with the correspondent Part of the Sahara.*

*The general Description of the Inland Parts of This Province.*

THE whole Tract of This Province which lieth between the Meridians of the *Boo-berak* and the *Zhoore*, from the Sea Coast to the Parallels of *Seteef* and *Constantina*, is little else besides a continued Chain of exceeding high Mountains. Very few of the Inhabitants to the Westward of the *Wed el Ajebby* pay any Tribute to the *Viceroy*; Their rugged and impracticable Situation being too difficult for the whole Strength of *Algiers* to penetrate. But among Those to the Eastward, except near the Sea Shore, the *Turks* pass every Summer with a flying Camp, and receive some Tokens of Homage and Submission from Their respective *Kabyles*; who notwithstanding are all of Them so obstinate and tenacious of Their Liberty, that They give Nothing, 'till They are compelled to It by Fire and Sword. The Country near the Parallels of *Seteef* and *Constantina*, is diversified with a beautiful Interchange of Hills and Plains, which afterwards grows less fit for Tillage, 'till It ends, upon the *Sahara*, in a long Range of Mountains, the *Buzara*, I presume, of the Antients. The District of *Zaab* lyeth immediately under These Mountains; and beyond *Zaab*, is *Wadreag*, another Collection of Villages, at a great Distance in the *Sahara*. This Part of the Eastern Province, including

BUZARA  
Mons. Exc.  
p. 14. A.

<sup>1</sup> Huic oppido (*Bona*) spatiosissima quædam est planities, cujus longitudo quadraginta, latitudo autem viginti quinque continet milliaria: hæc frugibus ferendis est felicissima, ab *Arabibus* quibusdam colitur quos *Merdez* appellant. *J. Leo*. p. 211.

the Parallel of *Zaab*, answers to the *Mauritania Sitifensis*, or the *First Mauritania*, as It was called in the Middle Age. Viz. Of the Mauritania Sitifensis.

The Mountainous Country betwixt the Meridians of the *Zhoore* and *Seibouse*, is of no great Extent, rarely spreading Itself above six Leagues within the Continent; the Inhabitants whereof, near *Tuckush* and *Bona*, are Tributaries to the *Algerines*: but in the Gulph of *Stora*, near *Port Gavetto*, *Sgigata*, and *Cull*, They bid Them Defiance. From the *Sei-bouse* to the *Zaine*, except in the Neighbourhood of *Ta-barka* where It begins again to be Mountainous, the Country is, for the most Part, upon a level, though with some Interruptions from Hills and Forrefts. The like Interruptions we meet with below *Tuckush*, along the Encampments of the *Hareishah*, *Grarah*, and other *Bedoweens*, as far as *Constantina*. Beyond This Parallel, we have a Range of Mountains, the *Thambes*, as I take Them to be of *Ptolemy*, extending Themselfes as far as *Ta-barka*; behind which, there is again Pasture and Arable Ground, ending at Length upon the *Sahara*, as the *Mauritania Sitifensis* did before, in a Ridge of Mountains; the *Mampsarus* probably of the Antients. Part of the *Africa Propria* of *Mela* and *Ptolemy*, the *Numidia Massylorum*, the *Metagonitis Terra*<sup>2</sup>, &c. was comprehended formerly in This Part of the Province<sup>3</sup>. The General Description of Numidia.  
THAMBES Mons. Exc. p. 14. B.  
MAMPSARUS Mons. Exc. p. 14. C.

The **SEBOWE**, a plain fruitful District surrounded with Mountains, lyeth five Leagues to the S. E. of *Dellys*. Here the *Turks* have a *Burgh* and *Zmaalab* to hinder the Incurfions of the *Zwowab*. The antient *Muconi* probably had Their chief Habitations in This fine Country. The Sebowe, the Seat of  
The MUCONI. Exc. p. 11. B.

The *Zwowab*, the richest and the most numerous *Kabyles* of This Province, possess a large and impenetrable Tract of Mountains to the Eastward of the *Sebowe*. They have several *Dashkras*, among which is *The [Jimmah at Saritch] Church of the Cistern*, famous for the Sepulchre of *Seedy Hamet ben Dreefe*: where likewise There is a College, and Maintenance for five hundred *Thalebs*. But *Kou-kou*, where Their *Shekh* or *Sultan* as They call Him, resides, is Their Principal Village. *Boori-nen*, a high pointed Mountain, lyeth a few Leagues to the S. S. W. of *Koukou*. Some Years ago the *Turks* The Zwowah.  
Jimmah at Saritch.  
Kou-kou.  
Boori-nen.

<sup>1</sup> Η (τάδε χώρα) ὑπὲρ ὅρου τῆς Αὐράσιον ὄρει, Μαιριτανία τε ἢ παλαιῶν καλεῖται, μητρόπολιν Σίτιον ἔχουσι, τῶν Ῥωμαίων ἀρχὴν ἐς πόρε ἀπαγωγὴν φρουρεῖσθαι. *Mauritanias γὰρ τῆς ἐτέρας παλαιῆς Καισαρείας πυχλαίει δού.* *Procop. Bell. Vand. Cap. 20. l. 2. p. 287.* <sup>2</sup> Exc. p. 21. cap. 3. <sup>3</sup> Vid. Not. t. 2. &c. p. 6.

built a small Fort upon It, as a Check upon the *Zwowah*, which They were in a little Time obliged to abandon.

Beni Groh-  
berry.  
Aite Ammer.  
Beni Idel.  
Mezzaiah.

To the Eastward of the *Zwowah*, below the *Keseelah*, are the *Beni Grohberr*; and then the *Aite-ammer*; after which we have the *Beni Idel*, *Mezzaiah*, and other Tribes already taken Notice of in the Description of *Boujeiah*. Among the *Beni Grohberr*, to the Northward of Their *Fibbel Afroone*, are the Ruins of a Roman City, called at present *Cassir* [*the Castle*] by the Inhabitants: and upon the Mountain of the *Toujah*, they often dig up large Pipes of Lead, supposed to have been formerly employed in conveying Their excellent Water to the Neighbouring *Saldæ*. The *Muconi* might have probably extended Their Dwellings thus far to the East.

Cassir.

Welled Man-  
four.

Crossing the *Wed Ad-ouse* or *Zwowah*, (which here runneth parallel with the Sea Coast) we meet with the *Welled Mansfour*, who, with Their *Dasbkras*, lye immediately under the S. E. side of Mount *Jurjura*, and to the S. S. W. of the *Zwowah*. To the Eastward of Them, are the *Beni Ham-doune*, and other lesser Clans protected by the *Beni Abbefs*.

Beni Ham-  
doune.

Dra el Ham-  
mar.

Beni Abbefs.

To the S. of the *Welled Mansfour* and the *Beni Ham-doune*, is *The* [*Dra el Hammar*] *Red Cliff*, the Seat of *Boo Zeide*, the *Shekh* or *Sultan* of the *Beni Abbefs*. These are almost as powerful *Kabyles* as the *Zwowah*, bringing into the Field upwards of three thousand Foot, and half the Number of Horsemen. They have likewise a great many *Dasbkras*; and at *Callah*, the Metropolis, They not only make exceeding good Fire Arms, but carry on a considerable Manufacture in *Hykes* and *Burnooses*. However the *Beni Abbefs* are not supposed to have the Riches; It is certain, They enjoy not the Quiet and Tranquillity of the *Zwowah*; who, from a more difficult Situation, have not, for many Years, been molested by the *Algerines*. Whereas the *Beni Abbefs*, lying directly in the great Road to *Constantina*, are generally laid under Contributions; and whenever They have had the Rashness to revolt, have been so feverely chastised for their Breach of Faith, that They have been always left in a worse Capacity of making the like Attempt for the future.

Callah.

The Beeban,  
or Dammer  
Cappy.

Among the Mountains of the *Beni Abbefs*, four Leagues to the S. E. of the *Welled Mansfour*, we pass through a narrow winding *Defile*; which, for the Space of near half a Mile, lyeth,

on each Side under an exceeding high Precipice. At every Winding, the Rock or *Stratum*, that originally went across It and thereby separated one Valley from another, is cut into the Fashion of a Door Case, six or seven Foot wide, giving thereby the *Arabs* an Occasion to call Them the [*Beeban*] *Gates*; whilst the *Turks*, in Consideration of Their Strength and Ruggedness, know Them by the additional Appellation of [*Dammer Cappy*] *The Gates of Iron*. Few Persons pass Them without Horror, a handful of Men being able to dispute the Passage with a whole Army. The Rivulet of Salt Water, which glides through This Valley, might possibly first point out the Way, which Art and Necessity would afterwards improve.

Two Leagues to the S. S. E. of the *Beeban*, is The [*Accaba* The Accaba, or Ascent. *Ascent*], another dangerous Pass, and the reverse of the *Beeban*. For here the Road lyeth upon a narrow Ridge, with deep Valleys and Precipices on each Side; where the least Deviation from the beaten Path, must expose the Traveller to the almost inevitable Danger of His Life. The common Road from *Algiers* to the Eastward, (notwithstanding these Difficulties,) lyeth over This Ridge and through the *Beeban*; being preferred to another, a little on the Right Hand, as being wider, and to that of *Wan-nougah* in being more direct.

*Wan-nougah* or *Wan-nou-bah*, a Part of Mount *Atlas* and the Seat of the *Welled Boobeide* and *Beleel*, is a Knot of Mountains less rugged, and much better watered, than those of the *Beni Abbess*. They lye to the S. W. of the *Beeban*, and hang over the Plains of *Hamza* on the one Side, and over Those of *Mejana* on the other.

The *Gurgoure* a powerful Clan, are five Leagues to the Eastward of the *Beni Abbess*, and border upon the River of the *Welled Ajebby*. Above Them are the *Meseltah* and the *Beni Selim*; and then follow the Mountains of *Neeny*, and *Taffaat*, cultivated by *Welled Nebbs* and *Shouke*. The *Rahamah*, with Their high pointed Mountain, are to the Westward of *Taffaat*; and in the like Situation we find the *Beni Wortelan*, who have *Saltoure*, a considerable *Dasbkrab* of the *Beni Abbess*, to the Northward. Two or three Leagues to the E. S. E. of the *Beni Wortelan*, are the *Beni Talah*, of the same Family with Those of Mount *Furjura*; and at the like Distance to the S. E. is the Town of *Zammorah*, built over against the Tomb of *Seedy*.

*Embarak Ef-mati*, where the *Turks* have a small Garrison. *Zammorah* signifyeth *Olives* in the Language of the *Kabyles*, and must therefore be undoubtedly mistaken by *Buno* \* and others, for the antient *Zama*. This large Tract of Mountains, which I have been hitherto describing, endeth at *Zammorah*, where we begin to descend into the Plains of the *Suderatah*, in the Parallel of *Seteef*.

Emowlah. Above the *Beni Boo-maf-oude*, are the *Emowlah*, and *Ut-shure*, two large Tribes, the Neighbours of the *Welled Ajebby*.  
 Welled Ajebby. The *Ajebby* lye over against the *Gurgoure*, near the half Way from *Boujeiah* to *Seteef*, being remarkable, as well for the Sanctuary of Their *Marab-butt Seedy Eefah ben Habeeb*, as for the Ruins of an antient City, probably the *Sava Municipium* of the Antients.

Sava Muni. Exc. p.26.C.

Mount Megreese.

Horrea. Exc. p.26.C.

Three Leagues to the Southward of the *Welled Ajebby*, is the high Mountain of *Megreese*, with some few Remains of Antiquity at the Foot of It. The *Horrea* of the *Itinerary* have this Situation.

Tefteese.

Mount Baboure.

The *Tefteese* and Their rugged District, lye four Miles to the Eastward; and at the like Distance from Them, still farther to the E. is the high and fertil Mountain of *Baboure*, from whence there is a distant Prospect, over a long Succession of Mountains, of the Gulph of *Boujeiah*. This Mountain is cultivated by the *Ammer*, the *Arabs* properly of *Seteef*, and hath all over It several Footsteps of the *Romans*.

Kas-baite, or Gasbaite.

Wed el Dfabab.

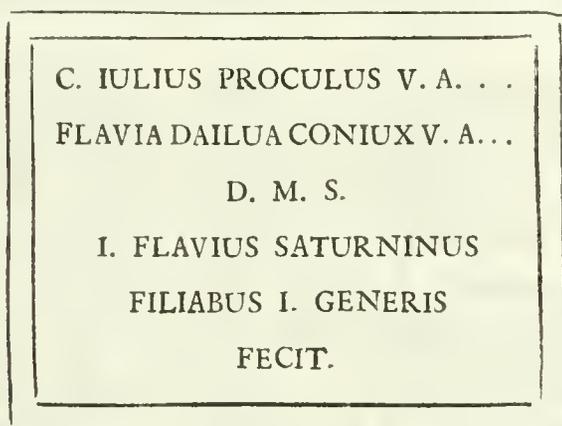
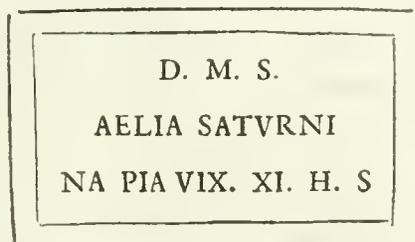
Welled Abdel-Halk.

Six Miles to the Southward of *Baboure*, and a little more to the N.E. of *Seteef*, is *Kas-baite*, or *Gasbaite*, an old *Roman* City, seated upon an Hill, in the midst of other Eminences. The [*Wed el Dfabab*] *River of Gold*, issueth from among these Ruins, and winding Itself afterwards through the exceeding rich Valley of the *Welled Abdel-Halk*, turns a Number of Mills: Conveniences that are very rarely met with in this Part of the Country. Among the several Fragments of Ruins and Antiquities, there is a Part of the *Portico* of a small Temple, dedicated perhaps to one of the *Roman Empresses*, as may be conjectured from this broken Inscription.

- - - - -	AE AVG
- - - - -	PR. CLXV.

\* *Atl. Geogr.* Vol. IV. p. 24.

Upon the Declivity of the same Hill, a little to the Southward, we have several Sepulchral Monuments and Inscriptions; most of which have been beautifully carved into a Variety of Figures in *Basso Relievo*, represented either mourning, offering Incense, or performing some Office to the Dead. The Inscriptions lye below the Figures, some of which are as follow.



*Kas-baite*, from the Distance and Situation It hath with respect to *Sitifi* and *Igilgili*, should be the *Satafi*; as some of the Ruins at *Baboure* may prove likewise to be the *Basilica* of the Antients. The SATAFI. Exc. p. 26. D.

Four Leagues to the N. E. of *Kas-baite*, is the Town of *Jim-meelah*, the *Gemellæ* of the Antients, built upon a large Extent of Ruins, in the Centre of a beautiful Interchange of Valleys and Mountains. There are here several Fragments of Antiquities, particularly one of the old Gate of the City, and of an Amphitheatre. Jim-meelah or GEMEL-LÆ. Exc. ibid. D. F.

The *Wed el Djabab*, upon uniting the River of *Jim-meelah*, separateth the Encampments of the *Tul-hah* from those of the *Beni Merwan*; and washing afterwards the Country of the *Beni Silune* and *Fraidah*, leaveth the *Beni Omran* and *Ourarr* a great Way to the West. All these are considerable Tribes; and the Last lye directly in the Road from the City *Meelah* to *Fijel*. Tul-hah. Beni Silune.

Meelah or  
MILEVUM  
or MILEU.  
Exc. p. 28.  
32. Tab. Pent.  
H.

Near the *Fraidab*, five Leagues to the N. W. of *Constantina*, and eleven to the S. E. of *Fijel*, is the City *Meelah*, the *Milevum* or *Mileu* of the Antients, built in the same Manner and in the like Situation with *Jim-meelah*. It is surrounded with Gardens and plentifully stocked with Fountains, one of which, bubbling up in the Centre of the City, is immediately received into a large square Basin of *Roman* Workmanship. *Constantina* is supplied chiefly from This Place with Herbs and Fruit: Whose Pomegranates particularly are of so large a Size, and have withal so delicate a Mixture of the Tart and Sweet, that They are in great Esteem all over the Kingdom. *Leo*' and *Marmol* bear Testimony likewise to the Goodness of the Apples, inasmuch as They have thought fit to derive the very Name from That Fruit.

Deik or Me-  
deik Bou-  
effah.

Three Leagues above *Meelah* to the S. S. W. are the Ruins of *Deik* or *Medeik Bou-effah*, formerly another antient City of the *Romans*, near the Confines of the *Cirtesij*. We have here, besides a Number and Variety of little Cells, cut out of the solid Rock with immense Labour and Expence, a Fountain of excellent Water, called *Ain el Fouah*, from the great Quantity of [*Fouah*  $\alpha, \beta$ ] *Mather* growing in the Neighbourhood. The *Ergb-ash*, the *Swa-gah*, and *Beni Ash-oure*, traverse the Country in the Neighbourhood of *Meelah* and *Deik*; to the S. E. of whose Encampments, is *Jibbel Woosgar*, a long Chain of Mountains, that reach to *Constantina*. The *Chituae* were probably the antient Inhabitants of the most Part of the Country I have described betwixt the Meridians of *Boujeiab* and *Meelah*.

Ain el Fouah.

Jibbel Woos-  
gar.  
CHITUÆ.  
Exc. p. 11. B.

These are the remarkable Places and Inhabitants of the mountainous District of the *Mauritania Sitifensis* to the Seaward.

The Midland  
Country of the  
Maurit. Sitif.

We are to descend now into a more level Part of It, lying near the Parallels of *Seteef* and *Constantina*, where, returning to the western Frontiers, we first enter upon the Plains of *Ma-janah*, shaded to the Northward by the *Dra el Ham-mar*, and to the W. by the Mountains of *Wannougah*. These Plains are equally fertile and extensive, but the many Pools of stagnating Water (as the Name <sup>2</sup> may probably import) left here in the rainy Season, and corrupting afterwards in the Spring,

Plains of Ma-  
janah.

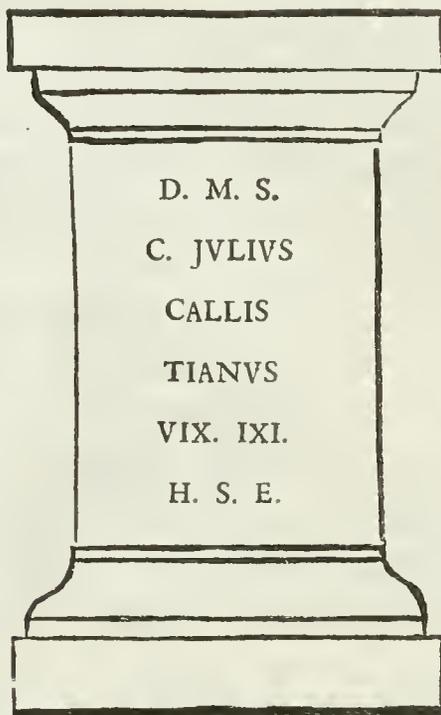
<sup>1</sup> Maxima hic est non fructuum modo, unde deductum nomen putant, verum & carnum frugumque copia. *J. Leo*. p. 211. *Mila* abonde en Fruit & particulierment en Pomés d'ou il semble qu'elle a pris son nom. *L'Afrique de Marmol*. l. 6. cap. 9. <sup>2</sup> *Viz.* ab  $\alpha \beta \gamma$  *Ajan*, alterata fuit aqua mutato sapore & calore. Corrupta fuit, fatuit &c. *Gol.*

occasion a Variety of Agues and such like Distempers, as are common to other Places in the like Situation. We have several Heaps of Ruins dispersed over these Plains; out of whose Materials, the *Turks* have lately built a [*Burgh*] Fort, where They have a Garrison to watch the Motions of the *Beni Ab-befs*, and Their Tributary *Kabyles* and *Arabs*.

The Country of the *Sud-ratab* borders upon the Plains of *Sud-ratab*. *Majanah* to the East, and hath to the Northward the Mountains of *Zam-morab*. It is not quite so level and fertil as the Plains to the Westward, being chiefly remarkable for the Sanctuary of *Seedy Embarak Ef-mati*, a *Marab-butt* of the first Reputation. This Place, which we may have sometimes Occasion to speak of, lyeth three Leagues to the E. S. E. of the *Burgh Majanah*, and seven to the W. of *Seteef*. The *Sa-* SALAMPSIJ, MALCHU-BIJ. Exc. p. II. B. vid. p. 66. *lampfij* and *Malchubij*, taken Notice of in the Southern Province, may not only have reached thus far to the Eastward, but have spread Themselves likewise as far as *Meseelah* and the Plains of *El Huthnah* to the South.

The *Ammer*, succeed the *Sud-ratab*, spreading Themselves Ammer. along the Banks of the *Kubber At-teab* and *Boosellam*, a great Way beyond *Seteef*. They are a powerful, though infamous Tribe, prostituting in a very open Manner Their Wives and Daughters.

We have several Ruins in this District, but none worth taking Notice of, except those of *Seteef*, the *Sitipha* or *Sitifi* of the Antients, and the *Metropolis* of this Part of *Mauritania*. This City, which I conjecture may be a League in Circuit, hath been built upon a rising Ground, that faceth the South; but the *Arabs* have been so very severe to It, that there is scarce one Fragment left us of either Wall, Pillar, or Cistern of the *Romans*: the few remaining Structures, being obviously the Work of the later Inhabitants. The Fountains in the Middle of the City are equally delightful and convenient; and without Doubt, gave formerly occasion to several ingenious and useful Contrivances in the Distribution of the Water. I found here the two following Inscriptions; whereof the Latter is inscribed in Half-Foot Letters; and, provided It had been perfect, might have been of some Consequence. Seteef, The SITIPHA Col. Exc. p. 12. D. SITIFI. p. 26. B. C. D. & C. p. 28. p. 29. A. p. 31. C.



NINO. AVG. P.  
GERM. TRIB. PO.  
VS DIVI TRA  
ER. AVG. MA.

Raigah:

Plains of  
Cassir Attyre.

To the Southward of the *Ammer*, are the *Douuars* of the *Raigah*, who, inhabiting the Plains of *Cassir Attyre*, reach from the Mountains of the *Beni Boutaleb*, as far as *Fibbel Yousef*. These *Arabs* are noted for the breeding up of Cattle, having great Advantages and Encouragements to that Purpose. For besides the Plenty of Water from the *Kubber At-teah*, *Beidah*, *Berbefs* and other Fountains, They enjoy likewise the richest Meadow and Pasture Ground of This Country. The

Σίτιφιον πεδίου.  
Exc. p.14. F.

Σίτιφιον πεδίου of *Ptolemy*; provided It had any Relation to His *Sitipha*, might very justly be placed in This Situation.

El Elmah.

The *El Elmah*, who succeed the *Ammer* and *Raigah*, border to the Northward upon the *Beni Merwan*, and to the South upon the *Welled Abdenore*. We have few Ruins in This District. Among the more remarkable Places, is the Mountain and Tomb of *Seedy Braham*, situated a few Miles to the Southward of *The [Hadjar el Ham-mar] Red Stone*, at about the half Way to *Constantina*. At *Hadjar el Ham-mar* there is a Brook and

Hadjar el  
Hamer.

noted

noted Sanctuary, where the *Zwoviab* live in *Mattamores*: and betwixt It and *Mustewab*, a rugged Mountain of the *Welled Abde-nore*, we have the Hills of *Tenou-teite*, *El-mai-shai-rab* and *Tamagzab*, with The [*Ain el Kibsb*] *Sheep Foun-<sup>Ain el Kibth.</sup>*tain, and the *Shibkah el Bazar* a little to the Northward of <sup>Shibkah el Bazar.</sup> It. All the adjacent Rivulets, having Their Influx into the *Shibkah*, occasion continual Inundations, and render a considerable Portion of these rich spacious Plains both uselefs and unhealthy. This Country, with That of the *Ammer*, the *Raigab*, and Their neighbouring Communities, seems to have been formerly possessed by the *Cædamusij*; as the *Ducæ* may fall in with <sup>COEDAMUSIJ. Exc. p. II. B.</sup> the present Encampments of the *Welled Eifah*, the *Ziganeab*, <sup>DUCÆ. Exc. Ibid.</sup> and those other Tribes who drink of the *Rummel* and *Boo-marzooke*.

A few Leagues to the Eastward of the *Hadjar el Ham-mar*, <sup>Welled Eifah</sup> are the *Douwars* of the *Welled Eifah*, who frequently incorporate with the *El-Elmah* and the *Welled Abde-nore*. However Their chief Abodes are, in the Neighbourhood of *Jibbel Agreefe*, upon the Banks of the *Wed el Hammam*; which, <sup>Jibbel Agreefe.</sup> being a Branch of the *Rummel*, hath been already described. At the Foot of *Jibbel Agreefe*, are the Baths that give Name to the River; where we have likewise the Ruins of a small City.

The *Welled Araimah* live in the Neighbourhood of *Jibbel* <sup>Welled Araimah.</sup> *Filtaan*, towards the S. E. of the *Welled Eifah*: and, near the <sup>Jibbel Filtaan.</sup> Fountains of the *Sigan*, to the W. S. W. of the Former Tribe, but to the Southward of the Latter, are the numerous Encampments of the *Welled Abde-nore*, a powerful and factious Tribe, <sup>Welled Abdenore.</sup> who, besides a large Extent of plain and arable Ground, are possessed likewise of *Mustewab* and other impenetrable Mountains to the Southward. We have several Ruins in This District, but Those that are the most worthy of our Notice, are of *Taggab* and *Zainab*, situated, at half a Leagues Distance from each other, <sup>Taggab, Zainah,</sup> in a fruitful and champain Country, below *Jibbel Mustewab*. *Taggab* and *Zainab* are rarely mentioned separately, but, from Their Contiguity, are called joyntly *Tagou-zainab* by the <sup>or Tagou-zainah.</sup> *Arabs*. A little Brook runs betwixt Them; and at the Latter, we have the Remains of a Triumphal Arch, supported by two large *Corinthian* Pillars. The *Frize* is charged with the fol-

E e . . . . . lowing

lowing Infcription, by the latter Part of which we may fix the  
*The DIANA.*  
*Exc. p. 26. F. G.* *Diana* of the *Itinerary* at this Place.

IMP. CAES. M. SEVERO. PIO. FELICI. AVG. PONT. MAX. TRI. POT. PRO-  
 VIDENTISSIMO. ET SANCTISSIMO. PRINCIPI. ET ANTONINO. NOBILISSI-  
 MO. CAESARI. PRINCIPI. IUVENTUTIS. DIANENSIVM. EX DECRETO.  
 D. D. P. P.

*Medrassem.* Five Leagues to the E. of *Tagou-zainab*, upon the Northern  
 Skirts of *Fibbel Aurefs*, we have a very remarkable sepulchral  
 Monument, situated betwixt two Eminences. It goes by the  
 Name of *Medrassem*, or *Mail Cassem*, [*The Treasure of Cassem*]  
 being nearly of the same Fashion with That of the *Kubber*  
*Romeab*, but differeth in being larger, and in having the  
 Cornish of the *Base* supported with *Tuscan*-like Pilasters. The  
*Arabs* imagine, as They do with Regard to other large Piles, that  
 an immense Treasure lyeth buried beneath It; and have there-  
 fore made the like Attempts, as at the *Kubber Romeab*, to lay  
 It open.

*The District of*  
*Ai-yac-coute* The District in the Neighbourhood of This *Mausoleum*, is  
 called *Ai-yac-coute*; probably from *The* [*Ain* [ياقوت] *Yac-coute*']  
*Diamond* (or transparent) *Fountain*, that lyeth near the middle  
 of It. Several Fragments of *Roman* high ways, and other  
 Ruins, are scattered all over It, whereof those of *Om-oley*  
*Sinaab*, a League or more to the Westward of *Medrassem*, in  
 the Way to *Tagou-zainab*, are the most noted.

*Tattubt, The*  
*TADUTTI.*  
*Exc. p. 26. G.* *Tattubt*, bordering upon the *Ai-yac-coute* to the N. E. is  
 about four Leagues from *Om-oley Sinaab*, and eight to the  
 S. S. W. of *Constantina*. This hath been formerly a considera-  
 ble City, but is at present almost entirely covered with Earth  
 and Rubbish. *Hassan*, the present *Bey* of This Province, dug up  
 lately out of these Ruins, several beautiful *Granite* Pillars,  
 all of Them intire and of the same Bigness. They are about  
 twelve Foot long, and may justly be reputed the most grace-  
 ful Ornaments of the new *Mosque*, which he hath erected, at

<sup>1</sup> This is the usual Name for the Diamond in the several Places, both of the Levant and Barbary, where I have been. The זכוכית *Zakoukit* in the Book of Job (28. 17.) seems to be the same; and, being there joyned with Things of the greatest Price, may perhaps be much better rendred the Diamond than Chrystal, as It is in our Translation. However Golius and others interpret It differently. viz. Voce hac Orienti diversæ appellantur gemmæ: Siquidem *Hyacinthi* suæ species quatuor numerat; rubram, flavam, cæruleam & albam. Atque ita quoque *Sapphirus* & *Chrysolithus*. Absolute tamen intelligitur *Hyacinthus rubra*; qui lapis vulgo *Rubinus* dicitur. Vid. *Gol.* in voce *ياقوت*.

*Constantina*. *Tattubt* seems to be the same Name with the *Tadutti* of the *Itinerary*; and lying betwixt *Lambese* and *Gemelle*, as the antients called *Tezzoute* and *Jim-meelah*, will accordingly have the like Situation.

The Country to the W. and N. W. of *Tattubt*, at *Sharla-tash*<sup>Sharla-tash.</sup> and *Jid-meelah*,<sup>Jid-meelah.</sup> is either barren, woody, or mountainous, with little or no Water, except what is brackish. It might therefore be a proper Boundary betwixt the *Mauritania Sitifensis*, and the District of the *Cirtesians*, which, I presume, we are to look for near This Meridian. But to the E. and N. E. of *Tattubt*, at *Tagzah* and near the Fountains of the *Boo-mar-zooke*, we have a fertil Soil, with more delightful Prospects; and which, I conjecture, might formerly belong to the *Cirtesians*.<sup>The W. Limits of the CIRTESIJ.</sup>

WE ARE NOW to return once more to the Westward and enter upon That mountainous Part of the *Mauritania Sitifensis*, which borders upon the *Sahara*. Four Leagues therefore to S. S. W. of *Seedy Embarak Ef-mati*, and five to the S. of the *Burgh Ma-janah*, is *Jibbel I-ate*, a Part of Mount *Atlas*, which reacheth from hence, with few or no Interruptions, as far as the *Jereed* of the *Tuniseens*. This Part of It, is possessed by the *Welled Ha-ded*; and at the Foot of It, towards the *Sud-ratab*, there are some Ruins called *Burgh Smeesbah* by the *Arabs*.<sup>The Southern Division of the Maurit. Sitifensis.</sup>

After *Jibbel I-ate*, over against the Country of the *Sud-ratab*, we have *Jibbel Jourb-sah* and the *Welled Ta-banne*, where *The [Wed el Kasaab] River of Canes* hath It's principal Fountain. It is considerably augmented in passing under the Mountain of *I-ate*, from whence It inclines to the S. S. W, and washing afterwards the western Part of the City *Meseelah*, loseth Itself in the *Shott*. To the Eastward of *Jibbel Jourb-sah*, is *Jibbel Sou-billah*, the chief Seat of the *Welled Mousah ben Yi-yah*, a numerous Clan, who lye over against the western Encampments of the *Ammer*. A River of the same Name, very rapid in the rainy Seasons, hath It's Origine among these Mountains; which running parallel with the *Kasaab* and traversing *El Hutbnah*, leaves *The Jow-am [جوام] el Mugrah*, two *Moorish* Oratories, a little to the East, and emptieth Itself afterwards in the *Shott*.<sup>Jibbel I-ate.</sup>  
<sup>Welled Ha-ded.</sup>  
<sup>Burgh Smeesbah.</sup>  
<sup>Jibbel Jourb-sah.</sup>  
<sup>Welled Ta-banne.</sup>  
<sup>Wed el Kasaab.</sup>  
<sup>Jibbel Sou-billah.</sup>  
<sup>Wed Sou-billah.</sup>  
<sup>Jow-am el Mugrah.</sup>

*The Mountains of the Beni Boo-Taleb.* The *Soubillah* is continued by the *Anwaall*, *Geneefab*, *Monkar* and other Mountains of the *Beni Boo-Taleb*, who are powerful and factious *Kābyles*, living, beyond the *Raigab*, seven Leagues to the S. S. W. of *Seteef*. This District might be the most valuable in the Kingdom, provided the rich Lead Mines belonging to It, were managed to the best Advantage; but the *Beni Boo-Taleb*, are either so jealous or ignorant, that They will not permit any greater Quantity to be dug up at one Time, than will be sufficient for Their own Ammunition, and for the Discharge of Their Tribute. Upon the lower Skirts of These Mountains, near the Plains of *Cassir Attyre*, are the *Welled Seelab* and the *Welled Mahomet Ben Selyman*. These *Arabs* drink of The [*Ain Rummel*] *Sandy Fountain*, a large Flux of Water which dischargeth Itself into the *Boo-fellam*.

*Ain Rummel.*

*Welled Aly Ben Sa-boure.*

*Jig-bah.*

The Mountains of the *Welled Aly Ben Sa-boure* joyn Those of the *Beni Boo-Taleb*, and are in the same Meridian with *Seteef*. *Jig-bah*, a Heap of Ruins, is situated at the Bottom of Them to the Eastward; but we are at a loss both for the ancient Name of These Ruins and of Those before mentioned at *Smeezbah*.

*Ras el Aioune.*

*River of Nic-kowse, or of Bareekah.*

The [*Ras el Aioune*] *Head of the Fountains*, is two Leagues to the Southward of *Jig-bah* and eight from *Seteef*. It is the principal Fountain of the River *Nic-kowse*, called afterwards *Wed el Bareekah*, from the Name of the District through which It passeth. This River bends It's Course, in the Direction of the *Soubillah* and *Kasaab*, towards the S. S. W. and being made use of by the Inhabitants to meliorate Their Soil, the Remainder of It is drunk up by the *Shott*.

*El Huthnah.*

*Welled Draaje.*

Betwixt the Rivers *Bareekah* and *Kasaab*, to the Southward of the Mountains just now described, we have the fruitful and extensive Plains of *El Huthnah*, cultivated by the *Welled Draaje*, one of the chief Tribes of This Province. This Country, as It bordereth upon the *Sahara*, and as the Name \* may likewise insinuate, is of a more dry and sandy Nature, than what generally lyeth to the Northward; however by watering It frequently with the *Soubillah* and *Kasaab*, diverted from Their proper Channels into a Number of Drains for that Purpose, the Crops, which It produceth, are for the most Part rich and copious.

\* Viz. ab حشو i. q. حشو qui (vel quod) multum sorbet. Vid. Gol. in voce.

*Mef-feelah*, the frontier Town of This Province to the West-<sup>Mef-feelah.</sup> ward, is built upon the Southern Skirts of *El Huthnah*, nine Leagues to the S. S. W. of *Seedy Embarak Ef-mati*, and something less to the Westward of *Jowam el Mugrah*; so that *Abulfeda*<sup>1</sup> must be mistaken in placing It only eighteen Miles from *Constantina*. It is a dirty Place, like most of the Villages of This Country, having It's Houses built, either with Reeds daubed over with Mud, or else with Tiles baked only in the Sun. The *Algerines* had formerly at This Place a Garrison of three *Suffrabs*, changed at present into a small Body of *Spabees*, who have little Duty upon Their Hands, and upon any Insurrection or Disturbance, (there being no Castle to protect Them) have nothing but Their Arms to trust to. The Air is too cold at This, as well as at other Places upon the Skirts of the *Sabara*, for the Production of Dates; and therefore the Gardens that surround It, are only furnished with Peach, Apricot, and such fruit Trees, as are common to the more northern Parts of *Barbary*. *Mef-feelah*<sup>2</sup> denotes such a Situation as This, which borders upon a running Water.

Eight Leagues to the E. S. E. of *Mef-feelah*, and a little to the S. W. of *Jowam el Mugrah*, is The [ *Ain el* <sup>كلب</sup> *Kelb* ] <sup>The Plains of</sup> *Fountain of the Dog*. From whence we cross the *Nak-kar*, (as They call the River *Soubillah* near the *Shott*) and afterwards, at five Leagues Distance still farther to the Eastward, the *Bareekah*, and then enter into the Plains of that Name, which are cultivated, in the same Method with *El Huthnah*, by the *Welled Seedy Mahamet Ben Hadge*. The Eastern Parts of *El Huthnah* bound This District to the Northward; and to the S. W. we have the *Les-baah*, an Interchange of several little barren <sup>Les-baah.</sup> Mountains and Valleys that border upon the *Shott*.

*Jibbel Suffian*, a rugged Mountain inhabited by the *Welled* <sup>Jibbel Suffian.</sup> *Yousef*, is situated at three Leagues Distance to the N. E. of <sup>Welled</sup> the *Bareekah*, and to the S. S. W. of the *Ras el Aioune*. The <sup>Yousef.</sup> little Rivulet of *Boo-ma-zoose*, descends from This Mountain, <sup>The Booma-zoose.</sup> and leaving the *Bareekah* three Leagues to the Westward, loseth Itself afterwards in The [ *Midar* <sup>ميدار</sup> ] *Miry Plains of* <sup>Midar Ben-</sup> *Ben Yousef*, to the Eastward of the *Shott*. <sup>Yousef.</sup>

<sup>1</sup> *Al Kaiem Billah Fathemita condidit Meseela An. Heg. 315. appellavitque eam Al mohammediah. Inter Cofinam & Meseclam octodecim Milliarum & mons continuus. Abulf. ut supra. <sup>2</sup> <sup>ⲉⲗⲏⲟⲩⲟⲩ</sup> (viz. <sup>ⲉⲗⲏⲟⲩⲟⲩ</sup> fluxit aqua) locus torrentis seu fluentis aquae. Vid. *Gol. Gig. &c.* in voce.*

Tubnah, *The*  
 THUBUNA.  
 Enc. p. 12. D.  
 P. 33.

† At the same Distance, and in a like Direction from *Fibbel Suffian*, are the Ruins of the antient *Thubuna*, as the present Name *Tubnah* seems to insinuate, and the Position of It, with Respect to *Igilgili*, doth farther confirm. It is situated in a fine Plain betwixt the Rivers *Bareekah*, and *Boo-ma-zoose*; but the few Walls, Pillars and other Ruins that have escaped the Fury of the *Arabs*, are so much covered with Sand and Rubbish, that It will be difficult to determine the former Extent of It. The Opinion of the *Arabs*, that great Quantities of Money lye buried in These Ruins, might give Occasion to the following *Rhapsody*<sup>1</sup>.

*The Treasure of Tubnah lyeth under the Shade of what is shaded. Dig for It? Alas! It is not there.*

Not a City of  
 Zaab.

*Tubnah*, I presume, cannot be rightly placed by *Abulfeda*<sup>2</sup> among the Cities of *Zaab*, from which It is divided by a great Diversity of Valleys and Mountains.

Em-dou-  
 khal.

Seven Leagues to the S. S. W. of *Tubnah* and six to the S. E. of *Mef-seelah*, is *Em-dou-khal*, a little Village surrounded with Mountains. Here we meet with the first Plantation of Date Trees, though the Fruit doth not ripen to that Delicacy and Sweetness as in the Province of *Zaab*.

The Shott.

The [ شط ] *Shott* is a large Valley, running, with few Interruptions, betwixt two Chains of Mountains, from the Neighbourhood of *Em-dou-khal*, to the Westward of the Meridian of *Mef-seelah*. The Word commonly signifieth *The Sea Shore*, or *The Banks* of some Lake or River: but the meaning here is somewhat varied, denoting *The Borders* or *Area* rather of such a Plain, as, according to the Seasons of the Year, is either covered with Salt, or overflowed with Water. Several Parts of the *Shott*, consist of a light oozy Soil, which, after suddain Rains or the overflowing of the adjacent Rivers, are changed into so many Quickfands, and occasion no small Danger and Difficulty to the unwary Traveller. *La Croix*<sup>3</sup> hath been badly informed in asserting that all the Rivers of This Kingdom run from South to North; since, besides several others in a quite contrary Direction, we have no fewer than Five, and Those very confide-

1 *Mel Tubna taat thul athloulah.*

*Afer? Weis! la takoun toumah.*

2 A *Tubna* Civitate *Al Zab* ad *Boujeiah* sex Stationes. *Abulf.* ut supra. 3 On doit remarquer que toutes les Rivieres du Royaume d'*Alger* coulent du sud an Nord. *De La Croix* Methode pour apprendre la Geogr. Tom. 5. p. 282-3.

مال طين تحت ضل اضولاه  
 احفر وديس لا تكون طمع

rable Streams, which empty Themselves into This Place from the Northward.

Crossing the *Boo-ma-zoose*, over against *Tubnah*, we have a large Mountain of excellent Free-Stone, with a Number of square Blocks, ready prepared for the Builder, lying by It. It is called *The* [*Muckat'* [כִּיךְ] *el Hadjar*] *Quarry*; the *Arabs* having a Tradition that the Stones employed in the building of *Seteef* (and without Doubt of *Nic-kowse*, *Figbah*, and other neighbouring Cities) were brought from This Place.

Four Leagues to the Northward of the *Quarry*, is *Boo-muggar*<sup>2</sup>, a fruitful little District, with some Traces of antient Buildings. Betwixt It and *Ras el Aioune*, is the Village of *Nic-kowse* or *Ben-cowse* as the *Turks* call It, where there is a Garrison of one *Suffrah*, a mud-walled Rampart and three Pieces of Cannon. The Inhabitants are chiefly *Zwowiah*, under the Protection of *Seedy Laffan*, Their tutelur Saint: out of the Revenues of whose Sanctuary there are maintained two hundred *Thalebs*. *Nic-kowse* is situated in a Plain with a Circle of Mountains at a moderate Distance from It. A Rivulet glides by It to the W. but being impregnated with too many of the nitrous Particles, which the Soil It passeth over is charged with, the Water is seldom made use of in the Offices of the Table or Kitchin. We have the Traces here of a large City, with the Remains, as usual, of Pillars, broken Walls and Cisterns. But at present the *Nic-kowfians* make Themselves famous for the Tombs, They pretend to have, of the *Seven Sleepers*<sup>3</sup>, Whom They strenuously maintain to have been *Musselmeen*, and to have slept at This Place.

Half Way betwixt the *Ras el Aioune* and the Mountains of *Welled Aly Ben Sa-boure*, we have other Ruins and several Troughs and Cisterns of Stone; all of Them the Work of the Antients, and into which the plentiful Fountain of *Azell* is conducted. Three Leagues to the S. S. E. of the *Ras el Aioune*, are the Mountains of the *Welled Sultan*, who are succeeded, in a like mountainous Tract, by the *Welled Fathmah*: and then by

1 Viz. a قح fecuit. 2 A Word like this, viz כִּיךְ Bemuggarou we meet with in the H. Scriptures; rendred In His or Their Dwellings. Job. 18. 19. Ps. 55. 16. Magalia etiam dicta quasi Magaria, quod Magar [כִּיךְ] Punice Novam Villam dicunt. Isid. Orig. l. 15. Cap. 12. 3 The common Opinion is that They Slept in a Cavern of Mount Ochlon, near the City Ephesus, from A. D. CCLIII. to A. D. CCCCVIII, viz. from the Decian Persecution to the Time of the younger Theodosius. vid. Gregoire de Tours de gloria Martyrum. C. 95. Diction. de Moreri in Voc. Dormans.

- Lakh-dar. the *Lakh-dar*. The Latter are a Clan of *Kabyles* as inhospitable as Their Mountains are rugged; spreading Themselves from the *Booma-zoose*, through *Cossoure* and *Me-der-ree*, as far as the western Borders of *Fibbel Aurefs*. The *Welled Zei-an* are the Neighbours of the *Lakh-dar* to the Southward: in which Situation we have the Village of *Lwo-taiab*, with a Branch of the *Abyle* or *Hyle* <sup>1</sup> [عمال اول ال] *Ben Aly*, the principal *Arabs* of This Province; who, besides Their extensive Possessions in This mountainous District, spread likewise Their Encampments to a great Distance in the *Sahara*. The [Wed el [وئطرت] *Kant'rah*] *River of the Bridge* is known to most of These *Arabs* and *Kabyles*; for rising below the *Welled Fathmah*, and winding Itself through the Country of the *Lakh-dar*, (where we have the Bridge that giveth Name to the River) It is continued through the District of the *Welled Zei-an* and *Lwo-taiab*, watering afterwards the Gardens of *Biscara*, a noted Village of the *Sahara*.
- Jibbel Yousef. The Chain of Mount *Atlas*, that we left among the *Welled Aly Ben Sa-boure*, is continued by *Fibbel Yousef*, a fruitful Mountain, five Leagues to the S. by E. of *Seteef*. Upon the Declivity of It, near the eastern Encampments of the *Raigab*, we have the little Village *Gije-el*, that was formerly a City of the *Romans*. *Fibbel Yousef* is joynd by the Mountains of *Welled Sel-lem*, where there are other Ruins, called *Zeryiah* by the *Arabs*. The high and rugged Mountains of *Mustewah* follow Those of the *Welled Sel-lem*, inclining likewise, as They do, towards the S. E. I have already observed that They belong to the *Welled Abde-nore*, a powerful Tribe, who live in the champain Country in Tents and on the Mountains, (whither Their Quarrels frequently oblige Them to retire) in mud-walled Hovels, like the *Kabyles*. *Aly Ben Gy-doune*, the *Shekh* of This Community, hath often baffled, by His extraordinary Valour and Conduct, the whole Force of *Algiers*, 'till They have, as usual, invited the *Hirkaat*, *Ziganeah* and some other neighbouring *Arabs* to Their Assistance. The [Hadjar Soudab] *Black Rock*, and the mountainous District of the *Welled Hir-*
- Welled Sel-lem. Zeryiah. Jibbel Mustewah.
- Welled Abde-nore.
- Aly Ben Gy-doune Their Shekh.
- Hadjar Soudab. Welled Hirkaat.

<sup>1</sup> This Appellation, which, as far as I am informed, is peculiar to This Tribe, is rendred by Golius, Populus, Affeclæ, Affines, familia, domestici, liberi & posterii: and is therefore another word only for *Welled* or *Beni* (Vid. Not. p. 17.) which have so often occurred. *Chaijl* [חיל] which seems to be the same, is translated in the *H. Scriptures*, (1 Sam. 10. 26.) a Band of Men, (Pf. 33. 16.) an Army, (Pf. 136. 15.) an Host.

kaat, in a S. E. Direction likewise from *Jibbel Yousef* and *Mustewah*, are the next in Order. At the Foot of These Mountains, where They border upon *Jibbel Aurefs*, we have *Baitnah*, Baitnah. a large Heap of Ruins, exceedingly well watered, and lying at the half Way nearly betwixt *Constantina* and *Biscara*.

*Jibbel Aurefs* (or *Eurefs* as the *Turks* pronounce It) the *Mons* Jibbel Aurefs, The MONS AURASIUS, and AUDUS. Exc. p. 14. D. *Aurafius* of the Middle Age, and the *Mons Audus*, I presume, of *Ptolemy*, succeeds the Mountains of the *Hirkaat*, and lyeth to the Southward of *Constantina*. It is not one single Mountain, as the Name would insinuate, and as *Procopius* <sup>1</sup> seems to describe It, but a large Knot of Eminences, running one into another, with several little Plains and Valleys intervening. However both the higher and lower Parts of It, are most of Them of the utmost Fertility, and still continue to be the Garden of the Kingdom. The Whole may be a hundred and twenty Miles in Circuit, or three long Days Journey according to *Procopius*: and the northern Part alone, which is visited every Year by a flying Camp of the *Algerines*, is possessed by such a The Clans of It. Number of Clans <sup>2</sup>, that It requires forty of Their Stations to bring Them All under Contribution. The *Turks* rarely pass towards the *Ain Ou heide*, an intermitting Fountain to the S. E. Ain Ou-heide. flowing only, as I am informed, on Fridays; at which Time, It dischargeth Itself, in a plentiful Flux of Water, into the River of *Bag-gai*. The like Ruggedness of These Mountains to the Southward, equally discourageth Them from making any Advantages towards the *Near-dee*, a sturdy Community, so well Near-dee. fortified by Nature, that one of Their *Marab-buts* expressed the Danger of attacking Them, by *the eating of Fire* <sup>3</sup>. A high pointed impenetrable Rock, the Seat of Their *Dashkrah*, seems to be the *Petra Geminiani* <sup>4</sup> or the *Tumar* of *Procopius*, answering to all the Circumstances, that are recorded of one or other of those Places, by that Historian.

There are a Number of Ruins spread all over These Mountains, the most remarkable of which, are those of *L'erba* or L'erba, or Tezzoute.

1 Τὸ τοῦ τῆς ἑσπέρης [Aurafius] — μέγιστον ἢ ἀπάντων ἔσθ' ὃν ἡμεῖς ἴσμεν· ἡμερῶν γὰρ τριῶν ἐνταῦθα εἰζὼν ἀνδρῶν φερόμεν ἔσθ'. *Procop. Bell. Vand. L. 2. Cap. 13. p. 266.* 2 *Viz. The Boozeenah, Lashash, Maifah, Boo-aerf, &c.* 3 La Shuff Neardy! Tackul el Nahar. *Dont see* (fight with) *the Neardy*: in so doing *you will* (catch a Tartar) *eat Fire.* 4 Ἐστὶ δὲ πρὸς τὴν Αὐρασίω πέτρα ἀπτόμων κρημῶν ἐς μέσον ἀνέχουσα· πέτραν αὐτῶν Γεμινιανῶν καλεῖσιν οἱ ἑσπερίοι· ἢ δὴ πύργον οἱ παλαιοὶ ἀνδραποῖ βραχῶν κομῶν ἢ ποινοσάμενοι, καταρυγὴν τε ἰσχυρὰν πῖνα καὶ ἀμύχανον, τῆς τοῦ χειρὸς φύσεως σφίσι ξυλλαμβανέσης, ἐδέμασθ'. *Procop. Bell. Vand. L. 2. Cap. 13. p. 286.* Ἰάσδαις ἐς πλὴν Αὐρασίω ἑσπερίων ἐν τῷ ἄλλῳ στρατῷ ἀνέβη χῶρὸν τε εὐρὴν κρημνοῖς τε πανταχῶθεν ἀνεχόμενοι, καὶ πρὸς ἀπτόμων σιταῶν καλυπθῆμενον, Τέμαρ ὄνομα. ἐνταῦθα ἰσχυράζει. *Id. Cap. 19.*

*Tezzoute*, three Leagues nearly in Circumference. We have here a great Variety of Antiquities; for besides the magnificent Remains of several of the City Gates, (which according to a Tradition of the *Arabs*, were forty in all, and that when the Place was in Prosperity, It could send out of each Gate forty thousand armed Men,) we have the Seats and upper Part of an Amphitheatre; the Frontispiece of a beautiful *Ionick* Temple, dedicated to *Esculapius*; a large oblong Chamber, with a great Gate on each Side, intended perhaps for a triumphal Arch; and *The* [*Cubb' el* [عربى] *Ar-rofab*] *Cupola* of the Bride; as the *Arabs* call a little beautiful *Mausoleum*, built in the Fashion of a *Dome*, supported with *Corinthian* Pillars.

*The* LAMBE-  
SA, or LAM-  
BESE. Exc. p.  
15. C. p. 26.

These and several other Edifices of the like Nature, sufficiently demonstrate the Importance This City must have been of in former Times; which alone, without the Authority of Inscriptions, might be a presumptive Argument for what hath been already suggested, that *Tezzoute* or *L'erba* was the *Lambese* of the Antients. The particular Notice taken of *Lambese* in the *Itinerary*, supposeth It to be the most considerable City of That Part of the Country, where It was situated: and the respective Distances and Directions laid down by the same Author, in conducting us thither, point out to us the Situation of It in general, whereby It made with *Theveste* and *Sitifi* an irregular Kind of Triangle, whose Height was to be determined by the Distance of *Cirta*. *Ptolemy* indeed by placing *Sitifi* to the Southward of *Cirta* and *Lambesa*, or in the Situation of the present *Theveste*, giveth each of these Places a Position very different to what They are placed in: however, by informing us, that the *Legio Tertia Augusta* was stationed at *Lambesa*, He furnisheth us with a Matter of Fact, and so far instructeth us, that where we can find the *Third Legion*, as we do here at *Tezzoute*, there we may look for His *Lambesa*. We have the following Inscriptions at This Place.

*Upon the Frize of the Temple of Esculapius.*

AESCVLAPIO ET SALVTI IMP. CAES. MARCVS AVRE-  
LIVS ANTONINVS AVG. PON. MAX.  
IMP. CAES. LVCIVS AELIVS VERVS AVG.

*Upon a square Stone hard by It.*

DEONTEIO FONTINIANO  
STERNIO RVTINO  
LEGATO AVGVSTORVM  
PR. PR. COS. DESIGNATO  
SEX TERENTIVS SATVR  
NINVS LEG. . . .  
AVGVST.

*In an old Mosque.*

IMP. CAESARE  
M. AVRELIO ANTONINO  
ARMENIACO  
PARTHICO  
TRIB. POTEST - - - PONT. MAX.  
LAMBASENTIVM - - - -  
D. D. P. P.

*Near a triumphal Arch.*

IMP. CAES.  
ÆLIO HADRIANO  
ANTONINO AVG.  
PONT. II. MAXIMO  
TRIB. POTEST. X  
IMP. II. COS. III. P. P.  
DEDICANTE  
INDVIO CR. . . .  
LEG. AVG. PR. PR.

PRO CO. . . .  
 . . . ISSIMO  
 BENIGNISSIMO  
 CAES. . . . .  
 IANVARIVS  
 LEG. III. AUG.  
 . . .

Near the Amphitheatre.

MAXIMIANO  
 INVICTO AUG.  
 LEG. III. AUG.  
 P. F.

The Inhabitants yellow hair'd.

We are not to leave the Mountains of *Aurefs* without observing that the Inhabitants have a quite different Mein and Aspect from their Neighbours. For Their Complexions are fo far from being swarthy, that They are fair and ruddy; and Their Hair, which, among the other *Kabyles*, is of a dark Colour, is, with Them, of a deep Yellow. These Circumstances, (notwithstanding They are *Mahometans*, and speak the common Language only of the *Kabyles*) may induce us to take Them, if not for the Tribe<sup>1</sup> mentioned by *Procopius*, yet at least for some Remnant or other of the *Vandals*<sup>2</sup>, who, notwithstanding they were dispossessed, in His Time, of these strong Holds, and dispersed among the *African* Families; might have had several Opportunities afterwards of collecting Themselves into Bodies, and reinstating Themselves. If I am not mistaken, in making this Mountain the antient *Audus*, we may then presume the *Misulami* were the former Inhabitants.

MISULAMI. Exc. p. 14. E.

Twaabah.

Beyond the *Aurasians*, are the *Twaabah*: then follow the *Beni Sweek*, and the *Me-lou-nousbe*; after whose several *Dasbkras* and Encampments, are Those of the *Bera-neese*, who of all these Mountaineers lye nearest to the *Sabara*. The *Miædij*, I presume, were formerly possessed of This Country.

MIÆDIJ. Exc. p. 14. E.

Wed el Serkah, The principal River of Aurefs.

The River *Serkah* hath It's Fountains in the Hilly Country to the Southward of *Tagzah* and *Burgh Twill*; and, winding Itself afterwards through *Fibbel Aurefs*, receiveth the *Sootus*, the Rivulet of *Tezzoute* and other Contributions. After which

1 — ἐν ὧσπερ οἱ Μαυρῆσοι μελανόχροοι, ἀλλὰ λευκοί τε λίαν τα σώματα, καὶ τὰς κόμας ξανδοί. — *Proc. B. Vand.* 1. 2. c. 13. speaking of a people a great way within the desert (ἐρημος ὅπῃ πλείστον δίκει.)  
 2 Τέτων μὲ ἐν Βανδίλων, οἱ ἔμειναν ἐν γῆ τῇ παλαιᾷ, ἐδὲ μνήμη τις, ἐδὲ ὄνομα ἐς ἐμὲ σώζεται. ἅτε γὰρ οἶμαι ὀλίγοις ποῖν ἔσιν ἢ βεβιάσθαι πρὸς βαρβάρων ἢ σφίσιον ὀμίρων, ἢ ἀναμεμύχθαι ἔπι ἀκκοσίσι τετλήκει, τότε ὄνομα ἐς αὐτὸς πη δ' ἀποκελεύεται. *Proc. Bell. Vand.* 1. 1. c. 22.

Additions It changeth It's Name, from the Colour of the Water, into that of *The* [*Wed* [ابيض] *Abeadb*] *White River*; and leaving the *Twaabah*, a few Leagues to the W. falls to the East-Twaabah. ward of the *Bera-neeſe*, into the Province of *Zaab*. This River, as the general Courſe of It lyeth in the ſame Meridian with *Conſtantina*, might have been made a proper Boundary betwixt the *Mauritania Sitifenſis* and *Numidia*.

We are now to deſcribe the Inland Parts and Inhabitants of the Eaſtern Diviſion of This Province, formerly poſſeſſed by the *Cirteſij*, who, I conjecture, might have been bounded by the Meridians of the *Great River* and *Sgigata*; by the *Naba-thrae*, who ſucceeded Them, as far perhaps as the Meridian of *Tuckuſh*: And by the *Iontij*, who were the Maſters of the following Part of *Numidia*, as far as *Ta-barka*.

*The Country of the CIRTE-SIJ, Exc. p. 14. D. p. 15. A. B.*

*NABA-THRAE, Exc. p. 14. D. IONTIJ, Exc. ibid.*

Above the *Beni Be-leet* therefore are the *Beni Wel-banne*, a conſiderable Clan, who live near the half Way betwixt *Conſtantina* and *Skigata*. The rugged Mountain of *Sgowe* belongs to theſe *Kabyles*; and upon the Declivity of It to the Weſtward, are the Ruins of an old City, called at preſent *Ma-farah*. The *Grarab* and the *Hamzab*, the next Inhabitants to the Eaſtward, are poſſeſſed of what ſeems to have been the N. E. Frontiers of the antient *Cirteſij*: being ſucceeded, in a leſs mountainous Country, by the *Hareifhab* and *Fez-arab*. Betwixt the large Pond of the Latter and *Bona*, is the *Gun-nara*, a Heap of Ruins, the moſt remarkable of which are thoſe of an old Caſtle.

*Beni Wel-banne.*

*JibbelSgowe.*

*Ma-farah.*

*Hareifhab. Fez-arab.*

*Gun-nara.*

The *Welled Boo-zeefe* have Their *Douwars*, nearer the *Seibouſe*, to the Southward of the *Hareifhab*. Their Diſtrict is more woody and mountainous than the former; unleſs when They encamp in the *Boo-hammam*, near the Banks of the *Seibouſe*. *Aſh-coure*, a ſmall Heap of Ruins, is ſituated upon the eaſtern Skirts of the *Boo-hammam*, near the *Ain Mylfab*: and a little below Them there are other Ruins, and a Number of lukewarm Springs, bubbling up within a large ſquare Baſon of Roman Workmanſhip. Theſe, which are called from Their Warmth and Quality *Hammam* or *Hammah*, ſeem to be the *Aquæ Calidæ*, or *Tibilitanæ*; as the Ruins Themſelves may be the *Tibilis* of the Antients; lying about ten Leagues to the S. W. of *Hippo Regius*, and fixteen to the E. of *Cirta*; in ſuch a Poſition nearly, as It is placed in by the Author of the *Itinerary*.

*Welled Boo-zeefe.*

*Aſh-coure.*

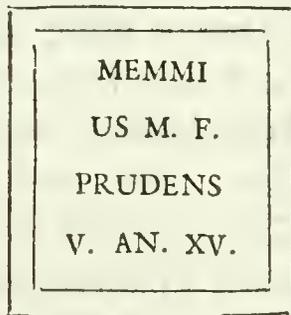
† *Hammah, The AQUÆ CALIDÆ, or TIBILITANÆ, and the TIBILIS. Exc. p. 16. A. p. 26. F. p. 36. D. Tab. Pent. L.*

- Welled Ma-  
foude. In the same Parallel with the *Welled Boo-zeeſe*, but to the Eastward of the *Sei-bouſe*, are the *Welled Ma-foude*, who live over againſt the *Anebbians*, and the *Merdafs*; as the *Shebnah*, who ſucceed Them, are to the Southward of the *Ma-zoulah*. Both theſe Tribes poſſeſs a large and fruitful Country, although It be ſomewhat mountainous. *Welled Aly* live above the *Shebnah*; and the *Beni Salah* above the *Welled Ma-foude*; both of Them powerful Clans, and Inhabitants of the mountainous Diſtriſt that borders upon the *Hameeſe*, the weſtermoſt Branch of the River *Mejerda*.
- The Diſtriſt of  
Mownah. To the N. W. of the *Beni Salah*, below *Jibbel Saadah*, we have the Diſtriſt of *Mownah*, a level and fruitful Spot of Ground, lying along the ſouthern Banks of the *Sei-bouſe*. The *Boo-hammam* and the *Ain Mylfah* lye over againſt It. *Alaſboure*, a Town of Roman Extraction, is ſituated, upon the eastern Borders of It, below the *Beni Salah*; and four Leagues farther, in View of the *Aque Tibilitaneæ*, is *Gelma*, or *Kalmah* as the *Turks* pronounce It, a large Heap of Ruins with ſeveral Rows of Pillars and other Fragments of Antiquities ſtill remaining, which the Hoſtilities apprehended from the *Beni Salah*, would not give me leave to examine. † *Gelma* is undoubtedly the *Calama* ſo much wanted<sup>1</sup> in the Old Geography, lying betwixt *Hippo* and *Constantina*, but nearer the Former, as St. *Auſtin*<sup>2</sup> hath placed It.
- Alaſhoure.  
Gelma, The  
CALAMA.  
Exc. p. 28.  
P. 32.
- Jibbel Artyah To the Northward of the *Boo-hammam*, are the Mountains of *Artyah* and the *Arabs Ly-aifſah*, who, reaching beyond the *Wed el Ze-nati* to the Southward, encamp ſometimes in the Country of the *Girſah*. In Their Diſtriſt are The [*Hammam Meſkouteen*] *ſilent or enchanted Baths*, ſituated on a low Ground, ſurrounded with Mountains. There are ſeveral Fountains that furniſh the Water, which is of an intense Heat, and falls afterwards into the *Ze-nati*. At a ſmall Diſtance from theſe Hot Fountains, we have others, which upon Compariſon are of as intense a Coldneſs; and a little below Them, ſomewhat nearer the Banks of the *Ze-nati*, there are the Ruins of a few Houſes, built perhaps for the Conveniency of ſuch Perſons, who came hither for the Benefit of the Waters.
- Ly-aifſah.  
Hamam  
Meſkouteen.

1 Situm certum hujus Civitatis demonſtrare non poſſumus. *Cellar. Geogr. Antiq. l. 4. c. v. p. 122.* 2 Inter *Constantinam* quippe ubi tu es, & *Hipponem* ubi ego ſum, *Calama* ubi ille [*Criſpinus*] eſt, vicinior quidem nobis, ſed tamen interpoſita eſt. *D. Auguſt. contra Litteras Petilian. l. 2. c. 99.*

The *Girfab*, the Neighbours of the *Ly-aishab*, have the <sup>Girfab.</sup> *Beni Salah* to the East, and the *Grarah* and *Hamzah* to the Northward. They are a numerous Tribe, the Successors perhaps of the antient *Ze-nati*; spreading Their *Douuars* from the Banks of the Rivers *Sei-boufe*, *Sebba Aioune* and *Ze-nati*, to Those of the *Serff* and *Alleegah*. The River *Ze-nati* might probably have been named from Their supposed Predecessors. All This Country is a fruitful Interchange of Hills and Valleys; and some Parts of It, especially Those that are mountainous, are interspersed with several Forrests and Plantations of Olive Trees.

Upon an Eminence, two Leagues to the S. W. by W. of the <sup>Anounah.</sup> *Hammam Meskouten*, under the Shade of one of these Plantations, there is a large Extent of Ruins, called at present *Anounah*, where we have a small square Building nearly entire, which by the Figure of a Cross + still remaining upon the Door Case, we may conclude to have been some Chappel of the *Christians*. Among the Ruins is the following Inscription.



*Alleegah*, another City in Ruins, lyeth seven Leagues to the <sup>Alleegah.</sup> W. N. W. of *Anounah*, and five to the Eastward of *Constantina*. It is situated in a Plain, upon the western Banks of a River of the same Name. *Seni-ore*, another Heap of Ruins, <sup>Seni-ore.</sup> lyeth ten Miles to the Southward of *Anounah*, not far from the River *Serff*. There is a large Tower at This Place, besides a Fountain of excellent Water, and good Pasturage; but the Forrests, all about It, are so frequented with wild Beasts, that the *Girfab* very rarely sit down in the Neighbourhood of It.

The *Welled Braham*, joyn the western Encampments of the <sup>Welled Bra-</sup> *Girfab*, and extend Themselves as far as *Constantina*. Their <sup>ham.</sup> District is not so much incumbered with Forrests as the Former, and might have been formerly the eastern Part of the *Regio Cirtesiorum*. The western Parts, near *Tattubt*, *Jidmeelah* &c.

- have been already taken Notice of; among those which are nearer the Meridian of *Cirta*, is [*Beer Staal*] where we have, as the Name [*Beer*] insinuates, a Well, of *Roman* Workmanship, situated betwixt the River *Alleegab* and *Hydrab*, one of the Fountains of the *Boo-mar-zooke*. *Summah*, a beautiful Plain, with a Heap of Ruins upon It, lyeth a little to the Southward of *Hydrab*; and ten Miles farther is *The* [*Ain el Trap* or *Trab*] *Muddy Fountain*, surrounded with a rich Country belonging to the *Welled Eesab*. *Phys-geah*, where we have other Footsteps of the *Romans*, is four Leagues to the W. of *Ain el Trap*, and five to the S. by W. of *Constantina*. There is here a very plentiful Fountain, which formerly supplied *Constantina* with Water. The high Mountain of the *Ziganeah* is in this Neighbourhood; and at two Leagues Distance from It, upon the Borders of the *Welled Eesab*, is *Tagzah*, a large Extent of Ruins, with a well watered Country round about It. A little farther, in the same Direction, is *The* [*Burgh* *Jayb Twill*] *High Tower*, the only Remains of another antient City of the *Cirtesians*, built in the same fruitful Soil, and with the like Conveniences as *Tagzah*. One or other of These Places, and perhaps the Latter, was the *Turris Cæsaris* taken Notice of in the *Itinerary* to be forty Miles distant from *Cirta*, in travelling thither by the Way of *Sigus*. We find *Sigus* placed fifteen Miles from the *Tower of Cæsar*, where the Roads united that conducted us from *Theveste* and *Tipasa* to *Cirta*. We may take It therefore for *Temlouke*, an old City in Ruins, built in a spacious Plain, below Mount *Telladeese*, at the Distance of four Leagues to the N. E. of *Burgh Twill* and seven from *Constantina*.
- On the other side of Mount *Telladeese*, we have the Traces of another great City, called *Shbai-hee*, and sometimes (*Shbai-hee enta bent' Pharaoune*) *Shbaihee of the Sons of Pharaoh*, from a current Tradition, that the *Pharaohs* were formerly the Masters of this Country, and that the Residence of the *Viceroy*, who was always one of Their Sons, was kept at This Place. This likewise is situated in a fruitful Plain, perpetually verdant from the several Springs and Rivulets that water It. *Seedy Rou-geife*, a large fertil and well watered Sett of Eminences, lye above *Shbai-hee*, four Leagues to the S. E. of *Burgh Twill*.

Beer Staal.

Summah.

Phys-geah.

Ziganeah.

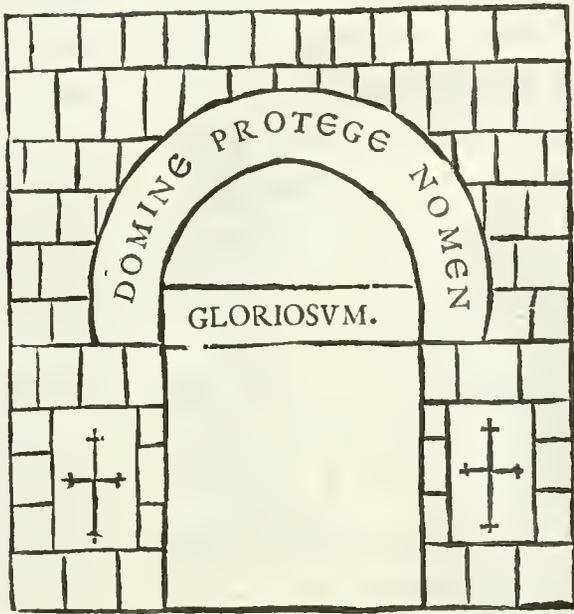
Burgh Twill,  
The TURRIS  
CÆSARIS.  
Exc. p.26. F.

Temlouke,  
or SIGUS.  
Exc. ibid. &  
A. E.

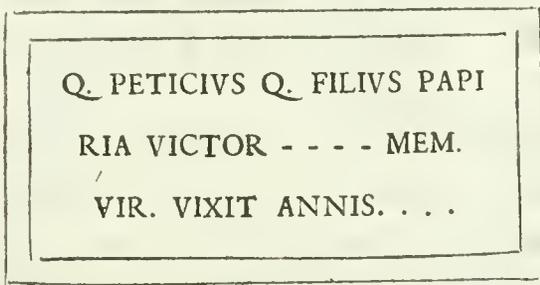
Shbai-hee.

Seedy Rou-  
geife.

*Twill.* Among the Ruins upon This Mountain, we have the following Antiquity, and Infcription.



Near This Structure, there is likewise the following Infcription.



† *Cirta*, or *Constantina* as It was afterwards called <sup>1</sup>, is well CIRTA, or  
CONSTAN-  
TINA. Exc.  
p. 7. B. p. 15.  
A. p. 18.  
Cap. 6. p. 21.  
Cap. 3. p. 23.  
Cap. 26. &c. situated by *Pliny*, forty eight Roman Miles from the Sea. It is described in History to be one of the chief as well as one of the strongest Cities <sup>2</sup> of *Numidia*: the first of which Circumstances, we find confirmed by the Extent of the Ruins: the latter by It's particular Situation. For the greatest Part of It hath The Situation  
of the Penin-  
sula, been built upon a Kind of *Peninsular* Promontory, inaccessible on all Sides, except towards the S. W. This I computed to be a good Mile in Circuit, lying a little inclined to the Southward; but ending to the Northward in a Precipice of at least a hundred Fathom in perpendicular. In this Direction we have a beautiful Landskip arising from a great Variety of Vales, Moun-

<sup>1</sup> Per *Africam* sacerdotium decretum *Flaviae* genti, *Cirta* que oppido, quod obsidione *Alexandri* ceciderat reposito ornatoque nomen *Constantina* inditum. *Aur. Victor* in *Vita Constantini*.  
 ↪ *Cirta* s. *Cirtha*, *Punice*, קרתא *Cartha*, i. e. *Civitas*. *Boch. Chan.* l. i. cap. 24. *Kiriath* joyned with *Arba*, *Ferim* &c. in the H. Scriptures seems to be the same Word. <sup>2</sup> *Jugurtha*— neque propter Naturam loci *Cirtam* armis expugnare potest. *Sall. Bell. Jug.* §. 25. Exc. p. 7. B.

tains and Rivers, which lye before It to a great Distance. To the Eastward, our Prospect is bounded by an adjacent Range of Rocks, much higher than the City; but towards the S. E. the Country is more open, entertaining us with a distant View of the Mountains of *Seedy Rougeise*, and of Those of the *Ziganeahs*. In this Direction the *Peninsular* Promontory (as I have called It) is separated from the neighbouring Plains by a deep narrow Valley, perpendicular on both Sides, where the *Rummel* conveys It's Stream, and over which there was formerly a Bridge of excellent Workmanship.

and of the  
Neck of Land  
to the S. W.

The Neck of Land to the S. W. near which stood the principal Gate of the City, is about the Breadth of half a Furlong, being intirely covered with a *Series* of broken Walls, Cisterns and other Ruins, which are continued quite down to the River, and carried on from thence over a Strip of plain Ground that runs Parallel with the deep narrow Valley already described. Such was the Situation and Extent of the antient *Cirta*. But the present City hath not the same Dimensions, being confined to that Part of It, which I have called the *Peninsular* Promontory.

The Ruins of  
the Cisterns,  
and Aqueduct,

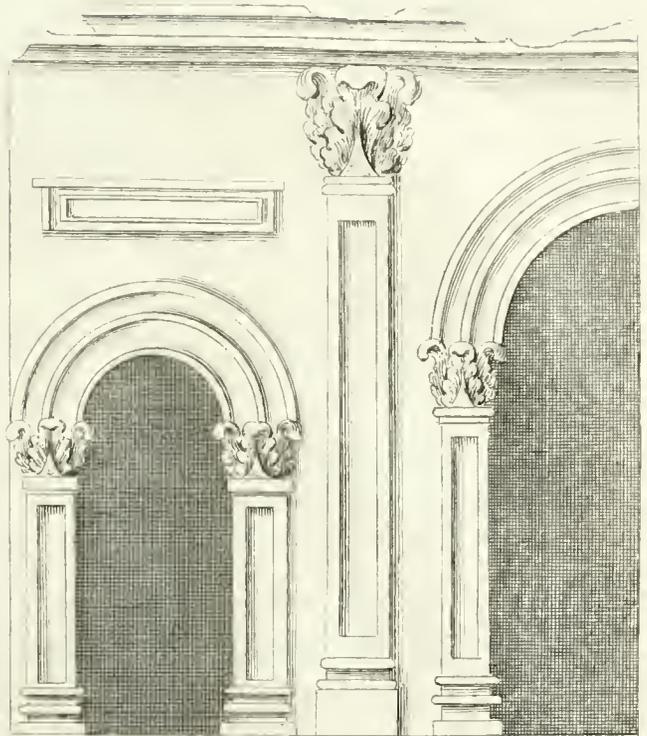
Besides the general Traces of a Diversity of Ruins scattered all over This Place, we have still remaining, near the Centre of the City, that particular Sett of Cisterns, which I judge received the Water brought thither from *Phyf-geah* by an Aqueduct. They are about twenty in Number, making an *Area* of fifty Yards square. The Aqueduct is still in a more ruinous Condition than the Cisterns; however the Fragments, which have continued down to this Time, sufficiently demonstrate the publick Spirit of the *Cirtesians*, in erecting a Structure that would require such an immense Quantity of Materials.

and of a large  
Portico.

Upon the Brink of the Precipice to the Northward, there are the Remains of a large and magnificent Edifice, where the *Turkish* Garrison is lodged at present. Four of the *Bases*, each seven Foot in Diameter, with their respective Pedestals, are still in their Places, and seem to have appertained to the *Portico*. They are of a black Stone, little inferiour to Marble, hewn in all probability out of that very Range of Rocky Precipices, upon which They are founded. The following imperfect Inscription, placed in a Wall of modern Workmanship, strikes the Eye in viewing the Situation of the *Portico*.

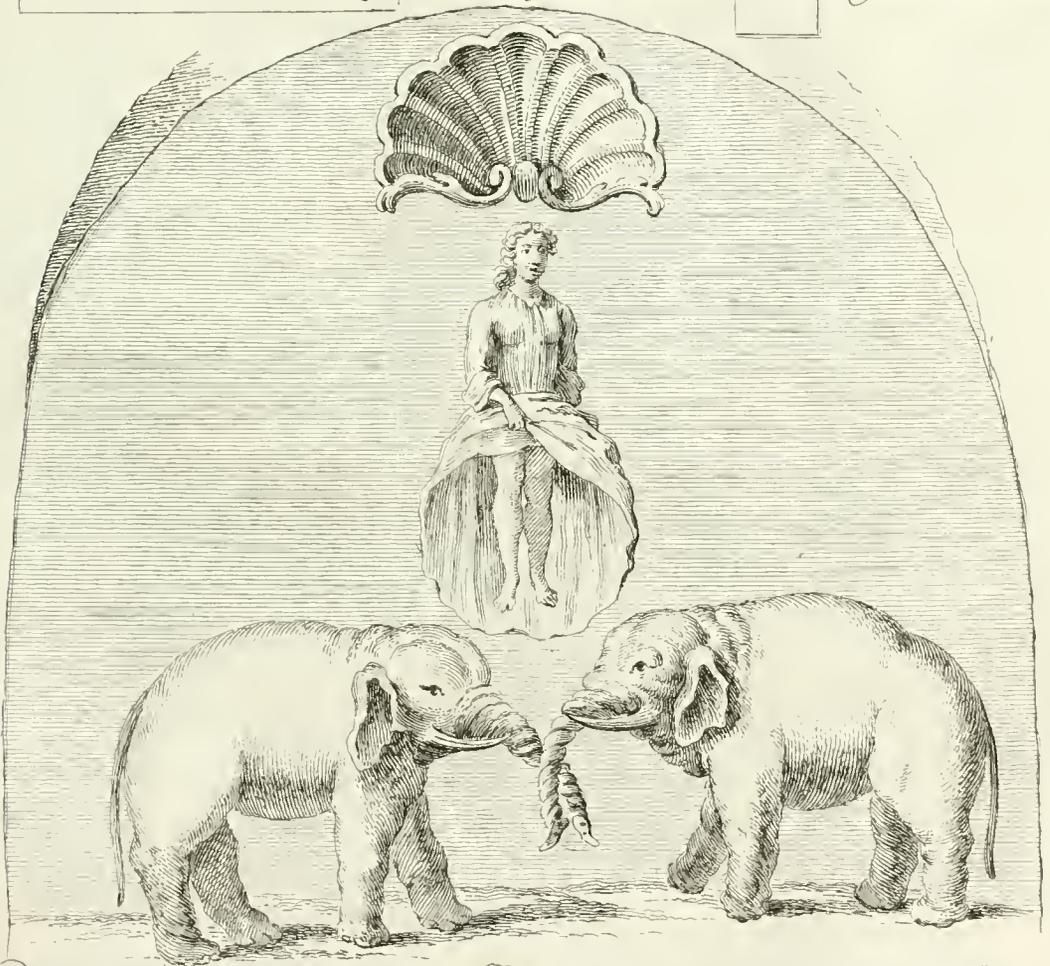


D. M. S  
 AELIA SATVRNI  
 NA PIA VIX . XI . H . S .



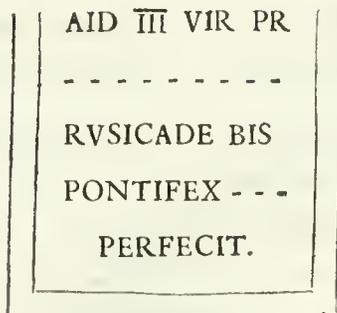
Cassir

Gulak . p. 128.



To J.<sup>r</sup> BOUCHIER WREY of Tavestock  
 in Devonshire, Bar.





The five Posts of the principal Gate of the City, which are of The Gates. a beautiful reddish Stone not inferiour to Marble, are very neatly moulded and pannalled. An Altar of pure white Marble maketh Part of a neighbouring Wall; and the Side of It in View, presents us with a well shaped *Simpulum* in a bold *Relief*. The Gate towards the S. E. is in the same Fashion and Design, though much smaller: and lyeth open to the Bridge that I have mentioned to have been built over This Part of the Valley.

The Bridge was a Master piece in It's Kind, having had The Bridge. the Gallery and the Columns of the Arches adorned with Cornishes and Festoons, Ox Heads and Garlands. The Key-Stones likewise of the Arches are charged with *Caducei* and other Figures. Betwixt the two principal Arches, we see, in a strong *Relief* well executed, the Figure of a Lady treading upon two Elephants, with a large Escallop Shell for Her Canopy. The Elephants, having their Faces turned towards each other, twist their Trunks together; and the Lady, who appears dressed in Her Hair, with a close bodied Garment like the riding Habit of our Times, raiseth up Her Petticoats with Her right Hand, and looks scornfully upon the City. This *Group*, in any other Situation, might be supposed to belong to some Fountain: it being well known, that They were sometimes laid out in such ludicrous and wanton Designs. Upon a Stone, in the River below It, I traced out the following Words.

CAI. IVLI

SIGNINARI

Below the Bridge, the *Rummel* begins to turn to the North-ward; where It runs, for near a Quarter of a Mile in that Direction, through a rocky subterraneous Passage, designedly laid open in several Places, for the greater Conveniency of drawing up the Water, or cleansing the Channel. According The subterraneous Passage of the Rummel.

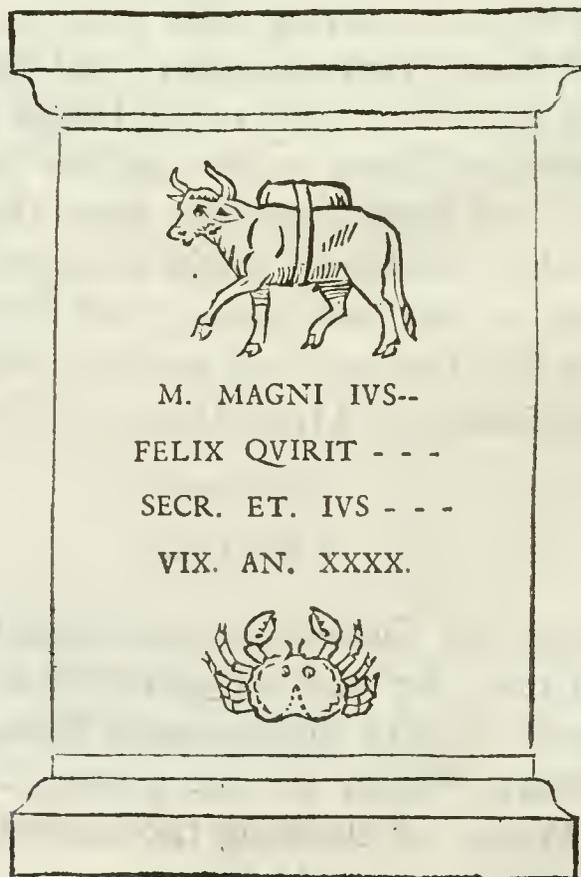
to all Appearance, It seems to be an extraordinary Provision of Nature for the Admission of This River, which must have otherwise formed a prodigious Lake, and thereby laid a great Part of the neighbouring Country under Water, before It could have found out any other Way to the Sea.

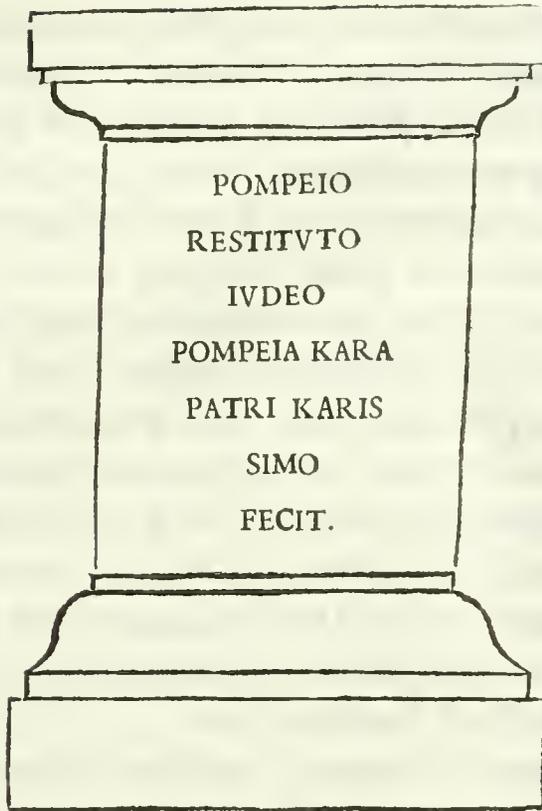
*The Ruins of  
a Triumphal  
Arch.*

Among the Ruins to the S.W. of the Bridge, upon the narrow Strip of Land just now described, we have the greatest Part of a triumphal Arch, called *The [Cassir Goulab] Castle* (as They interpret It) *of the Giant*, consisting of three Arches; the middlemost whereof is the most spacious. All the Mouldings and Frizes are curiously embellished with the Figures of Flowers, Battle Axes, and other Ornaments. The *Corinthian* Pilasters, erected on each side of the grand Arch, are pannelled, like the side Posts of the Gates of the City, in a *Gusto*, as far as I have observed, peculiar to *Cirta*; but the Pillars of the same Order, which supported the Pediment, are broken down and defaced.

*Inscriptions,  
&c. below the  
Precipice.*

Without the Precincts of the City, under the great Precipice, we meet with the following sepulchral Inscriptions. The first of Them, which is upon a *Cippus*, with the Figure of a loaded Ox in *Basso Relievo* above It, and of a Crab below It, maketh one of the Steps, as we descend to the lukewarm Springs of the *Marab-butt Seedy Meemon*, who lyeth there interred.





A Quarter of a Mile to the Eastward of *Seedy Meemon*, The Cascade of the Rummel. the *Rummel* falls, from It's subterraneous Channel, in a large *Cascade*. The highest Part of the City lyeth above It, from whence Criminals still continue <sup>1</sup> to be precipitated into (This Part of) the River. A little way beyond the *Cascade*, is *Kabat-beer-a-haal*, for so They call a neat transparent Fountain, full of Tortoises. Several strange Stories <sup>2</sup> have been related of these Animals, without any Foundation. Kabat-beer-a-haal.

Leaving *Constantina* and the *Welled Eefah* to the N. and N. W. The Country of the Hen-neishah, full of Ruins. we enter upon the Country of the *Hen-neishah*, who are not only a powerful and warlike, but a genteel and comely Tribe. To Them and Their gallant Commander *Bwoa-zeeze*, the *Algerines*, in Their late Wars with *Tunis*, have been often indebted for a compleat Victory or honourable Retreat. Their District, the most fruitful as well as the most extensive of *Numidia*, lyeth betwixt the Rivers *Hameese* and *Myski-anah*; This, the most southern, the Other the most northern Branch of the *Me-jerdah*. There is scarce an Acre of It, but what is watered by some choice Fountain or Rivulet; and there are few of these Conveniences without having had some City or Village

<sup>1</sup> Vid. Not. \* p. 93. <sup>2</sup> Est quoque huic oppido (*Constantina*) vicinum quoddam balneum aquæ calidæ, quæ inter rupes fluendo diffunditur: hic maxima est testudinum copia quas ejus Civitatis mulieres dæmones dicunt: & quoties contingit aliquem corripit febre, aut alio quovis morbo, illud mox a testudinibus profectum putant. *J. Leo.* l. 5 p. 211.

- built in the Neighbourhood ; but which are found to be so miserably defaced, that a Heap of Rubbish, without either Name or Inscription, is what generally remains of Them at present. In this Condition, to mention no more, are the Ruins of *Daba-*
- Daha-mam*, sixteen Leagues to the S. E. of *Constantina*, in the Way to *Tipfa*; at *Ama-mah* three Leagues farther to the Southward; and at *Greesah* six Leagues to the E. by N. of *Ama-mah*.
- Tiffesh*, *The* † *Tiffesh*, the *Theveste* of the Antients, is, I presume, the only City of This District which hath preserved It's old Name, though, at the same Time, It could not secure It's Walls from the Devastations of the *Arabs*. It hath been situated, like the rest, in a fine Plain, with a little Rivulet running by It, and may be computed to lye six Leagues to the S. S. E. of *Gelmah*, eight to the N. E. of *Daha-mam*, and about nineteen to the E. S. E. of *Constantina*.
- Upon the eastern Confines of the *Hen-neishab*, eight Leagues from *Tiffesh*, is *Elgattar*; and three Leagues farther, towards the N. E. is *Taje-elt*, another old City, not long ago famous for It's rich Plantations of Fruit Trees. The *Welled Eafs* and *Weelan*, cultivate most of the plain Country round about These Places; and after Them, are the *Woorgah*, whose *Douwars* extend as far as *Cassir Jebbir*, a little Village, eight Leagues from *Elgattar* to the Eastward. Here we have some Fragments of an Aqueduct, with other Footsteps of an antient City; which, together with the Fountains hard by It and the great Scarcity of good Water in the adjacent Parts, should induce us to believe It to be the antient *Naragara*, or *Nadagara*<sup>1</sup>, near which *Scipio* is said to have encamped for the Benefit of the Water.
- The River *Serratt*, the Midland Boundary of This Kingdom, is ten Miles farther to the E. The Water of It is of a brackish Quality, and falls into the *Me-jerdah*. Near the western Banks of It, five Leagues to the E. S. E. of *Elgattar*, is *Callah*, *Gellah*, or *Gellah at Snaan*, a considerable Village, built upon an high pointed Mountain, with only one narrow Road leading up to It. This Place, which is only to be conquered by Hunger or

Daha-mam.

Ama-mah.

Greesah.

*Tiffesh*, *The*  
THEVESTE.  
Exc. p. 15. C.  
p. 26. A. p. 27.  
A. B. p. 28.

Elgattar.

Taje-elt.

Welled Eafs.

Weelan.

Woorgah.

Cassir Jebbir  
or NARAGA-  
RA. Exc. p.  
26. E p. 27. A.

Wed el  
Serratt.

Gellah.

1 — Ανέλιξε. καὶ ὄρεα χυθεῖς πρὸς πύλιν Μάργαρον [five Nadagaram Liv.] κατεπρατοπέδουσε, πρὸς τε τὰ ἄλλα τόπον εὐφυῆ καταλαβόμενος, καὶ πάλιν ὑδρείαν ἐν τῷ βέλους ποιησάμενος. Polyb. Hist. l. 15. Par. 1609. p. 694. Scipio haud procul *Nadagara* Urbe, tum ad cætera loco opportuno, tum quod aquatio intra teli conjectum erat, confedit. Annibal tumulum a quatuor millibus inde, tutum commodumque alioqui, nisi quod longinquæ aquationis erat, cepit. Liv. L. xxx. §. 29.

Surprize, is a convenient Sanctuary for the Rebels and Villains of both Kingdoms; where They are hospitably entertained, 'till their Friends have either procured their Pardons, or compounded for their Crimes. A little Way from the Foot of this Mountain, are the Ruins of *Gafta*, formerly a Place of some Gafta. Consideration.

A little to the Eastward of *Gellab*, the *Serratt* is united by Wed el Myski-anah. the River *Myski-anah*, whose principal Source is at *Ain Thyllab*, Ain Thyllah. eighteen Leagues to the Westward. This River, running nearly parallel with the *Hameese*, at ten Leagues Distance, divideth the *Hen-neishab* from the *Ne-mem-shab*, a Tribe equally powerful and numerous, though more factious and uncivilized. Six Leagues to the Westward of *Ain Thyllab*, near the Confines of *Jibbel Aurefs*, are the Ruins of *Ba-gai*, formerly a considerable City. Ba-gai, The BAGASIS. A River of the same Name passing by It, emptieth Itself afterwards into the *Mailab*, an extensive Pond of Salt Water, at the Bottom of *Jibbel Ooste*, a noted Mountain on that side of *Seedy Rou-geise*. These, as well from an Affinity in their Names, as from their Situations, may be taken for the *Bagasis* and *Abigas* mentioned by *Procopius*'.

*Neeny*, formerly another of the larger Cities of *Numidia*, is Neeny. four Leagues to the Eastward of *Ba-gai*: and seven Leagues to the Southward, is *Tout* [توت] a Village of the *Ne-mem-shab*, borrowing Its Name from the Groves of Mulberry Trees which Toût. thrive there to Perfection. *Barbar*, where there is a great Extent of Ruins, is situated in a Valley, five Leagues to the S. W. of *Tout*: whilst *Maha-mall*, the Capital Village of These Maha-mall. *Arabs*, lyeth in a more rocky Soil, at the half Way nearly betwixt *Ba-gai* and *Tipfa*.

*Uk-kufs*, another of Their Villages, is built upon a Uk-kufs. Roman Foundation, on the Declivity of a large Mountain, six Leagues to the N. E. of *Maha-mall*: and four Leagues to the Eastward of *Uk-kufs*, is † *Tipfa* or *Tibessa*, the *Tipasa* of the Antients, at present a Frontier City and Garrison of the *Algerines*. Tipfa, The TIPASA. Exc. p. 26. E. P. 36. D. This Place, which enjoys a fine Situation, with some Mountains at a small Distance, still preserveth the principal Gate, several Fragments of old Walls, and other Marks of the Rank and Figure It formerly held among the Cities of *Numidia*.

1 Ος (*Gontharis* in expedit. contra M. Aurasium) ἐς Ἀρίαν ποταμὸν ἀφικόμενος, ἐπρατοπεδύσατο ἀμφὶ Βαγαίν, πάλιν ἔρημον. *Procop.* l. 2. C. 19. Ἀρίαν ὁ ποταμὸς ἔστι τῷ ἐν τῇ Αἰγυπτῷ. *Id. Ibid.*

There is a large subterraneous Quarry in the adjacent Mountains; the same Place perhaps that *Leo*<sup>1</sup> was informed had been formerly inhabited by Giants.

The River  
Me-lagge.

The *Me-lagge* passeth by *Tipfa*, and joyning afterwards the *Miliana*, (as the *Myski-anah* is called below *Uk-kufs*) communicateth It's own Name to This River; which, by drinking up the *Ain el Haloofe*, *Shebrou*, and other plentiful Fountains in This Neighbourhood, becomes equal to the *Boo-mar-zooke* or *Rummel*.

Keefah.

*Keefah* is at a little Distance from *Tipfa* to the Eastward: and then, four Leagues farther to the Southward, is *Bi-cari-ab*, built upon the Ruins of an antient City. In the same Condition, and at the like Distance towards the S. W. is *Lerneb*; after which, we have the Continuation of that Part of Mount *Atlas*, which hangeth over the *Sahara*.

The Mountains of Atlas.

The Sahara.

That Part of the *Sahara*, which corresponds to This Province, hath, besides the distant City of *Wurglab*, and the Village *En-goufah*, the two considerable Districts of *Zaab* and *Wadreag*. Each of Them containeth a Number of Villages; though, as It hath been already observed, they are not all under the Jurisdiction of the *Algerines*. For *Wadreag* and the City of *Wurglab*, pay only an annual Tribute of forty black Slaves; whilst the western Communities of *Zaab*, viz. *Doufan*, *Welled Fillel*, and *Seedy Khallett*; and the eastern, viz. *Lyæna*, *Zerybe*, and *Babafs*, give not the least Tokens of Homage or Submission. All These Villages are built, in the same Manner, with Mud Walls and Rafters of Palm Trees; whilst the Inhabitants are all of Them alike occupied in cultivating the Date Tree. Few of Them therefore require a particular Description.

The District of  
Zaab, The  
ZEBE. Exc.  
P. 28. P. 33.

Doufan.

The District of *Zaab*, the *Zebe* of the Antients, a Part formerly of the *Mauritania Sitifensis* and of *Gætulia*, is a narrow Tract of Land, lying immediately under the Mountains of *Atlas*. It reacheth from the Meridian of *Mes-seelab* to that of *Constantina*, and consists of a double Row of Villages, whereof *Doufan* is the farthest to the Westward. The Rivers *Ganne* and *Fer-roufe* run a little to the Eastward of this Village, and empty Themselfs afterwards into the *Wed Adje-de*: upon the Banks of which River, three Leagues to the Southward,

<sup>1</sup> Est huic oppido (*Tibessa*) mons quidam vicinus, antris profundissimis refertus, in quibus gigantes aliquando inhabitasse putantur. *J. Leo.* p. 212.

are the *Zwowiab* of *Seedy Khallet*, whom the *Arabs* esteem as a Prophet. A little to the Eastward of Them, are the *Welled Jil-lell*, a sturdy Clan, who, upon Occasion, can bring above a thousand Persons, of Their own Fraternity, into the Field.

After we pass the *Boo-me-leah*, a small Tract of Arable Ground, the Villages are more contiguous, rarely lying a quarter of a Mile from each other. In which Situation is *Lamree, Burgh, Tulgab*, (called by some Geographers *Theolacha*) *Farfar, Za-atshab, Le-shanab, Boo-shagroone, Biscara, Shit-mah, Toodah*, and *Seri-ana*. In the like Position, but at two, three and sometimes four Leagues Distance from each other, is the more southern Row of Villages: the Principal of which are *Le-wab, Sy-rab, Mu-hadmah, Jesh-bane-ab, Ban-teuse, Ourre-lan, Elme-nalah, Beegoe, Melee-ly, O-mash, Oumil-hennah, Seedy Occ'ba* and *Garta*.

*Lyæna, Zerybt' el Wed, Zerybt' el Ha-mett, Cassir Romanab* and *Badafs*, are another Sett of Villages twelve Leagues to the Eastward of *Seedy Occ'ba*: And at the like Distance to the Southward, near the Confines of *Wadreag*, is *El Fytbe*, watered by the same River with *Lyæna*, a Continuation perhaps of the *Wed el Serkab*, or *Abeadh*, that was taken Notice of in the Description of *Jibbel Aurefs. Toodah*, and *Seedy Occ'ba, Biscara*, and *Oumil-hennah*, receive Their Rivers, as *Doufan* doth, from within the *Tell*; but the Fountains and Rivulets which refresh the other Villages, rise within the *Sabara*, or else ooze immediately from the southern and adjacent Skirts of Mount *Atlas*. The *[Wed Adje-dee or Fid-dee] River of the Kid*, receiveth these several Streams; and running afterwards towards the S. E. loseth Itself in the *Mel-gigg*, an extensive Tract of the *Sabara*, of the same saline and oozy Quality with the *Shott*. This should be the *Garrar* or *Firad* of *Abulfeda*<sup>1</sup>; and, as there is no other noted Stream on this Side the *Niger*, may probably be the same River with *Ptolemy's Gir*<sup>2</sup>; though placed by Him, among the *Garamantes*, a great Way farther to the East.

*Biscara*, the Capital of *Zaab*, is the Residence of a *Turkish* Garrison, who have here a small Castle, built lately by the

<sup>1</sup> *Al Zeb est territorium magnum, & fluvius Garrar s. Firad in regione Al Megreb, cujus Long. 30. 30. Lat. 31. 30. Abulf. ut supra.* <sup>2</sup> Ο Γεῖρ ὁ ἐπὶ τῶν ἀγνῶν τὸ περὶ οὐσίαν γεῖρ καὶ τὸ φάραγγα τὸ Γαράμαντικὸν αὐτὸ ἢ ὁ ἐκτραπὴς ποταμὸς ἐπέχει καὶ τὴν μείζονα μὲ. 15. *Ptol. Geogr. L. IV. Cap. VI.*

*Bey of Constantina.* The chief Strength lyeth in fix small Pieces of Ordinance, with a few unwieldy Muskets, mounted likewise upon Carriages.

*Lyæna.* *Lyæna* is the richest of these Villages: for here the independent *Arabs* lodge their Money, and valuable Effects. It is under the Protection of *Welled Soulah*, a numerous Clan, to whose Bravery It is indebted for so uninterrupted an Enjoyment of Liberty, and that the Attempts hitherto made upon It by the *Turks*, have proved unsuccessful.

*Seedy Occuba.* The Village of *Seedy Occuba*, or *Occ'ba* as the *Arabs* contract It, is not only famous for the Tomb of the *Arabian* General of that Name, but for another likewise of *Seedy Lafcar*, the tutelary Saint of the Place. It is a common Report, that the Tower annexed to the Sanctuary of *Seedy Occ'ba*, will very sensibly tremble upon calling out, *TIZZA bil Ras Seedy Occ'ba; Shake for the Head of Seedy Occuba?* An Effect, something like this, is produced in a Tower at *Reimes* by ringing one of the Bells; the constituent Parts of the Fabrick being perhaps so particularly and harmoniously put together, as to act in Concert, and at Unisons with such Sounds.

*The Traces of the Roman Architecture.* The *Romans* may be traced out all over This Province by some Pieces of Walls, which have here and there escaped the Fury of the *Arabs*: and at *Ban-teuse*, one of the southern Villages, there were lately dug up several Coffins of Stone. It is very much to the Honour of the *Romans*, to find how careful They have been, where any of these Rivulets ran through a loose and oozy Soil, to support their Banks with Walls of hewn Stone, and to pave their Beds with Pebbles.

*The People of Zaab Canarij.* The eating the Flesh of Dogs, from whence the *Canarij* received their Name<sup>1</sup>, and for which the *Carthaginians* were formerly remarkable<sup>2</sup>, continueth in Practice to this Day among the Inhabitants of this District.

*The District of Wad-reag, and It's Villages.* *WAD-REAG* is another Collection of Villages, of the same Rank and Quality with those of *Zaab*. They are reckoned to be twenty five in Number, ranged in a N. E. and S. W. Direction. *Ma-jyre*, the nearest of these Villages to *Zaab*, is ten Leagues to the Southward of *El Fythe*; *Tum-marnah*, the next Place of Note, is six Leagues to the Westward of *Ma-jyre*; and

<sup>1</sup> Exc. p. 21. B. <sup>2</sup> Legati a Dario, Persarum Rege, Carthaginem venerunt, afferentes edictum, quo Pæni humanas hostias immolare, & canina vesci prohibebantur. *Just. Hist. L. 19. Cap. 1.*

*Tuggurt* the Capital, lyeth twelve Leagues to the S. W. of *Tum-Tuggurt.*  
*marnab*. This Place, according to the several Accounts, I have had of It's Situation, is built in a Plain', without any River running by It. For the Villages of *Wad-reag* are supplied, in a particular manner, with Water. They have, properly speaking, neither Fountains nor Rivulets; but by digging Wells to the Depth of a hundred and sometimes two hundred Fathom, the Inhabitants never fail of obtaining a plentiful Stream. And to this purpose, they dig through different Layers of Sand and Gravel, 'till they come to a fleaky kind of Stone, like unto Slate, which is known to lye immediately above *The* [*Babar tâbt el Erd* بحر تحت ال ارض] *Sea below Ground*, as They seem to call the *Abyfs*. This is easily broken through; and the Flux of Water which followeth the Stroak, riseth generally so suddenly and in such Abundance, that the Person let down to perform the Operation, hath sometimes been overtaken and suffocated by It, though raised up with the greatest Dexterity.

Thirty Leagues to the S. W. by W. of *Tuggurt* is *En-goufah*, *En-goufah.*  
the only Village of many, which subsisted in the Time of *Leo*<sup>2</sup>, in this Situation. After *En-goufah*, at five Leagues distance to the Westward, we have the noted and populous City of *Wurglah*, *Wurglah.*  
the *Metropolis* and, as far as I am informed, the most distant Community on this Side the River *Niger*. These several Cities and Villages, together with those of the *Beni Mezzab*, are very *Exc. p. 5. A. Not. A. ibid.*  
justly compared by the Antients to so many fruitful and verdent Islands, in the vast Expanse of a large Desert; and might formerly, I presume, be included in the Country of the *Melanogætuli*.

For It hath been already supposed<sup>3</sup> that the Mountains of the *Ammer*, were a Part of *Ptolemy's Phruræsus*; and that the Inhabitants, from a Similitude in Name, might be likewise the *Pharusij*. The *Melanogætuli*, the *Lybians* next in Order, are placed by the same Author to the Southward of the *Pharusij*, between the Meridians and within the Parallels of the Mountains *Sagapola* and *Huergla*<sup>4</sup>; at the Latter of which, He placeth the Fountains of the *Bagrada*, the *Me-jerdah*, as It is now called. But as These are well known to lye within the cul-

*The Country of the MELANOGÆTULI.*

<sup>1</sup> *Tegort* vetustissimum oppidum a *Numidis* in monte quodam conditum, ad cujus radices fluvius præterfluit.—Distat a mari Mediterraneo meridiem versus quingentis milliaribus. *J. Leo.* p. 240. <sup>2</sup> *Guargala* aliquot sub se habet *Castella*, pagos propemodam innumeros. Hujus incolæ, quoniam *Agades* regno adjacent, ditissimi—omnes colore nigri. *J. Leo.* p. 241. <sup>3</sup> Vid. p. 58. & 86. <sup>4</sup> Vid. Not. p. 86.

tivated Parts of *Numidia*, at some Distance from the *Sabara*, the Country of the *Melanogætuli*, from This Circumstance, will only fall in with the Proper *Gætulia*, and consequently, the *Pharusij* can be no other, than the most southern Inhabitants of the *Tell*, or of the Mountains of *Atlas*. But as this cannot be admitted, we are to argue from the general Tenour of *Ptolemy's* Tables, concerning the particular Situation of these Nations.

*Gætulia*  
nearer Mount  
Atlas.

Now, I presume, It hath been already proved, that *Gætulia* was Situated immediately beyond the Mountains of *Atlas* and the *Tell*. That It reached likewise to no great Distance within the *Sabara*, seems probable from the same Accounts and Descriptions. I have therefore bounded *Gætulia* to the Southward with the *Wed Adje-dee*.

The MELANOGÆTULI and GARAMANTES, at a greater Distance. viz.

After *Gætulia*, *Ptolemy* reckons up the Nations that were situated beyond It; among which, the *Melanogætuli* and *Garamantes*, the chiefest of Them, take Place immediately after the (Proper) *Gætulians*. They certainly extended Themselves behind the greatest Part of that Country, which belongs at present to the Regencies of *Algiers*, *Tunis*, and *Tripoly*; or from the Meridian of *Siga* to the *Cyrenaica*, 35°. farther to the E. There being then no other Nations in this Direction, besides the *Beni Mezzab*, the Inhabitants of *Wad-reag*, the Citizens of *Wurglah*, *Gad-demz*, *Fezzan* &c. with their respective *Bedoween Arabs*; the *Melanogætuli* and *Garamantes* seem to be the only People, who can lay Claim to this Situation. And as the *Garamantes*, from their supposed Position with respect to the Fountains of the *Bagrada*, (it is of no great Moment in this Disquisition, whether They are as *Ptolemy* hath placed them, or as we find them at present) may be presumed to fall in with the Districts of *Gad-demz*, *Fezzan*, and some of the other more distant Cities and Villages of the Kingdom of *Tripoly*; the *Melanogætuli*, lying to the Westward of the *Garamantes*, will for the same Reason correspond with the *Beni Mezzab*, the Inhabitants of *Wad-reag*, and the other more southern Communities of This Kingdom.

The Garamantes near Gad-demz, Fezzan, &c.

The Melanogætuli, at Wad-reag, &c.





GEOGRAPHICAL  
OBSERVATIONS

RELATING TO THE

K I N G D O M

O F

*T U N I S.*



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# GEOGRAPHICAL OBSERVATIONS

## RELATING TO THE KINGDOM of *TUNIS*.

### CHAP. I.

#### *Of the Kingdom of Tunis in general.*



THE Kingdom of *Tunis* is bounded The Limits and Extent of this Kingdom. to the N. and E. with the *Mediterranean* Sea; to the W. with the Kingdom of *Algiers*; and to the S. with That of *Tripoly*. It is, from the Island of *Ferba* in N. Lat. 33°. 30'. to *Cape Serra* in N. Lat. 37°. 12'. two hundred and twenty Miles in Breadth, and a hundred and Seventy only in Length: *Sbekkah*, the most advanced City of This Kingdom to the Westward, lying in 8°. and *Clybea*, the farthest to the East, in 11°. 20'. E. Long. from *London*.

The Disagree-  
ment of the  
Modern and

Of the modern Geographers, *Luyts*<sup>1</sup>, by giving This Kingdom 3°. of Long. and 4°. of Lat. seems to have been the best acquainted with the Extent of It in general. For *Sanson*, by placing *Cape Bon* in N. Lat. 34°. 15'. and *Capes* or *Gabs* in N. Lat. 30°. situateth It more than 3°. too far to the South. *Moll* indeed bringeth It, a few Minutes only, too far to the Northward; but extendeth It to the Southward beyond the Parallel of *Tripoly*; as *Delisle* hath likewise done in His Royal Map of *Africa*. Whereas a remarkable Chain of Mountains, in the same Parallel with the Island of *Jerba*, are the Boundaries of the Kingdoms of *Tunis* and *Tripoly*.

Ancient Geo-  
graphers about  
It.

If we attend to what the Antient Geographers have said in Relation to This Kingdom, we shall find the like Errors and Disagreements that were complained of in the Kingdom of *Algiers*. For *Ptolemy*, not to mention His Position of *Carthage*<sup>2</sup>, and so respectively of other Places, four Degrees too far to the Southward, maketh the Latitudinal Distance betwixt the Promontory of *Apollo*, and the Island *Meninx*<sup>3</sup>, to be no more than 1°. 55'. though the Longitudinal, particularly betwixt *Thabraca*<sup>4</sup> and *Clypea*, is nearly the same that I find It. The *Itinerary*<sup>5</sup> also, though a much better Conductor in general than *Ptolemy*, may, as *Ricciolus*<sup>6</sup> hath already observed, be charged with Faults and Contradictions, which will be taken Notice of in their respective Places: whilst *Pliny*<sup>7</sup>, by putting the greatest Part of the Cities of This Kingdom in an alphabetical Order, very little instructs us. Even in the Enumeration of the maritime Towns of *Bizacium*<sup>8</sup>, where He seems to follow some Method, yet, by placing *Ruspina* after *Leptis*, He would insinuate, that the Latter, contrary to what appears from *Hirtius* and other Authors, was at a greater Distance from the lesser *Syrtis*. There appears to be an Error of another Kind, in making the Province of *Bizacium* CCL Miles only in Compass<sup>9</sup>; whereas, in bounding It to the N. and S. with the Parallels of *Adrumetum* and *Tacape*, and to the W. with *Sufetula*, (one of the western Cities of It,) we shall have a Space of at least D.

1 Regnum *Tunetanum* explicat se ab Occasu in Ortum ultra tres gradus, atque ab Austro in Boream ultra quatuor, proinde Regno *Algeriano* longe minus est. *Luyts* Introd. ad Geogr. Sect. iv. c. 19. p. 673. 2 *Exc.* p. 13. C. F. 3 *Exc.* p. 17. C. 4 *Exc.* p. 13. B. D. 5 *Exc.* p. 25. &c. 6 Vid. *Ricc.* Geogr. l. 3. c. 10. 7 *Exc.* p. 22. C. D. 8 *Ibid.* B. 9 *Ibid.* A.

Roman Miles in Circuit, which are twice the Number laid down by our Author.

This Kingdom is not divided into Provinces like That of *Algiers*; but the Whole is under the immediate Inspection of the *Bey* Himself; who collects the Tribute in Person. For which Purpose, He visits, with a flying Camp, once a Year, the principal Parts of It; traversing, in the Summer Season, the fertile Country in the Neighbourhood of *Keff* and *Bai-jah*; and in the Winter, the several Districts betwixt *Cairwan* and the *Jereede*. And as these two Circuits correspond, as near as possible, to the *Regio Zeugitana* and the *Bizacium* of the Antients, I shall describe This Kingdom under Those Divisions. The *Regio Zeugitana* therefore, or the Summer Circuit, will take in that Portion of This Kingdom, which lyeth to the Northward of the Parallel of the Gulph of *Hamam-et*; as *Bizacium*, otherwise called the Country of the *Libyphœnices*, will contain the other Part which is situated beyond It to the Southward.

The Division of this Kingdom into

The Summer and Winter Circuits, according to the

Zeugitana and Bizacium of the Antients.

Exc. p. 22. A. p. 8. E.

## CHAP. II.

### *Geographical Observations upon the Sea Coast of the Zeugitana, or the Summer Circuit.*

THE Summer Circuit being bounded with the River *Tusca*, will be the *Regio Carthaginiensium* of *Strabo*<sup>1</sup>; the *Regio Zeugitana* and the *Africa Propria* of *Pliny*, *Solinus*<sup>2</sup> &c. the eastern Part of the *Africa* of *P. Mela*<sup>3</sup> and *Ptolemy*<sup>4</sup>; the *Provincia Proconsularis* of the *Notitia*<sup>5</sup>, and the *Provincia Vetus* of the old Historians<sup>6</sup>. It is much better inhabited, than any Part of the neighbouring Kingdoms of the like Bigness; having a greater Number of Cities, Villages and *Douwars*; where there is likewise a greater Appearance of Affluence, Prosperity and Chearfulness, owing, no doubt, to fewer Instances of Severity and Oppression from the Government. However, if we except the *Fri-geah*<sup>7</sup>, (as they still call the Parts about *Keff* and *Bai-jah*,) with some Meadow and Arable Ground in the *Dakbul*, the rest

The general Description of the Summer Circuit.

<sup>1</sup> Exc. p. 5. B. C. p. 7. B. <sup>2</sup> Exc. p. 21. Cap. iv. p. 23. Cap. xxvii. p. 29. E. p. 30. D. p. 31. A. <sup>3</sup> Exc. p. 19. Cap. vii. <sup>4</sup> Exc. p. 12. Cap. 3. <sup>5</sup> Exc. p. 35. <sup>6</sup> Vid. Not. 1. p. 6. <sup>7</sup> A Corruption of Africa, the antient Name.

of This Circuit is of no extraordinary Fertility; there being several Hills, Plains, and Marshes dispersed all over It, which will submit to no manner of Cultivation and Improvement.

*The Island of Ta-barka.* The River *Zaine*, with the antient *Thabraca* situated upon the western Banks of It, hath been already described. The small Island which lyeth over against It, is, at present, in the Possession of the *Genoese*, who pay an annual Rent for It to This Regency; but the little Advantage that hath lately been made of the Coral Fishery, the chief Reason of Their Settlement, will possibly oblige Them to abandon It in a short Time. They have here a tolerable good Fort, very capable to protect Them, as well against any Surprize from the *Ze-nati* and other *Arabs* of the neighbouring Continent, as from the Insults of the cruising Vessels of *Algiers* and *Tripoly*.

*Cape Negro.* *Cape Negro*, five Leagues to the N. E. of *Ta-barka*, is likewise remarkable for a Settlement of the *French African Company*, who pay a considerable Sum of Money to the *Tuniseens* for the same Privileges They enjoy at *La Calle*. They likewise have a small Fortification to protect Them from the frequent Attacks of the *Mo-gody*, *Niphi-jeeny* and other neighbouring *Arabs*.

*The adjacent Clans.*

*Jalta*, the *Galata* or *Calathe* of the Antients, is a high rocky Island, six Leagues to the Northward of *Cape Negro*, and ten to the N. N. E. of *Ta-barka*. A very dangerous Shoal, unknown to our Sea Charts, lyeth about five Leagues from It to the W. S. W.

*Jalta, The GALATA, or CALATHE. Exc. p.17.B. p.22.E. p.28.B.*

*Cape Serra.* Five Leagues to the N. E. of *Cape Negro*, is *Cape Serra*, the most advanced Part of *Africa* to the Northward; and then, four Leagues farther, are *The [Frati] Brothers*, Three rocky Islands, lying near the Continent, at the half Way to *Cape Blanco*.

*iii. Frati.*

*Cape Blanco.* This *Cape*, which the *Moors* call *The [Ras el Abeadh] White Promontory*, is of a chalky Substance; being without Doubt the *Promontorium Candidum* of *Pliny*, and probably the *Promontorium Pulchrum* of *Livy*, where *Scipio* made His Descent in His first *African Expedition*<sup>1</sup>. That This was the *Promon-*

*The Promontorium Candidum. Exc. p.21.Cap.IV.*

<sup>1</sup> Jam terram cernebant, (ex Sicilia navigantes) haud multo post gubernator *Scipioni* ait: non plus quinque millia passuum *Africam* abesse, *Mercurij Promontorium* se cernere, si jubeat eo dirigi, jam in portu fore omnem classem. *Scipio*, ut in conspectu terra fuit, precatus Deos, uti bono Reipublicæ suoque *Africam* viderit, dare vela & alium INFRA navibus accessum

*torium Candidum*, besides the Colour of It and the Tradition of the same Name to This Day, we have This further to urge, that *Hippo Diarrhytus*, according to the Descriptions of *Mela* Exc. p. 19. B. p. 21. Cap. 1 v. and *Pliny*, lyeth in the very Gulph, which is formed by This *Cape* and That of *Apollo*. If then It may be presumed that *Pulchrum* and *Candidum* are Synonimous Terms, we want no farther Proof that This was also the *Promontorium Pulchrum*.

Besides, *Livy* informeth us, that when *Scipio* was in Sight and the P. Pulchrum. of the Promontory of *Mercury*, (or *Cape Bon* as It is now called) He did not think fit to direct His Course thither, but the same Wind (an Easterly one, I suppose, from the hazy Quality of It,) continuing, He ordered that some other convenient Place should be pitched upon to Land at [*infra*] *below*, or (as I conjecture) to the Westward. But as there are no other Promontories, besides That of *Apollo* and the *Candidum* in This Direction, there is no small Probability that the *Promontorium Pulchrum* and *Candidum* were the same. *Livy* indeed mentions another Promontory<sup>1</sup> in the Bay of *Carthage*, where *Scipio* kept His Winter Quarters; which some Persons perhaps may urge to have been the *Pulchrum* here disputed. But as This Promontory [or *Gellab* according to the present Name] maketh the northern Point of the Haven of *Utica*, there would have been then no Occasion for ordering His Fleet to That Place<sup>2</sup>; a Circumstance doubtless which supposeth It to be at some Distance from the *Promontorium Pulchrum*, where He landed. *Xylander* however, as He is quoted by Sir *Walter Rawleigh*, p. 963. supposeth the Place to have been *Cape Bon*: which being without Question the *Promontory* of *Mercury*, cannot be insisted upon; inasmuch as *Livy* Himself acquainteth us that *Scipio* did not Land there, but at some other Place [*infra*] *below* It. Now as *infra* cannot be supposed to imply a southern Direction, as well from the Difficulty that *Scipio* would have had in landing upon the Eastern Shore of *Africk*, as for the Necessity there would be afterwards to pass by *Tunis* and *Carthage* in His intended Journey towards *Utica*, (too daring an Enterprize certainly at this Time) so there are not wanting

cessum petere jubet. Vento eodem ferebantur—*Scipio* quod esset proximum Promontorium percunctatus, quum PULCHRI PROMONTORIUM id vocari audisset: placet omen, inquit, huc dirigit naves. Eo classis decurrit: copiarum omnes in terram expositae sunt. *T. Liv.* l. 29. C. 27. 1 *Scipio* castra Hiberna in Promontorio, quod tenui jugo continenti (*prope Uticam*) adhærens in aliquantum maris spatium extenditur, communit. &c. Id. ibid. §. 25. (2) Jam enim (*expositis nempe copijs*) *Scipio* classe *Uticam* missa &c. Id. ibid. §. 28.

Authorities for rendering It, as I have supposed, to the Westward. Thus the Course of Sailing from the *Straits of Gibraltar* to the *Levant*, is called going *up* the *Mediterranean* Sea; as in returning from thence to *Gibraltar*, we are said to sail *down*. *Virgil* likewise, in placing *Italy* betwixt the *Adriatick* and *Tyrrhene* Seas, and situating the Latter (*infra*) below It, maketh use of *infra*, in the same Sense with *Livy*, to denote a Position to the Westward.

Bizerta, *The*  
HIPPO Di-  
rurus, Diar-  
rhytus, or  
Zar.ro. Exc.  
p. 13. C. p. 21.  
Cap. 4. P. 24.  
B. p. 25. D.

† Eight Miles to the S. by W. of *Cape Blanco*, at the Bottom of a large Gulph, is the City *Bizerta*, pleasantly situated upon a Canal, betwixt an extensive Lake and the Sea. It is about a Mile in Circuit, defended by several Castles and Batteries, the principal of which are towards the Sea. *Bizerta* is a Corruption of the *Hippo Diarrhytus* or *Zaritus* of the Antients, though the present Inhabitants derive It from their own Language, affirming It to be *Ben-shertd* [بن شرت] *The Offspring of a Canal* or Rivulet. Though This *Etymology* cannot be received, yet it is ingenious enough, as it in some Measure falleth in with the Meaning of the *Diarrhytus* of the *Greeks*, and with the *Aquarum Irrigua*, as That Appellation seems to have been translated by *Pliny*.

*The Lake.*

For the Lake, upon which *Bizerta* is situated, hath an open Communication with the Sea; and, according to an Observation of the Younger *Pliny*<sup>2</sup>, is either continually receiving a brisk Stream from the Sea, or discharging one into It. In the hotter Seasons (nay sometimes when the Weather is calm and temperate in Winter,) the same *Phenomenon* that hath been taken Notice<sup>3</sup> of betwixt the *Atlantic* Ocean, and the *Mediterranean* Sea, is to be observed betwixt the *Mediterranean* Sea and this Lake; for what the Lake loseth at these Times in Vapour, is proportionably supplied from the Sea; which then runneth very briskly into the Lake, to make up the *Equilibrium*. The like happens when the Winds are Northerly, whereby a great Quantity of Water is usually accumulated upon the Southern Coast of these Seas. But when the Winds are

1 An mare, quod *Supra*, memorem; quodque alluit *infra*? *Virg. Georg.* 2. l. 158. *Supra* i. e. ad partem superiorem, hoc est orientem versus ad *Venetias*. *infra* i. e. a parte inferiori; hoc est mare *Tyrrhenum*, quod inferum vocant, occidentem versus. Vid. *B. Ascensii & Donati* Annot. in locum. 2 Est in *Africa Hipponensis* colonia, mari proxima: adjacet ei navigabile stagnum ex quo in modum fluminis æstuarium emergit, quod vice alterna, prout æstus aut repressit aut impulsit, nunc infertur mari, nunc redditur stagno. *Plin. Ep.* 33. l. 9. ad *Caninium*. 3 Vid. *Phil. Transf.* N<sup>o</sup>. 189. p. 366. *Lowth. Abridg.* Vol. 2. p. 108.

from

from the Southward, (whereby the Water is blown away from the Coast of *Barbary*) or when any considerable Rains have fallen in the Parts adjacent to this Lake; (whereby It receiveth a greater Supply of Water than is expended in Vapour) then, on the contrary, the Lake emptieth Itself into the Sea.

The Channel of Communication betwixt the Lake and the Sea, is the Port of *Hippo*, which still receiveth small Vessels; though it must have formerly been the safest as well as the most beautiful Haven upon the Coast. There are still remaining the Traces of a large Peer, that was carried out a long Way into the Sea, to break off the N. E. Winds; the Want whereof, together with the great Averfion the *Turks* have to Repairs, will in a short Time demolish a Haven, that, in any other Country, would be inestimable.

*Scylax*, in His Description of This City, calls It only *Hippo*, and at the same Time takes Notice of the Lake upon which It is Situated. *Diodorus*<sup>1</sup> relateth the same Circumstance, but giveth the Name of *Hippouacra* to It, in regard perhaps to the neighbouring Promontory. By the Direction of *Scipio*'s Marches from the *Promontorium Pulchrum* to *Utica*, there is Room to conjecture, that This should likewise be the *Rich* anonymous *Town* mentioned by *Livy*<sup>2</sup>. And indeed provided the *Turks* were proper Encouragers of Trade and Industry, no Place could lay a better Claim to That Title than *Bizerta*; inasmuch as It abounds with Fish and Fruit of all Kinds, with Corn, Pulse, Oyl, Cotton, and a Variety of other Productions.

The Gulph of *Bizerta*, the *Sinus Hipponensis* of the Antients, is a beautiful sandy Inlet, near four Leagues in Diameter. The Bottom of It is low, permitting the Eye to penetrate through some delightful Groves and Plantations of Olive Trees, a great way into the Country. But our Prospect afterwards is bounded by a high rocky Shore, reaching as far as *Cape Zibeeb*; a Place so called from the great Quantity of [زبدب] Raisins that are made upon It. The eastern Extremity is remarkable for the Whiteness of It's Cliffs, and for having the *Pil-loe*, (as They call) a high pointed Rock, in the Shape of Their favourite Dish of That Name, which is placed below It.

<sup>1</sup> Ἐσρατοπίδου (Agathocles) ἔτι ἢ Ἰππε καλυμμένη ἄκραν, ἀχρῶν δὲ φυσικῶς τῇ περικειμένη λίμνῃ. *Diod. Sic.* l. 20. <sup>2</sup> *Scipio* (expositis apud Promontorium Pulchrum copijs) non agros modo circa vastavit, sed urbem etiam proximam Afrorum satis opulentam cepit. *Livy.* l. 29. §. 28.

*17. Cani, The Dracontia. Exc. p. 17. B.* Four Leagues to the N. N. W. of the *Pil-loe*, in the Mid-way nearly to *Cape Blanco*, we have the *Cani*, two little flat contiguous Islands, the *Dracontia* probably of *Ptolemy*, where the *Italian Row Boats* lye frequently in Wait for the *Tuniseens*.

*Cape Zibeeb, The Promontorium Apollinis. Exc. p. 13. C. &c.* *Cape Zibeeb* is the *Promontorium Apollinis* of the Antients, and maketh the western Point (as *Cape Bon* or *Ras-addar*, the *Promontorium Mercurij*, at eleven Leagues Distance, doth the Eastern) of the *Sinus Alter* of *Zeugitana*, (as *Pliny* Stiles it)

*The Gulph of Tunis. Zowamoore or Zimbra, The ÆGIMURUS. RUS. Exc. p. 17. B. p. 22. E. p. 28. B.* or the Gulph of *Tunis*, according to the present Name. *Zowamoore*, the *Zimbra* of our Sea Charts and the *Ægimurus* of the Antients, lyeth betwixt These Promontories, but nearer the Latter, in the very Mouth of the Gulph'; which, being of a Depth equal to the Breadth, might very justly be named by

*ÆN. I. l. 163. 17. Game-lora.* *Virgil*, a long Recess. The Island *Gamelora* is a little Way from *Cape Zibeeb* to the East; and four Miles to the West-

*Porto Farina or Gar el Mailah, The RUSCINONA.* ward, within the *Cape*, is *Porto Farina*, called, from an Antient Salt-Work hard by It, [*Gar* [𐤒𐤍] *el Mailah*] *The Cave of Salt*, by the Inhabitants. Both This Place and *Bizerta* have been mistaken by several Geographers and Historians<sup>2</sup> for *Utica*; whereas It seems to be the Port, whither the *Carthaginian Fleet* retired, the Night before They engaged with *Scipio* near *Utica*. *Livy* calls It, from the *Africans*, *Ruscinona*<sup>3</sup>, a Word doubtless of *Phœnician* Extraction; and as the First Part of It very well answereth to the Situation; the Latter, I presume, may be of the like Import with the present Name, denoting probably the great Quantities of Corn and Provisions, that were shipped off from This Place.

*The Cothon.* *Porto Farina* was some Years ago a considerable City, but lyeth under great Discouragements at present, being chiefly remarkable for It's beautiful *Cothon*, where the *Tuniseens* have their Navy. This Place is safe in all Accidents of Weather, and opens into a large navigable Pond, formed by the River *Me-jerdah*, which at present dischargeth Itself this Way into the Sea.

*The Me-jerdah, or BAGRADA. Exc. p. 7. C. p. 13. C. p. 19. B. p. 22. A. p. 30. D.* The *Me-jerdah* is the *Bagrada* so famous in History; particularly for the monstrous Serpent, that is reported to have been

1 *Ægimurus* Insula—sinum ab alto claudit, in quo sita est *Carthago*, xxx ferme millia ab Urbe. *Liv. L. xxx. §. 24.* 2 *Utica* hodie *Farinæ Portus*. *Thuan. l. 7. p. 605.* *Classis Carthaginienſis* sub occasum solis segni navigatione in Portum (*Ruscinonam Afri* vocant) classem appulere. *Liv. L. xxx. §. 10.* 3 אַנְוִן אֶרֶץ s. *Promontorium Annona* vel Frumenti ut *Annona* forsan significet. Vid. *Buxt. Lex. Rab.*

-killed by *Regulus* upon the Banks of It. The most distant Branches have been already described in the Country of the *Hen-neishab*; which, with other considerable Additions from the *Wed el Boule*, *Scilliana* and some other Rivulets of the *Frig-eah*, swell the Stream to the Bigness of the *Isis* united to the *Cherwell*. The late Geographers, in placing the Course of This River almost directly N. and S. are in the like Mistake with *Ptolemy*, who deriveth It from the *Mampsarus Mons* in Long. 35°. and Lat. 27°. 50'. a Position by no Means to be reconciled with the Situation of the Eastern Parts of This Kingdom.

The *Me-jerdah*, during It's whole Course, continueth to run winding through a rich and fertil Country; becoming thereby so well saturated with Soil, that It is of the same Complexion with the *Nile*, and appears to have no less the Property of making Encroachments upon the Sea. To this Cause we may attribute the many Changes and Alterations, which appear to have been made in the Channel of It: and that an open Creek of the Sea, into which the *Me-jerdah*, no longer than a Century ago, discharged Itself, is now circumscribed by the Mud and become a large Pond or Anti-Harbour, as we may call It, to *Porto Farina*.

That the *Me-jerdah*, in the Time of *Scipio*, lay betwixt *Carthage* and the *Castra Cornelia*, and not where we find It at present, appears, as well from the landing the Ambassadors, after their Departure from *Carthage*, at the River *Bagrada*; (the nearest Place we may suppose for that Purpose) as from *Curio's* leaving *Rebilus* at the same River, whilst He Himself is said to have advanced farther to View the *Castra Corneliana*. And agreeably to these Circumstances, *Ptolemy*

*The Quality of the Me-jerdah.*

*The Changes in the Channel.*

1 Nota est, in Punicis bellis ad flumen *Bagradam* a *Regulo* Imperatore balistis tormentisque, ut oppidum aliquod, expugnata Serpens cxx pedum longitudinis. Pellis ejus maxillæque usque ad bellum *Numantinum* duravere Romæ in templo. *Plin. Hist. Nat. l. 8. cap. 14. Liv. Epir. 18. Val. Max. l. 8. 19.* 2 *Bochart* deduceth the Name from *ברכתא Braçtha*, a Pond. *Vid. l. 1. cap. 24.* agreeably to the Description of the Poet.

*Turbidus arentes lento pede sulcat arenas  
Bragada, non ullo Lybicis in finibus amne  
Victus limosas extendere latius undas,*

*Et stagnante vado patulos involvere campos.* *Sil. It. l. 6. l. 140.*

3 Legati petierunt a magistratibus, ut naves mitterent, quæ se prosequerentur. Datæ triremes duæ cum ad *Bagradam* flumen pervenissent, unde *Romana* Castra conspiciabantur, *Carthaginem* rediere. *Liv. l. xxx. §. 10.* 2 *Bidui* iter progressus (*Curio* sc. ex *Aquilaria*) ad flumen *Bagradam* pervenit: ibi *C. Caninium Rebilum* Legatum cum Legionibus reliquit: ipse cum equitatu antecedit ad Castra exploranda *Corneliana*. *Cæs. de Bell. Civ. l. 2. §. 22.*

placeth the Mouth of It 10'. only to the westward of *Carthage*; a Situation which falls in with the Sanctuary of *Seedy Ammer Buck-tewah*, where there is the antient Bed of a River, with a large Mountain, (perhaps one of those taken Notice of by *Polybius*<sup>1</sup>) that ends in a Precipice above It.

*Tokens of Inundations.*

It may be farther observed; that in travelling from This Sanctuary to *Gellab*, we see dispersed all over the interjacent Plain, Pine-Apples, Trunks of Trees, and other Tokens of large Inundations. Besides the Channel likewise just now mentioned, we pass over others, which, to all Appearance, must have been at one time or other, either the natural or accidental Beds of This River. For as the whole Extent of Shore, from *Carthage* to *Porto Farina*, is little higher than the ordinary Level of the Sea, lying exposed to the E. and N. E. Winds; It is possible that the Mouth of This, as well as of other Rivers, we read of, in a like Situation, might have been from Time to Time stopped up, as we find It actually was in the Time of *Polybius*<sup>2</sup>; and that after being obliged to find out one new Channel after another, as each of them in It's Turn was filled up, or the Communication with It cut off, It retired at last under *Cape Zibeeb*, where those Winds could give It no Disturbance. Yet even under This Situation, there is Room to apprehend, that in a few Years the Channel will return again to the Southward. For the navigable Pond is every Day more and more choaked up with Slime, and the Mouth (or *Bar* in the Mariners Stile) of the River, which, 'till of late, admitted Vessels of the greatest Burthen, is at present too shallow to receive one of Their *Cruisers* of thirty Guns, unless It be before-hand discharged of It's Lumber and Ballast.

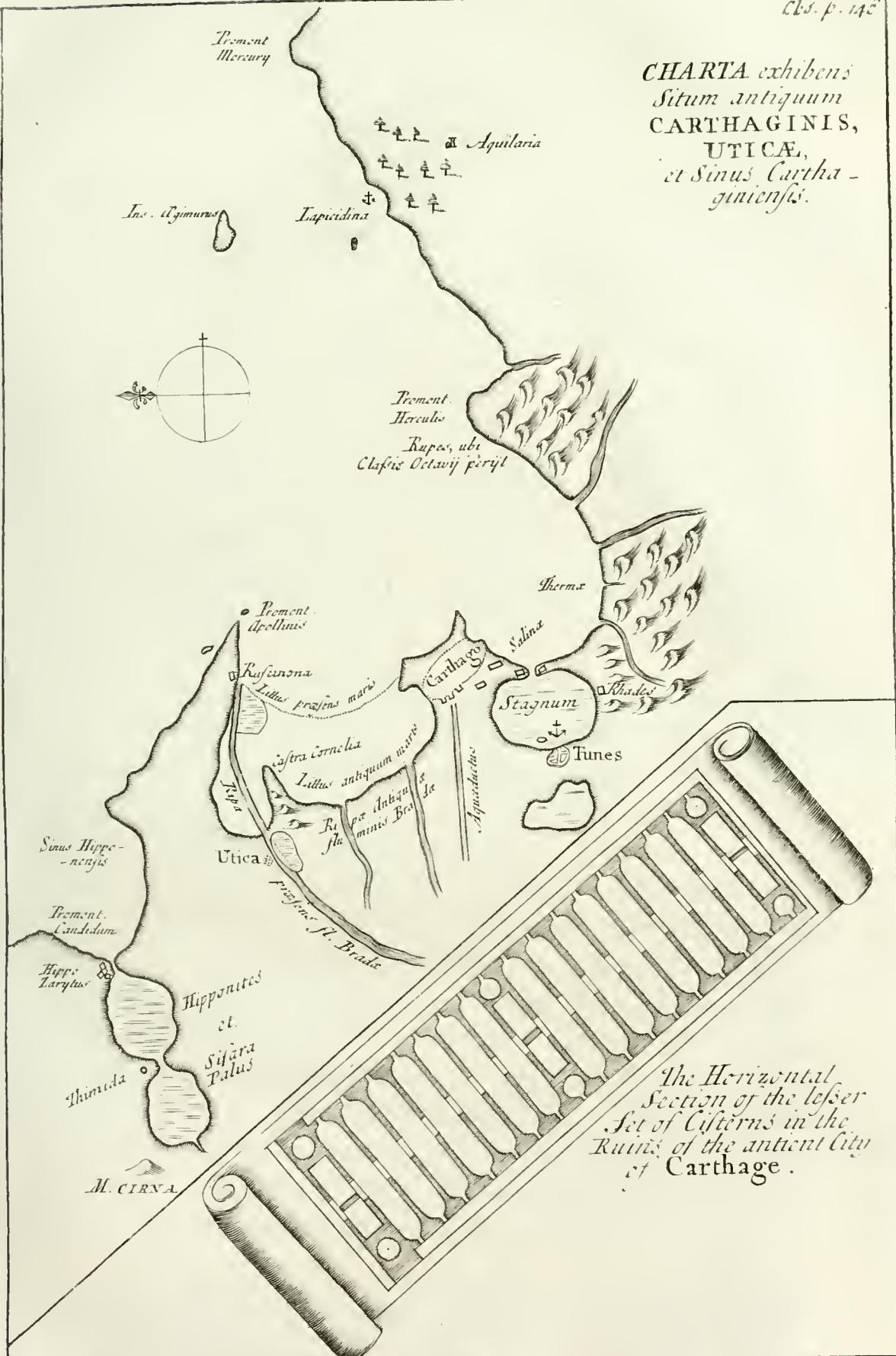
*The Shallowness of the Bar.*

Boo-shatter,  
The UTICA  
or ΙΤΥΚΗ.  
Exc. p. 4. C.  
p. 7. B. C.  
p. 13. C. p. 19.  
B. p. 22. A.  
&c.

Such Revolutions as these having befallen the *Bagrada*, *Utica*, which, by antient Authors, was situated to the Northward of It, is now to be enquired after in the contrary Direction. This City then, so much wanted in the Old Geography of This Country, and which *Bochart* interprets [*Ἰτυκή Atica*] *The antient City*, is placed by *Ptolemy* 30'. to the S. and 20'. to the E. of the Promontory of *Apollo*. But This is a Situation too

1 Τῶν γεωδῶρων ἧς ἐπισημαίνονται τὸ αὐχένα τὸν συμπέλοντα πρὸς τὴν Καρχηδῶνα πρὸς τὴν Λιβύην, ὄντων δυσβάτων.  
Exc. 2 — τὸ ποταμὸν ἰσχυροῦς Μάκρας (i.e. *Bagrada*) ποταμὸν διέρχοντος κατὰ πῖνας τόπους παρατηρήσας ὅτι τὴν χώραν τοῖς ἐκ τῆς πόλεως ἔξοδον — τὸ ποταμὸν κατὰ τὸ εἰς θάλασσαν ἐκβολὴν συμπέλοντος κατὰ πῖνας ἀνέμων εἰσεὶς ἀποθνήσκοντος τὸ σῆμα, καὶ τετραγῶν γινόμενης ἢ παρ' αὐτῶν τῶν σῆματι πάροδον — *Polyb. Hist.* l. i. p. 75, 76.

CHARTA exhibens  
Situm antiquum  
CARTHAGINIS,  
UTICÆ,  
et Sinus Cartha-  
ginienfis.



To the Honourable **ST. WILLIAM CHAPPLE** Knight,  
One of the Justices of his Majesties Court of Kings Bench.



far to the Eastward, even for *Carthage*, much more for *Utica*, which, lying in the Road betwixt *Hippo-zarytus* and *Carthage*, may undoubtedly be presumed to incline towards the N. W. Laying aside therefore this Authority, let us examine the other Geographical Circumstances that are left us of this City by the Antients.

As then all of Them agree, that *Utica* was a maritime City, Utica, originally a maritime City: situated betwixt *Carthage* and the Promontory of *Apollo*, we are to search for It some where or other upon the interjacent Sea Coast. But at present there are no Ruins at all to be met with in This Situation: there is no Eminence<sup>1</sup>, under which *Utica* was built; there is no Promontory<sup>2</sup>, which lay at a small Distance to the E. or N. E. and formed the Harbour: the whole Extent of Shore, from *Carthage* to the *Me-jerdab*, lying in a semicircular Form; and the Land for some Miles behind It, being very smooth and level. *Utica* therefore cannot be found upon the Sea Coast, as It is formed at present, by any of those Tokens and Characteristicks that are left us of It in the old Geography.

But if the Ground to the Breadth of three or four Miles Now at some Distance from the Sea. from the Sea Shore, should be a Gift from the Sea, occasioned by the easterly Winds, and the copious Addition of Mud, left every Inundation by the *Me-jerdab*; if This River, by frequently shifting It's Channel, took at last the Advantage of the Lake<sup>3</sup> betwixt *Utica* and the *Castra Cornelia*, and forced Itself that Way into the Sea; then we may very justly place It at *Boo-shatter*; where, besides the Eminence taken Notice of by *Livy*, we have a great Variety of old Walls, a large Aqueduct, Cisterns to receive the Water, and other Traces of Buildings of great Extent and Magnificence. These Ruins lye about twenty seven *Roman* Miles from *Carthage*, as the Distance is recorded in the *Itinerary*; and behind them, towards the S. W. we are entertained with a View of the *Large Fields*<sup>4</sup>, which the *Romans* have made famous by their military Exploits.

<sup>1</sup> Imminente prope ipsis mœnibus (*Utica*) tumulo. *Liv.* l. 29. §. 35. <sup>2</sup> *Scipio* Castra hyberna in promontorio quod tenui jugo continenti adhærens, in aliquantum maris spatium extenditur, communit. *Id.* ibid. Id autem (*Castra Cornelia*) est jugum directum, eminens in mare, utraque ex parte præruptum atque asperum, sed paullo tamen leniore fastigio ab ea parte quæ ad *Uticam* vergit. Absert directo itinere ab *Utica*, paullo amplius passuum mille: sed hoc itinere est fons, quo mare succedit; longe lateque is locus restagnat; quem si quis vitare voluerit, vi millium circuitu in oppidum perveniet. *Cæs. Bell. Civ.* l. 2. §. 22.

<sup>3</sup> Vid. Not. ult. <sup>4</sup> Magni Campi. *Liv.* l. 30. §. 8.

Gellah, *The*  
 CASTRA  
 CORNELIA.  
 Exc. p. 13. C.  
 p. 19. B. p. 22.  
 A.

Two Leagues to the E. of *Boo-shatter*, is *Gellah*, the most northern and rugged Part of that remarkable Promontory<sup>1</sup>, where *P. Cornelius Scipio* fixed his Winter Quarters, and which became therefore called the *Castra Cornelia* or *Corneliana*<sup>2</sup>. The whole is a narrow Neck of Land, near two Furlongs in Breadth; and continuing, from one End to another, in a moderate Elevation, maketh with the Hill that hangeth over *Boo-shatter*, a beautiful Landskip, in the Figure of a Theatre, with the *Me-jerdab* winding Itself through the Midst. The *Romans* very probably extended Their Encampments all over This Promontory, which is more than a League in Length; so that when *Cæsar* acquainteth us, that the *Castra Corneliana*, were only at one Mile's Distance from *Utica*, He may be supposed to regard that Part of Their Encampments, which was the nearest to That City. At present the *Me-jerdab* runs below the S. W. as *Gellah* maketh the N. E. Extremity of this Neck of Land: and at a little Distance from It, on the other Side, are the Ruins of *Boo-shatter*, the antient *Utica*, as hath been supposed, now situated seven Miles from the Sea Shore.

*The Port of*  
*Carthage*  
*stopped up by*  
*the Sea and*  
*the River.*

Neither hath *Carthage*<sup>3</sup>, the next Place to be described, much better supported Itself against the Encroachments of the N. E. Winds, and the *Me-jerdab*; which, together, have stopped up It's antient Harbour, and made It almost as far distant from the Sea, as *Utica*. The Place still continueth to be called [*El Merfa*] *The Port*, lying to the N. and N. W. of the City; and formeth, with the Lake of *Tunis*, the *Peninsula* upon which *Carthage* was built. Upon the other Side of the *Peninsula*, towards the S. E. *Carthage* hath been a loser to the Sea; for in that Direction, near three Furlongs in Length, and half a Furlong or more in Breadth, lyeth under Water. A little to the Northward of these Ruins, but to the S. E. of *El Merfa*, are the Traces of a *Cothon*, scarce a hundred Yards square. This was probably the *New Port*<sup>4</sup>, which the *Carthaginians* built,

El Merfa.

Part of the  
 City under  
 Water.

*The new Port.*

<sup>1</sup> Vid. Not. 2. p. 149.

<sup>2</sup> *Inde petit tumulos, exesasque undique rupes*  
*Antæi qua regna vocat non vana vetustas. &c.*  
*Sed majora dedit cognomina collibus istis*  
*Scipio*——*Luc. de Bell. Civ. l. 4.*

<sup>3</sup> קרחה הרחה i. e. *Civitas Nova*. Exc. p. 24. D. unde Κάρχηδος, κ & θ permutatis, quod *Siculum* proprium est, ut notat *Salmas. in Solinum. p. 322.* <sup>4</sup> *Carthaginenses*, portu novo, (quia vetus a *Scipione* erat obstructus) facto &c. *Liv. Ep. 51.*

after *Scipio* had blocked up the old; and might be the same that was called the *Mandracium* in the Time of *Procopius*.

The greatest Part of *Carthage* hath been built upon three Hills, somewhat inferiour in Elevation to Those upon which *Rome* was erected. Upon That which overlooketh the S. E. Shore, there is the *Area* of a spacious Room, with several smaller ones hard by It. Some of Them have had tessellated Pavements; but neither the Design nor the Materials are worthy of our Notice. The *Byrsa*<sup>2</sup>, I presume, had formerly This Situation. In rowing along the Sea Shore, the common Sewers discover Themselves in several Places; which, being well built and cemented at first, Time hath not in the least injured or impaired. The Cisterns are other Structures, which have submitted the least to the general Ruin of This City. Besides Those appertaining to particular Houses, there were two Sets belonging to the Publick; the greater whereof, which was the grand *Reservoir* for the *Aqueduct*, lay near the western Wall of the City, and consisted of more than twenty contiguous Cisterns, each of them about a hundred Foot long, and thirty broad. The lesser is in a higher Situation, near the *Cotbon*; having been contrived to collect the Rain Water which fell upon the Top of It, and upon some adjacent Pavements, made for that Purpose. This might be repaired with little Expence; the small earthen Pipes, through which the Rain Water was conducted, wanting only to be cleansed.

*The Situation and Ruins of CARTHAGE.*

*The Byrsa.*

*The common Sewers.*

*The Cisterns.*

*Few Antiquities at Carthage.*

Besides These, there are no other Tokens left us of the Grandeur and Magnificence of This antient City, and Rival of *Rome*: we meet with no triumphal Arch, or sumptuous Piece of Architecture; no Granite Pillars, or curious Entablatures; but the broken Walls and Structures that remain to this Day, are either built in the *Gothick* Manner, or according to That of the later Inhabitants. The following Lines, preserved by *M<sup>r</sup>. Balzac*<sup>3</sup>, very justly describe the present Condition of This Place.

1 Τὴν ἐς τὸ Μανδράκιον εἰσοδὸν ἢ ἀλύσειν διακεκλεισμένον περὶ πύργον ἄλλως τε καὶ τῷ παντὶ στόλῳ ἢ λιμνῆ ἐκείνου ἐχέον Ἰβ. l. i. c. 20. 2 *Exc.* p. 7. D. Fabellam de corio in tenuissimas partes dissecto, unde *Byrsa* factum sit nomen (*Liv.* l. 34. §. 61. *Virg.* *Æn.* i. 371 &c.) docti pridem explosurunt, & monuerunt a *Græcis* Βύρσαν dici pro Ἰβραῖν *Bofra*, ad vitandam κακοφωνίαν; quia *Græca* Linguae genius non patitur ut S & R continuentur. Tale ἄλλως nemus pro אֶשְׂרָא *asla*. *Bofra* Hebræis est munimentum, a verbo בָּצַב munire. *Boch.* Chan. l. i. cap. 24. 3 In His *Dissertat.* xxv. *Chrestienne & morale*: in Imitation of the xv Canto of *Tasso's Jerusalemme*.

*Giace l'alta Cartago, e a pena i segni  
De l'alte sue ruine il lido serba. &c.*

- - - - *Quâ devictæ Carthaginis arces  
Procubuere, jacentque, infausto in littore, turres  
Eversæ; quantum illa metus, quantum illa laborum  
Urbs dedit insultans Latio & Laurentibus arvis;  
Nunc passim, vix reliquias vix nomina servans,  
Obruitur, propriis non agnoscenda ruinis. &c.*

————— *Solatia fati*

*Carthago Mariusque<sup>1</sup> tulit, pariterque jacentes  
Ignovere Dies—————Lucan. de Bell. Civ. L. 2. l. 91.*

Carthage, a-  
bout fifteen  
Miles in Cir-  
cuit.

*Pliny*<sup>2</sup> seems to make the antient *Carthage* much bigger, than when It was a *Roman* Colony; which, according to what *Livy*<sup>3</sup> informeth us, was twenty three Miles in Circuit. *Strabo* circumscribeth the *Peninsula*, upon which *Carthage* was built, with cccLX Furlongs, or forty five Miles, but doth not assign any Number for the Extent of the City. According to an Estimate made upon the Spot, I judge the *Peninsula* to be about thirty Miles round, and that the City may have taken up near half that Space; and more, I presume, It could never lay Claim to. For *Livy*<sup>4</sup> telleth us, that *Carthage* was twelve Miles nearly from *Tunes*; which is the Distance that still subsists betwixt This City, and a Fragment (we meet with near the greater Cisterns) of the old Wall of *Carthage*. And as there are several Salt Pits immediately under This Wall, which reach as far as the S. E. Shore, *Carthage* could not have extended any farther to the W. or S. unless these Pits, (which cannot well be supposed,) were received within the City. Nay, if *Polybius*<sup>5</sup> is to be credited, who maketh the Distance betwixt *Tunes* and *Carthage* fifteen Miles, the Boundary This Way will be thrown farther backward, and we may be induced to suspect, that the Wall I have mentioned, was erected by the *Romans*, and took in a greater Space of the *Peninsula*, than might be the *Area* of the antient City. A large Morass, that was formerly the Port, continues to be the same Limit, It always was, to the N. and N.W.

1 *Marius* cursum in *Africam* direxit, inopemque vitam in Tugurio ruinarum *Carthaginensium* toleravit: cum *Marius* aspiciens *Carthaginem*, illa intuens *Marium*, alter alteri possent esse solatio. *Vell. Paterc.* 2 *Colonia* *Carthago* *MAGNÆ* in vestigijs *Carthaginis*. *Exc.* p. 22. A. 3 *Carthago* in circuitu viginti tria millia passus patens. *Liv. Epit.* L. 51. 4 *Scipio*—in *Carthaginem* intentus occupat relictum fuga custodum *Tuneta* (abest ab *Carthagine* duodecim millia ferme passuum) locus quum operibus, tum suapte natura tutus, & qui ab *Carthagine* conspici & prebere ipse prospectum quum ad Urbem, tum ad circumfusum mare urbi possit. *Id.* l. 30. §. 9. 5 Ο ὁ Τῦννς ἀπέχει πρὸ τῆς Καρχηδόνος ὡς ἑκατὸν εἰκοσι σταδίους. *Polyb.* l. 14.

whilst,

whilst, to the E. and N. E. the whole Extent of the *Capes Carthage* and *Commart*, to the Distance of one, sometimes two Furlongs from the Sea Shore, do not appear to have been ever included in the City. If we may be then permitted to calculate the Extent of the antient *Carthage* from these Circumstances, fifteen Miles, I presume, will be sufficient to circumscribe It.

Adjoining to the Greater Cisterns, we see the first Ruins of <sup>The Aqueduct,</sup> the antient and celebrated 'Aqueduct, which may be traced, as far as *Zow-wan*, and *Zung-gar*, to the Distance of at least fifty Miles. It hath been a work of extraordinary Labour and Expence; and that Portion of It, which runs along the *Peninsula*, was beautifully faced with hewn Stone. At *Arri-ana*, a little Village two Leagues to the Northward of *Tunis*, several of these Arches are entire, which I found to be seventy Foot high. The Columns which supported Them, were sixteen Foot square. The Water-Channel lyeth above these Arches, being vaulted over, and plaistered with a strong Cement. An ordinary sized Person may walk upright in It; and at certain Distances, there are Holes left open, as well for the Admission of fresh Air, as for the Conveniency of cleansing It. The Water Mark, is near three Foot high; but to determine the Quantity that was dayly conveyed to *Carthage* by This Channel, It would be necessary to know what Angle of Descent there was given to It; which, from the many Breaches, sometimes for the Space of three or four Miles together, I had no Method to determine.

There was a Temple erected, both at *Zow-wan* and *Zung-gar*, <sup>Temples erected over the Fountains.</sup> over the Fountains which supplied This Aqueduct with Water. That at *Zung-gar*, which, by the Ornaments, appears to have been of the *Corinthian* Order<sup>2</sup>, ends very beautifully in a Dome, where there are three Nitches, leaning immediately over the Fountain. These might probably receive so many Statues of Water Nymphs or other Deities<sup>3</sup>. Upon the Frize of the Portal we have This broken Inscription.

1 Γενόμενοι τε Καρχηδόνος ἀγγιστα, τὸν τε ΟΧΕΤΟΝ ἀξιόθιατον ὄντα διείλον, ὃς ἐς τὸ πάλιν εἰσήγαγε τὸ ὕδωρ.  
*Procop.* B. Vand. l. 4. c. 1. 2 *Veneri, Flora, Proserpina* fontium Nymphis *Corinthio* genere constitutæ ædes, aptas videbantur habere proprietates, quod his Diis propter teneritatem graciliata & florida foliis & volutis ornatu opera facta augere videbantur justum decorem.  
*Vitr.* l. 1. c. 2. 3 Such as were *Hercules, Minerva* and *Diana*. *HERCULI* (fontium præsidii) SACRUM. *Fabrett.* Inscript. Cap. 4. N<sup>o</sup>. 170. Περὶ δὲ αὐτῆς (εἰκόνος Ἰαπολόγης) ἔστιν Ἡράκλειος καλαμμένη Κελώνη, τὸ ὕδωρ (ὡς οἱ Τροίωλοι λέγουσιν) ἀνευρέντος Ἡρακλέους. *Paus.* in *Corinth.* *MINERVÆ* (f. p.) SACRUM. *Fabrett.* Inscript. N<sup>o</sup>. 495. *DIANA* (f. p.) SACRUM. *Id.* N<sup>o</sup>. 496.

----- RORISII TOTIVSQVE DIVINAE DOMVS EIVS CIVITAS ZVCCHARA  
FECIT ET DEDICAVIT.

*The Antiquity  
of the Aque-  
duct.*

The Aqueduct appears to be of much greater Antiquity than the Temple, having been probably a Work of the *Carthaginians*; for, It will be difficult to conceive, how *Carthage* could well subsist without such a Convenience. Besides the publick *Reservoirs* I have mentioned, there hath been great Provision indeed made to receive the rain Water, by building all or most of their Houses upon Cisterns. At *Saka-rab* likewise, whither the Suburbs may be supposed to have extended, there is, for the Space of three Miles, a Continuation of Channels and Cisterns, contrived, as It appears, by omitting here and there a Brick in the lower Part of their Walls, to admit Water by Percolation; a Method we find also made use of at *Gibraltar*. It will be difficult to determine, what extraordinary Supplies these Cisterns might have afforded; however, It is very certain, that at *Algiers*, a City built with the same Conveniences as *Carthage*, the Rain Water will rarely supply the necessary Expences of a Family: much less, when such a Multitude of Elephants, Horses and other Animals, as were constantly kept at *Carthage*, are to be added to the Account.

*The Gulletta.*

Eight Miles to the W. S. W. of *Seedy Boo-seide*, the *Cape Carthage* of our Sea Charts, we have the *Gulletta*; for so the *Italians* seem to have translated *The* [*Halck* [حلق] *el Wed*] *Throat of the River*, as the Inhabitants call the little Channel of Communication betwixt the Lake of *Tunis* and the Sea. The *Tuniseens* have, on each Side of this Channel, a tolerable good Castle, contrived as well for the Security of this narrow Passage, as of the Road to the E. and S. E. Within the Lake likewise, half a League from *Tunis*, and about two from the *Gulletta*, there is another Castle, built upon a small Island; which, from the little Danger there is of being attacked that Way by Sea, hath been for a long Time neglected. The Place continueth in the same dirty State and Condition, that It appears to have been in, in the Time of *Abulfeda*<sup>1</sup>.

*The Lake.*

This Lake was formerly a deep and capacious Port<sup>2</sup>, big enough to take in a large Navy; but at present, by receiving all the

<sup>1</sup> In hoc lacu *Tunes* est Insula ad oblectationem & discutiendum animi mærorem: verum quoad latus ejus, quod ad *Tunes* spectat, eo sordes & immunditiæ coacervantur. *Abulf.* ut supra. <sup>2</sup> Λιμνία γδ ἔσται πλέον ἢ μί. σαδίας αὐτῆς (Καρχηδόνος) δέχοντα εἶναι φασιν, ὅτι ἐστὶ ΣΤΑΓΝΟΝ καλοῦσιν, ἐπιλακτὸν τε παντάπασιν ὄντα καὶ ὡς εἴς τ' ἅπαντα εὐχρον ἰκανῶς τεφρότα. *Procop.* Bell. Vand. l. 1. cap. 15.

common Shores of *Tunis*, the main Channel of It, in Summer Time, is reduced to six or seven Foot Depth of Water; whilst the rest of It, for the space of a Mile or more within the Banks, becometh dry and nauseous. The Prospect of This Lake, receiveth no small Beauty from the many Flocks of the *Flamant*, or *Phœnicopterus*, that frequent It. It is no less famous for the Number and Largeness of It's Mulletts, esteemed to be the sweetest upon the Coast of *Barbary*. The Roe, after being pressed and dried, is accounted a great Delicacy, and known by the Name of *Bo-targo*<sup>1</sup>.

*Tunis*, the *Tunes* of the Antients, and the Capital of This Kingdom, is the greatest Part of It situated upon a rising Ground, along the western Banks of this Lake, in a full Prospect (as the Antients have described It<sup>2</sup>;) of the *Gulletta*, *Carthage*, and the Island *Zowa-moore*. *Diodorus Siculus* calls It [ΛΕΥΚΟΝ ΤΥΝΕΤΑ] *White Tunis*, perhaps from the chalky Cliffs that appear round about It, in viewing It from the Sea. The many Lakes and Marshes that surround this City, might probably render the Situation of It less healthy, were not these Inconveniences in some Measure corrected by the great Quantity of Mastick, Myrtle, Rosemary, and other gummy and aromack Plants, that are daily used in the heating of Their Ovens and *Bagnios*, and which frequently communicate to the Air a sensible Fragrancy. The want of Water is another Complaint of the *Tuniseens*; who, from the Brackishness of their Well Water, and the Scarcity of Cisterns, are obliged to fetch a great Part of what They drink from *Bardo*, and other Places at a Miles Distance. If we except This Inconvenience, no Place enjoys a greater Plenty of all the necessaries of Life.

The *Tuniseens*, are the most civilized Nation of *Barbary*. They have very little of that insolent and haughty Behaviour, which is too common at *Algiers*. All Affairs likewise with the Regency are transacted in such a friendly complaisant Manner, that it was no small Pleasure to attend Mr. *Consul Lawrence* at His Audiences. This Nation, which for many Years hath been more intent upon Trade and the Improvements of Their Manufactures, than upon Plunder and Cruising, hath always had the Character and Reputation, not of living like

*Tunis the TUNES.*

*The Tuniseens a civilized People.*

<sup>1</sup> *Botarge* fiunt ex ovis *Cephalis* (Latini *mugilem* dicunt) ex politis sc. in duabus vesicis, cruore ejusdem piscis & sale adhibito. Recentioribus corrupto verbo *Botarcha* vocantur, quasi dicas, ὀστρακὰ i. e. ova salita. *G. Panciroll.* de Nov. Repert. Tit. ult. <sup>2</sup> Vid. Not. 4. p. 152.

their Neighbours, in open War or perpetual Disputes with the *Christian* Princes, but of cultivating Their Friendships and coming readily into Their Alliances.

The Extent of  
Tunis.

*Tunis*, if we take in the *Bled el Had-rah*, as They call the Suburbs, may be three Miles or more in Circuit; however it is not so populous as *Algiers*, neither are the Houses in general so lofty and magnificent. Upon a large Pillar, brought from the Neighbourhood of *Carthage*, and placed at present in one of Their *Bagnios*, we have the following Inscription.

IMP. CAESAR  
DIVI NAERVAE NEPOS  
DIVI TRAIANI PARTHICI F.  
TRAIANVS HADRIANVS  
AVG. PONT. MAX. TRIB.  
POT. VII. COS. III.  
VIAM A CARTHAGINE  
THEVESTEN STRAVIT  
PER LEG. III. AVG.  
P. METILIO SECVNDO.  
LEG. AVG. PR. PR.

Rhades, The  
ADES.

Two Leagues to the E. S. E. of *Tunis*, and at the like Distance to the S. W. of the *Gulletta*, is the Town of *Rhades*, situated upon a rising Ground betwixt the Lake of *Tunis* and the Sea. This is the antient *Ades*, where M. *Regulus* defeated the *Carthaginians*; and hard by It on the right Hand, are those Hills, where *Hanno*, (as *Polybius*' observeth,) very unskilfully placed His Elephants to oppose Him. As the Road from *Clypea* to *Tunes*, lyeth, at a little Distance from *Ades*, through a narrow *Defile*, the *Carthaginian* General, (saying that one Mistake,) could not have pitched upon a more convenient Place for the Security of This Pass; neither could the *Romans* have carried It without Their usual Bravery.

1 Vid. *Polyb. Hist. Lib. I.*

Not far from *Rhades*, is the River *Miliana*, the *Catada*<sup>The Miliana, or CATADA. Exc. p. 13. C.</sup> probably of *Ptolemy*; and about a League farther is *Hammam Leef*, a noted Hot Bath, very much resorted to by the Citizens of *Tunis*. Two Leagues from *Hammam Leef*, near the Bottom of the Gulph, we pass by the small Town of *Solyman*,<sup>Solyman.</sup> situated upon the Skirts of a fine Plain, with a River, at two Miles Distance, on each Side of It. This Place is chiefly inhabited by *Andalusian Moors*, who are more civilized than their Brethren, being courteous to *Christians*, and retaining the *Spanish* Language.

† Two Leagues to the N. E. of *Solyman*, is *Mo-raifah*, the *Maxula* perhaps of *Ptolemy* and other Authors. Here are several broken Cisterns, besides a small Harbour, as *Moraisab*,<sup>Mo-raifah, the MAXULA. Exc. p. 13. D. p. 22. A. p. 27. E. F.</sup> (corruptly probably for *Mersa*,) may denote. The Shore, which from the *Gulletta*, all along by *Rhades*, *Hammam Leef*, and *Solyman*, is low and sandy, begins at This Place to be very rugged and mountainous: in which Situation, two Leagues farther, we fall in with the Creek of *Gurbos*, or *Hammam Gurbos*,<sup>Gurbos, The CARPIS. Exc. p. 13. D. p. 22. A.</sup> the antient † *Carpis*, where there is a Hot Bath and some Ruins. These are the *Calidæ Aquæ* of *Livy*<sup>1</sup>, which He very justly placeth over against *Carthage*; and at the same Time acquainteth us that several Vessels, belonging to the Fleet of *Octavius*, were shipwrecked at This Place. Three Leagues to the Northward of *Gurbos*, we pass by a very high and rugged Head Land, the *Promontorium Herculis* of the Antients. There is a small Bay to the Eastward of It, where the *Wed el Abeyde* dischargeth Itself into the Sea.<sup>Promontorium Herculis. Wed el Abeyde.</sup>

† The Sanctuary of *Seedy Doude*, surrounded with the Ruins of the antient *Nisua* or *Misua*, is five Leagues to the E. N. E. of the Promontory of *Hercules*. It hath This Name in Honour of *David*, (or *Doude*, as They pronounce It,) a *Moorish* Saint, whose Sepulchre, (as They pretend to shew It,) is five Yards long. But This venerable Structure appears to be nothing more than a Fragment of some *Roman Prætorium*: because hard by It, there are three contiguous *Mosaick* Pavements, all of Them wrought with the greatest Symmetry and Exactness. Besides the general Contrast and Design, (which is executed with all the artful Wreathings and Variety of Colours imaginable,)<sup>Seedy Doude, The NISUA or MISUA. Exc. ibid. Mosaick Pavements.</sup>

<sup>1</sup> Ipse (Cn. Octavius) cum rostratis per adversos fluctus ingenti remigum labore enixus, Apollinis Promontorium tenuit; onoratiæ pars maxima ad Aegimurum,—alia adversus urbem ipsam ad Calidas Aquas delatæ sunt. *Livy*. l. 30. §. 24.

there are the Figures of Horfes, Birds, Fishes, and Trees so judiciously intermixed and curiously inlaid, that They even appear more gay and lively than so many tolerable good Paintings. The Horfe, the *Insignia* of the *Carthaginians*, is displayed in the bold open Posture It is observed to be in upon the *African* Medals: The Birds are the Hawk and Partridge: The Fishes, the Gilt-Head<sup>1</sup> (called here *Jerassa*) and the Mullet: And the Trees, the Palm and Olive. The Contriver perhaps intending by This Choice, to point out the Strength, the Diversions, the Fishery, and the Plenty of Dates and Oyl, for which This Country continueth to be, as It hath always been remarkable. *Misua*, by the Ruins, appears to have been of the same Extent with *Hippozarytus*; where likewise there was formerly a capacious Harbour, very convenient for such Vessels to touch at, which, from contrary Winds or Distress of Weather, could not reach *Carthage* or *Utica*.

Lowha-reah,  
The AQUILARIA.

Two Leagues to the E. N. E. of *Seedy Doude*, and a little to the Southward of the Promontory of *Mercury*, is *Lowha-reah*, the *Aquilaria* of the Antients, where *Curio*<sup>2</sup> landed Those Troops, that were afterwards cut to pieces<sup>3</sup> by *Sabura*. There are several Fragments of Antiquities at This Place, but Nothing remarkable: however, from the Sea Shore to This Village, which is at half a Miles Distance, the interjacent Mountain, from the level of the Sea to the Height of twenty or thirty Foot, is all the way very artfully scouped and hollowed; small Openings being carried up, in several Places, to the Surface, for the Admission of fresh Air; whilst large Pillars and Arches are left standing, at proper Distances below, to support the Mountain. These are the Quarries which *Strabo*<sup>4</sup> takes Notice of; from whence the Buildings of *Carthage*, *Utica*, and the many other adjacent Cities, might receive Their Materials. Moreover, as the Mountain above is all over shaded with Trees; as the Arches below lye open to the Sea, having a large Cliff on each Side, with the Island *Ægimurus* placed over against Them; as there are likewise some Fountains

<sup>1</sup> This is the *Aurata* of the Antients, which *Leo* mistakes for the *Laccia*, or *Leechy*, of the *Italians*, a Fish of the *Tunny* or *Mackrel* Kind. *Post mensem octobrem genus quoddam Piscis capitur, quod apud Afros Giarapha appellatur, eundem Piscem esse crediderim, qui Romanis Laccia appellatur. J. Leo. p. 214.* <sup>2</sup> *C. Curio in Africam profectus ex Sicilia*—apellit ad eum locum qui appellatur *Aquilaria*. Hic locus abest a *Clupea*, passuum *xxii* millia; habetque non incommodam æstate stationem; & duobus eminentibus promontoriis continetur. *Cæs. de Bell. Civil. l. 2. §. 21.* <sup>3</sup> *Milites ad unum omnes interficiuntur. Id. §. 38.* <sup>4</sup> *Exc. p. 7. F.*

perpetually draining from the Rocks, and Seats for the weary Labourer; we have little Room to doubt, (from such a Concurrence of Circumstances, so exactly corresponding to the Cave which *Virgil* placeth somewhere in This Gulph,) but that the following Description is literally true, notwithstanding the Opinion of some Commentators', who have thought It fictitious.

*Est in secessu longo locus; Insula portum  
Efficit objectu laterum: quibus omnis ab alto  
Frangitur, inque sinus scindit sese unda reductos.  
Hinc atque hinc vastæ Rupes, geminique minantur  
In Cælum scopuli: quorum sub vertice latè  
Æquora tuta silent: tum Sylvis scena coruscis  
Desuper, horrentique atrum Nemus imminet Umbra.  
Fronte sub adversa scopulis pendentibus atrum:  
Intus Aquæ dulces; vivoque sedilia saxo,  
Nympharum Domus; &c. Virg. Æn. I. 163.*

Cape Bon, the Ras-addar of the Moors, and the Promontory of Mercury or Hermes of the Antients, is situated about one League to the Northward of *Lowha-reah*, and eleven to the E. S. E. of *Cape Zibeeb*. I was well informed, that, sometimes in fair Weather, They could discover the Mountains of *Sicily* from This Place. The two *Zembræ* or *Zowa-moores* lye under This Promontory; the Smaller one not far from the Shore, but the Larger is at four Leagues Distance, in a W.N.W. Direction, from It. The fruitful Tract of Land that reacheth from hence to *Solyman*, is called *The [دخول] Dackbul* Corner: being cultivated by the several Branches of the *Welled Seide*.

Cape Bon, The Promontorium Mercurij. Exc. p. 13. D. &c.

The Zowa-moores.

The Dackbul.

Five Leagues to the S. by E. of *Cape Bon*, is † *Clybea*, the *Clupea* or *Clypea* of the *Latins* and the  $\Lambda\text{ΣΠΙΣ}$  of the *Græcians*. This City was built upon the small Promontory *Taphitis*<sup>2</sup>, which being in the Figure of a Shield<sup>3</sup> or Hemisphere, gave Occasion to the Name. There is nothing standing of This antient City: for the Castle is a modern Structure; and what They now call *Clybea*, is a miserable Knot of Hovels, at a Miles Distance.

Clybea, The CLUPEA, or  $\Lambda\text{ΣΠΙΣ}$ . Exc. p. 7. F. p. 13. D. p. 22. A. p. 24. B.

1 Est  $\tau\omicron\pi\omicron\delta$   $\sigma\iota\alpha$ . i. e. fictus secundum poeticam licentiam locus. Ne autem videretur penitus a veritate discedere, *Hispaniensis Carthaginis* portum descripsit. Cæterum hunc locum in *Africa* nusquam esse constat. *Serv.* in loc. Fictus hic locus est, & sublatus ab *Homero* (*Odyf.* 13. 95.) aliqua ex parte ad formam *Ithacensis* Portus. *Pomp. Sab.* ibid. *Mr. Addison* (p. 71. of his *Travels*) supposeth that *Virgil* might have taken the Plan from the Bay of *Naples*.

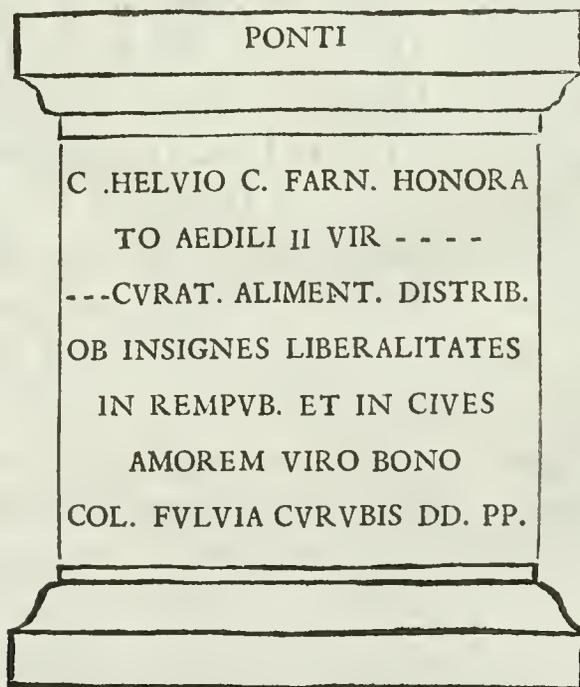
2 Exc. p. 7. F.

3 In *Clypei speciem curvatis turribus* *Aspis.* *Sil. Ital.* L. 3. l. 243.

The River.

A little Way to the Southward of This Village, we cross a large River, where *Masanissa* was supposed to have been drowned in His Flight from *Bocchar*. *Livy*<sup>1</sup> tells us, that the Latter was afraid to ford It, discouraged no Doubt by the Depth and Rapidity of the Stream. For in the Month of *January*, when it had not rained for several Days, we found the Channel very deep, of an uneven Bottom, and which we had much Difficulty to pass over. A little on the other Side of This River, we come into those *open Fields*, where *Bocchar* killed forty six of the fifty Persons, who attended *Masanissa*.

Gurba, The *† Gurba*, the *Curobis* or *Curubis* of the Antients, is seven Leagues to the S. W. by W. of *Clybea*. It seems to have been a considerable Place in former Times, though the Ruins of a large Aqueduct, and of the Cisterns which received the Water, are the only Antiquities It can boast of at present. I was informed that the Port, and a great Part of This as well as of the neighbouring City *Nabal*, were destroyed by the Sea; and that some Traces of each of Them might be seen in calm and clear Weather. A little Brook runs by *Gurba* to the Westward, where we have the Remains of a Stone Bridge; and, at a Farm-House hard by It, there is an Altar with the following Inscription, which might have formerly belonged to It.



<sup>1</sup> *Masanissa* cum quinquaginta haud amplius equitibus per anfractus montis ignotos sequentibus se eripuit. Tenuit tamen vestigia *Bocchar*; adeptusque eum *patentibus prope Clupeam urbem campis*, ita circumdedit, ut præter quatuor equites, omnes ad unum interfecerit—*annis ingens fugientes accepit*—is finis *Bocchari* sequendi fuit, *nec ingredi flumen auso*, nec se &c. *Liv.* l. 29. §. 32.

† *Nabal*,

Leaving *Gurba* five Leagues to the N. E. we come to *Nabal*, Nabal, The NEAPOLIS. Exc. p. 13. D. p. 22. A. a very thriving and industrious Town, which hath been long famous for It's Potteries. It is built, in a low Situation, at a Mile's Distance from the Sea Shore, and about a Furlong to the Westward of the antient *Neapolis*, which appears to have been a large City, without taking in what is supposed to have been gained by the Sea. Here are a great Number of Inscriptions upon Stones of six Foot in Length and three in Breadth; but They are either so unfortunately defaced, or filled up with Rubbish and Mortar, that It required more Time, than my Guides would allow me, to copy Them. On the Banks of the little Brook that runs through the old City, we have a Block of white Marble, with a Wolf, curiously represented in *Basso Relievo*, upon It.

Travelling, for the Space of two Leagues, through a rugged Hamam-et, Road, delightfully shaded with Olive Trees, we arrive at *Hamam-et*, which hath been mistaken by several Authors for the so much disputed *Adrumetum*. It is a small but opulent City, compactly built upon a low Promontory, which an Enemy, especially by Land, would find great Difficulty to attack. But as This Circumstance<sup>1</sup> will better agree with *Herckla*, placed at some Distance from It to the Eastward, so there are other Circumstances relating to *Adrumetum*, which will by no Means answer to This Place. For *Hamam-et* is built so close to the Sea, not the antient Adrumetum. and hath to the Landward so rugged a Situation, that there would be, (This Way particularly,) the utmost Danger and Difficulty to approach It; much more to be carried round about It, as *Cæsar* is said to have been<sup>2</sup>. Neither have we a View, either from This City or the Road before It, of the Coast of *Clybea*<sup>3</sup>: all which Circumstances agree with the Situation of *Herckla*. The Author likewise of the *Itinerary* placeth *Adrumetum*, not only cccxl Furlongs from *Neapolis*<sup>4</sup>, but lxxxv R. Miles, (i. e. at the same Distance with *Clybea*,) from *Carthage*. Now, provided *Adrumetum* is to be fixed at *Hamam-et*, *Neapolis* will be situated L Miles too near It in the one Case; as *Carthage* will be xxx, (i. e. more than one Third of the given Distance,) in the other. *Hamam-et* therefore may be rather the *Siagul* of *Ptolemy*, which was probably one of those

<sup>1</sup> Oppidi (*Adrumeti*) egregia munitio, difficilisque ad oppugnandum erat accessus. *Hirt. Bell. Afr.* <sup>2</sup> *Cæsar* circum oppidum vectus, natura loci perspectâ, redit in Castra. *Id.* §. 3. <sup>3</sup> A *Clybea* secundum oram maritimam cum equitatu *Adrumeti*, Cn. Piso cum Maurorum circiter III millibus apparuit. *Id.* §. 3. <sup>4</sup> *Exc.* p. 28. A. p. 27. E. &c.

Hamam-et,  
or the City of  
Wild Pigeons.

anonymous Town' that *Cæsar* visited in His Way to *Adrumetum*. *Leo* informeth us that *Hamam-et* was built about His Time<sup>2</sup>; but the flourishing Condition It enjoys at present, is of no longer Date, than the latter End of the last Century: the Pillars, Blocks of Marble, and some few other Tokens of Antiquity, that are here and there to be met with, having been brought from *Cassir Aseite*, the *Civitas Siagitana* of the Antients. As for the Name, (which, having no small Affinity with *Adrumetum*, might induce *Buno*<sup>3</sup>, the *Sanjons* and others to think It to be so) It is in all Probability derived from the Number of [*Hamam* ] *Wild Pigeons*, that are bred in the Cliffs of the adjacent Mountains. The two following were the only Inscriptions which I found fair and legible.

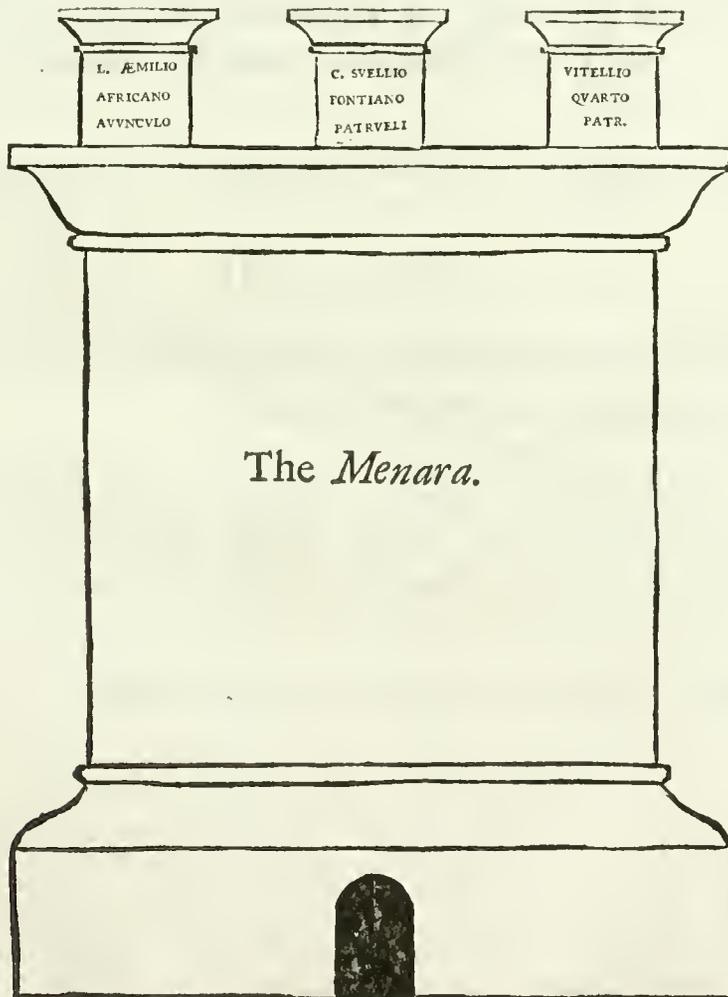
VICTORIAE  
ARMENIACAE PARTHICAE  
MEDICAE AVGVSTORVM A.  
SACRVM CIVITAS SIAGI  
TANA DD. PP.

IMP. CAES. DIVI SEPTIMI SEVERI  
PARTH. ARABICI ADIABENICI  
MAX. BRIT. MAX. FIL. DIVI  
M. ANTONINI PII GERMANCI  
SARMAT. NEPOT. DIVI ANTONINI  
PRONEPOTI DIVI AELI HADRIANI  
ABNEPOTI DIVI TRAIANI PAR. ET  
DIVI NERVAE ADNEPOTI  
M. AVRELIO ANTONINO PIO FEL.  
PAR. MAX. BRIT. MAX. GERM.  
MAX. IMP. III. COS. IIII. P.P. --  
-- CIVITAS SIAGITANORVM DD. PP.

<sup>1</sup> *Cæsar Clupeam* classe prætervehitur; inde *Neapolin*, complura præterea castella & oppida non longe a mari relinquit. *Hirt. Bell. Afr.* §. 2. <sup>2</sup> *Hamam-et* ante paucos annos a *Mahometanis* extractum, hujus incolæ miserimi &c. *J. Leo.* p. 221. <sup>3</sup> Vid. *Cluv. Geogr.* cum notis *Bunonis.* p. 394. *Atl. Geogr.* Vol. IV. p. 173.

A League to the N. W. of *Hamam-et* is the *Cassir* [*Castle*] Cassir Afeite, The Civitas Siagitana. *Afeite*, the *Civitas Siagitana* of the Antients. This Place, notwithstanding the Figure It made in the *Antonine* Age, and perhaps before, is not mentioned by any of the old Geographers; and the only Notice, that, as far as I know, is taken of It, either by the Antients or Moderns, is in an Inscription preserved by *Bochart*'.

A little beyond These Ruins, we come into a large extensive Plain, cultivated by the *Welled Seide*, and reaching as far as The Plain of Hamam-et. *Herckla*. Upon the maritime Part of It, two Leagues to the W. by S. of *Hamam-et*, we have the *Me-narah*, a large *Mausoleum*, The Me-narah. near twenty Yards in Diameter, built in the Shape of a cylindrical Pedestal with a Vault underneath. Several small Altars, supposed by the *Moors* to have been formerly so many [*منارة*] *Lamps* for the Direction of the Mariner, are placed upon the Cornice; each of Them inscribed with the Name of a different Person. The following Inscriptions, which were all that were legible, seem to relate to the same Family.



1 Et pro Senatu Populoque Siagitano *Celer Imilconis Guiliffa F. Suffes.* *Boch. Chan. l. 1. Cap. 24.*

Faradeese,

A little nearer *Hamam-et*, are the Ruins of a Port formerly belonging to *Faradeese*, an old *Roman City*, situated, at a few Miles Distance, upon the N. W. side of This Plain. I was informed, that a Century ago, the *Faradesians* were the greatest Cruisers and the most experienced Mariners of This Country; but that the greater Increase of Trade, and the more Conveniences for Navigation at *Hamam-et*, had, of late Years, drawn thither all the Inhabitants. This may be the *Veneria* of *Solinus*; or rather, from an Affinity in Name, the antient *Aphrodisium*, placed by *Ptolemy* in the same Latitude, but more to the Westward than *Adrumetum*.

The VENE-  
RIA, Exc.  
p. 24. B. or  
APHRODI-  
SIUM. Exc.  
p. 13. D.

Sel-loome.

About the middle of This Plain, there is an hemispherical Hillock, called *Sel-loome*, made by the Ruins of some antient Castle or Village. Two Leagues farther, not far from the Sea Shore, we have, for the space of a Furlong, a Piece of deep marshy Ground, through which a large adjacent Lake dischargeth Itself into the Sea. There was formerly a Bridge, with a Causeway, very conveniently carried along the whole Length of This Morafs; which, in all probability, was the maritime Boundary betwixt the *Zeugitana* and *Bizacium*.

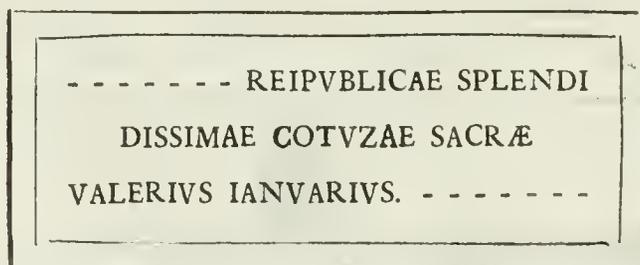


CHAP. III.

*Of the most remarkable Places in the Inland Country of the Zeugitana, or Summer Circuit.*

Al Aleah,  
The COTU-  
ZA.

THE most northern City of Note, that I have met with in the *Zeugitana*, is *Al Aleah*, situated upon the Declivity of a Hill, at the half Way nearly betwixt *Bizerta* and *Porto Farina*. It was formerly known by the Name of *Cotuzza*, as we may collect from This broken Inscription.



*Thimida*

*Thimida* and *Mezel-je-meine*, the *Theudalis* and *Thinissa*<sup>1</sup> of the Antients, are two Villages situated upon the Lake of *Bizerta*; This, at three Miles Distance to the S. E. the Other, at seven to the S. W. of that City. There are some Footsteps of Antiquity at both Places; and near the former, the Lake is considerably contracted, forming Itself (as it were) into Two, whereof the Southermost may be taken for the *Sisara Palus*, the other for the *Hipponites* of the old Geography.

<sup>1</sup> *Thimida*, *The*  
*THEUDA-*  
*LIS. Exc. p.*  
*15. E. p. 21.*  
*G. Mezel-*  
*je-meine, The*  
*THINISSA.*

*SISARA.*  
*HIPPONI-*  
*TES. Exc. p.*  
*14. B. C.*

*Jibbel Iskell*, a remarkable round Mountain, the *Cirna*, I presume, of the Antients, lyeth, on the S. W. side of these Lakes, five Leagues from *Bizerta*. At a little Distance from It to the S. E. is *Matter*, the *Oppidum Materense*, rather perhaps than the antient *Madaura*, which, according to St. *Augustine*<sup>2</sup>, must have been farther from *Carthage*. It is, at present, a small Village, situated upon a rising Ground, in the midst of a fruitful Plain: and a little below It, there is a Rivulet, which emptieth Itself into the *Sisara Palus*.

*Jibbel Iskell,*  
*The CIRNA.*  
*Exc. p. 14. B.*

<sup>2</sup> *Matter, The*  
*Oppidum*  
*Materense.*  
*Exc. p. 22. C.*

† Ten Leagues to the S. W. of *Matter*, is the City *Beja* or *Bay-jah*, which by the Name and Situation should be the *Vacca*<sup>3</sup> of *Sallust*, the *Oppidum Vagense* of *Pliny*, the ΒΑΓΑ<sup>4</sup> of *Plutarch*, and the *Vaccensium Ordo Splendidissimus*, as the Title seems to run in the first of the following Inscriptions. *Cellarius*<sup>5</sup> placeth It very justly towards the N. E. of *Cirta* or *Constantina*, but doth not quote His Authority. However such a Stuation seems to be implied in the Descriptions we have of It; viz. that It lay to the right Hand, (as *Keff* or *Sicca Veneria* did to the left) of the Road<sup>6</sup>, which the *Romans* commonly made use of in their way to *Numidia*. After It revolted, *Metellus*<sup>7</sup> is said to have departed from His Winter Quarters in the Evening, and to have arrived before It, about the third Hour of the following Day: which Journey, confi-

*Bay-jah, The*  
*OPPIDUM*  
*VAGENSE*  
*&c. Exc. p.*  
*22. C.*

<sup>1</sup> Vide *Agathodæmonis Tabulam Ptolemaicam* & *Cellar. Geogr. Ant. l. 4. Cap. 4. p. 105.*  
<sup>2</sup> Dum mihi reducto a *Madauris*, in qua vicina Urbe jam cœperam literaturæ atque oratoricæ percipiendæ gratia peregrinari, *longinquioris apud Carthaginem peregrinationis sumtus præparabantur.* *D. August. l. 2. Confess. Cap. 3.* <sup>3</sup> Erat haud longe ab eo itinere quo *Metellus* pergebat, oppidum *Numidarum*, nomine *Vacca*, forum rerum venalium totius regni maxime celebratum, ubi & incolere & mercari consueverunt *Italici generis multi mortales.* *Sall. Bell. Jug. §. 50.* <sup>4</sup> Φερρών ἢ Βάγαν, πόλιν μεγάλην &c. *Plut. in Mario. p. 409.* <sup>5</sup> *Vaga* a *Cirta* in ortum æstivum distat. *Cellar. l. 4. Cap. 5. p. 114.* <sup>6</sup> Vid. *Not. 3. Sall. Bell. Jug. §. 60.* <sup>7</sup> *Metellus*, postquam de rebus *Vaccæ* actis comperit—Legionem cum qua hiemabat & quam plurimos potest *Numidas* equites pariter cum occasu solis expeditos educit; & postera die circiter horam tertiam provenit in quandam planitiem—docet oppidum *Vaccam* non amplius mille passuum abesse. *Id. §. 71.*

dering the Expedition wherewith It was performed, will very well agree with the Distance of fifty Miles, that *Bay-jab* lyeth from *Utica*, where *Metellus* was at that Time stationed. I know no other Circumstances in the antient History of This Country, that give us any further Information concerning the Geography of This City; for *Ptolemy's Vaga*, lying among the *Cirtesij*, cannot be the Place; and the Reason perhaps why It is not taken Notice of in the *Itinerary*, or in *Peutinger's Tables*, may be, because It was situated at a Distance from the Great Road that lead from *Carthage*, either to *Numidia* or *Bizacium*.

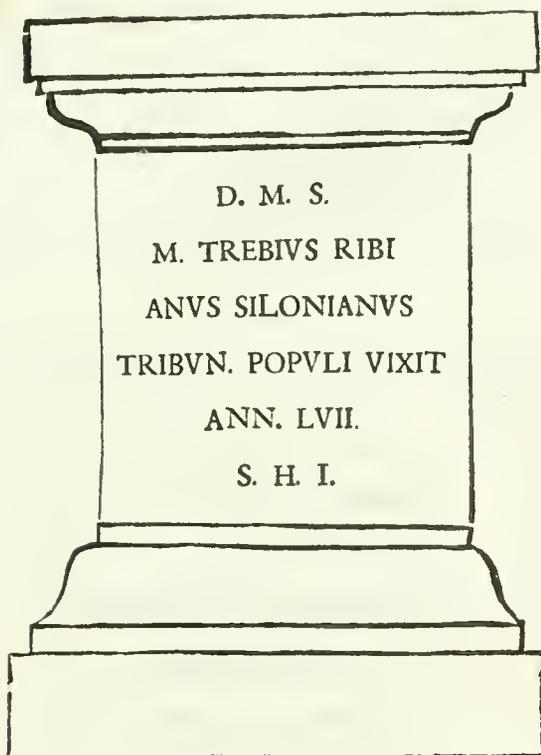
A Place of  
great Trade.

*Bay-jab* keeps up the Character, that *Sallust* giveth us of His *Vacca*, of being a Town of great Trade, and the chief Mart for Corn in the whole Kingdom. In the Plains particularly of *Bus-dera*, which lye below It along the Banks of the *Me-jerdab*, there is kept every Summer a publick Fair, frequented by the most distant *Arabian Tribes*; who resort hither, at that Time, with their Flocks and Families. The present City is built upon the Declivity of a Hill, with the Convenience of being well watered; and upon the highest Part of It, there is a Citadel, but of no great Strength. Upon the Walls, which are raised out of the antient Materials, we have the two following Inscriptions.

M. IVLIO M. TILIRB - - - - -  
 DECVRIONI . . . . .  
 FAC. ANN. XXII. PRAEFECTVS  
 VR. DEC. II VIR - - - QQ - - - -  
 V. . CVM ORDO SPLENDIDISSIMVS  
 OB MERITA SVA STATVAM  
 P.P. FIERI DECREVIT.

FELIX AVUNCVLO SVO MAGNO  
 PRO PIETATE. SVA DATO IBI  
 - - - - -DINE SVO S. P.  
 FECIT. D. D.

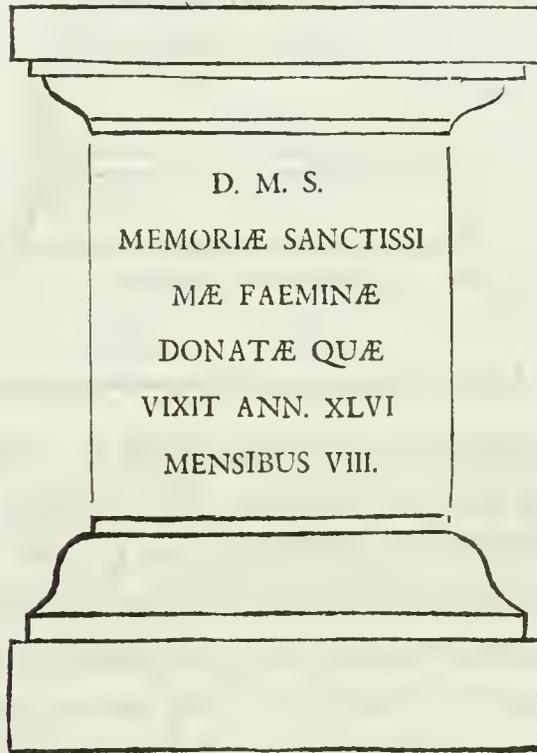
In a private House.



*Tub-urbo*, a small Town inhabited by *Andalusian Moors*, Tub-urbo, The TUBUR-  
BUM Minus.  
Exc. p.26.G.  
Tab. Peut. W. is situated upon the *Me-jerdah*, six Leagues to the S. E. of *Matter*, and at the like Distance to the W. of *Tunis*. This should be the *Tuburbum Minus* of the Antients: the *Majus* (where there seems to have been in *Peutinger's* Table some remarkable Temple or Edifice,) lying at too great a Distance to the Southward. *Mahamet*, a late *Bey* of This Kingdom, planted a great Number and Variety of Fruit Trees in the Neighbourhood of It, which He ranged in so particular a Method, that Each *Species*, was confined to one Grove, and thereby removed from the Influence of Another. Thus the Orange Trees were all placed by Themselves, without the Admission of the Lime or Citron; and where we gathered the Pear or Apple, we were not to expect the Peach or Apricot. In the adjacent Valley, where the *Me-jerdah* conveyeth It's Stream, the same generous and publick spirited Prince, erected, out of the Ruins that were here of an antient Amphitheatre, a large maffy Bridge or Damm, with proper Sluices and Floodgates, to raise the River to a convenient Height, for the refreshing of His Plantations. But This was too laudable an Invention to subsist long in *Barbary*, being at present intirely broken down and destroyed. Upon a Stone, near the Remains of the Amphitheatre, we have This imperfect Inscription.

- - - - PRONEP. . . ÆLIO HADRIANO  
 . . . . RUM GENTIQUE MUNICIPIUM ÆLIUM  
 - - - - PROCOS ET Q. EGRILIO  
 - - - - LARIANO LEG. PR.

*In a Mosque.*



Tuc-caber.

† Betwixt *Tuburbo* and *Bazil-bab*, is the little Village *Tuc-caber*, situated likewise upon the *Me-jerdab*, but with few Antiquities to recommend It. It seems to be the same City that is taken Notice of, by St. *Cyprian*<sup>1</sup> and St. *Augustine*<sup>2</sup>, under the Name of *Tuccabori*, or *Thuccabori*; and must consequently be mistaken by *Simler*<sup>3</sup> for the *Tucca Terebinthina*, which lay sixty Miles only from *Sufetula*; whereas *Tuc-caber* lyeth nearly at twice that Distance.

Bazil-bab.

*Me-zezil-bab* or *Bazil-bab* is an old triumphal Arch, erected on the East Side of the *Me-jerdab*, ten Leagues to the S. W. of *Tunis*. This Pile is of no extraordinary Beauty or Workmanship, yet hath been adorned with a Variety of Niches and Festoons, that are now intirely defaced. It was built upon the De-

1 Viz. *In Concilio*. Exc. p. 32. 2 Lib. vi. Cap. 24. adversus *Donatistas*. 3 In Annot. ad *Itinerarium*. Vid. *Cell. Geogr. Antiq.* l. 4. c. 4. p. 107.

clenſion of the *Roman* Empire, as appears by the following Inſcription.

SALVIS ET PROPITIIS DDD. NNN. GRATIA  
 NO VALENTINIANO THEODOSIO INVICTISSIMIS PRINCI  
 PIBVS DE PACE EX MORE CONDIT. DECRET  
 - - - - -

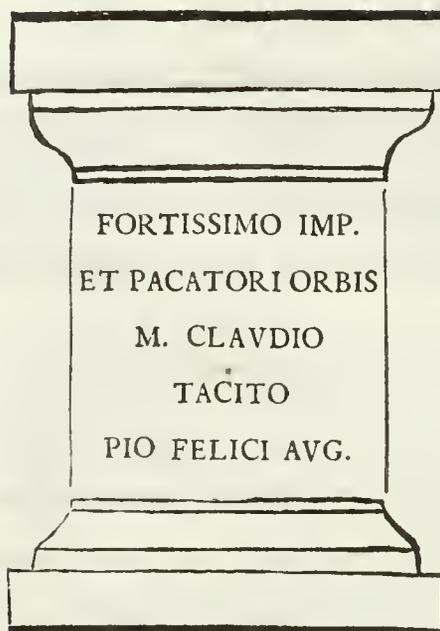
Upon an Altar.

PRO SALVTE IMP. C. - - - -  
 QVINTVS SENTIVS FELIX N.  
 DEI LIBERI PATRIS - - - -

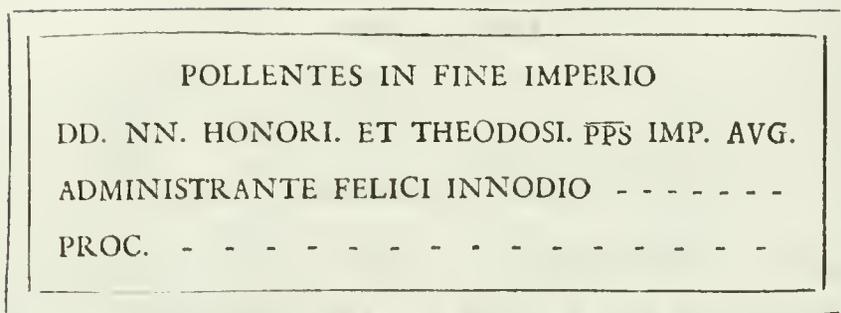
*Tes-toure* is a neat thriving Town of the *Andalusian Moors*, Tes-toure, The Col. BISICA LUCANA.] ſituated upon the ſame Side of the *Me-jerdab* with *Bazil-bab*, at about two Leagues Diſtance to the Weſtward. By the firſt of the following Inſcriptions, This Place muſt have been antiently called the *Colonia Biſica Lucana*. In a Mill a little above *Bazil-bab*, there is a broken Inſcription, where we find the Emperor *Aurelian* named *Beficanus*, as we may preſume, from This City.

D. N. IMP. VALERIO LVCINIA  
 NO LICINIO AVG. MAX.  
 SARMATICO MAX. GERMA  
 NICO MAX. TRIBVNITIA POTES  
 TATE X. COS. V. IMP. X. PATRI PATRIAE  
 PROCONS. COL. BISICA LVCANA DEVOTA  
 NVMINIBVS MAJESTATIQVE EIVS.

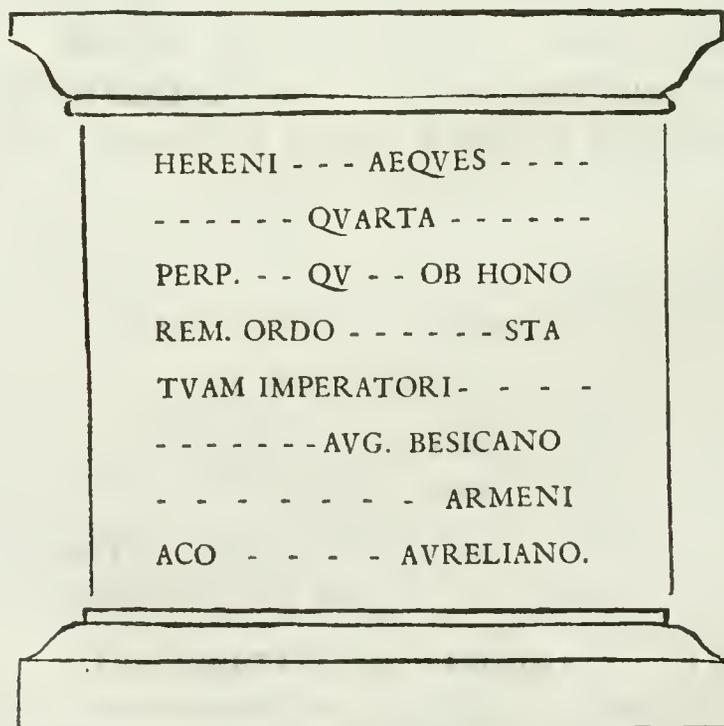
*Upon a Pillar.*



*Upon a Square Stone.*



*In a Mill near Bazil-bab.*



*Slou-geah* or *Salow-keah*, a small Village, formerly the *Municipium Hidibelenſe* or *Chidibbelenſium*, is built at the Bottom of a large Winding of the *Me-jerdab*, which reacheth from *Bazil-bab* to *Teſtoure*. It is chiefly remarkable for the two following Inſcriptions; though there are here, as well as at other Places already taken Notice of or which will hereafter fall in our Way, ſeveral Rudiments of Ciſterns, Shafts of Pillars, Capitals, Pieces of large Walls &c. which it would be too tedious to enumerate upon every Occaſion.

*Slou-geah,*  
*The Municipi-*  
*pium CHI-*  
*DIBBELEN-*  
*SIUM.*

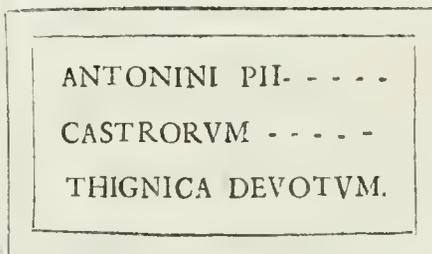
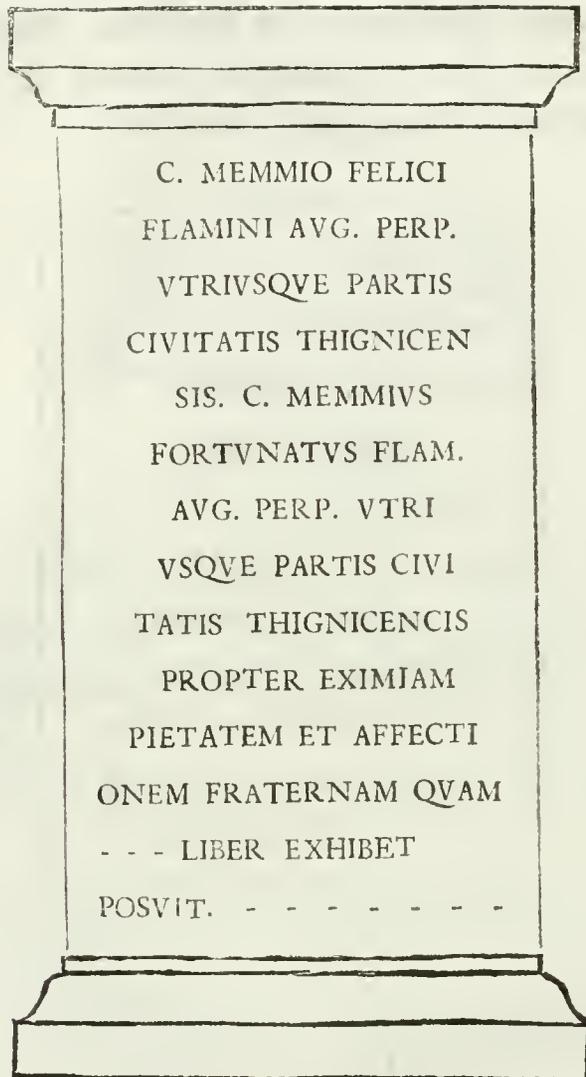
IMP. CAES. DIVI M. . . . .  
ANTONINI PII. GE . . . . .  
NEP. DIVI HADRIANI  
PRONEP. DIVI  
TRAIANI PART. AB  
. . . . . DIVI NERVAE  
SEPTIMIO SEVERO  
PERTINACI AVG. ARAB.  
N. P.P. PONT. MAX. TRIB.  
POTEST. IMP. VII. COS. II.  
. . . . . HIDIBELENS.

T. FL. . . . .  
CONSTAN. . . . .  
NOBILIB. . . . .  
CAESARIBVS NVMI  
NI EORVM . . . . .  
. . . . .  
SVA PECVNIA  
MVNICIPI. CHIDIBB.

*Tunga* or *Tannica*, the *Thignica* or *Thigiba Colonia* of the Antients, hath been a City of great Extent. It lyeth betwixt

*Tunga, The*  
*THIGIBA*  
*Colon. Exc.*

*Tes-toure* and *Tuber-foke*, at five Miles Distance from the Latter, and to the Northward of It as hath been taken Notice of by *Cellarius*<sup>1</sup>. Among the Ruins, particularly of the antient Citadel, we have These Inscriptions.



<sup>1</sup> A *Tubursica* in Septentrionem proxima *Thigiba* Colonia &c. *Cellar. Geogr. Antiq.* l. 4. cap. 5. p. 116.

ALTISSIMO SAECVLO DDD. NNN.  
ORB. - - TORI - - INDVLTATA PACE  
CIVI - - THIGNICENSIS - - PROC.

CONSTANTINI MAX. V. - - - -  
NIA - - - FVNDAMENTIS ET S - -  
- - - - TVDO DOMITICENO FILIO

Over the Portal of a Temple.

MERCVRIO  
IMP. - - - AVRELIO - - - -  
PONT. MAX. TRIB. POT. XXIII.

† Two Leagues to the S. W. of *Testoure*, is *Tuber-foke*, a <sup>Tuber-foke, a</sup> small City, walled round, and situated upon the Declivity of <sup>The THIBURSI-  
BURSICUM-  
BURE.</sup> an Eminence. In the Centre of It, there is a very clear and plentiful Fountain, with some Ruins of a Temple that was formerly built over It. It lyeth nearly in the same Parallel with *Tuber-noke*, though at fifty five Miles Distance, and cannot therefore be one and the same City, as some Authors<sup>1</sup> have imagined. In the Walls, which are made out of the old Materials, we have the following Inscriptions; whereby we find It called *Thibursicumbure*, agreeable to the Title of *Tubursicuburensis* in the *Notitia*. And as This was a See of the *Provincia Proconsularis*, we shall be at a Loss for the *Thubursicca* of *Ptolemy*, which the *Notitia* placeth in *Numidia*.

<sup>1</sup> Supra *Hipponem* regium *Thuburnica* Colonia, quod *Tuburnicense* *Plinii* oppidum est, de quo veretur *Harduinus* ne eadem *Thubursica* ejusdem *Ptolemai* sit, longe ab illa in meridiem versus sita: propter quam distantiam mihi secus videtur, praesertim quod multa *Africa* oppida in nomine pæne conveniunt & tamen separata manent, ut etiam *Tuburbo* est, idque geminum, majus & minus. *Cellar.* l. 4. c. 5. 116.

VRBI ROMAЕ AETERNAE AVG.  
 RESP. MVNICIPI SEVERIANI ANTO  
 NINIANI LIBERI THIBVRSICENSIVM  
 BVRE

SALVIS DOMINIS NOSTRIS CHRISTIANISSIMIS ET  
 INVICTISSIMIS IMPERATORIBVS IVSTINO ET SOFIAE  
 AVGVSTIS HANC MVNITIONEM THOMAS \* EXCELLENTISSIMVS  
 PRAEFECTVS FELICITER AEDIFICAVIT.

SEXTO. C. CETOANI  
 CIO FASTO PAVLINO  
 PROC. PROVINCIAE -  
 - - - - RESPVBLICA  
 - - - LICINIAE  
 - - - - AVGVSTAE.

Q. ACILIO. C. PAPIR . . . . .  
 . . . . .  
 ANONAE. AVG. . . . .  
 SICENSIVM PROC. . . . .  
 . . . . THEATRI PON. . . . .  
 ADVOCATO CODIC. . . . .  
 ADMINISTRATIONIS HEREDI . . . .  
 IN ME ET CO . . . ENTIVM C. . . . .  
 LAVRENTIVM VICO AVGVSTINORVM  
 SACERDOTI . . . . . REIP.  
 MVNICIPI LIB. THIB. BVRE  
 PATRONO.

\* Et *Thomas Lybica* nutantis dextera terræ.  
*Coripp. Afr. de laud. Just. Min. I. I.*

Over the Fountain.

NEPTVNO AVG. SAC. PRO SALVTE  
IMP. CAESARVM. - - - - -

*Dugga* or *Tugga*, by a Similitude in Name and the great Variety of Ruins, might be very well taken for the antient *Tucca*, provided we had not found It called *Thugga* in the following Inscriptions. It is situated upon the Extremity of a small Chain of Hills about two Miles to the Southward of *Tubersoke*, having been formerly supplied with Water by an Aqueduct. Here are several Tombs, *Mausolea*, and the *Portico* of a Temple, very beautifully adorned with fluted Columns. On the Pediment of this Structure, there is the Figure of an Eagle finely displayed, and below It we have this Inscription, in Commemoration as we may presume of the Founders.

*Dugga, The THUGGA. Exc. p.15. B.*

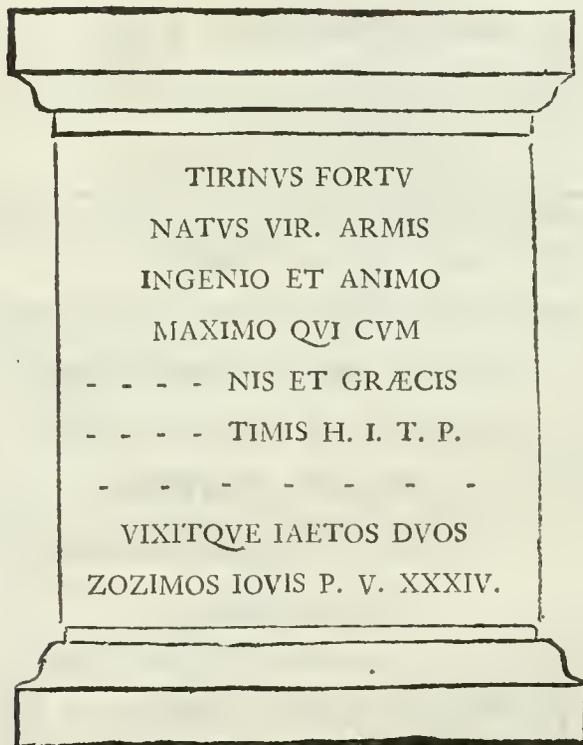
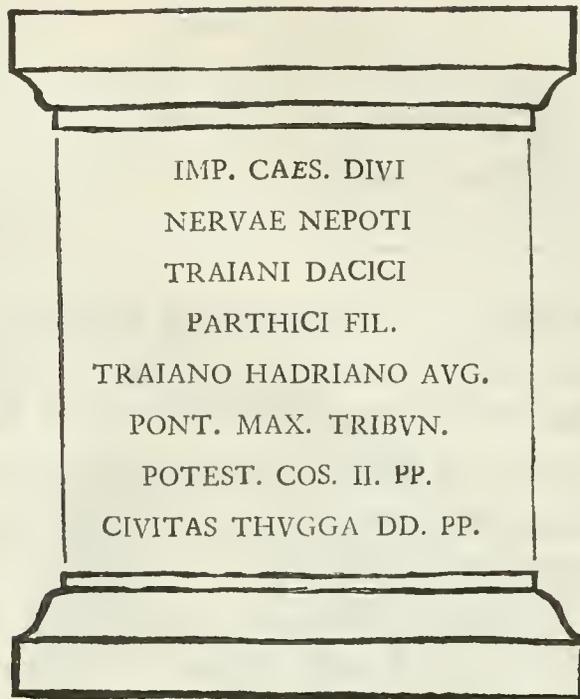
L. MARCIUS SIMPLEX ET L. MAR  
CELLVS SIMPLEX REGILIANVS S.P.F.

Upon the Frize of the Portico.

IMP. CAES. DIVI ANTONINI - - - -  
MARC. AVRELIO SEVERO ALEXANDRO  
PONTIFICI MAX. TRIBVNITIA POT.  
ET CASTR. ET SENATVS ET PA  
- - VM LIBERVM THVGGGA.

Upon a Square Stone.

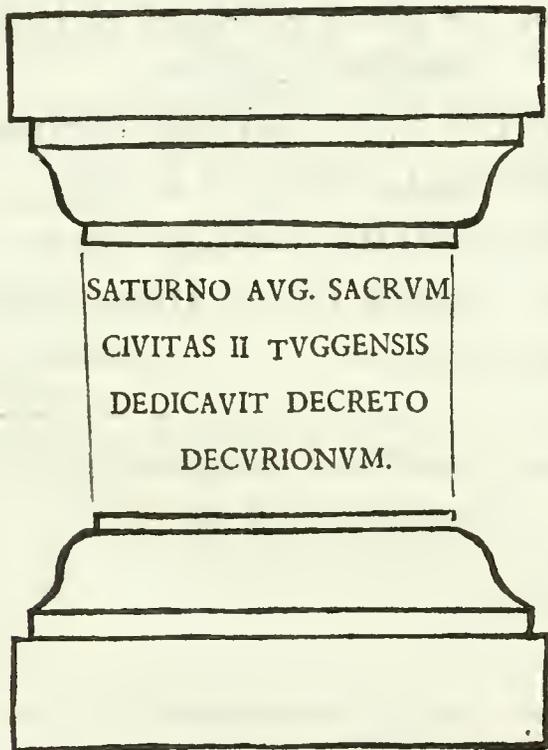
CLAVDIO CAESARI ANG - - - -  
MAXIMO TRIBVNITIA POT. - -  
R. CRASSVS AEDIL. ORNAM - -  
TI VIR AVGV R II VIR QVINQVE  
C. FAR. PERPETVVS SACERIVS  
PAGI THVGGENSIS NOM. - - - -  
ET PERPETVI. - - - - -



Lorbus, *The* *Lorbus*, the *Laribus Colonia* of the Antients, is remarkable  
 LARIBUS at present for little else besides a fine Situation, being built  
 Exc. p. 25. F. upon an Eminence about five Leagues to the W. S. W. of  
*Testoure*, and at the like Distance to the N. E. of *Keff*. *Leo*  
 and

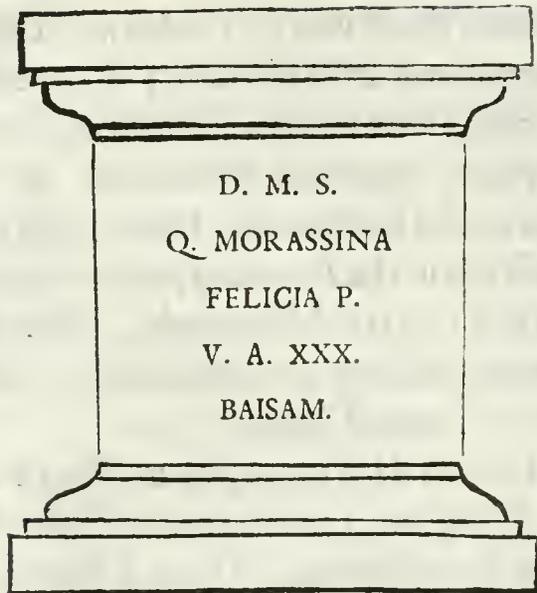
and *Marmol*, deduce the River of *Ta-barka* (the antient *Tusca*) from the Neighbourhood of This City; whereas These Parts of the *Fri-geah*, from their very Situation, must either discharge Their Rivulets into the *Me-jerdah*, or else find other Channels for them to the Eastward. There must likewise be some Error or Transposition in the *Itinerary*, with regard to This Place. For it is there<sup>2</sup> fixed LXXIII Miles only, instead of CV (as in a direct Line, without calling at *Altieuros* or *Admedera*, the Distance actually is) from *Theveste*.

*Mes-tura*, the *Civitas II Tuggensis*, as *Dugga* above mentioned might be the First, is situated in the Plains below *Lorbuss*, at a small Distance from *Dugga*. Upon a Stone, which, by the Fashion of It, appears to have been the Pedestal of some Statue, is This Inscription.



*Beiffons*, the *Municipium Agbiensum*, (and *Baisa* perhaps Beiffons, The Municipium Agbiensum. from the first Inscription,) is built upon a Hill, about one League from *Tuber-foke* and at half that Distance from *Dugga*. We have here the Traces of two Temples, and of a Castle of later Workmanship. Among the Ruins are the following Inscriptions.

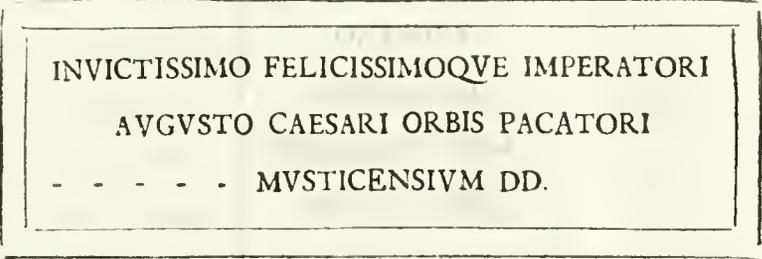
1 Vid. Not. 2. p. 99. 2 Exc. p. 25. F. p. 26. A.



PRO SALVTE IMP. M. ANTONINI AVG. PII  
LIBERORVMQVE EIVS  
CINTIVS C.F.R.N. VICTORVM AD TVENDAM  
REMPUBLICAM CONSENSV DECVRIO  
NVM OMNIVM IAM PRIDEM PATRONVS  
FACTVS ET TVTOR CVM - - RERVV VETVS  
TATE CONSVM - - - - - A SOLO  
-----  
MVNICIPI CIVILIS AGBIENSIVM ET  
VNIVERSIS CVRIIS DD. PP.

MAGNIS ET INVICTIS DDDD. NNNN. DIOCLETIANO  
ET MAXIMIANO PERPETVIS AVGG. ET  
CONSTANTIO ET MAXIMIANO NOBB. CAESARIBVS  
RESPUBLICA MVNICIPII AGBIENSIVM DEDICA - - - -  
M. IVL. - - PROCOS - - MAIESTATIQVE EORVM DIC. - - -

*Musti*, called at present *Seedy Abdel-abbufs* from a *Marab-* Seedy Ab-  
del-abbufs or  
MUSTI. Exc.  
p.16. B. p.25.  
f. &c.  
*butt* of that Name who is there interred, is situated upon a Plain in View of *Dugga* and *Beiffons*, near the half Way betwixt *Testoure* and *Keff*. We have here the Remains of a beautiful triumphal Arch; and upon a Stone that might formerly belong to It, there is This Inscription.

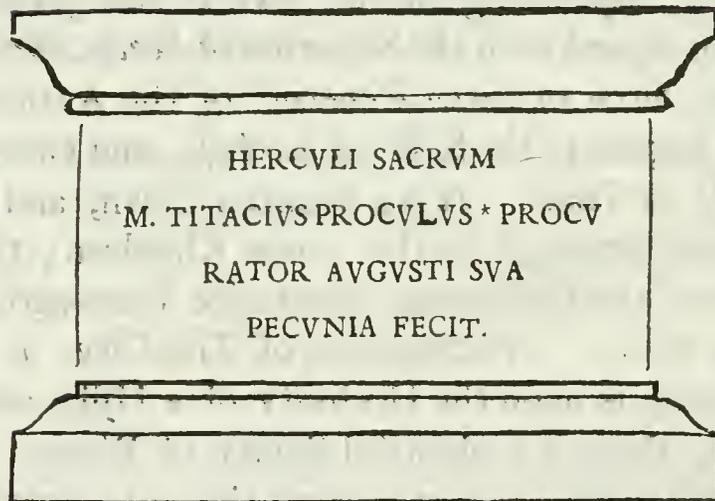
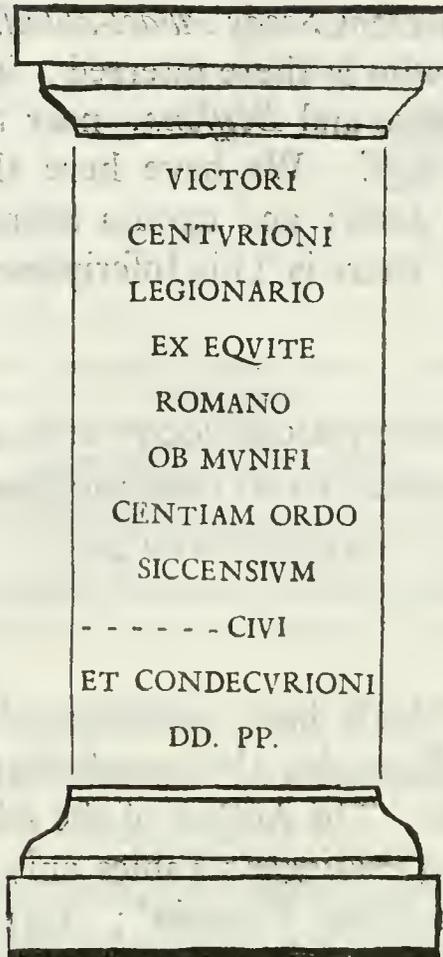


*Vibius Sequester*<sup>1</sup> hath been misinformed in placing This City near the River *Bagrada*; the nearest Part of which is four Leagues to the N. E. The Author of the *Itinerary* maketh It xxxiv Roman Miles (*Peutinger's* Tables only xxxii) or an easy Days Journey from *Sicca Veneria*<sup>2</sup>; xcii from *Sufetula*<sup>3</sup>; lxxxvi from *Carthage*<sup>4</sup>; and cxcix (by *Tipasa*) to *Cirta*<sup>5</sup>: All which Distances, considering the Roads are frequently indirect, will, by taking in the several interjacent Places, very well correspond with the Situation of *Seedy Abdel-abbufs*.

*Keff*, the *Sicca* or *Sicca Veneria*<sup>6</sup> of the Antients, lyeth about five Leagues to the S. W. of *Lorbuffs*, and twenty four to the W. S. W. of *Tunis*. It is a Frontier Town, and the Third for Riches and Strength in the whole Kingdom; though the greatest Part of the Castle was, about nine Years ago, blown up in the Civil Wars. The Situation of This City, as the Name [قف] implyeth, is upon the Declivity of a Hill; and near the Centre of It, there is a plentiful Source of Water. The two following Inscriptions are at present the only surviving Antiquities of This noted Place.

Keff, The  
SICCA or  
SICCA VE-  
NERIA.

<sup>1</sup> *Bagrada Africa* juxta oppidum *Musti*, &c. <sup>2</sup> *Exc.* p. 27. A. <sup>3</sup> *Ibid.* E. <sup>4</sup> *Ibid.* A. <sup>5</sup> P. 26. E. <sup>6</sup> *Summi viri Jo. Seldenus de Diis Syris Syntagma* II. Cap.vii. & *Ger. Jo. Vossius Theol. Gentil.* l. 2. cap. xxii. nomen *Sicca Veneria* erudite deducunt ex *Assyriorum* numine vel Religione *Succot Benot* cujus II Reg. xvii sit mentio, quasi *Tabernaculæ* filiarum sive mulierum dicantur, seu cultus *Veneris Assyria*, quem *Herodotus* l. 1 cap. cxcix & *Strabo* l. 16. describunt. *Cellar. Geogr. Antiq.* l. 4. cap. 5. p. 117 <sup>7</sup> *Sicca* enim *Fanum* est *Veneris*, in quod se matronæ conferebant; atque inde procedentes ad quæstum, dotes corporis injuria contrahebant, honesta nimirum tam inhonesto vinculo conjugia juncturæ. *Vall. Max.* l. 2. cap. 6. §. 15.



Boufha, *The*  
Turza, *or*  
Turceta.

We find *Boufha*, (where there is a small Heap of Ruins,) in the same Parallel nearly with *Bazil-bab*, at about six Leagues to the S. W. by S. of *Tunis*. The *Ordo Turcetanus* occurring in the following Inscription, may induce us to believe that This Place was formerly called *Turza*, or *Turceta*.

\* Vid. *Tertull. Lib. ad Scapulam. Baron. Annal. in Ann. C. 195.*

CATIO ALCIMO FELICIANO PV. - - - - -  
 VICE PRAEF. PRET. PRAEF. ANNO - - - - -  
 NAE VICE PRAEF. VIGIIVM MAG. - - - - -  
 SVMMAE PRIVATAE MAGIST. - - - - -  
 VM RATIONVM CVRATORI OPER - - - - -  
 TRI. PROC. HEREDITATVM - - - - -  
 SACRAE MONETAE PER - - - - -  
 PROV. NARBONENS. PROC. PRIV. PER SALARIAM - - -  
 TIBVRTINAM VALERIAM TVSCIAM PROC. PER - - - - -  
 FLAMINIAM VMBRIAM PICENVM ITEM VICE - - - - -  
 PROC. QVADRIG. GALLIARVM PROC. ALIMENT. PER - -  
 TRANSPADV M HISTRIAM TITVRNIAM - - - - -  
 FISCI PROVINCIAR. XI OB EXIMIVM AMOREM IN  
 PATRIAM SPLENDIDISSIMVS ORDO TVRCET. PATRONO DD.

*Mesberga* or *Elmesberka*, is situated in a Plain three Leagues <sup>Mesberga,</sup> to the Eastward of *Bousba*. This was formerly called *Giuf* or the <sup>The GIUF.</sup> *Municipium Aurelium Alexandrinum Augustum Magnum Guifitanum*; where the Word *Magnum* is probably inserted to distinguish It from a Lesser *Giuf*, which I found upon the Mountain of *Zowaan*, called still *Ziuf el Zowaan*. There is nothing considerable in this Extent of Ruins besides the following Inscriptions.

- - - - -  
 PII. IMP. V. COS. I. -  
 PROCOS MVNICIPI  
 VM. GIVF DEVOTVM  
 NVMINI MAIESTATI  
 QVE EIVS DD. PP.

AGENTI

APOLLINI AVG. SACR.

DEVNDANIUS PAPERMIANVS FVNDANI  
 FELICIS AEDELICI FIL. FVNDANI PRIMI FL. P. NEPOTIS  
 AEDILIS OB HONOREM AEDILITATESQVE MET. ORDO  
 SVVS SVFFRAGIO DECREVIT HANC STATVAM IMITA  
 TVS PATRIS EXEMPLVM H-S. VIII MILLIBVS Ñ SVA LI  
 BERALITATE NVMERATA PRIVS A SE REIPVBLICAE  
 SVMMA HONORARIA POSVIT EANDEMQVE DEDICA  
 VIT ET OB DEDICATIONEM SIMVL CVM MANNIO MEMI  
 ANO COLLEGA SVO LVDS SCAENICOS ET GIMNASI  
 VM POPVLO AEPVLAS DECVRIONIBVS DEDIT DDD.

LVCINIAE SATVR  
 NINAE AVRELI  
 DIONISI PATRO  
 NI CONIVGI  
 MVNICIPES  
 MVNICIPI AVRE  
 LI ALEXANDRIA  
 NI AVGVSTI  
 MAGNI GIVFITANI

PESCENNIA QVOD VVLT DEVS  
H. M. F. BONIS NATALIBVS  
NATA MATRONALITER  
NVPTA VXOR CASTA  
MATER PIA GENVIT FILIOS  
III. ET FILIAS II. VIXIT  
ANNIS XXX. VICTORINA  
VIXIT ANNIS VII.  
SVNNIVS VIXIT ANNIS  
III. MARCVS VIXIT  
ANNIS II. MARCEL  
LVS VIXIT ANNO I.  
FORTVNATA VIXIT ANNIS  
XIII. M. VIII. MARCELLVS  
PROCOS - - CIV.  
SED ET FILIIS ET  
FILIABVS NOSTRIS ME VI  
VO MEMORIAM FECI  
OMNIBVS ESSE PEREMNEM

D. M. S.  
PALLONIVS FELIX PIVS  
VIXIT AN. XLI. D. IIII.  
AMORE DVCTVS  
PELAGI MERCIB.  
INSISTEBAM  
SVCCIDIS AETER  
NOQVE SILENTIO  
MAVRIS SVM.

Tuber-noke,  
The OPPIDUM TUBURNICENSE. Exc. p. 22. C.

+ *Tuber-noke*, the *Oppidum Tuburnicense* of *Pliny*, is seven Leagues to the S. S. W. of *Tunis*, and about the half Way betwixt *Solyman* and *Cassir Aseite*. It is built in the Form of a Crescent, between two Ridges of a very verdant Mountain, a Part probably of the *Mons Balbus* of *Livy*, which diversifieth Itself, in This Neighbourhood, into the like Variety of Windings and narrow *Defile's* that are mentioned by that Author. A spreading Pair of Stag's Horns, well delineated, in *Basso Relievo*, over the Gate of a large Edifice, is the only surviving Antiquity of This Place. If *Tuber-noke* answers to the *Tuburnicensis* of the *Notitia*, as I presume will not be disputed, it will be difficult to account for the placing of It among the Sees of *Numidia*; the nearest of which must lye at a great Distance to the Westward.

Jeraado.

*Jeraado*, is situated upon the Declivity of a Hill four Miles to the Northward of *Faradeese*, and twelve to the S. W. of *Tuber-noke*. We have here the Ruins of a small Aqueduct, with It's Cisterns; and upon the Portal of an antient Temple, in the same ruinous Condition with the rest of the City, there is the following Account of the Persons who contributed to the Building of It.

Upon the right Hand of the Portal.

AVRELIVS RESTITVTVS 11CC  
IVLIVS TERTIVS 11CCCC ET SPATIVM - - -  
AVRELIVS SEVERIANVS 11 D ET CALCIS --- P. XX. M  
AVRELIVS QVINTINVS 11CCCC

Upon the left Hand.

CALPVRNIVS 11CC  
MARTIVS VENVTVS 11CC  
L. AELIVS LARGVS 11CC  
AVRELIVS FROTIANVS 11CC

Zow-waan.

*Zow-aan* or *Zag-wan*, a small flourishing Town built upon the N. E. Extremity of a conspicuous Mountain of the same Name, is in great Repute for dying of Scarlet Caps and

I *Masanissa* cum paucis equitibus ex acie in montem (*Balbus* incolæ vocant) perfugit. *Liv.* l. 29. §. 31. *Bocchar*\* digressum jugis *Masanissam* persecutus in valle arcta, faucibus utrimque obsessis, inclusit. *Id.* §. 32.

bleach-

bleaching of Linnen; great Quantities of Both being daily brought hither for that Purpose, from all Parts of the Kingdom. It hath been already observed that the Stream, employed in this Service at present, was formerly conveyed to *Carthage*; and that a Temple, the Ruins of which continue to this Day, was built over the Fountain. Upon an antient Gate of this City, which looks towards the S. E. there is the Device of a Ram's Head, armed, with *AUXILIO* inscribed below It; whereby It may be presumed, that This City was formerly under the immediate Influence and Protection of *Jupiter Ammon*<sup>1</sup>.

If we could be assured of having the least Traces of *Zeugis* or *Zeugitana* in the present Name of This City or Mountain, there would be no small Reason to conclude, that the Name of This Province was denominated from It. *Solinus* seems to advance something in Favour of This Supposition, by acquainting us, that *Africa* commenced (*a pede*<sup>2</sup> *Zeugitano*) from the Foot, as I would interpret It, of the Mountain *Zow-waan*; or, in other Words, that *Africa* was that Space of Ground which lay to the Northward of the Parallel of This Mountain. It is certain, we have a Prospect of the greatest Part of the Kingdom from This Eminence; which might, in all probability, be the same Place from whence *Agathocles*<sup>3</sup> was entertained with a View both of the Country of the *Adrumetines* and *Carthaginians*. The *Zygantes* likewise of *Herodotus* seem to have had This Situation.

*Zeugitana probably so called from This Mountain.*

*Exc. p. 23. F.*

*Exc. p. 3. A.*



## CHAP. IV.

*Of the most remarkable Places upon the Sea-Coast of the antient Bizacium, or Winter Circuit.*

**T**HE several Parts which I have seen of This Province, fall vastly short, in Fertility, of the Character, which hath been attributed to It by the Antients. For Those that are adjacent to the Sea Coast, are generally of a dry sandy Nature, with no great Depth of Soil in the very best Portion of them. Nei-

*The general Description of the Winter Circuit.*

<sup>1</sup> The Image of *Jupiter Ammon* is called *Κρισελώσωπον* by *Herodotus*. l. 2. §. 42. From whence the Poet,

*Tortis cornibus Ammon. Luc. l. 9. l. 519.*

In one of the Coins of *Galienus*, and *Saloninus*, there is a Ram with this Legend, *JOVI CONSERVATORI*. <sup>2</sup> Πέδας μὲν γὰρ λέγαδαι ὑπωρείας, κορυφᾶς δὲ τὰ ἄκρα τῶν ὄρων. *Strab. Geogr. l. 10. p. 326.* <sup>3</sup> Ἀγαθοκλῆς προσῆλθεν ὅτι πῦρα τύπον ἱερῶν, ὅθεν ὀρέαδ' ἄνωγ' ἦν αὐτῶν ἕως δὲ τῆς Ἀδρυμητινῶν καὶ τῆς Χαρχηδονίων τῆς Γωήτου πολιορκηθέντων χώρας. *Diod. Sic. Lib. 20. p. 741.*

ther is the Inland Country in a much better State and Condition. For if we except the Plains which are watered by the *Defailah*, *Derb*, and *Hat-taab*, we have Mountains only and woody Tracts all along from *Zung-gar* by *Ufe-let*, *Truzza*, *Spaitla*, *Casareen*, and so forward, in turning to the N. W. by the Sanctuary of *Seedy Boogannim*, as far as *Hydrab*, and the Frontiers of the Kingdom of *Algiers*. The Country round about *Kairwan* is low and marshy, with Lakes and *Shibkabs* dispersed all over It, in the Winter Season; whilst near *Gilma*, *Jemme* and so on to the River *Accroude*, there is an Interchange of Hills and Valleys, differing very little in the Quality of Their Soils from That of the Sea Coast. Beyond the Mountains of *Casareen*, 'till we arrive at *Ferre-anah* and the Skirts of the *Sahara*, we travel for several Miles together over a barren Plain, with a Ridge of Eminences, at some Distance, on each Side of us. The Country continueth in the same lonesome and barren Situation, from hence to *Capfa*, and so forward to the *Jereed*; our Prospect on each hand being all the Way bounded with high Mountains: whereof the S. E. Ridge stretcheth towards *Fibbel Hadeffa* and the *Lake of Marks*; the Other, which may be taken for the Continuation of the Mountains of *Atlas*, runs in a S. W. Direction, by *Sbekkah*, as far as the Eye can conduct us.

Herkla, *The*  
 ADRUME-  
 TUM. Exc.  
 p. 4. A. p. 8.  
 A. p. 13. E.  
 p. 19. C. p.  
 22. B. p. 27  
 &c. Tab.  
 Pent. Z.

† HERKLA, the *Heraclea* of the lower Empire, and the *Adrumetum* as I conjecture of the Earlier Ages, was built upon an hemispherical Promontory, like *Clypea*, at the Distance of two Leagues to the S. E. of the *Moras*, the Boundary, as hath been supposed, betwixt the *Zeugitana* and This Province. It appears to have been little more than a Mile in Circuit: and provided we may be allowed to judge of the former Grandeur by the remaining Ruins, we should be induced to take It rather for a Place of Importance than Extent. That Part of This Promontory, which stretched to the Northward and formed the Port, seems to have been walled in to the very Brink of the Sea: the rest, for the Space of a Furlong's Distance from the Shore, doth not discover the least Traces of Ruins. *Cæsar* then might have all the Conveniency, he could wish for, to observe the Strength and Situation of This City'; especially as the Inhabitants declined all manner of Hostilities at that Time.

1 *Cæsar* circum oppidum vectus, natura loci perspecta, redit ad Castra. *Hist. de Bell. Afric.* 9.3.

To the W. and S. W. of this Promontory were the Port and *Cothon*, which we find *Cæsar*<sup>1</sup> could not enter in His Pursuit of *Varus*, but was obliged to lay at Anchor without It, or to the Eastward, as we may imagine, of the Promontory. Now it may be presumed, as *Cæsar* directed His Course from *Leptis*, (or *Lempta* as It is called at present) that no other than a Southerly or Westerly Wind could have brought Him thus far to the Northward: it is certain, an easterly one, provided It continued, would, from the very Situation of This Port and Promontory, have easily conducted Him within Them. And from This Circumstance, I apprehend, we may draw another Argument, that *Hamam-et*, as was before pretended, could not be the *Adrumetum*; because as That Place lyeth nearly in the like Direction with *Lempta* and *Herkla*, the same Wind which brought *Cæsar* to the Promontory upon which That City is built, would have conducted Him within It.

Besides *Varus*<sup>2</sup> is reported to have left *Adrumetum* in the second Watch of the Night and to have arrived at *Leptis* early in the Morning. No considerable Distance therefore could have been betwixt those two Places. But as travelling by Sea is precarious and uncertain, we may with more certainty compute the Distance by *Cæsar*'s Marches. Now It appears that *Cæsar* marched with His Army from *Adrumetum* to *Leptis* in two Days, and returned the third to *Ruspina*<sup>3</sup> where He had lodged the first Night. If *Hamam-et* then was the *Adrumetum* and *Ruspina* the half Way (as may be supposed) to *Leptis*, Their Marches must have been nearly forty Roman Miles a Day; a Fatigue even too great for the hardiest Veterans of *Cæsar*'s Army, much more for such unexperienced<sup>4</sup> Troops as He had then with Him; who were scarce recovered from their Sea Sicknes, and who had likewise a Variety of Skirmishes and Difficulties to retard their Marches'. Neither indeed was This a Season for

*The Port and Cothon.*

*Adrumetum at no great Distance from Leptis.*

1 *Varus* celeritate *Cæsar*is audaciaque motus, cum universa classe, conversis navibus, *Adrumetum* versus fugere contendit. Quem *Cæsar* in millibus passuum IV consecutus — triremem hostium proximum — cepit: reliquæ naves hostium, Promontorium superârunt, atque *Adrumetum* in *Cothonem* se universæ contulerunt. *Cæsar* eodem vento Promontorium superare non potuit; atque in Salo in anchoris ea nocte commoratus &c. *Hirt. Bell. Afric.* §. 56.

2 *Varus*, Vigilia secundâ *Adrumeto* ex *Cothone* egressus, primo mane *Leptim* universa classe vectus &c. *Id.* §. 55. 3 Eo die castra posuit ad oppidum *Ruspina*, Kalendis Januar. (§. 5.) inde movit & pervenit ad oppidum *Leptin.* (§. 6.) ad III Non. Jan. castra movet; *Leptique* VI cohortium præsidio cum *Saferna* relicto ipse rursus, unde pridie venerat, *Ruspina* cum reliquis copiis convertit. (§. 8.) 4 Ad oppidum oppugnandum non satis copiarum habebat & eas *tironum.* §. 5. *ibid.* 5 Itaque castra quum movere vellet, subito ex oppido erupit multitudo — & ejus agmen extremum insequi cœperunt — quod cum sæpius facerent; & modo insequerentur, modo rursus ab equitibus in oppidum repellerentur &c. *Id. ibid.*

long Journies, the Days at This Time confifting only of nine or ten Hours. Nay farther, as *Ruspina* lay within fix Miles of *Leptis*; the first Days March (upon a Suppofition that *Hamam-et* was the *Adrumetum*;) muft have been near feventy Miles; which feems to be impoffible. There is no Room then to imagine that *Hamam-et* could have been the antient *Adrumetum*.

Monafter  
too near  
Leptis to be  
the Adrumetum.

*Monafter* is indeed built upon a Promontory, and fo far agreeth with the Situation of *Adrumetum*; but then, befides feveral other Reafons to the contrary, It is too near *Leptis* and the Station of *Cæfar's* Navy, to be fo much as thought of. Upon thefe feveral Confiderations therefore, *Herkla* is the only Place, wherewith the feveral geographical Circumftances, that are recorded of *Adrumetum*, will exactly agree.

Adrumetum  
bath often  
changed It's  
Name.

Another Argument, in Favour of This Suppofition, may be drawn from the Alteration that may be prefumed to have been more than once made in the Name. For as It was ufual, upon feveral Occafions, both with the *Greeks* and *Romans*, to change the old Names of their Cities in Honour of their Emperours or Empreffes; fo It was no lefs common for one Emperour, upon doing fome fignal good Offices to a favourite City, to have His own Name fubftituted in the Place of His Predeceffor's. Thus *Procopius*' telleth us, that *Adrumetum*, in Refpect to the Emperour *Justinian*, was called in His Time *Justiniana*; as It might afterwards have been changed into *Heraclea*, out of the like Sentiments of Gratitude to His diftant Succeffour *Heraclius*.

The Naviga-  
tion safe in  
This Gulph.

*Herkla*, in crossing the interjacent Gulph, lyeth feven Leagues only to the S. by W. of *Hamam-et*, though, in travelling by Land, the Difance is upwards of thirty Geographical Miles, or a tedious Day's Journey. The Mariner may traverse all Parts of this Gulph without the leaft Danger from Rocks, or Shallows; neither could He fail, even in the greateft Diffrefs of Weather, without fome extraordinary Accident, to reach either the Ports of *Siagul* and *Aphrodisium*, or the *Cothon* at leaft of *Adrumetum*. This City then, according to the Conjectures of *Scaliger*<sup>2</sup> and others, could not well be called *The*

Vid. *Procop.* de *Ædificiis* Dn. *Justiniani* Cap. 6. 2 Quod dicit *Solinus* [Exc. p. 24. C.] de *Hadramyto*, id origine verbi confirmatur, quæ plane *Punica* est חצר-בורי. Sed *Arabice* melius حصر موت apice in fecunda litera fuperscripto, ut fit *Hadramuth*. Ita etiam vocatus filius *Joctan* de posteritate *Sem.* Gen. X. 26. Est autem *Adramyt* Ἐπταυλις Πλάτωνα. Nam

[*Hadar* or *Hazar Mout*] *deadly* or *pestiferous City*, upon Account of the Danger there might be in approaching It.

Neither could the Name have been imposed from the Un-<sup>The circumja-</sup>wholefomeness of the Climate. The Country indeed which <sup>cent Country</sup>lyeth behind This Gulph, is low and marshy in several Places; yet I could not learn that the Air was remarkable for any ill Temperature. *Herkla* too, at half a Miles Distance, is almost surrounded with Water: which however might have always been drained off, together with the superfluous Moisture of the adjacent Plains, provided They were attended with any noxious Vapours. The Channel taken Notice of betwixt This Place and *Sel-loome*, appears to have been a Contrivance of This Nature; though perhaps without any View to the Use just now suggested. *Bochart*, from the remarkable Fertility of This Province, maketh *Adruma* or *Adrumetum* (the *Metropolis* of It) to denote a *City of a hundred* or of *hundred Folds*. But if we were sure that *Adruma*, without any farther *Latin* or *Greek* Termination, was the old *Punic* Name; and that it was an appellative and not indebted, like the *Asiatic Adramyttium*, to a Founder of the same Name, we might from the Situation, presume to term It [הצר מים] *The City of* (or surrounded with) *Water*.

*Susa*, the next remarkable Place upon the Coast, is situated <sup>Susa.</sup> about five Leagues to the S. E. of *Herkla*. It is the chief Mart of This Kingdom for Oyl, hath a flourishing Trade in Linnens, and may be reckoned one of the most considerable Cities of the *Tuniseens*. Here are several Vaults, Granite Pillars, and other Tokens of It's having been formerly a Place of some Repute: probably one of those 'Towns' which submitted to *Cæsar* in His March to *Ruspina*.

*Susa* is built upon the northern Extremity of a long Range of <sup>The Situation</sup>Eminences, which, as *Hirtius*<sup>2</sup> hath well described Them, reach <sup>of It.</sup>

*Mut Panis erat Pluto. Philo Bibliensis. Καὶ μετ' ἃ πολλὰ ἔπειρον αὐτῷ πᾶσι δὲ πρὸς Πέας ὀνομαζόμενον Μὲν δὲ δαδανόντα ἀκουεῖ. Σάνατον δ' ἴσταν καὶ Πλέτονα φοίνικας ὀνομαζέσθαι. Ergo Adramutum dictum ob pestilentem tractum oræ Africanae, quomodo apud Plantum dictum est, Acherontis ostium est in agro nostro. Scalig. De Emend. Temp. p. 31. in Fragm. Not. Sed ex Ebræo חצרמורה fierent Adramota non Adrumetum. Ut taceam nihil esse causæ cur Adrumetum appelletur חצרמורה, i. e. atrium aut regio mortis. — Quin frugiferam vocant veteres inscriptiones, qualis una est apud Smetium in inscriptionum volumine: COLONIA CONCORDIA ULPIA TRAIANA AUG. FRUGIFERA HADRUMETINA. — Porro cum Syris מאה mea centum, & מאתן matan centenos sonat, אדרומן vel אדרומנס & אדרומטון idem videtur esse quod חצרמורה vel חצרמאתן regio centum seu centenarum, supple שיערים mensurarum: Regio centum mensurarum, est quæ pro una reddit centum. Boch. Chan. l. i. cap. 24. 1 In itinere (ex Adrumeto) ex oppidis & castellis legationes venire; polliceri frumentum; paratosque esse, quæ imperasset, facere. Hirt. Bell. Afr. §. v. 2 Hic campus (pone Ruspina) mirabili planitie patet millia passuum XV; quem jugum ingens à mari ortum, neque ita præaltum, veluti theatri efficit speciem.*

as far as *Surseff*, the antient *Sarsura*. Behind It, all along to *Sahaleel*, we have a View of that extensive Plain, which is taken Notice of likewise by the same Author. But as there are no Traces of a Port either at This Place, or for several Miles on each Side of It: as It is situated likewise too near the Sea<sup>1</sup> and at too great a Distance from *Leptis*, *Susa* doth not seem to agree with the antient *Ruspina*, to which *Hirtius* hath ascribed all or most of these Circumstances.

Sahaleel, *The*  
RUSPINA.  
Exc. p. 13. E.  
p. 22. B. Tab.  
Peut. Z.

A League and an half from *Susa*, we pass over a Valley with a brisk transparent Rivulet running through the middle of It. Half a League further, upon a Declivity of the same Chain of Eminences with *Susa*, is *Sahaleel*, where we have likewise some Remains of Antiquities. This Village is situated at a good Miles Distance from the Sea, and therefore seems to have fairer Pretensions to *Ruspina* than *Susa*; especially as the Sea before It not only formeth Itself into a Bay, but hath also a Communication with a small Lake, which was probably the Port mentioned by *Hirtius*<sup>2</sup>. *Sahaleel* having no other Water than what is drawn from a few Wells, will very well account for the Necessity that *Cæsar* lay under of receiving further Supplies from another Place: which (from the many Difficulties He met with in the Way to It<sup>3</sup>, occasioned by *Scipio*'s Army being possessed of all this Country to the Northward) seems to have been from the Rivulet I have just now described.

Monasteer.

Five Miles over against *Sahaleel*, upon the Extremity of a small *Cape*, is *Monasteer*, a neat thriving City, walled round like *Susa*. Large Pieces of Marble, Pillars, and other antient Materials are not commonly met with at this Place; however from It's Situation, and the Command It would have thereby of the two Bays of *Susa* and *Leptis*, we may suspect It to have been of *Carthaginian* or *Roman* Extraction; though, from the present Name, It can lay claim to no extraordinary Antiquity.

In hoc jugo colles sunt excelsi pauci &c. *Hirt.* Bell. *Afric.* §. 34. *Scipio* interim, cognito *Cæsar*is discessu, (à castris prope *Ruspina*m) cum universis copiis per jugum *Cæsar*em subsequi cæpit — §. 58. *Scipio* confestim *Cæsar*em per superiora loca consecutus, millia passuum VIII à *Thapso* binis castris confedit. §. 68. *Labienu*s per Jugum summum Collis, dextrorsus procul milites subsequi non desistit. §. 63. 1 Portus (*Ruspina*) abest ab oppido millia Passuum II. *Id.* §. 9. 2 Vid. Not. ut supra. 3 *Cæsar*-vallum ab oppido *Ruspina* usque ad mare deducere & à castris alterum eodem — Equitatus eorum (*Scipionis* &c.) circum *Cæsar*is munitiones vagari; atque eos qui pabulandi aut *aquandi* gratia extra Vallum progressi essent, excipere. *Hirt.* Bell. *Afric.* §. 19 & 22.

† *Lempta*, the *Leptis parva* of the Antients, is supposed by *Bochart*<sup>1</sup> to denote a Port or Station for Vessels. It hath been a Mile or more in Circuit, but at present there is nothing left of It, besides a small Part of the Castle, with a low Shelf of Rocks that probably made the northern Mound of the *Cothon*. *Buno* telleth us that *Leptis* is what we now call *Aracca*: perhaps He meant *Herkla*, for there is no other Village of the like Sound upon the Sea Coast.

*Lempta, The LEPTIS parva. Exc. p. 13. E. p. 19. C. p. 21. B. p. 27. F. Tab. Pent. AA.*

† A few Miles to the Westward of *Lempta* are the Ruins of *Agar*, another of *Cæsar's* Stations, which *Hirtius* telleth us was sixteen Miles from *Thapsus*. The rocky Situation of this Place, and the Quantity we have here of Stones and Ruins, might give Occasion to the *Arabs*, (according to their Facility of Invention) to alter a little the old Name, and call It *Boo Hadjar*, [*The Father of a Stone* i. e.] *The Stony City*.

*Boo Hadjar, or AGAR.*

Between *Boo Hadjar* and *Demafs*, but within four Miles of the Latter, there is a large Lake of Salt Water, which reacheth within half a League of *To-bulba*. This<sup>2</sup> is the Lake taken Notice of by *Hirtius*; as *To-bulba*, a small maritime Village, may lye near the Place where *Cæsar* erected a Fort to prevent *Scipio's* sending in fresh Succours by This narrow Passage to *Thapsus*.

*A Lake of Salt Water.*

*To-bulba.*

*Demafs*, the antient *Thapsus*, is situated upon a low Neck of Land three Miles to the E. by S. of *To-bulba*. The great Extent of Ruins maketh It the most considerable City on this Side *Carthage*, though, by the Taxation<sup>3</sup>, It should have been much smaller than *Adrametum* in the Time of *Cæsar*. From these Ruins and those of *Herkla*, *Susa* and *Monasteer* received large Contributions in building their Walls, Castles and Houses of better Fashion.

*Demafs, The THAPSUS. Exc. p. 13. E. p. 22. B. Tab. Pent. A.A.*

There is still remaining, in Defiance of Time and the Sea, a great Part of the *Cothon*, which was built in Frames, in the same Manner with the Walls of *Tlem-san*. The Composition likewise is made up of small Pebbles and Mortar, which are so well cemented and knit together, that a solid Rock could not be

*The Cothon of Thapsus.*

<sup>1</sup> Viz. à לברא quod punice stationem significat. *Boch. Chan. l. i. cap. 24.* Sic *Lucan. Bell. Civ. l. 9. l. 951.*

Proxima *Leptis* erat cujus Statione quieta Exegere hyemem.

<sup>2</sup> Erat Stagnum Salinarum, inter quod & mare angustiæ quædam non amplius mille & quingentos passus intererant; quas *Scipio* intrare, & *Thapsitanis* auxilium ferre, conabatur. §. 62.

<sup>3</sup> *Thapsitanis* HS XX millia, conventui eorum XXX millia, *Adrumetanis* HS XXX, conventui eorum HS L millia, mulctæ nomine, imponit. §. 15. *Exc. p. 8. B.*

more hard and durable. This *Cape* and that of *Monasteer*, form the Bay of *Lempta*, which must have afforded a Variety of Ports in former Times. For an Island runs parallel with the southern Shore, from *Demafs* almost as far as *To-bulba*: there is likewise another which reacheth from *Monasteer*, the half Way nearly to *Lempta*; whilst the *Jowries*, the *Tarichia* as they seem to be of *Strabo*, lye over against *Lempta* and *To-bulba*. *Cæsar* was so well apprized of the Importance of the Latter, (and there are no other to the Northward) that He thought fit to appoint several Stationary Vessels<sup>1</sup> to secure Them.

The Jowries  
the Inf. TA-  
RICHIAE.  
Exc. p. 8. A.  
B.

El Medea or  
Africa, The  
Turris Han-  
nibalis.

*El Medea*, called likewise *Africa* in the modern Geography, is situated upon a *Peninsula* five Miles to the S. of *Demafs*, and appears to have been formerly a Place of great Strength and Consideration. The Port, which was an *Area* nearly of a hundred Yards in Square, lyeth within the very Walls of the City, with the Mouth of It opening towards *Cap-oudia*; but is not capable at present of receiving the smallest Vessel. *Leo*<sup>2</sup> says that It was founded, (It might have been possibly rebuilt) by *Mahdi* the first Patriarch of *Kair-wan*, and therefore assumed His Name; but there is something too polite and regular in several of the remaining Capitals, Entablatures, and other Pieces of the antient Masonry, (defaced as they are at this Time) to suspect the Founder of Them to have been an *Arabian*. *Thuanus*<sup>3</sup> hath given us a just Description of This Place; at the same Time he hath mistaken It for the antient *Aphrodisium*.

Salecto, The  
SULLECTI.  
Exc. p. 33.  
p. 35. C. Tab.  
Peut. A.A.

† Five Miles to the S. by W. of *El Medea*, is *Salecto* the *Sullecti* or *Sublecte* of the middle Age, where we meet with the Ruins of a very large Castle, little inferiour in Extent to the Tower of *London*. It seems to have been erected in order to command a small Creek, or Port which lyeth below It to the S. W. This Place or *El Medea*<sup>4</sup> should be the Tower or

1 Classe, circum insulas portusque disposuit; quo tutius comneatus supportari posset. §. 20. 2 El *Mahdia* oppidum nostris fere temporibus à *Mahdi* primo *Cairoan* Pontifice conditum ad mare mediterraneum exstructum, muris, turribus atque portis munitissimis ornatum, portum habet frequentissimum. §. *Leo* p. 222. 3 Ea Urbs (*Aphrodisium*) in humili ac plano Saxo fundata majorem partem mari alluitur, eoque plerumque vadoso, ut triremes ad eam commode accedere non possent, qua parte terram attingit CCXXX tantum passuum spatium; valido muro crebris per intervalla turribus & propugnaculis distincto: Vallata urbi collis imminet acclivi à Septentrione descensu, sed à tergo undique præruptus, qui à præsidariis Turcis tenebatur. *Thuan.* Hist. l. 7. 4 Quum equi, quo in loco jussi erant, præsto fuissent, nocte via cita regionem quandam *agri Vocani* transgressus (*Hannibal*) postero die mane inter *Acillam* & *Thapsum* ad suam *Turrim* pervenit. Ibi eum parata instructaque remigio excepit Navis. — Eo die in *Circinam* insulam trajecit. *Liv.* l. 33. §. 34. *Hannibal* appropinquante vespere, equum conscendit; & Rus Urbanum, quod propter littus maris habebat, ignaris servis, jussitque ad portam revertentem opperiri, contendit. *Just.* Hist. l. 31.

Country Seat of *Hannibal*, from whence He is said to have embarked after his Flight from *Carthage*.

† *Elalia*, a large Extent of Ruins, is situated upon the Borders of a fertile Plain, which reacheth from *Salecto*, to within a few Miles of *Sbe-ab*. Besides such Ruins as It hath in common with other Places, we have here several Cisterns, with large *Areas* to receive the Rain Water. But These, from the Workmanship and Contrivance, may be suspected to have been built since the Invasions of the *Saracens*. *Elalia* seems to be the *Achola* or *Acilla* of the Antients, which *Ptolemy* hath fixed in this Situation, or betwixt *Thapsus* and *Ruspæ*. In *Peutinger's* Tables likewise we see *Anolla*, (corruptly no doubt for *Achola*) placed to the Southward of *Sullecti* and six Miles to the N. of *Ruspæ*. Now as *Sbe-ab*, from the Name and Situation, appears to be the antient *Ruspæ*, *Achola*, by lying at six Miles Distance to the Northward of It, may with the greatest Exactness be fixed at this Place. The Ruins of *Sbe-ab* reach as far as *Shebbah*, where there are at present a few miserable Cottages and Inhabitants.

*Elalia, The Achola. Exc. p.13.E. P.19. C. p. 32. Tab. Pent. AA.*

*Sbe-ab, or Ruspæ. Exc. p.13.E. Tab. Pent. AA.*

*Shebbah.*

A little farther is *Ca-poudia*, the *Caput Vada* of *Procopius*, the *Ammonis Promontorium* of *Strabo*, and the *Promontorium Brachodes* of *Ptolemy*. It is a low narrow Strip of Land, which stretcheth Itself a great Way into the Sea: and upon the Point of It, there is a high Watch Tower, with the Traces of several Ruins, that might formerly belong to the City built here by *Justinian*'.

*Ca-poudia; The Caput Vada. Ammonis Prom. Exc. p.8. B. Brachodes Prom. Exc. p.13. E.*

Passing by *Melounush*, a small Village three Leagues to the S. W. of *Ca-poudia*, and *Butt-rah*, a demolished Fort a little farther to the S. S. W. we continue to travel near three Leagues in the same Direction and arrive at *Inshilla*. This is the *Usilla* of the Antients, where we have a small Bay with a Heap of Ruins hard by It; and upon the adjacent Promontory, there is a watch Tower, like that at *Ca-poudia*. There is likewise another Building of the same Kind a little to the Northward of *Sfax*; All of them very proper Guides to the Mariner in approaching this dangerous Coast.

*Melounush.*

*Butt-rah.*

*Inshilla, The Usilla. Exc. p.13.E. p.35. C. Tab. Pent. BB.*

The two flat and contiguous Islands of the *Querkynefs* are situated to the Eastward of *Inshilla*, at the Distance of five Leagues. These are the *Cercina* and *Circinitis* of the old Geo-

*The Islands Querkynefs, The Circina and Circinitis. Exc. p.8. B. p.17. C. p. 22. E. p.28. B.*

1 Vid. *Procop. de Aedificiis Dn. Justiniani* Cap. 6.

graphy, which are wrong placed by *Agathemer* : over against *Thena*, from whence they lye at a great Distance towards the N. E.

The Limits of  
the Lesser  
Syrtis. Exc.  
P. 3. D. P. 8.  
D. p. 19. C.

*Agathemer*, *Strabo* and others fix the Beginning of the *Lesser Syrtis* at these Islands, though, from the following Circumstances, It may be supposed to extend as far as *Ca-poudia*; since from This *Cape*, all along to the Island of *Ferba*, we have a Succession of little flat Islands, Banks of Sand, oozy Bottoms or small Depths of Water. The Inhabitants make no small Advantage of these Shallows, by wading a Mile or two from the Shore, and fixing, as They go along, in various Windings and Directions, several Hurdles of Reeds, frequently enclose a great Number of Fishes. Something like This hath been taken Notice of by *Strabo*<sup>2</sup>.

The Flux and  
Reflux.

The easterly Winds were too violent whilst I travelled along the Coast of the *Lesser Syrtis*, to observe the Flux and Reflux<sup>3</sup> of It, from whence some Authors have derived the Name<sup>4</sup>. However I was very credibly informed, that, frequently at *Ferba*, the Sea rose twice a day a Fathom or more above It's usual Height.

Sfax.

*Sfax*, *Asfax*, or *El Sfakufs*, is a neat thriving City ten Miles to the S. S. W. of *Insbilla*, and about twenty to the S. W. of the *Querkynefs*. It is walled round like *Susa* and *Monasteer*: where likewise, by the same extraordinary Indulgence of their *Kaide*, the Inhabitants enjoy the Fruits of their Industry, carry on a good Trade in Oyl and Linnen-Manufactures, and know little of that Oppression, which is severely practised in most other Places of *Barbary*. *Buno*'s maketh *Sfax* to be the *Taphrae* of *Cluver*; but It is more probably of modern Extraction, taking It's Name from the Quantity of [ *فكوس Fakoufe* ] Cucumbers, that grow in the Neighbourhood.

Thaince, The  
THENA or  
THENÆ.

Exc. p. 8. B.  
p. 13. E. P.  
22. B. p. 27.  
G.

*Thaince*, the *Thena*, or *Thenæ* of the Antients, is ten Miles

Ἰ Κέρκινα νῆσος μῆκος ἔχει σάδια ὀ. πλάτος δ' ὅπου στενοτάτη σάδια μ. ἀπέχειται ἡ πόλις ἡπερωτικῆς Θιῶνς, ἢ κείται τ' μικρᾶς Σύρτιδος ἐπὶ τ' ἀρχῆς. Τῆ ἢ Κερκίνη ἀρχαίῃ νῆσος Κερκίνης γὰρ ἔχει ζευχθεῖσα, μῆκος σάδια μ. πλάτος ἢ σάδια κε. Ἀπὸ Κερκίνης ἐπὶ νῆσον Μλωγγα ἢ Λωτοραγίτιδος ὁ ἀψάπυς σάδια χ', ὅσον τ' μικρᾶς Σύρτιδος λέγει τὸ σῆμα. *Agathem. Geogr. l. I. Cap. 5. 2 Exc. p. 8. D. 3 Exc. ibid. p. 22. C. p. 23. F.*

Ἐξείν δ' ἐπὶ Σύρτις ἀγαρῆσον ὀκτὼ ἐλίσει  
Βαιότερη. μετὰ πλὴν δε πρὸς αὐγὰς ἐρχεται ἄλλη  
Ἄσπετος, εὐρυτέρησι βαρυσωμῆνι περὶ ἡσίων.  
Ἐνθα κοροσσομῆνης Τυρσολίδος ἀμφιπέτης,  
Ἄλλοτε μὲν πλημμυεῖς ἐγείρεται, ἄλλοτε δ' αὖτε  
Ἀμπωπὴς ξηρῆσιν ὀπτοσχαεῖ ψαμάδοισι. *Dion. Perieg. l. 198.*

4 Viz. à séso traho, quod in accessu & recessu arenam & cænum ad se trahit & congerit. Vid. *Eustath. Comm. 5 Cluv. Geogr. cum Notis Bun. &c. p. 394.*

to the S. W. of *Sfax*, and nearly at the half Way to *Maha-refs*. It hath been built upon a low and rocky Piece of Ground, near two Miles in Circuit; but as the antient Materials, have been employed in the building of *Sfax*; there is scarce one Piece of Hewn-Stone to be met with. This maritime City, so famous in the old Geography, is not only badly situated, but seems never to have had either a Port or *Cothon*. The adjacent Country likewise is dry and barren, without either Fountain or Rivulet to refresh It.

Five Miles to the S. W. of *Thainee*, we cross a pretty large Brook, the only running Water I remember to have met with on this Side *To-bulba*. This, if I mistake not, They call *The [Wed el Thainee] River of Thainee*: and provided *Marius* in His Expedition against *Capsa*, continued his Marches along the Coast of *Bizacium*, This or the *Tarff*, a few Leagues further to the S. should be the River *Tanais*, where (as *Sallust*<sup>1</sup> informeth us) the *Romans* took in Their Provision of Water.

Wed el Thainee  
The TANAIIS  
of Sallust.

+ *Maha-refs*, the *Macodama* perhaps of the Antients, is a little Village four Leagues to the S. W. of *Thainee*. Here are the Ruins of a large Castle, and the like Conveniences, which have been mentioned at *Elalia*, for collecting of Rain Water. The Inhabitants inform us, that the Latter were built by *Sultan ben Eglib*, whom the People of this Kingdom have in the greatest Esteem and Veneration; and who hath been the like generous Benefactor at several other Places in this Circuit.

Maha-refs,  
The MACO-  
DAMA, or  
MACOMA-  
DIBUS. Exc.  
p.13. F. p.27.  
D.G.

+ A little Way from *Maha-refs* we cross the River *Tarff*, which riseth near the Ruins of *Tarfowah*, four Leagues to the Westward of *Maha-refs*. There is a great Affinity in Sound, betwixt This Village and the *Tapbrura* of *Ptolemy* or the *Taparrura* of *Peutinger's* Tables. The small Gulph likewise into which This River dischargeth Itself, might, for the same Reason, be received for the Port of *Tafra* taken Notice of by *Thuanus*<sup>2</sup>, were it not at a greater Distance from the River *Triton*, than seems to be suggested by that Author.

The River  
Tarff.

Tarfowah,  
The TAPH-  
RURA. Exc.  
p.13. E. Tab.  
Peut. BB.

The Castle of *Ungha*, two good Leagues to the S. W. of *Maha-refs*, was built, according to the Tradition of the Inha-

Ungha.

1 Cum ad flumen [*Tanam* al. *Tanaim*] ventum est; maxima vis utrius effecta. Ibi — jubet omnibus sarcinis abjectis, aqua modo seque & jumenta onerare. Dein — noctem totam itinere facto confedit: idem proxima facit. Dein tertia multo ante lucis adventum pervenit in locum tumulosum, ab *Capsa* non amplius duum millium intervallo. *Sall. Bell. Jug. 9. 96.* 2 *Tafra* portum juxta *Tritonis* fluvium tenuit. l. 7.

bitants, by *Sultan ben Eglib*; but It doth not appear for what Intent He made choice of This Situation, unless It was to secure some Wells of good Water that are near It. For it is immediately furrounded with a Morafs, all the Way from the S.W. to the N.W. whilst the adjacent Country is either entirely barren, or made use of only for Pasturage. Neither is there any Road or Station for Vessels before It. If This therefore, or That at *Maha-refs* should be the Castle taken Notice of by *Leo*<sup>1</sup>, It could be of little or no Service, either in the Defence of the Country or of the Sea Coast.

Ellamaite.

At *Ellamaite*, four Leagues further to the W. S. W. there are a great Number of Sepulchres, as the Name, taken probably from (موت) *mout*, may import. These are all without either Beauty or Inscriptions: and after Them we meet with nothing remarkable, 'till leaving *Seedy Med-dub*, a *Moorish* Sanctuary, on the right Hand, and passing over the dry Channel of the River *Acroude*, we come to *Woodriff* and other contiguous Date-Villages of lesser Note. These are each of Them watered by a Rivulet, and lye about three Leagues to the N. W. of *Gabs*, and nine, in travelling along the Sea Shore, to the S. by W. of *Ellamaite*.

Woodriff.

*Gabs*, *The*  
EPICHUS.  
Exc. p. 3. C.  
TACAPE. P.  
13. F. p. 22.  
B. p. 27. G.  
H. Tab. Pent.  
CC.

At *Gabs*, the *Epichus* probably of *Scylax* and the *Tacape* of other antient Geographers, we have a Heap of Ruins, that are chiefly remarkable for some beautiful Square Pillars of *Granate* Marble, such as I have met with in no other Part of *Africa*. The old City, where we see these Ruins, was built upon a rising Ground at half a Miles Distance from the New, having been formerly washed by the Sea, which formed Itself here into a Bay of near half a Mile in Diameter. But at present the greatest Part of It is filled up and gained from the Sea; which, from the great Shallowness of It, and the daily Discharge of Mud, Roots &c. into It by the River, will easily submit to such Encroachments.

*The Trade.*

They have here several large Plantations of Palm Trees; though the Dates are much inferiour both in Size and Delicacy of Taste to Those of the *Fireed*. But the chief Branch of Trade, for which This *Emporium*, as *Strabo*<sup>2</sup> calls It, is famous

1 *Machres* castellum nostris temporibus ab *Afris* eam ob causam ad fretum *Capes* conditum ut regionem illam ab hostium incursionibus tutam servarent. Distat à *Lotophagitis* Insula quinquaginta fere passuum millia. *J. Leo*. p. 225. 2 *Exc.* p. 8. D.

at present, arifeth from the great Number of *Albenna* Plants, that are cultivated in Their Gardens; whose Leaves, after being dryed and powdered, are difpofed of to good Advantage in all the Markets of This Kingdom. This Tree, no lefs than the Palm, requires to be frequently watered; for which Purpofe the *Triton* is canton'd out into a Number of artificial Channels, as It feems to have been in the Time of *Pliny*.<sup>1</sup>

The River of *Gabs*, the *Triton* of the Antients, falls into the Sea to the Northward of the old City, and forms the Ground, upon which It was fituated, into a *Peninfula*. It hath It's Sources three or four Leagues only to the S. S. W. of *Gabs*, (where perhaps we are to look for the *Aguas Tacapitanas*) and becomes at once (as is ufual with feveral other Rivers in thefe hotter Climates) a confiderable Stream, near as big as the *Cherwell*. Two long Chains of Mountains, which reach from *El Hammah* to *Maggs*, and are continued from thence to the Sea-Coaft over againft the Ifland *Jerba*, will neither admit of the Length nor of that Succeffion of Lakes which have been attributed to This River by antient as well as modern Geographers. It is impoffible likewise, that, according to *Ptolemy*, It fhould have It's Origine in the Mountain of *Vafaletus*. For if This be the fame, as the Name feems to infinuate, with the prefent *Ufe-let*, It will lye at too great a Diftance to be taken for it. And indeed if we except that fmall Space of Ground which is refreshed by the Springs of *El Hammah*, (for the River *Accroude* is only a periodical Stream) all the reft of the Country in This Direction is parched up for Want of Water. If This therefore be the River *Triton*, as will not I prefume be difputed, Geographers have been greatly miftaken in their Descriptions of It.

Three Miles from *Gabs* to the S. E. by E. is the little Village *To-bulba*; and ten Leagues farther, in the fame Direction, we have the Ifland *Gerba*, or *Jerba* as the *Tunifeens* pronounce It, the moft fouthern Territory of This Kingdom. *Jerba* appears to be the *Brachion* of *Scylax*, and the *Meninx*<sup>2</sup> of *Strabo* and others; though *Ptolemy* maketh the latter a City only of the *Lotophagitis*, as He calleth This Ifland.

*The River TRITON.*  
Exc. p. 2. D.  
p. 3. D. E. p. 13. F. p. 19. A. p. 22. A. p. 24. C.  
Exc. p. 28. A.

Exc. p. 14. D.

*To-bulba.*  
*Jerba*, p. 28.  
*Tab. Pent.*  
DD. *The BRACHION.*  
Exc. p. 3. C. and *ME-NINX*. p. 8. C. p. 24. A. and *LOTOPHAGITIS*  
Inf. p. 17. C.

<sup>1</sup> *Tacape*, felici super omne miraculum riguo solo: ternis fere mill. pass. in omnem partem fons abundat, largus quidem, sed certis horarum spatiis dispensatur inter incolas. l. 18. cap. 22. *Tacape* à טהב, locus humidus & irriguus. *Boch. Chan.* l. 1. cap. 25. <sup>2</sup> Fallor an *meninx* punice scribebatur מנין *me-niks*, quasi dixeris aquas defectus, i. e. deficientes vel מנין *me-nics*, quasi dixeris aquas recessus, i. e. recedentes? *Id. ibid.*



## C H A P. V.

*Of the most remarkable Places in the Inland Country of the antient Bizacium, or Winter Circuit.*

Zung-gar,  
The ZUC-  
CHARA.

ACCORDING to the Boundary that hath been laid down betwixt the *Zeugitana* and *Bizacium*, *Zung-gar*, the antient *Zucchara*, will be the most northern City of this Circuit. The whole Extent of Ruins, and particularly the Temple, that hath been already described, are at present so thickly shaded with Ever-green-Oaks and Locust Trees, that there is no small Difficulty to come near Them.

Youseph.  
The River  
Scilliana.

Five Leagues to the S.W. of *Zung-gar*, are the Ruins of *Youseph*; where the *Scilliana* hath It's Fountains. This River traverseth several fertile Plains and Valleys; and leaving *Beissons*, *Tugga* and *Tuber-foke* at a small Distance to the Westward, falls into the *Mejerdah* not far from *Testoure*.

Kisser, The  
ASSURUS.  
Exc. p. 15. C.  
ASSURAS.  
p. 27. E.

Three Leagues to the S. W. of *Youseph* are the Ruins of *Kisser*, the *Assurus* or *Assuras* probably of the Antients. *Cel-larius*<sup>2</sup> maketh These to be two different Cities, at a great Distance from each other: whereas *Ptolemy*, in placing His *Assurus* 20'. to the E. and at the like Distance to the S. of *Sicca Veneria*; the Author likewise of the *Itinerary* by fixing His *Assuras* xxx Miles from *Musti*, in the Way to *Sufetula*; point out to us the very same Situation, where we find at present the Ruins of *Kisser*.

Hydrab,

*Hydrab* lyeth in the same Latitude nearly with *Kisser*, at about forty Miles Distance to the W. S. W. of *Keff*. It is situated in a narrow Valley, with a Rivulet running by It, and appears to be one of the most considerable Places of This Country for Extent of Ruins. For we have here the Walls of several Houses, the Pavement of a whole Street, with a Variety likewise of Altars and *Mausolea* still remaining. A great Num-

<sup>1</sup> P. 153. <sup>2</sup> *Assura*\*\**Ptolemao est Assurus in Numidia nova, ut ait, apud Siccam Veneriam, longo intervallo à loco, quem Auctor Itinerarii designat. An eadem, per errorem in Numidiam transducta sit, non habeo dicere. Invitus multiplico loca ejusdem nominis; neque vero conciliari hæc, rationibus utriusque salvis possunt. Geogr. Antiq. l. 4. Cap. 4. p. 106. Inter Siccam & Naraggaram Ptolemao est Ασσυρος, Assurus, alia ab Assuris Zeugitana, quæ in recto Assura sunt. Id. cap. v. p. 118.*

ber of the Latter are very well preserved, being some of them round, or in the Figure of an Octogon, supported by four, six or eight Columns: whilst others again are square and compact Buildings, with a Nich in one of the *Fascades*, or else a wide open Place, like a Balcony, upon the Tops of Them. But the Inscriptions which belonged as well to These as to other Antiquities, are either defaced by Time or the Malice of the *Arabs*. Upon a triumphal Arch, more remarkable for It's Largeness than Beauty, we have the following Inscription in Letters nearly of a Foot long: but there is not the least Notice taken, as usual, of the City or People that erected It.

IMP. CAES. L. SEPTIMIO SEVERO PERTINACI AVG.  
 P. M. TRIB. POT. III. IMP. V. COS. II. PP. PARTHICO ARABICO  
 ET PARTHICO ADIABENICO. DD. PP.

Provided we could be sure that the least Tradition of the former Name was preserved, we might suspect It to be the *Tynidrum* or *Thunudronum* of the Antients, which, being placed by *Ptolemy* more than two Degrees to the Westward of *Sicca*, will not be far distant from This Situation.

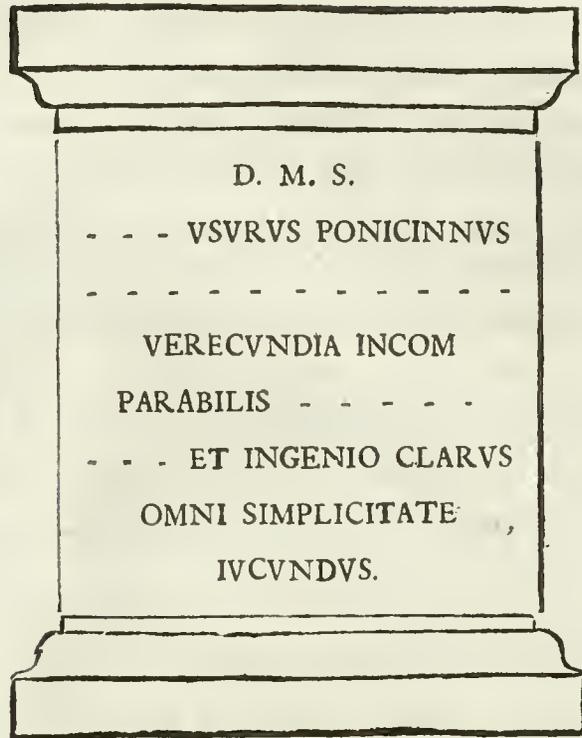
*The THUNUDRONUM*  
*Col. Exc. p.*  
*15. B.*

For Want of sufficient Geographical Circumstances and Instructions, we shall meet with the like Difficulties and Uncertainties in fixing the antient Name of *Zowareen*, six Leagues to the E. S. E. of *Keff*; of *Mansoufe*, three Leagues to the Southward of *Youseph*; of *Sbeebah*, seven Leagues to the S. S. E. of *Keff*: of *Nab-hanah*, eight Leagues to the Westward of *Herkla*: of *Jelloulah*, five Leagues to the S. W. by S. of *Nab-hanah*; and of *Fuf-sanah*, eight Leagues to the S. E. of *Hydrab*; at all which Places there are considerable Heaps of Ruins. However *Sbeebah*, from the Extent of Ruins and the Situation of It with Respect to *Kisser*, may probably have been the *Tucca Terebinthina*; as *Jelloulah*, from lying below the Mountains of *Use-let*, may lay in the like Claim to the *Oppidum Usalitanum* of the Antients. The following Epitaph is among the Ruins of *Mansoufe*.

*Zowareen.*

*Mansoufe.*

*Sbeebah, The*  
*TUCCA TERE-*  
*REBINTHI-*  
*NA. Exc. p.*  
*27. C. E. F.*  
*Nab-hanah.*  
*Jelloulah,*  
*The Opp. U-*  
*SALITANUM. Exc.*  
*p. 22. C.*  
*Fuf-sanah.*



Kair-wan,  
The VICO  
AUGUSTI.  
Exc. p.26.G.  
p.27. A. Tab.  
Peut. T.

*Kair-wan*, a walled City and the second in this Kingdom for Trade and Number of Inhabitants, is situated in a barren Plain, eight Leagues to the Westward of *Susa*, and about the same Distance to the S. W. of *Herkla*. There is, at half a Furlong's Distance from the City, a capacious Pond and Cistern, built for the Reception of Rain Water: but the Pond, which is the chief Provision for their Cattle and ordinary Uses, as the other, the *Elmawahel* of *Abulfeda*<sup>1</sup>, is for their own drinking, being either dried up, or else beginning to putrify about the middle of the Summer Season, occasioneth a Variety of Agues and other Distempers.

The Antiquities of It.

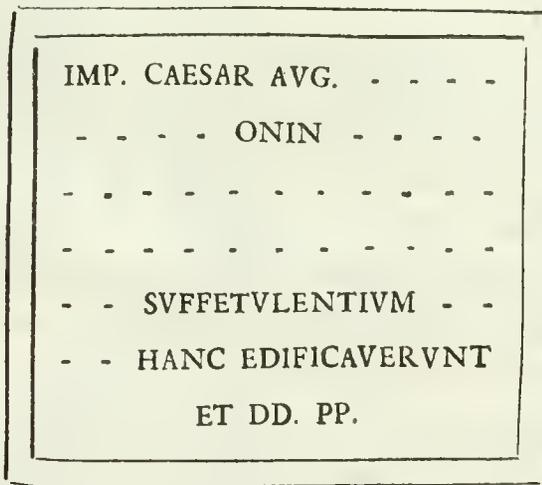
We have several Fragments of the antient Architecture at this Place; and the great *Mosque*, accounted to be the most magnificent as well as the most sacred in *Barbary*, is supported by an almost incredible Number of *Granate* Pillars. The Inhabitants told me (for a *Christian* is not permitted to enter the *Mosques* of the *Mahometans*) that there were no fewer than five Hundred. Yet among the great Variety of Columns, and other antient Materials employed in this large and beautiful Structure, I could not be informed of one single Inscription; the Inscriptions likewise which I found in other Places of the City, were either filled up with Cement, or else defaced by the

<sup>1</sup> Incolæ Urbis *Kairwan* bibunt aquam pluuialem quæ hyemali tempore colligitur in piscina magna dicta *Elmawahel* المواهل i. e. *Cisterna*. *Abulf.* ut supra.

Chiffel; fo that we cannot collect the antient Name of This City from any of the Antiquities that have been hitherto difcovered. However as It is fituated betwixt *Tifdrus* and *Adrumetum*, though nearer the Latter; by the due Distance of It likewise from the River *Mergaleel*, the *Aquis Regiis* of the Antients, It muft have been, I prefume, the *Vico Augufti* of the *Itinerary*. *Thuanus*' muft certainly be miftaken in making It the antient *Curubis*, which hath been already taken Notice of, as a maritime City, fixty Miles diftant to the N. E. It may be questioned likewise whether It be the fame Name with *Cairo* or *Kabiro* in *Egypt*, denoting a *Victory*. For *Kair-wan* feems to be the fame Appellation with, what we call, *Caravan*, originally fignifying, as *Leo* and *Marmol* fuppofe, the Place where the *Arabs* had their *Rendezvous*<sup>2</sup> in their Conquefts of this Part of *Africa*.

† *Spaitla*, the antient *Sufetula*, lyeth about twelve Leagues to the Southward of *Keff*, being one of the moft remarkable Places in *Barbary* for the Extent and Magnificence of It's Ruins. For at a Furlong's Distance to the Eaftward, there is a fumptuous triumphal Arch of the *Corinthian* Order, confifting of one large Arch, with a leffer one on each Side of It: but this Part only of the Dedication remaineth.

*Spaitla, The*  
*SUFETULA.*  
*Exc. p. 27.*  
*passim. p. 28.*



1 *Calipha Africae Caruani sive Curubi, urbe ab Occuba Nafci F. ante CC annos in Cyrenaica condita, post unam & alteram de Christianis reportatam ab Arabibus Victoriam, id enim nomen sonat, sedem habuit: cumque urbs confluentis ad habitandum multitudinis capax non esset, juxta eam & altera civitas exstructa est, Raqueda dicta. Thuan. l. 7. Curubis quae & Carvenna. ibid. 2 Cairaoan Conditorem habuit Hucba, qui universi exercitus dux ex Arabia deserta ab Hutmeno Pontifice tertio missus fuerat; — neque aliam ob causam conditum fuisse dicunt, quam ut in eo exercitus cum omni praeda Barbaris atque Numidis adempta, secure se continere possent. — Eo tempore quo Elagleb Regno potitus est, tam incolis quam aedificiis auctum. J. Leo. p. 223. Marmol. Hist. Afr. c. 34.*

*The Antiquities and Situation of It.*

From This Arch, all along to the City, there is a Pavement of large black Stones, guarded on each Side with a Parapet Wall, for the more commodious Entry, as we may suppose, of the Triumpher into the City. At a little Distance from the End of This Pavement, we pass through a beautiful *Portico*, which is built in the same Manner with the triumphal Arch. This conducts us into a spacious Court, where we have the Ruins of three contiguous Temples, whose several Roofs, *Porticos* and *Façades* are broken down; but all the other Walls, with their proper Pediments and Entablatures, remain perfect and entire. There is in each of Them a Nich, which fronteth the *Portico*; and behind That in the middle Temple, we have a small Chamber, which served formerly perhaps for a Vestry. *Spaitla* is pleasantly situated upon a rising Ground, that is shaded all over with Juniper Trees. A little Brook glideth along the N. E. Side of It, which loseth Itself in the Sand, as it directeth It's Course afterwards towards *Gelma*.

*Truzza, The TURZO. Exc. p.16. E.*

Eight Leagues to the Westward of *Kair-wan*, are the Ruins of *Truzza*, the *Turzo* of *Ptolemy*, where we have some Natural-Stews or sweating Places, that are much frequented by the *Arabs*. They are commonly called *Hammam Truzza*, (i. e. *the Hot Baths of Truzza*;) whereas they are only so many vaulted Chambers, perpetually full of sulphureous Steams, like the *Grottos of Tritoli &c.* near *Naples*.

*The AQUIS REGIIS (Exc. p.27.) upon the Banks of the Mergaleel.*

† A few Miles to the Southward of *Truzza*, we see the Traces of a large City, very well watered by the River *Mergaleel*. As there is a great Scarcity of Water for several Leagues to the Eastward of these Ruins; as these Ruins lye at a proper Distance likewise from *Spaitla* and in the Road from thence to *Adrumetum* and *Tisdrus*, It may in all probability be taken for the *Aquis Regiis* of the Antients. † For the same Reasons likewise, *Masclianis* may be fixed at the Ruins upon the Banks of the *Defailah*, four Leagues to the Westward. This River issueth from *Fibbel Mè-gala*, a long Chain of Mountains which reach from *Truzza* to *Spaitla*; and as this Part of the Country is seldom refreshed with Rain, the *Arabs* keep It constantly employed in overflowing the extensive Plains which spread themselves along the Banks of It.

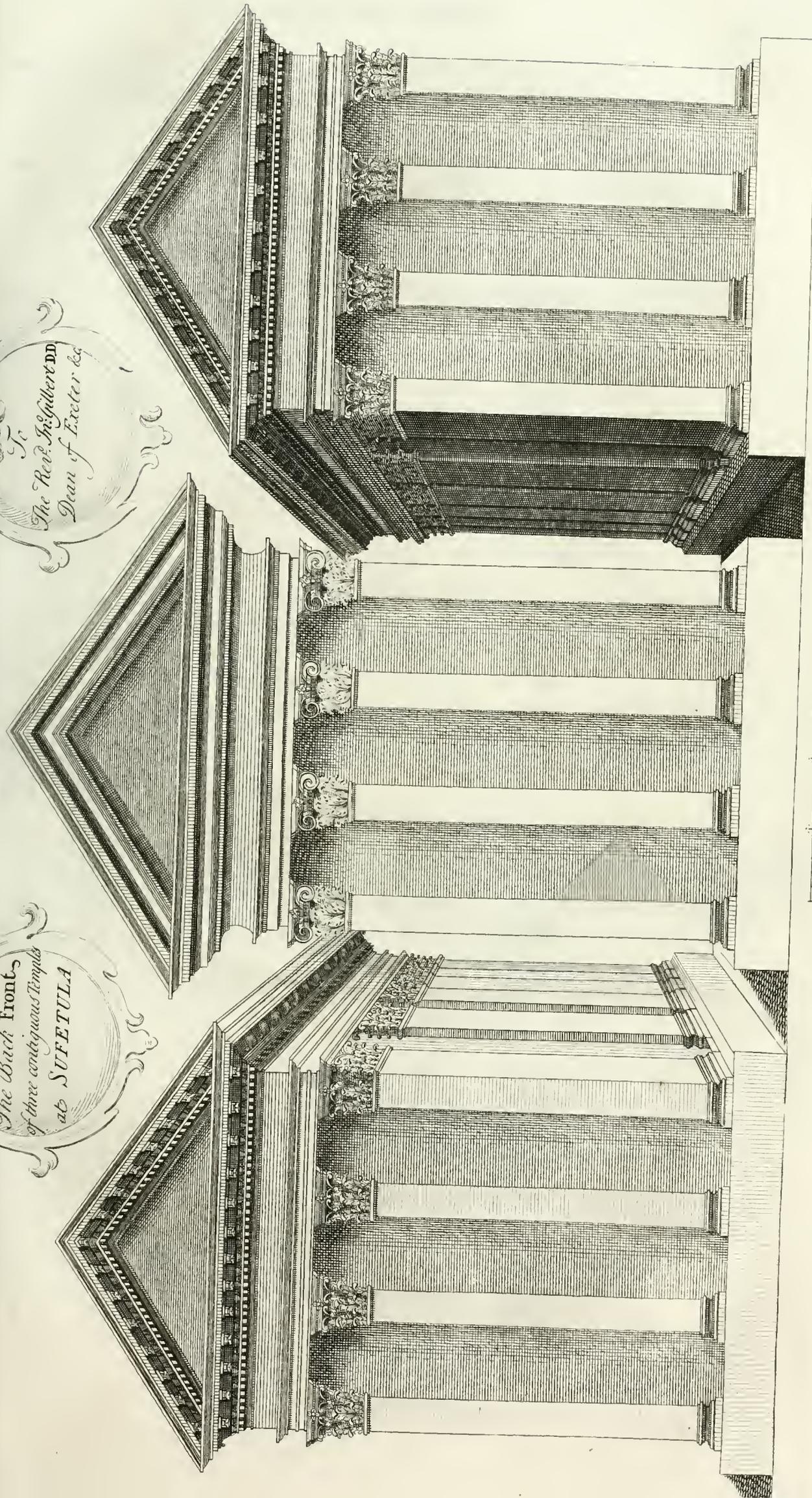
*MASCLIANIS (Exc. p.27. A. H.) upon the Defailah.*

*Cassareen, The Col. SCILLITANA.*

*Cassareen* is situated upon an Eminence, six Leagues to the W. S.W. of *Spaitla*. The River *Derb* runs winding below It; and upon

To  
The Rev. Mr. Gilbert DD  
Dean of Exeter &c

The Back Front  
of three contiguous Temples  
at SUFETULA



Scale of twenty Feet.



upon a Precipice that hangs immediately over this River, and faceth the N. E. there is a triumphal Arch, which is more remarkable for the Quantity and Goodness of the Materials, than for the Beauty and Elegance of the Design. It consisteth of one large Arch with an *Attick* Structure above It, having some *Corinthian*-like Ornaments bestowed upon the Entablature, though the Pillasters are entirely *Gothick*. Yet notwithstanding the Rudeness of the Workmanship and the Odness of the Situation, we find the Founder of It very gratefully commemorated in the following Inscription.

COLONIAE SCILLITANAE  
 Q. MANLIVS FELIX C. FILIVS PAPERIA RECEP  
 TVS POST ALIA ARCV M QVOQVE CVM INSIGNIBVS  
 COLONIAE SOLITA IN PATRIAM LIBERALITATE  
 EREXIT OB CUIVS DEDICATIONEM  
 DECVRIONIBVS SPORTVLAS CVRIIS EPVLAS - - - -

Below This Inscription, just above the Key-Stone of the Arch, there is another in lesser Characters; but the only Words I could trace out, were

INSIGNIA CVRANTE M. CELIO AN. CV.

In the Plains below the City we are entertained with the like Variety of *Mausolea* that have been described at *Hydrab*; Several Mausolea at this Place. where we have likewise the following Inscriptions.

*Upon the Façade of a Tower-like Mausoleum with a Balcony on the Top of It.*

M. FLAVIVS SE  
 CVNDVS FILIVS  
 FECIT.  
 I. FLAVIO SECVN  
 DO PATRITIO  
 VIXIT ANN. CXII. H. S. E.  
 FLAVIÆ URBANÆ  
 MATRI PIÆ. VIX.  
 ANN. CV. H. S. E.

Upon the lower Part of the same *Mausoleum*, in smaller Characters, we have an Elegy, which begins with *Hexameter Verse*, and concludeth alternately with Them and *Pentameters*. The following *Specimen*, short as It is, may convince us, that as the Infcription contains in It nothing material in point of History, so It has no Title to be inserted on account of any poetical Excellence.

SINT LICET EXIGVAE FVGIENTIA TEMPORA VITAE  
PARVAQVE RAPTORVM CITO TRANSIAT HORA DIERVM  
MERGAT ET ELISIIS MORTALIA CORPORA TERRIS  
ASSIDVE RAPTO LACHESIS MALE CONSCIA PENSO &c.

*Upon the Façade of a Square Mausoleum with Corinthian Pillasters.*

MILITAVIT L. ANNIS IV. IN LEG. II. - - - -  
LIB. - - - TESSER. OPTIO. SIGNIFER. - - - -  
FACTVS EX SVFFRAGIO LEG. E. - - - -  
7 LEG. I. M. 7 LEG. X. GEM. - - - -  
7. LEG. III. AVG. - - - 7. LEG. XXX. VIP.  
7. LEG. VI. VIC. 7. LEG. III. CYR. 7. LEG. XV. APOL.  
7. LEG. II. PAR. 7. LEG. I. ADIVTRICIS  
CONSECVTVS OB VIRTVTVM IN EXPEDITIONEM  
PARTHICAM CORONAM MVRLEM VALLAREM  
TORQVES ET PHALARES EGIT IN  
DIEM OPERIS PERFECTI ANNOS LXXX.  
SIBI ET  
CLAVDIAE MARCIAE CAPITOLINAE  
KONIUGI KARISSIMAE QVAE EGIT  
IN DIEM OPERIS PERFECTI  
ANNOS LXV ET  
M. PETRONIO FORTVNATO FILIO - - - -  
MILITAVIT ANNIS VI. 7. LEG. XVIII. PRIMIG -  
LEG. II. AVG. - - - - VIXIT ANN. XXXV - - -  
CVI FORTVNATVS ET MARCIA PARENTES  
CARISSIMO MEMORIAM FECERVNT.

This Place seems to have received It's present Name from the *Mausolea*, which, at a Distance, have the Appearance of so many Cassareen, or Towers. [قصور *Cassareen*] Towers or Fortresses. I could not make out, in the Inscription over the Triumphal Arch, the first Letters in the Word after *Coloniae*, upon which the antient Name dependeth. But *Padre Ximenes*, the *Spanish Administrador* at *Tunis*, was more successful in visiting these Ruins: for by drawing up His Interpreter as high as the *Frize*, He found It to be *Scillitanæ*: the same Place probably that is so memorable for the Martyrdom' suffered by It's Citizens.

*Gilma*, the antient *Cilma*, or *Oppidum Chilmanense*, is six Leagues to the E. S. E. of *Spaitla*. We have here the Remains of a large City, with the *Area* of a Temple, and some other Fragments of large Buildings. According to a Tradition of the *Arabs*, this Place received It's Name in Consequence of a Miracle, pretended to have been wrought by one of Their *Marabouts*, in bringing hither the River of *Spaitla*, after It was lost under Ground, as hath been before taken Notice of. For *Ja Elma* [جا الماء] signifieth in their Language *The Water comes!* an Expression, we are to imagine, of Surprise, at the Arrival of the Stream.

*Menzil* and *Menzil Heire* are two little Villages six Miles to the Westward of *Sahaleel*. These may possibly be the *Zeta*<sup>2</sup> and *Vacca* mentioned by *Hirtius*<sup>3</sup>, as they lye at the like Distance, and in the same Situation from *Agar*, that are given to them by that Author. *Jimmel* likewise, six Miles to the Southward of *Menzil Heire*, should, from the Position of It below, or, as we may conjecture, to the S. W. of the Camp of *Scipio*, be the *Tegæa*<sup>4</sup> of the same Historian. All These Villages lye in an open champain Country, diversified in several Places with Olive Trees.

1 His adde *Speratum*, aliosque Martyres, sub *Scillitanorum* nomine celeberrimos apud *Carthaginem* Proconsuli oblatos, ac ab eo damnatos Martyrium complevisse ut ex eorum actis patet, quæ inter *Acta Martyrum Sincera* edidimus. p. 85. &c. Vid. *T. Ruinarti* Not. in *Notit. Afric.* p. 275. 2 *Uzita* (*Zeta* Sall.) quam describit *Ptolemaeus* sub *Atrumeto* & parva *Lepti* (*Exc.* p. 16. E.) nomen habet à זית *Zaith* i. e. oliva vel olivero. *Hirtius* enim prope *Uzitam* oliveti meminit. Prius, inquit, necesse Vallem olivetumque transgredi. *Boch.* Chan l. i. cap. 24. 3 *Cæsar* interim \* castris incensis \* pervenit ad oppidum *Agar* \* *Scipio* interim, cognito *Cæsaris* discessu, cum universis copiis per jugum *Cæsarem* subsequi cepit; atque ab ejus castris millia passuum VI longe, trinis castris dispartitis copiis, confedit. *Hirt.* *Bell. Afric.* §. 58. Oppidum erat *Zeta*; quod aberat à *Scipione* millia passuum XI ad ejus regionem & partem castrorum collocatum; à *Cæsare* autem diversum ac remotum, quod erat ab eo longe millia passuum XVIII. *Id.* §. 59. Oppidum *Vacca* quod finitimum fuit *Zeta*. *Id.* §. 62. 4. Erat oppidum infra castra *Scipionis*, nomine *Tegæa*. *Id.* §. 67.

Surseff; The  
SARSURA.

*Surseff* (the *Sarsura* of *Hirtius*<sup>1</sup>) and *Areejis*, are two contiguous Villages, six Miles to the Westward of *El Medea*. They are situated below a Ridge of Hills, which, reaching with few Intermissions from *Jimmel* to *Salecto*, seems to be the same that is taken Notice of by *Hirtius*; particularly when He describeth the Opposition that *Cæsar* met with from *Labienu*s in the taking of *Sarsura*.

Jemme, The  
TISDRA,  
TUSDRO,  
or THYS-  
DRUS. Exc.  
P. 17. A. P.  
22. C. p. 27.  
C. F.

From *Sarsura* we find that *Cæsar*<sup>2</sup> continued His Marches the next Day to *Tisdra* or *Jemme* as It is called at present. This Village lyeth about six Leagues to the S. S. W. of *Surseff*, and five to the S. by W. of *Elalia*, which is the Situation that *Ptolemy* hath given to *Thysdrus* with Regard to *Achola*.

The Antiqui-  
ties of *Jemme*.

At *Jemme* there are several Antiquities; as Altars with defaced Inscriptions; a Variety of Columns; a great many Trunks and Arms of marble Statues; one of which is of the *Coloss* Kind, in Armour; another is of a naked *Venus*, in the Posture and Dimensions of the *Medicean*; both of Them by good Masters, but without Heads. But this Place is the most remarkably distinguished by the beautiful Remains we have here of a spacious Amphitheatre, consisting originally of sixty four Arches and four Orders of Columns. The upper Order, which was perhaps no more than an *Attick*, hath suffered by the *Arabs*: *Mahamet Bey* likewise blew up four of the Arches from Top to Bottom, in a late Revolt of the *Arabs*, who made use of It as a Fortrefs: otherwise, as to the Outside at least, nothing could be more entire and beautiful. Within, the Plat Form of the Seats, with the Galleries and *Vomitoria* leading up to Them, are still remaining. The *Arena* is nearly circular: and in the Centre of It, there is a deep Well of hewn Stone, where the Pillar, that supported the *Velum* or Awning, may be supposed to have been fixed.

The Amphitheatre,

probably built  
by the Emp.  
Gordian.

By comparing This with other Structures at *Spaitla*, *Hydrab* &c. It seems to have been built about the Time of the *Antonines*, agreeing exactly in Proportion, and Workmanship with the Buildings of that Age. And as the elder *Gordian* was proclaimed Emperor at this City, it is not improbable, but that in Gratitude to the Place where He received the

<sup>1</sup> *Cæsar* \* ad oppidum *Sarsuram* ire contendit \*\* *Labienu*s per jugum summum collis dextrorsus procul milites subsequi non desistit. *Hirt.* ut supra. §. 63. <sup>2</sup> *Cæsar* ad oppidum *Sarsuram* venit \* postero die ad oppidum *Tisdram* pervenit. *Id.* §. 64.

Purple, He might have been the Founder of It. Upon one of the Medals of the younger *Gordian* we have an Amphitheatre, not hitherto accounted for by the Medalists: but it may be too peremptory perhaps to fix it at *Tisdra*.

*Rugga*, the antient *Caraga* is about two Leagues to the S. S. E. of *Jemme*, and nearly of the same Extent. It is famous for a capacious *Damufs*, as They call a Cistern, whose Roof is supported by several Rows of massy Pillars, and which formerly supplied the whole City with Water.

*Rugga, The CARAGA. Exc. p. 17. B.*

In the same Parallel with *Rugga*, seven Leagues to the S. S. W. of *Cassareen*, is *Ferre-anah*, which appears to have been the largest City of *Bizacium*; though all the Remains of It's antient Grandeur, consist in a few *Granate* and other Pillars, which, by some extraordinary Chance or Benevolence of the *Arabs*, are left standing upon their Pedestals. It hath been exceedingly well watered; for besides a plentiful Brook, that runs under the Walls, there have been several Wells within the City, each of Them surrounded with a *Corridore*, and vaulted over with a *Cupola*. This, and a good Air, are the only Benefits and Conveniencies that *Ferre-anah* can urge in Favour of It's Situation; for, if we except a small Extent of Ground to the Southward, which the Inhabitants cultivate, by refreshing It at proper Times with the Rivulet; all the rest of the circumjacent Country is dry, barren and inhospitable. The Prospect likewise (which is the only one It enjoys) to the Westward, terminateth upon some naked Precipices; or else, where the Eye hath Liberty to wander through some narrow Cliff or Valley, we are entertained with no other View, than of a Desert scorched up with perpetual Drought, and glowing with the Sun Beams.

*Ferre-anah,*

This lonesome Situation, and the great scarcity of Water in the adjacent Country, may induce us to take this Place for the *Thala* of the Antients. For we are informed that *Thala* was of great Extent, situated like *Capsa*<sup>1</sup> in the midst of Mountains and Deserts, and that there were some Fountains without the City: all which Particulars agree with the Situation of

*The THALA of Sallust,*

<sup>1</sup> Erat inter ingentes Solitudines oppidum magnum, atque valens, nomine *Capsa*: cujus Conditor *Hercules Libys* memorabatur, <sup>\*\*</sup> *Metellus Thalam* magna gloria ceperat, haud dissimiliter situm, munitumque: nisi quod apud *Thalam* non longe a mœnibus aliquot fontes erant. *Sall. Bell. Jug. §. 94.*

*Ferre-anab.* It is recorded likewise that *Jugurtha*<sup>1</sup>, after He was defeated by *Metellus*, fled to the Desert, and from thence directed His Flight (all the Way as it may be presumed to the Eastward) to *Thala*. For had *Thala* been placed in the western Part of the Deserts of *Numidia*, *Jugurtha*<sup>2</sup>, as it is related in another Place, would not have had that exceeding long Journey, through a Succession of Deserts, to the *Gætuli*; inasmuch as Their Country lay immediately behind the *Mauritanie*. *Sallust* acquainteth us further that the nearest River to *Thala* was at fifty Miles Distance<sup>3</sup>, and that *Metellus*, in His Pursuit of *Jugurtha*, took in there a Provision of Water for His Journey over the interjacent Desert. Now whether (according to the Situation of the late Field of Battle at *Cirta* or *Vacca*,) *Metellus* directed His March to *Thala* by *Tipasa* or *Sufetula*, (for an Army cannot pass conveniently through *Cassareen*, by Reason of several impenetrable Mountains and narrow *Defilees*) we have either the *Wed el Hataab*, or else the River of *Spaitla*, which very well agreeth with this Geographical Circumstance. Whereas had *Thala* been situated in the *Sahara*, (to the Westward of *Numidia*,) there would have been no Necessity for making this Provision of Water, inasmuch as, in none of those Parts of *Gætulia*, there is any Intermision of Fountains or Rivulets, for half that Distance. Neither indeed could *Thala* be supposed to have been a City of the *Beni Mezzab*, or of the Country of *Wadreag*, inasmuch as the nearest River to any of those Places, is at much more than fifty Miles Distance; besides the Want there will still be of other Geographical Circumstances, which correspond exactly with *Ferre-anab*.

and TELEP-  
TE. Exc.  
P. 32.

*Ferre-anab* differs very little in Sound from *Feraditana*, of which Name there were two Sees in the Middle Age. Though it may be further observed, that what is related of the Situation of *Telepte*, agrees likewise with this Place. And as *Thala* (I presume) is not mentioned in History later than by *Tacitus*<sup>4</sup>, (for *Florus*<sup>5</sup> seems to speak of It as in the Time of *Metellus*.)

1 Ea fuga *Jugurtha* impensius modo rebus suis diffidens, cum perfugis & parte equitatus in solitudines, dein *Thalam* pervenit. *Id.* §. 78. 2 *Jugurtha* postquam, amissa *Thala*, nihil satis firmum contra *Metellum* putat, per magnas solitudines, cum paucis profectus, pervenit ad *Gætulos*. *Id.* §. 82. 3 Inter *Thalam* flumenque proximum, in spatio millium quinquaginta, loca arida atque vasta esse cognoverat (*Metellus*) igitur omnia jumenta sarcinis levare jubet, nisi frumento dierum decem: ceterum utres modo & alia aquæ idonea portare &c. §. 78. 4 Præsidium, cui *Thala* nomen. *Tacit.* *Annal.* l. 3. c. 31. 5 *Thalam*, gravem armis, Thefauroque regis, deripuit (*Metellus*). *L. Flor.* l. 3. cap. 1.

or *Telepte* earlier than by St. *Cyprian*<sup>1</sup>, there may be some Room perhaps to conjecture that they were one and the same City. *Procopius* moreover describeth *Telepte*, as a Frontier Town<sup>2</sup> of this Province; such as we find *Ferre-anab*. The Author likewise of the *Itinerary*<sup>3</sup>, according to the Annotations of *Cellarius*<sup>4</sup>, placeth *Tacape*, *Capse* (or *Gafsa* as it is now called) and *Telepte* in the same Direction and at equal Distances from each other. Now the first of these Circumstances accordeth well enough with *Ferre-anab*, as It lyeth in a N. W. and S. E. Direction nearly with *Gabs* and *Gafsa*, but the latter can be only admitted with some Restriction: inasmuch as *Gafsa* is removed as much too far from *Gabs*, as *Ferre-anab* is placed too near *Gafsa*; though the whole Distance, which is CL Roman Miles, will answer well enough to the Space which lyeth actually betwixt *Gabs*, by Way of *Gafsa*, to *Ferre-anab*.

Twelve Leagues to the S. E. by E. of *Ferre-anab*, is *Gafsa*, the antient *Capfa*, another of the strong Cities of *Jugurtha*. It is built upon a rising Ground, that is enclosed<sup>5</sup>, almost in every Direction, with Mountains; and hath the like melancholy Situation with *Ferre-anab*, only with this Difference, that the Landskip here is somewhat more gay and verdant by the Prospect we have from It of the Palm, Olive, *Pistachio*, and other Fruit Trees. But this agreeable Scene is of small Extent, serving only to refresh the Eye in the View it is to have afterwards of an Interchange of barren Hills and Valleys. The Water which refresheth these Trees is collected from two Fountains; whereof the one ariseth within the Citadel, the other in the Centre of the City. The latter, which is probably the Fountain mentioned by *Sallust*<sup>6</sup>, and the *Tarmid*<sup>7</sup> of *Edrisi*; was formerly covered with a *Cupola*. It is still walled round, and dischargeth Itself afterwards into a large Basin, designed, as we may conjecture, to bathe in. This and the Other Fountain uniting before they leave the City, form a pretty large Brook, which from the Quan-

*Gafsa*,  
CAPSE or  
CAPSA.  
Exc. p. 17.  
A. p. 22.  
D. p. 28. A.

It's Fountains  
and Rivulets.

1 In Concil. Carthag. 2 *Ἐν ἰστανῆ ἡ χόρα*. De Ædif. Cap. 6. 3 Exc. p. 27. H. p. 28. A. 4 Ex medijs \*\* sola *Capse* nota est ex *Ptolemæo*, per quam si a *Tacapis* ducas lineam & simul milliaria attendas, quæ inter *Capsen* sunt & *Telepten*, in plagam & locum ubi *Telepte* fuit, linea perducet. Cell. Geogr. Antiq. l. 4. c. 4. 5 *Ebrai* enim קפסא est constingere. Hinc merito קפסא *Capfa* dicitur, quam undique premebant & in arctum cogebant vastæ solitudines, ut & montes. Boch. Chan. l. 1. c. 24. 6 *Capsenses* una modo, atque ea intra oppidum jugi aqua, cætera pluvia utebantur. Sall. Bell. Jug. §. 94. 7 Urbs *Capsa* pulchra est, habet mænia, & fluvium excurrentem, cujus aqua præstantior est aqua *Cassilia*: habet etiam intra se fontem, qui vocatur *Al Tarmid*. Geogr. Nub. p. 86.

tity of the Water and the Rapidity of the Stream, might continue It's Course to a great Distance, were It not constantly employed by the Inhabitants in refreshing Their Plantations. And as this was the *Jugis Aqua* of *Sallust*, so It need not be disputed that the *Capsa* of *Sallust* and *Ptolemy* were the same, notwithstanding what *Bochart*<sup>1</sup> and *Cellarius*<sup>2</sup> have supposed to the contrary.

The Antiquities.

In the Walls of some private Houses, and particularly of the Citadel, (a weak modern Building, that faceth the *Jereed*,) there is a great Confusion of Altars, *Granate* Pillars, Entablatures &c. which when entire and in their proper Situations, must have been great Ornaments to the City. The Inscriptions that fell in my Way were either unfortunately defaced, or imperfect; of which Number are the two following.

Upon a Square Stone.

-----  
 - - - - - ORTVM NOSTORVM - - - - -  
 - - - - - MAGISTRVM MILIT - - - - -  
 - - - - - TINIANE CAPSE. - - - - -  
 -----

Upon a Pillar.

IMPERATOR M. AVRELIVS ANTONINVS PIVS  
 AVGVSTVS PART. MAX. BRIT. MAX. TRIB. POT.  
 COS. - - - - - FEST. - - - - -

Gor-bata;  
 the ORBITA.  
 Exc. p.16. E.

*Gor-bata* lyeth four Leagues to the S. S. W. of *Gafsa*, having a Brook of brackish Water gliding by It to the S. This Village is situated upon an hemispherical Hillock, that is surrounded with a great many more of the like Fashion; affording, all together, a Prospect, which appears particular enough at a Distance. If *Gor-bata* should be the *Orbita* of *Ptolemy*, the Figure perhaps of these little Eminences might give occasion to the Name.

The general Description of The Jereed.

We enter now more immediately upon that Part of the *Sahara*, which belongs to the *Tuniseens*, and is called *Al Jeridde* or *El Jereed* i.e. *The Dry Country*<sup>3</sup>. It is exactly of the same Nature and Qua-

1 *Chan.* l. 1. cap. 24. 2 *Geogr. Antiq.* l. 4. cap. 4. p. 91. 3 *Vid.* p. 5.

lity with some other Parts of It, that have been already described in the Kingdom of *Algiers*: the Villages likewise are built in the same manner with Mud Walls and Rafters of Palm Trees. Very little therefore will be required in the Description of this Part of the Country, besides an Account of the *Lake of Marks*; and the Enumeration of the principal Cities and Villages, formerly the Seats of the *Cinethij*<sup>1</sup>, *Machlyes*<sup>2</sup>, *Auses*<sup>3</sup>, and *Maxyes*<sup>4</sup> of the old Geography.

There are few or no Antiquities (or indeed any thing worthy of our Observation,) to be met with at *Sbekkah*, the *Cerbica* probably of *Ptolemy*, eighteen Leagues to the S. W. by W. of *Gafsa*; at *Te-gewse*, the *Tichasa*, twelve Leagues to the S. W. by S. at *Ebba*, the *Thabba*, in the Neighbourhood of *Te-gewse*; at *Tozer*, the *Tisurus*, four Leagues to the S. W. of *Te-gewse*; at *Nefta*, the *Negeta*, five Leagues to the S. W. of *Tozer*. The like Remark (in crossing the *Lake of Marks* into the District of *Nif-zowah*) may be made at *Telemeen*, the *Almæna*, ten Leagues to the E. S. E. of *Te-gewse*; at *Ebillee*, the *Vepillum*, two Leagues to the S. E. of *Telemeen*; and at the many other Villages of the *Jereed*. Though by several Pieces of *Granate* and other Marble; by a Word or two likewise, that we sometimes meet with, of an antient Inscription, the *Romans* may be traced out through most of these Cities and Villages.

The Trade and Interest of Them all lyeth altogether in Dates, which They exchange for Wheat, Barley, Linnen Cloth, and other Commodities, brought to Them from all Parts of This and the neighbouring Kingdoms. At *Tozer* particularly, (whose Dates are the most esteemed, and which is become thereby the principal Mart;) there is a great Traffick carried on by several Merchants, who travel once a Year into the Country of the *Ethiopians*, and bring with Them from thence, a Number of *Blacks*, whom They usually exchange for Dates, at the Rate of one *Black* for two or three Quintals.

The *Shibkah El Low-deah*, or *Lake of Marks*, divideth the Villages in the Neighbourhood of *Tozer* from *Telemeen*, *Fatnassa* and others of the Province of *Nif-zowah*<sup>5</sup>. It is so called from a Number of Trunks of Palm-Trees, that are placed

*Sbekkah, The*  
CERBICA.  
Exc. p. 16. C.  
*Te-gewse,*  
*The TICHASA.*  
D.  
*Ebba, The*  
THABBA. D.  
*Tozer, The*  
TISURUS.  
p. 17. A.  
*Nefta, The*  
NEGETA.  
p. 16. D.  
*Telemeen,*  
*The ALMÆNA.*  
D.  
*Ebillee, The*  
VEPILLIUM. D.

*Their Trade.*

*The Shibkah*  
*El Low-deah,*  
*or Lake of*  
*Marks.*

*Why so called.*

<sup>1</sup> Exc. p. 14. E.    <sup>2</sup> Exc. p. 2. C.    <sup>3</sup> Ibid. D.    <sup>4</sup> Exc. p. 3. A.    <sup>5</sup> *Marmol* deriveth this Name from the antient *Nasamones*. “*Biludulgerid c'est l'estat de Carthaginois qui l'on appelle Nazamoniens dont une de Places garde encore le Nom Nafzowah. Cap. 53.*”

at proper Distances, to direct the *Caravans* in their Marches over It. Without such Assistances, travelling would be here both dangerous and difficult, as well from the Variety of Pits and Quickfands, that could not otherwise be avoided; as because the opposite Shore, (as we may call It,) either in passing from *Te-gewse* to the Province of *Nif-zowah*, or from hence to *Te-gewse*, have no other Tokens to be known by, but their Date Trees. And as These are rarely seen at above sixteen Miles Distance; great Mistakes might be committed in passing over a Plain of this Extent, (where the Horizon is as proper for Astronomical Observations, as at Sea;) without such convenient Marks and Directions.

*The Extent of It.*

This Lake reacheth near twenty Leagues from E. to W. and the Breadth, where I passed It, was about six. Yet it may be observed, that it is not all of It a Collection of Water; there being several dry Places, which, like so many Islands, are interspersed all over It. To the Eastward especially, in the same Meridian with *Telemeen*, there is One, which, though uninhabited, is very large and well stocked with Date Trees. The *Arabs* tell us that the *Egyptians*, in one of their Invasions of this Country, halted some Time at this Place; and that these Trees originally sprung from the Stones of those Dates, which the Army brought along with them for their Provisions.

*The PALUS PALLAS, or TRITONIS. Exc. p. 24. D. p. 3. D. E. p. 14. D. p. 19. Cap. 7. p. 22. A. B. PHLA Inf. Exc. p. 2. D.*

The Situation of this Lake with regard to the Sea, the *Syrtes*, and the River *Triton*, should induce us to take It for the *Palus Tritonis* of the Antients; and that the Island I have mentioned is the *Phla*, which is described by *Herodotus*, and the *Cheronesus*<sup>1</sup> of the *Sicilian* Historian. *Pallas*<sup>2</sup> likewise, who, with the *Lybian* Women, attended *Sesostris* in His *Asiatic* Expedition and is supposed to owe Her Origine to this Lake, might have had Her chief Residence in This Situation. *Mela* placeth the *Palus Tritonis* near or upon the Sea-Coast; and *Callimachus*, (as He is quoted by *Pliny*<sup>3</sup>) on This, (i. e. as I take it, on the *Cyrenaic*) Side of the lesser *Syrtis*; both which Circumstances agree with the present Geography of this Lake.

*The Triple Division of It. Exc. p. 14. D.*

We may likewise account for the triple Division that *Ptolemy* maketh of this Lake, by taking that Part of It, which reacheth

1 Τὰς δ' ἐν Ἀμαζόνας \*\* κτίσει πόλιν μεγάλην ἐν τῷ τριτανίδος λίμνῃς ἢν ἀπὸ τῶν γῆματ' ὀνομάσαι χερρόνησον. *Diod. Sic. Hist. l. 3. p. 130.* 2 Τὴν Ἀθηναίων μικρὸν πρὸ τῶν τῶν χερῶν γῆματ' [γεφυρωμένην] φανέσθαι ἐπὶ τοῦ Τρίτωνος ποταμοῦ, δὲ ἐν τῷ Τριτανίδει περὶ τὴν ἑσπερίαν. *Id. ibid. l. 3. p. 142.* 3 *Exc. p. 22. A. B.*

from *Nefta* to the *Marks*, to be the *Palus Libya*; and That, which lyeth betwixt the *Marks*, (where the Ground is generally dry) and the Island, for the *Palus Pallas*; whilst the Eastern Portion of It might have been the *Lacus Tritonis*. Yet we shall still be at a Loss to account for the River *Triton*, which, according to *Ptolemy* and other antient Geographers, is made to pass through This Lake, in It's Course to the Sea. I have already described this River, and observed that It hath no such Situation; though, from It's falling into the Sea at *Gabs*, the antient *Tacape*, This, without doubt, must be the *Triton* of the Antients.

Besides; the Water, both of the River *Triton* and of the Brook *El Hammah*, is very sweet and wholesome, but That of this Lake (and indeed of most others that I have tasted in *Africa*,) hath a Saltness not inferiour to That of the Sea; a Circumstance, which alone may be a sufficient Proof, that there could be no open Communication at least betwixt them.

To account therefore for this Difficulty, and to reconcile It, as far as possible, with What hath been already taken Notice of, it may be added, that the Vicinity of the most eastern Parts of This Lake to the Rivulet of *El Hammah*; and the Nearness again of *El Hammah* to the Sources of the *Triton*, (though the several intervening Hills admit of no Communication, yet these Circumstances I say) might have induced the Antients, (who seem to have described this Part of *Bizacium* from Tradition only or some uncertain Accounts,) to have imagined It to lye in such a Position.

Leaving *Maggs*, one of the lesser Villages of *Nif-zowah* three Leagues to the E. N. E. of *E-billee*, we travel near thirty Miles through an uncomfortable Desert, without either Herbage or Water, 'till we arrive within a few Miles of *El Hammah*.

*El Hammah* lyeth four Leagues to the Westward of *Gabs*, being one of the Frontier Towns of the *Tuniseens*, where they have a small Castle and Garrison. The old City is at a little Distance, still preserving some Tokens of Antiquity, though nothing considerable. The Inscriptions, in particular, that are mentioned by *Dapper*<sup>1</sup> and *Leo*, no longer subsist, having undergone the like Fate with the other antient Monuments and Structures of this Place.

*El Hammah* is so named from one or other of the hot Baths, which are resorted to from all Parts of the Kingdom. It is gene-

<sup>1</sup> *Atl. Geogr.* Vol. iv. p. 164. Reperias & hodie in marmoribus quibusdam insculpta quedam antiquitatis monumenta. *J. Leo.* p. 225.

rally called *El Hammah of Gabs*, to distinguish it from another Town of the same Name, a few Miles to the Northward of *Tozer*. The Baths are each of them sheltered from the Weather by having a miserable thatched Hovel built over It; whilst their Basins, which are about twelve foot Square and four Deep, have, a little below the Surface of the Water, some massy Benches of Stone for the Bathers to sit upon. One of these Baths is called the *Bath of the Lepers*: and below It, the Water stagnates and forms a Pool, which perhaps may be the same with the *Lake of Lepers*, mentioned by *Leo*<sup>1</sup>. The Water of these Fountains, when collected together, formeth a small Rivulet, which, after being conducted in a Number of Subdivisions through the Gardens and united again, directeth It's Course towards the eastern Extremity of the *Lake of Marks* and loseth Itself, at a few Miles Distance, in the Sand.

*The Lake of Lepers.*

*The Bedowens of this Circuit.*

The principal *Arabs* of the Winter Circuit, are the various Subdivisions of the *Fara-sheese*, and *Welled Seide*. The Latter extend themselves all along the *Sabul*<sup>2</sup>, as they call the eastern Part of this Province from *Herkla* to *Sfax*: the Former possess the greatest Part of the Midland Country; but are more frequently met with near *Spaitla* and *Fus-sanah*. *Welled Seedy Boogannim*, with Their Sanctuary, lye to the Northward of the Plains of *Fus-sanah*, as far as the Mountains of *Ellou-leejah* and *Hydrab*: and to the Eastward of Them, near *Sbeebah* and the Mountain *Megala*, are the *Douwars* of the *Welled Omran*. The *Welled Matthie* cultivate the rich Country near *Yousef* and *Zowareen*; whilst the *Welled Ya-goubé* enjoy as fertile a Situation near the Walls of *Keff*. The *Bedowens* upon the Frontiers, are the *Welled Booguff*, who frequently dispute the Passage of the River *Serratt*, with the *Woorgah*, a formidable Clan under the Jurisdiction of the *Algerines*.

<sup>1</sup> In sesquimiliario meridiem versus ab hoc oppido *El Hamina* [ut male scribitur] originem habet fluvius quidam aquæ calidissimæ \*\*\* tandem hæc aqua non procul ab eo oppido lacum efficit qui leproforum appellari consuevit: habet enim sanandi hujusmodi morbum atque vulnera solidandi miram naturam. *J. Leo* ut supra. <sup>2</sup> So called perhaps from ساحل, Litus maris, quasi pro سوسول; quod atteritur aut perfunditur aqua. *Gi.* apud *Gol.* 1149. or from *Jew*, Planities.



*Physical and Miscellaneous*

**OBSERVATIONS &c.**

OR AN

**E S S A Y**

TOWARDS THE

**NATURAL HISTORY &c.**

OF THE KINGDOMS OF

*ALGIERS and TUNIS.*



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# OBSERVATIONS

RELATING TO THE KINGDOMS OF  
*ALGIERS and TUNIS &c.*



## CHAP. I.

*Of the Air, Products, Soil, Fossils &c. of these Kingdoms.*



THE cultivated Parts of These King-  
doms lying betwixt 34°. and 37°. The Tempera-  
ture of the  
Air.  
N. Lat. enjoy a very wholesome and  
temperate Air, neither too hot and  
sultry in Summer, nor too sharp and  
cold in Winter. During the space  
of twelve Years that I attended the  
Factory of *Algiers*, I found the  
*Thermometer*, twice only, contract-

ed to the freezing Point, and then the whole Country was  
covered with Snow: nor ever did it rise to that of sultry Weather,  
but when we had the hot Winds from the *Sahara*. The Seasons of

the Year insensibly fall into each other; and the great Equality in the Temperature of This Climate, appears from this Circumstance, that the *Barometer* sheweth us all the Revolutions of the Weather in the Space of 1 Inch and  $\frac{3}{10}$ , or from 29 Inches and  $\frac{1}{10}$  to 30  $\frac{4}{10}$ .

The Winds.

The Winds are generally from the Sea; i. e. from the W. (by the N.) to the E. Those from the East are common at *Algiers* from *May* to *September*; at which Time the westerly Winds take place and become the most frequent. Sometimes also, particularly about the *Æquinoxes*, we very sensibly experience that Force and Impetuosity which the Antients have ascribed to the *Africus*<sup>1</sup>, or S. W. Wind, called *La-betch* by the Mariners of these Seas. The Southerly Winds, which are usually hot and violent, are not frequent at *Algiers*. They blow sometimes for five or six Days together in *July* and *August*, rendering the Air so excessively suffocating, that, during their Continuance, the Inhabitants are obliged to sprinkle the Floors of their Houses with Water. In the latter End of *January* 1730-31, a violent hot southerly Wind immediately followed the thawing of the Snow, which, for the space of two Months, had been lodged upon the neighbouring Plains and Mountains. But this was looked upon as a very surprising and unusual *Phenomenon* by the Inhabitants.

Rain, with westerly Winds.

The Winds from the W. the N. W. and the N. are attended with Fair Weather in Summer, and Rain in Winter. But the easterly Winds, no less than the southerly, are for the most Part dry, though accompanied with a thick and cloudy Atmosphere in most Seasons. It is particular enough, that the Mountains of *Barbary* and Those upon the S. Coast of *Europe*, should be differently affected with the same Wind. For I have observed the Former to be constantly clear in easterly Winds, but clouded with westerly; particularly a little before and during the Time of Rain; the contrary to which, if I am rightly informed, falls out in *Spain* and *Italy*.

The Barometer differently affected by these Winds.

The *Barometer* riseth to 30 Inches  $\frac{2}{10}$  or  $\frac{3}{10}$  with a northerly Wind, though attended with the greatest Rains and Tempests.

<sup>1</sup> *Africus furibundus ac ruens ab Occidente hyberno.* Sen. Nat. Quæst. 5.

Una Eurusque Notusque ruunt, creberque procellis

Africus.

Virg. Æn. 1. l. 89.

Luctantem Icaris fluctibus Africum

Mercator metuens.

Hor. Car. 1. 1. Od. 1.

There

There is nothing constant and regular in easterly or westerly Winds; though for three or four Months together in the Summer, whether the Winds are from one or the other Quarter, the Quicksilver stands at about thirty Inches without the least Variation. But, with the hot southerly Winds, I have rarely found It higher than 29 Inches,  $\frac{2}{10}$ , which is also the ordinary Height in stormy wet Weather from the West.

A TABLE shewing the Quantity of Rain that fell at Algiers in the

Autumn } 1730 Spring } 1731		Autumn } 1732 Spring } 1733	
		Inches	
Several drizzling Showers in Septem. and Octob.	Inches c, 73.	Octob. 7	1, 35.
		11	0, 33.
		15	4, 25.
		20	0, 25.
		26	1, 35.
		28	1, 00.
		Nov. 1	1, 75.
		6	2, 60.
Octob. } 29	1, 80.	11	3, 30.
30		15	0, 20.
Nov. 2	0, 35.	18	2, 00.
11	0, 45.	29	0, 35.
28	1, 00.	Dec. 2	0, 53.
29	0, 45.	6	0, 50.
30	1, 53.	7	1, 43.
Dec. 1	2, 15.	8	0, 10.
17	1, 60.	11	0, 45.
24	0, 63.	20	0, 50.
27	1, 15.	24	1, 33.
30	0, 65.	26	0, 55.
Jan. 2	1, 10.	28	1, 00.
4	0, 26.	30	0, 10.
5	0, 90.	Jan. 13	0, 15.
6	1, 00.	16	1, 30.
7	1, 43.	19	0, 30.
9	0, 70.	Feb. 7	0, 20.
11	1, 10.	10	0, 90.
12	0, 80.	11	1, 10.
13	1, 20.	13	0, 90.
18	1, 16.	19	0, 40.
21	0, 35.	March 5	2, 30.
30	0, 35.	6	0, 95.
Feb. 1	0, 85.	7	1, 00.
17	0, 80.	8	0, 30.
19	0, 25.	12	0, 90.
22	0, 33.	13	0, 90.
25	0, 60.	14	1, 85.
26	0, 80.	15	0, 65.
28	0, 20.	19	0, 30.
March 1	0, 20.	Apr. 1	0, 80.
29	0, 25.	4	0, 55.
Apr. 1	0, 80.	9	0, 75.
10	0, 25.	16	1, 00.
13	0, 15.	17	0, 35.
15	2, 03.	30	0, 30.
24	0, 13.	May 2	0, 50.

30, 68.

44, 27.

The ordinary Quantity of Water which falls at Algiers in Rain, is, at a Medium, one Year with another, twenty seven or twenty eight Inches. In the Years 1723-4 and 1724-5 (which were looked upon as dry Years) there only fell about twenty four Inches; whereas in 1730-1 (which may be placed among the wet Years) the Quantity was upwards of thirty. The Rains were still more copious An. 1732-3, amounting to more than forty four Inches: but this was such an extraordinary Year for Rain, that the like had been rarely known in This Climate. The Showers, particularly Octob. 15. and Nov. 11. were so remarkably heavy and frequent, that the Pipes, contrived to convey the rain Water from the Terraces, were not wide enough to receive It. In February and March 1727-8 it rained forty Days successively at Tunis; but I have not known the like Instance at Algiers; where the ordinary Time seldom exceedstwoorthreeDays, after which we have usually a Week, a Fortnight or more of fair and good Weather.

It is seldom known to rain in this Climate during the Summer Season; and in most Parts of the Sabara, particularly in the Jereed, They have rarely any Rain at all. When I was at

*Tozer* in *December* (A.D. 1727) we had a small drizzling Shower that continued for the space of two Hours; and so little Provision was made against Accidents of this Kind, that several of the Houses, (built only, as usual, with Palm Branches, and Tiles baked in the Sun) fell down by imbibing the Moisture. Nay, provided the Drops had been either larger or the Shower of a longer Continuance, the whole City would have undoubtedly dissolved and dropt to Pieces.

*The First,*

The first Rains fall some Years in *September*, in others a Month later; after which the *Arabs* break up Their Ground, and begin to sow Wheat and plant Beans. This commonly falls out about the middle of *October*: but the sowing of Barley, and the planting of Lentils and Garvancos, is a Fort-night or three Weeks later, or not 'till the End of *November*.

*and Latter Rains.*

If the latter Rains fall in the Middle of *April*, (as they usually do) the Crop is reckoned secure; the Harvest following in the latter End of *May* or in the Beginning of *June*, according to the preceding Quality of the Seasons.

*The Quantity of their Crops.*

Two Bushels and an half of Wheat or Barley, are judged here to be sufficient to sow as much Ground, as a pair of Oxen will plow in one Day, which I have always found to be a little more or less equal to one of our Acres. I could never learn that any Part of *Barbary* afforded yearly more than one Crop; one Bushel yielding ordinarily from eight to twelve; though some Districts, I have been informed, afford a much greater Increase. For it is common to see ten or fifteen Stalks arising from one Grain. Even some Grains of the *Murwaany* Wheat, which I brought with me to *Oxford*, threw out fifty. But *Muzeratty*, the late *Kaleefa* of the western Province, brought once with Him to *Algiers*, a Root that yielded fourscore; telling us, that (in Consequence of a Dispute concerning the respective Fruitfulness of *Egypt* and *Barbary*) the *Emeer Hadge* or Prince of the (western) Pilgrims, sent once, to the *Bashaw* of *Cairo*, one that yielded six score. *Pliny*' mentions some that bore three or four hundred. It likewise happeneth that one of these Stalks sometimes bears two Ears: whilst

I Tritico nihil est fertilius: hoc ei natura tribuit, quoniam eo maxime alat hominem: utpote cum e modio, si sit aptum solum, quale in *Byzacio Africa* campo, centeni quinquageni (centum solum memorantur *Exc.* p. 22. B.) modii reddantur. Misit ex eo loco *Divo Augusto* Procurator ejus ex uno grano (vix credibile dictu) quadringenta paucis minus germina, exrantque de ea re *Epistolæ*. Misit & *Neroni* similiter cccxl stipulas ex uno grano. *Plin.* l. 18. cap. 10.

the Ears as often shoot out into a Number of lesser ones, thereby affording a considerable Increase; though never, as far as I could be informed, a hundred Fold, according to what hath been reported of This Country by the Antients.

There is one Kind only of Wheat and Barley, which is generally cultivated in this Country: for Rye, and a large pointed Wheat, called [*Finnab Nesser* *جباح نسر*] *The Vulturs Wing*, is sown in too small Quantities to deserve our Notice. However both these sorts of Grain differ in their Quality according to the Nature of the Ground wherein they are sown. For That which is produced in the Plains of *Busdeerah*, is accounted to be the best in the Kingdom of *Tunis*: whilst at *Algiers*, the Corn of *Tessailah* and *Zeidoure*, but especially the *Murwaany*, (as they call a larger Kind of Wheat at *Medea*,) keep up the greatest Reputation. In some Districts, where they have a Command of Water during the Summer Season, as near the *Sikke* and *Habrah*, in the *Mettijiah*, at the River *Hammah* below *Constantina*, and in several of the Plains along the Banks of the *Mejerdah*, the Inhabitants cultivate Rice, *Indian Corn*, and particularly a white sort of Millet, which the *Arabs* call *Drah*, and prefer to Barley for the fat'ning of their Cattle. Oats are not cultivated at all by the *Arabs*; (the Horses of this Country feeding altogether upon Barley;) neither is Bigg (or Winter Wheat) so much as known in this Climate.

The *Moors* and *Arabs* continue to tread out their Corn after the Primitive Custom of the East. It is a much quicker Method than Ours, but less cleanly. For as It is performed upon any level Plat of Ground, daubed over only with Cows Dung; a great Quantity of Earth and Gravel must unavoidably be gathered up with the Grain: not to mention that the Straw, which is the only Fodder of these Climates, is hereby shattered to Pieces. After the Grain is troden out, They winnow It, by throwing It up into the Wind with Shovels, lodging It afterwards in *Mattamores*<sup>1</sup> or subterraneous Magazines, as the Custom was formerly (according to *Pliny*<sup>2</sup>,) of other Nations. I have sometimes seen two or three hundred of them together, the smallest of which would contain four hundred Bushels.

1 Vid. Not. p. 25. 2 Utilissimè servantur (frumenta) in scrobibus, quos *Siros* vocant, ut in *Cappadocia* & in *Thracia*. In *Hispania* & *Africa*, ante omnia, ut sicco solo fiant, currant: mox ut palea substernatur. Præterea cum spica sua conduntur, [non ita hodie mos *Africa* est] Ita frumenta si nullus spiritus penetret, certum est nihil maleficum nasci. *Plin.* l. 18. cap. 30.

*Hirtius*' acquainteth us that the *Africans* made use of these Pits for the greater Security of their Provisions from an Enemy: but it is more probable, that they were contrived in those earlier Ages, as They continue to be to this Day, for the greater Ease and Convenience of the Inhabitants. For it cannot be supposed that the antient *Nomades*, any more than the present *Arabs*, would be at the Expence of erecting Store-houses of Stone, when they might, at a much cheaper Rate, be served with These, at every Station, where they encamped to gather in their Harvest.

The sorts of Pulse.  
Pease.  
Beans.  
Lentils.  
Garvanços,  
Leb-lebby,

Beans, Lentils, and *Garvanços*, (the latter of which is the *Cicer* or *Chich Pea*) are the chief *Species* of Pulse that are cultivated in these Kingdoms. Pease, 'till of late, were known in the Gardens only of the several *Christian* Merchants. They are sown with the first Rains, and blossom in the latter End of *February*, or the beginning of *March*. Beans are usually full podded at that Time; and being boyled up with Oyl and Garlick, are the principal Food, of Persons of all Distinctions, during the Spring. After them, Lentils, and *Garvanços*, begin to be gathered. The first are prepared for eating in the same Manner with Beans, dissolving easily into a Mass, and making a Pottage of the Colour of *Chocolate*. This we find was the Red Pottage which *Esau* exchanged for His Birth-right<sup>2</sup>, and from whence He was called *Edom*. *Garvanços* are dressed and prepared in a different manner. They never soften into a Pulp, like the other Kinds of Pulse, by boyling; and are not therefore served up alone, but are strowed only over *Cuscufowe*, *Pillowe* and other Dishes. For they are in the greatest Repute and Demand, when Parched; being then a favourite Morfel to Persons of all Ages and Distinctions. There are in every Street of the Eastern Cities, several Copper Panns and Ovens contrived for this Purpose: the *Garvanços* losing hereby their old Name, and assuming That of *Leb-lebby*. This Method of Parching them, seems to be of the greatest Antiquity. *Plautus*<sup>3</sup> speaks of it as a Thing very common in His Time; the like Observation we meet with in *Aristophanes*: neither is there any

<sup>1</sup> Est in *Africa* consuetudo incolarum, ut in agris & in omnibus fere villis, sub terra specus, condendi frumenti gratia, clam habeant; atque id propter bella maxime, hostiumque subitum adventum, præparent. *Hirt. Bell. Afric.* §. 57. <sup>2</sup> *Gen.* 25. 30. and 34.

<sup>3</sup> Tam frictum ego illum reddam, quam frictum est Cicer. *Plaut.* in *Bacch.* 4. 5. v. 7. *Ανδρακίτων τῶρείνδε.* *Aristoph.* in *Pace*.

other sort of Pulse, as far as I am informed, that is prepared in this Manner. The *Leb-lébby* therefore of these Times, may probably be the [קלי *Kali*] *parched Pulse*, of the H. Scriptures; as *Cassianus* supposeth them to be the *Τρωγάλια* of the *Greek Authors*<sup>2</sup>. They have likewise been taken by some Writers<sup>3</sup> for the *Pigeons Dung*, that is mentioned at the Siege of *Samarina*. It is very certain, that this Pulse is pointed at one End and acquireth an Ash Colour in the parching. Now as the first Circumstance answereth to the usual Figure, the other, to the usual Colour of *Pigeons Dung*, the Supposition, I presume, is by no means to be disregarded.

After the Corn and Pulse, we are to take Notice of the Roots, Potherbs, and Fruit of this Country; of which there is not only a great Plenty and Variety, but a Continuance or Succession at least of one Kind or other throughout the whole Year. To give therefore a small Specimen of the Kitchen and Fruit Gardens of *Barbary*; we are to observe that Turneps, Carrots, and Cabbages, are equally good and common in most Seasons. The *Lift el Hasboure*, a small Parsnip like Turnep with fibrous Roots, hath a Taste so agreeably pungent, that it is held in the highest Esteem, and sold by Weight. Lettice, [*Chofs* خس] Endive, Cress, Chervil, Spinage, all sorts of Beets, with the young Shoots of the Wild and Garden Artichok, are in Season from *October* to *June*: and then follow, during the rest of the Summer, *Calabashes*, *Mellou-keabs*, *Bedin-janns*, and *Tomatas*; each of Them, in it's Turn, giving a Relish to their Soups and *Ragouts*. Neither should [*Cazbar* كزبر] *Coriander* be omitted, as it hath always a principal Share in the *Moorish* Cookery. Sellery and Colliflowers arrive to great Perfection in this Climate. They are sown in *July*, yet are not fit for gathering 'till the *February* or *March* following. I have seen several of the latter, that were very white, solid and compact, measuring a Yard or more in Circumference. About the latter End of *June* likewise, is the first appearance of *Musk* and *Water Melons*; the first of which are little Superiour to Ours in the Richness of their Taste; but the latter, for the want of a due Heat, have never been raised to Perfection in the Nor-

1 2 *Sam.* 17. 28. Vid. *Hieronym.* Verf. 2 *Superintulit canistrum habens cicer frictum, quod illi Τρωγάλια (i. e. Bullaria) vocant. Cassian. Collat. 8. 3 Vid. Boch. Hieroz. Part. Post. l. 1. c. 7.*

thern Climates. Doubtless the *Water Melon* (or *Dillah* as they call It) is providentially calculated for the southern Countries, as It affordeth a cool refreshing Juice, asswageth Thirst, mitigateth feavourish Disorders, and thereby compensateth, in no small Degree, for the excessive Heats of these Climates.

The Fruit Garden.

The Palm Tree,

In speaking of the Fruit Garden, we are to begin with the Palm Tree, of which there are great Numbers in the Maritime as well as Inland Parts of this Country; though such only, as grow in the *Sahara*, bring their Fruit to Perfection. They are propagated chiefly from young Shoots, taken from the Roots of full grown Trees; which, if well transplanted and taken Care of, will yield their Fruit six or seven Years after: whereas those that are raised immediately from the Stone, will not bear 'till about their sixteenth Year.

Male and Female.

How the Female is fecundated.

It is well known that these Trees are Male and Female; and that the Fruit will be dry and insipid without a previous Communication with the Male. In the Month of *March* or *April* therefore, when the Sheaths that enclose the young Clusters of the Flowers and Fruit, i. e. of the Male and Female, begin to open; (at which Time the Dates are formed, and the Flowers are mealy;) They take a Sprig or two of the Male Cluster, and insert It into the Sheath of the Female: or else They take a whole Cluster of the Male Tree, and sprinkle the *Farina* of It over several Clusters of the Female. The Latter Practice is common in *Egypt*, where They have a Number of Males: but the Trees of this Country are impregnated by the Former Method, where one Male, is sufficient to impregnate four or five hundred Females.

Dthuckar, or

Caprificatio.

The *Africans* call this Operation *Dthuckar*, [دثوڪر] which we may render the Fœcundating, or the Admission of the Male. The same Word is likewise used, (instead of the antient *Caprificatio*;) for the suspending a few Figs of the Male or wild Fig Tree upon the Females, that their Fruit may not drop off or degenerate.

The Age of the Palm Tree.

I was informed that the Palm Tree is in It's greatest Vigour about thirty Years after Transplantation, and that It continu-

<sup>1</sup> Vid. *Plin. Hist. Nat. l. 15. cap. 19.* Mense Junio, circa solstitium caprificandæ sunt arbores Fici, id est suspendendi Grossi ex Caprifico, lino, velut ferra, pertugi. *Pallad. de re Rustic.* Caprificari (inquit *Sipontinus*) est adhibita Caprifico, ne fructus propinquæ Ficus ante maturitatem decidunt, providere. Vid. *Steph. Thes. in voce.*

eth in full Vigour seventy Years longer, bearing yearly, all this Time, fifteen or twenty Clusters of Dates, each of them fifteen or twenty Pounds Weight. After this Period they begin gradually to moulder and pine away, usually falling about the latter End of their second Century. They require no other Culture and Attendance, than to be well watered once in four or five Days, and to have the lower Boughs plucked off, whenever they begin to droop and wither.

It is usual with Persons of better Fashion in this Country, to entertain their Guests upon a Marriage, at the Birth of a Child, or upon other extraordinary Occasions, with the Honey (as they call It) of the Date Tree. This they procure by cutting off the Head of one of the more vigorous Kinds and scouping the Top of the Trunk into the Shape of a Bason. When the Sap ascends, it lodgeth in this Cavity, during the first Week or Fortnight, at the Rate of three Quarts or a Gallon a Day; after which the Quantity daily diminisheth, and, at the End of six Weeks or two Months, the Juices are entirely consumed, the Tree becomes dry, serving only for Firewood or Timber. This Liquor, which hath a more luscious Sweetness than Honey, is of the Consistence of a thin Syrop, but quickly groweth tart and ropy, acquiring an intoxicating Quality, and giving by Distillation an agreeable Spirit, Steam, or *Arâky*, according to the general Name of these People for all hot and strong Liquors, extracted by the *Alembick*.

We should not leave the *Sahara* without saying something also of the *Lotus*, because the Fruit of It is frequently mentioned in History, and the *Lotophagi*<sup>1</sup>, a considerable People of these and the adjacent Deserts, received their Name from It. *Herodotus*<sup>2</sup> informs us, that the Fruit was sweet like the Date; *Pliny*<sup>3</sup>, that it was of the Bigness of a Bean, and of a Saffron Colour; and *Theophrastus*<sup>4</sup>, that it grew (thick) like the Fruit of the Myrtle Tree. From which Circumstances, the *Lotus Arbor* of the Antients appears to be the same Plant with the

*The Honey of  
the Palm  
Tree.*

*The Lotus  
and Loto-  
phagi.*

1 Exc. p. 2. C. p. 3. C. p. 8. C. p. 14. E. &c. 2 Exc. p. 2. C. *Africa* insignem Arborem *Loton* gignit \*\* magnitudo quæ pyro, quanquam *Nepos Cornelius* brevem tradat. \*\* Magnitudo huic Fabæ, color croci, sed ante maturitatem alius atque alius, sicut in uvis. Nascitur densus in ramis myrti modo, non ut in Italia, cerasi: tam dulci ibi cibo, ut nomen etiam genti terræque dederit, nimis hospitali advenarum oblivione patriæ, &c. *Plin.* l. 13. c. 17. 4 Ο ἡ καρπὸς ἡλίκοι κνάμος. πεπύνη) ἢ ὡσπερ οἱ βότρυες, μεταβάλλον τὰς χειρῶν. Φύεται δὲ καὶ ἀπὸ τῶν μύρτων ἐν Ἑλλάδι, πικρὸς ὅτι τῶν βλαστῶν. ἐπιτόμιμος ἢ ἐν ταῖς Λαυπεράγοις καλυμμένοι γλυκὺς ἴσως ἢ ἀσπίς. *Theoph.* Hist. Plant. l. 4. cap. 4.

[*Seedra* سدر] of the *Arabs*; a Shrub, which is very common in these Deserts and other Parts of *Barbary*; having the Leaves, Prickles, Flower, and Fruit of the [*Ziziphus*] *Fujeb*; only with this Difference, that the Fruit is round, smaller and more luscious, at the same Time the Branches are not so joynted or crooked, growing much like Those of the *Paliurus*. This Fruit is still in great Repute and sold in the Markets all over the southern Districts of these Kingdoms. The *Arabs* call It *Aneb enta El Seedra*, or the *Fujeb* of the *Seedra*.

The Almond Tree.

Most of the other Fruit Trees of this Country are common in *Europe*: of which the Almond, the most early Bearer, flowers in *January*, and giveth It's Fruit in the Beginning of *April*.

The Apricot, and Salhee.

Apricots are fit to gather in *May*, but the *Sashee*, a Species of them, usually of the Shape and Size of a Nectarine, with the like Property also of not parting from the Stone, is somewhat later. The eating of the latter is never attended with a Surfeit; whereas the common Apricot is very dangerous, occasioneth a variety of Fevers, and Dyfenteries, and goeth in the *Frank* Language by the Name of [*Matza Franka*] the *Killer of Christians*. In *June* They have two or three Species of

The Plum, and Cherry.

Plums and Cherries, yet none of them are either in plenty or delicious. However the Cherry hath been formerly in so much Esteem, that It continueth to be called [*حب الملك Hab El Mellek*] *The Berry of the King*. About this Time likewise

The Mulberry Tree.

The Pear and Apple.

they have Mulberries, and some Pears and Apples, though the Height of the Season for the Latter is in *July* and *August*, when both of them are in Plenty and Variety enough, though vastly inferiour, in all Respects, to the more ordinary Kinds of our Climate. The black and white *Boccôre*<sup>1</sup> or early Figg, (the same we have in *England*,) is a Fruit likewise of this Month; though the (*Kermex*) Fig, properly so called, (which they preserve and make up in Cakes<sup>2</sup>,) is rarely ripe before *August*. I have also seen a lank dark coloured Fig, that hath sometimes hung upon the Trees all the Winter.

Nectarines, and Peaches.

Nectarines and Peaches appear towards the middle of *July*. The former are much larger than ours and of a better Taste; and the latter, besides their excellent Flavour, will commonly weigh ten Ounces. *August* produceth the first Pomegranates; some of

<sup>1</sup> باسورة *Hebr.* בכורה, *Primus fructus & præcox. Gol.* Significat ficum præcoccem, prodromum, sive prothericam. *Schind. Lex. Jerem. 24. 2. Hof. 9. 10. 2 I Sam. 25. 18.*

which are three or four Inches in Diameter, and of a Pound Pomegranates. Weight: neither ought we to omit the Prickly-Pear, or the Fruit of the *Opuntia*, called, perhaps from being originally PricklyPears. brought from *Europe*, [*Kermesz Nassarah*,] *The Fig of the Christians*. Several Families live upon little else during this Month and *September*; though it is never known to tinge the Urine of a bloody Colour, as it is said to do in *America*. The Wall Nut, and Olive (which bears copiously every other Wall Nut and Olive. Year only,) are propagated all over *Barbary*. In some Places also they have the Chesnut, which is smaller, though of as good a Relish as those that are brought from *France* or *Spain*. But the Hasel<sup>1</sup>, the Filbert, the Goosberry and Currant Tree are No Hasel, Filbert, Goosberry nor Currant Trees. The Vintage. not, as far as I know, the Productions of this Climate. The Grape ripens towards the latter End of *July*, and is cut for the Vintage in *September*. The Wine of *Algiers*, before the Locusts, in the Years 1723-24. made such vast Destruction of the Vineyards, was not inferiour to the best *Hermitage*, either in Briskness of Taste or Flavour. But since that Time, it is much degenerated, having not hitherto recovered It's usual Qualities; though perhaps It may still dispute the Preference with the Wine of *Spain* or *Portugal*. The Lemon (and sometimes the *Sevil* Lemon and Orange Trees. Orange) Tree is always in a Succession of Fruit and Blossoms; but the *China*, as It is commonly called, is a Foreigner, and beareth only towards the latter End of Autumn. I need not mention the Quince, the Medlar, the *Fujeb* and Service Tree, The Quince Medlar, &c. because their Fruit is no where in great Repute; at the same Time the Trees themselves are the least Ornaments of the Fruit Garden. The Plants likewise which would more immediately concern the Flower or Physick Garden, are in so small a Number, that they may conveniently enough be referred to the general Catalogue of the more curious Plants of *Barbary*.

I am further to add with Relation to these Gardens, that there is nothing laid out with Method, Beauty or Design; the No Regularity in their Gardens. whole being only a Medly and Confusion of Trees, with Beds of Cabbages, Turneps, Beans, *Garvanços*, &c. nay sometimes of Wheat and Barley dispersed among them. Fine Walks, Parterres, and Flower Plats, would be to these People the Loss of so much profitable Soil; as planting in Order and

<sup>1</sup> לוז Heb. *لوز* Arab. [*Luz*.] is interpreted (*Gen.* 30. 37.) the *Hasel* Tree, instead of the *Almond* Tree, according to the true Signification.

Regularity, the study of Soil and Composts, or the aiming at any new Improvements and Discoveries, would be so many Deviations from the Practice of their Ancestors, whose Footsteps they follow with the utmost Reverence and Devotion.

The Quality  
of the Soil.

The Soil which supports all these Vegetables, is, for the most Part, of such a loose and yielding Contexture, that an ordinary Pair of Oxen is sufficient, in one Day, to plow an Acre of the stiffest Sort of It. The Colour of It is not always the same; for in the Plains of *Zeidoure* &c. it is blackish; whilst in those of *Elmildegah* &c. it inclineth to be red; though both of them are equally fruitful, and impregnated alike with great Quantities of Salt and Nitre.

Salt Petre  
Earth.

In the *Salt Petre* Works of *Tlemsan* they extract about six Ounces of Nitre from every Quintal of the common Mould, which is there of a dark Colour; and at *Doufan*, *Kairwan* and some other Places, they have the like Quantity from a loamy Earth, of a Colour betwixt red and yellow. The Banks of several Rivers, to the Depth sometimes of two or three Fathom, are studded, in Summer Time, with nitrous and saline Knobbs and Exudations; which, besides the Depth of the Soil, shew us likewise how well it is saturated with these Minerals. For to this grand and inexhaustible Fund of Salts, we may in a great Measure attribute the great Fertility, for which this Country hath always been remarkable<sup>1</sup>, and still continueth to be so, without any other Manuring, than the burning, in some few Places, of the Stubble. Though it is somewhat extraordinary that the Province of *Bizacium*<sup>2</sup>, which was formerly held in so much Repute for It's Fertility, should be at present the most barren and unprofitable Part of These Kingdoms.

Salt the pre-  
vailing Mi-  
neral.

It appears farther, that Salt is the chief and prevailing Mineral of these Kingdoms, as well from the several Salt Springs and Mountains of Salt, as from the great Number of *Salinas* and *Shibkas*, that are one or other to be met with in every District. The *Wed el Mailah* near the western Frontiers of the Kingdom of *Algiers*, and the *Serratt* upon the eastern; the *Hammam Mellwan*, nine Leagues to the S.S.E. of *Algiers*; the Salt River of the *Beni Abbes*, which runneth through the *Beeban*; that of the *Urbyah*,

<sup>1</sup> Non quicquid *Libyces* terit  
Fervens area messibus.  
Frumenti, quantum metit *Africa*.  
Possideat *Lybicas* messes.

<sup>2</sup> Vid. Not. I. p. 220.

*Senec.* in Thyest.  
*Hor.* Sat. 1. 2. Sat. 3.  
*Mart.* Epigr. 1. 6. 86.

near the *Tittery Dofb*; that from *Fibbel Woofgar*, in the Neighbourhood of *Constantina*; the *Mailah*, that falls into the *Shott* over againft *Meffeelah*; the *Bareekah*, as It paffes by *Nickowfe*; and the River of *Gor-bata*, upon the Confines of the *Jereed*; thefe, I fay, befides feveral leffer Rills and Fountains, are all of them either very falt or brackifh. The Water of the River of *Gor-bata* is made very palatable, by ftraining, for a little Way, through fome contiguous Banks of Sand, into little Pits, occasionally dug for that Purpofe; but the other Rivers, having deeper Channels and running through a richer Mould, are not capable of the like Filtration. However by long Ufe and Custom, the *Arabs* are very much reconciled to the Tafte; which indeed is not fo extraordinary as the Practice, I am told they have, of eating Cakes of Salt, in the Valley of *Aoft* in *Piedmont*.

The Salt Pits of *Arzew* lye furrounded with Mountains, The Salinae. taking up an *Area* of about fix Miles in Compafs. They appear like a large Lake in Winter, but are dry in Summer, the Water being then exhaled, and the Salts, left behind, chriftalized. In digging, they pafs through different Layers of this Salt; whereof fome are an Inch, others more in Thicknefs; in Proportion, I prefume, to the Quantity of faline Particles, the Water was impregnated with, before their refpective Concretions. This whole *Area* is made up of a Succeffion of fuch Similar *Strata*, heaped one upon another: and in the fame Manner are the *Salinae* betwixt *Carthage* and the *Guletta*, thofe of the *Shott*, and of other Places either bordering upon or lying within the *Sahara*.

*Fibbel Had-deffa* is an entire Mountain of Salt, fituated The Mountains of Salt. near the eastern Extremity of the Lake of *Marks*. The Salt of it is of a quite different Quality and Appearance from That of the *Salinae*, being as hard and folid as Stone, and of a reddifh or purple Colour. Yet what is washed down from thefe Precipices by the Dews, attaineth another Colour, becoming as white as Snow, and lofing that fhare of Bitternefs, which is in the Parent-Rock-Salt. The Salt of the Mountains near *Lwotaiab* and *Fibbel Minifs*, is of a grey or blewifh Colour; and, without submitting to the like accidental Purification, as at *Had-deffa*, is very agreeable to the Palate; the firft, efpecially, being fold, at *Algiers*, for a penny an Ounce.

The Salt of  
the Shibkas.

Of the like Quality and Flavour is the Salt of the Lake of *Marks*, (called likewise *Bahirah Pharaoune*;) and of other lesser Plains of the same Nature. These are usually called *Sibkab* or *Shibkab* [سبخة, سبخ] i. e. *Saltish Plats of Ground*; being commonly overflowed in Winter, (at which Time they appear like so many extensive Lakes) but are dry all Summer, (when they may be taken for the like Number of Bowling Greens prepared for the Turf.) Some of these *Shibkas* have a hard and solid Bottom, without the least Mixture of gritty Mould, retaining the Salt that lyeth cristalized upon Them after Rain. But others are of a more owzy absorbent Nature, seldom preserving any saline Incrustations upon the Surface. The chief *Substratum* of the *Shibkab El Low-deah* is like a tessellated Pavement, made up of various little Cubes of common Salt; but in those *Shibkas*, that are of a soft and owzy Composition, as near *Warran* and *Kairwan*, I could never observe any Salt that was concreted, though the Earth of them all is very pungent to the Tongue, and, by a proper Solution, would yield, no doubt, a copious Portion of It.

The Method  
of preparing  
Salt Petre.

I have seen some large Pieces of *Sal Gem* brought from the Country of the *Beni Mezzab*; but *Salt Petre* called (*Mailah* [حي] *haij*) *Live Salt* by the *Arabs*, is never, that I know, found in Substance or concreted, being always extracted by Art. For which Purpose, They erect several Troughs of Brick or Stone, with wooden Grates for their Bottoms; and after having covered the Insides all over with Mats of *Palmeta* or *Spartum*, They fill them with Salt Petre Earth; sprinkling It every six or eight Hours, for five or six Days together, with Water. The Water, by soaking through the Earth, engageth all the nitrous Particles lodged in It's Way, and, draining afterwards through the Mats, falls into small Cavities, made on Purpose below to receive It. When they have by this Means obtained a sufficient Quantity of Brine, they pour It into Caldrons, boyl it up and refine it. There are several Works of this Kind in *Tlem-san*, *Biscara* and *Kairwan*, besides others that are carried on privately among the *Kabyles* and *Arabs*. The principal Use that is made of Salt Petre thus prepared, is in the Composition of *Ba-route*; (as these People call Gunpowder:) the Sulphur being mostly from *Europe*, and the Ashes of the [*Burwak*] *Kings Spear*, being rather chosen than Charcoal.

Their Gun-  
powder.

They

They are well enough instructed in the Art of graining It; though something is still wanting, either in the Ingredients themselves, or in the Proportions of them; one Ounce, from our Powder Mills, being equivalent to more than a Quarter of a Pound of that which is made in this Country.

Besides the several Springs and Rivulets, I have here enumerated, of Salt Water, these Countries abound likewise with Those that partake of Sulphur and other Minerals. In which Class (besides the *Ain Kidran*, that hath been already mentioned; and the *Hamdh*, a rich Spaw Water or *Acidula* near the River *Bisbesh*;) we may place the several *Hammams*<sup>2</sup>, as They call the *Thermæ* of This Country. The *Ain el Houte*, and the greatest Number of the Springs of the *Jereed*, are little more than lukewarm; but Those of *Seedy Ebly*, *Warran*, *Hammaite*, *Mellwan*, *Agreefe*, *Elelma*, *El Hammah*, and the lower Bath at *Mereega*, are of a more intense Heat, and very proper to bathe in; whilst the *Hammam Meskouteen*, and the upper Bath at *Mereega*, are much too hot for that Intention; the former boiling a large Piece of Mutton very tender in a Quarter of an Hour.

The *Ain el Houte*, and the Springs of *Gafsa* and *Tozer* nourish a Number of small Fishes, of the Mullet and Perch Kind, and are of an easy Digestion: of the like Quality are the other Waters of the *Jereed*; all of them, after they become cold, being the common Drink of the Inhabitants. That particularly of *El Hammah* is perfectly clear and transparent, being withal as soft to the Palate as Rain Water: unless therefore the sulphureous or other *Effluvia*, that It is supposed to be charged with, do easily fly off, all the great Virtues ascribed to the bathing in It, can consist only in their genial Heat, and in the Promotion that is thereby occasioned of a copious Perspiration.

Besides the strong sulphureous Steams of the *Hammam Meskouteen*<sup>3</sup>, we are to observe farther of them, that their Water is of so intense a Heat, that the rocky Ground it runs over, to the Distance sometimes of a hundred Foot, is dissolved or rather calcined by it. When the Substance of these Rocks is soft and uniform, then the Water by making every

*Their Hot, Sulphureous &c. Springs and Rivulets;*

*The Quality of these Waters.*

*Of the Hammam Meskouteen;*

1 Viz. p. 84. 2 From whence our *Humums*. 3 Vid. p. 122. perhaps from *سكوتة* *sikute*.

Way equal Impressions, leaveth Them in the Shape of Cones, or Hemispheres; which, (being six Foot high and a little more or less of the same Diameter,) the *Arabs* maintain to be so many Tents of their Predecessors, turned into Stone. But when these Rocks, besides their usual soft chalky Substance, contain likewise some Layers of harder Matter, not so easy to be dissolved, then, in Proportion to the Resistance the Water is thereby to meet with, we are entertained with a Confusion of Traces and Channels, distinguished by the *Arabs* into Sheep, Camels, Horses; nay, into Men, Women and Children, whom they suppose to have undergone the like Fate with their Habitations. I observed, that the Fountains which afforded this Water, had been frequently stopped up: or rather, ceasing to run at one Place, broke out immediately in another: which Circumstance seems not only to account for the Number of Cones, but for that Variety likewise of Traces, that are continued from one or other of these Cones or Fountains, quite down to the River *Zenati*.

*Supposed to be a petrified Douwar, &c.*

*The Ground below these Fountains hollow.*

This Place, in riding over It, giveth back such a hollow Sound, that we were affraid every Moment of sinking through It. It is probable therefore that the Ground below us was hollow: and may not the Air then, which is pent up within these Caverns, afford, (as we may suppose, in escaping continually through these Fountains,) that Mixture of shrill, murmuring and deep Sounds, which, according to the direction of the Winds and the Motion of the external Air, issue out along with the Water? The *Arabs* (to quote their Strength of Imagination once more) affirm these Sounds to be the Musick of the [*Jenoune*] Fairies, who are supposed, in a particular Manner, to make their Abodes at this Place, and to be the grand Agents in all these extraordinary Appearances.

*The incrustating Quality of these Waters.*

There are other natural Curiosities likewise at this Place. For the chalky Stone, being dissolved into a fine impalpable Powder and carried down afterwards with the Stream, lodgeth Itself upon the Sides of the Channel, nay sometimes upon the Lips of the Fountains themselves; or else, embracing Twigs, Straws and other Bodies in It's Way, immediately hardeneth and shoots into a bright fibrous Substance, like the *Asbestos*, forming Itself, at the same Time, into a Variety of glittering Figures and beautiful Chrystalizations.

The

The Water of the *Hammam Mellwan*, is not only remarkable for being very brackish and highly disagreeable to the Palate, but also for being vastly ponderous. The Water of the lower Bath at *Mereega*, is of an insipid Taste when cold, and would not evaporate, by an ordinary sand Heat. The upper one, which is rarely cleansed, besides tinging with a rusty Colour the Walls and whatever else It resteth upon, is full of a tawny ochre-like Sediment, and may pass therefore for a Bath of the *Chalybeat* Kind, though the Water, a Week only after I took It from the Fountain, (for I had no Instrument to examine It upon the Spot) would not answer to the Experiment of the Galls. However, whether the Baths of *Mereega*, *El Hammah* and *Leef*, (the three principal ones of this Kingdom) contain any or no latent mineral Qualities and *Effluvia*, yet they are resorted to from all Parts, keeping up the Credit and Reputation at least, of being very beneficial in removing the Rheumatism, Jaundice, and Distempers of all Complexions.

The Rivulet of *El Hammah* and others in the *Jereed*, have their Sources in large extensive Plains, far removed from any considerable Chain of Mountains: and as little or no Rain falls in these Districts, This Circumstance seems to be no small Testimony in Favour of that System, which deduceth the Origine of Fountains from the great Abyss. The Wells, which I have taken Notice of, in *Wadreeg*<sup>1</sup>, seem likewise further to confirm It. The Situation of *Capfa* to the Westward, is under the Shade of very high Mountains, though the Springs are in the eastern Part of the City, at some Furlongs Distance. The Baths of *Leef*, *Gurbos*, *Hammaite*, *Warran*, and *Mellwan*, are each of them at the Bottom of a high Mountain; those of *Mereega* and *Ain el Houte* are about the Middle; whilst the Situation of the *Hammam Meskouteen*, of the Baths of *Elelma*, and *Seedy Ebly*, is in uneven Ground, neither plain nor mountainous, though inclining rather to the latter.

The Weight of the Water of the *Hammam Mereega* is to That of Rain Water, as 836 is to 830; that of *Warran* as 837: that of *Meskouteen* as 850; and that of *Mellwan* as 910. I had no Convenience or Opportunity of weighing the rest.

Besides the hot mineral *Effluvia* that are continually discharged by the *Thermæ*, there still remain below the Surface some vast and inexhaustible Funds of Sulphur, Nitre, and other

<sup>1</sup> Vid. p. 135.

inflammable Bodies; of which, the Frequency and Violence of the Earthquakes of this Country, may be a sufficient Proof. The Earthquakes *Ann.* 1723 and 1724, shook down a Number of Houses, and closed up the Course of several Fountains: but by one of these violent Concussions *An.* 1716, a large Patch of Ground at *Wamre*, lying in an easy Descent, with a Well, a few Trees and a Farm-House upon It, glided down, all together, for the Space of a Furlong, 'till they were one or other of them stopped by the Channel of the *Harbeene*. Several of the Breaches, together with some Pieces of the House turned upside down and lying at a Distance from each other, are, to this Day, standing Monuments of This *Catastrophe*. I was also informed, that the like Accident happned, at the same Time, in some of the mountainous Districts near *Boujeiah* and *El Khadarah*. The great Shock in *Ann.* 1724, was perceived from *Miliana* to *Bona*; the Air being then very clear and temperate, and the Quicksilver standing at the greatest Height; whilst, upon Enquiry, other Concussions were only found to be local or of small Extent, the Quicksilver in these Cases observing no certain Period, and the Air being, as at other Times, either calm or windy, hazy or serene.

*Earthquakes  
at Sea.*

Earthquakes have been also felt sometimes at Sea. *An.* 1724. when I was aboard the *Gazella*, (an *Algerine* Cruiser of fifty Guns, bound to *Bona* to renew the Garrison) we felt three prodigious Shocks, one after another, as if a Weight, at each Time, of twenty or thirty Ton, had fallen, from a great Height, upon the Ballast. This happened when we were five Leagues to the N. N. W. of the *Sebba Rous*, and could not reach Ground with a Line of two hundred Fathom. The Captain, *Hassan Rice*, told me, that a few Years before, he felt a much greater, at the Distance of forty Leagues to the Westward of the Rock of *Lisbon*.

*The usual Time  
of the Earth-  
quakes.*

The Earthquakes, during my stay at *Algiers*, fell out generally, a Day or two after a great Rain', at the End of the Summer or in the Autumn. The Cause perhaps may arise from the extraordinary Constipation or Closeness of the Surface at such Times, whereby the subterraneous Steams will be either

1 The Inhabitants of *Jamaica* expect an Earthquake every Year; and some of them think they follow their great Rains. Sir *Hans Sloane's* Introd. to the Hist. of *Jamaica*. p. 44. *Phil. Transf.* 209. p. 77.

sent back or confined; whereas in Summer, the whole Country being full of deep Chinks and Chafms, the inflammable Particles have an easier Escape.

We cannot trace any of the preceeding *Phenomena*, (or scarce No Quarries of Marble. any other Branch of the Natural History) much lower than the Surface. Those Quarries of Marble which are taken Notice of by the Antients, are not known at present; and indeed the small Quantity of Marble that appears to have been made use of in the most sumptuous Buildings of this Country, would induce us to believe, that either there never were such Quarries, or that the Marble was sent away to other Places. For the The Quality of the Stone made use of in anti-ent Buildings. Materials that are made use of in all the antient Edifices of this Country, at *Jol Cæsarea, Sitifi, Cirta, Carthage &c.* are not much different, either in their Colour or Texture, from the soft and harder Kinds of the *Heddington Stone* near *Oxford*.

The Wells (except in *Wadreag* and some other Parts of the The Layers of Gravel, Clay, *Sahara*) are rarely of any great Depth; and, in digging them, I have often observed, that after the Soil is removed, they pass through several different Layers of Gravel, and sometimes, though rarely, of Clay, 'till they arrive at a soft fleaky Fleaky Stone, Kind of Stone, the sure Indication of Water. When there is neither Soil nor Gravel, as in several Places near *Algiers* and *Bona*, this sort of Stone lyeth immediately upon the Surface, being frequently very beautifully guilded all over with Gold-like-Spangles; as the Sparry Matter, which filleth up the Fiffures, Gold and Silver-like Spangles, &c. glittereth with Those that imitate Silver. I could not learn that either Agates or Stones of the like Beauty and Consistence, were Natives of this Country. Even the common Flint Stone, which most other Nations have in Plenty, occurreth so very seldom in some Parts of *Barbary*, that our Merchant Vessels have received some of them in the *Downs* for Ballast, and disposed of them at *Algiers* for seven Shillings the Quintal.

The *Selenites*, which sometimes spreads Itself over whole The Selenites, Acres of the woody and mountainous Districts; a transparent, striated, yellow and flesh coloured *Talk* or *Gypsum*, that lyeth Talk and Gypsum. often expanded, in thin Cakes, over the rocky Parts of the *Sahara*; some chrystal-like *Irides* or *Bristol-Stones*, found in Irides. the Mountains of *Boujeiah*; the dark-coloured double-coned Double-coned Chrystals. Chrystals from *Zibbass* and *Ellou-leejah*; with a Variety of

‡ *Exc.* p. 21. cap. 3. p. 23. cap. 26. &c.

Spars. Cawk and figured Spars; are the nearest Approaches, that the mineral Juices of this Climate can make, towards the *Topaz* and the Diamond.

The Earths. Neither have I had the good Fortune to meet with a Number or Variety of the Fossils of other Classes. Those that are not primitively such, but owe their Origine to the Deluge, (such as are Fossil Shells, Sea Urchins, Corals &c.) will be enumerated in a particular Catalogue. Of the proper Fossils therefore; besides the common Mould or Soil that hath been already treated of, there are two or three Kinds of Pipe and Pottery Clay, the former of which generally burns red. *Cimolia* likewise or Fuller's Earth, is dug in great Abundance; whereunto we may joyn the *Steatites*, or Soap Earth, that is in great Esteem in the *Bagnios* for the cleansing and softning of the Skin. *Steinomarga* or *Lac Lunæ*, which the *Arabs* sometimes make use of in the staunching of Blood, lyeth usually in the Sutures of some laminous Rocks in the *Sahara*: whilst a coarse Sort of *Umbre* and *Ochre*, with a hard Species of *Almagra* or *Spanish Bole*, more frequently occur in the *Tell*.

The Minerals. The Minerals that I have discovered, are still fewer in Number than the Earths; among which we may reckon a few Species of *Talk*, and the Gold and Silver-like *Micæ* abovementioned. Some of the latter are found in great Quantities: and when they occur without any Mixture or Alloy of *Talky* or *Selenitical* Substance, they are used, instead of Sand, for the absorbing of Ink, by the *Hojias* or Writers of this Country. In pounding the *Gypsum*, we often meet with a Number of small Gold-like *Nodules*, not unlike, in Figure, the Regular Bodies (as they are called) of the Mathematicians. But the Gold and Silver-like *Marcasites* or *Pyrites* of *Zibbafs*, *Ellou-leejab* and *Medea*, are in no regular Form, being sometimes globular; sometimes in the Shape of the Mesentery, Kidney or such like Figures, as they usually assume in other Places. I have a good Specimen of the *Nigrica Fabrilis* or Black Lead, which was taken up under the Walls of *Gibraltar*, and supposed to have been brought thither, from the *Barbary Coast*, by the Current.

The Oars and Metals. Lead and Iron are the only Metals that have been hitherto discovered. The latter is white and good, though in no great Quantity, being dug and forged by the *Kabyles* of the moun-

<sup>1</sup> Of this Kind probably and for this Use, were the two Mules Burthen of Earth. <sup>2</sup> Kings 5. 15. tainous

tainous Districts of *Bou-jeiah*; and brought, in short Bars, to the Markets of that Place, and *Algiers*. They have a great Plenty of the Oar upon the Mountains *Dwee* and *Zikkar*. That of the latter is rich and ponderous, with a Mixture sometimes of *Cinnaber*; though no Works have been carried on, as far as I could be informed, at either of these Places. The Lead Oars at *Fibbel Ris-safs* near *Hammam Leef*, at *Lead Wannasbreesse*, and among the *Beni Bootaleb*, are all of them very rich; and might certainly be obtained in great Quantities, provided their Mines were under a better Regulation. The Method they have to refine It, is by putting Layers of Wood and Oar alternately upon each other; and setting the Pile afterwards on Fire, they will frequently extract, by these Means, eighty Pounds of Metal from one Quintal of the Oar.

The Silver and Copper Mines of the *Tingitians* are looked upon with an envious Eye by the Regencies of *Algiers* and *Tunis*; though possibly their own Mountains, by further Searches and Experiments, may be found to contain the like Materials. About thirty Years ago, the *Deys* of *Algiers* were encouraged, by some *Spanish Renegadoes*, to search for Silver Oar in the Mountain of *Fernan*. They would probably have met with better Success in trying for Copper, as they have here several large *Strata* of ponderous Stones, tinged all over with green Efflorescences. One of the *Specimens*, that I brought with me from that Place, seems also to shoot into no small Quantity of Tin Grains. The Mountain likewise of *Tmolga* abounds with Stones of the same Quality with the former; being, in all Appearance, very strongly impregnated with Copper. But as none of these Oars (if they be really such) have been put to the Test, a small Share only of such Riches, as may be called subterraneous, can be claimed by these Regencies. For the Story, they are pleased to tell, of *Mahomet Bey's* Plowshares, is applicable enough to This Branch of the Natural History I am now explaining. This Person, (whom I have had Occasion, more than once, to mention in the Kingdom of *Tunis*;) had the Misfortune to be dethroned by his Subjects; but having the Reputation of being acquainted with the [كيميا] *Kymia*, (as these People call the Philosopher's Stone,) *Ibrahim Hojiab*, then *Dey* of *Algiers*, engaged to restore Him to His former Dignity, upon Promise of being let into the

No Copper  
Mines hitherto  
discovered.

Some Copper-  
like Stones at  
Mount Fernan,

and Tmolga.

A good Crop  
the Philoso-  
pher's Stone  
of this Coun-  
try.

Secret. The Matter was accordingly agreed upon, and *Mahomet* was restored; who to fulfill His Covenant with the *Dey* of *Algiers*, forthwith sent Him, with great Pomp and Ceremony, a Number of Mattocks and Plowshares; thereby emblematically instructing the *Algerine*, that the Wealth of His Kingdom was to arise from a diligent Attendance upon Agriculture and Husbandry; and that the only Philosophers Stone He could acquaint Him with, was the Art of converting a good Crop into Gold.



## C H A P. II.

### *Of the Quadrupeds, Birds, Insects, Fishes &c.*

*Cattle, the chief Riches of this Country.*

**A**S the principal Riches of the *Bedoween Arabs*, no less than of the Patriarchs and Princes of old, continue to be estimated from the Number and Quality of their Cattle, I shall begin the History of the Animals of this Country, with the Descriptions of such of them, as are domesticated, and therefore of more general Use to Mankind.

*The Horse.*

The Horse formerly the Glory and distinguishing Badge of *Numidia*, hath of late Years very much degenerated in these Kingdoms; or rather the *Arabs* have been discouraged from keeping up a fine Race, which the *Turkish* Officers were sure at one Time or other to be the Masters of. At present therefore the *Tingitanians* and *Egyptians* have justly the Reputation of preserving the best Breed, which no longer than a Century ago, they had only in common with their Neighbours. A valuable and well taught *Barbary* Horse (besides the supposed Quality of never lying down, and of standing quiet, when the Rider quits him, by dropping the Bridle,) is to have a long Pace, and to stop short, if required, in a full Career: the first Quality shewing the Goodness and Perfection of the Horse, and a proper Management of the latter, the whole Dexterity and Address of the Rider. No other Motions are either

I And Abraham was very rich in Cattle. Gen. 13. 2. and 5. And Lot also which went with Abraham, had Flocks and Herds. Job's Substance was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred she Asses &c. Job 1. 3. and 42. 12. Familix aliquot cum mapalibus pecoribusque suis (ea pecunia illis est) persecuti sunt Regem (Masanissam) cetera Massylionum multitudo in ditionem Syphacis concessit. Liv. 1. 29. §. 31.

practised

practised or admired in this Country; it being accounted very impolite among the *Arabs* to trot and amble. But the *Egyptian* Horses have deservedly the Preference of all others for Size and Beauty; the smallest of which are usually fifteen Hands high, and all of them shaped, according to their Phrase, [*Kiff el Gazel* كصف الغزال] like the *Antilope*.

The *Afs* and the *Mule* are the most hardy Creatures of *Barbary*, not requiring half so much Attendance as the Horse. The first is not so generally trained up for the Saddle at *Algiers* as at *Tunis*, where they are frequently of a large Size; but the *Mule* is in general Demand at both Places, and preferred to the Horse for common Use and Fatigue. It is certainly surer footed and vastly stronger in Proportion. I could never learn that the *Mule* was prolific; which Notion *Pliny*<sup>1</sup> and some other Authors seem to give into.

To the *Mule* we may joyn the *Kumrah*, as, I think, these People call a little serviceable Beast of Burthen, begot betwixt an *Afs* and a Cow. That which I saw was single hoofed like the *Afs*, but distinguished from It in all other Respects, having a sleeker Skin, and the Tail and Head (excepting the Horns) in Fashion of the *Dam's*.

Yet all these are vastly inferior to the *Camel* for Labour and Fatigue. For this Creature will travel four<sup>2</sup> or five Days together without Water; and half a Gallon of Beans and Barley, or else a few Balls made of the Flower, will nourish It for a whole Day. This I saw often experienced in our Way to Mount *Sinai*; notwithstanding the Burthen of each Beast was at least seven Quintals, and our Days Journey consisted sometimes of ten, sometimes of fifteen Hours, at the Rate of two Miles and an half an Hour. These extraordinary Qualities, are, without Doubt, sufficient Encouragements for the *Arabs* of all Places to keep up and multiply the Breed: which, I have been

<sup>1</sup> Est in annalibus nostris, peperisse sepe (mulam) verum prodigii loco habitum. *Theophrastus* vulgo parere in *Cappadocia* tradit: sed esse id animal ibi sui generis. *Plin.* l. 8. cap. 44. <sup>2</sup> *Sitim* & *quatruiduo* tolerant (*Cameli*) implenturque, cum bibendi occasio est, & in præteritum & futurum, obturbata proculcatione prius aqua: aliter potu non gaudent. *Plin. Nat. Hist.* l. 8. cap. 18. At the Top of the second Ventricle (of the *Dromedary*) there were several square Holes, which were the Orifices of about twenty Cavities, made like Sacks placed between the two Membranes which compose the Substance of this Ventricle. The View of these Sacks made us think that they might well be the Reservatory's where *Pliny* says that *Camels* do a long time keep the Water, which they do drink in great Abundance when they meet with it, to supply the Wants which they may have thereof in the dry Deserts, where they are used to travel. *Memoirs for the Natural History of Animals &c.* by the Academy at *Paris*.

informed, is equal at least, if not superiour in Number to the other Beasts of Burthen already mentioned.

The Maihary,  
Dromas, or  
Dromedary.

That Species of the Camel-kind, which is known to us by the Name of the *Dromas* or Dromedary, is here called *Maihary*<sup>1</sup>; though it is much rarer in *Barbary* than in the *Levant*. It is chiefly remarkable for It's prodigious Swiftnes; the *Arabs* affirming, that It will run over as much Ground in one Day, as one of their best Horfes will perform in eight or ten. The *Shekh* who conducted us to Mount *Sinai* rode upon a Camel of this Kind, and would frequently divert us with an Instance of It's great Abilities. For He would depart from our *Caravan*, reconnoitre another just in View, and return to us again in less than a quarter of an Hour. It differeth from the common Camel in being of a finer and rounder Shape, and in having upon It's Back a lesser Bunch or Protuberance.

The Camel  
beareth in the  
Spring.

The Males of the Camel-Kind, from being tame and harmless in all the other Seasons, become unruly in the Spring, the usual Time when they sollicit the Females. Their Familiarity is generally in the Night, in the same Manner with Creatures of the Cat-Kind: the Sheath of the *Penis* (in these, no less than in other Animals that rest a long time together upon their lower Belly) being then brought forwards, which, at other Times, Nature hath thrown backwards for the more convenient Discharge of the Urine. The Females are pregnant near a whole Year, or from one Spring to the other; and the young Dromedaries, I am told, are blind, like Kittens or Puppies, several Days after their Birth.

The Black  
Cattle.

After the Beasts of Burthen, we are to describe the Black Cattle of this Country, which are generally very small and slender; the fattest of them, when brought from the Stall, rarely weighing above five or six Quintals. Neither is their Milk in Proportion to their Size: for notwithstanding the rich Herbage of this Country from *December* to *July*, the Butter hath never the Substance or Richness of Taste with what our *English* Dairies afford us in the Depth of Winter. *Abdy Basbarw*, the late *Dey* of *Algiers*, was no less surprized than His Ministers,

<sup>1</sup> *Asabah* rapporte que le Chameau dit *Almahares* ou de *Mahrah* est ainsi nommé a cause de *Mahrah*, fils de *Hamdan*, Fundateur d'une Tribu. *Abulf. de l'Arabie.* 2 Αἱ δὲ κάμηλοι ὀχέουσι, ἢ θηλείας καθημέριον· ἀεὶ ἐβηκῶς ἢ ὁ ἀεὶ ἔλω ὀχέουσι ἐκ ἀντίπυγρον, ἀλλὰ καθ' ἄσπερ ἐν τὰ ἄλλα περὶ ἀποδα. *Artif. Hist. Animal.* l. 5. cap. 2. *Aliter sed male scribit Plinius* l. 10. cap. 63. Coitus (inquit) averlus elephantis, camelis, tigridibus, &c. quibus averfa genitalia. *Idem dicit Solinus.* Cap. 40.

when

when *Admiral Cavendish*, a few Years ago, acquainted Him, that He had a *Hampshire* Cow aboard the *Canterbury*, (then in the Road of *Algiers*;) which gave a Gallon of Milk a Day: a Quantity equal to what half a dozen of the best *Barbary* Cows would yield in the same Time. The *Barbary* Cattle likewise have another Imperfection, that they always lose their Calves and their Milk together.

The Sheep and the Goats contribute also to the Dairies of <sup>The Sheep and Goats.</sup> this Country; it being chiefly of their Milk, that the *Moors* and *Arabs* make Cheese. Instead of Runnet, they make use, (in the Summer Season particularly,) of the Flowers of the great headed Thistle or wild Artichok, to turn the Milk; putting the Curds, thus made, into small Baskets of Rushes or *Palmeta*, and binding them afterwards and pressing them. I have rarely <sup>Their Cheese,</sup> seen any of these Cheeses above two or three Pound Weight; being usually of the Shape and Size of a Penny Loaf; such perhaps, as we may suppose those ten to have been, which *David*' carried, with other Provisions, to the Camp of *Saul*. They have no other Method of making Butter than by putting <sup>and Butter.</sup> their Milk or Cream into a Goat's Skin; which, being suspended from one Side of the Tent to the other and pressed to and frô in one uniform Direction, quickly occasioneth that Separation which is required of the unctuous and whayie Parts.

The Goat is the same with that of other Countries; but <sup>The broad-tailed Sheep.</sup> They have two Sorts of Sheep, which are not known in *Europe*. One of them, which is common all over the *Levant*, as well as the Kingdom of *Tunis*, is noted for a broad Tail, which endeth in some of Them in a Point, but, in others, continueth broad quite down to the Bottom. The Mutton of this *Species* tasteth generally of the Wool: neither hath It the tender Fibres of the smaller tailed Sheep: yet the Tail itself is greatly esteemed in their *Cuscawes* and *Pilloes*, consisting of a hard solid Fat, not inferiour in Taste to Marrow. The <sup>The Sheep of the Sahara.</sup> other *Species*, which is bred in the Neighbourhood of *Gaddemz*, *Wurglab*, and other Places of the *Sahara*, is near as tall as our Fallow Deer; and, excepting the Head, not much different in Shape. The Heat of the Climate, the Scarcity of Water, with the Coarsness of the Herbs they feed upon, may be the Occasion perhaps, why their Flesh is dry to the Palate, and their Fleeces are as coarse and hairy as the Goats.

No Geldings  
&c.

A Gelding among the Horses, or a Weather among the Sheep, is rarely if ever known in this Country. For such Males of Sheep or of the Black Cattle, as are more than sufficient for the Preservation of the *Species*, have, when they are about three Months old, their Testicles only squeezed or discomposed; the *Mahometans* accounting it an Act of great Cruelty, to castrate any other Creatures, except those of their own *Species*.

The Number  
of their Flocks.

Besides the great Variety of the Cattle of this Country, we may observe further, that each *Species* is very numerous and prolifick. Several *Arabian* Tribes can bring into the Field only three or four hundred Horses, at the same Time they are possessed of more than so many thousand Camels, and triple again that Number of Sheep and Black Cattle. The *Arabs* rarely kill any of their Flocks, living chiefly upon their Milk and Butter, or else upon what they get in Exchange for their Wool. Such Cattle likewise, as are brought to the neighbouring Towns and Villages, are a very inconsiderable Number, when compared with the yearly Breed and Increase. By proper Care therefore and Attendance; nay if these numerous Flocks and Herds had Shelter only, during the Winter Season, from the Inclemency of the Weather, this whole Country, in a few Years, would even teem and be over-run with Cattle.

The Bekker  
el Wash, or  
wild Cattle.

Of Cattle that are not naturally tame and domesticated; these Kingdoms afford large Herds of the Neat Kind, called *Bekker el Wash*<sup>1</sup> by the *Arabs*. This *Species* is remarkable for having a rounder Turn of Body, a flatter Face, with Horns bending more towards each other than in the tame Kind. It is therefore, in all Probability, the *Bos Africanus* of *Bellonius*<sup>2</sup>, which He seems justly to take for the *Bubalus* of the Antients; though, what He describeth, is little bigger than the *Caprea* or Roe Buck, whereas ours is nearly of the same Size with the Red-Deer, with which also It agreeth in Colour. The young Calves of this *Species* quickly grow tame, and herd with other Cattle.

<sup>1</sup> بقرة الوحش i. e. *Bos Silvestris*. وحشي (washy) enim Ferum, Sylvestre animal significat. *Gol.* <sup>2</sup> Vid. *Pet. Bellon. Observat.* l. 2. cap. 50. Insignia Boum ferorum genera, jubatos *Bifontes* excellentique & vi & velocitate *Uros*, quibus imperitum vulgus *Bubalorum* nomen imponit, cum id gignat *Africa*, vituli potius *Cervive* quadam similitudine. *Plin.* l. 8. cap. 15. *Uros* imperitum vulgus vocat *Bubalos*, cum *Bubali* pene ad *cervinam* faciem in *Africa* procreentur. *J. Solin. Polyhist.* cap. 32.

The *Arabs* place likewise among the *Bekker el Wash*, a <sup>Their Deer.</sup> *Species* of the Deer-Kind, which hath the Horns exactly in the Fashion of the Stags, but is in Size only betwixt the Red and Fallow Deer. Those, which I have seen, were caught in the Mountains near *Skigata*, and appeared to be of the same mild and tractable Nature with the *Bekker el Wash*. The Female, having no Horns, is called in Derision, [*Fortafs* بزطاس] *The Broad Scalp*, or *Scall'd Head*.

The *Fishtâll* or *Lerwee*, is the most timorous *Species* of the <sup>The Fishtâll or Lerwee:</sup> Goat-Kind, plunging Itself, when pursued, down Rocks and Precipices. It is of the Bigness of an Heifer of a Year old; but hath a rounder turn of Body; with a Tuft of shagged Hair upon the Knees and Neck; this near a Foot, the other only about five Inches long. It agreeth in Colour with the *Bekker el Wash*; but the Horns are wrinkled and turned back like the Goats; from which likewise they differ in being more than a Foot long, and divided only, upon their issuing out of the Forehead, by a small Strip of Hair as in the Sheep-Kind. The *Fishtâll*, from It's Size, Shape, and other Circumstances, seems to be the *Tragelaphus*<sup>1</sup> of the Antients; an Animal, we are to suppose, such as this is, betwixt a Goat and a Deer. *Pliny* indeed observeth that It was peculiar to the Banks of the *Phasis*; a Mistake probably of the same Kind with what immediately follows, that the Stag was not an Animal of *Africa*.

Besides the common *Gazell* or *Antilope*, (which is well <sup>The Gazell or Antilope:</sup> known in *Europe*,) this Country likewise produceth another *Species*, of the same Shape and Colour, though of the Bigness of our Roe-Buck, and with Horns sometimes of two foot long. This the *Africans* call *Lidmee*, and may, I presume, be the <sup>The Lidmee; The Strepsiceros, and Addace.</sup> *Strepsiceros*<sup>2</sup> and *Addace* of the Antients. *Bochart*, from the supposed Whiteness of the Buttocks, finds a great Affinity betwixt the *Addace*<sup>3</sup>, I have mentioned, and the [רישון] *Dison*, which, in *Deut.* 14. 5. our Translation renders the *Pygarg*, after the *Septuagint* and *Vulgate* Versions.

<sup>1</sup> Eadem est Specie, (cum Cervo sc.) barba tantum & armorum villo distans, quem Tragelaphon vocant, non alibi, quam juxta Phasin amnem, nascens. Cervos Africa prope-modum sola non gignit. *Plin.* l. 8. cap. 33. <sup>2</sup> Cornua erecta, rugarumque ambitu contorta, & in leve fastigium exacuta (ut Lyras dices) *Strepsiceroti*, quem *Addacem Africa* appellat, natura dedit. *Plin.* l. 11. cap. 27. <sup>3</sup> A cinereo nempe colore, qui Hebræis [רשון] *Disen* dicitur. *Boch. Hieroz.* l. 3. cap. 2.

*These Species  
gregarious.*

The *Bekker el Wash* and the *Gazell* Kinds, are both of them gregarious, having the like Habit, in running, stopping on a sudden, and facing the Pursuers. The Haunts also of them both are the same, being for the most Part upon the Confines of the *Tell* and *Sabara*. *Gazell* [جزل] is improperly interpreted by *Bochart* and others<sup>1</sup>, either the Hart, or the Fawn, It being always understood, both in the *Levant* and in *Barbary*, of that Animal, which we call the *Antilope*.

*The Lyon and  
Panther.*

Among the Quadrupeds of a less tameable Nature, we may give the first Place to the Lyon and the Panther; the Tyger not being a Native, of these Parts at least, of *Barbary*. The Females of both *Species* have two Rows of Nipples like a Bitch, giving Suck to three, sometimes to four or five Whelps at a Time. The *Arabs* affirm, that when the little ones breed their Teeth, they are seized with a Fever, which generally carries off three in four: and that This is the Reason, why their Numbers are so inconsiderable at present. But whether This is owing to such Diseases, or to a greater Dispersion of the *Arabs*, or perhaps, since the Invention of Fire Arms, to the much easier Way of killing them; whatever I say may be the Cause, it is certain, there would be great Difficulty at present, to procure a fiftieth Part of the Number of wild Beasts, that *Africa* may be supposed to have formerly contributed to the Diversions of *Rome*<sup>2</sup>.

*The Lyon not  
afraid of Wo-  
men.*

I have read in some Descriptions of this Country, that the Women can be familiar with the Lyon; and that, upon taking up a Stick and calling Him (*Ta-hanne*) Cuckold and such like Names, He will immediately lose his Fierceness and fly from the Flocks they are attending. Something perhaps of this Kind may happen when they have been well fatiated with Food: at which Time, the *Arabs* tell us, the Lyons lose their Courage, and that they can seize upon their Prey, and rescue It out of their Jaws. But these Instances are very rare; it

<sup>1</sup> Capræ hinnulus جزل *Gazal Arabice* dicitur (vulgo *Gazella*) ut *Hebraice* עזל in *Pomario* & *Chaldaice* אוריז inferto R, ut passim, & prima gutturali *Ajin* in *Aleph* mutato. *Boch. Hieroz.* ibid. cap. 18. Nomen *Gafel*, sive CERVÆ (equo impositum.) *Kempf.* Amœnit. Exot. Fasc. 2. <sup>2</sup> Leonum simul plurium pugnam, *Roma* Princeps dedit *Q. Scævola* P. filius in curuli *Ædilitate*. Centum autem jubatorum primus omnium *L. Scylla*, qui postea Dictator fuit, in Prætura. Post eum *Pompeius Magnus* in Circo DC. in ijs jubatorum cccxv. *Cæsar* Dictator cccc. Capere eos, ardui erat quondam operis, foveisque (ut & nunc est) maxime. *Plin.* l. 8. cap. 16. *Scaurus* *Ædilitate* sua Varias (i. e. Pantheras) centum quinquaginta univas (in *Romam*) misit: dein *Pompeius Magnus* quadringentas decem: *Divus Augustus* quadringentas viginti. *Id.* ibid. cap. 17.

oftner falling out, that Women as well as Men, have been <sup>devoured</sup> for Want of other Creatures. Fire is what they are most afraid of; and yet notwithstanding all the Precaution of the *Arabs* in this Respect, notwithstanding the Barking of their Dogs, together with their own Crys and Exclamations, all the Night long, it frequently happens, that these ravenous Beasts, out-braving all these Terrors, will leap into the Midst of a *Douwar*, (where the Cattle are enclosed in the Night) and bring out along with them a Sheep or a Goat. If these Ravages are repeated, then the *Arabs*, observing where they enter, dig there a Pit, and, covering it over slightly with Reeds, or small Branches of Trees, in this Manner frequently decoy and catch them. <sup>The way of catching them.</sup> The Lyon's Flesh is in great Esteem, being somewhat like Veal in Taft or Flavour. The Distinction of Animals seems to have been little known or attended to by the antient *Romans*, when, according to an Observation of *Lipfius*<sup>1</sup>, they called the Lyon a Bear, and the Panther a Rat of *Africa*.

The *Faadh* [ωs<sup>2</sup>] agreeth with the Leopard in being spotted, <sup>The Faadh;</sup> but differeth in other Respects. For the Skin is not only of a deeper Colour but also much coarser; neither is the Creature Itself of so fierce a Nature. However the *Arabs* imagine It to be a spurious Offspring betwixt a Lyon and a Leopardess. It feeds, as I have been informed, upon Carrion, sometimes upon Roots and Herbs, like the *Deeb* and the *Dubbah*, and must be in great Necessity when It attacks a Sheep or a Goat. It can then be scarce taken for the ωs or *Lupus Cervarius* of the Antients, which is described to be a much fiercer Creature: the *Chamus*<sup>2</sup> or *Chamus*. of *Pliny* seeming better to agree with it.

There are two other Animals of this Country, that are marked like the Leopard, only their Spots are generally of a darker Colour, and the Fur somewhat longer and softer. The first is of the Cat-Kind, about one third less than a full grown Leopard, and may be taken for a *Species* of the *Lynx*, or rather, for the lesser *Panther* of *Oppian*. <sup>The lesser Panther.</sup>

1 Peregrina cum ad Romanos advehebantur, stupebant: & nomen ijs dabant non suum sed obvium aliquod & e vicino suo rure. \*\* Ita Pantheras vocarunt Mures, ut opinor, Africanos \*\* Tale in Leonibus est. Cum primum visi, non Leones externo eos nomine insignierunt, sed noto & domestico Urfos. \* Virgilium quidem, dum Acestem tegit—*Pelle Libystidos urse*, certum mihi intellexisse Leoninam &c. Vid. *J. Lips.* Elect. l. 2. cap. 4.  
2 Pompeij magni primum Ludi ostenderunt *Chaum*, quem Galli *Rhaphium* vocabant, effigie lupi, Pardorum maculis. *Plin.* l. 8. cap. 19.

The Shibear-  
dou, or Span-  
nifi Ginetta.

The other hath a small pointed Head, with the Teeth, Feet, and other Characterifticks of the Weefel-Kind. The Body is about a Foot long, round and flender, with a regular Succellion of black and white Ringlets upon the Tail. This, as well as the *Ichneumon*, fearcheth after Poultry, and, provided It were tamer (as It is fometimes well fcented) we might take It for the *Ginetta*; though the Creature, I am describing, is fmaller, having alfo a finer Shape and fharper Nofe, than That which hath been described by feveral Authors'. *Gefner*<sup>2</sup> fup- pofeth the *Ginetta* to be a *Species* of the *Thòs* or *Leffer Panther* of *Oppian*; whereas the Marks left us by the Antients of the Former, are fo various and undetermined, that it will be difficult to reconcile them to any certain Family: whilst the *Leffer Panther*, befides being (as it may be prefumed) of the Cat-Kind, muft ftill be thought a more formidable Crea- ture than This, which is lefs than a Foxe's Cub, according to His own Description<sup>3</sup>. Some of the *Moors* call the Animal I am fpeaking of [*Gat el Ber-rany,*] *the ftrange* or foreign *Cat*; and others *Shib-beardou*.

The Dubbah,  
or Hyæna.

The *Dubbah* is about the Bignefs of a Wolf, but of a flatter Body, and naturally limpeth upon his hinder right Leg. Yet notwithstanding this Imperfection, it is tolerably fwift, and cannot be fo eafily run down as the wild Boar. The Neck of It is fo remarkably ftiff, that in looking behind or fnatching ob- liquely at any Object, it is obliged to move the whole Body, in the fame Manner with the Hog, the Badger, or Crocodile. It is of a buff or dun Colour, inclining to be reddifh, with fome tranfverfe Streaks of a dark brown; whilst the Hair upon the Neck is near a fpan long, though much fofter than the Bristles of the Hog. The Feet are large and well armed, ferving to lay open (in want of other Food) the *Cephaglione* or young Shoots of the *Palmeta*, to dig up the Roots of Plants, and fometimes the Graves of the Dead; which, particularly among the *Bedoweens*, are not fecured by either Walls, Trenches or Inclofures. When any of thefe Creatures are ta-

<sup>1</sup> Vid. *Gefn.* de *Quadrup.* p. 549, 550. *Fonft.* de *Quadrup.* Cap. 12. *Raij* Synopf. *Animal.* *Quadrup.* p. 201. <sup>2</sup> Quærendum an genus aliquod fit *Thois* vel *Pantheris Minoris* quorum meminit *Oppianus*. Conveniunt enim magnitudo, maculæ, ingenium (nam & *Panthera* mi- norem innoxium effe *Oppianus* fcribit) & ufus pellium ad veftes pretiofus & infuper odor fuavis. *Gefn.* ut fupra. <sup>3</sup> *Genetha* vel potius *Genetta* aut *Ginetta* (*Genocha* apud *Albertum* perperam) eft beftia paulo major (minor, *Alber.* & recte) vulpecula &c. *Id.* *ibid.*

ken, the *Arabs* are very industrious to bury the Head, least the Brain, according to their Superstition, should be made use of in Sorcery and Enchantment. After the Lyon and Panther, the *Dubbah* is the fiercest of the wild Beasts of *Barbary*; which, from having a Mane, moving It's Neck with Difficulty, and disturbing the Graves of the Dead <sup>1</sup>, may lay in a greater Claim to be reckoned the *Hyæna* of the Antients, than the *Civet Cat*, which is spotted and no Native of this Country; or the Badger, which is a lesser Animal, and not known, as far as I have heard, in *Barbary*.

The *Deeb* [دب] or *Jackall* [خثال *Chathal*] is of a darker <sup>The Dheep, or Jackall.</sup> Colour than the Fox, and about the same Bigness. It yelps every Night about the Gardens and Villages, feeding, as the *Dubbah* doth, upon Roots, Fruit and Carrion. Mr. *Ray* <sup>2</sup> supposeth it to be the *Lupus Aureus* of the Antients: but what *Oppian* describeth as such, is of a much fiercer Nature <sup>3</sup>.

The *Gat el Khallah*, *Siyah Ghush*, or *Karrab Ku-lak*, (i. e. <sup>The Black-Ears,</sup> *The Black Cat*, or *Black-ear'd Cat*, as the *Arabick*, *Persian* and *Turkish* Names signify,) is of the Bigness of a Cat of the largest Size. The Body is of a reddish-brown, the Belly of a lighter Colour and sometimes spotted, the Mouth black, the Ears of a deep grey, with the Tips of them distinguished, by small Tufts of black stiff Hair, as in the *Lynx*. The Figure given us of this Animal by *Charleton* <sup>4</sup>, is very different from the *Barbary Siyah Ghush*, which hath a fuller Face and black Chops, though in other Respects it is exactly shaped like a Cat.

This Animal, no less than the *Jackall*, hath been supposed to find <sup>not the Lyon's Provider.</sup> out Prey for the Lyon, and is therefore commonly called the Lyon's Provider; though it may be doubted, whether there be any such friendly Intercourse betwixt two such different Creatures. In the Night time indeed, when, (agreeable to the Observation of the H. Psalmist <sup>5</sup>) *all the Beasts of the Forrest do move*, These, in like Manner with other Kinds, are prowling

1 *Hyænam* quoque mittit *Africa*, cui cum spina riget, collum continua unitate flexi nequit, nisi toto corpore circumacta. *Solin.* Cap. 40. *Plin.* l. 8. cap. 30. Ον ἢ καλέσιν οἱ γὰρ Γλάνον, οἱ ἢ Ταυον, ἔσα τὸ μέγεθος ἐκ ἐλαπίον λύκου, χαίτην δ' ἔχει ὡσαύτῃ ἵππος, καὶ ἐτι σκληροτέρως καὶ βαθυτέρως τοῖς τεύχεσιν, καὶ δὲ ὅλης τῆς ἰσχυρίας \*\* πυλωροῦσιν δὲ, ἐπιέμενον τῆς σαρκοφαγίας τῶν ἀνθρώπων. *Arist.* Hist. Anim. l. 8. cap. 5. Vid. *Boch.* Hieroz. l. 3 cap. xi. 2 Vid. *Raij* Synops. Animal. p. 174.

3 Οὐ λύκος, ἀλλὰ λύκος περιερέεστος, αἰπύτατος θῆρ. *Oppian.* Cyneg. l. 3.

However *Bochart* deduceth the Name from the Heb. [זאב] *Zaab*, Gold. 4 Vid. *Charl.* Exercit. p. 23. 5 *Pf.* 104. 20, 21 and 22.

after Sustenance; and *when the Sun ariseth*, and *the Lyon getteth himself away to his Den*, both the *Siyah Ghush* and the *Jackall* have been often seen gnawing such Carcasses, as the Lyon is supposed to have fed upon the Night before. This and the promiscuous Noise, which I have frequently heard the *Jackall* (at least) to make with the Lyon, are the only Circumstances I am acquainted with in Favour of this Opinion.

The Jird and  
Jerbôa.

The *Jird* [جرذ]<sup>1</sup> and the *Jerbôa* or *Yerbôa* [جربوع] are two little harmless Animals, which burrow in the Ground. They chiefly frequent the *Sabara*, though I have often seen the latter in the Neighbourhood of *Warran*. Each of them is of the Bigness of a Rat, having their Bellies white, but their Bodies of a Sorrel Colour. The Ears likewise of them both, are round and hollow; agreeing with the Rabbit, in the Order of their Fore-teeth, and in the Bristles of their Chops. But they differ in other Respects; for the Head of the *Jird* is somewhat pointed, and covered all over with Fur; whereas the Nostrils of the *Jerboa* are flat and naked, lying nearly in the same Plain with the Mouth; wherein it differeth from Those which have been brought from *Aleppo*, and are described by Mr. *Haym*<sup>2</sup>. All the Legs of the *Jird* are nearly of the same Length, with each of them five Toes; whereas the Fore-feet of the *Barbary Jerboa* are very short and armed only with three. The Hinder-feet are of the same Length nearly with the Body, with each of them four, besides two Spurs, as we may call the little Toes that are placed at more than the Distance of an Inch above them. The Tail of the *Jird*, though a little shorter than in the common Rat, yet is better cloathed: whilst that of the *Jerboa* is as long as It's Body, of a yellowish Colour, with a black annular Tuft near the Extremity. They are both good to eat: and the latter, notwithstanding the great Disproportion betwixt the fore and hinder Feet, runs or rather jumps along with an extraordinary Swift-ness; the Tail, which It carrieth for the most part erect or occasionally reclined, contributing all the while to the Regularity of the Motion.

<sup>1</sup> *Bochart* (*Hieroz.* 1. 2. p. 249.) renders it the *Great Mouse*. <sup>2</sup> Vid. *Nic. Haym. Tesoro Britannico. Vol. 2.*

The *Ferboa* hath been taken by some Authors<sup>1</sup> for the [צב] The Jerbôa taken for the Saphan; of the Scriptures, though the Places, where I have seen their Burrows, have never been among the Rocks; but either in a stiff or loamy Earth, or else (where their Haunts usually are) in the loose Sand of the *Sabara*. Where there is any Tuft of reedy Grass, Spurge, Lawrel, or other Plants peculiar to the *Sabara*, there especially we are sure to find the *Ferboa*. That very remarkable Disproportion betwixt the fore and hinder Legs of this Animal, (though I have never observed It to run, only frequently to stand upon the latter) probably the Bipes of the Antients. may induce us to take it for one of the Δίποδες<sup>3</sup> or two footed Rats of *Herodotus*, and other Authors.

Besides the Creatures above mentioned, *Barbary* also produces others which it hath more in common with other Places. Some other Animals of this Country. Such is the Bear, [or *Dubh*<sup>4</sup>,] the Ape, [or *Sheddy*,] the Ichneumon, [or *Tezer-dea*,] the Porcupine, [or *Tzur-ban*<sup>5</sup>,] the Hedge-Hog, [or *Kun-foode* قنفذ] the Fox, [or *Thaleb* ثعلب] the Ferret, [or *Nimse*,] the Weefel, [or *Fert el Heile*,] besides the Mole, the Rabbit, the Hare and the wild Boar, which are every where in great Numbers. The Lyon is supposed to prey chiefly upon the latter, which notwithstanding hath sometimes been known to defend Itself with so much Bravery, that the Victory hath inclined to neither Side, the Carcasses of them both having been found lying dead together, all in Gore and mangled to Pieces.

AMONG the oviparous Quadrupeds of this Country, The Tortoise. we are to reckon the Land and Water Tortoise; the latter of which hath a flatter Body, and is unwholesome to eat. The *Taitab*<sup>6</sup>, *Bouiah* or *Chamæleon*, may be discovered by a good The Chamæleon. Eye, upon every Hedge. The Tongue is four Inches long,

1 Vid. *Boch. Hieroz.* l. 3. cap. 33. 2 *The High Hills are a Refuge for the wild Goats, and so are the Stony Rocks for the* [Saphannim צפנים] *Conies. Ps.* 104. 18. *The Conies* [צפנים Saphannim] *are but a feeble Folk, yet make they their Houses in the Rocks. Prov.* 30. 26. 3 Μῶν ἢ ῥόια περὶ αὐτοῦ ἐστὶ οἱ μὲν δίποδες κάλειονται οἱ δὲ, ζυγίαι. \*\* οἱ δὲ, ἐχίναι. *Herod. Melpom.* §. 192. Αἰγύπτῳ ἢ ἀκίω δίποδας εἶδ' μῦς, καὶ μέγιστος μέγιστοι φέρονται τοῖς γε μὴν ἐμπροσθίοις ποσίν, ὡς χεραί, χροῖαι. \*\* βαδίζουσι δὲ ἄρσιν ὅτι τῶν ποδῶν. *Theoph.* apud *Ælian. Hist.* l. 15. cap. 26. *En Αἰγύπτῳ δίποδας φασι μῦας γίνεσθαι, καὶ μεγάλας. ἔχουσι ἢ ἔτσι καὶ τὰς ἐμπροσθίας πόδας, ἀλλ' ἢ βαδίζουσιν ἐπ' αὐτοῖς. Χρῶνται ἢ ἀπὸ τῶν, οἷα χερσίν. Photius ibid. Εἰσὶ ἢ καὶ ἔπειρα, οἱ βαδίζουσιν ὅτι τῶν δυοῖν ποσῶν. *Arist. de Mur. Ægypt.* 4 𐤃𐤁 Dab. *Ursus.* 𐤃𐤁 Dabiba enim Arabice est pilosam habere faciem, unde 𐤃𐤁 Dab faciei pili & villi &c. *Boch. Hieroz.* l. 3. cap. 9. 5 خدریان (ا خدریبی) a spiculorum. sc. concussu jacture. ☞ *Of the many Porcupines I have seen in Africa, I never knew any one, though very much provoked, that would dart it's Quills; their usual method of defence being to incline themselves on one Side, and, upon the Enemy's near Approach, to rise up quickly and gore him with the other.* 6 Vid. *Boch. Hieroz.* l. 4. cap. 4.*

and, in Shape, like a common Pestle, which it darts with a surprising Swiftneſs upon Flies and Inſects; retaining them afterwards by a glutinous Matter, occasionally excreted from the Tip of It. The *Moors* and *Arabs*, after they have dried the Skin, ſuſpend it upon their Boſoms to prevent the Influence of an evil Eye. The *Taitab* differeth not much in Name from the לטאה *Letaa*, which in *Lev. 11. 3.* is rendred the *Lizard*. The [وَرَّال] *Warral*, or *Guaral*, according to *Leo*<sup>1</sup>, is a *Lizard* ſometimes thirty Inches in Length; being uſually of a bright reddiſh Colour, with darkiſh Spots. *Vanſleb*<sup>2</sup> very ſeriouſly affirms It to be ingendered from the rotten Eggs of the Crocodile.

The [دَب] *Dhab* or *Dab*, another *Lizard* taken Notice of likewiſe by *Leo*<sup>3</sup>, agreeth nearly in the Shape and in the pointed *Annuli* or Scales of the Tail, with the *Caudiverbera*, as it is repreſented in *Gefner*<sup>4</sup> and *Jonſton*. *Tſab* [צב] the correſpondent Word in the *Hebrew* Language, is tranſlated (*Lev. 11. 29.*) the *Tortoiſe*.

This Climate alſo produceth the common green *Lizard*, which differeth not at all from thoſe of *Europe*. The *Zermoumèah* is no leſs common in the Hedges and High Ways; being a ſlender long tailed *Lizard*, of a light brown Colour and ſtriated from Head to Tail, with three or four Streaks of Yellow.

The *Skink* (of the Shops) frequently hideth Itſelf under flat Stones, or elſe in the Holes of old Walls and Ruins. In the like Situation (though they often come into Houſes, even ſo far as to crawl over Beds,) may be found the *Nije-daimah*, or *Booka-ſhaſh*, which is of a dark Colour, ſeven or eight Inches long, with a flat Head and Body, and the Tail like the *Dab*'s. I have often obſerved, that whatſoever Wall, Floor or Ceiling this Animal reſteth upon, It will beat it with It's Tail; a Circumſtance that may induce us to take It for the *Caudiverbera* or *Uromastiſtix* of ſome Authors<sup>6</sup>. The *Warral* alſo, in running upon the Ground, uſeth the like Action; whilſt the *Arabs* gravely tell us, that what Perſon ſoever is touched by one of the Vibrations, will become barren and unfruitful.

THE moſt remarkable *Species* of the Serpent Kind, is the

1 *J. Leo. Deſcript. Africa. l. 9. p. 297.* 2 Vid. *Vanſleb's Preſent State of Egypt. p. 47.*  
 3 Vid. *J. Leo ut ſupra.* 4 *Gefn. de Quadrup. Ovip. p. 23.* *Jonſt. Hiſt. Quadrup. Tab. LXXIX.* 5 *Boch. Hieroz. l. 4. cap. 1.* 6 Vid. *Not. 4.*

*Thaibanne*<sup>1</sup>, probably the *Thebanus Ophites* of the Antients. The Thaibanne, or Thebanus Ophites. I have been informed that some of them are three or four Yards long, approaching the nearest, of this Family, to that monstrous one which is said to have been killed by *Regulus*<sup>2</sup>. I have seen some Purfes, made of their Skins, which were four Inches or more in Diameter.

The *Zurreike*, another Serpent of the *Sahara*, is usually about fifteen Inches long. It is of a slender Body, and, being remarkable, as the Name<sup>3</sup> seems to insinuate, for darting Itself along with great Swiftnefs, may perhaps be the *Jaculus*<sup>4</sup> of the Antients. The Zurreike; or Jaculus.

The most malignant of this Tribe, is the *Leffah*, which is of a less uniform Turn of Body than the *Zurreike*, and rarely above a foot long. The *burning (torrida) Dipsas*, as *Lucan* calls it, answereth very well both to the Name<sup>5</sup> and Quality of the *Leffah*. The Leffah, or Dipsas.

The *Arabs* report, that there is the same Antipathy betwixt the *Leffah* and the *Taitah*, which hath been<sup>6</sup> long ago assign- ed betwixt the Chamæleon and the Viper; and that a little Drop of clammy Juice let fall by the latter upon the *Leffah*, will throw It into such violent Convulsions, as are attended with immediate Death. The Antipathy betwixt It and the Bouiah.

IN describing the more curious Birds of *Barbary*, we may add, to the Eagle Kind, The *Karaburno*; an Ash-coloured Hawk of the Bigness of our Buzzard, with a black Bill, red *Iris*, yellow short Feet, the Back of an Ash or fordid blew Colour, the Pinions of the Wings black, with the Belly and Tail whitish. The Karaburno.

The (*Graab el Sahara*) *Crow of the Desert*, is somewhat bigger than our Raven; and from the redness of the Feet and Bill, may perhaps demand the Title of the larger *Coracias* or *Pyrrhocorax*. The Redlegged Crow or Pyrrhocorax.

The *Shaga-rag*, is of the Bigness and Shape of a *Jay*, though with a smaller Bill, and shorter Legs. The Back is brownish; the Head, Neck and Belly, of a light green; and The Shaga-rag.

1 Pluribus ille notis variatam tingitur alvum

Quam parvis tinctus maculis *Thebanus Ophites*.

*Lucan. de Bell. Civ. l. 9.*

2 Vid. p. 147. Not. 1. 3 Sc. a زوراك, jaculari. Vid. *Gol. in voce.*

4 ——— Jaculique volucres. *Luc. Bell. Civ. l. 9.*

5 Sc. a لافاف, Luffah urere. Vid. *Gol.* 6 Vid. *Ælian. Hist. Animal. l. 4. cap. 33. Philen de Propri. Anim. in Chamæleonte. Scalig. ad Cardanum de Subtilit. apud Gesn. ut supra.*

upon the Wings and Tail, there are several Spots or Rings of a deep Blew. It makes a fqualing Noife, and builds in the Banks of the *Shelliff*, *Booberak*, and other Rivers.

The Hou-  
baara, or  
Houbaary.

The *Houbaara* [or *Houbaary* حبابري] is of the Bignefs of a Capon, but of a longer Habit of Body. It feeds upon little Shrubs and Insects, like the *Graab el Sahara*, frequenting in like Manner the Confines of the Desert. The Body is of a light dun or yellowish Colour, marked all over with little brown Taches; whilst the larger Feathers of the Wing are black, with each of them a white Spot near the Middle. Those of the Neck are whitish with black Streaks; but are chiefly remarkable for their Length, and for being erected, as in the Ruff and Dung-hill Cock, when It is attacked or provoked. The Bill is flat, like the Starlings, nearly an Inch and a half long; and the Legs agree in Shape and in the Want of the hinder Toe with the Bustard's. The Gall and the Contents of the Stomach are in great Esteem for fore Eyes, and have been sometimes sold for a great Price. Nothing can be more entertaining than to see this Bird pursued by the Hawk; and what a variety of Flights and Stratagems It is obliged to make use of in Order to escape. *Golius* misinterpreteth *Hoobaary*, in calling It the Bustard; which answereth indeed in Colour, in the Habit of Body and in the Number of Toes, but differeth, in being twice as big as the Bird I am describing.

The Rhaad,  
or Saf-faf.

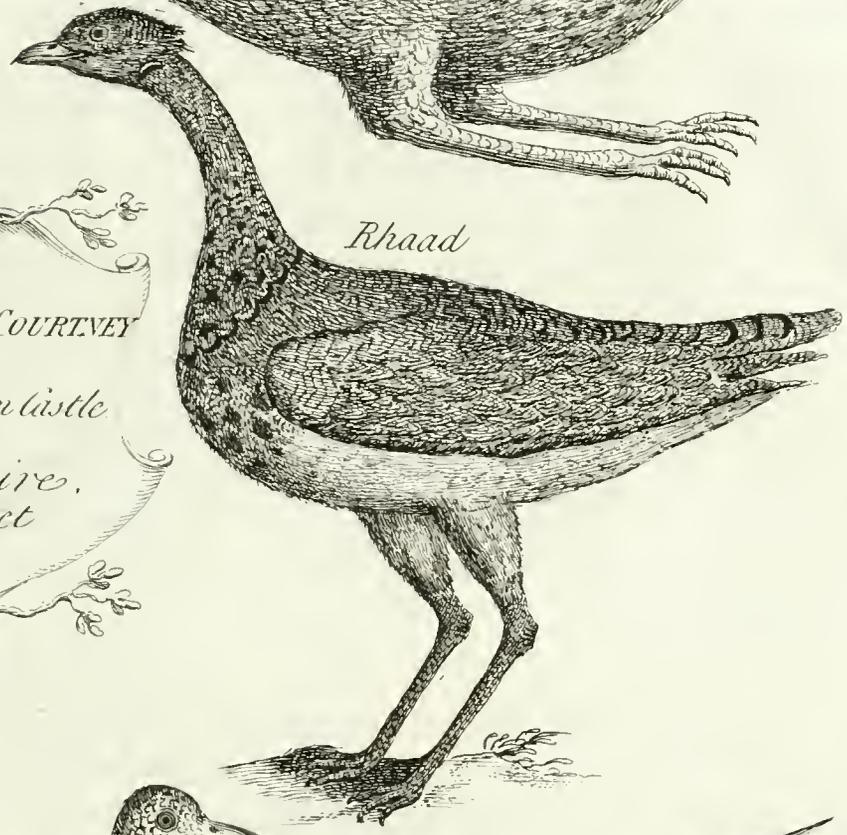
The *Rhaad* or *Saf-faf*, is a granivorous and gregarious Bird, which wanteth the hinder Toe. There are two *Species* of It; the smaller whereof is of the Size of an ordinary Pullet, but the larger is near as big as the *Hoobaara*, differing also from the lesser in having a black Head, with a Tuft of dark blew Feathers immediately below It. The Belly of them both is white, the Back and the Wings of a buff Colour spotted with brown, whilst the Tail is lighter, marked all along with black transverse Streaks. The Beak and the Legs are stronger than in Birds of the Partridge Kind. *Rhaad*<sup>1</sup>, which denoteth Thunder in the Language of this Country, is supposed to be a Name that hath been given to This Bird, from the Noife It maketh in springing from the Ground; as *Saf-faf*<sup>2</sup>, the other Name,

<sup>1</sup> Sc. a رحاد, *Rahad* tonuit. <sup>2</sup> صافف, translated *Passer* only by *Golius*, is not unlike in Name to the שחפ Sachaph or Sah-haph, which Lev. 11. 16. we render the Cuckow.

Hou-baara



Rhaad

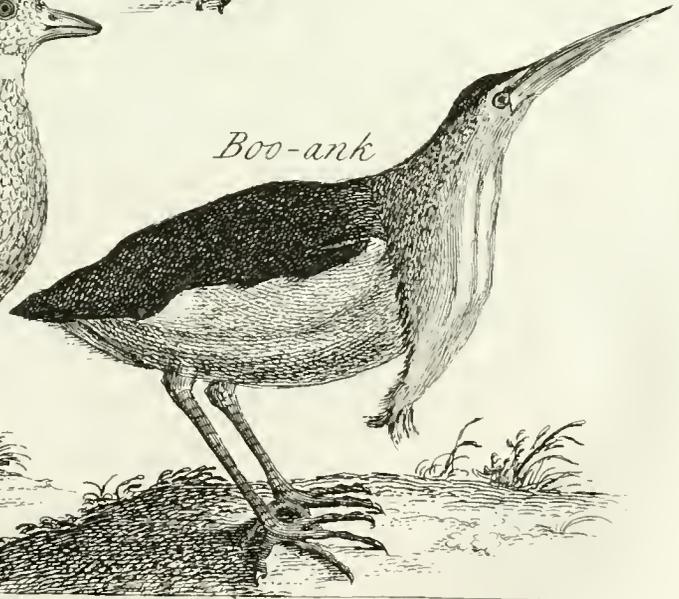


To  
S<sup>r</sup> WILLIAM COURVEY  
of  
Ponderham Castle  
in  
Devonshire,  
Baronet

Kittavia



Boo-ank





very naturally expreffeth the beating of the Air, when It is got upon the Wing.

The *Kitawiah* or *African Lagopus* (as we may call It) is The Kitawiah, or Lagopus Africana. another Bird of the gregarious and granivorous Kind which likewise wanteth the hinder Toe. It frequenteth the most barren, as the *Rhaad* doth the more fertil Parts of these Countries, being in Size and Habit of Body like the Dove, with short feathered Feet also, as in some Birds of that Kind. The Body is of a livid Colour, spotted with black; the Belly blackish; and, upon the Throat, there is the Figure of an half Moon in a beautiful Yellow. The Tip of each Feather in the Tail, hath a white Spot upon It, and the middle one is long and pointed, as in the *Merops*. The Flesh is of the same Colour with the *Rhaad*'s, red upon the Breast and white in the Legs, agreeing further, in being not only of an agreeable Taft, but easy Digestion.

The *Barbary Partridge* is the same with the greater, or red legged Partridge, already known to our Naturalists'. But The Barbary Partridge, or Perdix ruffa. there is a *Species* of the Quail Kind, that differeth from the ordinary one, in having no hinder Toe, and in being of a lighter Colour. The Quail. Both of them are Birds of Passage; as is likewise the *Woodcock* which maketh It's first Appearance in *October* and continueth 'till the *March* following. The *Africans* call it [حمرال حجل] *Hammar el Hadjel*] *The As of the Partridges*.

Among the lesser Birds we may place a *Species* of the Thrush The Green Thrush. Kind, not inferiour to the *American* Birds in the Richness of It's Plumage. The Head, Neck, and Back are of a fine light Green, the Wings of a Lark Colour, the Breast white and spotted like the Thrush's, the *Uropygium* or Rump of an elegant Yellow, and the Extremity of the Feathers upon the Tail and Wings, tipped with the same Colour. If we except the Feet, which are shorter and stronger, It agreeth in the Fashion of the Bill, and in the whole Habit of Body with the Thrush. This Bird is not very common, appearing only in the Summer Months, when Figs are in Season.

To the little thick billed Birds, we may add the *Capfa* The Capfa Sparrow. Sparrow, which is as big as the common House Sparrow, and as often seen in the Date Villages, to the westward

1 Vid. Raij Synop. Avium. p. 57.

of the *Lake of Marks*, as the latter is in other Places. It is all over of a Lark Colour, excepting the Breast, which is somewhat lighter, and shineth like That of a Pigeon. This Bird hath an exceedingly sweet and melodious Note, infinitely preferable to That of the *Canary* Bird, or *Nightingale*. Several Attempts have been made by the Gentry of this Kingdom, to bring It to *Kairwan*, and other Places: but they have always found it of so delicate a Nature, as immediately to languish and pine away upon changing the Climate.

*The Ash coloured Lark.*

An *Ash coloured Lark* is common about *Bizerta*, and some other Places.

*Water Fowl.*

Besides such Water Fowl as we have common in our own Island, I have seen the following *Species* in this Country.

*The Barbary Shoveler, or Anas Platyrhynchus.*

The *Anas Platyrhynchus*, or *Barbary Shoveler*, (as we may call It,) is of the Bigness of a Wigeon. The Feet are red, the Bill broad, flat, black and armed with Teeth; the Breast, Belly and Head are of an Iron Colour, the Back much darker, and upon each Wing there are three contiguous Spots of blew, white and green.

*The red necked Shoveler.*

The *Barbary Shoveler with a lesser Bill*, is a little bigger than the former, having a reddish Neck, and the Head adorned with a small Tuft of tawny Feathers. The Belly is white; but the Back is diversified with a Number of alternate Streaks of black and white. The Feathers of the Tail are pointed, and the Wings have each of them a contiguous black and white Spot. The Tip of the Bill is black, and the Feet blower than the Wigeon's.

*The White Head.*

The *Barbary* broad, thick, blew-billed Duck or *White-Head*, is of the Bigness of a Wigeon; of a rusty Iron Colour, except the Head, which is all over white.

*The Black Head.*

The *Black Headed Barbary Duck*, hath the Wings spotted like the narrow billed *Shoveler*. The Bill is of a dark Colour, long and narrow; the Feet are brownish; the Neck inclineth to be grey; the Back and the Wings are blackish; and the Belly of an Iron Colour mixed with white.

*The Grey Tail.*

The *Barbary grey Tail*, is as small again, as any of the former Kinds. The Belly is whitish, the Legs dark, and the Body and Wings of a greyish Colour. Upon each Wing there is a black and green Spot, bordered round with white.

These

These with the *Teal*, *Wigeon* and other *Species* of the Duck Kind, are called in *Barbary* by the general Name of [براك] *Brak*, Brak, the Name of Wild Ducks.

The *Barbary Water Hen with a white spotted Wing*, and The Water Hen. *dark green Feet*, is less than a Plover. The Bill is black, an Inch and a half long, the Belly and Breast of a dark brown or rusty Colour, the Back of the same, though much darker. The Rump is white below, and variegated above with black and white Streaks.

The *Barbary Godwit with a white spotted Wing*, is rather The Godwit. less than the Lapwing, having long black Legs, with the middle Toe indented on each Side. The Bill is four Inches long, brown, though black in the Extremity. The Head is small, of a rusty Colour, as is also the Neck. The Rump is white; the Back and Wings of a dusky Colour; and the Breast spotted like the Woodcocks.

The *Emfeesy* or *Ox Bird* is of the Bigness of the Curlew, The Emfeesy. being all over of a milk white Colour, except the Bill and Legs, which are of a fine red. It generally feeds, in the Meadows, along with Cattle, but the Flesh of It is unfavoury and soon corrupts.

The *Boo-onk* or Long Neck, is of the Bittern Kind, somewhat less The Boo-onk. than the Lapwing. The Neck, the Breast, and the Belly, are of a light yellow; but the Back and upper Part of the Wings are of a Jet black. The Tail is short; the Feathers of the Neck long and streaked with White, or a light Yellow. The Bill, which, is three Inches long, is green, in Fashion like to the Stork's; and the Legs, which are short and slender, are of the same Colour. In walking and searching for Food, it throweth out It's Neck seven or eight Inches, from whence the *Arabs* call It *Boo-onk* [ابو عنق] *The long Neck*, or *the Father of the Neck*.

INSECTS and Creatures under that Denomination, are Insects. more numerous than curious; there being few *Species* which have fallen in my Way, but such as are already described by the Naturalists. Butterflies, Adderbolts, Beetles &c. are in a Variety of Shapes, with Wings differently figured and coloured, but which it would be too tedious to enumerate; a *Species* or two of each Sort may be sufficient.

1 Golius and others make براك to denote some particular Bird only of the Duck Kind, contrary to the received Acceptation of it in this Country, for the Family in general.

The Butterfly  
with Lappet  
Wings.

The most curious *Species* of the Butterfly Kind, is near four Inches from one Tip of the Wing to the other, being all over very beautifully streaked with murrey and yellow. Yet the Edges of the lower Wings are to be excepted, which being indented and ending in a narrow Strip or Lappet of an Inch long, are very elegantly bordered with yellow. Near the Tail there is a Spot of a Carnation Colour.

The broad  
tailed Ad-  
derbolt.

The rarest *Species* of the *Libellæ* or *Adderbolts*, is one of three Inches and a half long, broad tailed, of a rusty Colour, with bright spotted Wings. There is another of the same Size, but of a more cylindrical Body, differing little in Colour from the common Locust.

The Unicorn  
Beetle.

The least frequent of the Beetle Kind, is a *Species* with one Horn, of the Colour and Size of a Chesnut. The Head is notched round or indented, and the Feet are broad like those of the *Gryllo-Talpa's*. The lesser *Nasicornes* are every where met with, as also a Diversity of *Elastic* Beetles.

The Mantes.

To that *Species* of Locusts, which are called *Mantes* by the Naturalists, I am to add one of three Inches long, of a brown Colour, with the Fore Legs armed with strong horny Claws. There is another of the same Size of the cucullated Kind, which hath the upper Wings streaked with a light green, and the membranaceous ones finely chequered with flesh, brown and scarlet Colours: besides a third *Species* of two Inches long, with elegant green Wings. But the chief Characteristicks of the latter, are two *Antennæ*, which project, like a couple of Feathers, from the Forehead.

The Locusts.

I never observed the *Mantes* to be gregarious; but the Locusts properly so called, which are so frequently mentioned, by sacred as well as prophane Writers, are sometimes so beyond Expression. Those which I saw *Ann.* 1724. and 1725. were much bigger than our common Grasshoppers, having brown spotted Wings, with Legs and Bodies of a bright yellow. Their first Appearance was towards the latter End of *March*, the Wind having been for some time southerly; and in the Middle of *April* their Numbers were so vastly increased, that in the Heat of the Day, they formed themselves into large Bodies, appeared like a Succession of Clouds, and darkened the

Their first Ap-  
pearance.

The laying and  
hatching of  
their Eggs.

Sun. About the Middle of *May*, when their Ovaries were turgid, each of These Bodies began gradually to disappear, re-  
tiring

tiring into the *Mettijah*, and other adjacent Plains to deposit their Eggs. Accordingly, in the Month following, their young Broods began gradually to make their Appearances; and it was surprizing to observe, that no sooner were any of them hatched, than they immediately collected themselves together, each of them forming a compact Body of several hundred *Their Numbers and Marches.* Yards in Square: which marching afterwards directly forward, climbed over Trees, Walls and Houses, eat up every Plant in their way, *and let nothing escape them.* The Inhabitants, to stop their Progress, made Trenches all over their Fields and Gardens and filled them with Water; or else placing in a Row great Quantities of Heath, Stubble, and such like combustible Matter, they set them on Fire upon the Approach of the Locusts. But all this was to no Purpose; for the Trenches were quickly filled up, and the Fires put out by infinite Swarms succeeding one another; whilst the Front seemed regardless of Danger, and the Rear pressed on so close, that a Retreat was impossible. A Day or two after one of these Bodies was in Motion, others were already hatched to glean after them; gnawing off the young Branches and the very Bark of such Trees, as had escaped before with the Loss only of their Fruit and Foliage. So justly hath the inspired Writer' compared them to a great Army; and observed, that *the Land is as the Garden of Eden before them, and behind them a desolate Wilderness.*

Having in this Manner lived near a Month upon the Ruin *The casting of their Skins.* and Destruction of every Thing that was green or juicy, they arrived at their full Growth, and threw off their Worm-like State, by casting their Skins. To prepare themselves for the Change, they clung by their hinder Feet to some Bush, Twig, or Corner of a Stone; when immediately, by an undulating Motion used upon the Occasion, their Heads would first appear, and soon after the rest of their Bodies. The whole Transformation was performed in seven or eight Minutes; after which they lay for a small Time in a languishing Condition; but as soon as the Sun and Air had hardened their Wings and dried up the Moisture that remained upon them after the casting of their Sloughs, they returned again to their former Voracity, with an Addition both of Strength and Agi-

1 *Viz.* In the first Part of the second Chapter of the Prophet *Joel*.

lity. But they continued not long in this State, before they were entirely dispersed, as their Parents had been before, after the laying of their Eggs; and as the Direction of the Marches and Flights of them both was always to the Northward, it is probable they perished in the Sea: a Grave, which, according to these People, they have only in common with other winged Creatures.

The Locusts  
good to eat.

Mistaken for  
the Quail.

Axides not  
the Tops of  
Plants,

but Insects.

The Scorpion.

These Insects sprinkled with Salt and fryed, are in Taſt, not much unlike the River Cray-Fiſh. The *Jews*<sup>1</sup> were allowed to eat them; and *Ludolphus*<sup>2</sup> hath an ingenious Diſſertation, wherein He endeavours to prove that the [שלוים] *Shellowim* or *Quails* as we render it, which the *Israelites* fed upon in the *Wilderness*<sup>3</sup>, were only a *Species* of Locuſts. But the H. Pſalmiſt, in calling them *Feathered Fowls*, ſeems entirely to contradict that Suppoſition. Neither hath any Authority, I preſume, been hitherto produced for taking *Axides*, according to the *Greek* Name, for the Fruit of the Locuſt Tree or the Tops of Plants<sup>4</sup>; the Name Itſelf being rather derived from the Deſire which this Inſect hath of living upon Them<sup>5</sup>. For the *Axides* deſcribed by *Ariſtotele*<sup>6</sup> and other *Historians*, are the Locuſts I am now ſpeaking of: the LXXII always interpreting [ארבה] *Arbab*, by the ſame Word; conſequently the Writers of the New Teſtament may be ſuppoſed to have taken It in the ſame Signification. The *Axides* then, which St. *John* Baptiſt fed upon in the *Wilderness*, were theſe Locuſts; and provided their Appearances, in the Holy Land, were at the ſame Time I ſaw them in *Barbary*, It may be preſumed that St. *John* entered upon His Miſſion at that Seaſon.

The [*Ackrab* عقرب] *Scorpion*, in Conſideration of It's noxious Qualities, may claim the next Place after the Locuſt. Some of the *Species* are long and narrow, others of a rounder Shape, and larger; having each of them a Tail conſiſting of fix Joynts. I never obſerved any that had ſeven, according to what hath been aſſerted by ſome antient Authors<sup>7</sup>. Thoſe on this ſide

1 Lev. 11. 22. 2 Viz. in Comment. Hiſt. Ethiopic. p. 185. &c. 3 Exod. 10. 13. Numb. 11. 31. 4 In hanc Sententiam (ſc. quod *axides* erant *ακροδρύα* vel *ακρα δρύων* vel *ακρέμορες*, ſive *ακροματα* i. e. arborum, vel herbarum ſummitates) propenderunt *Athanaſ.* *Iſid.* *Euthym.* *Theophyl.* &c. vid. *Pol. Synop.* in *Mat.* 3. 4. & *Boch. Hieroz.* l. 4. cap. 7. 5 *Ακρίς* εἶδος τὸ ἀκρας ἦν ἀσυχίων καὶ ἦν φυτόν νέμειος. Etymolog. Magn. ۱۰۳۰ Je-rad, *The Arabic Name for theſe Inſects* hath the ſame Signification; being derived from ۱۰۳۰ *avulſit*, detraxit: ut ſolia de ramis &c. vid. *Gol.* in voce. 6 *Ariſt.* Hiſt. Animal. l. 5. cap. 28. 7 Conſtat & ſeptena caudæ internodia ſaviora eſſe. *Plin.* l. 11. cap. 25. de *Scorpionibus*. *Σκορπίων* δὲ, καὶ ἡλιωῶν καὶ ἀπτεράων, λέγεται πλῆθος, μεγάται δὲ ἐπὶ ἀ σπονδύλων. *Strab.* l. 17. Καὶ περὶ ἐπὶ ἔχων σπονδύλους ἄφθνη περ. *Ælian.* Hiſt. Anim. l. 6. cap. 20.

Mount *Atlas* are not very hurtful; for the Sting being only attended with a slight Fever, the Application of a little *Venice Treacle* quickly affwageth the Pain. But the Scorpions of *Zaab* and most other Parts of the *Sahara*, as they are generally larger in Body and of a much darker Complexion, so their Venom is proportionably malignant, and frequently attended with Death.

Of the same virulent Nature is the Bite of the *Boola-kaz*, The Boola-kaz, or Rhax. a *Phalangium* of the *Sahara*, the *Rhax* probably which *Ælian*<sup>1</sup> observeth to be an Animal of these Parts. It is computed, that twenty or thirty Persons dye every Year, by the Hurt received from this Animal and the *Leffab*.

The Method of curing the Bite or Sting of these Creatures, is The Remedy against the Sting of these Animals. either immediately to burn or make a deep Incision upon the Part, or else to cut out a Piece of the contiguous Flesh. Sometimes also the Patient lyeth buried quite up to his Head, in the hot Sands, or in Pits heated for that Purpose. When no great Danger is apprehended, then they only apply hot Ashes, or the Powder of *Albenna*, with two or three thin Slices of an Onion, tying them upon the Part affected, in the Nature of a Cataplasm. I never heard that Oyl Olive was ever made use of, which being rubbed warm upon the Wound, has been lately found to be a *Specific* Remedy against the Bite (particularly) of the Viper.

IF we except a firm and well tasted fresh water *Barbel*, The Barbel. with only two Appendages on the lower Jaw; the small *Perch* The Perch. of *Capja*, with a turned-up Nose and chequered Fins; a broad *Sea Feather*, The Sea-Feather. and a small *Polypus* of a circular Figure; there The Polypus. are few *Species* of Fish in these Seas but what have been long ago described by *Rondeletius*, and still continue to be taken on the other Side of the *Mediterranean* Sea. A few Years ago an *Orca* or *Toothed* Whale of sixty Foot long, was stranded under the Walls of *Algiers*; but this was looked upon as so great a Prodigy, that the *Algerines* were apprehensive It might portend some direful Event to their Polity and Government. An Orca, or toothed Whale.

AMONG the *Crustaceous* Fishes, the first Place is to be given to the Lobster, though It is in no great Plenty upon this Coast. But Shrimps and Prawns, a small thin-shelled Crab, Crustaceous Fish. Lobsters. Shrimps. Prawns.

<sup>1</sup> *Ælian*. Hist. Animal. l. 3. cap. 136.

like the broad footed one of *Rondeletius*, with the *Squilla lata* (or Sea Cray Fish) of the same Author, are brought every Day to the Shambles.

Sea Cray Fish.

The Sea Eggs or *Echini* are in great Numbers, but in little Variety. I have only seen three Kinds, one of which is of the *Pentaphylloid* or *Spatagus* Kind, very beautiful to look upon, but of no Use. The other two are more common, sticking to every Rock we meet with. Each of them hath five Sutures, accompanied with several concentrick Rows of small Knobs; whilst each Knob supporteth a Prickle of an Inch long in the one *Species*, and of two Inches long in the other. The Roes, which lye between the Sutures, are the only Parts that are eaten; which, at the Time particularly of the Full Moon when they begin to be turgid, are, after being tempered with Pepper and Vinegar, esteemed as no small Dainty by these People.

The Roes of them eaten.

Neither is there any great Variety or Plenty of Shell Fish produced upon the *Barbary Coast*. The *Exuviae* indeed of a few *Species* of Whilks and Flithers, of the Sea Ear, the *Spondylus*, and a smooth shallow *Chama*, are what we commonly see lying upon the Shore: whilst the greater Whilk or *Buccinum*, which is sometimes eight or ten Inches long; a long narrow *Pectunculus*; the Muscle of *Matthiolus*; the *Concha Veneris*; a large thin ampullaceous Whilk, the 18th *Species* of *Lister*; and the long-nosed muricated one, the 20th of the same Author, may be reckoned among the Rarities. *Tunis* was formerly well supplied with Oysters from the Haven of *Bizerta*, but some copious Rains, which fell a few Years ago in this Neighbourhood, with the unusual Torrents consequent thereupon, are supposed, by making the Water too fresh, to have diminished the Breed. The Bottoms likewise, not only of the several coasting Vessels of *Algiers*, but of others that continue any Time in the Harbour, are frequently covered with these Shell Fish; yet their Banks could never be discovered, though, they have been often carefully looked after. This Coast being no way remarkable for Banks of Sand, makes the Cockle a great Rarity; but Muscles are every where common, being the same with those we have in *England*, without being attended, as ours frequently are, with Crabs or *Cancelli*. However, provided

Oysters.

The Muscle.

vided

vided the *Solitanna*, which *Varro*<sup>1</sup> tells us contained five Gallons, still continued to be a Native of these Seas, It would make considerable Amends, as well for the Want of some, as for the Scarcity there is in several other *Species* of the testaceous Class of Fishes.

These are the Observations, I have to offer, in Relation to the Animals of these Kingdoms: in the Course of which, some Persons perhaps may be surprized, that they have been so very little, if at all entertained with an Account of such strange and wonderful Objects, as might be expected from This Country. Now, in Answer to this, it may be observed, that the natural, and ordinary Course of Things is much the same in *Barbary* as in other Places; each *Species*, as far as ever I could be informed, keeping inviolably to Itself. For, if we except the *Mule* and the *Kumrah*, (which are procreated from Animals under the Direction of Mankind, and therefore not so properly left to themselves) few, I presume, if any other Instances can be fairly urged in Favour of the old Observation, *That Africa*<sup>2</sup> *is always producing some new Monster.*

*Africa produceth few Monsters.*



### C H A P. III.

*Of the Learning, Arts, Manufactures, Habits, Customs &c. of the Inhabitants of these Kingdoms.*

**T**HE liberal Arts and Sciences continue to be, as they have been for many Ages, in a low State and Condition among the *Mahometans*. Philosophy, Physick, and Mathematicks, which a few Centuries ago, they had almost entirely to themselves, are at present very little known among them. The roving and unsettled Life of the *Arabs*, and the perpetual Grievances the *Moors* meet with from the *Turks*, will not permit either of Them to enjoy that Liberty, Quiet, and Security, which have at all Times given Birth and Encourage-

*Arts and Sciences little known or encouraged.*

<sup>1</sup> Ex *Africa* quæ vocantur *Solitanna* (Cochlex) ita magnæ sunt, ut in eas 80 quadrantes conjici possunt. *Var. de Re rustica*. l. 13. cap. 14. <sup>2</sup> Λέγεται δὲ πρὸς παροιμίαν ὅτι αἰεὶ φέρει τι ἄγνωστον κακόν. *Arist. Hist. Anim.* l. 8. cap. 28. Ideo (sc. propter inopiam aquarum ad paucos amnes congregantibus se feris) multiformes ibi animalium partus: varie sæminis cujusque generis mares, aut vi aut voluptate miscente. Unde etiam vulgare *Gracia* dictum, SEMPER ALIQUID NOVI AFRICAM AFFERRE. *Plin.* l. 8. cap. 16.

ment to Learning. As for the *Turks*, they are generally of such turbulent and restless Dispositions, or else engage Themselves so deep in Trade and in the Improvement of their Fortunes, that they have no Taſt at all for Learning, being wonderfully aſtoniſhed, as they have often told me, how the *Chriſtians* can take Delight, or ſpend ſo much of their Time and Money in ſuch empty Amuſements as Study and Speculation.

*Their Method  
of Education.*

When the *Mooriſh* and *Turkiſh* Boys (for there is little or no Education among the *Bedoweens*) are about fix Years of Age, they are ſent to School, where they learn to read, to write and repeat at the ſame Time. They make no Uſe of Paper, each Boy having a thin ſquare Board to write upon, which being only ſlightly daubed over with Whiting, may be wiped off or renewed at Pleaſure. After they have made ſome Progreſs in the *Coran*, the principal Book that is taught them, they are initiated, with the like Care, in the ſeveral Ceremonies and Devotions of their Religion; the Maſter receiving of each Boy for his Trouble and Attendance about a Penny a Week. When a Boy hath laudably acquitted himſelf in any Branch of theſe Inſtructions, he is forthwith decked out in the moſt ſumptuous Apparel, and being mounted upon a Horſe that is richly caparifoned, is conducted by his School-fellows, with *Huzza's*, through the Streets; whiſt his Friends and Relations are already met together to congratulate his Parents, and to load him with Gifts. After they have been employed at School for three or four Years, they are removed to Trades, or enrolled in the Army; in attending which Occupations, there are very few of Them, except the [*Sanjacktars*] Enſigns of the Army, and thoſe who are employed in collecting the Tribute and Customs, but who quickly forget what they learnt in their Childhood.

*Few Books  
read except  
the Coran.*

Befides their *Coran* and ſome enthuſiaſtick Comments upon It, very few Books are read or enquired after by thoſe few Perſons, of riper Years, who have both Time and Leiſure for Study and Contemplation. All that Variety of Learning which they formerly either invented themſelves, or adopted into their own Language, may be reduced at preſent to a few Sheets of blundering Geography, or to ſome tireſome *Memoirs* of the Tranſactions of their own Times: for ſuch Branches of  
Hiſtory

History as are older than their Prophet, are a Medley only of *Romance* and Confusion.

Upon my arrival at *Algiers*, I made It my Business to be acquainted with such Persons, as had the Character of being learned and curious; and though it is very difficult, (as well from their natural Shyness to Strangers, as from a particular Contempt they have for *Christians*,) to cultivate any real Friendship among them, yet in a little Time, I could find the chief Astronomer, (who hath the Superintendance and Regulation of the Hours of Prayer) had not Trigonometry enough to project a Sun-Dial: that the whole Art of Navigation, as it is practised at *Algiers* and *Tunis*, consisted in nothing more, than what is called the pricking of a Chart and distinguishing the eight principal Points of the Compass. Even Chymistry, formerly the favourite Science of these People, is no farther applied at present, than to the distilling of Rose-Water. I have rarely conversed with any of Their [*Tibeebs* طب] Physicians who were acquainted with *Rasis*, *Averroës* or others of their Compatriots. The *Spanish* Edition of *Dioscorides* is chiefly studied; though the Figures of the Plants and Animals are more consulted than the Descriptions. The *Dey's* *Tibeeb* (the *E-mim* [اميم] or President of the Physicians) once asked me whether the *Christians* had such an Author as *Boo-Kratt*' (so either out of Ignorance or Affectation they call *Hippocrates*;) adding, that He was the first of the *Arabian* [*Hackeems* حكما] Doctors, and lived a little before *Avicenna*.

After this general Account of the State of Learning and Education in this Country, it cannot be expected, that any Branch either of speculative or practical Knowledge should be studied properly as an Art or Science. There are not indeed wanting several Persons who prescribe in Physick, play upon a Variety of Musical Instruments, and are concerned in other Actions and Performances which seem at least to suppose some Skill in Nature or Mathematicks; yet all This is learnt merely by Practice, long Habit and Custom, assisted for the most Part with great Strength of Memory and Quickness of Invention. For no Objection can be made against the natural Parts and Abilities of these People, which are certainly subtle and ingenious: only Time, Application and Encouragement are wanting to cultivate and improve them.

1 i. e. *The Father of Kratt*, supposed to be an Arabian.

The History of  
Physick.

To give then a more particular Account of what Arts and Sciences are still remaining in *Barbary*, I shall begin with the History of Physick. And here It is to be observed (for the Want no Doubt of proper Persons duly and methodically bred up to these Arts) that there are few if any of the more dangerous Cafes and Distempers, but such as either prove mortal, or of a long Continuance. It is to be observed likewise, that few Persons will admit either of Advice or Medicine, believing in strict and absolute Predestination; whilst others, who are less superstitious, prevent the Assistance of both by their ill Conduct and Management; leaving all to the Strength of Nature, or else to *Magar-eah*, as they call Charms and Enchantments. The History therefore of Physick will be expressed in a few Lines: for if we except the following Remedies, together with the constant Resort that is made to the *Bagnio's* in Distempers of all Qualities and Complexions, there is little besides of general Use and Establishment among them.

Their Remedies for the  
Rheumatism,  
Jaundice,

Thus in Rheumatick and Pleuritick Cafes, it is usual to make several Punctures, with a red hot Iron, upon the Part affected; which Operation is to be repeated according to the Strength of the Patient and the Violence of the Disease. A Decoction of the *Ground Pine*, or of the *Globularia Fruticosa*, is the ordinary Medicine for Fevers: though I have known the common *Scabious* of this Country, taken either as a Salad, or in a strong Decoction, to remove violent tertian and quartan Agues.

Feavers,

Flatulent  
Distempers,

A Dram or two of the Root of [*Borustum*] the *Round Birthwort*, is an established Remedy for the Cholick and other flatulent Distempers: as the Root of [*Bookoka*] *Arisarum*, dried and powdered, is for the Stone and Gravel. I once knew above a Pint of a glutinous Substance brought away, by the *Urethra*, from a young Boy of our Interpreter's, by only eating plentifully of the ordinary Bread of the *Bedoweens*, which is made of an equal Quantity of Barley or Wheat Flour, and the Roots of *Bookoka* dried in the Oven and powdered. One Dram of a dark coloured *Drop-Stone*, or the

Stone,

Bloody Flux,

like Quantity of the Powder of the *Orobanche Mauritanica*, have been used with good Success in stopping inveterate *Diarrhæas*. Little else is observed in the Management of

Small Pox,

the Small Pox, than to keep the Patient moderately warm, giving

giving him now and then six or eight Grains of *Alkermes* in Honey, to throw out the Pustules. They make use of fresh Butter to hinder the Pitting; and prevent the Ulcers from falling upon the Eyes by keeping their Lids constantly tinged with the Powder of Lead Oar. The Inoculation of them is performed by making a small Wound, upon the fleshy Part of the Hand, betwixt the Thumb and Fore-finger. The Person who is to undergo the Operation, receives the Infection from some Friend or Neighbour, who hath a favourable Kind, and who is intreated to sell two or three of his Pustules, for the same Number of Nuts, Comfits, or such like Trifles. This they call the purchasing of the Small Pox; and among the *Jews*, the Purchase alone, I was told, without Inoculation, was a sufficient Preparative for the Infection. However It is in no great Repute in those Parts of *Barbary* or the *Levant* where I have been; most People esteem It to be a tempting of Providence and the soliciting a Distemper before Nature is disposed to receive It. Accordingly they tell a Number of Stories to discourage the Practice; particularly of a beautiful young Lady, who purchased only a couple of Pustules. It happened indeed She had no more than were paid for; but the Misfortune was, they fell upon Her Eyes, and She was blind by the Experiment.

The *Arabs* attempt to heal all Simple and Gun-shot Wounds by pouring fresh Butter, almost boiling Hot, into the Part affected; and I have been credibly informed, that Numbers of Persons have been cured by this Method. For asswaging Swellings, Bruises, Inflammations and Ailings of that Kind, the Leaves of the [*Opuntia*] *Prickly-Pear*, roasted a quarter of an Hour in the Ashes, and applied as hot as possible to the Part affected, are, in this Climate, found to be very beneficial: they are noted also for suppurating and bringing Boils, Plague-Sores, and such like Tumours to Maturity; and I have likewise known them successfully applied, without the least Suspicion of having any repelling Quality, in the Gout. In slight Wounds, Bruises and Inflammations, or else in order to harden and consolidate the Parts, some Persons take the Powder of the Leaves of *Albennab*, and make it up, with warm Water, into a *Cataplasm*. This, in being applied, tinges the Skin with a tawny Orange Colour, which continueth for some Months;

nay, what is more surprizing, the Tincture passeth quickly, through the Pores, into the Blood, rendering the Urine in a Nights Time of a Saffron Colour. In green Wounds and some other of the above mentioned Cafes, the Leaves likewise of (*Madra-mam*) the *Virga aurea glutinosa* have a good effect; whilst the Root of (*Toufailet*) *Thapsia*, roasted and applyed hot to the Hips, or made up into an Ointment, is reckoned a *Specific Remedy* in the *Sciatica*.

Sciatica.

No certain  
Rule either  
in prescribing  
or taking these  
Medicines.

These are some of the principal Medicines (↳ *Dourwas* these People call them) that are made use of in this Country: in the prescribing or taking of which, they observe no uniform Practice nor exact Proportion. For those which regard external Cafes are sometimes applyed so sparingly, as if it was indifferent, both to the Patient and Physician, whether or no any Benefit was intended by them: whilst others, in the same Case, act quite the contrary, supposing the larger the *Cataplasm*, the speedier the Cure. Neither is there much more Caution used in such Medicines as are given inwardly: for a Handful, at Random, whether of dry or green Herbs, is the common Dose; which, if taken in a Decoction, they usually pound first in a Mortar, and then pour, at a Venture, half a Pint, a Pint or more of boyling hot Water upon it. Compound Medicines are very rare. The *Moors* indeed pretend to have received several, by Tradition, from their Ancestors; but the few Ingredients, the Shops of their *Tibeebs* are furnished with, to answer such Prescriptions, together with their great Reservedness in conversing with them upon this Subject, appear to be strong Suspicions, that They are no better versed in the *Materia medica* than the *Arabs*. The only Prescription of this Kind that I have met with, is ascribed to a famous *Marabbutt* of theirs, *Seedy Mahomet Zerôke*, who recommends it in this Manner. “The Lives of us all are in  
“the Hands of God, and when it is written, we must die.  
“However it has pleased God to save many Persons from the  
“Plague, by taking every Morning, while the Infection rag-  
“eth, one Pill or two of the following Composition. Viz. Of  
“*Myrrh* 2 Parts, *Saffron* 1 Part, *Aloes* 2 Parts, *Syrop of Myrtle*  
“*Berries* Q. S.

Seedy Maho-  
met Zerôke's  
Remedy a-  
gainst the  
Plague.

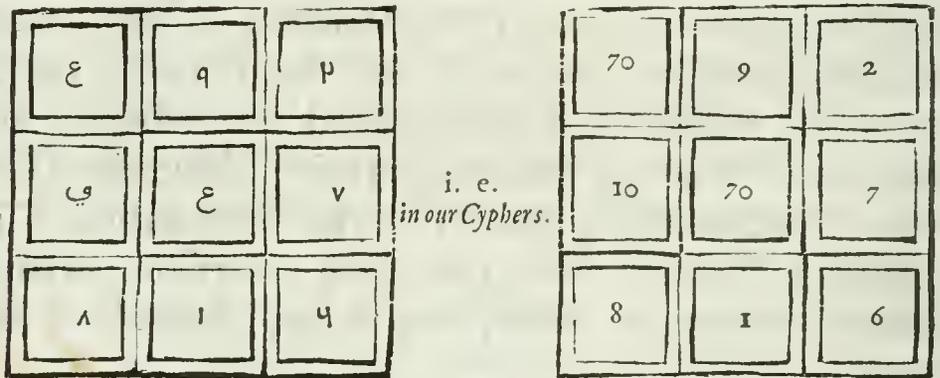
Neither

Neither are these People much more conversant in any of the Branches of Mathematicks. For in the first Place they are altogether Strangers to the speculative and abstracted Parts of them. Even such Quadrants, Astrolabes, and other Mathematical Instruments of their Ancestors, as have escaped the Injuries of Time, are looked upon rather as Curiosities, than consulted as useful Inventions. Besides several of these Quadrants, designed chiefly for taking Altitudes, I once saw one at *Tozer* in, what we call, *Oughtred's* Projection, well executed and of a Foot *Radius*. We are also sometimes favoured with a Sight of their *Kalendars*, (all of Them likewise the Works of former Ages) wherein the Sun's Place, the semidiurnal and nocturnal Arch, the Length of the Twilight, with the several Hours of Prayer for each Day in the Month, are calculated to a Minute and beautifully inserted in proper Columns. But these again are as little consulted, as the Instruments; for in Case the Cloudiness of the Weather will not permit them to adjust their small and greater Hour-Glasses, to some inaccurate Meridian Lines they have made for that Purpose, the Times of Devotion, which should be punctual to a Minute, are left intirely to the Will and Pleasure of their (*Mwezzims*) Cryers; no other Methods being studied for the Mensuration of Time; and publick Clocks, from the great Aversion perhaps the *Mahometans* have to Bells, not being allowed of in this Country.

Nay not even the first Operations, in either Numeral *Arithmetick* or *Algebra*, are known to one Person in twenty thousand, notwithstanding their Fore-fathers, if we may judge from the Name<sup>1</sup>, seem to have been the Inventors of the one, as they have given to all *Europe* the Characters<sup>2</sup> of the other. However the Merchants, besides being frequently very dextrous in the Addition and Subtraction of large Sums by Memory, have a singular Method of Numeration, by putting their Hands into each others Sleeve, and there, touching one another with this or that Finger, or with such a particular Joynt of It, (each of them denoting a determined Sum or

1 *فابر* *Fabar* est Reductio partium ad totum, seu fractionum ad integritatem. Et hinc *Algebra* nomen habet. Gol. 2 Our Numbers, viz. 1. 2. 3. 4. 5. 6. 7. 8. 9. 0. being borrowed from the Arabian 1 ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰ which were Originally from the Indians. Vid. *Bernardi* Tab. Literat. Seriem VII.

Number) will transact Affairs of the greatest Value, without speaking to one another, or letting the Standers by into the Secret. Yet still of a much more extraordinary Nature, provided we could be equally assured of the Truth of It, is the Knowledge, which the *Thalebs*<sup>1</sup> of this Country are supposed to have in Numbers. For they pretend to such a powerful Insight into the Nature and Quality of them, that by differently joyning and combining them, they can bring to Light a Variety of Secrets, excite as well as break the Force of Charms, and perform a thousand Tricks of the like Nature. The following *Diagram*, called [حزر المبارک *Haraz el Mabârak*] *The Blessed Amulet*<sup>2</sup>, is one of these Numeral Combinations, which, when hung about the Neck, is said to procure the Favour of Princes, to inspire Courage, intimidate an Enemy, prevent Distempers or whatever else is hurtful and injurious to the Person who bears It.



*The Musick* It hath been already observed, that these People play upon several Instruments of Musick: but as they do not write down their Compositions, nor aim at any Contrast or Variety of Parts, it may be disputed, whether even This Branch of the Mathematicks is to be considered as a Science among them.

*of the Arabs.* For the Musick of the *Bedoweens* rarely consists of more than one Strain, suitable to their homely Instruments, and to their simple Invention. The *Arabebbah*, as they call the Bladder and String, is in the highest Vogue and doubtless of great An-

*The Arabebbah.*

<sup>1</sup> Or *Thulbys* (V. Not. p. 80.) *Studiosi sapientia*, from طلب *quæsit*. Vid. *Gol.*

<sup>2</sup> These Letters { .ת .מ .א } which Menasseh ben Israel inserts before his *Treatise* (De Refurrectione Mortuorum) were probably another of these Charms.

tiquity; as is also the *Gaspah*, which is only a common Reed, <sup>The Gaspah,</sup> open at each End, having the Side of It bored, with three or more Holes, according to the Ability of the Person who is to touch It: though the Compass of their Tunes rarely or ever exceeds an *Octave*. Yet sometimes, even in this Simplicity of Harmony, they observe something of Method and Ceremony. For in their Historical *Cantata's*<sup>1</sup> especially, they have their Preludes and Symphonies; each *Stanza* being introduced with a Flourish from the *Arabebbah*, while the Narration Itself is accompanied with the softest Touches, they are able to make, upon the *Gaspah*. The *Tarr*, another of their In- <sup>The Tarr,</sup>struments, is made like a Sive, consisting (as *Isidore*<sup>2</sup> describeth the *Tympanum*) of a thin Rim or Hoop of Wood, with a Skin of Parchment stretched over the Top of It. This serves for the Bass in all their Concerts, which they accordingly touch very artfully with their Fingers, and the Knuckles or Palms<sup>3</sup> of their Hands, as the Time and Measure require, or as Force and Softness are to be communicated to the several Parts of the Performance. The *Tarr* is undoubtedly <sup>or Tympanum.</sup> the *Tympanum* of the Antients, which appears, as well from the general Use of It all over *Barbary*, *Egypt* and the *Levant*, as from the Method of playing upon It, and the Figure of the Instrument Itself, being exactly of the same Fashion with what we find in the Hands of *Cybele* and the *Bacchanals* among the *Basso Relievo's* and Statues of the Antients.

But the Musick of the *Moors* is more artful and melodious. <sup>The Moorish Musick and Instruments.</sup> For most of their Tunes are lively and pleasant; and if the Account be true, (which I have often heard seriously affirmed, but could never see a Proof of) that the Flowers<sup>4</sup> of *Mullein* and *Mothwort*, will fall from their Stalks, at the playing of their *Mizmoune*, they have something to boast of, which our modern Musick doth not pretend to. They have also a much greater Variety of Instruments than the *Arabs*; for besides

<sup>1</sup> The Strolling Bedoweens (like the antient ΑΟΙΔΟΙ or Rhapsodists) are chiefly conversant in this sort of Musick, who after they have got together a Crowd and placed them in a Circle, begin to chant over the memorable Actions of their Prophet &c. or else laying before them the Plans of Mecca, Medina &c. flourish over, in like manner, their several Descriptions. <sup>2</sup> *Tympanum* est pellis vel corium ligno ex una parte extensum. Est enim pars media Symphonix in similitudinem cribri. *Tympanum* autem dictum, quod medium est. *Isid. Orig.* l. 3. cap. 21.

<sup>3</sup> *Tympana tensa tonant Palmis & Cymbala circum Concava.* *Lucret.* l. 2. l. 618.

<sup>4</sup> Something like this is mentioned by Ovid.

*Illicibus glandes, cantataque vitibus uva Decidit.*

*Ovid.* l. 3. *Amor.* El. 7. l. 33.

*The Rebebb.* several Sorts of Flutes and Hautboys, they have the *Rebebb*, a Violin of two Strings, which is played upon with a Bow: *The A-oude.* the *A-oude*<sup>1</sup>, a Bass double stringed Lute, bigger than our Viol, which is touched with a *Plectrum*; with several smaller *Gittars* (or *Quetaras*<sup>2</sup> according to their Pronunciation,) of different Sizes, each of them tuned an *Octave* higher than another. They have also improved the *Tarr* of the *Bedoweens*, by suspending loosely, upon Pieces of Wire, in the Rim of It, several Pairs of thin hollow brass Plates, which, clashing against each other in the several Strokes and Vibrations given to the Parchment, form a clinking but regular Kind of Noise, which filleth up those little Vacancies of Sound, that would otherwise be unavoidable in these Conforts. Yet notwithstanding this Multiplicity of Instruments, and that they learn all by Ear, passing quickly from one Measure to another, and hastening the Time, (as the Musicians term it) in them all; yet there is always great Uniformity and Exactness observed throughout all their Performances. I have often observed twenty or thirty Persons together, proceed, in this manner, from one Air to another, during the Space of a whole Night, (the usual Time of their Entertainments,) without making the least Blunder or Hesitation.

*The Turkish  
Musick &c.*

Neither should I omit the *Turkish* Musick, which is inferiour indeed to the *Moorish* in Life and Sprightliness, yet is still somewhat more compounded than that of the *Bedoweens*. The *Turks* have been generally a prosperous and thriving People, distinguishing Themselves sometimes by brisk and chearful Tempers; yet there is a certain mournful and melancholy Turn, which runs through all their Compositions. We may account for It perhaps from that long Intercourse and Conversation, which they have had with their *Grecian* Subjects, whose Airs, for the most Part, are doleful and serious, like those of a neighbouring Nation, inspiring in the Hearer Pensiveness and Sorrow; which, as I have somewhere read, hanging upon the Minds, cannot fail of being communicated to the Musick of Persons in Distress and Captivity. They chiefly make use of two Instruments; whereof the one is like a long necked Kitt,

<sup>1</sup> *Ἄουδ* A-oude, from whence the Spanish Land or Laut, and our Lute, supposed by Bochart (Hicroz. I. l. 4. cap. 8.) to be the *Xélus* or Testudo of the Antients. <sup>2</sup> The same Word and Instrument no doubt with the antient Cithara.

played upon like the *Rebebb*: the other, which is in the Fashion of our *Dulcimer*, with Brass Strings, is touched sometimes with the Fingers, sometimes with two small Sticks, or else with a *Plectrum*.

But the want of Instruments in the private Musick of the *Turks*, is amply made up in That of their *Beys* and *Bashaws*. For here (as in some of the eastern Ceremonies of old,) are Instruments without Number; Flutes, Hautboys and Trumpets; Drums and Kettle Drums; besides a Number and Variety of Cymbals, which they beat<sup>2</sup>, at certain Intervals, one against another, thereby rendring a shrill and jarring, but martial Sound, such as, we may suppose, was made by the *Corybantes* &c. in the Ceremonies of *Cybele*<sup>3</sup> &c. Here the Time is more hastened than in the *Moorish* Musick, the same Note, which, in the Beginning, was held out the Time of a *Minim*, being in the Conclusion, quicker than a *Semi-quaver*. I had not Art enough to note down any of these Airs: but in the following Page, there are some *Specimens* of the other Kinds of Musick.

<sup>1</sup> As in Dan. 3. 5. where we have mentioned the Cornet, Flute, Harpe, Sackbut, Pfalterie, Dulcimer, and all kinds of Musick.

2 Cymbala dant flictu Sonitum.  
Pulsarent æribus æra.  
Æraque tinnitus ære repulsa dabant.  
—— Non acuta  
Sic geminant *Corybantes* æra.  
Gemina æra sonant Idæaque terga.  
καλῶς δίξυξ.

*Auson.* ad Paulin. Ep. 25. l. 20.  
*Lucret.* l. 2. l. 634.  
*Ovid.* Fast. l. 4. l. 182.  
*Horat.* Lib. 1. Od. 16. l. 7.  
*Stat.* Theb. 8. 221.  
*Nonn.* in Dionys.

3 Tinnitusque cie & Matris quate Cymbala circum. *Virg.* Georg. 4. l. 64.  
(*Matris Cymbala*) quæ in ejus tutela sunt, ideo quod similia sunt hemiciclis cæli, quibus cingitur terra, quæ est Mater deorum. *Servius* in locum.

Sancta Deum genitrix, tinnitibus æthera pulsas  
Æris, & inflati complevit murmure buxi. *Ovid.* Met. 14. l. 537.  
Tympana vos, buxusque vocat Berecynthia Matris  
Idææ. *Virg.* Æn. 9. l. 619.

Ταυτῶν (Cybelen) παρεισάγῃσι τυμπάνοις καὶ κυμβάλοις ἢ κερυαῖοις ἢ λαμπαδηροεῖαις χαίρουσαι. *Phrynus.* de Natura Deorum. p. 8. Ed. Cant.

Σοὶ μὲν καταρχὰ Μῆτερ, πέρα  
Μεγάλοι ξυμβοὶ κυμβάλων.

*Pind.* apud *Strab.* l. 10.

—— Attonitæ cum furta parentis

Ærea pulsantes mendaci Cymbala dextra,

Vagitus pueri (*Jovis infantis*) patrias ne tangeret aures,

Δίεται exercent Dominæ famuli *Corybantes.* *Arat.* Phænomen. interp. *Germ.* p. 2. l. 15.

Βυρόστονον κίκλωμα τόδε

Μοὶ Κορύβαντες εὔρον. *Enrip.* in Bacch. l. 125.

Καὶ αὐτοὶ οἱ Ἰνδοὶ (sc. μνήμα Δοιόνου τῆς στρατηλασίας) ὑπὸ τυμπάνων τε καὶ ἤδη κυμβάλων σελήμβουοι ἐς τὰς μάχας. *Arriani* Lib. Rerum Indicarum p. 172. *Hen. Steph.* Edit. 1575. Καὶ θεὸς σέβειν ἐδίδαξε Διόνουτος ἄλλες τε, καὶ μάλινα ἑαυτὸν, κυμβολίζοντας, ἢ τυμπανίζοντας. \*\* ὡσεὶ καὶ εἰς Ἀλέξανδρον ἔτι ὑπὸ κυμβάλων τε καὶ τυμπάνων ἐς τὰς μάχας κηδεύεσθαι. *Idem.* p. 173.

The Bedo-  
ween Airs.

Prelude to the Mizmoune.

The Mizmoune.

Ya men melleck ana deery waat fa jebb Id:ellyish heufe fa beb

hatsa oz:::aa::at:ta:lcb

Minnny attil kel boo:::alil milla:::meih en fa oo:

se wa sa be:::r Ba desfer roo ra roore ney kitten

ee:::houn tishey ma:::e mally mee:::n Lash yah:::

hah be:bee houn tey anee alla yah houn alla yah nee::n

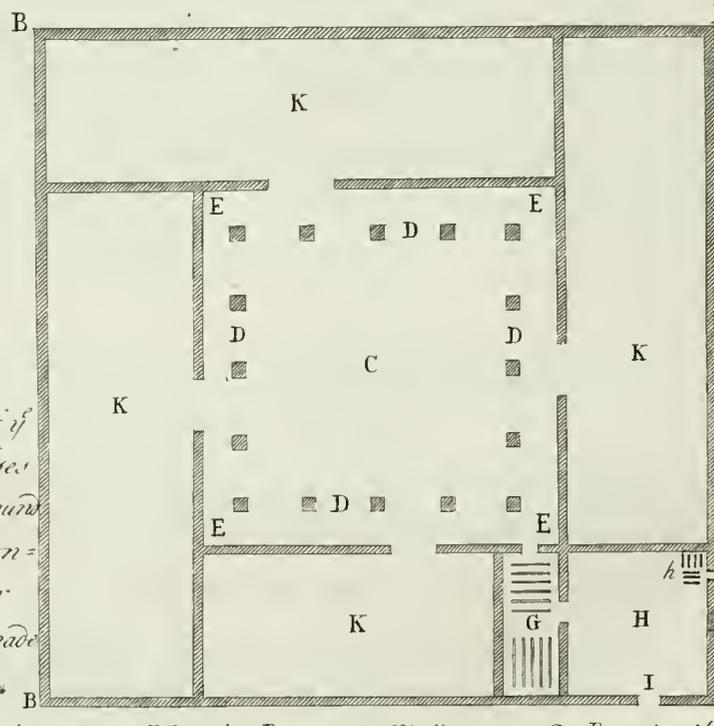
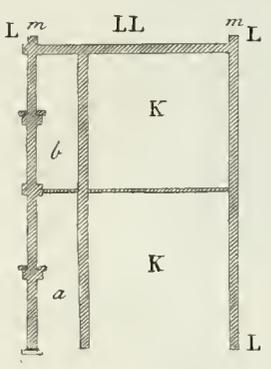
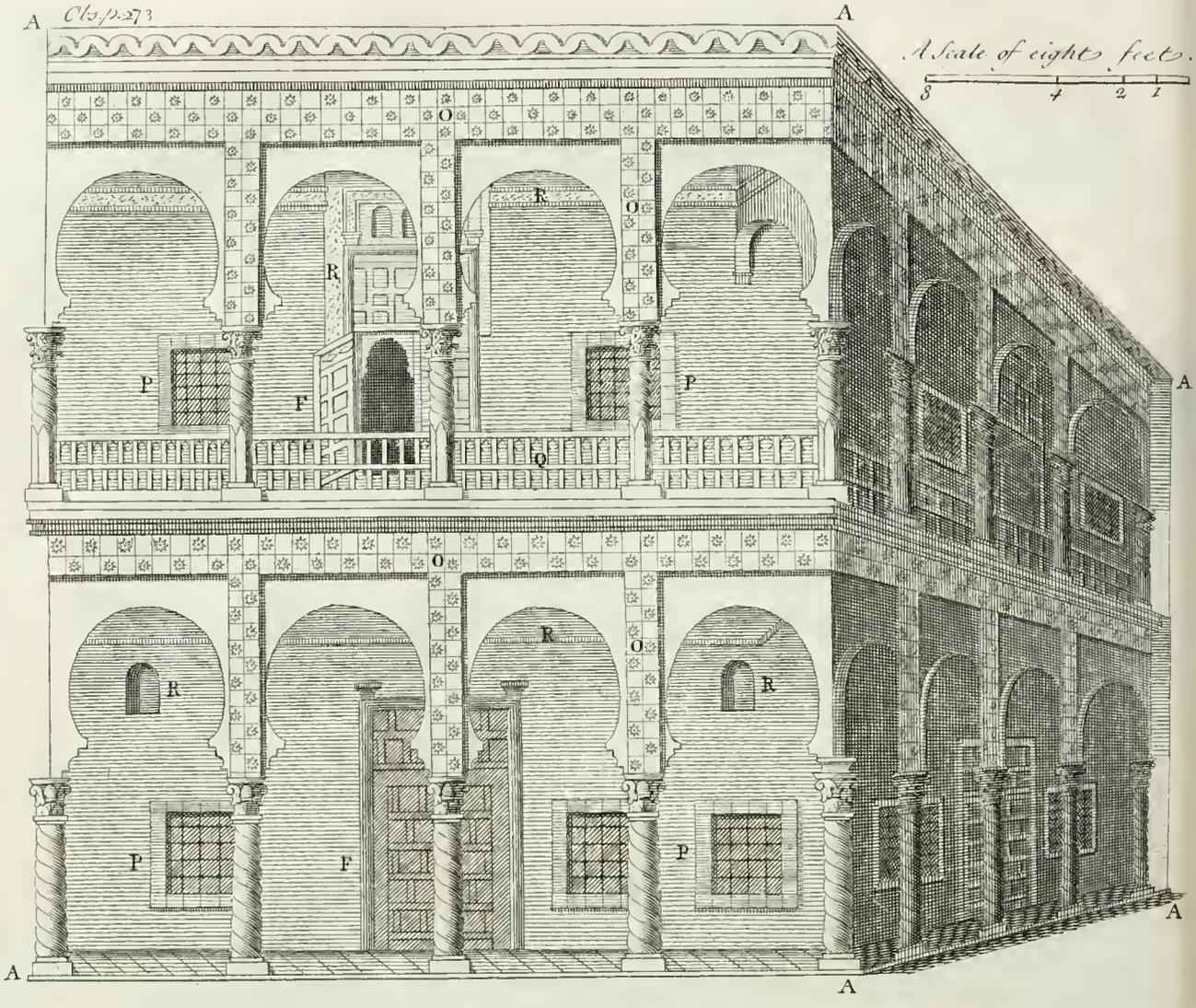
The Moorish  
Airs.

A Dance .

Slow

A Turkish  
Air.





*which, in Houses of two Stories, there is a Gallery, of the like Fashion. F. The Doors. G. The Stair-case. H. The Porch, over which the Olee is usually placed, with its privy Stair-case, h, leading into of Porch, or into the Street. i. I. The great Door into the Street. K. The Chamber. L. A perpendicular Section of of House; shewing of Cloyster &*

*AA. The Upright View of of Inside of one of the Houses in Barbary. B. The Ground Plan, (the Scale being contracted.) C. The Areas or woost el Dar. D. The Colonade. E. The Cloyster; above of Gallery; the Chambers K; the Terrace LL; the Parapet Walls m.m. O. Denotes that part of of Walls, which are usually adorned w<sup>th</sup> painted Tiles. P. The Windows. Q. The Ballustrade of of Gallery. RR. Lattices & other Devices in Mosaic*

*To the Reverend ROBERT THISTLETHWAITE  
D. D. Warden of Wadham College, Oxford*

But the Art, wherein the *Moors* (especially) are the most Their Skill in Architecture. converfant, is Architecture: though, as Room and Convenience are the only Points regarded in their Plans, the [علمان] *Mallums* (as they call those Persons who are skilled in the designing and executing of them) are to be considered rather as Masters of a Craft or Trade, than of a Science or Liberal Profession. However as there is a near Relation betwixt the Buildings of this Country and those that are occasionally mentioned in the H. Scriptures, it may be presumed, that a particular Account of the Structure and Contrivance of the one, will not a little contribute to the clearing up such Doubts and Difficulties as have arisen, from not rightly comprehending the Fashion of the other.

Now the Method of building, both in *Barbary* and the *Levant*, The Fashion of the Houses in Barbary and the Levant. seems to have continued the same, from the earliest Ages, without the least Alteration or Improvement. Large Doors, spacious Chambers, Marble Pavements, cloystered Courts, with Fountains sometimes playing in the Midst, are certainly Conveniencies very well adapted to the Circumstances of these Climates, where the Summer Heats are generally so intense. Add to this, that the Jealousie, which is commonly to be met with in Masters of Families, is hereby less apt to be alarmed, whilst all the Windows open into private Courts, if we except sometimes a latticed Window or Balcony towards the Street. It is during the Celebration only of some *Zeenah* [زنج] or publick Festival, that these Houses and their latticed Windows and Balconies are left open. For this being a Time of great Liberty, Revelling and Extravagance, each Family is ambitious of adorning both the inside and the outside of their Houses with the richest Part of their Furniture: whilst Crowds of both Sexes, dressed out in their best Apparel and laying aside all Modesty, Ceremony and Restraint, go in and out where they please. The Account we have in the 2 Book of *Kings* (9.30.) of *Jezebel's painting her Face and tiring her Head and looking out at a Window*; upon *Jehu's* Publick Entrance into *Jezreel*, gives us a lively *Idea* of an Eastern Lady at one of these Solemnities.

If we quit then the Streets of these Cities, (which are usually narrow, with sometimes a Range of Shops on each Side) and enter into any of the principal Houses, we shall first pass

Z z z

through The Porch.

through a Porch or Gate-Way, with Benches on each Side, where the Master of the Family receiveth Visits and dispatcheth His Business; few Persons, not even the nearest Relations, having Admission any further, except upon extraordinary Occasions. From hence we are received into the Court, which lying open to the Weather, is, according to the Ability of the Owner, paved with Marble or such proper Materials, as will immediately carry off the Water. There is something very analogous betwixt This open Space in the *Moorish* Buildings, and the *Impluvium*<sup>1</sup> or *Cava Ædium* of the *Roman* Architecture; both of Them being alike exposed to the Weather and giving Light to the House. When much People are to be admitted, as upon the Celebration of a Marriage, the Circumcising of a Child or Occasions of the like Nature, the Company is rarely or never received into one of the Chambers, but into the Court, which is strewed accordingly with Mats and Carpets for their more commodious Entertainment. Now as this Part of the House is always allotted for the Reception of large Companies, being also called [الوسط] *El Woost* *The Middle* of the House, and so far literally answering to the τὸ μέσον of *St. Luke*, it is probable that the Place, where our Saviour and the Apostles were frequently accustomed to give their Instructions, might have been in the like Situation.

The Court.

The Cava Ædium,

and τὸ μέσον of *St. Luke* 5. 19.

The Court shaded by a Veil,

and surrounded with a Cloyster.

It is usual in the Summer Season, and upon all Occasions, when a large Company is to be received, to have the Court sheltered from the Heat or Inclemency of the Weather, by a *Velum*<sup>2</sup>, *Umbrella* or Veil, as I shall call It, which, being expanded upon Ropes from one Side of the Parapet Wall to the other, may be folded or unfolded at Pleasure. The Psalmist seems to allude to some Covering of this Kind in that beautiful Expression, of *spreading out the Heavens like a Curtain*<sup>3</sup>.

The Court is for the most Part surrounded with a Cloyster; as the *Cava Ædium* of the *Romans* was with a *Peristylum*

<sup>1</sup> Si relictum erat in medio domus ut lucem caperet, deorsum quo impluebat, *Impluvium* dicitur. *Varro de Ling. Lat.* l. 4. §. 33. *Impluvium* locus sine tecto in ædibus, quo impluere imber in domum possit. *Ascon. Pedan. Not. in Cicer. Orat.* 1. in *Verrem* c. 56. Sub divo, quod *Impluvium* dicitur. *Serv. Nor. in Virg. Æn.* 11. v. 512. *Atria* ædificij genus fuere, continens *mediam aream*, in quam ex omni tecto pluvia recipitur, columnis quadrifariam per singulos angulos dispositis & *Epistilijs*. *Alexand.* ab *Alexandro Genial.* D. 1. 3. cap. 6. Præter *Vestibula* fuere *cava ædium* & *peristylia* in quæ quisque suo jure non vocatus admittebatur. *Id.* lib. 5. cap. 24. <sup>2</sup> *This is the same with the Arab.* سترادق which is interpreted, *Velum*, aut quid simile, quod obtenditur atrio domus, seu *Cavædio*. Vid. *Gol.* in voce. <sup>3</sup> *The same Expression we have in the Prophet Isaiah* 40. 22.

or *Colonnade*; over which, when the House hath one or more Stories, (and I have seen Them with two or three) there is a Gallery erected, of the same Dimensions with the Cloyster, having a Ballustrade, or else a Piece of carved or latticed Work going round about It. From the Cloyster and Gallery, we are conducted into large spacious Chambers, of the same Length The Chambers. with the Court, but seldom or never communicating with one another. One of them frequently serveth a whole Family, particularly when a Father indulgeth his married Children to live with him; or when several Persons joyn in the Rent of one House. From whence it is, that the Cities of these Countries are so exceedingly populous, and that such Numbers of People are always swept away by the Plague. A Mixture of Families of this Kind seems to be spoken of by *Maimonides*, as he is quoted by Dr. *Lightfoot* upon 1 Cor. x. 16.

In Houses of better Fashion, these Chambers are hung with Velvet or Damask from the Middle of the Wall downwards: The Furniture of them. the rest is adorned with the most ingenious Wreathings and Devices in *Stucco* and Fret-Work. The Cieling is generally The Cieling. of Wainscott, either very artfully painted, or else thrown into a Variety of Pannels, with gilded Mouldings and Scrolls of their *Coran* intermixed. The Prophet *Jeremiah* 22. 14. exclaimeth against some of the Eastern Houses that *were cieled with Cedar, and painted with Vermilion.* The Floors The Floor. are laid with painted Tiles or Plaister of *Terrace*; but the Eastern Nations making no use of Chairs, (either sitting cross-legged, or lying at length upon these Floors,) they have them constantly spread over with Carpets, which sometimes are most beautifully designed, and of the richest Materials. For their further Ease likewise and Convenience, there is a Row of Damask or Velvet Bolsters, ranged along each Side of the Floor: an Indulgence that seems to be alluded to by *the sowing of Pillows to Arm-holes*, as we have It expressed by the Prophet

1 “Solomon appointed that each Place be appropriated to one Man there where there is  
 “a Division into diverse Habitations, and each of the Inhabitants receive there a Place  
 “proper to himself, and some Place also is left there common to all, so that all have an  
 “equal Right to It, as a Court belonging to many Houses &c. (עִירוֹב) The consorting  
 “together, which those that dwell among themselves in the same Court, make, (is called  
 “עִירוֹב חֲצֵרוֹת *novavia*) The Communion of Courts. And that consorting together which  
 “they make that dwell among themselves in the same Walk or Entry, or which Citizens of  
 “the same City make among themselves is called (שִׁתְרוּף) participating together.”

*Their Beds.* *Ezekiel* (13. 18. and 20). At one End of each Chamber, there is a little Gallery, raised four or five Foot above the Floor, with a Ballustrade in the Front of It. Here They place their Beds; a Situation frequently alluded to in the H. Scriptures'.

*The Stairs.* The Stairs are sometimes placed in the Porch, sometimes at the Entrance into the Court. When there is one or more Stories, they are afterwards continued, through one Corner or other of the Gallery to the Top of the House, whither they conduct us through a Door, that is constantly kept shut to prevent the domestick Animals from spoiling the *Terrace*, and thereby the Water which falls from thence into the Cisterns

*The Doors.* below the Court. This Door, like most others we meet with in these Countries, is hung, not with Hinges, but by having the Jamb formed at each End into an Axle Tree or Pivot; whereof the uppermost, which is the longest, is to be received into a correspondent Socket in the Lintel, whilst the other falls into a Cavity of the like Fashion in the Threshold. The Stone Door taken Notice of by Mr. *Maundrel*<sup>2</sup>, in His Description of the Royal Sepulchres at *Jerusalem*, is exactly of this Fashion.

*No Stairs upon the Outside of their Houses.* I do not remember ever to have observed the Stair-Cafe conducted along the outside of the House; neither indeed will the Contiguity and Relation, which the Houses bear to the Street, and to each other, (exclusive of the supposed Privacy of Them) admit of any such Contrivance. However we may go up or come down them, by the Stair-Cafe I have described, without entering into any of the Offices or Apartments, and consequently without interfering with the Business of the House; which will be explanatory enough of (*Mat.* 24. 17.) *Let him that is upon the House Top not come down to take any Thing out of the House*, provided the Action there recorded requireth any such Interpretation.

*The Tops of the Houses flat.* The Top of the House, which is always flat, is covered with a strong Plaister of *Terrace*; from whence, in the *Frank* Language, It hath attained the Name of *The Terrace*; a Word made use of likewise in several Parts of these Countries. It is surrounded by two Walls; the outermost whereof is partly

1 *Thou wentest up to thy Fathers Bed— to my Couch.* Gen. 49. 4. *Thou shalt not come down from that Bed on which thou art gone up.* 2 Kings 1. 6. and 16. *I will not go up into my Bed.* Psal. 132. 3. 2 Vid. *Maundrel's Journey from Aleppo to Jerusalem.* p. 77. Ed. Ox. 1757.

built over the Street, partly maketh the Partition with the contiguous *Terraces*, being frequently so low that one may easily climb over It. The other, or the Parapet Wall, as we may call It, hangeth immediately over the Court, being always Breast high, and answereth to the *בַּעֲקֵה* (Vulg. *Lorica*), which we render *the Battlements* in the H. Scriptures<sup>1</sup>. Instead of this Parapet Wall, some *Terraces* are guarded, in the same manner the Galleries are, with Ballustrades only or Latticed-Work: in which Fashion probably, as the Name seems to import, was the [שַׁבְּתָה,] Net or *Lattice*, as we render it, that *Abaziah* (2 *Kings* 1. 2.) might be carelessly leaning over, when he fell down from thence into the Court. For upon these *Terraces*, several Offices of the Family are performed; such as the drying of Linnen; preparing of Figs and Raisins; where likewise they enjoy the cool refreshing Breezes of the Evening<sup>2</sup>; converse with one another and offer up their Devotions<sup>3</sup>. When one of these Cities is built upon a Plat of level Ground, we can pass from one End of It to another, along the Tops of the Houses, without coming down into the Street.

Such is the Manner and Contrivance in general of the Eastern Houses. And if it may be presumed that our Saviour, at the healing of the *Paralytic*, was preaching in an House of this Fashion, we may, by attending only to the Structure of It, give no small Light to one Circumstance of that History, which hath lately given great Offence to some Persons. For among other pretended Difficulties and Absurdities relating to this Fact, it hath been urged<sup>4</sup>, that “as *the uncovering* or *breaking up of the Roof*, Mar. 2. 4. or *the letting a Person down through it*, Luk. 5. 19. supposes the breaking up of Tiles, Spars, Rafter *&c.* so it was well,” (as the Author goes on in his ludicrous Manner,) “if *Jesus* and his Disciples escaped with “only a broken Pate, by the falling of the Tiles, and if the “rest were not smothered with Dust.” But that nothing of

<sup>1</sup> When thou buildest a new House, then thou shalt make a Battlement [בַּעֲקֵה] for thy Roof, that thou bring not blood upon thine House, if any Man fall from thence. Deut. 22. 8. בַּעֲקֵה, quod secundum Rabbi David in libro Radicum, erat Ædificium quod faciebant in circuitu tecti (i. partis superioris domus quæ erat plana) ne quis inde caderet: & erat altitudinis decem שַׁבְּתָה (i. palmarum) quæ est mensura quatuor digitorum super se positurum vel amplius. v. Pagn. Lex. <sup>2</sup> And it came to pass in an evening Tide, that David rose from off his Bed, and walked upon the Roof of the Kings House. 2 Sam. xi. 2. So they spread Absolom a Tent upon the Top of the House. V. xvi. 22. Samuel communed with Saul upon the Top of the House. 1 Sam. ix. 25. Samuel called Saul to the Top of the House. V. 26. <sup>3</sup> They that worship the Host of Heaven upon the House Top. Zeph. i. 5. Peter went up upon the House Top to pray. Acts 10. 9. <sup>4</sup> Vid. Woolston's 4 Disc. p. 57.

this Nature happened, will appear probable from a different Construction that may be put upon the Words in the Original. For it may be observed with Relation to the Words of St. *Mark*, *ἀπετέλασεν ἢ τέρλιον ὅπερ ἦν, καὶ ἐξορύξαντες* &c. that as *τέλιον* (no less perhaps than *ללילו* *tatlilo* <sup>1</sup>, the correspondent Word in the *Syriac* Version) will denote, with Propriety enough, any Kind of Covering, the Veil which I have mentioned, as well as a Roof or Cieling properly so called; so for the same Reason *ἀποτέλειν* may be supposed to signify nothing more than the Removal of such Covering. *Ἐξορύξαντες*, which we render *breaking up*, is omitted in the *Cambridge* MS. and not regarded in the *Syriac* and some other Versions: the Translators perhaps either not rightly comprehending the Meaning of it or finding the Context clear without it. In the *Persian* Version indeed we have it supplied by *quatuor angulis lectuli totidem funibus annexis*, as if it was supposed to relate, either to the letting down of the Bedstead or to the making Holes in it for the Cords to pass through. Though it is still more probable that it should be joyned with *τέλιον* and denote, agreeable to the correspondent Word *patefacientes* in St. *Jerom's* Translation, a further laying of it open, by breaking or plucking up the Posts, Ballustrades, Parapet Wall, or whatever else supported it. The Context therefore, according to this Explication, will run thus. *When they could not come at Jesus for the press, they drew back the Veil where he was, or they lay open that Part of it especially (ὅπερ ἦν) which was spread over the Place where He was sitting, and having removed whatever should keep it extended, (and thereby hinder them from doing the intended good Office,) they let down the Bed wherein the Sick of the Palsie lay.*

*Ἐξορύξαντες, ὡς  
plucking up  
the Posts &c.*

*Διὰ τὴν κεράμιον  
i. e. along the  
Side of the  
Roof.*

For that there was not the least Force or Violence offered to the Roof, and consequently, that *ἐξορύξαντες*, no less than *ἀπετέλασαν* will admit of some other Interpretations than what have been given to them in our Version, appears from the parallel Place in St. *Luke*, where *καὶ τὸν κεράμιον κατήγαγον αὐτὸν, per tegulas demiserunt illum*, (which we translate, *They let him down through the Tiling*, as if That had actually been already broken up) should be rendered, *they let him down over, along the Side or*

<sup>1</sup> Sc. a *ללילו* (*Heb.* לליל. *Arab.* ظل) text, obumbravit; unde *لظل* (*Arab.* ظل) Umbra & *לליל* Tectum, Laqueare, Tabulatum, Umbraculum. Vid. *Car. Schaaf Lex. Syriac.* p. 214-15. & *Castell. Lex.* p. 1503.

by the Way of the Roof. For as *κέραμοι* or *tegulae*, which originally perhaps denoted a Roof of Tiles, like those of the Northern Nations, were afterwards applied to the *Tectum* <sup>1</sup> or *δομα* in general, so the Meaning of letting down a Person into the House *per tegulas*, or *ἀφ' τῶν κεράμων*, can depend only upon the Use of the *Præposition* *διὰ*. Now both in *Acts* 9. 26. *καθίκασι* [αὐτὸν] *ἀφ' ἑ τείχους* and *2 Cor.* 11. 33. *ἐχαλάσθη ἀφ' τῆ τείχους*, (where the like Phrasology is observed as in *St. Luke*) *ἀφ'* is rendred in both Places *by*, that is, *along the Side* or *by the Way of the Wall*. By interpreting therefore *ἀφ'* in this Sense, *ἀφ' τῶν κεράμων καθίκασι αὐτὸν*, will be rendred as above, *They let him down over* or *by the Way of the Wall*, just as we may suppose *M. Anthony* to have been, agreeable to a noted Passage in *Tully* <sup>2</sup>. An Action of the same Nature seems to be likewise implied in what is related of *Jupiter* (*Ter. Eun.* 3. 5. 37.) where he is said *sepe in hominem convertisse atque per alienas tegulas venisse clanculum per Impluvium*. And of the Snake, which we learn (*Ter. Phorm.* 4. 4. 47.) *per Impluvium decidisse de tegulis*. What *Dr. Lightfoot* also observeth out of the *Talmud*, upon *Mark* 2. 4. will, by an Alteration only of the *Præposition* which answereth to *διὰ*, further vouch for this Interpretation. For, as It is there cited, “*when Rabh Honna was dead, and His Bier could not be carried out through the Door, being too straight, therefore*” (in Order, as we may supply, to bury It) “*[סביר שזשיל] They thought good to let It down [ירך גין] through the Roof, or through the Way of the Roof, as the Dr. renders It, but It should be rather, as in διὰ τῶν κεράμων or διὰ ἑ τείχους, by the Way, or over the Roof, viz. by taking It upon the Terrace, and letting It down by the Wall, that Way, into the Street. We have a Passage in Aulus Gellius* <sup>3</sup> exactly of the same Purpose, where it is said, that if “*any Person in Chains should make his Escape into the House of the Flamen Dialis, that he should be forthwith loosed: and that his Fetters should be drawn up through the Impluvium, upon the Roof (Terrace) and from thence be let down into the Highway or Street.*”

<sup>1</sup> Quemque in *tegulis* videritis alienum—videritis hominem in nostris *tegulis* &c. *Plant. Mil.* 2.2. De *tegulis* modo nescio quis inspectavit vostrarum familiarium per nostrum *Impluvium* intus apud nos *Philocomasium*, atque hospitem osculantis. *Plant. Mil.* 2. 2. 1.7. Vincum, si *ædes* ejus [*Flaminis Dialis*] introierit, solvi necessum est; & vincula per *Impluvium* in *tegulas* subduci, atque inde foras in viam dimitti. *Aul. Gell. Noct. Attic.* 10. 15. Quum tamen tu nocte socia, hortante libidine, cogente mercede, per *tegulas* demitterere. *Cic.* 2. *Phil.* 45. Ἀπὸ δὲ τὸ τείχος, ἢ μόνον οἱ νῦν κέραμον ὀνομάζουσιν ἀλλὰ &c. *Jul. Poll. Onom.* 1. 7. c. 33. <sup>2</sup> Vid. Not. ut supra. <sup>3</sup> Vid. *Aul. Gell.* ut supra.

No Breach  
made in the  
Tiling.

When the Use then of these Phrases, and the Fashion of these Houses are rightly considered, there will be no Reason, I presume, for supposing any Breach to have been made in the *tegulae* or *τέγμαι*, since all that was to be done in the Case of the *Paralytic*, was to carry him up to the Top of the House, either by forcing their Way, through the Crowd, up the Stair Case, or else by conveying him over some of the neighbouring *Terraces*; and there, after they had drawn away the [*τέγην*] Veil, to let him down, along the Side of the Roof (through the Opening or *Impluvium*.) into the *Midst* (of the Court) before *Jesus*.

Small Houses  
annexed to  
the greater,

To most of these Houses, there is a smaller one annexed; which sometimes riseth one Story higher than the House; at other Times consisteth of one or two Rooms only and a *Terrace*; whilst others, that are built, (as they frequently are) over the Porch or Gate-way, have, if we except the Ground Floor, all the Conveniences that belong to the House. There is a Door of Communication from Them into the Gallery of the House, kept open or shut at the Discretion of the Master of the Family; besides another Door, which opens immediately from a Privy-Stairs down into the Porch or Street, without giving the least Disturbance to the House. These Back-Houses are known by the Name of *ألية* *Alee* or *Oleah*, (for the House properly so called is *دار* *Dar* or *بيت* *Beet*) and in them Strangers are usually lodged and entertained; in them the Sons of the Family are permitted to keep their Concubines; whither likewise the Men are wont to retire, from the Hurry and Noise of their Families, to be more at Leisure for Meditation or Diversions: besides the Use, they are at other Times put to, in serving for Wardrobes and Magazines.

The Hebrew  
and Arabick  
Name for  
them the same.

The *עליה* of the H. Scriptures is literally the same Appellation with *ألية*, being accordingly so rendered in the *Arabick* Version. We may suppose it then to have been a Structure of the like Contrivance. The little Chamber' then that was built by the *Shunamite* for *Elisha*, (whither, as the Text instructs us, he retired at his Pleasure, without breaking in upon the private Affairs of the Family, or being in his turn interrupted

1 Let us make a little Chamber I pray thee on the Wall, and let us set for him there a Bed and a Table and a Stool and a Candlestick: and it shall be when he cometh to us, that he shall turn in thither. 2 Kings 4. 10.

in his Devotions :) The Summer Chamber of *Eglon* 1, (which, in the same Manner with These, seems to have had Privy-Stairs belonging to It, through which *Ehud* escaped after he had revenged *Israel* upon That King of *Moab* :) The Chamber over the Gate 2, (whither, for the greater Privacy, King *David* withdrew himself to weep for *Absalom*;) and, That upon whose Terrace, *Ahaz*, for the same Reason, erected his 3 Altars, seem to have been Structures of the like Nature and Contrivance with these *Olees*.

Besides, as each of these Places, which are called עליה or עלי in the *Hebrew* Text, and *كسالة* in the *Arabick* Version, is expressed by *ὑψῶν* in the LXXII; it may be presumed, that the same Word, where It occurs in the N. T. implieth the same Thing. The upper Chamber therefore, where *Tabitha* was laid after her Death 4, and where *Eutychus* 5 fell down from the third Loft, besides other Instances, may be taken for so many of these *Olees*, as they are indeed called in the *Arabick* Version.

And that *ὑψῶν* denoteth such private Apartments as these (for Garrets, from the Flatness of the Roof, are Structures not known in these Climates) seems likewise probable from the Use of the Word among the *Classick* Authors. For the *ὑψῶν* where *Mercury* 6 carried on his Amours, and where *Penelope* 7, and the young Virgins, kept themselves at a Distance from the Sollicitations of their Woers, appear to carry along with them Circumstances of greater Privacy and Retirement, than are consistent with Chambers in any other Situation than that of these *Olees*. Nay farther, that *היילי*, *كسالة* or *ὑψῶν* could not barely signify a single Chamber, *Cenaculum*, or Dining-Room, but one of these contiguous Houses, divided into several Apartments, seems to appear from the Circumstance of the

*Olee of the Like Import with ὑψῶν.*

*ὑψῶν the same with a Back House,*

*and not a single Chamber.*

1 And *Ehud* came unto him (*Eglon*) and he was sitting in a summer Parlour, which he had for himself alone—then *Ehud* went forth through the Porch. *Judg.* 3. 20--23. 2 And the King was much moved, and went up to the Chamber over the Gate and wept. *2 Sam.* 18. 33. 3 And the Altars that were on the Top of the upper Chamber of *Ahaz*, which the Kings of *Judah* had made. *2 Kings* 23. 12. 4 *Acts* 9. 36. 5 *Acts* 20. 8, 9. &c. 6 *Ἀπόκρ.* δ' εἰς ὑπερῶ ἀναβάς, περιλέξατο λάδρην. *Hom.* *Il.* π. l. 184. 7 Οὐ μὲν γάρ τι θαμὰ μυστήρ' ἐνὶ οἴκῳ φαίνεται, ἀλλ' ἀπὸ τῆς ὑπερῶ ἰσθ' ὑφαίνει. *Hom.* *Odyss.* ε. 515-16. 8 *Ἐχέλιον ἢ καὶ τὰ νῦν τῶν οἰκῶν παρ' ἡμῶν καλεσθῆναι ὑπερῶα, ὡς, ὡς φησὶ Κλέαρχος ἐν ἔρωτικαῖς, τὴν Ἐλένην φάσκων ἐν τοῖς οἰκῆμασι περιουμένην, δόξαν ἀπενέγκασθαι παρὰ πολλοῖς ὡς ἐξ ὧν εἶναι γυναικῆν. *Athen.* *Deip.* l. 2. c. 16. *Ἐν ἢ τῶν, εἰς ὑπερῶ ἀναβάς, γράφουσιν οἱ παλαιοὶ ὅτι γυναικῶν ἀνώγειο θάλαμοι ἐρίνοντο πρὸς τὸ μὴ συνπυγχεῖν ἑαδῶς ἀνδράσι διὸ καὶ ἡ Πάνωκλιον, ἐν Ὀδυσσεύῃ εἰς ὑπερῶν καλεσθῆναι, ποιεῖ ἂ ποιεῖ. Καὶ Πειάμω ἢ, τέλει θάλαμοι ποιοῦνται τῆς ἐστυῆ. φασὶ ἢ καὶ ὅτι τὰ μετέωρα τῶν οἰκημάτων, ὅρα καλεῖσιν οἱ Λακεδαιμόνιοι. Ὅθεν ὑψῶν τὸ ὄιον εἰπεῖν, ὑψῶν-φίλον. *Eust.* in *l.* 184. *Il.* π. p. 1054. *Ἐπιτομὴ δὲ φασὶν ὑψῶν τὸ δῖον εἶπεῖν, ποῖόντις ἢ θάλαμος ὑπερῶα δηλαδὴ, τῶν παρθένους οἱ ἀρχαῖοι ἐπέουσιν, ὑπὲρ τῶν δουλεντικῶν αὐτῶν τῶν. *Id.* in *Il.* β. l. 514. p. 272.***

Altars, which *Abaz* erected upon the Top of His. For, besides the supposed Privacy of his Idolatry, (which could not have been carried on undiscovered in any Apartment of the House, because under the perpetual View and Observation, as it may be supposed, of the Family) provided his עליה had been only one single Chamber of the [בת] House, it is reasonable to imagine, that the Roof would have been ascribed to the Latter, and not to the עליה, which, upon this Supposition, made only one Chamber of It. A Circumstance of the like Nature may probably be collected from the *Arabick* Version of ὑψηλόν *Acts* 9. 39. where It is not rendered سلع as in Ver. 37. but سلع *Girfat*; intimating perhaps that Part or particular Chamber of the سلع where the Damsel was laid. The falling likewise of *Eutychus* from the third Loft (as the Context seems to imply) of the ὑψηλόν, (for there is no Mention made of an House) may be received, I presume, as a further Proof of this Supposition.

The *Olee* built in the same Fashion with the House.

For it hath been already observed that these *Olees* are built with the same Conveniences as the House; consequently, what Position soever the ὑψηλόν may be supposed to have, from the seeming Etymology of the Name, will be applicable to the one as well as to the other. Though still ὑψηλόν will admit of another Interpretation in our Favour, denoting not so much a Chamber remarkable for the high Situation of It, as *Eustathius*' and others after him give into, but such a Building, as is erected upon or beyond the Walls or Borders of another<sup>2</sup>; just as these *Olees* are actually contrived in Regard to the [بيت] House. Neither will this Interpretation interfere with the high Situation that ὑψηλόν may be further supposed to have, from being almost constantly joyned with ἀναβαίνειν or καταβαίνειν. For the going in or out of the House, whose Ground Floor lyeth upon the same Level with the Street, could not be expressed by Words of such Import: whereas the *Olees*, being usually built over the Porch or Gate-Way, a small Stair Case is to be mounted before we can be said properly to enter Them,

The ὑψηλόν erected upon another Building.

The Ascent into the ὑψηλόν.

1 Vid. Not. ult. p. 281. 2 ὑψηλόν pro ὑψηλόν, contracte & Atticè dicitur, ut παρῳον pro παρῳον. Dicitio componitur ab ὑψηλόν & ὄμιον, quod *Fimbriam* significat & *Extremitatem*. Primam vero hujus vocis originem ducunt a nomine οἰς ἐκτάσει τῷ οἰς ω. atque ideo pro limbo accipi: ὅτι οἱ ἀρχαῖοι περιβάλλον διασμάτα ἐνέβαλλον τοῖς ἡσῖματίων κραπασσέδαις, i.e. quod antiqui aliquid de pellibus ovium extremis vestibibus adjicerent. Hinc factum, ut pro quacunque extremitate, ima, summa, aut alia quavis accipiatur. *Car. Gerardi* Annot. in *Plutum Aristophanis*. p. 83.

and consequently ἀναλαίβειν and καταλαίβειν are very applicable to Structures in such a Situation.

The Eastern Method of building may further assist us, in <sup>The Temple of Dagon.</sup> accounting for the particular Structure of the House of *Dagon*, (*Judg.* 16) and the great Numbers of People that were buried in the Ruins of It, by pulling down the two principal Pillars. We read (*Ver.* 27.) that about *three thousand Persons were upon the Roof to behold while Sampson made sport.* *Sampson* must therefore have been in a Court or *Area* below them, and consequently the Temple will be of the same Kind with the antient Τεμενίον or sacred Enclosures, surrounded only in Part or altogether with some cloystered Building. Several Palaces and *Dou-wânas*, as they call the Courts of Justice in these Coun- <sup>The Fashion of It.</sup> tries, are built in this Fashion; where, upon their Festivals, a great Quantity of Sand is strewed upon the *Area* for the (*Pello-wan*) Wrestlers to fall upon, whilst the Roof of the Cloysters, round about, are crowded with Spectators. I have often seen several Hundreds of People diverted in this Manner upon the Roof of the *Dey's* Palace at *Algiers*; which, like many more of the same Quality and Denomination, hath an advanced Cloyster, made in the Fashion of a large Pent-House, supported only by one or two contiguous Pillars in the Front, or else in the Centre. In such open Structures as these, in the Midst of their Guards and Counsellors, are the *Basbas*, *Kadees*, and other great Officers assembled to distribute Justice and transact the publick Affairs of their Provinces. Here likewise they have their publick Entertainments, as the Lords and others of the *Philistines* had in the House of *Dagon*. Upon a Supposition therefore that in the House of *Dagon*, there was a cloystered Structure of this Kind, the pulling down the Front or Centre Pillars only which supported it, would be attended with the like *Catastrophe* that happened to the *Philistines*.

The Mosques and Sepulchres of these Countries, are other <sup>The Fashion of their Mosques.</sup> Structures, which still remain undescribed. The first, which they pronounce [مسجد] *Mesg-jid*, are built exactly in the Fashion of our Churches, where instead of such Seats and Benches as we make use of, they only strew the Floor with Mats, upon

I i. e. *The Place of Humiliation*, from مسجد, [Heb. גִּנְזָה] Humiliavit se, procubuit: pec. Reverentiæ ergo. spec. frontem imponens terræ, ad commonstrandam supplicis animi dejectionem atque abnegationem sui. Vid. *Gol.* in voce.

which they perform the several Stations, Sittings and Prostrations that are enjoyned in their Religion. Near the Middle, particularly of the principal *Mosque* of each City, there is a large Pulpit erected, which is ballustrated round, with about half a dozen Steps leading up to it. Upon these (for I am told none are permitted to enter the Pulpit) the *Mufti* or one of the *Im-ams* placeth himself every Friday, *The* (جمعة) *Day of the Congregation*, as they call it, and from thence either explaineth some Part or other of the *Coran*, or else exhorteth the People to Piety and good Works. That End of these *Mosques*, which regards *Mecca*, whither they direct themselves throughout the whole Course of their Devotions, is called the *Kiblah*<sup>2</sup>, in which there is commonly a Nich, representing, as a judicious Writer<sup>3</sup> conjectures, the Presence, and, at the same Time, the Invisibilty of the Deity. There is usually a square Tower erected at the other End, with a Flag-Staff upon the Top of it. Hither the Cryer ascends at the appointed Times, and, displaying a small Flag, advertiseth the People, with a loud Voice, from each Side of the Battlements, of the Hour of Prayer. These Places of the *Mahometan* Worship, together with the *Mufti*, *Im-ams*<sup>4</sup> and other Persons belonging to them, are maintained out of certain Revenues<sup>5</sup> arising from the Rents of Lands and Houses, either left by Will or set apart by the Publick for that Use.

How they conduct their Funerals.

When any Person is to be buried, it is usual to bring the Corpse, at the Mid-day or Afternoon Prayers, to one or other of these *Mosques*, from whence it is accompanied, by the greatest Part of the Congregation, to the Grave. Their Processions, at these Times, are not so slow and solemn as in most Parts of Christendom; for the whole Company make what Haste they can, singing, as they go along, some select Verses of their *Coran*. That absolute Submission which they pay to the Will of God, allows them not to use any consolatory Words upon these Occasions: no Loss or Misfortune is to be hereupon regretted or

1 i. e. *The Church or Place where the People meet together, so called from جمع collegit, congregavit &c. When there are several Mosques in one City, the largest is called the Jimmah, and sometimes, El Jimmah Kibeerah, the Great or Mother Church, in which their Publick Devotions, &c. are usually performed on Fridays.* 2 *From قبل e regione oppositus fuit &c. Vid. Gol. & Not. p. 32.* 3 *Vid. Maundrell's Journ. to Jerusalem. p. 15.* 4 *امام, I-mim, Em-am, or Im-am Præses, Antecessor, quem alij sectantur ac imitantur: peculiariter qui præsit populo sacros ritus & sacrorum antistes. Vid. Gol. in voce.* 5 *These they call [حباسه] Hab-ouse, i. e. Things set apart for pious uses.*

complained of: instead likewise of such Expressions of Sorrow and Condolence, as may regard the deceased, the Compliments turn upon the Person, who is the nearest concerned, (*Berka fe raffick*) *A Blessing* (say his Friends) *be upon your Head.*

If we except a few Persons, who are buried within the Precincts of some Sanctuary, the rest are carried out at a small Distance from their Cities and Villages, where a great Extent of Ground is allotted for that Purpose. Each Family hath a particular Portion of it, walled in like a Garden, where the Bones of their Ancestors have remained undisturbed for many Generations. For in these Enclosures the Graves are all distinct and separate: having each of them a Stone, placed upright, both at the Head and Feet, inscribed with the Name of the Person who lieth there interred; whilst the intermediate Space is either planted with Flowers, bordered round with Stone or paved all over with Tiles. The Graves of the principal Citizens are further distinguished by some Square Chambers or *Cupolas*<sup>2</sup> that are built over them. Now as all these different Sorts of Tombs and Sepulchres, with the very Walls likewise of the Enclosures, are constantly kept clean, white-washed and beautified, they continue, to this Day, to be an excellent Comment upon that Expression of our Saviours, where he mentions *the garnishing of the Sepulchres*, Matt. 23. 29. and again (V. 27.) where he compares the *Scribes, Pharisees and Hypocrites, to whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones and all uncleanness.* For the Space of two or three Months after any Person is interred, the Female<sup>3</sup> Relations go once a Week to weep over the Grave and perform their *Parentalia*<sup>4</sup> upon it.

*The Manner of their Sepulchres.*

*Some Texts of Scripture alluding thereto.*

We are to observe further with Regard to the several Buildings and Structures which I have described, that both the Plaster and Cement, which are made use of, (particularly where

*The Cement used in their Buildings.*

<sup>1</sup> These seem to be the same with the Πειβόλοι of the Antients. Thus *Euripides* *Troad.* l. 1141.

Αλλ' ἀντὶ κέρους πειβόλων τε λαΐνων  
 ἐν τῇδε θάψου παῖδας.

<sup>2</sup> Such Places probably as these are to be understood, when the *Demoniack* is said to have his *Dwellings among the Tombs.* Mar. 5. 3. <sup>3</sup> Notatum fuit in omnibus Sacris, fœminini generis Victimam esse potiores &c. Vid. *Alex.* ab *Alex.* Gen. *Dier.* 1. 3. cap. 12. De parentalibus s. cœnis ferialibus. <sup>4</sup> Convivia quæ in Parentum aut propinquorum funere fieri consueverunt. Vid. *Alex.* ab *Alex.* ut supra. *Lex. Pitisc.*

extraordinary Strength and Compactness are required) are, to all Tryal and Appearance, of the same Consistence and Composition with Those of the Antients'. Those Cisterns which were built, by *Sultan ben Eglib*, in several Parts of the Kingdom of *Tunis*, are of equal Solidity with the famous ones at *Carthage*, continuing to this Day (unless where they have been designedly broken,) as firm and compact, as if they were just finished. The Composition is made in this Manner. They take two Parts of Wood Ashes, three of Lime, and one of fine Sand, which, after being well sifted and mixed together, they beat, for three Days and Nights incessantly, with wooden Mallets, sprinkling them alternately and at proper Times, with a little Oyl and Water, 'till they become of a due Consistence. This Composition is chiefly used in their Arches, Cisterns, and *Terraces*. But the Pipes of their Aquæducts are joyned, by beating Tow and Lime together with Oyl only, without any Mixture of Water. Both these Compositions quickly assume the Hardness of Stone, and suffer no Water to pervade them.

*Their Glue.*

Instead of common Glue, the Joyners frequently use a Preparation of Cheese, which is first to be pounded, with a little Water, in a Mortar, 'till the wheyie Matter is washed out. When this is done, they pound it again with a small Quantity of fine Lime, and apply it afterwards as quick as possible to such Boards as are to be joyned together, which, after the Cement becomes dry, will not be separated, I am told, even by Water itself.

*The Habitation of the Bedoweens.*

Having thus described the several Buildings peculiar to the Cities of this Country, let us pass on to take a View of the Habitations of the *Kabyles* and *Bedoweens*: These, for the most Part, the Inhabitants of the Plains, the Others of the Mountains. Now the *Bedoweens* live in Tents, called *Hhymas*<sup>2</sup> [خيام] from the Shade they afford the Inhabitants, and [*Beet el Shar* بيت ال شار] *Houses of Hair*, from the Matter they are made of. They are the same, with what the Antients called *Mapalia*<sup>3</sup>, which being then, as they are to this Day, secured

<sup>1</sup> Sc. ex fabulone, & calce & favilla. *Vitruv. Arch.* l. 7. cap. 4. *Plin.* l. 36. cap. 25.

<sup>2</sup> Sc. a خيام operuit locum umbræ captandæ ergo &c. Vid. *Gol.* in voce.

<sup>3</sup> *Qualia Maurus amat dispersa Mapalia Pastor. Sil. Ital. Lib.* 17. *Car.* 90.

Et solitus vacuis errare *Mapalibus* Afer  
Venator.

*Lucan.* l. 4. 684.

Familie aliquot (*Numidarum*) cum *Mapalibus* pecoribusque suis (ea pecunia illis est) persecuti sunt regem. *Liv.* l. 29. §. 31.

*Numidas* positus *Mapalibus* confedisse.

*Tac. Ann.* l. 4. §. 25.

from

from the Heat and Inclemency of the Weather, by a Covering only of such Hair Cloth, as our Coal-Sacks are made of, might very justly be described by *Virgil* \* to have thin Roofs. When we find any Number of them together, (and I have seen from three to three hundred) then, as it hath been already taken Notice of, they are usually placed in a Circle and constitute a *Don-war*. The Fashion of each Tent is the same, being of The Fashion of them. an oblong Figure, not unlike the bottom of a Ship turned upside down, as *Sallust* <sup>2</sup> hath long ago described them. However they differ in Bigness, according to the Number of People who live in them; and are accordingly supported, some with one Pillar, others with two or three: whilst a Curtain or Carpet placed, upon Occasion, at each of these Divisions, separateth the whole into so many Appartments. The Pillar which I have mentioned, is a straight Pole, eight or ten foot high, and three or four Inches in Thickness, serving, not only to support the Tent, but, being full of Hooks fixed there for the Purpose, the *Arabs* hang upon It their Cloaths, Baskets, Sables and Accoutrements of War. *Holofernes*, as we read in *Judith* 13. 16. made the like use of the Pillar of his Tent, by hanging his *Fauchin* upon It. It is there called the *Pillar of the Bed*, from the Custom perhaps, that hath always prevailed, of having the upper End of the Carpet, Matrafs, or whatever else they lye upon, turned, from the Skirts of the Tent, that Way. But *the* [*Κωνωπεϊον*] *Canopy*, as we render It (Ver. 9.) should, I presume, be rather called the Gnat or *Muskeeta*-Net, which is a close Curtain of Gauze or fine Linnen, used, all over the *Levant*, by People of better Fashion, to keep out the Flyes. The *Arabs* have nothing of this Kind; who, in The method of lying in them. taking their Rest, lye horizontally upon the Ground, without Bed, Matrafs or Pillow, wrapping themselves up only in their *Hykes*, and lying (as they find Room,) upon a Mat or Carpet, in the Middle or Corner of the Tent. Those who are married, have each of them a Corner of the Tent, canton'd off with a Curtain: the rest accommodate themselves in the Manner I have described. The Description which *Mela* <sup>3</sup> and

1 Vid. Not. \*. p. 32. 2 *Ædificia Numidarum, quæ Mapalia illi vocant, oblonga, incurvis lateribus tecta, quasi navium carinæ essent. Sallust. Bell. Jug. §. 21.* 3 Vid. Exc. p. 19. cap. 3. \* Not. I. p. 288.

*Virgil*<sup>1</sup> have left us of their Manner of Living and Decampments, even to the Circumstance of carrying along with them their faithful Domestick, are as justly drawn up, as if they had made their Observations at this Time.

*The Habitations of the Kabyles.*

From the *Dou-wars* of the *Bedoweens*, we are to ascend to the *Dashkras* of the *Kabyles*, which consist of a Number of *Gurbies*, as the *Dou-wars* do of *Hhymas*. These *Gurbies* are generally raised either with Hurdles, daubed over with Mud, or else they are built out of the Materials of some adjacent Ruins, or with square Cakes of Clay baked in the Sun. The Roofs are covered with Straw or Turf, supported by Reeds, or Branches of Trees. There is rarely more than one Chamber in the

*The Fashion of their Gurbies.*

largest of them; notwithstanding it is to serve for a Kitchen, Dining Room, and Bed-chamber; besides one Corner of it that is reserved, as I should have mentioned also in the *Hhymas*, for their Foles, Calves, and Kids. These Hovels being always fixed and immoveable, are undoubtedly what the Antients called *Magalia*<sup>2</sup>: according to *Virgil*<sup>3</sup> therefore, *Carthage* itself, before the Time of *Dido*, was nothing more than one of these *Dashkras*, which I have described.

*These Gurbies the antient Magalia or Magaria.*

*The Showiah or Language of the Kabyles.*

The *Kabyles*, from their Situation<sup>4</sup> and Language, (for all the rest of the Country speak the *Arabick* Tongue) seem to be the only People of these Kingdoms, who can bear any near Relation to the antient *Africans*. For, notwithstanding the great Variety of Conquests, to which the low and cultivated Parts of this Country have been so often subject, yet it is more than probable, that all or the greater Part of the mountainous Districts, were, from their rugged Situation, in a great Measure left free and unmolested. Whilst the *Nomades* therefore and Inhabitants of such Cities and Villages, as were of easy Access, submitted by Degrees to the Loss of their old Language, and to the Introduction of such new Laws and

1 Quid tibi pastores *Libyæ*, quid pascua versu  
Prosequar, & *raris* habitata *mapalia* *testis*.  
Sæpe diem noctemque & totum ex ordine mensem  
Pascitur, itque pecus longa in deserta sine ullis  
Hospitijs: tantum campi jacet: omnia secum  
Armentarius *Afer* agit, tectumque, laremque  
Armaque, *Amycleumque* canem, *Cressamque* Pharetram. *Georg.* 3. l. 339.

2 *Magalia* dicta quasi *magaria*, quod *magar* Punici novam villam dicunt. *Isid.* Orig. l. 15. cap. 12. Vid. *Boch.* Chan. l. 1. cap. 24. *Magalia* quæ a Vallo Castrorum *Magar* vel *Magul* instar villarum fixæ erant &c. Vid. *Cl. Wafai* Not. in *Sall.* Bell. Jug. p. 285.

3 Miratur molem *Æneas*, *Magalia* quondam. *Æn.* 1. 425.

4 Vid. p. 7. 8. 120. &c.

Customs, as were consequent upon these Invasions; those *Africans* who retired to the Mountains and there formed themselves into *Kabyleah* [قبائل] or Clans, may be supposed to have been the least affected with those Novelties. It may be farther urged, that as They would be hereby obliged to converse chiefly among themselves, so, for the same Reason, they would continue to be much the same People, and, in all probability, preserve, their Original Language without any considerable Alteration. But what this was, he must be a very bold Conjecturer who can at this Distance of Time pretend to ascertain. For indeed it is scarce conceivable but that the *Carthaginians*, who possessed all *Africa* from *Cyrene* to the *Atlantic Ocean*, must, in consequence of their many Conquests and Colonies have in some Measure introduced their own Language, of which we have a Specimen<sup>2</sup> in the *Pænulus* of *Plautus*. And a still greater Change must it probably have suffered from the successive Admission of *Romans* and *Vandals* into these Countries. Thus much however is certain that there is no Affinity at all betwixt, what may be supposed to be, the primitive Words in the *Showiah*<sup>3</sup> (as they call this Language at present) and the Words which convey the same Meaning in the *Hebrew* and *Arabick* Tongues. For *Thamurt*, *Arghaz*, *Thamtuth*, *Agarum*, *Aksum* &c. their Names for *Earth*, a *Man*, a *Woman*, *Bread*, *Flesh* &c. cannot, I presume, be any way related to the *Oriental* Languages. But the Reader is referred to a Vocabulary of this Language, which is inserted after the *Excerpta*.

hath no Relation to the Hebrew or Arabick Tongues.

Having thus described the different Habitations of these People, I shall now give an Account how they employ themselves in Them. Under this Head therefore will be comprised their Manufactures, Habits and Manner of Living. Now the chief Manufacture among the *Kabyles* and *Arabs* is the making of *Hykes*<sup>4</sup> (as they call Woollen Blankets) and Webs of Goats Hair for their Tents. The Women alone are employed in this Work, as *Andromache* and *Penelope* were of old, who make no use of a Shuttle, but conduct every Thread of the Woof with their Fingers. One of these *Hykes*, is usually six

The Hyke,

<sup>1</sup> Vid. *Boch.* Chan. in Præfat. <sup>2</sup> *Ibid.* l. 2. cap. 1. <sup>3</sup> The Language of the Mountaineers in S.W. *Barbary* is called *Shillah*, differing in some Words from the *Showiah*; but the meaning of the Names I could never learn, unless perhaps they were called after some considerable Clans who might be either the Authors or Conservators of them. <sup>4</sup> Probably derived from *حوي* *textuit*.

easily disconcerted.

The Peplus &c. of the Antients.

The Burnoose.

Yards long and five or six Foot broad, serving the *Kabyle* and *Arab* for a compleat Dress in the Day, and for his Bed and Covering in the Night. It is a loose but troublesome Kind of Garment, being frequently disconcerted and falling upon the Ground, so that the Person who wears it, is every moment obliged to tuck it up, and fold it anew about his Body. This shews the great Use there is for a Girdle in attending any active Employment, and in Consequence thereof, the Force of the Scripture Injunction, alluding thereunto, *of having our Loyns girded*<sup>1</sup>. The Method of wearing these Garments<sup>2</sup>, with the Use they are at other Times put to, in serving for Coverlets to their Beds, should induce us to take the finer Sorts of them at least, such as are wore by the Ladies and Persons of Distinction, to be the *Peplus* of the Antients. It is very probable likewise, that the loose folding Garment (the *Toga*<sup>3</sup> I take it to be) of the *Romans*, was of this Kind: for if the Drapery of their Statues is to instruct us, This is actually no other than what the *Arabs* appear in, when they are folded up in their *Hykes*. Instead of the *Fibula*, they joyn together, with Thread or a wooden Bodkin, the two upper Corners of this Garment, which being first placed over one of their Shoulders, they fold the rest of it afterwards round their Bodies.

The *Burnoose*, (as they call their Cloak or upper Garment,) is likewise made in these *Dou-wars* and *Dashkras*: though there are Looms, both for It and the *Hyke*, in most of the Towns and Villages. It is of one Piece, shap'd like the Gar-

<sup>1</sup> Thus ἀναζώννυμι is used *Luke* 17. 8. *Acts* 12. 8. *Eph.* 6. 14. *Rev.* 1. 13. and 15. 6. And ἀναζώννυμι *1 Pet.* 1. 13. *2 Kings* 4. 29. and 9. 1. &c. εὐσείσματος joyned with ἁμαρτία *Heb.* 12. 1. i. e. *Sin which is so well fitted to gird us in*, is also well illustrated by the Fashion, and Manner of wearing these Garments. <sup>2</sup> *J. Pollux* (l. 7. c. 13.) describes the Use of the Πέπλος to be ἐνδύει τε καὶ ἐπεβάλλει, *ad induendum & insternendum*: and in the latter of these Significations it is used by *Homer*. *Il.* E. v. 194.

— Ἀμφὶ δὲ πέπλοι  
Πίπλωται.

The Scholiast upon *Il.* E. v. 734. makes the *Peplus* to be a Garment that was fitted to the Body by a *Fibula*, just as the *Hyke* is, ὅν (says he) ἐκ ἐνεδύοντο, ἀλλ' ἐπρονῶντο: and so *Callimach.* in *Lavacr. Pallad.* v. 70.

Δὴ τότε γὰρ πέπλον λουσαμύνα πέφνας.

*Lutatius* upon *Statius's Thebais* v. 101. calls it *Vestis Candida*. That it was also a large Garment, hanging down to the Feet, &c. appears from the following Epithets that are given to it by the Antients. Thus *Euripides* (in *Bacch.* v. 40.) calls them πέπλοι ποδῆρας. *Æschylus* (in *Choæph.* v. 1000.) ποδισῆρας πέπλος. *Homer* (in *Il.* Z. v. 442.) ἑλκεσιπέπλος; and again *Od.* Δ. v. 305. τανύπεπλον. <sup>3</sup> *Toga dicta, quod Velamento sui corpus tegat atque operiat. Est autem pallium purum forma rotunda & fusiore, & quasi inundante sinu & sub dextro veniens, super humerum sinistrum ponitur: cujus similitudinem in operimentis simulachrorum vel picturarum aspiciamus, easque statuas togatas vocamus. Mensura Togæ iustæ, si sex ulneas habeat.* *Isid. Orig.* l. 19. cap. 24.

ment of the little God *Telesphorus*; i. e. strait about the Neck, with a *Cape* or *Hippocrates's Sleeve* for a Cover to the Head, and wide below like a Cloak. There are some of Them like-<sup>The Fashion of It.</sup> wise which are fringed round the Bottom like that of *Parthenaspa's*, and *Trajan's*, upon the *Basso Relievo's* of *Constantine's Arch*<sup>1</sup>. The *Burnoose*, without the *Cape*, seems to answer to the *Roman Pallium*<sup>2</sup>, and, with it, to the *Bardocucullus*<sup>3</sup>, being probably the same with our Saviour's Cloak, which (*Joh. 19. 23.*) was wove without Seam from Top to Bottom; and with the Cloaths of the *Israelites*, (*Ex. 12. 34.*) wherein they folded up their *kneading Troughs*, &c. as the *Moors*, *Arabs* and *Kabyles*, (for It is wore by them all) do, to this Day, Things of the like Burthen and Incumbrance.

If we except the *Cape* of the *Burnoose*, which is only occa-<sup>Several Clans walk bare-headed.</sup> sionally made use of during a Shower of Rain or in very cold Weather, several *Arabs* and *Kabyles* go bare-headed all the Year long, as *Masanissa* did of old<sup>4</sup>, binding their Temples only with a narrow Fillet, to prevent their Hair from being<sup>Their Temples bound with a Fillet.</sup> troublesome. As the antient *Diadema's* might originally serve for this Purpose, so it appears from Busts and Medals, (unless when It is adorned with precious Stones,) to have been no other Ornament. But the *Moors* and *Turks* in general, with some of the richer Clans of *Arabs*, wear, upon the Crowns of their Head, a small hemispherical Cap of Scarlet Cloath, which<sup>The Caps wore by the Moors &c. the antient Tiara.</sup> is to be taken Notice of, as another chief Branch of their Woollen Manufacture. The *Turbant*, which is a long narrow<sup>The Turbant.</sup> Web of Linnen, Silk or Muslin, is folded round the Bottom of these Caps, and distinguisheth, according to the Order and Fashion of the Folds, the several Orders of Soldiers not only from the Tradefmen and Citizens, but from one another. We find the same Dresses and Ornaments for the Head upon antient

1 Vid. *Veteres Arcus Augustorum &c. antiquis nummis notisque Jo. Petri Bellori illustrati &c. Rom. 1690. Tab. 24. 28. 38. &c.* 2 *Pallium* (*ἰμάτιον*) quia palam gestetur: quod palam sit & foris: sub eo enim *Tunica* sumebatur &c. Vid. *Steph. Thes. Ling. Lat.* 3 *Penulae Gallicae* genus, quae cucullum habet. Hinc *Martial. l. 14. 178.*

Gallia Santonico vestit te *bardocucullo*.

Vid. *Raynaud. de Pil. §. 15.* *Ferrar. de Re Vest. 2. 1. 21.* *Salm. Exercit. Pl. p. 392. Voffi. Lex. Etym. vel Lex. Pitisc.* 4 Arbitror te audire, *Scipio*, hospes tuus avitus *Masanissa*, quae faciat hodie, nonaginta annos natus: cum ingressus iter pedibus sit, in equum omnino non ascendere: cum equo, ex equo non descendere: nullo frigore adduci, ut *capite aperto* sit &c. *Cic. de Senectute.* 5 *Diadema* erat Fascia candida, quae regum capitibus obligabatur. *Cal. l. 24. cap. 6.*

Medals, Statues and *Basso Relievo's*; the former of which appears to be the same with the *Tiara*<sup>1</sup> of the Antients.

Straight bordered Frocks.

Some of these People wear, underneath their *Hykes*, a close bodied Frock or Tunick (a *Fillebba* I think they call It) with or without Sleeves, not unlike the *Roman Tunica*, or the Habit in which the Constellation *Bootes* is painted. This, no less than the *Hyke*, is to be girded about their Bodies, especially when they are engaged in any Labour, Exercise or Employment; at which Time they usually throw off their *Hykes* and *Burnooses*, and remain only in their Tunicks. Of this Kind probably was the Habit, which our Saviour might still be cloathed with, when He is said to lay aside his Garments (*ἰμάτια Pallium* sc. & *Peplum*. Joh. 13. 4.) and to take a Towel and gird himself; as was likewise the *Fishers Coat*<sup>2</sup>, (Joh. 21. 7.) which St. Peter girded about Him, when He is said to be naked; or what the same Person, at the Command of the Angel, (*Act. 12. 8.*) might have girded upon Him, before He is enjoined to cast His Garment (*ἰμάτιον*) about Him. Now the *Hyke* and *Burnoose* being probably, at that Time, the (*ἰμάτιον*) proper Dress, Cloathing, or Habit of the Eastern Nations, as they continue to be to this Day, of the *Kabyles* and *Arabs*, the laying them aside, or appearing without them, might, according to the Eastern Manner of Expression, be other Words only for being naked.

The Fashion of their Girdles.

The Girdles of these People are usually of Worsted, very artfully woven into a Variety of Figures and made to wrap several Times about their Bodies. One End of them, by being doubled and sown along the Edges, serves them for a Purse, agreeable to the Acceptation of the word *Zōm*<sup>3</sup> in the H. Scriptures. The *Turks* and *Arabs* make a further Use of their Girdles by fixing their Knives and Poiniards<sup>4</sup> in them: whilst the *Hojias* (i. e. the Writers and Secretaries) are distinguished

<sup>1</sup> Quartum genus vestimenti est rotundum pileolum, quale pictum in *Ulyssæo* conspicimus, quasi sphaera media sit divisa: & pars una ponatur in capite: hoc Græci & nostri *Tidæar*, nonnulli Galerum vocant, Hebræi מִצְנֶפֶת *Miznepheth*: non habet acumen in summo, nec totum usque ad comam caput tegit, sed tertiam partem a fronte inopertam relinquit. &c. Hieronym. de Veste Sacerdot. ad *Fabiolam*. <sup>2</sup> The Original Word is ἐπερδύτης, which the *Vulgate* renders *Tunica*: others *Amiculum*, *Indusium*, *Supercilicium* &c. from ἐπερδύω *superinduor*. Vid. *Leigh's Critica Sacra*. p. 149. <sup>3</sup> Which in *Mat. 10. 9.* *Mar. 6. 8.* we render a Purse. <sup>4</sup> The Poiniard of the *Arab* is made crooked, like the *Copis* or *Harpe* of the Antients. *Q. Curt. 1. 3. de reb. Alex.* *Copidas vocant gladios leviter curvatos falcibus similes.* Bonarotæ Præf. in *Dempst. Hetrur. Regal.* *Brevis gladius in arcum curvatus Harpe dictus.*

by having an Inkhorn<sup>1</sup>, the Badge of their Office, suspended in the like Situation.

It is customary for the *Turks* and *Moors* to wear Linnen The Arabs wear no Shirts, underneath their Tunicks; but the *Arabs*, in general, wear nothing but Woolen. There is a Ceremony indeed, in some *Dowries*, which obligeth the Bridegroom and the Bride to wear each of them a Shirt, at the Celebration of their Nuptials; but then, out of an odd Piece of Superstition, they are not afterwards to wash or put them off so long as they last. The Sleeves are wide and open, without any Folds at the Wrist, whilst those of the Women are made with Gauze and different coloured Ribbands, interchangeably sown together. Neither nor Drawers. are the *Bedoweens* accustomed to wear Drawers, a Habit which the Citizens of both Sexes do constantly appear in, especially when they go abroad or receive Visits. The Virgins are distinguished from the Matrons in having theirs made of Needle-work, striped Silk or Linnen, just as *Tamar's* Garment is described, 2 *Sam.* 13. 18. But when the Women are at Home and in Private, then they lay aside their *Hykes* and sometimes their Tunicks, and, instead of Drawers, bind only a Towel<sup>2</sup> about their Loyns. A *Barbary* Matron in her Undress appears exactly in the same manner, that *Silenus* doth in the *Admiranda*<sup>3</sup>.

We are to observe further with Regard to the Habits of the The Veils &c. of the Moorish Women. *Moorish* Women, that, when they appear in Publick, they always fold themselves up so closely in their *Hykes*, that without the Addition of a Veil, there is very little to be seen of their Faces. But in the Summer Months, when they retire to their Country Seats, they walk abroad with less Caution and Reservedness, and, upon the Approach of a Stranger, let only their Veils fall over their Faces, as *Rebekah* may be supposed to have done upon the Sight of *Isaac*. (*Gen.* 24. 65.) They all affect to have their Hair hang down to the Ground, which they

<sup>1</sup> That part of these Inkhorns (if an Instrument of Brass may be so called) which passeth betwixt the Girdle and the Tunick and holdeth their Pens, is long and flat; but the Vessel for the Ink, which rests upon the Girdle, is square, with a Lid to clasp over it. They make no use of Quills, but of small Reeds (*Calami*) which they cut into the same Shape with our Pens; and in the Country Villages, no less than among the *Kabyles* and *Arabs*, where Galls, Copperas &c. are not to be procured, they have Wool calcined into Powder, which they mix afterwards with Water. The Manner of carrying these Instruments in their Girdles, (*כַּמְתָּנִי* (*Ezek.* 9. 2.) *ad lumbos suos, by His Side*) seems to have been as early as the Prophet *Ezekiel*. <sup>2</sup> This is called both in *Barbary* and the *Levant*, a *Footah* [فوطية] which *Camus* (in *Golius*) makes to be a *Persian* Word, denoting, *Genus vestis striata, ex Sindia deportari solitum. pec. praeinctorium.* <sup>3</sup> Vid. *Admirand. Roman. Antiq. Tab.* 44.

collect into one Lock, upon the hinder Part of the Head; binding and *plaiting* (1 *Pet.* 3. 3.) it afterwards about with Ribbons. Where Nature hath been less liberal, there the Defect is to be supplied by Art, and foreign Hair interwoven with the natural. Some Commentators have imagined that *Abfalom's Hair, which was sold* (2 *Sam.* 14. 26.) *for two hundred Shekels,* was to be applied to this Use. After their Hair is plaited up in this Manner, they proceed to dress their Heads by tying close together, above the Lock I have described, the several Corners of a triangular Piece of Linnen, wrought into a Variety of Figures by the Needle. Persons of better Fashion wear above this a *Sarmah*, as they call it, which differeth not much in Shape from the former Head Dress, but is made of thin flexible Plates of Gold or Silver, variously cut through and engraved in Imitation of Lace. A Handkerchief of Crape, Gauze, Silk or painted Linnen, bound close about the *Sarmah*, and falling afterwards, without any Order, upon the Lock, compleats the Head Dress of the *Moorish* Ladies.

The tinging  
their Eyes  
with Lead  
Ore.

But none of these Ladies take themselves to be compleatly dressed, 'till they have tinged the Hair and Edges of their Eye-Lids with [*Al Ka-hol* الكحل] *the Powder of Lead Ore.* Now as this Operation is performed by dipping first into the Powder a small wooden Bodkin of the Thickness of a Quill, and then drawing it afterwards, through the Eye Lids, over the Ball of the Eye, we shall have a lively Image of what the Prophet (*Jer.* 4. 30.) may be supposed to mean *by renting the Eyes with* (פִּיךָ *Lead Ore*) *painting.* The Sooty Colour, which is in this manner communicated to the Eyes, is thought to add a wonderful Gracefulness to Persons of all Complexions. The Practice of it, no Doubt, is of great Antiquity: for beside the Instance already taken Notice of, we find that when *Jezebel* is said

1 This Word is rendred by *Golius* and others, *Stibium*, Antimonij Species; and sometimes *Collyrium*. The *Heb.* כחול *Cabhol* hath the same Interpretation; and the Verb כחל עיניך *Ezek.* 23. 40. is rendred *thou paintedst thy Eyes.* פִּיךָ (from whence probably the *Lat. Fucus*) is taken in the like Signification, being rendred *Antimonium, Stibium*, quo ad tingenda nigrore cilia, seu ad venustandos oculos, peculiariter utebantur, color subniger ex pulveribus Stibij confectus. *Schindl. Lex. St. Jerom* likewise upon these Words כחל עיניך *Is.* 54. 11. which we render (*I will lay*) *thy Stones with fair Colours,* takes Notice, quod omnes præter LXX. similiter transtulerunt: viz. (*sternam*) *in Stibio lapides tuos,* in similitudinem comptæ mulieris, quæ oculos pingit Stibio, ut pulchritudinem significet civitatis. פִּיךָ therefore and כחול, الكحل denoting the same mineral Substance or *Collyrium*, it may be presumed that what is called to this Day by the latter of these Names (which is a rich Lead Ore, pounded into an impalpable Powder,) was the Mineral which they always made use of.

(2 Kings 9. 30.) *to have painted her Face*, the Original Words are [תָּשַׁם כְּפוֹת עֵינָהּ] *she adjusted (or set off) her Eyes with the Powder of Lead Ore*. The like Ornament was made use of not only by other Eastern Nations, but by the *Greeks* and *Romans* also, as appears from antient Authors'. Among other Things relating to the *Egyptian* Women, I have likewise seen taken out of the *Catacombs* at *Sakara*, a Joynt of a common Reed, which contained one of the Bodkins, and an Ounce or more of the Powder that I have described; both of them agreeable to the Fashion and Custom of this Time.

Carpets are another Branch of the Trade and Manufacturies <sup>Carpets,</sup> of this Country. They are made of much coarser Materials, and are not so beautifully designed as those of *Turkey*; but being cheaper and softer, they are preferred by these People to lye upon. At *Algiers* and *Tunis* there are Looms for Velvet, Tafitas, and several Kinds of wrought Silks. A coarse Sort of <sup>Silks,</sup> Linnen is likewise made all over these Kingdoms, though *Susa* <sup>Linnen,</sup> is noted for producing the finest. The greatest Part of the Manufactures I have mentioned are consumed at Home; some of which are so small and inconsiderable, particularly the Silks and Linnen, that the Deficiencies are frequently made up from the *Levant* and *Europe*. It may be further observed, that <sup>and other Branches of Trade.</sup> these Parts of *Barbary* send very few of their Commodities to foreign Markets. Oyl, Hydes, Wax, Pulse and Corn, are the general Produce; but the first are either in such small Quantities, or so much wanted at Home, that Corn may be reckoned the chief and indeed the only Branch of Trade for Exportation. Before the Loss of *Warran*, I have known our Merchants, ship off, some Years, from one or other of the Ports of these Kingdoms, seven or eight thousand Ton. There is likewise so great a Consumption of Oyl among the Natives themselves, that, in the Kingdom particularly of *Algiers*, it is seldom permitted to be shipped off for *Christendom*. Greater Quantities indeed are produced near *Tunis* and *Susa*, but then the

Ἰ οὐρανὸν δὲ (Cyrus) αὐτὸν (Astyaget) κικκομμυδίων ἢ ΟΦΘΑΛΜΩΝ ΤΠΟΓΡΑΦΗ, ἢ χρώματ' ἐντείνει, ἢ κόμμαισ περιδέπτει &c. Xenoph. de Cyr. Inf. l. i. §. 11. Ταύτη μοι διέξουσιν αἱ χρυσοφορεῖσαι γυναικες, οὗ πολυπέμων τὸς ἐνυλισμὸς ἀσπίσαι, χρίσματά τε παρῆσαν ἢ ΤΠΟΓΡΑΦΑΣ ΟΦΘΑΛΜΩΝ, ἢ βαφὸς μεπέσαι τεχνῶν, &c. Cl. Alex. Pæd. l. 3. c. 2. Vis Stibij principalis circa oculos; namque ideo etiam plerique Platyophthalmion id appellavere (Dioscorid. l. 5. c. 99.) quoniam in calliblepharis mulierum dilatet oculos. Plin. l. 33. c. 6.

*Moorish* Merchants alone are allowed to buy it: obliging themselves at the same Time to dispose of it at *Alexandria*, *Damiata*, or some other Ports of the *Mahometan* Dominions.

The Cheapness  
of their Pro-  
visions.

Commodities of all Kinds are sold very cheap in this Country. We can have a large Piece of Bread, a Bundle of Turneps, a small Basket of Fruit &c. for the six hundredth and ninety sixth part of a Dollar, i. e. of three Shillings and Six-pence of our Money. Fowls are frequently bought for three half-pence a Piece; a Sheep for three Shillings and six-pence; and a Cow and a Calf for a Guinea. It is happy likewise for these People, that they can have, one Year with another, a Bushel of the best Wheat for fifteen or eighteen-pence. For the Inhabitants of these Countries, no less than the Eastern People in general, are great Eaters of Bread<sup>1</sup>; it being computed that three Persons in four live entirely upon It, or else upon such Compositions<sup>2</sup>, as are made of Barley and Wheat-Flour. Frequent mention is made of this simple Diet in the H. Scriptures<sup>3</sup>.

These People  
great Eaters  
of Bread.

How they  
make it.

In Cities and Villages, where there are publick Ovens, the Bread is usually leavened; but among the *Bedoweens*, as soon as the Dough is kneaded, it is made into thin Cakes, which are either immediately baked upon the Coals, or else in a *Ta-jen*<sup>4</sup>. Such were the *unleavened Cakes*, (*Ex.* 29. 2. *Josh.* 5. 11. *Judg.* 6. 11. and 19. 2 *Sam.* 13. 8. 1 *Chr.* 23. 29. &c.) and the *Cakes* which *Sarah* made quickly upon the *Hearth*, *Gen.* 18. 6.

How they  
grind their  
Corn.

Most Families grind their Wheat and Barley at Home, having two portable Grind-Stones for that Purpose, the uppermost whereof, is turned round by a small Handle of Wood or Iron,

1 Αἰγυπτίους δ' ἑκαταῖος ἈΡΤΟΦΑΓΟΥΣ φησὶν εἶναι, Κωλλυστίας ἐδίοντας. *Athen.* Deip. l. 10. p. 418. Ed. *Dalechamp*. *Massanissa* likewise, agreeable no doubt to the Custom of the *Numidians* at that Time, is mentioned by *Polybius* (*Fragm.* p. 1000. Ed. *Casaub.*) as eating (συπαρὸν ἄστρον) *brown Bread* very favourily at his Tent Door. 2 *Cuscassowe*, the chiefest of these Compositions, is well described in *Phil. Trans.* N<sup>o</sup> 254. and in *Lowth.* Abridg. Vol. 3. p. 626. When the Grains of *Cuscassowe* are large, then the Composition is called *Hamza*. What they call *Dweeda* is the same with *Vermezzelli*; as their *Bag-reah* differs not much from our Pancakes, only that instead of rubbing the (*Ta-jen*) Pan they fry it in with Butter, they make use of Soap to make it honey-comb. 3 *Gen.* 18. 5. and 1 *Sam.* 28. 22. I will fetch a morsel of Bread. Ch. 21. 14. And Abraham took Bread and a bottle of Water, and gave it unto Hagar. Ch. 37. 25. They sat down to eat Bread. Ch. 43. 31. And Joseph said, set on Bread. *Ex.* 2. 20. Call him, that he may eat Bread. Ch. 16. 3. We did eat Bread to the full. *Deur.* 9. 9. I neither did eat Bread nor drink Water 1 *Sam.* 28. 20. Saul had eaten no Bread all the Day. &c. 4 This is a shallow Earthen Vessel, like a Frying Pan, made use of not only for This but Other Purposes. What is baked therein is called *Ta-jen*, after the Name of the Vessel; just as *πιάνον* (*Hesych.* πιάλων) a Word of the same Sound and Import, is taken by the Greeks: πιάλων appellat τὸ ἐν πιάνῳ ἐψίδιν. (*Steph.* Thes. p. 1460-1.) If thy Oblation (*Lev.* 2. 5.) be a Meat-Offering (ἐπὶ τράνε) baked in a Pan, it shall be of fine flour unleavened, mingled with Oyl.

placed in the Edge of It. When This Stone is large, or Expedition is required, then a second Person is called in to assist; and as it is usual for the Women alone to be concerned in this Employ, sitting themselves down over against each other with the Mill Stones between them, we may see not only the Propriety of the Expression, *Ex. II.* of sitting *behind the Mill*, but the Force also of the other, *Mat. 24. 40.* that *two Women shall be grinding at the Mill, the one shall be taken and the other left.* *Athenæus'* has preserved an Expression of *Aristophanes*, which takes Notice of the same Custom that is observed to this Day among the *Bedoween* Women, of singing all the while they are thus employed.

Besides several different Sorts of Fricasees, and of Roast, <sup>*Their several Sorts of Food.*</sup> Boiled, and Forced-Meats, (the first and last of which are always made very favory,) the richer Part of the *Turks* and *Moors*, mix up a variety of Dishes with Almonds, Dates, Sweet-Meats, Milk, Honey, &c. which it would be too tedious to enumerate. I have seen at some of their Festivals, more than two hundred Dishes, whereof forty at least were of different Kinds. But among the *Bedoweens* and *Kabyles* there are neither Utensils nor Conveniences for such Entertainments; two or three wooden Bowls, a Pot and a Kettle, being the whole Kitchin Furniture of the greatest *Emeer*. However all <sup>*Their Method of Eating;*</sup> the Orders and Degrees of these People, from the *Bedoween* to the *Bashaw*, eat in the same Manner; washing first their Hands, and then sitting cross-legged, round a Mat, or low Table, upon which their Dishes are placed. They make no Use of a Table Cloth, each Person contenting Himself with a Share of a long Towel that lyes round the Mat. Knives and Spoons are little in Use: for the Food, being well roasted and boyled, requires no Carving. Cuscawowe, Pilloe and other Dishes likewise, which we should reckon Spoon Meats, are served up, in the same Manner with all their other Sorts of Food, no better than lukewarm, so that the whole Company dipping their Fingers together in the Dish, (making use of their right Hand only,) take what Portion of it they can conveniently dispose of for a Mouthfull, making it first into little Balls or Pellets in the Palms of their Hands. No sooner is any Person

† Καὶ ἡδὲ πρῶτον ἀλλήν τις (sc. ὡδί) ὡς Ἀριστοφάνης ἐν Θεσμῶν ἐπιπέδῳ. *Athen. Deip.* p. 619. Edit. Casaub.

saying Bismillah when they sit down, &c.

satisfied, than he rises up and washes himself, without paying the least Regard to the Company; whilst another, that very Moment, takes his Place; the Servant sometimes (for there is no Distinction of Tables) succeeding his Master. When they fit down to these Meals or eat and drink at any other Time; and indeed when they enter upon their daily Employ, or undertake any Business whatsoever, they always pronounce, with the greatest Serioufness and Reverence, the Word *Bismillah*, (بِسْمِ اللّٰهِ i. e. *in the Name of God*;) using *Alhamdillab* (الله اعلى) i. e. *God be praised*;) after Nature is satisfied, and their Affairs are attended with Success.

The Times of rising and eating among the Moors and Turks.

The *Turks* and *Moors* are early Risers, constantly attending the publick Devotions at Break of Day. Each Person employs himself afterwards in the Exercise of his proper Trade and Occupation 'till ten in the Morning, the usual Time of dining; returning again to his Business 'till (*A/sa*) the Afternoon Prayers, at which Time, all Kind of Work ceaseth, and their Shops are shut up. The Supper commonly follows the Prayers of (*Magreb*) Sun set, and then repeating the same at the setting of the Watch, when It begins to be dark, they go to Bed immediately after. Some of the graver People, who have no constant Employ, spend the Day, either in conversing with one another at the *Haf-effs*'s, in the *Bazar*, or at the Coffee-House: whilst a great Number of the *Turkish* and *Moorish* Youths, with no small Part of the unmarried Soldiers, attend their Concubines, with Wine and Mufick, into the Fields; or else make themselves merry at one of the publick Taverns; a Practise indeed expressly prohibited by their Religion, but what the Necessity of the Times, and the uncontrollable Passions of the Transgressours oblige these Governments to dispence with.

The Diversions of the old and young.

The Life of the Arab.

The *Arab* follows no regular Trade or Employment. His Life is one continued Round of Idleness or Diversions. When no Pastime calls him abroad, he doth nothing all the Day, but loyter at Home, smoke his Pipe<sup>2</sup>, and repose himself under some

<sup>1</sup> The holding Conversations at the *Haf-effs* i. e. the *Barber's* Shop, seems to be of great Antiquity; for *Theophrastus* (as we read in *Plutarch. Sympos. L. 5. Q. 5.*) calls them *δυνα συμπόσια* *Banquets without Wine*. <sup>2</sup> This the *Arabs* call [شرب الدخان] *Shrob el Doughan*] *drinking of Smoke* i. e. *Tobacco*; the *Arabick* and our Name being the same according to what *Hernandez* relateth. *Plantam quam Mexicanes Pycielt seu Yelt vocant, ab Haitinis appellatur Tobacus, a quibus non ad Indos solum sed ad Hispanos id defluxit nomen, eo quod Suffumigiis admisceretur, que Tobacos etiam nuncupare consueverunt, a Brasilianis Petum, ab aliis Herba Sacra, a nonnullis Nicotiana dicitur.* *Hist. Mexican. l. 5. cap. 51.*

neighbouring Shade. He hath no Relish at all for Domestick Pleasures, and is rarely known to converse with his Wife, or play with his Children. What he values above all, is his Horse: for in this he placeth his highest Satisfaction; being seldom well pleased or in good humour, but when he is far from Home, riding at full Speed and hunting.

The *Arabs*, and indeed the eastern Nations in general are certainly very dextrous at this Exercise. I have seen several Persons at *Grand Cairo*, who could take up a *Ferrid*, at full Speed, from the Ground: and there are none of them but who can quickly hunt down a wild Boar. We have, upon one of the *Medallions* of *Constantine's* Arch', a very beautiful Representation of this Sport, as it is performed, to this Day, by the *Arabs*; who, after they have roused the Beast from his Retirement and pursued it into some adjacent Plain, endeavour there, by frequently overtaking and turning it, to tire and perplex it; and then, watching an Opportunity, either lance it, at some Distance; or else, coming close by it's Side, fix their Spears in it's Body. At the hunting of the *Lyon*, a whole District is summoned to appear; who, forming themselves first into a Circle, enclose a Space of three, four or five Miles in Compass, according to the Number of the People, and the Quality of the Ground, that is pitched upon for the Scene of this Action. The Footmen advance first, rushing into the Thickets, with their Dogs and Spears, to put up the Game; whilst the Horsemen, keeping a little behind, are always ready to charge, upon the first Sally of the wild Beast. In this Manner they proceed, still contracting their Circle, 'till they all at last either close in together, or meet with something to divert them. The accidental Pastime upon these Occasions is sometimes very diverting; for, the several different Sorts of Animals that lye within this Compass, being, by this Means, drove together, they rarely fail of having a Variety of agreeable Chaces after *Hares*, *Jackalls*, *Hyænas*, and other wild Beasts<sup>2</sup>.

*Their Dexterity in riding.*

*The hunting of the wild Boar,*

*and Lyon.*

*A Variety of Pastime upon the Occasion.*

<sup>1</sup> Vid. Vet. Arcus Augustorum &c. Tab. 36. <sup>2</sup> We have in the following Lines of *Statius* (*Achill.* l. 459.) a beautiful Description of the like Diverſion.

— *Si curva feras indago latentes*  
*Claudit, & admodis paulatim cassibus arctat.*  
*Ille ignem sonitumque pavent, defusaque linquunt*  
*Avia, miranturque suum decreſcere montem.*  
*Inque vicem stupere greges, socioque timore*  
*Mansueſcunt, simul hirtus Aper, simul Ursa, Lupusque*  
*Cogitur, & captos contemnit Cerva Leones.*

It is a common Observation in this Country, that, when the Lyon perceives himself in danger, nay sometimes the very Moment he is roused, he will seize directly upon the Person who is the nearest to him, and, rather than quit his Hold, suffer himself to be cut to Pieces.

The Arabs  
&c. delight  
in Hawking.

Hawking is one of the chiefest Diversions among the *Arabs* and Gentry of the Kingdom of *Tunis*. Their Woods afford them a beautiful Variety of Hawks and Falcons; for which this Kingdom seems to have been remarkable Two Centuries ago<sup>1</sup>. Those who delight in Fowling, do not spring the Game with Dogs, but shading themselves with a Piece of Canvas stretched, upon two Reeds, into the shape of a Door, walk through the several Brakes and Avenues, where they expect to find it. The Canvas is usually spotted, or painted with the Figure of a Leopard; and, a little below the Top, there is one or more Holes for the Fowler to look through and observe what passes before him. It is remarkable, that the *Rbaad*, *Kitawiah*, *Partridge*, and other gregarious Birds, will, upon the Approach of the Canvas, covey together, though they were before at some Distance from each other: the *Woodcock*, *Quail* and such Birds likewise, as do not commonly feed in Flocks, will, upon Sight of the same, stand still and look astonished. This gives the Sportsman an Opportunity of coming very near them, and then resting the Canvas upon the Ground, and directing the Muzzle of his Peice through one of the Holes, knocks down sometimes a whole Covey at a Time. The *Arabs* have another, though a more laborious Method of catching great Numbers of *Partridges*: for observing, that after these Birds have been hastily sprung twice or thrice, they become languid and fatigued, they immediately run in upon them, and knock them down with their *Zerwattys*<sup>2</sup>.

The Manners  
and Customs  
of the Bedo-  
weens.

With Regard to the Manners and Customs of the *Bedoweens*, it is to be observed that they retain a great many of those we read of in sacred as well as profane History; being, if we except their Religion, the same People they were two or three thou-

<sup>1</sup> Reges *Tunetenses* *Cæsarea* Majestati ejusque successoribus *Hispania* regibus, singulis annis in æquum, sex equos Mauros eosque exquisitissimos ac duodecim eximios falcones in æviter-nam beneficiorum ab ejus Majestate acceptorum memoriam danto & offerunto. *Etrob. Diar. Exped. Tunet.* a Carolo V. Imp. MDXXXV. <sup>2</sup> These are short Sticks, such probably as the antient *Σκῆπτρα* were, which being bound round the End with Iron or inlaid with Pewter or Brass, serve those *Arabs* who are not Masters of a Gun, for an offensive and defensive Weapon.

and Years ago; without ever embracing any of those Novel-  
ties in Dress or Behaviour, which have had so many Periods  
and Revolutions in the *Moorish* and *Turkish* Cities. Upon <sup>Their Saluta-</sup>  
meeting one another, they still use the primitive Salutation <sup>tions.</sup>  
of (*Salem Alekum*<sup>1</sup>) *Peace be unto you*: though by their Wit  
or Superstition they have made it a religious Compliment<sup>2</sup>, as  
if they said, *Be in a State of Salvation*. Before the *Mahome-*  
*tan* Conquests, the Expression was, (الله اعلى) *God prolong your*  
*Life*, the same with *Havo Adoni*, the *Punic* Compliment, in  
*Plautus*. The Inferiours, out of Deference and Respect, kiss  
the Feet, Knees, or Garments of their Superiours; whilst the  
Children or Kinsfolks pay the same Respect to the Heads of  
their Parents and aged Relations. The Posture they observe  
in giving one another the *Afslem-mah*, is to lay their Right  
Hand upon their Breast; whilst others, who are more inti-  
mately acquainted, or are of equal Age and Dignity, mutu-  
ally kiss the Hand, Head or Shoulder of each other. At the  
Feast of their *Byram* and other great Solemnities, the Wife com-  
pliments her Husband by kissing his Hand.

It is no Disgrace here for Persons of the highest Character to  
busy themselves in what we should reckon menial Employments. <sup>No Employ-</sup>  
The greatest Prince of these Countries, is not ashamed to fetch <sup>ment reckoned</sup>  
a Lamb from his Herd<sup>3</sup> and kill it<sup>4</sup>, whilst the Princess is im- <sup>menial among</sup>  
patient 'till she hath prepared her Fire and her Kettle to dress <sup>the Arabs.</sup>  
it. The Custom, that still continueth, of walking either bare-  
foot or only with Sandals, requireth the antient Compliment  
of bringing Water, upon the arrival of a Stranger, to wash his  
Feet<sup>5</sup>: whilst the Person who presents himself the first to do  
this Office, and to give the [*Mar-habbah*, مرحبا] *Welcome*, is  
the Master of the Family; who always distinguisheth himself by

1 And he (Joseph) said, שלום לך the same with the Arab. سلام لكم Peace be unto you.  
Gen. 43. 23. Judg. 6. 23. and 19. 20. 1 Sam. 25. 6. &c. Joh. 20. 19. Peace be unto you. &c.

2 The *Mahometans* love to call their Religion *Islamisme*, from the Arab. *Salama* (سالم) which in the 4 Conj. is *Aflama* (اسلم), to enter into the State of Salvation; hence *Eslam* (اسلام) *The saving Religion*, and *Muslimon* (مسلم) or as we call it, *Musleman*, he that believeth therein. *Prid. Life of Mahomet*. p. 11. 3 Thus we read Gen. 18. 7. that Abraham ran to the Herd and fetcht a Calf, upon the arrival of the three Angels. 4 In this manner we find *Achilles* and *Patroclus* employed. *Hom. Il.* 9. 205. &c.

*Achilles at the genial Feast presides;  
The Parts transfixes and with Skill divides.*

*Mean while Patroclus sweats the fire to raise.* Pope.

5 Thus V. 4. as above, *Let a little Water, I pray you be fetched and wash your feet.* Luk. 7. 44. *I entered into thine house, thou gavest me no Water for my feet; but she hath washed my feet with Tears.*

being the most officious; and who, after his Entertainment is prepared, thinks it a Shame to sit down with his Guests, but will stand up all the Time and serve them<sup>1</sup>.

*The Arabs  
false and  
treacherous.*

Yet the outward Behaviour of the *Arab* frequently gives the Lye to his inward Temper and Inclination. For he is naturally thievish and treacherous<sup>2</sup>; and it sometimes happens that those very Persons are overtaken and pillaged in the Morning, who were entertained the Night before, with all the Instances of Friendship and Hospitality. Neither are they to be accused for plundering Strangers only, and attacking almost every Person, whom they find unarmed and defenceless, but for those many implacable and hereditary Animosities, which continually subsist among them, literally fulfilling to this Day, the Prophecy of *Jacob*, (Gen. 16. 12.) that *Ismael should be a wild Man; his hand should be against every Man, and every Mans hand against his*. However it must be mentioned to the Honour of the *Western Moors*, that they still continue to carry on a Trade with some barbarous Nations bordering upon the River *Niger*, without seeing<sup>3</sup> the Persons they Trade with, or without having once broke through that original Charter of Commerce, which from Time immemorial has been settled between them. The Method is this. At a certain Time of the Year, (in the Winter, if I am not mistaken,) They make this Journey in a numerous *Caravan*, carrying along with them several Strings of Coral and Glass-Beads, Bracelets of Horn, Knives and Scissars, and such like Trinkets. When they arrive at the Place appointed, which is on such a Day of the Moon, they find, in the Evening, several different Heaps of Gold Dust, lying at a small Distance from each other, against which the *Moors* place so many of their Trinkets as they judge will be taken for the Value. If the *Nigritians*, the next Morning, approve of the Bargain, they take up the Trinkets and leave the Gold, or else make some Deductions from the Gold Dust &c. &c. and in this Manner transact their Exchange without the least Instance of Dishonesty or Perfidiousness.

*The Western  
Moors trade  
with a People  
whom they  
never see.*

1 As we find the Patriarch did, in the History above, V. 8. *And Abraham took Butter and Milk and the Calf which he had dressed and set it before them; and he stood by them under the Tree and they did eat.* 2 Like their Predecessors the *Carthaginians*, who are called by *Tully* (*Orat. 2. contra Rull.*) *fraudulenti & mendaces.* 3 In like Manner the *Seres* are said never to see or speak with the People they traded with. *Eustathius* likewise upon the Faith of *Herodotus* relates, that the *Carthaginians* traded after the same Manner with some People beyond *Heracles Pillars*. Vid. *Arbuthnott* on Coins. p. 230.

The Custom which the *Nasamones* had formerly of plighting their Troth, by drinking out of each others Hands, is, at this Time, the only Ceremony that is used by the *Algerines* in their Marriages. But the Contract is to be first of all agreed upon betwixt the Parents, wherein express Mention is made not only of the *Saddock* [صداق] as they call that particular Sum of Money which the Bridegroom settles upon the Bride, but likewise of the several Changes of Raiment, Quantity of Jewels<sup>2</sup>, and Number of Slaves<sup>3</sup>, that the Bride is to be attended with, when She first waits upon her Husband. The Parties never see one another 'till the Marriage is to be consummated, at which Time, the Relations being withdrawn, the Bridegroom proceeds first to unveil his Bride, and then to undress her. Upon Forfeiture of the *Saddock*, the Husband can put away his Wife when he pleaseth; though he cannot take her again, notwithstanding the strongest Sollicitations are made in his Favour, 'till She be married and bedded to another Man.

*The Algerine Marriages.*

The Civility and Respect which the Politer Nations of *Europe* pay to the weaker Sex, are looked upon here as Extravagances, and so many Infringements of that Law of Nature which assigns to Man the Preeminence. For the Matrons of this Country, (as a great Person of the Law hath determined with Relation to those of *England*) are considered only as Servants of better Fashion; yet who notwithstanding are to have the greatest Share of Toil and Business upon their Hands. Whilst the lazy Husbands repose themselves under some neighbouring Shade, and the young Men and Maidens<sup>4</sup> attend the Flocks, the Wives are all the Day taken up either in attending their Looms,

*The Wife doth all the Drudgery of the Family.*

1 Πίσσα ἢ πίνισα χέωνται ἐκ τῆ χειρὸς ἐκδι πίνειν, καὶ αὐτὸς ἐκ τῆ ἑτέρας πίνει. *Herod. Melpom. §. 172.*  
 2 A Gold and Silver *Sarmah*, one or two Sets of Ear Rings, Bracelets and Shekels, a Gold Chain to hang over their Breasts, with half a dozen Vests, some of Brocade, others of rich Silk, are usually the Wedding Cloaths of a Lady of Fashion. Habits and Ornaments of the like Kind were given to the Bride in the Time of *Abraham*. Thus a golden ear Ring of half a Shekel weight was given to *Rebekah*, and two Bracelets for her Hands of ten Shekels weight of Gold. *Gen. 24. 22.* *Abraham's Servant* also brought forth Jewels of Silver, and Jewels of Gold, and Raiment, and gave them to *Rebekah*. *V. 53.* 3 Every Woman that is married has at least one Female Slave (who is usually a *Black*) to attend her; whilst others have two or more according to their Rank and Quality. In this Manner we find that *Hagar* was *Sarah's* Handmaid; that *Rebekah* when She was betrothed to *Isaac*, was attended by her Nurse (*Gen. 14. 59.*) and her Damsels. *V. 61.* that *Laban* (*Gen. 24. 24.*) gave unto his Daughter *Leah*, (when she was married to *Jacob*) *Zilpah* his Maid, for a Handmaid; and unto *Rachel* (*V. 29.*) (upon the like Occasion) *Billah* his Handmaid to be her Maid. 4 It is customary, even to this Day, for the Children of the greatest *Emeer* to attend their Flocks; as we find (*Gen. 29. 9.*) *Rachel kept the Sheep of her Father Laban.*

grinding at the Mill, or else in preparing their Flour into *Cuscassowe*, *Diveeda* and such like Compositions. Neither is this all; for, to finish the Day, *at the Time of the Evening, even the Time that Women go out to draw Water*, (Gen. 24. 11.) they are still to fit themselves out with a Pitcher or a Goats Skin<sup>1</sup>; and tying their sucking Children behind them, trudge it in this Manner two or three Miles to fetch Water. Yet in the Midst of all these Labours and Incumbrances, neither these Country Ladies, nor those of better Fashion in Cities, will lay aside any of their Ornaments; neither their Nose-Jewels, (which are still used by the *Levant Arabs*;) neither their Bracelets, Shackles<sup>2</sup>, or Ear Rings, which are all very Cumberfome; neither the tinging their Eyelids with Lead Ore; so prevalent is Custom, even in *Barbary*, and so very zealous are these Ladies to appear in, what they call, the Mode and Fashion.

The Moorish Women and Children beautiful.

The greatest part of the *Moorish* Women would be reckon'd Beauties, even in *Great Britain*; as their Children certainly have the finest Complexions of any Nation whatsoever<sup>3</sup>. The Boys indeed, by wearing only the *Tiara*, are exposed so much to the Sun, that they quickly attain the Swarthiness of the *Arab*; but the Girls, keeping more at Home, preserve their Beauty 'till they are thirty, at which Age they are usually past Child-bearing. It sometimes happens that one of these Girls is a Mother at eleven, and a Grandmother at two and twenty: and as their Lives are usually of the same Length with those of the *Europeans*, there have not been Instances wanting among these Matrons of some who have lived to see their Children of many Generations.

The Crys the Women make at their Feasts and Funerals.

At all their principal Entertainments, and to shew Mirth and Gladness upon other Occasions, the Women welcome the

<sup>1</sup> There is frequent Mention made of these Skins in the H. Scriptures. Thus חמור *Gen.* 21. 14, 15 and 19. נאר or נארר *Josh.* 9. 4. *Judg.* 4. 19. 1 *Sam.* 16. 19. *Pf.* 56. 8. and 119. 83. נבל 1 *Sam.* 1. 24. and 10. 3. *Jer.* 13. 12. and ἄρκος *Mat.* 9. 17. *Mur.* 2. 22. *Luk.* 5. 37. which should be rendered Skins, are improperly interpreted Bottles. <sup>2</sup> The tinkling Ornaments of their Feet. *Is.* 3. 16. <sup>3</sup> The Word *Moor* is generally supposed to convey the Idea of a Person of a dark and swarthy Complexion: whereas it only denotes the Situation of the Country he inhabits. For מעבר signifies a Ferry, or Narrow part of the Sea, *Fretum, Trajectus*, &c. מעברי (*Ma'vri*) consequently will be the same as (*Trajectaneus* seu ad *Trajectum vivens*) a Person who lives near such a Place; just as the *Moors* are situated with Respect to the Straights of *Gibraltar*, the *Fretum Gaditanum* or *Herculeum* of the Antients. Vid. *Perisfol. Cosmogr.* Edit. *T. Hyde.* p. 48. But *Bochart* deduceth the Word from another Original. מוארי *Mauri*, quasi postremi vel occidentales dicti, ab אחר quod & posterius & Occidentem sonat. Plene scriberetur *Mauharin*, sed Gutturales passim elidi nemo est qui nesciat. *Boch. Chan.* l. 1. cap. 25.



and Sorcery.

They place great Faith and Confidence in Magicians and Sorcerers<sup>1</sup>, as the Nations<sup>2</sup> did, who in old Time were their Neighbours: and upon some extraordinary Occasions, particularly in a lingering Distemper, they use several superstitious Ceremonies in the sacrificing of a Cock, a Sheep or a Goat, by burying the whole Carcass under Ground, or by drinking a part of the Blood, or else by burning or dispersing the Feathers. For it is a prevailing Opinion all over this Country, that a great many Diseases proceed from some Offence or other that hath been given to the [حنان] *Jenoune*, a Sort of Creatures, placed by the *Mahometans* betwixt Angels and Devils. These, like the Fairies of our Forefathers, are supposed to frequent Shades and Fountains, and to assume the Bodies of Toads, Worms, and other little Animals, which, being always in our Way, are liable every Moment to be hurt and molested. When any Person therefore is sickly or maimed, he fancies that he hath injured one or other of these Beings, and immediately the Women, who, like the antient *Venificæ*, are dextrous in these Ceremonies, go, upon a *Wednesday*, with Frankincense and other Perfumes, to some neighbouring Spring, and there sacrifice, as I have already hinted, a Hen or a Cock, an Ewe or a Ram &c. according to the Sex<sup>3</sup> and Quality of the Patient, and the Nature of the Distemper.

Their Marabbutts much esteemed.

The *Mahometans* have a great Veneration for their *Marabbutts*, who are generally Persons of a rigid and austere Life, continually employing themselves either in counting over their Beads<sup>4</sup>, or else in Meditation and Prayer. This Saintship goes by Succession; and the Son is entitled to the same Reverence and Esteem with the Father, provided he can keep up and maintain the same Gravity and *Decorum*. Some of them

<sup>1</sup> The several *Classes* of which are enumerated in *Deut.* 18. 10, 11; viz. such as *use Divination, or is an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer.* They pretend to have daily Instances in these Countries of the Power and Efficacy of one or other of these Persons, particularly in causing or taking away the Influence of the *Maleficium Ligaminis*, or *Vinculum Veneris*, which seems to have been well known in the Time of *Augustus*.

*Necte tribus nodis ternos Amarilli colores,*

*Necte, Amarilli, nodos & Veneris die vincula necto.* Virg. *Ecl.* 8. l. 77.

<sup>2</sup> Viz. the Egyptians, (Vid. *Auson.* Epist. 19. Joseph's divining Cup. Gen. 44. 5.) Moabites, (Balaam went not as at other Times to seek for Enchantments. Numb. 24. 1.) &c. &c. <sup>3</sup> Viz. A Male being Sacrificed for the Female Sex &c. <sup>4</sup> In touching each Bead of their Chaplet, consisting usually of ninety nine, they either say (*Alhamdillah*) God be praised, (*Allah Kibeer*) God is great, or [استغفر الله] *Staffour Allah*] God forgive me.

also share in the same Reputation with their Prophet, of receiving Visions and conversing with the Deity, whilst others, who are supposed to work Miracles, are endowed with Gifts, which *Mahomet*' himself durst not pretend to. When I was with *Seedy Mustafa* the *Kaleefa* of the western Province, (near the River *Arbew*) he told me, in the Presence of a number of *Arabian Shekhs*, who vouched for the same Fact, that *Seedy Ben Mukha-lah*, a *Marabbutt* hard by, had a solid Iron Bar, which, upon Command, would give the same Noise, and do the like Execution, as a Cannon, and that once, the whole *Algerine Army*, upon demanding too exorbitant a Tax from the *Arabs* under his Protection, were put to Flight by the Miracle. Yet notwithstanding the Frequency, as they pretended, of the Experiment, the Merit I urged there would be in the Conviction of a *Christian* concerning the Truth of it, and the Solicitations of the whole Company, the *Marabbutt* had too much Policy to hazard his Reputation at that Time. But I had better Success, near *Seteef*, with *Seedy Ashoure*, the *Marabbutt* of the *Ammer*, a Person famous all over the eastern Province for the vomiting of Fire. This Operation, as he performed It, I saw several Times: the first Instance whereof did very much surprize me, to observe his Mouth to be all of a suddain in a Blaze, and the violent Agonies that were counterfeited at the same Time. But when the same was repeated a little afterwards, (for he pretended to have frequent Illapses of the Deity) I plainly saw the great Dexterity and Artfulness he made use of in drawing his Head and Hands within his *Burnoose*, which, as he told us, was in order to converse with the Deity, but, as I suspected, to kindle the Fire. For as soon as he had got all Things ready for the displaying of the Flame, such a Quantity of Smoak attended his Head and Hands in withdrawing them from under his *Burnoose*, so strong a Smell was there likewise of Tow and Sulphur, besides some Threads of the former, that were engaged to his Beard, that none but an ignorant and bigotted People, could be deceived by the Imposture. This I took Notice of to some *Turks*, that were with me, who saw through the Contrivance; but the *Arabs* still insisted upon the wonderful Gift of *Seedy Ashoure*, and that [*Ma Kan sby kiff boo*] there was none like him.

1 Vid. *Prideaux's Life of Mahomet*. p. 18. 19.

*Their pretences to the Knowledge of future Events.* These People likewise are equally foolish and extravagant in their *Jaffar-eab*, as they call (the Pretensions they make to) the Knowledge of future Events and Contingencies. It is not hitherto indeed agreed among them by what extraordinary Means they come at these Revelations, though the Discoveries they would be believed to make, are in such general Terms, so false for the most Part, and at the best dubious, and never particularly circumstantiated, that it scarce deserves the Gravity or Attention to enquire after their Original. However I never knew any Person, who asserted them to be from Divine Inspiration, though there are a Number of Enthusiasts in this Religion, who pretend to be full of the Deity upon other Occasions. Some attribute them to *Maga-reab*, for so they call Witchcraft and Inchantment; others to Astrology or the Doctrine of the Stars; whilst their *Thalebs* pretend to have the Prophecies of *Aly* the Son in Law of their Prophet, wherein they give out, that he hath left them a general and chronological Account of the most remarkable Occurrences, which have happened in the World since his Time, or which are to fall out in future Ages.

*A Prophecy with regard to the King of Tunis,*

When I was at *Tunis*, in the Spring of 1727, there were several Prophecies handed about, partly as was alledged from this Book, partly from their *Jaffar-eab*, that *Hassan Ben Aly*, the *Bey* at that Time, was to be immediately deposed by his Nephew *Aly Bashaw*. The Mystery of it was, that *Hassan Ben Aly*, otherwise a good and wise Prince, had a mighty Inclination to fleece and oppress the richest of his Subjects; and, by a Piece of ill-timed Policy, as it might have proved, had, since the Beginning of his Reign, neglected the *Turks*, and placed his chief Confidence in *Moors* and Renegadoes, upon whom he bestowed the greatest Honours and Preferments. On the other Hand, *Aly Bashaw*, while he acted under him, as *Aga* of the *Janizaries*, behaved himself with such Courtesy, Generosity and Justice, that he gained the Affections of that Body, and the good Will of the whole Kingdom. Now as *Aly Bashaw*, upon some Misunderstanding with his Uncle, was at this Time fled to the Mountains of *Uselett*, where he had the Courage to proclaim himself *Bey*, publishing at the same Time, the great Injustice and Oppression that *Hassan Ben Aly* had always exercised over his Subjects, together with the unjust Contempt

Contempt and Disregard he had for the *Turks*, adding further, that he would immediately apply proper Methods for the Satisfaction of them both, there was Probability enough, without the Concurrence of a Prophecy, that such a Revolution might be brought about at this Time. Yet notwithstanding proved false. all these unfavourable Circumstances, notwithstanding the Day and Hour were confidently prefixed for his Destruction, *Hassan Ben Aly* was too strong for their *Jaffar-eah*, and, provided the *Algerines* had not lately (1735) interposed, would in all Appearance have left a peaceable Possession of that Kingdom to his Son.

It would be too tedious to recount any more of their pretended Prophecies, some of which, the Event very obviously shewed to be false, whilst others, at the best, were uncertain GuesSES only or probable Conjectures. We are to wait therefore 'till Time and Futurity determine the Veracity of that very remarkable one, which promiseth to the *Christians* a Restoration of all those Kingdoms, which they formerly lost to the *Turks* and *Saracens*. Thus much may be observed of it already, that there is no Part of the *Mahometan* Dominions, where this Tradition is not universally received, and that, in Consequence thereof, the Gates of their Cities, are carefully shut up, every Friday, from ten 'till twelve o' Clock in the Morning, that being, as they say, the Day and Time prefixed for this notable *Catastrophe*.

A Prophecy that the Mahometan Dominions are to be restored to the Christians.



C H A P. IV.

*Of the Government, Forces and Revenues of the Algerines; of their Courts of Judicature and Punishments; and of their Interests and Alliances with Christian Princes.*

AS the *Arabs* have had no small Share in the foregoing Observations, it may be expected, that something at least should be premised, with Regard to the Form of Government that subsists among their Tribes. Now though the greatest Part of them have been, for many Ages, under the *Turkish* Yoke, yet they are rarely interrupted, either in what may concern the Course of Justice, or in the Succession to those few Offices and Dig-

The Form of Government among the Arabian Tribes.

nities that belong properly to themselves. For, provided they live peaceably, pay regularly the eighth Part of the Produce of their Lands, together with a small Poll Tax, that is annually demanded by the *Turks*, they are left in full Possession of all their private Laws, Privileges and Customs. Every *Dou-war* therefore may be looked upon as a little Principality, over which it is usual, for that particular Family, (which is of the greatest Name, Substance and Reputation) to preside. However this Honour does not always lineally descend from Father to Son, but, as it was among their Predecessors the *Numidians*<sup>1</sup>, when the Heir is too young, or subject to any Infirmary, then they make Choice of the Uncle or some other Relation, who, for Prudence and Wisdom, is judged to be the fittest for that Employ. Yet, notwithstanding the despotic Power which is lodged in this Person, all Grievances and Disputes are accomodated in as amicable a Manner as possible, by calling to his Assistance one Person or two, out of each Tent: and as the Offender is considered as a Brother, the Sentence is always given on the favourable Side; and, even in the most enormous Crimes, rarely any other Punishment is inflicted than Banishment. When one of these Persons hath the Superintendance over one *Dou-war* only, he is commonly called the *Shekh*<sup>2</sup>: but the Ruler or chief Person of a Tribe, whose Authority reacheth over several *Dou-wars*, hath the Title either of *The (Shekh el Kibeer) Great Lord* or *Elder*, or else of *The (Emeer<sup>3</sup>) Prince*.

The Turkish  
Government.

The Government of the *Algerines*, which differeth little from that of *Tunis*, consists of the *Dey*, who is to be considered as the *Stadtholder*, and of a *Dou-wanne*, or Common Council. The *Dou-wanne* is principally composed of the thirty *Tiab Basbees*, though the *Mufti*, the *Cady* and the whole Soldiery sometimes, are called upon to assist. All Affairs of Moment ought to be agreed upon by this Assembly, before they pass into Laws, and before the *Dey* is entrusted with the putting them in Execution. But for some Years there hath been little Ac-

<sup>1</sup> Militante *Masaniffa* pro *Carthaginensibus* in *Hispania*, pater ejus moritur (*Gala* nomen erat:) regnum ad fratrem regis *Desalcem*, pergrandem natu (mos ita apud *Numidas* est) pervenit. *Liv.* l. 29. §. 29. <sup>2</sup> شيخ. *Senex. Senior. Doctor*: aut autoritate, principatu pietate & arte conspicuus. Vid. *Gol.* in voce. <sup>3</sup> امير, ab امر mandavit, jussit, præcepit. *Idem.*

count made of this Body; which is indeed still very formally convened, but then it is only to consent, with the same Formality, to such Propofitions, as have been before hand concerted, betwixt the *Dey* and his Favourites: fo that, in Effect, the whole Power is lodged in one Person.

This Person, who, at *Algiers*, is called the *Dey*, is chosen <sup>The Office, Election &c. of the Dey.</sup> out of the Army; each Order, even the most inferiour, having an equal Right and Title, to that Dignity, with the higheft. Every bold and aspiring Soldier, tho' taken Yesterday from the Plough, may be confidered at *Algiers*, as the Heir apparent to the Throne, and, with this further Advantage likewise, that he lyeth under no Necessity to wait 'till Sicknefs or old Age remove the present Incumbent: it is enough that he is able to protect himself with the same Cymiter, which he hath had the Hardinefs to sheath in the Bowels of his Predecessor. The chief Command here, as it was in the Declension of the *Roman* Empire, lyeth open and exposed to every bold Pretender, who, if he hath the Resolution only to attempt, will rarely fail to carry it. To the <sup>The Deys frequently cut off.</sup> Truth whereof, we need only appeal to that quick Succession, which there hath been always among the *Deys*, ever since the *Turkish Dynesty*; rarely one in ten having the Fortune to dye in his Bed; i. e. without a Muskett Ball or a Cymiter. Even those few Persons who have made these peaceable *Exits*, cannot attribute them to any superiour Regard and Esteem, which the Army had for them in particular, but rather to their own superiour good Fortune, in preventing an Insurrection, by cutting off the Conspirators before they could put their Designs in Execution. This bloody Method of succeeding to the *Deyship*, and of continuing peaceably in it, will doubtless appear strange and surprizing to Persons long accustomed to regular Successions and civilized Governments, yet is what may be very well accounted for at this Place, where a strict and regular Discipline hath been a long time wanting; and where, even a private Soldier, after a small Exercife and Tryal under these Colours, hath the Ambition to think himself considerable enough, either to push for the *Kaftan* himself, or to contribute at least in the Promotion of another to It. However this factious and discontented Humour seems, at present, to be somewhat purged and allayed, by the many seasonable Executions that have been

lately made of these aspiring Members: yet in such an ungovernable Constitution as this, there will always remain some Seeds of their old tumultuous Principles, which, upon the least favourable Opportunity, will break out a fresh, in Rebellion and Assassination.

*The Algerine  
Forces.*

The whole Force of *Algiers*, in *Turks* and *Cologlies*, is computed, at present, to be about six thousand five hundred; two thousand whereof are supposed to be old and excused from Duty; and of the four thousand five hundred that remain, one thousand are constantly employed in relieving annually their Garrisons, whilst the rest are either to arm out their Cruisers or else form the three flying Camps, which are sent out every Summer under the Command of the provincial *Viceroy*s. To the *Turkish* Troops we may joyn about two thousand *Zworab*, as the *Moorish* Horse and Footmen are called: yet notwithstanding these are kept in constant Pay, and may be supposed to augment the Number of Arms, yet, being all of them hereditary Enemies to the *Turks*, they are little considered in the real Safeguard and Defence of the Government. The Method therefore that is observed in keeping this large and populous Kingdom in Obedience, is not so much by Force of Arms, as by diligently observing the old political Maxim, “*divide and command*.” For the provincial *Viceroy*s are very watchful over the Motions of the *Arabian* Tribes, who are under their several Districts and Jurisdictions; and as these are in continual Jealousies and Disputes with one another, the *Beys* have nothing more to do than keep up the Fermew, and throw in, at proper Times, new Matter for Discord and Contention. There are a Number of *Arabian* and *African* Tribes, who; in Case their Neighbours should observe a Neutrality, would be too hard for the whole Army of *Algiers*, notwithstanding each *Turk* valueth himself in being a Match for twenty *Arabs*. When therefore there is any Misunderstanding of this Kind, the *Viceroy*s play one Tribe against another, and, provided the Quarrel proves equal, a few *Turks* seasonably thrown in, will be more than a Ballance for the Enemy. By thus continually fomenting the Divisions, which always subsist among the *Arabian* Princes, and by drawing on afterwards one Family to fight against another, these four or five thousand *Turks* maintain their Ground against all Opposition, and lay even their Neighbours, the *Tuniseens*,  
and

and the *Western Moors* under great Obligations, for not extending their Conquests into their Dominions.

To make up the Deficiencies in the Army, their cruising Vessels are sent out, every five or six Years, to the *Levant* for Recruits. How their Armies are recruited. These generally consist of Shepherds, Outlaws, and Persons of the meanest Condition. *Mahomet Basbaw*, who was the *Dey* when I arrived at *Algiers*, was not ashamed to own his Extraction, in a notable Dispute he had once with the Deputy Consul of a neighbouring Nation; *My Mother*, says he, *sold Sheep's Feet, and my Father Neat's Tongues, but they would have been ashamed to have exposed to Sale so worthless a Tongue as Yours.* Yet these Recruits, after they have been a little instructed by their Fellow Soldiers, and have got Caps to their Heads, Shoes to their Feet, and a Pair of Knives to their Girdle, quickly begin to affect Grandeur and Majesty, expect to be saluted with the Title of [*Effendi*] *Your Grace*; and look upon the most considerable Citizens as their Slaves, and the Consuls of the allied Nations as their Footmen.

But besides these *Levant-Turks*, the *Dey* may, at his Pleasure, and especially upon any Emergency, enroll the *Cologlies*, Cologlies enrolled in the Army. as they call the Sons of such Soldiers, who have been permitted to marry at *Algiers*; though since the Time they made an unsuccessful Attempt upon the Government, by endeavouring to seize upon the *Cassaubak*, they have not been much encouraged, and when they are, they are always excluded from the Honour of being *Dey*, *Aga* of the *Janizaries*, and other considerable Offices and Employments.

The Officers that command this small Army, (and it would be the same if it amounted to its former Complement of twelve thousand) are the *Aga* or General, thirty *Tiab Basbees* or Colonels, eight hundred *Bulluck Basbees* or Captains, and about half that Number of *Oda Basbees* or Lieutenants. The Method of arriving at these Posts, is not by Money and Interest, but by Age and Seniority, the oldest Soldier being advanced upon the Death of his Captain, &c. &c. though by the Permission of the *Dey*, a younger Soldier may purchase the Rank of an elder, the latter degrading himself in Return. There is another Method also of hastening these Promotions: for the *Aga* is removed as often as the Soldiers are paid, which is every two Months, being succeeded by the *Chiab*, who is the The several Officers of this Army, and the Method of their Promotions.

eldest of the *Tiab Basbees*, whereby there is a Place vacant in the *Dou-wanne*, which is immediately filled up by the eldest *Bulluck Basbee*; &c. &c. The *Aga* after having thus passed through the whole Course of his Duty, is from thence forward considered as (*Mazoule*) superannuated, quietly enjoying his Pay, and, according to the old Poet,

*Senio confectu' quiescit.* Enn.

The Revenues  
of this King-  
dom.

I could never learn that the yearly Taxes of this great and fertile Kingdom bring more into the Treasury than three hundred thousand Dollars: but it is computed, that the eighth Part of Prizes, the Effects of Persons dying without Children, the Contributions from the independent *Kaides*, and the frequent *Avar-eas* and Oppressions, may bring in as much more.

The Pay of  
their Soldiers.

To compensate this, the Pay is but small, the youngest Soldier receiving only four hundred and six *Aspers* every two Months, and the eldest, or those in full Pay, no more than five thousand eight hundred; whereof six hundred and ninety six make a Dollar<sup>1</sup>. Now as they arrive not at full Pay, but in the Space of a Number of Years, the young Soldiers receiving an Augmentation only of an hundred and sixteen *Aspers*<sup>2</sup> every Year, the whole Army may be reduced to about three thousand five hundred in full Pay, whereby a Sum, less than two hundred thousand Dollars, will defray the whole Expence. Though we are to observe at the same Time, that, besides the Pay, such *Tiab* and *Bulluck Basbees* as are unmarried, have each of them eight Loaves of Bread a Day, and the *Oda Basbees* and private Soldiers, who are in the same Condition, have four; each Loaf being about five Ounces in weight, and three *Aspers* in value.

Of their  
Courts of  
Judicature.

In the ordinary Distribution of Justice, there is in This as in all other *Turkish* Governments, an Officer whom they call the *Cady*, who, for the most Part, hath had his Education in the Seminaries of *Stamboule*<sup>3</sup> or *Grand Cairo*, where, I am told, the *Roman Codes* and *Pandeets*, translated into the *Arabick* Tongue, are taught and explained as in the Universities of *Europe*. The

<sup>1</sup> Sive *Thalero*, qui *Germanis* Sic dicitur a *Thale* seu *Dale* i. e. *Vallis*; unde *Thaler* seu *Daler*, q. d. *Vallensis nummus*, a *Valle Sancti Joachimi* ubi primo cusi sunt. Hinc factum ut tandem *Scutati omnes* (quos nummos *Imperiales* vocamus) *Thaleri* hodie vocantur. Vid. *Hyd. Annot.* in *Bobovij* Liturgiam *Turcarum*, p. 10. <sup>2</sup> Iste nummulus, *Turcice* dicitur  $\alpha\pi\epsilon\rho$  i. e. *Albulus*; unde a *Græcis* sua lingua hodierna vocatur  $\alpha\omega\epsilon\delta\varsigma$  i. e. *Albus* &c.  $\alpha\omega\epsilon\delta\varsigma$  pecuniam albam in genere notat. *Id.* *ibid.* <sup>3</sup> *Constantinople* is called all over the *Levant*, *Stamboule* or *Stampôle*, which seems rather to be the Corruption or Contraction of the antient Name, as *Fambol* is of *Joannopolis*, than of  $\epsilon\iota\varsigma\ \tau\omega\ \pi\acute{o}\lambda\iota\varsigma$ , as some Authors give into. Vid. *Hyd. Nor.* in *Cosmogr. Perits.* p. 52. *Sir George Wheeler's Trav.* p. 178.

*Cady* is obliged to attend at the Court of Justice once or twice a Day, where he hears and determines the several Suits and Complaints that are brought before him. But as Bribery is too often (and perhaps justly enough) charged upon the *Cady*, all Affairs of Moment are laid before the *Dey*, or else, when he is absent or otherwise employed, they are heard by the Treasurer, Master of the Horse, and other principal Officers of the *Regency*, who sit constantly in the Gate of the Palace for that Purpose. At all these Tribunals, the Cause is quickly decided, nothing more being required than the Proof of what is alledged; so that a Matter of Debt, Trespass, or of the highest Crimes will be finally decided, and the Sentence executed in less than an Hour.

In Cases of Debt, the Debtor is usually detained in Prison, till the (*Choufes*) Bayliffs have seized upon his Effects and sold them. If the Sale amounts to more than the Debt, then the *Overplus* is returned to the Prisoner; if it comes short, he is notwithstanding released, and no future Demands are made upon him. Lesser Offences are punished with the *Bastinado*<sup>2</sup>: i. e. the Offender is to receive so many Stroakes (sometimes two or three hundred) upon his Buttocks or the Soles of his Feet, with Sticks of the Thickness of ones little Finger. But in greater Crimes, particularly for unnatural Lust, not only the Parts already mentioned, but the *abdominal* Muscles likewise are to be chastised: a Punishment which is generally attended with Death. For clipping or debasing the publick Coin, the old *Egyptian* Punishment<sup>3</sup> is inflicted, which is to cut off the Hands of the Transgressor. Whatsoever *Jew* or *Christian*-Subject is guilty of Murder or any other capital Crime, he is to be carried without the Gates of the City, and burnt alive: but the *Moors* and *Arabs* are either impaled for the same Crime, or hung up by the Neck, over the Battlements of the City, or else thrown upon the Hooks<sup>4</sup> that are fixed in the Walls below, where sometimes they hang, in the most exquisite Agonies and Torments, thirty or

*Of their Punishments.*

<sup>1</sup> Thus we read of the *Elders in the Gate*. (*Deut.* 22. 15. and 25. 7.) and (*Is.* 29. 21. *Amos* 5. 10.) of *Him that reproveth and rebuketh in the Gate*. The *Ottoman* Court likewise seems to have been called the *Port*, from the Distribution of Justice, and the Dispatch of publick Business that is carried on in the Gates of it. <sup>2</sup> It was in this Manner probably that *St. Paul* was *beaten with Rods*: (*2 Cor.* 11. 25.) as the *Choufes*, whose Office it is to inflict this Punishment, appear to be no other than the like Number of *Roman* *Lictors* armed out with their *Fasces*. <sup>3</sup> *Diod. Sic.* l. 1. p. 50. <sup>4</sup> *The fastning of the Body of Saul to the Walls of Bethshan*. (*1 Sam.* 31. 10.) might be the fixing it only to such Hooks as were placed there for the Execution of Criminals.

Turks not  
punished in  
Publick.

forty Hours, before they expire. The *Turks* are not punished in Publick, like other Offenders; but are, out of Respect to their Characters, sent to the House of the *Aga*, where, according to the Quality of the Misdemeanour, they are bastinadoed or strangled. Out of Modesty likewise to the Sex, when the Women offend, they are not exposed to the Populace, but sent to some Private House of Correction; or, if the Crime is Capital, they are then tyed up in a Sack, carried out into the Sea, and drowned'. The western *Moors* still use the barbarous Punishment of sawing asunder the Transgressor. For which Purpose they prepare two Boards, of the same Length and Breadth with the unfortunate Person, and having tyed him betwixt them, they proceed to the Execution, by beginning at the Head. I am informed that *Kardinaash*, a Person of the First Rank in that Country, who had formerly been Ambassador at the *British* Court, and was well known to the Gentlemen of our Navy and Garrison of *Gibraltar*, suffered lately in this Manner. For it may be very justly observed, with Regard to the Punishments of these Countries, that there is little or no Regard had to the Quality of the Offender. Sometimes indeed a pecuniary Mulct will stop the Course of Justice, but if the Crime is flagrant, no other Atonement is to be made for it, than to submit to the Punishment which the Transgression is thought to deserve.

Of their Alliances with  
Christian  
Princes.

The Naval Force of this *Regency*, which, for two Centuries, hath been, at one Time or other, a Terror to all the Trading Nations of *Christendom*, was taken Notice of in the Description of *Algiers*. With Relation therefore to *Christian* Princes, this Government hath Alliance with Us, the *French*, the *Dutch*, and the *Swedes*. Great Application hath been often made by the *Port*, in behalf of the *Emperor's* Subjects; though all their Intercessions have hitherto proved ineffectual, notwithstanding the *Algerines* acknowledge themselves to be the Vassals of the *Grand Senior*, and, as such, should be intirely devoted to his

I *Tacitus* (De Morib. Germ.) takes Notice of This, as a Punishment among the *Germans*. *Distinctio panarum, ex delicto. Proditores & transfugas arboribus suspendunt, ignavos & imbelles & corpore infames, cano ac palude, injecta insuper crate.* The like Punishment is mentioned by *Plautus*. *Coqui abstulerunt, comprehendite, vincite, verberate, in Puteum condite. Aulul. Act. 2. Sc. 5. v. 21. Furca & Fossa Ang. Pytte and gallows, in antiquis privilegijs significat jurisdictionem puniendi fures: sc. viros suspendio, foeminas submersione—quod & in Scotia hodie observatum intelligo.* See *Spelman's* Glossary in the Word *Furca* &c. where he quotes an Instance of this Punishment, out of the Monuments of the Church of *Rochester*.

Orders and Commands. The *Swedes* purchased Their Peace, at the Rate of 70,000 Dollars: and, as these Cruisers rarely meet with Vessels of that Nation, it has been hitherto discouraged of as a great Mystery. The Success which the *Dutch* met with, during a War of twelve Years, to destroy a few of their Vessels; the magnificent Present of naval Stores that was promised, upon ratifying the Peace; together with the natural Timorousness of the *Dey*, least, by further Losses, he should be reckoned unfortunate, (a dangerous Character in this Country for a Commander;) were the chief and concurring Reasons for extending their Friendship to That Nation. It is certain, that the greatest Part of the Soldiers, and the Sea Officers in general, very strenuously opposed it: urging, that it would be in vain to arm out their Vessels, when they had Peace with the three trading Nations; that their Loss was inconsiderable, when compared with the Riches obtained by the War; concluding with a very expressive *Arabian* Proverb, that such Persons *ought never to sow, who are afraid of the Sparrows*. As the younger Soldiers cannot well subsist, without the Money that arises from their Shares in Prizes, there has been no small Murmuring at the little Success they have lately met with. And it is very probable, (as a little Time perhaps will discover,) that, the very Moment any considerable Addition is made to their Fleet, nay perhaps without any further Augmentation, the present *Dey* will be obliged to lessen the Number of his Alliances, from those very Principles, which a few Years ago, engaged his Predecessor to increase them.

The *Algerines* have certainly a great Esteem and Friendship for our Nation; and provided there could be any Security in a Government, that is guided by Chance and Humour, more than by Counsel and mature Deliberation, it is very probable, that, which of the trading Nations soever they may think fit to Quarrel with, We have little to apprehend. The *Dutch* are very industrious in cultivating a good Understanding with them, by making an annual Present; a Method hitherto very prevalent and successful: whilst, on the other Hand, the *French* may perhaps influence them as much, by putting them in Mind, of the Execution which their Bombs did formerly to this City, and of a later Instance of their Re-

*How the Swedes and Dutch obtained Peace with this Regency.*

*How these several Nations keep up their Interests with it.*

The Interest  
that Great  
Britain hath  
with it.

sentment at *Tripoly*. But as there is rarely any great Prudence in using high Words and Menaces at *Algiers*, it is certain, provided the *Algerines* are to be swayed with Fear, that We have as much Interest in Sir *Edward Sprag's* Expedition at *Bou-jeiah*, as the *French* can have in That of the *Marquis d'Estrees* at *Algiers*. Notwithstanding likewise all the Arguments that may be urged in behalf of *Marseilles* and *Toulon*, these People are not to be perswaded, but that *Minorca* and *Gibraltar* are in a more convenient Situation to give them Disturbance. But Reason and Argument will not always be good Politicks at this Court, where the First Minister is the Cook, and where an insolent Soldiery have too often the Command. In critical Junctures therefore, the Ground is to be maintained by the nice Management and Address of the Consul; by knowing how to make proper Application to the particular Passions of those who have the *Dey's* Ear; by flattering one, placing a Confidence in another, and especially, by making a proper Use of those invincible Arguments, *Money, Kaf-tans* and *Gold Watches*. For according to an old and infallible Observation; *Give a Turk Money with one Hand, and he will permit his Eyes to be plucked out by the other.*

Aly Basshaw's  
Reply to Con-  
sul Cole.

Such was the Political State and Condition of this *Regency*, when I left it, A. D. 1732. How long it may continue so, will be hard to determine; because what little there is here of Justice, Honesty, or publick Faith, proceeds rather from Fear and Compulsion, than from Choice and free Election. For, the Acknowledgement is very just, which *Aly Basshaw*, a late *Dey*, made to Consul *Cole*, upon complaining of the Injuries that our Vessels met with from his Cruisers: The *Algerines*, says he, *are a Company of Rogues, and I am their Captain.*





*Geographical, Physical and Miscellaneous*

# OBSERVATIONS,

RELATING TO

*S Y R I A, &c.*

*EGYPT, and ARABIA PETRÆA.*



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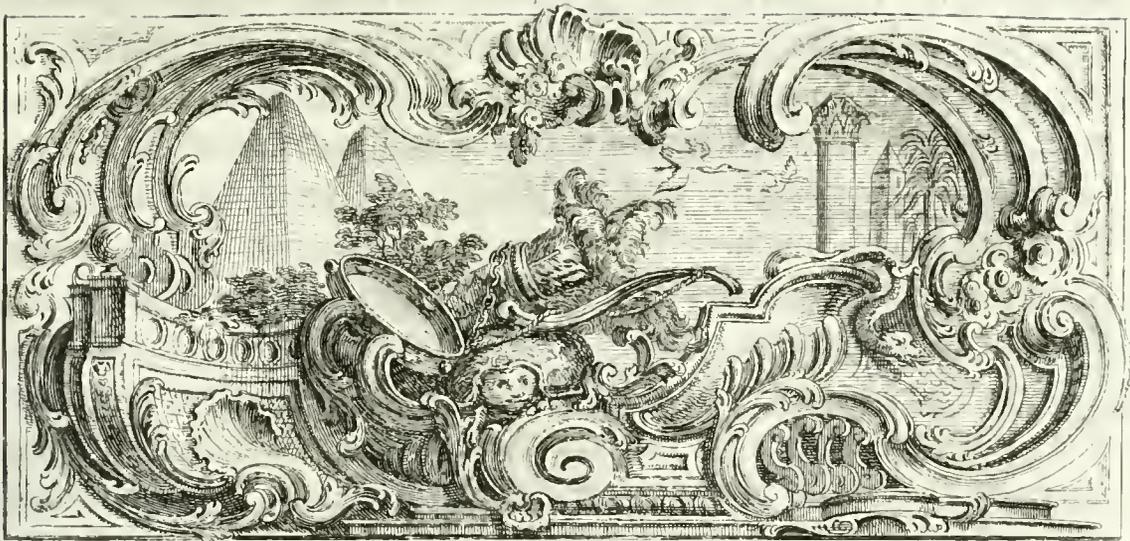
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C. Friedrich invent.

J. Roques Sculp.

GEOGRAPHICAL &c.  
**OBSERVATIONS**  
 RELATING TO  
*SYRIA, &c. EGYPT, &c.*



CHAP. I.

*Geographical Observations relating to Syria, Phœnice, and the Holy Land.*



AM entering now upon the Description of those Countries, where Mr. *Maundrell* hath been already before me. As it may be presumed, that every curious Person is acquainted with that accurate and judicious Author, I shall only take Notice of such Things, as seem to have been either mistaken or omitted by Him.

*Mr. Maundrell hath already described this Country.*

Now *Latikea*, the first maritime City which He describeth, was also the most northern Part of *Syria*, that I had an Opportunity to touch at. It is situated upon a rising Ground, with

*Latikea or LAODICEA ad mare.*

M m m m

with

with a full Prospect of the Sea, and was called by the Antients *Laodicea ad mare*<sup>1</sup>, and Λευγαῖ Ἀκτῆ, from the white Cliffs that lye on each Side of it. From the Cittadel, we have a pleasant, though distant View of the Mountains of *Caramania*, and *Cassius* to the North; and of *Jebilee*, *Merkab*, *Bannias* and *Tortosa* to the South. The Founder could not have pitched upon a more agreeable Situation, affording at the same Time, Delight and Security.

The Ruins of it.

Here are still remaining several Rows of *Porphyry*, and *Granate* Pillars; with a large Fragment of an Aqueduct, the same perhaps that, as *Josephus*<sup>2</sup> informs us, was built by *Herod*. It is a massy Structure without Arches, and stretches towards the S.E. But the chief surviving Monument of the antient Grandeur and Magnificence of this Place, is a large triumphal Arch, supported by Pillars of the *Corinthian* Order, which they have converted at present into a *Mosque*. The Architrave is adorned with Trophies, Shields, Battle-Axes, and other military Weapons, whilst the rest of the Entablature is exceeding bold and sumptuous. We see dispersed all over these Ruins, several Fragments both of *Greek* and *Latin* Inscriptions, but they were all of them so miserably defaced, that it would have been to little Purpose to have copied them.

The Cothon.

A Furlong to the Westward of the Town, are the Ruins of a beautiful *Cothon*, built in the Figure of an Amphitheatre, and capacious enough to receive the whole *British* Navy. The Mouth of It, opens to the Westward, being about forty Foot wide, and defended by a small Castle. The whole appears to have been a Work and Structure of great Labour and Design, though, at present, it is filled up to that Degree with Sand and Pebbles, that half a dozen small Vessels are all that can conveniently be admitted at one Time. The like Accidents, arising chiefly from the large Billows that attend the westerly Storms, have intirely ruined the *Cothon* of *Jebilee*, That a little to the Northward of *Tortosa*, Those of *Rou-wadde*, *Tripoly*, *Tyre*, *Acre* and *Jaffa*. At all these Places, we cannot sufficiently admire the great Industry and Contrivance of the Antients, in

<sup>1</sup> Εἶπα Λαοδικεῖα, ἐπὶ τῇ θαλάττῃ κάλις ἐκπορμὴν καὶ ὑλίμφοις πόλις, χάρον τέ ἔχουσα πολίωνον πρὸς τῇ ἄλλῃ εὐχαρπία. *Strab. Geogr.* l. 16. p. 1091. Exclufus ab *Antiochia Dolabella* \*\* *Laodiceam* quæ est, in *Syria*, ad mare, se contulit. *Cic. Epist.* l. 12. Ep. 14.

Λαοδικεῖν δ' ἢ κείτου ἐπ' ἰόντοσι θαλάσσης. *Dionys. Perieg.* l. 915.

<sup>2</sup> Λαοδικεῦσι δ' τοῖς ᾠδαίοις, ἰσάτων εἰσαγωγὴν \*\* ἀνέθηκε. *Jos. de Bell. Jud.* l. 1. cap. 16.

making such useful Encroachments upon the Sea, at the same Time we must have the utmost Contempt for the later Masters of them, who out of Avarice, Idleness, and want of publick Spirit, have suffered them to become either altogether useless, or else of very little Service to the Trade and Navigation of this rich and plentiful Country.

About two Furlongs to the Northward of the City, near the Sea Shore, there are several *Sarcophagi*, some of which have preserved their Covers. They are generally of the same Shape, though larger than those that are commonly found in *Italy*, being adorned, in like Manner, with several beautiful Decorations in Shells and Foliage, or else with Busts of Men and Women, Ox-Heads and *Satyrs*; besides others that are pannel'd, having moreover their Covers supported by Pilasters of the *Ionic* and *Corinthian* Orders.

Several Sarcophagi, or Coffins of Stone.

The rocky Ground where we find these *Sarcophagi*, is hollowed below into a Number of *Cryptæ* or Sepulchral Chambers, some of which were ten, others twenty or thirty Foot square; but the Height doth not answer in Proportion. The Descent into them is so artfully contrived, that the ingenious Architect hath left upon the Front and Side Walls of each Stair Case, several curious Designs in Sculpture and *Basso Relievo*, like those the *Sarcophagi* are charged with. A Range of narrow Cells, wide enough to receive one of these *Sarcophagi*, and long enough for two or three, runs along the Sides of most of these Sepulchral Chambers, and appear to be the only Provision that has been made for the Reception of the Dead.

Cryptæ, or Sepulchral Chambers.

The *Greeks* have one of these *Cryptæ* in great Esteem and Veneration. They call It *St. Teckla*, in Commemoration of some Acts of Penance and Mortification that are said to have been performed by that first Virgin Martyr in this Place. In the Middle of It there is a Fountain, supposed to be instrumental in producing miraculous Visions, and extraordinary Cures. For hither they constantly bring such Persons or Children, as have the Rickets, Jaundice, or other Distempers; and after having transacted several Ceremonies, by washing them in Holy Water and perfuming them, they return with a strong Faith in the speedy Cure of the diseased. Here likewise the aged and decrepid pretend to receive the Warnings of their approaching Deaths; whilst the young foresee a long Train of Circum-

The Crypta of St. Teckla.

stances and Events, that are to fall out in the future Course of their Lives.

Other Cryptæ  
of the like  
Nature.

The Sepulchral Chambers near *Jebilee*, *Tortosa* and the *Serpent Fountain*, together with those that are commonly called the *Royal Sepulchres* at *Jerusalem*, are all of them exactly of the same Workmanship and Contrivance with the *Cryptæ* of *Latikea*. And in one of the Chambers of the *Royal Sepulchres*, there is one of the antient *Sarcophagi* remaining, which is of a *Parian*-like Marble, in the Fashion of a Trunk, very elegantly carved all over with Flowers, Fruit and Foliage. Instead likewise of those long narrow Cells that are common in the other *Cryptæ*; some of these have several Benches only of Stone, placed one over another, upon which the Coffins were placed.

PALTUS.

The greatest Part of the Country betwixt *Latikea* and *Jebilee* is stony and mountainous; but at the latter, we begin to enter upon a most delightful Plain, that was formerly the Northern Limit of the District of the *Aradians*<sup>1</sup>. At the Mouth of the River *Melleck*, six Miles from *Jebilee*, the Sea forms Itself into a small Bay, where we have the Ruins of an antient City, the *Paltus* probably of the Antients: and a little to the E. N. E. of these Ruins, there is a large subterraneous Conduit, with a Number of lesser ones detached from it, which spreading themselves, for the Space of several Furlongs, through a Piece of low marshy Ground, might have been the Drains that were formerly made use of to render it fit for Tillage.

CARNE, or  
the Navale  
of Aradus.

Seven Leagues to the S. by W. of the River *Melleck*, and a little to the Northward of *Tortosa*, are the Traces of a *Cothon*, with a small Pottery hard by It. Here probably was the antient *Carne*, as the *Cothon* Itself might be the Dock that *Strabo*<sup>2</sup> tells us belonged to the *Aradians*. Betwixt the Pottery and *Tortosa*, are the *Cryptæ* that have been already taken Notice of.

Tortosa the  
ANTARA-  
DUS.

*Tortosa*, or *Deir-dose* as the Inhabitants call It, is very well described by Mr. *Maundrell*, though mistaken, I presume, by him and others, for *Orthosia*, which we are to look for a great way to the Southward, upon the Confines of *Syria* and *Phœnice*. For though *Orthosia* may indeed seem to have an easy Transition into *Tortosa*, yet considering there was at this Place a large Convent, and two very Magnificent *Christian* Churches,

<sup>1</sup> Βίτ' (sc. a Gabala) ἦσθη ἡ τῆς Ἀραδίων παλαιὰ (Ἐργλία *Boch. Phal. l. 4. cap. 36.*) &c. *Strab. l. 16. p. 1093.* <sup>2</sup> Κάρανον τὸ ἐπίγειον τῆ Ἀράδου, ἡμετέριον ἔχον. *Id. ibid.*

it is more probably a Corruption of the present Name *Deir-dose*, which, I am told, signifies *The Place of a Church or Convent*. Provided the Name had any Relation to the Synonymous City in *Spain*, the Deduction of It from [טַרְטִישָׁא] it's *rocky Situation*, would have been extremely applicable to it. However, as it lyeth at about half a Leagues Distance, over against the antient *Aradus*, there is no Doubt, but that it must be the *Antaradus* of *Pliny* and other Geographers.

The Island *Aradus*, the *Arpad*<sup>1</sup> of the Scriptures, is called at present *Rou-wadde*; which, with *El Hammah*<sup>2</sup>, the Seat of a *Turkish Bashaw*, ten Leagues to the Eastward, are the most northern Settlements of the Sons of *Canaan*. The Prospect of *Rou-wadde* from the Continent, is wonderfully magnificent, promising at a Distance a continued Train of fine Buildings, and impregnable Fortifications. But This is intirely owing to the Height and Rockiness<sup>3</sup> of It's Situation; for at present all the Strength and Beauty it can boast of, lyeth in a weak unfortified Castle, with a few small Cannon to defend It. Yet we are not to judge of the antient Strength of this Place by the miserable Condition it is in at present; for it was formerly surrounded with a large strong Wall, consisting of Stones of an immense Bigness; which (as in many other *Specimens* of the antient Buildings) so exactly tally and correspond with each other, that the Architect might very justly estimate the Weight and Symmetry alone of the Materials to be sufficient to withstand the Violence of the Sea, and the Engines of an Enemy. During the Time of It's Prosperity, both Art and Nature seem to have conspired in making it a Place of the utmost Consequence: considerable enough to justify the Boast, which *Sennacherib*<sup>4</sup> made of the Conquest of It.

The antient *Marathus* may be fixed, I presume, at those Ruins, near the *Serpent Fountain*, which are taken Notice of by Mr. *Maundrell*, and make with *Rou-wadde* and *Tortosa*, almost an equilateral Triangle. For *Strabo*<sup>5</sup> tells us, that *Aradus* was

<sup>1</sup> From whence the *Aradite*. 1 *Chron.* 1. 16. 2 The *Hamath* of the Scriptures. *Numb.* 13. 21. 2 *Kings* 17. 24. and 23. 33. *Isa.* 10. 9. &c. the Metropolis of the Country of the *Hamathite*, the youngest of the Sons of *Canaan*. *Amathis* five *Amath*, *Hemath*, *Emath*; quam alii interpretantur *Antiochiam* magnam, alii *Epiphaniam*: maluerim *Apamiam*, quæ etiam nunc *Hama*: propius enim ad Terram promissam accedit, nec longe est ab *Arpad* hodie *Resafa*. *Sanf.* Ind. Geogr. in voce *Amathis*. 3 *Rou-wadde* or *Arpad* being probably derived from רָרִר *firmus fuit* &c. 4 *Where is the King of Hamath and the King of Arpad.* 2 *Kings* 19. 13. 5 Περίκειται δ' ἡ Ἀραδὸς ἑξαχάδους τίνων καὶ ἀλιμῶν πρυγίας, μεταξὺ τῶν τε ὀρνείων αὐτῆς καὶ τῆς Μαρδάδου, διέχουσα τὴν ἑξῆς εἰκόσων. *Strab.* Geogr. 1. 16.

situated betwixt it's *Navale* and *Marathus*, and that the opposite Shore had not the least Shelter for Vessels. The latter of these Observations is very just; and provided the *Navale* be the *Cothon*, which hath been taken Notice of to the Northward of *Tortosa*, no Place can better fall in with the Situation of *Marathus*, inasmuch as *Rou-wadde*, upon this Supposition, will lye not only between, but very nearly equidistant from those Places.

The Maguzzel or Spindles.

Five Miles to the S. S. E. of the Serpent Fountain, are the [*Maguzzel* مغازل] *Spindles*, as they call those pointed and cylindrical little Buildings, that are erected over the *Cryptæ* described by Mr. *Maundrell*. The Situation of the Country round about them, hath something in it so extravagant and peculiar to Itself, that It never fails to contribute an agreeable Mixture of Melancholy and Delight to all who pass through It. The uncommon Contrast and Disposition of Woods and Sepulchres, Rocks and Grotto's; the Medley of Sounds and Echo's from Birds and Beasts, Cascades and Water Falls; the distant Roaring of the Sea and the composed Solemnity of the Place, very naturally remind us of those beautiful Descriptions which the antient Poets have left us of the Groves and Retreats of their Rural Deities.

The Jeune or Plain.

The Plain or *Jeune*, (as the *Arabs* call it,) commences a little to the Southward of the *Maguzzel*, and ends at *Sumrah*, spreading itself, all the Way, from the Sea to the Eastward, five, six or seven Leagues, 'till it is terminated by a long Chain of Mountains. These seem to be the *Mons Bargylus* of *Pliny*<sup>1</sup>; as the Plain may be the same with those Fields, which he placeth to the Northward of Mount *Libanus*. There are dispersed all over the *Jeune* a great Number of Castles and Watch Towers, besides several large Hillocks, which are of the same Figure, and raised undoubtedly upon the like Occasion, with those Eminences that we call *Barrows* in *England*. No Place certainly can be better supplied with Water and Herbage; and consequently more proper either for a Field of Battle, or for an Army to encamp in.

<sup>1</sup> In ora subjecta *Libano Berytus* \* *Trieris, Calamus, Tripolis*, quæ *Tyrî & Sidonii & Aradii* obtinent. *Orthosia, Eleutheros flumen*. Oppida *Simyra, Marathos*, contraque *Aradum Antardus*. \*\* Regio in qua supra dicti desinunt montes (*Libanus* sc.) & interjacentibus campis, *Bargylus* mons incipit. Hinc rursus *Syria*, desinente *Phœnice*, oppida *Carne, Balanea, Paltos, Gabale*; promontorium in quo *Laodicea* libera. *Plin.* l. 5. cap. 20.

The most considerable of the Rivers, which run through the *Jeune*, is the *Akker*, called so perhaps from a City of the same Name it runs by. The latter is situated upon Mount *Bar-gylus* about nine Leagues to the S.E. of *Tortosa*, and must have been formerly as noted for It's Strength, Extent and Beauty, as it is at present for the Goodness and Perfection of the *Apricots*, *Peaches*, *Nectarines*, and other Fruit which it produceth. *Akker* may probably be the *Ker* (i.e. *the City*) which is mentioned in the Book of *Amos* (9. 7.) and elsewhere in Scripture, where it is said, *Have not I brought up Israel out of the Land of Egypt and the Philistines from Caphtor, and Aram from Ker*; where the simple reading of *Aram*, without the Distinction of *Padan*, or *Nabaraim*, may induce us to believe that *Ker* was of *Syria* or *Aram*, properly so called, and not of *Media* or *Mesopotamia*, the *Padan Aram* and the *Aram Nabaraim* of the Scriptures.

About a League and a half from the River *Akker* and eight to the S.S.E. of *Tortosa*, there are other Ruins, still known by the Name of *Sumrab*. These may be very well taken for the Remains of the antient *Simyra* or *Taximyra* as *Strabo* calls it, the Seat formerly of the *Zemarites*. *Pliny*' makes *Simyra* a City of *Cœle-Syria*, and acquaints us at the same Time, that Mount *Libanus* ended there to the Northward: but as our *Sumrab* lyeth in the *Jeune*, at least two Leagues distant from any Part of that Mountain, this Circumstance, will better fall in with *Arca*, where that long Chain of Mountains is remarkably broken off and discontinued.

Five Miles from *Sumrab* to the Eastward, are the Ruins of the antient *Arca*, the City of the *Arkites*, the Offspring likewise of *Canaan*. It is built over against the Northern Extremity of Mount *Libanus*, in a most delightful Situation: having a Prospect to the Northward of an extensive Plain, diversified with an infinite Variety of Castles and Villages, Ponds and Rivers; to the Westward, it seeth, the Sun set in the Sea, and, to the Eastward, rise over a long and distant Chain of Mountains. Here likewise are not wanting *Thebaic* Columns and rich Entablatures to attest for the Splendour and Politeness that it was sometime possessed of. The Citadel was erect-

1 A tergo ejus (*Sidonis*) mons *Libanus* orfus, mille quingentis stadiis *Simyram* usque porrigitur, quâ *Cœle Syria* cognominatur. *Plm.* *ibid.*

ed upon the Summit of an adjacent Mount, and, by the Situation, must have been impregnable in former Times. For the Mount is in the Figure of a Cone, in an Ascent, by the Quadrant, of fifty or sixty Degrees, appearing not to have been the Work of Nature, but of Art. In the deep Valley below the City, we have a brisk Stream more than sufficient for the Necessities of the Place; yet it hath been judged more convenient to supply it with Water from Mount *Libanus*. For which Purpose, they have united the Mountain to the City by an Aqueduct, whose principal Arch could not be less than a hundred Foot in Diameter.

Nahar el Berd, the River ELEUTHERUS.

Two Leagues to the W.S.W. of *Arca*, we pass over the *Nahar el Berd*, the *Cold River*, or, according to Mr. *Maundrell*, the *Cold Waters*. This Stream ariseth from among the Northern Eminences of Mount *Libanus*, and swelling, at certain Times of the Summer, by the extraordinary Liquefaction of the Snow, might from thence have given Occasion to the Name. We may fix here, I presume, the River *Eleutherus*, which is so much wanted in the old Geography. For *Ptolemy*' placeth it, according to the present Position of the *Nahar el Berd*, six Miles to the Northward of *Tripoly*, in the very Latitude almost that I find it. In like Manner, *Strabo* placeth *Orthosia*, immediately after it, to the Northward: agreeable whereunto we still find, upon the Banks of this River, the Ruins of a considerable City, whose adjacent District pays Yearly to the *Bashaws* of *Tripoly*, a Tax of fifty Dollars by the Name of *Or-tosa*. The Situation of it likewise is further illustrated, by a Medal of *Antoninus Pius*, struck at this Place, upon the Reverse of which, we have the Goddess *Astarte* treading upon a River. For this City hath been built, upon a rising Ground, on the Northern Banks of the River<sup>2</sup>, within half a Furlong of the Sea; having some of the rugged Eminences of Mount *Libanus* at a little Distance to the East: whereby it must have always

Or-tosa, the ORTHOSIA.

Ξ	Λοοδίκεια	Ξη	ς	λε	ιβ	Σιμόνα	Ξξ	λλγ	λδ	γ
	Γάβαλα	Ξη	γ	λδ	λλιβ	Ορθωσία	Ξξ	ς	λδ	γ
	Πάλτος	Ξη	γ	λδ	λλδ	Τεϊπολις	Ξξ	λλ	λδ	γ
	Βαλαναία	Ξη	γ	λδ	λλιβ	Θεὸς Ἀστέρας	Ξξ	γ	λδ	γ
	ΦΟΙΝΙΚΗΣ ΘΕΣΙΣ.					ἄκρον	Ξξ	γ	λδ	γ
	Ελευθέρι ποτ.									
	ἐκβολαί	Ξη		λδ	γιβ					

*Ptol. Geogr. l. 5. cap. 15. Ed. Berr.*

2 Τέποις δ' (sc. Ταξίμου δει.) ἡ Ορθωσίας συνεχὴς ἔστι καὶ ὁ Ελευθέριος ὁ πλησίον ποταμὸς, ὃν ὡς ἕριον ποιεῖται τινὲς τῆς Σιλευκίδος ὡρῆς πρὸς τὴν Φοινίκην καὶ τὴν κείμενην Συρίαν. *Strab. Geogr. l. 16. p. 1093.*

been

been a Place of the greatest Importance, as it would have the intire Command of the Road, that lay betwixt *Phœnice* and the maritime Parts of *Syria*. The Port which *Orthosia* may be presumed <sup>1</sup> to have formerly enjoyed, is reduced at present to an exceeding small Creek, not capable of receiving the Fishing Vessels that frequent the Coast.

The Mountains of *Libanus*, which, from *Arca* hither, lye <sup>The River Eleutherus, the Boundary of Syria and Phœnice.</sup> in a W. S. W. Direction, begin now either to run parallel, at a Mile or half a Miles Distance, with the Sea Coast, or else they stretch themselves out, in small Promontories, into the Sea. As there is hereby made a remarkable Alteration in the Face and Disposition of the whole Country, we have Room to conjecture, that the Boundary betwixt *Syria* and *Phœnice* was fixed at this Place. *Mela* <sup>2</sup> indeed placeth *Simyra* and *Marathus* among the Cities of *Phœnice*; whilst *Stephanus*, by making *Balanea*, now *Bannias*, to be a City of it, extends this Province into the very Neighbourhood of *Jebilee*. Even *Pliny*, notwithstanding he calleth *Simyra* a City of *Cœle-Syria*, yet ascribeth *Marathus* and *Aradus*, which are situated several Leagues beyond it, to *Phœnice*. However *Ptolemy's* Authority is intirely in our Favour, which is the more to be credited, as an old Extract from *Strabo* <sup>3</sup>, and even *Strabo* himself seems to confirm it. For when the latter calls *Marathus* (πόλις ἀρχαία Φοινίκων) an ancient City of the *Phœnicians*, nothing more perhaps is meant, than that it originally belonged to that People, before they were excluded by the *Seleucidæ*. If this Interpretation is admitted, then we may likewise clear up the other Difficulties that were raised before by *Mela*, *Stephanus* and *Pliny*.

About two Leagues from the *Nahar el Berd*, are the Ruins of <sup>The antient TRIPOLIS.</sup> *Tripolis*, which, being founded, by the united Interest of *Aradus*, *Sidon*, and *Tyre* <sup>4</sup>, might have been intended for a common Mart to those maritime Powers. It is situated upon a low Cape, called a *Peninsula* by *Scylax* <sup>5</sup>, and hath formerly enjoyed a large and safe Harbour, though at present a few Islands, lying to the N. W. are the only Shelter that Vessels re-

1 Τρύφων ἢ ἡμᾶς εἰς πλοῖον, ἔφυγεν εἰς Ὀρθωσάδα. 1 *Macc.* 15. 37. 2 L. 1. Cap. 4. 3 Ab urbe *Orthosia* Pelusium usque regio maritima *Phœnicia* dicitur, angusta existens. *Chryf.* ex *Strab.* *Geogr.* l. 16. p. 208. 4 Κατὰ πρῶν Φοινίκων ἔξ πύλης ἀξιόλογος ὄνομα Τεῖσπολις, οἰκίαν ἔχουσα τῇ φύσει τὴν περὶ σιγγοσίαν. Τρεῖς γάρ εἰσιν ἐν αὐτῇ πόλεις, σαδίαον ἀπ' ἀλλήλων ἔχουσαι διάστημα. ἐπικαλεῖται δὲ τῶν ἄλλων ἢ ἢ Ἀραδίων, ἢ δὲ Σιδωνίων, ἢ ἢ Τυρίων. *Diod. Sic.* l. 16. cap. 41. *Scyl. Perip.* Ed. *Hudf.* p. 41. *Strab.* l. 16. p. 519. *Plin.* l. 5. cap. 20. 5 Vid. *Scyl. Perip.* ut supra.

ceive from that Quarter. There are no Traces to be met with of any other Walls, than such as may be supposed to belong to one and the same City. This, I take Notice of, because some antient Geographers<sup>1</sup> have observed, that *Tripoly* was not one, but three Cities, built at a Furlong's Distance from each other.

The present  
Tripoly.

That, which at this Time, is known by the Name of *Tripoly*, is built at half a Leagues Distance from the other, upon the Declivity of a Hill, that faceth the Sea. It enjoys a considerable Trade, arising as well from It's own Manufactures in Silk and Cotton, as from those that are continually brought hither from *Aleppo* and *Damascus*. I could observe Nothing in the City-Walls or Castle, that could give either of them a Title to a *Greek* or *Roman* Foundation, the Appearance of both being altogether modern and *Gothic*. The greatest Rarity of this Place, at present, is an Aqueduct, with it's *Reservoirs*, some of which, are twenty or thirty Foot high, and, by being placed at proper Distances in the Town, very conveniently supply the greatest Part of the Houses, to their second and third Stories, with Water. Over the *Prince's Bridge*, which is the principal Arch of the Aqueduct, there is an Escutcheon charged with what appears to be a *Cross-Crosslet*: which being the *Bearing* of the Family of *Lorraine*, may vouch perhaps for the Tradition that it was built by *Godfrey of Bulloign*. At *Bellmont*, two Leagues to the Southward of *Tripoly*, there is a famous Convent of *Greek Kalories* founded by the *Croisades*. We see upon the southermost Declivity of it, a large Heap of Ruins, which might probably belong to the antient *Trieris*; and betwixt These and *Tripoly*, is the small Village *Kalemony*, the *Calamos* of *Pliny*.

TRIERIS.

CALAMOS.

The Port of  
Tyre.

I am not acquainted with that Part of *Phœnice*, which lyeth between *Cape Greego*, the  $\Theta\epsilon\acute{\iota}\nu\ \tau\omicron\epsilon\lambda\omicron\upsilon\sigma\omicron\upsilon\tau\omicron\upsilon\sigma\omicron\upsilon$  of *Ptolemy*, and *Tyre*. At the latter of these Places, I visited several Creeks and Inlets, in Order to discover what Provision there might have been formerly made for the Security of their Vessels. Yet, notwithstanding that *Tyre* was the chief maritime Power of this Country, I could not observe the least Token of either *Cothon*, or Harbour, that could have been of any extraordinary Capacity. The coasting Ships indeed, still find a tolerable good Shelter from the northern Winds, under the southern Shore,

<sup>1</sup> Vid. *Diod.* ut supra. Tria fuerunt singulis inter se Stadiis distantia: locus ex numero *Tripolis* dicitur. *Pomp. Mela* l. 1. cap. 12.

but are obliged immediately to retire, when the Winds change to the W. or S: so that there must have been some better Station than This for their Security and Reception. In the N.N.E. Part likewise of the City, we see the Traces of a safe and commodious Bafon, lying within the Walls: but which, at the same Time, is very small, scarce forty Yards in Diameter. Neither could It ever have enjoyed a larger *Area*, unless the Buildings, which now circumscribe it, were Encroachments upon it's original Dimensions. Yet even this Port, small as it is at present, is notwithstanding so choaked up with Sand and Rubbish, that the Boats of those poor Fishermen, who now and then visit this once renowned *Emporium*, can, with great Difficulty only, be admitted.

All the Nations of the *Levant* call *Tyre* by it's antient Name *Sur* [ציר], from whence the *Latins* seem to have borrowed their *Sarra*<sup>1</sup>. *Sur*, I find, layeth Claim to a double Etymology, each of them very natural; though the rocky Situation, (the ציר of the *Phœnicians*) will prevail, I am persuaded, with every Person, who seeth this *Peninsula*, beyond the *Sar*<sup>2</sup> or Purple Fish, for which It might have been afterwards in so much Esteem. The Purple Fish (the Method at least of extracting the Tincture) hath been wanting for many Ages: however, amongst a Variety of other Shells, the *Purpura* of *Rondeletius* is very common upon the Sea Shore. Several of those I saw had their Infides beautified with purplish Streaks; a Circumstance which may perhaps so far instruct us, that they once belonged to such an Inhabitant.

There is nothing remarkable betwixt this Place and Mount *Carmel*, but what hath been taken Notice of by Mr. *Maundrell*. In travelling under the S. E. Brow of this Mountain, I had an Opportunity of seeing the Sources of the River *Kishon*. Three or four of the principal Ones, which lye within less than a Furlong of each other, are called *The [Ras el Kishon] Head of Kishon*, discharging alone, without the lesser Contributions nearer the Sea, Water enough to form a River half as big as the *Isis*. During likewise the rainy Season, all the Water, which

1 *Sarra* nomen deduci notum est ex Hebræo Tyri nomine ציר *Tfor*; in quo literam *Tfade*, quæ medii est soni inter T & S *Græci* in T mutarunt: & Romani in S. Ita factum ut ex eodem ציר *Tfor* & *Tfæ* nasceretur & *Sarra*. *Boch.* l. 2. *Chan.* cap. 10. 2 Quæ nunc *Tyrus* dicitur, olim *Sarra* vocabatur, a pisce quodam qui illic abundat, quem lingua sua *Sar* appellant. *Vet. Scholiast.* in 4 *Georg. Virg.*

falls on the eastern Side of the Mountain, or upon the rising Ground to the Southward, emptieth Itself into It in a Number of Torrents; at which Conjunctions It overfloweth it's Banks, acquireth a wonderful Rapidity, and sweeps away ' all before It. But these Inundations are extemporaneous only, without any Duration; for the Course of the *Kishon*, which is not above seven Miles in Length, is continued all the Way, 'till within half a League's Distance of the Sea, in a great Descent. It may be further observed, that, when the *Kishon* is not augmented by these accidental Torrents, it never falls into the Sea in a full Stream, but loseth Itself in a Bank of Sand, which the North Winds throw up against the Mouth of It. In this Manner I found It, in the middle of *April*, when I passed It.

The River  
BELUS or  
Kar-danah.

Beyond the Sources of the *Kishon* to the S. E. and along the Banks of it to the N. E. there are several Hillocks, which separate the Valley, through which it runs, from the Plains of *Acre* and *Esdraelon*. The River *Belus*, the *Kar-danah* as it is called at present, hath it's Sources about four Miles to the Eastward of the *Ras el Kishon*, on the other Side of these Hillocks, where there are several Ponds, the largest whereof, may in all Probability, be the *Cendevia*<sup>2</sup> of *Pliny*. Now the River *Belus* lying open to the Plains of *Acre* and *Esdraelon*, there is Room to suppose that such Brooks as arise from Mount *Tabor* may communicate with it; but the *Kishon*, I presume, for the Reasons already given, cannot: neither indeed doth it run in the same Direction, that hath been hitherto assigned by Geographers.

The Tribe of  
Issachar.

Leaving Mount *Carmel* to the N. W. we pass over the S. W. Corner of the Plain of *Esdraelon*, the Lot formerly of the Tribe of *Issachar*, and the most fertile Portion of the Land of *Canaan*. The most extensive Part of it lyeth to the Eastward, where our Prospect is bounded, at about fifteen Miles Distance, by the Mountains of *Hermon* and *Tabor*, and by those, upon which the City of *Nazareth* is situated. Advancing farther into the Half Tribe of *Manasseh*, we have still a fine arable Country, though not so level as the former; where the Landskip is changed every Hour by the Intervention of some Piece of rising

<sup>1</sup> It might be at such a Conjunction as this, that the River *Kishon* swept the Host of *Sisera* away, that antient River, the River *Kishon*. *Judg.* 5. 21. <sup>2</sup> *Rivus Pagida* sive *Belus*, vitri fertiles arenas parvo litori miscens. Ipse e palude *Cendevia* a radicibus *Carmeli* profluit. *Plin.* l. 5. cap. 19.

Ground, a Grove of Trees, or the Ruins of some antient Village. The Country begins to be rugged and uneven at *Samarina*, the N. Boundary of the Tribe of *Ephraim*; from whence, through *Sichem*, all the way to *Jerusalem*, we have nothing but Mountains, narrow *Defiles*, and Valleys of different Extents. Of the former, the Mountains of *Ephraim* are the largest, being most of them shaded with large Forest Trees, whilst the Valleys below are long and spacious, not inferiour in Fertility to the best Part of the Tribe of *Issachar*. The Mountains of the Tribe of *Benjamin*, which lye still further to the Southward, are generally more naked, having their Ranges much shorter, and consequently their Valleys more frequent. In the same Disposition is the District of the Tribe of *Judah*; though the Mountains of *Quarantania*, those of *Engaddi*, and others that border upon the Plains of *Jericho* and the *Dead Sea*, are as high, and of as great Extent, as those in the Tribe of *Ephraim*. Some of the Valleys likewise, that belong to this Tribe, such as That of *Rephaim*, *Esbcol*, and others, merit an equal Regard, with that Parcel of Ground which Jacob gave to his Son Joseph. (*Gen.* 48. 22). But the western District of the Tribe of *Ephraim*, in the Neighbourhood of *Ramah* and *Lydda*, is nearly of the same arable and fertile Nature, with that of the Half Tribe of *Manasseh*; and equally inclineth to be plain and level. The latter of these Circumstances agreeth also with the Tribe of *Dan*, whose Country, notwithstanding, is not so fruitful, having in most Parts a less Depth of Soil, and bordereth upon the Sea Coast in a Range of Mountains. From the Mountains of *Quarantania*, we have a distinct View of the Land of the *Amorites*, of *Gilead* and of *Basan*, the Inheritance of the Tribes of *Reuben* and *Gad*, and of the Half Tribe of *Manasseh*. This Tract, in the Neighbourhood particularly of the River *Jordan*, is, in many Places, low and shaded, for want of Culture perhaps, with Tamarisks and Willows: but at the Distance of two or three Leagues from the Stream, it appears to be made up of a Succession of Hills and Valleys, somewhat larger and seemingly more fertile than those in the Tribe of *Benjamin*. Beyond these Plains, over against *Jericho*, where we are to look for the Mountains of *Abarim*<sup>2</sup>, the northern Boun-

*The Tribe of Benjamin.*

*The Tribe of Judah.*

*The Tribe of Dan.*

*The Tribes of Reuben &c.*

<sup>1</sup> *Deut.* Chap. 3. <sup>2</sup> *Nebo* and *Pisgah* were some particular Parts or Summits of this Mountain, from whence *Moses* beheld the Land of *Canaan*, before he was gathered to his People. *Numb.* 27. 12, 13. and 32. 47. *Deut.* 3. 27. and 32. 49. and 34. 1.

dary of the Land of *Moab*, our Prospect is interrupted by an exceeding high Ridge of desolate Mountains, no otherwise diversified than by a Succession of naked Rocks and Precipices, rendered in several Places more frightful, by a multiplicity of Torrents which fall on each Side of them. This Ridge is continued all along the eastern Coast of the *Dead Sea*, as far as our Eye can conduct us, affording, all the way, a most lonesome melancholy Prospect, not a little assisted by the intermediate View of a large stagnating unactive Expanse of Water, rarely if ever enlivened by any Flocks of Birds that settle upon it, or by so much as one Vessel of Passage or Commerce that is known to frequent it. Such is the general Plan of that Part of the *Holy Land* which fell under my Observation.

*The Situation of Jerusalem.*

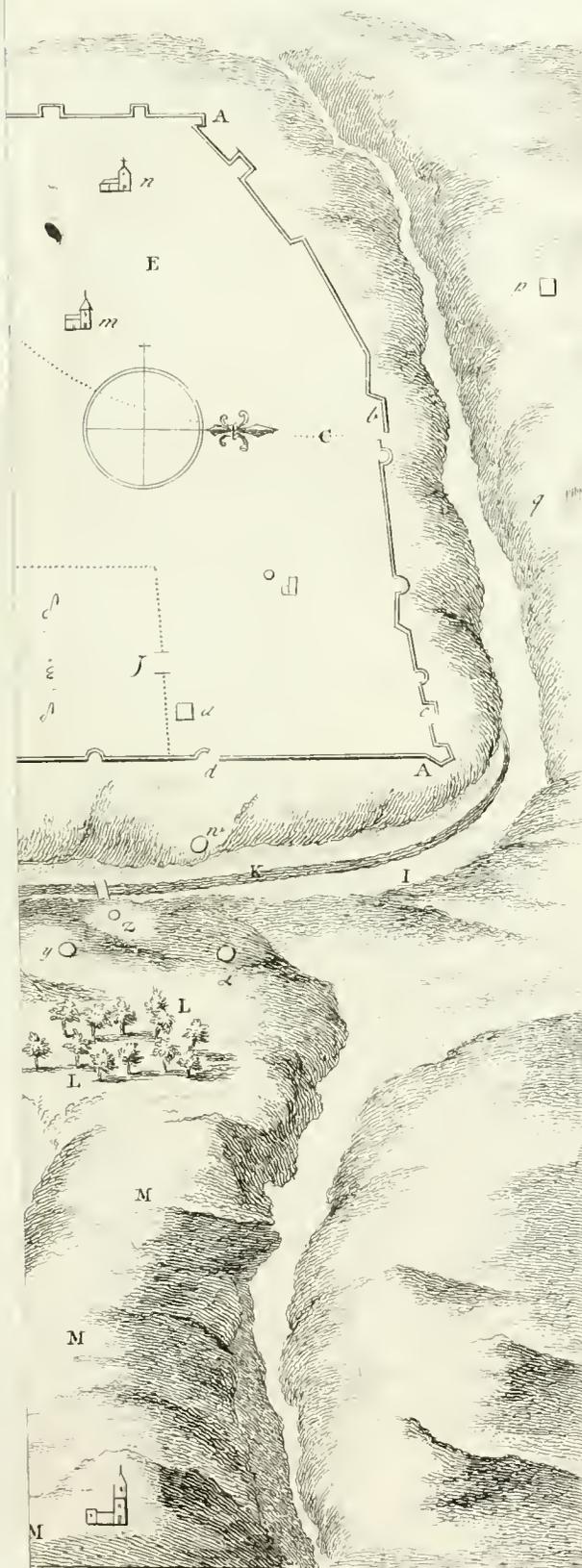
*The Hills* which stand round about Jerusalem, make it appear to be situated, as it were, in an Amphitheatre, whose *Arena* inclineth to the Eastward. We have no where, that I know of, any distant View of It. That from the Mount of *Olives*, which is the best, and perhaps the farthest, is notwithstanding at so small a Distance, that, when our Saviour was there, he might be said, almost in a literal Sense, *to have wept over It*. There are very few Remains of the City, either as it was in our Saviour's Time, or as it was afterwards rebuilt by *Hadrian*; scarce one Stone being left upon another, which hath not been thrown down. Even the very Situation is altered. For Mount *Sion*, the most eminent Part of the Old *Jerusalem* is now excluded, and It's Ditches filled up; whilst the Places adjoining to Mount *Calvary*, where *Christ* is said to have suffered without the Gate, are now almost in the Centre of It.

*A Tradition kept up of the remarkable Places.*

Yet notwithstanding these Changes and Revolutions, it is highly probable that a faithful Tradition hath always been preserved of the several Places that were consecrated, as it were, by some remarkable Transaction relating to our Saviour and his Apostles. For it cannot be doubted, but that among others, Mount *Calvary* and the Cave where Our Saviour was buried, were well known to his Disciples and Followers: and not only so, but that some Marks likewise of Reverence and Devotion were paid to them. These, no less than the *Grotto* at *Bethlehem*, where Our Saviour is supposed to have been born, were so well known in the Time of *Hadrian*<sup>1</sup>, that out of Hatred

<sup>1</sup> Ab *Hadriani* temporibus usque ad imperium *Constantini*, per annos circiter centum octoginta,

entry about  
M.



- A. The present Walls of Jerusalem.
- BC. Those of the Ancient City, before Mount Sion or of City of David D was excluded; or Mount Calvary E was received within the City.
- F. The Fullers Field.
- G. The Potters Field.
- H. Mount Moria.
- I. The Valley of Jehoshaphat.
- K. The Brook Cedron.
- J. The Garden of Gethsemane.
- M. The Mount of Olives, with the Church of the Ascension on the Top of it.
- a. The gate of Jabbah & Bethchen;
- b. of Damascus.
- c. of Ephraim or Herod.
- d. of S<sup>t</sup> Stephen.
- e. The Golden Gate of the Temple.
- f. The Dung Gate.
- g. The Gate of Sion.
- h. The Castle of the Pisans.
- i. The Place of the Cenaculum.
- k. Bathsheba's Pool.
- l. The Iron Gate of the Ancient City.
- m. The Church of the Holy Sepulchre.
- n. The Convent of the Franciscans.
- o. Where Herod's Palace is supposed to have stood.
- p. The Sepulchres of Kings.
- q. The Grotto of S<sup>t</sup> Jeremiah.
- r. The Fountain & Pool of Siloam.
- s. The Fountain of the Holy Virgin.
- t. Akeldama.
- u. The Pool of Bethesda.
- v. Where S<sup>t</sup> Stephen was Stoned.
- x. y. z. The Sepulchres of Zacharias, Absalom, & Jehoshaphat.
- α. The Sepulchre of the Holy Virgin.
- β. The Village of Siloe, where Solomon kept his Strange Wives.
- γ. The Road to Bethphage.
- δ. The Urea of the Temple.
- ε. The Place of S<sup>t</sup> Sanct. Sanctorum Where there is now a Mosque.
- ζ. The Beautiful Gate of the Temple.
- η. The Church of the Presentation.
- ηδ. Fig. and Luallart, Bernardini, Doubden.

*A Plan of the CITY and Country about  
JERUSALEM.*



- A The present Walls of Jerusalem.
- B. Those of the ancient City, before Mount Sion or City of David B was enclosed, or Mount Calvary Ewas received within the City.
- F. The Follers Field.
- G. The Follers Field.
- H. Mount Moria.
- I. The Valley of Jehoshaphat.
- K The Brook Cedron.
- L. The Garden of Gethsemane.
- M. The Mount of Olives, with the Church of the descension on the Top of it.
- a. The gate of Jaffah & Bethlehem.
- b. of Damascus.
- c. of Ephraim or Herod.
- d. of St. Stephen.
- e. The golden gate of the Temple.
- f. The Dung gate.
- g. The gate of Sion.
- h. The castle of the Pasha.
- i. The Place of the Crucifixion.
- k. Barthelemy's Pool.
- l. The Iron gates of the ancient City.
- m. The Church of the Holy Sepulchre.
- n. The Convent of the Franciscan.
- o. Where Herod's Palace is supposed to have stood.
- p. The Sepulchre of King David.
- q. The grave of St. Jeremiah.
- r. The Fountain & Pool of Siloam.
- s. The Fountain of the Holy Virgin.
- t. Akeldama.
- u. The Pool of Bethesda.
- v. Where St. Stephen was stoned.
- x. y. z. The Sepulchres of Zacharias, Abifalom, & Jehoshaphat.
- aa. The Sepulchre of the Holy Virgin.
- bb. The Village of Siloe, where Solomon kept his strange Wives.
- cc. The Road to Bethphage.
- dd. The Area of the Temple.
- ee. The Place of Sanct. Satorum where there is now a Mosque.
- ff. The Beautiful gates of the Temple.
- gg. The Church of the Presentation.
- hh. The Village of Zuallart, Bernardini, Doubden.

*To the Right Hon.  
WILLIAM Lord TALBOT  
Baron of Tinsol.*

1000  
500  
0  
1000  
1 Scale of 1000 yards.

and Contempt to the *Christian* Name, there was a Statue erected to *Jupiter*, over the Place of the *Resurrection*, another to *Venus* upon Mount *Calvary*, and a third to *Adonis* at *Bethlehem*. All these continued, 'till *Constantine* the Great and his Mother *St. Helena*, out of their great Esteem and Veneration for Places so irreligiouſly prophaned, erected over them thoſe magnificent Temples, which ſubſiſt to this Day. An uninterrupted Succeſſion, it may be preſumed, of *Chriſtians* who reſided at *Jeruſalem*, or who<sup>2</sup> were conſtantly reſorting thither out of Devotion, would preſerve the Names, not only of the particular Places I have mentioned, but of others likewise that are taken Notice of in the History of Our Saviour: ſuch as are the Pools of *Bethesda*, and *Siloam*; the Garden of *Gethſemane*; the Field of Blood; the Brook *Cedron*; &c. which have all been well deſcribed by our Countrymen *Sandys* and *Maundrell*. All that I can pretend to add, is to give the Reader, in one View, the particular Situations of them.

The Lot of the Tribe of *Judah* was nearly equal in Extent to That of all the other Tribes; and *being too much for them*, the Tribe of *Simeon* had their Inheritance taken out of it<sup>3</sup>. It's Southern Boundary<sup>4</sup> was to be from the Bottom of the *Salt Sea*, all along by the Border of *Edom*, to the River of *Egypt* and the *Mediterranean* Sea. Now as the River of *Egypt* (from ſeveral Arguments that might be urged if there was Occaſion) could be no other than the *Pelufiac* Branch of the *Nile*, we may, from theſe Geographical Circumſtances, receive no ſmall Inſtructions towards the right ſettling the Northern Border of the Land of *Edom*, and in Conſequence thereof, the Deſert of *Zin* and *Kadeſh Barnea*, which made a Part of it: all of them Places, that ſeem not to have been hitherto well laid down by Geographers. For the Extent and Situation of the *Salt Sea*<sup>5</sup>, being no leſs known, (at leaſt as far as concerns the preſent Diſquiſition,) than the Eaſtern Branch of the *Nile*, an imagi-

*The great Extent of the Tribe of Judah.*

*Bounded to the Southward by Edom.*

ginta, in loco reſurrexionis ſimulacrum Jovis, in crucis rupe ſtatua ex marmore Veneris a gentibus poſita colebatur, exiſtimantibus perſecutionis auctoribus, quod tollerent nobis fidem reſurrexionis & crucis, ſi loca Sancta per idola polluiſſent. *Bethlehem* nunc noſtrum & auguſtiſſimum orbis locum, de quo *Pſalmiſta* canit, Veritas de Terra orta eſt, lucus inumbrabat *Thamuz*, i. e. *Adonidis*; & in ſpecu, ubi quondam *Chriſtus* parvulus vagiit, *Veneris* Amafius plangebatur. *Hieron.* Ep. XIII. ad *Paulin.* *Euseb.* de Vita *Constant.* l. 3. cap. 25. 2 Longum eſt nunc ab aſcenſu Domini uſque ad præſentem diem per ſingulas ætates currere, qui *Episcoporum*, qui *Martyrum*, qui eloquentium in doctrina *Eccleſiaſtica* virorum venerint *Hierofolyman*, putantes ſe minus religionis, minus habere ſcientiæ, niſi in illis *Chriſtum* adoraffent locis, de quibus primum *Evangelium* de patibulo coruſcaverat. *Hieron.* Ep. 17. ad *Marcell.* 3 *Joſh.* 19. 9. 4 *Numb.* 34. 3, 4, 5. *Joſh.* 15. 1, 2, 3, 4. 5 Commonly called the *Asphaltic Lake* or *Dead Sea*.

Kadesb lay upon the S. Boundary of it.

The western Border was along the Sea Coast.

nary Line drawn betwixt those Places as they are particularly marked out in the Scriptures, will give us the Boundary required. *Kadesb Barnea* then (which may be presumed to lye, somewhere near or upon this Boundary, in the direct way from *Edom* to the *Land of Promise*;) will probably be fixed at about an hundred Miles Distance to the S. W. of *Jerusalem*, at the half Way nearly betwixt *Rhinocolura* and the *Elanitic* Gulph of the *Red Sea*.

The Western Coast of this Tribe lay, along the S. E. Gulph of the *Mediterranean Sea*, from *Ekron* to the River of *Egypt*, being the most Part of it low, of a barren sandy Quality, and very dangerous for Vessels to approach. Several of the antient Cities, particularly those of the *Philistines*, have pretty nearly preserved their old Names: for *Ekron* is called *Akron*, *Ascalon* is contracted into *Scalon*, *Gath* into *Jet*, and *Gaza*, which lyeth about seven Leagues to the S. W. of *Akron* and eleven, in the same Direction, from *Jaffa*, is pronounced *Gazy*. *Rhinocolura* was probably situated near the Bottom of the Gulph, sixteen Leagues to the S. W. by W. of *Gazy*, and eighteen to the Eastward of the *Nile*. The Lake *Sirbonis* lay betwixt It and the *Nile*, at six Leagues Distance only from the Latter, being formerly of great Extent, and having a Communication with the Sea. Though indeed, what I have said of *Kadesb Barnea*, *Rhinocolura*, and this Lake, is barely conjectural, by comparing what I my self have seen of *Judea*, the *Nile* and *Arabia*, with the Accounts that have been left us of these Places by different Authors.



## C H A P. II.

*Geographical Observations relating to Egypt, Arabia Petræa, and the Encampments of the Israelites.*

The Coast of Egypt and the Seven Mouths and Branches of the Nile.

Tineh or Pelusium.

**T**H E R E is no Part of the Coast of *Egypt*, which fell under my Observation, that could be seen afar off. The Mariners, in approaching it, estimate the Distance by the Depth of Water: such a Number of Fathoms usually answering to the same Number of Leagues. All that Portion of it particularly, which lyeth betwixt *Tineh* (the antient *Pelusium*) and the Branch of *Dami-ata*, is exceeding low and full of Lakes and Morasses; agreeing so far, even to this Day, with the Etymology<sup>2</sup> of the Name. The

<sup>1</sup> Numb. 34. 6. Josh. 15. 12. and 13. 2, 3. <sup>2</sup> Vid. p. 36. Not. 1.

Lakes abound with a Variety of excellent Fish, which they dispose of among the neighbouring Villages; or else salt up and sell to the *Grecian* Merchants.

*Dami-ata* is one of the most considerable Cities for Trade in *Egypt*. It lyeth upon the eastern Banks of the *Nile*, at five Mile's Distance from the Sea, and about sixty to the N. N. W. of *Tineb*. The Branch that runs by it, has been generally received for the *Pelusiac*, by mistaking, no Doubt, this City for the antient *Pelusium*; whereas *Dami-ata* seems rather to be a Corruption of *Thamiathis*, it's former Name. This Branch therefore, as well from the Situation as the Largeness of it, should be the *Pathmetic*, (or *Phatnic* as *Strabo* calls it,) betwixt which and the *Pelusiac*, were the *Mendesian* and the *Tanitic*; but of these I could receive no Informations.

Sixteen Leagues to the N. N. W. of the *Pathmetic* Mouth, is *Cape Brullos*, where the *Sebennitic* Branch is supposed to have discharged itself: after which follows the *Bolbutic*, at seventeen Leagues Distance to the S. W. by W. This is called at present the Branch of *Rozetto* (or *Rassid*, as the Inhabitants pronounce it,) from a large and populous City, that is situated about a League from the Mouth of it.

At *Me-dea*, the antient *Heraclium*, four Leagues further, there is another Branch, though much smaller than the former; and two Leagues beyond it, in the same westerly Direction, we have an Inlet and some Ruins known by the Name of *Bikeer*. As this Place lyeth five Leagues from *Alexandria*, and the Branch of *Me-dea* seven, we may be induced, from the Authority of *Strabo*', to take the one for the antient City *Canopus*, the other for the Branch of the same Name. But This, no less than the *Sebennitic* and *Pelusiac* Branches, are, at present, of little Account, except at the Time of the Inundation; the *Nile* discharging Itself chiefly at other Times, through those of *Rozetto* and *Dami-ata*.

† Εστὶ ἡ ἐπὶ Πηλοσίᾳ παραλία πρὸς τὴν ἑσπέρην πλέειν, μέχρι μὲν τῷ Κανωσίῳ σώματι, χιλίων περὶ, καὶ τριακοσίων σταδίων, ὃ δὲ καὶ βάσιν τῷ Δέλτῳ ἔραμεν. Ἐντεῦθεν δ' ἔστι φάσμα τὴν νῆσον ἄλλοι σταδίοι πεντήκοντα πρὸς τοῖς ἑκατόν. *Strab.* l. 17. p. 1140. (Canopus inde (ab Alexandria sc.) duodecimo disjungitur lapide. *Ammian.* l. 22. cap. 41. (Κανωσίου δ' ἔστι πόλις ἐν ἑκοσὶ καὶ ἑκατὶν σταδίοις ἀπὸ Ἀλεξανδρείας περὶ ἡ ἑσπέρην. p. 1152. \*\* Μετὰ δὲ τὸν Κανωσίων ἔστι τὸ Ἡρακλεῖον τὸ Ἡρακλεῖος ἔχον ἕρπον. Εἶτα τὸ Κανωσικὸν σῶμα, καὶ ἡ ἀρχὴ τῷ Δέλτῳ. p. 1153. \*\* Μετὰ δὲ σῶμα τὸ Κανωσικὸν ἐστὶ τὸ Βολβητικόν. Εἶτα τὸ Σεβεννικὸν καὶ τὸ Φατνικόν. τείνον ὑπάρχον τῷ μεγέθει πρὸς τὰ πρῶτα δύο, οἷς ὄριστα τὸ Δέλτα. \*\* Τῷ δ' Φατνικῷ ἀνάπτε τὸ Μενδίσιον. Εἶτα τὸ Τανητικόν, καὶ τελευταῖον τὸ Πηλοσιακόν. Ἐστὶ δὲ καὶ ἄλλα τόπων μεταξὺ, ὡς ἂν ψευδὸς σώματα ἀσημῶτερα. *Strab.* *ibid.*

*Scandarea*, as *Alexandria* is called at present, hath two Ports; the new one, which the Vessels of *Europe* resort to, and the old one, where those only from *Turkey* are admitted. The former is what *Strabo* calls the *Great Port* <sup>1</sup>, lying to the Eastward of the *Pharos*: the other is his Port of *Eunostus*, where was also the *Cibotus*, which is said to have had a Communication with the Lake *Mareotis*, that lay behind it to the South. The present *Scandarea* is situated betwixt them, upon what was probably the *Septem Stadium* <sup>2</sup> of *Strabo*; whereas the old City lay further towards the N. and N. E.

Considering the great Devastations which have attended the *Saracen* Conquests in other Places, it is somewhat extraordinary, that the greatest Part of the antient Walls of this City, together with their proper Turrets, should have remained so compact and intire quite down to this Time. In the same Condition likewise are the Cisterns, which, at the overflowing of the *Nile*, were annually supplied with Water. These are of a great Depth, having their Walls raised by several Stages of Arches, upon which the City was built. The Grandeur and Sumptuousness of the antient *Alexandria*, may be further estimated from two Rows of beautiful *Granate* Pillars, (several whereof are standing) which may be supposed to have constituted the Street, that is taken Notice of by *Strabo*, and reached from the *Necropolitica* <sup>3</sup> Part of the City to the Gate of *Canopus*. We have both at *Latikea* and *Hydra*, Cities already described, Rows of Pillars disposed in this Fashion.

*Pompey's* Pillar lyeth at a little Distance to the Southward of these Walls. It is of the *Corinthian* Order, though the Foliage of the Capital is badly executed. A great Part of the Foundation, which is made up of several different Pieces of Stone and Marble, hath been removed, in Expectation, as may be supposed, of finding a Treasure. At present therefore the whole Fabrick seems to rest intirely upon a Block of white Marble,

1 Εστὶ δὲ ἐν τῷ μεγάλῳ λιμένι καὶ μὲν ἡ εἰσόδος ἐν δεξιᾷ ἢ νότιος καὶ ὁ πύργος ὁ Φάρος. *Strab.* l. 17. p. 1144. \*\* Εἷς δ' εἰς τὴν λιμὴν μὲν τὸ ἐπιπλάσιον καὶ ὑπὲρ τῶν ὀρυκτῶν, ὃν καὶ Κιβωτῶν καλεῖσιν, ἔχων καὶ αὐτὸς νεώρια. Ενδοτέρῳ δὲ τῶν διώρυξ πλοῦν μέχρι τῆς λίμνης τεταμένη τὴ Μαριώποδος. *Id. ibid.* p. 1145. 2 Οὕτως δὲ (Portus sc. Eunosti & Magnus) συνεχεῖς ἐν βάθει ἐκείνῳ τῷ ἐπιπλάσιῳ καλεσμένῳ, χώματι διεργόμενοι ἀπ' αὐτῶ, κατέμεινται. *Id. ibid.* p. 1141. 3 Εἷς δ' (sc. a Portu Eunosti & Ciboti) ἡ Νεκρόπολις καὶ τὸ νεκροτάσιον ἐν ᾧ κήποι τε πολλοὶ καὶ ταφαὶ καὶ καταγωγὰ, πρὸς τὰς ταειχίας τῆς νεκρῶν ἐπιπέδεται. \*\* Ἀπὸ τῆς Νεκροπόλεως ἢ ὅτι τὸ μῆκος πλατεῖα, ἀφαινεῖται ἄρα τὸ γυμνάσιον μέχρι τῆς πόλεως τὴ Κανωτικῆς. *ibid.* p. 1145. The Crypts or Catacombs as they are usually called, which probably gave Denomination to this Part of the City, are most of them remaining, being little different from those that have been described at *Latikea*, and probably were intended for the same Use, and not for the Reception of *Mummies* or embalmed Bodies, like Those at *Sakara* near *Memphis*.

scarce two Yards square, which, upon being touched with a Key, gives a Sound like a Bell. Some of the broken Pieces of Marble are inscribed with *Hieroglyphicks*; a Circumstance which may induce us to suspect, that this Pillar was not erected by the *Egyptians*, but by the *Greeks* or *Romans*; nay, later perhaps than *Strabo*, who otherwise, it may be presumed, would not have omitted the Description of it.

The *Delta* was computed to commence from the *Canopic* The Delta commenced from the Canopic Branch. Branch of the *Nile*, which hath been supposed to fall in at *Me-dea*. From hence to *Rozetto*, the *Caravans* are guided, for the space of four Leagues, by such a Range of Posts, as have been mentioned in describing the *Shibkah El Lowdeah*<sup>1</sup>. The Channel which supplied *Alexandria* with Water, lyeth all the Way upon the right Hand; and, for Want of being employed as in former Time, dischargeth Itself chiefly into That of *Me-dea*. There are few or no Tokens of the *Nile's* Inundation to be met with from *Alexandria* to *Rozetto*, the whole Tract appearing to have been originally either a Continuation of the sandy Coast of *Lybia*, or else an Island. In Sailing The Islands that might have originally formed it. likewise to the East, we see, besides other smaller ones, a Hillock of sandy Ground, to the Eastward of the *Bolbutic* Mouth<sup>2</sup> of the *Nile*, another at *Cape Brullos*, and a third to the Westward of *Damiata*. These, may be presumed, to have been all of them originally Islands, serving, from their Situation, to give the first Check to the Stream, and to have thereby gradually collected and retained the Mud, that might lay the first Foundation of the *Delta*. Before this was formed, it is probable that all or the greatest Part at least of the Lower *Egypt*, was nothing more than a large Gulph of the Sea: and consequently, the Island of *Pharos*, according to an Observation of *Homer's*<sup>3</sup>, might lye at the Distance of a good Day's Sail from what was called *Egypt* at that Time.

Except at the Time of the Inundation, when the whole Coun- The Banks of the Nile full of Villages. try is covered with Water, no Navigation can be attended with so much Pleasure as that upon the *Nile*. There is, at every

<sup>1</sup> Vid. p. 211. <sup>2</sup> This seems to be the same, that is taken Notice of by *Strabo*, under the Name of ΑΓΝΟΥ ΚΕΡΑΣ. Μετά ἢ τὸ Βολβίτινον σῶμα ἐπιπλέον ἔκκεται ταπεινὴ καὶ ἀμυδρὴ ἄκρα καλεῖται δὲ Ἀγνὸν κέρας. l. 17. p. 1153.

<sup>3</sup> Νῆσος ἔπειτά τις ὄρεϊ πολυκύρῳ ἐνὶ πύργῳ,  
Αἰγύπτῃσιν ὡσεὶ παράδεισος, (Φάρον ἢ ἐκ κελύσκασι.)  
Τύσσον ἀνευδ' ὅσον τε πανημεῖν γλαφυρὴ νῆος  
Ἡνυσεν, ἢ λιγὺς ἔρθε ἐπιπνέεισιν ὀπίθεν. *Hom. Odyf. Δ. l. 354.*

winding of the Stream, such a Variety of Villages and Plantations which present themselves to our View, that from *Rozetto* to *Kairo*, and from thence all the Way down the other Branch, to *Dami-ata*, we have a continued Scene of Plenty and Abundance. The many Turnings of the River, make the Distance from *Kairo*, either Way, to be near two hundred Miles, though in a direct Road, it will scarce amount to half that Number.

Kairo, the  
antient BA-  
BYLON.

*Kairo*, or *Al Kahirah*<sup>1</sup>, commonly called *Al Messer*, lyeth nearly two Miles to the Eastward of the *Nile*, and fifteen to the Southward of the *Delta*, as *Memphis*<sup>2</sup> is said to have done. It is built in the Form of a *Crescent*, under the Northern Shade of that Mountain, upon which the antient Castle of the *Babylonians* was situated. The *Khalis* (which is the *Amnis Trajanus*<sup>3</sup> of the Antients, and annually supplieth the City with Water) runs from one Point of it to another, being, in all, about five Miles in Length. *Grand Kairo* therefore, according to the Name it usually goes by among the *Europeans*, is much inferior in Extent<sup>4</sup> to several Cities of *Christendom*. However it must be allowed to be exceeding populous; for several Families live in one House, and a Number of Persons in each Chamber of it; during likewise the busy Time of the Day, all the Streets are so crowded with People, that there is Difficulty enough to pass through them.

The Castle of  
Kairo, formerly  
the Castle of the  
Babylonians.

The Castle<sup>5</sup>, which might afterwards give Name to the City<sup>6</sup>, is built, as I before observed, upon this Mountain; the Way up to It being cut all the Way through the Rock, from whence perhaps

1 القاهرة Al Kahirah, i. e. *Vitrix*, a *و* vicit, subjugavit. *Gol.* The same Interpretation hath been put upon *Kair-wan*, notwithstanding what hath been already observed, p. 201. *Occuba*, says *D'Avity*, *bastit au mesme lieu ou il avoit defait le Comte Gregoire, une ville qu' il nomma Cayre, c' est a dire Victoire; puis on l' appelle Cayravan, c' est a dire deux Victoires, a cause d' une autre que les Arabes y obtinrent depuis.* Vid. *La Description generale del' Afrique par P. D'Avity.* p. 49. But the Inhabitants of *Egypt*, and of all the *Levant*, usually call *Kairo Messer*, a Name taken from *Mizraim* the Son of *Cham*, the first Planter of this Country. *Urbs Fostat* est ipsamet *Metsr* sic dicta a *Misram* filio *Cam*, filii *Noë*, cui pax: ipse enim eam ædificaverat primitus. \* *Dicitur autem appellata fuisse Fostat, quod volente Anno filio Aus, post captam Metsr, proficisci Alexandriam, præceperit ut præcederet eum Alfofat (i. e. tentorium) & figeretur aut transportaretur ante se: quare accidit ut Columba descenderet, ovum in ejus vertice pareret. Quo ad Amrum delato, jussit ut relinqueretur tentorium eodem in situ, donec Columba ovum suum perficeret.* *Geogr. Nub.* p. 97.

2 Μέμρις δ' ἐστὶ ἐπὶ τῷ Δέλτα τρίγωνον εἰς αὐτὴν. *Strab.* ut supra. 3 Vid. Not. 3. p. 342. 4 Provided the Villages of Old *Kairo* and *Boulac*, (whereof This lyeth two Miles to the N. E. the Other at the same Distance to the W.) should have formerly belonged to this City, (and indeed the many interjacent Ruins seem to point out something of this Kind,) then *Kairo* would not have been inferior in Extent to the *Metropolis* of *Great Britain*.

5 Αναπλευσαιπ δ' ἐστὶ Βαβυλῶν φέρριον ἐρυμνόν, ἀπεσάντων ἐνταῦθα Βαβυλωνίων πνών, εἴτα διαπραξαμένων ἐνταῦθα κατοικίαν παρὰ τῆς Βασιλείων. *Strab.* l. 17. p. 1160. 6 Ἴω ὃ πορείαν ἐπέσυντο καὶ Ἀπῆος πάλιν ἔρημιον ἔσαν ἐν πῆς τότε. Βαβυλῶν γὰρ ὑπερὸν κτίζεται ἐκεῖ, Καμβύσης καταστρωμένη τῷ Αἰγυπτον. *Jos. Antiq. Jud.* l. 2. cap. v.

this Ridge of Eminences came to be called *Jibbel Moc-catte*, or *Mocattem*, i. e. *the Mountain that is hewn or cut through*. Besides other Places, of less Account, within the Castle, we are shewn, first, a spacious magnificent Hall, supported by a Number of large *Thebaic* Columns; then, the [*Beer el Hallazoune* بئر ال حلازون] *Snail like Well*<sup>1</sup>, which, with the Stair Case that goes winding round it, are hewn out of the natural Rock. Both the Hall and the Well are looked upon, by the Inhabitants, to be Works of such Grandeur and Expence, that the Patriarch *Joseph*, whose Prison they pretend likewise to shew us, is supposed to have been the Founder. But, in all Probability, the Well was contrived by the *Babylonians*, and there are so many Guildings and Improperities in the other, that the Foundation of it may be well attributed to the *Mahometans*.

Over against *Kairo*, on the *Lybian* Banks of the *Nile*, is the Village *Geeza*, where *Memphis* was formerly situated, but which is now intirely buried in Soil. In the same Direction likewise are the *Pyramids*<sup>2</sup>, twelve Miles further, being erected upon that Ridge of the *Lybian* Mountains, which bounds the Inundation of the *Nile* to the Westward. The Castle of *Kairo* hath the like mountainous Situation on the *Asiatick* Side of the River; and, in this Manner, the *Nile* is confined, for the Space of two hundred Leagues, all the Way down from the Cataracts; a long Chain of Eminences, sometimes at four, sometimes at five or six Leagues Distance, constantly bounding the Inundation on each Side.

Such, in general, is the Plan, such likewise is the Extent of the Land of *Egypt*. That Part of it, which is called in Scripture the Land of *Goshen* or *Rameses*, is situated in the *Heliopolitan Nomos*, particularly, upon the *Arabian* Banks of the *Nile*, in the Neighbourhood of *Matta-reah*. For *Joseph*, when he invited his Father and Brethren into *Egypt*, tells them, (*Gen. 45. 10.*) that they should dwell in the Land of *Goshen*, and be near him. *Goshen* then must have been adjacent to the Seat of the *Egyptian* Kings. Now, as a *West Wind* (*Ex. 10. 19.*) took away the *Locusts* and cast them into the *Red Sea*, This Place will be better fixed at *Memphis*, whose Situation

*Geeza, the antient MEMPHIS.*

*The Situation of the PYRAMIDS.*

*The Upper Egypt confined by a Range of Mountains on each Side.*

*The Land of GOSHEN.*

*The Seat of the Egyptian Kings at Memphis.*

<sup>1</sup> This Well consists of two Stages, being in all about 44 Fathom deep. The upper Stage is 16 Foot broad one way and 24 the other. The Water, which is brackish, is drawn up, in the *Persian* Wheel, by Oxen. <sup>2</sup> Αφορῶνται δ' ἐνθάδε τῆς οὐραίας αἱ Πυραμίδες ἐν τῇ περὶ αὐτὰ ἐν Μέμφει, καὶ εἰς τὸ πλάσιον. *Strab.* ut supra.

exactly answereth to this Circumstance, than at *Zoan*, a City of the *Tanitic Nomos*, where the same Wind could not have blown those Insects into the *Red Sea*, but into the *Mediterranean*, or else into the Land of the *Philistines*. For the Land of *Zoan*, as it is mentioned in the Book of *Psalms*, (*viz.* 78. v.12 and 43.) is probably nothing more than another Appellation for the Land of *Egypt*, by taking, as is usual in such poetical Compositions, a Part for the Whole, and substituting one noted Place, such as *Zoan* was in the Time of *David*, instead of the whole Country.

*Zoan lay at a Distance from the Road that Jacob took into Egypt.*

Nay further, provided *Jacob* had directed his Journey from *Beersheba*, towards that Part of *Egypt*, which was called *Zoan*, it will be difficult to account for what is recorded by the LXXII and *Josephus* <sup>1</sup>, that his Son *Joseph* met him at *Heroopolis*. For as this was a City of the *Heliopolitan Nomos*, which bordered upon the *Red Sea*, where we have at present the Castle and Garrison of *Adjeroute*, it would lye directly in the Road to *Memphis*, but, out of it, in the Way to *Zoan*. The LXXII <sup>2</sup> likewise (*Gen.* 46.28.) instruct us, that *Heroopolis* was a City of the Land of *Rameses*; which therefore could be no other than the *Heliopolitan Nomos* <sup>3</sup>, taking in that Part of *Arabia*, which lay bounded, near *Heliopolis*, by the *Nile*, and, near *Heroopolis*, by the correspondent Part of the *Red Sea*.

*The Heliopolitan Nomos, the same with Rameses.*

*The Land of Goshen, in the Neighbourhood of Heliopolis.*

The Land of *Goshen* then was that Part of *Rameses* or of the *Heliopolitan Nomos*, which bordered upon the Banks of the *Nile*, near *Heliopolis*. For the Scriptures call It (*Gen.* 47. 6.) *the best of the Land*: and again, v. 11. we are informed, that *Joseph* gave his Father and his Brethren a Possession in the Land of *Egypt*, in the best of the Land, in the Land of *Rameses*; i. e. *Goshen* was the best and the most fertile Portion of that Jurisdiction. Now this could be no other than what lay within two or three Leagues at the most of the *Nile*: because the rest of the *Egyptian Arabia*, which reacheth beyond the Influence of this River to the Eastward, is a barren, inhospitable Wilderness.

1 Μαδών ὃ Ἰώσηπος ᾤδαρμόμων ἢ πατέρα, \*\* Ἰωαννιστόμων ἐξεῖσι καὶ καδ' Ἡρώων πόλιν αὐτῶ συνέβαλεν. *Jof. Antiq.* l. 2. cap. 7. 2 Τὸν ὃ Ἰώσαν ἀπέστειλεν ἔμπροσθεν αὐτῆ πρὸς Ἰωσήφ σμωανῆσαι αὐτῷ καδ' Ἡρώων πόλιν, εἰς γῆν Ραμωσῆ.

3 ΗΛΙΟΥΠΟΛΙΤΗΣ ΝΟΜΟΣ, καὶ μητροπόλις ἦλιν ξβ λ. λ 5

Καὶ ἐν μεσοείῳ Αραβίας καὶ Αφροδιτιπόλειως

Βαβυλῶν ξβ δ. λ. Ηλιόπολις ξβ λ. καδ μγ

Ἡρώων πόλις ξγ. λ. Δι' ἧς καὶ Βαβυλῶν πόλει, Τραϊανὸς ποταμὸς ἕει. *Ptol. Geogr.* l. 4. cap. 5.

*Josephus* gives us a further Testimony, that the Land of *Goshen* had this Situation, by placing the first Settlement of <sup>The Hebrews</sup> the *Hebrews* at *Heliopolis*<sup>1</sup> or *On*<sup>2</sup>, as the Scriptures call it. <sup>first Settled at</sup> The Ruins of this City are known at present by the Name of [ⲙⲁⲧⲏⲗⲉⲁ] *Matta-reah*, from a Fountain, we have there, of excellent Water<sup>3</sup>, lying about three Miles to the Eastward of the *Nile*, and five to the N. E. of *Kairo*. But, in Proportion as the *Hebrews* increased, it may be presumed, that they spread themselves further towards *Bisbesh* (the antient *Bubastis*) and *Kairo*, along the *Arabian* Banks of the *Nile*. For we are instructed, (*Ex. I. II.*) that the *Israelites* built *Pithom*, (the *Patumus* probably, which *Herodotus*<sup>4</sup> placeth in the Neighbourhood of *Bubastis*) and, in Consequence thereof, they may be supposed to have inhabited, at least to have lived in the Neighbourhood of It. As their Departure likewise was from *Lathopolis* (or *Babylon*<sup>5</sup> as it was afterwards called) it may be presumed, that This was a Portion of the Land, which they were permitted to inhabit. *Goshen* then was that Part of the *Heliopolitan Nomos* or Land of *Rameses*, which lay in the Neighbourhood of *Kairo*, <sup>Their Departure was from</sup> *Matta-reah* and *Bisbesh*; as the former of these Cities might be *Rameses*, the Capital of the District of that Name, where the *Israelites* had their *Rendezvous*, before they departed out of *Egypt*.

Now, lest peradventure when the Hebrews saw war, they <sup>Two Roads to</sup> should repent and return to Egypt, God did not lead them <sup>the Red Sea.</sup> through the way of the Land of the Philistines, (viz. by *Bisbesh*, *Tineh*, and, so along the Sea Coast, towards *Gaza* and *Ascalon*) although that was the nearest: but He led them about through the way of the Wilderness of the Red Sea. *Ex. 13. 17.* There are accordingly two Roads whereby the *Israelites* might have been conducted, through the Way of This Wilderness, from *Kairo* (or *Rameses* as it is supposed to have been,) to *Pihabhiroth*, upon the Banks of the *Red Sea*. The one is continued

1 Φαραὸν \*\* σωζήθησεν αὐτῶ (Ἰακώβ) ζῶν μὲν ἔτι τῶν ἐν ἩΛΙΟΥΠΟΛΕΙ. *Jos. Antiq. l. 2. cap. 4.*  
 2 On (The Priest of). *Gen. 41. 46.* and 50, is rendred by the LXXII Ἡλιούπολις. 3 The Nubian Geographer seems to call the City, from the Fountain, *Ain (Semes) Shims*, The Fountain of the Sun, placing it to the Northward of *Fostat*: *ad plagam Fostat septentrionalem Urbis Ain Semes dicta.* p. 98. Quod etiam *Constantinus L'Empereur ad Tudensensem* p. 224. confirmat, quia peregrinator ille locum, quem *Israelitæ* habitandum acceperint, vocet *סמטת שמש* fontem Solis. *Cellar. Geogr. Antiq. l. 4. p. 35.* What the Prophet *Jeremiah* (43. 13.) calls (שׁוּבַת שֶׁמֶשׁ) *Bethshemesb*, i. e. *The House of the Sun*, the LXXII interpret Ἡλιούπολις. 4 *Ηλιούπολις* ἢ κατὰ πρῶτον ὀνόμαζον Βελέσιον πόλις ἔδειξεν Πάτριμον ἢ Ἀραβίων πόλιν. *Herod. Eut. §. 158.* 5 *Vid. Not. 6. p. 340.*

through the Valleys of *Jendily*, *Rumeleah* and *Bedeah*, that are bounded, on each Side, by the Mountains of the *Lower Thebais*; the other lyeth higher or to the Northward, having these Mountains, for several Leagues, on the right Hand, and the Desert of the *Egyptian Arabia* on the left, 'till we turn, into the last of the Valleys I have mentioned, through a remarkable Breach or Discontinuation in the northermost Range of these Mountains.

The Israelites  
took the Upper  
Road.

The Latter, I presume, was the Road which the *Israelites* took to the *Red Sea*; being somewhat longer than what leads us directly to *Suez*, which is a small City in Ruins, situated upon the Extremity of the *Red Sea*, at the Distance of thirty Hours Travel, or ninety *Roman Miles*, from *Kairo*. *Josephus*' then, and other Authors who Copy after him, seem to be too hasty in making the *Israelites* perform this Journey in three Days, by reckoning, as They do, a Station for a Day. For the Scriptures are silent in this particular, recording, as it may be presumed, the Stations only. The Fatigue likewise would be too great, for a Nation on Foot, incumbered with their Dough, their Kneading Troughs, their little Children and Cattle, to walk, at the Rate of thirty Miles a Day. Another Instance of the same Nature occurs, *Ex. 33. 9.* where *Elim* is mentioned as the next Station after *Marah*, though These Places are further distant from each other, than *Kairo* is from the *Red Sea*. Several intermediate Stations therefore were omitted; the Holy Penman contenting himself with laying down such only as were the most remarkable.

A Station  
not always a  
Day's Journey.

Succoth.

*Succoth* then, the first Station<sup>2</sup> from *Rameses*, signifying only a Place of Tents, may have no fixed or unalterable Situation; being, probably, nothing more, than some considerable *Dou-war* of the *Ismaelites* or *Arabs*, such as we meet with, to this Day, at fifteen or twenty Miles Distance from *Kairo*, in the Road to the *Red Sea*. The *Rendezvous* of the *Caravan*, which conducted our Company to *Suez*, was at one of these *Dou-wars*; at the same Time we saw another, about six Miles distant, near the Mountains of *Moc-catte*, in the same Direction, the *Israelites* may be supposed to have taken, in their Marches towards the *Red Sea*.

1 Σωτήριος ὁ ποιῶν τοὺς ἄποδον εἰς Βασιλεῖοντα χωρίον περὶ αἰὶν ἑξυθρᾶς θαλάσσης. *Jos. Antiq. l. 2. cap. 5. in fine.* 2 And the Children of Israel removed from Rameses, and pitched in Succoth. *Numb. 33. 5.*

Neither is the Geography of *Etham*, the second Station, much better circumstantiated: though if we may suppose it to belong to the Wilderness<sup>1</sup> of the same Name, which spread itself round the *Heroopolitan* Gulph<sup>2</sup>, and made afterwards the *Saracene* of the old Geography, then, the Edge of it bordered, in all Probability, upon the mountainous District of the lower *Thebais*. It may therefore be further presumed, that the *Israelites* did not take the lower, but the upper Road, which lyeth, for about half the Way, intirely disengaged from Mountains: inasmuch as the *Israelites*, upon their removing from the Edge of the Wilderness, are ordered *to turn*<sup>3</sup> (from the Course, as we may suppose, of their former Marches) *and to encamp before Pihahhiroth*, (*Ex.* 14. 2.) which, as we may conjecture, must consequently lye to the right Hand of the Wilderness of *Etham*. Whereas had they continued their Marches all along, through the Mountains of *Egypt*, in one and the same Road, both these Geographical Circumstances will be difficult to account for. The second Station therefore may be fixed about fifty Miles from *Kairo*, at the Breach which I have mentioned: the Northern, or nigher Range of Mountains, as I have called it, continuing afterwards, without any Interruption, to the Banks of the *Red Sea*, a little to the Southward of *Suez*.

That the *Israelites* had travelled hitherto in an open Country, (the same Way perhaps which their Forefathers took in coming into *Egypt*,) appears to be further illustrated from this Circumstance, that, immediately upon their being ordered to remove from the Edge of the Wilderness, and to *encamp before Pihahhiroth*; it followeth, that then *Pharaoh* should say, *they are intangled in the Land, the Wilderness* (betwixt the Mountains of *Moc-catte* and *Suez*;) *have shut them in.* (*Ex.* 14. 3.) In these Circumstances indeed, the *Egyptians* might very well imagine that the *Israelites* had no Way to escape; inasmuch as the Mountains of *Moc-catte* would deny them a Passage to the Southward, as those in the Neighbourhood of *Suez* would be a Barrier, to the Northward, towards the Land of the *Philistines*; the *Red Sea* was before them to the East, whilst

*Etham, fifty Miles distant from Rameles to the East.*

*The Valley betwixt Etham and Pihahhiroth.*

<sup>1</sup> *And they departed from Succoth and pitched in Etham, which is in the Edge of the Wilderness. Numb. 33. 6. Exod. 13. 20.* <sup>2</sup> *They went three Days Journey in the Wilderness of Etham and pitched in Marah. Numb. 33. 8.* <sup>3</sup> *Μωσῆς, ἡ λαὸν ἐξαγαγὼν, ὑποπέουσας ἐπιτάξεν πρὸς Αἰγυπτίους, πῶς ἐλίγλω καὶ σώσωμαι Σπλιπῶν ὄδῳ, ὅτι ἡ ἔρημος ἐπέπετο. Clem. Alex. Strom. p. 417. Edit. Pott.*

*Pharaoh* closed up the Valley behind them with his Chariots and Horsemen. This Valley ends, at the Sea, in a small Bay, made by the Eastern Extremities of the Mountains I have described: and is called (*Tiab* [טיב] *Beni Israel*) *The Road of the Israelites*, (from a Tradition, kept up by the *Arabs* to this Day, of their having passed through it;) and *Baideah* [באידעא, perhaps] from the *new* and unheard of *Miracle* that was wrought near it, by dividing the *Red Sea* and destroying therein *Pharaoh*, his Chariots and his Horsemen.

*Pihahhiroth*. The third notable Encampment then of the *Israelites*, was at this Bay. It was to be *before* [בִּיהַחֲרִית] *Pihahhiroth*, *betwixt Migdol and the Sea, over against* [בְּעַלְצִפּוֹן] *Baal-tzephon*. Ex. 14. 2. and in Numb. 33. 7. it was to be *before* Migdol; where the Word [לִפְנֵי] *Liphne* being applyed alike to them both, may signify no more than that they pitched within Sight of, or at a small Distance from either the one or the other of them. Now whether *Baal-tzephon* may have Relation to the northern<sup>2</sup> Situation of the Place itself, or to some Watch Tower or Idol Temple that was erected upon it; we may, in all Probability, take it for the eastern Extremity of the Mountains of *Suez*, the most conspicuous of these Deserts, which commands the View of a great Part of the Lower *Thebais*, as well as of the Wilderness that reaches towards the Land of the *Philistines*.

*Migdol*. *Migdol*, I suppose, lay to the South, as *Baal-tzephon* did to the North of this Station. For the Marches of the *Israelites*, from the Edge of the Wilderness, being to the Seaward, i. e. towards the S. E. their Encampments *betwixt Migdol and the Sea, or before Migdol*, as it is otherwise noted, could not well have another Situation.

*Pihahhiroth, or the Mouth of Hhiroth*. *Pihahhiroth*, or *Hhiroth* rather, may have a more general Signification, denoting the Valley, or that whole Space of Ground, which extended itself from the Edge of the Wilderness to the *Red Sea*. For that particular Part only of this

1 בַּיַּדְּעָא (בַּיַּדְּעָא נובא & mirabilis rei conditor.) Casus novus & inauditus. *Gol.* 2 צִפּוֹן is rendred the *North*, *Exod.* 26. 20. *Josh.* 8. 11. and in other Places of Scripture. Accordingly *Baal-tzephon* may be interpreted *the God or Idol of the North*, in Contradistinction perhaps to others of the Lower *Thebais*, whose Places of Worship were to the S. or E. If *Tzephon* be related to צָפָה to *spy out* or *observe*, then *Baal-tzephon* will probably signify the *God of the Watch Tower* or the *Guardian God*, such as was the *Hermes* or *Terminus* of the *Romans*, the *Εφερος* *Θεός* of the *Greeks* &c. *The Worshipping upon Mountains* is mentioned *1 Kings* 14. 23. *Jer.* 2. 20. &c. The *Persians* worshipped, ὅτι τὰ ὑψηλότερα τῶν ὄρεων ἀναλαμβάνουσι. *Herod. Cl.* §. 131. Hebraice est, *Dominus Specula*, quod ostendit loca illa edita fuisse & prærupta. *Menoch.* in locum. Vid. *Seld.* de *D. Syr.* Cap. 3. Synt. 1.

Tract, where the *Israelites* were ordered to Encamp, appears to have been called *Pihabhiroth*, i. e. *the Mouth of Hbiroth*. For when *Pharaoh* overtook them, it was (with Respect to his coming down upon them:) *Ex.* 14. 9. [על פי החירח] *besides* or *at the Mouth*, or furthest Part of *Hbiroth* to the Eastward. In the Book of *Numbers* likewise Ch. 33. v. 3. where we have the Relation of the Encampment of the *Israelites* before *Migdol*, v. 7. it follows v. 8. that *they departed* [בפני החירח] *from before Hbiroth*, and not *before Pihabhiroth*, as it is rendered in our Translation. And in the same Signification it is taken by the LXXII, *Eusebius* and *St. Jerome*, the former interpreting *Pihabhiroth* by (τὸ μῦα Εἰρώθ) *the Mouth of Eiroth*, or *Iroth* as *St. Jerome* writes it. For פי (as *Ben Ezra* criticizeth upon the Word) relateth to what lyeth before us, being called in the *Targum*, [פיום] *Phoum* or [פמי] *Phoumi*, as *Hbiroth* is [חירחא] *Hirata*, and therefore both of them are to be considered as distinct Terms and Appellations.

*Hbiroth* therefore, if it be taken for an Appellative, may have two Significations. It hath been already observed that this Valley is closely confined betwixt two rugged Chains of Mountains. If then we deduce *Hbiroth* from [חר] *Hhor*, or [חיר] *Hhour*, a Hole or Gullet, (as the *Samaritan* and *Syriac* Copies understand it) it may, by a Latitude very common in these Cases, be interpreted such a narrow *Defile* or Passage, as this is. *Pihabhiroth* therefore, upon this Supposition, will be the same as the Mouth or the most advanced Part of this *Defile*. But as the *Israelites* were properly, at this Place only, delivered from their Captivity and Fear of the *Egyptians*, *Ex.* 14. 13. we may rather suppose, that *Hbiroth* denoteth the Place where they were restored to their Liberty; both [חיר] *Hhorar* and [חירח] *Hbiroth* being Words of the like Import in the *Chaldee*. In *Rasbi's* Commentary, we have a further Confirmation of this Interpretation. *Pihabhiroth*, says he, is so called, because the Children of *Israel* were made [בני חרים] *Beni Hhorim* Free-men at that Place. In the *Targum* likewise [בן-חרין] *Ben Hhorin* is used to explain [חפשי] *Hhaphsee*, *Ex.* 21. 2. and 5. a Word which denoteth Liberty and Freedom in these and other Parts of the Scripture. And it may be once more urged in Favour of this Explication, as well as of the Tradition that the *Israelites* passed through this Valley, inasmuch as the eastern Extremity

of the Mountain, which hath been supposed to be *Baal-tzephon*, is called (*ס'לס* *Fibbel At-tackab*) *The Mountain of Deliverance*, even to this Day.

*The Israelites could not depart either to the N. or S. of Hhiroth.*

There are likewise other Circumstances to induce us to believe that the *Israelites* took their Departure from the Valley I have described, in their Passage through the *Red Sea*. For they could not have done it any further to the Northward; because, as this must have been on the other Side of the Mountains of *Suez*, where the Wilderness, in that Direction, is, for a great Way, plain and level, so they could not have been there, either *shut in or intangled*. Neither could it have been attempted any further to the Southward; inasmuch as, upon this Supposition, (besides the insuperable Difficulties, the *Israelites* would have met with, in climbing over Precipices, and the *Egyptians*, in pursuing them) the Desert of *Arabia* that lyeth over against this Part of *Egypt*, would not have been *Shur*, where the *Israelites* are said to have landed, *Ex. 15. 22.* but *Marah*, which lay beyond it to the South. *Corondel*, I presume, made the Southern Portion of the Desert of *Marah*; from whence to the Port of *Tor*, the Shore, which hitherto was low and sandy, begins now to be rocky and mountainous, whilst that of *Egypt* is still more impracticable, and neither of them afford any convenient Place, either for the Departure or the Landing of a Multitude. Moreover, from *Corondel* to *Tor*, the Channel is ten or twelve Leagues broad, too great a Space certainly for the *Israelites*, in the Manner at least they were encumbered, to traverse in one Night. And, at *Tor*, the *Arabian* Shore begins to wind itself, (round what we may suppose to be *Ptolemy's* Promontory of *Paran*) towards the Gulph of *Eloth*; at the same Time the *Egyptian* retires so far to the S.W. that it can scarce be perceived. The *Israelites* therefore could neither have landed at *Corondel* or *Tor*, according to the Conjectures of several Authors.

*The Desert of Sdur or Shur.*

Over against *Fibbel At-tackab*, at ten Miles Distance, is the Desert, as it is called, of *Sdur*, the same with *Shur*, *Ex. 15. 22.* where the *Israelites* landed, after they had passed through the interjacent Gulph of the *Red Sea*. The Situation of this Gulph,

<sup>1</sup> *Ebn Said* (Cod. MS. *Seld.*) makes the Sea at *Corondel* to be seventy Miles over, whereas it is little more than so many Furlongs. "Amplitudo maris *Alkolzum* ad locum dictum *Berkat el Corondel* est circiter septuaginta Milliariorum". Vid. Vol. III. *Geogr. Vet. Min.*

which

which is the [*Jam Suph* ים סוף] *The Weedy Sea*, in the Scriptures, the Gulph of *Heroopolis* in the Greek and Latin Geography, and the western Arm, as the *Arabian* Geographers call it, of the Sea of *Kolzum*<sup>1</sup>, lyeth nearly North and South; in a Position very proper to be traversed by that *strong East Wind* which was *sent to divide it*. Ex. 14. 21. The Division that was thus made in the Channel, the *making the Waters of it to stand on a Heap* (Ps. 78. 13.) *their being a Wall to the Israelites on the right Hand and on the left*, (Ex. 14. 22.) besides the Distance of at least twenty Miles, that this Passage lyeth below the Extremity of the Gulph, are Circumstances which sufficiently vouch for the Miraculousness of it, and no less contradict all such idle Suppositions as pretend to account for it, from the Nature and Quality of Tides, or from any such extraordinary Recess of the Sea, as it seems to have been too rashly compared to by *Josephus*<sup>2</sup>.

In travelling from *Sdur* towards Mount *Sinai*, we come into the Desert, as it is still called, of *Marah*, where the *Israelites* met with those *bitter Waters*, or *Waters of Marah*, (Ex. 15. 23.) And as this Circumstance did not happen, 'till after they had *wandred three Days in the Wilderness*, we may probably fix it at *Corondel*, where there is a small Rill of Water, which, unless it be diluted by the Dews and Rains, still continues to be brackish. Near this Place, the Sea forms itself into a large Bay, called *Berk el Corondel*<sup>3</sup>, which is remarkable for a strong Current, that sets into it, from the Northward. The *Arabs* preserve a Tradition, that a numerous Host was formerly drowned at this Place, occasioned, no doubt, by what we are informed of Ex. 14. 30. that *the Israelites saw the Egyptians dead upon the Sea Shore*.

The Desert of Marah or Corondel.

1 *Sues vulgo non haber Abulfeda, sed ejus loco Alkolzum: videntur tamen duo loca distincta: nam noster Kalkasbandi mox post Sues ponit Alkolzum ad meridiem ejusdem Sues in litore Egyptiaco: at vero Mekrisi expresse ait Alkolzum esse dirutum & loco ejus hodie Sues esse. V. C. Joh. Gagn. Not. in Abulf. Geogr. Ad oram extimam brachij orientalis maris Alkolzum sita est Ailah & ad oram extimam brachij occidentalis fuit Urbs Alkolzum; utriusque Latitudines ferme eadem sunt. Vid. Abulf. Descript. maris Alkolzum. \*\* Haud procul ab Alkolzum est locus in mari ubi demersus fuit Faraone. Id. Alkolzum, or Kolzum without the Article, seems to have some Affinity with Clyfma, another Name that this Gulph was formerly known by. Thus Philostorgius l. 3. cap. vi. Η μὲν Ερυθρὰ ὁπὴ πλείστον μικρονομήθη, εἰς δύο πᾶσι διπλομερίζεται κόλπος, καὶ τὸ μὲν αὐτῆς ἀπ' Αἰγυπτίου χωρεῖ Κλύσμα, καὶ δ' ὁ τελευτῶν τὸ ἐπώνυμον φέρον, δι' ἓ πάλαι καὶ τὸ Ἰσραηλιτικὸν φερόντες τὰς Αἰγυπτίους ἀεὶ ὄχρα τὸ ζεῖδρον διεπεραιώθησαν ποδῶν. 2 Θαυμάζει δὲ μινδεῖς τὸ λόγος τὸ ἔλαττον, εἰ ἀρχαίως ἀνθρώποις καὶ πονηρίας ἀπειθείας εὐρέθη σωτηρίας ὁδὸς καὶ ἀπὸ θαλάσσης, εἴτι καὶ βέλκηνη θεοῦ, εἴτι κατ' αὐτίματον, ὅποτε καὶ περὶ τὸν Ἀλέξανδρον τὸν βασιλεῖα τῆς Μακεδονίας χθὲς καὶ ὡρῆνη γεγονόσιν ὑπεράσπισεν τὸ Παμφύλιον πέλαγος, καὶ ὁδὸν ἄλλην ἐκ ἔχασιν, παρέχεν ἢ δ' αὐτῆ καταλύται τὴν Περγῶν ἡγεμονίαν τῷ θεῷ τελευσαντῶ. Jos. Antiq. l. 2. cap. 7. 3 Vid. Nor. 1. p. 348.*

T t t t

There

Elim and the  
seventy Palm  
Trees.

There is nothing further remarkable, 'till we see the *Israelites* encamped at *Elim*. Ex. 15. 27. Numb. 33. 9. upon the northern Skirts of the Desert of *Sin*, two Leagues from *Tor*, and near thirty from *Corondel*. I saw no more than nine of the *twelve Wells* that are mentioned by *Moses*, the other three being filled up by those Drifts of Sand, which are common in *Arabia*. Yet this Loss is amply made up by the great Increase of the *Palm Trees*, the *seventy* having propagated themselves into more than two thousand. Under the Shade of these Trees is *The (Hammam Mousa) Bath of Moses*, which the Inhabitants of *Tor* have in extraordinary Esteem and Veneration; acquainting us, that it was here, that *Moses* himself and his particular Household, were encamped.

The Desert of  
Sin.

We have a distinct View of Mount *Sinai* from *Elim*; the Wilderness, as it is still called, of *Sin*, lying betwixt us. We traversed these Plains in nine Hours, being diverted, all the Way, with the Sight of a Variety of *Lizards* and *Vipers*, that are here in great Numbers. I had not the good Fortune to see the famous Inscription, that is said to be engraven upon the Rocks, just as we turn into the Valley that conducts us to Mount *Sinai*. *Sin* was the first Place where God gave the *Israelites Manna*, Ex. 16. 14. and therefore some Authors have imagined, that these Characters were left, as a standing Monument of that Blessing, to future Generations.

The Plain of  
Sinai.

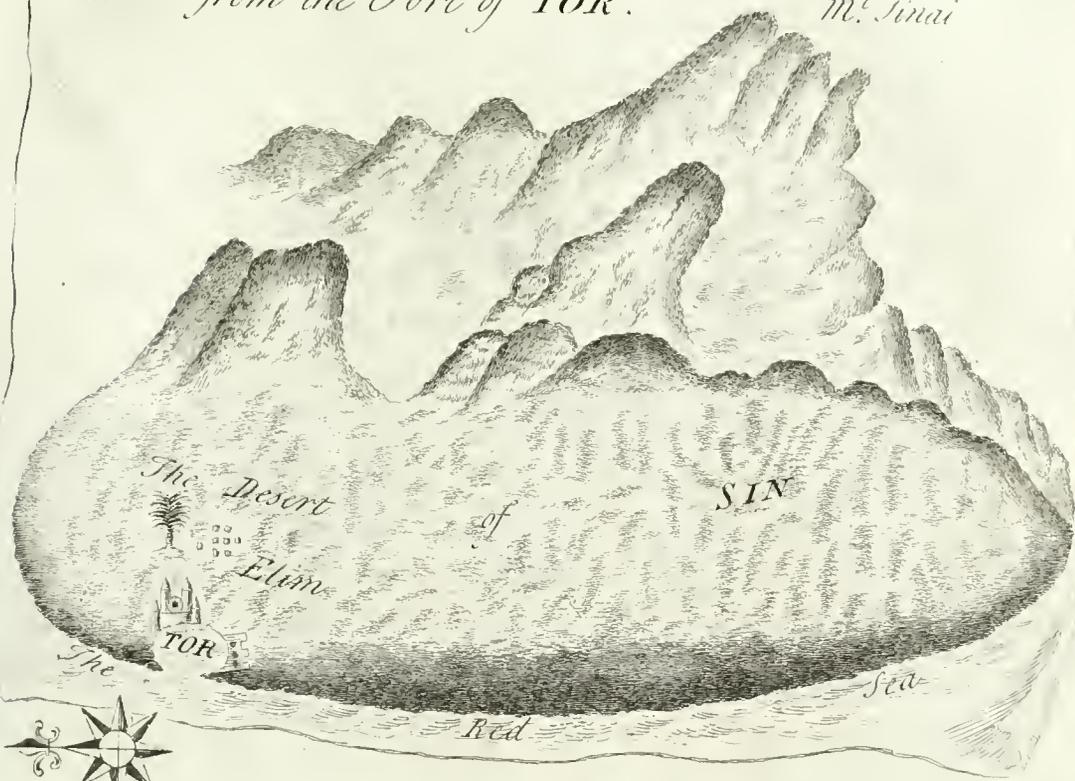
We were near twelve Hours in passing the many Windings and difficult Ways, which lye betwixt the Deserts of *Sin* and *Sinai*. The latter is a beautiful Plain, more than a League in Breadth, and nearly three in Length, lying open towards the N. E. where we enter it, but is closed up to the Southward by some of the lower Eminences of Mount *Sinai*. In this Direction likewise the higher Parts of it make such Encroachments upon the Plain, that they divide it into two, each of them capacious enough to receive the whole Encampment of the *Israelites*. That which lyeth to the Eastward of the Mount, may be the Desert of *Sinai*, properly so called, where *Moses* saw the *Angel of the Lord in the burning Bush*, when he was guarding the *Flocks of Jethro*. Ex. 3. 2. The Convent of *St. Catharine* is built over the Place of this Divine Appearance. It is near three hundred Foot Square, and more than forty in Height, being partly built with Stone, partly with Mud only and Mortar mixed

The Convent  
of St. Catharine.

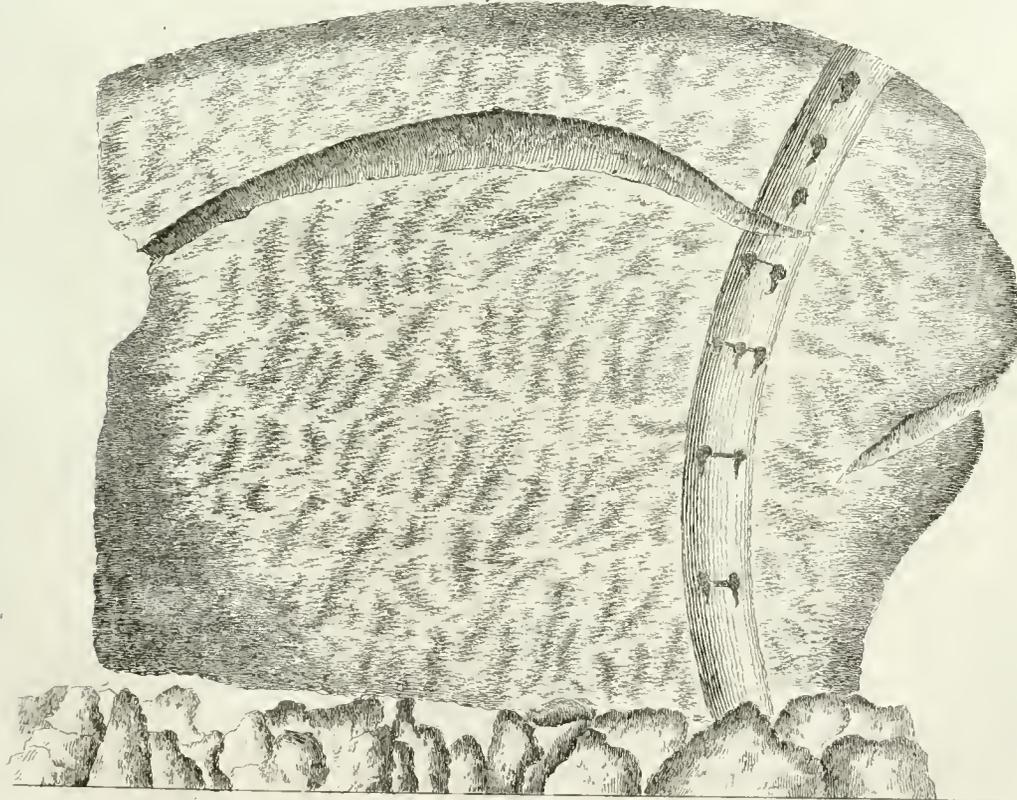
*The Prospect of Mount SINAI  
from the Port of TOR.*

No. P. 350.

*Mt. Sinai*



*The Rock of MERIBAH*



*To the Reverend Peter Foulkes D. D.  
Canon of Christ Church, Oxford.*



together. The more immediate Place of the *Shekinah* is honoured with a little Chappel, which this old Fraternity of St. *Basil* hath in such Esteem and Veneration, that, in Imitation of *Moses*, they put off their Shoes from off their Feet, when they enter or approach it. This, with several other Chappels, dedicated to particular Saints, are included within the Church, as they call it, of the *Transfiguration*, which is a large beautiful Structure, covered with Lead, and supported by two Rows of Marble Columns. The Floor is very elegantly laid out in a Variety of Devices in *Mosaic* Work: of the same Workmanship likewise are both the Floor and the Walls of the *Presbyterium*, upon the latter whereof is represented the Figure of the Emperor *Justinian*, together with the History of the *Transfiguration*. Upon the Partition, which separateth the *Presbyterium* from the Body of the Church, there is placed a small Marble Shrine, wherein are preserved the Skull and one of the Hands of St. *Catharine*.

*The Church of the Transfiguration.*

The Pilgrims are not admitted into this Convent by the Door, (which is never open, unless when the Arch-Bishop, who usually resideth at *Kairo*, is to be installed) but we are drawn up, by a Windlass, near thirty Foot high, and then taken in, at a Window, by some of the Lay Brothers, who attend there for that Purpose. These, and the *Papasses* or *Presbyters*, who are commonly called *Kalories*<sup>1</sup>, make in all, about a hundred and fifty in Number, subsisting chiefly upon such Provisions as are sent them monthly from *Kairo*. They live a very strict and austere Life, abstaining not only from Flesh, but also from Butter, Milk, and Eggs; nothing of which we were permitted to bring into the Convent, though we could have purchased them of the *Arabs*. The least Mortification they undergo, is upon those Days, (which indeed are not many,) when they receive, from their Sister Convent at *Tor*, or from *Meenah el Djabab*, a Quantity of Shell Fish, Crabs or Lobsters, all other Fish being prohibited by their Institution. For Bread is the main Article of their Sustenance, to which is added such a Portion, as is measured out to each Person, either of Olives, Oyl and Vinegar, Sallad and Potherbs; or else of Dates, Figs, Almonds, parched Pulse and such like Food as was the (*Ξηροφαγία*<sup>2</sup>) *Dry Diet* of the Primitive Christians.

*Pilgrims not admitted by the Door.*

*The Austerity of this Order.*

*Their Diet.*

<sup>1</sup> *Καλοῖες*. i. e. a good old Man. Vid. *Tournef. Voy.* vol. I. p. 121. <sup>2</sup> Vid. *Tertull. de Jejunio.*

*Mount Sinai.* Mount *Sinai* hangs over this Convent, being called by the *Arabs*, (*Fibbel Mousa*) *The Mountain of Moses*, and sometimes only, by Way of Eminence, (*El Tor*) *The Mountain*. *St. Helena* was at the Expence of the Stone-Stair-Cafe, that was formerly carried up entirely to the Top of it; but, at present, as most of these Steps are either removed, washed out of their Places, or defaced, the Ascent up to it is very fatiguing, and frequently imposed upon their Votaries as a severe Penance. However, at certain Distances, the Fathers have erected, as so many breathing Places, several little Chappels, dedicated to one or other of their Saints, who are always invoked upon these Occasions, and, after some small Oblation, are engaged to lend their Assistance.

*The remarkable Places upon it.*

The Summit of Mount *Sinai* is somewhat conical, and not very spacious, where the *Mahometans* as well as *Christians* have a small Chappel for Publick Worship. Here we were shewn the Place where *Moses* fasted forty Days, Ex. 24. 18. and 34. 28. where he received the Law, Ex. 31. 18. where he hid himself from the Face of God, Ex. 33. 22. where his Hand was supported by *Aaron* and *Hur*, at the Battle with *Amalek*, Ex. 17. 9. 12. besides many other Stations and Places that are taken Notice of in the Scriptures.

*The Valley of Rephidim.*

After we had descended, with no small Difficulty, down the Western Side of this Mountain, we come into the other Plain that is formed by It, which is *Rephidim*. Ex. 17. 1. Here we still see that extraordinary Antiquity, the Rock of *Meribah*, Ex. 17. 6. which hath continued down to this Day, without the least Injury from Time or Accidents. It is a Block of *Granate* Marble, about six Yards square, lying tottering as it were and loose in the Middle of the Valley, and seems to have formerly belonged to Mount *Sinai*, which hangs, in a Variety of Precipices, all over this Plain. *The Waters* which gushed out, and the Stream which flowed withal, Psal. 7. 8. 21. have hollowed across one Corner of this Rock, a Channel about two Inches deep, and twenty wide, appearing to be incrustated all over, like the Inside of a Tea-Kettle, that hath been long in Use. Besides several Mossy Productions, that are still preserved by the Dew, we see all over this Channel, a great Number of Holes, some of them four or five Inches deep and one or two in Diameter, the lively and demonstrative Tokens of their having been

*The Rock of Meribah.*

been formerly so many Fountains. It likewise may be further observed, that Art or Chance could by no means be concerned in the Contrivance. For every Circumstance points out to us a Miracle, and, in the same Manner with the Rent in the Rock of Mount *Calvary* at *Jerusalem*, never fails to produce a religious Surprize in all who see it.

The *Monks* shew us several other remarkable Places round about this Mountain; as where *Aaron's* Calf was molten, *Ex.* 32. 4. (but the Head only is represented and that very rudely) where the *Israelites* danced at the Consecration of it, *Ex.* 32. 19. where *Corah* and his Company were swallowed up, *Num.* 16. 32. where *Elias* hid himself when he fled from *Jezebel*, 2 *Kings* 8. 9. But the History of these and other Places is attended with so many *Monkish* Tales, that it would be too tedious to recite them.

From Mount *Sinai*, the *Israelites* directed their Marches, Northward, towards the Land of *Canaan*. The next remarkable Stations therefore were in the Desert of *Paran*, which seems not to have commenced, 'till after they departed from *Hazereth*, three Stations from *Sinai*, *Numb.* 12. 16. Now as Tradition hath preserved to us the Names of *Shur*, *Marah*, and *Sin*, so we have also That of *Paran*, which we enter at about the half way betwixt *Sinai* and *Corandel*, in travelling, through the Midland Road, along the *Defiles* of What were probably the *Black Mountains* of *Ptolemy*<sup>1</sup>. In one Part of It, ten Leagues to the Northward of *Tor*, there are several Ruins, particularly of a *Greek* Convent, (called the Convent of *Paran*) which was not long ago abandoned, by Reason of the continual Insults which they suffered from the *Arabs*. Here likewise we should look for the City of that Name, though, according to the Circumstances of it's Situation, as they are laid down by *Ptolemy*<sup>2</sup>, *Tor*, a small maritime Village, with a Castle hard by it, should rather be the Place.

From the Wilderness of *Paran*, *Moses* sent a Man out of every Tribe, to spy out the Land of *Canaan*, *Numb.* 23. 3. who returned to him, after forty Days, unto the same Wilderness,

1 Το κτ Φαράν ἀκρατικόν ἐπέχει μοίρας ξε κη 5  
 ἐπέχει δ' αὖ ἢ ἕ Φάρα κώμην μοίρας ξε κη 70  
 Διατείνεται δ' ἐν τῇ χερσὶ, (Arabia Petraea) τὰ καλούμενα Μελανὰ ὄρη ἀπὸ τοῦ κατὰ Φαράν μυχῶ, ὡς ὀφί τῶ Ἰουδαίαν, καὶ ἀπὸ τοῦ ἕ δόσιος ὄρεων ὅστων ὄρεα τῶ Αἰγυπτίον, ἢ τε ΣΑΡΑΚΗΝΗ παρῆκει. Ptolem. Geogr. 1. 5. cap. 17. 2. Vid. Not. ut supra.

to *Kadesb Barnea*, Numb. 33. 8. Deut. 1. 19. and 7. 23. *Josb.* 14. 7. This Place, which in Numb. 20. 1. 27. 14. and 33. 36. is called *Tzin Kadesb*, or simply *Kadesb*, was eleven Days Journey from *Mount Horeb*, Deut. 1. 3. and, being ascribed both to the Desert of *Tzin* and *Paran*, we may presume that it lay near or upon the Confines of them Both.

Petra.

*Petra*, the *Metropolis* of *Arabia*, lying cxxxv Miles to the Eastward of *Gaza*<sup>1</sup>, and four Days Journey from *Jericho*<sup>2</sup> to the Southward, may probably be fixed, near the Confines of the Country of the *Midianites* and *Moabites*, at fifty Miles Distance to the Eastward of *Kadesb*. According to *Josephus*, it was formerly called *Arce*<sup>3</sup>, which *Bochart* supposeth to be a Corruption of *Rekem*<sup>4</sup>, the true and antient Name. The *Amalekites*<sup>5</sup>, who are frequently mentioned in Scripture, were once seated in the Neighbourhood of this Place, being succeeded, in Process of Time, by the *Nabathæans*, a People no less famous in profane History.

The Compassing of Mount Seir.

But to pursue, as far as we are able, the Journeys of the *Israelites*: from *Kadesb*, they were ordered to turn into the *Wilderness*, by the *Way of the Red Sea*, Numb. 14. 25. Deut. 1. 40. i. e. They were at this Time, in Punishment of their Murmurings, Infidelity, and Disobedience, to advance no further towards the Land of *Canaan*. Now these Marches are called the *compassing of Mount Seir*, Deut. 2. 1. and the *passing by from the Children of Esau*, which dwelt in *Seir*, through the *Way of the Plain of Eloth*, and *Ezion-gaber*. (v. 8.) The Wandering therefore of the Children of *Israel* for thirty eight Years, (Deut. 2. 14.) was confined, in all Probability, to that Neck of Land only, which lyeth bounded by the Gulphs of *Eloth* and *Heroopolis*. For *Mount Seir*, here spoken of, (which

Mount Seir lay between the Gulphs of Eloth and Heroopolis.

1 Nabathæorum oppidum Petra abest a Gaza, oppido litoris nostri DC. M a sinu Persico cxxxv. M. Plin. l. 6. cap. 28. Inverte nomina: a Gaza cxxxv &c. Sic numeri melius constabunt & ceteris, tam geographis quam historicis, conciliari poterunt. Cellar. Geogr. Antiq. l. 3. p. 418. 2 Μητρόπολις ἢ τῆς Ναβαθαίων ὅταν ἡ Πέτρα καλεῖται. Strab. l. 16. p. 1125. \*\* ταῦτη δὲ (Petra sc.) καὶ ἐγγυτάτω ἐστὶ τειχῶν ἢ τετρατῶν ὁδὸς ἡμερῶν εἰς Ἱεριχὼν. ibid. p. 1126. 3 Χοεῖον, ὃ μνηστέριον αὐτῶν Ἀραβες νενομίασι, πρὸς τὸν Ἄρκην λεγομένην, Πέτραν δὲ νῦν ὀνομαζομένην. Jos. Antiq. l. 4. cap. 4. 4 Rekam vel Rakim est Petra Urbs, aliis Rocom, Recem, Receme, & præfixo Articulo Arceme, & per apocopen Arce, Petrae scilicet Metropolis 737 Hagar i. e. Petra a situ dicta, quia in ea domus excisa sunt in Petra. Et Rekem a conditore rege Madian de quo Num. 31. 8. Hinc Josephus l. 4. cap. 7. ita habet de Recemo rege Madian: Ρεκίμου, ὃ πέλις ἐπώνυμος τὸ πᾶν ἀξίωμα τῆς Ἀράβων ἔχουσα γῆς. Et rursus Ἀρεκίμου καλεῖται Πέτρα παρ' Ἑλλήσι λεγομένη. Et Eusebius de locis: Ρεκίμου αὕτη ἐστὶ Πέτρα πέλις τῆς Ἀραβίας ἧς ἐβασίλευσε Ροκίμου. Vid. Boch. Can. l. 1. cap. 44. 5 Οἱ τῆς Γοβολίτων καὶ τῆς Πέτρας κατοικοῦντες, οἱ καλεῖνται ἢ Ἀμαληκίται. Jos. Antiq. Jud. l. 3. cap. 2. Nabatai oppidum incolunt Petram nomine &c. Plin. l. 6. cap. 28. Vid. Not. 2. ut supra.

was perhaps the first and the proper Possession of the Children of *Efsau*, before they extended their Conquests further towards *Petra*,) could not lye to the Northward of *Kadesb*, because then, their Journies would not have been towards the *Red Sea*, but the Land of *Canaan*, which was expressly forbidden. This Situation of it likewise is further confirmed, by what we read (*Gen* 14.) of *Chedorlaomer and the Kings that were with him*, how they smote the *Horites in their Mount Seir unto Elparan*, and how they returned from thence to *Kadesb*. Mount *Seir* then, as well as *Elparan*, must lye to the S. or S. W. of *Kadesb*. If then we could adjust the true Position of *Eloth*, we should gain one considerable Point towards the better laying down of this mountainous Tract, where the *Israelites* wandred so many Years.

Now there is an universal Consent among Geographers, that [*עילת*] *Eloth*, the same with *Elana*, *Ailab*, or *Aelana*, as it is differently wrote by them, was situated upon the Northern Extremity of the Gulph of the same Name<sup>1</sup>. *Ptolemy*<sup>2</sup> indeed placeth it 45' to the Southward of *Heroopolis*, and near 3° to the Eastward: whereas *Abulfeda*<sup>3</sup>, whose Authority, I presume, may be greatly regarded in this Particular, maketh the Extremities of the two Gulphs to lye nearly in the same Parallel, though he is altogether silent as to the Distance between them. I have been often informed by the *Mahometan* Pilgrims, who, in their Way to *Mecca*, pass by them both, that their Marches are all the Way in an Eastern Direction from *Kairo*, 'till they arrive at (*Callab Accaba*) *The Garrison*, situated, below the Mountains of *Accaba*, upon the utmost Point of the *Red Sea*. Here they begin to travel directly towards *Mecca*, which they had hitherto kept upon their right Hands, having made in all, from *Adjeroute*, ten Miles to the N. N. W. of *Suez*, to this Garrison, a Journey of seventy Hours. But as this whole Tract is very Mountainous, the Road must consequently be attended with a great Variety of Windings and Turnings, which would hinder them from making any greater Progress than at the Rate of about half a League an Hour. *Eloth* then, (perhaps the

*Eloth and Heroopolis nearly in the same Latitude.*

*The Situation of Eloth.*

<sup>1</sup> Εντεῦθεν δ' (a Gaza sc.) ὑπερσπας λέγεται χιλίων Ἀφροσίων ἐξήκοντα σταδίων εἰς Αἰλίαν πῶλον ἐπὶ τῷ μύχρῳ τῆς Ἀραβίης κόλπου κειμένην. *Strab.* l. 16. p. 1102. <sup>2</sup> Ἡ Ελάνα κατὰ τὸ μύχρον κειμένη τῆς ὁμωνύμου κόλπου, ἐπέχει μίρας ἑξ ἑβγ κθ δ. Vid. *Prot.* ut supra & *Not.* 3. p. 342. <sup>3</sup> Vid. *Not.* 1. p. 349.

very Place of the *Turkish* Garrison, as it was a *Præsidium* of the *Romans* in former Time) will lye, according to this Calculation, about forty six Leagues from *Adjeroute*, in an E. by S. Direction. This Position of *Eloth* will likewise receive further Confirmation, from the Distance that is assigned it from *Gaza*, in the old Geography. For, as this was a hundred and fifty *Roman Miles* according to *Pliny*<sup>2</sup>, or a hundred and fifty seven according to other Authors<sup>3</sup>, *Eloth* could not have a more Southern Situation than where I have placed it, as the bringing it more to the Northward, would so far invalidate a just Observation of *Strabo*'s, who maketh *Heroopolis* and *Pelusium* to be much nearer each other, than *Eloth* and *Gaza*.

Ezion-  
Gaber.

It would be too daring an Attempt to pretend to trace out all the particular Encampments that are mentioned, *Numb.* 33. the greatest Part whereof were confined to this small Tract of *Arabia Petraea*, which I have just now described. However, thus much may be added, that, after the *Israelites* left Mount *Sinai*, the most Southern of their Stations seems to have been at *Ezion-gaber*; which being the Place from whence *Solomon*'s Navy went for Gold to *Ophir*, (*1 Kings* 9. 26. *2 Chron.* 8. 17.) we may be induced to take it for the same with What is called at present, (*Meenah el Dsahab*) *The Port of Gold*. According to the Account I had of it, from the Monks of *Sinai*, it lyeth in the Gulph of *Eloth*, at the Distance of two Days Journey from them, enjoying a spacious Harbour, which supplyeth them sometimes with Plenty of Lobsters and Shell Fish.

Mount Hor,  
or Accaba.

From *Ezion-gaber* the *Israelites* turned back again to *Kadesh*, (*Numb.* 33. 36.) with an Intent to direct their Marches that Way, into the Land of *Canaan*. But upon *Edom*'s refusing to give *Israel* Passage through his Border, (*Numb.* 20. 18. &c.) they turned away from him, to the right Hand, towards Mount *Hor*, (*Numb.* 20. 21.) which, as I conjecture, lay to the E. S. E. of *Kadesh*, in the Way from thence to the *Red*

1 Sedet ibi (apud *Ailat*) Legio Romana cognomento Decima: & olim quidem *Ailat* a veteribus dicebatur; nunc vero adpellatur *Aila*. *Hieronym.* in locis Hebraicis. In litore maris inter *Abila* (pro *Ailat* ut supra) posita est, ubi nunc moratur Legio & Præsidium Romanorum. *Id.* in Cap. 47. *Ezech.* 2 *Heroopoliticus* vocatur, alterque *Ælaniticus* sinus Rubri maris in *Ægyptum* vergentis CL millia passuum intervallo inter duo oppida *Ælana* & in nostro mari *Gazam*. *Plin.* l. 5. cap. 11. 3 Vid. *Not.* 1. p. 355. Et *Marcian. Heracl.* in *Periplo.* 4 Διττός δ' ὄραν' (sc. Sinus *Arabicus*) ὁ μὲν εἰς ἔχων τὸ πρὸς τῇ Ἀραβίᾳ, καὶ τῇ Γαζῇ μέγας, ὃν Ἐλανίτην προσγοροῦσιν ὡς τὸ ἐν αὐτῷ πόλει. ὁ δ' εἰς τὸ πρὸς Αἰγύπτῳ κατὰ τὴν Ἡρώων πόλιν, εἰς ὃν ἐκ Πιλυσίας ἢ ὑπέρδεως ὄπτιμωτέρα &c. *Strab.* l. 16. p. 1102.

Sea, (Numb. 21.4.) Now as the Children of *Israel* are said to have been here *discouraged because of the Way*, it is very probable, that *Mount Hor* was the same Chain of Mountains that are now called *Accaba* by the *Arabs*, where, from the Badness of the Road and the many rugged Passes that are to be surmounted, the *Mahometan* Pilgrims are greatly fatigued and constantly lose a Number of Camels.

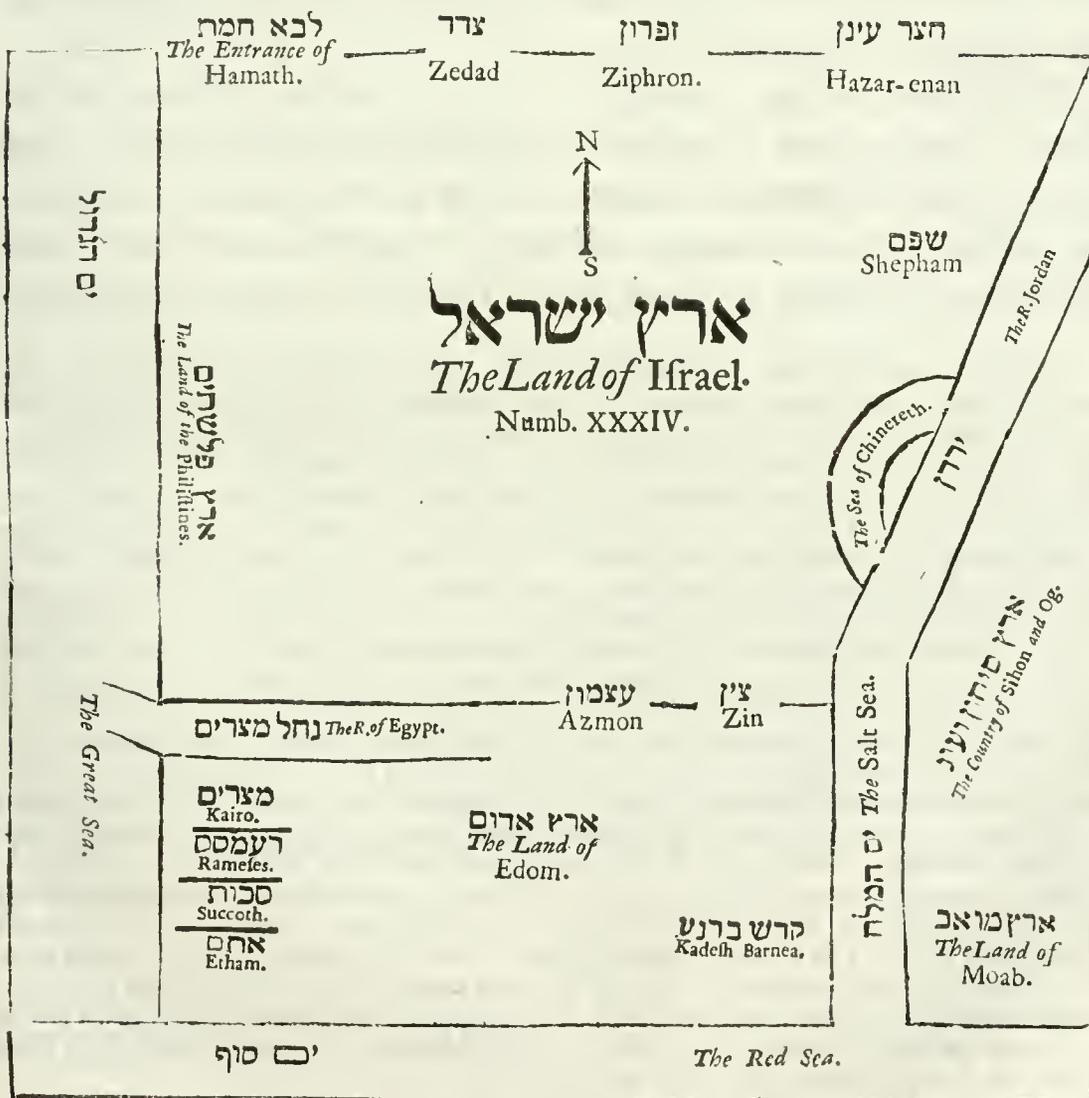
Mount Hor  
the same with  
Accaba.

From *Mount Hor*, the Direction of their Marches, through *Zalmona*, *Punon*, &c. seems to have been betwixt the N. and N.E. for it does not appear that they were any more diverted out of the direct Road, which was to conduct them, through the Country of *Moab*, (Numb. 33.48, 49.) into the *Land of Promise*.

The Direction  
of their  
Marches  
from Mount  
Hor.

In the *Rabbinical Geography*, several of the Places, which have been taken Notice of in This and the foregoing Chapter, are laid down in the following Manner.

The Rabbinical  
Map of  
the H. Land,  
&c.



1 Vid. Rabbi Elia Mizrachi Comment. in Pentateuchum. Ven. 1545. פ. רפ.



## C H A P. III.

*Physical Observations &c. or an Essay towards the Natural History of Syria, Phœnice, and the Holy Land.*

The Air and Weather the same as in Barbary.

**T**HE Air and Weather, in these Countries, differ very little from the Descriptions that have been given of them in the Natural History of *Barbary*<sup>1</sup>. For, among many other Particulars, of the like Nature and Quality, which need not be repeated, we find the westerly Winds to be here attended with Rain<sup>2</sup>; whilst those from the East, are usually dry, notwithstanding they are sometimes exceedingly hazy, and tempestuous. Now, at these Conjunctions, the easterly Winds are called, by the Sea-faring People, *Levanders*, being not confined to any one single Point, but blowing, in all Directions, from the N. E. to the S. E.

Strong Easterly Winds called Levanders.

The Euroclydon was probably one of them.

The *Euroclydon*<sup>3</sup>, which we read of in the History of *St. Paul*, (Acts 27. 14.) was nothing more, as I conjecture, than one of these strong *Levanders*. For it was (as *St. Luke* describeth it) ἀνεμος τυφωνικός<sup>4</sup>, a violent, or *tempestuous Wind*, bearing away all before it; and, from the Circumstances which at-

1 Vid. p. 217, 218. &c. 2 This Branch of the Natural History is occasionally taken Notice of in the Scriptures. *When ye see a Cloud rise out of the West, straightway ye say, there cometh a Shower and so it is.* Luke 12. 54. *Elijah went up to the Top of Carmel, \*\* and said to his Servant, go up now, look towards the Sea, (i. e. to the Westward.) \*\* And he said, behold there ariseth a little Cloud out of the Sea, like a Mans Hand. And he said, Go up, say unto Abah, prepare thy Chariot and get thee down that the Rain stop thee not. And it came to pass in the mean while, that the Heaven was black with Clouds, and there was a great Rain.* 3 Εὐροκλύδων, according to the Annotations of *Erasmus*, *Vatablus* and others, is said to be, *Vox hinc ducta, quod ingentes excitet fluctus*; as if those Commentators understood it to have been, as *Phavorinus* writes it (*in voce Τυφῶν*) Εὐροκλύδων, and, as such, compounded of εὐρύς, (*latus, amplus &c.*) and κλύδων, *fluctus*. But rather, if an *Etymology* is required, as we find κλύδων used by the LXXII. (*Jon. 1. 4. 12.*) instead of ἄνεμος, which always denotes a Tempest, as I conjecture, properly so called, Εὐροκλύδων will be the same with Εὐρος κλύδων, i. e. *an Eastern Tempest*, and so far expresses the very Meaning that is affixed to a *Levander* at this Time. 4 Though Τυφῶν or Τυφῶς may sometimes denote a Whirlwind, yet it seems in general to be taken for any violent Wind or Tempest. According to an Observation of *Grotius* upon the Place, *Judæis Hellenistis Τυφῶς est quavis violentior Procella.* Τὸς γὰρ καταγινώσκεις ἀνεμὸς Τυφῶς καλεῖται, says *Suidas*. *Aristot. de Mundo. cap. 4.* seems to distinguish it from the Περσις, (which he calls a violent strong Wind) by not being attended with any Fiery Meteors. Εὰν δὲ (πνεῦμα) ἡμίπυρον ἢ, σφοδρὸν ἢ ἄλλως καὶ ἀσφρόν, Περσις (καλεῖται) εἴαν ἢ ἀπυρον ἢ παντελῶς, Τυφῶν. Τυφῶν as *Olympiodorus*, in his Comment upon the foregoing Passage instructs us, is so called, ἀπὸ τοῦ πύπτεν διὰ τοῦ πάχους τοῦ πνεύματος; or ἀπὸ τοῦ πύπτεν σφοδρῶς, as we read it in *C. a Lapide. Act. 27. 14.* Τυφῶν γὰρ ὄντι ἢ τὸ ἀνεμὸς σφοδρὰ πνοή ὅς κὴ εὐροκλύδων καλεῖται. *Phavor. in Lex.* One of these *Levanders* is elegantly described by *Virgil* (*Geor. 2. l. 107.*) in the following Lines.

—— Ubi navigijs violentior incidit Eurus,  
Nosse, quot Jonii veniant ad litora fluctus.

tended it, appears to have varied very little, throughout the whole Period of it, from the true East Point. For after the Ship could not (*ἀντοφθαλμῶν*) *bear*, or (in the Mariner's Term) *loof up against it*, (v. 15.) but *they were obliged to let her drive*, we cannot conceive, as there are no remarkable Currents in this Part of the Sea and as the Rudder would be of little Service, that it could follow any other Course, than as the Winds directed it. Accordingly, in the Description of the Storm, we find the Vessel first *under* the Island *Clauda*, (v. 16.) It varied very little from the East Point. a little to the Southward; then it was *tossed* along the Bottom of *the Gulph of Adria*, (v. 27.) and afterwards broken to Pieces (v. 41.) at *Melita*, a little to the Northward of the Parallel of that Part of the Coast of *Crete*, from whence it may be supposed to have been driven. The Direction therefore of this particular *Euroclydon*, seems to have been first at E. by N. and afterwards about eight Degrees to the Southward of the East.

But *Grotius*<sup>1</sup>, *Cluver*<sup>2</sup> and others, authorized herein by the *Alexandrian MS.* and the *Vulgate Latin*, are of Opinion, that the true Reading should be *Εὐροακώλων*, *Euroaquilo*, a Word Euroclydon supposed to be Euroaquilo; the same with the Cæcias. indeed as little known as *Euroclydon*, though perhaps less entitled to be received. Now, we are to suppose this *Euroaquilo*, agreeable to the Words of which it is compounded, to be the Name of a Wind, lying betwixt the *Eurus*, (the true East Point) and the *Aquilo*, and to have been substituted in the Place of the *Κακίας* (*Cæcias*) of the *Greeks*, which, according to *Seneca*<sup>3</sup>, had no Name among the *Romans*. But, allowing this Observation to be true, nothing more, I presume, can be intended by it, than that the *Cæcias* had no *Latin* Name assigned to it by the *Romans*, as, among the rest, *Subsolanus* was their Name for the *Απυλιώτις*, and *Africus* for the *Λίψ*. For, from the Notice that is taken of the *Cæcias* by the *Roman* Authors, it appears The Cæcias known to the Romans. to have been a Term so familiar to them, that it seems, in Fact, to have been adopted into their own Language. Thus we find *Vitruvius*<sup>4</sup>, long before *Seneca*, describing the Position of the

1 Vid. *Grot.* Annot. in *Act.* 27. 14. 2 Ego amplectendam heic omnino cenfeo vocem quam divus *Hieronimus* & ante hunc auctor *Vulgatæ Sacrorum Bibliorum* Versionis, in suis exemplaribus legerunt *Εὐροακώλων*, *Euroaquilo*, quod vocabulum ex duabus vocibus, altera Græca *Εὐρος*, altera Latina *Aquilo*, compositum, eum denotat ventum, qui inter Aquilonem & Eurus medius spirat, qui recta ab meridionali *Crete* latere navim infra *Gaudum* versus Syrtin abripere poterat. *Cluv.* Sicil. Antiq. l. 2. p. 442. 3 Ab oriente solstitiali excitatum, Græci *Κακίαν* appellant: apud nos sine nomine est. *Senec.* Nat. Quæst. l. 5. cap. 16. 4 Euri vero medias partes tenent; in extremis, *Cæcias* & *Vulturinus*. *Vitr.* Arch. l. 1. cap. 6.

*Cæcias*, without distinguishing it, as *Seneca* doth, by *Greek* Characters, or making any Apology for the Introduction of a foreign Name. *Pliny*<sup>1</sup> likewise, who was nearly contemporary with *Seneca*, doth the same<sup>2</sup>, calling it also *Hellepontias*<sup>3</sup>, as blowing probably from that Quarter. The *Cæcias* therefore must have been known very early in the *Roman* Navigation; and consequently, even provided the Mariners had been *Romans*, there could be no Necessity, at this Time, and upon such an Occasion, for the Introduction of a new Term.

The Ship navigated by Græcians.

But as we learn, (*Acts* 27. 6.) that the Ship was of *Alexandria*, sailing to *Italy*, we may suppose the Mariners to have been *Græcians*, and, as such, too well acquainted with the received and vernacular Terms of their Occupation, to admit of this *Græco-Latin*, or barbarous Appellation, as they might think it. And it may be justly enough objected, that, provided the *Euroaquilo* had prevailed so early, it is much that *Pliny*, *A. Gellius*, *Apuleius*, *Isidore*, and others, who wrote particular Dissertations upon the Names and Diversities of Winds<sup>4</sup>, should not have taken the least Notice of it. Whereas *Euroclydon* being perhaps no other, than some peculiar Word among the Mariners, denoting one of the strong *Levanters* which I have been describing, we are to be the less surprized, why *St. Luke*, (who was actually present in the Storm and may be supposed to have heard the very Expression) is the only Author who records it. Besides, when we are told, that this tempestuous Wind was called *Euroclydon*, the Expression seems to suppose it, not to have been one of the common Winds, such as were denominated from their Site and Position, but some extraordinary one, with Regard chiefly to the Quality and Circumstances of it.

Euroaquilo taken Notice of by no Author.

The Euroaquilo would have drove them into the Gulph of Sidra.

It likewise may be still further insisted upon, in Vindication of the received Reading, that provided the Position of this *Euroaquilo*, even at the Beginning of the Tempest, (how much soever it might have varied afterwards to the Eastward) had been at E. N. E. or N. E. by E. (and the *Euroaquilo*, as falling in, by Supposition, betwixt the *Eurus* and the *Aquilo*, could have no other Direction) yet even, upon this *Hypothesis*,

<sup>1</sup> Vid. *Plin.* Nat. Hist. l. 2. cap. 47. <sup>2</sup> *Cæcias* media inter Aquilonem & Exortum Æquinoctialem, ab Ortu Solstitiali. *Plin.* ut supra. <sup>3</sup> *Cæcian* aliqui vocant *Hellepontian.* *Plin.* ibid. *Καιρίας*, ὃν Ἑλλησποντίαν ἔνιοι καλεῖσι. *Ariff.* Meteor. l. 2. cap. 6. <sup>4</sup> Vid. *Plin.* Nat. Hist. l. 2. cap. 47. *Aul. Gell.* Noct. Attic. l. 2. cap. 22. *Apul.* de Mundo. *Isid.* Orig. l. 13. cap. 11. the

the Vessel, which, at this Juncture, must have been to the Leeward of *Phœnice*, the Port they were endeavouring to make up to, could not have passed under the Island *Clauda*, which was situated, at several Miles Distance, almost directly to the Westward of it. Upon this Supposition likewise, the Danger they apprehended of *falling into the* (Syrtis) *Quick sands*, (v. 17.) would have been inevitable, which, by the Event, appeared to be altogether groundless, occasioned no doubt, from their not having been able to *observe the Sun or the Stars for many Days*, (v. 20.) and continuing thereby ignorant of the Course, wherein they were driven.

But to pursue the Natural History: I never observed any *Phænomena*, that were more peculiar to the *Cæcias*, (the N. E. The Cæcias of the same Quality with other Levanters.) than to any other *Levanter*. *Aristotle* indeed, (who is partly followed herein by *Pliny*<sup>1</sup>) describeth it<sup>2</sup> to have a Property, contrary to all other Winds, *αναχάμπειν εἰς αὐτὸν*, of *drawing*, as *A. Gellius*<sup>3</sup> interprets it, *the Clouds to itself*: an Expression as well as Quality which it will be difficult to comprehend, unless we may presume to explain it, by (what indeed it hath only in common with other *Levanters*;) either the Hazines that accompanies it, or else by the great Accumulation of Clouds, which, to use the Mariners Phrase, frequently *hang*, without dissipating, for several Days together, *in the Winds Eye*. For at other Times, these, no less than the opposite Winds, are, even by *Aristotle's* Confession<sup>4</sup>, attended with long Successions of Clouds, driving each other forward with great Force and Velocity.

We are to observe further with Regard to these *Levanters*, Several Rocks laid bare by the Levanters. that when they are of a long Continuance, the Water is blown away, to such a Degree, from the Coast of *Syria* and *Phœnice*, that several Ranges of Rocks, which, in Westerly Winds, lye concealed, do now become dry, and leave exposed, to the Water Fowl, the *Urchins*, *Limpets*, and such like Shell Fish, as stick

1 Narrant & in Ponto Cæcian in se trahere nubes. *Plin. Nat. Hist. l. 2. cap. 48.*  
 2 Ο δὲ Κακίας ἐκ αὐτοῦ, ὅτι ἀναχάμπει εἰς αὐτὸν ὄζει καὶ λέγεται ἡ παρημία, ἔλκων ἐφ' αὐτὸν ὡσπερ Κακίας νέφος. *Arist. Meteorol. l. 2. cap. 6.* 3 *Viz. l. 2. cap. 22. Aristoteles ita flare dicit Cæcian, ut nubes non procul propellat, sed ut ad sese vocet, ex quo versum istum proverbialem factum ait:*

Κακά  
 Εφ' ἐαυτὸν ἔλκων ὡς ὁ Κακίας νέφος.

4 Νέφουσι δὲ πυκνοῖσι ἢ βραχὺν, Κακίας μὲν σφόδρα, λιγὴ δ' ἀραιότερος· Κακίας μὲν ἀλλὰ τε τὸ ἀναχάμπειν πρὸς αὐτὸν, καὶ ἀλλὰ τὸ κοινὸς εἶναι βορρῆς καὶ εὐρεῖς. Ὡσε ἀλλὰ μὲν τὸ ψυχρὸς εἶναι πυγνὸς ἢ ἀτμίζοντα αἴερα, εἰς νέφη σωίσιοι· ἀλλὰ δὲ τὸ τῶν τύπων ἀπικιωπῶς εἶναι, ἔχει πολλὴν ὕλην καὶ ἀτμίδα ἢν πρῶθεν. *Aristot. ut supra.*

upon them. I observed, in the Port of *Latikea*, that there was two Foot less of Water, whilst these Winds raged, than afterwards, when the Weather was moderate, and the Winds blew softly from the western Quarter: and it is very probable, that the remarkable Recess of Water, in the Sea of *Pamphylia*<sup>1</sup>, may be accounted for from the same Cause, operating only in an extraordinary Manner.

*Ships appear magnified in Easterly Winds.*

We are likewise to observe further with Regard to these strong Easterly Winds, that Vessels or any other Objects which are seen, at a Distance, appear to be vastly magnified, or *loom*, according to the Mariners expression. Neither are we to omit a superstitious Custom, which I have seen practised more than once by the *Mahometans*, during the Raging of these and other tempestuous Winds, that, after having tied to the Mast or Ensign-Staff some apposite Paragraph of their *Koran*<sup>2</sup>, they sacrifice a Sheep, and throw it immediately over-board, to avenge the Violence of the Waves, and the Fury of the Tempest. We learn from *Aristophanes* and *Virgil*<sup>3</sup>, that the *Greeks*, some thousand Years ago, are said to have made use of the same Ceremony, upon the like Occasion.

*The Mahometans sacrifice a Sheep to appease a Tempest.*

*The Winds from Mount Libanus exceeding Cold.*

The Mountains of *Libanus* are covered all the Winter with Snow, which, when the Winds are easterly, affects the whole Country, from *Tripoly* to *Sidon*, with a more subtil and piercing Cold, than what is known in our northern Climates. Whereas the other maritime and inland Places, either to the N. or S. of these Mountains, enjoy a Temperature of the Atmosphere, which is much milder and attended with a more regular Change in the Seasons.

*The Frequency of Water Spouts.*

It is observable that in cloudy Weather, especially when the Winds are tempestuous and blow at the same Time in several Directions, Water Spouts are more frequent near the *Capes* of *Latikea*, *Greego*, and *Carmel*, than in any other Part of the *Mediterranean* Sea. Those which I had the Opportunity of seeing,

<sup>1</sup> Vid. Not. (2). p. (349). <sup>2</sup> I had the Curiosity once to take down one of these Scrolls, and found it to be of the same Import with the latter Part of our 107 *Psalms*, viz. *Those that go down to the Sea in Ships and occupy their Business in great Waters &c.*

<sup>3</sup> Ἀρν' Ἀρνὰ μέλαιναν παῖδες ἐξέγκρατε

Τυφῶς ἃ ἐκβαίνεν παρεσκοῦάζεται. *Arist. in Ran. Act. 3. Sc. 2.*

—— Meritos aris maculavit honores:

Taurum Neptuno; taurum tibi, pulcher Apollo:

*Nigram Hyemi Pecudem, Zephyris felicibus albam. Virg. Æn. 3. 118.*

Tres Eryci vitulos, & tempestatibus agnam

Cædere deinde jubet.

*Id. Ibid. 5. 772.*

seemed to be so many Cylinders of Water, falling down from the Clouds ; though, by the Reflection, as I take it, of the descending Columns, or from the actual dropping of the Water contained in them, they may sometimes appear, especially at a Distance, to be sucked up from the Sea. Nothing more perhaps is required towards the Production of this *Phænomenon*, than that the Clouds should be first crowded together ; and then, that contrary Winds, whirling them about and pressing violently upon them, should oblige them to condense. They cannot, I presume, be accounted for, according to *Lemery's* Supposition<sup>1</sup>, from submarine Earthquakes and Eructions : neither will the *Siphonic* Winds<sup>2</sup>, if there be any such, much better solve the Difficulty.

In travelling by Night through the Valleys of Mount *Ephraim*, we were attended, for above the space of an Hour, with an *Ignis fatuus*, that displayed itself in a Variety of extraordinary Appearances. For it was sometimes globular, or like the Flame of a Candle ; immediately after it would spread itself, and involve our whole Company in it's pale inoffensive Light ; then at once contract itself, and suddenly disappear. But in less than a Minute it would again exert itself as at other Times, or else, running along from one Place to another, with a swift progressive Motion, would expand itself, at certain Intervals, over more than two or three Acres of the adjacent Mountains. The Atmosphere, from the Beginning of the Evening, had been remarkably thick and hazy ; and the Dew, as we felt it upon our Bridles, was unusually clammy and unctuous. In the like Disposition of the Weather, I have observed those luminous Bodies, which, at Sea, skip about the Masts and Yards of Ships, and are called *Corpusanse*<sup>3</sup> by the Mariners.

The first Rains usually fall about the Beginning of *November*, the latter sometimes in the Middle, sometimes towards the End of *April*. It is an Observation in the Country round about *Jerusalem*, that, provided a moderate Quantity of Snow falls in the Beginning of *February* and the Fountains overflow a little afterwards, there is the Prospect of a fruitful and plentiful Year : the Inhabitants making, upon these Occasions, the like Rejoycings which the *Egyptians* do, upon the cutting of the Nile.

<sup>1</sup> "When *Hurricanes* come from those Places of the Earth which are under the Sea, they raise the Waters into prodigious Pillars, \*\* the same are called *Spouts* at Sea." *Lemery's* Course of *Chymistry*. Ed. 4. p. 116. <sup>2</sup> Τυφῶνας ἢ Σίφωνας καλεῖται διὰ τὸ ὕδωρ πολλόνους ἀνασπᾶσαι. *Olymp.* in *Arist.* Meteor. <sup>3</sup> A Corruption of *Cuérpo santo*, as this Meteor is called by the *Spaniards*.

During the Summer Season, these Countries are rarely refreshed with Rain', but enjoy the like Serenity of Air, that hath been taken Notice of in *Barbary*.

*The Earings  
Time.*

In the Beginning of *April*, the Barley, all over the *Holy Land*, was in full Ear, and, about the Middle, began to turn yellow in the southern Districts. For it was as forward near *Jericho*, in the latter End of *March*, as I found it to be, in the Plains of *Acre*, a Fortnight after. But the Wheat was very little of it in Ear, at one or other of those Places: and, in the Fields near *Bethlehem* and *Jerusalem*, the Stalk was little more than a Foot high.

*The Boccôres  
are hard and  
small in April.*

The *Boccôres* likewise, or first Ripe Figs, were hard and no bigger than our common Plums; though they have then a Method of making them palatable, by steeping them in Oyl. According therefore to the Quality of the Season, (*An. 1722.*) when I travelled in the *Holy Land*, I very much doubt, whether the First-Fruits could have been offered at the Time appointed, without intercalating<sup>2</sup> the [וַאֲדָר] *Ve-adar*, and postponing thereby the Passover, for at least the Space of a Month.

*The Soil and  
Produce.*

The Soil both of the maritime and inland Parts of *Syria* and *Phœnice*, is of a light loamy Nature, rarely requiring more than one Pair of Oxen to plow it. Besides all Sorts of excellent Grain and such vegetable Diet as hath been described in the Fruit and Kitchen Gardens of *Barbary*, the chief Produce is Silk and Cotton. The Inhabitants send the Eggs of the Silk-Worm, as soon as they are shed, to *Cannobine*, or some other Place upon Mount *Libanus*, where they are kept cool, without Danger of being hatched, 'till the Mulberry Buds are ready for them in the Spring. The same Caution is used at *Limesole* and other Places in the Island of *Cyprus*, by preserving them upon what they call (*Fibbel Krim*) *The Great Mountain*. The whole Oeconomy and Management of the Silk Worm is at present so well known in *England*, that nothing need be said upon that Subject.

<sup>1</sup> This known Quality of the Summer Season is appealed to *1 Sam. 12. 17.* *Is it not Wheat Harvest to Day? I will call unto the Lord, and he shall send Thunder and Rain:* which must have been looked upon as an extraordinary *Phænomenon* at that Time of the Year.  
<sup>2</sup> על שלשה סימנין מעברין את השנה &c. i. e. Propter tres casus intercalabant in anno; propter Epocham anni Solaris; propter fruges maturas & propter fructus arborum. Si Judices animadvertissent nondum maturas esse fruges, sed adhuc ferotinas esse, neque fructus arborum, quibus mos est tempore paschali florere; illis duobus argumentis nitentur & intercalabant in anno. Ac quanquam Epocha anni antevertebat sextam decimam mensis Nisan, tamen intercalabant, ut frumentum maturum esset, ex quo offerretur manipulus in xvi Nisan, & ut fructus florerent more omnium. \*\* Judices computo inito sciebant si *Tekupha Nisan* esset in sextadecima Nisan aut post; & intercalabant in eo anno, mutato Nisan in *Adar geminum*, nimirum ut *Pesach* incideret in tempus frugum maturarum &c. *Maimonid.* apud *J. Scalig.* de Emendat. Temp. l. 2. p. 104.

Though

Though the Corn which is produced near *Latikea*, is the best and the most early of that Part of *Syria*, yet, of late, the Inhabitants have neglected This Branch of Husbandry, together with That of the Vine, (for both which, it was formerly famous,) and employ themselves chiefly in the more profitable Culture of *Tobacco*. This is a very considerable, and indeed the only Article of Trade, which hath in a few Years so greatly enriched this City, and the Country round about It. For there is shipped off, every Year, from hence to *Dami-ata* and *Scandarea*, more than twenty thousand Bales, to the no small Diminution of that Branch of Trade at *Salonica*.

The *Holy Land*, were it as well peopled and cultivated, as in former Time, would still be more fruitful, than the very best Part of the Coast of *Syria* and *Phœnice*. For the Soil itself is generally much richer, and, all Things considered, yields a more preferable Crop. Thus the Cotton that is gathered in the Plains of *Ramah*, *Esdraelon* and *Zabulon*, is in greater Esteem, than what is cultivated near *Sidon* and *Tripoly*; neither is it possible for Pulse, Wheat or any sort of Grain to be more excellent, than what is commonly sold at *Jerusalem*. The Barrenness, or Scarcity rather, which some Authors<sup>2</sup> may either ignorantly or maliciously complain of, does not proceed from the Incapacity or natural Unfruitfulness of the Country, but from the Want of Inhabitants, and the great Averfion there is to Labour and Industry in those few who possess it. There are besides, such perpetual Discords and Depredations among the petty Princes, who share this fine Country, that, allowing it was better peopled, yet there would be small Encouragement to sow, when it was uncertain, who should gather in the Harvest. Otherwise the *Land is a good Land*, and still capable of affording it's Neighbours the like

<sup>1</sup> Vid. Not. 1. p. 322. <sup>2</sup> Michael (Villanovanus) Servetus, in his Edition of *Ptolemy*, Lugd. 1535. hath, in the Description which he annexes to the Table of the *Holy Land*, the following Words. *Scias tamen Lector optime, injuria aut jactantia pura tantam huic Terra bonitatem fuisse adscriptam, eo quod ipsa Experientia mercatorum & peregre proficiscentium, hanc incultam, sterilem, omni dulcedine carentem depromit. Quare promissam Terram pollicitam & non vernacula Lingua laudantem pronuncias &c.* Vid. *New Memoirs of Literature*. Vol. 1. p. 26. &c. But among many other Travellers, who have strongly asserted the Contrary, I shall subjoin the following Observations of *P. de La Valle* upon this Country, which agree exactly with mine. *Il paese, per donde caminavamo era bellissimo. Tutte collini, valli e monticelli fruttiferi. Le convalle de Mambre e a punto comme tutti gli altri paesi dintorno, che quantunque montuosi e sassosi sono pero fertilissimi.* Let. 13. *Le Montagne e Valli bien che siano alpestri sono nondimeno tutte fruttifere per la diligenza degli agricoltori.* Id. Let. 3.

Supplies of Corn and Oyl, which it is known to have done in the Time of *Solomon*<sup>1</sup>.

The mountainous Country aboundeth with Olive Trees and Vines.

The Parts, particularly about *Jerusalem*, being described to be rocky and mountainous, have been therefore supposed to be barren and unfruitful. Yet granting this Conclusion, which is far from being just, a Kingdom is not to be denominated barren or unfruitful, from one Part of it only, but from the Whole. Nay further, the Blessing that was given to *Judah*, was not of the same Kind, with the Blessing of *Asber* or of *Iffachar*, that *his Bread should be fat*, or *his Land should be pleasant*, but that *his Eyes should be red with Wine*, and *his Teeth should be white with Milk*. Gen. 49. 12. *Moses* also maketh Milk and Honey, (the chief Dainties and Subsistence of the earlier Ages, as they continue to be of the *Bedoween Arabs*,) to be *the Glory of all Lands*: all which Productions are either actually enjoyed, or at least might be, by proper Care and Application. The Plenty of Wine alone is wanting at present; yet from the Goodness of that little, which is still made at *Jerusalem* and *Hebron*, we find, that these barren Rocks (as they are called) might yield a much greater Quantity, if the abstemious *Turk* and *Arab* would permit a further Increase and Improvement to be made of the Vine.

The Quantity of Wild Honey.

The Wild Honey, which is mentioned to have been a Part of the Food of *St. John Baptist*, may insinuate to us the great Plenty there was of It in the Deserts of *Judea*, and that consequently, by taking the Hint from Nature and enticing the Bees into Hives and larger Colonies, a much greater Increase might be made of It. As the Mountains likewise of this Country abound, in some Places, with Thyme, Rosemary, Sage, and such like *Aromatick Plants*<sup>2</sup> as the Bee chiefly looks after; so they are no less stocked in others, with Shrubs and a delicate short Grass<sup>3</sup>, both which the Cattle are more fond of, than of such Plants as are common to fallow Ground and Meadows. Neither was this Method of grazing peculiar to this Country; inasmuch

<sup>1</sup> Solomon gave Hiram twenty thousand measures of Wheat for food to his Household, and twenty measures of pure Oyl: thus gave Solomon to Hiram year by year. 1 Kings 5. 11.

<sup>2</sup> *Hæc circum (alvearia) casia virides, & olentia late Serpylla, & graviter spirantis copia thymbræ*

*Floreat: irriguumque bibant violaria fontem.*

Virg. Georg. 4. l. 30.

<sup>3</sup> *At cui lactis amor, cytisum lotosque frequentes Ipse manu, salsasque ferat præsepibus herbas.*

Virg. Georg. 3. l. 394.

*Si tibi lanicium cura:*

*fuge pabula lata.*

Id. ibid. l. 384.

as it is still practised all over Mount *Libanus*, the *Castravan Mountains* and *Barbary*; in all which Places the higher Grounds are set apart for this Use, and the Plains and Valleys for Tillage. For, besides the good Management and Economy, there is this further Advantage, that the Milk of Cattle fed in this Manner, is far more rich and delicious, as their Flesh is more sweet and nourishing. But even laying aside the Profits that might arise from grazing, such as Butter, Milk, Wool, and the great Number of Cattle that were to be dayly disposed of, at *Jerusalem*, for common Food and Sacrifices; these Mountainous Districts, I say, would be highly valuable upon other Considerations, especially as they seem formerly to have been planted all over with Olive Trees; one Acre of which, if rightly improved, is of more Value than twice the Extent of arable Ground. It may be presumed likewise, that the Vine was not neglected, in a Soil and Exposition<sup>1</sup> so proper for it to thrive in. The latter indeed, not being of so durable a Nature as the Olive Tree, and requiring moreover a continual Culture and Attendance<sup>2</sup>; the Scruple likewise, which the *Mahometans* entertain, of propagating a Fruit that may be applied to Uses forbidden by their Religion, are the Reasons perhaps, why there are not many Tokens to be met with, except at *Jerusalem* and *Hebron*<sup>3</sup>, of the antient Vineyards. Whereas the general Benefit arising from the Olive Tree, the Longævity and Hardiness of it, have continued down, to this Time, several thousands of them together, to mark out to us the Possibility of greater Plantations. Now if to these Productions, we joyn a great many hundred Acres of arable Ground, that lye scattered all over the Dales and Windings of the Mountains

*Mountains more proper for grazing than Plains.*

*The Mountains planted with Olive Trees and Vines.*

*Several Vales of arable Ground.*

<sup>1</sup> ——— *Juvat Ismara Baccho*

*Conserere, atque olea magnum vestire Taburnum. Virg. Georg. 2. l. 37.*

<sup>2</sup> *Jam vincæ vites, jam falcem arbuta reponunt,  
Jam canit extremos effætus vinitor antes;  
Sollicitanda tamen tellus, pulvisque movendus:  
Et jam maturis metuendus Jupiter uvis.*

*Contra, non ulla est oleis cultura: neque illæ  
Procurvam expectant falcem, rastrosque tenaces,  
Cum simul hæserunt arvis.*

*Id. ibid. l. 416.*

<sup>3</sup> Besides the great Quantity of Grapes and Raisins, that are, one or other of them, brought dayly to the Markets of *Jerusalem* and the neighbouring Villages, *Hebron* alone sends every Year to *Egypt* three hundred Camel-Loads, (i. e. near two thousand Quintals) of the *Robb*, which they call *دبس* (دبس) *Dibse*, the same Word that is rendred *Honey* in the Scriptures. *Hebron* has the Title of *Hhaleel* *حليل* i. e. the *chosen* or *beloved* among the *Arabs*: the (*Mug-gar* مغار *el Mamra*) Cave of *Mamre* or *Mackpelah*, (*Gen. 23. 17.*) being lighted up with Lamps, and held in extraordinary Veneration by the *Mahometans*.

of *Judah* and *Benjamin*, we shall find that the *Lot*, (even of *these Tribes* which are supposed to have had the most barren Part of the Country,) *fell to them in a fair Ground, and that Their's was a goodly Heritage.*

The Mountains better inhabited than the Valleys.

The mountainous Parts therefore of the *Holy Land* were so far from being inhospitable, unfruitful, or the Refuse of the Land of *Canaan*, that, in the Division of this Country, the Mountain of *Hebron*, was granted to *Caleb* as a particular Favour. (*Josb.* 14. 12.) We read likewise, that, in the Time of *Asa*, the Hill-Country of *Judah* (*2 Chron.* 14. 8.) mustered *five hundred and eighty thousand Men of Valour*; an Argument, beyond Dispute, that the Land was able to maintain Them, besides double the Number, that may be supposed, of old Men, Women and Children. Even at present, notwithstanding the Want there has been for many Ages of a proper Culture and Improvement, yet the Plains and Valleys, though as fruitful as ever, lye almost intirely neglected, whilst every little Hill is crowded with Inhabitants. If this Part therefore of the *Holy Land* was made up only of naked Rocks and Precipices, how comes it to pass, that it should be more frequented, than the Plains of *Esdraelon*, *Ramah*, *Zabulon*, or *Acre*, which, to borrow an Expression from Mr. *Maundrell*, is a *Country very delightful and fertil beyond Imagination*? For it cannot be urged, that the Inhabitants live with more Safety in this Situation, than in the Plain Country; inasmuch, as there being no Walls or Fortifications to secure either their Villages or Encampments; there being likewise few or no Places of difficult Access; both the one and the other lye equally exposed to the Insults and Outrages of an Enemy. But the Reason is this, that they find sufficient Conveniences for themselves, and much greater for their Cattle. For here they themselves have *Bread to the full*, whilst their Cattle brooze upon a richer Herbage, and both of them are refreshed by Springs of excellent Water, too much wanted, in the Summer Season, not only in the Plains of This, but of Other Countries in the same Climate.

The Plants of Syria, &c.

I travelled in *Syria* and *Phœnice* in *December* and *January*, and therefore had not a proper Season for Botanical Observations. However the whole Country looked verdant and chearful: and the Woods particularly, which abound chiefly with the

Gall-

Gall-Oak, were strewed all over with a Variety of *Anemones*, *Ranunculusses*, *Colchicas*, and *Mandrakes*. Several Pieces of Ground near *Tripoly* were full of the Liquorice-Plant; and at the Mouth of the famous *Grotto* near *Bellmont*, there is an elegant *Species* of the Blew Lilly, the same with *Morison's Liliū Persicum florens*. There are so many Dangers and Difficulties which attend a Traveller through the *Holy Land*, that he is in too much Haste to make many curious Observations, much less to collect the Plants and other Curiosities of that Country. However, in the Beginning of *March*, I could not avoid observing, that the Plains betwixt *Jaffa* and *Ramah*, and indeed several other Places in the Road to *Jerusalem*, were particularly distinguished by several beautiful Beds of *Fritillaries*, *Tulips*, and other Plants of the same Class.

The Mountains of *Quarentania* afford a great Quantity of yellow *Polium*, and some Varieties of Thyme, Sage, and Rosemary. The Brook likewise of *Elisba* which flows from It and waters the Gardens of *Jericho*, together with it's Plantations of Plum' and Date Trees, hath it's Banks adorned with several *Species* of Brooklime, *Lysimachia*, Water Cress, Bettany, and other aquatic Plants; all of them very like those that are the Produce of *England*. And indeed the whole Scene of Vegetables and of the Soil which supports them, hath not those particular Differences and Varieties, that we might expect in two such distant Climates. For I do not remember to have seen or heard of any Plants, but such as were Natives of other Places. The Balsam Tree doth no longer subsist, and the *Musa*<sup>2</sup>, which some Authors<sup>3</sup> have supposed to be the (*Dudaim* דודאים) *Mandrakes* of the Scriptures, is equally wanting; neither could it, I presume, ever grow wild<sup>4</sup> and uncultivated as the *Dudaim* must be supposed to have done. What the *Christian* Inhabitants of *Jerusalem* take at present for that Fruit, are the Pods of the *Jelathon*, a leguminous Plant, that is peculiar to the Corn Fields, and, by the many Descriptions I had of it, (for it

The Plants of  
the H. Land.

The Dudaim.

1 Of the Fruit of this Tree is made the Oyl of *Zaccoue*. Vid. *Maunderell's Journ.* p. 86. Edit. 2. The Tree is thus described, *Casp. Bauh. Pin.* p. 444. *Prunus Hierichontica folio angusto spinoso. Zaccou dicitur quia in planitie Hierichontis non longe ab Aedibus Zacchæi crescit. Calt.* 2 *موز*, *Mouz*, commonly called the *Bananna* or *Plantain Tree*. 3 Vid. *Ludolphi Hist. Ethiop.* l. 1. cap. 9. & Comment. p. 139 &c. 4 *And Reuben went in the Days of Wheat Harvest, and found Mandrakes in the Field, and brought them to his Mother Leah.* Gen. 30. 14.

was too early, when I was in the *Holy Land*, to see it,) should be a *Species* of the *Winged Pea*; perhaps the *Hierazune* or the *Lotus tetragonolobus* of the *Botanists*. It is certain that the Bloom of all or most of the leguminous Plants yields a grateful Smell; a Quality which the Scriptures<sup>1</sup> attribute to the Plant we are looking after.

The middle of  
June the Sea-  
son for Figs.

The *Boccôre*, as I have before observed, was far from being in a state of Maturity in the latter end of *March*: for, in the Scripture Expression, *the Time of Figs was not yet*, or not before the middle or latter end of *June*. However it frequently falls out in *Barbary*, and we need not doubt of the like Circumstance in this much hotter Climate, that, according to the Quality of the preceding Season, some of the more forward and vigorous Trees will now and then yield a few ripe Figs a Month, six Weeks or more before the full Season. No sooner doth the *Boccôre* draw near to Perfection, than the *Kermez* or Summer Fig (the same that is preserved and sold by the Grocers,) begins to be formed, though it rarely ripeneth before *August*: about which Time the same Tree frequently throws

The Summer  
Fig is not ripe  
till August.

out a third Crop, or the Winter Fig as we may call it. This is usually of a much longer Shape, and darker Complexion than the *Kermez*, hanging and ripening upon the Tree, even after the Leaves are shed; and, provided the Winter proves mild and temperate, is gathered as a delicious Morfel in the Spring. It is well known that the Fruit of this prolific Plant doth always precede the Leaves; and consequently when Our Saviour, *saw one of them*, in full Vigour, *having Leaves*, (*Mar. 11. 13.*) he might, according to the common Course of Things, very justly *look for Fruit*, and haply find some, of the former or the latter Kind, in Perfection.

The Winter  
Fig hangs up-  
on the Tree  
till Spring.

The H. Land  
typified by a  
Palm Tree.

Several Parts of the *Holy Land*, no less than of *Idumea*<sup>2</sup> that lyes contiguous to it, are described by the Antients to abound with Date Trees. Thus *Judea*, which denoted the whole Country of the *Jews*, is typified, in several Coins<sup>3</sup> of *Vespasian's*, by a disconsolate Woman sitting under a Palm Tree. Upon the

<sup>1</sup> *The Mandrakes give a Smell.* Cant. 7. 13.

<sup>2</sup> *Primus Idumæas referam tibi Mantua Palmas.* Virg. Georg. 3. 1. 12.

——— *Arbustis Palmarum dives Idume.* Luc. 1. 3.

*Frangat Idumæas tristis Victoria Palmas.* Mart. Ep. 1. 13. Ep. 50.

<sup>3</sup> Vid. Occonis Imperat. Roman. Numism. exhibita studio & cura Franc. Mediobarbi &c. p. 110, 111, 112, 113. Amst. 1717.

Greek Coin likewise of his Son *Titus* <sup>1</sup>, struck upon a like Occasion, we see a Shield, suspended upon a Palm Tree, with a Victory writing upon it. The same Tree is made an Emblem of *Neapolis* <sup>2</sup>, (formerly *Sichem*, or *Naplosa*, as it is now called) upon a Medal of *Domitian*; and of *Sepphoris* <sup>3</sup> (or *Saffour* according to the present Name,) the *Metropolis* of *Galilee*, upon one of *Trajan's*. It may be presumed therefore that the Palm Tree was formerly very much cultivated in the *Holy Land*. We have indeed several of these Trees still remaining at *Jericho* <sup>4</sup>, where there is the Convenience they require of being often watered: where likewise the Climate is warm, the Soil sandy, and such as they delight to grow in. But at *Sichem* and other Places to the Northward, I rarely saw above two or three of them together; and even these, as their Fruit doth rarely or ever arrive to Maturity, serve more for Ornament than Use. Upon that Part of the Sea Coast, which I am acquainted with, there were still fewer; and even those I met with, grew either out of some Ruin, or else shaded the Retreat of one or other of their *Shekhs*, as they call the Saints of This Country. From the Condition and Quality therefore of these Trees at present, it is very probable (provided the Climate and the Sea Air should be, contrary to Experience, assisting to their Increase) that they could never be either numerous or fruitful. The Opinion then of some Authors <sup>5</sup> that *Phœnice* is the same with a Country of Date Trees, doth not appear to be well grounded; for we may justly imagine, that in Case so necessary and beneficial a Plant had been once cultivated to Advantage, it would have

*Jericho alone  
abounds with  
them.*

*Phœnice not  
so called from  
being a Coun-  
try of Palm  
Trees.*

1 ΙΟΥΔΑΙΑΣ ΕΛΛΩΚΤΙΑΣ. *Victoria scribens in clypeo Palma appenso.* Vid. *Vaill.* Numif. Imp. Rom. Græc. p. 21. 2 ΦΛΑΟΥΤΙ. ΝΕΑΠΟΛΙ. ΣΑΜΑΡ. L. ΑΙ. *Palma arbor.* Id. p. 24. 3 ΣΕΠΦΩΡΗΝΩΝ. *Palma arbor.* Id. p. 30. 4 *Hierichus* *Palmetis confita, fontibus irrigua.* *Plin.* l. 5. cap. 14. Exuberant fruges, (says Tacitus, speaking of this Country) nostrum in morem; præterque eas Balsamum & Palma. l. 5. cap. 6. *Strabo* describeth *Jericho* to be (περιέχον τὰ φοίνικα, l. 16. p. 1106,) abounding with Date Trees. For the City of Palm Trees. *Deut.* 34. 3. *Judg.* 1. 16. and 3. 13. the *Targum* puts the City of *Jericho*. 5 Quod ad nomen attinet *Phœnices*, id a Palmis esse ductum mihi videtur veri simile; alii a *Phœnice* quodam id ducunt. *Reland.* *Palæst.* p. 50. *Palma arbor Urbis (Aradi) est symbolum, quo pleræque Phœnicia urbes utebantur, quod ΦΟΙΝΙΞ arbor provinciae Phœniciae nomen dederit.* *Vaill.* de Urbib. p. 257. Of the same Opinion was *Calisthenes*, according to the Author of the *History of the World.* p. 205. But the most probable Conjecture for the Name is as follows. “*Edom, Erythra, and Phœnicia, are Names of the same signification, the Words denoting a red colour: which makes it probable that the Erythreans who fled from David, settled in great Numbers in Phœnicia; i. e. in all the Sea Coasts of Syria, from Egypt to Zidon: and by calling themselves Phœnicians, in the Language of Syria, instead of Erythreans, gave the Name of Phœnicia, to all that Sea Coast, and to that only.* *Sir Is. Newton's Chron.* p. 108, 109. *Bochart* very ingeniously supposeth the *Phœnices* to be a corruption of בני אנאק *Beni Anak, (The Children of Anak.)* *Lib.* 1. *Chan.* cap. 1.

been constantly kept up and propagated, in the very same Manner, we find it to have been in *Egypt* and *Barbary*.

*The Rocks upon the Sea Shore being into Salt Pans.*

From the Vegetable Kingdom, let us pass on to give an Account of such Rocks, Fossils, Fountains, Rivers, and Animals of these Countries, as are the most remarkable. Now the Rocks, in several Places upon the Coast of *Syria* and *Phœnice*, have been hollowed into a great Number of Troughs, two or three Yards Long, and of a proportionable Breadth, seeming to have been originally intended for so many Salt Works; where, by continually throwing in the Sea Water to evaporate, a large Quantity of Salt would in Time be concreted. We see several of these Troughs at *Latikea*, *Antaradus*, *Tripoly* and other Places; which at present, notwithstanding the Hardness of the Rock, are most of them worn smooth, by the Waves continually dashing upon them.

*The higher Rocks are usually white and softer.*

Above this Bed of Hard Stone, in the Neighbourhood of *Latikea*, the Rocks are of a soft chalky Substance, from whence probably the adjacent City borrowed the Name of (*λευκα ακτη*) *The white Promontory*. The *Nakoura*, formerly called the *Scala Tyriorum*, is of the same Nature and Complexion; both of them including a great Variety of Corals, Shells, and other Remains of the *Deluge*. Upon the *Castravan* Mountains, above *Barroute*, there is another curious Bed likewise of whitish Stone, of the Slate Kind, which unfolds, in every Fleak of it, a great Number and Variety of Fishes. These, for the most Part, lye exceeding flat and compressed, like the Fossil Fern Plants, yet are, at the same Time, so well preserved, that the finallest Stroakes and Lineaments of their Fins, Scales, and other specificical Distinctions, are easily distinguished. Among those that were brought to me from this Place, I have a beautiful *Specimen* of the *Squilla*, which, though the tenderest of the *Crustaceous* Fishes, yet hath not suffered the least Injury from Length of Time or other Accidents.

Fossil Fishes.

*Most of the Rocks in the Holy Land of the like Quality.*

The greatest Part of the Mountains of *Carmel*, and of those in the Neighbourhood of *Jerusalem* and *Bethlehem*, are made up of the like white chalky *Strata*. In the former we gather a great many Stones, which being in the Form, as it is pretended, of Olives, Melons, Peaches and other Fruit; are commonly imposed upon Pilgrims, not only for such Curiosities, but as

Anti-

Antidotes likewise against several Distempers. The Olives, Petrified Olives, Medicines &c. the *Lapides Judaici* of the Shops, have been always an approved Medicine against the Stone and Gravel: but little can be said in Favour of their Melons and Peaches, which are only so many different Sizes of round hollow Flint Stones, beautified in the Inside with such sparry and stalagmitical Knobbs as are made to pass for the like Number of Seeds and Kernels. The little round *Calculi*, commonly called *the Virgins Peas*; the chalky Stone of the *Grotto* near *Bethlehem*, called her *Milk*; the Waters of *Jordan* and *Siloam*; the Oyl of *Zaccone*; the Roses of *Jericho*; Beads made of the Olive Stones of *Gethsemane*; with various Curiosities of the like Nature, are the Presents which Pilgrims usually receive in Return for their Charity.

In calm Weather, several Fountains of excellent Water discover themselves, upon the Sea Shore, below *Bellmont*. They are supposed to have their Sources at a League's Distance to the Eastward, where there is a large *Grotto*, which is become very remarkable upon Account of a plentiful Stream of Water, that bursts out at once, and loseth itself immediately under the same Cave. This Place, which is near half a Mile long, and sometimes fifty, sometimes a hundred Yards broad, is vaulted, by Nature, in so regular a Manner, that Art alone may seem to have been concerned in the Performance. The *Ras el Ayn* near *Tyre*, the Sources of the *Kishon*, and the sealed Fountain of *Solomon*, are of the same gushing Quality with the Fountains of this *Grotto*. To these we may add *The* (Nahar el Farah) *River of the Mouse*, which hath it's Sources about a League to the N. E. of *Jerusalem*. The Fountains and Grotto near Bellmont. The Reason of the Name may arise from hence, that no sooner doth the Stream begin to run, than it is immediately lost under Ground, then riseth again, and in this Manner pursueth it's Course, all the Way, into the Valley of *Jericho*. The River of the Mouse. Yet provided all these Fountains and Rivulets, which I have just now mentioned, together with the *Kardanah*, the *Kishon*, the Brook of *Sichem*, and other lesser ones dispersed all over the *Holy Land*, should be united together, they would not form a Stream in any degree equal to the *Jordan*, which, excepting the *Nile*, is by far the most

1 One of them will usually serve for two Doses, corroding it first in so much Lemon Juice as will just cover it; and afterwards drinking of it up. *Prosper Alpinus* gives us another Method. *Hist. Egypt. Nat.* l. 3 cap. 6. *Ægyptii lapide Judaico, ex cote cum aqua stillaritia ex Ononidis radicum corticibus detricto, utuntur ad calculos in renibus & in vesica comminuendos, atque ad urinam movendam.*

considerable River that I have seen either in the *Levant* or *Barbary*. However I could not compute it to be more than thirty Yards broad, though this is in a great Measure made up by the Depth, which, even at the Brink, I found to be three. If then we take This, during the whole Year, for the *mean* Depth of the Stream, (which, I am to observe further, runs about two Miles an Hour,) the *Jordan* will every Day discharge into the *Dead Sea* about 6,090,000 Tons of Water. So great a Quantity of Water being daily received, without any visible Increase in the usual Limits of the *Dead Sea*, hath made some conjecture <sup>1</sup>, that it must be absorbed by the burning Sands; others, that there are some subterraneous Cavities to receive it; or else that there is a Communication betwixt it and the *Serbonic* Lake; not considering that the *Dead Sea* alone, will lose every Day, near one third more in Vapour, than what this amounts to. For provided the *Dead Sea* should be, according to the general Computation, seventy two Miles long and eighteen broad, then, by allowing, according to Dr. *Halley's* Observation, 6914 Ton of Vapour for every square Mile, there will be drawn up every Day above 8,960,000 Tons. Nay further, as the Heat of the Sun is of more Activity here than in the *Mediterranean* Sea, exalting thereby a greater Proportion of Vapour than what hath been estimated by our Professor: so the *Jordan* may, in some Measure, make up this Excess, by swelling more at one Time than another. though, without Doubt there are several other Rivers <sup>2</sup>, particularly from the Mountains of *Moab*, that must continually discharge themselves into the *Dead Sea*.

The Quantity of Vapour raised from it in a Day.

The Extent of the Dead Sea.

The Bitumen raised from the Bottom of it in Hemispheres.

I was informed, that the *Bitumen*, for which this Lake hath been always remarkable, is raised, at certain Times, from the

<sup>1</sup> Origo Lacus Asphaltitis ex aquis Jordanis derivari potest, quæ delabentes continuo aliqui colligi debnere, quod olim ante natum hunc lacum videtur infra terræ superficiem factum fuisse, ita ut in amplissimas voragines aut ipsum oceanum descenderint. Post incertum, qua ratione, arctioresque videntur facti fuisse illi meatus, sic ut aquæ Jordanis quum non ita copiosæ defluere possent, partem terræ inundaverint, atque ita lacum hunc effecerint, cujus aquæ & ipsæ per meatus aliquos se exonerant, quum aquis Jordanis non augmentur. Rel. Palast. p. 257-8. Sandy's Trav. p. III. <sup>2</sup> Galenus quamvis nomen *Arnonis* non adscribit, videtur tamen eum innuere, quum duos ποταμὸς μεγίστος καὶ πλείστος ἔχοντας ἰχθύας in lacum *Asphaltitem* influere scribit. Galen. apud Reland. ibid. p. 292. *Jacobus Cereus* (apud Reland. p. 281.) octo hos fluvios illabi monet in lacum *Asphaltitem*. 1. *Jordanem*. 2. *Arnonem*. 3. Fluvium cum *Arnone* de magnitudine certans a monte regali procedens, attingens *Oronaim*. 4. Fluvium prope puteos bituminis & vallem salinarum. 5. Fluvium de *Cadesbarne* venientem. 6. Fluvium ab *Artara* egressum qui *Thecuam* irrigat. 7. *Cedronem*. 8. *Charith* torrentem ex monte *Quarentano* ortum & prope *Engaddim* in lacum *Asphaltitem* se exonerantem. *Sanutus* (ibid. p. 280.) hos fluvios recenset in lacum *Asphaltitem* illabi. *Arnonem* alium qui in principio mare mortuum intrat. Alium qui novem leucis inde mare mortuum ingreditur.

Bottom, in large Hemifpheres; which, as soon as they touch the Surface and so are acted upon by the external Air, burst, at once, with a great Smoke and Noise, like the *Pulvis fulminans* of the Chymists, and disperse themselves round about in a thousand Pieces. But this happens only near the Shore; for, in greater Depths, the Eruptions are supposed to discover themselves only in such Columns of Smoke, as are now and then observed to arise from the Lake. And perhaps to such Eruptions as these, we may attribute that Variety of Pits and Hollows, which are found in the Neighbourhood of this Lake, and compared very justly by Mr. *Maundrell* to those Places in *England*, where there have been formerly Lime Kilns. The *Bitumen*, in all Probability, is accompanied from the Bottom, with Sulphur, inasmuch as both of them are found promiscuously upon the Wash of the Shore. The latter is exactly the same with The Quality of it. common native Sulphur; the former is friable, heavier than Water, yielding, upon Friction or by being set on Fire, a fœtid Smell. Neither doth it appear to be, as *Dioscorides* describeth his *Asphaltus*<sup>1</sup>, of a purplish Colour, but is as black as *Jet*, and exactly of the same shining Appearance.

Game of all Kind, such as Partridge, *Francoleens*, Wood-cocks, Snipes, Teal, &c. Hares, Rabbits, *Jackalls*, Antilopes, &c. are in great Plenty all over This Country. The Method made use of by the Inhabitants to take them, is either by Courfing or Hawking. For which Purpose, whenever the *Turks* and *Arabs* of better Fashion travel or go out for Diversion, they are always attended with half a Dozen Hawks, and the like Number of Gray Hounds. The latter are usually shagged and much larger than those of *England*; but the Hawks are for the most Part, of the same Size and Quality with our Goss-Hawks, being sufficiently strong to pin down a Bustard and stop an *Antilope* in full Career. They perform the latter of these Actions, by first seizing the Animal by the Head, and then making a continued fluttering with their Wings, 'till they are relieved by the Gray Hounds.

But the only curious Animals that I had the good Fortune The Skinkôre. to see, were the *Skinkôre*, and the *Daman Israel*; both of

<sup>1</sup> Ασφαλτος Αφφέρει ή Ιουδαϊκή τ' λοιπός. Εστ' ή καλλι ή πορφυρεϊδώς σίλβουσα, εύροντο τῆ ὀσμῆ ἐν βαρβία. Η δ' μέλαινα καὶ εὐπώδης φοιλή. *Dioscorid.* l. i. cap. 100.

which are, I presume, already delineated though not described. The former are found in great Numbers in a Fountain near *Bellmont*, being of the *Lizard* Kind, all over spotted, and differ from the common Water Efts, in the Extent and Fashion of their Fins. These, in the Males, commence from the Tip of the Nose, and running the whole Length of the Neck and Back to the very Extremity of the Tail, are continued afterwards along the under Part of the Tail quite to the Navel; whereas the Tails only of the Female are finned. The Body and Tail of this Animal are accounted to be great Provocatives, and are therefore bought up by the *Turks* at an extravagant Price.

The Daman  
Israel, the  
Saphan of  
the Scriptures.

The *Daman Israel*<sup>2</sup>, is an Animal likewise of Mount *Libanus*, though common in other Places of this Country. It is a harmless Creature, of the same Size and Quality with the Rabbet, having the like incurvating Posture and Disposition of the Fore Teeth. But it is of a browner Colour, with smaller Eyes, and a Head more pointed. The Fore Feet likewise are short, and the Hinder near as long in Proportion, as those of the *Jerboa*<sup>3</sup>. Though it is known to burrough sometimes in the Ground; yet, as the usual *Refuge* of it is in the Holes and Clifts of the Rocks, we have so far a more presumptive Proof that this Creature is the *Saphan* of the Scriptures than the *Jerboa*. None of the Inhabitants, whom I conversed with, could inform me why it was called *Daman Israel*, i. e. *Israel's Lamb*, according to their Interpretation.

The Inhabi-  
tants of this  
Country.

Besides *Greeks*, *Maronites*, and other Sects of *Christians*, this Country is inhabited by *Turks*, *Turkmans*, *Arabs*, *Suories*, and *Druses*. The *Turks* are the Masters of the Cities, Castles and Garrisons: the *Turkmans* and *Arabs* possess the Plains; the latter living, as usual, in Tents; the other in moveable Hovels: whilst the *Suories*, (the Descendents perhaps of the *Indigenæ* or original *Syrians*;) cultivate the greatest Part of the Country near *Latikea* and *Jebilee*; and the *Druses* maintain a Kind of Sovereignty all over the *Castravan* Mountains.

<sup>1</sup> Vid. *Theaur. Rer. Natural. Alberti Seba.* p. 22. Vol. I. Pl. 14. fig. 1. & p. 67. Pl. 41. fig. 2. the first exhibits the figure of the *Skinkôre*, calling it *Lacertus Africanus dorso pectinato, amphibios mag. Femina pectinata caret pinna in dorso*. The latter gives us the figure of the *Cuniculus Americanus*, which is very like our *Daman Israel*. <sup>2</sup> Animal quoddam humile, cuniculo non dissimile, quod *Agnum filiorum Israel* nuncupant. *Prosp. Alpin. Hist. Nat. Egypt. pars 1. cap. 20. p. 80. & l. 4. cap. 9.* <sup>3</sup> Vid. p. 248.

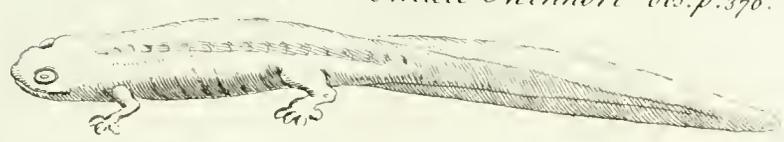
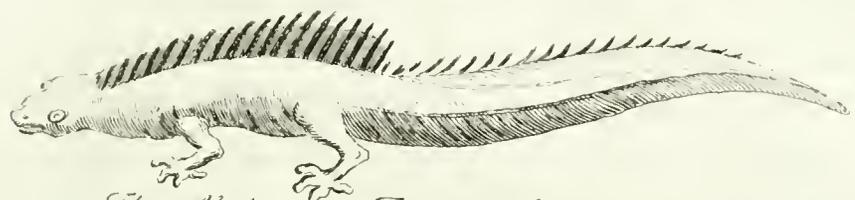
Obs. p. 170

*The Ichneumon Obs. p. 249.*

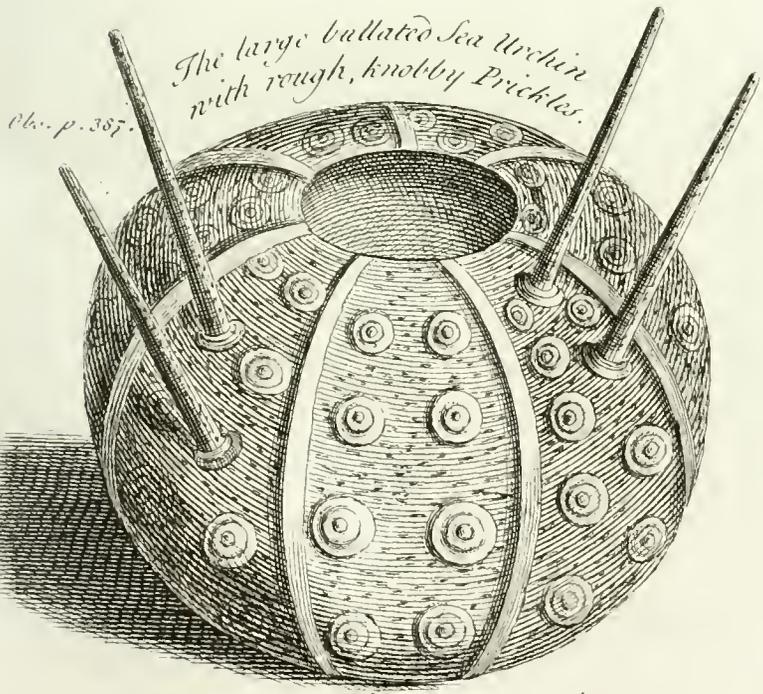
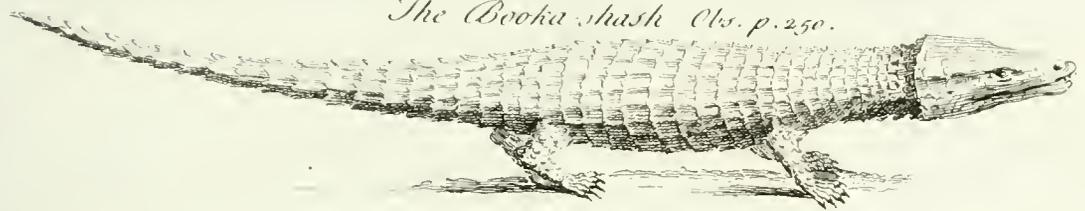


*A Scale of Inches.*  
1 2 3 4

*The Male and Female Skinkörr Obs. p. 376.*



*The Booka shush Obs. p. 250.*



*The large bullated Sea Urchin with rough, knobby Prickles.*

*Obs. p. 387.*



*The common Locust of Barbary Obs. p. 257.*

*To the Reverend, Mr. THOMAS HAYTER A. M.  
Archdeacon of York.*



As far as I could learn, the *Druses* and the *Surees* differ very little in their Religion, which is a mixture of the *Christian* and *Mahometan*, the Gospels and the *Koran* being equally received as Books of Divine Authority and Inspiration. For to omit, what is commonly reported, of their being circumcised, worshipping the rising and setting Sun, inter-marrying with their nearest Relations, and making their Children pass through the Fire, (as some of the Eastern Nations did formerly to *Moloch*;) we may be convinced, I presume, from their indulging themselves in Wine and Swine's Flesh, that they are not *Mahometans*; at the same Time, the Names, they are known by, of *Hanna, Yousseph, Meriam* &c. (i. e. *John, Joseph, Mary* &c.) will not be sufficient Arguments in Favour of their being *Christians*.

*The Religion of the Surees and Druses.*



C H A P. IV.

*Physical Observations &c. or an Essay towards the Natural History of Arabia Petræa.*

**I**F we leave *Egypt* upon the right Hand, and pursue these Observations directly forwards into the Land of *Edom*, we shall be presented with a Variety of quite different Prospects, from those we have met with in the Land of *Canaan*. For we are not here to be entertained with any *Pastures clothed with Flocks*, or *Valleys standing thick with Corn*; here are no Vineyards, or Olive Yards; but the whole is a lonesome, desolate Wilderness, no otherwise diversified than by Plains that are covered with Sand, and Mountains that are made up of naked Rocks and Precipices. Neither is this Country, ever, unless sometimes at the *Equinoxes*, refreshed with Rain; but the few hardy Vegetables, which it produceth, are stunted by a perpetual Drought; and the Nourishment which is contributed to them, by the Dews, in the Night, is sufficiently impaired, by the powerful Heat of the Sun, in the Day. The Intensity of the Cold and Heat at these respective Times, very emphatically Accounts for the Provision of Providence in spreading out for the *Israelites*, a *Cloud to be a Covering by Day, and Fire to give Light* (and Heat) in the *Night Season*. Pf. 105. 39.

*The Land of Edom is of a different Nature from the H. Land.*

The Atmosphere usually serene.

But to be more particular: When I travelled in this Country, during the Months of *September* and *October*, the *Atmosphere* was perfectly clear and serene all the Way from *Kairo* to *Corondel*; but from thence to *Mount Sinai*, the Tops of the Mountains would be now and then capped with Clouds, and sometimes continue so for the whole Day. This Disposition of the Air was succeeded, soon after, by a violent Tempest, when the whole Heavens were loaded with Clouds, which discharged themselves, during nearly the Space of a whole Night, in extraordinary Thunderings, Lightnings, and Rain. But these *Phænomena* are not frequent, rarely falling out, as the *Monks* informed me, above once in two or three Years.

A great Storm at Mount Sinai.

The Quality of the Winds.

Except at such extraordinary Conjunctions as these, there is the same uniform Course of Weather throughout the whole Year; the Sky being usually clear, and the Winds blowing briskly in the Day and ceasing in the Night. Of These, the Southerly ones are the gentlest; though Those in other Directions are the most frequent; and, by blowing over a vast Tract of this sandy Desert and bearing away the sandy Surface along with them, make continual Encroachments upon the Sea, and frequent Changes upon the Continent. For to these we may attribute the many Billows and Mountains of Sand, which I see scattered all over these Deserts. For the same Cause likewise, not only the Harbour of *Suez*, is, at present, intirely filled up, but the very Channel of the Sea, which extendeth itself two or three Miles further to the Northward, nay once perhaps reached as far as *Adjeroute*, (the *Heroopolis* as it is supposed to be,) is now dry at half Ebb, though sometimes the Sea floweth here near the Height of a Fathom.

The Mountains of Sand.

The plain Part of the Desert appears to be a Collection of Water.

Where any Part of these Deserts is sandy and level, the *Horizon* is as fit for astronomical Observations as the Sea, and appears, at a small Distance, to be no less a Collection of Water'. It was likewise equally surprizing, to observe, in what an extraordinary Manner every Object appeared to be magnified within it; insomuch that a Shrub seemed as big as a Tree, and a Flock of *Achbobbas* might be mistaken for a *Caravan* of

1 The like Observation is taken Notice of by *Diodorus Siculus* in his Account of *Africa*. l. 3. p. 128. Η δὲ (χώρα) ὑπερ τὸ νότον μέρος ὑπερτείνουσα, καθ' ἣν τὸ νότον φέουσι συλλέθειαν, ἄσπετος ἔσα καὶ ἀσπινίζουσα ναμαπαίων ὑδάτων, πῶς πρὸς ἑσπιν ἔχει πελάγει περιμερῆ, ἐδεμίαν ὃ παρεχούλην ποικιλίαν, ἐρήμω γῆ περιέχεται, ἢ ὑπερκειμένης ἐρήμω δυσεξίτητον ἐχέουσι τὸ πέρασ.

Camels. This seeming Collection of Water, always advances, about a Quarter of a Mile before us, whilst the intermediate Space appears to be in one continued Glow, occasioned by the quivering undulating Motion of that quick Succession of Vapours and Exhalations, which are extracted by the powerful Influence of the Sun.

The same violent Heat may be the Reason likewise, why the Carcasses of Camels and other Creatures, which lye exposed in these Deserts, are quickly drained of that Moisture, which would otherwise dispose them to Putrefaction; and, being hereby put into a State of Preservation<sup>1</sup>, not much inferiour to what is communicated by Spices and Bandages, they will continue a Number of Years without mouldring away. To the same Cause also, succeeded afterwards by the Coldness of the Night, we may attribute the plentiful Dews, and those thick offensive Mists, one or other of which we had every Night too sensible a Proof of. The Dews particularly, (as we had the Heavens only for our Covering,) would frequently wet us to the Skin: but no sooner was the Sun risen, and the *Atmosphere* a little heated, than the Mists were quickly dispersed, and the copious Moisture, which the Dews communicated to the Sands, would be intirely evaporated.

*Carcasses rarely putrify in these Deserts.*

Fountains and Wells of Water are so very rare in these Parts, that we may very well account for the Strife and Contention<sup>2</sup>, that there was formerly about them. In the Midland Road betwixt *Kairo* and Mount *Sinai*, I do not remember to have heard or tasted of more than five, and those were, all of them, either brackish or sulphureous. Yet this Disagreeableness in the Taste, is vastly made up by the wholesome Quality of the Waters; for they provoke an Appetite, and are remarkably lenitive and diuretick: and it may be owing to these Qualities, that few Persons are seized with any Illness, during their Travels through these lonesome, sultry Deserts.

*Fountains very rarely met with.*

<sup>1</sup> I have been credibly informed, that, at *Saibah*, (so if I mistake not the Place was called) which lyeth about the half Way betwixt *Ras Sem* and *Egypt*, there are a Number of Men, Asses and Camels, which have been preserved from Time immemorial in this Manner. They are supposed to have belong to some *Caravan* or other, which, in passing over these Deserts, was suffocated by the hot burning Winds that now and then infest these sandy Countries. <sup>2</sup> And Abraham reproved Abimelech because of a Well of Water, which Abimelech's Servants had violently taken away. Gen. 21. 25. And the Herdsmen of Gerar did strive with Isaac's Herdsmen, saying, the Water is ours: and he called the Name of the Well *Eleck*, (Contention) because they strove with him. Gen. 26. 20.

The Quality of  
the Waters  
of Ain el  
Moufa.

Of the Foun-  
tain near  
Suez.

Of the Ham-  
mam Phara-  
oune.

Of the Ham-  
mam Moufa.

Of the Waters  
of Corondel  
and Paran.

The Situation  
of these Foun-  
tains.

The Fountains called *Ain el Moufa* are lukewarm and sulphureous, boiling up three or four Inches above the Surface, as if they were agitated below by some violent Heat. The Fountain, two Leagues to the Westward of *Suez*, where there are several large Troughs for the Convenience of watering their Cattle, is brackish; and therefore the Inhabitants of that Village are obliged to drink of the *Ain el Moufa*, which lyeth, at the same Distance, on the other Side of the *Red Sea*. The Exchange indeed is not extraordinary, yet preferred by being more wholesome. The Waters of *Hammam Pharaoune*, near *Corondel*, are excessively hot, and send off no small Quantity of a fower, vitriolick Steam: our Conductors affirming, at the same Time, with great Gravity and Seriousness, that they would boyl an Egg in one Minute, and macerate it in the next. But I had not an Opportunity of trying the Experiment. The Water of *Hamman Moufa*, among the Wells of *Elim*, is moderately warm and sulphureous: but that of the Wells is brackish, and of a crude Digestion, creating those scrophulous Tumours, that Sallowness of Complexion, and those Obstructions in the Bowels, which are too much complained of by the Inhabitants of *Tor*, who drink them. The Waters of *Corondel*, and those near *Paran* were lukewarm, and seemed to be impregnated with a small Mixture both of Salt and Sulphur; though both of them, from being situated in the midst of Mountains, may have their original Tastes and Qualities frequently softned, especially in the Morning, by the plentiful Dews, which are discharged into them in the Night.

The brackish Waters of *Elim* and *Suez*, and the sulphureous Waters of *Ain el Moufa*, are situated, upon level Ground, a great Way removed from any Range of Mountains. Those particularly of *Ain el Moufa*, cherish and refresh the highest Part of an extensive Plain. The throwing of themselves up therefore in *Jet d'eaux*, will be a Circumstance the more extraordinary; and which perhaps is to be no otherwise accounted for, than by deducing their Origine from the great Abyfs. But the Fountain within the Convent of *St. Catharine*, That of the Forty Martyrs, in the Plain of *Rephidim*, and another, which we find in the Valley of *Hebron*, near the half Way from thence to the Desert of *Sin*, are Sources of excellent Water; which the Palate finds to be the more delicious, as it hath for

fifteen Days before, been acquainted with what was intirely difagreeable.

If then we may presume to determine the State of the Earth The Earth supposed to contain Sulphur &c. below, by the Quality of these Waters, Salt and Sulphur must be reckoned among the principal Minerals of *Arabia*. We might in like Manner conclude from the nauseous sower Smell, and the pretended Corrosiveness of the Waters of the *Hammam Pharaoune*, that there was lodged in that considerable Range of Mountains, some large Fund of vitriolick Salts, with a small Portion of Sulphur and *Arsenick*. The Number of Vegetables being too inconsiderable to interfere in the Dispute; the particular Smell of Sulphur and Arsenick which attend the Mists I have mentioned, may perhaps give us some further Hints with Regard to the Minerals below, from whence they are detached. The ruddy Appearance also of the Sun and Moon through this *Medium*, as the like *Phenomenon* is observed through the Smoke of Turf and Coal, should no less instruct us, that there was somewhere or other, in this Neighbourhood, a great Quantity of bituminous Matter. Yet I do not pretend to lay any Strefs upon these Reasonings; for I never saw either Salt, Sulphur, Vitriol, Arsenick or Bitumen in substance, or concreted, at or near any of those Places, which, by other Symptoms, seem to contain them.

But of the more fixed and permanent Fossils, there are several which are not common in other Places. Thus the *Selenites* Great Quantities of Selenites, is observed to shoot itself sometimes for the Space of thirty or forty Yards together, in a great Variety of Shapes and Colours. A beautiful Kind of Cawk, the *Pseudo-Fluor* of the Naturalists, Pseudo-Fluor, gives likewise a wonderful Glaring to the Rocks, and frequently distinguisheth itself in large Expansions, like the *Selenites*. The Marble which is called sometimes *Thebaic*, from being dug in the Mountains of that District, sometimes *Granate*, and Granate Marble. from the Number of little Grains whereof it seems to be compounded, is much more common, than the *Pseudo-Fluor* and *Selenites*. It appears to be nothing else than a *Congeries* of *Cawky Nudules*, of different Shapes and Sizes, beautifully united

Several of the Quarries are still remaining, from whence the *Egyptians* received their *Obelisks* and other large Pieces of the same Kind of Marble. There was a Canal detatched from the *Nile* to each of these Quarries, so that by putting the *Obelisk* &c. upon a Float, they could easily convey it, especially at the Time of the Inundation, to the Place where it was to be erected.

D d d d d

toge-

together: which from the Likeness they bear to a Composition of Mortar and Gravel, might occasion several ingenious Persons to imagine, that *Pompey's Pillar*, the *Obelisks* at *Rome* and *Alexandria*, with other the like extraordinary Lumps of this Sort of Marble, were factitious, and produced by Fusion. That Kind of it which I saw in the Neighbourhood of Mount *Sinai*, and in the Midland Road from thence to *Corondel*, is generally of a light gray Colour, with little black Spots interspersed; though, in some Places, I have seen it much blacker, and, in others, of a reddish Complexion. Sometimes also the constituent Particles were so small and well compacted, that the Contexture was not inferiour either to *Serpentine Marble* or *Porphyry*.

The bushy  
Marble of  
Mt. Sinai.

That Part of Mount *Sinai*, which lyeth to the Westward of the Plain of *Rephidim*, and is called the Mountain of *St. Catharine*, consists of a hard reddish Marble, like *Porphyry*, but is distinguished from it, by the Representations, which every Part of it gives us, of little Trees and Bushes. The Naturalists call this Sort of Marble *Embuscatum* or *Bushy Marble*<sup>1</sup>; and, for the same Reason, *Buxtorf*<sup>2</sup> deriveth the Word *Sinai*, from the Bush (or *Rubus*) that was figured in the Stones of it. It seems to have been hitherto left undecided to what *Species* of Plants this Bush is to be referred; yet if these impressed Figures are to instruct us, we may very justly rank it among the *Tamarisks*, the most common and flourishing Trees of these Deserts. I have seen some Branches of this Fossil *Tamarisk*, as I shall call it, that were near half an Inch in Diameter. Yet the constituent Matter, which was of a dark mineral Appearance like the Powder of Lead Ore, was of no Solidity, crumbling away, as the *Armenian* or any other Bole would do, by touching it.

The Strata  
closely joynd.

The several *Strata* in these and most of the other Mountains which I have seen in *Arabia*, are generally so many Kinds of

1 *Embuscatum* ex monte *Sinai* (*Hierosolymitano* male additur) depromptum; quod albicans est (*nostrum* rubescit) ad flavedinem tendens; & quocunque modo secetur aut dividatur, in eo arbuta & frutices, colore nigricante, subtiliter a Natura depicti apparent. Si supra ignem ponatur, brevi evanescit pictura &c. Ego Anglice *Boscage* sive *Bushy Marble of Hierusalem* nominarem. *Charlt. Exercit. de Fossil. p. 19.* 2 *י"ס Sinai* montis nomen, a *סנה Rubus*, quod lapides inventi in eo figuratum in se habuerint *rubum*, ut scribunt commentatores in librum *More nebhuchim*, p. 1. cap. 66. adeo ut etiam in fragmentis lapidum istorum, figuræ rubi apparuerint, quod se *Ephodeus*, alter istorum commentatorum, vidisse scribit. *Buxtorf.* in voce *סנה*. *Horeb חרב*, the other Name, by which this Mountain is likewise known in Scripture, seems very justly to express the barren desolate Condition of it, from *חרב*, *Siccatus*, *vastatus*, *desolatus*; in solitudinem redactus fuit &c.

Marble, cemented, as it were together, by thin sparry Sutures of various Textures and Colours. There are likewise a great many remarkable Breaches in these *Strata*, some of which lye twenty or thirty Yards asunder, the Divisions on each Side tallying exactly with each other, and leaving a deep Valley in the Midst.

Betwixt *Kairo* and *Suez* we meet with an infinite Number of Flints and Pebbles, all of them superiour to the *Florentine* Marble, and frequently equal to the *Moca* Stone, in the Variety of their Figures and Representations<sup>1</sup>. But Fossil Shells and other the like Testimonies of the *Deluge*, (except the Fossil *Tamarisk* may be reckoned as such) are very rare in the Mountains near *Sinai*, the Original *Menstruum* perhaps of these Marbles being too corrosive to preserve them. Yet at *Corondel*, where the Rocks approach nearer to our Free Stone, I found a few *Chamæ* and *Pectunculi*, and a curious *Echinus*, of the *Spatagus* Kind, but rounder and flatter. The Ruins of the small Village at *Ain el Mousa*, and the several Conveyances we have there for Water, are all of them full of Fossil Shells. The old Walls of *Suez*, and the Remains that are left us of it's Harbour, are likewise of the same Materials: all of them seeming to have been brought from the same Quarry. Betwixt *Suez* and *Kairo* likewise, and all over the Mountains of *Lybia*, every little rising Ground and Hillock that is not covered with Sand<sup>2</sup>, discovers great Quantities of the *Echini*, as well as of the Bivalve and Turbinated Shells, most of which exactly correspond with their respective Families, still preserved in the *Red Sea*.

There is no great Variety of Plants to be met with in these Deserts. Those *Acacias*, *Azarolas*, *Tamarisks*, *Oleanders*, *Laureolas*, *Apocynums*, and a few other Plants which I have seen, are generally indebted to the Clift of some barren Rock or to the sandy Plains, for their Support; and to the nightly

<sup>1</sup> *Prosp. Apinus* (Hist. Nat. *Ægypt.* cap. 6. p. 147.) calls these Pebbles *Silices Siliviferae*, in quibus lapidibus silvæ, herbarum, fruticum &c. pictæ imagines cernuntur. <sup>2</sup> For the same Reason the moveable Sands in the Neighbourhood of *Ras Sem*, in the Kingdom of *Barca*, frequently conceal a large Scene of *Palm Trees*, *Echini*, and other Petrifications, which otherwise are usually seen at that Place. *Ras Sem*, i. e. *The Head of Poyson*, is what we commonly call the *Petrified Village*, where, it is pretended, that they find in different Postures and Attitudes, Men, Women and Children, their Cattle also, Food, Household-Stuff, &c. turned into Stone. But there is nothing at this Place besides such Remains of the *Deluge* as are common at other Places: all other Stories being vain and idle, as I was fully instructed, not only by M. *Le Maire*, who, when Consul at *Tripoly*, sent several Persons to make Discoveries, but also by two grave sensible Persons, who had been upon the Spot.

Dews, for their Nourishment ; for Soil, properly so called, is not to be found in these Parts of *Arabia*. The *Monks* indeed of *Mount Sinai*, in a long Process of Time, have covered over with Dung and the Sweepings of their Convent, near four Acres of these naked Rocks ; which produce as good Cabbage, Roots, Salad, and all Kinds of Pot-Herbs, as any Soil and Climate whatsoever. They have likewise raised Olive, Plum, Almond, Apple and Pear Trees, not only in great Numbers, but of excellent Kinds. The Pears particularly, are in such Esteem at *Kairo*, that there is a Present of them sent every Season to the *Bashaw*, and Persons of the first Quality. Neither are their Grapes inferior in Size and Flavour to any whatsoever : it being fully demonstrated by what this little Garden produces, how far an indefatigable Industry can prevail over Nature ; and that several Places are capable of Culture and Improvement, which were intended by Nature to be barren, and which the lazy and slothful have always suffered to be so.

The Garden of  
Mount Sinai  
very fruitful.

The Corals  
&c. of the  
Red Sea.

The branched  
Madrepores.

Yet the Deficiencies in the several Classes of the Land-Plants, are amply made up in the Marine Botany : no Place perhaps affording so great a Variety as the Port of *Tor*. In rowing gently over it, whilst the Surface of the Sea was calm, such a Diversity of *Madrepores*, *Fucuses*, and other marine Vegetables presented themselves to the Eye, that we could not forbear taking them, as *Pliny* had done before us, for a Forrest under Water. The branched *Madrepores* particularly, contributed very much to authorize the Comparison ; for we passed over several that were eight or ten Foot high, growing sometimes pyramidical, like the *Cypress* ; at other Times had their Branches more open and diffused, like the Oak ; not to speak of others, which, like the creeping Plants, spread themselves immediately over the Bottom of the Sea.

The Fungi,  
&c.

To these *Species*, which are branched, we may joyn the *Fungi*, the *Brain-Stones*, the *Astroite-Madrepores*, with other

1 Nascuntur & in mari (*Rubro*) frutices arboresque, minores in nostro. *Rubrum* enim, & totus *Orientis Oceanus* refertus est Sylvis. \*\* In mari vero *Rubro* Sylvas vivere, laurum maxime & olivam ferentem baccas ; & cum pluat, fungos, qui sole tacti mutantur in pumicem. Fruticum ipsorum magnitudo, ternorum est cubitorum, caniculis referta, ut vix prospicere e navi tutum sit, remos plerumque ipsos invadentibus. *Plin.* l. 13. cap. 25. \* Quod per totam *Rubri Maris oram* maritimam arbores in profundo nascantur, lauro & oleæ perfimiles ; quæ in refluxibus ex toto deteguntur, in affluxibus nonnunquam ex toto obruuntur, quod eo sit mirandum magis, quia tota superjacens regio arbutis caret. Quod Mare *Rubrum* profunditatem non habet ; nam duas orgyas non excedit ; unde herbida est superficies, dum plantæ sese exserant. *Chrysof.* ex *Strab.* Geogr. l. 16. p. 213. Ed. *Huds.*

*Coralline* Bodies, which frequently grow into Masses of an extraordinary Size, and serve, not only for Lime, but also for the chief Materials in the Buildings of *Tor*. The *Fungus*, properly so called, is always joyned to the Rock, by a seemingly small Root, being the Reverse of the Land Mushroom, in having it's Gills placed upwards. This and the *Brain-Stone* are observed to preserve constantly a certain specifick Form in their Configurations: the other *Coralline* Bodies also have each of them their differently figured *Asterisks* impressed upon them, whereby they likewise may be particularly distinguished. But these only regard their Surfaces; for, having not the least Appearances of Roots as the *Fungus* and the *Brain Stone* seem to have, they are to be considered as certain rude Masses only of this *Coralline* Substance, which, at the several Periods of their Growth, mould themselves into the Figures of the Rocks, Shells, and other Matrices, that lye within the Reach of their Vegetation.

All these *Species* are covered over with a thin glutinous Substance, or *Pellicule*, as I shall call it; which is more thick and spongy near and upon the *Asterisks*, than in any other Part. For, if we may be allowed to offer a few Conjectures concerning the Method of their Vegetation, it is probable, that the first Offices of it are performed from these *Asterisks*; especially if those Setts of little Fibres, which belong to them, should prove to be, as in all Appearance they are, so many little Roots. Now these little Roots, if carefully attended to, while the *Madrepore* is under Water, may be observed to wave and extend themselves like the little Filaments of Mint preserved in Glasses, or like the Mouths or Suckers of the *Sea Star*, or of the small floating *Polypus*. But the very instant they are exposed to the Air, they become invisible, by a Power they have then of contracting themselves and retiring within the Furrows of their *Asterisks*.

In the true *Coral*, and *Lithophyta*, (to hint something also of their History) the Method is a little different. For these are not marked with *Asterisks* like the *Madrepores*, but have their little Roots issuing out of certain small Protuberances, that are plentifully dispersed all over their *Pellicules*; serving, as the *Asterisks* do in the other Class, for so many Valves or Cases, to defend and shut in their respective little Roots. We

may take Notice further, that these Protuberances are generally full of a milky, clammy Juice, (perhaps just secreted by the little Roots) which in a small Time coagulates, then becomes like unto Bees Wax, in Colour and Consistence, and afterwards, as I conjecture, is assimilated into the Substance of the *Coral* or *Lithophyton* itself.

The different Method of Vegetation betwixt the Land Plants and these Coral-line Bodies.

As Nature hath not allowed these marine Plants one large Root, as it hath done to those of the Land, how wisely hath it supplied That Mechanism by a Number of little ones, which are distributed, all over the Plant, in so just a Proportion, that they are lodged thicker upon the Branches, where the Vegetation is principally carried on, than in the Trunk, where it is more at a Stand, and which therefore is often found naked, and seldom increasing in the same Proportion with the Branches. The *Terrestrial* Plants could not subsist without an *Apparatus* of great and extensive Roots; because they are not only to be hereby supported against the Violence of the Wind, which would otherwise blow them down; but their Food also is to be fetcht at a great Distance. Whereas the marine Vegetables, as they are more securely placed, so they lye within a nearer Reach of their Food, growing as it were in the Midst of Plenty, and therefore an *Apparatus* of the former Kind, must have been unnecessary, either to nourish or support them.

The Red Sea called the Weedy Sea in Scripture.

The *Fucuses*, which I have mentioned, seem to have given the Name of *Suph* or *Souph* to this Sea, being otherwise called, the Sea of *Edom*, and improperly, the *Red Sea*, by taking *Edom*' for an Appellative. The Word  $\eta\sigma$  is also rendred Flags by our Translators, (*Ex.* 2. 8. and *Isa.* 19. 6.) and *Juncus* or *Juncetum* by *Buxtorf*. I did not observe any other *Species* of of the Flag-Kind; but there are several Thickets of the *Arundinaceous* Plants, at some small Distances from, though never, as far as I could perceive, either upon the immediate Banks, or growing out of the *Red Sea*. We cannot then well suppose, that this Sea should receive a Name from a Production, which

1 Ερυθρά θάλασσα ἐκλήθη, ἐκ τῆς χειρῆς τοῦ ῥοδίου καὶ ἀπὸ πνεύσεως οἰονταί, ἀλλ' ἐκ πνοῦ ἀνδρῶν ΕΡΥΘΡΑ, (i.e. EDOM, qui lingua sancta ἐρυθρὸν seu rubrum significat) πῶς παρονομασίαν ἐνδυναστεύσαντος τοῦς ἢ τοῦς τέποις. *Suid.* in voce. Vid. *Nic. Fuller.* Miscell. Sacra. l. 4. cap. 20. *Prideaux's Conn.* Vol. 1. p. 15. Ed. 10. Μέγα γὰρ τὸ παραλλάγιον, Ερυθρά θάλατταν εἰπεῖν ἢ θάλατταν ἐρυθράν. τὸ μὲν γὰρ κλειύσαντα σημαίνει πῶς θάλατταν ἀνδρα· τὸ δὲ πῶς πνεύσθητα δηλοῖ τὴν ῥηδείσας φύσεως ἐν τέτοις. Ἐστὶ δὲ φησι, τὸ μὲν ἀπὸ τοῦ χρωμάτος πῶς κλησὶν κατὰσινδράζον, ψεῦδος (ὃ γὰρ ὄντι ἐρυθρὰ) τὸ ἢ ἀπὸ τῆς δυναστεύσαντος ἀληθὲς ὡς πέρσης λόγῳ ὁπισώτατο. *Agatharfid.* apud *Phot.* Biblioth. p. 1324. Ed. P. Steph.

doth not properly belong to it. It hath been thought more proper therefore to translate *הַיָּם הַיָּבֵשׁ* *The Sea of Weeds*, or *The Weedy Sea*<sup>1</sup>, from the Variety of *Algæ* and *Fuci*, that grow within it's Channel, and, at low Water particularly, are left in great Quantities upon the Sea Shore.

Though the marine *Botany* is very entertaining, yet there is an additional Pleasure in observing the great Variety of <sup>Other marine Productions;</sup> *Urchins*, *Stars*, and *Shells*, which present themselves at the same Time. The First are most of them beautiful and uncommon. We find some that are flat and unarmed, of the *Pentaphylloid* Kind: others that are oval, or else globular, very elegantly studded all over with little Knobbs, which support so many Prickles. This Sort of Armour is sometimes thicker than a Swan's Quill; smooth and pointed in some *Species*; but blunt and rough, like the *Lapides Judaici*, in others. The most curious *Star* which I saw, made, with it's <sup>Sea Stars.</sup> five Rays, (or Fingers as we may call them) a Circumference of nine Inches in Diameter. It was convex above, guarded all over with Knobbs, like some of the *Echini*, but the under Side was flat and smoother, having a slit or furrow, capable of expanding or contracting itself, running the whole Length of each Finger. For this Part of the Fish always lyeth open, displaying an infinite Number of small Filaments, not unlike in Shape (what we commonly call) the Horns of Snails. These are so many Mouths, continually searching after Nourishment; and as the *Coralline* Bodies have been observed to be all Root, the *Star* may be said to be all Mouth; each of the little Filaments, I have mentioned, performing that Office. By applying the Hand to these little Mouths, we quickly perceive the Faculty, which each of them hath, of sucking like a Cupping Glass: but no sooner is the Fish removed into the Air, than they let go their Holds, and the Furrow, which was before expanded, is now immediately shut up. There would be no End <sup>Shells.</sup> of enumerating the great Diversity of Shells which adorn the Banks, or lye in the Shallows of the *Red Sea*. The *Concha*

<sup>1</sup> However it should not be omitted, that *Lipenius* furnisheth us with a very ingenious conjecture in supposing This, in Contradistinction perhaps to the *הַיָּם הַגָּדוֹל* *Great Sea* or *Mediterranean*, to be the same with a *Sea that is circumscribed by (visible) Bounds on both Sides*. *Dicitur mare Suph Hebraice ex Rad. סוף deficere, finire, unde est nomen סוף finis seu extremitas. Eccl. 3. 11. Hinc mare Suph est in verbi mare finitum, limitatum, terminis & littoribus circumseptum. Vid. Lipenij Navigat. Salomonis Ophirit. Illustrat. Witt. 1660. p. 286.*

*Veneris* is seen in a great Variety of Spots and Sizes: whilst the Turbinated and Bivalve Shells, of all Kinds, are not only common and in a great Luxuriancy of Colours, but are also sometimes so exceedingly capacious, that there have been found some, of the Former Sort, which were a Foot and an half Long, and of the Latter, that were as much in Diameter. I have already observed, that the Port of *Tor* hath greatly contributed towards the Buildings of the adjacent Village. But this is not the only Conveniency and Advantage which the Inhabitants receive from it: inasmuch as they are almost intirely nourished and sustained by that Plenty of excellent Fish which this Port affords them. Neither is this all; for the very Furniture and Utenfils of their Houses are all fetched from the same plentiful Magazine; the *Nautilus* supplying the Place of a Cup, and the *Buccinum* that of a Jar, whilst the *Concha Imbricata* is what they usually serve up their Food in.

Few Species  
of Animals in  
this Part of  
Arabia.

The short Time our Conductors would allow us to stay at *Tor* and *Suez*, would not give me an Opportunity of making any further Observations either in the *Botany* or *Zoology* of the *Red Sea*. As we were likewise frequently obliged, for Coolness, to travel in the Night, several Fossils, Plants and Animals, besides other Curiosities, must undoubtedly have escaped my Notice. Yet I should not omit observing, that we were now and then offended with several little Swarms of Locusts and Hornets, both of them of an unusual Size, though of the ordinary Colours. Vipers, especially in the Wilderness of *Sin*, were very dangerous and troublesome; not only our Camels, but the *Arabs* who attended them, running every Moment the Risque of being bitten. But the *Lizard* Kind, in their Variety of Shapes and spotted Coverings, afforded an Amusement far more innocent and diverting. Near *Kairo* there are several Flocks of the *Ach Bobba*<sup>1</sup>, which, like the Ravens about our *Metropolis*, feed upon the Carrion and Nastiness, that is thrown without the City. This Bird is the same with the *Percnopterus* or *Oripelargus* of the Naturalists<sup>2</sup>, the [𐤀𐤃𐤁𐤁] *Rachamah* of the *Arabs*<sup>3</sup>, and the

The Ach  
Bobba, or  
Percnopt-  
terus.

1 *Ach Bobba*, in the *Turkish* Language, signifies *White Father*; a Name given it partly out of the Reverence they have for it, partly from the Colour of it's Plumage: though, in the other Respect, it differs little from the Stork, being black in several Places. It is as big as a large Capon, and exactly like the Figure which *Gesner* Lib. 3. de Avib. p. 176. hath given us of it. 2 Vid. *Gesn.* ut supra. *Arist.* Hist. Anim. l. 9. cap. 32. Quarta generis (Aquilarum) est *Percnopterus*: eadem *Oripelargus* vulturina specie, alis minimis, reliqua magnitudine antecellens, sed imbellis & degener, ut quam verberet corvus. *Plin.* l. 10. cap. 3. 3 This should be the Same with 𐤀𐤃𐤁𐤁 *Lev.* 11. 18. and 𐤀𐤃𐤁𐤁 *Deut.* 14. 17. which in our Translation, is rendered in both Places the *Geer Eagle*.

*Egyptian Hawk* perhaps, which *Strabo*<sup>1</sup> describeth, contrary to the usual Qualities of Birds of that Class, to be of no great Fierceness. For the *Ach Bobbas* are very harmless Birds, and esteemed by the *Mahometans* to be sacred; upon which Account the *Basshaw* distributeth among them, every Day, two Bullocks; a Relick, as it seems to be, of the antient *Egyptian* Superstition<sup>2</sup>.

At *Corondel* I saw a Pair of Doves, and the same Number of Doves.

*Antilopes*; besides which, and some few *Species* of Insects, I Antilopes. did not meet with any other Animal.

For there is no Place in the World that abounds less with living Creatures than This; and indeed, where hath Nature made less Provision for their Sustenance? The Quails must have been fed, as well as brought, by a Miracle, if they had continued alive with the *Israelites*: and might they not, without the like Miracle, have died of Thirst in the Wilderness? We cannot therefore sufficiently admire the great Care and Wisdom of God, in providing the Camel for the Traffick and Commerce of These, and such like desolate Countries. For, if this serviceable Creature was not able to subsist several Days without Water; or if it required a Quantity of Nourishment in Proportion to it's Bulk, the travelling in these Parts would be either cumbersome and expensive, or altogether impracticable. Animals have little to subsist upon. The Camel providentially created for the Service of these Deserts.



## C H A P. V.

### *Physical and Miscellaneous Observations in Egypt.*

BESIDES the great Variety of Arts and Sciences that Egypt the Seat of Learning. were known to the *Egyptians*, we read of no other Nation in History that could boast of the like Number either of natural or artificial Curiosities. It was the Fame and Reputation, which *Egypt* had acquired, of being the School and Repository of these several Branches of Knowledge and Ingenuity, that engaged *Orpheus*, *Pythagoras*, and other Persons of the first Rank in Antiquity<sup>3</sup>, to leave their own Country to be acquainted with This. And these Philosophers were so artful

<sup>1</sup> Τῶν ὀρνέων \* ἱερὰ ἔσθ' ὁ Αἰγύπτῳ, ἡμεῖς δ' ἴδμεν τὰς ἄλλοις. *Strab.* l. 17. p. 566. <sup>2</sup> Ταῦτα δ' (Sacra Animalia) ἐν ἱεροῖς μὲν ἀεὶ βόλοις τρέφεται, θραπέυσι δ' αὐτὰ πολλοὶ τῶν ἀξιολόγων ἀνδρῶν, πρὸς διδόντες τὰς πολυτελεστάτας. *Diod. Sic. Biblioth.* l. 1. p. 53. <sup>3</sup> Such were *Musaus*, *Melampus*, *Dadalus*, *Homer*, *Lycurgus*, *Solon*, *Plato*, *Democritus* &c. Vid. *Diod.* ut supra.

in first introducing themselves<sup>1</sup>, they complied so readily with the Customs of the Country<sup>2</sup>, and were so happy in addressing themselves to the Persons<sup>3</sup> who were to instruct them, that, notwithstanding the Jealousy and Reservedness<sup>4</sup>, which the *Egyptians* may be supposed to have entertained towards Strangers, they generally returned Home with Success, bringing along with them either some new religious Rites or useful Discoveries.

Greece received from thence Her Theology, Arts &c.

Thus *Herodotus*<sup>5</sup> acquaints us, that the *Greeks* borrowed all the Names of their Gods from *Egypt*; and *Diodorus*<sup>6</sup>, that they not only derived from thence their Theology, but their Arts and Sciences likewise. For, among other Instances, he tells us, that the Ceremonies of *Bacchus* and *Ceres*, who were the same with *Osiris* and *Isis*, had been introduced very early among them by *Orpheus*: that, from the same Source, *Pythagoras*, received the Doctrine of the Transmigration of Souls; *Eudoxus*, no less than *Thales*<sup>7</sup>, Mathematicks; and *Dædalus* Architecture, Sculpture and other ingenious Arts. According to the same Author<sup>8</sup>, *Greece* was further obliged to *Egypt*, not only for Physick and Medicines<sup>9</sup>, but for a great many Laws, Maxims, and Constitutions of Polity, which had been introduced among them by *Plato*, *Solon*, and *Lycurgus*. Even their more abstracted Learning, such as related to the Essence of the Deity, to the Power and Combination of Numbers, to their ΜΟΝΑΣ<sup>10</sup> and ΤΡΙΑΣ, with other Disquisitions of the like Nature, seem

1 It might be for this Reason that *Plato* &c. took upon him the Character of an Oyl-Merchant; Oyl being always a welcome Commodity to *Egypt*. Ο δ' ἔν Σόλων \* ὤρμησε νέος ὦν ἔτι πρὸς ἐμπορίαν· καίτοι φασὶν ἔνιοι, πολυτελείας ἕνεκα μᾶλλον ἢ ἰσορίας, ἢ χρηματισμῷ πλανηθῆναι τὸν Σόλωνα. *Plut. Solon.* p. 79. Edit. *Par.* Καὶ Θαλῶν ἢ φασὶν ἐμπορία χρέουσαι, ἢ ἱππικράτην τὸν μαθηματικὸν· ἢ Πλάτωνα τῆς Αποδημίας ἐφόδειον, ἐλαίᾳ πινὸς ἐν Αἰγύπτῳ διάθειναι γινέσθαι. *Ibid.* 2 *Clemens Alexandrinus* acquaints us, that *Pythagoras* was circumcised in Order to be admitted into their *Adyta*; Πυθαγόρας τοῖς Αἰγυπτίῳν ποροφίταις συμβεβηκέναι ἑρπταί· δι' ἧς ἢ περιετέμεντο, ἵνα δὴ καὶ εἰς τὰ ἄδυτα καταβῶν, ἢ μουσικὴν παρ' Αἰγυπτίων ἐμάθοι φιλοσοφίαν. *Cl. Str. Ed. Pott.* l. i. p. 354. 3 Ἰσορεῖται δὲ Πυθαγόρας μὲν Σώγχιδι τῷ Αἰγυπτίῳ ἀρχιποροφίτη μαθητεύσασα· Πλάτων δὲ Σαχινέφιδι τῷ Ἡλιοπολίτῃ· *Eudoxus* δὲ οὐκνίδι, Κονέφιδι τῷ καὶ ἀλλῷ Αἰγυπτίῳ. *Cl. Alex. Strom.* l. i. p. 356. 4 Αἰγύπτιοι ἢ τοῖς ἐπιτυχῶσι τὰ παρὰ σφίσι ἀνελίξεντο μυστήρια, ἑδὲ μὴν βεβήλοισ τὴν τῶν θεῶν εἰδήσιν ἐξέφερον, ἀλλ' ἢ μόνοις γε τοῖς μέλλουσιν ἐπὶ βασιλείαν ποιοῦναι, καὶ ἢ ἱερέων τοῖς κριθεῖσιν εἶναι δοκιμωτάτοις ἀπὸ τε τῆς ποροφίας καὶ τῆς παιδείας, καὶ τῆς γένους. *Clem. Alex. Strom.* l. 5. p. 670. Τίμα δ' ἦν πότε παρ' Αἰγυπτίων μαθήματα τὰ ἰερογλυφικὰ καλέμενα τὰ ἐν τοῖς ἀδύτοις ἢ τοῖς πυχῶσι, ἀλλὰ ἐν τοῖς ἐγκρίτοις παραδιδόμενα. *Iust. Mart. Quæst.* 25. ad *Orthod.* 5 Σχεδὸν ἢ καὶ πάντα τὰ ἄνθημα τῶν θεῶν, ἐξ Αἰγύπτου ἀπῆχθαι. *Herod. Eut.* §. 50. 6 *Diodor. Sicul. Bibl.* l. i. §. 96. 7 Θάλην παρὰ τε Αἰγυπτίων μαμείρειν μαθόντα φασί. *Diogen. Laert.* l. i. in *Vita Thal.* Θάλης δ', Φοινίξ ὦν τὸ γένος, καὶ τοῖς Αἰγυπτίων ποροφίταις συμβεβηκέναι ἑρπταί. *Clem. Alex. Strom.* l. i. p. 221. 8 *Diod. Sic. Bibl.* ut supra.

9 Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιέντα,

Ἐδλὰ, τὰ οἱ Πολύδαμνα πόρην ὄωνος παράκοιτις,

Αἰγυπτιῆ. &c.

*Hom. Odyss.* Δ. l. 227.

10 Πάντι γδ ἐν κόσμῳ λάμπει τριάς, ἧς μονὰς ἀρχὴ. εἰς αἰτία γδ νῦς εἶπε πατρὸς τέμενος ἀπανία &c. *Zoroast.* apud. *Kirch. Ædip. Ægypt. Synt.* l. p. 100.

to have been transcribed from thence into the Works of *Plato* and *Pythagoras*.

Their symbolical Learning alone, either as it was conveyed, in Sculpture, upon their *Obelisks* &c. or in Colours, upon the Walls of their *Cryptæ*, Mummy-Chests, Boxes for their sacred Animals &c. appears not to have been known in Greece; though, among the Antiquities of *Hetruria*<sup>2</sup>, we meet with some faint Imitations of it; enough perhaps to prove, either that this Nation was originally related to *Egypt*, or that *Pythagoras*, or some of his School, introduced it among them. However, though none of the *Græcian* Travellers, have translated into their own Country the Figures and Symbols themselves; yet *Diodorus* in particular, in Conjunction with *Porphyry*, *Clemens Alexandrinus*, and other Authors, hath obliged us with the Description and Interpretation of the most remarkable of them. But still, as a proper and faithful Key is wanting to the whole Science, the Purport and Design of any single *Specimen* of it, must, of Course, remain a Secret, or be, at least, exceedingly dubious, uncertain, and obscure.

*None of the Egyptian Hieroglyphicks translated into Greece.*

*The Difficulty to understand them.*

Now, from what is presumed to be already known of this symbolical Learning, it is supposed, that the *Egyptians* chiefly committed to it, such Things as regarded the Being and Attributes of their Gods<sup>3</sup>; the Sacrifices and Adorations that were to be offered to them; the Concatenation of the different Classes of Beings; the Doctrine of the Elements, and of the good and bad *Dæmons*, that were imagined to influence and direct them. These again were represented by such particular Animals<sup>4</sup>, Plants, Instruments &c. as they supposed, or had

*What Branches of Learning were recorded in this sacred Writing.*

1 Several of these *Cryptæ*, painted with symbolical Figures, are seen near the Pyramids. *Chryssippus's Antrum Mithræ* seems to have been of the same Kind. Τα τείχη τῶ ἀπηλαίς πανταποικίλοις εἰκοσι κοσμημένα καὶ τὰ τῶ θεῶν, ἕς μάλιστα καλοῖσι, ἀγάλματα πεισόμενα. 2 Vid. Tabb. *Dempst. Hetrurie Regalis*. 19. 26. 35. 39. 47. 63. 66. 77. 78. 88. \* *Symbolicum appello, eum quid colitur, non quia creditur Deus, sed quia Deum significat.* \*\* *Quomodo Sol cultus in igne Vestali, Hercules in Statuâ &c.* G. J. *Voss. de Idolol.* l. 1. cap. 5. 3 *Hieroglyphica Ægyptiorum sapientia, testantibus omnibus veterum scriptorum monumentis, nihil aliud erat, quam scientia de Deo, divinisque virtutibus, scientia ordinis universi, scientia intelligentiarum mundi præsidum, quam Pythagoras & Plato, notante Plutarcho, ex Mercurij columnis i. e. ex obeliscis didicerunt.* Kirch. *Æd. Ægypt.* Tom. 3. p. 567. *Ægyptii per nomina Deorum universam rerum naturam, juxta Theologiam naturalem intelligebant.* *Macrob. Sat.* l. 1. cap. 20. 4 According to an old Observation, the great Principle upon which the Symbolic Method of Philosophizing was grounded, was this, τὰ αἰδητὰ τῶ νοητῶν μιμήματα. *Iamblichus* gives us a fuller Reason of this Way of Writing. Αἰγύπτιοι γὰρ ἢ φύσιν τῶ παντός, καὶ ἢ δημιουργίαν τῶν θεῶν μιμήσασθαι, καὶ αὐτοῖς τῶ μουσικῶν καὶ ἀποκεκευμένων καὶ ἀφανῶν νοήσεων εἰκόνας πινὰς αἴσθησι συμβέβηκεν ἐκφράσασθαι, ὡσπερ καὶ ἢ φύσιν τοῖς ἐμφανέσιν εἶδεσι τῶν ἀφανῶν λόγους διὰ συμβέβηκεν, τρέπον πινὰ, ἀπεπυπώσατο ἢ δὲ τῶν θεῶν δημιουργία, τὴν ἀλλήθειαν τῶν εἰδῶν, διὰ τῶν φανερῶν εἰκόνων ἀπεγρῆσθαι. Εἰδότες οὖν χαίρομεν πάντα τὰ κρείττονα ὁμοιώσει τῶν

actually found, by a long Course of Observations, to be emblematical of, or to bear some typical, or physical Relation to them. Every Portion therefore of this Sacred Writing, may be presumed to carry along with it some Points of Doctrine, relating to the Theology or Physicks of the *Egyptians*; for History doth not seem capable of being delivered in such Expressions.

Osiris's  
Symbols,  
were the

In order therefore to give a few Instances of this mystical Science, I shall begin with such of their Sacred Animals as were symbolical of their two principal Deities, *Osiris* and *Isis*; who are the same with *Bacchus* and *Ceres*; the Sun and the Moon; and the Male and Female Parts of Nature'. The Serpent<sup>2</sup> therefore, which is sometimes drawn with a turgid Neck<sup>3</sup>, as it was observed to be an Animal of great Life and

Serpent.

ὑποδυσίερον, ἢ βαλόμενοι αὐτὰ ἀγαθῶν ἔτιω πληρῆν διὰ τῆς κατὰ τὸ δυνατὸν μιμήσεως, εἰκότας ἢ αὐτοὶ τὸν πρεσβυροῦν ἀνθρώπου τὸν κεκρυμμένον ἐν τοῖς συμβόλοις μυσταγωγίας περὶφύρασι. *Iambl. de Myst. Sect. 7. cap. 1.* Hæc miranda naturæ vis elevare eorum animos debuerat ad mundi Architectum \*\* naturamque ob mirandas vires & admirabilem ordinem colere cæperunt veluti principem Deum: partes vero Naturæ venerati sunt, veluti Deos minores, quos & ipsos pro præstantia & mensura in varios gradus partiebantur. *Ger. Joan. Vossius de Idolol. l. 1. Tὰ δ' αὖτὰ ἄλοπα συμβαίνει, ἢ εἰ πνας τῶν ἡμῖν ἀριζμῶν ὡς ἐπὶ τῆ κροκοδείλου λαμβάνουσι τὸ ἐξηκοντάδα ὡς οἰκίαν ἡλίου ἢ λόγος φυσικῶν, ὡς τὰς τῶν ζώων δυνάμεις ἢ ἐνεργείας, ὅταν κυνὸς, κυνοκεφάλου, μυγαλῆς, κοινὰς ὕσας πρὸς σελήνην. *Iambl. Sect. 5. cap. 8.* Ἐπὶ δ' ἐκ περιτῆς σοφίας, ἢ τὸ πρὸ τῶν δεινῶν συντηρίας κατέλαβον πρὸς τῶν θεῶν, περὶφύρα τῶν ζώων πινὰ μάλλον ἀνθρώπων, ὡς ἡλίου ἱερά ἢ σύμπασαν μὲν τὸ φύσιν ἐξ αἵματος ἔχουσα ἢ πνεύματος. *Porphyr. apud Euseb. Præp. Evang. p. 58.* Ασπίδα δ' ἢ γαλῆν ἢ κύνδαρον, εἰκότας πνὸς ἑαυτοῖς ἀμυγρὰς, ὡς περὶ ἐν σαγήσιν ἡλίου τὸ τῶν θεῶν δυνάμεις καθ' ἑαυτὰς. *Plut. de Isid. & Osirid. p. 380.* Ipsi, qui irridentur, Ægyptij, nullam belluam, nisi ob aliquam utilitatem, quam ex ea caperent, consecraverunt. *Tull. Nat. Deor. I* Πανταχῶ δὲ ἢ ἀνθρωπομορφὸν Ὀσίριδος ἀγαλμα δεικνύουσι, ἐξορτάζον τῶν αἰδίου, ἢ τὸ γόνιμον ἢ τὸ τέρμα. \*\* Ἡ γὰρ Ἰσις ἐστὶ μὲν τὸ τὸ φύσιν ἑαυτῆς, ἢ δεικνύον ἀπάσης γενέσεως, κατὰ τὴν ἢ πανδεχρῆς ὑπὸ τῆ Πλάτωνος, ὑπὸ τῆ δ' ἄλλων μυθολογίας κέλκωται, διὰ τὸ πάσης ὑπὸ τῆ λόγου τεταμένη μορφῆς δέχεται ἢ ἰδέας. *Pl. de Isid. & Of. p. 372.* Παρ' Αἰγυπτίους Νεῖλον εἶναι τὸν Ὀσίριον, Ἰσιδὶ συνόνα τῆ γῆ· Τυφῶνα δ' τὴν θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπέτον ἀραγίξεται, ἢ διασπάται. *Id. p. 363.* Ὡς δὲ Νεῖλον Ὀσίριδος ἀπερῆεν, ἔτος Ἰσιδος σῶμα γῆν ἔχουσι ἢ νομίζουσι, ὅν πᾶσαν ἀλλ' ἢ ὁ Νεῖλος, ἐπέβαινε σπυρμαίνων ἢ μυζόμενος· ἐν δὲ τὸ συνουσίας ταύτης γενῶσι τὴν Ὠρον· ἐστὶ δὲ Ὠρος ἢ πάντα σώζουσα ἢ τρέφουσα τῶ περιέχοντος ὡρα, ἢ κρᾶσις ἀέρος. *Id. p. 366.* Γένεσις δ' ἢ εἰς ἡλίον ἢ φῶς ἐκ σκοπῆς πορεία. Ζεὺς, πούτεστι ἢ θεμὴν ἢ πυρῶν δυνάμεις. Ἡρα, πούτεστι, ἢ ὑγρὰ ἢ πνευματικὴ φύσις. *Euseb. Præp. Ev. p. 52. Luc. 1544.* Isis est vel terra vel natura rerum subjacens Soli. *Mac. Sat. l. 1. cap. 20.* 2 Πνευματικῶτατον γὰρ (ὑψίς) τὸ ζῶον πάντων τὸ ἕρπετῶν, ἢ πρῶτος ὑπὸ αὐτῆ παρεδίδη, πᾶρ ὅ ἢ τὰχος ἀνυπέβλητον διὰ τῆ πνεύματος πείσεισι, χωρὶς ποδῶν τῆ ἢ χειρῶν, ἢ ἄλλου πνὸς τὸ ἔξωθεν. *Euseb. Præp. Evang. p. 26.* Ασπίδα δ', ὡς ἀγῆρα, ἢ χρωμένον κινήσειν ἀνοργάνοις μετ' ἐνπετείαις ἢ ὑπερβητικῶν ἢ πρῶσεῖχσαν. *Pl. de Isid. p. 381.* Ut virefcunt dracones per annos singulos pelle senectutis exuta, propterea & ad ipsum Solem species draconis refertur, quia Sol semper velut a quadam imæ depressionis fenestra in altitudinem suam ut in robur revertitur juventutis. *Macrob. Sat. l. 1. cap. 20.* Solis meatus, licet ab ecliptica linea nunquam recedat, sursum tamen ac deorsum ventorum vices certa deflexione variando iter suum velut flexum draconis involvit. *Id. ibid. cap. 17.* Unde *Euripides**

Πυριχμῆς δ' δράκων ὅλον ἡγείται ταῖς τετραμέροισι  
Ὠραὺς ζευγῆς ἀρμονία πολυκαρπὸν ὄχημα.

3 Aspida fonniferam tumida cervice levavit. *Luc. l. 9.*

Cymbij anfulæ infurgebat Aspīs, caput extollens arduum, cervicibus late tumescens. *Apul. Met. l. 11. p. 258.* Aspīs, squameæ cervicis striato tumore sublimis. *Id. ibid. p. 262.* This Description agrees with the female Aspīs according to the following Observation of Solinus. Subtiliora sunt capita fœminis, alvi tumidiore, pestis nocentior: masculus æqualiter teres est, sublimior etiam, mitiorque. *Solin. Polyhist. l. 40. de Aspide.*

Spright-

Sprightlines, moving along with many winding, circulatory Girations, and waxing young again, every Year, by the casting of it's Skin, was one of the symbolical Representations of the Sun. The Beetle<sup>1</sup> was also substituted for the same Deity; <sup>The Beetle.</sup> inasmuch, as among other Reasons, all the Insects of this Tribe were supposed to be Males; that, in Imitation of the Sun's continuing six Months in the Winter Signs, they continued the same Time under Ground; and again, in Conformity also to the Sun's Motion, after having inclosed their *Embryos* in Balls of Dung, they rolled them along, with their Faces looking the contrary way. The Hawk<sup>2</sup>, the *Thauftus* and *Baieth* <sup>The Hawk.</sup> as the *Egyptians* called it, was another Symbol, being a Bird of great Spirit and Vivacity, having a most piercing Eye, looking stedfastly upon the Sun, and soaring, as they imagined, into the Region of Light. In like Manner, the Wolf<sup>3</sup>, upon <sup>The Wolf,</sup> Account of it's penetrating Sight and Voracity, was another Emblem; as were also the Lion<sup>4</sup>, and the Goose<sup>5</sup>, both of <sup>The Lion and the Goose.</sup>

1 Τοῖς ὃ μαχίμοις κένταυρος ἦν γλυφὴ σφαρίδος. οὐ γάρ ἐστι κένταυρος θῆλις, ἀλλὰ πάντες ἄρσενες. τίπτουσι ὃ τὸν γόνον ὡς σφαιροποιῶσιν, ἢ πρῶτος μᾶλλον ὕλην ἢ γενέσεως χῶρον παρασκευάζοντες. *Plut. de Is. & Os.* p. 355. Τὸ ὃ κενταύρων γένος ἐκ ἔχεν θήλειαν, ἄρσενας δὲ πάντας ἀφίεναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην ἢν κυλινδρῶσιν ἀντιβᾶσθαι ὠδοῦντες, ὡσπερ δοκῆ τὸν ὕρανον ὁ ἥλιος ἐς τουναντίον πειρῶσθαι, αὐτὸς δὲ δυσμῶν ἐπὶ τὰς ἀγαυὰς φερόμενος. *Id. ibid.* p. 381. Αἰγύπιοι ὃ ἐσφῆσαν (*Scarabæum*), ὡς εἰκόνα ἡλίου ἐμψυχον· κένταυρος γὰρ πᾶς ἄρσεν ἢ ὀφείει τὸν δισχὸν ἐν τέλει, ἢ ποιῶσιν σφαιροειδῆ, πῶς ὀπίσθις ἀντανάφρει πρὸν, ὡς ἥλιος ἕρανον, ἢ πειρῶσθαι ἡμερῶν ἐκδέχεται σιληνιακῆν. *Porphyr. apud Euseb. Præp. Evang.* p. 58. Τὸν δὲ ἥλιον (ἀπεικάζον τῷ τῷ κενταύρου σώματι) ἐπειδὴ κυκλοτερές ἐκ τῆς βοείας ὄνθη γῆμα πλασάμενος, ἀντιπρῶστος κυλινδεῖ. Φασὶ ὃ ἢ ἐξάμνον μὲν ὑπὸ γῆς· θάτερον ὃ τῷ ἔτις τμήμα, τὸ ζῶον τῷτο ὑπὲρ γῆς διατιτῶσαι. σπερμαίνου τὲ εἰς τὴν σφαῖραν ἢ γεννᾶν ἢ θῆλον κένταυρον μὴ γίνεσθαι. *Cl. Alex. Strom.* l. 5. p. 657. Ἐχει δὲ πᾶς κένταυρος ἢ δακτυλὸς τεύχοντα διὰ τὴν τετακονταήμερον τῷ μῆνός, ἐν αἷς ὁ ἥλιος ἀνατίλλων τὴν ἑαυτοῦ ποιήτιμ δρόμον. *Horap. Hierogl. l. 1. cap. 10.* 2 Αἰγύπιοι τὸν ἱέρακα Ἀπόλλωνι τιμᾶν εἰρασι, ἢ τὸν μὲν θεὸν ὠρον καλῶσι τῇ φωνῇ τῇ σφαιρῇ· τὸς δὲ ὄρνιθας λέγουσι Ὁαυμασῆς (ΘΑΥΣΤΟΥΣ *Gell.*) ἢ προσήκειν τῷ θεῷ τῷ προσελημένῳ φασὶν ὄρως ἢ ἱέρακις ὄρνιθων μόνον αἰεὶ ἐν ταῖς ἀκτῖσι τῷ ἡλίου ἑραδίας ἢ ἀεσασιγῶς βλέποντες· ἢ δυσωπέμμοι ἦκα, πορείαν τε τὴν ἀνωτάτω ἴασι· ἢ αὐτὸς ἢ θεῖα φλόξ λυπεῖ ἕδεν ἢ ἀνάπαλι μὲν τοι πέπεσθαι τὸν ἱέρακα οἱ ἰδόντες φασιν ὡς ἐξ ὕλης νέοντα· ἐνθά τοι καὶ πρὸς τὸν ἕρανον ὄρως, καὶ πρὸς τὸν πάντα ἐφροῶντα ἄλλα ἐλευθέρως ἢ ἀπέσπιως ὁ αὐτός. *Ælian. Hist. Anim.* l. 10. cap. 14. Εἰχάζουσι ὃ τὸν μὲν κροκόδειλον ἐκείνοι ὕδατι, ἐνθεν τοι ἢ σέβουσι· αἰ δὲ τὸν ἱέρακα πυρὶ, ταύτη τοι ἢ προσκονῶσι. *Æl. x 24.* Ἀντιψυχῆς ὁ ἱέραξ τάσσεται ἐκ τῷ τῷ ὀνόματι ἢ ἐρμηνείας· καλεῖται γὰρ παρ' Αἰγυπτίους ὁ ἱέραξ, ΒΑΙΗΘ. Οὗτο γὰρ τὸ ὄνομα διαμερῆν, ψυχῆν σημαίνει καὶ καρδίαν. ἐστὶ γὰρ τὸ μὲν ΒΑΙ, ψυχῆ· τὸ δὲ ΗΘ, καρδία. ἢ ἢ καρδία καὶ Αἰγυπτίως, ψυχῆς πειβόλου. *Horap. Hierog. l. 1. cap. 7.* Ὁ ὃ ἱέραξ (σύμβολον) ἡλίου· πυρῶδης γὰρ ἢ ἀνεριτικῆ. *Cl. Strom.* l. 5. p. 671. Γράφουσι ἢ ἱέρακι τὸν θεὸν τῶτον (Ὁσειν) πολλῶσι· ἕλιον γὰρ ὄφως ὑπεβάλλει, ἢ πῆσιως ὀξύτητι ἢ διοικεῖν ὄλον ἐλάχιστα τῇ τροφῇ πέφυκε. *Pl. de Isid. & Os.* p. 371. Φωτὸς ὃ ἢ πνεύματος ἱέραξ αὐτοῖς σύμβολον, διὰ τε τὴν ὀξυκνησίαν, ἢ τὸ πρὸς ὕψος ἀναπέχειν, ἐνθα τὸ φῶς. *Porphyr. apud Euseb. Præp. Evang.* p. 70. 3 ΛΥΚΟΝ autem Solem vocari etiam *Lycopolitana Thebaïdos* civitas testimonio est: quæ pati religione *Apollinem* itemque *Lupum*, hoc est, λύκον colit, in utroque Solem venerans, quod hoc animal rapit & consumit omnia in modum Solis, ac plurimum oculorum acie cernens tenebras noctis evincit. *Macrob. Sat.* l. 1. cap. 17. 4 Κεφαλὴν ἔχει μεγάλην ὁ λέων, καὶ τὰς μὲν κάραις πρῶδεις, τὸ ὃ πρῶσπον, σρογγύλον. ἢ πρὶ αὐτὸ ἀκτινοειδῆς πείχας, κατὰ μίμησιν ἡλίου, ὅθεν ἢ ὑπὸ τῷ ὄρνιθον τῷ ὠρω, λέοντας ὑποπέπαισι, δεικνύντες τὸ πρῶς τῷ θεῷ τῷ ζῶου σύμβολον. *Ηλιῶ* ὃ ὁ ὠρῶ δὲ τὸ πᾶν ὄρων κρατεῖν. *Horap. l. 1. cap. 17.* Ὁ λέων ἐν τῷ ἔξηγορέναι μέμικε τὸς ὀφθαλμούς, κοιμούμενος δὲ, ἀνασῶτας πᾶτας ἔχει. *Id. cap. 19.* 5 Est & Anferi vigil cura, *Capitolio* testata defensio, per id tempus canum silentio proditis rebus, quamobrem cibaria Anferum censores in primis locant. *Plin. l. 10. cap. 22.* Anferem *Ægyptij* *Chenositin*, non a *Junco*, quem *χόνον*. *Græci* vocant, eo quod *thyrsis* junceis *hedera* circumplicatâ solennitatem *Dionysij* seu *Osiridos* peragere solebant; sed a voce *Ægyptiaca* ΠΙΧΗΠΟΣ five *χῆν*, quæ anferem significat, nuncupant. *Osirim* itaque dicebant *Chenofirim*, quasi diceret *Osirin* Anferinum, eo quod summa, nti Anfer, rebus fidei suæ commissis cura invigilare soleat. *Kirch. Ædip. Ægypt. Synt.* 3. p. 242.

The Crocodile.

them most watchful Animals; the former whereof was observed to sleep with his Eyes open. To these we may add the *Crocodile*<sup>1</sup>, which, like the Supreme Being, had no need of a Tongue, and lived the same Number of Years, as there were Days in the Year. And again, as *Osiris* was the *Nile*<sup>2</sup>, He was typified also, in that Respect, by the *Crocodile*, which otherwise was looked upon as a Symbol of Impudence<sup>3</sup>; of an evil *Dæmon*<sup>3</sup>; and of *Typhon*<sup>4</sup>, who was always supposed to act contrary to the benign Influences of *Isis* and *Osiris*. However the Bull<sup>5</sup>, the *Apis*<sup>6</sup> or *Mnevis*, and the fruitful Deity<sup>7</sup>, of the all-teeming Earth, as *Apuleius* calls it, was the principal Symbol of *Osiris*. It was accounted sacred, for the great Benefit and Service it was of to Mankind; and because, after *Osiris* was dead, they supposed his Soul to have passed into it.

The Bull.

Isis's Symbols, were the Ibis and the Cat.

The Bull too was one of *Isis*'s Symbols; who was also represented by the *Ibis*<sup>8</sup> and the Cat<sup>9</sup>, the former whereof bringeth forth, in all, the same Number of Eggs, the latter of young Ones, as there are Days in one Period of the Moon. The Mixture also of black and white Feathers in the Plumage of

1 Φάσι ὅτι τὸν ἀειδιδὸν πυγᾶναισι, ὅσας ὁ Θεὸς εἰς ὅλον ἔτος ἀναλάμπει τὰς ἡμέρας. *Achill. Tatius*. l. 4. de Crocodil. Vid. Not. 3. p. 391. & 392. Μακρόβιον μὲν ἐστὶν ὡς κατ' ἀνθρώπον, γλόφην δ' ἔκ ἔχει. \*\* Τῶν μὲν γὰρ ἐγκρατέων τοῖς πλείοσι νόμιμον ἐστὶ ὡς τὸν σέβειν τὸν Κροκόδειλον. *Diod.* l. 1. p. 21, 22. Μίμημα θεῶ λέγεται γενέσθαι μόνος μὲν ἀγλαῶτος ὢν ὁ Κροκόδειλος. φωνὴ γὰρ ὁ θεῖος λόγος ἀπεσθδῆς ἐστὶ, καὶ δ' ἀψόφου βαίνων κελεύθου καὶ δίκης τὰ θνητὰ ἄγει κατὰ δίκην &c. *Pl. de Is.* & *Of.* p. 381. 2 Εἰκάζουσι δ' τὸν μὲν Κροκόδειλον ἐκείνοι ὕδατι, ἐνδὴν τοι καὶ σέβουσιν. *Ælian.* Hist. Anim. l. x. cap. 24. 2<sup>a</sup> Ο κροκόδειλος, (σύμβολον) ἀναιδέας. *Clem. Alex. Strom.* l. 5. p. 670. 3 Ο κροκόδειλος σημαντικός ἐστὶ πάσης κακίας. *Diodor. Sicul.* l. 3. 4 Η δ' Τυφῶνος ἐπιδουλή καὶ τυραννίς, ἀρχαῖον δὴν ἐπικρατήσαντος, καὶ διαφορήσαντος τὴν τε γεννῶσαν ὑγρότητα τὸν Νεῖλον καὶ ἀυξῆσαν. *Plut. de Isid.* p. 366. Οὐ γὰρ ἀρχαῖον ἐδὲ ἀνεμον, ἐδὲ θάλατταν, ἐδὲ σκότος, ἀλλὰ πᾶν ὅσον ἢ φῶς βλαβερὸν καὶ φθαρτικὸν ἔχει μόριον, τὰ Τυφῶνος ἐστὶ. *Id.* p. 369. Ημέρα δὲ μιᾶ θηριεύσαντες ὄσους ἀνδύονται κροκόδειλος, καὶ κτείναντες ἀπαντα τὰ ἐπὶ περὶ ἀλάλους, καὶ λέγουσιν ὡς ὁ Τυφῶν τὸν ὠρον ἀπέδρα κροκόδειλος γενόμενος, πάντα καὶ ζῶα καὶ φυτὰ καὶ πᾶσι τὰ φάλα καὶ βλαβερὰ, Τυφῶνος ἔργα καὶ μέγα καὶ κινήματα ποιούμενοι. *Id.* p. 371. 5 Τῆς δ' τῆ βοῦς τότε πρῶτος αἰτίαν ἔνοι φέρουσι, λέγοντες ὅτι τελευτήσαντος Οσίριδος, εἰς τὸτον ἢ ψυχῆ αὐτῆ μετέστη. *Diod.* l. 1. p. 54. 2<sup>a</sup> τὴν τῆς γεωρίας χρεῖαν. p. 55. 6 Τῆς δ' ταύρας τῆς ἱερῆς, τὸν τε ὀνομαζόμενον ΑΠΙΝ καὶ τὸν ΜΥΕΤΙΝ Οσίριδι καθιερῶσαι, καὶ τῆς σέβειν καθάπερ θεοῦ κοινῆ καταδειχθῆναι πᾶσι Αἰγυπτίοις. Τούτων γὰρ τὰ ζῶα πῶς εὐρύσι τὸν τῆ σίτη καρπὸν συνεργῆσαι μάλιστα πρὸς τὸν σῶρον καὶ τὰς κοινὰς ἀπέλων ἐκ τῆ γεωρίας ὠφελείας. *Diod. Sic.* l. 1. p. 13. 7 Bos, omniparentis Dææ fecundum simulachrum. *Apul. Mer.* l. 11 p. 262. 8 Η δ' Ἰβίς (σύμβολον) σελήνης: τὰ μὲν σκιερὰ, τὰ μέλανα τὰ δ' φάλα, τὰ λευκὰ τῶν πῆλων εἰκάζονταν. *Clem. Str.* l. 5. p. 671. Η δ' Ἰβίς ἀποκτείνουσα μὲν τὰ θανάτηρα τῆ ἐρπετῶν, ἐδίδαξε φρόνη κενώματος ἰατρικῆ χρεῖαν καθύδνας, ὅσω κλυζομένην καὶ καθαυμένην ὑφ' ἐαυτῆς. \*\* Τῆ δ' τῆ πιδῶν διαβάσει πρὸς ἀλλήλους καὶ τὸ ἐγγυχοῖ ἰσὶπλευρον ποιεῖ τριγωνῶν. ἐπὶ δὲ ἢ τῆ μελάτων πιδῶν πιδὲ τὰ λευκὰ ποικιλία καὶ μῆξίς ἐμφαίνει σελήνην ἀμφικυρτον. *Plut. de Isid. & Of.* p. 381. Ibis sacra Isidi avis, tum quia ad Lunæ rationem, quam pennarum etiam varietate exprimit, ova fingit; tum quia tot diebus ova excludit, quot Lunæ crescit & decrescit. ejusdem intestinum Luna deficiente comprimitur. ad hæc extra fines Ægypti non progreditur, exportata vitam citius, quam patrij soli desiderium adjicit. Consecrationis causa fuit utilitas. Serpentibus enim alatis ex Arabia in Ægyptium adventantibus obviam procedens eas conficit, earumque ova disperdit. *Pign. Menf. Is.* Exp. p. 76. 9 Τῶ δὲ αἰλουρῶ τὴν σελήνην, 2<sup>a</sup> τὸ ποικίλον καὶ νεκροῦν καὶ γοιμῶν τῆ θηλείου. Λέγεται γὰρ ἐν πικτεν, εἶτα δύο καὶ πρία καὶ τίαρα, καὶ πέντε, καὶ κατ' ἐν ἔτος ἄχει τῆ ἐπὶ ἀπεσθδῆσιν ὡσεὶ ὀκτὸ καὶ εἴκοσι τὰ πάντα πικτεν, ὅσα καὶ τῆ σελήνης φάλα ἐστὶν, αἱ δὲ ἐν τοῖς ὄμμασι αὐτῆ κόραι πληροῦσαι μὲν καὶ πλατύνεσθαι δευῶσιν ἐν πανσελήνῃ λεπτόνεσθαι δὲ καὶ μαραινεῖν ἐν ταῖς μειώσεσι τῆ ἀστρ. *Plut. de Isid. & Of.* p. 376.

the one, and of Spots in the Skin of the other, were supposed to represent the Diversity of Light and Shade in the Full Moon; as the Contraction and Dilatation in the Pupil of the Cat's Eye, were looked upon to imitate the different Phases themselves of that Luminary. The Dog<sup>1</sup> and the *Cynocephalus*<sup>2</sup> were other Symbols; the Dog, as it was a vigilant Creature, kept Watch in the Night, and had been of great Assistance to Her, in searching out the Body of *Osiris*; the *Cynocephalus*, as the Females of this Species had their monthly Purgations, and the Males were remarkably affected with Sorrow, and abstained from Food, when the Moon was in Conjunction with the Sun.

The Dog, and the Cynocephalus or Baboon.

These were the principal Animals, which the Egyptians accounted sacred, and substituted in the Place of their Deities; not that they directly worshipped them, as *Plutarch*<sup>3</sup> observeth, but adored the Divinity only, that was represented in them as in a Glass, or, as he expresth it in another Place, just as we see the Resemblance of the Sun in Drops of Water. But *Lucian*<sup>4</sup> hath recorded something more extraordinary with Regard to the Introduction of these Animals into their Theology. For he informs us, that in the Wars between the Gods and the Giants, the former, for Safety, fled into Egypt, where they assumed the Bodies of Beasts and Birds, which they ever afterwards retained, and were accordingly worshipped and revered in them.

The Egyptians did not worship these Animals.

Besides these Animals, there are others also which the Egyptians received into their Sacred Writings. Such, among the Birds, was the Owl<sup>5</sup>, which generally stood for an evil *Dæmon*: as the

The Owl.

1 Νέρως γάρ ἐστι τὸ ὑπὲρ γῆν καὶ ἀφανὲς, ἰσὶς δὲ τὸ ὑπὲρ τὴν γῆν καὶ φανερόν· ὁ δὲ τοῦτω ὑποφάνων καὶ καλούμενος δειξὼν κύκλος, ὅτι κινῶν ὡν ἀμφοῖν, Ἀνουβις κέκληται, καὶ κυνὶ τὸ εἶδος ἐπισημαίνεται· καὶ γὰρ ὁ κύων χρεῖται τῇ ὄψει νυκτὸς τε καὶ ἡμέρας ὁμοίως. καὶ ταύτην ἔχειν δοκεῖ παρ' Αἰγυπτίοις τὴν δύναμιν ὁ Ἀνουβις ὅταν ἢ ἐκτάτη παρ' Ἑλλήσι, χθόνιος ὡν ἡμῶν καὶ ἄλυμπος. *Plut. de Isid. & Os.* p. 368. Ἀνουβις λεγόμενος τὰς θεὸς φερεῖν, ὡσπερ οἱ κύωνες τὰς ἀνθρώπους. *Id.* p. 356. 2 Ἐν τοῖς ἱεροῖς τρέφονται κυνοκέφαλοι, ὅπως ἐξ αὐτῶν γινώσκεται τὸ ἡλίω καὶ σελήνης μέγεθος τῆς συνόδου. Ὅταν γὰρ ἐν τῷ μέρει τῆς ὄρας ἢ σελήνη συνοδεύουσα ἡλίω ἀφάπτῃ γέννηται, τότε ὁ μὲν ἄρσην κυνοκέφαλος, ἢ βλέπει, ἢ δὲ ἑδῆει. ἀχρεῖται δὲ εἰς τὴν γῆν νενευκάς, χαδᾶπερ πενθῶν τὴν τῆς σελήνης ἀρπαγὴν. Ἡ δὲ θήλειά μετὰ τῷ μὴ ὄραν, καὶ ταυτὰ τῷ ἄρσενι πάσχειν, ἔπ καὶ ἐκ τῆς ἰδίᾳ φύσεως αἰμάσσεται. *Horap. Hierogl.* l. i. cap. 14. Σελήνης δὲ ἀνατολὴν γράφειν βυβλίμενοι κυνοκέφαλον ζωγραφῶσι ἐσῶτα καὶ τὰς χεῖρας εἰς ἕραν ὁμοίον ἐπαίροντα· βασιλείον τε ὅτι τῆς κεφαλῆς ἔχοντα, φερασινχόμενον τῇ θεῷ, ἐπειδὴ ἀμφοτέρω φώτος μητεὶλήρασι. *Id.* cap. 15. Ἰσημερίας δύο πάλιν σημαίνοντες, κυνοκέφαλον καθεῖμενον ζωγραφῶσι ζῶν· \*\* ὅτι ἐν ταῖς ἰσημεσίαις, μόνος τῶν ἄλλων ζῶων σφραγίσκῃ τῆς ἡμέρας κράζει κατ' ἐκάστην ὥραν. *Id.* cap. 16. 3 Ἀραχιδέον ὄν ἐ ταύτω πριμῶντας, ἀλλὰ ἄρα τῶν τῶν θεῶν, ὡς ἐναρμαστέρον ἐσῶτην καὶ φύσει γενομένην, ὡς ὄργανον ἢ τέχνην αἰεὶ τῷ πάντι κοσμοῦντος θεῷ νομίζεν καλῶς. *Plut. de Isid.* p. 382. Ασπίδα δὲ καὶ γυλὴν καὶ κύνδαρον, εἰκόνας πρὸς ἐσπέρῃ αἰμομαρῆς, ὡσπερ ἐν σαγῶσιν ἡλίω, τῆς τῶν θεῶν δυνάμεως κερπιδόσις. *Id.* p. 380. 4 Τῶν γυλῶν τὴν ἐπανάστασιν οἱ θεοὶ φοβηθέντες, ἦγον ἐς τὴν Αἰγυπτὸν, ὡς δὴ ἐβήαυσε κλισμένοι τὰς πολέμους. εἴδ' ὁ μὲν αὐτῶν ὑπέδου πρᾶγον, ὁ δὲ κρινὸν ὑπὸ τῷ θεῷ, ὁ δὲ θεῶν, ἢ ὄρνειον. διὸ δὴ εἰσέτι καὶ νῦν φυλάττειται τὰς τότε μορφὰς τῶν θεῶν. *Lucian. de Sacrif.* p. 5. 5 Τύραν δὲ μεταχηματισζόμενος εἰς γλαῦκα τερατολογημένος ἔτυχε. *Hecat. apud Malchum.* Credebant quod Noctua nuncia sit numinis *Hemphta*, quæ est prima apud eos divinitas, & annunciatrix omnium, quæ eventura essent hominibus. *Abenephisus* item apud *Kirch.* *Obel. Pamph.* p. 317.

The Cornix  
or Jack Daw,  
and the Quail  
or Rail.

*Cornix*<sup>1</sup> did for Concord; and the Quail, for Impiety<sup>1a</sup>: alledging these Reasons, that *Typhon* had been transformed into the first; that the second kept constantly to it's Mate; whilst the latter was supposed to offend the Deity with it's Voice. The

The Hoopoe.

*Upupa*<sup>2</sup>, from being dutiful to it's aged Parents, was an Emblem of Gratitude; or else, upon Account of it's party-coloured Plume, of the Variety of Things in the Universe. The same

The Guinea  
Hen or Pin-  
tado.

Quality was supposed to be denoted by the *Meleagris*<sup>3</sup>: though *Abenephius*<sup>3a</sup>, makes it to represent the Starry Firmament.

The Goat.

By the Goat, their *Mendes*<sup>4</sup> or *Pan*, was understood the same generative Faculty and Principle, that was expressed by the

The River  
Horse.

*Phallus*<sup>5</sup>. By the *Hippopotamus*<sup>6</sup>, they either typified Impudence, from the Cruelty and Incest which this Creature was guilty of, or else *Typhon*, i. e. the West which devoureth and

The Frog.

drinketh up the Sun. An *Embryo* or the imperfect Productions of Nature, were expressed by the Frog<sup>7</sup>; an Animal which ap-

A Fish.

pears in different Shapes, before it arrives to Perfection, and was supposed to be ingendred of the Mud of the *Nile*. A *Fish*<sup>8</sup>, says *Plutarch*, was typical of Hatred, because of the *Sea*, i. e. *Typhon*, wherein the *Nile* is lost and absorbed. The Butterfly<sup>8a</sup>,

1 Ακίω δὲ τὸς πάλαι καὶ ἐν τοῖς γάμοις μετὰ τὸν ὑμέναιον τὴν κορώνην καλεῖν, σύνδημα ὁμοσύας τὸτο τοῖς συνῆσιν ἐπὶ παιδοποιεῖ διδόντες. *Ælian*. Hist. Anim. l. 3. cap. 9. *Idem*. & *Horap*. Hierogl. l. 1. cap. 8 & 9. Ubi dicitur. Τὰ ἀρσενικὰ τοῖς θηλείας γαμήσαντα, ἢ μίσχεται ἐτέρᾳ κορώνῃ. 1<sup>a</sup> Τι ἀναξιώτερον τῶ ΚΗΠΑΚΗ ἢ ὀρτυγομήτρας κρουγὸς ἢ κῆταφρονῶντα ἐστὶ ταύτης τῆ φωνῆ τῶν θείων μεγαλότητος. *Hecat*. apud *Kirch*. Ob. Pamph. p. 322. Vid. *Horap*. l. 1. cap. 49. Ubi pro ὄρυγα legunt nonnulli ὀρτυγα. 2 Ευχαιεσίαν γράφοντες, Κικίεραν ζωγραφῆσαι διότι τὸτο μόνον τῶν ἀλόγων ζῶων, ἐπειδὴν ὑπὸ τῶν γόνεων ἐκτεταρῆ, γηράσαν αὐτοῖς, τὴν αὐτὴν ἀνταποδιδῶσι χραίειν. \* Οὐδὲν καὶ τῶν θείων σκλήπεων Κικίερα περὶ μισοῖς ἐστὶ. *Horap*. l. 1. cap. 55. *Upupa* est septicolor, regimen habens in capite, altitudine digitorum duorum, quod aperitur & contrahitur, estque quatuor colorum, convenientium ad quatuor anni tempora. *Keranides* apud *Kirch*. Obel. Pamph. p. 329. 3 *Meleagris* avis propter pennas diversicolores varietatem universæ naturæ denotat. *Kirch*. *Ædip*. *Ægypt* Synt. 1. p. 91. 3a Gallina *Pharaon*, illud est signum firmamenti sive stellarum fixarum. *Abeneph*. Uti enim Firmamentum variis stellis ornatum est, sic Gallina *Pharaonis* maculis veluti stellulis quibusdam variegata est. *Kirch*. *Æd*. *Ægypt*. *Theatr*. Hierogl. p. 64. 4 Καλεῖται ἢ ὁ τε τράγος καὶ ὁ Πάν Αιγυπτίσι, Μένδης. γράφει τε δὴ καὶ γλύφουσι οἱ ζωγράφοι, τὸ Πανὸς τῶ γαλμα, κατὰ πρὸς Ἕλληνας, αἰγοπερίσσωπον καὶ παρασοκίλευ' ἔπι τοῖς τὸτον νομίζοντες εἶναι μιν, ἀλλ' ὁμοιον τοῖς ἀλλοῖσι θείοισι. *Herod*. *Eut*. 9. 46. 5 Τὸν ἢ τράγον ἀπεθέσαν, \*\* διὰ τὸ γεννητικὸν μύειον. \*\* Τὸ ἢ μύειον τὸ σῶματος τὸ τῆς γενέσεως ἀπὸν πρῶτον περὶ τῆς περὶ τῆς ζωῆς, ὡς ἂν ὑπάρχον ἀρχέγονον τῆς τῶν ζῶων φύσεως. *Diod*. l. 1. p. 55. Ἐν τοῖς ἱεροῖς εἰδῶλον αὐτῆ (αἰδοῖς Οσιείδος) κατασκευάσατο, (Ισις) πρῶτον καταδείξαι, καὶ κατὰ τὰς τελετὰς καὶ τὰς θυσίας τῶ θείῳ τῶτον γινομένης ἐν τιμῶτατον ποιῆσαι, καὶ πλείους σεβασμῶν πυλάειν. *Diod*. l. 1. p. 13. *Phallo*, res omnes feminalibus rationibus refertæ indigitabantur. *Kirch*. *Ædip*. *Ægypt*. Synt. 1. p. 152. 6 Ἰπποποτάμιον ἢ ἀναίδειον (φράζουσι.) λέγεται γὰρ ἀποκτείναι τὸν πατέρα, τῆ μισοῖ βία μίγνυδς. *Plut*. de *Isid*. p. 363. Φασὶ τε Τύφωνα ἀπὸ θείον καὶ ἀντίτεχρον ἰπποποταμίον, μετὰ τῶ Οσιείδος συνεχῶς ποιεῖν; φασὶ μὲν κῆκεργον εἶναι Τύφωνα, καὶ εὐδικον δὲ Οσιείδος σημαίνοντες. *Hecat*. *Lib*. de *Sacra* *Philosoph*. Ο ἢ ἰπποποτάμιος, τὸν θυτικὸν θυτικὸν πόλον, παρὰ τὸ καταπίνειν εἰς ἑσῶτον τῆς περὶ τῶν λαῶντας. *Porph*. apud *Euseb*. *Præp*. *Evang*. p. 70. 7 Η τῶ βασιλέως γενέσις ἐκ τῆς τῶ ποταμῶ ἰσῶ ἀποτιλεῖται. *Horap*. l. 1. cap. 26. *Embryonis* nota fuit, ut quæ esset Telluris ac si dicas *Isidis* filia, quam Nilus altricibus aquis fæcundat. *Pign*. *Monf*. *Is*. *Exp*. p. 48. 8 Τὸ μυσὶν ἰχθυὶ γράφουσι, διὰ τὴν θάλασσαν. Οὗτοι δὲ εἰσὶν οἱ λέγοντες \* Νεῖλον εἶναι τὸν Οσιεον, ἰσῶ συνόντα τῆ γῆ. Τύφωνα τὴν θάλασσαν, εἰς ἢν ὁ Νεῖλος ἐμπέπων ἀφανίζεται καὶ διασπᾶται. *Plut*. de *Isid*. p. 363. 8<sup>a</sup> *Papillione* draconomorpho pantamorpham seu omniformem naturam seu potentiam denotabant, in quam proxime & immediate supremum numen influunt. Adjunctum habet papyraceum seu junceum thyrsum, quo rerum necessariorum ubertas, quam in mundorum entia, pantamorpham Natura confert. *Kirch*. *Æd*. *Ægypt*. Synt. 2. p. 183. Vid. plura in Obel. Pamph. p. 500.

from

from undergoing a Variety of Transformations, was, according to *Kircher*, expressive of the manifold Power and Influence of the Deity. The same Author calls it, *Papilio Dracontomorphus*, and, at the same Time, very justly observeth, that The (*Thyrusus Papyraceus* or *Junceus*) Bearded Bullrush, is usually placed before it, typifying thereby the Plenty and Affluence which flows from the Divine Being.

Neither were these and such like Animals, when whole and entire, made use of in their symbolical Representations, but the Parts likewise and Members of some of them. Thus the Horns of the Bull, which are usually gilded<sup>1</sup>, were typical both of the Horns of the Moon<sup>2</sup>, and of the Beams of the Sun<sup>3</sup>, according as they were placed upon the Head of *Isis* or *Osiris*. The Eye<sup>4</sup> denoted Foresight and Providence; and, being joyned to a Sceptre, signified also the Power of *Osiris*. The right Hand<sup>5</sup>, with the Fingers open, typified Plenty; but by the left, were understood the contrary Qualities. Wings<sup>6</sup> were emblematical of the Swiftnes and Promptitude, which the Deities, *Genij* and Sacred Persons, to whom they are given, may be supposed to make use of, for the Service of the Universe.

But, besides the Parts already mentioned, we often see the Heads of divers Animals, either alone, fixed to a Rod, or to the Body of some other Creature: by the first of which Symbols, they probably typified the principal Character of the Creature<sup>7</sup> itself; by the other, the united Characters of them both. Thus the Head of the Hawk, *Ibis*, Lyon, Dog, &c. is frequently joyned to the human Body; the Head of a Woman, or

1 Ταύρια δ' ἀμροτέρωδι δύο χρυσεῖα κέρατα. *Carm. Orphic.* apud *Euf. Præp. Evang.* p.61. 2 Ἡλιον γ' ἐν γράφαι βεβήμενοι, κύκλον ποῖοσι· Σελήνην δὲ, γῆμα μνησιδῆες, κατὰ τὸ κυριολογούμενον εἶδος. *Clem. Alexand.* l.5. p.657. 3 *Inui Panis cornua, barbæque proluxa demissio naturam lucis ostendunt, qua Sol & ambitum cæli superioris illuminat & inferiora collustrat. Macrob.* l. 1. cap.22. Ad indicandam radiorum projectionem aureis cornibus *Liberi* Frontem insignibant: ex quo eum *Graci* χρυσοκέρον cognominarunt. Sic *Horat. Carm.* l.2. Od. 19.

*Te vidit infons Cerberus aureo  
Cornu decorum.*

Item Sidon. Apollinar.

— *Caput aurea rumpunt*

*Cornua, & indigenam jaculantur fulminis ignem.*

Vid. *Aleand. Explic. Tab. Heliacæ.* p. 23.

4 Ο δὲ ὀφθαλμὸς δίκης τηρητῆς, καὶ παντὸς τοῦ σώματος φύλαξ. *Diod. Sic.* l.3. Τὸν δὲ ὀσσειν αὖ πάλιν ὀφθαλμῷ καὶ σκήπτρῳ γράφουσι, ὧν τὸ μὲν τὴν παρρησίαν ἐμφαίνει, τὸ δὲ τὴν δύναμιν. *Plut. de Isid. & Os.* p.371. 5 Ἡ μὲν δεξιὰ πρὸς βασιλικὸν ἐκτεταμένους ἔχουσα σημαίνει βίαι ποιεσιμῶν. Ἡ δὲ ἐνώμοτος τήρησιν καὶ φυλακὴν χρημάτων. *Diod. Sic.* l.3. Per manum extensam significabant beneficentiam Geniorum. *Abenerph.* apud *Kirch.* Obel. Pamphyl. p.442. 6 Πτέρυγες δὲ λείτουργοὶα τε καὶ ἐνέργειαί αἱ μετῆρσοι δεξιῶν τε ἅμα καὶ λαίω δυνάμεων. *Cl. Alex. Strom.* l.5. p. 668. de Cherubim. 7 Ἐν ἔδει γὰρ εἶναι τοῖς κατ' Αἰγυπτίον δυνάσταις πεπιπιδιθεῖσι πρὸς τὴν κεφαλὴν λέοντων καὶ ταύρων καὶ δρακόντων παρομοίας, σημεῖα τῆς ἀρχῆς· καὶ ποτὲ μὲν δένδρα, ποτὲ δὲ πύρ, εἴσι δ' ὅτε καὶ θυμιαμάτων εὐωδῶν ἔχεν ἐπὶ τῆς κεφαλῆς ἐκ ὀλίγου. *Diod. l.1.* p. 39. Hinc tot multifformes Deorum

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of

of a Hawk, to the Body of a Lyon; the Head of *Orus*<sup>1</sup>, who is always represented young, to the Body of a Beetle; and the  
*The Reason of* Head of the Hawk, to the Body of a Serpent. Now, accord-  
*it.* ing to *Porphyrus*<sup>2</sup>, we are to understand by this Mixture and Combination of different Animals, the Extent of God's Care and Providence over all his Creatures, and as we are all bred up and nourished together, under the same divine Power and Protection, great Tenderness and Regard ought to be shewn to our Fellow Creatures.

*The Human Body with the Hawk's Head,*

*with that of the Ibis,*

*and the Lyon.*

Of these compound symbolical Representations therefore, the Human Body<sup>3</sup> with the Hawks Head, was typical of the first, incorruptible, eternal Being. *Porphyrus*<sup>4</sup> speaks of an Image of this Kind that was of a white Colour, whereby the Moon was represented, as receiving her (pale) Light from the Sun. When the Head of the *Ibis* was annexed, then it was their *Mercuribis*, or *Hermanubis*, presiding, according to *Kircher*, over the Element of Water<sup>5</sup>. The like Quality and Character might be also implied, when they added the Head of the Lyon<sup>6</sup>; a Creature that was typical of the Nile's Inundation. No one Figure certainly is more common than this;

imagines, quæ quidem nihil aliud, quam multiplicem Dei virtutem diversis animalium proprietatibus adumbratam notat. *Kirch. Æd. Ægypt. p. 214.* Cur Genij transformati jam in faciem hominis, modo in accipittinam, Ibiacam, felinam, bovinam, caninam formam exhibeantur? Respondeo, hæc eos significare voluisse, diversa officia, quibus omnia, quæ in mundo sunt, administrant, & partim insensibiles, partim sensibiles Genij sunt; per illos, qui humana facie pinguntur, insensibiles Genios exhibent, solo intellectu & invisibili quadam assistentia omnia moderantes: per reliqua vero sub formis animalium comparantes, sensibiles Deos indicant, qui sub formis animalium totum orbem circumeuntes, teste *Trismegisto*, humanum genus erudiunt. Sic *Mercurium* sub forma Canis, sub forma Bovis *Osirin*, sub forma Felis *Isidem*: hinc transformatos illos, ut plurimum, indumento tectos videmus, reliquos vero insensibiles nudo & subtili corpore, utpote simplices, & ab omni materiae contagione disjunctos. *Kirch. Ob. Pamph. 497.* 1<sup>a</sup> Per Scarabæum, quod ad mundi figuram ejus accedat fetus procreatio, *Ægyptij* mundum, ejusque conversiones ac motus siderum calorumque indigitare solebant. Facie humana, *Orum* seu Solem, mundi mentem, intellectu & prudentia singula mundi gubernantem designabant. *Kirch. Prodr. Copt. p. 239.* 2 Διὸ εἰς τὴν διοποίησιν παρέλαβον πᾶν ζῷον, καὶ ὁμοίως πρὸς ἀνέμιζαν θεία καὶ ἀνθρώπων, καὶ πάλιν ὀφείων σώματα καὶ ἀνθρώπων. δι' ὧν δηλοῦσιν, ὅτι κατὰ γνώμην θῶν καὶ τὰ πάντα ἀλλήλοις κοινοῦν, καὶ σύνσπερα ἡμῖν καὶ πασά ἐστὶ τῶν θείων τὰ ἀρξια, ἐκ ἀνω τινὸς θείας βουλῆσιως. *Porph. apud Euseb. Præp. Evang. p. 57.* 3 Τὸ ὃ δυνάστην φῶς τῆς σελήνης ἐν Ἀπόλλωνος πέλοι καθιέρωνται· ἐστὶ δὲ τούτου σύμβολον ἱερακοπερίσωπος ἀνθρώπος, ζῶντι χειροῦμενος Τυφῶνα, ἰσποποτάμῳ εἰκασμένον, λευκὸν δὲ τῆ χεῖρα τὸ ἀγαλμα. τῆς μὲν λευκότητος, τὸ φωτίζου τὴν σελήνην παρασησίσις. τὸ ὃ ἱερακίῳ περιώπῳ, τὸ ἀφ' ἡλίου φωτίζου, καὶ πνεῦμα λαμβάνειν, *Porph. apud Euseb. Præp. Evang. p. 70.* 4 Ο θείος ἐστὶ κεφαλὴν ἔχων ἱερακος. οὗτος ἐστὶν ὁ σφῶτος, ἀφθαρτος, ἀγέννητος, ἀμείρις &c. *Zoroast. apud Euseb. Præp. Evang. l. 1. p. 27.* 5 *Ibidis* Caput humanæ figuræ appositum semper *Mercuribin* s. *Hermanubin*, humidæ substantiæ Numen indicat. *Kirch. Obel. Pamphyl. p. 348.* 5<sup>a</sup> Erat autem *Momphta* nihil aliud, quam Numen quod humidæ Naturæ præsidet, Genius Incrementi Nili &c. Pingebatur varijs modis, nunc sub forma hominis *λεοντομέδου*, nunc sub simplici cubantis Leonis figura. *Kirch. Æd. Ægypt. Class. 7. p. 155.* Situ est *Ypsilomorpho*, i. e. in formam literæ Y, ad influxus a supremo Numine immitti receptionem, & in inferiorem Mundum, diffusionem indicandam. *Id. Synt. 7. p. 321.* *Momphta* i. e. aquarum Numen, quod componitur ex αἰωι aqua & Φ† Deus, eundem esse puto cum eo, quem *Nephte Plutarchus* vocat. *Kirch. Ob. Pamph. p. 284.*

being

being usually seen in a fitting inclined Posture, as if cut short by the Legs, and was called *Momphta*, the same with *Emeph* or *Hemphtha*, as *Kircher* conjectures. The *Κελοπρόσωπον*<sup>1b</sup>, or Human Figure with a Goat's Head, expressed, among other things, the Conjunction of the Sun and Moon in the Sign *Aries*. But when the Head of the Dog was affixed, then it was the *Anubis* or *Hermes*<sup>1c</sup>, representing the *Horizon*<sup>2</sup> and guarding the two Hemispheres.

The Egyptian Momphta.

The Human Figure with a Goat's Head; and Dog's Head.

The Head of a Woman, joynd to the Body of a Lyon, was called the *Sphinx*, being, in general, an Emblem of Strength<sup>3</sup>, united to Prudence. When such Figures were placed near the *Nile*, they denoted the Inundation to fall out, when the Sun passed through the Signs of *Leo*<sup>3a</sup> and *Virgo*; but when they adorned the Portico's<sup>3b</sup> and Gates of their Temples, then they signified, that the Theology taught and represented within, was clothed in Types and Mysteries. The (*Aspis ierakomorphos*)<sup>4</sup> The Serpent with the Head of a Hawk<sup>4</sup>, was the *Agathodæmon* of the *Phœnicians*, and the *Cnephs*, (*Kircher* likewise calls it the *Thermutis* of the *Egyptians*,) being supposed to carry along with it greater Marks of Divinity<sup>5</sup> than any other symbolical Figure whatsoever. We sometimes see an Egg, the Symbol of the World<sup>6</sup>, issuing out of it's Mouth<sup>7</sup>, which the *Egyptians* maintain to be productive of the Deity *Ptha*, but the *Greeks*, of *Vulcan*; who were both the same according to *Suidas*. In

The Sphinx.

1<sup>b</sup> Διολοῖ δ' ἀπὸ μὲν τῆς κριῖς κροκόμορφον ἔχειν καὶ αἰγὸς κεφάλαια, τὴν ἐν κριῖ ἀναδιδόν ἡλίαν καὶ σελήνην. *Euseb. Præp. Evang. l. 3. p. 70.* 1<sup>c</sup> Ἦν δὲ ἐς τὴν Αἰγύπτου ἔλθεις τότε δὴ τότε ὄφει \* κροκόμορφον μὲν τὸν Δία, κροκόμορφον δὲ τὸν βέλτερον Ἑρμῆν, καὶ τὸν Πάνα ὅλον πρῶτον &c. *Lucian. de Sacrif. 2 Vid. Not. I. p. 395.* Τὸν θεὸν τὸν παρ' αὐτοῖς καλούμενον Ἀνουβιν παρεστῆροσι κυγὸς ἔχοντα κεφαλὴν, ἐμφαίνοντες ὅτι σωματομορφὸν ἦν τῶν θεῶν τὸν Ὀσειν καὶ τὴν Ἰσν. *Diod. Sic. l. 1. p. 55.* Εἰσι γ' οὖν οἱ μὲν κύνες, σύμβολα τῶν δυοῖν ἡμισφαιρίων, οἷον ἀετοπλάγτων καὶ φιλασύντων. *Clem. Strom. l. 5. p. 413.* 3<sup>a</sup> Ἀλλῆς τε αὖ μετὰ σύνεσιως σύμβολον αὐτοῖς ἢ σφίγγ'· τὸ μὲν σῶμα πᾶν λέοντος, τὸ κροκόμορφον δὲ ἀνθρώπου ἔχουσα. *Idem. ibid.* 3<sup>b</sup> Νεῖλος δ' ἀνάδασιν σημαίνοντες \* λέοντα γράφει \* ἐπειδὴ ὁ ἡλιος εἰς λέοντα γενόμενος, πλείονα τὴν ἀνάδασιν τῆς Νεῖλος ποιεῖται. *Horap. Hierog. l. 1. cap. 21.* Inundationem Nili \* adumbrabant, vel per Leonem incumbentem, vel per eundem humana seu Virginis facie conspicuum, eo quod hac inundatio contingeret, Sole & Leone in *Isidis* five *Virginis* signum intrante. *Kirch. Obel. Pamph. p. 286.* 3<sup>b</sup> Παρ' τῶν ἱερῶν τὰς σφίγγας ἐπιεικῶς ἰσάντες, ὡς αἰνιγματῶδη σοφίαν τῆς θεολογίας αὐτῶν ἔχουσι. *Pl. de Isid. & Osirid. p. 354.* Αἰγύπτιοι παρ' τῶν ἱερῶν τὰς σφίγγας ἰδρύνονται, ὡς αἰνιγματῶδες τῶν θεῶν λόγον ἢ ἀσφῶδες ὄντος. *Clem. Strom. l. 57. p. 664.* 4<sup>a</sup> Φοίνικες δ' ὄριν Ἀραδὸν δαίμονα καλοῦσιν ὁμοίως ἢ Αἰγύπτιοι Κνήφ ἐπονομάζουσι· κροκόμορφος δὲ αὐτῶ ἱερακὸς κεφαλὴν, ἢ ἄλλ' τὸ κροκόμορφον τῆς ἱερακὸς. *Euseb. Præp. Evang. l. 1. p. 26.* 5<sup>a</sup> Τὸ πρῶτον ὄν θεότατον. *Id. ibid. p. 27.* 6<sup>a</sup> Ὅθεν ἐκ ἀπὸ πρῶτον τοῖς θεῶν τὸν Διόνυσον ὀργασμοῖς, ὡς μύμημα τῶν πάντων γενῶντος ἢ ἀελοχότου ἐν ἑαυτῶ, τὸ ὄν συγκρατωσώταται. *Plut. Symp. l. 2. p. 636.* Ἐρμανεύσει δὲ τὸ ὄν τὸν κοσμῶν. *Porphyr. Cælum est testa; item Vitellum terra; inter illa duo humor, quasi ilicinus (f. in limum, f. in sinum) clusus aeri, in quo calor.* *Varro apud Probum in Eclog. 6. Scol. Idol. l. 1. cap. 5.* 7<sup>a</sup> Τὸν δὲ θεὸν τοῦτον, (Κνήφ) ἐκ τῆς σφίγγος κροκόμορφος φάσιν ὄν, ἐξ ἧς γεννᾶται θεὸς, ὃν αὐτοὶ κροκόμορφον φασί· οἱ δὲ Ἕλληες Ἡραῖον ἐμνησκύνειν δὲ τὸ ὄν, τὸν κρόκον. *Porphyr. apud Euseb. Præp. Evang. l. 3. p. 69.* Φθᾶς δὲ Ἡραῖος· φθᾶς Μεμφοῖταις, ἢ παροιμία ὁ φθᾶς σοὶ κελάλικεν. *Suid.* Suspicio vocem Κνήφ esse μετὰ συγκοπὴν α-ηηδ canaph vel ceneph, quæ notat alam, subinde etiam τὸ πτερωτὸν alatum. Sic vocitarunt hoc numen a Symbolo, quod ex Serpente & volucre componeretur. *G. J. Voss. de Idol.*

The Heads  
added to fright  
the evil Dæ-  
mons.

like Manner, the Union of the Heads and Bodies of other different Creatures, may, according to their respective Qualities, be presumed to represent so many *Genij*; the Heads, especially of the sacred Animals, being added, as *Kircher* imagines<sup>1</sup>, to strike Terror into the Evil *Dæmons*. The Skins of the Dog and the Wolf, which, *Diodorus* tells us<sup>2</sup>, *Anubis* and *Macedon* put over their Heads in the Wars of *Osiris*, in Order, as we may suppose, to excite Fear in their Enemies, will probably confirm this Opinion of *Kircher*. *Diodorus* indeed gives us a different Interpretation, and affirms that it was owing to the wearing of these Helmets, that those Animals were esteemed and honoured by the *Egyptians*.

Their Symbolical  
Plants.

After these different *Species* of Animals, we are to take Notice of some of the most remarkable Plants, that were received into their Sacred Writing. Thus *Diodorus* tells us, that the *Agrostis*, in Token of Gratitude<sup>3</sup>, was carried in the Hands of their Votaries; but, as this is the general Name for the Culmiferous Plants, it will be uncertain to which of them we are to fix it. The Plants likewise of the *Isiac* Table, called by *Pignorius* and *Kircher*, the *Persea*, *Acacia*, *Melilot*, *Wormwood*, *Purslain* &c. appear to be much liker other Kinds, such probably as were no way concerned in the *Egyptian* Physicks or Theology, than those to which they are ascribed. The Purslain particularly, or *Motmoutin*<sup>4</sup>, seems, by the Figure, to be the Sugar Cane, which this Country might anciently, as it doth at this Time, produce. But among those that may be better distinguished; by the Head of the Poppy<sup>5</sup>, or Pomegranate, which is divided into a Number of Apartments, full of Seed, they denoted a City well inhabited. By the Reed, (the only Instrument they antiently wrote with, as they continue to do to this Day,) they signified the Invention of Arts and Sciences<sup>6</sup>, together with the Culture of the Vine,

The Agrostis.

The Purslain.

The Poppy.

The Reed.

1 Omnes Statuæ, sacrorum tantummodo animalium vultibus, ad incutiendum antitichnois ijs terrorem, transformatae conficiebantur. *Kirch. Æd. Ægypt. Synt.* 18. p. 516. 2 Τον μὲν γὰρ Ἀνουβιν (Osiridis in bello Socium) πείθειδος κυνῶν, τὸν δὲ Μακεδόνα λύκος περιτομῆν. ἀφ' ἧς αἰτίας καὶ τὰ ζῶα ταῦτα πημιθῶναι εὐχὰ τοῖς Αἰγυπτίοις. *Diod. Sic. l. i. p. 11.* 3 Διὸ καὶ τὴν εὐχρησίας τῆς περὶ τὴν βοτάνην ταύτην (Ἀγροστίν) μνημονεύοντας τὰς ἀνθρώπους, μέγιστον τὸ νῦν ὄντων πρὸς θεοῦ βαδίζουσι, τῇ χειρὶ ταύτης λαμβάνοντες προσεύχονται. *Diod. l. p. 28.* 4 ΛΟΤΕΛΟΤΙΝ idem significat, quod liberans a morte, ita Ægyptij Portulacam vocabant. *Hierophantes* vero ἄμμα Ἀεῖσθ. &c. Vid. *Kirch. Ædip.* p. 78. 5 Ἐκ δὲ τῶν μύλωνος τὸ γόνιμον, καὶ τὸ πλεῖστον τῶν εἰσομιζομένων εἰς αὐτὴν ψυχῶν, ὅσπερ εἰς πύλιν· ὅτι πλείως ὁ μύλων σύμβολον. *Euseb. Præp. Evang.* p. 68. 6 Αἰγύπτια δὲ γράμματα θηλυτῆς, ἢ ἱερογραμματεῖα, ἢ πέρας: μέλαν καὶ κόκκινον καὶ χροίνιον ζωγραφῶσιν. Αἰγύπτια μὲν γράμματα, ἀφ' ὧν τῶν τοῖς πάντα παρ' Αἰγυπτίοις τὰ γραφόμενα ἐκτελεῖται. χροίνον γὰρ γράφουσι καὶ ἐκ ἀλλοῦ πνί. *Horap. Hierogl. l. i. cap. 38.*

according to *Kircher*<sup>1</sup>. This Plant is frequently seen, with the <sup>The Bullrush and Papyrus.</sup> Top of it bending down<sup>2</sup>, in the Hands of their Deities, and was the same Symbol, according to *Kircher*<sup>3</sup>, with the Bullrush and *Papyrus*, expressive likewise, of the various Necessaries of Life. The Palm Tree<sup>4</sup>, from shooting forth one Branch every <sup>The Palm Tree.</sup> Month, i. e. twelve in a Year, signified That Period of Time. The Boughs of it, that were equally emblematical with those of other Kinds, of the first Productions of Nature<sup>5</sup> or of the Primitive Food of Mankind, were probably the (Θαλλοί) Branches<sup>6</sup>, which the Votaries carried in their Hands, when they offered up their Devotions. It is certain, that other Nations made use of these Boughs in particular, upon a civil<sup>7</sup>, as well as religious<sup>8</sup> Account. The *Persea*<sup>9</sup>, mistaken for the Peach Tree, was sacred to <sup>The Persea.</sup> *Isis*, as the Ivy was to *Osiris*<sup>10</sup>. Now the Leaves of the former being made use of to typify the Tongue, and the Fruit the Heart, intimate the Agreement there ought to be betwixt our Sentiments and Expressions; and, that the Deity is to be honoured with both. The Figure<sup>11</sup>, which we often see, among the *Hieroglyphicks*, not unlike a Trident, is supposed by *Kircher*, to be a triple Branch of this Tree, typical of the three Seasons, the Spring, the Summer and Winter, into which the *Egyptians* divided

1 Thyrsus ferulaceus *Osiridi* seu *Dionysio* Ægyptio attribuitur, eo quod docuerit primo vitem plantare ac eam thyrsio ferulaceo veluti statumini sustentandæ viti aptissimo applicare. *Kirch. Æd. Ægypt. Synt. 3. p. 232.* 2 Sceptro recurvo non obscure potentiam rerumque ab *Osiride* & *Iside* inventarum vini & musicæ seu harmoniæ præstantiam significare voluerunt. *Idem. ibid. p. 234.* 3 Junco Nilotico, scirpo levi & enodi papyro, Ægyptij nihil aliud significare voluisse videntur, nisi literarum ac scriptionis nobilem inventionem, a *Mercurio* Ægyptio, seu mavis, *Osiride* & *Iside* primo repertum, ut testatur *Diodorus*: secundo rerum omnium necessariatum suppeditationem; si quidem ex papyro & scirpo, omnium prope rerum usui humano necessariatum copia suppeditabatur; unde eum semper *Dæmoni Polymorpho*, per *Papilionem* dracontomorphum indicato, tanquam rerum necessariatum præsidii, oppositum spectamus. *Idem. ibid. p. 234.* 4 *Ἐνιαυτὴν γράφοντες, φοινίκῃ ζωγραφῶσι, διὰ τὸ δένδρον πᾶσι μόνον τῶν ἄλλων κατὰ [τὴν] ἀνατολὴν τῆ σελήνης, μίαν βαιν γενῆαν, ὡς ἐν ταῖς δώδεκα βάσιον ἔνιαυτὸν ἀπαρτίζεσθαι. Ἡσιόαρ.* *Hierog. l. 1. cap. 3.* 5 *Οἱ παλαιοὶ ἀνδρωποὶ ἔτε λιβανωτῶν, ἔτε ἄλλο θύμα προσέφερον, ἀλλὰ χλοῖς οἶον πῖνα τῆ γονίμῃ φύσεως χρῆν ταῖς χερσὶν ἀράμενοι κατέκμων. Πορρ. de Abst. in.* 6 *Διὰ δὲ συμβόλων ὡς ὅτε προχρῆς ὁ εὐφρόμενος, ἐν ταῖς τῶν Θεῶν τεμένεσιν, εἰκασμένῳ ᾧδῶ Αἰγυπτίοις, καὶ τῶ τῶν Σαλλῶν τῶν διδόμενων πῖς προσκύνουσι. \* οἱ Σαλλοὶ ἦτοι τῆ πρώτης τροφῆς σύμβολον ἐσάρχασιν, ἢ ὅπως ἐπιστῶνται, οἱ πολλοὶ τὰς μὲν καρπὸς δὲ ὅλα Σάλλειν καὶ ἀυξίως διαμένοντας ἐπιπλήσων σφᾶς δὲ αὐτὰς ὀλίγον εἰληχῆναι τὸν τῆ ζωῆς χρόνον. Clem. Strom. l. 5. p. 672--3.* 7 *Τὰς κισσὰς τῶ Νειλώφ λώτῳ καταστέφαντες καὶ φοινίκων στέβδους ταῖς χερσὶ κατασείοντες, \* τὴν νίκην καὶ μόνῳ τῶ γήματι δημοσιεύοντες. Heliod. Æthiop. Hist. l. 10.* 8 *Ολοκαυτῶν τε, καὶ θύειν πρὸ θεῶν, τότε χαιεσίηα φέρονται ἐν ταῖς χερσὶν εἰρεσιώγη μωρίνης καὶ ἰτίας σὺν κρέδῃ Φοινίκῳ πεποικμένη πᾶ μύλλε πᾶ πῖς περιστάς προσόντῳ. Jos. Antiq. Jud. l. 3. cap. 10.* 9 *Τῶν δ' ἐν Αἰγύπτῳ φυτῶν μάλιστα τῇ θεῶ καθεριώδως λέγουσι τὴν περιστάαν, ὅτι καρδίᾳ μὲν ὁ καρπὸς τῆ περιστάας, γλώτῃ δὲ τὸ φύλλον ἔοικεν. Plut. de Is. & Os. p. 378.* *Διὰ τῶ μὲν εἰς τὸ χριστιανικὸν ἐνταῦθα κατιόντι παρερηγῶμα, ὅσα φρονεῖν, εὐχημα λέγειν. Id. ibid.* *Αἱ μὲν ὀνομαζόμεναι Περσέαι, καρπὸν διάφροον ἔχουσι τῇ γλυκύτητι, μετενεχθεῖτος ἔξ Αἰθιοπίας ἐπὶ Περσῶν πᾶ φυτῶ κατ' ὄν κατεῖν Καμβύσης ἐκράτησεν ἐκείνων τῶν τίπων. Diod. l. 1. p. 21.* 9<sup>a</sup> *Φασὶ τὸν κιστῶν φυτὸν ὀσείδῳ. Diod. l. 1. p. 10.* 9<sup>b</sup> *Per triplicem ramum Perseæ tres anni partes significabant, quorum primus Osiridi, i. e. foli; secundus Isidi. i. e. lunæ; tertius Mercurio f. Oro facer fuit. Per 12 folia duodecim menses significabantur. Vid. Kirch. Æd. Ægypt. Synt. 3. p. 228.*

- The Lotus.* the Year. But the *Lotus*<sup>1</sup> is the most common and significative among the Vegetable Symbols, being observed to attend the Motion of the Sun, to lye under Water in it's Absence, and to have the Flowers, Leaves, Fruit, and Root of the same round Figure with that Luminary. *Osiris* therefore was not only supposed to be represented, in an extraordinary Manner, by the *Lotus*, but to have his Throne<sup>2</sup> likewise placed upon it. By a Flower<sup>3</sup>, (it is not material perhaps of which *Species*) the Power of the Deity was typified, as having thereby conducted a Plant (and therein emblematically any animal or vegetable Production) from a Seed (or small Beginning) to a perfect Flower (or State of Maturity.) However we read, that the *Anemone*<sup>4</sup>, in particular, was an Emblem of Sickness.
- The Anemone.*
- The Onion.* The Onion<sup>4</sup> too, upon Account perhaps of the Root of it, (which consisteth of many Coats, envelopping each other, like the Orbs in the planetary System,) was another of their Sacred Vegetables. The Priests<sup>5</sup> would not eat it, because, among other Reasons, it created Thirst, and, contrary to the Nature of other Vegetables, grew and increased when the Moon was in the Wain.
- Utenfils &c.* Among the great Variety of Utenfils, Instruments, Mathematical Figures &c. that we meet with upon their *Obelisks* and other Pieces of Sacred Writing, we may give the first Place to the (*Calathus*) Basket. This is usually placed upon the Head of *Serapis*, who was the same<sup>6</sup> with *Osiris*, and denoted<sup>7</sup> the various Gifts that were received from and conveyed back to the Deity. The (*Situla*) Bucket, which *Isis* carrieth sometimes in her Hand, might probably denote the Fæcundity of the *Nile*; differing very little, in Shape, from the (*Σπονδειον*) Cup of

1 Φύεται ἐν τῷ ὕδατι κρίνει πολλὰ, τὰ Αἰγύπτιοι καλέουσι λωτὸν. *Herod. Eut.* §. 92. Ἐστὶ δὲ καὶ ἡ εἶσις τῶ λωτῶ τῶν ἐδαθῶν καὶ ἐγγλύσσει, ἐπεικέως ἐὼν σπορόλον, μέγιστον κατὰ μῆλον. *ibid.* Κυκλοτερεῖ δὲ πάντα ὁράται τὰ τῶ λωτῶ, καὶ τὰ ἐν τοῖς φύλλοις εἶδη, καὶ τὰ ἐν τοῖς καρποῖς φαινόμενα ὑπερδὴ μόνη κινήσει τὸ κατὰ κύβητα νῦ ἐνέργειά ἐστὶ συγγενῆς. *Iamb. de Myst. Sect. 7. cap. 2.* 2 Ἐπὶ λωτῶ καθέζεσθαι. *Id. ibid.* 3 *Floris species, flos rerum protestatur, quas hic Deus infeminar, progenerat, fovet, nutrit, maturatque. Mac. Sat. 1. l. 17.* 4 Ἄνθη δὲ ἀνεμώνης, νόσον ἀνθρώπου σημαίνει. *Horap. Hierogl. l. 2. cap. 8.*

4<sup>a</sup> *Porum & cepe nefas violare & frangere morfu.*

*O sanctas gentes quibus hæc nascuntur in hortis*

*Numina.*

*Juv. Sat. 15. l. 9.*

5 Οἱ δὲ ἱερεῖς ἀροσπῶνται καὶ συχαίνοσιν καὶ τὸ κρόμμυον παραφυλάττοντες, ὅτι τὸ σιλήνης φθίνουσι μόνον, εὐτεροῦν τῶ τὸ πεδινέου πέφυκεν. *Plut. de Is. & Os. p. 353.* 6 Ἀμφω (*Σαραπὶς καὶ Οσίσις*) ἐνὸς θεοῦ καὶ μιᾶς δυνάμεως. *Plutarch. de Isid. & Os. p. 376.* 7 *Serapidis vertex insignitus Calatho & altitudinem fideris monstrat & potentiam capacitatis ostendat; quia in eum omnia terrena redeunt, dum immisso calore rapiuntur. Macrobi. Sat. 1. l. 1. cap. 20.* Ο δὲ κάλαθος, ὃν ὅτι τοῖς μετεώροις φέρεται, τὸ τῶν καρπῶν καταρραγείας, ὅς ἀνατρέπει κατὰ τὴν τῶ φωτὸς ἐξέλιξιν. *Euseb. Præp. Evang. p. 68.* *Calathus aureus surgens in altum monstrat ætheris summam; unde Solis creditur esse substantia. Macr. ut Supra. Isidis capiti insidet calathus cum manubrio, Osiridis communis, ut amborum vis frugifera & capacitas omnia in sublime trahentium declaretur. Pignor. Tab. Is. Exp. p. 49.*

Liba-

Libation<sup>1</sup>, that was one of the Attributes of the (Στολιτῆς) *Ornator*. The (Crater) Bowl<sup>2</sup> was another Emblem of the same <sup>The Crater.</sup> Kind, being also placed sometimes upon the Heads of their Deities, thereby typifying the great Plenty and Beneficence, that flowed from them. The *Canopus*<sup>3</sup> was of the same <sup>The Canopus.</sup> Class, representing, in all Probability, the Element, or Divinity of Water<sup>4</sup>. Under a *SphynGOPedes*<sup>5</sup>, upon the *Ifiac* Table, we see three of them together, denoting the three Causes<sup>6</sup>, that were then assigned, for the Inundation of the Nile.

Instruments, and such Things as may be referred to that Class, <sup>Instruments</sup> <sup>&c.</sup> are in great Numbers. Among those of Musick, we see the *Sistrum*<sup>7</sup>, <sup>The Sistrum.</sup> and the *Plectrum*<sup>8</sup>, the former whereof was used, in their religious Ceremonies, to fright away the evil *Dæmons*, being at the same Time expressive of the Periods of the Nile's Inundation, and that all Things in the Universe are kept up by Motion. The *Plectrum* was either emblematical of the Poles, <sup>The Plectrum.</sup> upon which the Globe of the Earth is turned, or else of the Air, which communicated Life and Motion to the Universe. Instruments of Punishment, such as the Hook and the *Flagellum*, <sup>The Flagellum.</sup> are sometimes seen in the Hands of their *Genij Averrunci*, expressive, no doubt, of the Power, they are supposed to make use of, in driving away the evil *Dæmons*. But the *Flagellum*, in the Hands of *Osiris*<sup>9</sup>, may further denote his Character, as guiding the Chariot of the Sun. The Σχοῖνος, and <sup>The Σχοῖνος</sup> <sup>and Sacred</sup> <sup>Cubit.</sup> Sacred Cubit, (the latter<sup>10</sup> whereof was the Badge of the Στολιτῆς, the former<sup>11</sup>, of the *ιερογραμματεὺς* or Sacred Scribe,) may

1 Σπλιτῆς \* ἔχων τὸν τε ἴ δὲ δικαιοσύνης πᾶχυν, καὶ τὸ σπονδειόν. Clem. Alexand. Strom. l. 6. p. 456.  
 2 Crater supremi Numinis, ex quo bonorum omnium profluit Ubertas. *Hermes* in *Pirmandro*, apud *Kirch.* p. 97. *Menf. Ifiac.* 3 Iphius (Canopi) simulachrum pedibus perexiguis, attracto collo, & quasi fugillato, ventre tumido in modum hydræ, cum dorso æqualiter tereti formatur. *Euseb. Eccl. Hist.* l. 2. apud *Rufinum.* 4 Ἐδορ ὃ καὶ πύρ σέβονται τὰ κάλλισα τῶν σοιχείων, ὡς ταῦτα ἀιπώτατα ἴ σωθείας ἡμῶν· καὶ ταῦτα δεκνύντες ἐν τοῖς ἱεροῖς. *Porph.* apud *Euseb.* *Præp. Evang.* p. 57. 5 *Orus* decumbit in quem *Callixenus Rhodius SphynGOPedem* apud *Athenæum* appellavit. l. 5. 6 Νεῖλος δὲ ἀναβάσειν σημαίνοντες γράφουσι τρεῖς ὕδριας μεγάλας \* ἐπειδὴ ἡ τῆς ἀναβάσεως ἐργασία κατ' αὐτὸς ἡμέρας ὑπάρχει. ἐν μὲν ὑπὲρ τῆς Αἰγυπτίας γῆς τᾶξαντες, ἐπειδὴ ἐστὶ καθ' αὐτὴν ὕδατος γεννητικὴ ἔπρασιν δὲ ὑπὲρ τῆ ἀκίανῆ, καὶ γὰρ ἀπὸ τούτου ὕδατος ὄρθαζίνεται εἰς Αἰγυπτίον ἐν τῷ ἴ ἀναβάσεως καιρῷ. Τείπον δὲ ὑπὲρ τῶν ὄμβρων, οἱ γίνονται κατὰ τὰ νότια τῆς Αἰθιοπίας μέρη, κατὰ τὸν τῆς ἀναβάσεως τῆ Νεῖλου καιρῷ. *Hierogl. cap. 21. l. 1.* 7 Εμφαίνει καὶ σείσσει, ὅτι σείεσθαι δεῖ τὰ ὄντα καὶ μηδέποτε παύεσθαι φορᾶς, ἀλλὰ οἷον ἐξεργεῖσθαι καὶ κλονεῖσθαι καταθεράζοντα καὶ μετατρέποντα. Τὸν γὰρ Τυφῶνα φασὶ τοῖς σείσεισι ἀποτρέπειν καὶ ἀπκρέεσθαι, δουλκόντες ὅτι τῆς φορᾶς σιδεούσης καὶ ἰσάσης, αὐτοῖς ἀναλαίει τὴν φύσιν καὶ ἀνίσσει αἴ τῆς κινήσεως ἢ γένεσις. *Plut. de If. & Of.* p. 376. 8 Sistrum indicabat Nili accessum & recessum. *Serr. in Virg. Æn. 8.* 9 Πλήκτεσθαι οἱ μὲν τὸν πόλον· οἱ δὲ τὸν αἶρα τὸν πάντα πλήουσιντα καὶ κινῶντα εἰς φύσιν τε καὶ αὐξήσιν, ἢ τὸν πάντων πληρωπικόν. *Clem. Strom.* l. 5. p. 415. 10 Simulachrum (Solis) instat dextra elevata cum flagro in aurigæ modum, læva tenet fulmen & spicas quæ cuncta Jovis solisque confociatam potentiam monstrant. *Macrob. Sat.* l. 1. cap. 23. 11 Vid. *Not. 1. ut supra.* 11 Ἐξῆς δὲ ὁ ἱερογραμματεὺς περιέρχεται, ἔχων πτερὰ ὅπῃ τῆς κεφαλῆς, βιβλίον τε ἐν χειρὶ καὶ κανόνα, ἐν ᾧ τότε γραμμικὸν μέλαν καὶ χοῖνον ἢ χροῖον. *Clem. Alex. Strom.* l. 6. p. 757.

be likewise placed among the Instruments of Justice ; to which  
*The Sceptre.* we may add the Sceptre, that hath before been taken Notice  
of, as the Symbol of Government, Steadiness and Conduct.  
*A Wheel.* But the Wheel<sup>1</sup>, was the Reverse of the Sceptre, signifying the  
*The Hasta pura.* Instability of human Affairs. A long Rod, like the *Hasta pura*  
of the *Romans*, was probably a Symbol of the same Importance  
with the Sceptre. It is generally ascribed to the Sun<sup>2</sup>, though  
we see it held in the Hands of their other Deities. The Top  
*The Top of it with the Head of Isis &c.* of it also is frequently adorned with the Head of the *Urupa*,  
Goat, *Orus*, *Isis*, or the *Lotus*, whereby it may be presumed,  
that some new Character is superadded. Thus, among other  
Instances, a Rod with the Head of *Isis* or *Orus* upon it, ex-  
pressed, in all Probability, some Branch of Power and Autho-  
rity, which we may suppose the Person who holds it, to have  
received from one or other of those Deities.

Among the Mathematical Figures, we meet with the Circle  
*Mathematical Figures; as the Circle, Crescent,* and Crescent, which represent the Sun and the Moon (*Κυριολογικῶς*)  
as *Clemens Alexandrinus*<sup>3</sup> expresseth it, i. e. properly speaking,  
or without any *Ænigmatical* Meaning. But the Circle, deno-  
ting the Year, is equally symbolical with the Serpent, biting  
his Tail. A Globe or Disk is often placed upon the Heads of  
their Deities, as all of them bear some Relation to the Sun :  
it is fixed also, upon the Head<sup>4</sup>, and between the very Horns  
of *Isis*, whose Attributes and Ceremonies were frequently the  
*Globe.* same<sup>4</sup> with those of *Osiris*. Wings are often added to the  
*Wings given to the Globe.* Globe, with a Serpent hanging from it, being all of them toge-  
ther symbolical of what is presumed to be the *Anima Mundi*<sup>5</sup>;  
i. e. a Power, Spirit, or Faculty, that diffuseth Life, Vigour, and

1 Εἰ μὴ νῆ δια τοῖς Αἰγυπτίοις προχοῖς ἀνίσταται πῆ διδάσκει παραπλήσιον ἢ μεταβολὴν τῷ σχήματος, ὡς ἔδειξεν ἐστῶτος τῶν ἀνθρώπων. *Plut.* in Numa. 2 Hasta symbolum *Osiridis*, tænijs multicoloribus obvoluta; hæ *Lunam* denotabant, hasta *Solem*. *Pigh.* in *Μυθολογία* de Horis. p. 170. Arcu & sagittis Apollinis simulachra decorantur, ut per sagittas intelligatur vis emissæ radorum. *Macrobi.* Sar. l. I. cap. 17. 3 Ἡλιον γ' ἐν γράφαις βελβεινοί, κύκλον ποιεῖσι σελήνην δέ, σχῆμα μηνουειδές, κατὰ τὸ κυριολογύμενον εἶδος. *Clem. Alexand.* Strom. l. 5. p. 657. 4 Corona multifloris, varijs floribus sublimem distinxerat verticem (*Isidis*) cujus media quidem super frontem plana rotunditas in modum speculi vel immo argumentum *Lunæ* candidum, lumen emicabat. *Apul.* *Metamorph.* l. II. p. 258. Crines intorti per divina colla passim dispersi. *ibid.* 4<sup>a</sup> Quanquam enim connexa, immo vero unica ratio numinis religionisque esset, (viz. *Isidis* & *Osidis*) tamen teletæ discrimen interesse maximum. *Apul. Met.* l. II. p. 27. 5 Cum vellent indicare tres divinas virtutes seu proprietates, scribebant circulum alatum, ex quo Serpens egrediebatur: per figuram circuli significantes naturam Dei incomprehensibilem, inseparabilem, æternam, omnis principij & finis expertem; per figuram Serpentis, virtutem Dei creatricem omnium; per figuram alarum duarum, virtutem Dei motu, omnium, quæ in mundo sunt, vivificatricem. *Abeneph.* lib. de Relig. *Ægyptiorum.* apud *Kirch.* Obel. Pampli. p. 403. Jupiter sphaera est alata, ex ea producitur Serpens: circulus divinam naturam ostendit sine

Perfection throughout the Universe. A Serpent, surrounding a Globe, carried along with it the same Meaning'. When the Circle hath within it a Serpent, either lying in a straight Line, or forming the Figure of a Cross, by the expanding of it's Wings, then it is supposed to be the Symbol of an *Agathodæmon*<sup>2</sup>, otherwise expressed by the Greek [Θ] *Theta*. The *Hieralpha* Α<sup>3</sup> likewise, which is frequently held in the Hands of their Deities and *Genij*, might carry along with it the like Signification. Of the same Kind also was the [⊕] *Crux Ansata*<sup>4</sup>, which consisted of a Cross, or sometimes of the Letter T only, fixed to a Circle. Now as the Cross' denoted the four Elements of the World, the Circle will be symbolical of the Influence, which the Sun may be supposed to have over them: or, as *Kircher*<sup>6</sup> explains it, by the Circle is to be understood

*The Serpent surrounding the Globe, or lying within it.*

*The Sacred Alpha.*

*The Crux Ansata.*

principio & fine: Serpens ostendit verbum ejus quod mundum animat & fœcundat: ejus ala Spiritum Dei, qui mundum motu vivificat. *Fragm. Sanchun. de Religione Phœnicum. ibid.* Per Globum, infinitum, æternum, immensum; per Alas, motum quo omnia penetrat; per Serpentem, vitam omnium: per Sceptrum rectilineum, omnia in illo, curvum, rectum, magnum, parvum &c. unum esse: per tres nodos, unitatem, æqualitatem, & connexionem; item principium, medium & finem omnium innuebant. *Kirch. OEdip. Ægypt. Claf. 7. cap. 1. p. 96.* Globus alatus, Serpentibus circumdatus dum pingebatur, symbolum erat animæ seu spiritus mundi. *Abeneph. Lib. de Religione Ægyptiorum apud Kirch. OEdip. Ægypt. Claf. 7. cap. 4. p. 117.* 1 Per figuram sphæræ, virtutem igneam in sole clucescentem, & per figuram Aspidis sphæram circumdantem, vitam & motum & fœcunditatem mundi designabant. *Abeneph. apud Kirch. Ob. Pamph. p. 420.* 2 Επὶ μὲν οἱ Αἰγύπτιοι εἰς τὸ τῆ αὐτῆς ἐννότιας τὸν κόσμον χεράροντες περιεργὴν κύκλον ἀερεσιδῆ καὶ πυρῶπὸν χαράσασσι, καὶ μέσον τεταμένον ὄβριον ἱερακόμορπον· καὶ ἔστι τὸ πᾶν χῆμα, ὡς τὸ παρ' ἡμῶν Θῆτα· τὸν μὲν κύκλον, κόσμον μνησύντες· τὸν δὲ μέσον ὄβριον συνεκτικὸν τῶν τε, ΑΓΑΘΟΝ ΔΑΙΜΟΝΑ σημαίνοντες. *Philo Bibl. apud Euseb. Præp. Evang.* 3 Hoc μονόχραμμον Α, ex Δ & Α compositum, in nullo non obelisco frequentissimum, *Ægyptiacarum* vocum ΔΡΑΘΟΣ ΔΕΛΛΟΝ quibus bonum Genium *Delta* Nili seu *Ægypti* signant, index; cum præter dictarum vocum capitales literas, ejus quoque *Ægypti* portionis figuram quam Δ passim vocant, clare dictum μονόχραμμον exprimat. *Kirch. Prodr. Copt. p. 231.* 4 Figuram Crucis, in cujus capite Circulus in modum ansæ, accepit *Mesra* a *Chamo*, & *Cham* a *Noe* & *Noe* ab *Hanuch*, (ipse *Idris*,) *Hanuch* a *Seth*, *Seth* ab *Adamo*, *Adam* ab *Angelo* suo *Raziel*. *Cham* vero ope ejus fecit mirabilia magna & ab eo accepit *Hermes*, & posuit eum inter literas avium; est autem hic character signum processus motusque Spiritus mundi: (s. divinæ mentis in rerum omnium productione motus & diffusionis. *Kirch. p. 369.*) & fuit magicum sigillum & secretum in telestatis eorum, & annulus contra dæmones & malignas potestates. *Abeneph. apud Kirch. Obel. Pamph. p. 440.* 5 Philosophi & Medici *Ægyptij*, partium *Indiæ* & *Græciæ*, indicaturi quatuor Elementa, Quadratum sub figura Crucis pingebant. Cabala Saracenicæ apud *Kirch. Obel. Pamph. p. 372.* Ουτως ἔδωκεν ἀναγνῶς Πλάτων, καὶ μὴ ἀκρίτως ἐπιστάμενος, μηδὲ νοήσας τίποτον εἶναι ταυρῶ, ἀλλὰ χῆσμα νοήσας, τὸν μετὰ τὸν παρῶτων θεῶν δύναμιν κειχάσας ἐν τῷ παντί. *Justin. Mart. Apolog.* Per Circulum denotabant, divinæ mentis diffusionem in mundum sidereum & per Crucem, diffusionem in Elementa. *Id. p. 370.* 6 Sicut nomen Dei יהוה juxta *Rab. Hakadosch*, Deum generantem significat, sic & hoc (Φ†) non apud *Coptitas* tantum; sed apud *Ægyptios* antiquos quoque *Emepht*, seu cum aspiratione *Hemepht*, seu *Σεπ††* quod nos ex *Copto* interpretamur (in *Phtha*), quasi diceres, Deum omnia peragentem in *Phtha* filio, quem produxit; vel, ut cum *Iamblich* loquar, *Emepht* nimirum producentem ex ovo *Phtha*, hoc est, intelligentiam ad exemplar suum ΙΧΘΟΝ generantem sapientiam, omnia cum veritate artificiose disponentem, nempe *Tauut*; quem proinde apposite per hos Characteres seu μονόχραμματα ⊕, ♀ repræsentabant: per Circulum primum mundi genitorem, æternamque conservatorem, divinitatemque ejus ubique diffusam, per † vero sapientiam mundum gubernantem intelligentes. *Kirch. Prod. Copt. p. 169.*

The Meaning  
of the Ω CRUX.  
Ansata.

the Creator and Preserver of the World, as the Wisdom, which is derived from Him, and directs and governs it, is signified by the +, T, or †, as He writes it, the *Monogram*, as He further conjectures, of *Mercury, Thoth, Taaut*, or (†) *Phtha*. It is certainly extraordinary, that this Figure should be so often found in their symbolical Writings, being seen alone, held in the Hands, or suspended over the Necks of their Deities. I have often observed, that Beetles and such other Sacred Animals and Symbols, as were bored through and intended for Amulets, had this Figure impressed upon them. The *CruX Ansata* therefore, was, in all Probability, *The Name of the Divine Being*, as *Iamblichus* records it<sup>1</sup>, *that travelled through the World*. We may further suppose it to be *the venerable Effigies of the Supreme Deity*, which, *Apuleius*<sup>2</sup> informs us, *was not made in the Likeness of any Creature*; or, the *Phylactery of Isis*, which, not unlike the *Thummim* in the Breast Plate of the High Priest, signified, according to *Plutarch*<sup>3</sup>, *The Voice of Truth*. But the Interpretation of this Figure, (the Cross-Part of it at least,) is recorded, in *Sozomen* and other *Christian* Authors, as expressive of *The Life to come*<sup>4</sup>: being the same, with *the ineffable Image of Eternity*<sup>4a</sup>, that is taken Notice of by *Suidas*; and which the learned *Herwart*, in a very elaborate Dissertation, hath endeavoured to prove to be the *Acus Nautica*, or the Mariner's Compass of the Antients<sup>4b</sup>.

But to return to the Mathematical Figures. The *He-*

1 Τρηγύστατο ὃ καὶ τούτην τὴν ὁδὸν Ἑρμῆς ἠρμάνευσε ὃ Βίβλος ἀεφίτης Ἀμμωνι βασιλεῖ, ἐν ἀδύτοις ἐυθῶν ἀναγεγραμμένην ἐν ἱερογλυφικοῖς γράμμασιν, κατὰ Σάϊν τὴν ἐν Αἰγύπτῳ, τὸ, τε τῷ Θεῷ ὄνομα παρέδωκε ΤΟ ΔΙΗΚΟΝ ΔΙ ΟΛΟΥ ΤΟΥ ΚΟΣΜΟΥ. *Iambli. Sect. 8. cap. 5.* 2 Gerebat alius felici suo gremio summi numinis venerandam effigiem, non pecoris, non avis, non feræ, ac ne hominis quidem ipsius confimilem: sed solerti repertu, etiam ipsa novitate reverendam altioris utnuncque & magno silentio tegendam religionis argumentum ineffabile. *Apul. Metam. l. 11. p. 262.* 3 Διὰ καὶ λέγεται, τὴν Ἰσιν, αἰδομένην ὅτι κύνι, περὶ ἄσπασαι φυλακτικῶν & c. ἐξερμηνεύεται ΦΩΝΗ ΑΛΗΘΗΣ. *Plut. de Isid. & Osirid. p. 377. & 378.* 4 Φασὶ δὲ, τῷ ναῖ (Serapidis) χαρακτηριστῶν σαυρῶν σημεῖα ἐμφερεῖς ἐγκεχαρῆμένους τοῖς λίθοις ἀναφανῆσαι, παρ' ἐπισημίων δὲ τὰ τοιαῦτα ἐρμηνευθεῖσαν σημαίνει τούτην τὴν γραφὴν ΖΩΗΝ ΕΠΕΡΧΟΜΕΝΗΝ. *Sozomen l. 7. Eccl. Hist. cap. 15. Ruffin. Eccl. Hist. l. 2. cap. 29. Suid. in Theodos. Socrat. l. 9. Hist. Tripar. 4<sup>a</sup> Διέγνω (ὁ μὲν Ἡρακλείδης) τὸ ἄρρητον ἀγαλμα ΤΟΥ ΑἰΩΝΟΣ ὑπὸ τῷ δεῦ κατερόμενον, ὃν Ἀλεξανδρεῖς ἐπίμυσαν ὀσιεὶν ὄντα, Ἀδωνι ὁμῶς κατὰ μυστικὴν, ὡς ἀληθῶς φάναι θεοκρασίαν. *Suid. in voce Ἡρακλείδης.* Porro idem *Suidas* eadem repetit in verbo Διαγνώμων. Quo ex utroque loco rite colligas, ipsissimum hoc esse signum, T scilicet Ansatum, AEVI, sæculi ineffabile, quod *Serapis Alexandria* manu teneat: quod *Alexandrini* pro *Serapide* & *Adonide* junctim colant. Idque præsertim cum ἄρρητον, seu ineffabile signum vocetur perinde uti Περσάπαρ, princeps pater, seu Βυδὸν, profundum *Hæresiarchæ Valentini*, & *Tetragrammaton Jehova*: sitque signum τῷ αἰῶνι Seculi, atque ævi; quorum 4. & 8. primæva; & deinde 30. & 2. idem *Valentinus* describit. *Herw. Theolog. Ethnic. p. 11.* 4<sup>b</sup> Apud me constitui, illud signum T veteribus fuisse præstitisseque, quicquid nostris modo gubernatoribus est, præstatque *Acus Nautica*. *Id. ibid. p. 60.**

*mispheres* of the World, were probably represented by half Disks, which, according as the circular Parts of them were placed upwards or downwards, might denote the upper or the lower *Hemisphere*.

*The Hemispheres represented by half Disks.*

A *Pyramid* or *Obelisk*, i. e. an equilateral, or an acute angled Triangle with two equal Sides, denoted the Nature and Element of Fire<sup>1</sup>; but, by a right angled Triangle<sup>2</sup>, was understood the Nature and Constitution of the Universe, the perpendicular expressing *Osiris*, or the Male; the *Basis*, *Isis*, or the Female; and the *Hypotheneuse*, *Orus*, i. e. the Air or sensible World, the Offspring of them both. The *Mundus Hylæus*, as *Kircher* calls the material or elementary World<sup>3</sup>, was typified by a Square, each Side, (as in the Table<sup>4</sup> of the *Jewish* Tabernacle,) representing one Quarter of it.

*Pyramids and Obelisks were Symbols of Fire.*

*The World represented by a Square.*

But there was not only a Mystery couched under these and such like Images themselves, but the very Posture, Dress, and Matter of some of them, were not without a Meaning. For when *Isis*, *Osiris* &c. are represented sitting, This is a Type of the Deity's *being retired within itself*<sup>5</sup>; or, that his Power is firm and immoveable: as the Throne itself, when chequered with black and white, might be emblematical of the Variety of sublunary Things<sup>6</sup>. When the Deities and *Genij* stand upright, as if they were ready for Action, but, at the same Time, have their Legs placed close together, This<sup>7</sup> is to represent them gliding, as it were, through the Air, without either Let or Impediment<sup>8</sup>. But, when the World is typified by a Human Figure, with it's Legs in the same Posture, This is a Token of it's Stability. No less symbolical was the Dress of their Deities.

*The Posture, Dress &c. of the Egyptian Deities were Symbolical. viz. Sitting.*

*Standing.*

1 Πυραμίδας ἢ καὶ ὀβελίσκους, τῆ πνεύς οὐσία (ἀπένειμαν.) Porph. apud Euseb. Præp. Evang. p. 60.  
 2 Αἰγυπτίους ἢ ἂν τις εἰχέσειε τῶν τριγώνων τὸ κῆλλισον, μάλιστα τότε τὴν πᾶ πάντες φύσιν ὁμοῖοντας. \* εἰκαστόν οὖν τὴν μὲν πρὸς ὀρθαίς, ἄξενι, τὴν ἢ βάσιν, λεία, τὴν δὲ ὑποτείνουσαν, ἀμφοῖν ἐγγόνῳ. καὶ τὸν μὲν ὀσίειν ὡς ἀρχὴν, τὴν δὲ ἰσιν ὡς ἀποδοχὴν, τὸν δὲ ὀρον ὡς ἀποτελεσμα. Plut. de Isid. & Os. p. 373-4. 3 Mundus corporeus, ex elementis compositus, in quo processus rerum fit per lineas rectas, per quadrangulum fuit indigitatus a priscis. Plat. in Alcinoo. cap. 11. & 12. apud Kirch. OEd. Ægypt. Claf. 7. p. 103. Γῆς δ' οἶμαι εἰκόνα ἢ τετραπέζα δηλοῖ. (Τέσσαρον ἐπερειδομένη πρὸς, ἔρει, μετωπῶρα, ἑαει, χειμῶνι. Clem. Alex. Strom. l. 6. p. 474. 4 Μένων ἐν ἑαυτῷ, ὡσπερ τὸ κεδέζεις βυλεται σημαίνειν, Iamb. Sedt. 7. cap. 2. 5 Οἱ παλαιοὶ ἔγραψεν τὸν Διὰ κεδίζοντα, πρὸς σημαίνειν ἀκινήτον τῷ θεῷ δύναντι. Appollod. Κάθηται δὲ, τὸ ἔρραιον τ' δυνάμεως ἀνιτῶμενον. Porph. apud Euseb. Præp. Evang. p. 61. 6 Qui mundi habenas tenet, variegata fede splendidas. Orph. de Mercurio apud Kirch. Synt. 1. p. 95. Hinc, arbitror, Graeci Mercurio virgam ex albo & nigro variatam attribuunt. ibid. 7 Καὶ τῷ βαδίσματι πλέον, οὐ κατὰ ἀλάσειν τοῖν ποδῶν ἐδὲ μετέδισιν ἀνομένα, ἀλλὰ κατὰ πνα ἔμυνη ἀείων καὶ ὀρμὴν ἀφῶρα-πόδισιν, τερμόντων μᾶλλον τὸ πωλέχον ἢ διαπορευομένων. διὸ δὴ καὶ τὰ ἀγάλματα τῶν θεῶν Αἰγυπτίῳ τῷ πῶ πῶδε ζευγῶντες καὶ ὡσπερ ἐνῶντες ἰσῶσιν. Helioid. Æth. Hist. l. 3. p. 148. 8 Ἀνδρωπειδὲς ὅτιν ἀγάλμα τῷ κόσμῳ, τοὺς μὲν ποδας συμβεβληκότας ἔχων, ἀνωθεν δὲ μέχει ποδῶν ποικίλον ἰμάτιον περιβεβλημένων, ἐπὶ δὲ τ' κεφαλῆς σφαῖραν ἔχει χρυσῆν, Ἄε τὸ μὴ μεταβαίνειν, καὶ Ἄε τὴν τῶν ἀστρον ποικίλην φύσιν, καὶ ὅπ σφαιραειδὲς ὁ κόσμος. Euseb. Præp. Evang. p. 69.

The Sun of a  
light Colour.

For the Sun, being a Body of pure Light, his Garment, according to *Plutarch*<sup>1</sup>, was to be of the same Colour, uniformly bright and luminous: though *Macrobius*<sup>2</sup> cloaths the winged Statues of the Sun, partly with a light, partly with a blue Colour, the latter whereof was emblematical of that Luminary in the lower *Hemisphere*. Whereas *Isis* being considered as the Earth, strewed over with a Variety of Productions; being also Light and Darkness &c. Her Dress, agreeable to these Qualities, was either to consist of a Leopard's Skin, or else to be otherwise spotted and variegated with diverse Colours<sup>3</sup>.

Isis's Garments variegated.

Isis's Fillets.

The Fillets<sup>4</sup>, which make part of her Dress or are held in her Hands, represent the *Phases* of the Moon; as the Tresses of her Hair<sup>5</sup>, when they are of a dark blue Colour, do the Haziness of the *Atmosphere*. The Rays, Flames<sup>6</sup>, Horns, Veils<sup>7</sup>, &c. that are placed immediately upon the Heads of these Figures; the Serpents<sup>8</sup>, which stand upright upon them, or issue out of their Hair<sup>9</sup>; together with the Globes, Mitres<sup>10</sup>, Fea-

The Ornaments upon the Heads of their Deities.

1 Στολαὶ δ' αἱ μὲν Ἰσιδος, ποικίλαι ταῖς βαφαῖς· (ὡσεὶ γὰρ ὕλην ἢ δύναμις αὐτῆς, πάντα γινομένην, φῶς, σκότος· ἡμέραν, νύκτα· πῦρ, ὕδωρ· ζῶν, θάνατον· ἀρχὴν, τελευτὴν) ἢ δὲ Ὀσίειδ' ἐκ ἔχει σκιάν, ἐδὲ ποιμιλόν, ἀλλὰ ἐν ἀπλοῦν τὸ φωτεινός. *Plut. de Isid. & Osir. p. 382.* 2 Solis simulachris (quæ *Aegyptii* pinnata fingunt) color non unus est, alterum enim cærulea specie, alterum clara fingunt: ex his clarum superum & cæruleum inferum vocant. Inferi autem nomen Soli datur cum in inferiore hemisphærio i.e. hyemalibus signis cursum suum peragit: superi, cum partem Zodiaci ambit æstivam. *Macrob. Sat. l. i. cap. 19.* 3 Vid. Not. 1. 4 Multicoloribus tæniis sive fasciis statuam *Isidis* vestiebant, ad significandum varias Lunæ φάσεις. *Heliodor. Candidæ vittæ candorem Lunæ denotabant. Pigh. in μυθολογία de Horis. p. 171.* Hinc tæniæ illæ variæ multiplicisque *Isidi* dedicatæ, non septem tantum eas Lunæ facies, quas *Heliodorus* nuncupat σύνουδον, μέγαν, &c. nuncupat, sed etiam vim ejus quæ circa materiam versatur, indicant, quæ sc. gignit omnia & omnia concipit, lucem quippe & tenebras, diem, noctem, vitam, mortem, principium, finem. *Pier. Hiergl. l. 39. cap. 3.* 5 Η δ' ὡσεὶ κειμένη κόμην τοῖς κατώ μέρεσιν αὐτῆ, ὑπόδειγμα τῆς περιστροφῆς ὡσεὶ τὴν αἴρα παχύτητος. *Euseb. Præp. Evang. p. 66.* Οὐτὸν ὁ χιτῶν σύμπας ἔσθην ὑακίνθινον, ἀέρος ἐκμαγεῖον· φύσει γὰρ ὁ αἰὲς μέλας. *Philo de Vit. Mos. l. 3. p. 671.* Αἴερον δὲ, ὑακίνθινον μέλας γὰρ ἔσθ' φύσει. *Philo. de congressu quærendæ erudit. gr. p. 441. de Tabernaculi aulæis agens. apud Clem. Alex. p. 665.*

6 ——— Caput aurea rumpunt

Cornua & indigenam jaculantur fulminis ignem. *Sidon. Apollin.*

Ἀστροπαῖ Διόνυσον ἐν ἀκτίνεσσι πυρωτόν. *Bacch. Carm. apud Diod. l. 1.*

Sic *Apollo*, deinde *Liber* sic videtur ignifer.

Ambo sunt flammis creati, profatique ex ignibus.

Ambo de comis calorem, & ambo radios conferunt.

Noctis hic rumpit tenebras, hic tenebras pectoris. *Vetus Poeta apud*

*Aleand. Explic. Tab. Heliaca p. 22.* 7 Vertex velatus divinitatis latentis Symbolum est.

*Kirch. Synt. 17. p. 490.* 8 Ο καὶ (ὄφεις) περισφυσῆσαν ἐτέρω παντὶ ζῳῷ δίχα καὶ τὸ δακτεῖν, ἀτακτεῖ. ὅθεν ἐπειδὴ δοκεῖ ζῶης καὶ θανάτου μεικρῶν, διὰ τὴν αὐτὴν ἐπὶ τῆς κεφαλῆς τῶν θεῶν ἐπιτηδεῖσιν. *Horapoll. l. 1. cap. 1.*

9 Jo — aspidē cinctā comas. *Val. Flacc. Argon. l. 4.*

10 Tutulos, (mithras, cydares) in capita gerebant, floribus, pennis, serpentibus, stellis, animalibus, flammis, circulis, vasis aliisque similibus, quibus Geniorum proprietates & ideales rationes exprimuntur, compactos: quos in sacrificiis pariter imitabantur sacerdotes, illisque notabatur, sacerdotem continuo supernas Deorum ideas, quæ per tutulos notantur, speculari debere: hoc enim factò, se in eam intelligentiam, quam continuo menteolvebant, transformari, eidemque uniri & quodammodo identificari sibi persuadebant; unitos vero & jam consortio Deorum adscriptos, omnem se felicitatis metam θεωμάτων attigisse rebantur. *Kirch. Synt. 1. p. 157.*

thers,

thers', Palm-Leaves<sup>2</sup> &c. that are set above them, have each their symbolical Meaning and Design; being, in general, so many Types of the Power, Nature and Attributes of that Deity or *Genius*, upon which they are placed<sup>3</sup>. The Beard, that is sometimes given to *Osis*<sup>4</sup>, hath likewise it's Meaning, being symbolical of the Summer Solstice, at which Time the Sun, having ascended to it's greatest Height, is, as it were, arrived at a State of Puberty. But *Silenus*'s bushy Beard' was the same Symbol with the Tresses of *Isis*'s Hair. Nay, the very black Marble, out of which some of these Figures are made<sup>6</sup>, typified, by it's Colour, the Invisibleness of their Essence; as in others, the Head and Feet being black and the Body of a lighter Colour, might probably be symbolical of the Deity's lying concealed to us in his Designs and Actions, though he is apparent in his general Providence and Care of the Universe.

*Osis's Beard.*

*Statues of Black Marble.*

Thus have I given a short Sketch, and That chiefly from the Antients, of the symbolical and hieroglyphical Learning of the *Egyptians*; a small Portion, no Doubt, of what still remains to be discovered. *Kircher* indeed, an Author of extraordinary Learning, indefatigable Diligence, and surprizing Invention, hath attempted, in his *OEdipus* and *Obeliscus Pamphilius*, to interpret<sup>7</sup> all the Sacred Characters and Figures that came to his Hands. But as it cannot certainly be known, whether He might not take the outward Figures themselves, for such Things as they were not intended, by the Sacred Scribes, to represent, mistaking, for Instance, one Animal, Plant, Instrument, Utensil &c. for another; all Reasonings and Inferences, drawn from thence, can be little more than mere Conjectures, and therefore the remarkable Boast of *Isis*, will still hold true, that *no mortal hath hitherto taken off her Veil*.

*Kircher hath attempted to interpret these Characters.*

1 *Επί δὲ τῆ κεφαλῆς (τῆ Κνήφ) πρὸς βασιλείου σπειρέμενον, ὅπ λὸγος διστεύεται ἢ κυρμμένον, καὶ ἔφανός καὶ ὅπ ζωοποιός, καὶ ὅπ βασιλεύς, καὶ ὅπ νοσῶς κίνετα.* *Euseb. Præp. Evang.* l. 3. p. 69. *Penna, quod cœlette est, declarat \* propterea quod sursum feratur.* *Dionys. Areop.* *Ἱερογραμματεὺς προσέρχεται, ἔχων πέρα ἐπὶ τῆ κεφαλῆς, βιβλίον τε ἐν χειρὶ καὶ κανόνα.* *Clem. Strom.* l. 6. p. 269. *Κεῖνον τὲ πάλιν ἐπὶ τῆ κεφαλῆς πέρα δὴ; ἐν δὴ τῆ ἡγεμονικότητι νεῦ, καὶ ἐν δὴ τῆς αἰδήσεως.* *Euseb. Præp. Evang.* l. 1. cap. 7. circa finem. 2 *Caput decora corona cinxerat, Palmæ candidæ folijs in modum radiorum profidentibus.* *Apul. Metam.* l. 11. p. 269. sic ad instar solis exornato & in vicem simulachri constituto &c. 3 *Vid. Not. 10. p. 408.* 4 *Statuitur Solis s. Bacchi ætas plenissima effigie barbæ solstitio æstivo, quo tempore summum sui consequitur argumentum.* *Macrobi. Sat. l. 1. cap. 18.* 5 *Τοτὲ δὲ τὴν σελὴ τὸν ἀέρα παράπτια ἀφ. τῆ λασίας κόμης τῆ γενέει, (ὀπδεικνυμένην.)* *Euseb. Præp. Evang.* p. 67. 6 *Πολλοὶ δὲ αὐ, καὶ μελανιδίθω, τὸ ἀρανὲς αὐτῶ τῆ οὐσίας ἐδήλωσαν.* *Porphyr. apud Euseb. Præp. Evang.* p. 60. 7 *Τὸ δ' ἐν Σάει τῆ Ἀθηνᾶς (ἢν καὶ Ἰσιν νομίζουσιν) ἔδωκε δπηρατὴν εἶχε τοιαύτην, ΕΓΩ ΕΙΜΙ ΠΑΝ ΤΟ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ, ΚΑΙ ΕΣΟΜΕΝΟΝ· ΚΑΙ ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥΔΕΙΣ ΠΩ ΘΗΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ.* *Plut. de Isid. & Osir.* p. 354. *Ed. Par.*

*This Sacred Writing conveyed chiefly upon Obelisks.*

If we except the *Isiac Table*<sup>1</sup>, and a few other *Egyptian Antiquities*, the *Obelisks*, that still remain in *Egypt*, or have been removed from thence to *Rome*, are the principal Archives and Repositories<sup>2</sup>, to which this Sacred Writing hath been committed. These Pillars, notwithstanding the extraordinary Length of several of them, have been hewn out of the Parent Rock without the least Flaw or Imperfection: all of them likewise that I have seen, were of a reddish *Granate* (πυροπόικιλον) Marble, finely polished: though the *Hieroglyphical Characters*, that are engraved, sometimes to the Depth of two Inches, upon them, are rough and uneven: no Attempt, at least, seems to have been ever made to polish them. Now as there are no Traces of the Chiffel to be seen either upon the *Obelisks* themselves, or the *Hieroglyphical Writing*; it is probable, that the latter was performed by a Drill, whilst the *Obelisk* itself might receive both it's Figure and Polish from Friction.

*The Shape and Fashion of these Obelisks.*

The Pillars I am speaking of, consist of two Parts, the Shaft, and the *Pyramidion*. As for the Pedestals, (I mean of those two that continue standing, the one at *Alexandria*, the other at *Matta-reah*,) they lye so concealed under Soil and Rubbish, that

*The Pedestal.*

I had no Opportunity to see them. I have been told indeed, that when the Pedestal of the former was some Years ago laid open by Mr. *Consul LeMaire*, they found it to be eight (*French*) Foot high, and in the like Fashion, with those of the *Græcian* and *Roman* Architecture. But this perhaps will require a further Examination; although the Draught, which I had the Perusal of (and from whence I borrowed the Characters in the following Page,) was agreeable to such Ornaments and Proportions. To reassume therefore the Description of what is more in View:

*The Shaft.*

it is observed<sup>3</sup>, that the Shaft is in a decuple Proportion of it's greatest Breadth; as the whole Figure is nothing more than the *Frustum* of a *Pyramid*, whose Sides incline towards each other

<sup>1</sup> This is likewise called the *Tabula Bembina*, from being once in the Possession of *Cardinal Bembo*. It has been published by *Pignorius*, *Herwart* and others, and is now in the Possession of the *Dukes of Savoy*. Vid. *Kirch. OEd. Ægypt. in mensâ Isiaca*. <sup>2</sup> *Iamblichus* instructs us (Sect. 1. cap. 2. de *Mysterijs Ægypt.*) that *Plato* and *Pythagoras* learned their Philosophy from thence. Φιλόσοφον δ' ἔτι παρὰ βαλλεῖς ἐρώτημα, διακρινόμεν σοι καὶ εὖτο κατὰ τὰς Ἑβραίων παλαιὰς σήλας, ἄς Πλάτων ἤδη παρὰ βαλλεῖς καὶ Πυθαγόρας διακρίνοντες, φιλοσοφίαν συνεσίσαντο. This Philosophy is also taken Notice of by *Pliny* (l. 36. cap. 9.) *Inscripti (Obelisci) rerum naturæ interpretationem Ægyptiorum opera philosophiæ continent*. <sup>3</sup> *Obelisci* altitudo in decupla proportione constituerunt, ad latus quadratæ basis inferioris. Sic si *Obelisci* cujusquam latus sit 10 palmarum, altitudo erit 100. *Pyramidion* vero terminans *Obeliscum* altitudine sua æquabat latitudinem inferiorem sive latus basis infimæ *Obelisci*. *Kirch. Ob. Pamph.* p. 52.

in an Angle of about one Degree. This *Fruustum* terminates <sup>The Pyrami-</sup> <sup>dion.</sup> in a Point, that is usually made up (by the Inclination) of equilateral Planes, as in the common *Pyramids*, from whence it has received the Name of the *Pyramidion*, or little *Pyramid*. It hath likewise been observed, that the Height of this Part, is equal to the greatest Breadth of the *Obelisk*; but this, I presume, will not always hold true, otherwise it would be of great Importance in estimating the Quantity of any of these Pillars that lyes buried under Ground. But the Basis or Foot, <sup>The Foot of</sup> <sup>the Obelisk</sup> <sup>round.</sup> may perhaps be the most remarkable Part of these *Obelisks*, especially if that at *Alexandria* is to instruct us. For This, as the late worthy Person, above-mentioned, informed me, had not a square *Base*, like those we see at *Rome*, but an *Hemispherical* one, that was received (in this Manner ) into a correspondent Cavity in the Pedestal; upon which likewise were these odd Characters, such as the wheel-like, capreolated ones of *Apuleius*<sup>2</sup> may be supposed to have been.



It is certain, that these Pillars, by being thus rounded at the Bot- <sup>Obelisks and</sup> <sup>Pyramids de-</sup> <sup>dedicated to the</sup> <sup>Sun.</sup> tom, would bear a nearer Resemblance to Darts and missive Weapons, than if they were square; and consequently would be more expressive of the Rays of the Sun, which they were supposed to represent; as it was the Sun itself to which they were dedicated<sup>3</sup>. It may likewise be presumed, as the *Pyramids*<sup>4</sup>, which are *Obelisks* only in obtuser Angles, were equally emblematical of Fire, so they may be considered under the same religious View, to have been no less consecrated to the same Deity.

1 Vid. Not. 3. p. 410. 2 De opertis adyti profert quosdam libros, literis ignobilibus prænatos; partim figuris cujusmodi Animalium, concepti sermonis compendiosa verba suggerentes; partim nodosis & in modum rota tortuosis, capreolatumque condensis apicibus, a curiosa profanorum lectione munita. *Apul. Met.* l. 11. p. 268. 3 *Obelisci* enormitas Soli prostituta. *Hermut.* apud *Tertull.* de Spect. cap. 3. Trabes ex eo fecere Reges quodam certamine, *Obeliscos* vocantes, Solis numini sacros. Radium ejus argumentum in effigie est; & ita significatur nomine *Ægyptio*. *Plin.* l. 36. cap. 8. (ΠΥΤΕΒΠΗΡΗ forsan i.e. digitus Solis. *Kirch.* Obel. Pamph. p. 44.) *Mesphres*\* duos *Obeliscos* Soli consecravit. *Isid.* l. 18. cap. 31. Finis denique principalis, quem *Ægyptij* in *Obeliscorum* erectione habebant, erat, ut *Osiridem* & *Isidem*, hoc est, Solem & Lunam in his figuris, veluti mystica quadam radiorum representatione colerent, quasi hoc honore tacite beneficiorum, per hujusmodi secundorum Deorum radios acceptorum magnitudinem insinuant. *Kirch.* p. 161. ut supra. Other Deities likewise, viz. Jupiter, Venus, Apollo &c. were worshipped under the Forms of Obelisks and Pyramids. Εστὶ ἡ Ζεὺς Μελίχιος ἢ Ἀρτεμὶς ὀνομαζομένη Πατρώα, σὺν τέχνῃ πεποιημένα ἑδεμῆ. Πυραμίδι δὲ ὁ Μελίχιος, ἢ ἡ κίονι ἔξιν εἰκασμένη. *Pausan.* in *Corinth.* p. 102. Παφίους ἢ μὲν Ἀφροδίτη τὰς πύλας ἔχει, τὸ ἢ ἀγάλμα ἐκ ἂν εἰκαστεῖς ἄλλω τῷ ἢ πυραμίδι λευκῇ. *Max. Tyr.* Διαλέξει λη. We learn from *Clemens Alexandrinus*, that this method of worshipping Pillars was of great Antiquity. Πενὶ γὰρ ἔν ἀλεξωδῆναι τῶν ἀγαλμάτων θέσεις κίονας ἰσάντες οἱ παλαιοὶ ἔσειον σέβας, ὡς ἀριστῶματα τῷ θεῷ. *Strom.* l. 1. p. 418. Ἀγχιὺς δὲ ἔστι κίον εἰς ἑξὺ λίθων· ὅν ἰσᾶσι πρὸ τῶν θυρῶν, ἰδίας δὲ φασὶν αὐτὰς εἶναι Ἀπόλλωνος, οἱ δὲ Διονύσου, οἱ ἢ ἄμφω. *Suid.* in voce. 4 Vid. Not. 1. p. 407.

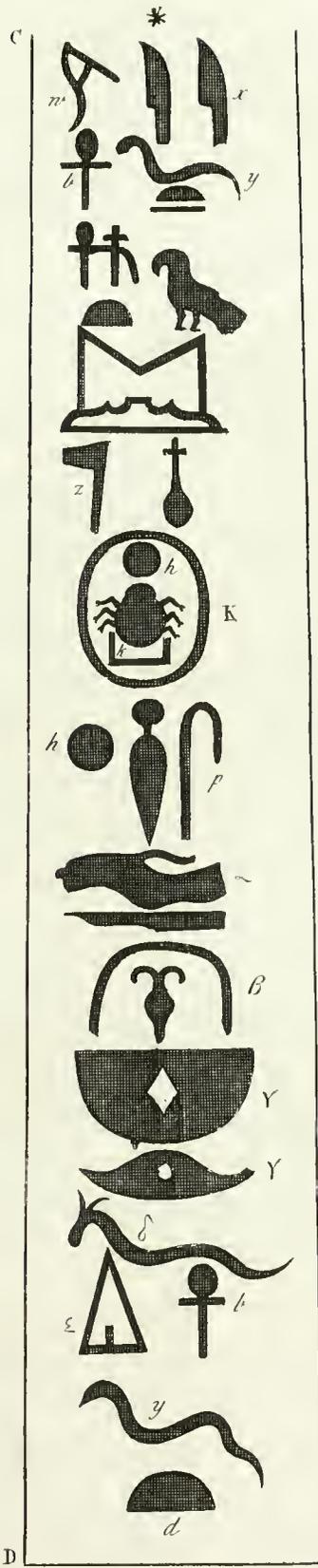
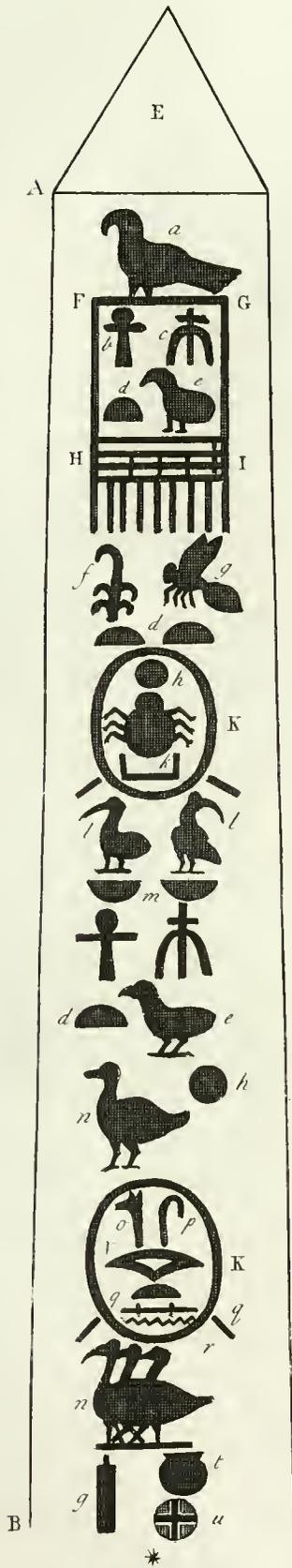
The Obelisks  
of Alexandria  
and  
Matta-rea  
or Heliopolis.

The *Obelisks* which I have mentioned at *Alexandria* and *Heliopolis*, have been described by various Authors. The *Hieroglyphicks* upon the latter, (which are the same on all Sides,) are exceedingly fair and legible; and indeed the whole Pillar, is as intire and beautiful, as if it were newly finished. But the *Alexandrian Obelisk*, lying nearer the Sea, and in a moister Situation, hath suffered very much; especially upon that Side, which faceth the Northward: for the Planes of these Pillars, no less than those of the *Pyramids*, seem to have been designed to regard the four Quarters of the World. It may likewise be further observed with Regard to this Pillar, that the Height of it, which is found to be fifty (*French*) Foot, three whereof are buried under Ground, agrees, almost to a Nicety, with the Length of one or other of the *Mesphbean Obelisks*, that were erected at this Place. Several of the Characters upon the *Heliopolitan Obelisk*, are filled up with a white Composition, as if they had been enamelled; which, at first Sight indeed, engage us to imagine, that all of them, originally, were intended to be so. But, upon a stricter View, this appeared to have been done by the Hornets, that, in the Summer Season, fix here their Nests.

The Hieroglyphical  
Characters  
upon the  
Heliopolitan  
Obelisk.

The Copy which I took of this Pillar, is agreeable to the annexed Design; wherein A. B. C. D. represents the Shaft of the *Obelisk*, E. the *Pyramidion*, F. G. H. I. the four Quarters of the World, K. K. K. so many *Amulets* or *Talesmans*. Among the *Hieroglyphicks*, *a.* is *Osiris* or the Sun, *b.* the *Crux Ansata*, *c.* the triple Branch of the *Persea*, *d.* the upper *Hemisphere*, *e.* a *Quail*, *f.* the *Thyrusus Papyraceus*, *g.* the *Pantamorphia Natura*, *h.* the Disk and Beetle, *k.* a *Favissa* or Cistern, *l.* the *Ibis*, *m.* the lower *Hemisphere*, *n.* the Goose, *o.* the *Sceptrum Ægimorphum*, *p.* the *Sceptrum Arundinaceum* or Σχῶν, *q.* a Sceptre, with two *Ferulas*, denoting the Union of two Powers, *r.* a *Hydroschema* or Water Course, *s.* a Rudder, *t.* the *Situla*, *u.* the Influx of the four Elements, *w.* an *Agathodæmon*, *x.* a Feather, *y.* the Serpent, *z.* a Hatchet, or *Osiris's* Hook, *α.* an Arm, with the Tendril of a Vine, *β.* a Gate, *γ.* an Eye, *δ.* the *Cerastes*, *ε.* a *Pyramid*. But for a particular Explication of these Characters, the greatest Part whereof have received their very Denominations from *Kircher*, the Reader is referred to that learned Author.

1 Et alii duo sunt (*Obelisci*) *Alexandria* in portu ad *Cæsaris* templum, quos excidit *Mesphbes* rex quadragenûm binûm cubitorum. *Plin.* 1.36. cap. 9.



*To S<sup>r</sup> ROBERT BURDETT of FERMARCH in y<sup>e</sup> County of Derby. Baronet*



'Diodorus' instructs us, that *Sesoftris* erected two *Obelisks* at *Heliopolis*, which were an hundred and twenty Cubits high, and eight broad. We learn also from *Pliny*<sup>2</sup>, that *Sochis* and *Ramises* erected each of them four; whereof those of *Sochis* were forty eight, and those of *Ramises*, forty Cubits only in Height. The Breadth of the lowest Part of This, I am speaking of, is six Foot, and the whole Height, according as I measured it by the Proportion of Shadows, was no more than sixty four; though other Travellers have found it upwards of seventy. Provided then we could know, which of the above-mentioned Pillars This remaining one should be, together with the exact Height of it, we might thereby compute the Quantity of Mud, that hath been left upon the adjacent Soil, since the Time it was erected. Now those that were raised by *Sesoftris*, are vastly too high, as those of *Ramises* are too low, to make any Pretensions to it. For with Regard to the former, even granting the Pillar, I am describing, to be seventy Foot high, yet still as the much greater Part of it must remain under Ground, This will exceed, by far, any Accession of Mud or Ruins, that could possibly have been accumulated, in the Time, above the Foundation of it. *Ramises's Obelisks*, being only forty Cubits (i. e. sixty Foot) high, are even shorter than This is found to be by Observation. In all probability therefore, This, which I am describing, must be the surviving *Obelisk* of those that were erected by *Sochis*, whose Height, by taking in also what may be allowed for the Pedestal, will answer in Gross, to such Accidents and Alterations, as have happened to the Soil of *Egypt* since the Erection of it. But further Notice will be taken of This in another Place.

*This Obelisk was probably erected by Sochis.*

There is no Point in History that hath been so often, and at the same Time so variously treated of, as That which relates to the *Pyramids* of *Memphis*. The Antients abound with a Diversity of Accounts and Descriptions concerning them; whilst the Moderns, after a much longer Course of Observations, have yet notwithstanding rather multiplied the Difficulties, than cleared them.

*The Pyramids variously described.*

1 Το δ' ἐν Ηλιουπόλει διὰ τὰς χεῖρας ἀποπέμων ἢ ἐνεργείας, κατὰ τὸν χροῖον ἢ τὴν μαγείαν, θεοῖσιν ἀνέθηκε δύο μονολίθους, τὸ μὲν πλάτος ὀκτώ, τὸ δ' ἕξι πηχῶν ἕκατν. *Diod.* l. i. p. 38. 2 In supra dicta urbe (Solis) *Sochis* instituit quatuor numero (*Obeliscos*) quadragenūm octonūm cubitorum longitudine: *Ramises* autem is, quo regnante *Ilium* captum est, quadraginta cubitorum. *Plin.* l. 36. cap. 8.

Neither the  
Antients nor  
Moderns agree  
about  
the Dimen-  
sions of the  
Great Py-  
ramid.

The Dimensions of the great *Pyramid*, have given Occasion to one Dispute. *Herodotus*<sup>1</sup> makes the *Base* of it to be eight hundred Foot long; *Diodorus*<sup>2</sup> seven hundred; and *Strabo*<sup>3</sup> only six hundred. Among the Moderns, *Sandys*<sup>4</sup> found it to be three hundred Paces; *Bellonius*<sup>5</sup> three hundred and twenty four; our Profefor *Greaves*<sup>6</sup>, six hundred and ninety three *English*, and *Le Brun*<sup>7</sup> seven hundred and four Feet, (as we may suppose,) of *France*, which make about seven hundred and seventy of our Measure. There is no Way, I presume, to reconcile these Differences, and it would be unjust to charge any of these Authors with a designed Mistake. Thus much then, in general, may be said, in Defence and Vindication of Errors and Disagreements of this Kind, that none of the Sides of this *Pyramid* are exactly upon a Level. For there is a Descent in passing, from the Entrance into it, all along by the eastern Corner, to the southern; there is again an Ascent from This to the western Point; at the same Time the Sides, which regard the West and the North, have been encroached upon by such Drifts of Sand, as the *Etesian* Winds, from Time to Time, have brought along with them. As therefore it will be difficult to find a true *Horizontal Base*; it being likewise uncertain, (which is the chief Thing to be considered,) how far these Drifts of Sand may have been accumulated above the Foundation of it; all Calculations of this Kind must be exceedingly precarious, agreeable only to the Time, and to the particular Circumstances of the Situation, when they were made.

None of the  
Sides of it are  
upon an exact  
Level.

None of the  
Pyramids  
were ever  
finished.

Neither doth it appear that either This, or any other of the three greater *Pyramids*, was ever finished. For the Stones, in the Entrance into the greatest, being placed archwise and to a greater Height than seems necessary for so small a Passage;

1 Τῆς Πυραμίδος παντακτὴν μέτωπον ἔχασον ὀκτὸ πλέθρα, ἑστίς τετραγώνη, ἢ ὕψος ἴσον. *Herodot. Eut.* §. 124. 2 Ἡ μὲν γὰρ μέγιστη Πυραμὶς τετράπλευρος ἔσται τῷ σχήματι, τὴν δὲ τὴν βάσιωσιν πλεῖστην ἔχει πλέθρων ἑπτά, τὸ δ' ὕψος ἔχει πλείω τῶν ἑξ πλέθρων. *Diod. Sicul. Bibl. l. i. p. 40.* 3 Δύο τῶν Πυραμίδων εἰς τοιαύτην τὴν ὕψος, τετραγώνη τῷ σχήματι, ἢ πλεῖστος ἔχαστος μικρῶν μείζον τὸ ὕψος ἔχασται. *Strab. Geogr. l. 17. p. 555.* 4 The greatest of the three *Pyramids*, being Square at the bottom, is supposed to take up eight Acres of Ground; every Square being 300 single Paces in Length. *Sand. Trav. p. 99. Ed. vi.* 5 Nos maximæ *Pyramidis* basim dimensum sumus, quæ quatuor angulorum paribus intervallis cum sit, trecentos viginti quatuor passus habet in singula latera, paululum extensis cruribus, gradiendo singulos passus numerantes. *Bellon. Observat. l. 2. p. 269.* 6 See his *Pyramidographia.* 7 Je contai trois cens bons pas d'un coin a l'autre du grand *Pyramide.* Plus je donnai a deux *Arabes* une corde que j'avois pour cet effet prise avec moi & je leur fis mesurer la distance de ces coins de l'un a l'autre, qu'ils trouverent qui montoit a cent vingt brasses qui font sept cens & quatre pieds. La Hauteur par devant cent douze brasses s. six cent seize pieds : un brasse cinque pieds & demi. *Le Brun. Voyag. cap. 36.*

there being also a large Space left on each Side of it, by discontinuing several of the parallel Rows of Steps, which, in other Places, run quite round the *Pyramid*; these Circumstances, I say, in the Architecture of this Building, seem to point out to us some further Design, and that originally there might have been intended a large and magnificent *Portico*. Neither were the Steps or *little Altars*, as *Herodotus* <sup>1</sup> calls them, to remain in the same Condition they have been in from the earliest Records of Time. For these were all of them to be filled up, in such a Manner, with prismatical Stones, that each Side of the *Pyramid*, as in That of *Cestius* at *Rome*, was to be smooth and upon a Plane. Now nothing of this Kind appears to have been ever attempted in the lesser or greater of these *Pyramids*, (the latter of which wants likewise a great Part of the Point, where this filling up was probably to commence;) but in the second, commonly called *Chephrenes's Pyramid*, which may hint to us what was intended in them all, we see near a Quarter of the whole Pile, very beautifully filled up, and ending, at the Top, like the Point of a Diamond. These Stones, agreeable perhaps to the Depth of the *Strata* from whence they were hewn, are from five to thirty Foot<sup>2</sup> long; and from three to four Foot high. Yet, notwithstanding the Weight and Massiness of the greatest Part of them, they have all been laid in Mortar, which, at present, is easily crumbled to Powder, though originally perhaps it might be of greater Tenacity, as the Composition of it seems to be the same with That of *Barbary* <sup>3</sup>.

*The Steps to be filled up with prismatical Stones.*

The Antients <sup>4</sup> inform us, that the Stones of the *Pyramids* were brought from the Mountains of *Arabia*. Yet, notwithstanding the great Extravagance and surprizing Undertakings of the *Egyptian* Kings, it doth not seem probable, that they would have been at the vast Labour and Expence of bringing Materials from so great a Distance, when they might have been supplied from those very Places, where they were to employ them. Now the Stone which makes the Bulk and

*The Pyramidal Stones not brought from the Arabian or Trojan Mountains.*

1 Εποίνθη ἡ αὐτὴ ἡ Πυραμὶς ἀναβαθμῶν πρόπον, τὰς μετεξέτεροι κρώσας, οἱ δὲ βασιλεῖς ὀνομάζουσι. *Herod. Eut.* §. 125. 2 *Herodotus* affirms that none of these Stones were less than thirty Foot long. Οὐδεὶς τῶν λίθων τετράκοντα πῶδων ἐλάσων. §. 124. 3 *Vid.* p. 286. 4 Τοῖσι μὲν ὃ ἀποδείχθη, ἐκ τῶν λιθοποιμίων τῶν ἐν τῷ Ἀραβίῳ ἔρει, ἐκ πατρίων ἔλκεν λίθους μέχρι τῷ Νείλῳ. *Herod. Eut.* §. 124. Λέγεται δὲ τὴν μὲν λίθον ἐκ τῆς Ἀραβίας ἀπὸ πολλῆς διαστήματι κομίζονται, τὴν δὲ κατασκευὴν ἀπὸ χωμάτων γενέσθαι, μήπω τῶν μηχανῶν ἐυρημένων καὶ ἐκείνος πρὸς χεῖρας. *Diod. Sic.* l. 1. p. 40. *Pyramid amplissima ex Arabicis lapidicinis constat. Plin.* l. 36. cap. 12.

They were taken from the Mountains upon which they are employed.

Outside, at least, of all these *Pyramids*, is of the same Nature and Contexture, hath the like Accidents and Appearances of Spars, Fossil Shells, *Coralline* Substances' &c. as are common to the Mountains of *Lybia*. In like Manner *Joseph's* Well, the Quarries of *Moccat* near *Kairo*, the *Catacombs* of *Sakara*, the *Sphinx*, and the Chambers, that are cut out of the natural Rock, on the East and West Side of these *Pyramids*, do all of them discover the specifick Marks and Characteristicks of the *Pyramidal* Stones, and, as far as I could perceive, were not to be distinguished from them. The *Pyramidal* Stones therefore, were, in all Probability, taken from this Neighbourhood; nay perhaps they were those very Stones, that had been dug away, to give the *Sphinx* and the Chambers, I have mentioned, their proper Views and Elevations.

The great Pyramid is not all of it a Heap of hewn Stones.

It may be farther observed, that the *Pyramids*, especially the greatest, is not an intire Heap of hewn Stones; inasmuch as that Portion of it, which lyeth below the *Horizontal* Section of the Entrance, may probably be no more than an Incrustation of the natural Rock, upon which it is founded. For, in advancing through the narrow Passage, the natural Rock is twice discovered: the lower Chamber also, together with the Well, (whose Mouth lyeth upon a Level with it,) appear to be of the same; whereby a considerable Abatement is to be made in such foreign Materials, as would have been otherwise required in the building of this Pile.

No certain Account when or by whom these Pyramids were founded.

It is very surprizing, that the *Pyramids*, which from their first Foundation, must have been looked upon with Wonder and Attention, should not have preserved a more certain *Æra*, and Tradition of the Time of their Foundations, or of the Name of their Founders. *Pliny*<sup>2</sup> reckons up a Number of Authors, who have wrote of the *Pyramids*; and all of them, He tells us, disagree in the Accounts they give us of those who built them. *Cheops*<sup>3</sup>, *Chephrenes*, and *Mycerinus* have been

1 Especially of such as *Strabo* calls petrified *Lentils*, telling us, that they were originally the Food of the Workmen. Εκ γὰρ τῆς λατύπης σωερί τινος περὶ τῶν Πυραμίδων κείνται, ἐν ταύτοις δ' εὐερίσκονται ψήγματα καὶ πύργω καὶ μεγάροι φακοειδῆ· ἐνίοις δὲ, καὶ ὡς ἂν ἥισμα οἶον ἡμιλεπίτων ὑποστρέχει. Φασὶ δ' ἀπιδιδωθῆναι λείψανα τῶν ἐργαζομένων τροφῆς· οὐκ ἀπίστους δὲ &c. *Strab. Geogr.* l. 17. p. 556. 2 *Qui de ijs (Pyramidibus) scripserunt, sunt Herodotus, Euhemerus, Duris Samius, Aristagoras, Dionysius, Artemidorus, Alexander Polyhistor, Butorides, Antisthenes, Demetrius, Demotiles, Apion: inter omnes eos non constat a quibus factæ sunt, iustissimo casu oblitteratis tantæ vanitatis autoribus. The like Account we have in Diodorus. Περὶ δὲ τῶν Πυραμίδων εἰδέν ὅλων εἶδὲ ὡς καὶ τοῖς ἐγγραφείοις ἔτε ὡς καὶ τοῖς συγγραφεύσι συμφωνεῖται· οἱ μὲν γὰρ πᾶς ἀσπειρημένους βασιλεῖς (Χέμβιν, Κεφρήν, Μυκείων) φασὶν αὐτάς, οἱ δὲ ἑτέρους τινάς. *Diod.* l. 1. p. 41. 3 *Diodorus* (l. 1. p. 39.) calls him *Chemmis*.*

generally

generally taken for the Persons'. Now as *Egypt* had been, from Time immemorial, the Seat of Learning; where it was likewise pretended, that a regular and chronological<sup>2</sup> Account had been kept of all the remarkable Transactions of their Kings; it is much, that the Authors of such great Undertakings, should be so much as even disputed. Yet we find there were other Accounts, and Traditions concerning them. For it is said<sup>3</sup>, that *Suphis* built the first, and *Nitocris* the third; that the second was raised, as *Herodotus*<sup>3</sup> acquaints us, from the Money which the Daughter of *Cheops* procured at the Expence of her Chastity; whilst the two greater were the Work of the Shepherd *Philition*; and the least had the Harlot *Rhodope* for it's Foundress. *Herodotus* indeed, who hath preserved these Reports, doth not give much Credit to them; however it may be justly enough inferred from hence, that as the Chronology of the *Pyramids*, (those Wonders of the World,) was thus dubious and obscure, there is sufficient Ground to suspect the Correctness and Accuracy of the *Egyptian* History in other Matters.

Neither is there an universal Consent, among the Antients, for what Use or Intent these *Pyramids* were designed. For *Pliny*<sup>4</sup> asserts, that they were built for Ostentation and to keep an idle People in Employment; others, which is the most received Opinion, that they were to be the Sepulchres of the *Egyptian* Kings<sup>5</sup>. But if *Cheops*, *Suphis*, or whoever else was the Founder of the great *Pyramid*, intended it only for his Sepulchre, what Occasion was there for such a narrow, crooked Entrance into it; for the Well<sup>6</sup>, as it is called, at the End of the Entrance; for the lower Chamber, with a large Nitch or Hole in the eastern Wall of it; for the long narrow Cavities in the

*It is not agreed for what Use the Pyramids were intended.*

1 Vid. *Herodot.* Euterp. §. 124. 127. & 134. 2 Ταῦτα Αἰγύπτιοι ἀπαικίως φασὶ ἐπίστασθαι, αἰεὶ τε λογίζομενοι, καὶ αἰεὶ δὲ καταγράφουσι τὰ ἔργα. *Herod.* ut supra. §. 145. Περὶ ὧν ἀπάντων (βασιλέων) οἱ μὲν ἱερεῖς ἔχον ἀναγραφὰς ἐν ταῖς ἱεραῖς βίβλοις ἐκ παλαιῶν χρόνων αἰεὶ τοῖς διαδοχοῖς παραδεδωμένας, ὁ πῆλικος ἕκαστος τῶν βασιλευσάντων ἐγένετο πρὸς μεγάλου, καὶ ὁποῖός τις τῆ φύσει, καὶ τὰ κατὰ τοὺς ἰδίους χρόνους ἕκαστος παραχθέντα. *Diod. Bibl.* l. 1. p. 29. 2<sup>a</sup> Σὺφισ τὴν μεγίστην ἤγειρε Πυραμίδα, ἣν φησὶν Ἡρόδοτος ὑποχέουσαν γεγονέναι. *Maneth.* apud *Syncell.* Chronogr. p. 56. Νίτωκος γεννηκωτάτη, καὶ εὐμορφωτάτη τῶν κατ' αὐτὴν γενομένων \* τὴν τρίτην ἤγειρε Πυραμίδα. *Id.* ibid. p. 58. 3 Vid. Not. 1. 4 *Pyramides regum pecuniae otiosa ac stulta ostentatio; quippe cum faciendi eas causa, a plerisque tradatur, ne pecuniam successoribus aut æmulis insidiantibus præberent; aut ne plebs esset otiosa.* *Plin.* l. 36. cap. 12.

5 ——— *Pyramidum tumulis evulsus Amasis.* *Luc.* l. 9. l. 155.

*Cum Ptoleæorum manes seriemque pudendam*

*Pyramides claudant indignaque Mausolea.* *Id.* l. 8. l. 698.

Τετράκοντα δ' ἀπὸ τῆ πόλεως (Memphis) καθύπευθε περὶ τὴν πόλιν, ὅρασις τις ὄρεος ὄντι, ἐφ' ἣ πολλὰ μὲν Πυραμίδες εἰσὶ, τὰφοι τῶν βασιλέων. Τρεῖς δ' ἀξίολογοι, τὰς δὲ δύο τῶν καὶ ἐν τοῖς ἐπιπέδῳ διατάσσονται κατασκευάζονται. *Strab.* Geogr. l. 17. p. 1161. Τῶν δὲ βασιλέων τῶν κατασκευασάντων αὐτὰς ἐπιπέδῳ τὰφοι, συνέβη μηδέτερον αὐτῶν ταῖς Πυραμίδων ἐνταφῆσαι. *Diod. Sic. Bibl.* l. 1. p. 40. 6 In *Pyramide* maximâ est intus puteus 86 cubitorum, flumen illo admissum arbitrantur. *Plin.* l. 36. cap. 12.

The Great Pyramid was probably intended for a Temple.

Walls of the upper Room; or for the two Ante-Chambers, and the lofty Gallery<sup>1</sup>, with Benches on each Side, that introduce us into it? As the whole of the *Egyptian* Theology was cloathed in mysterious Emblems and Figures, it seems reasonable to suppose, that all these Turnings, Apartments, and Secrets in Architecture, were intended for some nobler Purpose, (for the *Catacombs* are plain, vaulted Chambers, hewn out of the Rock) and that the Deity rather, which was typified in the outward Form of this Pile<sup>2</sup>, was to be worshipped within. The great Reverence and Regard, which *Suphis*<sup>3</sup>, one of the supposed Founders, is said to have paid to the Gods, will perhaps, in the first Place, not a little favour such a Supposition. Yet even if this at last should not be granted, no Places certainly could have been more ingeniously contrived for the *Adyta*, that had so great a Share in the *Egyptian* Mysteries.

The second and third Pyramids were not intended for Sepulchres.

It has been before observed, that *Chephrenes* built the second *Pyramid*, and *Mycerinus* the third: but for what Intent? not to be their Sepulchres; inasmuch as no Passage being left open into Them, as into the Great *Pyramid*, they must have been pulled down, and built again after their Decease, before their Bodies could have been there deposited. If indeed we had any authentick Tradition, that these *Pyramids* had been built, by some pious Successors, over the Tombs of their Ancestors, there would then be less Occasion to call in Question an Opinion, that hath been so generally received: but if no Report of this Nature occurs in antient History, if the Founders made no Provision in them for their Interments, (which is supposed to be the principal Intent of these Structures,) but contrived them, as far as we know, and are informed from Antiquity, to be close, compact Buildings, it may so far, I presume, be disputed, that the two lesser *Pyramids*, at least, could never have been intended for Sepulchres.

The Chest in the Great Pyramid was intended for some religious Use.

The square Chest likewise of *Granate* Marble, which is placed in the upper Chamber of the Great *Pyramid*, may be supposed to have been rather intended for some religious Use, than for the Coffin of *Cheops*. For among other Uses, which at this Distance of Time, and in so symbolical a Religion, we cannot expect to trace out in History, This Chest may be sup-

<sup>1</sup> See the Description of these several Places in *Greaves's Pyramidographia*. <sup>2</sup> Vid. p. 407, 411. <sup>3</sup> Οὐτος ὁ καὶ ὁ Περὸπιος [Περὸπιος, Contemplator. *Marsh. Chron. Canon*. p. 51.] εἰς θεὸν ἐγένετο, καὶ τὴν ἱερὰν συνέχευσε βίβλον, ἣν ὡς μέγα χρῆμα ἐν Αἰγύπτῳ γένηται (Manetho) ἐκποσάμην. *Syncell.* p. 56.

posed, to have been concerned either in the mystical Worship of *Osiris* <sup>1</sup>, or to have served for one of their (*Κίσαι ἱεραὶ* <sup>2</sup>) Sacred Chests, wherein either the Images of their Deities, or their Sacred Vestments <sup>3</sup> or Utensils were kept; or else that it might have been a *Favissa* or Cistern <sup>4</sup>, such as contained the *Holy Water*, made use of in their Ceremonies. The Length <sup>4</sup> of it, which is somewhat more than six Foot, does indeed favour the received Opinion of it's having been designed for a Coffin; yet both the Height and the Breadth, which are each of them about three Foot, very far exceed the Dimensions, that perhaps were ever observed by the *Egyptians*, upon such Occasions. Those Stone Coffins, which I have seen in *Egypt*, (and by them, I presume, we may judge of others,) were all of them of a quite different Form from this pretended one of *Cheops*; being inscribed with *Hieroglyphicks*, and made exactly in the Fashion of the *Mummy* Chests, just capacious enough to receive one Body. Whereas This, which I am speaking of, is an oblong Square, not ending, as the *Mummy* Chests do, in a Kind of Pedestal, whereupon it might have been erected; neither is it adorned with any Sacred Characters, which, from the great Number of Coffins that are never known to want them, seem to have been a general as well as necessary Act of Regard and Piety to the deceased.

*The Stone Coffins of Egypt not made in the same Form.*

The Manner likewise, in which this Chest is placed, is quite different from what was perhaps ever observed by the *Egyptians*, in the depositing of their Dead. For the *Mummies* always stand upright <sup>5</sup>, where Time or Accident have not disturbed them: whereas This Chest lyeth flat upon the Floor, and thereby hath not that Dignity of Posture, which, we may suppose, this wise Nation knew to be peculiar, and therefore

*The Mummies were not placed horizontally, but upright.*

1 Αιγύπτιοι τε ὃν Ὀσίειδον πολλαχῶς θήκας δεικνύουσι. *Plut. de Isid. & Os. p. 365.* Η γὰρ λεγομένη κάθειρξις εἰς τὴν σοφὴν Ὀσίειδον, ἔδεν ἔοικεν ἀλλ' ἢ κρύβειν ὕδατον καὶ ἀφανισμὸν ἀντίθετα. *Id. p. 366.* 2 Ferebatur ab alio *Cista secretorum capax, penitus calans aperta magnifica Religionis. Apul. Met. l. 11. p. 262.* 3 Particularly of such as were carried about in their *Comasia*. Ἦδη δὲ καὶ ἂν ταῖς καλυμέναις παρ' αὐτοῖς ΚΩΜΑΣΙΑΙΣ, τῶν θιῶν χρυσῶ ἀγάλματα· δύο μὲν κύνας, ἕνα δὲ ἱέρακα, καὶ ἕτερον μίαν περὶφέρουσι. *Clem. Strom. l. 5. p. 413.* 4 *Favissa* locum sic appellabant, in quo erat aqua inclusa circa Tempia. Sunt autem, qui putant *Favissas* esse in *Capitolio* caellis cisternisque similes; ubi reponi erant solita ea, quæ in Templo vetustate erant facta inutilia. *Fest.* Fuit autem in Templo *Piscina* sub figura convenienti mysterijs eorum. *Abenerph. de Relig. Ægypt. apud Kirch. Obel. Pamph. p. 473.* 4<sup>a</sup> Vid. *Not. I. p. 421.* 5 Ποιεῖνται ξύλινον τύπον ἀνδραποειδέα· ποιουμένοι δὲ, ἐσεργυῖσι τὸν νεκρὸν καὶ κατακλίουσιντες ἐπὶ θισσαυείζουσι ἐν οἰκίματι θηκῶν, ἑστάντες ὄρθρον πρὸς τοῖχον. *Herod. Eut. 9. 86.* Πρὸς τὴν ἀσφαλίστατον τῶν τοίχων ὄρθρῳ ἑστᾶσι τὴν λάρνακα. *Diod. l. 1. p. 58.*

— *Ægyptia Tellus*  
Claudit odorato post funus stantia (busto) saxo  
Corpora. —

*Sil. Ital. l. 13. l. 475.*

*The Chest not intended for the Coffin of Cheops.* would be very scrupulous to deny to the human Body. Now if this Chest was not intended for a Coffin, (and indeed *Herodotus*<sup>1</sup> tells us that *Cheops's* Tomb was in the Vaults below) we have so far a presumptive Argument, that neither could the *Pyramid* itself have taken the Name of a Sepulchre from it. Nay provided even that *Cheops* and others had been buried within the Precincts of This or any other of the *Pyramids*, yet still this was no more than what was practised in other Temples<sup>2</sup>, and therefore would not destroy the principal Use and Design for which they were erected. And indeed, I am apt to think, that there are few, who attentively consider the outward Figure of these Piles; the Structure and Contrivance of the several Apartments in the Inside of the Greatest; together with the ample Provision, that was made on each Side of it, for the Reception, as may be supposed, of the Priests; but will conclude, that the *Egyptians* intended the Latter for one of the Places, as all of them were to be the Objects at least, of their Worship and Devotion.

*The Antients not acquainted with the Inside of the Great Pyramid.*

*Strabo*<sup>3</sup>, as far as I know, is the only Person among the Antients, who seems to have been acquainted with the narrow Entrance, that conducts us into the Great *Pyramid*. We have only a small Ascent up to it at present; and, as it may be presumed, that the Situation of it in his Time<sup>4</sup>, was nearly half Way up the *Pyramid*, we are so far instructed, what extraordinary Encroachments have been since made, by the Sands, in that Direction. However if there had been a Passage left open, so early, into this *Pyramid*; if this Passage was not continued directly forward, in the same Angle of Descent, quite down to the subterraneous Cavities, (as the many Breaches and Irregularities in the Architecture of that Part of it, where we first begin to ascend, will give us Room to suspect;) it is much, that no particular Account should have been left us, by antient Historians<sup>5</sup>, of the several Apartments that have been since described

1 Ουτε γὰρ ὕπεσι, (speaking of the *Pyramids* of *Chephrenes*,) ἀνιήματα ὑπὸ γῆν, ἕτε ἐκ τῆ Νείλου διαύρου ἦκει ἐς αὐτὴν, ὡς περὶ ἐς τὴν ἐπέραν, ῥέουσα· διοικοδομημένε δὲ αὐλῶν ἔσω νῆτον φερέσσειν, ἐν τῇ αὐτὸν λέγουσι κείδαι Χέοπα. *Herod. Eut.* §. 127. 2 Εἰδῶσαν (Aprien) ἐν τῇσι πατρώοισι παρῆσι· αἱ δὲ εἰσι ἐν τῷ ἱερῷ τῆ Αἰθιοπίας. *Id. ibid.* §. 169. Εἰδῶσαν (Amasis) ἐν τῇσι παρῆσι τῇσι ἐν τῷ ἱερῷ. *Herod. Thal.* §. 10. Οὐς δὲ, ἕτε γὰρ ἕτε τῆσι σιωπῆσομαι, ὡς ἐς τῇ αὐτὸς ἐξελέγξα, νεὸς μὲν εὐφῆμως ὀνομαζομένε, πάρου δὲ γινομένε, τῆσι τῆσι πάρου νεὸς ἐπιτελεσμένε. \* ἐν τῷ νεῷ τῆ Αἰθιοπίας ἐν Λαείωσι, πάρου ὅτιν Ακείωσι. \* πὶ δὲ εὐφῆμοισι; ἕτε ἐν τῷ νεῷ τῆ Πολιάδου κείδεται; *Clem. Alex. Cohortat. ad Gentes.* p. 39. 3 ἕτε δ' ἐν ὑψὶ μέσσοι πῶς τῶν πλοῦτων λίθον ἐξαίρεσιμον· ἀρδέντου δὲ σείγξ ὅτι σκολιὰ μέχει τῆ Σήκω. *Strab.* l. 17. p. 1161. 4 *Vid. Not. ut supra.* 5 *Pliny* indeed mentions the Well, (*Vid. Not. 6. p. 417.*) but no other Place.

by the Moderns; and of the Chest which is placed in the uppermost of them. An *Arabian* Historian<sup>1</sup> acquaints us, that this *Pyramid* was opened, only about nine hundred Years ago, by *Almamon*, the *Calif* of *Babylon*; and that “they found in it, towards the Top, a Chamber, with an hollow Stone, in which there was a Statue like a Man, and within it a Man, upon whom was a Breast-Plate of Gold, set with Jewels; upon this Breast-Plate was a Sword of inestimable Price, and at his Head a Carbuncle of the Bigness of an Egg, shining like the Light of the Day, and upon him were Characters writ with a Pen, which no Man understood”. But this, it may be presumed, is of the same Authority, with what he observes in another Place, “That he who built the *Pyramids*, was *Saurid ibn Salhouk*, the King of *Egypt*, who was before the Flood 300 Years”. But letting alone these surprizing Accounts, it is remarkable, that the Chest, in striking it, gives the same Musical Note, (*E-la-mi*, if I mistake not,) with the Chamber; and thereby may be supposed to have similar Dimensions: though, by Mensuration, our accurate Professor<sup>2</sup> found their respective Proportions to be different. We are to observe further, that this Chest is fixed so strongly in the Floor, that a Number of Persons were not able to move it; being situated, (perhaps not without a Mystery,) in the same Direction, with the Mouth of the *Pyramid*, directly to the Northward; a Position, that was likewise given to the Doors of other *Egyptian* Edifices<sup>3</sup>.

Besides what hath been already mentioned with Regard to the *Sphinx*, we are to take Notice, that (in *July*, 1721.) the Sands were accumulated to that Degree round about it, that we could but just discover the Ridge of the Spine; at the End of which, just over the Rump, there was a square Hole, about four Foot long, and two broad. But this was so closely filled up with Sand, that we could not lay it open enough to observe,

*There are Holes upon the Head and Rump of the Sphinx.*

<sup>1</sup> *Ibn Abd Alhokm*, as he is recorded by Mr. *Greaves* in his *Pyramidographia*. <sup>2</sup> The exterior superficies of this Tomb contains in Length, seven Feet three Inches and an half. In Depth it is three Feet, three Inches, and three Quarters, and is the same in Breadth. The hollow Part within is in Length on the W. Side, 6 Feet and  $\frac{488}{1000}$ . In Breadth, at the N. End 2 Feet and  $\frac{218}{1000}$ . The Depth is 2 Feet and  $\frac{860}{1000}$  Parts of the *English* Foot. The Length of the Chamber on the S. Side is 34 Feet and  $\frac{380}{1000}$ . The Breadth is 17 Feet and  $\frac{190}{1000}$ . The Height is 19 $\frac{1}{2}$  Feet. Vid. *Pyramid*. ut supra. <sup>3</sup> Μοίριον δὲ ἀποδείξασθαι μνημόσυνα, τὰ Ἡραΐδα τὰ πρὸς ΒΟΡΕΗΝ ἀνεμόν τετραμμένα περὶ πύλαια. *Herod. Ent.* §. 101. Τὸ γὰρ ἀνάστημα μὲν εἰσι ἀνὰ κατὰσεροί, ἀντίπυλοι ἀλλήλοισι· ἐξ μὲν πρὸς ΒΟΡΕΩ, ἐξ ἧ πρὸς νότον τετραμμέναι συνεχέες. *Herod. ibid.* de *Labyrintho* §. 148. In this Situation likewise the *Table* (of *Shew-Bread*) was placed in the *Tabernacle*. *Exod.* 40. 22.

*These Holes had probably a communication with the Pyramids.*

whether or no it had been originally contrived (like the Well in the Great *Pyramid*) for a Stair-Cafe. Upon the Head likewise there is another Hole, of a round Figure, which, I have been told, is five or six Foot deep, and wide enough to receive a well grown Person. The Stone, which this Part of the Head consists of, seems to be adventitious; but the rest of the Figure is hewn out of the natural Rock. It must be left to future Travellers to find out, whether these Holes served only to transmit a Succession of fresh Air into the Body of the *Sphinx*, or whether they might not have had likewise a Communication with the Great *Pyramid*, either by the Well, or by the Cavity in the Wall of the Chamber, that lyes upon the same Level with it. Nay it will sometimes perhaps appear, that there are Chambers also in the two other *Pyramids*; and not only so, but that the Eminence likewise, upon which they are erected, is cut out into *Cryptæ*, narrow Passages and Labyrinths, which may, all of Them, communicate with the Chambers of the Priests, the artful Contrivers of these *Adyta*, where their initiatory, as well as other mysterious Rites and Ceremonies, were to be carried on with the greater Awe and Solemnity.

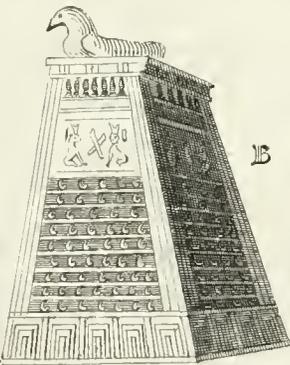
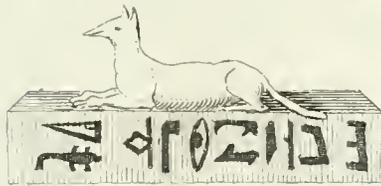
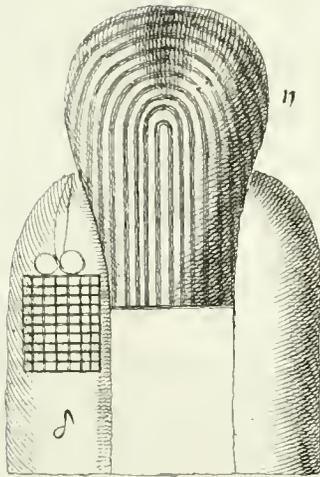
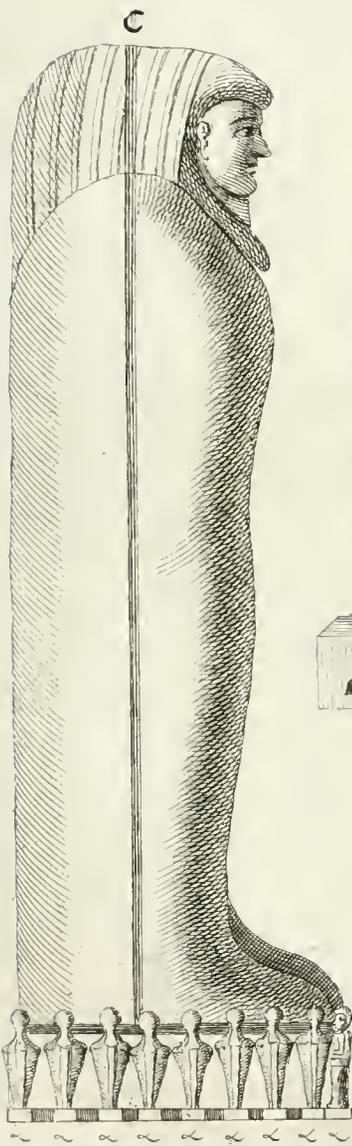
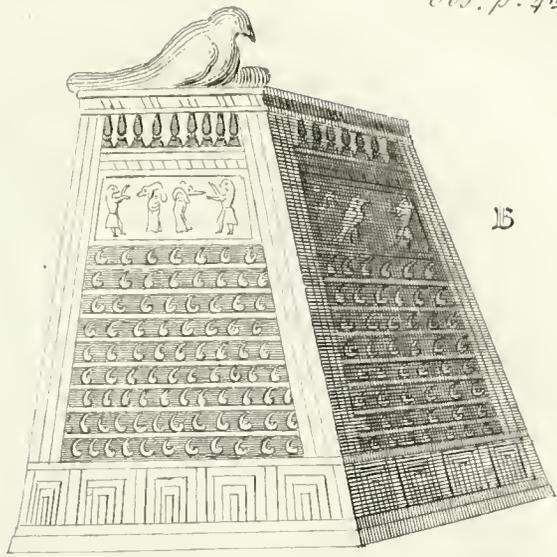
*The Catacombs at Sakara.*

*The Urns in which the Ibis is preserved.*

The Accounts that have been hitherto given us of the *Mummies*, seem to be very imperfect; and indeed the *Catacombs* at *Sakara*, which are commonly visited, have been so frequently rifled and disturbed, that nothing hath preserved it's primitive Situation in Them. There are still remaining, in some of these Vaults, a great Number of Urns, of baked Earth, in a *conical* Figure,  $\alpha$ , which contain, each of them, an *Ibis*. The Bill, the Bones, nay the very Feathers of this Sacred Bird are admirably well preserved even to this Time. For (if we except the *Hieroglyphical* Writing) the same Bandage and Mixture of Spices, that was applyed to the human Body, seems to have been bestowed upon This. But the Skull and some other Bones of an *Apis*, (as it may be presumed to have been,) that were brought from thence, discovered not the least Token of their having been embalmed. There were several little wooden Figures also, of the same *Quadruped*, that were painted white, with their Legs tyed together, as if ready to be sacrificed. I was shewed at the same Time, a small Vessel, like a Sloop, with the Masts and Sails intire, and the Men tugging at their Oars.



The embalm'd Bird  
taken out of the Urn.



To MATHEW SKINNER Esq. one of His Majesties  
Serjeants at Law & Recorder of the City of Oxford



Little square Boxes, like  $\alpha$ , usually painted either with symbolical Figures or *Hieroglyphicks*, are found in these *Catacombs*. The Figure of a Hawk is commonly fixed to each of their Lids; though I had one that was surmounted with a Dog', and another with an Owl; both of them painted in proper Colours. I was at a loss to know, for what other Uses these Boxes could have been designed, than to be the Coffins of their Sacred Animals; when Mr. *Le Maire*, (who had been at the opening of a new Vault,) informed me, that there was one of them placed, as in the adjoining Table, at the Feet of each *Mummy*  $\epsilon$ ; wherein were inclosed the Instruments and Utensils, in Miniature, which may be supposed to have belonged to the Trade and Occupation of the embalmed Person, when he was alive. He shewed me one of them, which contained a Variety of Figures in lascivious Postures; and had therefore appertained, as he conjectured, to one of their *Curtizans*. Among others, there was the Figure of a *Bacchus* in Copper; a hollow *Phallus*, in Alabaſter; several small earthen Vessels, for Paint; and the Joynt of a Reed, which had within it a Pencil, and some pound-ed Lead Oar, the same that is still used by the Women of these Countries. These Boxes, the *Mummy* Chests, and whatever Figures and Instruments of Wood are found in the *Catacombs*, are all of them of *Sycamore*, which though spongy and porous to Appearance, hath notwithstanding continued intire and uncorrupted for more than three thousand Years. A little behind the Boxes, there are a Number of little Images,  $\alpha, \alpha, \alpha$ , &c. of baked Earth, made nearly in the Form of the *Mummy* Chests; some whereof are blew, others white, others again are pied, or in the Habit of a Nun. These are ranged round about the Pedestals of the *Mummy* Chests, as if they were designed for so many Guardian *Genij* and Attendants. The several Attributes of these Images; such as the *Flagellum* ( $\beta$ ), Hook ( $\gamma$ ), Net ( $\delta$ ), *Hieralpha* ( $\epsilon$ ), &c. the female Countenance ( $\zeta$ ), together with the Veil ( $\eta$ ), should induce us to believe it to be the *Isis Averrunca*, or *Isis* the Driver away of Evil *Dæmons*. The Scroll of *Hieroglyphical* Writing ( $\theta$ ), that runs down the Breast, differeth very little from what we commonly see painted upon the correspondent Part of the *Mummy*. But the

Boxes placed before the Feet of the Mummies.

Various Instruments found in them.

The Boxes, Mummy Chests &c. made of the Sycamore Wood.

Little Images placed round about the Mummy Chests.

<sup>1</sup> This is expressed in Plate xxiv. fig. 4. of Mr. Alex. Gordon's Collection of Egyptian Antiquities. <sup>2</sup> Vid. p. 294.

little Idol (☉), (which seems to be of the same Kind, though without the usual Symbols) hath the Scroll upon the Back of it, with Characters also of a different Fashion.

The Composition of the Mummies; their Bandages, &c.

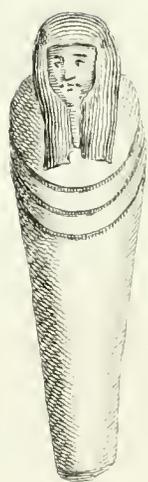
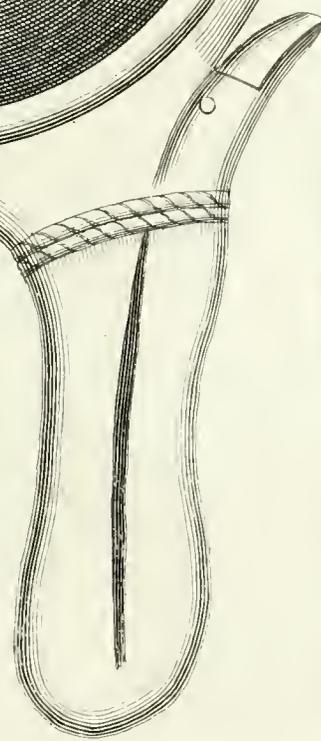
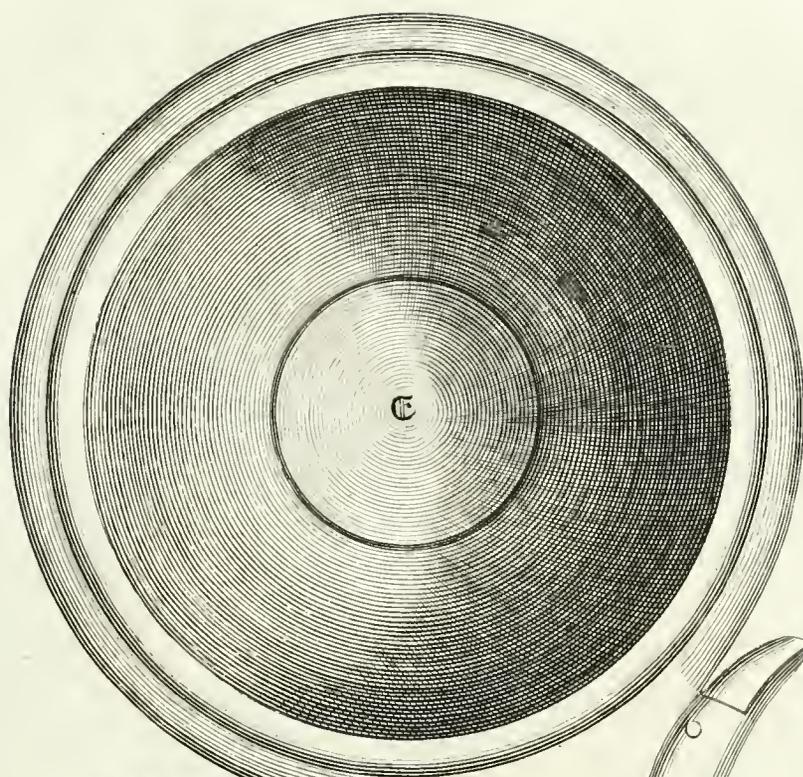
The Composition<sup>1</sup> that is found in the Heads of the *Mummies*, looks exactly like Pitch, but is somewhat softer: the Smell of it also is the same, though something more fragrant. In examining two of these *Mummies*, by taking off the Bandage, I found that the *Septum Medium*, of the Nose, was taken away in them both; and that the Skulls were somewhat thicker than ordinary<sup>3</sup>. There were few or none of the muscular Parts preserved, except upon the Thighs, which crumbled to Powder upon touching them. The like happened to that Part of the Bandage, which more immediately enveloped the Body; notwithstanding that more than fifty Yards of the exterior Part, was, upon unfolding it, so strong to Appearance, that it seemed to have been just taken from the Loom. Yet even this, in a few Days, one might easily rent to Pieces. I found neither Money in the Mouths nor Idols in the Breasts of these *Mummies*. Yet the greatest Part of the little Images, that are sold in *Egypt*, are commonly reported to have been lodged in such Repositories. What may favour this Opinion is, that the People of *Sakara* are the chief Venders of these Antiquities at present; of whom likewise I purchased the Vase ☉, which was probably an *Egyptian* Censer, being of a beautiful Slate-like Stone, with the Handle very artfully contrived to imitate the Leg of a Camel, tyed up in the same Fashion, the *Arabs* use to this Day, to prevent those Creatures from straying away. ☉☉ are two Pendants of the like Materials and from the same Place. Of this Kind perhaps were the (λίθια χυτὰ) Stones, which

Idols said to be found in their Breasts.

An Egyptian Censer.

Pendants.

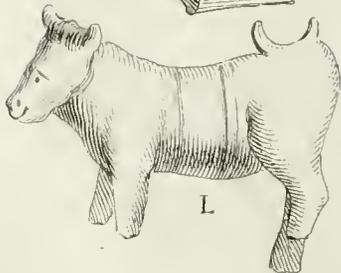
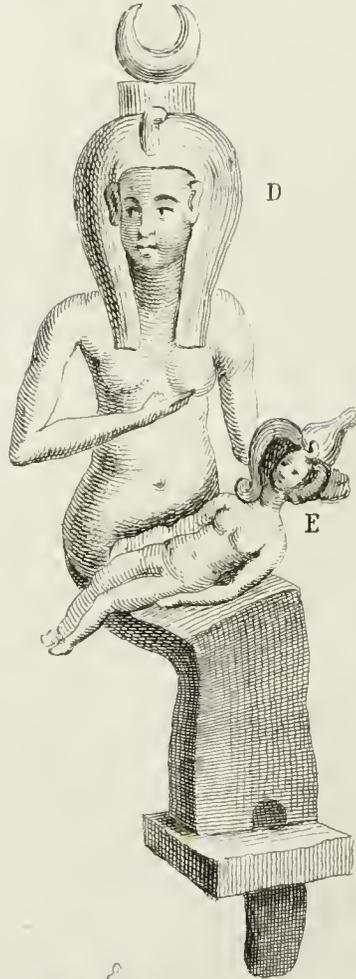
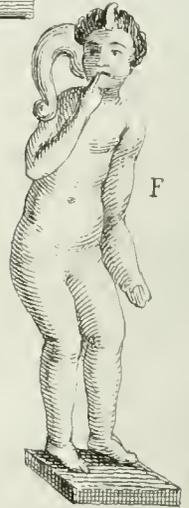
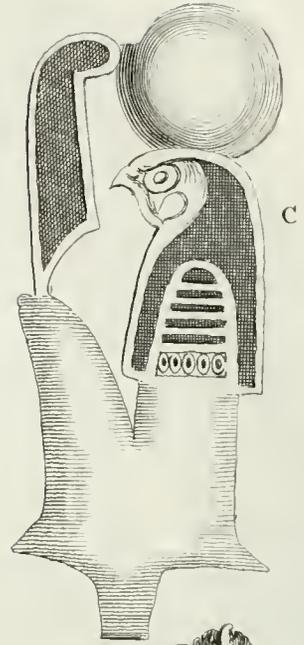
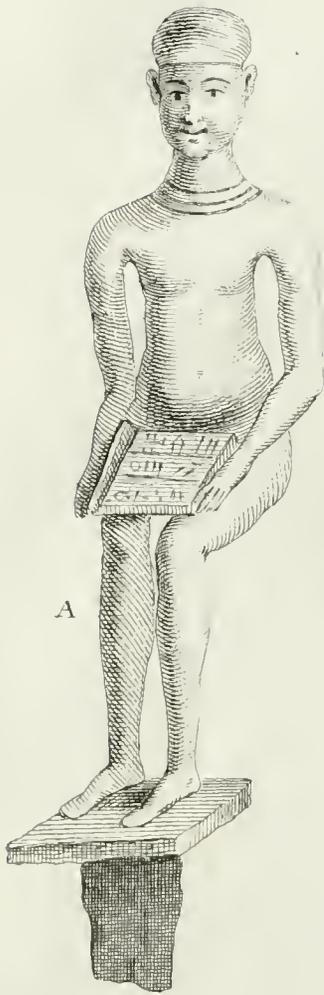
1 Apud *Aegyptios* Cadaver fit περιχθῶ i. e. salsura, five *Mummiā* (مومياء) uti appellant recentiores medicorum filij, ab *Arabico* (Persic. potius) موم Mum, i. e. cerā; quia ceromate etiam in eo negotio utebantur. *Gatak. Annot. in M. Anton.* p. 175. مومياء *Mummiā* vulgo; Pissaspalton (ή ὄξινσα πίσσης μεμιμένης ασφάλτω) *Dioscoridis* l. i. cap. 101. *Gol. Dict.* *Pliny* makes this Composition to be the Tar of the *Torch Pine*. Pix liquida in *Europa* e *Teda* coquitur, navalibus muniendis, multosque alios ad usus. Lignum ejus concisum, furnis undique igni extra circumdato, fervet: primus sudor, aquæ modo, fluit canali: hoc in *Syria* *Cedrium* vocatur, cui tanta vis est, ut in *Aegypto* corpora hominum defunctorum eo perfusa ferventur. *Plin. Hist. Nat.* l. 16. cap. 11. From being called *Cedrium* by *Pliny*, we may rather take it to be the Tar of the *Cedar Tree*, according to *Dioscorides* l. i. cap. 106. κέδρον δένδρον ἐστὶ μέγα, ἐξ ἧς ἢ λεγομένη ΚΕΔΡΙΑ συνάγεται. \* Δύναται δ' ἔχει σπηλικὴν μὲν τῶν ἐμφύχων, φυλακτικὴν δ' τῶν νεκρῶν σαμάτων· ὅθεν ἐν νεκρῶ ζωὴν πνεύσιν αὐτῶν ἐκάλεισαν. 2 The *Septum Medium* of the Nose seems to have been taken away, as well for the easier Extraction of the Brain, as for the Injection of the Pitch-like Substance into it. Πρῶτα μὲν σκολιῶ σιδήρῳ ἀφ' τῶν μυξωτήρων ἐξάγεται τὸν ἐγκέφαλον, τὰ μὲν αὐτῶ ἔτι ἐξάγοντες, τὰ δ' φάρμακα ἐγχέοντες. *Herod. Eut.* §. 86. 3 *Herodotus* makes the *Egyptians* to be remarkable for the Thickness of their Skulls. Αἱ δ' τῶν Αἰγυπτίων (κεφαλαί) ἔτι δὴ π' ἰσχυραὶ, μέγιστον ἐν λίθῳ παύσας ἀφ' ἑξῆς. *Herod. Thal.* §. 12.



To Richard Hollins Esq<sup>r</sup> Solicitor to His Royal Highness **FREDERICK** Prince of WALES.







To HUMPHREY WYRLEY, of the Inner Temple Esq.

they suspended upon the Ears of their sacred Crocodiles<sup>1</sup>. The *Canopus* <sup>The Canopus.</sup> *b*, with two others<sup>2</sup>, that are now in the Possession of Dr. Mead, were likewise from *Sakara*. This of mine, which is of an almost transparent Alabaster, is seventeen Inches long, and six in Diameter; having a Scroll of sacred Characters painted upon the Breast, and the Head of *Isis* veiled, for the *Operculum*. The Vessels<sup>3</sup>, that were carried about in their Processions, either to denote the great Blessing of Water, or that Water, the humid Principle, was the Beginning of all Things, may be supposed to have been of this Fashion, or rather, as the *Canopus* usually are, somewhat more turgid. In the famous Contest also, betwixt the *Chaldeans* and *Egyptians*, concerning the Strength and Power of their respective Deities, *Fire* and *Water*, the Latter was personated by a *Canopus*; the Story whereof is humourously told by *Suidas*<sup>4</sup>.

The following *Icuncule*, were intended, in all Probability, to be so many of their *Lares* or *Amulets*<sup>5</sup>: whereof the first *A*, <sup>The Author's Collection of Icuncule.</sup> is an *Egyptian* Priest with his Head shaven, and a Scroll of *Hieroglyphicks* upon his Knees. *B*, is *Osiris*, with his *Tutulus a*, *Flagellum b*, and Hook *c*. *C*, is the same Deity, (*ιερακόμορφ*)

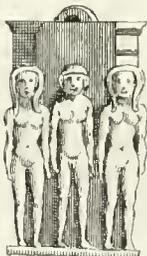
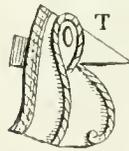
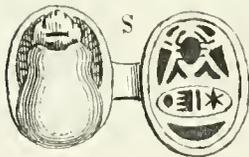
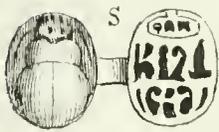
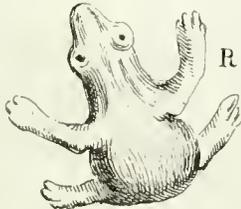
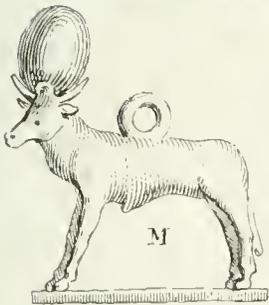
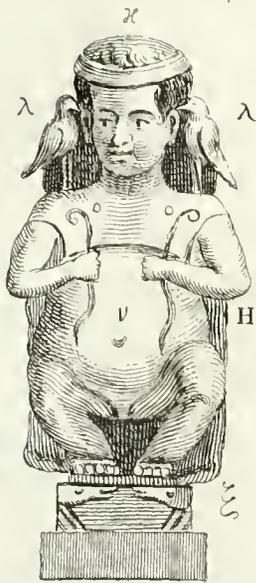
1 Αρτήματα τε λίθινα χυτά (fossilia) ἢ χύσια ἐς τὰ ὦτα (τῶ κεκοδέλι) ἐνδέντες &c. *Herod. Eut.* §. 69.  
 2 These are figured by Mr. Gordon, Tab. xviii. whereof the first is of baked Earth, the other of Alabaster. 3 Quintus auream vannum aureis congestam ramulis: & alius ferebat Amphoram. *April. Met.* l. ii. p. 262. 4 Ποτὲ δὲ λόγῳ, Χαλδαῖοι τὸν ἰδίον θεόν, ὅπερ ἔστι τὸ πῦρ, ἀποτεμνοντες, πανταχοῦ σπεύροιν. ὥστε τοῖς πᾶσι τῶν ἐπαρχιῶν συμβεβληκέναι. ἢ τὸν νικῶντα, ἐκείνον παρὰ πάντων νομίζεσθαι θεόν. τῶν μὲν οὖν ἄλλων ἐπαρχιῶν οἱ θεοί, ἀπὸ χαλκῆ, ἢ ἀργύρου, ἢ λίθου, ἢ ἄλλης τοιαύτης ὕλης ἐτύγχανον ἰδρυμένοι. ἢ ὅ τοιαύτη ὕλη, ἀσχερῶς ἀπὸ τῆ πυρὸς διεφθείρετο. ὥστε πανταχοῦ τὸ πῦρ ἀναγκαίως νικᾶν. τοῦτο ἀκόσας ὁ τῶ Κανώπου ἱερεὺς πανούργον π τοῖσιν ἐνεδυμῆθη. ὕδριας ἐν τοῖς μέρει τῆ Αἰγύπτου εἰώθασι γίνεσθαι ὀσράναις, πρῆσις ἔχουσαι λεπτὰς συνεχεῖς, ὥσε ἀπὸ τῶν πρῆσεων ἐκείνων τὸ τεθωλομένον ὕδωρ διυλιζόμενον, ἀποδίδεσθαι καθαρῶτατον. Ἐν τῶτων τῶν ὕδριῶν μίαν λαβὼν ὁ τοῦ Κανώπου ἱερεὺς, καὶ τὰς πρῆσεις ἐκείνας ἀπυράξας κηρῶ, καὶ ἀσφόροις ζαγραφῆσας χρώμασι πληρώσας ὕδατος, ἔστηεν ὡς θεόν. καὶ ἀποτεμῶν παλαιῶν ἀγάλματων τὴν κεφαλὴν, ὅπερ ἐλέγετο, Μινελᾶς πινὸς κυβερνήτη χεινήσασαι, ἐπιμελῶς ὀπηθεῖς, ἤρμωσεν αὐτὴν τῶ ἀγάλματι. παρεγένοντο μετὰ ταῦτα οἱ Χαλδαῖοι. ἀνῆρθη τὸ πῦρ. καὶ ὁ κηρὸς, δι' ἧ αἱ πρῆσεις ἐτύγχανον περραγμέναι, διελύοντο. τῆ δὲ ὕδριας ἰδρώσις, ἢ τὸ ὕδωρ ἀπὸ τῶν πρῆσεων ἐκβαλλούσις, ἐσβέννυτο τὸ πῦρ. οὕτω τε τῆ πανουργίᾳ τῶ ἱερέως Κανώπου τῶν Χαλδαίων νικητὴς ἀνεδείχθη. ἢ ἀπὸ τότε λοιπὸν ὡς θεὸς ἐπῆματο. *Suid.* in voce Κανώπου. 5 Inter amuleta *Aegyptia* nil erat communius *Harpocrate*, *Horo*, *Apide*, *Osiride* & *Iside*, *Canopo*; quorum primus Cornucopia instructus sub forma pueri nudi digito silentia fuadente conspiciebatur; alter ibidem sub forma pueri, sed fascibus, aut reticulato amictu involutus; tertius sub forma bovini capitis; quartus sub varijs formis, nunc *ιερακόμορφ*, nunc *κυνόμορφ*, modo Leoniformis; quinta sub mulieris habitu, scuticâ & reti instructa, alijsque instrumentis. Per *Harpocratis* amuletum, arcanorum per varias divinationum species se conscios futuros sperabant, religiose gestatum: gestatum autem fuisse, *ansula* satis demonstrant. Per *Hori* amuletum naturæ mundanæ notitiam se habituros putabant; per *Apidis* amuletum, fœcunditatem; per *Osiridis* influxus superni abundantiam; per *Isidis*, quæ ad Terram & Nilum pertinent, bonorum omnium temporalium ubertatem se consecuturos sperabant. Per *Accipitrem*, se consecuturos sperabant claritatem luminis tum oculorum, tum intellectus; per *Bovem*, domesticæ substantiæ amplitudinem; per *Canem* scientiarum & artium notitiam; per *Cynocephalum* & *Ælurum* Lunaris Numinis attractum. Erat ex Insectis quoque *Scarabeus*, certis & appropriatis lapidibus incisus, potentissimum Amuletum & passim usurpatum, ad Solaris Numinis attractum, contra omnes tum corporis, tum animi morbos institutum. *Kirch. Gymn. Hierogl. Claf. xi.* p. 447-8.

with the Hawk's Head; having been formerly enamelled, upon the Breast; and holding either a Palm Branch or a Feather; which seems likewise to have been enamelled. D, is the horned *Isis*, or *Ισις μιννοειδής*. In her Lap she carries her Son *Orus*, E; the same with F, the *Sigalion* or God of *Silence*, who is accordingly seen with his Finger upon his Mouth, and known by the Name of *Harpocrates*. G, is another Figure also of *Harpocrates*, in the same fitting Posture, that is used, to this Day, by the Eastern Nations. H, is supposed to be *Orus*<sup>1</sup>, (i. e. the Earth,) turgid with the Variety of Things, which it is ready to produce. J, (provided the Turn of the Body and the *Pileus* do not suppose it to have originally belonged to some other Nation and Worship,) may perhaps, from it's Posture, be the *Egyptian Crepitus*<sup>2</sup>: as, among others of a lesser Size, K, is the *Anubis*; L, M, the *Apis*; N, the Cat; O, the *Cynocephalus*; P, the Hawk; Q, R, the Frog; S, the Beetle; T, the *Phallus Oculatus*<sup>3</sup>; U, a *Niloscope*; X, a *Pyramid*; and Y, a *Plectrum*.

The Matter of  
which these  
Icuncule  
are made.

Of these *Icuncule*, the last is of Alabaster; Q, is of brown Marble, spotted with yellow; A, B, C, D, E, F, G, J, K, L, M, N, P, R, are of Copper, and the rest of baked Earth. All of them, except A, G, J, O, P, R, are either bored through, or else have little Rings fixed to them, whereby, we may conjecture, that they were suspended upon the Necks of their Votaries. Yet the Spindles or Pivots *a, a, a, a*, of the Images A, B, C, D, may give us Room to suspect, that They, in particular, were either to be erected, in some convenient Place of their Houses, as Objects of their Worship, or else that they were to be fixed upon their

1 *Horus* semper sub puerili forma referebatur, & mysticè, *Plutarcho* teste, nihil aliud est, quam sensibilis mundi machina, quam Sol seu *Osiris* per *Scarabæum* (α) indicatus, continua Solarium Numinum per binos *accipitres* (λ) & terrestrium Geniorum, per *Penates* (μ) lateribus assistentes indicatorum, ministerio, summa Sapiencia gubernat & moderatur. Pueri forma pingitur, quia Mundus generabilium rerum innovatione continuo veluti rejuvenescit: tumido corpore (ν) pingitur, quia genitalium rerum fœtura & *παρασπονία* perpetuo turget: sub utroque pede *Crocodilum* (ξ) calcat, i. e. Beboniam seu Typhoniam malignitatem mundo adeo perniciosam, ne invalescat, cohibet; scuticaque (ο) i. e. virtutis suæ efficacia in officio continet. In postica parte per figuram Δ, *Isis*, seu Luna exprimitur, quod cornua & velum quibus semper exhibetur, ostendunt; ubere turget, quia mater omnium inventionum est, & *Hori* a *Typhone* extincti vindicatrix & resuscitatrix; dum mundum siccitate & adustiva quadam vi oppressum, humido suo influxu, per radios apte indicato, temperiem & vitam revocat. *Kirch.* ibid. p. 449. 2 Nec *Serapidem* magis quam *Streptitus*, per pudenda corporis expressos, contremiscunt (*Ægyptij*) *Minut.* Felix. §. 28. *Crepitus* ventris inflati, quæ *Pelusiaca* religio est. *S. Hieron.* in *Isai.* l. 13. cap. 46. 3 *Osirin* per brachium extensum, beneficentiæ & liberalitatis notam, multis locis ostendimus; atque adeo *Phallus hic oculatus* [cum brachio occulte ex eo emergente] nihil aliud innuit, quam providentiam beneficam divini *Osridis*, in fœcunda generatione clucescentem; quâ occultâ & insensibili operatione omnia fœcundat: eratque potissimum apud *Ægyptios* Amuletum &c. *Kirch.* *OEdip. Ægypt.* Synt. 13. p. 415.



To JOHN BASSET, of Neanton Court  
in Devonshire, Esq.



Symbolical Rods and Sceptres, and carried about, in that Manner, in their solemn Proceffions.

New of fuch Things as relate to the Natural History of *Egypt*, the *Nile* is without Doubt the most worthy of our Notice. For in a Country like this, which is annually overflowed, it cannot be expected, that there should be any great Variety either of Plants or Animals. However *Prosper Alpinus*, *Bellonius*, and other Authors of great Reputation, have been very copious upon both these Subjects; though, it may be presumed, if the aquatick Plants and Animals are excepted, there are few other Branches of the Natural History, that are coeval with *Egypt*. The *Musa*, the Date Tree, the *Cassia Fistula*, the *Sycamore*, nay even the Leek and the Onion, may be supposed to have been originally as great Strangers to it, as the Camel, the *Bubalus*, the *Gazel* and the *Camelopardalis*. For it is highly probable, as will appear by and by, that the Soil of *Egypt* cannot claim the same Antiquity with That of other Countries, but, being made in Procefs of Time<sup>1</sup>, all these Animals and vegetable Productions, must have been by Degrees transplanted into it.

Yet even some of those Plants and Animals, that may be reckoned among the *Indigenæ*, or to be, at least, of great Antiquity, are now either very scarce or altogether wanting to this Country. For the more indigent Sort of People have left us very little of the *Papyrus*, by continually digging up the Roots of it for Fuel. The *Persea*<sup>2</sup> too, that had formerly a Place in most Pieces of their Symbolical Writing, is either lost at present, or the Descriptions of it do not accord with any of the *Egyptian* Plants, that are known at this Time. It cannot certainly be the (*Perfica* or) Peach Tree, as it is commonly rendered, because the Leaves of it are perennial, and fall not, like These, every Year.

And then, among the Animals, the *Hippopotamus*, is what the present Race of *Egyptians* are not at all acquainted with. Nay the very Crocodile, or [𐤀𐤍𐤏𐤍] *Timsah*<sup>3</sup>, as they call it, so rarely appears below the Cataracts, that the Sight of it, is as great a Curiosity to Them, as to the *Europeans*. In like Manner the

<sup>1</sup> Debet *Ægyptus Nilo* non tantum fertilitatem terrarum, sed ipsas. *Senec. Quæst. Nat. l. 4. cap. 2.* <sup>2</sup> Vid. *Clus. Hist. Plant. l. 7. p. 2.* <sup>3</sup> This Name hath nearly the same Sound with *Champsæ*, as it is called by *Herodotus*. *Καλέοντι δὲ ἢ κροκόδειλοι, ἀλλὰ Χάμψαι. Ent. 5. 69.*

*Ibis*, that was once known to every Family, is now become exceedingly rare; though the Want of it is sufficiently supplied, by the Stork. For, besides a great Number of these Birds, that might undoubtedly escape my Notice, I saw, in the Middle of *April*, (1722.) (our Ship lying then at Anchor under Mount *Carmel*,) three Flights of them, each of which took up more than three Hours, in passing by us; extending itself, at the same Time, more than half a Mile in Breadth. They were then leaving *Egypt*, (where the Canals, and the Ponds that are annually left by the *Nile*, were become dry,) and directed themselves towards the N. E.

The Storks are in great Numbers in Egypt.

They assemble together before they pass from one Country to another.

It is observed of the Storks, that, for about the Space of a Fortnight, before they pass from one Country to another, they constantly resort together, from all the circumjacent Parts, in a certain Plain; and there forming themselves, once every Day, into a *Dou-wanne*, (according to the Phrase of these People,) are said to determine the exact Time of their Departure, and the Places of their future Abodes<sup>1</sup>. Those that frequent the Marshes of *Barbary*, appear about three Weeks sooner, than the Flights above-mentioned, were observed to do; though they likewise are supposed to come from *Egypt*; whither also they return a little after the Autumnal *Æquinox*, the *Nile* being then retired within it's Banks, and the Country in a proper Disposition to supply them with Nourishment.

The Stork accounted sacred by the Mahomitan.

The *Mahomians* have the *Bel-arje*, (for so they commonly call the Stork<sup>2</sup>;) in the highest Esteem and Veneration. It is as sacred among them, as the *Ibis* was among the *Egyptians*; and no less profane would that Person be accounted, who should attempt to kill, nay even to hurt or molest it. The great Regard that is paid to these Birds, might have been perhaps first obtained, not so much from the Service they are of to a moist, fenny Country<sup>3</sup>, in clearing it of a Variety of useless Reptils and Insects, as from the solemn Gesticulations, they are

<sup>1</sup> This Account agrees with what we read, *Jer.* 8. 7. *The Stork in the Heaven knoweth her appointed Times.* <sup>2</sup> [لقاغ or لقلغ] *Leklek* or *Lqleg* is the Name, that is commonly used by the *Arabian* Authors, though *Bel-arje* prevails all over *Barbary*. *Bochart* (*Hieroz.* 1. 2. cap. 29.) supposeth it to be the same with the *Hasida* of the Scriptures, a Bird, which was so called from the Piety of it. *Nam* *הסירה* *pian* & *benignam* *sonat.* *Id.* *ibid.* *Eximia* *Ciconijs* *inest* *Pietas.* *Etenim* *quantum* *temporis* *impenderint* *satibus* *educandis,* *tantum* *&* *ipsa* *a* *pullis* *suis* *invicem* *aluntur.* *Solin.* *Polyhist.* cap. 53 *Ælian.* *Hist. Anim.* 1. 3. cap. 23. *Horap.* 1. 2. cap. 55. <sup>3</sup> Thus it is said of the People of *Thessaly*. *Θεσσαλιὶ δὲ πελαργὸς (ετίμωσαν,) ὅτι πολλὰς ὄρεσι τὴν γῆν ἀναδεδέσθαι, ὁπρῶνέντες ἐξάλεσαν ἀπαντᾶς.* *Plut.* *de* *Isid.* p. 380. *Honos* *ijs* *serpentium* *exitio* *tantus,* *ut* *in* *Thessalia* *capitale* *fuert* *occidisse.* *Plin.* 1. 10. cap. 23.

observed to make, as often as they rest upon the Ground or return to their Nests. For, first of all, they throw their Heads backwards in a Posture, as it were, of Adoration; then they strike, as with a Pair of *Castanets*<sup>1</sup>, the upper and lower Parts of their Bill together; and afterwards prostrate their Necks, in a suppliant Manner, quite down to the Ground; always repeating the same Gesticulations three or four Times.

As the *Ach-Bobba*, (the *Oripelargus* of the Antients,) the Camel, the *Bubalus* or *Bekker el Wash*, the *Gazell* or *Antelope*, the *Ichneumon*, *Chamæleon*, *Dab*, *Warral*, *Thaibanne*, *Cerastes* &c. have been already taken Notice of, I have very little to add to the Natural History of the Animals of *Egypt*. However it may be observed, that the Sands and mountainous Districts on both Sides of the *Nile*, afford as great a Plenty, both of the *Lizard* and the *Serpentine* Kinds, as the Desert of *Sin*<sup>2</sup>. The *Cerastes* is the most common Species of the Latter. *Signore Gabrieli*, (a *Venetian* Apothecary, who had lived a long Time at *Kairo*,) shewed me a Couple of these *Vipers*, which he had kept five Years in a Bottle, well corked, without any Sort of Food, unless a small Quantity of fine Sand, wherein they coiled themselves up in the Bottom of the Vessel, may be reckoned as such. When I saw them, they had just cast their Skins, and were as brisk and lively as if newly taken.

Of the *Lizard* Kind, the *Warral* is of so docible a Nature, and appears withal to be so affected with Musick, that I have seen several of them keep exact Time and Motion with the *Dervishes*, in their circulatory Dances; running over their Heads and Arms; turning, when they turned; and stopping when they stopped. This, I presume, (as there is no small Affinity betwixt the *Lizard* and the *Serpent*;) may bear some Relation to the Quality which the Latter is supposed to have, of being naturally affected with Musick. The *Psalmist* alludes to it, (*Psal.* 58. 4, 5.) when he mentions *the deaf Adder, which stoppeth her Ear, and refuseth to hear the Voice of the Charmer, charm he never so wisely*.

<sup>1</sup> From this Noise it was called *Crotalistris* by the Antients, the *Crotalum* being likewise supposed to have been taken from it.

—————crepitante *Ciconia* rostro. Ovid. Met. l. 6.

Sonus, quo crepitant, oris potius, quam vocis est. Solin. Polyhist. ut supra. Καὶ τὸς πελαγγοῦς, ἐπειδὴν πλείοντας ἡμῶν ΚΡΟΤΩΣΙΝ. Philostr. Epist. ad Epict. *Ciconiæ*, quasi *Ciconia*, a sono, quo crepitant, dictæ sunt; quem rostro quatiente faciunt. Isid. Orig. l. 12. p. 1134. <sup>2</sup> Vid. p. 388.

The Ophiophagi or Eaters of Serpents.

I have been informed that there are more than forty thousand Persons in *Kairo* and the neighbouring Villages, who live upon no other Food than Lizards and Serpents. This Singularity entitles them, among other religious Privileges, to the great Honour, of attending more immediately upon the embroidered Hangings of black Silk, which are made every Year for the *Kaaba* of *Mecca*, and conducted with great Pomp and Ceremony, from the Castle, through the Streets of *Kairo*. Upon these Occasions, there are Numbers of this Order, who sing and dance before it; throwing their Bodies, at certain Intervals, into a Variety of enthusiastick Gestures. Such like Acts of Devotion, how ludicrous soever they may appear to us, have been always looked upon with Reverence by the Eastern Nations. Thus we find, *Psal.* 149. 3. that *the Lord's Name was to be praised in the Dance*. And again, *Pf.* 150. 4. that *he was to be praised with the Timbrel and Dance*. Agreeably to which Injunctions, *all the Women went out after Miriam with Timbrels and Dances*. *Exod.* 15. 20. and David, *in bringing the Ark from the House of Obed Edom, danced before the Lord*. *2 Sam.* 6. 14.

Their Ceremonies in conducting the Hangings of the Kaaba.

Plants of all Kinds owe their Growth &c. to the Nile.

If we except the *Natron*, *Sal Armoniac*, and the Fossil Shells that have been occasionally taken Notice of in the Description of the *Pyramids*, there are few other Branches of the Natural History of *Egypt*, that remain to be explained, but what may be referred to the *Nile*. For, as it seldom rains in the inland Parts of this Country, the different *Species* of Grain, Pulse, and other vegetable Productions, are all of them intirely indebted to the River for their Growth and Increase. However these several Kinds of Plants are not all raised and nourished the same Way. For Barley and Wheat, (which are usually ripe, the one, about the Beginning, the other, at the latter End of *April*,) require no further Culture and Refreshment, than, in some Part or other of *October*, (the Inundation being then over,) to be either thrown upon the Mud, or else to be beat or plowed gently into it. At this Time also they sow Flax and כנפח, or Rice, as I suppose it may be rendered, *Exod.* 9. 31. Now Wheat and Rice being of a slower Growth, than Flax and Barley, it usually falls out, in the Beginning of *March*, that, when the former Kinds are not as yet grown up or begin only to spindle, *the Barley is in the Ear, and the Flax is bolled*. The Plantations of Rice are kept, almost constantly, under Water; and therefore the larger Crops of it are

Barley and Wheat.

Flax.

Rice.

pro-

produced near *Dami-ata* and *Rozetto*, where the Plains are low, and consequently more easily overflowed, than those which lye higher up the River.

Now such vegetable Productions, as require more Moisture, than what is occasioned by the Inundation, are refreshed by Water, that is drawn at certain Times out of the River, and lodged in large Cisterns, made for that Purpose. *Archimedes's* Skrew<sup>1</sup>, seems to have been the Instrument that was antiently made use of upon these Occasions; though, at present, it is not known; the Inhabitants serving themselves either with various Kinds of leathern Buckets, or else with a *Sakiah*, (as they call the *Persian* Wheel,) which is the most general and useful Machine. Engines and Contrivances of both these Kinds, are placed all along the Banks of the *Nile*, from the Sea to the Cataracts; their respective Situations being higher and consequently the Difficulty of raising Water the greater, in Proportion as we advance up the River.

*Their Engines for raising Water.*

When therefore their Pulse, Safranon (or *Carthamus*,) Melons, Sugar Canes &c. (all which are commonly planted in Rills,) require to be refreshed, they strike out a Plug, that is fixed in the Bottom of one of these Cisterns; and then the Water gushing out, is conducted, from one Rill to another, by the Gardiner; who is always ready, as Occasion requires, to stop and divert the Torrent, by turning the Earth against it with his Foot, and opening at the same Time, with his Mattock, a new Trench to receive it. This Method of conveying Moisture and Nourishment to a Land that is rarely refreshed with Rain, is often alluded to in the H. Scriptures; where also it is made the distinguishing Quality betwixt *Egypt* and the Land of *Canaan*. For *the Land*, (says *Moses* to the Children of *Israel*, Deut. II. 10, 11.) *whither thou goest in to possess it, is not as the Land of Egypt, from whence ye came out, where thou sowedst thy Seed, and wateredst it with thy Foot, as a Garden of Herbs: but the Land whither ye go to possess it, is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven.*

*The Method of watering their Plantations.*

I have already observed, that it seldom rains in the inland Parts of *Egypt*: but, upon the Coast, from *Alexandria*, all along to *Dami-ata* and *Tineh*, they have their former and latter Rains, as in *Barbary* and the *Holy Land*. The periodical

*The Nile's Inundation occasioned by the Rains in Æthiopia.*

1 Τὸ μὲν ποταμὸς ἀπὸ τὴν κατ' ἑταρὰν ἀνάσσει νεαρὰν ἰλὸν αἰεὶ καταχέοντο, τῶν δ' ἀνθρώπων ἕως ἀπασαν ἀρδεύοντων ἀπὸ πηδῶν μηχανῆς, ἃ ἐπένοσε μὲν Ἀρχιμήδης ὁ Συρακούσιος, ὀνομάζεται δὲ ἀπὸ τοῦ ὀνόματος Κοχλίας.  
Diod. l. i. p. 21.

Augmentation therefore of the *Nile* must be owing to such Torrents, as discharge themselves into it, in the Regions to the Southward. Now *Æthiopia* is agreed upon to be the Place: inasmuch as the *Nile* is here supposed to have it's Sources; where also the Sun, when it draws near the Northern *Tropick*, brings on the rainy Season. The *Portuguese Missionaries*<sup>1</sup> claim the Honour of this Discovery; though, among others, we find some of the *Græcian* as well as *Arabian Philosophers*<sup>2</sup>, who have embraced the same Opinion.

The Quantity of Mud brought down by the River.

Yet how wonderful soever this large Conflux of Water may have been accounted, in all Ages, the great Quantity of Mud, that hath, from Time to Time, been brought down along with it, will appear to be no less strange and surprizing. Surely the Soil in *Æthiopia* (provided the *Nile* reacheth no further,) must be of an extraordinary Depth, in having, not only bestowed upon *Egypt* so many thousand annual *Strata*, but laid the Foundation likewise of a future Addition to it in the Sea, to the Distance of twenty Leagues. So far at least, by Sounding, this Mud is found to extend.

The Quality of the Mud.

The Soil that is conveyed in this Manner, by being imbibed and buoyed up by the River, is of an exceedingly light Nature, and feels to the Touch like an impalpable Powder. *Plutarch*<sup>3</sup> tells us, that the Colour of it is black; such a black, says he, as is that of the Eye; though, in another Place<sup>4</sup>, he makes every Thing to be black, where Water is concerned. The Appellations also of ΜΕΛΑΣ and שִׁחֹר<sup>5</sup> (*Sichor*) are supposed to have

1 To the immense Labours of the *Portuguese*, Mankind is indebted for the Knowledge of the real Cause of the Inundations of the *Nile*, so great and regular. Their Observations inform us, that *Abyssinia*, where the *Nile* rises, and waters vast Tracts of Land, is full of Mountains, and in it's natural Situation, much higher than *Egypt*; that all the Winter, from *June* to *September*, no Day is without Rain; that the *Nile* receives in it's Course all the Rivers, Brooks and Torrents which fall from those Mountains; these necessarily swell it above the Banks, and fill the Plains of *Egypt* with the Inundations. This comes regularly about the Month of *July*, or three Weeks after the beginning of the rainy Season in *Æthiopia*. Vid. *Monthly Library* for *March*, 1735. P. *Lobo's* History of *Abyssinia*. 2 Αγαθαρχίδης ὁ Κνίδιος φησὶ κατ' ἐνιαυτὸν ἐν τοῖς κατὰ τὴν Αἰθιοπίαν ὄρεσι γίνεσθαι συνεχεῖς ὄμβρους ἀπὸ θεινῶν ποσσῶν μέχρι τῆς μεσημερίας. *Diod. Sic. l. 1. p. 27*. Ἐπεὶ δ' αὖτε τὸ δέρεθ' πληροῦται, πᾶσαν δὲ εἶναι κατὰ τὸς ἀντικειμένους πότους γυμνάσαι τὸς χειμῶνας, καὶ τὸ πλεονάζον τῶν κατ' ἐκείνους τοῦς τόπους ὑδάτων εἰς τὴν κατ' ἡμᾶς οἰκούμενην φέρεσθαι. *Id. ibid. p. 26*. Οὐδὲν οὖν εἶναι ὄμβρον εἰ καὶ κατὰ τὴν Αἰθιοπίαν τὴν κειμένην ὑπὲρ Αἰγύπτου συνεχεῖς ἐν τοῖς ὄρεσιν ὄμβροι καταράσσοντες, ἐν τῷ δέρεθ' πληροῦσι τὸν ποταμὸν. *Id. p. 27*. V. *Plut. de Placit. Phil. l. 4. c. 1*. Incrementum *Nili* fit e pluvijs qui in illa Regione (sc. *Abyssinia*) decidunt. *Ebn Sina* apud *Abulf. Geogr. ex traduct. V. Cl. J. Gagnier*. Incrementum *Nili* oritur ex imbribus copiosis; quod quidem dignoscitur ex accessu & recessu, seu ortu & occasu siderum & pluviarum abundantia, nubiumque consistentia. *Al Khodai* apud *Kalkasend. de incremento Nili*, ex traduct. ut supra. 3 Τὴν Αἰγύπτου ἐν τοῖς μέλαισι μελόγγειον ἔσσει, ὡς περὶ τὸ μέλαινον τὸ ἐφθαλμῶδες, χυμῶα καλῶσιν. *Plut. de Isid. & Osirid. p. 364*. 4 Τὸν δ' Ὀσιειν αὖ πάλιν μελόγγειον γεγονέναι μυθολογῶσιν, ὅτι πᾶν ὕδωρ καὶ γῆν καὶ ἰμάτια καὶ νέφη μελαίνει μυχόμενον. *Plut. ut supra*. 5 שִׁחֹר a שִׁחֹר sc. niger fuit. *So Jer. 2. 18*. What hast thou to do in the way of *Egypt*, to drink שִׁחֹר מִי the Waters of *Sihor*, or the black or muddy Waters. שִׁחֹר, *Sichor*, fluvius *Ægypti Nilus*, Græcis μέλας, niger, ob turbidas limo aquas: Latinis *Melo*, & literis M & N permutatis, *Nilus*. *Schindl. Lex.* been

been given to it upon the same Account; or rather perhaps from the Muddiness of the Stream. For the *Specimens* of it, which I have often examined, were of a much lighter Colour, than our common Garden Mould; neither doth the Stream itself, when saturated with it, appear blacker than other Rivers under the same Circumstances. As for the *Nile*, (or *Nil*, as it is pronounced by the Inhabitants,) it is, in all Probability, nothing more than a Contraction of *Nabhal*, [נהל] i. e. *The River*, as we may suppose it to have been called, by way of Eminence.

In order to measure the *Nile's* Increase, there is built upon the Point of an Island, that lyes betwixt *Kairo* and *Geeza*, a large Room, supported by Arches, into which the Stream hath free Admittance. In the Middle of it is placed the *Mikeas* [مقياس] or measuring Pillar, which is divided, as the antient *Nilescopes*' may be supposed to have been, into Cubits.

*The Mikeas, Nilescope, or measuring Pillar.*

But the Cubit itself, or *Peek*, πῆχυς, as it is still called, hath not continued the same. For *Herodotus* acquaints us, that, in his Time, the *Egyptian* Cubit was the same with the *Samian*<sup>2</sup>; which, being no other, as we may conjecture, than the common *Græcian* or *Attic* Cubit<sup>3</sup>, contained very little more<sup>4</sup> than a Foot and a half of *English* Measure.

*The Cubits, into which it is divided, have not continued the same.*

Three or four Centuries afterwards, when the famous Statue of the *Nile*, that is still preserved at *Rome*, may be supposed to have been made, the Cubit seems to have been of about 20 Inches: for such, according to the exactest Measure that could be taken, is the Height of one or other of the sixteen little Children, that are placed upon it, and which represented, according to *Philostratus*<sup>5</sup>, so many Cubits. The present Cubit is still, of a much greater Extent; though it will be difficult to determine the precise Length of it. And indeed, with Regard to the Measures of the *Arabians*, as well as of other Nations, we have very few Accounts or Standards that we can trust to.

For *Kalkasendas*<sup>6</sup> makes the *Hasemæan* or *Great Peek* to be only twenty four Digits; but the *Arabian* Author, quoted by

*Great Diversity of Opinions concerning the Length of this Cubit.*

1 Κατεσκευάζου ΝΕΙΛΟΣΚΟΠΕΙΟΝ ὑπὸ τῶν βασιλέων ἐν τῇ Μέμφει. *Diod.* l. i. p. 23. ἐκ πολλῶν χερῶν δὲ παρατήσεως ταύτης ὄρα τοῖς Αἰγυπτίοις ἀκείβως ἀναγεγραμμένους. *ibid.* Vid. *Strab.* Geogr. l. 17. p. 562.

2 Ο ὃ Αἰγύπτιοι πῆχυς πυγχανί ἴσθ' ἔων πρὸ Σαμίου. *Herod.* Eut. §. 168. 3 Ἐξαπέδυ (ἔξαπέδυ) μὲν δὲ ὀργυῖς μετρεομένης ἢ τετραπέχυθ', τῶν ποδῶν μὲν τετραπαλαιῶν ἔόντων, πρὸ δὲ πῆχυθ', ἔξαπαλαιῶν. *Idem.* *ibid.* §. 149.

4 Our Professor *Greaves* makes the Difference betwixt the *English* and *Greek* Foot, (and so in Proportion of the Cubit) to be as 1000 is to 1007<sup>20</sup>/<sub>100</sub>.

5 Περὶ τὸν Νεῖλον ἰσὶ πῆχεις ἀδυσσοῦσι παιδιά ζυμμετρα τῷ ὀφθαλμῷ. ἢ ὁ Νεῖλος αὐτοῖς ὑφ' ἄνυσται, τὰ πάλαι, ἢ ὅτι κηρύττουσιν αὐτὸν, ὅσθ' Αἰγυπτίοις μετρεομένη. *Philostr.* Icon. de *Nilo.*

6 Septem autem genera Cubitorum Arabicorum recenset *Calcosendius Philologus.* 1. Cubitus *Homareus*, 1<sup>2</sup>/<sub>3</sub> cubiti communis & μετεῖν, ذراع اليمى,

*Golius*’, will have it to be thirty two. The [*Drab el Soudab*, الذراع السودون] *Black Peek* likewise, which the former observes to be no more than twenty one Digits in Length, is made by the latter to be twenty seven. And moreover, the Digit of *Kalkasendas* is equal to a Space taken up by seven Barley Corns, placed side-ways; whereas six<sup>2</sup> is the Measure according to *Golius*’s Author. Now as *Kalkasendas* is quoted by our Professor *Bernard*, the *Drab el Soudab*, (i. e. the Cubit of twenty one Digits,) is that, by which the *Nile* was measured: whereas in the same Author’s Dissertation upon the *Nilescope*<sup>3</sup>, the Cubit is there defined to be expressly of twenty eight Digits. *Thevenot*<sup>4</sup>, in giving us an Account of the daily Increase, reckons by a *Peek* of twenty four Digits; though according to a like Account, which I had from *Signore Gabrieli*, the *Venetian* Gentleman above-mentioned, the *Peek* is there expressly of 28 Inches<sup>5</sup>; somewhat less than that, which Dr. *Bernard*<sup>6</sup> tells us he saw the Model of in *Marufidas*. By the Length and Division of the *Mikeas*, the *Peek* should be still longer. “The *Mikeas*, “ (says a curious Person<sup>7</sup>, in a Letter to me from *Kairo*,) is a “Pillar of 58 *English* Feet high, divided into three Geome-

Hoc mensus est olim *Homarus Ebn Cottabi* spatium inter *Basram* & *Cusam*. 2. *Hafemaus*, qui & *Cubitus Major* nuncupatur, digitorum 24. Digitus vero occupat 7 *Hordea lata*, aut 7 x 7—49 *Pilos burdonis*. Illo vero Cubito æstimatio versat in *Jure Mohammedico*. Idem testatur *Maruphidus*. 3. *Belalaus*, *Hafemaus minor*. 4. *Cubitus Niger*, *Belalao* cedit digitis 2 $\frac{2}{3}$ , ab *Aethiopia* quodam *Rasidi* Principis a latere nomen & modum suum habet. Mensura *Ædificiorum*, *NILOMETRI*, merciumque pretiosarum. 5. *Josippaus*,  $\frac{2}{3}$  digiti minor *Cubito Nigro*. 6. Chorda sive *Asaba*, brevior *Cubito Nigro* 1 $\frac{2}{3}$  digiti. 7. *Maharanius* *Cubitus*, 2 $\frac{2}{3}$  *Cubiti Nigri*, fossis mensurandis *Mamone* Principe imperatus. Vid. *Edv. Bernard*. de *Mensuris*. p. 217. 1 Vid. ut supra. p. 218. 2 Vid. ut supra. p. 220. 3 Quilibet *Cubitus* continet viginti octo digitos donec compleatur elevatio aquæ ad duodecim *Cubitos*. Deinde *Cubitus* fit viginti quatuor digitorum. Quando igitur volunt supponere hanc elevationem pertigisse ad sexdecim *Cubitos*, distribuunt duos *Cubitos* redundantes, qui continent viginti octo digitos, inter duodecim *Cubitos*, quorum unusquisque continet viginti quatuor digitos, sicque fit quilibet *Cubitus* viginti octo *Cubitorum*. *Kalk.* ex traduct. V. Cl. *J. Gagnier*.

4 See his *Travels in English*. p. 232. 5 *June* 29. N.S. 1714. The *Nile* was 5 *Cubits* high. *June* 30th it increased 3 *Inches*.

July 1.	2. Inches.	July 12.	5. Inches.	July 23.	7. Inches.
2.	3.	13.	4.	24.	8.
3.	2.	14.	6.	25.	7.
4.	4.	15.	8.	26.	8.
5.	3.	16.	8.	27.	10.
6.	4.	17.	15.	28.	15.
7.	6.	18.	25.	29.	20.
8.	4.	19.	15.	30.	30.
9.	5.	20.	10.	31.	48.
10.	4.	21.	8.	increased, in all, ( <i>July</i> 31.) 15 $\frac{26}{38}$ <i>Cub.</i>	
11.	3.	22.	6.	<i>Aug.</i> 1. <i>Wafaa Allah</i> .	

6 Potest ex modulo *Marufida* in MS. *Arabico* Bibliothecæ nostræ *Cubitus Hafemaus* uncias *Anglicanas* 28, 9. De *Mens.* p. 219. 7 This Gentleman was the late Mr. *Thomas Humes*, who had been a great many Years a *Factor* at *Kairo*, and took the Measures and Designs of most of the *Egyptian* Antiquities.

“trical

“ trical Pikes, called *Soltani Beladi e Fackesi*, in all 24 *Stambole* Pikes: though in another Letter, “ 16 of these *Peeks* are only “ made equal to 12 *English* Yards”. But as I was informed, (for I <sup>It is probably the Great Peek of thirty two Digits.</sup> could not get Admittance into the Chamber of the *Mikeas*, to make the Observation myself,) the *Stamboline* or *Great Peek*, the same with the *Hafemæan*, of thirty two Digits, is what they compute by at present'. 'Till such Time therefore as this Measure can be better adjusted, we will suppose it to be the *Great Cubit*, or Cubit of *Constantinople*, which being, according to our Professors *Greaves* and *Bernard*,  $2\frac{200}{1000}$  Foot long, or betwixt  $2\frac{7}{10}$  and  $2\frac{8}{10}$ , as I measured it, we may take it, in round Numbers and to avoid Fractions in the future Calculations, to be a Measure of twenty five Inches.

In the Month of *December*, the Channel of the *Nile* above the *Mikeas*, was, at a *Medium*, about three of these <sup>The Depth of the Nile in the Winter Months.</sup> Cubits in Depth, and, as far as I could judge by the Eye, little more than half a Mile in Breadth. But in falling down the Branch of *Dami-ata*, in the same Month, (and the River might probably be shallower in the Three following,) we frequently struck upon the Ground, in the very Middle of it, though our Vessel drew less than three Foot of Water. In the <sup>The Depth of the Nile in the Middle of June.</sup> Middle of *June*, when the *Nile* was considerably augmented, (for neither the Beginning, nor the End of the Inundation falls out every Year at the same Time<sup>2</sup>;) there were few Parts of the

1 M. Maillet makes the *Peek*, by which the *Nile* is measured, to be equal to two *French* Feet, i. e. to two Feet two Inches nearly of our Measure. *La mesure dont on se sert au Kaire, pour connoitre l' elevation de l' eau, contient vingt quatre ponces, ou deux pieds de Roy. \*\* Pour etre capable de couvrir toutes les terres, il faut que l' accroissement du Nil monte jusqu' a vingt quatre Draas, c'est-a-dire quarante huit pieds.* *Descript. de l' Egypte.* p.60. But as none of the Eastern Measures, which I have seen, are commensurate to the *French* Foot, the Measure he mentions, may be well supposed to be the *Stamboline Peek* that I am speaking of. 2 According to the following Account, which was kept by *Signore Gabrieli* for thirty Years, the *Nile* arrived at the Height of sixteen Cubirs, viz.

A. D. 1692.	Aug. 9.	A. D. 1707.	10.
1693.	7.	1708.	4.
1694.	Sept. 1. P.	1709.	9.
1695.	Aug. 13.	1710.	July 28.
1696.	14.	1711.	Aug. 10.
1697.	11.	1712.	6.
1698.	7.	1713.	3. P.
1699.	15.	1714.	1.
1700.	5. P.	1715.	July 26.
1701.	17.	1716.	Aug. 17.
1702.	Aug. 15.	1717.	15. P.
1703.	18.	1718.	22. P.
1704.	2.	1719.	5.
1705.	Sept. 19. P.	1720.	9.
1706.	Aug. 9.	1721.	15.

☞ The Letter P denotes the Plague to have raged that Year.

The daily Increase, 'till it arrives to sixteen Cubits.

main Channel, but we could pass over, by thrusting our Boat forward with a Pole of eight Cubits in Length. Each Days Increase afterwards, 'till the Middle of *July*, was two, three or four Digits, and then it would be sometimes ten, sometimes twenty or thirty, 'till it rose (*Aug. 15. 1721.*) to sixteen Cubits; which (with the artful Introduction, no Doubt, at some proper Juncture, of a larger Measure of the same Denomination<sup>1</sup>) seems to have been received as the Standard, that portended Plenty, and the Condition whereupon the *Egyptians* were to pay their Tribute, for many Generations.

The cutting of the Nile at sixteen Cubits.

For no Addition appears to have been made, during the Space of five hundred Years, to the Number of Cubits, that are taken Notice of by *Herodotus*. This, we learn, not only from the sixteen Children that attend the Statue of the *Nile*<sup>2</sup> above-mentioned; but from a Medal also of *Trajan*, where, we see the Figure of the *Nile*, with a Boy standing upon it, who points to the Number<sup>15</sup> (16.). This Account we have likewise confirmed by *Pliny*<sup>3</sup>; though, in the fourth Century, fifteen Cubits only are recorded by the Emperor *Julian*<sup>4</sup>, as the Height of the *Nile's* Inundation. About three hundred Years afterwards, when *Egypt* was subdued by the *Saracens*, still the Amount<sup>5</sup> was no more than sixteen or seventeen: and, at present, notwithstanding the great Accumulation of Soil, that hath been made, since those Times, yet, when the River riseth to sixteen Cubits, (though nineteen or twenty are required to prepare the whole Land for Cultivation,) the

1 Something of this Kind is probably implied in the following Remark of *Kalkasendas*. *Observa quod nostro tempore facta est corruptio fluviorum & imminutio status rerum; cujus Argumentum est, quod Nilometra antiqua regionis Al Said a primo ad ultimum constanter habuerunt viginti quatuor digitos pro unoquoque cubito sine ulla additione ad hunc numerum.* The same Author mentions the changing and pulling down several of these *Nilometra*, (for the more easy Introduction perhaps of another Measure;) the Particulars whereof are inserted after the *Excerpta*. 2 Vid. Not. 5. p. 433. Nunquam hic major repertus est, quam in Templo Pacis ab Imperatore *Vespasiano Augusto* dicatus: Argumento *Nili xvi liberis* circa ludentibus, per quos totidem cubita summi incrementi augentis se amnis intelliguntur. *Plin. de basalte. l. 36. cap. 7.* 3 Incipit crescere (*Nilus*) Luna nova, quæcunque post solstitium est, sensim modiceque, Cancrum sole transeunte, abundantissime autem Leonem. Et residit iu Virgine, iisdem, quibus accrevit, modis. In totum autem revocatur intra ripas in Libra, ut tradit *Herodotus*, centesimo die. Cum crescit, reges aut præfectos navigare eo, nefas judicatum est. Auctus ejus per puteos mensuræ notis deprehenduntur. Justum incrementum est cubitorum *xvi*. Minores aquæ non omnia rigent: ampliores detinent, tardius recedendo. \*\* In duodecim cubitis famem sentit, in tredecim etiamnum esurit: quatuordecim cubita hilaritatem afferunt: quindecim securitatem: sexdecim delicias. Maximum incrementum ad hoc ævi fuit cubitorum decem & octo; Claudio Principe; minimumque (*quinque MS. V. Ch.*) *Pharsalic. bello*, veluti necem *Magni* prodigio quodam flumine avertente. *Plin. Nat. Hist. l. 5. cap. 9.* 4 Πολὺς φθὸν, ὁ Νεῖλος ἀρθεῖς μετῴρωσθαι τοῖς πύχισιν, ἐπλήρωσε πᾶσαν τὴν Αἴγυπτον. Εἰ δὲ καὶ τὸν ἀειθρὸν ἀκούσαι παθεῖς, εἰς τὴν εἰκόνα τῆς σεπτεμβεῖς τείεις πάντε. *Julian. Epist. 1. Ecdicio Præfecto Ægypti.* 5 Vid. *Kalkasendas* as above.

*Egyptians* make great Rejoycings, and call out (*Wafaa Allah* وفا الله,) *God has given (them) all they wanted.* At this Time also is performed the Ceremony of *Cutting the Nile*, which is the breaking down a Bank of Earth, raised at the Beginning of the Increase, and thereby admitting the River into a *Khalis*, as they call the artificial Canal, that runs through the City of *Kairo*.

This *Khalis*, which hath been observed before to be the *Lakes dug in several Places to lessen the Depth of the Inundation.* *Amnis Trajanus* of the Antients, empties itself into *The (Berque el Hadge) Lake of the Pilgrims*, at twelve Miles Distance to the Eastward. The Lake of *Myris*<sup>1</sup>, the *Mareotis* and others of the same Kind, seem to have been the like Contrivances of the antient *Egyptians*, either to divert, or to carry off the Superfluity of Water, which, in the earlier Ages, when there was a less Extent and Height of Soil, must have frequently broke down their Mounds; and would have always been more than sufficient to prepare the Land for Cultivation.

Now as the Change of Seasons and the natural Course of *The Nile has always discharged the same Quantity of Water into the Sea.* Things may be presumed to have been always the same, the *Nile*, from the settled State of Things after the Deluge, to this Time, must have constantly discharged the same Quantity of Water into the Sea. But the Country, which it now overflows, being not only nourished and refreshed by the River, but even, as *Herodotus*<sup>2</sup> says, it's very Gift, a great Variety of Changes and Alterations must have been all the while incident to it. Whilst therefore the Lower Part of *Egypt*, where we now find the *Delta*<sup>3</sup>, may be supposed to have been a large Gulph of

1 Ρείντοϛ γδ τὸ νεῖλος πρὸ τὴν πόλιν (Μέμφιν) καὶ κατὰ τὰς ἀναβάσεις ἐπικλύζοντοϛ, ἀπὸ μὲν τῷ νότῳ περιβάλετο χῶμα παμμέγεθες, πρὸς μὲν τὴν πλήρωσιν τῶ ποταμῷ, περιβλήματοϛ, πρὸς δὲ τὸς ἀπὸ τῆ γῆς ποταμῶν, ἀκερῶν πλείους ἔχον τάξιν. ἐκ δὲ τῶν ἄλλων μερῶν πανταχόθεν ὄρυξε λίμνην μεγάλην καὶ βαθεῖαν, ἢ τὸ σφοδρὸν τῶ ποταμῷ δεχομένη, καὶ πάντα τὸν πρὸ τὴν πόλιν τόπον πληροῦσα, ὅπως τὸ χῶμα κατασκευάσῃ, θαυμαστὴν ἐποίησε τὴν ὀχυρότητα. *Diod. l. i. p. 32.* Ἐπειδὴν γδ ὁ μὲν Νεῖλοϛ ὄχυρ ὠεῖσμένης ἐποιεῖτο τὰς ἀναβάσεις, ἢ ὃ χώρα τὴν ἐνκαρπίαν παρεσκευάζειν ἀπὸ τῆ ἐκείνης συμμετείας, εἰς ἑσπέρωσιν τῶ πλεονάζοντοϛ ὕδατοϛ ὄρυξε (Myris) τὴν λίμνην. \*\* τὴν μὲν γδ περιμετερον αὐτῆς φασὶν ὑπάρχειν καθ' ἑαυτὴν τετρακισίων καὶ ἑξακισίων, τὸ δὲ βάθος ἐν τοῖς πλείστοις μέρεσιν ὄρυξιν πενήκοντα. *Diod. l. i. p. 33.* 2 Βασιλεύσαι δὲ φησὶ τὸν Αἰγυπτίον ἀνδράπων ἔλεγον Μεῖνα. ὅτι τὸτα, πλὴν τῶ Θεβαϊκῷ νομῷ, πᾶσαν Αἰγυπτίον εἶναι ἔλτοϛ. καὶ αὐτῆς εἶναι ἑδὲν ὑπερέχον τῶν νῦν οἰκιστῶν λίμνης τῆ Μείνοϛ εἶνταν· εἰς τὴν ἀνάπλους ἀπὸ θαλάσσης ἐπὶ τὰ ἡμέρωσιν ὅτι ἀνὰ τὸν ποταμὸν. \* δὴλα γδ καὶ μὴ κατακούσαντι, ἰδόντι δὲ, ὅς τις γε σύνεσιν ἔχει, ὅτι Αἰγυπτίον, εἰς τὴν Ἑλλήνας ναυτίλλονται, ὅτι Αἰγυπτίωσι ὀπίκτιός τε γῆ, καὶ δῶρον τῶ ποταμῷ. *Herod. Eut. §. 4, 5. Vid. Diod. Sicul. l. 3. in principio.* Φασὶ δὲ (Αἰθίοπος) καὶ τὸς Αἰγυπτίους ἀπίκους ἑαυτῶν ὑπάρχειν, ὀσιεῖτοϛ ἰησημένους τῆ ἀποικίας. καθόλου γδ τὴν νῦν ἔσαν Αἰγυπτίον λέγουσιν ἢ χώραν, ἀλλὰ θαλάτταν γινόνεσιν κατὰ τὴν ἐξ ἀρχῆς τῶ κόσμῳ σύσασιν. ὕστερον μόντοι τῶ νεῖλος κατὰ τὰς ἀναβάσεις τὴν ἐκ τῆς Αἰθιοπίας ἰλὸν καταφέρουσι, ἐκ τῶ κατ' ὀλίγον καταχωσθῆσαι. ὅτι δ' ὅτι αὐτῶν ἢ χώρα πᾶσα ποταμώχωσιν ἐναργεστάτην ἔχειν ἀπόδειξιν τὴν γινόμενην κατὰ τὰς ἐκβολὰς τῶ νεῖλου. κατ' ἕκαστον γδ ἔτοϛ ἀεὶ νέας ἰλίτοϛ ἀδρῶσιζομένης πρὸς τὰ σώματα τῶ ποταμῷ, καθοράται τὸ μὲν πύλατοϛ ἐξωθόμενοι τοῖς καταχωσάσασιν, ἢ ὃ χώρα τὴν αὐξῆσιν λαμβάνουσα. *Diod. Sic. Lib. 3. p. 101.* Αἰγυπτίον ἢ χώρα πᾶσα γινόνεσα φανεται καὶ οὕτω τῶ ποταμῷ ἔργον. *Arist. Meteorol. l. 1. cap. 14.* 3 Nascuntur enim terræ nec fluminum tantum invecu, sicut *Echinades* insulæ ab *Acheloo* amne congestæ: majorque pars *Ægypti* a *Nilo*, in quam a *Pharo* insula noctis & diei cursum fuisse *Homero* credimus; sed & recessu maris, sicut eadem de *Circeijs*. *Plin. Hist. Nat. l. 2. cap. 85.*

the Sea, the Upper is to be considered as a deep Valley, bounded on each Side with Mountains.

The Method in which the Land of Egypt may be supposed to have been raised.



Let the annexed Figure be a Section of this Valley, with a Niloscope placed, in that Part of it, where the Nile afterwards directed it's Stream. For about the Space therefore of one or two Centuries after the Deluge, or 'till such Time as the Mud, brought down by the Inundation, was sufficiently fixed and accumulated to confine the River, we may imagine the Bottom of this Valley A, B, (i. e. the whole Land of Egypt,) to have been entirely overflowed; or else, being in the Nature of a Morafs, was not fit to be either cultivated, or inhabited. Egypt therefore at this Time, was in a proper Condition to receive the Assistance of *Osiris*', who by raising Mounds, and collecting the Water into a proper Channel, kept the River from stagnating, and thereby prepared the Land for that Culture and Tillage, which he is supposed to have invented. But, in Process of Time, the annual *Strata* would raise the Country as high as C. D. whereby the Nile would not only be sufficiently confined within it's own Banks; but the superfluous Moisture also, that was left by the Inundation, would be easily drained off. Agriculture therefore and Husbandry, would have now their proper Encouragements: And in this Condition we may conceive the Country to have been, at the building of *Thebes*<sup>2</sup>; the Parts, where *Memphis* and *Zoan* were afterwards founded, having not yet obtained a sufficient Depth of Soil to bring down a Colony to till it. Some Centuries after, when *Memphis* and other Cities of the Lower Egypt were built, the Banks, together with the Land on each Side of them, may be supposed to be raised as high as E, F, whereby a still greater Height of Water would be required to refresh them; which, in the Time of *Herodotus*, was sixteen Cubits. In this Manner therefore it may be presumed, that the Foundation of the Land of Egypt was first laid and afterwards augmented; the Inundation bringing along with it, every Year, an Addition of

1 Τὸν δ' οὖν ὀσειν παρεχόμενον ὅτι τὸς τῆς αἰθιοπίας ὄρεσ, τὸν ποταμὸν ἐκ ἀμφοτέρων τῶν μερῶν χώμασιν ἀναλαβὴν, ὡσε κατὰ πλὴν ὀσειν αὐτὸ τὴν χώραν μὴ λιμνάζειν ὅθεν τὸ συμπίεσθαι, ἀλλὰ ἀπὸ πρὸν κατασκευασμένων θυρῶν εἰσαφίεσθαι τὸ ἔξυμα πρῶτος καθόσον ἂν ἡ χρεία. *Diod. l. i. p. 12.* 2 Ἡ Αἰγυπτὸς ἀεὶ ξηρότερη ὁ τίπο φαινέται γινόμενη, καὶ πᾶσα ἡ χώρα τῷ ποταμῷ ἀσέχως οὕτω τῷ Νείλῳ. ἀπὸ κατὰ μικρὸν ξηρανομένων τῶν ἐλῶν, τὸς πλησίον εἰσοικίζεσθαι, τὸ τῷ χεῖν μῆκος ἀρρήρηται τὴν ἀρχήν. φαίνεται δ' οὖν καὶ τὰ σώματα πάντα, πλὴν ἐνδοσὶ Καναδικῆς, χειροποίητα, καὶ οὐ τῷ ποταμῷ ὄντα. καὶ τὸ ἀρχαῖον ἡ Αἰγυπτὸς, ὅπως καλούμεται ἡλιότι δὲ καὶ Οἰμητὸς, οὕτω ἀσέχως ὄν, ὡς εἰπεῖν, πρὸς τὰς τοιαύτας μεταβολὰς ἐκείνη γὰρ τῷ τόπου ποιέται μείαν, ὡς οὕτω Μέμφιδος οὕσης, ἢ ὅπως ἢ ὄν πηλικαῦτης. *Arist. Meteor. l. i. cap. 14.*

Soil, whereby not only the Land, already made, would be raised, but the Soil would be likewise extended to the very Skirts of the Valley, the Sea gradually excluded, and consequently a Foundation laid for new Plantations.

That *Egypt* was raised and augmented in this Manner, appears from several Circumstances. For, whereas the Soil of other plain Countries is usually of the same Depth, here we find it vary in Proportion to the Distance from the River; being sometimes, near the Banks, more than thirty Foot high, whilst at the utmost Extremity of the Inundation, it is not a Quarter Part of so many Inches. The Method of raising Mounds<sup>1</sup>, in order to secure their Cities from the Violence of the Inundation, is another Argument. For as it may be presumed, that all the Cities of *Egypt* were originally built upon artificial Eminences<sup>2</sup>, raised for the Purpose, so, when the circumjacent Soil came to be so far increased, as to lye nearly upon a Level with these Cities, the Inhabitants were then obliged either to mound them round, or else to rebuild them. The former Experiment seems to have been often repeated at *Memphis*; the Want whereof hath been the Reason, no Doubt, why we are not sure, at present, even of the Place, where this famous City was founded. The Situation likewise of the Temple, in the City of *Bubastis*, is another Circumstance in Favour of this *Hypothesis*. For when the City was rebuilt and raised higher, to secure it from the Inundation; the Temple<sup>3</sup>, for the Beauty of it<sup>4</sup>, was left standing in it's primitive Situation, and being therefore much lower than the new Buildings, they looked down upon it from every Part of the City. In like Manner *Helio- polis*, which, *Strabo* tells us, was built upon an Eminence<sup>5</sup>, is now one of the Plains of *Egypt*, and annually overflowed with six or eight Foot of Water. Neither is there any Descent,

*That Egypt is a Gift of the Nile, and gradually increasing, appears from several Arguments.*

1 Το μὲν γὰρ πρῶτον, ἐχώθησαν ὑπὸ τῶν τῶν Διῶρχας οὐζάντων, ὅτι Σεσωσίει βασιλέει· δευτέρα δὲ, ὅτι τῶ Αἰθίοποι κὶ κέρτα ὑψηλαί ἐγένοντο. *Herod. Eut.* §. 137. Ο δ' ἐν Σεσώσις χώματα πολλά κὶ μεγάλα κατασκευάσας, τὰς πόλεις εἰς ταύτας μετέκτισεν. ὅσα μὴ φυσικῶς τὸ ἔδαφος ἐτύγχανον ἐπιρμένον ἔχουσα. ὅπως κατὰ τὰς πληρώσεις τῶ ποταμῶ καταφυγὰς ἔχουσι ἀκινδύνως οἱ τε ἄνθρωποι κὶ τὰ κτήνη. *Diod. l. i. p. 36.* Ἀπὶ γὰρ τῶ θανάτῳ τῶν καταδικαζέντων ἠνάγκαζε λειτουργεῖν ταῖς πόλεις δεδεμένους. Αἱ κὶ τούτων πολλά μὲν χώματα κατασκευάζει, ἐκ ὀλίγας δὲ διῶρχας ἀρτυλεῖν εὐκαίρους. *Diod. l. i. p. 41. Herod. Eut.* §. 137. 2 Τῆς μὲν χώρας οὐσης πεδιδόθη, τῶν δὲ πόλεων κὶ τῶν κωμῶν, ἐπὶ δὲ τῶν ἀγροικιῶν κειμένων ὅπῃ χειροποιήτων χωμάτων, ἢ ἀπέσποψις ὁμοία γίνεται ταῖς κυκλάσι νήσοις. *Diod. l. i. p. 23.* Ἐν ᾧ ταῖς ἀναβάσει τῶ Νεῖλου, καλύπτεται πᾶσα κὶ περικλύει, πλὴν τῶν οὐκίστων. Αὐτοὶ δ' ὅτι λόγων αὐτορῶν, ἢ χωμάτων ἴδρυνται, πόλεις τῶ ἀξιόλογοι κὶ κώμαι, νησίησι κατὰ τὴν πῆξωθεν ὄψιν. *Strab. Geogr. l. 17. §. 3.* 3 Ἐὸν δ' ἐν μέσῃ τῆ πόλι (Bubastis) τὸ ἱερόν, καταρᾶται πάντοθεν ἀεὶ ὄντι. ἅτε γὰρ τῆς πόλεως μὲ ἐκκεχωσμένης ὑψαυ, τῶ δ' ἱερῶ ἢ κεινημένης ὡς ἀρχῆθεν ἐπιπέδῃ, ἔσοπῶν ἔσθ. *Herod. Eut.* §. 138. 4 Ἡδοῦν δ' ἰδέσθαι οὐδὲν τέτε μάλλον. *Id. ibid.* 5 Ἐνταῦθα (in Regione Heliopolitana) δ' ἔστιν ἢ τῶ ἡλίου πόλις, ὅπῃ χώματι ἀξιολόγου κειμένη, τὸ ἱερόν ἔχουσα τῶ ἡλίου. *Strab. Geogr. l. 17. p. 553.*

as formerly, from *Babylon* to the River<sup>1</sup>; but the interjacent Space is all of it upon a Level. Upon the Skirts likewise of the Inundation, where the *Sphinx* is erected, the Soil, even there, is so far accumulated, that, if the Sand had not already done it, very little is wanting to cover it's whole Body. With Regard also to the Exclusion of the Sea, (the expelling of *Typhon*, as it was named in their antient Mythology,) we are told<sup>2</sup>, that *Dami-ata* lyes now ten Miles distant from the Sea, which, in the Time of St. *Lewis*, (A. D. 1243.) was a Sea-Port Town; that *Foob*, which 300 Years ago, was at the Mouth of the *Canopic* Branch of the River, is now more than seven Miles above it: and again, that the Land, betwixt *Rozetto* and the Sea, hath, in forty Years Time, gained half a League. Such large Accessions being continually made to the Soil, would occasion several of the more antient Cities, such as *Dami-ata*, *Tineb*, &c. (for *Grand Kairo* &c. is of a later Date and built in a higher Situation;) to be in the same Condition with *Memphis*, were they not, in a great Measure, secured by some neighbouring Mounds<sup>3</sup>; at the same Time the Stream itself is diminished, by being carried, in so convenient a Manner, through a Number of Channels, that every Part of the Country receives the Benefit of the Inundation.

The Quantity of Mud that is left annually by the Nile.

However, it will be difficult to determine, with any Exactness, what Quantity of Mud is thus annually left by the *Nile*. A late Author<sup>4</sup> makes it equal to a tenth Part of the Water; a Weight certainly too great to be buoyed up by the Stream. According to the Quantity of Sediment that is precipitated, in their Water Jars, by rubbing the Sides of them with bitter Almonds, the Proportion seemed to be scarce one thirtieth Part or about one Quart of wet Mud to eight Gallons of Water. But by putting some of the same Water to settle in a Tube of thirty two Inches long, I found the Mud, when perfectly dry, to be nearly  $\frac{1}{10}$  Part. And as in most Places that are overflowed, the Water

1 Πάρις δ' ἔστιν ἀπὸ τοῦ βρασιλέως (Babylonis) ἢ μέγιστε Νείλου καθήκουσα, δι' ἧς ἀπὸ τοῦ ποταμοῦ τερχοὶ ἢ κοχλίας τὸ ὕδωρ ἀνάγουσιν. *Id. ibid.* p. 555. 2 Vid. Description de *L'Egypte* par M. de Maillet. p. 96. &c. 3 It was, by the pulling down such Mounds as these, by Sultan *Melladine*, that the *Christian* Army, then encamped near *Kairo*, were drowned, A. D. 1199. 4 La vitesse de cet accroissement est aisée a comprendre, lorsque on se représente, que les eaux du Nil sont si troubles & si bourbeuses dans le tems de l'Augmentation de ce fleuve, que les boues & les sables font au moins la dixième partie de son Volume. *Description de L'Egypte* par M. Maillet, p. 103.

stagnates, or continues at least without any considerable Motion, being usually admitted by Sluices, and kept in on every Side by Banks, it is probable, that a proportionable Quantity of Soil, (the Depth of the Water being always regarded) may have been left upon the Surface. But I am sensible, that Tryals and Experiments of this Kind ought to be carefully examined and repeated, before any *Hypothesis* is built upon them. I therefore dare propose it only as a conjecture at present, that, according to the Computation of Time by the Vulgar *Æra*, the *Accession of Soil, since the Deluge, must have been in a Proportion of somewhat more than a Foot in a hundred Years.*

This appears highly probable by comparing only the State and Condition of *Egypt* at present with what it was two or three thousand Years ago. For *Herodotus*<sup>2</sup> acquaints us, that in the Reign of *Myris*, if the *Nile* rose to the Height of eight (*Grecian*) Cubits, all the Lands of *Egypt* were sufficiently watered; but that in His Time (which was not quite 900 Years after *Myris*) the Country was not covered with less than fifteen or sixteen Cubits of Water. The Addition of Soil therefore, by supposing them to have been fifteen only, will be seven (*Grecian*) Cubits or 126 Inches in the Space of 900 Years. But, at present, the River must rise to the Height of 20 (*Stamboline*) Cubits, (and it usually rises to 24) before the whole Country is overflowed. Since the Time therefore of *Herodotus*, *Egypt* has gained 230 Inches Depth of new Soil. And, if we look back from the Reign of *Myris* to the Time of the Deluge, and reckon that Interval by the same Proportion, we shall find, that the whole perpendicular Accession of Soil, from the Deluge to A. D. 1721, must be 500 Inches: i. e. The Land of *Egypt*, agreeably to the *Æra* and Conjecture above, has gained forty one Foot eight Inches of Soil, in 4072 Years<sup>3</sup>. Thus, in Process of Time, this whole Country may be raised to such a Height, that the River will not be able to overflow it's Banks; and *Egypt* consequently, from being the most fertile, will, for Want of the annual Inundation, become one of the most barren Parts of the Universe.

These are the chief Remarks and Observations I have to offer with Regard to the *Nile* and the Effects of it upon *Egypt*; a Subject that will admit of various Improvements and Illustrations.

*The Examination of this Subject is recommended to the future Inquiries of curious Persons.*

1 Viz. by following the *Hebrew Text*. 2 Ελεγον δὲ ἢ πότε μοι μίχα τεκμήριον εὖτε ἢ χάρις ταύτης οἱ ἱερεῖς, ὡς ὅτι Μοίσει βασιλεῖ, ὅπως ἔλθοι ὁ ποταμὸς ἐπὶ οὐκὰ πῆχας τὸ ἐλάχισον, ἄρδεσκε Αἰγυπτὸν τὴν ἐνεργε Μέρφι. ἢ Μοίσει οὐκ ἦν ἔστα ἐνακόσια τετελευτηκόη, ὅτε τῶν ἱερέων ταῦτα ἐγὼ ἤκουον. νῦν δὲ εἰ μὴ ἐπ' ἐκκαίδεκα ἢ πεντακάδεκα πῆχας ἀνάβῃ τὸ ἐλάχισον ὁ ποταμὸς, ἐκ ἐπιβαίνει ἐς τὴν χώραν. *Herod. Eut. §. 13.* 3 Viz. by reckoning, according to *Mt. Bedford's Tables*, from the Deluge to A. D. 1721, the Year when I was in *Egypt*.

The further Examination of it therefore is recommended to such curious Persons, as may have more Leisure and better Opportunities, than I had, of measuring the several Periods of the Inundations, the Height of the *Mikeas*, the Cubit by which it is divided, the Depth of the Soil, and the Quantity of Sediment successively left by the River.

Herodotus's  
Account of  
Egypt agree-  
able to Scrip-  
ture-History.

However among the many Doubts and Difficulties, that have been already mentioned, or may be hereafter raised, upon this Subject, there will always be Room to make one very just and important Observation; *That if Herodotus had duly considered the annual Increase of the Soil and carried back his Remarks but a thousand Years beyond the Time of Myris, he could not have given the least Credit to that long Succession of Dynasties', which make up the Egyptian History.* For since, according to his own Reflections, *Egypt* is the entire, though gradual, Gift of the *Nile*, there must have been a Time (and that not long before the Period last mentioned) when it was either of the same barren Nature with the Deserts that surround it, or else quite covered with Water; and consequently, there could be no habitable Country for these pretended Princes to reign over. Our Historian himself supposes it to have been an Arm of the Sea; and the Time, pretty nearly, when it was so, he had learnt from the *Egyptians*, who assured him, that *Menes*<sup>2</sup>, was the first King, who reigned in the World; that, in his Time, all *Egypt*, except the Country of *Thebes*, was one continued Morass; and that no Part of the present Land then appeared below the Lake of *Myris*. Now, as this *Menes* or *Osiris*<sup>3</sup> was the same with *Mizraim* the Son of *Cham*<sup>4</sup>, the first Planter of *Egypt*; as all the foregoing Circumstances so well agree with the *Mosaic* Account of the Flood and the Dispersion of Mankind; it must be allowed, that *Herodotus* hereby confirms the Truth and Certainty of the Scripture-Chronology; and at the same Time overthrows the Authority of all those extravagant Annals and Antiquities, that have been so much boasted of by the *Egyptians*.

1 Διονύσιον (Osiridi) δὲ πεντακισχίλια καὶ μύρια λογιζόμενοι εἶναι ἐς Ἀμασιν βασιλέα. καὶ ταῦτα Αἰγύπτιοι ἀσχεκίως φασὶ ἐπίστανται, αἰεὶ τε λογιζόμενοι, καὶ αἰεὶ ἀσχηρῶς ἀφαιρούμενοι τὰ ἔτη. *Herod. Eut.* §. 145. Ὡς ὃ αὐτοὶ λέγουσι, ἔτι αὖ ἔτι πεντακισχίλια καὶ μύρια ἐς Ἀμασιν βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν οὐκ ἄνω θεῶν οἱ δυνάστες θεοὶ ἐγένοντο, τῶν Ἡρακλέα εἶνα νομίζουσι. *Id. ibid.* §. 43. The like Account we have in *Diodorus*, at the same Time he acknowledges, that the *Egyptians* boast of Astronomical Observations, (ἐξ ἐτῶν ἀπίστων. p. 51.) from an incredible Number of Years. εἶναι δὲ ἔτη φασὶν ἀπὸ Οὐσίριδος ἕως τῆς Ἀλεξάνδρου βασιλείας πλείω τῶν μυρίων ὡς δ' ἐνίοι γράφουσι, βραχὺ λείποντα τῶν διακοσίων καὶ πεντακισχίλιων. *Diod. Sic.* l. i. p. 13. & p. 15. Θεῶν ἕνατος βασιλεύσαντα φασὶν τὸν Ἰσιδὸς Ὄρον ὑπ' ἀνθρώπων δὲ τὴν γῆραν βασιλεύσαντος ἀπὸ μυριάδος ἔτη βραχὺ λείποντα τῶν πεντακισχίλιων, μέχρι τῆς ἑκατοστῆς καὶ ὀγδοηκοστῆς ὀλυμπιάδος. *Id.* l. i. p. 28. 2 *Herod. Eut.* §. 11. 3 *Vid. Shuckford's Connect.* Vol. I. p. 205. 4 *Gen.* 10. 6.



A

COLLECTION

OF SUCH

PAPERS

AS SERVE TO

ILLUSTRATE

THE FOREGOING

OBSERVATIONS.





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- 12 *The Method of making Sal Armoniac*<sup>3</sup>. *ibid.*
- 13 *An Account of the Weather at Alexandria*<sup>4</sup>. *ibid.*
- 14 *Excerpta e Kalkasenda de Nilo & Nilometro, e traductione V. Cl. J. Gagnier.* p. 57. Obf. p. 436. Not. 1.
- 15 *Nummi nonnulli ab Auctore in Africa collecti.* *vid. Pref.*

<sup>1</sup> These Measures, taken by *Pere Siccard*, were communicated to me by *Dr. Mead*, and are intended to illustrate Not. 2. p. 421. Obf.   <sup>2</sup> *Vid Memoires des Messions &c.* Vol. VII. p. 64.  
<sup>3</sup> The Rev<sup>d</sup> Mr. *Lisle*, Fellow of *Magd. College Oxford*, favoured me with this Account.  
<sup>4</sup> This short Journal I copied out of Mr. *Greaves's* Pocket-Book, that is deposited in the *Savil Study*, and serves to prove what regards the Weather. Obf. p. 431.





# SYLLOGE

EXCERPTORUM EX VETERIBUS

## GEOGRAPHIS, HISTORICIS &c.

OR

A COLLECTION of such EXTRACTS from the  
Old GEOGRAPHERS, HISTORIANS &c.

As chiefly relate to that PART of

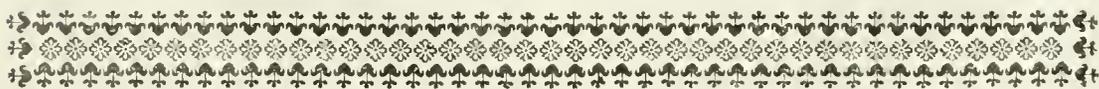
### AFRICA or BARBARY

Known at present by the Name of the

## Kingdoms of ALGIERS and TUNIS.

viz. EXCERPTA EX

- Herodoti Halicarnaff. Hiftor. Libro IV. Lug. Bat. 1715. vid. p. 2.
- Scylacis Caryandensis Periplo. Oxon. 1698. v. p. 3.
- Strabonis Rerum Geographic. Libris II & XVII. Amft. 1707. v. p. 5.
- Cl. Ptolemæi Geographiæ Libro IV & VIII. Amft. 1619. v. p. 9.
- Pomponio Mela de Situ Orbis. Ifcæ Dunmon. 1711. v. p. 18.
- C. Plinii Secundi Hift. Naturalis Libro V. Par. 1685. v. p. 20.
- J. Solini Polyhiftore. Traj. ad Rhen. 1689. v. p. 22.
- Antonini Augufti Itinerario. Lug. Bat. 1735. v. p. 25.
- Æthici Cosmographia. Lug. Bat. 1696. v. p. 28.
- J. Honorii Oratoris excerptis. Ibid. v. p. 29.
- Sexti Rufi Breviario Hift. Romanæ. Hanov. 1611. v. p. 29.
- Pauli Orofii adverfus Paganos Hiftoria. Col. 1582. v. p. 30.
- Martiani Minei Felicis Capellæ de Nuptiis Philofophiæ Libro VI. Baf. 1577.  
v. p. 30.
- Ifidori Hifpalenfis Originum Libro XIII. Ibid. v. p. 31.
- Collatione Carthaginenfi, Notitia Epifcoporum Africæ sub Hunerico,  
Concilio Carthaginenfi sub Cypriano &c. five *Notitia omnium*  
*Epifcopatum Ecclefiæ Africanæ*; quæ præfigitur S. Optati de } v. p. 31.  
Schifm. Donatiftarum Libris feptem. Opera & Studio M. Lud.  
Ell. Du Pin. Antuer. 1702. }
- Notitia utraque Dignitatum cum Orientis, tum Occidentis, ultra Arcadii  
Honoriique tempora. Lugd. 1608. p. 35.
- Ravennate Anonymo. Amft. 1696. p. 35.
- Tabula Peutingeriana. ex edit. G. Hornii. Amft. 1654.



## EXCERPTA ex Herodoto.

**L**IBYUM multæ sunt & variæ nationes. Pertinent *Adyrmachidæ* ab *Agypto* ad portum usque nomine *Pleunum*. His confines sunt *Gigamæ*, regionem versus occasum incolentes, *Aphrodisiade* tenus insula. In hujus loci medio adfita est Insula *Platea*, quam condiderunt *Cyrenæi*. Atque in continente est portus *Menelaius* & *Aziris*, quam *Cyrenæi* incoluerunt. Et dehinc *Silphium* incipit, ab insula *Platea* pertinens usque ad fauces *Syrtis*. *Gigamæ* ab occasu contingunt *Asbytiæ*, qui supra *Cyrenem* incolentes non pertinent ad mare: nam maritima *Cyrenæi* incolunt. Horum sunt occasum versus confines *Auschisæ*, qui supra *Barcam* incolentes ad mare pertinent prope *Euesperidas*. *Auschisarum* quod ad occasum vergit, contingunt *Nasamonæ*, grandis natio. *Nasamonibus* confines sunt *Psylli*. Erat autem omnis eorum regio, quæ intra *Syrtin* est, aquarum inops. *Psyllis* extinctis, eorum terram *Nasamonæ* obtinent. *Garamantes* supra *Nasamonæ* incolunt. Circa maritima verò, occasum versus, confines sunt *Macæ*. Per eos flumen *Cinyps* è colle, qui vocatur *Gratiarum*, fluens, in mare influit. Ducentorum ab eo ad mare stadiorum est intercapedo. Horum *Macarum* finitimi sunt *Gindanæ*. Horum *Gindanum* oram in mare potrectam incolunt *Lotophagi*, qui è solo *Loti* fructu victitant: cujus fructus est magnitudine instar lentis, suavitatem affimilis fructui palmarum. Ex hoc fructu *Lotophagi* vinum etiam conficiunt. *Lotophagis* secundum mare vicini sunt *Machlyes*, *Loto* & ipsi utentes, sed minus quam superiores. Pertinent autem usque ad ingentem amnem nomine *Tritonem*, qui in grandem paludem *Tritonidem* influit, in qua est insula nomine *Phla*. Juxta hos *Machlyes* habitant *Auses*: & circum paludem *Tritonidem* utrique habitant, ita ut medio *Tritone* dirimantur. Isti quidem maritimi *Libyæ* *Nomadum* dicti sunt. Supra hos autem, ad partem mediterraneam, *Libya* est, *feris abundans*; & *Ammonii*; & *Augila*; & *Garamantes*; & *Atlantes*; & mons nomine *Atlas*, qui angustus & undique teres est; & (ut fertur) adeo celsus, ut ejus cacumen nequeat cerni, quod à nubibus nunquam relinquatur, neque æstate neque hyeme: quem esse columnam cæli indigenæ aiunt. Ab hoc monte cognominantur [*Atlantes* scilicet] hi Homines. Porrigitur autem id Supercilium ad columnas usque *Herculeas*, atque extra illas. Supra autem hoc Supercilium, Notum versus ac mediterranea

ριοι είναι. ὅτι τὰς ἔσπεος οἱ ἄνθρωποι ἔτι ἐπάνουμοι ἐγένοντο. \*\* (p. 281.) διήκει δ' ὧν ἡ ὀφρὺ μέ-  
 χρι Ἡρακλήϊων σηλέων, καὶ τὸ ἔξω τετέων. \*\* ὑπὲρ δὲ τῆ ὀφρὺς ταύτης, τὸ πρὸς νότον καὶ μεσόζωγαν τ

**L**IBYON (p. 276.) [ἄρ' δὴ] ἔθνεα πολλὰ καὶ παντοῖά ἐστι. \* Παρήκασσι ἢ οἱ Ἀδυρμαχίδα ἀπ' Αἰγύπτου μέχρι λιμένος, τῷ ἔνομα Πλευνός ἐστι. Τάτων ἢ ἔχον) Γισάμω, νεμόμενοι τὸ πρὸς ἐσπέρην χώραν, μέχρι Ἀφροδισιάδος νήσου. Ἐν τῷ μέλαζι τὰς χώρας ἢ τε Πλατεία νήσος ἐπικέει, τὴν ἔκτισαν Κυρηναῖοι καὶ ἐν τῇ ἠπέειρω Μενελαίος λιμὴν ἐστὶ, καὶ Ἀζιρις, τὴν οἱ Κυρηναῖοι οἰκεῖν καὶ τὸ Σίλφιον ἀρχεῖ) δὲ τὰς τε. παρήκει ἢ δὲ Πλατείας νήσου, μέχρι ἔσπεος τὸ Σύρτιος τὸ Σίλφιον. \* Β Γισαμέων ἢ ἔχον) τὸ πρὸς ἐσπέρης Ἀσούσων. ἔστι ὑπὲρ Κυρήνης οἰκεῖται. ἐπὶ θαλάσσαν ἢ κατήκασσι Ἀσούσων. τὸ γὰρ παρὰ θαλάσσαν Κυρήναῖοι νέμον). \*\* Ἀσούσων ἢ ἔχον) τὸ πρὸς ἐσπέρης Ἀρχίσων. ἔστι ὑπὲρ Βάρκης οἰκεῖται, κατήκοντες ἐπὶ θαλάσσαν καὶ Εὐεσπερίδας. \* (p. 277.) Αὐχισίων ἢ τὰς τῶν τὸ πρὸς ἐσπέρης ἔχον) Νασάμωνες, ἔθνος ἐν πολλόν. \*\* Νασάμωσι ἢ πρὸς μερόσι εἰσι Ψύλλοι. \*\* ἢ τῆς χώρας σφί πᾶσι ἐνός ἔστι τὸ Σύρτιος, ἣν ἀνύδρος. \*\* ἔξαπολομένων ἢ τὰς τῶν, ἔχασσι τὴν χώραν οἱ Νασάμωνες. \*\* (οἱ ἢ Γαράμαντες) καλύπερτε οἰκεῖται Νασάμωνων. τὸ δὲ παρὰ τὴν θαλάσσαν ἔχον) τὸ πρὸς ἐσπέρης Μάκων. \*\* (p. 278.) Διὰ τῶν αὐτῶν Κίνου πλάτος ἔστι ἐκ λόφου καλεμένου Χαρίτων, ἐς θαλάσσαν ἐκδιδοῖ. \* δὲ θαλάσσης δὲ ἐς αὐτὸν σείδιοι διηκτοῖσι εἰσι. Μακίων δὲ τὰς τῶν ἐχόμενοι Γίνδανες εἰσι. \*\* Ἀκίην δὲ πρὸς ἔχασσι ἐς τὸ πόντον τὰς τῶν τῶν Γινδάνων νέμον) Λωσοφίωσι οἱ τὴν καρπὸν μέγαν ἔλαβον τρώωντες ζώων. ὁ δὲ ἔλαβον καρπὸς ἐστὶ μέγανος ὅσον τὸ τῶν ἄλλων γλυκύτητα δὲ, ἔσπεος τῶν καρπῶν πρὸς τὸν κελὸς. ποιεῖν) δὲ ἐκ τῶν καρπῶν τὰς τῶν Λωσοφίωσι καὶ οἶνον. Λωσοφίωσι δὲ τὸ παρὰ θαλάσσαν ἔχον) Μάχλυες, τῶν λωτῶν μὲν ἔστιν κρεῖσσον, ἀλλὰ ἡσόνον τὸ πρὸς τὴν λεχθέντων. κατήκασσι ἢ ἐπὶ πλάτος μὲγαν τῶν ἔνομα Τριτωνίδα. ἐν δὲ αὐτῇ νήσῳ ἐν τῇ ἔνομα Φλά. \*\* (p. 279.) Τάτων δὲ ἔχον) τὴν Μάχλυων Αὐτῆς. ἔστι δὲ ἔσπεος οἱ Μάχλυες περὶ τὴν Τριτωνίδα λίμνην οἰκεῖται. τὸ μέσον δὲ σφί ἐρίσει ὁ Τρίτων. \*\* ἔστι μὲν οἱ παραθαλάσσιοι τῶν Νομάδων Λιθύων εἰρέα). ὑπὲρ δὲ τὰς τῶν ἐς μεσόζωγαν ἢ τῆς ἠριώδης ἐπὶ Λιθύη. \*\* (καὶ) Ἀμμωνίοι (p. 280.) \*\* (καὶ) Αὐχίλα. \*\* (καὶ) Γαράμαντες. \*\* (καὶ) Ἀλαντες. \*\* (καὶ) ἔσπεος τῶν ἔνομα ἐπὶ Ἀτλας. ἐπὶ δὲ σφί καὶ κυκλοπρὸς πάντη. ὑψηλὸν δὲ ἔσπεος πὲρ λέγεται ὡς τὰς κορυφὰς αὐτῶν ἐκ οἰά τε εἶναι ιδέσθαι. ἔδικοτε γὰρ αὐτῶν δὲ τολεῖται νέφεα ἔπερ ἔσπεος ἔπερ χερμῶνος. τὰς τῶν κίονα ἔσπεος λέγασσι οἱ ἄλλοι.

Λιβύης, ἔρημος καὶ ἀνυδρὸς καὶ ἄγνηρος ἔ ἀνομιβρος ἔ ἀζυλὸς ἐστὶ ἡ χώρα. \* \* \* \* Οὕτω μὲν μέχρι τῆς Τρίωνίδος λίμνης ἀπὸ Αἰγύπτου νομάδες εἰσι κροφάροι τε ἔ γαλακτοπόη) Λίβυες. \* Τὸ δὲ πρὸς ἑσπερίας τῆς Τρίωνίδος λίμνης ἐκέτι νομάδες εἰσι Λίβυες. \* \* (282.) Τὸ δὲ πρὸς ἑσπερίας ἔ Τρίτωνος πῶμα, Αὐσέων ἔχον) ἀροτήρες ἦδε Λίβυες, καὶ οἰκίας νομίζοντες ἐκτελοῦν, τοῖσι ἔνομα κέει) Μαζύες. \* (p. 283.) Μαζύων δὲ Λιβύων Ζαυήκες ἔχον). \* Τῆτων δὲ Ζυγαντες ἔχον), ἐν τοῖσι μέλι μὲν πολλὸν μέλισσαι κατεργάζον), πολλὰ δ' ἐπὶ πλέον λέγεται δημιουργεῖν ἄνδρας ποιεῖν. \* Κατὰ τῆτων δὲ λέγεται Καρχηδόνιοι κέει) νῆσον τῆς ἔνομα εἶναι Κύρανιν· μῆκος μὲν, διηκοσίω σταδίων, πλάτος δὲ, σενήν, διαβατὸν ἐκ τῆς ἠπείρου· ἐλαίειον τε μεσῆν καὶ ἀμπέλων. \* \* \*

*Libya*, deserta jam plaga est, & sine aqua ferisque, sine pluvia ac lignis, omni prorsus humore vacans. Ita ab *Egypto* ad *Tritonidem* paludem pastoricii *Libyes* sunt carne vitantes ac lacte. Ad occasum vero *Tritonidis* paludis jam non sunt pascuales *Libyes*. Coniungunt quidem hos *Auses* ab occidentali parte *Tritonis* fluminis, ii *Libyes* qui sunt aratores, & domos possidere consueverunt, quibus nomen impositum est *Maxyes*. *Maxyium* autem *Libyium* confines sunt *Zaueces*. His finitimi sunt *Zygantes*, ubi magnam vim mellis apes conficiunt, sed multo plus opifices viti facere dicuntur. Juxta hos aiunt *Carthaginienses* sitam esse insulam nomine *Cyranin*, ducentorum stadiorum longitudine, arcum latitudine, in quam transfiri è continente potest, oleis refertam, ac vitibus. \* \* \*

Excerpta  
ex  
Herodoto.

### EXCERPTA ex Scylace.

ἈΠΟ δὲ ἑσπερίδων κόλπος ἐστὶ μέγας, ὃ ἔνομα Σύρτις. (pag. 46.) \* \* \* Περιουκῆσι αὐτῆν Λιβύων ἔθνη) Νασιμαῖνες. \* \* Τὰ δὲ ἔξω τῆς Σύρτιδος περιουκῆσι Λίβυες Λωπφάγει ἔθνος, μέγας ἔ σώματος τῆς ἑτέρας Σύρτιδος. Οὐπι λωτῶ χρωῶνται, σίτω καὶ ποτῶ. \* \* Κατὰ τῆς ταύτης ἐστὶ νῆσος ἢ ἔνομα Βραχίειον. Μετὰ Λωπφάγους Καταρχίαια<sup>a</sup> ἐστὶ δὲ ἡ νῆσος αὕτη σταδίων τ' πλάτος ἢ μικρῶ ἐλάττων. Ἀπέχει δὲ ἀπὸ τῆς ἠπείρου, ὡς ἐστὶ σταδία γ'. ἐν τῇ τῆς νῆσος γίνε) λωπῆς, ὃν ἐσθίοντες, καὶ ἑπερος, ἐξ ἑ οἶνον ποιεῖσιν. Οὗ ἔ λωτῆ καρπὸς ἐστὶ τῶ μεγάλῃ, ὅσον μιμαίνυλον. Ποιεῖσιν ἢ καὶ ἐλαίων πολὺ ἔκ κοτῆων. Φέρει ἢ καρπὸν ἢ νῆσος πολὺν, πυρρὸς, ἔ κερχίαια. Ἐστὶ ἢ ἡ νῆσος εὐρείος. Πλῆς ἀπὸ Ταραχίειον<sup>b</sup> εἰς τῆς νῆσον ἡμέρας μίας. Μετὰ τῆς νῆσον ἐστὶ Ἐπιχος<sup>d</sup> πόλις. Ἀπὸ τῆς νῆσος εἰς Ἐπιχον πλῆς ἡμέρας ἡμίσεια. Ἀπὸ τῆς ἑσπερίδων πλῆς ἡμέρας ἔ νῆσος ἔπτεσιν ἐπ' αὐτῆς ἔρημη. Μετὰ τῆς αὐτῆς Ἀνακινίτης<sup>c</sup> νῆσος καὶ πόλις, ἔ κατὰ ταύτην Θάψος. Παράπλῆς ἀπὸ ταύτης εἰς Θάψον ἡμέρας ἔ ἡμίσειας. ἔ Ἀπὸ τῆς Θάψος τῆς μικρῆς καὶ Δρυϊνίτης<sup>e</sup> ἐστὶ κόλπος μέγας εἶσω, ἐν ᾧ ἡ Σύρτις ἐστὶ ἡ μικρὰ, Καρκινίτης<sup>f</sup> καλεμένη, πολὺ τῆς ἄλλης Σύρτιδος χαλεπωτέρα καὶ δυσωλωτέρα· ἢς τὸ περίμετρον σταδία β'. Ἐν ταύτῃ τῆς Σύρτιδος ἐνέστηκεν ἡ νῆσος Τρίτωνος<sup>h</sup> καλεχμένη, καὶ ποταμὸς Τρίτων. Καὶ αὐτὸς ἐστὶν Ἀθηνῶν Τριτωνίδος ἱερόν. Στήμα ἢ ἔχων ἡ λίμνη μικρὸν, καὶ ἐν τῶ σώματι νῆσος ἔπτεσιν, ἔ ὃ τῆς ἀνάπτως ἢ, ἐνίοτε ἡ λίμνη ἐκ ἔχων ἑσπερίων συνουφάινου. ἢ τῆς λίμνης αὐτῆς ἐστὶ μεγάλη τὸ περίμετρον ἔχουσα ὡς σταδίων χιλίων. Περιέπτεσιν ἢ αὐτῆς Λίβυες πάντες ἔθνος, καὶ πόλις τὸ ὑπέκεινα<sup>k</sup> πρὸς ἡλίαν δυσμάς· ἔτοι γὰρ ἄπαντες Λίβυες λέγον), Ξανθοί, ἄπτεσιν<sup>l</sup>, ἔ κάλλινοι. Καὶ ἡ χώρα αὕτη ἀεὶσι, καὶ

POST *Hesperidas* est sinus magnus, qui appellatur *Syrtis*. Accolunt eam *Nasamonnes*, gens *Libyca*. Quæ sunt extra *Syrtin*, incolit *Libyium* *Lotophagorum* natio, usque ad os alterius *Syrtidis*. Hi *Loti* utuntur, pro cibo & potu. Deinde insula *Brachion* est. Post *Lotophagos* *Catarchias*: est autem insula hæc stadiorum ccc. latitudine vero paulo minor. Abest à continenti stadiis circiter III. In hac insula nascitur *Lotus*, quem edunt: aliaque ejus est species, ex qua vinum conficiunt. *Loti* autem fructus magnitudine similis est fructui arbuti. Oleum multum ex oleastris faciunt. Producit autem hæc insula fructum multum, triticum, & hordeum. Estque hæc insula uberis terræ. Navigatio autem à *Tarichis* in hanc insulam diei unius. Post insulam hanc est *Epicbus* urbs. Ab insula ad *Epicbum* navigatio diei dimidiati. Ab *Eschidibus* diei navigatio: & insula circa hanc est deserta. Post hanc est *Cercinnitis* insula cum urbe, circaque eam est *Thapsus*. Prætervectio ab hac in *Thapsum* diei unius & dimidiæ. A *Thapso* vero minore intra est *Tritonites* sinus magnus, in quo est parva *Syrtis*, *Cercinnitica* appellata, altera *Syrti* multo sævior, navigatuque difficilior; cujus ambitus est stadiorum ccc. In hac *Syrti* est insula *Tritonis* appellata, & fluvius *Triton*. Et illic est *Mineiva* *Tritoniæ* fanum. Os vero hic lacus exiguum habet, & in eo insula apparet, si quando mare refugiat; at ubi inundet, non amplius accessum navibus præbet. Lacus autem hic est magnus, ambitum habens stadiorum circiter mille. Cingit vero eum *Libyium* omnis natio; urbsque eorum est in ulteriori ripa, versus Solis occasum: omnes enim hi *Libyes* appellantur, flavi, absque fuce pulcherrimi. Regio hæc optima est, &

a Legendum κατὰ Ταρχίαια vel κατὰ Ταρχίαια. Bochart. Geogr. Sacra p. 494. b Ταρχίαια. Voss. c Puto hanc esse Κερκινίτην Strabonis. Voss. d Legit Γρονου. Ἀπὸ τῆς Θάψος λίπης μικρῆς καὶ Ἀδρυϊνίτης ἐστὶ Κολπὸς εἶσω Κερκινίτης, ἐν ᾧ ἡ Σύρτις ἐστὶ ἡ μικρὰ καλεχμένη, πολὺ δὲ c. e Τριτωνίτης malit Voss. f Κερκινίτης: nimirum à Cercinna Insula. Voss. g Stadia ἢ Hæschelini. h Melius, ut Salmastius, Τρίτωνος. i Sic locum emendavit Salmastius: Καὶ ἐν τῆς σώματι νῆσος ἔπτεσιν ὅταν ἀμπτεσιν ἢ ὅταν δὲ πλημμυρεῖσιν οὕτως ἐστὶ τὴν ἑσπερίων ταύτων ὑποφάινουσα. k Ἐπέκεινα Voss. l Ἀπτεσιν, i. e. vere pulchri, minime fucati. Voss.

Excerpta  
ex  
Scylace.

fœcunda, gregesque penes ipsos sunt maximi & plurimi, ipsi ditissimi, pulcherrimique. Post hanc *Syrin* sequitur *Neapolis*. Prætervectio vero ab *Hadymeto* ad *Neapolin* est dierum III. Post *Neapolin* est *Hermæum* promontorium, & urbs. Prætervectio à *Neapoli* usque *Hermæum* est diei unius, ac dimidiati. A *Neapoli* ad Isthmum pedestri itinere stadia sunt CLXXX, usque ad alterum mare, quod *Carthaginem* alluit. Est vero peninsula, quæ habet angustias. Prætervectio à flumine ex hoc loco ad *Carthaginem*, est diei unius & dimidiæ. *Carthaginensium* autem regio est in sinu. Post Isthmum est *Carthago*, urbs *Phialon* cum portu. Prætervectio vero ab *Hermæo* usque *Carthaginem* est dimidiati diei. *Hermæo* promontorio aditæ sunt insulæ, *Pontia* & *Cosyrus*. Navigatio ab *Hermæo* usque *Cosyrum* est diei. Ultra *Hermæum* promontorium paululum, versus solem orientem, tres ei adjacent insulæ, exiguæ, à *Carthaginensibus* habitatæ; *Melita* urbs cum portu, *Gaulus* urbs, *Lampas*; in hac turres binæ aut tres. A *Cosyrio* vero ad *Lilybæum* promontorium *Sicilia*, navigatio diei unius. Post *Carthaginem* *Utica* urbs cum portu. Præternavigatio à *Carthagine* ad *Uticam* diei unius. Ab *Utica* ad *Equi* promontorium \*\*\*\* *Equi* urbs, & palus ei adita est, insulæque in ea, & urbes circa paludem in insulis hæ sunt \*\*\*\*\* *Collops* Magnus urbs, ex adverso ejus multæ insulæ *Naxica*, *Pithecusæ* cum portu. Ex adverso earum est insula, in qua *Eubæa* est civitas, *Thapsa* urbs & portus, *Caucacis* urbs cum portu, *Sida* urbs, *Iol* promontorium, urbs & portus, *Hebdomus* urbs cum portu, *Acium* insula, in qua urbs & portus, *Psamathus* insula, urbs cum portu, & finis. In hoc sinu *Bartas* est insula cum portu, *Cbalca* urbs in fluvio, *Arylon* urbs, *Mes* urbs cum portu, *Sigum* urbs in fluvio, cui obiacet insula *Acra*, urbs *Me - - -* cum portu, *Acrus* urbs, in qua est sinus, deserta insula appellata *Drinaura*, *Herculea* columna, *Libya* promontorium, *Apanilæ* urbs in fluvio. Ex adverso hujus sunt *Gades* insulæ. A *Carthagine* hucusque ad columnas *Herculeas* quam proferrime prætervehuntur diebus & noctibus septem. *Gadium* autem hæ Insulæ ad *Europam* pertinent. Harum una Urbem habet. In his quoque sunt columnæ *Herculeæ*; ea quidem, quæ in *Libya*, humilis; *Europea* vero excelsa est. Contrarii sibi invicem sunt hi vertexes, distantque inter se diei navigatione. Prætervectio *Libya* ab ostio *Canobi*, quod in *Agypto* usque *Herculeas* columnas, circumnaviganti finis est dierum LXXV. Omnia vero oppida & emporia ante memorata in *Libya*, à *Syrin* quæ ad *Hesperidas*, usque columnas *Herculeas*, quæ in *Libya*, sunt *Carthaginensium*.

παμφορωτάτη, & βοσκήματα παρ' αὐτοῖς ἐστὶ καὶ μέγιστα καὶ πλείω, καὶ αὐτοὶ πλεσιώτατοι, καὶ κάλλιστοι. Μετὰ δὲ τὴν Σύριν τὴν αὐτὴν Νεάπολις ἐστὶ. Παράπλευρος δὲ ἀπὸ Ἀδρύμητος ἄ ἐπὶ Νέαν πόλιν ἡμερῶν τ' ὅ. Μετὰ δὲ Νέαν πόλιν Ἐρμᾶκι ἄκρα καὶ πόλις. Παράπλευρος ἀπὸ Νέας πόλεως εἰς Ἐρμᾶκιαν ἡμέρας καὶ ἡμισίως. Ἀπὸ δὲ Νέας ἔστιν εἰς ἰσθμὸν στάδια ρπ', περὶ δὲ ἑτέραν θάλασσαν τὴν πρὸς Καρχηδόναν. Ἐστὶ δὲ ἀκτὴ, δι' ἧς ἰσθμὸς ἐστὶ. Παράπλευρος ἀπὸ τῶν ποταμῶν ἐντεῦθεν εἰς Καρχηδόναν, ἡμισυ ἡμέρας. Ἡ δὲ Καρχηδονίαν χώρα ἐστὶν ἐν κέλπω. Μετὰ δὲ τὸν ἰσθμὸν Καρχηδῶν ἐστὶ, πόλις Φιάλων, καὶ λιμὴν. Παράπλευρος ἀπὸ Ἐρμᾶκιος ἡμισυ ἡμέρας εἰς Καρχηδόναν. Ἐπειδὴ δὲ νησὶα ἐν τῇ Ἐρμᾶκι ἄκρα, Ποντία νήσος, καὶ Κόσυρος. Πλεῖς δὲ ἀπὸ Ἐρμᾶκιος ἕως Κόσυρον ἡμέρας. Ἀπὸ Ἐρμᾶκιος ἄκρας ὡς ἕλιον ἀνίσχοντα μικρὸν, ἀπὸ Ἐρμᾶκιος εἰς νῆσοι τρεῖς μικραὶ κατὰ τῆσιν, ὑπὸ Καρχηδονίαν οἰκόμεναι: Μετὰ τὴν πόλιν καὶ λιμὴν, Γαυλὸς πόλις, Λαμπάσις αὐτὴ πύργος ἐστὶ δύο ἢ τρεῖς. Ἀπὸ δὲ Κόσυρος ἐπὶ Λιλύθαιον ἀκρωτήριον Σικελίας, πλεῖς ἡμέρας μίας. Μετὰ Καρχηδόναν Ἰτύκη πόλις καὶ λιμὴν. Παράπλευρος δὲ ἀπὸ Καρχηδόνος εἰς Ἰτύκην μίας ἡμέρας. Ἀπὸ Ἰτύκης εἰς Ἰππυρα ἄκραν Ἰππυρα πόλις, ἔστι λιμὴν ἐπ' αὐτῇ ἐστὶ, καὶ νῆσοι ἐν τῇ λιμνῇ, καὶ περὶ τὴν λιμνὴν πόλεις ἐν τῇ νήσοι αἰδέ. Φέραις πόλις, καὶ ἀπαντίον αὐτῆς νῆσοι Ναζικαὶ πολλαὶ, Πιθηκῶσαι καὶ λιμῶ. Κατ' ἐναντίον αὐτῶν καὶ νῆσος, καὶ πόλις ἐν τῇ νήσῳ Εὐθεία, Θάψα καὶ πόλις καὶ λιμὴν, Καύκακις πόλις καὶ λιμὴν, Σίδα πόλις, Ἰακλίς ἄκρα πόλις καὶ λιμὴν, Ἐβδόμος πόλις καὶ λιμὴν, Ἀκίον νῆσος, πόλις καὶ λιμὴν ἔστι, Ψαμαθος νῆσος, πόλις, καὶ λιμὴν, καὶ κέλπος. Ἐν δὲ τῷ κέλπω Βαρταῖς νῆσος ἔστι λιμῶ, Χάλκα πόλις ἐν τῷ ποταμῷ, Ἀρύλων πόλις, Μῆς πόλις καὶ λιμὴν, Σίγον πόλις ἐν τῷ ποταμῷ, καὶ πρὸ τῶν ποταμῶν νῆσος Ἄκρα, πόλις Με - - λιμὴν, Ἄκρος ἢ πόλις, καὶ ὁ κέλπος ἐν αὐτῇ, ἔρημος νῆσος Δρίναυπα ὄνομα, Ἡρακλεία σήλη, ἐν Λιθύη ἄκρα, Ἀπανιλύη πόλις ἐν ποταμῷ καὶ ἀντίον αὐτῆς τὰ Γάδειρα νῆσος. Ἀπὸ Καρχηδόνος αὐτῆς ἐστὶν ἑφ' Ἡρακλείας σήλας ἔστι καλλίστη πλεῖς παράπλευρος ἡμερῶν ἑπτὰ καὶ νυκτῶν ἑπτὰ. Γάδειρα εἰσὶν νῆσοι αὐτῶν πρὸς τῇ Εὐρώπῃ. Τῶν ἑτέρας πόλιν ἔχει, καὶ Ἡρακλεία σήλας κατὰ ταύτας ἢ μὲν ἐν τῇ Λιθύη τεπεινή ἢ δὲ ἐν τῇ Εὐρώπῃ ὑψηλή. Αὐτὰ δὲ εἰσὶν ἄκρα καταντικρὺ ἀλλήλων διέχουσι δὲ αὐτὰ ἀπ' ἀλλήλων πλεῖς ἡμέρας. Παράπλευρος Λιθύης ἀπ' Αἰγυπτῆος ἔστι Κανώβου σήματος, μέχρι Ἡρακλείων σήλων, κατὰ τὰς κέλπους κύκλω ὡς ἐπιλέοντι ἡμερῶν οὐδ'. Ὅσα γέγραπται πόλισματ' ἢ ἐμπορία ἐν τῇ Λιθύη ἀπὸ τῆς Σύριδος τὴν πρὸς Ἐσπερίδας μέχρι Ἡρακλείων σήλων ἐν Λιθύη πάντα ἐστὶ Καρχηδονίων. \*\* (p. 51; 52.)

a. Ἀδρύμητος. Hadymetum enim Græcis est Ἀδρύμης. Vide Stephanum in voce. Voss. b. Ἡμερῶν πλείων legit Voss. c. Malim Νέας πόλεως ut semper. Voss. d. Omisssa hic stadia, aut tempus παράπλευρος. Voss. e. Sine dubio hoc loco quedam desunt; nullas enim hic civitates insulanas recenset. Nam pro ψήλας scribendum omnino Κόρυψ μίγας. Nec dubito quin etiam Κόρυψ μικρὸς hic desideretur. Voss. f. Ῥεσίτιο Κανύκακις. Voss. g. Latini Juliam Cesaream vocant, Augusto Cesare hoc nomen dante. Non potuit igitur sic scripsisse Scylax, ut qui jam in multis antea Scylax floruerit. Scripsit ille Ἰὼλ ἄκρα. Voss. h. Forte πόλις. Μεγάλη καὶ λιμῶν. Pontium magnium Latini vocant à Spatio. Voss.

Diei vel Noctis Navigatio apud Scylacem valet (φ' σταδ.) 10 Stadia. p. 30.

## EXCERPTA ex Strabone.

**Μ**ετὰ ἧ τ' Ἀσίαν (p. 192. C.) ἐστὶν ἡ Λιβύη, συν-  
 εχθῆς ἔσσι τῆ τε Αἰγύπτῳ, καὶ τῆ Αἰθιοπία τ'  
 μὲν καθ' ἡμᾶς ἠϊόνα ἐπ' εὐθείας ἐχρασε, σχεδὸν τι  
 μέγρι σελῶν ἀπὸ Αλεξάνδρειας ἀρχαμένην, πλὴν τ'  
 Σύρβειαν, καὶ εἴπερ τις ἄλλη κέλπων ἐπιστροφῇ μεθρία,  
 καὶ τ' ταύτη ποιόντων ἀκρωτηρίων ἐξοχή. Ἐστὶ δ' εἰκ-  
 μα παρδάλει<sup>b</sup>. κατὰ σικτ<sup>⊕</sup> γδ ἐστὶ ταῖς οἰκήσεσι  
 περιεχομέναις ἐρήμῳ καὶ ἀνύδρῳ γῆ· καλεῖσι ἧ τὰς  
 πιαύτας οἰκήσεις Ἀνάσεις οἱ Αἰγύπτιοι. \*\* Νέμε<sup>⊕</sup>  
 δ' ἔθνη τῶν Λιβύων τὰ πλείετα ἀγνώσκει. (p. 193.  
 B.) ἐ πολλοῖς γδ ἐφοδύεσθαι συμβαίνει στρατοπέ-  
 δοις ἐδ' ἄλλοφύλοις ἀνδράσιν· οἱ δ' ἐπχωρισί, καὶ  
 ὀλίγοι παρ' ἡμᾶς ἀφικνεῖν<sup>⊕</sup> (οἱ πέρρωθεν, καὶ ἐπι-  
 σσᾶ, ἐδὲ πάντα λέγουσιν· ὅμως δ' ἐν τὰ λεγόμενα  
 πιαυτά ἐστὶ. Τὲς μὲν μεσημερινωτάτας, Αἰθιοπίας  
 πεσοιγορεύουσι· τὲς δ' ὑπὸ τῆσιν τὲς πλείεσθαι Γα-  
 ράμαντας καὶ Μαυρσίας<sup>c</sup>, καὶ Νιγητίας· τὲς δ' ἐπ'  
 ὑπὸ τῆσιν Γαιτάλας· τὲς δὲ τ' θαλάττης ἐξῆς ἢ  
 καὶ ἀπιομένους αὐτῆς, πρὸς Αἰγύπτῳ μὲν Μαρμαρύ-  
 δας, μέγρι τ' Κυρηναίας· ὑπὲρ ἧ ταύτης καὶ τ' Σύρ-  
 βειαν, Φύλλας καὶ Νασαμῶνας, καὶ τ' Γαίβλων πινάς·  
 εἴτα Σίντας, καὶ Βυζακίεσθαι, μέγρι τ' Καρχηδονίας·  
 πολλὰ δ' ἐστὶν ἡ Καρχηδονία· συνάπτουσι δ' οἱ Νομά-  
 δεσ αὐτῆ· τῶν δὲ τὲς γωριμωτάτας, τὲς μὲν  
 Μασσαλιεῖς<sup>d</sup>, τὲς δὲ Μασσυλίεσθαι πεσοιγορεύου-  
 σιν· ὕστατοι δ' εἰσὶ Μαυρσίοι. Πᾶσαι δ' ἡ ἀπὸ Καρ-  
 χηδόνος μέγρι σελῶν, ἐστὶν εὐδαίμων· θηροτρόφος  
 δὲ, ὡσπερ καὶ ἡ μεσσημα πᾶσι. \*\*

οἰκῶσι δ' ἐνταῦθα (p. 1181. C.) Μαυρσίοι<sup>e</sup> μὲν  
 ὑπὸ τ' Ἑλλήνων λεγόμενοι, Λιβυκὸν ἔθνος μέγα, καὶ  
 εὐδαίμων, Μαυροὶ δ' ὑπὸ τ' Ῥωμαίων καὶ τ' ἐπχω-  
 ρίων, ἀντιπροβῆμον τῆ Ἰβηρία. (Τὲς δὲ Μαυρσίεσθαι  
 ἐνοιοι (p. 1185. A.) Φασὶν Ἰνδὸς εἶναι, τὲς συγκα-  
 τελέθουσθαι Ἡρακλεῖ δέουρο.) Κατὰ τὴν ἧ καὶ ὁ κατὰ  
 ταῖς σήλας τὰς Ἡρακλεῖεσθαι πορθμὸς ἐστὶ· ἐξω δὲ  
 προελθόντι τ' κατὰ τὰς σήλας πορθμὸς, τ' Λιβύην ἐν  
 ἀριστερᾷ ἔχοντι, ὄρος ἐστὶν, ὅπερ οἱ μὲν Ἕλληνες Ἀτ-  
 λανθια καλεῖσθαι, οἱ Βάρβαροι δὲ Δύριν. Ἐντεῦθεν ἧ  
 πρόπρως ἐκκείλαι πρὸς ὕστατος πρὸς δύσιν τ' Μαυρ-  
 σίας, αἱ Κώτειεσθαι λεγόμενα. \*\* Τὸ δ' ὄρος (p. 1182.  
 A.) διὰ μέσης ἐκτεινόμενον τ' Μαυρσίας τὸ δὲ τ' ἑ  
 Κώτειων μέγρι Σύρβειαν, οἰκείται, καὶ αὐτὸ καὶ ἄλλα  
 παράλληλα αὐτῶ· κατὰρχαὸς μὲν ὑπὸ τῶν Μαυρσίων, ἐν βῶθει δὲ τῆς χώρας ὑπὸ τῶν μεγίσθαι τῶν

**Α** Siam subsequitur Africa contigua *Aegy-  
 pto & Ethiopia*: ejus littus quod no-  
 bis est obversum, ab *Alexandria* usque ad *Co-  
 lumnas* propemodum in recta linea produci-  
 tur, exceptis *Syrtibus*, & sicubi alibi medio-  
 cres sinus sunt, & promontoria prominent. Est  
 autem *Africa* Pardali similis, interpuncta ha-  
 bitationibus, quæ circumdantur terra deserta,  
 & aquæ inopi: atque hujusmodi habitationes  
 ab *Aegyptiis* vocantur *Anases*. Incolunt *Li-  
 byam* gentes pleræque ignotæ: neque multi ed  
 ducti sunt exercitus, aut peregrini advenerunt:  
 incolæ autem cum pauci ad nos perveniunt,  
 tum neque credibilia narrant, neque omnia quæ  
 tamen ii narrant, talia sunt. Maximè versus  
 meridiem diffitos, appellant *Ethiopus*: sub  
 his plerisque *Garamantas*, *Pharusios*, *Nigri-  
 tas*: his adhuc inferiores *Gatulos*: deinde vi-  
 cinos aut etiam contiguos mari, ad *Aegyptum*  
 quidem *Marmaridas*, usque ad *Cyrenam*: su-  
 pra hos & *Syrtes*, *Psyllos*, *Nasamonas*, &  
 quosdam *Gatulos*, tum *Sintas* & *Byzacios* us-  
 que ad regionem *Carthaginensem*, quæ ampla  
 cest, eamque *Numida* attingunt; quorum ce-  
 lebertimos *Masylienses*, (vel *Masylos*) alios *Ma-  
 sasylios* appellant: ultimi sunt *Maurusii*. Omnis  
 autem à *Carthagine* ad *Columnas* usque Regio  
 est felix, feras tamen producit ut & Mediter-  
 ranea omnis *Africa*.

Ibi ergo (sc. in *Africa* partibus Occiden-  
 talibus) habitant, qui à Græcis *Maurusii* ap-  
 pellantur, *Lybica* Gens & magna & opulenta;  
*Romani* & indiginæ *Mauros* vocant: ab *Hi-  
 spania* opposita Mari angusto diremptos. (Sunt,  
 qui dicunt, *Mauros Indos* esse, qui cum *Her-  
 cule* in hunc locum descenderunt.) Juxta est  
 etiam fretum, ad *Herculis Columnas*. Extra  
 Columnarum fretum procedenti, ita ut ad sinif-  
 tram sit *Africa*, mons est, quem Græci *Atlantem*  
 nominant, barbari *Dyrim*. Inde proces-  
 sus quidam eminent, extrema *Mauritanie* Pars,  
 occidentem versus, & *Cotes* appellatur. Mons  
 qui à *Cotibus* usque in *Syrtes* per mediam  
*Mauritaniam* tendit, & ipse, & Montes qui  
 cum eo paribus porrigitur *Spatiorum Distantiis*,  
 commode habitantur, in initio quidem à  
*Maurusiis*: in ipso vero Regionis intimo, à

a Suspicor legendum esse & τῶν ταύτη ποιόντων [ποιόντων] ἀκρ. vel sic καὶ τῶν τούτους ποιόντων ἀκρωτηρίων. Cassanb.

b Malim παρδαλή Id. ut apud Dionysium v. 181.

Παρδαλή δὲ μὲν ἄνθρωποι ἐπικλείουσι ὁμοίη,

Ἡ γδ διψήρη τε, καὶ αὐχμηρὰ τετυκται,

Τῆ καὶ τῆ κυανῆσι κατὰ σικτὸς φολίδεσσιν.

c Lege Φαρσίεσθαι. id. d Legendum τὲς μὲν Μασσυλίεσθαι, *Masylienses* vel *Masyli*, Id. ut Dionys. v. 187.

Ἐστὶν Μασσυλίοι τε καὶ ἀγρότεροι Μασσυλίεσθαι.

e *Libius* L. XXIV. c. 49. *Maurusios* dicere non dubitat aliquando, & contra *Dio* Græce scribens *Mauritanios* in-  
 terdum dicit, non *Maurusios*. Id.

Excerpta  
ex  
Strabone.

maxima *Lybia* Natione, qui *Gætuli* appellantur. Supra *Mauritaniam* *Ethiopum* Regio est, qui *Hesperii* (*nimirum occidentii*) vocantur, magnâ ex parte male habitata. Columnarum Fretum Longitudine dicitur stadiorum centum & viginti, minima vero Latitudine Sexaginta juxta *Elephantem*. Ulterius naviganti sunt Urbes & Flumina complura usque ad Amnem *Molochath*, qui *Maurorum*, *Massesyliorum*que Regionem distinguit. Nominatur etiam *Promontorium Magnum* flumini proximum, & locus aridus, ac sterilis *Metagonium*: ac fere Mons à *Cotibus* huc usque pertendit. Longitudo à *Cotibus* usque in *Massesyliorum* fines est Stadiorum quinque millia. *Metagonium* novæ *Carthagini* respondet, in adversa Ripa oppositæ. *Timosthenes* male pronunciavit, versus *Massesyliam* esse. A *Nova Carthagine* *Metagonium* esse Stadiorum ter mille trajetum, præternavigationem ab ea *Massesyliam* usque amplius sex Millibus Stadiorum. Cæterum *Mauri* etsi adeo uberem Regionem inhabitant, tamen ad hoc usque Tempus magna ex parte incertis vagantur Sedibus. Ii & sequentes *Massesylii* & *Libes* magna ex parte cultu eodem utuntur & in cæteris perfimiles sunt, parvis equis utentes, celeribus tamen & mansuetis, adeo ut sola vergula gubernentur. Conveniunt nonnunquam *Mauros Phaurusii*, sed raro, per Deserta aquarum utres equarum ventribus subligatos vehentes, nonnunquam per loca quædam palustria & lacus *Cirtam* veniunt. Post *Mauritaniam* est *Massesyliorum* Regio, à *Molochath* flumine initium sumens: finiens vero in Promontorium quod *Massesyliorum* & *Massesylium* Confinium dicitur. A *Metagonio Tritum* usque sunt Stadiorum sex Millia: sunt qui pauciora numerent. Ora Maritima complures Urbes & fluvios habet, & Regionem valde commodam, sed satis sit mentionem eorum facere quæ sunt clariora. Distat itaque *Siga* Civitas à dictis Finibus CIO Stadiorum intervallo, & *Syphacis* Regia quæ nunc diruta est. Post *Syphacem* *Massinissa* obtinuit Regionem, postea *Micipsa*, postea ejus Successores, nostra Tempestate *Juba*, *Juba* Pater, nuper mortui. Diruta est etiam à *Romanis* *Zama* hujus Regia. Post *Siga* in Sexcentis Stadiis est *Deorum Portus*, ac porro alia loca obscura: quæ vero in interiore jacent Regione, montana sunt atque deserta: quibus interdum inferuntur, quæ *Gætuli* tenent usque etiam ad *Syrtes*. Ibi vero ad Mare & Campi uberes sunt, & urbes multæ, fluminaque & Lacus. In hac Ora fuit urbs quædam Nomine *Jol*, quam *Juba Ptolemæi* Pater à se instauratam, mutato Nomine *Cæsaream* vocavit, ea Portum habet, & insulam ante Portum. Inter *Cæsaream* atque *Tritum* est magnus Portus, quem *Sardam* (*Saldum* melius) vocant. Atque hæc sunt Confinia *Jubæ*, &

Α Λιβυκῶν ἐθνῶν, οἱ Γαιτῆλοι<sup>α</sup> λέγονται, \*\* Ὑπὲρ ταύτης δ' ἐστὶν ἐπὶ τῇ ἕξω θαλάσῃ ἡ τ' ἑσπερίων καλυμμένων Αἰθιοπῶν χώρα, κακῶς οἰκηθῆναι ποπλεον. \*\* Τὴν δὲ κατὰ τὰς εἰληάς (p. 1183. C.) πορθμῶν, τὸ μὲν μήκος λέγουσι σταδίων ἑκατὸν εἴκοσι, τὸ δ' ἐλάττω πλάτος κατὰ τὴν ἑλεφαντα ἐξήκοντα. Εἰσπλεύουσι δ' ἐξῆς πόλεως τε καὶ ποταμοὶ πολλοὶ μέχρι Μολοχάθ ποταμῶν, ὅς ὀρίζει τὴν Μαυρῶν καὶ τὴν Μασσαυσιλίων γῆν. Καλεῖται δὲ καὶ ἄκρα μεγάλη πλησίον τῷ ποταμῶν καὶ Μεταγώνιον τοπος ἀνυδροῦ καὶ λυπεροῦ, σχεδὸν δὲ πὶ τὸ ὄρος τὸ δὴ τὸ τῷ Κοπίων μέχρι δεῦρο ὡραίνειται μήκος δὲ τὸ δὴ τὸ τῷ Κοπίων ἐπὶ τὰ ὄρη τῷ Μασσαυσιλίων, σάδιοι πεντακίχλιοι ἐστὶ δὲ τὸ Μεταγώνιον κατὰ νέαν πρὸς Καρχηδόνα ἐν τῇ περαιῶν Τιμοσθένους δ' ἐκείνη κατὰ Μασσαλίαν Φησίον ἐστὶν ἐκ Καρχηδόνας νέας διάρμα, εἰς Μελαγώνιον, σάδιοι πεντακίχλιοι ὡραίνειται δ' εἰς Μασσαλίαν ὑπὲρ ἐξακίχλιων. Οὕτως δ' εὐδαίμονα χώραν οἰκῶντες τὴν πλείστην οἱ Μαυρῶσι, διατελεθῶσι ὅμως, καὶ μέχρι δεῦρο τῷ χρόνῳ νομαδικῶς ζῶντες οἱ πολλοί. \*\* Οὗτοι καὶ οἱ ἐφεξῆς Μασσαυσιλοὶ (p. 1184. B.) καὶ κοινῶς Λίβυες κατὰ τὸ πλεον ὀνομάσκειν εἰσὶ καὶ τὰλλα ἐμφερεῖς, μικροῖς ἵπποις χρωόμενοι, ὅξοσι δὲ εὐπειθέσιν, ὡς δὴ τὸν ῥαβδὸν οἰακί ζεαθ. \*\* Μίσθρον δὲ καὶ πῶς Μαυρῶσις (ibid. C.) οἱ φαιρόσι διὰ τὴν ἐρημὴν ἀπαιτίας ὑπὸ τῷ κοιλίαις τῷ ἵππων ὑπερτῶντες τὰς ἀσκήσεις ὕδατος ἐστὶ δ' ὅτε καὶ εἰς Κίρταν ἀφικνεῖται διὰ πινῶν ἵππων, ἐλωδῶν ἐλιμνωδῶν. \*\* Μετὰ δὲ τὴν τῷ Μαυρῶν γῆν ἡ τῷ (p. 1185. D.) Μασσαυσιλίων ἐστὶν δὴ τὸ τῷ Μολοχάθ ποταμῶν τὴν ἀρχὴν λαμβάνουσα, τελευτῶσιν δὲ ἐπὶ τὴν ἄκραν ἢ καλεῖται ὄριον τῷ τε Μασσαυσιλίων καὶ τῷ Μασσαυσιλίων γῆς· σάδιοι δ' εἰσὶν δὴ τὸ τῷ Μεταγώνιος μέχρι τῷ Τριτῷ ἐξακίχλιοι· οἱ δ' ἐλάττω φαίνονται. Ἐχει δ' ἡ ὡραία πόλις τε πλείους ἐποταμῶν καὶ χώρων εὐφυῶν τῷ δ' ἐν ὀνόματι ἀρκεῖ μνηστῆσαι. Ἐστὶ δὲ πόλις Σίρα ἐν χιλίοις σταδίοις δὴ τὸ τῷ λεχθέντων ὄρων, καὶ βασιλεῖον Σύφακος κατέσπασεν δὲ νῦν τὴν δὲ χώραν καὶ Σύφακα κατέσπασεν Ε. Μασσαυσιλίων, εἰτα Μικίφας. εἰτα καὶ οἱ ἐπέκεινον διαδέξασθαι καὶ ἡμᾶς τῷ Ἰσθμῶν ὁ πατὴρ τῷ νεωστὶ τελευτήσας Ἰσθμῶν κατέσπασεν δὲ καὶ Ζάμα τὸ τῷ τῷ βασιλεῖον ὑπὸ Ῥωμαίων. Μετὰ δὲ τὴν Σίρα Θεῶν λιμῆν ἐν ἐξακίχλιοις σταδίοις· εἰτ' ἄλλοι ἀσμοὶ τόποι. ταὶ μὲν ἐν ἐν βάρῃ τῷ χώρας ὄρεσιν, καὶ ἐρημῶν, ἔσθ' ὅτε παρῆσαν ἀρῶν, ἀ κατέσπασεν οἱ Γαιτῆλοι μέχρι καὶ Σύρτων· τὰ δ' ἐκεῖ πρὸς θαλάττῃ καὶ πεδία εὐδαίμονα ἐστὶ καὶ πόλις πολλὰ καὶ ποταμοὶ, καὶ λιμναί. \*\* Ἦν δ' (p. 1188. A.) ἐν τῇ παραλίᾳ ταύτῃ πόλις Ἰωλ ὄνομα, ἣν ἐπιπίπτουσι Ἰσθμῶν ὁ τῷ Πτολεμῶν πατὴρ, μετὰ τὸν ὄνομασε Καισίρειαν, ἔχουσαν καὶ λιμναί καὶ πρὸ τῷ λιμένος νησίον. Μετὰ τὸ δὲ τῷ Καισίρειας καὶ τῷ Τριτῷ μέγας ἐστὶ λιμῆν, ὃν Σάργαν καλεῖται τῷ τῷ ἐστὶν ὄριον τῷ ὑπὸ τῷ Ἰσθμῶν, ἐ τῷ

α Ὑπόκειται δὲ ταῖς Μαυριταίας ἢ Γαιτελίας; τῇ δὲ Αφρικῇ καὶ τῇ Πενταπόλει ἢ ἀσσοῦς τε καὶ διαμυρῶν γῆ. Agathem. Geogr. 1.2. c.5. b Non est dubium de eo promontorio hæc intelligi, quod reliqui Geographi Tritum vocant; quare legendum cenfeo ἢ καλεῖται Τρίτων, ὅριον τῷ τε &c. Cæsaream. c Pro Μασσαυσιλίων, sine dubio legendum est Μαυριλίων (vel Μασσαυσιλίων ut sæpe postea) ex Polyb. L. III. qui Μασσαυσιλίων & Μασσαυσιλίων meminit. vid. Pinedo in Steph. p. 446.

ὑπὸ τοῖς Ῥωμαίοις· πολυτρόπως γὰρ οἱ μερισμοὶ γε- A  
 γνήν) τῆ χάρας, αἱ δὲ τῆ νημομένων αὐτὴν παλαιῶν γε- Excerpta  
 νομένων, ἔ τῆ Ῥωμαίων ἀλλοτ' ἄλλως τῶτων, τοῖς ex  
 μὲν φίλοις χρωμένον, τοῖς ἢ καὶ πολεμίοις· ὡσεὶ καὶ Sirabone.  
 ἀφαιρέσθαι καὶ χαρίζεσθαι συνέβαιεν ἄλλοις ἄλλα ἔ  
 ἔ τῆ αὐτὸν τρόπον. Ἦν δ' ἡ μὲν πρὸς τῇ Μαυρσία,   
 παροδικωτέρα τε καὶ δυναμικωτέρα· ἢ ἢ πρὸς τῇ   
 Καρχηδονίᾳ καὶ τῇ Μασουλιᾶν ἀνηροτέρα τε καὶ   
 κατεσκευασμένη βέλτιον, καίπερ κεκακωμένη δια   
 τὰ Καρχηδονία τοπρώτον, ἔπειτα διὰ τῆ πρὸς Ἰσ-   
 γύρην πόλεμον. \* \* Μετὰ δ' ἔν Τριτὸν ἢ (ibid. D.) B  
 Μασουλιᾶν ἐστὶ ἔ ἡ Καρχηδονίαν παραπλησία   
 χώρα. Κίρτα τε ἐστὶν ἐν μεσογείᾳ, τὸ Μασσανίον καὶ   
 τῆ ἐξῆς διαδόχων βασιλείᾳ, πόλις εὐεργετική, κα-   
 τεσκευασμένη καλῶς τοῖς πᾶσι, καὶ μάλιστα ὑπὸ Μι-   
 κίψα, ὅς τις καὶ Ἑλλήνας συνάκησεν ἐκεῖ· καὶ ποσάτην   
 ἐπίησεν, ὡς ἐκπέμπειν μυριάς ἰππέας, διπλασίας   
 δὲ πεζύς. Ἦτε δ' ἡ Κίρτα πόλις ἐνταῦθα, καὶ οἱ δύο   
 ἰππῶνες, ὁ μὲν πλησίον Ἰτύκης (p. 1189.) ὁ δὲ   
 ἀπὸ πρὸς τῇ Τριτῷ μάλλον, ἀμφω βασιλείᾳ, ἢ   
 δὲ Ἰτύκη δευτέρα καὶ Καρχηδονία τῷ μερῆ, καὶ τῷ C  
 ἀξιώματι· καὶ καλυφθείσης ἢ τῆ Καρχηδονίας, ἐκεῖνη ἦν   
 ὡς ἀν μητρόπολις τοῖς Ῥωμαίοις, καὶ ὁμηγορήσασα πρὸς   
 τὰς ἐν Λιβύῃ περὶ αἰτίας· ἰδρῶ) δ' ἐν τῷ αὐτῷ κόλπῳ   
 τῷ Καρχηδονιακῷ, πρὸς ἑατέρω τῆ ἀκρατικῶν τῶν   
 πενύων τῶ κόλπῳ· ὧν τὸ μὲν πρὸς τῇ Ἰτύκῃ καλεῖ-   
 σιν Ἀπυλωνίον, ἕτερον δ' Ἑρμαίαν, καὶ εἰσὶν ἐν ἐπό-   
 ψῃ ἀλλήλαις αἱ πόλεις. Πρὸς τῆ Ἰτύκης πλησίον ὁ   
 Βαράδρας ποταμὸς. Εἰσὶ δ' ἀπὸ Τριτῆ Καρχηδόν-   
 ος ἐπίδοι διὰ τῆ πεντακισσίων. Οὐδὲ τῆ τῆ ὁμολο-   
 γεί) τὸ διάστημα· ἔτε τὸ μερῆ Σύρτων. Καὶ Καρχ- D  
 ηδὸν ἢ ἐπὶ Χερρόνησον τινὸς ἰδρῶ), ἐπιγεωφύσης   
 κύκλον περικυκλῶν ἐξήκοντα σταδίων ἔχοντι τείχος,   
 ἔ τὸ ἐξήκοντα σταδίων μήκος αὐτὸς ὁ αὐχὴν ἐπέχει,   
 καθήκων ἀπὸ θαλάττης ὑπὸ θαλάττην, ὅπως τοῖς   
 Καρχηδονίοις ἦσαν αἱ τῆ ἐλεφάντων εἰσεις, ἔ τό-   
 πος εὐρυχωρῆς. Κατὰ μέσον ἢ τῆ πόλιν ἢ ἀκρόπολις,   
 ἦν ἐκάλων Βύρταν, ὁφρὺς ἰκανῶς ὄρθια, κύκλῳ πε-   
 ρικυκλῶν· κατὰ δὲ τῆ κορυφῆν ἔχουσα Ἀσκληπιον,   
 ὅπερ κατὰ τῆ ἄλωσιν ἢ γονῆ ἔ Ἀσδρῆα συνέπεσεν   
 αὐτῇ. Ἰππικῶν) ἢ τῆ ἀκροπόλει οἷτε τε λιμένες ἔ ὁ E  
 Κώθων, νησίον περιφερὲς εὐρίπῳ περιεχόμενον, ἔχον-   
 τι νεωστικῶς ἐκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Δι-   
 δῆς, ἀγαγῆς ἐκ Τύρτα λαόν. \* \* Κατὰ μέσον ἢ τὸ   
 σῆμα (p. 1190. D.) ἔ Καρχηδονίᾳ κόλπῳ, νῆσος ἐστὶ   
 Κόρσρα· ἀντίπορθμος δ' ἐστὶν ἢ Σικελία τοῖς τόποις   
 τῶτοις ἢ κατὰ Λιλύθαιον, ὅσων ἐν διασημαί χιλίων,   
 καὶ πεντακισσίων σταδίων τοῦ ἔτον γὰρ Φησι τὸ ἐκ Λιλυ-   
 θαῖς μερῆ Καρχηδόνος· ἔ πολὺ ἢ τῆς Κορσῆρας   
 διέχουσιν, ἔ δὲ τῆ Σικελίας ἄλλαι τε νῆσοι ἔ Αἰγίμυ-   
 ρος· Διάπλῆς δ' ἐστὶν ἐκ Καρχηδόνος ἐξήκοντα στα- F  
 δίων εἰς τῆ παροσσην περῆαν· ὅθεν εἰς Νεφερίαν ἀνά-   
 στασις σταδίων ἐκατὸν εἴκοσι, πλὴν δ' ἔρμυνην ἐπὶ πέ-   
 τρας ἀκισμένην. Ἐν αὐτῷ ἢ τῷ κόλπῳ ἐν ὧ περ καὶ ἢ   
 Καρχηδόν, Τύνις ἐστὶ πόλις, καὶ Ἑρμαῖα, ἔ λατομια   
 πνῆς, καὶ ἐπ' αὐτὴν πόλις ὁμῶνυμος· εἶθ' ἢ Ἑρμαῖα   
 ἀκρα τραχέα· εἶτα Νεάπολις· εἶτ' ἀκρα Ταφί-   
 τας, καὶ ἐπ' αὐτῇ Λίφος Ἀσπίς καλεῖμενος ἀπὸ τῆς   
 ὁμοιότητος· ὅνπερ σιωάκισεν ὁ τῆς Σικελίας τύραν-   
 νος

Excerpta  
ex  
Strabone.

nus condidit, quo tempore adversus *Carthaginenses* classem duxit. Hæ urbes à *Romanis* una cum *Carthagine* sunt everse. Stadiis quadringentis à *Taphitide* est *Cossura* insula, contra *Selinuntem Siciliae* fluvium posita, ambitum habens CL stadiorum, & Urbem eodem nomine: distat à *Sicilia* ad sexcenta circiter stadia. *Melite* etiam insula abest à *Cossura* stadiis quingentis: deinde est *Adrume* civitas, in qua etiam erant navalia. Sequuntur insulæ multæ, & inter se vicinæ omnes nomine *Tarichia*; hinc urbs *Thapsus*, (cuius proximus ei lacus) postquam insula est in pelago *Lopadusa*. Sequitur *Anmonis* promontorium ad speculandum thynnos; postea *Thæna* urbs circa parvæ *Syrtis* initium. Alia quoque oppidula permulta interjacent non digna memoratu. In principio *Syrtis* insula quædam est oblonga, nomine *Cercinna*, juxta magnitudinis, quæ Urbem habet eodem nomine. Item altera minor, *Cercinnitis*. His continua est minor *Syrtis* quam *Lotophagitim Syrtim* etiam dicunt. Hujus sinus ambitus est fere CIOIC. Oris latitudo IC. Juxta utrumque promontorium, quæ os efficiunt, insulæ adjacenti continenti, *Circinna* scilicet, de qua diximus, & *Meninx*, magnitudine aequales. *Meningem Lotophagorum* terram putant, cujus *Homerus* meminit: & signa quædam extant, & *Ulyssis* Ara, & Fructus ipse. Nam *Lotus* arbor crebra in eâ est, fructu suavissimo; plura etiam in ea oppida sunt, sed unum eodem nomine quo insula. Quin & in ipsa *Syrti* oppidula plurima sunt. In recessu ipso est ingens *Emporium*, quod flumen allabatur, in sinum exiens. Maris autem ætus hucusque pertendunt: quorum tempore finitimi maximo studio ad captandos pisces excurrunt. Postea est promontorium altum & sylvosum, magnæ *Syrtis* initium, quod *Cephalus* (id est capita) vocant. A *Carthagine* ad hoc promontorium sunt paulo plura CIO CIO CIO CIO CIO stadia. Imminet autem ora à *Carthagine* usque *Cephalus* & *Massæsylios Libophænicum* terra, usque ad *Getulicæ* montana, quæ jam *Africa* est. Supra *Getuliam* est *Garamantum* regio, quæ cum illa æqualibus spatiis porrigitur, unde *Carchedonii* lapilli afferuntur. Dicunt *Garamantas* ab *Aethiopicis*, & Oceani vicinis abesse IX, aut X dierum itinere, ab *Amnone* XV. Inter *Getuliam* & nostram oram multi campi interjacent, & multi montes, & magni lacus, & flumina, quorum quædam in terra demersa evanescent. Hi & in victu, & ornatu frugales sunt, uxores multas, & multos filios habent, cætera *Arabum Nomadibus* persimiles. Eorum equi & boves ungulas aliis longiores habent. Reges plurimum equis student, itaque ad centena pullorum millia quotannis accurata inquisitione facta recensentur.

δὲ καὶ βόες μακροχρυσότεροι τῶν παρ' ἄλλοις· ἵπποφόρδια δ' εἰν εἰσαρδασηνία διαφερόντως τοῖς βασιλευσιν, ὥστε ἐ ἀριθμὸν ἐξεταίσεως πῶλων καὶ ἔτος εἰς μυριάδας δέκα.

Α ν Ὁ Αραβοκλήης· καθ' ὃν καιρὸν ἐπέπλωσε τοῖς Καρχηδόνιαις συγκαταπλάσθησαν δὲ τῇ Καρχηδονία ὑπὸ Ρωμαίων αἱ πόλεις αὐταί. Ἀπὸ ἧ τ' Ταφίδος ἐν τετρακοσίοις σταδίοις νῆσος ἐστὶ Κίος ἄρα κατὰ Σελινῦντα τ' Σικελίας ποταμὸν, ἢ πόλιν ἔχουσαν ὁμώνυμον, ἐκαθὼν ἢ πενήκοντα σταδίων ἔσσι τ' περίμετρον, διέχουσα τ' Σικελίας πρὸς ἑξακοσίους σταδίας. Ἐστὶ ἢ καὶ Μελίτη νῆσος ἐν πεντακοσίοις σταδίοις ἀπὸ τ' Κόσσυρας· εἴτα Ἀδρύμη πόλις, ἐν ἣ καὶ νεώρεα ἦν. Εἰδ' αἱ Ταρχηταὶ λεγόμεναι, νησία πολλὰ καὶ πικρὰ· εἴτα Θάψος πόλις (καὶ ἡ ἀληθὴν λίμνη, p. 1188. C.) καὶ μετὰ ταύτην νῆσος πελαγία Λοπάδουσι. εἴτα ἄκρα Ἀμμωνος (βαλίθανος πρὸς Ἰωνοσκοπίαν) εἴτα Θάινια πόλις πρὸς τὴν ἀρχὴν κειμένη τ' μικρὰς Σύρτης· πολλὰ δ' εἰσὶ καὶ ἄλλα μετὰ ταύτην καὶ ἀξία μνήμης· παρακάει δὲ τῇ ἀρχῇ τ' Σύρτης νῆσος παραμήκης, ἢ Κερκίνα, εὐμεγέθης, ἔχουσα ὁμώνυμον πόλιν, καὶ ἄλλη ἐλάττω Κερκινίτις. Συνεχῆς δ' ἐστὶν ἡ μικρὰ Σύρτις, ἣν καὶ Λωτοφάγτιν Σύρτιν λέγουσιν. Ἐστὶ δ' ὁ μὲν κύκλος ἔχει πλάτος ἑξάκοντα σταδίων καὶ ἑκατέρωθεν τὸ πλάτος ἑξάκοσιων· καθ' ἑκατέραν τ' ἄκρην ποιῶσιν τὸ σῶμα, πρὸς ἑκατέρωθεν εἰσὶ νῆσοι τῇ ἡπειρῶ, ἣτε λεχθεῖσαι Κερκίνα, ἢ ἡ Μήνηξ, πᾶσι τοῖς μεγέθεσι. Τὴν ἢ Μήνηξ νομίζουσιν εἶναι τ' τ' Λωτοφάγων γῆν, τ' ὑφ' Ὀμήρου λεγομένην, καὶ δέικνυται τινα σύμβολα, ἢ βωμὸς Ὀδυσσεως, καὶ αὐτὸς ὁ καρπός. Πολὺ γὰρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλέμενον λωτόν, ἔχον ἡδιστον καρπόν· πλείους δ' εἰσὶν ἐν αὐτῇ πόλιν καὶ μία δ' ὁμώνυμος τῇ νήσῳ· καὶ ἐν αὐτῇ δὲ τῇ Σύρτις πόλιν καὶ τινες εἰσὶ. Κατὰ δὲ τὸ μυχὸν ἐστὶν πικρὰ μέγαντες ἐμπορεῖον, ποταμὸν ἔχον ἐμβάλλοντα εἰς τὸ κέλευθρον. διατείνει δὲ μέχρι δεῦρο τὰ τ' ἀμπώτερον παρὰ καὶ τ' πλημμυρίδων, καθ' ὃν καιρὸν ὅτι τ' θήραν τ' ἰχθύων ὅτι περὶ τῶν οἱ πρὸς ἄκρην κατὰ πρὸς τὴν θέρωντες. \*\*\* εἴτ' (p. 1192. A.) ἄκρα ὑψηλὴ ἢ ὑλώδης, ἀρχὴ τ' μεγάλης Σύρτης, καλεῖται ἢ Κεφαλάς· εἰς ταύτην δὲ τ' ἄκρην ἐκ Καρχηδόνος, σταδίαι εἰσὶ μικρὰ πλείους τ' πεντακισταδίων. Ἰπέρκει) ἢ τ' ἀπὸ Καρχηδόνος παραλίας μέχρι Κεφαλῶν, ἢ μέχρι τ' μαοσαισουλίων καὶ τ' Λιβυκοῦ γῆς, μέχρι τ' τ' Γαιτέλων ὀρεῶν, ἣδη Λιβυκῆς ἔσης. Ἡ δ' ὑπὲρ τ' Γαιτέλων ἐστὶν ἡ τ' Γαραμανίων γῆ πρὸς ἀλλήλους ἐκείνοις, ὅθεν οἱ Καρχηδόνιοι κερμαίνον) λίθοι· τὰς δὲ Γαραμανίας ἀπὸ τ' Αἰθιοπῶν, ἢ τ' παρακεανίων ἀφ' ἐστὶν αἱ φασὶν ἡμερῶν ἐννεα, ἢ καὶ δέκα ὁδόν· ἢ δὲ Ἀμμωνος καὶ πεντακείδεκα. Μεταξὺ ἢ τ' Γαιτέλων καὶ τ' ἡμετέρας παραλίας, πολλὰ μὲν πεδία, πολλὰ ἢ ὄρη ἢ λίμναι μεγάλαι καὶ πλάται, ὧν πῖες καὶ καταδύοντες ὑπὸ γῆς ἀφανέως γίνονται· λιτοὶ δὲ σφόδρα τοῖς βίοις εἰσὶ καὶ τῶ κόσμῳ· πολυγύναικες δὲ ἢ πολύπεδες, πᾶλλα ἢ ἡμετέρας τοῖς Νομάσι τ' Ἀράβων, καὶ ἵπποι



EXCERPTA ex Ptolemæo.

ΕΚθεσις τῆς ὅλης Λιβύης κατὰ τὰς ὑποκειμένης Ἀ  
 Επαρχίας ἢ Σατραπείας.  
 Μαυριτανίαν Τινγιτανίω.  
 \* Μαυριτανίαν Καισαριανήν.  
 \* Νεμηδίαν.  
 \* Αφρικίω.  
 Κυρηναϊκίω.  
 Μαρμαρικίω.  
 \* Τὴν ἰδίαν Λιβύω.  
 Αἴγυπτον.  
 \* Τὴν ὑπὸ τὰς εἰρημνύας ἐπαρχίας ἐν τῷ Λιβύην. Β  
 Τὴν ὑπὸ τὴν Αἴγυπτον Αἰθιοπίαν.  
 Τὴν ὑπὸ τούτας ἐν τῷ Αἰθιοπίαν.

EXpositio totius *Aphricæ* juxta subjectas *Pro-* LIB.  
*vincias* seu *Satrapias*. IV.  
*Mauritaniam Tingitanam.*  
*Mauritaniam Casariensem.*  
*Numidiam.*  
*Aphricam.*  
*Cyrenaicam.*  
*Marmaricam.*  
 Eam quæ proprie nuncupatur *Libya*.  
*Agyptum.*  
*Libyam Interiorem* sub præfatis *Provinciis*.  
*Ethiopicam* quæ sub *Agypto* est.  
*Ethiopicam Interiorem* sub istis.

\* \* \* \* \*

MAURITANIÆ CÆSARIENSIS SITUS.

Ἡ Μαυριτανία ἢ Καισαριανή περικελευτῆται  
 ἀπὸ μὲν δύσεως, [τῆς εἰρημνύης] πρὸς τὴν Τινγιτα-  
 νίης Μαυριτανίας.

Ἀπὸ δὲ ἀρκτων, τῷ Σαρδῶν πελάγει, κατὰ τὴν  
 ἀπὸ Μαλῶνα ποτ. ἐκβολῶν μέχρι ἀμψαγῶ ποτ.  
 ἐκβολῶν πρὸς ἄλκιον.<sup>2</sup>

Ἡς ἡ περιγραφή ἔχει ἕτως.

Μετὰ τὰς τῆς Μαλῶνα πηλῆμῶ

ἐκβολῶν <sup>3</sup>	ια	ς.	λδ	5
Μέγα ἀκρωτήριον	ια	μ.	λε.	
Γυψαρία <sup>4</sup> λιμνὴ	ια	μγ.	λδ	μδ
Σίγα πόλις, Κολώνια	ιβ		λδ	γθ
Σίγα ποτ. ἐκβολαί	ιβ	δ.	λδ	5γ
Αασάρα ποτ. ἐκβολαί	ιβ	μ.	λδ	μ
Πέρετος μᾶγνη	ιβ	μδ.	λδ	μ
Χυλημάθ ποτ. ἐκβολαί	ιγ		λδ	
Βυίζα <sup>6</sup> Κολώνια	ιγ	γ.	λδ	
Θεῶν λιμνὴ	ιγ	μ.	λγ	7μ
Ἀρσεναιία Κολώνια	ιγ	μγ.	λγ	μγ
Καρτένη ποτ. ἐκβολαί	8ιγ	δ.	λγ	γθ
Καρτένηαι	ιδ	9μγ.	λγ	γθ
Καρήπυλα	10ιδ	δ.	λγ	γ
Καρκάμη	11ιδ	ς.	λγ	12γ
Λάγνυτον	13ιδ	14ς.	λγ	15γ
Ἀπόλλωνος ἄκρον	ιε	16ς.	λγ	17ς
Κάστρα Γερμανῶν	ιε	18ς.	λγ	19ς
Κανυκκίς	ις	ς.	λγ	192ς
Χινάλαφ <sup>20</sup> ποτ. ἐκβολαί	ις	21γ.	λγ	22ς
Ἰὼλ Καυσάριαι	ιζ		λγ	γ
Τίπαφα	ιζ	23ς.	λγ	24γ
Οὐία	ιζ	25γ.	λγ	26ς

*Mauritania* quæ *Cæsariensis* dicitur, definitur CAP.  
 ab Occasu [præfato] *Tingitanicæ Mauritaniæ* II.  
 latere.

A Septentrionibus vero *Sardoo* pelago juxta  
*Malvæ* fluv. ostia usque ad *Ampsagæ* fluvii  
 ostia.

Ejus circumscriptio sic se habet.

Post <i>Malvæ</i> fluv. ostia	II	10.	34	10
Magnum <i>Promontorium</i>	II	30.	35	0
<i>Gypsaria</i> Portus	II	50.	34	45
<i>Siga Civitas Colonia</i>	12	00.	34	40
<i>Sigæ</i> fluvii ostia	12	15.	34	40
<i>Affaræ fl.</i> ostia	12	30.	34	30
Portus Magnus	12	45.	34	30
<i>Chilemath</i> fluv. ostia	13	00.	34	00
<i>Quiza</i> Colonia	13	20.	34	00
Deorum Portus	13	30.	33	45
<i>Arsenaria</i> Colonia	13	50.	33	50
<i>Cartenni</i> flu. ostia	14	15.	33	40
<i>Cartennæ</i>	14	50.	33	40
<i>Carepula</i>	14	30.	33	40
<i>Carcome</i>	15	10.	33	30
<i>Lagnutum</i>	15	30.	33	20
<i>Apollinis Promont.</i>	15	30.	33	40
<i>Castra Germanorum</i>	15	50.	33	10
<i>Canuccis</i>	16	10.	33	10
<i>Chinalaph</i> flu. ostia	16	40.	33	20
<i>Iol Cæsarea</i>	17	00.	33	20
<i>Tipafa</i>	17	30.	33	30
<i>Via</i>	17	40.	33	00

1 Viz. juxta Meridianum qui à *Malvæ* fl. ostiis est, cujus positio habet II 30. 34 10, usque ad finem, cujus positio habet II 40. 26 15. Cap. 1. 2 In MSS. παραλιαν. 3 Vid. Cap. 1. ut supra. 4 In cod. Pal. & omnibus fere editis Γυψαρία, *Gypsaria*. 5 In MSS. & ed. nonnullis γθ, in ed. Server. 30. 6 In cod. Pal. Κεϊζα in ed. Lat. *Quiza*. 7 In MSS. & ed. μδ. 8 In MSS. & ed. id, ubi pro *Καρτένη* legitur *Καρτίνα*. 9 In MSS. μ. 10 In MSS. et in ed. id μ. λγ γθ. 11 *Ibid.* μ. 12 *Ibid.* μ. 13 *Ibid.* μ. 14 *Ibid.* μ. 15 In MSS. γθ. in ed. *Munff.* & *Server.* 30. 16 In MSS. et ed. μ. 17 *Ibid.* γθ. 18 *Ibid.* μγ. in ed. autem *Scoti* 30; ubi etiam in *Cannucci* pro 5 occurrit 30. 19 In MSS. λζ. in ed. *Rom.* 25. in ed. *Munff.* et *Server.* 35. 192. In ed. *Server.* 30. 20 In cod. Pal. *Χενάλαφ*. 21 In MSS. et ed. γθ. 22 *Ibid.* γ. 23 *Ibid.* μ. 24 *Ibid.* μ. deest vero in ed. *Munff.* 25 In MSS. & ed. γθ. 26 5 *ibid.* deest.

Excerpta ex Ptolemaeo.	Icosium	18 00.	33 00	A	Αἰκόσιον	ιη		λγ	
	Savi flu. ostia	18 10.	33 20		Σαῖς ποτ. ἐκβολαί	ιη	ς.	λγ	1
	Ruftonium	18 30.	32 45		Ρυσόνιον	2 ιη	ς.	λγ	
	Ruficibar	18 45.	32 50		Ρυσίκιβαρ	ιη	3 δ.	λδ	δ
	Modunga	19 10.	32 25		Μοδύγγα	ιθ	4 ς.	λδ	42 γλδ
	Serbetis flu. ostia	19 30.	32 50		Σέρβετος ποτ. ἐκβολαί	ιθ	5 ς.	λδ	ς
	Cisse	19 45.	32 50		Κισσή	ιθ	λδ.	λδ	6 ς
	Addume	20 00.	32 50		Αδδύμη	κ		λδ	7 ς
	Rufuccoræ	20 15.	32 45		Ρυσουκόραι	κ	δ.	λδ	8 δ
	Iomnium	20 30.	32 45		Ίμνιον	9 κς		λδ	δ
	Rufubefer	20 15.	32 40	B	Ρυσουβησίηρ	10 κδ		λδ	11 γ
	Ruzafus	21 00.	32 40		Ρυσαζύς	κα		λδ	12 γ
	Vabar	21 10.	32 30		Ούβαρ	κα	13 ς.	λδ	14 γ
	Saldæ Colonia	22 00.	32 30		Σάλδα Κολώνια	κδ		λδ	15 ς
	Nafavæ fl. ostia	22 10.	32 30		Νασαῖα πολ. ἐκβολαί	κδ	16 ς.	λδ	17 ς
	Chobat	22 40.	32 20		Χοβάτ	κδ	18 γ.	λδ	γ
	Sifaris flu. ostia	23 00.	32 15		Σίσαρθ ποτ. ἐκβολαί	κγ		λδ	δ
	Iarfath	23 20.	32 5		Ιαρσάθ	κγ	γ.	λδ	ιδ
	Audi Promont.	23 20.	32 20		Αὔδον ἄκρον	κγ	19 γ.	λδ	20 γ

Et in NUMIDICO SINU.

Audi fl. ostia	23 50.	32 00	C	Αὔδα ποτ. ἐκβολαί	κγ	21 ς.	λδ
Igilgili	24 00.	32 00		Ίγκιλγίλι	κδ		22 λδ
Guli flu. ostia	24 20.	31 50		Γούλι ποτ. ἐκβολαί	κδ	23 γ.	λα
Afsarath	25 10.	31 45		Ασπάραθ 23 b	24 κε		λα
Ampfagæ flu. ostia	26 15.	31 45		Αμφάγα ποτ. ἐκβολαί	25 κς		λα
Ejusdem fontes	26 00.	26 00		Αἰπηγαί ποτ.	26 κς		κς

Ab oriente verò clauditur *Aphrica* juxta *Ampfagam* fl. usque ad finem, cujus gradus sunt 27 50. 26 00

A Meridie autem *Libycis* terminatur gentibus juxta lineam quæ supra *Getuliam* australes terminos jungit.

In *Provincia* vero montes insigniores hi sunt, Durdus mons, cujus orientalis pars continet partes

Durdus mons, cujus orientalis pars continet partes	15 00.	29 30		Τὸ δὲ Δυτικὸν	ι		κθ	λ
Occidentalis autem pars	10 00.	29 30		καὶ τὸ Ζάλακον ὄρη	15		λα	28 γ
Zalacus mons	16 00.	31 40		καὶ τὰ Γάραρα ὄρη	15		κη	γδ
Garaphi mons	16 00.	28 40		καὶ τὸ Μαλεθροβαλον 29 ὄρη, ἔτι τὰ πέρατα ἐπέχει μοίρας	30 ιγ		31 κς	γδ
Maletubalus mons, cujus fines habent	13 00.	26 40	E	καὶ τὸ Κεννάβα ὄρη	33 ις		ς.	κς
&	17 30.	26 20		καὶ τὸ Ηρω 34 ὄρη	35 κς		λα	
Cinnaba mons	16 10.	26 30		καὶ τὸ Φρέραισον ὄρη, ἔτι τὰ ἄκρα ἐπέχει μοίρας	ιη	36 ς.	κη	37 γ
Herun mons	20 30.	31 00		καὶ ἔτι	κα		κς	38 ς
Phruræsus mons, cujus fines gradus habent	18 30.	28 40		καὶ τὸ Γάρας ὄρη	39 κδ		κς	
&	21 00.	26 30		καὶ τὸ Οὐάλακα ὄρη	40 κγ		κη	
Garas mons	23 00.	28 00		καὶ τὸ Βάζαρα τὰ δυτικά,				
Valva mons	22 00.	26 00		ἢ ἕως	κε		κε	41 ς
Buzaræ montis occidua, quorum fitus	25 00.	25 30	F	καὶ ἔτι	κη		κς	
&	28 00.	27 00						

Tenent autem *Provinciam* ab occasu *HERPIDITANI* sub montibus *Chalcorychiis* appella-

καὶ ἐν ΝΟΥΜΗΔΙΚῶ ΚΟΛΠῶ.

Αὔδα ποτ. ἐκβολαί	κγ	21 ς.	λδ
Ίγκιλγίλι	κδ		22 λδ
Γούλι ποτ. ἐκβολαί	κδ	23 γ.	λα
Ασπάραθ 23 b	24 κε		λα
Αμφάγα ποτ. ἐκβολαί	25 κς		λα
Αἰπηγαί ποτ.	26 κς		κς

Ἀπὸ τῆς ἀνατολῶν τῆς Ἀφρικῆς 26 α κατὰ τὴν Ἀμφάγα ποταμὸν μέχρι πέρατος, ἔστι ἕως ἐπέχει μοίρας κς 27 γ.

Ἀπὸ τῆς μεσημβρίας τοῦ ὄρους καὶ τῶν ὄρων ὑπὲρ τῆς Γαιτελίαν τὰ νότια πέρατα ζεαμμήν.

Ὅρη δὲ εἰσὶν ἐν τῇ ἐπαρχίᾳ καθινομασμένα τὸ πρὸς Δερδὸν ὄρος, ἔτι τὸ μὲν ἀνατολικὸν ἐπέχει μοίρας

Τὸ δὲ Δυτικὸν	ι		κθ	λ
καὶ τὸ Ζάλακον ὄρη	15		λα	28 γ
καὶ τὰ Γάραρα ὄρη	15		κη	γδ
καὶ τὸ Μαλεθροβαλον 29 ὄρη, ἔτι τὰ πέρατα ἐπέχει μοίρας	30 ιγ		31 κς	γδ
καὶ τὸ Κεννάβα ὄρη	33 ις		ς.	κς
καὶ τὸ Ηρω 34 ὄρη	35 κς		λα	
καὶ τὸ Φρέραισον ὄρος, ἔτι τὰ ἄκρα ἐπέχει μοίρας	ιη	36 ς.	κη	37 γ
καὶ ἔτι	κα		κς	38 ς
καὶ τὸ Γάρας ὄρη	39 κδ		κς	
καὶ τὸ Οὐάλακα ὄρη	40 κγ		κη	
καὶ τὸ Βάζαρα τὰ δυτικά,				
ἢ ἕως	κε		κε	41 ς
καὶ ἔτι	κη		κς	

κατέχουσι τὴν ἐπαρχίαν τὰ μέρη τὰ μὲν πρὸς δυσμὰς ΕΡΠΙΔΙΤΑΝΟΙ ὑπὸ τὰ καλέιδμα Χαλ-

1 In MSS. & ed. γ in Scoti ed. 32 45. 2 In MSS. & ed. ιη λ. λδ λδ. 3 Ibid. λδ. λδ λγ. 4 In MSS. λ. 4 a In ed. Servet. 55. 5 In MSS. λ. λδ λγ. 6 Ibid. λγ. 7 Ibid. λγ. 8 Ibid. λδ. 9 Male in ed. Bert. κς. in MSS. & ed. κ λ. λδ λδ. in ed. Par. κ ς. 10 In ed. Par. κ δ. in ed. Munst. 20 45. male in ed. Bert. κδ. 11 In MSS. & ed. γο. 12 Ibid. γο. 13 In MSS. & ed. Scoti, & Servet. 30. in ed. Munst. 20. 14 In MSS. & ed. λ. 15 Ibid. λ. 16 In MSS. γ in ed. Servet. 30. 17 In MSS. & ed. λ. 18 Ibid. γο. 19 In ed. Servet. 40. 20 In MSS. deest γ. in ed. Servet. 15. 21 In MSS. & ed. λγ. 22 Ibid. λα λδ. in ed. Scoti 32 00. 23 In ed. Servet. 40. 23 a In MSS. & ed. λγ. 23 b In Cod. Pal. Aesage. 24 In MSS. & ed. κς ς. λα λδ. 25 Ibid. κς δ. λα λδ. 26 In MSS. κς λγ. in ed. nonnullis 26 30. in ed. Servet. 26 50. 31 35. 26 a. In Cod. Pal. τῆς Ἀφρικῆς. 27 In MSS. deest λγ. in ed. Scoti & Rom. 26 30. 28 In MSS. & ed. γο. 29 In editis Bas. Μαλεθροβαλον, in Munst. Maletubadus, in ed. Mercat. Martetubadus. 30 In MSS. κγ. 31 In ed. Rom. 29. 32 Ibid. 29. 33 In MSS. ις. κς. in ed. Servet. 19 30. 26 00. 34 In ed. Servet, & Munst. Byren. 35 Male in ed. Bert. κς. in MSS. & ed. κ λ. 36 In MSS. & ed. λ. 37 Ibid. γο. 38 Ibid. λ. 39 Ibid. κγ κη. 40 Ibid. κδ κς. 41 Ibid. λ. 42 καὶ ἔτι, κη κς. in ed. Bert. defunt.

κωρύχια· ὑφ' ἧς ΤΕΛΑΔΟΥΣΙΟΙ, εἶτα ΣΩΡΑΙΟΙ; ἄτις, sub quibus TELADUSII, & SORÆ; inde qui SOREIS magis meridionales sunt MASÆ-SILII; sub quibus DRYITÆ; postea post *Dur-* δων ὄρες ΗΛΟΥΛΙΟΙ καὶ ΤΩΛΩΤΑΙ καὶ ΝΑΚΜΟΥ- *dam* montem ELULII & TOLOTÆ ac NAC- ΣΙΟΙ μέχρι τῆ Γαράφῳ ὄριων.

Excerpta  
ex  
Ptolemaeo.

Τῶν δὲ ΤΕΛΑΔΟΥΣΙΩΝ εἰσὶν ἀνατολικώτεροι μέχρι τῆ ἐκβολῶν τῆ Χινάλαφ ποταμῶς ΜΑΧΟΥ- ΣΙΟΙ, ὑφ' ἧς τὸ Ζάλακον ὄρος· καὶ μετὰ τὸ ΜΑΖΙ- ΚΕΣ. εἶτα ΒΑΝΤΟΥΡΑΡΟΙ καὶ ὑπὸ τῆ Γάραφα ὄρη ΝΑΚΟΥΗΝΣΙΟΙ καὶ ΜΥΚΙΝΟΙ καὶ ΜΑΚΚΟΥ- ΡΑΙ, καὶ ὑπὸ μὲν τὸ Κίναθα ὄρος ΝΑΒΑΣΟΙ.

TELADUSIIS autem magis orientales sunt, usque ad ostia *Chinalaph* flu. MACHUSII; sub quibus *Zalacus* mons. Et post hunc, MAZICES, postea BANTURARI; et sub *Garaphis* montibus NACUENSII & MYCENI & MACCURÆ & super monte *Cinnaba* NABASI.

Ἀνατολικώτεροι ἢ τῆ Ζαλάκῃ ὄρος Ἰπὶ Θαλάσ- σῃ ΜΑΧΟΥΡΗΒΟΙ, ὑφ' ἧς ΤΟΥΛΙΝΣΙΟΙ, εἶτα ΒΑΝΙΟΥΡΟΙ, ὑφ' ἧς ΜΑΧΟΥΡΕΣ, εἶτα ΣΑΛΑΜ- ΦΙΟΙ καὶ ΜΑΛΧΟΥΒΙΟΙ.

Magis vero orientales quam *Zalacus* mons supra mare sunt MACHUREBI, sub quibus TULINSII, post BANIURI, sub quibus MACHURES, post SALAMPSII & MALCHUBII.

Πάλιν ἢ ἀνατολικώτεροι μὲν τῆ ΤΟΥΛΙΝΣΙΩΝ, ΜΟΥΚΩΝΟΙ καὶ ΧΙΤΟΥΑΙ, μέχρι τῆ Ἀμφάρα πο- ταμῶς· ὑπὸ δὲ τῆς ΚΟΙΔΑΜΟΥΣΙΟΙ, εἶτα ΔΟΥΚΑΙ, ὡς καὶ τὰς πηγὰς τῆ Ἀμφάρα ποταμῶς.

Iterumque magis orientales TULINSIIS sunt MUCONI & CHITUÆ usque ad *Ampfagam* fluvium. Sub his autem COEDAMUSII, post DUCÆ juxta fontes *Ampfagæ* fluvii.

Πόλεις δὲ εἰσὶν ἐν τῇ ἐπαρχίᾳ μεσόγειοι αἰ- δεῖς,

Civitates autem in Regione mediterraneâ hæc sunt,

Οὐασθαεῖα	16	15.	λδ		Vasbaria	12	30.	34	00
Κελαμά	216		λγ	5	Celama	12	10.	33	30
Οὐρβάρα	316	5.	λγ	5	Urbara	12	50.	33	30
Λανιγάρα	16		λγ		Lanigara	12	00.	33	00
Οὐίλλα κάμνη	16	4γ.	λδ	5δ	Villa vicus	12	40.	32	00
Αλταῶ 6	16	75.	λα	5	Atoa	12	30.	31	10
Μνιάρα	816	5.	λ	8 <sup>a</sup> 5	Mniara	12	50.	33	10
Τιμίκη	1γ	λλγ.	λγ	95	Timice	13	50.	33	10
Ἀστακίλις 10	1γ	γ.	λγ	5	Astacillis	13	20.	33	10
Αείνα	1γ	10 <sup>3</sup> 5.	λ	115	D Arina	13	10.	30	50
Ριτία 12	1δ		λ	135	Ritia	14	00.	30	50
Οὐικτωεῖα	14δ	5.	14 <sup>a</sup> λγ		Victoria	14	30.	32	20
Γιτλί 15	1δ	165.	λδ	165	Gitlui	14	30.	32	30
Βανοβώρα	1δ	165.	λα	165	Bunobora	14	30.	31	30
Οὐάγα	1ε	δ.	17 <sup>a</sup> λα	5	Vagæ	15	15.	30	45
Μαναιάναν 18	1ε	195.	κη	195	Maniana	15	50.	28	50
Ἀπφαρ	1δ	19 <sup>a</sup> γ.	λγ	20γ	Apfar	14	20.	33	20
Οππιδόνειον κολώνια 21	15		λδ	22γ	Oppidoneum Colonia	16	00.	32	40
Βέρκα	2315	5.	λδ		Burca	16	10.	33	00
Τάρρον	15	δ.	λ		Tarrum	16	15.	30	00
Γάρρα	23 <sup>a</sup> 15	5.	λδ	245	E Garra	16	10.	32	50
Βυχάμβαροι 25	2615		λδ	γ	Zucchabati	16	50.	32	40
Ιράθ	1ζ		λδ		Irath	17	00.	32	00
Τένισα	1ζ	275.	λα	5	Teniffa	17	50.	31	10
Λάμιδα	28 <sup>a</sup> 1η	5.	λδ	γ	Lamida	18	10.	32	20
Οὐάσανα	1η	γ.	λα	29γ	Vafana	18	20.	31	40
Κασμάρη	1η	5.	λ	305	Casmara	18	10.	30	50
Βινσίφα	1η	315.	λ	32γ	Binfitta	18	30.	30	40
Τιγαῶα 33	1η	345.	λ	5	Tigava	18	50.	30	10
Νιγίλγια	1η	δ.	λ	δ	Nigilgia	18	15.	30	15
Θισίζιμα	1η	355.	κθ	355	F Thiftizima	18	10.	29	10
Χόζαλα 36	371ζ	γ.	λδ	5	Chozala	18	40.	32	30

1 In MSS. et editis *λ*. 2 *Ibid.* 16 5. *λγ* *λ*. 3 *Ibid.* 16 *λλγ*. *λγ* *λ*. 4 *Ibid.* γο. 5 δ. *ibid.* deest. 6 In MSS. & ed. (*Atoa*) *Ατῶα*. 7 *Ibid.* *λ*. 8 In MSS. 16 *λλγ*. *λγ* 5. in ed. 12 50. 33 00. 8<sup>a</sup> 10 in ed. *Servei*. deest. 9 In editis nonnullis 30, in aliis 50. 10 In ed. nonnullis *Astacillis*. 10<sup>a</sup> In ed. *Servei*. 30. 11 In MSS. et ed. *λγ*. 12 In cod. *Pal.* & aliis (*Atipa*) *Αεπια*. 13 In MSS. et ed. *λλγ*. 14 In MSS. 1δ *λ*. λ γ, in ed. 14 30. 32 20. 14<sup>a</sup> In ed. *Servei*. 32 20. 15 In ed. nonnullis *Cighua*. 16 In MSS. et ed. *λ*. 17 *Ibid.* λ *λλδ*. 18 In ed. *Man- liana*. 19 In MSS. et ed. pro 5 adest *λλγ*. 19<sup>a</sup> In ed. *Servei*. 40. 20 In MSS. γδ. 21 In editis nonnullis *Op- pidum novum* Colonia. 22 In MSS. et editis γο. 23 In MSS. 15 *λλγ*. λ *λδ*. in edit. nonnullis 16 50. 30 50 in ed. *Scoti* pro λ δ adest 15 & in ed. *Rom.* 45. 23<sup>a</sup> In edit. *Servei*. 15. 24 In MSS. et edit. *λλγ*. 25 In cod. *Pal.* et aliis *Zuza* ποαρι. 26 In MSS. et edit. 15 *λλγ*. λδ γο. 27 in iisdem *λλγ*. 28 In MSS. 1η *λ*. λα *λ*. in edit. *Servei*. 18 30. 31 20. 29 In MSS. & editis γο. 30 In iisdem λ γ 31 In iisdem *λ*. 32 In iisdem γο. 33 In editis, *Pigava*. 34 In MSS. & edit. *λλγ*. 35 In ed. *Scoti* pro 5 adest 30. 36 In cod. *Pal.* *Χοζαλα*, in edit. nonnullis *Chozala*. 37 In edit. *Scoti* 17, & in MSS. et edit. aliis 1η γο. λδ *λ*.

Excerpta ex Ptolemæo.	Aquæ calidæ Colonia	18 00.	32 10	ΑΥθατα θερμά <sup>1</sup>	ιη		2λβ	5
	Phloryia	19 20.	31 40	Φλωρύια	ιθ	γ.	λα	35
	Oppidium	19 10.	31 10	Οππίδιον	4ιθ		λα	75
	Laudia	19 50.	29 50	Λαύδια <sup>5</sup>	ιθ	6σ.	κθ	75
	Tucca	20 00.	31 30	Τέκκα	κ		λα	85
	Badel	20 00.	31 45	Βάδελ <sup>9</sup>	κ		10λα	
	Gafmara	18 00.	32 40	Γάσμαρα	ιη		λβ	11γ
	Bida Colonia	18 30.	32 10	Βίδα κολώνια	ιη	125.	λβ	5
	Symitha	20 20.	32 15	Σύμιθα	κ	γ.	λβ	δ
	Thibinis	21 00.	31 10	Θιβίνις	κα		λα	135
	Izatha	21 00.	30 20	ΒΙζαθα	14κβ		15λγ	
	Auximis	21 00.	29 30	Αύξιμίς	κα		κθ	165
	Et juxta Phoemii fluvii fontes, qui amni Sa-			Καὶ πρὸς τὰς ποταμοὺς <sup>17</sup> ποταμῶν πηγὰς				
	vo admifcetur,			ὅς συμβάλλει τῷ Σαῶν ποταμῶ,				
	Suburgia	21 00.	28 20	Συβέργια	κα		κη	γ
	Postea autem ab alio principio civitates hæ,			Καὶ πάλιν ἀπ' ἄλλης ἀρχῆς πόλεις αἰδε,				
	Thudaca	20 50.	31 20	Θυδάκκα	18ιθ	5.	λβ	5
	Tigis	19 30.	32 30	Τιγίς	ιθ	λ.	λβ	λ
	Turaphilum	21 20.	31 15	Τυράφιλον	κα	γ.	λα	19δ
	Sudaua	22 20.	32 00	Συδαῦα	κβ	γ.	λβ	
	Tufiagath	22 20.	31 30	Τυσιγάθ	κβ	γ.	λα	205
	Uffara	22 00.	30 40	Ούσάρα	κβ		λ	21γ
	Vazagada	22 30.	30 10	Ούζαγάδα <sup>22</sup>	κβ	235.	λ	5
	Auzia	22 10.	29 40	Αύζια <sup>24</sup>	κβ	5.	κθ	25γ
	Tubufuptus	23 45.	31 20	Τυβούπτος	26κβ	δ.	λα	γ
	Rhobonda	23 20.	31 20	Ροβόνδα	κγ	γ.	λα	γ
	Aufum	23 00.	30 40	Αύσον	κγ		27λγ	
	Zarattha	23 30.	30 30	Ζάραθθα	28κγ	5.	λ	5
	Nababurum	23 00.	30 00	Ναβάβουρον	κγ		λ	
	Vitaca	23 45.	29 30	Ούιτάκκα	κγ	29δ.	κθ	305
	Thubuna	23 50.	28 30	Θυβούνα	κγ	315.	κη	325
	Thamarita	23 10.	27 15	Θαμαρίτα	κγ	5.	κζ	δ
	Augala	24 50.	31 20	Αύγαλα	κδ	33γ.	λα	γ
	Suptu	24 20.	30 45	Σέπτε	κδ	345.	λ	35δ
	Ippa	24 10.	30 10	Ιππα	κδ	365.	λ	375
	Vamiceda	25 10.	30 00	Ουαμικέδα <sup>38</sup>	39κβ		λ	
	Sitipha Colonia	26 10.	29 20	Σίπφα κολώνια	40κ	5.	κθ	415
	Tumarra	26 30.	29 00	Τυμάρρα	κ5	42.	κθ	
	Germiana	26 45.	28 30	Γερμιάνα	κ5	43.	κη	445
	Pæpia	24 50.	28 15	Πάιππα	κδ	455.	κη	δ
	Vefcether	24 10.	27 30	Ε Ούισκεθής	κδ	465.	κζ	475
	Ægæa	26 00.	28 10	Αἰγαία	48κ5		49κη	5
	Taruda	25 45.	26 30	Τάρουδα	κ5	50δ.	κ5	515
	Infula autem adjacet Julia Cafarea in qua			Νῆσος δὲ πρὸς ἕκαστην τῆ Ἰουλίᾳ <sup>51</sup> Καίσαρειᾳ				
	civitas eodem nomine, cujus gradus sunt			ὁμώνυμον αὐτῆ πόλιν ἔχουσι <sup>52</sup> , ἧς θῆσις				
		17 30.	33 40		ιζ	53λ.	λγ	γθ

APHRICÆ SITUS.

CAP. III. *Aphricæ* latus occidentale terminatur *Mauritania Cafariensi* juxta expositam lineam per *Ampfagam* fluvium, *cujus, ut supra, gradus sunt.* 26 15, 31 45

Τῆς Αφρικῆς ἡ μὲν δυσμικὴ πλοῦρα πειροῖ(ξ) τῆ Μαυριτανία τῆ Καισαρηνσία κατὰ τὸ ἔκπεθει- μὲν γραμμὴν διὰ τῆ Αμφάγα ποταμῶ. κ5 δ. λα λδ

1 In cod. Pal. & aliis additur Κολώνια. 2 In edit Servet. 31. 3 In MSS. & editis γο. 4 In MSS. & edit. ιθ 5. λα 5. 5 In edit. Munst. &c. Labdia. 6 σ male forsan pro 5 ut in edit. Bert. in MSS. & editis aliis λγ. 7 In MS. et edit. λγ. 8 In MSS. & editis λ. 9 In cod. Pal. Βάδια. 10 In MSS. & edit. nonnullis λα λδ. in edit. Servet. 30 45. 11 Ibid. γο. 12 Ibid. λ. 13 5 deest in MSS. & in edit. Servet. 14 In MSS. & editis κα. 15 Male in edit. Bert. λγ. junct. in MSS. & ed. aliis λ γ. 16 Ibid. λ. 17 In ed. nonnullis Phoemii. Τοιφομοῖς debet forsan esse τοφομοῖς. 18 In MSS. κ λγ. λα γ. in edit. Munst. Mercat. &c. 22 50. 32 20. in ed. vero Serv. 20 50. 31 20. 19 In MSS. λδ. 20 In MSS. & editis λ. 21 Ibid. γο. 22 In ed. Bas. Ουαμάγαδα, in ed. Pal. Ουαζαγάδα. 23 In MSS. & edit. λ. 24 In cod. Pal. Αύζια in aliis Αύζα vel Αυξια. 25 In MSS. & edit. γο. 26 Ibid. κγ λδ. in edit. Scoti pro γ adest 40. 27 In MSS. & edit. nonnullis λ γο. 28 In MSS. & edit. κγ λ. λ λ. 29 Ibid. λδ. 30 Ibid. λ. 31 Ibid. λγ. 32 Ibid. λ. 33 Ibid. λγ. 34 Ibid. γ. 35 Ibid. λδ. 36 In MSS. λδ. in ed. 50. 37 In MS. & ed. Servet. 30, in aliis 20. 38 In cod. Pal. Ουαμικέδα, & in ed. Vamiceda. 39 In MSS. & ed. κ5, 5. 40 Ibid. κ5. male in ed. Bert. κ 5. disjunct. 41 In MSS & ed. γ. 42 Ibid. λ. 43 In MSS. λδ. 44 In MSS. & ed. λ. 45 Ibid. λγ. 46 In ed. Servet. 30. 47 In MSS. & ed. λ. 48 In MSS. & ed. nonnullis κζ 5. κζ 5: in editis aliis 26. 00. &c. 49 In edit. Servet. 27. 50 In MSS. & ed λδ. 51 Ibid. λ. 51 « Potius Ιουλ Καίσαρειᾳ. 52 In cod. Pal. Καίσαρεια τῆ ἐπισημῶ πόλιν, ἥτις ἐξ αὐτῆ καλεῖται Ιουλία Καίσαρεια νῆσος, ἐν τῇ πόλιν ὁμώνυμος. 53 In MSS. 5.

Η δὲ ἀπ' ἀρκτων τῷ Αφρικῶν πελάγει τῷ Ἀβὺν Αμφάγα ποταμῶ μέχρι δ' ἔμυχῶ τῆ μεγάλης Σύρτιος.

Ἡς ἡ περιγραφή ἔχει ἕτως, Μετὰ τὰς τῶ Αμφάγα ποτ. ἐκβολαίς

Νυμδικῶ κόλπος ὁ μυχῶς	κζ		λα	μδ
Κόλλοφ μέγας ἢ Κέλλω	κζ	γ.	1λα	5
Τριτὸν ἄκρον	κζ	2 γ.	λβ	μδ
Ρυσιγάδα	κζ	3δ.	λβ	45
Θυζικῆθ	κη	5.	λβ	5γ
Ολαρχίτης κόλποθ	κη	γ0.	λβ	
Τακατὴν	κθ		λβ	65
Κόλλοφ μικρῶς	κθ	γ.	λβ	7γλβ
Σιερ λιμὴν	κθ	γ0.	λβ	γ0
Ἰππῶ ἄκρα	λ		λβ	8δ
Στέβορρον ἄκρον	λ	5.	λβ	8α γ
Ἀφροδίσιον κολώνια	λ	9 .	λβ	105
Ἰππῶν βασιλικῶς	11λγ	12 .	λβ	δ
Ρυσεκῆτις ποτ. ἐκβολαί	13λδ	14 .	λβ	δ
Θάβρακα κολώνια 15 <sup>α</sup>	15λδ	δ.	λβ	γ
Ἀπόλλωνοθ ἱερὸν	λα	16γ.	λβ	17δ
Ποσειδῶνοθ βωμοί	λβ		λβ	18δ
Ἰππῶν Διάξυτοθ	λβ	195.	λβ	205
Θίνισσα	λγ		21λγ	5
Ἀπόλλωνοθ ἄκρον	λγ	225.	23λβ	δ
Ἰτύκη	24λ5		λβ	5
Κορινθίαις περιμεβολή	λγ	γ0.	λβ	μ
Βαγράδα ποτ. ἐκβολαί	λδ		λβ	25γ0
Καρχηδῶν μέγα ἄσυ	λδ	λγ.	λβ	26γ0
Κατίδα ποτ. ἐκβολαί	λδ	λγ0.	λβ	275
Μαζέλα	λε		λβ	γ0D
Καρπίς	28λε		λγ	
Νίσυα	λε		λγ	29δ
Κλυπεία	30λβ		λγ	γ
Ερμαῖα ἄκρα	λε		λγ	λβ
Ἀσπίς	λε	31δ.	λγ	γ
Κυροβίς <sup>32</sup>	λε	325.	λγ	5
Νεάπολις κολώνια	λε	34δ.	λγ	35γ
Σιαγέλ	λ5		λβ	μγ
Ἀφροδίσιον	λ5	δ.	λβ	γ0
Ἀδρὺμηθηθ κολώνια	λ5	γ0.	λβ	γ0E
Ρυσιπεία	λ5	365.	λβ	37γ
Λέπτις μικρά	λζ	5.	λβ	385
Θάψος	λζ	395.	λβ	40γ
Ἀχολα	λζ	41δ.	λβ	42γ
Ρυσιπεία	λη		λβ	γ
Βραχόδης ἄκρα	λη	435.	λβ	γ
Ούσίλλα	λη	5.	λβ	5
Ταφρῦρα	λη	445.	λβ	

Septentrionale vero, pelago *Aphricano*, quod ab *Ampfaga* fluvio usque ad finem interiorem *Magna Syrtis* pertinet. Excerpta ex *Prolemaeo*.

Cujus circumscriptio sic se habet, Post *Ampfagæ flu. ostia*

Numidici Sinus <i>intima</i>	27 00.	31 45
Collops Magnus <i>vel Cullu</i>	27 20.	31 10
Tritum <i>Promont.</i>	27 45.	32 45
Ruficada	27 40.	32 10
Thuzicath	28 10.	32 30
<b>B</b> Olcachites <i>sinus</i>	28 40.	32 00
Tacatue	29 00.	32 30
Collops Parvus	29 20.	32 25
Siur <i>portus</i>	29 40.	32 40
Hippi <i>Promont.</i>	30 00.	32 45
Stoborum <i>Promont.</i>	30 10.	32 20
Aphrodisium <i>Colonia</i>	30 20.	32 30
Hippon-regius	30 00.	32 15
Rubicati <i>fl. ostia</i>	30 45.	32 15
Thabraca <i>Colonia</i>	31 15.	32 20
<b>C</b> Apollinis <i>Templum</i>	31 40.	32 50
Neptuni <i>Aræ</i>	32 00.	32 50
Hippon-irriguus	32 30.	32 45
Thiniffa	33 00.	32 30
Apollinis <i>Promont.</i>	33 10.	33 15
Ityce	33 40.	32 45
Cornelii <i>castrametatio</i>	33 40.	32 30
Bagrada <i>flu. ostia</i>	34 00.	32 40
Carthago <i>Urbs magna</i>	34 50.	32 40
Catada <i>flu. ostia</i>	34 50.	32 10
Mazula	35 00.	32 40
Carpis	35 00.	33 00
Nifua	35 00.	33 10
Clypea	35 00.	33 20
Mercurii <i>Promont.</i>	35 00.	33 35
Afpis	35 20.	33 20
Curobis	35 30.	33 10
Neapolis <i>Colonia</i>	35 45.	33 00
Siagul	36 00.	32 50
Aphrodisium	36 15.	32 40
<b>E</b> Adrumettus <i>Colonia</i>	36 40.	32 40
Ruspina	36 50.	32 50
Leptis <i>parva</i>	37 10.	32 10
Thapfus	37 30.	32 30
Achola	37 45.	32 20
Ruspæ	38 00.	32 20
Brachodes <i>Promont.</i>	38 10.	32 20
Ufilla	38 10.	32 10
Taphrura	38 30.	32 00

SYRTIS PARVÆ SITUS.

Θεαιναι <sup>45</sup>	λη	465.	λα	47γ	Thenæ	38 30.	31 20
Μακόδαμα	λη	485.	λα	δ	F Macodama	38 30.	31 15
Τείπωνος ποτ. ἐκβολαί	λη	γ0.	49λβ	50 .	Tritonis <i>fl. ostia</i>	38 40.	32 00
Κάπη <sup>51</sup>	λη	525.	λ	535	Tacape	38 50.	30 30

\* \* \* \* \*

1 In ed. *Servet.* 32. 2 In MSS. & ed. *μδ*. 3 *Ibid.* γ0. In edit. *Dunst.* &c. *Ruficada* sita est ante *Tritum* Promont. 4 In ed. *Servet.* 30. 5 In MSS. & ed. *λ*. 6 *Ibid.* *λ*. 7 In ed. *Servet.* 35. 8 In ed. & MSS. *μδ*. 8<sup>a</sup> In ed. *Servet.* 40. 9 In ed. & MSS. *γ*. 10 *Ib.* *λ*. 11 Male in ed. *Beri.* λγ, in aliis 30. 12 In MSS. *λ*. in ed. 20. 13 Male in ed. *Beri.* λδ. in ed. 30. 14 in MSS. & ed. *μδ*. 15 Infra *Θάβρακα* leg. 15<sup>a</sup> In MSS. & ed. *λα*. 16 *Ib.* γ0. 17 *Ib.* λγ. 18 *Ibid.* λγ. 19 *Ibid.* λγ. 20 *Ibid.* μδ. 21 *Ibid.* λβ *λ*. 22 In MSS. *λ*. in edit. 20. 23 In MSS. et edit. λγ. 24 *Ibid.* λγ γ0. λβ *μδ*. 25 In edit. *Servet.* 20. 26 *Ibid.* 20. 27 *Ibid.* 30. 28 *Ibid.* 33 00. 33 00. 29 In MSS. & ed. 5. 30 Male in ed. *Beri.* λδ. In MSS. & edit. λ5. 31 *Ibid.* γ. 32 In cod. *Pal.* *Κεραβίς*. 33 In MSS. & edit. *λ*. 34 *Ibid.* *μδ*. 35 γ *ibid.* deest. 36 In MSS. & edit. λγ. 37 *Ibid.* λγ. 38 In ed. *Servet.* 35. 39 In edit. *Rom.* 20; in MSS. & editis aliis *λ*. 40 In MSS. & editis *λ*. 41 In ed. *Rom.* 30. in MSS. & ed. aliis *μδ*. 42 In ed. *Rom.* & *Scot.* 30, in MSS. & ed. aliis *μδ*. 43 In edit. *Servet.* 30. 44 In MSS. & ed. *λ*. 45 *Sæpius* scribitur *Ithenæ*. 46 In MSS. & edit. *λ*. 47 In edit. *Rom.* & *Scot.* 40, in ed. *Servet.* deest. 48 In MSS. & ed. *λ*. 49 In edit. *Servet.* 30. 50 In MSS. & edit. nonnullis *μδ*. in edit. *Rom.* & *Scot.* 30. 51 In cod. *Pal.* &c. *Τακίπη*. in ed. nonnullis *Tacapa* vel *Tacape*. 52 In MSS. & edit. λγ. 53 *Ibid.* *λ*.

Excerpta ex Ptolemæo.

Oriente vero latus [Aphrica] terminatur A post interiorem finem Syrtis, inde linea versus meridiem ducta juxta Cyrenaicam usque ad finem,

cujus situs 47 00. 25 00 Meridionale vero latus terminatur linea quæ expositos duos fines jungit juxta Getuliam et deferta Libya.

Montes insignes in Provincia sunt, Buzara, cujus pars orientalis gradus habet 28 00. 27 00

Et mons Audus 28 30. 29 30

Et Thambes mons, ex quo fluit Rubricatus fluvius, cujus fines habent gradus 28 30. 27 30

& 32 00. 27 30

Et mons qui dicitur Cirna 33 00. 30 00

A quo paludes invicem contiguous connectuntur,

Et Hipponites palus 32 40. 32 30

Et Sifara palus 33 00. 31 00

Et Mampfarus mons, à quo fluit Bagradas flu. cujus fines continent gradus 33 00. 27 30

& 36 30. 26 15

Et qui vocatur mons Jovis 37 30. 31 15

Et Vasaletus mons, cujus fines continent gradus 37 00. 28 00

& 39 30. 26 30

A quo fluit Triton amnis, & in ipso paludes, D Tritonis sc. 38 40. 29 40

Et Pallas palus 38 30 29 15

Et quæ vocatur Libya palus 38 30. 28 15

\* \* \* \* \*

Tenent autem Occidentalia Aphrica usque ad mare, CYRTESII & NABATHRÆ. Post hos, versus solis ortum IONTII juxta Numidiam, Novamque Provinciam, usque Thabracem. Post METHENI, & qui juxta Carthaginem sunt. Sub quibus LIBYI-PHOENICES. Post, usque Parvam Syrtim, MACHYNI, & sub ipsis CINETHII; & qui magis ad ortum vergunt usque ad Cyniphum fl. NIGINTIMI; & circa fluvium ipsum, LOTOPHAGI.

Iterum autem CIRTESIIS, & Numidia australiores, sub Audo monte, sunt MISULAMI; sub quibus NASABUTES; post NISIBES. MISULAMIS autem australiores sunt MIÆDII; sub quibus MUSUNI; postea, sub Thambe monte, SABUBURES; sub quibus HALIARDII & SITAPHIUS campus.

A meridionali autem parte LIBOPHOENICUM est Bazacitis regio, sub qua OZUTI;

1 In MSS. & edit. nonnullis κη. 2 In MSS. et edit. λσ Λ. 3 In edit. Rom. & Scot. 29. 4 In MSS. & edit. Λ. 5 Ibid. Λ. 6 In edit. Rom. & Scot. 24. 6a P.15. l. 4. Ουασάλειτον scribitur. 7 In MSS. & ed. Λ. 8 Ibid. Λ. 9 Ibid. Λ. 10 Ibid. Λ. 11 Male forsan pro ΚΙΡΤΗΣΙΟΙ. εἶτα

Η ἡ ἀνατολικὴ πᾶσι δὲ ὀρίξει μὲν τὸ μυχὸν τῆς Συρτῶος τῆ ἐπιπύθην πρὸς μεσημβριαν γαμμῆ πρὸς τὸ Κυρηναιικὸν μέγχι πέρατος,

ἔδεισις μὲν κε Η δὲ μεσημβρινὴ τῆ Ἰππιζυγνύση τὰ ἐπιπύθην δύο πέρατα γαμμῆ πρὸς τὸ Γαιταλίαν καὶ τὸν ἔρημον Λίβυον.

Ὀρη δὲ ἐστὶν ἐν τῇ ἐπαρχίᾳ κατανομασμένη, Τῆ τε Βαζάρα ὄρος τὸ ἀνατολικὸν μέρος,

ἔδεισις κη κη Καὶ τὸ Αὐδὸν ὄρος κη λ. κη λ

Καὶ ὁ Θάμβης τὸ ὄρος, ἀφ' ἧς ῥεῖ ὁ Ραβρακάτος ποταμὸς, ἔτι πέρατα ἐπέχει μοίρας κη λ. κη λ

καὶ λβ κη καὶ τὸ καλέμνον Κίρνα ὄρος κη λ

Ἀφ' ἧς αἱ λίμναι σωάσανται σωάπηση ἀλλήλαις,

Η τε Ἰππωνίτις λβ γο. 2λα γ Καὶ ἡ Σισάρα λγ λα

Καὶ τὸ Μάμψαρον ὄρος, ἀφ' ἧς ὁ Βαγεράδας ποταμὸς ῥεῖ, ἔτι πέρατα ἐπέχει μοίρας λγ 3κη 4ς

καὶ λς 3ς. κς 6δ Καὶ τὸ καλέμνον Διὸς ὄρος λγ λ. λα δ

Καὶ τὸ Οὐασάλειτον ὄρος, ἔτι πέρατα ἐπέχει μοίρας λζ κη

καὶ λθ 7ς. κς 8ς Ἀφ' ἧς ῥεῖ ὁ Τρίτων ποταμὸς καὶ ἐν αὐτῷ λίμναι,

Η τε Τριτωνίτις λη γο. κθ γο Καὶ ἡ Παλλάς λίμνη λη 9ς. κθ δ

Καὶ ἡ καλέμνη Λιβυῆς λίμνη λη 10ς, κη δ

κατέχουσι δὲ τὰ μὲν δυσμικὰ τῆς Αφρικῆς, μέχρι θαλάσσης, ΚΥΡΤΗΣΙΟΙ<sup>1</sup> καὶ ΝΑΒΑΘΡΑΙ. Μεθ' ἧς πρὸς ἀνατολὰς ΙΟΝΤΙΟΙ, κατὰ τὴ Νημηδίαν, καὶ τὴν ἰεὴν ἐπαρχίαν, μέχρι Θάβρακος. εἶτα ΜΕΘΗΝΟΙ, καὶ οἱ κατὰ τὴ ΚΑΡΧΗΔΟΝΙΑΝ. Ὑφ' ἧς οἱ ΛΙΒΥΚΟΙ ΦΟΙΝΙΚΕΣ· εἶτα μέχρι τῆς μικρᾶς Συρτῶος ΜΑΧΥΝΟΙ, καὶ ὑπ' αὐτὰς ΚΙΝΗΘΙΟΙ· ὅτι ἀνατολικώτεροι, μέχρι τῆς Κίνυφος ποταμῆς ΝΙΓΙΝΤΙΜΟΙ· καὶ περὶ αὐτῶν τὸ ποταμὸν, οἱ ΛΩΤΟΦΑΓΟΙ.

Πάλιν δὲ τὴ μὲν ΚΙΡΤΗΣΙΩΝ καὶ τῆς Νημηδίας μεσημβριανώτεροι, ὑπὸ τὸ Αὐδὸν ὄρος ΜΙΣΟΥΛΑΜΟΙ· ὑφ' ἧς ΝΑΣΑΒΟΥΤΕΣ· εἶτα ΝΙΣΙΒΕΣ· τῆς ΜΙΣΟΥΛΑΜΩΝ, ΜΙΑΙΔΙΟΙ· ὑφ' ἧς ΜΟΥΣΟΥΝΟΙ· εἶτα, ὑπὸ τὸ Θάμβην ὄρος, ΣΑΒΟΥΒΟΥΡΕΣ· ὑφ' ἧς ΑΛΙΑΡΔΙΟΙ, καὶ ΣΙΤΤΑΦΙΟΝ πεδίον.

Τῶν ἡ ΛΙΒΟΦΟΙΝΙΚΩΝ δὲ τὸ μεσημβριανὸν ἐστὶν ἡ ΒΑΖΑΚΙΤΙΣ χώρα· Ὑφ' ἧς οἱ ΟΖΟΥΤΟΙ·

εἶτα ΚΕΡΟΦΑΙΟΙ, καὶ ΜΑΜΨΑΡΟΙ· Ἰσὸν δὲ τὸ ἄμύνον ὄρος οἱ ΜΟΤΟΥΤΟΥΡΙΟΙ· Ἰσὸν δὲ τὸ ΜΑΧΥΝΟΥΣ εἰσὶν οἱ ΜΑΧΥΡΕΣ· εἶτα οἱ ΓΗΦΕΙΣ μεθ' ἑς ΜΙΜΑΚΕΣ· καὶ Ἰσὸν τὸ Οὐασάλατον ὄρος, ΟΥΖΑΡΑΙ καὶ ἡ ἀρχὴ τῆς ΕΡΗΜΟΥ ΛΥΒΗΣ.

postea CEROPHÆI & MAMPSARI: Sub ejusdem vero nominis monte sunt MOTU-TURII; sub MACHYNIS autem sunt MACHRYES; post GEPHES, post quos MIMACES & sub Vafalærum montem UZARÆ & principium *Libyæ Desertæ*.

Excerpta ex Ptolemæo.

\* \* \* \* \*

Πόλεις δὲ εἰσὶν ἐν τῇ ἐπαρχίᾳ μεσόγῃ μεταξὺ μὲν Ἀμφάγα ποταμῶς ἕως Θάβρακος πόλεως,

Civitates vero in Provincia Mediterranea inter *Ampfagam* flu. & *Thabracam* civitatem sunt,

CIRTESIORUM quidem

Κίρτα Ἰουλία	κγ	5.	λα	2γ	Cirta Julia	26	50.	31	20
Μύραμον	κδ	γ.	λγ	3.	Muræum	26	40.	33	00
Οὐάγα	κη		4λγ	γ0	Vaga	28	00.	31	40
Λάρες	κς	55.	6λγ	7.	B Lares	27	30.	33	40
Αἰτάρη	κς	γ0.	κδ	γ0	Ætare	27	40.	29	40
Αζάμα	8κς		9κς	γ	Azama	27	00.	27	20

NUMIDIÆ NOVÆ,

Κύλκα κολώνια	κη	105.	λα	δ	Culca <i>Colonia</i>	28	30.	31	15
Θυνόδρονον κολώνια	κη	γ.	11λς	12.	Thunudronum <i>Colonia</i>	28	20.	36	30
Ασπούκα	κθ	135.	λς	13γ	Aspuca	29	30.	32	20
Σιμίθου	κθ	155.	λα	γ	Simithu	29	10.	31	20
Θυβέρνικα κολώνια	λ		16λα	γ0	Thurnica <i>Colonia</i>	30	00.	31	40
Τύκκα	κθ	17.	λα	γ	Tucca	29	30.	31	20
Θιγίβα κολώνια	18κθ		λα	γ	Thigiba <i>Colonia</i>	29	30.	30	45
Θεβερσίκα	19κθ		λ	δ	C Thuburficca	29	20.	30	30
Οὐκίβι	20κη	5.	λ	ς	Ucibi	30	00.	29	45
Γαύσαφνα	κθ	δ.	λα		Gaufaphna	29	15.	31	00
Λαμπύσα <sup>21</sup>	κθ		λ		Lambefa	29	00.	30	00

LEGIO AUGUSTA TERTIA.

Θεβυτίς	κθ	225.	κη	γ	Thubutis	29	30.	28	20
Βουλάρια	λ	γ0.	23κη	γ	Bullaria	30	40.	31	30
Σίκα, Οὐνείρια	24λ	5.	λ	ς	Sicca Veneria	30	30.	30	50
Ασφύρος	25λς	γ.	λ	ς	Affurus	30	50.	30	30
Ναράγγαρα	26λς		27λς		Naraggara	30	00.	30	10
Θεβέστη	28λς		κθ	δ	Theveste	30	30.	29	45
Θύνουδα	λα	γ0.	λς	D	Thunusda	31	40.	32	00
Μάδουρος	λς		λα	29ς	Madurus	32	00.	31	30
Αμμάδαρα	λς	5.	30λς	31.	Ammædara	32	10.	36	30
Θανοντάδα <sup>32</sup>	λς		κθ	33δ	Thanontada	32	00.	29	45
Ζαγακίποδα <sup>34</sup>	λα	5.	35λς	δ	Zagacupoda	31	10.	29	15
Γέδνη	36λα	γ0.	κη	δ	Gedne	31	40.	28	15

Μεταξὺ δὲ Θάβρακος πόλεως καὶ Βαγρεσίδα Inter *Thabracam* autem civitatem & *Bagradam* fluvium,

Καννοπίσση	λς	δ.	λς	37ς	Cannopissæ	32	15.	32	30
Μελδείτα	38λς	γ.	λς	ς	Meldeita	32	40.	31	30
Οὐζαν	λγ	δ.	λς	39ς	E Uzan	33	15.	32	10
Θισίκα	λγ	40γ.	λς	41.	Thifca	33	15.	32	00
Κίπιπα	λδ		λα	42δ	Cipipa	34	00.	31	45
Θευδάλη	λγ	γ.	λα	43γ	Theudale	33	20.	31	40
Αβίττα	44λγ	5.	λα	γ	Avitta	33	30.	30	15

1 In MSS. et ed. κς λγ. 2 In ed. Rom. 40. 3 In ed. Servet. 30 20. 4 In MSS. & ed. λα. 5 *Ib. l.* 6 In ed. Servet. 30 7 In MSS. & ed. γ0. 8 In MSS. κς λ. 9 In MSS. κς λγ. male in ed. *Ber.* κς (ξ enim nullis partibus affis responaet) in edit. *Rom.* 37 50. male forsân pro 27 50. ut in MSS. 10 In MSS. et ed. λ. 11 In ed. *Servet.* 30. 12 In MSS. & edit. λ. 13 *Ibid. l.* 14 in MSS. & edit. nonnullis γ deest. 15 In MSS. & edit. nonnullis 5 deest. 16 In edit. *Servet.* 32. 17 In MSS. & edit. λ. 18 *Ibid. κθ λ.* λ λδ. 19 *Ibid. κθ λ.* λ λ. 20 *Ibid. λ κθ λδ.* 21 In cod. *Pal. Λαμψάσα*, in ed. nonnullis *Lambefa* vel *Lambese*. 22 In MSS. & ed. λ. 23 *Ibid. λα λ.* 24 *Ib. λ λ.* λ λγ. 25 *Ib. λ λγ.* λ λ. male λς attribuitur *Asfuro, Naraggara* & *Theveste*. 26 In MSS. & ed. λ. λς. 27 Male λς conjunctim ponuntur. 28 In MSS. & ed. λ λ. κθ λδ. 29 *Ibid. λ.* 30 In ed. *Servet.* 30 30. 31 In MSS. & ed. λ. 32 In ed. nonnullis *Thanusada*. 33 In MSS. & ed. λδ. 34 In cod. *Pal.* & aliis *Ζαγακίποδα*. 35 Rectius ut in MSS. & ed. κθ. 36 In ed. nonnullis 31 20. 22 45. In ed. vero *Servet.* 31 40. 28 45. 37 In MSS. & ed. λ. 38 *Ibid. λδ γ0. λα λ.* 39 In ed. *Rom.* 32 20. in MSS. & aliis edit. λα γ. 40 In MSS. & edit. δ. 41 In ed. *Scot.* 45. 42 In MSS. & edit. λδ. 43 *Ibid. γ0.* in edit. *Rom.* 32 40. 44 In MSS. & edit. λγ λ. λ δ.

Excerpta ex Ptolemæo.	Tobros	34 00.	30 30	A Τίβερος	λδ		1λα	δ	
	Ilica	34 10.	30 20	Είλικα	λδ	25.	3λδ	γ	
	Tucca	34 00.	29 50	Τέκκη	λδ		4λ	γ	
	Dabia	33 00.	29 45	Δαβία	λγ		κδ	55	
	Bendena	34 30.	29 20	Βένδύνα	λδ	65.	κδ	7δ	
	Vazua	33 20.	29 10	Ουάζυα	λγ	γ.	κδ	8γ	
	Nenfa	34 10.	29 45	Νίνσα	λδ	9γ.	10κδ	115	
	Aquæ calidæ	33 40.	28 15	Τδατα θερμά	λγ	γ.	κη	δ	
	Zigira	33 10.	28 50	Ζίγειρα	λγ	5.	κη	12δ	
	Thafia	33 00.	27 10	Θασία	λγ		κζ	135	
	Thrunba	33 20.	27 30	B Θρύνβα <sup>14</sup>	λγ	15γ.	κζ	16δ	
	Musse	33 40.	27 30	Μέσση <sup>17</sup>	λγ	γ.	18κη	5	
	Themiffua	34 40.	28 40	Θιμοσέα	λδ	γ.	κη	γθ	
	Zamamizon	34 20.	28 00	Ζαμαμίζων	λδ	γ.	κη		
	Timica	34 50.	27 40	Τιμίττα	19κδ	5.	κζ	γ	
	Tucubis	35 30.	28 10	Τυκίβις <sup>20</sup>	λε	215.	22κη	5	
	Inter Bagradam autem fluyium & Tritonem fl. sub Carthagine quidem,			Μεταξύ δὲ Βαγράδα ποταμῆς καὶ Τριτωνος ποταμῆς ὑπὸ μὲν Καρχηδόνα,					
	Maxula vetus	34 10.	32 10	Μαξούλα παλαιά	λδ	23δ.	λδ	245	
	Vol	34 45.	32 10	Ουώλ	λδ	25δ.	λδ	255	
	Themifa	35 00.	32 00	C Θέμισσα	λε		26λδ		
	Quina Colonia	35 30.	31 30	Κείνα κολώνια	21λδ	δ.	λδ	5	
	Uthina	34 15.	31 20	Ουθίνα	λδ	δ.	28λδ	γ	
	Abdeira	34 10.	30 50	Αβδεϊρα <sup>29</sup>	λδ	2925.	λ	305	
	Mediccara	35 10.	31 10	Μεδικκάρρα	λε	315.	32λγ	335	
	Thurburbo	35 00.	30 10	Θυρβούρβα	λε		λ	5	
	Tucma	35 30.	30 10	Τέμμα	λε	λ.	λ	5	
	Bullaminfa	34 20.	30 00	Βουλαμίνσσα	λδ	γ.	λ		
	Cerbica	36 00.	30 00	Κέρβικα	λ5		λ		
	Nurum	34 20.	29 30	Νέρουμ <sup>34</sup>	λδ	γ.	κδ	355	
	Ticena	34 40.	29 00	D Τίκενα	λδ	36γ.	κδ		
	Safura	36 00.	29 40	Σαφούρα	λ5		κδ	37γ	
	Cilma	35 30.	29 10	Κίλμα	λε	38.	κδ	5	
	Vepillum	36 15.	29 00	Ουεπίλλιον	λ5	δ.	κδ		
	Thabba	35 20.	28 20	Θάββα	λε	γ.	κη	39γ	
	Tichafa	36 00.	28 40	Τιχάφα	λ5		κη	40γ	
	Nigeta	36 00.	27 50	Νιγέτα <sup>41</sup>	λ5		κζ	42γ	
	Bunthum	36 15.	29 20	Βύνθουμ	43λε		κζ	γ	
	Sub Adrumitto autem civitate,			Υπὸ δὲ Αδρήμεττον <sup>44</sup> πόλιν.					
	Almæna	35 15.	30 40	Αλμαίνα	λε	δ.	λ	γθ	
	Uticna	35 40.	32 15	E Ουτίκνα	λε	γ.	λδ	45δ	
	Chrabafa	36 00.	32 20	Χράβασα <sup>46</sup>	47λ5		λδ	48γ	
	Turzo	35 40.	31 50	Τέρζω	λε	γ.	λα	495	
	Ulizibirra	36 00.	31 20	Ουλιζίβριβρα	λ5		λα	γ	
	Orbita	36 20.	32 20	Ορβίτα	λ5	γ.	50λδ	51γ	
	Uzita	36 10.	32 20	Ουζίτα	λ5	525.	λδ	53γ	
	Gifira	36 20.	31 45	Γίσιρα	λ5	54γ.	λα	55δ	
	Zurmentum	37 00.	31 10	Ζέρμεντουμ	λζ		λα	565	
	Zalapa	36 45.	31 45	Ζαλάπα	λ5	57δ.	λα	58δ	
	Augustum	36 20.	30 40	Αύγουστον	59λγ	γ.	λ	60γ	
	Lex	36 20.	30 10	F Λεαί	61λγ		λ	6125	
	Avidus	36 40.	30 00	Αβίδος	62λγ	γ.	λ		

1 In MSS. & ed. λ λ. 2 In ed. Serv. 30. 3 In MSS. & ed. λ. 4 Ib. κδ λγ. 5 Ib. λδ. 6 Ib. λ. 7 Ib. γ. 8 Ibid. 5. 9 Ibid. 5. 10 In ed. Serv. 28. 11 In MSS. & ed. λδ. 12 Ibid. λγ. 13 In MSS. & ed. nonnullis λδ, in aliis 40. 14 In cod. Pal. & in ed. nonnullis Θύνβα, Thunuba. 15 In ed. Rom. & Scot. 40. 16 In MSS. & ed. λ. 17 In ed. Münf. & c. Muffe. 18 In MSS. et ed. κζ λ. 19 Ibid. λδ λγ. κζ γο, male in ed. Ber. κδ. & c. 20 In cod. Pal. & ed. nonnullis Tuscubis. 21 In MSS. & ed. λ. 22 In ed. Scot. 27. 23 In MSS. & ed. 5. 24 In ed. Serv. 30. 25 In MSS. & ed. λδ. 25<sup>a</sup> In ed. Serv. 30. 26 In MSS. λα 5. 27 In MSS. & ed. λε λ. λα λ. in ed. vero Rom. 35 30. 31 20. 28 In MSS. & ed. λα. 29 In ed. Bas. & aliis Abdeira, vel Abdera. 29<sup>a</sup> In ed. Serv. 30. 30 In MSS. & ed. λγ. 31 in ed. Serv. 30. 32 In MSS. & ed. λα. in ed. Scot. 35 30. 30 45. 33 In ed. Serv. r deest. 34 In ed. nonnullis Nuroli. 35 In MSS. & ed. λ. 36 Ibid. γο. 37 Ibid. γο. 38 Ib. λ. 39 In ed. Scot. & Rom. 40. 40 In MSS. & ed. γο. 41 In cod. Pal. Νεγίτα. 42 In MSS. & ed. λγ. 43 Ib. λ5 δ. κδ γ. in ed. antem Serv. pro κδ adest 23. 44 Supra Αδρήμεττος scribitur. 45 In MSS. & ed. nonnullis λ, in ed. Rom. 45. 46 Legitur & Chrabasa. 47 In ed. Rom. 35. 48 Ibid. & in ed. Scot. 40. 49 In MSS. & ed. λγ. 50 In ed. nonnullis 31. in aliis 32. 51 in MSS. & ed. nonnullis γ deest. in ed. Rom. 30. 52 In MSS. & ed. nonnullis λγ, in ed. Rom. 45. 53 In ed. Rom. γ deest. 54 In ed. Scot. 40. 55 In MSS. & ed. λδ. 56 In MSS. & ed. nonnullis λ, in ed. Scot. & Rom. 50. 57 In MSS. & ed. λδ. 58 Ibid. λδ. 59 In MSS. & ed. λ5, in ed. vero Scot. 37. 60 In MSS. & ed. γο. 61 In MSS. & ed. λ5 γ. 61<sup>a</sup> In ed. 30. 62 In ed. Rom. & Scot. 35. in MSS. & ed. aliis λ5 γο. λ.

Table with 4 columns: Greek names, Roman numerals, Greek letters, and Latin names with coordinates. Includes entries like Ούβατα, Τίφουρος, Ούσδρου, Ούζηκία, Σετίνας, Λασκή, Βούζακίνα, Τάρζαρον, Κάραρου, Κάψα, Πύτσα, Καράγα, Μυρούς, Ζέγαρ.

Νήσοι δὲ τῆ Αφρικῆ πρὸ ἀκείνου πλησίον τῆς Infulae verò adjacent Aphricae juxta continentem, hæ,

Table with 4 columns: Greek names, Roman numerals, Greek letters, and Latin names with coordinates. Includes entries like Υδρας, Καλάθη, Δρακόντιον, Αἰγίμουρος, Λαρινεσία, Ανέμουσα, Λοπαδύσα, Αἶθυσα, Κέρκινα νῆσος κὺ πέλις, Λωτοφαγίτις, Γέρα, Μίνιγξ.

Ο δὲ Ἀφρικῆ μέση [αὐτῆ] πρὸ ἀκείνου λόγον ἔχει πρὸς τὸν μεσημβρινόν, ὃν τὰ 13 πρὸς τὰ 15. Parallelus [Maurit. utriusq; & Aphricae] medius rationem habet ad meridianum, quam 13 ad 15. L I B. VIII.

Mauritaniae Casariensis urbium insignium,

Η μὲ Κόρτινα 23<sup>a</sup> ἢ μεγίστην ἡμέραν ἔχει, ὡρῶν 14<sup>h</sup> 23<sup>b</sup> κὺ δέσμηκεν Αλεξάνδρειας πρὸς δύσεως ὡρῶν 7<sup>h</sup> 11<sup>e</sup>. 24 Cortina maximam diem habet hor. 14 2/3 & distat ab Alexandria versus occasum horis 3. Η δὲ Ἰὼλ Καυσαρία—ὡρ. 14<sup>h</sup> 1/4 & dist. ab Alex.—hor. 2 11/15. Ιὼλ. Casaria—hor. 14 1/4 & dist. ab Alex.—hor. 2 11/15. Αἶ δὲ Σάλδα — ὡρ. 14<sup>h</sup> 1/8 & dist. ab Alex.—hor. 2 1/15. Σάλδα—hor. 14 1/8 & dist. ab Alex.—hor. 2 1/15. Η δὲ Οππιδών 25<sup>a</sup> — ὡρ. 14<sup>h</sup> 1/2 & dist. ab Alex.—hor. 3 fere. Οππιδιον [nouum] — hor. 14 1/2 fere. & dist. ab Alex.—hor. 3 fere. Η δὲ Ζουχάββαρι—ὡρ. 14<sup>h</sup> 1/2 & dist. ab Alex.—hor. 2 11/31 1/2. Ζουχάββαρι—hor. 14 1/2 & dist. ab Alex.—hor. 2 11/31 1/2.

Aphricae urbium insignium,

Η μὲ Τίτικη 27<sup>a</sup> — ὡρ. 14<sup>h</sup> 1/2 & dist. ab Alex.—hor. 1 1/4. Τίτικη—hor. 14 1/2 & dist. ab Alex.—hor. 1 1/4. Η δὲ Καρχηδών — ὡρ. 14<sup>h</sup> 1/2 & dist. ab Alex.—hor. 1 3/4. Καρχηδών—hor. 14 1/2 & dist. ab Alex.—hor. 1 3/4. Η δὲ Αδρήμετος — ὡρ. 14<sup>h</sup> 1/2 & dist. ab Alex.—hor. 1 1/2. Αδρήμετος—hor. 14 1/2 & dist. ab Alex.—hor. 1 1/2. Η δὲ Κίρτα Ἰουλία—ὡρ. 14<sup>h</sup> 1/2 & dist. ab Alex.—hor. 2 1/4. Κίρτα Julia—hor. 14 1/2 & dist. ab Alex.—hor. 2 1/4. Η δὲ Σικαβενερία 30<sup>a</sup> — ὡρ. 14<sup>h</sup> & qd. parum. & dist. ab Alex.—hor. 2. Σικαβενερία—hor. 14. & qd. parum. & dist. ab Alex.—hor. 2. Η δὲ Ούσδρου — ὡρ. 14<sup>h</sup> & dist. ab Alex.—hor. 1 1/2. Ούσδρου—hor. 14 & dist. ab Alex.—hor. 1 1/2.

Table with 4 columns: Roman numerals, Latin names, Roman numerals, and Latin names. Includes entries like Sextans, Quadrans, Triens, Quincunx, Semissis, Septunx, Bes, Dodrans, Dextans, Deunx, As.

1 In ed. Rom. 55. in MSS. & ed. aliis 11. 2 In ed. Rom. 15. 3 In MSS. & ed. 15. 4 Ibid. 17. in ed. vero Rom. 15. 5 In MSS. & ed. nonnullis 5 deest. 6 In MSS. 11, in ed. Rom. 45, in aliis 55 vel 56. 7 In MSS. & ed. nonnullis 12, in aliis 32. 8 In MSS. & ed. 13. 9 In MSS. 5. 10 In MSS. & edit. 17. 11 In MSS. 11. 12 In Cod. Pal. Κάψα. 13 In MSS. & edit. 12. 14 In MSS. & edit. 11. 15 Male in edit. Rom. κη; in MSS. & ed. 11. 16 In MSS. & edit. 11. 17 In edit. vero Rom. 31 20. 18 In edit. Rom. 30. 19 In edit. Rom. 31 15. 20 In edit. Rom. 30. 21 Ibid. 39 00. 22 Ibid. 39 30. 23 Ibid. 30. 24 Supra Καρτίνας scribitur. 25 In MSS. 11. 26 In MS. 11. 27 In MS. 11. 28 In MS. 11. 29 In MS. 11. 30 MS. Αδρήμετος, supra Αδρήμετος & Αδρήμετος scribitur. 31 In MS. loco 11 legitur κη. 32 In MS. 11. 33 In MS. 11.



## EXCERPTA ex P. Mela.

## BREVIS AFRICÆ DESCRIPTIO. CAP. IV.

*Africa* ab orientis parte *Nilo* terminata, *Pelago* à cæteris, brevior est quidem quam *Europa*; quia nec usquam *Asia*, & non totis hujus litoribus obtenditur: longior tamen ipsa quam latior, & quæ ad fluvium attingit, latissima. Utque inde procedit, ita media præcipuè in juga exurgens, pergit incurva ad occasum,\* fastigatque se molliter: & ideo ex spatio paulatim adductior, ubi finitur, ibi maximè angusta est. Quantum incolitur, eximè fertilis: verum (quòd pleraque ejus inculta, & aut arenis sterilibus obducta, aut ob sitim cœli terrarumque deserta sunt, aut infestantur multo, ac malefico genere animalium) vasta est magis quam frequens. Mare quo cingitur à septentrione, *Libycum*; à meridie, *Ethiopicum*; ab occidente, *Atlanticum* dicimus. In ea parte quæ *Libyco* adjacet, proxima *Nilo* provincia est, quam *Cyrenas* vocant: deinde, cui totius Regionis vocabulo cognomen inditum est, *Africa*. Cætera *Numidæ* & *Mauri* tenent: sed *Mauri* & in *Atlanticum* pelagus expositi. Ultra *Nigritæ* sunt, & *Pharusii*, usque ad *Ethiopas*. Hi & reliqua hujus, & totum latus quod meridiem spectat, usque in *Asia* confinia possident. At super ea quæ *Libyco* mari abluuntur, *Libyes* *Aegypti* sunt, & *Leucoæthiopes*: & natio frequens multiplexque *Getuli*. Deinde latè vacat Regio, perpetuo tractu inhabitabilis. Tum primos ab oriente *Garamantas*, pòst *Augilas* & *Trogodytas*, & ultimos ad occasum *Atlantas* audimus. Intra (si credere libet) vix jam homines, magisque semiferi *Aegyptanes*, & *Blenyces*, & *Gamphasantes*, & *Satyri*, sine tectis ac sedibus passim vagi, habent potiùs terras, quam habitant. Hæc summa nostri Orbis, hæc maximæ Partes: hæc formæ gentesque Partium.

Nunc exactius Oras situsque dicturo, inde est commodissimum incipere, unde Terras nostrum pelagus ingreditur; & ab iis potissimum, quæ influenti dextra sunt: deinde stringere litora ordine quo jacent, peragratisque omnibus quæ mare attingunt, legere etiam illa quæ cingit Oceanus; donec cursus incepti operis intra extraque circumvectus Orbem, illuc unde cœperit redeat.

## PARTICULARIS AFRICÆ DESCRIPTIO.

## MAURITANIA. CAP. V.

Dictum est *Atlanticum* esse Oceanum, qui terras ab occidente contingeret. Hinc in Nostrum Mare pergentibus, læva *Hispania*, *Mauritania* dextra est; primæ partes, illa *Europæ*, hæc *Africa*. Ejus oræ finis, *Mulucha*: caput atque exordium est promontorium, quod *Græci Ampelufian*, *Afri* aliter, sed idem significante vocabulo, appellant. In eo est Specus *Herculi* facer: & ultra Specum *Tinge* oppidum perveus, ab *Antæo* (ut ferunt) conditum. Extat rei Signum, Parma elephantino tergori exsecta, ingens, & ob magnitudinem nulli nunc usuro habilis: quam locorum accolæ ab illo gestatam pro vero habent, traduntque, & inde eximè colunt. Deinde est mons præaltus, ei quem ex adverso *Hispania* attollit objectus: hunc *Abylam*, illum *Calpen* vocant, columnas *Herculis* E

utrumque. Addit fama nominis fabulam, *Herculem* ipsum junctos olim perpetuo jugo diremisse colles, atque ita exclusum antea mole montium Oceanum, ad quæ nunc inundat admissum. Hinc jam mare latius funditur, summotasque vastius terras magno impetu inflectit. Cæterum Regio ignobilis, & vix quicquam illustre sortita, parvis oppidis habitatur, parva flumina emittit, solo quàm viris melior, & segnitie gentis obscura. Ex his tamen quæ commemorare non piget, montes sunt alti, qui continenter & quasi de industria in ordinem expositi, ob numerum, *Septem*, ob similitudinem *Fratres* nuncupantur: *Tamuda* fluvius, & *Rusadir*, & *Siga*, parvæ urbes; & *Portus*, cui *Magno* est cognomen ob spatium. *Mulucha* ille quem diximus annis est, nunc gentium, olim regnorum quoque terminus, *Bocchi* *Jugurtha* que.

## NUMIDIA. CAP. VI.

Ab eo *Numidia* ad ripas exposita fluminis *Ampsagæ*, spatium quidem quàm *Mauritania* angustior est, verum & culta magis & ditior. Urbium quas habet, maximæ sunt, *Cirta* procul à mari, nunc *Sittianorum* colonia; quondam regum domus, & cùm *Syphacis* foret, opulentissima: *Iol* ad mare, aliquando ignobilis; nunc, quia *Juba* regia fuit, & quod *Cæsarea* vocatur, illustris. Citra hanc (nam in medio ferme litore sita est) *Cartenna* & *Arfunnaria* sunt oppida, & *Quiza* castellum, & *Laturus* sinus, & *Sardabale* fluvius: ultra, *Monumentum* commune

\* In nonnullis exemplaribus fastigiat legitur.

regiæ gentis, deinde *Icosium* & *Ruthista* urbes, A cum ostreorumque fragmenta, saxa attrita (uti Excerpta  
& fluentes inter eas *Aveus* & *Nabar*; aliaque solent) fluctibus, & non differentia marinis, infi- ex  
quæ taceri nullum rerum famæve dispendium xæ cautibus ancoræ, & alia ejusmodi signa atque P. *Mela*.  
est. Interiùs, & longè satis à litore (si fidem res vestigia effusi olim usque ad ea loca pelagi, in  
capit) mirum ad modum, spinæ piscium, muri- campis nihil alentibus esse inveniri que narrantur.

## AFRICA proprie dicta. CAP. VII.

Regio quæ sequitur à promontorio *Metago-* amnem *Tritona* recipit, ipsa *Tritonis*: unde &  
*nio* ad aras *Philænorum*, propriè nomen *Africa* *Minervæ* cognomen inditum est, ut incolæ arbi-  
usurpat. In ea sunt oppida, *Hippo Regius*, & trantur, ibi genitæ: faciuntque ei fabulæ ali-  
*Ruscade*, & *Tabraca*. Dein tria promontoria, quam fidem, quod quem natalem ejus putant,  
*Candidum*, *Apollinis*, *Mercurii*, vastè projecta B ludicris virginum inter se decertantium cele-  
in altum, duos grandes Sinus efficiunt. *Hippo-* brant. Ultra est *Oea* oppidum, & *Cynips* flu-  
*nensium* vocant proximum ab *Hippone Diarrhy-* vius per uberrima arva decidens: tum *Leptis*  
*to*, quod litori ejus appositum est. In altero sunt altera, & *Syrtis*, nomine atque ingenio par  
castra *Lælia*, castra *Cornelia*, flumen *Bagrada*, priori; cæterum altero ferè spatio, quâ dehi-  
*Utica* & *Carthago*, ambæ inelytæ, ambæ à *Phe-* scit, quaque flexum agit, amplior. Ejus pro-  
*nicibus* conditæ: illa fato *Catonis* insignis, hæc montorium est *Borion*: ab eoque incipiens ora,  
suo; nunc populi *Romani* colonia, olim impe- quam *Lotophagi* tenuisse dicuntur, usque ad *Phy-*  
rii ejus pertinax æmula; jam quidem iterum *cunta* (& id promontorium est) importuoso li-  
opulenta, etiam nunc tamen priorum excidio re- tore pertinet. Aræ ipsæ nomen ex *Philænis* fra-  
rum, quàm ope præsentium clarior. *Hadrum-* tribus traxère, qui contra *Cyrenaicos* missi *Car-*  
*tum*, *Leptis*, *Clupea*, *Acholla*, *Taphrura*, *Ne-* *thagine* ad derimendum conditione bellum, diu  
*apolis*, hinc ad *Syrtim* adjacent, ut inter ignobilia jam de finibus, & cum magnis amborum cladi-  
lia celeberrimæ. *Syrti* sinus est centum ferè bus gestum; postquam in eo quod convenerat  
millia passuum, quâ mare accipit, patens; tre- non manebatur, ut ubi legati concurrerent, certo  
centa, qua cingit: verùm importuosus atque tempore utrinque dimissi, ibi termini statueren-  
atrox, & ob vadorum frequentium brevia, ma- tur; pacti de integro, ut quicquid citrà esset, po-  
gisque etiam ob alternos motus pelagi affluentis popularibus cederet (mirum & memoria dignissi-  
& refluentis infestus. Super hunc ingens palus mum facinus!) hic se vivos obrui pertulerunt.

## CYRENAICA. CAP. VIII.

Inde ad *Catabathmon Cyrenaica* provincia est; D calidus, atque ut illa procedit, ita calidior, rursus  
in eaque sunt, *Ammonis* oraculum, fidei incly- cùm est media, perfervet. In litore promonto-  
tæ: & *Fons*, quem *Solis* appellant: & rupes ria sunt *Zephyrion* & *Naustathmos*, portus *Pa-*  
quædam Austro sacra. Hæc cum hominum ma- rætonius, urbes *Hesperia*, *Apollonia*, *Ptolemais*,  
nu attingitur, ille immodicus exsurgit, arena- *Arsinè*, atque (unde terris, nomen est) ipsa *Cy-*  
que quasi maria agens sic sævit, ut fluctibus. *rene*. *Catabathmos* vallis devexa in *Agyptum*,  
Fons media nocte fervet; mox & paulatim tep- finit *Africam*. Oræ sic habitantur, ad nostrum  
escens, fit luce frigidus; tunc ut Sol surgit, ita maximè ritum moratis cultoribus, nisi quod qui-  
subinde frigidior per meridiem maximè riget: dam linguis differunt, & cultu Deùm, quos pa-  
sumit deinde tepores iterum; & prima nocte trios servant, ac patrio more venerantur.

## AFRICA INTERIOR. CAP. IX.

Proximis nullæ quidem urbes stant, tamen agrisque pestiferum. Nomina singuli non ha-  
domicilia sunt quæ *Mapalia* appellantur. Victus bent: non vescuntur animalibus: neque illis in  
asper, & munditiis carens. Primores sagis ve- quiete qualia cæteris mortalibus visere datur.  
lantur; vulgus bestiarum pecudumque pellibus. *Trogodytæ*\*, nullarum opum domini, strident mag-  
Humi quies epulæque capiuntur. Vasa ligno- nis quàm loquuntur, specus subeunt, alunturque  
fiunt, aut cortice. Potus est lac, succusque bac- serpentibus. Apud *Garamantes* etiam armenta  
carum. Cibus est caro, plurimum ferina: nam sunt, eaque obliqua cervice pascuntur; nam  
gregibus (quia id solum opimum est) quoad pronis directæ in humum cornua efficiunt. Nulli  
potest parcitur. Interiores etiam incultius, se- certa uxor est. Ex his qui tam confuso paten-  
quentur vagi pecora: utque à pabulo ducta F tum coitu passim incertique nascuntur, quos pro  
sunt, ita se ac ruguria sua promovent: atque suis colant, formæ similitudine agnoscunt. *Au-*  
ubi dies deficit, ibi noctem agunt. Quanquam *gilæ* Manes tantum Deos putant; per eos deje-  
in familias passim & sine lege dispersi, nihil in rant; eos ut oracula consulunt: precatique quæ  
commune consultant: tamen quia singulis ali- volunt, ubi tumulis incubuere, pro responsis fe-  
quor simul conjuges, & plures ob id liberi agna- runt somnia. Fœminis eorum solenne est, no-  
rique sunt, nusquam pauci. Ex his qui ultra cte qua nubunt, omnium stupro patère, qui cum  
deserta esse memorantur, *Atlantes* Solem ex- munere advenerint: & tum cum plurimis con-  
crantur, & dum oritur, & dum occidit, ut ipsi cubuisse, maximum decus; in reliquum pudici-

\* In aliis exemplaribus *Trogodytas* legitur.

Excerpta  
ex  
P. Mela.

tia insignis est. Nudi sunt *Gamphasantes*, armorumque omnium ignari: nec vitare sciunt tela, nec jacere: ideoque obvios fugiunt, neque aliorum, quàm quibus idem ingenii est, aut con-

gressus, aut colloquia patiuntur. *Blemyis* capita absunt; vultus in pectore est: *Satyris*, præter effigiem, nihil humani. *Agipantum* quæ celebratur, ea forma est. Hæc de *Africa*.

EXCERPTA EX *Plinio*.

## AFRICÆ DESCRIPTIO. LIB. V.

*Africa* Græci *Libyam* appellavêre, quâ mare ante eam *Libycum* incipiens *Aegyptio* finitur. Nec alia pars terrarum pauciores recipit sinus, longe ab Occidente litorum obli-

quo spatio. Populorum ejus, oppidorum nomina, vel maxime sunt ineffabilia præterquam ipforum linguis, & aliàs castella fermè inhabitant.

## MAURITANIA. CAP. I.

Principio terrarum *Mauritania* appellantur, usque ad *C. Cæsarem Germanici* filium regna, sævitia ejus in duas divisæ provincias. Promontorium Oceani extimum *Ampelusiam* nominatur à Græcis: Oppida fuêre, *Lissa*, & *Cotta* ultra columnas *Herculis*: nunc est *Tingi*, quondam ab *Antæo* conditum: postea à *Claudio Cæsare*, cum coloniam faceret, appellatum *Traducta Julia*. Abest à *Belone* oppido *Baticæ*, proximo trajetû xxx. M. pass. Ab eo xxv. M. pass. in ora Oceani, colonia *Augusti Julia Constantia Zilis*, regum ditioni exempta, & jura *Beticam* petere iussa: & ab ea xxxii. M. passuum colonia à *Claudio Cæsare* facta *Lixos*, vel fabulosissimè antiquis narrata. Ibi regia *Antæi*, certamenque cum *Hercule*: & *Hesperidum* horti. Affunditur æstuarium è mari flexuoso meatu, in quo draconis custodiæ instar fuisse nunc interpretantur. Amplectitur intra se insulam, quam solam è vicino tractu aliquanto excelsiore, non tamen æstus maris inundat. Extat in ea & ara *Herculis*, nec præter oleastros aliud, ex narrato illo aurifero nemore. Minus profectò mirentur portentosa *Græciæ* mendacia, de iis & amne *Lixos* prodita, qui cogitent nostros nuper paulo minus monstrifica quædam de iisdem tradidisse. Prævalidam hanc urbem majoremque *Carthagine* magna: præterea ex adverso ejus sitam, & prope immenso tractu ab *Tingi*: quæque alia *Cornelius Nepos* avidissimè credidit. Ab *Lixos* xl. M. in mediterraneo altera *Augusti* colonia est *Babab*, *Julia Campensis* appellata: & tertia *Banasa*, lxxv. M. *Valentia* cognominata. Ab ea xxxv. M. pass. *Volubile* oppidum, tantundem à mari utroque distans. At in ora à *Lixos* l. M. amnis *Subur*, præter *Banasam* coloniam defluens, magnificus & navigabilis. Ab eo totidem M. pass. oppidum *Sala*, ejusdem nominis fluvio impositum, jam solitudinibus vicinum, elephantorumque gregibus infestum, multò tamen magis *Autololum* gente, per quam iter est ad montem *Africa* vel fabulosissimum *Atlantem*.

E mediis hunc arenis in cælum artolli prodiderunt, asperum, squalentem, quâ vergat ad li-

tora Oceani, cui cognomen imposuit: eundem opacum, nemorosumque, & scatebris fontium riguum, qua spectat *Africa*, fructibus omnium generum spontè ita subnascentibus, ut nunquam fatietas voluptatibus desit. Incolarum neminem interdiu cerni: silere omnia, haud alio quam solitudinum horrore: subire tacitam religionem animos propius accedentium, præterque horrorem elati super nubila, atque in viciniam lunaris circuli. Eundem noctibus micare crebris ignibus, *Agipantum Satyrorumque* lascivia impleri, tibiaram ac fistulæ cantu, tympanorumque & cymbalorum sonitu strepere. Hæc celebrati autores prodidère, præter *Herculi* & *Perseo* laborata ibi. Spatium ad eum immensum incertumque.

Fuêre & *Hannonis Carthaginiensium* ducis commentarii, *Punicis* rebus florentissimis explorare ambitum *Africa* iussi: quem secuti plerique è *Græcis* nostrisque, & alia quidem fabulosa, & urbes multas ab eo conditas ibi prodidère, quarum nec memoria ulla, nec vestigium extat.

*Scipione Emiliano* res in *Africa* gerente, *Polybius* Annalium conditor, ab eo accepta classe, scrutandi illius orbis gratia circumvectus, prodidit à monte eo ad occasum versus, saltus plenos feris, quas generat *Africa*, ad flumen *Anatin* CCCCLXXXV. M. pass. Ab eo *Lixum* ccv. M. passuum: à *Gaditano* freto cxii. M. pass. abesse. Inde sinum qui vocetur *Saguti*. Oppidum in promontorio *Mulelacha*. Flumina, *Subur*, & *Salam*. Portum *Rutubis* à *Lixos* ccxiii. M. pass. Inde promontorium *Solis*: portum *Risardir*: *Gætulos Autololes*: flumen *Cosenum*: gentes, *Scelatitos* & *Mafatos*. Flumen *Mafatat*: flumen *Darat*, in quo crocodilos gigni. Deinde sinum DCXVI. M. pass. includi montis *Barce* promontorio excurrente in occasum, quod appellat *Surrentium*. Postea flumen *Palsum*, ultra quod *Æthiopus Perorsos*, quorum à tergo *Pharusios*. Iis jungi mediterraneos *Gætulos Daras*. At in ora *Æthiopus Daratitas*, flumen *Bambo-*  
*tum*, crocodilis & hippopotamis refertum. Ab

eo montes perpetuos usque ad eum, quem *Theôn A* *ocbenia* dicemus. Inde ad promontorium *He-* *sperium* navigatione dierum ac noctium x, in medio eo spatio *Atlantem* locavit, à cæteris omnibus in extremis *Mauritanie* proditum.

*Romana* arma primùm, *Claudio* principe in *Mauritania* bellavère, *Ptolemæum* regem à *C. Casare* interemptum ulciscente liberto *Edemone*, refugientibusque barbaris, ventum constat ad montem *Atlantem*. \* \* \*

Indigenæ tamen tradunt in ora ab *Sala* cen- *B* *tum* quinquaginta mill. passuum: flumen *Afanam* marino haustu, sed portu spectabile: mox amnem quem vocant *Fut*: ab eo ad *Dyrin* (hoc enim *Atlanti* nomen esse eorum lingua convenit) ducenta mill. passuum interveniente flumine, cui nomen est *Vior*. Ibi fama, existare circa vestigia habitati quondam soli, vinearum palmetorumque reliquias.

*Suetonius Paulinus*, (quem Consulem vidimus) primus *Romanorum* ducum transgressus quoque *C* *Atlantem* aliquot millium spatio, prodidit de excellentitate quidem ejus, quæ cæteri: imas radices densis altisq; repletas sylvis incognito genere ar-

borum, proceritatem spectabilem esse enodi nito- *Excerpta* *ex* *Plinio*.  
re, frondes cupressis similes, præterq; gravitatem odoris, tenui eas obduci lanugine: quibus addita arte, posse, quales è bombyce, vestes confici. Verticem altis etiam ætate operiri nivibus. Decumis se ed pervenisse castris, & ultra ad fluvium, qui *Ger* vocaretur, per solitudines nigri pulveris eminentibus interdum velut exustis cauitibus, loca inhabitabilia fervore, quanquam hyberno tempore, expertum Qui proximis inhabitent saltus, refertos elephantorum, ferarumque, & serpentium omni genere, *Canarios* appellari. Quippe victum ejus animalis promiscuum his esse, & dividua ferarum viscera. Junctam *Ethiopum* gentem, quos *Perorsos* vocant, satis constat. *Juba Ptolemæi* pater qui prius utriusque *Mauritanie* imperavit, studiorum claritate memorabilior etiam, quàm regno, similia prodidit de *Atlante*: præterque gigni ibi herbam euphorbiam nomine ab inventore medico suo appellatam. Cujus lacteum succum miris laudibus celebrat in claritate visus, contraque serpentes, & venena omnia, privatim dicato volumine. \* \* \*

## TINGITANIA PROVINCIA. CAP. II.

*Tingitania* provincie longitudo clxx. M. passuum est. Gentes in ea, quondam præcipua *Maurorum*, unde nomen, quos plerique *Maurusios* dixerunt. Attenuata bellis ad paucas recidit familias. Proxima illi *Massæylorum* fuerat, sed simili modo extincta est. *Getulæ* nunc tenent gentes, *Baniuræ*, multoque validissimi *Autololes*: & horum pars quondam *Vesuni*, qui avulli his propriam fecere gentem, versi ad *Ethiopas*. Ipsa provincia ab Oriente montuosa, fert elephantos. In *Abila* quoque monte, & quos *Septem fratres* à simili altitudine appellant: ii freto imminent juncti *Abilæ*. Ab his ora interni maris. Flumen *Tamuda* navigabile, quondam & oppidum. Flumen *Laud*, & ipsum navigiorum capax. *Rusadir* oppidum & portus, *Malvana* fluvius navigabilis.

*Siga* oppidum ex adverso *Malachæ* in *Hispania* sitæ, *Syphacis* regia, alterius jam *Mauritania*. Namque diu regum nomina obtinere, ut *Bogudiana* appellaretur extima: itemque *Bocchi*, quæ nunc *Cæsariensis*. Ab ea *Portus Magnus* à spatio appellatus, civium *Romanorum* oppidum. Amnis *Mulucha*, *Bocchi Massæsylo-*

*rumque* finis. Quiza *Xenitana* peregrinorum oppidum, *Arsennaria Latinorum*, tribus millibus passuum à mari. *Cartenna* colonia *Augusti*, legio secunda. Item colonia ejusdem deducta, cohorte prætorica, *Gunugi*. Promontorium *Apollinis*: oppidumque ibi celeberrimum *Cæsarea*, antea vocitatum *Iol*, *Jubæ* regia, à *Diyo Claudio* colonie jure donata: ejusdem jussu deductis veteranis, *Oppidum novum*: & *Latio* dato, *Tipasa*. Itemque à *Vespasiano* Imperatore eodem munere donatum *Icosion*. Colonia *Augusti Rusconia*. *Rusucurium* civitate honoratum à *Claudio*. *Rusazus* colonia *Augusti*. *Salde* colonia ejusdem. Item *Igilgili*. Oppidum *E* *Tucca* impositum mari, & flumini *Ampsagæ*. Intus colonia *Augusta*, quæ item *Succabar*: item *Tubusuptus*. Civitates: *Timici*, *Tigava*. Flumina: *Sardabal*, *Aveus*, *Nabar*: gens *Maccurebi*: flumen *Usar*: gens *Nabades*. Flumen *Ampsaga*, abest à *Cæsarea* trecentis viginti & duobus millibus passuum. Utriusque *Mauritania* longitudo decies triginta novem mill. Latitudo quadringentorum sexaginta septem mill. passuum.

## NUMIDI A. CAP. III.

Ab *Ampsaga Numidia* est, *Masinissæ* clara nomine, *Metagonitis* terra à *Græcis* appellata: *Numidæ* vero *Nomades* à permutandis pabulis, mapalia sua, hoc est, domus, plaustris circumferentes. Oppida: *Cullu*, *Ruficade*, & ab ea quadraginta octo M. passuum in mediterraneo colo-

*nia Cirta*, *Sittianorum* cognominè: & alia intus *Sicca*: liberumque oppidum *Bulla regia*. At in ora *Tacatua*, *Hippo regius*, flumen *Armua*. Oppidum *Tabraca* civium *Romanorum*. *Tusca* fluvius, *Numidiæ* finis: nec præter marmoris *Numidici*, ferarumque proventum aliud insigne.

## AFRICA. CAP. IV.

A *Tusca*, *Zeugitana* regio, & quæ proprie vocetur *Africa*, est. Tria promontoria: *Candidum*: mox *Apollinis*, adversum *Sardinie*: *Mercurii*, adversum *Siciliæ*, in altum procurren-

tia, duos efficiunt sinus: *Hipponensem*, proximum ab oppido, quod *Hipponem dirutum* vocant, *Diarrhytum* à *Græcis* dictum, propter aquarum irrigua. Cui finitimum *Theudalis* im-

Excerpta  
ex  
Plinio.

mune oppidum, longius à litore. Dein promontorium *Apollinis*, & in altero sinu *Utica* civium *Romanorum*, *Catonis* morte nobilis: flumen *Bagrada*. Locus, *Castra Cornelia*: colonia *Carthago* magnæ in vestigiis *Carthaginis*: colonia *Maxulla*. Oppida: *Carpi*, *Misua*, & liberum *Clupea* in promontorio *Mercurii*. Item libera *Curubis*, *Neapolis*. Mox *Africa* ipsius alia distinctio. *Libyphœnices* vocantur, qui *Byzacium* incolunt. Ita appellatur regio ccl. M. pass. per circuitum, fertilitatis eximix, cum centesima fruge agricolis foenus reddente terrâ. Hic oppida libera, *Leptis*, *Adrumetum*, *Ruspina*, *Thapsus*. Inde *Thenæ*, *Macomades*, *Tacape*. *Sabrata* contingens *Syrtim* minorem, ad quam *Numidiæ* & *Africa* ab *Anpsaga* longitudo cccclxxx. M. passuum: Latitudo, quæ cognitum est, cc. M. Ea pars, quam *Africanam* appellavimus, dividitur in duas provincias, veterem & novam, discretas fossa, inter *Africanum* sequentem & reges, *The-nas* usque perducta, quod oppidum à *Carthagine* abest ccxvi. Mill. passuum.

Tertius sinus dividitur in geminos, duarum *Syrtium* vadoso ac reciproco mari diros. Ad proximam, quæ minor est, à *Carthagine* ccc. M. pass. *Polybius* tradit: Ipsam centum M. passuum aditu, ccc. M. ambitu. Et terra autem, syderum observatione, ad eam per deserta arenis, perque serpentes iter est. Excipiunt saltus repleti ferarum multitudine: & introrsus elephantorum solitudine, mox deserta vasta, ultraque *Garamantes*, ab *Augylis* dierum xii. itinere distantes. Super illos fuere gens *Psylli*, super quos lacus *Lycomedis*, desertis circumdatus. *Augylæ* ipsi medio ferè spacio locantur ab *Ethiopia*, quæ ad Occidentem vergit, & à regione quæ duas *Syrtes* interjacet, pari utrinque intervallo. Sed

\* \* \* \* \*

#### INSULÆ circa AFRICAM, & ex adverso AFRICÆ, CAP. VII.

Insulas non ita multas complectuntur hæc maria. Clarissima est *Meninx*, longitudine xxv. M. passuum, latitudine xxii. ab *Eratosthene* *Loto-phagitis* appellata. Oppida habet duo, *Menin-gem* ab *Africa* latere: & altero, *Thoar*: ipsa à dextro *Syrtis* minoris promontorio passibus cc. sita. Ab ea centum M. pass. contra lævum, *Cercina*, cum urbe ejusdem nominis libera, longa xxv. M. pass. lata dimidium ejus, ubi plurimum: at in extremo non plus quinque M. passuum.

litore inter duas *Syrtes*, ccl. M. passuum. Ibi civitas *Oensfis*, *Cynips* fluvius ac regio. Oppida: *Neapolis*, *Gaphara*, *Abrotinum*, *Leptis altera*, quæ cognominatur *Magna*. Inde *Syrtis major*, circuitu dcxxv. aditu autem cccxii. M. passuum. Inde accollit gens *Cisipadum*. In intimo sinu fuit ora *Lotophagôn*, quos quidam *Alachroas* dixere, ad *Philenorum* aras: ex arena sunt ex. Ab his non procul à continente palus vasta amnem *Tritonem* nomenque ab eo accipit, *Pallantias* appellata *Callimacho*, & citra minorem *Syrtim* esse dicta: à multis verò inter duas *Syrtes*. Promontorium, quod majorem includit, *Borion* appellatur. Ultra *Cyrenaica* provincia.

Ad hunc finem *Africa* à fluvio *Anpsaga* populos xxvi. habet, qui *Romano* parent imperio. In his colonias vi. præter jam supra dictas, *Uthianam*, *Tuburbin*. Oppida civium *Romanorum*. xv. ex quibus in mediterraneo dicenda *Azuritanum*, *Abutucense*, *Aboriense*, *Canopicum*, *Chilmanense*, *Simituense*, *Tbunusidense*, *Tuburnicense*, *Tyndrumense*, *Tibigense*, *Ucitana* duo, majus, & minus: *Vagense*. Oppidum *Latinum* unum *Usalitanum*. Oppidum stipendiarium unum, *Castris Corneliis*. Oppida libera triginta, ex quibus dicenda intus *Acolitanum*, *Acharitanum*, *Avinense*, *Abziritanum*, *Canopitanum*, *Melzitanum*, *Materense*, *Salaphitanum*, *Tusdritanum*, *Tiphicense*, *Tunicense*, *Theudense*, *Tagestense*, *Tigense*, *Ulusubritanum*, *Vagense* aliud, *Vicense*, *Zamense*. Ex reliquo numero non civitates tantum, sed pleræque etiam nationes jure dici possunt, ut *Natabudes*, *Capsitani*, *Misulani*, *Sabarbares*, *Massyli*, *Nisives*, *Vamacures*, *Etbini*, *Mussini*, *Marchubii*, & tota *Gætulia* ad flumen *Nigrin*, qui *Africanam* ab *Ethiopia* dirimit.

\* \* \* \* \*



## EXCERPTA ex Solino.

#### LIBYA. HORTI HESPERIDUM. MONS ATLAS. CAP. XXIV.

**D**E *Hispania* est excursus in *Libyam*; nam *Betone* progrossos, quod *Bætica* oppidum est, ultra interjacens fretum trium & triginta millium passuum *Tingi* excipit, *Mauritania* nunc colo-

nia, sed cujus primus author *Antæus* fuit. Porro quod in illo ambitu *Agyptium* finitur pelagus, & *Libycum* incipit, placuit ut *Africanam Libyam* diceremus. Quidam tamen *Libyam* à *Libya*

bya *Epaphi* filia, *Africam* autem ab *Afro Libyis Hercules* filio potius dictam receperunt. *Lix* quoque colonia in eodem tractu constituta est, ubi *Autæi* regia, qui implicandis explicandisque nexibus humi melius sciens, velut genitus matre terra, ibidem ab *Hercule* victus est. Nam de hortis *Hesperidum*, & pervigili dracone, ne famæ licentia vulneretur fides, ratio hæc est. Flexuoso meatu æstuarium è mari fertur aded sinuosis lateribus tortuosum, ut visentibus procul lapsus angueos fracta vertigine mentiat: idque quod hortos appellavère, circumdat: unde pomorum custodem interpretantes, struxerunt iter ad mendacium fabulandi. Sed hæc insula insinuata sinibus alvei recurrentis, & in quibusdam æquoris spiris sita, præter arbores oleastri similes, & aram sacram *Herculi*, aliud nihil præfert quo propaget vetustatis memoriam. Verum ultra frutices aureos & metalla frondentia, illud magis mirum, quod solum inferiore licet libra depressius, nunquam tamen accessu freti superlabitur, sed obstaculo naturalis repaguli in ipsis marginibus hæret unda & intimis orarum superciliis sponte fluctus ingrui resistuntur: spectandum nimirum ingenium loci, planicies manet sicca, quamvis prona superveniant æquora. *Sala* oppidum imminet *Saliz* flumini. Ab hoc per *Autolum* gentem iter est in *Atlanticas* solitudines. *Atlas* mons è media arenarum confurgit vastitate, & eductus in viciniam Lunaris circuli, ultra nubila caput condit: quæ ad Oceanum extenditur, cui à se nomen dedit, manat fontibus, nemoribus inhorrescit, rupibus asperatur, squalet jejunio, humo nuda nec herbida: qua *Africa* contraversus est, felix nascentibus sponte frugibus, arboribus proceris opacissimis, quarum odor gravis, comæ cupressi similes vestiuntur lanugine, sericis velleribus nihil viliores. In eo latere & herba *Euphorbia* copiosa, cujus succus ad oculariam proficit claritatem, nec mediocriter percellit vim venenorum. Vertex semper nivalis. Saltus ejus quadrupedes, ac serpentes feræ, & cum his Elephanti occupaverunt. Silet per diem universus, nec sine horrore secretus est; lucet nocturnis ignibus: choris *Ægipantum* undique personatur: audiuntur & cantus tiliarum, & tinnitus Cymbalorum per oram maritimam. A *Lixo* abest quinque & ducentis millibus passuum: *Lix* à *Gaditano* fretu centum duodecim millibus. Habitat antè ut indicat loci facies quondam cultu exercita, in qua usque adhuc vitis & palmæ extat vestigium: apex *Perseo* & *Herculi* pervius, cæteris inaccessus: ita fidem ararum inscriptio palam facit. Quæ spectat occasum, inter ipsum & flumen *Avatum* per quadringenta nonaginta sex millia passuum insames bestiis sylvæ obtident. Amnes circa eum non tacendi: qui licet separentur intervallis amplioribus, transierunt tamen in quoddam *Atlantici* nominis\* ministerium. *Asana* marino baltu, *Bambothum* Crocodilis & Hippopotamis refertum. Ultra adhuc amnis, qui atro colore exit per intimas & exultas solitudines, quæ torrente perpetuo, & Sole nimio plus quam ignito, nunquam ab æstu vindicantur.

Hæc de *Atlante*, quem *Mauri* *Adderim* nominant, & *Hannonis Punici* libri, & nostri annales prodiderunt: *Juba* etiam *Ptolemæi* filius, qui utriusque *Mauritaniæ* regno potitus est: *Suetonius* quoque *Paulinus* summam huic cognitioni imposuit manum, qui ultra *Atlantem* primus, & penè solus *Romana* signa circumtulit.

## MAURITANIA. \*\* CAP. XXV.

E Provinciis *Mauritanis Tingitana*, quæ solstitiali plagæ obvia est, quaque porrigitur ad internum mare, exurgit montibus septem: qui à similitudine *Fratres* appellati, fretu imminent. Hi montes Elephantis frequentissimi. \* \* \* \* *Cæsariensi* colonia *Cæsaria* inest à Divo *Claudio* deducta, *Bocchi* prius regia, postmodum *Fu-*

*bæ* indulgentia populi *Romani* dono data. Inest & oppidum *Siga*, quod habitatum *Siphaci* fuit. Nec ab *Icosio* taciti recedamus. *Hercule* enim illa transeunte, viginti qui à comitatu ejus desciverant, locum deligunt, jaciunt mœnia: ac ne quis imposito à se nomine privatim gloriareretur, de condentium numero urbi nomen darum.

## NUMIDIA. \*\* CAP. XXVI.

Quod est à flumine *Amsaga*, *Numidiæ* datur. Hujus incolæ quandiu errarunt pabulationibus vagabundis, *Nomades* dicti sunt. Urbes in ea quamplurimæ nobilesque, sed *Cirta* eminent, dein *Chulli* purpurario fuco *Tyriis* velleribus comparatæ. Omnis hæc regio finibus in *F*

*Zeugitanum* limitem desinit. Qua parte sylvestris est, feras educat: qua jugis ardua est, equos alit. Eximio etiam marmore prædicatur. *Numidici* urfi forma cæteris præstant, rabie duntaxat & villis profundioribus: nam genitura par est quoquo loco genitis. \* \* \*

## AFRICA cum CYRENAICA Regione. CAP. XXVII.

Omnis *Africa* à *Zeugitano* pede incipit, promontorio *Apollinis Sardinia* contraversa: promontorio *Mercurii* procedens in frontem *Sicanam*. Proinde extenta in duas prominentias, quarum altera promontorium *Candidum* dicitur: alteram, quæ est in *Cyrenaica* regione, *Phucuntem* vocant. Ea per sinum *Creticum* opposita *Cretæ* insulæ, contra *Tenaron Laconicæ* excurrit. Arenis *Catabathmi Egypto* insinuata, cui proximi *Cyrenenses*, extenditur inter duas *Syrtes*, quas inaccesas vadofum ac reciprocum mare efficit: cujus salis defectus, vel incrementa haud promptum est deprehendere, ita incertis motibus nunc in breviam crescit dorfuosa, nunc

\* In aliis exemplar. montis.

Excerpta  
ex  
Solimo.

inundatur æstibus inquietis : & auctor est *Varo*, perflabilem ibi terram ventis penetrantibus subitam vim spiritus citissime aut revomere maria, aut resorbere. Omnis hæc plaga ab *Æthiopia* & terminis *Asiæ Nigri* flumine, qui *Nilum* parit, ab *Hispaniæ* freto scinditur : latere, quo ad meridiem vergit, fontium inops & infamis siti : altrinsecus quæ septentrionem patitur, aquarum larga : in agro *Byzaceno*, qui patet passuum ducenta vel amplius millia, glebis ita præpinguibus ut jacta ibi femina cum incremento centesimæ frugis renascantur. Externos ibi plurimos conventasse, argumentum de urbibus & locis dabimus. *Borion* promontorium, quod Aquilone cæditur, *Græci* advenæ sic vocaverunt. *Hipponem*, *Regium* postea dictum, item *Hipponem* alterum de interfluente freto *Diarrhyton* nuncupatum, nobilissima oppida, equites *Græci* condiderunt. *Clypeam* civitatem *Siculi* extruunt, & *Aspida* primum nominant. *Veneriam* etiam, in quam *Veneris Eryciæ* religiones transtulerunt. *Achæi Tripolim* lingua sua signant de trium urbium numero, *Oeæ*, *Sabrata*, *Leptis Magnæ*. *Philænis* fratribus à laudis cupidine *Graium* vocamen datum. *Adrymeto* atque *Carthagini* auctor est à *Tyro* populus : sed quæ super *Carthagine* veraces libri prodiderunt, hoc loco reddam. Urbem istam, ut *Cato* in oratione Senatoria autumat, cum rex *Japon* rerum in *Libya* potiretur, *Elissa* mulier extruxit domo *Phœnix*, & *Carthadam* dixit, quod *Phœnicum* ore exprimit *Civitatem novam*. Mox sermone verso in verbum *Punicum*, & hæc *Elissa*, & illa *Carthago* dicta est : quæ post annos septingentos triginta septem excidit, quàm fuerat constituta. Deinde à *C. Graccho* colonis *Italicis* data, & *Junonia* dicta, aliquantisper ignobilis, humili & languido statu : demum in claritatem secundæ *Carthaginis*, interjectis centum & duobus annis, *M. Antonio*, *P. Dolabella* Consulibus enituit, alterum post urbem *Romam* terrarum decus. \* \* \*

Inter *Syrtes*, p. 38. A. quamvis terra pergentibus, iter sideribus destinatur : nec aliter cursus patefcit : nam putris soli faciem aura mutat, & minimo licet vento, tantam diversitatem flatus efficit, subinde perverfis sitibus locorum nulla indicia agnitioni relinquuntur : cum modò quæ fuerant tumulis ardua, in valles residunt : modò quæ valibus pressa, coetu pulveris aggerantur. Ita etiam continens naturam maris sui patitur : nec interest ubi potius sint procellæ, cum ad exitium viantium elementis congruentibus in terris flabra sæviant, in mari terræ. Utræque *Syrtes* ducentis quinquaginta millibus passuum separantur. Aliquanto clementior, quæ minor est. *Cn.* deni-

que *Servilio*, *C. Sempronio* Coss. inter hæc vadosa classem *Romanam* impunè accepimus perfrerasse. In hoc sinu *Meninx* insula post *Mynturnenses* paludes *C. Mario* fuit latebra. Supra *Garamantas Pfylli* fuerunt, contra noxium virus muniti incredibili corporis firmitate. Soli moribus anguium non interibant, & quamvis dente letali appetiti, incorrupta durabant sanitate. Recens etiam ediros serpentibus offerebant : si essent partus adulteri, matrum crimina plectebantur interitu parvulorum : si pudici, probos ortus à morte paterni sanguinis privilegium tuebatur. Sic originis fidem probabant venenis judicantibus. Sed hæc gens interivit à *Nasamonibus* capta : neque quicquam aliud præter opinionem de vestigio nominis sui *Pfylli* reliquerunt. *Nasamonitem* lapidem *Nasamones* dant, sanguineum univèrsum, nigris venulis adumbratum. In intimo recessu *Syrtis* majoris circa *Philænorum* aras *Lotophagos* fuisse discimus, nec incertum est. A *Philænorum* aris non procul palus est, quam *Triton* amnis influit, ubi speculatam se *Artium Deam* crediderunt. *Major Syrtis* ostentat oppidum, *Cyrenas* vocant, quod *Battus Lacedæmonius* Olympiade quinta & quadragesima, rege *Martio* res *Romanas* tenente, anno post *Troiam* captam quingentesimo octogesimo sexto condidit : quæ domus *Callimacho* poetæ fuit patria. Inter hoc oppidum, & templum *Hammonis* millia passuum quadringenta sunt. Templo *Fons* proximat *Soli sacer*, qui humoris nexibus humum favillaticam stringit, & in cæspitem solidat. In qua gleba non sine miraculo lucus viret, undique secus agris arentibus. Illic & lapis legitur, *Hammonis* vocant cornu : nam ita tortuosus est & inflexus, ut effigiem reddat cornus arietini. Fulgore aureo est. Prædivina somnia repræsentare dicitur subjectus capiti incubantium. Et arbor est *Melopos* nomine, ex qua profluit lentus humor, quem à loco *Hammoniacum* nominamus. E Apud *Cyrenenses* præterea *Sirpe* gignitur, odoratis radicibus, virgulto herbido magis quàm arbusto : cujus è culmo exudat stato tempore pingue roscidum, idque pascentium hircorum inhæret barbulis : ubi cum arefactum inolevit guttis stiriacis, legitur ad usum menfarum, vel medelis. Dicitur est primum *Lac Sirpicum*, quoniam manat in modum lacteum : deinde usu derivante *Laser* nominatum. Quæ germina initio barbaricæ impressiois vastatis agris, postea ob intolerandam vectigalis nimietatem, fermè penitus ipsi accolæ eruerunt. *Cyrenis* ab læva *Africa* est, ab dextra *Ægyptus*, à fronte sævum & importuosum mare, à tergo *Barbarorum* variæ nationes, & solitudo inculta &c. \* \* \*

#### GENS AMANTUM &c. CAP. XXVIII.

Inter *Nasamonas*, & *Troglodytas* gens *Amanatum* est, quæ salibus domos extruunt : quos in modum cautium è montibus excitatos, ad usum ædium cæmentitiis neant struicibus. Tanta ibi hujusce venæ copia est, ut tecta faciant è salinis. Hi sunt *Amantes*, qui commercium cum *Troglodytis* habent Carbunculi gemmæ.

Citra *Amantes* propiores *Nasamonibus* *Asbystæ Lasere* vivunt, hoc agunt, hoc illis edule est. \* \* \* Ex parte [CAP. XXIX.] qua *Cercina* est, accepimus *Gauloën* Insulam in qua serpens neque nascitur, neque vivit invecsta : propterea jactus ex ea quocunque gentium pulvis, arcet angues : scorpiones superjactus ilicè perimit. \* \* \*

† In ex. alijs, Hoc alimtur, hoc illis dulce est.

EXCERPTA ex *Itinerario.**Columnæ Herculis.*

*A Tingi Mauretaniæ, id est, ubi Bacuetes, & Maccenites Barbari morantur, per maritima loca Carthaginem usque.* M. P. XVIII. XLVIII.

Ab Exploratione, quæ ad Mercurios dicitur, Tingi usque. M. P. CLXXIIII.  
Rufadder. M. P. CCCXVIII. B  
Cæsarea Mauretaniæ. M. P. CCCXCIIII.  
Saldis. M. P. CCXVIII.  
Rufficade. M. P. <sup>1</sup>CCCXVIII.  
Hippone Regio. M. P. <sup>2</sup>CCXV.  
Carthagine. M. P. <sup>3</sup>CXIII.

*Litora mansionibus his.*

Ad Mercurios. M. P. CLXXIIII.  
Salaconia. M. P. XVI. C  
Thamufida. M. P. XXXII.  
Banafa. M. P. XXXII.  
Frigidis. M. P. <sup>4</sup>XXIIII.  
Lix Col. M. P. XVI.  
Tabernis. M. P. XVI.  
Zili. M. P. XIII.  
Ad Mercuri. M. P. VI.  
Tingi Colonia. M. P. XVIII.

*A Tingi litoribus navigatur usque ad Portus Divinos.* D

Ad septem Fratres. M. P. LX.  
Ad Abilem. M. P. <sup>5</sup>XIIII.  
Ad Aquilam minorem. M. P. <sup>6</sup>XIIII.  
Ad Aquilam majorem. M. P. <sup>7</sup>XIIII.  
Ad Promuntorium Barbari. M. P. <sup>8</sup>XII.  
Tænia longa. M. P. XXIII.  
Cobucla. M. P. XXIII.  
Parietina. M. P. XXIII. E  
Promuntorium. M. P. XXV.  
Ad sex Insulas. M. P. XII.  
Promuntorio Cannarum. M. P. XXX.  
Promuntorio Ruffadi. M. P. L.  
Rufadder Col. M. P. XV.  
Ad tres Insulas. M. P. LXV.  
Flumen Malva. M. P. XII.

*Flumen Malva dividit Mauretaniæ duas. Incipit Cæsariensis.*

Lenmis. M. P. XXII.  
Popleto flumen. M. P. XXX.  
Ad Fratres. M. P. VI.  
Artisiga. M. P. XXV.  
Portu Cæcili. M. P. XII.  
Siga Municip. M. P. XV.

A Portu Sigensi. M. P. III.  
Camarata. M. P. XII.  
Ad Salsum flumen. M. P. <sup>9</sup>XII.  
Ad Crispas. M. P. XXV.  
Gilya Colonia. M. P. <sup>10</sup>V.  
Castra Puerorum. M. P. XXI.  
Portus Divinos. M. P. XVI.  
Portum Magnum. M. P. XXXVI.  
Quiza Municip. M. P. XL.  
Arsenaria. M. P. XL.  
Cartenna Col. M. P. XVIII.  
Lar Castellum. M. P. <sup>11</sup>XIIII.  
Cartili. M. P. XV.  
Gunugus. M. P. XII.  
Cæsarea Colonia. M. P. <sup>12</sup>XII.  
Tipasa Colonia. M. P. XVI.  
Cafæ Calventi. M. P. XV.  
Icosium Colon. M. P. XXXII.  
Rufguniæ Colon. M. P. XV.  
Rufubbicari. M. P. XXI.  
Cifi Municip. M. P. XII.  
Rufuccuro Col. M. P. XII.  
Iomnio Munic. M. P. XVIII.  
Rufazis Munic. M. P. XXXVII.  
Saldis Colon. M. P. <sup>13</sup>XXXV.  
Mullubio. M. P. XXVII.  
Coba Municip. M. P. XXVIII.  
Igilgili Colon. M. P. <sup>14</sup>XXXVIII.  
Paccianis Matidiæ. M. P. <sup>15</sup>XXXV.  
Chulli Munic. M. P. LX.  
Rufficade. M. P. L.  
Paratianis. M. P. <sup>16</sup>XXV.  
Culucitanis. M. P. <sup>17</sup>XVIII.  
Tacatua. M. P. <sup>18</sup>XXII.  
Sulluco. M. P. XXI.  
Hippone Regio Col. M. P. XXXII.  
Ad Dianam. M. P. XXXII.  
Nalpotes. M. P. XL.  
Thabraca. M. P. <sup>19</sup>XXIIII.  
Hippone Zarito. M. P. LX.  
Tuniza. M. P. XX.  
Membrone. M. P. X.  
Utica. M. P. VI.  
Ad Gallum Gallinacium. M. P. XII.  
Carthagine. M. P. XV.  
\* \* \* \* \*  
A Carthagine Cirta. M. P. <sup>20</sup>CCCXXI.  
Sitifi. M. P. C.  
Cæsarea. M. P. CCCI. Sic.

## F

*A Carthagine*

Unuca. M. P. XXI.  
Sicilibra. M. P. VII.  
Vallis. M. P. XV.  
Coreva. M. P. XX.  
Musti. M. P. XXVIII.  
Laribus Colonia. M. P. XXX.

 *Suria* & alii *Tingi* (ut nomina multa alia utbiuum) efferebant quarto casu; sed enim immerito. Constat urbium nomina Latinitate labente sexto casu, ac si essent indeclinabilia, fuisse prolata. Consentius in arte p. 2030. *Ineridum*, inquit, *efferruntur novo modo, & quasi monoptoto, ut Curibus, Trallibus, Turribus, Sulcis, Servitiis, Tigavii.* Vid. Wesfelingii Notam in voce *Tingi*.

1 Codex Vaticanus habet CXVII. *Wesf.* 2 Exemplar Blandinianum habet CXV. *Suriz.* 3 In nonnullis exemplar. CXCIII. *Id.* 4 In Bl. XXXIIII. *Id.* 5 In Bl. & Neapolitano XXIIII, at in Longoliano XXXIIII. *Id.* 6 In Bl. & Long. XXIII. *Id.* 7 In Bl. XXIII. *Id.* 8 In Bl. & Neap. XV. *Id.* 9 In aliis exemplar. ad Salum fl. XV. *Id.* 10 In Long XI. *Id.* 11 In aliis XXIIII, XXIII & XX. *Id.* 12 In aliis XXII. *Id.* 13 In Regio exemp. XXV. *Id.* 14 In Reg. XXVIII. *Id.* 15 In nonnull. XXIII. *Id.* 16 In nonnull. L. *Id.* 17 In Reg. XXV. *Id.* 18 In nonnull. XVIII. *Id.* 19 In nonnull. XXX. *Id.* 20 In nonnull. CCCXXII. *Wesf.*

Excerpta ex Itinerario.	Altieuros.	M.P. xvi. A	Ad Regias.	M.P. xxiiii.
	Admedera Colonia.	M.P. xxxii.	Tafaccora.	M.P. xxv.
	Theveste Colonia.	M.P. xxv.	Castra Nova.	M.P. xviii.
	Alraba.	M.P. xviii.	Ballene Præsidio.	M.P. xx.
	Justi.	M.P. xviii.	Mina.	M.P. xvi.
	Mercimeri.	M.P. xxiiii.	Gadaum Castra.	M.P. xxv.
	Macomadibus.	M.P. xxiiii.	Vagal.	M.P. xviii.
	Sigus.	M.P. xxviii.	Castellum Tingitii.	M.P. xviii.
	Cirta Colonia.	M.P. xxv.	Tigauda Municipio.	M.P. xxii.
	Mileum.	M.P. xxv.	Oppido novo Col.	M.P. xxxii.
	Idicra.	M.P. xxv. B	Tigava Castra.	M.P. ii.
	Cuiculi.	M.P. xxv.	Malliana.	M.P. xvi.
	Sitifi.	M.P. xxv.	Sufasar.	M.P. xviii.
	Perdices.	M.P. xxv.	Velifci.	M.P. xv.
	Cellas.	M.P. 1 xxviii.	Tanaramufa Castra.	M.P. xvi.
	Macri.	M.P. xxv.	Tamariceto Præsidio.	M.P. xvi.
	Zabi.	M.P. 2 xxv.	Rapida Castra.	M.P. xvi.
	Aras.	M.P. 3 xxx.	Rufuccuro Colonia.	M.P. xii.
	Tacilti.	M.P. xviii.		
	Auza.	M.P. xliiii.	<i>Iter Rufuccuro Saldis.</i> M.P. 6 cvii. Sic.	
	Rapidi.	M.P. xvi. C	Tigifi.	M.P. xii.
	Tirinadi.	M.P. xxv.	Bidil Municipium.	M.P. xxvii.
	Caput Cilani.	M.P. xxv.	Tubufuptus.	M.P. xl.
	Sufasar.	M.P. xvi.	Saldis Colonia.	M.P. xxviii.
	Aquis.	M.P. xvi.		
	Cæsarea.	M.P. xxv.	<i>Iter Saldis Igilgili.</i> M. P. clix. Sic.	
	<i>Iter à Sitifi Saldas.</i>	M.P. lxxix. Sic.	Ad Olivam.	M.P. xxx.
	Horrea.	M.P. xviii.	Ad Sava Municipio.	M.P. xxv.
	Lesbi.	M.P. xviii. D	Sitifi Colonia.	M.P. xxiiii.
	Tubufuptus.	M.P. xxv.	Sarafi.	M.P. xvi.
	Saldas.	M.P. xviii.	Ad Bafilicam.	M.P. xvi.
	<i>Iter à Lambese Sitifi.</i>	M.P. cii. Sic.	Ad Ficum.	M.P. xv.
	Tadutti.	M.P. xviii.	Igilgili.	M.P. xxviii.
	Nova Sparfa.	M.P. xxxii.	<i>Iter à Lambese Cirta.</i> M.P. lxxxiv. Sic.	
	Gemellas.	M.P. 4 xxvii.	Tamugadi.	M.P. xviii.
	Sitifi.	M.P. xxv.	Ad Rotam.	M.P. xxx.
	<i>Iter à Theveste per Lambesem Sitifi.</i>	M.P. ccxii. Sic.	E Ad Lacum Regium.	M.P. xx.
	Timphadi.	M.P. xxii.	Cirta Colonia.	M.P. xx.
	Vegefela.	M.P. xx.	<i>Iter à Musfi Cirta.</i> M. P. cxcix. Sic.	
	Mafcula.	M.P. xviii.	Sicca.	M.P. xxxii.
	Glaudi.	M.P. xxii.	Naraggara.	M.P. xxx.
	Tamugadi.	M.P. xxii.	Thagura.	M.P. xx.
	Lambese.	M.P. xviii.	Tipafa.	M.P. 7 xxxiv.
	Diana.	M.P. xxxiii. F	Gaufufula.	M.P. xxxv.
	Nova Petra.	M.P. xviii.	Sigus.	M.P. xxxiii.
	Gemellas.	M.P. xxii.	Cirta.	M.P. xxv.
	Sitifi.	M.P. xxv.	<i>Iter à Cirta Hippone Regio</i> M.P. xciiii. Sic.	
	<i>Iter à Turri Casaris Cirta.</i>	M.P. xl. Sic.	Aquis Tibilitanis.	M.P. liiii.
	Sigus.	M.P. xv.	Ad Villam Servilianam.	M.P. xv.
	Cirta.	M.P. xxv.	Hippone Regio.	M. P. xxv.
	<i>Iter à Tamugadi Lamasbam.</i>	M.P. lxii. Sic. G	<i>Iter ab Hippone Regio Carthagine.</i>	M. P. 8 ccxviii. Sic.
	Tadutti.	M.P. xxviii.	Onellaba.	M.P. l.
	Diana Veteranorum.	M.P. xvi.	Ad Aquas.	M.P. xxv.
	Lamasba.	M.P. xviii.	Simittu Colonia.	M.P. v.
	<i>Iter à Lamasba Sitifi.</i>	M. P. lxii. Sic.	Bulla Regia.	M.P. vii.
	Zarai.	M.P. xxv.	Novis Aquilianis.	M.P. 9 xxiiii.
	Perdicibus.	M.P. xii.	Vico Augusti.	M.P. xvi.
	Sitifi.	M.P. xxv. H	Cluacaria.	M.P. xxx.
	<i>Iter à Calama<sup>5</sup> Rufuccuro.</i>	M.P. cccxciii. Sic.	Tuburbo Minus.	M.P. xv.
	Ad Rubras.	M.P. xx.	Cigifa.	M.P. xxviii.
	Ad Albulas.	M.P. xxx.	Carthagine.	M.P. xviii.
	Ad Dracones.	M.P. xliiii.	<i>Item alio Itinere ab Hippone Regio Carthagine.</i>	M. P. 10 ccxxviii. Sic.
			Tagaste.	M.P. liii.

1 In quibusd. xxv. in aliis xviii. *Wesf.* 2 in nonnull. xxx. *Id.* 3 In aliis xviii. *Id.* 4 In Reg. xxxviii. *Swr.* 5 In aliis *Cal.* 6 In Vatic. xcvi. *Wesf.* 7 In Reg. xxiv. *Swr.* 8 In Vatic. ccxxviii. *Wesf.* 9 In nonnull. xxxiii. *Swr.* 10 In Neap. ccxxvi. *Swr.*

Naraggara.	M.P. xxv. A	<i>Iter à Tusdro Theveste.</i>	M.P. cxcv.	Sic.	Excerpta
Sicca Veneria.	M.P. xxxii.				ex
Musti.	M.P. xxxiiii.	Vico Augusti.			M.P. xxxi. <i>Itinerario.</i>
Membreffa.	M.P. xxxv.	Aquis Regiis.			M.P. <sup>3</sup> xxxv.
Sicilibba.	M.P. xvii.	Mafclianis.			M.P. xviii.
Unuca.	M.P. xiiii.	Sufetula.			M.P. xxxvi.
Pertufa.	M.P. vii.	Cilio.			M.P. xxv.
Carthagine.	M.P. xiiii.	Meneggere.			M.P. xxv.
		Theveste.			M.P. xxv.

*Iter à Thenis Theveste.* M.P. clxxv. Sic.

Ovifec.	M.P. xxv.	B	<i>Item alio Itinere à Theveste Tusdrum.</i>	M.P.
Amudarfa.	M.P. xxv.		clxxv. Sic.	
Autenti.	M.P. xxv.	Meneggere.		M.P. xxv.
Sufetula.	M.P. xxx.	Cilio.		M.P. xxv.
Vegefela.	M.P. xxx.	Sufetula.		M.P. xxv.
Menegefem.	M.P. xx.	Mafclianis.		M.P. xxxvi.
Theveste.	M.P. xx.	Aquis Regiis.		M.P. xviii.
		Germanicana.		M.P. xiiii.
		Eliæ.		M.P. xvi.
		C Tusdro.		M.P. xviii.

*Iter ab Aquis Regis Sufibus.* M.P. xliii. Sic.

Marazanis.	M.P. xv.			
Sufibus.	M.P. xxviii.	<i>A Sufibus Adrumetum.</i>	M.P. cviii.	Sic.

*Iter ab Affuris Thenas.* M.P. cxcii.

Tucca Terebinthina.	M.P. xv.	Marazanis.	M.P. <sup>4</sup> xxviii.
Sufibus.	M.P. xxv.	Aquis Regiis.	M.P. xx.
Sufetula.	M.P. xxv.	Vico Augusti.	M.P. xxxv.
Nara.	M.P. xv.	Adrumetum.	M.P. xxv.

Madaffuma.	M.P. xxv. D	<i>A Sufetula Clypea.</i>	M.P. <sup>5</sup> ccxvi. Sic.
Septimunicia.	M.P. xxv.	Mafclianis.	M.P. xxxvi.
Tabalta.	M.P. xx.	Aquis Regiis.	M.P. xvii.
Macomadibus.	M.P. xv.	Vico Augusti.	M.P. xxxv.
Thenis.	M.P. xvii.	Adrumetum.	M.P. xxv.

*Iter à Tuburbo per Vallos Tacapas.* M.P. cccviii. Sic.

Vallis.	M.P. xviii.	Horrea.	M.P. xviii.
Coreva.	M.P. xx.	Putput.	M.P. <sup>6</sup> xxx.
Musti.	M.P. xxvi. E	Curubi.	M.P. xxvi.
Affuras.	M.P. xxx.	Vel Neapoli.	M.P. xii.
Tucca Terebinthina.	M.P. xii.	Clypeis.	M.P. xx.

Sufibus.	M.P. xxv.	<i>A Carthagine Clypeis.</i>	M.P. lxxxv. Sic.
Sufetulam.	M.P. xxv.	Maxula Prates.	M.P. x.
Nara.	M.P. xv.	Cafula.	M.P. xx.
Madaffuma.	M.P. xxxii.	Curubi.	M.P. xxv.
Septimunicia.	M.P. xxv.	Clypeis.	M.P. xxx.

Tabalta.	M.P. xx.	<i>Iter à Carthagine Thenis.</i>	M.P. ccxvii.
Cellis Picentinis.	M.P. xxx. F	Inde Lepti Magna.	M.P. ccccxxii.
Tacapis.	M.P. xxx.	Inde Alexandria.	M.P. dcccclii.

*A Carthagine.*

*Iter à Carthagine in Byzantio Sufetula usque.* M.P. <sup>1</sup>clxxii. Sic.

Unuca.	M.P. xxii.	Maxula Civitate.	M.P. xviii.
Vallis.	M.P. xxi.	Vina Civitate.	M.P. xxviii.
Coreva.	M.P. xx.	Putput Vicus.	M.P. x.
Musti.	M.P. xxvi.	Horrea Cælia Vicus.	M.P. <sup>7</sup> xxx.
Affuras.	M.P. xx. G	Adrumetum Colonia.	M.P. xviii.
Tucca Terebinthina.	M.P. <sup>2</sup> xii.	Leptiminus Civitate.	M.P. xviii.
Sufibus.	M.P. xxv.	Tusdro Colonia.	M.P. xxxiii.
Sufetula.	M.P. xxv.	Ufula Civitas.	M.P. xxxii.
		Thenis Colonia.	M.P. xxviii.
		Macomadibus Municipium.	M.P. xxviii.
		Cellas Vicus.	M.P. xxvi.

*Iter à Carthagine per Adrumetum Sufetula usque.* M.P. cxc. Sic.

Vina.	M.P. xxxiii.	Tacapas Colonia.	M.P. xxx.
Putput.	M.P. x.	Agma five Fulgurita Villa.	M.P. xxx.
Horrea Cælia.	M.P. xxxii. H	Gitti Municipium.	M.P. xxv.
Adrumetum.	M.P. x.	Ponte Zita Municipium.	M.P. xxxv.
Vico Augusti.	M.P. xxv.	Villa Magna, Villa Privata.	M.P. xxx.
Aquis Regiis.	M.P. xxv.	Fifida Vicus.	M.P. xxxi.
Mafclianis.	M.P. xviii.	Cafas Villa Aniciorum.	M.P. xxvi.
Sufetula.	M.P. xxxvi.	Sabrata Colonia.	M.P. xxx.

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*A Telepte Tacapas.* M.P. cxlii. Sic.

Gemellas.	M.P. xxii.
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1 In nonnull. clxii. Sw. 2 In nonnull. xxxii. Wess. 3 Audiens hoc est intervallum millibus x, ut priora itinera indicant. Wess. 4 In Neap. Maratanis M.P. xviii. Sw. 5 In Neap. & Longol. cccxvi. Sw. 6 Supra ex Putput Vico Horrea Cælia. M.P. xxxii. Sw. 7 Vid. Not. 6.

Excerpta	Grentellas.	M.P. xxv.	A Si Curubi.	Stadia DCCCC.
ex	Capſe.	M.P. xxiIII.	Si Neapolim.	Stadia M.
Itinerario.	Thafarte.	M.P. xxxv.	Si Adrumeto.	Stadia MDCXL.
	Aquas Tacapitanas.	M.P. xvIII.	Iter à Portu Auguſti Urbis trajectus in Africam	Stadia VCCCL.
	Tacapas.	M.P. xvII.	Carthaginem.	Stadia VCCCL.
	* * * * *		A Lilybæo de Sicilia in Carthaginem.	Stadia M. D.
	<i>Itinerarium maritimum.</i>		A Caralis Sardiniaë trajectus in Portum Auguſti.	Stadia III.
	* * * * *		A Caralis trajectus in Africam Carthaginem.	Stadia M. D.
	A Maritima Inſula trajectus in Africam, id eſt		A Caralis Galatam uſque Inſulam.	Stadia DCCCC.
	Stadia. DCCC.		A Galata Tabracam in Africam.	Stadia CCC.
	Si Ægimurum Inſulam voveris Provinciaë ſupra-		* * * * *	
	ſcriptæ.		Ante Promontorium Apollinis Ægimurus Inſula	Stadia CCXXX.
	Stadia DCCCC.		à Carthagine.	Stadia CCXXX.
	Si Miſſiam Civitatem Provinciaë.		* * * * *	
	Stadia M.		Inſula Cercina. Hæc à Tacapis diſtat	Stadia DCXXII.
	A Miſſia Carpos.		Inſula Girba, à Gitti de Tripoli	Stadia XC.
	Stadia CCC.			
	A Carpis Carthagine.			
	Stadia CL.			
	Si autem non Carthagine, ſed ſuperius ad Libyam			
	verſus voveris adplicare, debes venire de Sici-			
	lia ab Inſula Maritima in Promuntorium Mer-			
	curi.			
	Stadia DCC.			
	Si Clypea.			
	Stadia DCC.			

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## EXCERPTA EX Æthico; & ex J. Honorii Excerptis.

### OCEANI MERIDIANI CONTINENTIA.

Ex Æthico  
P. 47.

*Oceanus meridianus habet,*

Maria II,	Oppida LXIV,
Inſulas XVI,	Flumina II,
Montes VI,	Gentes Mazices mul-
Provinciaſ XI,	tas.

*Oceanus meridianus habet maria,*

Mare Carpathium & Tyrrenum.

*Oceani meridiani inſulae ſunt,*

Sicilia,	Corfica,
Pontia,	Galata,
Carpathos,	Capraria,
Pantatoria <sup>3</sup> ,	Fortunatae,
Sardinia,	Egilio,
Cofroſa,	Syrtis minor,
Inara,	Catabathmon,
Syrtis major,	Girbe.
Loci Capri,	

*Oceani meridiani montes ſunt,*

Pyramides,	Perratus <sup>5</sup> ,
Peronica <sup>4</sup> ,	Atlas,
Panteus, vel Panceus,	Corveſſa, vel Corvena.

*Oceanus meridianus habet provincias,*

Ægyptum,	Pentapolim,
Æthiopiam,	Tripolim,
Africam,	Mauritaniam-Cæſare-
Getuliam,	am,
Leugi <sup>6</sup> ,	Mauritaniam-Sitifen-
Numidiam,	ſem,
Libyam,	Byzantium <sup>7</sup> .

*Oceanus meridianus habet oppida,*

Arabiam,	Cæſarea,
Nitiobres,	Chartennas,
Foſſam Trajani,	Portus magnus,
Thebeas,	Experides,
Thebais,	Ballos,
Beronicen,	Laribus,
Ammon,	Siccens <sup>11</sup> ,
Tholomaidis,	Obla,
Cyrenæ,	Sufulis,
Fileno,	Affuris,
Naretæ,	Zama regia,
Oea,	Sufibus,
Sabratam,	Suffetula,
Leptis magnam,	Cilio,
Thacapas,	Theleptis <sup>12</sup> ,
Diſdum <sup>8</sup> ,	Capſæ,
Thenis,	Admedera,
Tapſos,	Theſueſtis <sup>13</sup> ,
Leptis minorem,	Madauros,
Hadrumentum,	Tuburſicunu, vel Tu-
Neapolin,	burſicum,
Clypeis,	Midorum,
Carthaginem,	Calaman,
Uticam,	Conſtantinam,
Hippone Zarito,	Mileu,
Thabracam,	Tamugade,
Ippone regio,	Lambefæ,
Ruficcade,	Sitifi,
Calli <sup>9</sup> ,	Magri <sup>14</sup> ,
Saldis,	[Tavi, vel] Zabi,
Quinque gentiani,	Tabufutia <sup>15</sup> ,
Rufuccura <sup>10</sup> ,	Bioa <sup>16</sup> .
Tipaſa,	

*Oceanus meridianus habet flumina duo,*

Nilum & Bagradam.

1 Habet regium exemplar & reliqua, Stadia DCCCC. *Sur.* 2 In Reg. CIO. L. in Neap. I. D. LX. *Sur.* 3 Melius ut in J. Honorii excerptis, *Pantalaria.* 4 Ibid. *Beronice.* 5 Ibid. *Feratus.* 6 Ibid. *Zeugis.* 7 *Byzantium*, vel *Byzantium* ut poſtea ſcribitur, ſupplendum eſſe videtur ex J. Honorio, ut ſua XII Prov. numero completæ ſint: ſic autem à J. Honorio XI hæ provinciae enumerantur; Ægyptus, Æthiopia, Æthiopes, Africa, Getulia, Byzantium, Zeugis, Nimizia, Libya, Pentapolis, Triſpolis, Mauretania. 8 Ibid. *Thufdrum.* 9 Ibid. *Culli.* 10 Ibid. *Ruficcade.* 11 Ibid. *Sicca.* 12 Ibid. *Teleptis, Carſennas* &c. ſine h leguntur. 13 *Theſueſtes.* 14 Ibid. *Macri.* 15 Ibid. *Tubufubtu.* 16 Ibid. *Bida.*

Horum Nilus, qui & Geon appellatur, de secretionibus promit: sed in exordio in Æthiopia videtur, & facit lacum magnum, qui currit in circulo, in stagnans millia CLIV, & exiens de eo lacu, pervenit ad cataractas veteriores: conficit millia CCCCLXXIV.

Fluvius Bagrada cum Provinciæ Africae magnus nobilisque & unicus fit, cur à majoribus\* inter fluvios non nominatus sit ignoramus.

Oceanus meridianus habet innumerabiles Gentes, quæ nec colligi numero, nec existimari aut comprehendi præ interjacentibus eremis possunt.

\* \* \* \* \*

Africa (p.52.) principium est à finibus Ægypti urbisque Alexandriae, ubi Partheno civitas sita est, super hoc mare magnum, quod omnes plagas terrarum mediâs interluit. Unde per loca, quæ Catabathmon vocant, jam procul à castris Alexandriae Magni, & super lacum Galearum, deinde juxta superiores fines Anafitarum missa in transversum per Æthiopiae desertam meridianum contingit oceanum.

Terminus Africae est qui & Europæ: id est, faucibus Gaditani freti. Ultimus autem finis ejus est mons Atlas, & insulæ, quas Fortunatas vocant.

\* \* \* \* \*

Libya (p.63.) Cyrenaica post Ægyptum in parte Africae prima est. Hæc incipit à civitate Partheno & Catabathmo: inde secundo mari usque ad aras Philenorum extenditur, & usque ad oceanum meridianum: quæ habet gentes Libyorum, Æthiopum & Garamantum. ubi est ab oriente Ægyptus, à septentrione mare Libycum, ab occasu Syrtes majores & Troglodytæ, quæ habent è contra insulam Calypsò, à meridie Æthiopicum oceanum.

Tripolis provincia, quæ est & Subventana, vel regio Arzugum, ubi Leptis Magna civitas est, qua Arzuges per Africae litem generaliter vocantur, habet ab oriente aras Philenorum inter Syrtes Majores & Troglodytas: à septentrione mare Siculum, vel potius Adriaticum, & Syrtes Minores; ab occasu Byzantium, usque ad lacum Salinarum; à meridie barbaros, Getulos, Natauros & Garamantas usque ad oceanum Æthiopicum pertingentes.

Zeuges prius non unius loci cognomentum, sed totius provinciæ fuit, velut in hodiernum ita à prudentibus accipitur. Byzantium est, ubi ejus metropolis civitas Hadrumetus sita est: Zeugis est, ubi Carthago civitas constituta est.

Numidia vocitatur, ubi Hippos Regius & Rusicade civitates sunt: habet ab oriente Syrtes Minores & lacum Salinarum, à septentrione mare nostrum, quod spectat ad Siciliam & Sardiniam: ab

occasu habet Mauritaniam Sitifensem: à meridie montem Suggarem, & post eos Æthiopicum gentes pervagantes usque ad oceanum Æthiopicum.

Sitifensis & Casariensis Mauritanie sunt, quæ habent ab oriente Numidiam, à septentrione mare nostrum, ab occasu flumen Malvam, à meridie montem Afrisim, qui dividit inter vivam terram & arenas eremi jacentes usque ad oceanum, in quibus oberrant Gangines Æthiopes.

Tingi Mauritania Africae ultima est totius: hæc habet ab oriente flumen Malvam, à septentrione mare nostrum usque ad fretum Gaditanum, quod inter Abylenæ & Calpis duobus promuntoriis coartatur: ab occidente habet Atlantem montem & oceanum Atlanticum, sub africo Hesperium montem, à meridie gentes Aulolum, quas nunc Galadæ vocant, usque ad oceanum Hesperium contingentes.

Oceani meridiani fluminum ortus & egestio.

Nilus \*\*\*\*

Nilotis \*\*\*\*

Fluvius (p.20.) Vagrada nascitur in Tubursicu Numidorum pergens per Zeugi inlustrans Regionem egerit in mari Tirreno disparis crinibus Utice oppida diffunditur.

Fluvius Cartennas nascitur in campo Mauro inde inlustrans litori maritimo Cesaricnsi mari in dvergit.

Fluvius Malda nascitur sub Insulas Fortunatas circuiens extremam partem Mauritanie interdicens inter Barbares & Vacuates vergit in mari quod appellatur Columnæ Erculis.

Fluvius Hesperides nascitur lxx oppidu in campo in circini rutunditate volbitur. inluit in oceani ripas meridiani.

Oceanus meridianus quas gentes habeat.

Hieraficaminas gens,	Bostraei,
Nabatæ gens,	Marmaride,
Nassammones gens,	Bures,
Garamantes,	Mazices,
Theriodes,	Mufubei,
Curbiffenses,	Artennites,
Beitani,	Barbares,
Begguenses,	Salamaggenites,
Ferateses,	Bacuates,
Barzululitani,	Massylii,
Fluminenses,	Abenna gens.
Quinquegentiani,	

Excerpta ex Æthico

Excerpta ex J. Honorio.



EXCERPTA ex S. Rufo, P. Orofio, Martiano Capella, & Isidoro Hispalensi.

EXGERPTA EX S. RUFO.

IN Africam pro defensione Siculorum Romana transmissa sunt Signa. Ter Africa rebellavit: ad extremum deleta per Publium Scipionem Carthaginæ, Provincia facta est: nunc sub Proconsulibus agit. Numidia ab amicis regibus tenebatur: sed fugurthæ, ob necatos Adherbalem & Hiempsalem Micipsæ regis filios, bellum indictum est: & eo per Metellum consulem attrito, per Marium capto, in populi Romani potestatem Numidia perve-

nit. Mauritanie à Boccho rege obtentæ sunt. Sed subacta omni Africa, Mauros Juba rex tenebat; qui in causa belli civilis, à Julio Cesare victus, mortem sibi propria manu conscivit. Ita Mauritanie nostræ esse cœperunt: ac per omnem Africam sex Provinciæ factæ sunt. ipsa ubi Carthago est Proconsularis; Numidia, Consularis; Byzacium, Consularis; Tripolis, & Mauritanie duæ, hoc est, Sitifensis & Casariensis, sunt Præsidiales.\*\*

Excerpta ex S. Rufo.

\* In MS. metitoribus &c. Gronov.

## EXCERPTA EX P. OROSIO.

Excerpta ex P. Orosio. *Tripolitana* provincia quæ & *Subventana*, vel regio *Arzugum* dicitur, ubi *Leptis magna* civitas est, quamvis *Arzuges* per longum *Africa* limitem generaliter vocentur, habet ab oriente aras *Philenorum* inter *Syrtis Majores* & *Troglodytas*, à septentrione mare *Siculum*, vel potius *Adriaticum*, & *Syrtis Minores*, ab occasu *Byzaciium* usque ad lacum *Salinarum*, à meridie barbaros *Getulos*, *Nothabres*, & *Garamantas*, usque ad oceanum *Æthiopicum* pertingentes. *BYZACIUM*, *ZEUGIS*, & *NUMIDIA*. *Zeugis* autem prius non unius conventus, sed totius provinciæ generale fuisse nomen invenimus. *Byzaciium* ergo, ubi *Adrumentus* civitas, *Zeugis* ubi *Carthago magna*, *Numidia* ubi *Hippo Regius* & *Ruscicada* civitates sunt: habent ab oriente *Syrtis Minores* & lacum *Salinarum*, à septentrione mare nostrum, quod spectat ad *Siciliam* & *Sardiniam* insulas, ab occasu *Mauritaniam Sitifensem*, à meridie montes *Uzarræ*: & post eos *Æthiopicum* gentes: pervagantes usque ad oceanum *Æthiopicum*. *Sitifensis* & *Cæsariensis Mauritania* habet ab oriente *Numidiam*, à septentrione mare nostrum, ab occasu flumen *Malvam*, à meridie montem *Asirixim*, qui dividit inter vivam terram & arenas jacentes usque ad oceanum: in quibus & oberrant *Gangines Æthiopes*. *Tingitana Mauritania* ultima est *Africa*. Hæc habet ab oriente flumen *Malvam*, à septentrione mare nostrum usque ad fretum *Gaditanum*, quod inter *Abennen* & *Calpen* duo contraria sibi promontoria coartatur: ab occidente *Atlantem* montem, & oceanum *Atlanticum*, sub africo *Hesperium* montem, à meridie gentes *Aulolum*, quas nunc *Galaulæ* vocant, usque ad oceanum *Hesperium* contingentes. \* \* \*

## EXCERPTA EX MARTIANO.

Excerpta ex Martiano. \* \* \* *Velouensis* (p. 142.) *Bethicæ* civitas triginta tribus millibus à *Tingi* oppido disparatur, quæ colonia est *Mauritanæ Cæsariensis*. Hujus auctor oppidi *Antæus* dicitur.

## DE AFRICA.

*Africa* verò ac *Libya* dicta ab *Afro Libe Herculis* filio. In confinio est *Elifos* colonia, in qua Regia *Antæi* luctamenque cum *Hercule* celebratur, & *Hesperidum* horti, illic æstuarium flexuosum, quem draconem vigilem rumor vetustatis aluit. Nec longè mons *Athlas* de gremio cacumen proferens arenarum. Hunc incolæ *Adirim* vocant; \* \* \* \* \* Nec plurimum distant septem montes, qui paritate cacuminis *Fratres* sunt appellati, sed elephantorum pleni sunt, ac ultra provinciam *Tingitanam*, cujus longitudo centum septuaginta millium est. Item *Siga* oppidum est è regione *Malacam* urbem *Hispaniæ* contemplatur. In littore quoque *Carcenna* majusque oppidum *Cæsarea*. Item *Icosium* æquè coloniam. Item *Rusconia* & *Ruscarius*, *Saldæ* etiam, cæteræque civitates, atque *Igilgili*, & *Rufarus*. Flumen verò *Ampfaga* abest à *Cæsarea* trecentis viginti duobus millibus.

## DE DUABUS MAURITANIIS.

Utriusque *Mauritanæ* longitudo decies quadraginta trium millium, latitudo quadringentorum sexaginta septem. Ab *Ampfaga* *Numidia* est nomine celebrata. *Numidæ Nomades* dicti, cujus in mediterraneis colonia *Cirta*, & interius *Sicca*, atque *Bulla Regia*. In ora vero littoris *Hippo Regius* ac *Tabruchia*. Interius *Zeugitana* regio, quæ propriè vocatur *Africa*, habet hæc tria promontoria, *Apollinis* adversum *Sardiniam*, *Mercurii* respec-

## DE SECUNDO SINU AFRICÆ.

Mox alia distinctio *Libyæ*, *Phænices* vocantur, qui *Byzantium* incolunt, quæ regio ducentis quin- E quaginta millibus passuum circuitur, cujus spatium centesimo messis incremento foeneratur. Hic oppida *Puppup*, *Adrumentus*, *Leptis*, *Ruspæ*, *Tapsus*, *The-*

## DE TERTIO SINU.

Tertius sinus dividitur in geminos duarum *Syrtium* recessus, vadoso ac reciproco mari, sed *Minor Syrtis* à *Carthagine* abest trecentis millibus, ad *Majorem* vero per deserta pergitur: quæ serpentinibus diversis, ac feris habitantur. Post hæc *Garamantes*, super hos fuere *Pfillii*. In deflexu civitas *Ocensis*, & *Leptis Magna*. Inde *Syrtis Major*, circuitus sexcentorum viginti quinque millium. Tunc *Cyrenaica* regio, eadem est *Pentapolitana Ammonis* oraculo memorata, quod à *Cyrenis* abest cccc. millibus passuum. Urbes maximæ ibi quinque, *Berenice*, *Arsinoë*, *Ptolemaida*, *Apollonia*, ipsaque *Cyrene*. *Berenice* autem in extremo *Syr-* tis cornu, ubi *Hesperidum* horti, fluvius *Lethon-* *Lucus* facer abest à *Lepti* trecentis septuaginta quinque millibus. Ab ea *Arsinoë* quadraginta tribus, & deinceps *Ptolomais* viginti duobus, proculque *Catabathmon* & *Marmarides*. Et in ora *Syrtis Nasamones*. Deinde *Mareotis Maretonium*. Inde *Apis Ægypti* locus, à quo *Parathonium* in sexaginta duobus millibus. Inde *Alexandria* ducenta millia. Totius autem *Africæ* a mari *Athlantico* longitudo cum inferiore *Ægypto*, tricies quadringenta millia. Ab oceano ad *Carthaginem* magnam, undecies millies. Ab ea ad *Canopum Nili* proximum ostium, sexdecies millies octuaginta octo millia.

## EXCERPTA EX ISIDORO.

## DE LIBYA. CAP. V.

*Libya* dicta, (p. 340.) quod inde *Libis* fiat, hoc est, *A* *to* penè centesimo fruges renascantur. ¶ *Zegis* Excerpta *Africus*. Alii aiunt *Epaphum* Jovis filium, qui *Mem-* ubi *Carthago* magna, ipsa est & vera *Africa* inter *Bizantium* & *Numidiam* sita à septentrione mari *Siculo* juncta, & à meridie usque ad *Getulorum* re- *ex* *Isidoro*. gionem porrecta: cujus proxima quæque frugifera sunt: ulteriora autem bestiiis & serpentibus plena, atque onagris magnis in deserto vagantibus. ¶ *Getulia* autem *Africae* pars mediterranea est. ¶ *Numidia* ab incolis passim vagantibus sic vocata, quod nullam certam haberent sedem. Nam lingua eorum incertæ fedes & vagæ, *Numidiæ* dicuntur. Incipit autem à flumine *Amisga*, & *Zeugitanum* litem definit: habens ab ortu *Sirtes Minores*: à septentrione mare quod intendit *Sardiniam*: ab occasu *Mauritaniam* *Sitifensem*: à meridie *Ethiopum* gentes, regio campis præpinguis. Ubi autem sylvestris est, feras educat, ubi jugis ardua, equos & onagros procreat: eximio etiam marmore prædicatur, quod *Numidicum* dicitur. Habet urbes præcipuas *Hipponem Regium*, & *Suscadam*. ¶ *Mauritania* vocata à colore populorum. *Græci* enim nigrum *μαύρον* vocant. Sicut enim *Gallia* à candore populi, ita *Mauritania* à nigredine nomen sortita est. Cujus prima provincia *Mauritania* *Sitifensis* est, quæ *Sitisi* habet oppidum: à quo & vocabulum traxisse regio perhibetur. ¶ *Mauritania* verò *Cæsariensis* colonix *Cæsariæ* civitas fuit, & nomen provincix ex ea datum. Utræque igitur sibi conjunctæ ab oriente *Numidiam* habent: à septentrione mare magnum: ab occasu flumen *Malvam*: à meridie montem *Africim*, qui discernit inter fœcundam terram & arenas jacentes usque ad Oceanum. ¶ *Mauritania* *Tingitana* à *Tingi* metropolitana hujus provincix civitate vocata. Hæc ultima *Africae* exurgit à montibus VII, habens ab oriente flumen *Malvam*: à septentrione fretum *Gaditanum*: ab occiduo Oceanum *Athlanticum*: à meridie *Gaulalum* gentes usque ad Oceanum *Hesperium* pererrantes. regio gignens feras, simias, dracones, & struthiones. Olim etiam & elephantis plena fuit, quos sola nunc *India* parturit. \* \* \* \* \*



## NOTITIA EPISCOPATUUM Ecclesiæ Africanæ.

## PROVINCIAE PROCONSULARIS.

<b>A</b> Bbiritanorum majorum.	Bullensis.	Gispensis majoris.	Mullitanus.
Abbiritanorum minorum.	Bullensium Regionum.	Giutrambacariensis.	Mustitanus.
Abiddensis.	Bulnensis.	Gunelensis.	Muzuenfis.
Abitinensis.	Buritanus.	Hiltensis.	Naraggaritanus.
Aborensis.	Cæciritanus.	Hipponiensis Diarrhytorum.	Neapolitanus.
Abfallensis.	Caniopitanorum.	Hortensis.	Nummulitanus.
Abzeritensis.	Carpitanus.	Labdensis.	Ofitanus.
Advocatensis.	Cefalensis.	A Lacu dulce.	Pariensis.
Agensis.	Cellensis.	Larenfis.	Pertusensis.
Altiburitanus.	Cessitanus.	Libertinensis.	Pienfis.
Aptugnitanus.	Cilibiensis.	Mattianensis.	Pisifensis.
Araditanus.	Clypiensis.	Maxulitanus.	Puppiensis.
Affuritanus.	Cubdensis.	Meglapolitanus.	Puppitanus.
Aufanensis.	Culufitanus.	Melzitanus.	Rucumensis.
Bencennensis.	Curubitanus.	Memblofitanus.	Saienfis.
Bonuftenfis.	Drusilianensis.	Membresfitanus.	Sicilitanus.
Bofetensis.	Egugensis.	Migirpensis.	Seminensis.
	Elefantariensis.	Misluensis.	A Senemfalidis.
	Furnitanus.		A Siccenni.

Siccenfis.  
Sicilibenſis.  
Silemſilenſis.  
Simidiccenſis.  
Simittenſis.  
Sinnuaritenſis.  
Succubenſis.  
Taborenſis.  
Tabracenſis.  
Tabucenſis.  
Tacapitanus.  
Tacianæ-Montenſis.  
Taduenſis.  
Tagaratenſis.  
Tagorenſis.  
Tauracinenſis.

Telenſis.  
Tennonenſis.  
Theodalenſis.  
Tiburicenſis.  
Tiburnicenſis.  
Tigimmenſis.  
Tijucenſis.  
Timidenſis.  
Tinnifenſis.  
Tiſilitanus.  
Titulitanus.  
Tizzicenſis.  
Triſpenſis.  
Tuburbitanorum majorum.  
Tuburbitanorum mi-

norum.  
Tuburſicuburenſis.  
Tucaborenſis.  
Tuggenſis.  
Tulanenſis.  
Tuneienſis.  
Turenſis.  
Turudenſis.  
Turufitanus.  
Vallitanus.  
Ucrenſis.  
Uculenſis.  
Villæ-Magnenſis.  
Viltenſis.  
Vinenſis.  
Viſicenſis.

Volitanus.  
Urcitanus.  
Urugitanus.  
Uticenſis.  
Utinenſis.  
Utinenſis.  
Utinenſis.  
Uvazenſis.  
Uzalenſis.  
Utzipparitanorum.  
Uzitenſis.  
Zarnenſis.  
Zemtenſis.  
Zicenſis.  
Zurenſis.

## PROVINCIA NUMIDIÆ.

Amburenſis.  
Ammederenſis.  
Aquænovenſis.  
Aquenſis.  
Arenſis.  
Arficaritanus.  
Auguritanus.  
Auruſulianenſis.  
Aufucurrenſis.  
Auzagenſis.  
Azurenſis.  
Babrenſis.  
Bagaitanus.  
Bamaccorenſis.  
Bazaritanus.  
Bazienus.  
Belalitenſis.  
Bofetanus.  
Bucconienſis.  
Burugiatenſis.  
Cælianenſis.  
Cæſarienſis.  
Calamenſis.  
Capſenſis.  
Caſarum Medianenſium.  
Caſenſis Calanenſis.  
Caſenſium Nigrenſium.  
Caſtellanus.  
Caſtello-Titulitanus.  
Cataquenſis.  
Centenarienſis.  
Centurienſis.  
Centurionenſis.  
Ceramunenſis.  
Conſtantinienſis.  
Cuiculitanus.  
Cullitanus.  
Dianenſis.

Fatenſis.  
Feſſeitanus.  
Formenſis.  
Foſſalenſis.  
Garbenſis.  
Gaudiabenſis.  
Gaurianenſis.  
Gazaufalenſis.  
Gemellenſis.  
Germanienſis.  
Gibbenſis.  
Gilbenſis.  
De Giru-Tarazi.  
Guirenſis.  
Hipponenſium-Regio-  
rum.  
Hoſpitenſis.  
Idaſſenſis.  
Idicrenſis.  
Jucundianenſis.  
Izirianenſis.  
Lamaſuenſis.  
Lambefitanus.  
Lambienſis.  
Lambiritenſis.  
Lamiggigenſis.  
Lamaſuenſis.  
Lamſortenſis.  
Legenſis.  
Liberalienſis.  
Lugurenſis.  
Madaurenſis.  
Madenſis.  
Magarmelitanus.  
Marcellianenſis.  
Magomaziienſis.  
Maſculitanus.  
Matharenſis.  
Maximianenſis.

Mazacenſis.  
Metenſis.  
Meſarfeltenſis.  
Midlenſis.  
Milevitanus.  
Montenus.  
Moxoritanus.  
Mulienſis.  
Municipenſis.  
Muſtitanus.  
Mutugennenſis.  
Naratcatenſis.  
Nicibenſis.  
Nobabarbarenſis.  
Nobacæfareenſis.  
Nobagermanienſis.  
Nobaſparfenſis.  
Novapetrenſis.  
Novalinenſis.  
Oſtavenſis.  
Putienſis.  
Pudentianenſis.  
Regianenſis.  
Reſpectenſis.  
Reſſianenſis.  
Rotarienſis.  
Ruſſicadienſis.  
Ruſticianenſis.  
Seleucianenſis.  
Siguitenſis.  
Silenſis.  
Sillitanus.  
Sinitenſis.  
Siſtronianenſis.  
Suavenſis.  
Suſicaziienſis.  
Tabudenſis.  
Tacaratenſis.  
Tagaſtenſis.

Tagorenſis.  
Tamogadenſis.  
Tegulatenſis.  
Teveſtinus.  
Tharaſenſis.  
Tibilitanus.  
Tigillavenſis.  
Tigifitanus.  
Tignicenſis.  
Tiniſtenſis.  
Tapafenſis.  
Tiſeditenſis.  
Tubinienſis.  
Tuburnicenſis.  
Tuburſicenſis.  
Tuccenſis.  
A Turre Rotunda.  
De Turres Ammenia-  
rum.  
Turris-Concordienſis.  
Vadenſis.  
Vadeſitanus.  
Vageatenſis.  
Vagenſis.  
Vagrotenſis.  
Vaianenſis.  
Veſeſitanus.  
Veſelitanus.  
Veſceritanus.  
Vicenſis.  
Villaregenſis.  
Ullitanus.  
Zabenſis.  
Zamenſis.  
Zaraitenſis.  
Zattarenſis.  
Zertenſis.  
Zummenſis.

## PROVINCIA BYZACENA.

Abaradirenſis.  
Abidenſis.  
Acolitaneus.  
Adrumetinus.  
Afuſenienſis.  
Aggaritanus.  
Aggeritanus.  
Amudarſenſis.  
Ancuſenſis.  
Aquæ-Albenſis.  
Aquenſium Regiorum.  
Aquiabenſis.  
Arſuritanus.  
Autentenſis.  
Auzagerenſis.  
Bahannenſis.  
Bennefenſis.  
Bizacienſis.  
Bulelianenſis.

Cabarſuſſenſis.  
Capſenſis.  
Carcabianenſis.  
Carianenſis.  
Cebaradeſenſis.  
Cellenſis.  
Cenculianenſis.  
Cillitanus.  
Cincaritenſis.  
Creperulenſis.  
Cuſtrutenſis.  
Cululitanus.  
Cuſtrenſis.  
Dicenſis.  
Decorianenſis.  
Dionyſianenſis.  
Durenſis.  
Egnatienſis.  
Elienſis.

Febianenſis.  
Feraditanæ majoris.  
Feraditanæ minoris.  
Filacenſis.  
Foratianenſis.  
Forontonianenſis.  
Frontonianenſis.  
Gaguaritanus.  
Gatianenſis.  
Gerniſitanus.  
Gummitanus.  
Gurgaitenſis.  
Hermianenſis.  
Hierpinianenſis.  
Hirenenſis.  
Horreæ Cœlienſis.  
Jubaltianenſis.  
Juncenſis.  
Limmicenſis.

Leptiminenſis.  
Macomadienſis.  
Macrianenſis majoris.  
Mandaſumitanus.  
Maraguienſis.  
Marazanenſis.  
Maſclianenſis.  
Maſſimanenſis.  
Maſtaritanus.  
Mataritanus.  
Materianenſis.  
Medeſeſſitanus.  
Admedianis Zabunio-  
rum.  
Mibiarcenſis.  
Midicenſis.  
Miditenſis.  
Miricianenſis.  
Mozotcoritanus.

Muzucensis.	Ruspitenfis.	Tapurenfis.	Tuccensis.
Narenfis.	Scebatianenfis.	Tapenfis.	Turenfis.
Nationenfis.	Seberianenfis.	Tarafenfis.	Turreblandenfis.
Nebbitanus.	Segermitenfis.	Tasfaltenfis.	Turre-Tamallumenfis.
Octabienfis.	Septimunicienfis.	Teleptenfis.	Tuzuritanus.
Octabienfis.	Sublectinus.	Temonianenfis.	Vadentiinianenfis.
Oppennenfis.	Sufetanus.	Tenitanus.	Vararitanus.
Pederoedianenfis.	Sufetulenfis.	Tercitanus.	Vaffinaffenfis.
A Piffanis.	Sulianis.	Theuzitanus.	Vegefelitanus.
Præcaufenfis.	Tagamutenfis.	Thufdritanus.	A Vico-Ateri.
Præfidienfis.	Tagaraienfis.	Ticenfis.	Victorianenfis.
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Rusfenfis.	Tambaienfis.	Tubulbacenfis.	Uzabirenfis.

## MAURITANIA CÆSARIENSIS ET TINGITANA.

Adquefrenfis.	Catrenfis.	Medienfis.	Sucardenfis.
Adinnadenfis.	Catulenfis.	Minnenfis.	Sufaritanus.
Alamiliarenfis.	Ciffitanus.	Murufstagenfis.	Sufafaritanus.
Albulenfis.	Columpnatenfis.	Mufertitanus.	Sugabbaritanus.
Altabenfis.	Corniculanenfis.	Nabalenfis.	Summulenfis.
Amaurenfis.	Elefantarienfis.	Nasbicenfis.	Tabazagenfis.
Ambienfis.	Fallabeufis.	Nobenfis.	Taborentenfis.
Aquenfis.	Fidolomenfis.	Nobicenfis.	Tabunienfis.
Arfinnaritanus.	Flenucletenfis.	Novenfis.	Tadamatenfis.
Bacanarienfis.	Florianenfis.	Numidienfis.	Talenfis.
Balianenfis.	Flumenzeritanus.	Nurconenfis.	Tamicenfis.
Baparenfis.	Frontenfis.	Obbenfis.	Tanudaiefis.
Bartimifienfis.	Girumontenfis.	Oboritanus.	Tafaccurenfis.
Benepotenfis.	Gorenfis.	Oppidonebenfis.	Ternamufenfis.
Bidenfis.	Gratianopolitanus.	Opinenfis.	Tifiltenfis.
Bitenfis.	Gunugitanus.	Pamarienfis.	Tigabitanus.
Bladienfis.	Gypfarienfis.	Quidienfis.	Tigamibenenfis.
Boncarenfis.	Icofitanus.	Regienfis.	Tigifitanus.
Bulturienfis.	Idenfis.	Reperitanus.	Timicitanus.
Cæfarienfis.	Jommitenfis.	Rufaditanus.	Timidanenfis.
Caltadrienfis.	Itenfis.	Rufgunienfis.	Tingarienfis.
Caprenfis.	Juncenfis.	Rufubiccarienfis.	Tipafitanus.
Caput-Cillenfis.	Lapidienfis.	Rufubiritanus.	Tubunenfis.
Cartennitanus.	Larenfis.	Rufuccurritanus.	Tufcamienfis.
Caftellanus.	Majucenfis.	Rufucenfis.	Vagalitanus.
Caftelli-Jabaritanus.	Malianenfis.	Satafenfis.	Vagenfis.
Caftelli-Mediani.	Mammillenfis.	Sereddelitanus.	Vanarionenfis.
Caftelli-Tatroportenfis.	Manazenenfium Regiorum.	Serrenfis.	Vannidenfis.
Caftellominoritanus.	Mafuccabenfis.	Seftenfis.	Ubabenfis.
Caftello-Ripenfis.	Maturbenfis.	Sfafferienfis.	Villænobenfis.
Caftanobenfis.	Maurenfis.	Siccefitanus.	Viffalfenfis.
Caftrofeberianenfis.	Maurianenfis.	Siguitanus.	Voncarienfis.
Catabitanus.	Maxitenfis.	Sitenfis.	Ufinadenfis.
		Subbaritanus.	

## MAURITANIA SITIFENSIS.

Acufidenfis.	Gegitanus.	Molicunzenfis.	Socienfis.
Aquæalbenfis.	Ab Horrea Aninicenfi.	Moptenfis.	Suriftenfis.
Afabenfis.	Igilgitanus.	Nobalicianenfis.	Tamagriftenfis.
Afvoremixtenfis.	Jufitenfis.	Olivenfis.	Tamallenfis.
Caftellanus.	Lemeiefenfis.	Orienfis.	Tamafcaninenfis.
Cedamufenfis.	Lemfoctenfis.	Partenienfis.	Tubienfis.
Celenfis.	Lefvitanus.	Perdicenfis.	A Tubufubtu.
Covienfis.	Macrenfis.	Privatenfis.	Tuccenfis.
Equizetenfis.	Macriantenfis.	Salditanus.	Vamallenfis.
Mimentianenfis.	Maronanenfis.	Satafenfis.	Zabenfis.
Ficenfis.	A Medianis Zabuniorum.	Serteitanus.	Zallatenfis.
Flumencifpenfis.		Sitifenfis.	

## PROVINCIA TRIPOLITANA.

Girbitanus.	Leptimagnenfis.	Ooenfis.	Sabratenfis.
			Tacapitanus.

## INCERTÆ PROVINCIÆ.

Abenfenfis.	Aufgrabenfis.	Beragbaritanus.	Cafenfium Baftalenfium.
Abiffenfis.	Banzarenfis.	Botrianenfis.	A Cafis Favenfibus.
Anguienfis.	Bartanenfis.	Bullacenus.	Cedienfis.
Aptucenfis.	Bazarididacenfis.	Camicetenfis.	Celerinenfis.
Arenenfis.	Belinienfis.	Canianenfis.	

A Cemeriniano.	Honoriopolitanus.	Pittanensis.	Tugutianensis.
Cenensis.	Lamzellenfis.	Prifianensis.	Tunugabensis.
Cerbalitanus.	Laritenfis.	Rabautensis.	Tunuludensis.
A Cibaliana.	Lucimagnensis.	Salaniæ Giutitensis.	Turenfis.
Cresimensis.	Lupercianensis.	Samudartenfis.	A Turre Alba.
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Dufenfis.	Milidiensis.	Selendetensis.	Vatarbenfis.
Dufitanus.	Mizigitanus.	Simingitenfis.	Venfanensis.
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Fiffanensis.	Nafaitensis.	Sululitanus.	Utimarenfis.
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EXCERPTA EX NOTITIA *Dignitatum* omnium tam  
*Civilium* quam *Militarium* in partibus *Occidentis*.

Præfectus Prætorio Italiae.  
&c. &c.

Proconsul Africae cujus Vicarii Sex.

*Africae.*

&c. &c.

Duces duodecim.

*Limitis Mauritaniae Caesariensis.*

*Limitis Tripolitani.*

&c. &c.

Consulares viginti duo.

Per *Africam* duo.

*Byzantii*, alias *Byzatii*.

*Numidiae.*

&c. &c.

Præfides triginta unus.

Per *Africam* duo.

*Mauritaniae Sitifensis.*

*Tripolitanae.*

&c. &c.

\*\*\*\*\*

*Sub Dispositione viri illustri Præfecti Prætorio Italiae Diœceses infra scriptæ.*

Italia. Illyricum. Africa.

Provinciae Italiae decem & septem.

\*\*\*\*\*

Illyrici sex.

\*\*\*\*\*

Africae septem. †

*Byzacium.*

*Numidia.*

*Mauritaniae Sitifensis.*

*Mauritaniae Caesariensis.*

*Tripolis.*

*Præfectus Annonæ Africae.*

*Præfectus Fundorum Patrimonialium.*

\*\*\*\*\*

*Sub Dispositione viri Spectabilis Vicarii Africae.*

Consulares.

BYZACII. NUMIDIÆ.

Præfides.

*Tripolitanae.*

*Mauritaniae Sitifensis.*

*Mauritaniae Caesariensis.*

EXCERPTA EX *Ravennate* Anonymo.

A F R I C A.

I. AD partem meridianam, juxta Oceanum, A est patria spatiosissima *Æthiopum*, quæ dicitur *Arcumitana*, & *Candacissis*, & *Troglodytarum*.

\*\*\*\*\*

II. Ad partem Oceani meridiani *Æthiopici*, usque ad mare nostrum magnum *Ægypti*, est patria, id est, spatiosissima *Ægyptus* inferior & superior, quæ nominatur *Adnocura* & *Mareotin*. \*\*\*\*\*

III. Item juxta limbum Oceani ponitur patria, quæ dicitur *Æthiopia Garamantium*, quæ & *Abyssæ* dicitur, quæ confinalis existit prædictæ *Æthiopiæ*, *Troglodytorum*. In qua *Garamantium* patria, non longè ab Oceano, fluvius *Ger* dilatissimè currit. In qua patria *Garamantium* sunt montes, qui *Nauvavou* appellantur. In qua patria sunt lacus, unus qui dicitur *Lycumede*, alius *Augita*. Qui *Æthiopes* rupes montium habitare describuntur, propter immensa ac validissima caumata. Ad frontem autem ejusdem *Garamantium* patria est arida, deserta, montana, quæ dicitur *Marmarydes*, *Nassamones*, *Letophagi*, atque *Blegmies*. In qua patria nunquam civitates fuisse legimus.

IV. Item juxta mare magnum ponitur patria, quæ dicitur *Mauritania*, quæ dicitur *Cyrenensis*. In qua patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est, civitas *Cyrenes*, quæ confinalis est litoris maris magni cum *Agabis* civitate *Ægypti*: Item sunt civitates, id est *Balacris*, *Cænopolis*, *Callis*, *Ptolomaida*, *Theuchira*, *Adriani*, *Bernicide*, *Coruciano*, *Anabucis*, *Aræ Philanorum*. Per quam patriam transeunt plurima flumina, inter cetera quæ dicuntur *Leon* & *Torres*.

V. Item juxta Oceanum ponitur patria, quæ dicitur *Æthiopia Biblobatis*, quæ confinatur cum superius dicta *Æthiopia Garamantis*. In qua *Biblobatis* patria est lacus, qui dicitur *Tagges*. Quæ patria, dum multum existit caumosa, ipsi *Mauri* cavernas terræ habitant. In qua patria litus Oceani, atque in superioribus, maximus atque spatiosus desertus esse describitur. In qua patria sunt montes, qui dicuntur *Tulliatodi*. In qua patria non longè ab Oceano, per longum supra scriptum, fluvius *Ger* dilatissimè currit. Ad frontem autem, juxta *Biblobatis* patriæ, per medio multa spatia, id est, deserta, quæ supra nominavimus, juxta mare magnum ponitur patria nimis spatiosissima, quæ dicitur *Africana*. Cujus patriæ multæ sunt, ut descriptores philosophi dicunt, ex quibus ego legi *Provinum* atque *Melitanum* genere *Afros*; sed & *Castorium Romanorum* philosophum. Sed ego civitates inferius dictas prædictæ *Africanae* patriæ, secundum *Castorium* designavi. In qua *Africana* patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus; id est civitas *Tragulis*, quæ confinalis est litoris maris magni cum supra scriptis civitatibus *Arophilonorum Cyrenensium*. Item *Zacassania*, *Palma*, *Isfri*, *Sacamadis*, *Prætorium*, *Musol*, *Disio*, *Nadalis*, *Cisternas*, *Thubactis*, *Nivergi*, *Scemadana*, *Leptismagna*, *Pontos*, *Sabrata*, *Cipsaria*, *Zita*, *Githi*, *Tacapas*, *Ad Oleastrum*, *Macumades*, *Thenas*, *Taparura*, *Ufyla*, *Sublechte*, *Leptis minus*, *Ruspinus*, *Adrymeton*, *Horea*, *Neapolis*, *Clypeis*, *Sinnama*, *Carpas*, *Maxula*, *Thynus*, *Carthago* civitas magna, *Gallo-Gallinacio*, *Antiqua Colonia*, *Ad pertusa*, *Cesiusa*, *Tyraria*, *Utica*.

† Vere non erant nisi VI Prov. computata in his etiam Mauritania Caesariensi à Duce administrata, & supra in Indice omissa, quoniam à Duce regebatur, & Africa, à Proconsule recta, ideoque omissa, quia inter Consulares aut Præfidentiales non numeratur. Verum numerus augetur, quoniam inter prædictas VII Africae provincias Notitia Præfectum annonæ Africae, & Præfectum fundorum patrimonialium recenset. Hi tamen provinciarum rectores non erant, sed quia amplam habebant administrationem, Præfidentibus comparabantur & pars diœcesis Africanæ habebantur. His ergo duobus præfectis adeptis, Provinciae Africae VI remanebant, duæ Consulares, Byzantium & Numidia, tres Præfidentiales, & si Notitia in indice in duas tantum ponat, sc. Mauritaniae duæ, Sitifensis, & Caesariensis. & Tripolis. His addenda est Africa cum Proconsule. itaque sunt VII Provinciae. vid. Pancrol. Comment. in Notitiam. p. 116.

Item ad aliam partem defuper sunt civitates, id est *Marthæ, Afas, Lucerna, Agarni, Aucerim, Ad putea, Lamie, Afas, Verim, Tingimie, Putea, Agafel, Nepte*. Item ad aliam partem sunt civitates, id est *Capsalco, Bamelbi, Abtan, Tiburbomaius, Olencana, Bitbina, Viræ, Bindavicus, Agertbel, Calbenedi, Arbelone, Thirusdron, Gruzza, Elie, Terentum, Aquas Regis*. Item ad aliam partem sunt civitates, id est *Cabibus, Authus, Themizec, Mauzat, Murine, Senana, Cytofori, Thamamulem, Mandatemule, Selesua, Tarsete, Versuos, Ad duodecimum, Leones*. Item ad aliam partem sunt civitates, id est *Thalacte, Monianum, Majores, Bathmetim, Corebam, Aitigilem, Ballis, Uthumas, Unuta, Sciciliba, Tyris, Chisiduo, Membriſca*. Tranſeunt autem per ipsam *Africanam* provinciam inter cetera flumina quæ dicuntur, id est *Cepſite, Torrens, & Panazeron*.

VI. Item juxta mare magnum, proxima ejusdem *Africanæ* regionis, rejacet patria, quæ dicitur *Numidia Byzantium*. Quam *Numidiam* iidem philosophi, qui supra nominati sunt quidem prædictam *Africanam* regionem designasse, ipsi & eandem *Numidiam* descriperunt. Sed dum non concordant in civitatibus inferius designatis, ideo nos secundum *Castorium Romanorum* philosophum, supraſcriptas civitates ejusdem *Numidiæ* nominavimus. In qua *Numidia* plurimas fuisse civitates legimus, id est civitas *Membronem*, quæ confinatur juxta mare magnum cum jam prænominata *Utica* civitate *Africanæ* regionis. Item civitas *Tmiſſa, Hipponæ Zareſon, Tabraca, Tuniza, Aruonaca, Uſſuſa, Hippon regium, Sulucu, Zaca, Ruſſicade*. Nam defuper sunt in *Numidia* civitates, id est *Senitum, Bulla regia, Silma, Siguſſe, Sicabe, Thacora, Gegite, Narragara, Molas, Tipaſa, Tibili, Fabianon, Cirta, Quartelli, Palunam, Villam-Cervinam, Lapiſede, Novale, Berrice, Chulcul, Cornon, Baccaras, Milebo-Colonia, Solbeania, Budaxicara, Thencbeſtre, Centenarias, Gauſaparas, Piſcinas, Fuſcinas, Falavi Marci, Thugurſicus, Altuburus, Mucea, Suſulus, Præſidin, Midias, Piſſinas, Meſſiſſita, Duoſumina, Sinnachi, Lambreſe, Lambridin, Tamaſqua, Orgetarium*. Item ad aliam partem sunt civitates, id est *Labafudin, Labiana, Vico Aureli, Germani, Thebeſte*. Item ad aliam partem sunt civitates, id est *Thuraria, Thoburbi minus, Chulcar, Elefantaria, Zicella, Aorvia, Miſtin, Theblata, Vico Auguſti, Tatia, Druſſiana, Piconi, Novis Aquis, Droſiliana, Siguſſe, Armaſdum, Cirta, Gaſſbala, Medvanis, Bagradas, Tepte Colonia, Gemellas, Pago Gemellin, Dabuas*. Per quam *Numidiam* tranſeunt plurima flumina, inter cetera quæ dicuntur *Armoniacus, Bagrada, Ubus, Maſaga, Abiga, Publitus, Sadinta, Ameſa, Adima, Limeletendum*.

VII. Item super ipsam *Numidiam*, in montanis & planiciis locis est patria, quæ dicitur *Mauritania* quasi *Rubea*, quæ & *Sitifensis* appellatur. Cujus fines à montibus, usque ad mare magnum pertingunt; nam ad Oceanum nullo modo. Quam patriam secundum *Castorium* nominavimus. In qua patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est civitas *Tuca*, quæ juxta mare magnum dividit, inter superius dictam provinciam *Numidiam*, & ipsam *Mauritaniam Sitifensium*. Item civitas *Chullu, Pacianis, Igilgili, Choba mune, Horea, Muſlubion*. Item ad aliam partem sunt civitates, id est *Amabu mune, Gaddo, Leba, Balicin, Vicum, Mobziacia*.

VIII. Iterum litus maris magni, est patria quæ dicitur *Mauritania Caſariensis*, quam secundum *Castorium* & *Lolianum* philosophos designavimus. In qua *Caſariense Mauritania* plurimas civitates fuisse legimus, ex quibus aliquantas designare volumus, id est civitas *Saldis*, quæ juxta mare magnum confinatur, cum *Muſlubio* civitate supraſcriptæ *Mauritanie Sitifensis*. Item juxta civitas *Qlæs, Ruſcius mune, Lomnion, Ruſcuron, Ruſgunia, Icoſion, Tipaſa, Caſarea, Gungus, Larcaſtellum, Cartenna,*

*Arsenaria, Portum magnum, Portum divinum, Albulas*. Item super aliam partem sunt civitates, id est *Signa mune, Rubras, Sita Colonia*; Item ad aliam partem, supra jam dictam civitatem *Saldas*, est civitas quæ dicitur *Tubusubros, Bidda monicip, Tigiſim, Reptiniana, Castellum, Helepantaria, Aquiscalidis*. Item ad aliam partem sunt civitates, id est *Galaxian, Aucunaſta, Lamarafum, Suſaſa, Tababac, Bambride, Lecmelli, Balafadais, Baccis, Tubonis*. Per quam *Caſariensem Mauritania* plurima tranſeunt flumina, inter cetera, quæ dicuntur, id est *Uſar, Agilaam, Mina, Sira, Taſagora, Iſaris, Nigreuſis, Ligar & Malba*.

IX. Item juxta Oceanum ponitur patria, quæ dicitur *Mauritania Perofis*, vel *Salinarum*, quæ confinalis exiſtit supraſcriptæ *Æthiopiæ Bibliobatis*. In qua *Perofum Mauritania* maximum deſertum eſſe adſcribitur. In qua patria sunt montes, qui dicuntur *Lytricus*; cujus patriæ poſt terga, procul infra Oceanum, *Tres Inſula* inveniantur. Cujus patriæ ad frontem per medium eſſent eſpatia litus maris magni, ponitur patria, quæ dicitur *Mauritania Tingitana*. Iterum in montanis & aſperis, ſeu aridiſſimis locis, in supraſcripta *Mauritania*, quæ dicitur *Perofis*, quæ ponitur juxta Oceanum & *Mauritaniam Tingitanam*, quæ ponitur juxta mare magnum, eſt patria magna, quæ dicitur *Getulia*, de qua in ſua homelia refert *S. Gregorius*. In qua *Getulia* pro aquæ inopia, dum longè ab Oceano, & ad mare magnum amplius, & flumina ibidem, quæ ſiſtunt minime, aliquantas fuiſſe civitates legimus, id eſt *Thurſurum, Tices, Speculum, Turres, Cruas*. Item litus maris magni juxta *Mauritaniam Tingitanam*. In qua plurimas fuiſſe civitates legimus, ex quibus aliquantas designare volumus, id eſt civitas *Tingis, Cadum Caſtra, Caſtra nova, Taſacora, Dracones, Tepidas, Fovea rotunda, Ripas Nigras, Stavulum Regis, Ataba, Taxaſora, Fulga, Figit, Gent, Subſelluit, Naſſuſa*. Item ad aliam partem, juxta civitatem, quam diximus *Tingis*, sunt civitates, id eſt *Turbice, Septemvenam*. Per quam patriam, inter cetera tranſeunt flumina, quæ dicitur *Turbulenta*, quam alii *Davinam* appellant.

X. Item juxta Oceanum, prope supraſcriptam *Mauritaniam Perofis*, eſt patria quæ dicitur *Egel*. In qua patria, juxta Oceanum sunt montes, ut mons *Ethna*, qui ardere ſcribuntur. In qua patria, juxta Oceanum sunt montes excelli, qui appellantur *Praxe*. Cujus patriæ ad frontem, multis miliaribus ſpatiis, id eſt litus maris magni, ponitur patria quæ dicitur *Mauritania Tingitana*.

XI. Item litus maris magni ponitur prædicta *Mauritania Gaditana*, quæ litus maris magni confinalis exiſtit prælatæ *Mauritanie Tingitanæ*. Quæ *Gaditana* patria ſupraſcripta & barbaro modo *Abrida* dicitur, ubi gens *Vandalorum* à *Belifario* devicta in *Africa* fugit, & nunquam comparuit. Quam patriam ego ſecundum multoties dictum *Castorium* designavi. In qua *Mauritania Gaditana* plurimas fuiſſe civitates legimus, ex quibus aliquantas designare volumus, id eſt civitas *Preatina*, quæ litus maris magni ponitur prope prædictum fluvium *Malba*, longè à portu *Sigenſe*. Item civitas *Tingi Colonia, Zili, Tabernis, Lix Colonia, Frigidis, Banafa, Gigantes, Oppido Novo, Tremulas, Septem Fratres, Tamuſida, Sala, Gentiano, Explorazio, Boballica, Bobiſciamis, Aquis Daticis, Bada, Tocoloſion, Bobabili, Bonivricis, Gudda, Bati, Argenti, Barſuvli, Sidilium, Egelin, Lampica, Fons Aſper, Nabia, Maura, Getuli, Selitha, Getulioſi, Getulidare, Turris Buconis, Pauriſi, Perora*. Quæ ſuperius dicta *Mauritania Gaditana*, quæ & barbaro modo *Abrida* dicitur, conjungitur cum ireto, qui dicitur *Septegaditano* qui dividit *Mauritaniam* ab *Hispania*, id eſt *Africanam* provinciam ab *Europa*. Per quam *Gaditanam* provinciam plurima tranſeunt flumina, inter cetera quæ dicuntur, id eſt *Subulcus, Ubus, Salenſis*. \* \* \* \* \*







S P E C I M E N  
 PHYTOGRAPHIÆ AFRICANÆ &c.  
 O R A  
 C A T A L O G U E  
 O F S O M E O F T H E  
 R A R E R P L A N T S  
 O F  
 B A R B A R Y , E G Y P T and A R A B I A .

- 1 **A** Bsinthium arborefcens Lob. Ic. 753. J.B. III. 173.
- 2 Abfinthium Santonicum Judaicum C. B. P. 139. *Sheab* Arabum. *Copiose crescit in Arabia & in desertis Numidiæ.*
- 3 Acacia vera J. B. I. 429. *Cum unica fere arbor sit Arabiæ Petrææ, quæ consuecendis asseribus inservire possit, verisimile videtur, esse Shittim s. Ss.*
- 4 Acanthus fativus vel mollis Virgilii C. B. P. 283.
- 5 Acetosa Ægyptia, roseo Seminis involucro, folio lacero *Lippi.*
- 6 Acetosa rotundifolia, hortensis, major Boerh. Ind. Alt. II. 86.
- 7 Acetosa Ocymi folio, Neapolitana C. B. P. 114. I. R. H. 503.
- 8 Acetosa minor, lobis multifidis Bocc. Mus.
- 9 Adonis sylvestris, flore phœniceo, ejusque foliis longioribus C. B. P. 178.
- 10 Adiantum five Capillus Veneris J. B. III. 751.
- 11 Adiantum nigrum officinarum J. B. III. 742.
- 12 Agrimonia minor, flore albo H. Cath. Boerh. Ind. Alt. 179.
- 13 Alchimilla Linariæ folio, calyce florum albo I. R. H. 509.
- 14 Alchimilla Linariæ folio, floribus & vasculis in foliorum alis sessilibus. *His notis differt a præcedenti Specie, quæ flores fert versus ramulorum summitates, longioribus pediculis hærentes.*
- 15 Alchimilla minima montana Col. Ecphr. I. 146. Perceper Auglorum Lob.
- 16 Alaternus Hispanica, Celastrus dicta Boerh. Ind. Alt. II. 213.
- 17 Alhenna Arabum. *Frutex est floribus parvis, tetrapetalis, candidis, racemosis, staminibus octo, binatis, in petalorum intervallis, nascentibus, & e calyce quadrisido exeuntibus, foliis myrtiformibus conjugatis, fructu sicco, quadriloculari, rarius triloculari, seminibus, Acetosæ instar, angulatis.* Ligustrum Ægyptiacum latifolium C. B. P. 476. Cyprus Græcorum, Alcanna vel Henne Arabum, nunc Græcis Schenna, Rauwolf. & Lug. Append. Cyprus Plinij five Alcanna Bell. Ep. 4. ad Clus.
- 18 Alkekengi fructu parvo, verticillato I. R. H. 151.
- 19 Alkekengi frutescens, foliis rotundis, arcte fibi invicem incumbentibus, floribus albis, calycibus apertioribus.
- 20 Allium angustifolium umbellatum, flore albo I. R. H. 385.
- 21 Alfine aquatica, Portulacæ folio hirsuto.
- 22 Alfine maritima, Centum grana Cæsalpino dicta Pluk. Alm. 20. Herniaria Alfine folio I. R. H. 507.
- 23 Alfine maritima, supina, foliis Chamæfyces I. R. H. App. 665. Franca maritima, quadrifolia, annua, supina, Chamæfyces folio & facie, flore ex albo purpurascente Michel. Nov. Gen. 23. *Flos in quinque petala dividitur ad tubulum coherentia; basi denuo petala separantur & arcte amplectuntur fructum oblongum, pentagonum, monangium, plurimis seminibus fætum. Calyx longus, striatus, quinquefidus est. Flores arcte geniculis ramulorum adnascuntur.*
- 24 Alfine Spergulæ facie, media C. B. P. 251. I. R. H. 244. Spergula marina nostras J. B. III. 777.
- 25 Althæa humilis, repens, foliis Malvæ vulgaris, flore rubro.
- 26 Alysson foliis lanceolatis, confertis, argenteis, flosculis albis.
- 27 Alysson incanum, Serpilli folio, fructu nudo I. R. H. 217.
- 28 Alysson maritimum I. R. H. 217.
- 29 Amaranthus spicatus, Siculus, radice, perenni Bocc. Rar. 16.
- 30 Ammi majus C. B. P. 159. I. R. H. 304.
- 31 Ammi perenne Mor. Umb. I. R. H. 305.
- 32 Anagallis cærulea, foliis longis, angustis, ternis vel quaternis ex adverso nascentibus C. B. P. 252.
- 33 Anagallis flore phœniceo C. B. P. 252.
- 34 Anagyris fœtida C. B. P. 391. I. R. H. 647.
- 35 Anonis annua erectior, latifolia, glutinosa, Lusitanica I. R. H. 409.
- 36 Anonis non spinosa, flore luteo, variegato C. B. P. 389. I. R. H. 409.
- 37 Anonis purpurea, perennis, foliis latioribus, rotundioribus, profunde ferratis H. Ox. II. 170. I. R. H. 408.
- 38 Anonis Sicula, alopecuroides I. R. H. 408. Anonis purpurea, oblongo, rotundo, prægrandi, integro ferrato folio lucido, spica alopecuroide H. Cath. Anonis latifolia humilis, non spinosa,

- noſa, alopecuroides, flore rubello, Sicula Bocc. App. ad Muſ.
- 39 Anoniſ viſcoſa, ſpinis carens, lutea, latifolia Bot. Monſp. Anoniſ non ſpinoſa, capreoliſ donata C. B. P. 389.
- 40 Aurirrhinum latifolium, flore rubro, riſtu luteo Boerh. Ind. Alt. 233.
- 41 Aphaca Lob. Ic. 70.
- 42 Apium procumbens, craſſiore folio.
- 43 Apocynum erectum, incanum, latifolium, Malabaricum, floribus ex albo ſuave-purpuraſcentibus Par. Bat. 28. Boerh. Ind. Alt. 313. *Copioſe creſcit in vallibus prope montem Sinai.*
- 44 Apocynum fruteſcens, folio ſubrotundo, minore, ſiliquis ſtriſtiſſimis.
- 45 Arbor Judæ Dod. Pempt. 786.
- 46 Arbutus, Comarus Theophrasti J. B. I. 83.
- 47 Ariſtoloſchia rotunda J. B. III. 559. *Boruſtum* Arabum.
- 48 Ariſtoloſchia clematitiſ recta C. B. P. 307.
- 49 Ariſtoloſchia Cretica, ſcandens, altiffima, Piſtoloſchiæ foliis Cor. 8. Ariſtoloſchia clematitiſ ſerpens C. B. P. 307.
- 50 Arum humile, Ariſarum dictum, latifolium, piſtillo brevi, hiriſuto, incurvo H. L. Ariſarum latifolium majus C. B. P. 196.
- 51 Aſparagus ſive Corruſa, ſpinis biuncialibus, binis.
- 52 Aſplenium ſive Ceterach J. B. III. 749.
- 53 Aſter conyzoides, foliis anguſtis, crenatis.
- 54 Aſter maritimus, flavus, folio in ſummo obtuſo H. L. Flor. I. 23. Boerh. Ind. Alt. 95. II. 15.
- 55 Aſter pratendiſ, autumnaliſ, Conyzæ folio I. R. H. 482. Helenium pratendiſ autumnale, Conyzæ foliis, caulem amplectentibus Comm. Ac. R. Sc. Ann. 1720. p. 303. n. 11.
- 56 Aſter ſciſcus perenniſ, foliis longis, anguſtis.
- 57 Aſter ſciſcus annuiſ, foliis ad ſtrem rigidis I. R. H. 497. Aſter Atticiſ Maſſiliotiſ Tab. Ic. 861.
- 58 Aſter ſciſcus annuiſ trianthophorus, *Craſſas* Arabibus dictus. *Folia Chamæmeli. Calyx e ſquamis tenuibus, albo virentibus, conſtat. Semiſtoſculi ſinuati ſunt: Crenas laterales longiores, mediam breviorum habet. Suaviter olet.*
- 59 Aſter ſciſcus maritimus, perenniſ, patulus I. R. H. 498. Aſter ſupiniſ, lignoſus, Siculiſ, Conyzæ odore Bocc. Muſ. P. II. 161.
- 60 Aſtragaliſ lufitanica I. R. H. 399. Aſtragaliſ Boëtiſ Cluſ. H. cccxxxiii. *Foole el Ha-louſe* (ſ. Faba Apri) Arabum.
- 61 Aſtragaliſ Africanuſ luteuſ odoratuſ Bot. Monſp. Aſtragaliſ perenniſ foliis hiriſutis, caule recto aphylo, flore ochroleuco, odoratiſſimo H. Ox. II. 203. *Caroube el Maizah* (ſ. Siliqua Caprarum) Arabum.
- 62 Aſtragaliſ annuiſ, anguſtfoliſ, ſtoſculis ſubcæruleis, cauliculis adhærentibus I. R. H. 416. Aſtragaliſ ſiliquiſ & foliis hiriſutis, floribus parvis H. Ox. II. 119.
- 63 Aſtragaliſ Boëtiſ ſive Securidaca Sicula, ſiliquis foliaceis Bocc. Rar. p. 7. Tab. 4. Aſtragaliſ triangulariſ Munt. Phyt. Tab. 10.
- 64 Aſtragaliſ luteuſ, annuiſ, Monſpeliacuſ, procumbens H. Ox. II. 108. Securidaca lutea minor, corniculis recurviſ C. B. P. 349.
- 65 Aſtragaliſ Monſpeſſulanuſ J. B. II. 338. I. R. H. 416.
- 66 Aſtragaliſ pumiliſ, ſiliqua Epiglottidiſ forma I. R. H. 416.
- 67 Aſtragaliſ ſupiniſ, ſiliquis villoſis, glomeratiſ I. R. H. 416.
- 68 Aſtragaliſ tenuifoliſ, flore ſulphureo, ſiliquis tenuiter recurviſ.
- 69 Atractyliſ multiflora cærulea Comm. Ac. R. Sc. An. 1718. p. 171. n. 8. Carthamuſ aculeatuſ Carlinæ folio, flore multiplici, veluti umbellato Cor. 33.
- 70 Atriplex anguſto, oblongo, folio C. B. P. 119. H. Ox. II. Tab. 32. Sect. 5.
- 71 Atriplex maritima, Hiſpanica, fruteſcens & procumbens I. R. H. 505. Hort. Elth. 46. Fig. 46.
- 72 Atriplex maritima pumila, Arabica, foliis villoſis, ſubrotundiſ. *Folia unguis equini ſig ra.*
- 73 Atriplex olida, maritima, pumila, procumbens.
- 74 Azedarach Dod. Pempt. 848. I. R. H. 616. *Eleab* Arabum.
- 75 Baſamita Chryſanthemi ſegetum folio, diſco amplo.
- 76 Baſamita foliis Agerati Comm. Ac. R. Sc. Ann. 1719. p. 280. n. 2. Belliſ ſpinoſa, foliis Agerati C. B. P. 260. Belliſ ſpinoſa Pr. Alp. Ex. 327.
- 77 Blattaria flore albo J. B. III. 874.
- 78 Blattaria magno flore C. B. P. 241.
- 79 Bryonia aſpera ſive alba, bacciſ rubriſ C. B. P. 297.
- 80 Bugloſſum anguſtfolium Lob. Ic. 76.
- 81 Bugloſſum Creticuſ majuſ, flore cæruleo, purpuraſcente H. R. Par. I. R. H. 134.
- 82 Bugloſſum Luſitanicuſ, Echij folio, undulato I. R. H. 134.
- 83 Bugloſſum luteuſ, annuiſ, minimum I. R. H. 134. Anchufa lutea minor J. B. III. 583.
- 84 Bugloſſum radice rubra, ſive Anchufa vulgatiſ, floribus cæruleis I. R. H. 134. Anchufa puniceis floribus C. B. P. 255.
- 85 Bugloſſum ſylveſtre majuſ nigrum C. B. P. 256. Borrage ſylveſtriſ annua di Caudia Zan. H. 48.
- 86 Bulbocactanuſ minus C. B. P. 162.
- 87 Bulbocactanuſ tenuiter incifo folio Luſitanicuſ Vir. Luſ. I. R. H. 307.
- 88 Bulbocodium crocifolium, flore parvo, violaceo I. R. H. Cor. 50. Syſyrinchium Theophrasti Col. Ec. I. 328.
- 89 Bupleurum perfoliatuſ, rotundifolium, annuiſ I. R. H. 310. Perfoliata vulgatiſſima ſive arvenſiſ C. B. P. 277.
- 90 Bupleurum arboreſcens Saliciſ folio I. R. H. 310. Sefeli Æthiopiſ fruticoſum folio Periclymeni J. B. III. p. 2. 197.
- 91 Buſa Paſtoris hiriſuta, Erucæ flore, ſtilo prominente. *Folia oblonga, ſerrata, caulem amplectentia. Siliquæ hiriſutæ, interdum ex adverſo poſitæ, brevibus pediculis in ſpicam digeſtæ, Buſæ Paſtoris figura, ſed majores & altius ſinuata. Septimum medium Geraniſ ſeminiſ inſtar exſporrectum.*
- 92 Cakile maritima, anguſtiore folio Cor. 49.
- 93 Cakile maritima, ampliſore folio Cor. 49. Eruca maritima, latifolia, Italica, ſiliqua haſtæ cuſpidi ſimili C. B. P. 99.
- 94 Calamintha Cretica, anguſto, oblongo, folio I. R. H. 194.
- 95 Calcitrapa flore ſulphureo, procumbens, caule non alato. Jacea Cichorii folio, flore luteo, capite ſpinoſo Bocc. Rar. 15. Jacea orientaliſ ſpinoſa, folio Eryſimi, flore luteo Boerh. Ind. Alt. 141. *In junioribus capituliſ, ſpinæ ſuperiores reliquiſ longiores ſunt, & caſtanei coloris.*
- 96 Calcitrapa laciniata, multiflora, minimo flore, albicante Comm. Ac. R. Sc. Ann. 1718. n. 165. Carduus orientaliſ Calcitrapæ folio, flore minimo Cor. 31. Jacea minor &c. Pluk. Alm. 192. Tab. 39. f. 4.
- 97 Calcitrapa lutea alato caule, capite erio-phoro Comm. Ac. R. Sc. Ann. 1718. p. 166. n. 24.
- 98 Calcitrapa vulgariſ, lutea, alato caule Comm. Ac. R. Sc. Ann. 1718. p. 166. n. 21. Carduus ſtellaſ luteuſ, foliis Cyani C. B. P. 387. I. R. H. 440.
- 99 Calcitrapoides Rapi folio, alato caule, flore purpureo coronato Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 1.
- 100 Calcitrapoides Sonchi folio, capite magno turbinato Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 10. Carduus ſtellaſ, latifoliſ, cauleſcens C. B. P. 387.



5. *Acetosa* &c.



58. *Asteriscus* &c.



72. *Utricular* &c.



170. *Conyza* &c.



146. *Chondrilla* &c.

*Auspicijs Rev. et Honoratis Dom. Domini*  
**JACOBI BEAULERC** Canonici Windeforiensis.

112 *Capparis* &c.



149 *Chrysopteryx* facie &c



176.

177 *Cotyledon palustris*, Sedi folio, floribus rubris, longioribus.

91 *Bursa Pastoris hirsuta*, Erucae flore, Stile prominentes.

- 101 Calcitrapoides Sphærocephalos, Erucae folio Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 8. Jacea Tingitana, centauroides &c. Pluk. Alm. 191. Tab. 38. f. 5.
- 102 Calcitrapoides tenuifolia, capitulis minoribus, squamis tricuspibus Comm. Ac. R. Sc. Ann. 1718. n. 17. Carduus Jaceæ folio, capitulis minoribus, cum squamis tricuspibus I. R. H. 442.
- 103 Calthoides foliis oblongis, cæcis, crassis. Calycem habet simplicem, non squamosum, in quinque aut plures latas lacinias divisum. Semina papposa sunt & ovata. Rami in humum incumbunt.
- 104 Campanula rotundifolia, hirsuta, saxatilis; folio molli Bocc. App. ad Mus.
- 105 Campanula hirsuta, Ocymi folio, caulem ambiente, flore pendulo Bocc. Rar. 83. I. R. H. 112.
- 106 Campanula arvensis, erecta, major, Euphrasiæ luteæ, seu Triflaginis Apulæ foliis H. Cath.
- 107 Campanula maxima, foliis latissimis, flore cæruleo C. B. P. 94. I. R. H. 108. Trachelium majus Belgarum Clus. Hist. CLXXII.
- 108 Campanula radice esculenta, flore cæruleo H. L. Bat. I. R. H. 111.
- 109 Cannacorus latifolius, vulgaris I. R. H. 367.
- 110 Capparis non spinosa, fructu majore C. B. P. 480. I. R. H. 261.
- 111 Capparis spinosa, fructu minore, folio rotundo C. B. P. 480. I. R. H. 261.
- 112 Capparis Arabica, fructu ovi magnitudine, femine piperis instar acri Bellon. Obs. l. 2. cap. 60. Nostra tricubitalis est. Folia habet glauca, crassa, succulenta, rotunda, uncialia. Fructus, quem vidi, pollicis fuit magnitudine, oblongus, cucumeris forma, quem Arabes appellant Fefel Jibbel, i. e. Piper montanum. Copiose crescit in via ad montem Sinai.
- 113 Carlina flore purpureo-rubente, patulo I. R. H. 500. Comm. Ac. R. Sc. Ann. 1718. p. 173. n. 4.
- 114 Carlina acaulos, flore specioso, purpureo, non radiato, radice gummifera, succo albo & rubro. Hujus radix Addad dicitur. Vid. Leo. Descript. Afr. l. 9. cap. penult.
- 115 Caryophyllus barbatus, sylvestris C. B. P. 209.
- 116 Cassia Fistula Alexandrina C. B. P. 403.
- 117 Cassia Poetica Monspeliensium Lob. Ic. 433. I. R. H. App. 664. Cor. 53.
- 118 Catanance quorundam Lugd. 1190. Catanance cærulea, semiflosculorum ordine simplici Comm. Ac. R. Sc. Ann. 1721. p. 215. n. 1.
- 119 Catanance flore luteo, latiore folio I. R. H. 478. Stæbe Plantaginis folio Pr. Alp. Exot. 286.
- 120 Caulalis arvensis echinata, latifolia C. B. P. 152. I. R. H. 323.
- 121 Caulalis Dauci sylvestris folio, echinato fructu Bot. Monsp. App. I. R. H. 323.
- 122 Caulalis folio Cerefolij Riv. Fl. Pent. Irreg. Chærophyllum sylvestre, feminibus brevibus hirsutis I. R. H. 314.
- 123 Caulalis Myrrhidis folio, flore & fructu parvo.
- 124 Caulalis pumila maritima C. B. P. 153. I. R. H. 323.
- 125 Cedrus folio Cupressi, major, fructu flavescente C. B. P. 487.
- 126 Celtis fructu nigricante I. R. H. 612.
- 127 Centaurium luteum, perfoliatum C. B. P. 278.
- 128 Centaurium minus C. B. P. 278.
- 129 Centaurium majus laciniatum, Africanum H. R. Par. App. I. R. H. 444. Rhaponticoides lutea, altissima, laciniata, capite magno Comm. Ac. R. Sc. Ann. 1718. p. 180. n. 30.
- 130 Centaurium majus incanum, humile, capite Pini I. R. H. 449. Rhaponticum humile, capite magno Strobili Comm. Ac. R. Sc. Ann. 1718. p. 176. n. 3.
- 131 Centaurium purpureum, minimum Mor. H. Blœf. & H. Ox. II. 566.
- 132 Cerinthe quorundam major, verficolora flore J. B. III. 602. Clus. H. CLXVIII. I. R. H. 80.
- 133 Chamædryfolia tomentosa, Maicatenfis Pluk. Alm. p. 97. Tab. 275. f. 6. In Numida vidi sine flore. Folia digitis adharebant, Lappæ capitulorum instar. Calyx hexaphyllus. Semina oblonga, punctata, angulata, gossypio obvoluta.
- 134 Chamælea tricoccus C. B. P. 461. Boerh. Ind. Alt. I. 255.
- 135 Chamæleon Alpinus, Sonchu spinoso, lucido folio, radice nigra, alato caule Bocc. Rar. 2. 148. T. 28. & 105. Carduus Cirrhoides nitido glauco folio, capitulo singulari Comm. Ac. R. Sc. Ann. 1718. n. 9.
- 136 Chamæmelum leucanthemum Hispanicum, magno flore C. B. Prod. 70.
- 137 Chamæmelum montanum, incanum Absinthioides, Italicum Barr. Obs. IIII. Ic. 457. Comm. Ac. R. Sc. Ann. 1720. p. 318. n. 14. Leucanthemum Plinii Anguill. 181. Variat nostrum calyce villoso, rufescente, cum Italici calyx nigricet.
- 138 Chamæmelum specioso flore, radice longa, fervida. Pyrethrum vulgo & veteribus, Arabibus Guntufs dicitur. Hujus radice magna quantitas Constantinopolim & Kairum transmittitur, & Saccharo condita in doloribus pectoris & dentium comeditur. Floris radius amplius est, subtus purpureus. Discus magnus, luteus, ad seminum maturitatem protuberans, squamis rigidis stipatus.
- 139 Chamæmelum Lusitanicum latifolium five Coronopi folio Breyn. Cent. I. 149. f. 74. Comm. Ac. R. Sc. Ann. 1720. p. 318. n. 9. Bellis pumila crenata, Agerati æmula, crenis bicornibus, asperiusculus Pluk. Alm. 65. Tab. 17. f. 4.
- 140 Chamænerion Siculum glabrum majus & nitidum, Amygdali folio I. R. H. 303. Difflab Arabum.
- 141 Chamæpitys moschata, foliis ferratis, an prima Dioscoridis C. B. P. 240. I. R. H. 208.
- 142 Chamæpitys moschata, foliis ferratis, flore luteo I. R. H. 208. Sande-gourab Arabum.
- 143 Chamæripes seu Palma humilis, spinosa, folio flabelliformi J. B. III. 37. Doom Arabum. Ad altitudinem vidi septem aut octo pedum, ramis quotannis e stipite avulsis.
- 144 Chenopodium annuum humi fusum, folio breviori & capillaceo I. R. H. 506. Camphorataæ congener C. B. P. 486.
- 145 Chenopodium Sedi folio minimo, femine splendente, annuum Boerh. Ind. Alt. II. 91.
- 146 Chondrilla minima, repens, Asplenii foliis pilosis.
- 147 Chrysanthemum foliis Matricariæ C. B. P. 134. I. R. H. 491.
- 148 Chrysanthemum folio minus secto, glauco J. B. III. I. R. H. 492.
- 149 Chrysofplenii folis Planta aquatica, flore flavo, pentapetalo. Habitu est hirsuto, conglomerata, Cuscutæ instar. Flores longis pediculis annexi sunt. Petala non fimbriata. Fructus mitra episcopalis formæ. Calyx integer arcte fructum amplectitur.
- 150 Cicuta major C. B. P. 160. I. R. H. 306.
- 151 Cinara acaulos, Tunetana, Tafga dicta, magno flore, suaviter olente, angustis Cinerariæ foliis, non spinosis Till. H. Pis. p. 41. F. I. Tab. 20. Radix optimi saporis est & ab incolis comeditur.
- 152 Cinara sylvestris, non spinosa, flore cæruleo, foliis tenuius laciniatis.
- 153 Cistus ladanifera, Monsp. C. B. P. 467. I. R. H. 260. Cistus Ladanifera five Ledon Monspesulanum, angusto folio nigricans J. B. II. 10.
- 154 Cistus latifolius, magno flore Barr. Icon. 1315. Obs. 547.
- 155 Clematidis five Flammula repens C. B. P. 300. I. R. H. 293.
- 156 Clematis peregrina, foliis Pyri incisifs C. B. P. 300.

- 157 Clinopodium Lusitanicum, spicatum & verticillatum I. R. H. 193. Prunella Lusitanica capite reticulato, folio Pedicularis Tournefortii H. Ox. III. 363. *Bitumen redolet tota Planta, & flos magis similis videtur Moldavica quam Clinopodii. Mibi enim videbatur habere galeam quadrifidam, barbam bifidam.*
- 158 Clymenum Hispanicum, flore vario, filiqua plana I. R. H. 396. Lathyrus vicioides, vexillo rubro, labialibus petalis rostrum ambientibus cæruleis, filiqua plana H. Ox. II. 56.
- 159 Clymenum, quod Vicia maxima, Galegæ foliis majoribus, tetraphylla vel pentaphylla, binatim floribus e viridi flavescens H. Cath.
- 160 Cnicus cæruleus asperior C. B. P. 378. I. R. H. 450.
- 161 Cnicus exiguus capite cancellato, femine tomento I. R. H. 451. Crocodiloides exigua, purpurascens coma Comm. Ac. R. Sc. Ann. 1718. p. 162. n. 2.
- 162 Cnicus cæruleus, humilis, montis Lupi H. L. B. I. R. H. 451. Carduncellus montis Lupi Lob. Ic. 20. J. B. III. 92. *Radix dulcis & edulis est, Gernathdee dicta ab Arabibus.*
- 163 Colocynthis pumila, Arabica, fructu Nucis Juglandis magnitudine, cortice lævi.
- 164 Colocynthis pumila, echinata, Arabica, striis duodecim luteis & viridibus variegata.
- 165 Convolvulus Althææ folio Clus. H. XLIX. Convolvulus peregrinus pulcher, folio Betonicæ J. B. II. 159. I. R. H. 85.
- 166 Convolvulus argenteus elegantissimus, foliis tenuiter incisus I. R. H. 85.
- 167 Convolvulus Africanus, vulgaris minoris facie, flore minimo Raij Hist. III. 375.
- 168 Convolvulus Græcus, Sagittæ foliis, flore albo Cor. I.
- 169 Convolvulus maritimus, nostras, rotundifolius H. Ox. II. 11. Soldanella Dod. Pempt. 395.
- 170 Corchorus five Melochia J. B. II. 982. I. R. H. 259.
- 171 Coris cærulea maritima C. B. P. Hanzarah Arabum, *cujus decoctionem in Lue Venerea copiose sumunt.*
- 172 Coris cærulea maritima, foliis brevioribus, magis confertis.
- 173 Coronilla caule Genistæ fungoso I. R. H. 650.
- 174 Coronilla maritima, glauco folio I. R. H. 650.
- 175 Conyza caulibus rubentibus, tenuioribus, flore luteo, nudo Bot. Monsp. I. R. H. 455.
- 176 Conyza tomentosa, Polij foliis crenatis. *Planta hæc triuncialis est, suaveolens, floribus singularibus.*
- 177 Cotyledon palustris, Sedi folio, floribus rubris, longioribus. *Flores oblongi sunt, Centaurij minoris facie, & in umbella quasi nascuntur.*
- 178 Cotyledon palustris, Sedi folio, floribus luteis, brevioribus.
- 179 Crambe spinosissima Arabica, foliis longis, angustis, floribus in foliorum alis.
- 180 Crepis Chondrillæ folio Comm. Ac. R. Sc. Ann. 1721. p. 195.
- 181 Crepis folio leviter dentato Comm. Ac. R. Sc. Ann. 1721. p. 195. n. 1. Sonchus lævis, angustifolius C. B. P. 124. I. R. H. 475. Boerh. Ind. Alt. 85. *Terra Crepola & Triniciatella veteribus.*
- 182 Cyanus humilis, albus, Hieracii folio I. R. H. 446.
- 183 Cyanus humilis, Hieracii folio, flore purpureo I. R. H. 446.
- 184 Cynoglossum Creticum argenteo, angusto, folio C. B. P. 257. I. R. H. 140.
- 185 Cynoglossum argenteum, flore roseo H. Cath. Cynoglossum Narbonense H. Eyft.
- 186 Cynoglossum Hispanicum, angustifolium, flore obsoleto. *Variat flore candido.*
- 187 Cynoglossum Myofotidis foliis incanis, flore parvo, ruberrimo. *Variat foliis & floribus majoribus.*
- 188 Cypressus fructu quadrivalvi, foliis Equifeti instar articulatis. *Mediam videtur habere naturam inter Arbores & Frutices; nunquam enim vidi altiore quindecim pedibus. Folia late virent, in quibus multæ squamulæ, ut in aliis speciebus, apparent; sed, Equifeti instar, crebris articulationibus sibi invicem pyxidatim conjunguntur.*
- 189 Cyperus humilis, spinis brevibus, rotundis, conglomeratis Buxbaum Cent. I. p. 34. Tab. 55. f. 1.
- 190 Cytifus argenteus, linifolius, Insularum Stachadum I. R. H. 647.
- 191 Cytifus foliis subrotundis, glabris, floribus amplis glomeratis, pendulis.
- 192 Cytifus hirsutus J. B. I. 327. I. R. H. 647.
- 193 Cytifus humilis, argenteus, angustifolius, I. R. H. 648.
- 194 Cytifus foliis, oblongis, sessilibus, glabris, filiquis compressis, incanis. *Folia in summitatibus plerumque singularia sunt, & ipsæ summitates aculeata.*
- 195 Cytifus minoribus foliis, ramulis tenellis, villosis C. B. P. 390. I. R. H. 647.
- 196 Cytifus spinosus H. L. B. I. R. H. 648.
- 197 Daucus Hispanicus, umbella maxima El. Bot. I. R. H. 308.
- 198 Daucus maritimus lucidus I. R. H. 307. Gingidium folio Chærophylli C. B. P. 151.
- 199 Dens Leonis foliis radiatis Bot. Monsp. 295.
- 200 Dens Leonis ramifolius, maximus, foliis pilosis, sinuatis, pedalibus. Hieracium Platyneuron, Burfæ Pastoris cæsura, piloso folio H. Cath. Raij H. III. 145.
- 201 Digitalis Verbasci folio, purpurea, minor, perennis, Hispanica Barr. Ic. 1183. Obf. 187.
- 202 Doronicum Planraginis folio C. B. P. 184. *Variat foliis hirsutis & glabris.*
- 203 Dorycnium Monspeliensium Lob. Ic. 51. I. R. H. 391.
- 204 Dracunculus polyphyllus C. B. P. 195. Dracontium Dod. Pempt. 329.
- 205 Drypis Theophrasti Anguill. Spina umbella foliis vidua C. B. P. 388.
- 206 Echinopus Orientalis, Acanthi aculeati folio, capite magno spinoso cæruleo Cor. 34. Comm. Ac. R. Sc. Ann. 1718. p. 151. n. 4.
- 207 Echium Creticum latifolium rubrum C. B. P. 154.
- 208 Echium Scorpioides, spicis longis, plerumque recurvis, floribus parvis, purpureis.
- 209 Echium Tingitanum, altissimum, flore variegato H. Ox. III. 140. Pluk. Alm. 133.
- 210 Elychrysum seu Stoechas Citrina angustifolia C. B. P. 264. I. R. H. 452.
- 211 Elychrysum Gnaphaloides, floribus in strictiorem umbellam congestis.
- 212 Elychrysum sylvestre latifolium, flore magno, singulari I. R. H. 452. Comm. Ac. R. Sc. Ann. 1719. d. 291. n. 6.
- 213 Elychrysum sylvestre latifolium flore parvo, singulari I. R. H. 452.
- 214 Ephedra maritima, major I. R. H. 663.
- 215 Equisetum arvense, longioribus fetis C. B. P. 16. I. R. H. 533.
- 216 Erica humilis, cortice cinereo, Arbuti flore C. B. P. 486. I. R. H. 602.
- 217 Erica foliis Corios multiflora J. B. I. 356. I. R. H. 602. Erica Juniperifolia, dense fruticans, Narbonensis Lob. Obf. 620.
- 218 Eruca flore albo, foliis sessilibus, Burfæ Pastoris.
- 219 Eruca major, fativa, annua, flore albo, striato J. B. II. 859.
- 220 Eruca pumila, floribus albis, foliis laciniatis.

- 221 *Eruca Romana* feu *Gentilis*, filiqua angusta, folio lato J. B. II. 860. *Eruca sylvestris*, flore albo Barr. Ic. 132.
- 222 *Eryngium amethystinum*, Lusitanicum, folio longiori I. R. H. 327. *Eryngium minus*, montanum, flore cæruleo, pulchro Vir. Lusit.
- 223 *Eryngium foliis angustis*, digitatis Hel-lebori.
- 224 *Eryngium Lusitanicum*, latifolium, vul-gari simile I. R. H. 327.
- 225 *Eryngium montanum*, pumilum C. B. P. 386. I. R. H. 327.
- 226 *Eryngium planum*, minus C. B. P. 386. I. R. H. 327.
- 227 *Eryngium planum*, medium, foliis ob-longis. *Ab Eryngio latifolio plano* C. B. P. 386. *distinguitur, foliis ad caulem longioribus, magis serratis, & magis spinosis. Ab Eryngio plano minori* C. B. P. *foliis amplioribus, in pediculum non contractis, capitulis minus frequentibus & spinosis differt.*
- 228 *Erysimum incanum Arabicum*, Mari folio.
- 229 *Fagonia Arabica*, longissimis aculeis ar-mata. *Folia angustæ sunt, succulenta, & Rorisma-rini instar rugosa.*
- 230 *Fagonia Cretica spinosa* I. R. H. 265.
- 231 *Fabago Arabica*, teretifolia, flore cocci-neo. *Fagonioides Memphisica*, virens obscurus, folio crassiori, bidigitato, tereti, fructu cylin-draceo Lipp. MS. apud Phyt. Sberard. Ox.
- 232 *Fœniculum Lusitanicum minimum* acre I. R. H. 312.
- 233 *Fœnum Græcum sylvestre* C. B. P. 348. *Fœnum Græcum sylvestre Dalechampii* Lugd. 481. J. B. II. 365.
- 234 *Fœnum Græcum sylvestre alterum*, poly-ceration C. B. P. 348. I. R. H. 409.
- 235 *Ferrum equinum minus*, filiqua in summi-tate singulari.
- 236 *Ferula folio Fœniculi*, semine latiore & rotundiore J. B. III. 2. 13.
- 237 *Ferula Galbanifera* Lob. Ic. 779. I. R. H. 321.
- 238 *Filago supina*, capitulis rotundis, tomen-to obsitis Barr. Obs. 999. *Leontopodium verius Dioscoridis*, Hispanicum ejusdem Icon. 296.
- 239 *Filicula Euphrasiæ foliis conjugatis.*
- 240 *Filicula ramosa*, Lusitanica, pinnulis ad Ceterach accedentibus I. R. H. 542. H. R. Monsp. 79. Ic. & Descript. *Filicula Smyrnica*, pin-nulis rotundis, minimis Pet. Gaz. T. 75. f. 4.
- 241 *Filix Lonchitidis facie*, foliis angustis, pel-lucidis, auriculatis.
- 242 *Filix marina*, Anglica Park. Th. 1045.
- 243 *Filix mas*, non ramosa, pinnulis latis, au-riculatis, spinosis Ger. Emac. 1130. Pluk. Alm. 152. Tab. 179. f. 6.
- 244 *Filix ramosa*, major, pinnulis obtusis, non dentatis C. B. P. 357. I. R. H. 536.
- 245 *Fraxinus excelsior* C. B. P. 416. I. R. H. 576.
- 246 *Fritillaria præcox*, purpurea, variegata I. R. H. 377.
- 247 *Fumaria major*, scandens foliorum pedi-culis, flore majore pallidiore H. Ox. II. 261.
- 248 *Fungus Mauritanicus*, verrucosus, ruber Pet. Gaz. Tab. 39. f. 8. *Cynomorion purpureum officinarum* Michellii Nov. Gen. p. 17. Tab. 12. *Orobanchen Mauritanicam* appellavi Obs. p. 264. *Tota planta est substantiæ rubræ fungosæ, glande sive capitulo florifero succo rubro scatente; floribus flamineis, constipatis, arcte semina dura, rotundula, amplectentibus.*
- 249 *Galeopsis Hispanica*, frutescens, *Teucris folio* I. R. H. 186. *Sepibus conficiendis inservit prope Algerium. Per maturitatem, semina pulpa molli, nigra, baccæ instar, involuta sunt.*
- 250 *Galeopsis annua*, Hispanica, rotundiore folio I. R. H. *Marrubium nigrum*, Hispanicum vel *Ocymastrum Valentinum* Clusii Park. Th. 45. *Labium floris inferius integrum est.*
- 251 *Galeopsis palustris Betonicæ* folio, flore variegato I. R. H. 185. *Clonus Albeol.*
- 252 *Gallium luteum* C. B. P. 335. I. R. H. 115.
- 253 *Genista juncea* J. B. I. 395. I. R. H. 643.
- 254 *Genista-Spartium Lusitanicum*, filiqua falcata I. R. H. 646.
- 255 *Genista-Spartium procumbens*, Germa-nico simile, foliis angustioribus.
- 256 *Geranium batrachoides*, folio Aconiti C. B. P. 317. I. R. H. 266.
- 257 *Geranium Chium*, vernum, *Caryophyl-latæ folio* Cor. 20.
- 258 *Geranium Cicutæ folio*, moscatum C. B. P. 319. I. R. H. 268.
- 259 *Geranium Cicutæ folio*, acu longissima C. B. P. 319. Prodr. 138. I. R. H. 268.
- 260 *Geranium pusillum*, argentum, Helio-tropii minoris folio. *Folia, calyces & rostrum argentea sunt. Folia eleganter furcata. Pediculi aphylli.*
- 261 *Geranium Robertianum* C. B. P. 319. I. R. H. 268.
- 262 *Geranium supinum*, rotundo *Batrachioi-dis* crasso, tomentoso folio, radice rufescente, longius radicata I. R. H. 269. Bocc. Mus. P. II. Tab. 128. p. 160.
- 263 *Gingidium umbella oblonga* C. B. P. 151. *Vifnaga* J. B. III. 2. 31.
- 264 *Gladiolus floribus uno versu dispositis*, major C. B. P. 41. *Gladiolus sive Xiphion* J. B. II. 701.
- 265 *Glaucium flore luteo* I. R. H. 254.
- 266 *Glaucium flore violaceo* I. R. H. 254.
- 267 *Globularia fruticosa*, Myrti folio, rigido, nunc tridentato, nunc plano. *Tessellab Arabum.*
- 268 *Gnaphalium maritimum* C. B. P. 263. I. R. H. 461.
- 269 *Gnaphalium umbellatum*, minimum J. B. III. 26. 162. Comm. Ac. R. Sc. Ann. 1719. p. 314. n. 1.
- 270 *Gnaphaloides Lusitanica* I. R. H. 439.
- 271 *Gramen alopecuroides maximum* J. B. *Spica divisa Scherardi Scheuchz.* Agrost. 247.
- 272 *Gramen anthoxanthum*, spicatum J. B. II. 466. I. R. H. 518.
- 273 *Gramen arvense*, panicula crispa C. B. Th. 32.
- 274 *Gramen avenaceum*, montanum, spica simplici, aristis recurvis Raij Hist. 1290.
- 275 *Gramen avenaceum*, pratense, panicula squamosa & villosa H. Ox. III. 213. Sect. 8. T. 7. n. 18.
- 276 *Festuca avenacea sterilis*, paniculis con-fertis, erectioribus, aristis brevioribus Raij Synop. 261.
- 277 *Festuca altera capitulis duris* C. B. P. 10. Th. 151.
- 278 *Gramen avenaceum*, strigosius, utriculis lanugine albicantibus. *A Gramine avenac. utric. lanugine flavesc. I. R. H. 525. differt locustis minus sparsis, angustioribus, aristis tenuioribus, lanugine versus basin & ad semen candida. Porro locustæ hujus simplices sunt, & semen tantum unum lanuginosum, nudum continent, cujus apex aristâ simpli terminatur, cum illius locustæ gemina contineant semina calyce s. squama involuta, quorum aristâ e latere vel dorso calycis exit.*
- 279 *Gramen Barcinonense*, panicula densa, aurea I. R. H. 523.
- 280 *Gramen Bromoides*, festucea tenuique pa-nicula minus Barr. Ic. 76. 2.
- 281 *Gramen Cyperoides*, angustifolium, spica spadiceo-viridi, majus C. B. P. 6. Prodr. 13. J. B. II. 495.
- 282 *Gramen Cyperoides*, aquaticum, majus, panicula Cyperi longi, ex crassioribus glumis compacta,

- compacta, & brevibus petiolis donata Læl. Triumph. in Obs. J. Bapt. Fratris.
- 283 Gramen dactylum, Siculum, multiplici panicula, spicis ab eodem exortu geminis Raij Hist. II. 271. Pluk. Alm. 175. Tab. 92. f. 1. I. R. H. 521.
- 284 Gramen dactylon, radice repente, five officinarum I. R. H. 520.
- 285 Gramen dactylon, spica gemina, triunciali, glabra & aristata Michel. Cat. H. Pif. Gramen bicorne five Distachyopheron Bocc. Rar. 20.
- 286 Gramen humile, capitulis glomeratis, pungentibus. *Palmari est altitudine; caulibus tenuibus uno alterove folio glabro cinctis, quorum summitatibus capitulum nascitur rotundum, e pluribus spicis brevibus, e quatuor aut quinque glumarum paribus, aristis brevissimis, rigidis terminatis, constatum.*
- 287 Gramen Loliaceum radice repente, five Gramen officinarum I. R. H. 516.
- 288 Gramen minus, panicula rigida, densiore & ampliore I. R. H. 522.
- 289 Gramen montanum, panicula miliacea, sparsa C. B. Prod. 17.
- 290 Gramen nemorosum, spicis parvis, asperis C. B. P. 7.
- 291 Gramen panicula spicata, villosum, locustis villosis Scheuchz. Agroft. 248.
- 292 Gramen paniceum, spica simplici aspera C. B. P. 8. Panicum sylvestre dictum & Dens caninus I. J. B. II. 443.
- 293 Gramen paniculatum, locustis maximis, phoeniceis, tremulis I. R. H. 523.
- 294 Gramen paniculatum, minus, locustis magnis, tremulis I. R. H. 523.
- 295 Gramen pratense, capillare, paniculatum, locustis parvis flavescens. *Folia ad radicem capillaria, conferta, ad culmum latiuscula, panicula speciosa, e locustis muticis e tribus aut quatuor squamarum ad margines argentearum paribus composita.*
- 296 Gramen pratense, paniculatum, medium I. R. H. 521.
- 297 Gramen ferotinum arvense, panicula contractiore, pyramidalis Raij Synopf. II. 259.
- 298 Gramen Sparteum, spicatum, foliis mucronatis, brevioribus C. B. P. 5. Th. 68. *Dist Arabum.*
- 299 Gramen spica hirsuta, ad gramen du Gros accedens J. B. II. 438.
- 300 Gramen spicatum, folio aspero C. B. Th. 45.
- 301 Gramen spicatum, spica subrotunda, echinata I. R. H. 519.
- 302 Gramen tremulum maximum C. B. Th. 24.
- 303 Gramen Typhoides, molle C. B. Scheuch. Agroft. 246.
- 304 Gratiolæ affinis Hyssopifolia major, Lusitanica Flor. Bat. 69. Raij Hist. III. 526.
- 305 Hedyppnois Cretica, minor annua Cor. 36.
- 306 Hedyfarum annuum, siliqua aspera, undulata, intorta I. R. H. 401.
- 307 Hedyfarum clypeatum, flore suaviter rubente Eyft. I. R. H. 401. *Sellah Arabum, quo saginantur pecora per totam Africam.*
- 308 Hedyfarum procumbens, annuum, angustioribus foliis. Onobrychis major, humi projecta, longulo, cordato foliolo, floribus rubris clypeatis, articulatis, siliquis sparsis H. Cath. Raij Hist. III. 457.
- 309 Helianthemum Creticum, annuum, lato Plantaginis folio Cor. 18.
- 310 Helianthemum flore maculoso Col. 2. 77. I. R. H. 250. Cistus flore pallido, punicante macula insignito C. B. P. 465.
- 311 Helianthemum folio Thymi glabro I. R. H. 249.
- 312 Helianthemum frutescens, folio Majoranæ incano I. R. H. 249. Cistus incanus Majoranæ folio Hispanico Barr. Ic. 313.
- 313 Helianthemum Halimi minoris folio Barr. Obs. 527. Ic. 287.
- 314 Helianthemum luteum, Thymi durioris folio Barr. Obs. 521. Ic. 441.
- 315 Helianthemum Orientale, frutescens, folio Oleæ, flore luteo Sher. Boerh. Ind. Alt. 276.
- 316 Helianthemum Salicis folio I. R. H. 249.
- 317 Helianthemum supinum, Polygoni folio, hispido & glutinoso.
- 318 Helianthemum vulgare, flore luteo J. B. II. 15. I. R. H. 248.
- 319 Heliotropij facie Planta, lanuginosa, ferruginea, pediculis singularibus. *Folia habet Heliotropij minoris, crassa, villosa; calyces speciosos, multifidos; semina quaternaria, nuda, ovata, nigerima. Florem non vidi.*
- 320 Heliotropium majus Dioscoridis C. B. P. 253. I. R. H. 139.
- 321 Heliotropium majus autumnale, Jasmini odore I. R. H. 139.
- 322 Heliotropium, quod Myofotis scorpioides, latifolia, hirsuta Merret Pin. Raij Syn. 111. Ed. 3. P. 229.
- 323 Hemionitis vulgaris C. B. P. 353.
- 324 Herniaria fruticosa, viticulis lignosis C. B. P. 382. I. R. H. 507.
- 325 Herniaria glabra J. B. III. 378.
- 326 Hesperis hirsuta, lutea, Bellidis folio dentato. *Similis est Barbareæ murali J. B. sed folia pediculis ad caulem longioribus barent, & flores lutei sunt variores.*
- 327 Hesperis incana, aspera, foliis strictissimis.
- 328 Hesperis maritima, latifolia, siliqua tricuspidata I. R. H. 223.
- 329 Hesperis maritima, perfoliata, Bellidis folio, glabro. *Non est eadem Planta cum Hesperide marit. perfoliat. parva flore cæruleo Pluk. Alm. 183. sed differt ab ea foliis brevioribus, glabris, succulentis, minus dentatis, flore majore, simili Hesperidis maritimæ supinæ exiguæ I. R. H. 222. a qua foliis caulem amplectentibus, obtusioribus & glabris distinguitur.*
- 330 Hieracium angustifolium, parce dentatum, floribus in extremitatibus caulium singularibus.
- 331 Hieracium calycè barbato Col. II. 28. Hieracium barbatum, medio nigrum minus H. L. Bat.
- 332 Hieracium magnum Dalechampi Lugd. 569. I. R. H. 470. Hedyppnois Monspeffulana, five Dens Leonis Monspeffulanus J. B. II. 1036.
- 333 Hieracium speciosum, squamoso calyce, Lycopi folio crasso, subtus incano.
- 334 Hieracium villosum, Sonchus lanatus Dalechampi dictum Raij Hist. 231. I. R. H. 470.
- 335 Horminum sylvestre, Lavandulæ flore C. B. P. 237.
- 336 Horminum Verbenæ laciniis angustifolium Triumph. Obs. Ic. & Descr. 66.
- 337 Hyacinthus obsoletior Hispanicus ferotinus Cluf. H. 177.
- 338 Hyofcyamus albus vulgaris Cluf. H. LXXXIV.
- 339 Hypecoon Orientale Fumaricæ folio Cor. 17.
- 340 Hypecoon tenuiore folio I. R. H. 230.
- 341 Hypericum five Androsæmum magnum Canariense, ramosum, copiosis floribus, fruticosum Pluk. Alm. 189. Tab. 302. f. 1.
- 342 Jacea acaulos lutea, Erucae folio, squamarum ciliis candidis. *Radix dulcis, esculenta est, & ab Arabibus Toffis dicitur.*
- 343 Jacea annua, foliis laciniatis, ferratis, purpurascens flore I. R. H. 444. Rhapsodicoides &c. Comm. Ac. R. Sc. Ann. 1718. p. 179. n. 21.
- 344 Jacea foliis Cichoraceis villosis, altissima, flore purpureo I. R. H. 444. Rhapsodicoides &c. Comm. Ac. R. Sc. Ann. 1718. p. 179. n. 20.
- 345 Jacobæa Hispanica, minus laciniata, petalis brevissimis I. R. H. 486. Comm. Ac. R. Sc. Ann. 1720. p. 298. n. 21.
- 346 Jacea purpurea, Atractylidis facie. *Hujusce Plantæ squamæ unicuspides sunt, ciliis ad marginem brevioribus.*



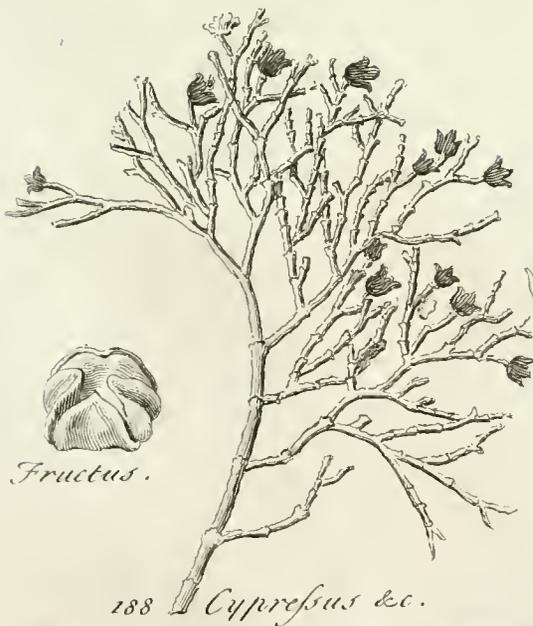
187 *Cynoglossum &c.*



228. *Erysinum &c.*



231 *Fabago.*



*Fructus.*

188 *Cypressus &c.*



260 *gennium &c.*



220 *Fagonia &c.*

*Auspicijs Honoratissimi  
Domini Domini Vicecomitis HARCOURT.*



304 *Gratiola affinis Hyssopi-folia major, Lusitanica*  
*Flor. Bat. 69.*

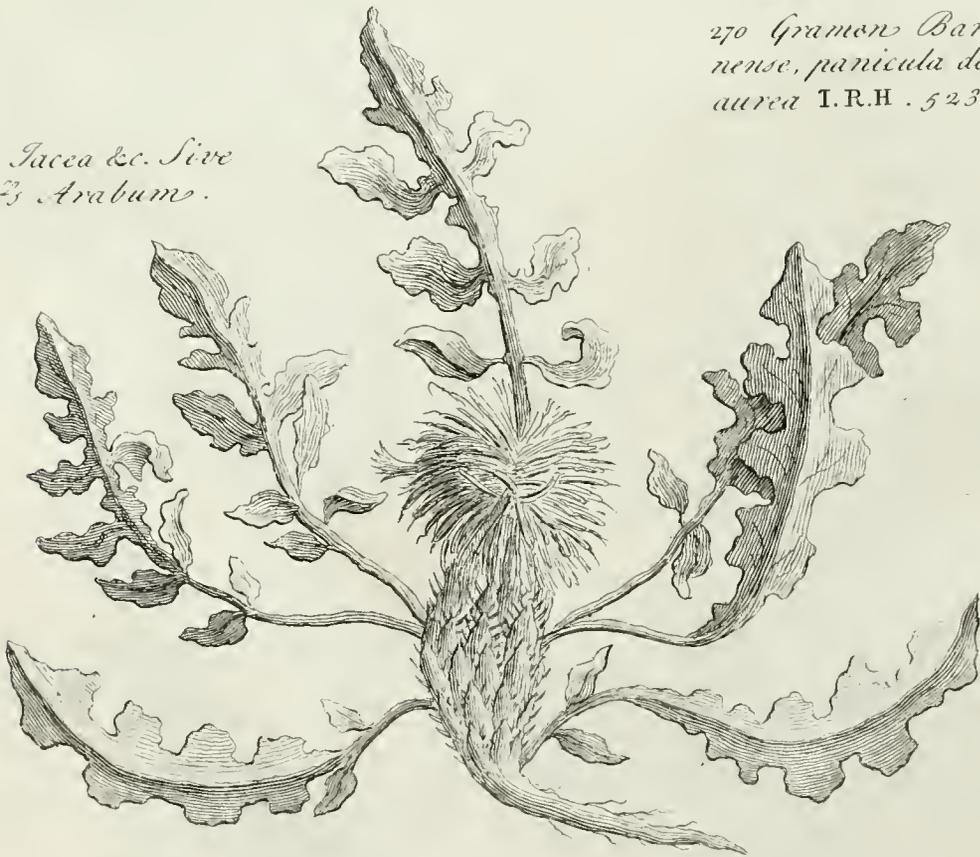


232 *Feniculum &c.*



270 *Gramen Barcinense, panicula densa aurea* I. R. H. 523.

342 *Jacea &c. Sive Toff's Arabum.*

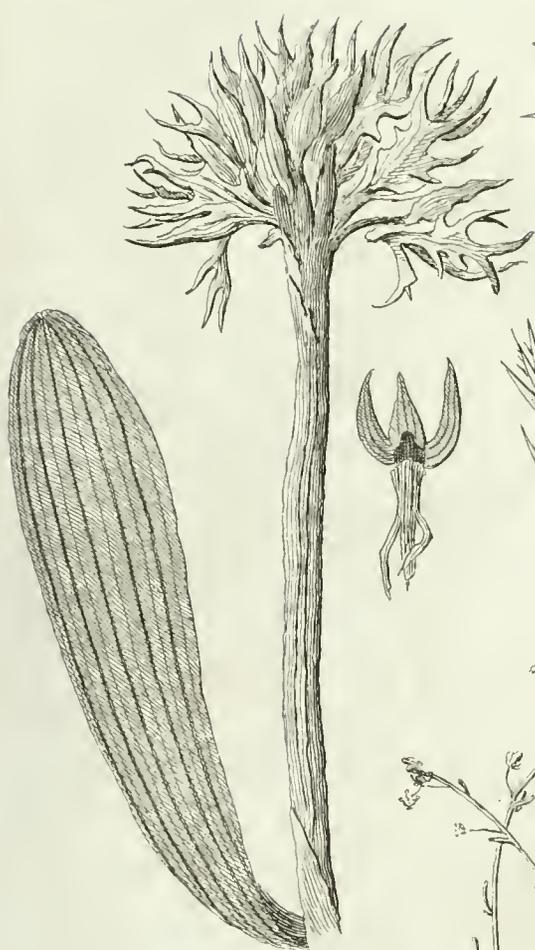


- 347 Jacobæa Adonidis foliis, floribus in umbellâ dispositis. *Differt a Jacobæa multifida umbellata annua* Bocc. Rar. p.94. *quod laciniæ foliorum tenuiores sunt & magis erectæ; & quod capitulorum semiflosculi speciosiores sunt.*
- 348 Jasminoides aculeatum, Salicis folio, flore parvo, ex albo purpurascente Michel. N. Gen. p. 225. Tab. 105. f. 1.
- 349 Jasminoides aculeatum Polygoni folio, floribus parvis albidis. *Frutescit, sarmentis longis, tenuibus propendentibus. Spinae tenues, cortex ramorum incanus tenuique villo obsitus.*
- 350 Jasminum luteum, vulgo dictum bacciferum C. B. P. 398.
- 351 Ilex aculeata, cocciglandifera C. B. P. 425. I. R. H. 583.
- 352 Juniperus major, bacca cærulea C. B. P. 489. I. R. H. 589.
- 353 Kali Ipinosum, foliis crassioribus & brevioribus I. R. H. 247. Pluk. Alm. 202.
- 354 Kali membranaceum, foliis angustis conjugatis. *Faciem habet Kali foliis angustioribus Ipinosis I. R. H. 247. sed folia semper ex adverso nascuntur & semina illius carent membranaceis.*
- 355 Ketmia Ægyptiaca, Vitis folio, parvo flore I. R. H. 100. Bamia J. B. II. 959.
- 356 Ketmia vesicaria Africana, flore amplo, purpureo. *A Ketmia vesic. Afric. Tournefortii differt foliorum segmentis longioribus; frequentius ferratis; calycis segmentis angustioribus & longioribus; flore ampliore, toto purpureo.*
- 357 Ketmia palustris, flore purpureo I. R. H. 100.
- 358 Lachryma Jobi latiore folio I. R. H. 532.
- 359 Lathyrus fativus, flore & fructu minore five *Kersailab* Arabum. *Faciem habet Lathyri, qui *مورفوني* Morisoni dicitur, sed ad altitudinem quinque aut sex pedum crescit.*
- 360 Lavandula multifido folio Clus. Hist. 345. J. B. III. 281.
- 361 Leucocium maritimum, sinuato folio C. B. P. 201. I. R. H. 221.
- 362 Leucocium sylvestre, latifolium, flosculo albedo, parvo Raji Hist. I. 786.
- 363 Limonium caulibus alatis, Asplenii foliis, minus asperis, calycibus acutioribus, flavescens. *El Khaddab* Arabum.
- 364 Limonium caulibus alatis, foliis minus sinuosis, calycibus ex viridi cæruleis.
- 365 Limonium peregrinum Asplenii foliis C. B. P. 192. I. R. H. 342. Limonium pulchrum Rauwolfii Park. Th. 1235. *Variat nostrum ab hac Rauwolfianâ specie, quod tota facie nigricet, & hirsutius sit, cum illa rufescat, cum calycibus cæruleis pallidioribus.*
- 366 Limonium minus, obtuso folio, viminibus foliatis Barr. Ic. 806. Obf. 690. Limonium minus J. B. III. App. 877.
- 367 Limonium foliis Halimi Bross. I. R. H. 342.
- 368 Limonium maritimum minimum C. B. P. 204. Bocc. Rar. p. 25, 26. f. 3.
- 369 Limonium galliferum, foliis cylindræcis. *Florem habet pulchrum, ruberrimum. Folia incana, quasi Saccharo incrustata. Gallæ ovales caulibus adnascuntur, non uno, sed plurimis foraminibus pertusa.*
- 370 Linaria Bellidis folio C. B. P. 312. Prod. 106. I. R. H. 179.
- 371 Linaria foliis subrotundis, floribus e foliorum alis nascentibus. *Rami plerumque uno versu dispositi sunt.*
- 372 Linaria Myrsinites, flore luteo, rictu purpureo. *Est Linaria Myrsinites triphylla, flore candide sulphureo, rictu croceo, brachiata H. Cath. Nostra habet folia plerumque bina ex adverso posita; florem luteum; rictum purpureum.*
- 373 Linaria saxatilis, Serpilli folio I. R. H. 169.
- 374 Linaria segetum Nummulariæ folio, aurito & villoso, flore luteo I. R. H. 169.
- 375 Linaria Sicula multicaulis, folio Molluginis Bocc. Rar. 38.
- 376 Linaria Siculæ accedens, Molluginis folio breviori.
- 377 Linaria triphylla, exigua, calcari prælongo.
- 378 Linaria Valentina Clus. H. 35. I. R. H. 169. Park. Par. Linaria triphylla minor lutea C. B. P. 212.
- 379 Linum foliis asperis, umbellatum, luteum Bot. Monsp. C. B. P. 214. I. R. H. 340.
- 380 Linum maritimum, luteum C. B. P. 214. I. R. H. 340.
- 381 Linum maximum Africanum, flore cæruleo Volk. Fl. Nov. Linum fativum, latifolium, Africanum, fructu majore I. R. H. 339.
- 382 Lotus argentea Cretica Pluk. Alm. 226. T. 34. f. 1.
- 383 Lotus corniculata, filiquis singularibus, vel binis, tenuis J. B. II. 356.
- 384 Lotus Græca, maritima, folio glauco & velut argenteo Cor. 27.
- 385 Lotus humilis, filiqua falcata, e foliorum alis singulari.
- 386 Lotus five Melilotus, pentaphyllos, minor glabra C. B. P. 332. I. R. H. 402.
- 387 Lotus pentaphyllos, filiqua cornuta C. B. P. 332. Trifolium five Lotus *Hierazunc*, edulis, filiquosa J. B. II. 365.
- 388 Lotus rubra, filiqua angulosa C. B. P. 332. Boerh. Ind. Alt. II. 37. Lotus filiquosa, flore fusco, tetragonolobos J. B. II. 388.
- 389 Lotus filiquis Ornithopodii C. B. P. 332. I. R. H. 403.
- 390 Lotus villosa, altissima, flore glomerato I. R. H. 403.
- 391 Lunaria fruticosa, perennis, incana, Leucoij folio Cor. 15. *In Arabia inveni.*
- 392 Lupinus angustifolius, cæruleus, elatior Raji Hist. 908. I. R. H. 392.
- 393 Lupinus lanuginosus, latifolius, humilis, flore cæruleo purpurascente, stoloniferus H. Cath. *Tota planta est ferruginei coloris.*
- 394 Luteola herba, Salicis folio C. B. P. 100. I. R. H. 423.
- 395 Lychnis foliis glabris, calyce duriore Bocc. Rar. p. 27. I. R. H. 337.
- 396 Lychnis Lusitanica Bellidis folio, flore carneo I. R. H. 338.
- 397 Lychnis Lusitanica palustris, folliculo striato I. R. H. 338.
- 398 Lychnis Orientalis Beupleuri folio Cor. 24.
- 399 Lychnis segetum, rubra, foliis Perfoliatæ C. B. P. 204. I. R. H. 335.
- 400 Lychnis supina, pumila, Bellidis foliis crassis, flore bifido, purpureo, calyce striato, turgido Raji Hist. III. 481.
- 401 Lychnis sylvestris angustifolia, cauliculis turgidis, striatis C. B. P. 205.
- 402 Lychnis sylvestris, quæ Behen album vulgo C. B. P. *Ad altitudinem crescit 6 aut 7 pedum.*
- 403 Lychnis sylvestris, flosculo rubro, vix conspicuo Grisl. Vir. Lusit. Viscago Lusitanica, flore rubello, vix conspicuo H. Elth. p. 433. f. 406.
- 404 Lycopus palustris glaber I. R. H. 191.
- 405 Lyfimachia lutea humilis, Polygalæ folio
- 406 Marrubium album, villosum C. B. P. 230. Prodr. 110.
- 407 Marrubium Hispanicum, supinum, calyce stellato & aculeato I. R. H. 192. Alyssum Galeni Clus. Hist. 387.
- 408 Medica magno fructu, aculeis sursum & deorsum tendentibus I. R. H. 411.
- 409 Medica marina Lob. Ic. 38. *Hæ Medica speciosiores sunt ex aliis plurimis, quæ in Africa sponte nascuntur.*
- 410 Melongena Aristolochiæ foliis, fructu longo, violaceo. *Flores purpurei sunt, stellatim divisi*

- divisi, & minores quam in aliis speciebus, quæ in Africa coluntur.
- 411 *Mesembrianthemum perfoliatum*, foliis exiguis, monacanthis. *Similis est Planta specimini Plantæ Siccæ Mesembrianthemum perfoliati foliis minoribus, diacanthis Hort. Elth. sed tota pallidior est, foliis paulo brevioribus & confertioribus, rectis, non reflexis, illius instar. Cæterum folia triquetra sunt, apice spinoso terminata. Non mihi contigit florem videre.*
- 412 *Musa fructu cucumerino, longiori Plum. 24. Mauz, Musa Alp. Ægypt. 78, 79, 80.*
- 413 *Muscari' obsoletiori flore Cluf. Hist. 178. I. R. H. 348.*
- 414 *Muscus ceranoides Palmenfis, comis digitatis, Orchili (Argol) dictus Mus. Pet. 436. Gazoph. Nat. II. Tab. 7. f. 12. Fucus capillaris tinctorius J. B. III. 796.*
- 415 *Muscus terrestris Lusitanicus Cluf. Hist. CCXLIX.*
- 416 *Myrrhis annua, alba, hirsuta, nodosa, Pastinacæ sylvestris folio candicante Hort. Cath. Raj Hist. III. 254.*
- 417 *Myrrhis annua Lusitanica, femine villosa, Pastinacæ fativæ folio I. R. H. 315. Panax Siculum &c. Bocc. Rar. 1.*
- 418 *Myrtus latifolia Bætica 1. vel foliis laurinis C. B. P. 460. I. R. H. 640. Copiose crescit in dumetis, cum aliis speciebus, quæ folia habent angustiora.*
- 419 *Nasturtium Alpinum, Bellidis folio, majus C. B. P. 105. Prodr. 46. Non est Nasturtij Species, pertinet enim ad Plantas siliquosas.*
- 420 *Nerium floribus rubescentibus C. B. P. 464. Oleander, Laurus rosea Lob. Ic. 364. Diffiab Arabum.*
- 421 *Nigella angustifolia, flore majore, simplici cæruleo C. B. P. 145. I. R. H. 258.*
- 422 *Nigella flore minore simplici, candido C. B. P. 145. I. R. H. 258.*
- 423 *Nissolia vulgaris I. R. H. 656.*
- 424 *Ochrus folio vel integro, vel diviso, capreolos emittente I. R. H. 396. Cor. 27.*
- 425 *Oenanthe Apii folio C. B. P. 162. I. R. H. 312. Foliola umbellæ partialibus subjecta, plurima habet, latiora, quam in aliis speciebus sunt.*
- 426 *Oenanthe aquatica, tenuifolia, major, bulbulis radicum longissimis Cat. Pl. Agr. Flor. Hort. Pif. Tillij.*
- 427 *Oenoplia spinosa C. B. P. 477. Nabca foliis Rhamni vel Jujubæ J. B. I. 1.6. c. 39.*
- 428 *Onobrychis Apula, perennis, erecta, foliis Viciæ, floribus albicantibus, lineis rubris distinctis, in spica densa congestis, fructu aculeato Michel. Cat. H. Pif.*
- 429 *Onobrychis seu caput Gallinaceum minus, fructu maximo, insigniter echinato Triumph. ap. ad Frat. 65. I. R. H. 590.*
- 430 *Onobrychis fructu echinato, minor C. B. P. 350. I. R. H. 390.*
- 431 *Onobrychis Orientalis, argentea, fructu echinato minimo Cor. 26.*
- 432 *Orchis angustifolia, anthropomorphos, spica laxiori, flavescente.*
- 433 *Orchis anthropomorphos, foliis latis, obtusis, capitulis globosis, purpurascens.*
- 434 *Orchis barbata, odore hirci, brevior latioreque folio C. B. P. 82. I. R. H. 433.*
- 435 *Orchis flore nudi hominis effigiem representans, femina C. B. P. 82. I. R. H. 433.*
- 436 *Orchis foliis maculatis, spica densa, rubra.*
- 437 *Orchis fucum referens, colore rubiginoso C. B. P. 83.*
- 438 *Orchis fucum referens, labello gibbofo.*
- 439 *Orchis militaris, pratensis, humilior I. R. H. 432.*
- 440 *Orchis montana Italica, lingua oblonga, altera C. B. P. 84 I. R. H. 434.*
- 441 *Orchis montana Italica, lingua trifida Burier. Camp. Elyf. Tab. 2. p. 204. Ic.*
- 442 *Orchis myodes, lutea, Lusitanica Breyn. Cent. 101. Tab. 45.*
- 443 *Orchis odore hirci, minor C. B. P. 82. I. R. H. 433.*
- 444 *Orchis odorata, spica rubra, floribus parvulis, musciormibus.*
- 445 *Orchis palmata, Sambuci odore, floribus purpureis C. B. P. 86. I. R. H. 435.*
- 446 *Origanum vulgare spontaneum J. B. III. 236. Origanum sylvestre, Cunila bubula C. B. P. 223. Zatter Arabum.*
- 447 *Ornithogalum cæruleum Lusitanicum latifolium I. R. H. 351.*
- 448 *Ornithogalum umbellatum, maximum C. B. P. 69. I. R. H. 378.*
- 449 *Ornithogalum umbellatum medium, angustifolium C. B. P. 70. I. R. H. 378.*
- 450 *Ornithopodio affinis, hirsuta, Scorpioides C. B. P. 350.*
- 451 *Ornithopodium Portulacæ folio I. R. H. 400.*
- 452 *Orobanche flore specioso, fimbriato, ruberrimo. Folia per caules habet angusta, & foliola floribus subjecta in longos tenuisque mucrones exeunt.*
- 453 *Orobanche flore minore J. B. II. 781. I. R. H. 176.*
- 454 *Orobanche major, Caryophyllum olens C. B. P. 87. I. R. H. 175.*
- 455 *Orobanche ramosa, floribus purpurascens C. B. P. 88. I. R. H. 176.*
- 456 *Orobis foliis angustissimis, radice tuberosa.*
- 457 *Orobis latifolius, parvo flore, purpureo C. B. P. 351. I. R. H. 393.*
- 458 *Oryza omnium Authorum.*
- 459 *Oxyacantha Arabica, fructu magno, eduli. Faciem habet Oxyacanthæ vulgaris, sed fructus ad Cerasi vel Azarolæ magnitudinem accedit. Copiose crescit in monte S. Catharinæ e regione montis Sinai.*
- 460 *Palma dactylifera, sive Nabhal Arabum; cujus fructus Tummur; ramuli Feridd appellantur. Triginta plus dactylorum (sive Tummur) species apud Zebenses & Jerecenses enuncrantur; quarum Trunshah inter grandiores & molliores, Deglutnôre inter dulciores & conservationi aptissimas reputantur.*
- 461 *Palma minor C. B. P. 506. Palma humilis Hispanica, spinosa & non spinosa J. B. I. 369. Chamæripes Dod. Pempt. Palma folio plicatili, f. flabelliformi, humilis Raj Hist. II. 1369. Interdum ad altitudinem crescit 6 aut 8 pedum, avulsis quotannis e trunco, ut in Palma, ramulis.*
- 462 *Papaver erraticum, capitulo oblongo, hispido I. R. H. 238. Argemone capitulo brevior, hispido J. B. III. 396.*
- 463 *Paronychia Narbonensis, erecta I. R. H. 508.*
- 464 *Pedicularis Cretica maritima, amplioribus foliis & floribus Cor. 9.*
- 465 *Pedicularis Cretica spicata, maxima, lutea Cor. 9.*
- 466 *Pedicularis lutea, viscosa, ferrata, pratensis I. R. H. 172.*
- 467 *Pedicularis purpurea, annua, minima, verna I. R. H. 172. Euphrasia purpurea minor C. B. Prod. 111.*
- 468 *Pedicularis Teucrij folio, pediculo infidente, flore parvo ruberrimo.*
- 469 *Pelecinus vulgaris I. R. H. 417.*
- 470 *Perficaria latifolia major & mitior, foliis & caule maculatis, spica crassiori Cat. Pl. Agr. Flor. Michel. Cat. H. Pif.*
- 471 *Phalangium, parvo flore, ramosum C. B. P. 29. I. R. H. 368.*
- 472 *Phalangium pulchrius, non ramosum J. B. II. 635.*
- 473 *Phillyrea angustifolia, minus ferrata Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 7. Phillyrea angustifolia spinosa I. R. H. 596.*

- 474 Phyllyrea folio Ligustri C. B. P. 476. Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 8.
- 475 Phyllyrea Hispanica, Nerij folio I. R. H. 596. Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 6.
- 476 Pinus sylvestris vulgaris, Genevensis J. B. I. P. 2. p. 253.
- 477 Pinipinella Sanguisorba minor, femine majore & crassiore Bot. Monsp.
- 478 Periploca foliis angustis, confertis, floribus ex viridi flavescens. *Folia parva rigida, quædam obtusa, quædam acutiora, ad genicula plurimam nascuntur. Flores pediculis brevibus hærent, e petalis angustis compositi.*
- 479 Phlomis lutea, villosa, perfoliata, verticillis crebrioribus. *Folia incana, mollia, prope modum triangularia arte caulem amplectuntur, & ab eo perforantur.*
- 480 Phlomis Narbonensis, folio Hormini, flore purpurascens I. R. H. 178.
- 481 Pifum sylvestre Clusii Hist. CCXXXIX.
- 482 Pimpinella Oenanthes foliis, multum brachiata, plerumque nuda. *Graveolens est Planta, quam copiose inveni super ripas Fluminis Salsi, inter montes Al Bee-ban dictos. Caules tenues sunt, duri, candidi, huc illuc distorti, cum umbellis parvulis albis.*
- 483 Plantago angustifolia minima Massiliensis, Lagopi capitulo I. R. H. 127.
- 484 Plantago angustifolia paniculis Lagopi C. B. P. 189. I. R. H. 127.
- 485 Plantago angustifolia, ferrata, Hispanica C. B. P. 189. I. R. H. 127. Barr. Obs. 122. Ic. 749.
- 486 Plumbago quorundam Clus. H. CXXIII. H. Ox. III. 599.
- 487 Polium Valentinum, fruticosum, angustifolium, flore albo Barr. Obs. 331. Ic. 1048.
- 488 Polygala vulgaris, major J. B. III. 387.
- 489 Polygonum folio oblongo, crenato. *Folia unciam longa sunt, tertiam unciam partem lata, utrinque acuminata, & per margines tenuiter crenata. Flores bracteati sunt, monopetali, candidi, lituris, ut in Ornithogalo, viridibus notati.*
- 490 Polygonum maritimum, latifolium C. B. P. 281. I. R. H. 510.
- 491 Populus alba, majoribus foliis C. B. P. 429. *Salsaff vulgo Arabibus: vox, quam Salici, nescio quo jure, attribuunt Rauwolfius & alii, nisi communis sit omnibus arboribus aquaticis.*
- 492 Populus nigra C. B. P. 429.
- 493 Pseudodictamnus Hispanicus, foliis crispis & rugosis I. R. H. 188.
- 494 Pfyllium majus erectum C. B. P. 191. J. B. III. 513.
- 495 Pulegium J. B. III. 2. 256.
- 496 Pulmonaria vulgaris, maculoso folio Clus. H. CLXIX.
- 497 Quercus vulgaris brevibus pediculis J. B. I. 2. 70. *In Africa hæc species retinet folia per totum annum. Glans dulcis est, & ab Africanis tosta comeditur. Altitudinem viginti pedum non excedit. Folia habet Quercus latifoliae a Casp. Baubino depictæ ad Matth. p. 179.*
- 498 Ranunculus arvensis echinatus C. B. P. 179.
- 499 Ranunculus aquaticus, hederaceus, flore albo, parvo I. R. H. 286.
- 500 Ranunculus aquaticus, folio rotundo & capillaceo C. B. P. 180. I. R. H. 291.
- 501 Ranunculus Lustanicus, folio subrotundo, parvo flore I. R. H. 286.
- 502 Ranunculus vernus, rotundifolius, minor I. R. H. 286.
- 503 Refeda Calcitrapæ folio, majore & rarius diviso, perennis.
- 504 Refeda foliis Calcitrapæ, flore albo Mor. H. R. Bloef. I. R. H. 423.
- 505 Refeda minor vulgaris I. R. H. 423.
- 506 Rhagadiolus minus brachiatus, folio ampliore vix dentato.
- 507 Rhamnus Hispanicus, Buxi folio minore I. R. H. 593.
- 508 Rhamnus Siculus, pentaphyllos Bocc. Rar. 43. *Copiose crescit prope Warran. Frutex est spinosus, foliis in extremitatibus plerumque trifidis, flore herbaceo, lutescente Ziziphi, pentapetalo, calyce integro, bacca monopyrena, ruberrima, edulis, officulo ovali, Momordicae seminis figurâ.*
- 509 Rhus folio Ulmi C. B. P. 414.
- 510 Ricinoides, ex quo paratur Tournesol Gallorum, folio oblongo & villoso Cor. 3. I. R. H. 45.
- 511 Ricinus vulgaris C. B. P. 432. Palma Christi, vulgo.
- 512 Rosa sylvestris, rotundifolia, glabra, purpurea, calycibus eleganter foliatis.
- 513 Rosmarinus fruticosus, nobilis, tenuiore folio J. B. II. 25.
- 514 Rubeola vulgaris, quadrifolia, lævis, floribus purpurascens I. R. H. 130.
- 515 Rubeola vulgaris quadrifolia, lævis, floribus obsoletis Michel Cat. H. Pif.
- 516 Rubia tinctorum fativa C. B. P. 333. *Foosab Arabum.*
- 517 Ruscus latifolius, fructu folio innascente I. R. H. 79.
- 518 Ruscus myrtifolius aculeatus I. R. H. 79.
- 519 Ruta minor, trifoliata, incana, procumbens.
- 520 Ruta sylvestris, Fumariæ foliis. Ruta sylvestris minor C. B. P. 336.
- 521 Salicornia geniculata, sempervirens Cor. 51. Salicornia arborecens sine geniculis Buxbaum Cent. I. p. 6.
- 522 Salix ramulis villosis, foliis laurinis, superne nigricantibus.
- 523 Samolus Valerandi J. B. III. 791.
- 524 Santolina Africana Corymbifera, Coronopifolia angustiore I. R. H. 461. Elychrysum Africanum, inodorum, glabrum Bot. Monsp. App. 308. Descrip.
- 525 Santolina repens & canescens I. R. H. 460. Comm. Ac. R. Sc. Ann. 1719. p. 311. n. 4. Abrotanum femina, repens, canescens C. B. P. 137.
- 526 Satureia faxarilis, tenuifolia, compactis foliis Bocc. Mus. 168. T. 119. Satureia seu Thymbra frutescens, Passerinae Tragi foliis angustioribus H. Cath. 197.
- 527 Saxifraga rotundifolia, alba C. B. P. 309. I. R. H. 252.
- 528 Scandix femine rostrato, vulgaris C. B. P. 152.
- 529 Scabiosa Africana frutescens Par. Bat. Ic. & Descr. Boerh. Ind. Alt. 128. Asterocephalus Afer, frutescens, maximus Comm. Ac. R. Sc. Ann. 1722. p. 180. n. 11. *Hanc appellavi (Phil. Transf. 411. p. 182. Octob. 1729) Scabiosam flore pallide purpureo, capitulo oblongo, foliis superioribus incis, inferioribus integris, ferratis. Tertianos dolores, mirum in modum, mitigat & removet. Vid. Obs. p. 264.*
- 530 Scabiosa capitulo globofo, minor C. B. P. 270.
- 531 Scabiosa montana, frutescens, reclinatae Achilleæ nascentis foliis H. Cath. I. R. H. 465. Pteroccephalus Achilleæ foliis Comm. Ac. R. Sc. Ann. 1722. p. 184. n. 3.
- 532 Scabiosa prolifera, foliacea, femine membranaceo majore H. Ox. III. 50. n. 41. Asterocephalus annuus, humilis, integrifolius Comm. Ac. R. Sc. Ann. 1722. p. 182. n. 23.
- 533 Scabiosa stellata, folio laciniato, major C. B. P. 271. I. R. H. 465. Asterocephalus annuus major, laciniatus, capite pulchro, globofo Comm. Ac. R. Sc. Ann. 1722. p. 182. n. 20.
- 534 Scabiosa stellata minima C. B. P. 271. Prod. 125. Item Scabiosa maritima, parva J. B. III. 25. p. 7.
- 535 Scabiosa tenuifolia, flore cæruleo H. Eyft. O. 9. Tab. 10. f. 3. Asterocephalus subincanus, Sophiæ foliis Comm. Ac. R. Sc. Ann. 1722. p. 179. n. 4.
- 536 Sclarea folio mucronato, flore cæruleo, punctato. *Folia pedalia sunt, laciniata Dentis Leonis instar,*

- instar, longo mucrone terminata. Flos dilute cæruleus, cum punctulis purpurascens ubique dispersis.
- 537 *Sclarea rugosa*, verrucosa & laciniata folio I. R. H. 150. Itiner. Vol. II. p. 255.
- 538 *Sclarea vulgaris lanuginosa*, amplissimo folio I. R. H. 179. *Æthiopsis* Dod. Pempt. 148.
- 539 *Scorpioides Beupleuri* folio, corniculis asperis, magis in se contortis & convolutis H. Ox. II. 127. I. R. H. 402. *Hæc & reliquæ species quæ adhuc innotuerunt, ubique sponte proveniunt.*
- 540 *Scorzonera laciniatis* foliis I. R. H. 477. Barr. Obs. 1049. *Scorzoneroideis vulgaris* Comm. Ac. R. Sc. Ann. 1721. p. 209. n. 1. *Varietatem hujus observavi, cum foliis in medio latoribus, laciniis ad latera brevioribus, extrema verum lacinia angusta, prælonga.*
- 541 *Scorzonera Orientalis*, foliis Calcitrapæ, flore flavescente Cor. 36. *Scorzoneroideis Resedæ* foliis nonnihil similibus Comm. Ac. R. Sc. Ann. 1721. p. 209. n. 2.
- 542 *Scrophularia foliis Filicis* modo laciniatis, vel *Ruta Canina latifolia* C. B. P. 236. I. R. H. 167.
- 543 *Scrophularia Ruta Canina* dicta vulgaris C. B. P. 236. I. R. H. 167.
- 544 *Scrophularia Hispanica Sambuci* folio, glabro I. R. H. 166. *Variat foliis hirsutis.*
- 545 *Scrophularia Lusitanica frutescens*, *Verbenæ* foliis I. R. H. 167.
- 546 *Scrophularia Melissæ* folio I. R. H. 166.
- 547 *Scrophularia Orientalis*, *Chrysanthemum* folio, flore minimo, variegato Cor. 9.
- 548 *Scrophularia saxatilis, lucida, Lasepitiæ Massiliensis* foliis Bocc. Mus. 2. 166. I. R. H. 167.
- 549 *Sedum minus luteum, folio acuto* C. B. P. 283. I. R. H. 263.
- 550 *Sedum vermiculare, pumilum, glabrum, floribus parvis, cæruleis.*
- 551 *Serpillum vulgare majus* C. B. P. 220. *Serpillum erectum Rivini*. Irreg. Mon.
- 552 *Sena Orientalis, fruticosa, Sophera* dicta H. L. Bat.
- 553 *Sideritis floribus luteis, Melissæ* foliis, verticillis spinosis. *Ocymastro Valentino Clusii similis est, sed folia habet minus obtusa, flores luteos & spicam productiorem.*
- 554 *Sideritis purpurea, foliis longis, serratis. Galea floris amplissima est, & folia longis pediculis adnectuntur. Calyx, ut in priori, aculeatus.*
- 555 *Sideritis purpurea, angustifolia, non ferrata. Folia superiora Rorismarini magnitudine. Verticilli longius distant, e floribus & calycibus rarioribus, aculeatis, conflati.*
- 556 *Sinapi album, filiqua hirsuta, femine albo & rufo* J. B. II. 856.
- 557 *Sinapistrum trifoliatum, angustifolium, asperum, filiqua latiori. Siliqua sesquiuncialis est, scabra, foliorum & caulis instar. Semina villosa. Folia inferiora terna, superiora simplicia. Tota Planta viscosa est.*
- 558 *Sinapistrum triphyllum, scabrum, floribus saturate rubris. Tota planta prioris instar, viscosa est, sed folia habet latiora & longiora, Hyssopi figura & magnitudine; caules crassiores; flores densius & umbellatim fere in summitate congesti.*
- 559 *Sisymbrium aquaticum* Matth. 487. I. R. H. 226. *Gernou-nush* Arabum.
- 560 *Sisyrinchium medium* C. B. P. 41. *Sisyrinchium minus* Clus. H. 216.
- 561 *Sium arvense, foliis inferioribus subrotundis, superioribus plerumque trifidis & laciniatis.*
- 562 *Smilax aspera fructu rubente* C. B. P. 296. I. R. H. 564.
- 563 *Sonchus angustifolius, maritimus* C. B. P. 124. I. R. H. 475. Pluk. Alm. 354. Tab. 62. f. 5.
- 564 *Sonchus asper, laciniatus, Creticus* C. B. P. 124. I. R. H. 474. Item *Hieracium majus, foliis Sonchi, femine curvo* C. B. P. 127.
- 565 *Sorbus Aucuparia* J. B. I. 62. I. R. H. 634.
- 566 *Statice* Lugd. 1190. I. R. H. 340.
- 567 *Stœchas Arabica* vulgo dicta J. B. III. 277.
- 568 *Stœchas tolio ferrato* C. B. P. 216. Dod. Pempt. 275. Boerh. Ind. Alt. 153.
- 569 *Suber latifolium, perpetuo virens* C. B. P. 424. I. R. H. 584.
- 570 *Tamariscus Madraspatana, Cypressi* facie Mus. Pet. 681. *Tamariscus Indiæ Orientalis* Belgarum æmula, ramulis Cupressi: *Autocorea* Malab. Pluk. Mantiff. 177. Phyt. Tab. 445. f. 4. *Copiose crescit per totam Africanam.*
- 571 *Tamnus racemosus, flore minore, luteo, pallescente* I. R. H. 103.
- 572 *Teledium Myosotidis* foliis, amplioribus conjugatis. *Summitates ramulorum Heliotropij instar reflectuntur. Florum petala parva sunt; vascula simplicia; trivalvia; plura semina continentia.*
- 573 *Terebinthus vulgaris* C. B. P. 400. I. R. H. 579. *Botum* Arabum.
- 574 *Teucrium* C. B. P. 247. *Chamædryd frutescens, Teucrium* vulgo I. R. H. 204.
- 575 *Teucrium Delphinij* folio, non ramosum. *Flos albidus est, speciosus, ad singula genicula gemellus. Caulis quadrangularis, simplex. Folia glabra.*
- 576 *Thapsia five Turbith Garganicum, femine latissimo* J. B. III. 2. 50. I. R. H. 322. *Boneffa Algeriensium, cujus radicem mulieres comedunt, ut pinguiores fiant.*
- 577 *Thapsia foliis Coronopi* divisura, segmentis obtusioribus, subtus incanis, five *Toufailet* Arabum.
- 578 *Thapsia foliis Coronopi* divisura, viridioribus & acutioribus, five *Edreefe* Arabum.
- 579 *Thapsia tenuiore* folio Apula I. R. H. 322. *Panax Asclepium, Millefolii* folio &c. H. Cath.
- 580 *Thalictrum speciosissimum, glaucum femine & caule striato* J. B. III. 486.
- 581 *Thlaspi Vaccariæ* folio, incano, minus C. B. P. 106. Prod. 47.
- 582 *Thlaspidium foliis angustis, argenteis, fructu parvo.*
- 583 *Thlaspidium folio subrotundo, dentato, fructu majori.*
- 584 *Thlaspidium Raphani* folio I. R. H. 214.
- 585 *Thymbra tenuissimis Ericæ* foliis, verticillatim congestis.
- 586 *Thymelæa foliis Lini* C. B. P. 463. I. R. H. 594.
- 587 *Thymelæa tomentosa, foliis Sedi minoris* C. B. P. 463. I. R. H. 595. *Sanamunda forte Mauritania flore luteo* Pet. Gaz. Tab. 38. f. 8. *Main-tenan* Arabum, ex qua scopas conficiunt.
- 588 *Tinus Corni* femine foliis, subhirsutis Comm. Ac. R. Sc. Ann. 1722. p. 199. n. 1. *Tinus prior* Clusij H. 49. I. R. H. 607.
- 589 *Tithymalus Characias, folio ferrato* C. B. P. 290. I. R. H. 87.
- 590 *Tithymalus five Efula exigua* C. B. P. 291. I. R. H. 86.
- 591 *Tithymalus maritimus* C. B. P. 291. I. R. H. 86.
- 592 *Tithymalus verrucosus* J. B. III. 673.
- 593 *Trachelium azureum umbelliferum* Pon. Bald. Ital. 44. I. R. H. 130.
- 594 *Tragacantha calyce vesicario, spinis recurvis.*
- 595 *Tragopogon gramineis foliis hirsutis* C. B. P. 275.
- 596 *Tragopogon graminifolium, glabrum; flore dilute incarnato* Comm. Ac. R. Sc. Ann. 1721. p. 203. n. 3.
- 597 *Tribulus terrestris, minor, incanus, Hispanicus* Barr. Ic. 558. Obs. 562.
- 598 *Trichomanes five Polytrichon* Officinatum C. B. P. 356.
- 599 *Trifolium Bitumen redolens* C. B. P. 327. I. R. H. 404. *Trifolium Bitumen redolens, angustifolium* Boerh. Ind. Alt. II. 32.
- 600 *Trifolium album tricoccum subterraneum, reticulatum* H. Ox. II. 138. Sect. II. T. 14. f. 5.
- 601 *Trifolium*



433. *Orchis* &c.



346. *Jacea* &c.



348. *Juncus tenuiflorus* &c.



550. *Sedum* &c.

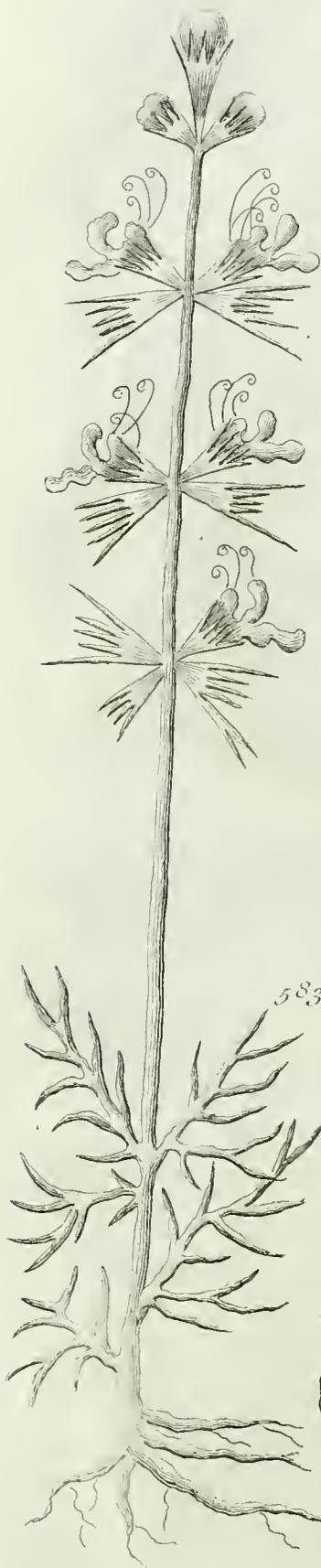


557. *Sinapis* &c.



408. *Galium* &c.

Auspicijs **RICHARDI MEAD,**  
Ex. C. de Christi Ox. Super. Ord. Commensalis.



575. *Teucrium Peloponnesiacum* folio, non ramosum. —



583. *Telephium* &c.

572. *Telephium Myosotidis foliis*, amplioribus conjugatis. —



632. *Lizziphus Sylvestris* I.R.H. 627. — *Peedra Arabum*, quæ et *Lotus Veterum*.

- 601 *Trifolium Apulum* annuum, rotundifolium, glabrum, foliis alba macula notatis, flore purpurascente, calyce vesicario Michel. H. Pif.
- 602 *Trifolium humifutum*, glabrum, foliis ciliaribus Vaill. B. Par. 195.
- 603 *Trifolium globosum*, repens C. B. P. 329. Prod. 143. I. R. H. 405.
- 604 *Trifolium glomerulis tomentosis*, per caulium longitudinem J. B. H. 379. *Trifolium capitulo squamoso lævi* C. B. P. 329. Prod. 140. I. R. H. 405.
- 605 *Trifolium montanum*, angustifolium, spicatum C. B. P. 321. I. R. H. 405.
- 606 *Trifolium stellatum*, purpureum, *Monspessulanum* J. B. H. 376.
- 607 *Turritis vulgari* similis, sed fruticosior.
- 608 *Valeriana aquatica*, minor, flore minore Raij Hist. 389. I. R. H. 132.
- 609 *Valeriana foliis Calcitrapæ* C. B. P. 164. I. R. H. 132.
- 610 *Valeriana rubra* C. B. P. 165. I. R. H. 131.
- 611 *Valerianella arvensis*, humilis, foliis serratis I. R. H. 132.
- 612 *Veronica aquatica*, major, folio oblongo H. Ox. II. 323.
- 613 *Veronica Chia*, *Cymbalariae* folio verua, flore albo, umbilico virescente Cor. 7.
- 614 *Veronica flosculis cauliculis adhærentibus* H. Ox. II. 322.
- 615 *Vicia angustifolia*, purpuro-violacea, siliqua lata, glabra Bot. Monsp.
- 616 *Vicia flore luteo*, pallido, siliquis crassis, hirsutis, propendentibus H. Ox. II. 62. Tab. 21. 5. App.
- 617 *Vicia latifolia*, glabra, floribus pallidis, siliqua lata, glabra. *Carina & alæ albae sunt; galea subfusca; siliqua lata, unciam longa.*
- 618 *Vicia segetum*, cum siliquis plurimis, hirsutis C. B. P. 345.
- 619 *Vicia sylvestris* lutea, siliqua hirsuta, nondum descripta C. B. P. 345. I. R. H. 398.
- 620 *Viola fruticosa*, longifolia, flore amplo, subcæruleo. *A Viola Hispanica fruticosa longifolia* I. R. H. 421. *differt foliis latioribus & floribus magis speciosis.*
- 621 *Viola Martia*, arborecens, purpurea C. B. P. 199. I. R. H. 420.
- 622 *Virga aurea* minor, foliis glutinosis & graveolentibus I. R. H. 484. Comm. Ac. R. Sc. Ann. 1720. p. 308. n. 18.
- 623 *Vitex foliis angustioribus*, *Cannabis* modo dispositis C. B. P. 475. I. R. H. 603.
- 624 *Vulneraria flore & capitulis majoribus*. *Non est eadem Planta cum Vulneraria flore purpurascente* I. R. H. 591.
- 625 *Vulneraria Hispanica*, *Ornithopodij* filiquis. *Coronopus* ex Cod. Cæsareo Dod. Pempt. 109.
- 626 *Xanthium* five *Lappa minor* J. B. H. 572.
- 627 *Xeranthemum* flore simplici, purpureo, minore I. R. H. 449. Comm. Ac. R. Sc. Ann. 1718. p. 175. n. 4.
- 628 *Xiphion minus*, flore luteo, inodoro I. R. H. 364. *Iris Mauritanica* Cluf. Cur. Post. in fol. 24.
- 629 *Xylon* five *Gossypium herbaceum* J. B. I. 343. I. R. H. 101.
- 630 *Zacantha* five *Cichoreum verrucarium* Matth. 505. I. R. H. 476.
- 631 *Ziziphus* Dod. Pempt. 807. I. R. H. 627. *Jujubæ* majores, oblongæ C. B. P. 446. *Zizipha Sativa* J. B. I. 40. *Hujus fructus ab Africanis Asaffa dicitur, unde forsitan Zizipha vel Ziziphus.*
- 632 *Ziziphus sylvestris* I. R. H. 627. *Zizipha sylvestris infœcunda* H. Cath. (*Secundum specimen Hor. Sicci Sberardiani Oxoniæ asservatum,*) *Seedra Arabum, quæ & Lotus veterum. Habitus Rhamni. Flores ut in Zizipho. Fructus dulcior, rotundior, minor, Pruni sylvestris magnitudine. Ossiculum magnum ut in Zizipho. Seedra porro fructus fert passim, Grossulariæ instar, per ramos sparsos; quum Jujubæ surculis tenuibus, pedalibus, quotannis e ramorum extremitatibus pullulantibus, nascuntur. Ziziphus etiam ad altitudinem viginti pedum aut plus excrescit; caudice magno, rimoso; ramis distortis, in extremitatibus nodosis; foliis oblongis, majoribus. Seedra vero plerumque non nisi tricubitalis aut quadricubitalis est, ramulis plurimis ex eadem radice plerumque exeuntibus, levioribus, candidioribus, rectioribus, cum foliis parvulis, rotundis, rigidioribus. Sponte nascitur cum alibi, tum præcipue in loco Regni Tunetanorum, Jerceæ nuncupato, quæ quondam Pars fuit Lotophagorum Regionis. Vid. Obs. p. 225, 226. Fructum maturum commedi mensibus Decembri & Januario.*

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## A P P E N D I X

D E

### Coralliis & eorum Affinibus.

1 **A** *Lcyonium candidum*, cretaceum, lamellatum Maris Numidici. *Lamellæ, ordine irregulari invicem connexæ, cavernas formant variarum figurarum.*

2 *Corallum album*. *Maris Numidici est & ejusdem formæ & habitus cum Corallo rubro sed rarius invenitur.*

3 *Corallum rubrum* I. R. H. 572. Tab. 339. *Copiose colligitur a piscatoribus Gallicis, apud La Calle demorantibus, in mari Numidico.*

4 *Eschara Rondeletij* 133. J. B. H. 809. *Retepora Eschara marina* Imp. 630. *ex mari Numidico.*

5 *Fucus pennam referens* I. R. H. 569. *Penna marina* J. B. H. 802. Imp. 650. *Ut Fucorum hæc species, inter Zoophyta interdum numeratur, locum*

*perperam dedi inter Pisces* Obs. p. 259. *Piscatores Algerienses interdum retibus extrahunt, ubi per noctem lumen spargit, Cicindela instar, ut proximiores pisces dignosci possint.*

6 *Fungus coralloides lamellatus* Maris Rubri. *Fungus lapideus* Cluf. Hist. 124. Rar. Mus. Bess. T. 27. 26. f. 3. J. B. 813. Ic. 1, 2. *Förman & figuram fere semper imitatur Fungi terrestres, qui nunc planus est, nunc gibbosus, pileatus, aut clypeiformis. Sed lamina semper in superiori superficie, dum inferior in pistillo desinit.*

7 *Fungus coralloides rosaceus* M. R. *Pars inferior pistillo innititur; superior in acetabula, lamellis plurimis striata, explicatur.*

8 *Fungus coralloides, encephaloides, gyris in medio fulcatis, lamellatis ferratis* Boerh. Ind.

M 2

Alt.

Alt. p. 1. Lapis fungites, cerebriformis Raij H. App. 1850. In pistillo desinit, sed latiori, quam in lamellata aut rosea specie. Ex Mari Rubro.

9 Fungus Astroides, stellis contiguus, parvulis M. R. Stellæ nimirum angulatæ, decimam unciæ partem in diametro non superant. In formâ fere semper globulari crescit hæc Fungorum species, cum aliæ sequentes, vario modo rupes operiunt, nec ullæ formæ specificæ constant. Vid. Obs. p. 385.

10 Fungus Astroides, stellis contiguus majoribus M. R. Stellæ ad quartam unciæ partem accedunt, & nunc sunt rotundæ, nunc ovatæ.

11 Fungus Astroides, stellis contiguus, lamellatis, rotundis M. R. Stellæ in hac specie semiunciales sunt, cum lamellis profundioribus & crassioribus.

12 Fungus Astroides, stellis contiguus, profundis, angulatis M. R. Hujus Stellæ etiam semiunciales sunt & profundæ, pentagonæ aut hexagonæ figuræ, cum lamellis minoribus.

13 Fungus Astroides, tuberosus, Stellis rarioribus M. R. Stellæ exiguæ, elegantes, figuram præ se ferunt Omphalodis Lufit. Lini-folio I. R. H. 140.

14 Fungus Astroides elegans, Stellis rarioribus, papillatis, rotundis M. R. Stellæ paulo majores quam in nona specie, cum radiis asperis, punctatis, eminentibus.

15 Fungus Astroides, stellis rarioribus, acetabulis minus profundis M. R. Stellæ tertiam unciæ partem occupant, rotundæ aut ovatæ figuræ, minus præterea eminent, cum radiis levioribus, & intervallis Stellarum magis sulcatis.

16 Fungus Astroides, parum ramosus, stellis rarioribus, papillatis M. R. Stellæ ut in 14. specie sed leviores.

17 Fungus tubulatus & stellatus M. R. Coralliis affinibus Madrepora J. B. III. 807. Madrepora Imp. 720. Ex cylindris sive tubulis multis constat, fasciatim dispositis; extremitatibus plerumque prominentibus & in stellis desinentibus. Variat tubulis rotundis ovatis, & compressis. Ad hanc speciem referri potest Fossile illud Grew's piped waxen Vein dictum.

18 Fungus eburneus, pyxidatus, compressus. Lævis est ex attritu maris; licet primitus rugosa fuisse videatur hæc species, instar Fossile illud Plectronites dictum, quod etiam ad Fungum hunc referri debet.

19 Keratophyton arboreum, nigrum Boerh. Ind. Alt. p. 6. Corallium nigrum sive Antipathes J. B. III. 804. Lob. Ic. 251. Rami in hac specie plerumque intertexti sunt, cum materia quadam, ceræ simili, hic illic interspersa. Ex Mari Numidico.

20 Keratophyton cinereum, striatum, tuberculis minoribus M. N. Pedalis est hæc species, ramis rectis, minus frequentibus. Tubercula, Nicotianæ seminibus æqualia, ubique per ramulos disperguntur.

21 Keratophyton cinereum, flabelliforme, nodosum, ramis frequentioribus, huc illuc distortis M. N. Formam Lithophyti flabelliformis habet, nisi quod rami non sunt intertexti. Pedalis aut altior est hæc species; striata etiam, cum tuberculis, ut in priori, sed paulo majoribus, acutioribus, & frequentioribus.

22 Keratophyton cinereum, fragile, ericæforme, ramis pinnatis M. N. Tubercula undique circa ramulos, Ericæ foliorum instar, vel quasi cænatim disposita sunt.

23 Keratophyton rufescens, ramulis capillaceis, sparsis M. N. Cubitalis est hæc species, cum

tuberculis parvulis, quasi evanescentibus.

24 Keratophyton rubrum, Algeriense, Virgulifacie. Tuberculis totum obseritur, parvulis, sursum spectantibus, instar vasculorum Plantaginis, sed minoribus. Tricubitalis est, cum ramis laxiori modo dispositis, quam in 20. specie. Lapidi, cui innascebatur, plurima semina, Lentis magnitudine, introrsum emarginata, lapidea, subfusca adhaerebant; quorum unum postea turgebat, quasi germine sætum, & colorem rubrum, Corallium, assumebat. Ex Mari Algeriensi.

25 Madrepora *Αἰγοταυοειδής* candida, ramulis brevibus obtusis, uno versu dispositis M. R. Planta Saxea *Αἰγοταυοειδής* Cluf. H. Exot. 1. 6. cap. 7. Variat colore fusco. In utraque specie tubercula sunt aperta.

Hæc & sequentes species, *Αἰγοταυοειδής* dicuntur, quod "Rami Abrotani feminae (a nonnullis Chamæcypariffus Plinij existimati) foliorum formam pœne referebant; nam brevibus tubulis, instar minutissimorum foliorum constabant, eadam serie, ut illa, dispositis, fed magis multiplici, quia pauci quaternis, plerique quinis, senis & septenis, interdum etiam pluribus ordinibus compacti erant: in crassioribus autem ramis, qui quodammodo candidabant, fere attrita erant illa folia, ut dumtaxat foramina relicta apparerent tanquam foliorum tubulorum vestigia. Cluf. Exot. 1. 6. cap. 7. p. 123.

26 Madrepora *Αἰγοταυοειδής* repens, ramulis longioribus uno versu dispositis M. R. Fusci est coloris, cum tuberculis minoribus, apertis, sed asperioribus.

27 Madrepora *Αἰγοταυοειδής* nodosior, tuberculis uno versu dispositis M. R. Ejusdem est coloris cum priori, sed minus ramosa, cum ramis crassioribus.

28 Madrepora *Αἰγοταυοειδής* ramosior, tuberculis sursum spectantibus M. R. Candida est, cum ramis acutis, erectioribus.

29 Madrepora *Αἰγοταυοειδής* ramosior, tuberculis longioribus, clausis, sursum spectantibus M. R. Rami acuti sunt, ut in priori, sed viridescunt, & umbellatim quasi nascuntur.

30 Madrepora *Αἰγοταυοειδής* ramosior, tuberculis horizontaliter dispositis M. R. Tubercula aperta sunt, & rami magis sparsi quam in præcedenti specie.

31 Madrepora Astroides flavescens, nodosa, minus ramosa M. R. Corallium stellatum, minus rubrum J. B. III. 806. Imp. 718.

Loco tuberculorum, hæc & sequentes species, asteriis sive stellis exiguis planis ubique notantur; propterea Astroides audit, & ab Abrotanis distinguitur.

32 Madrepora Astroides humilis, ceratiformis M. R. Ramuli in hac specie rotundi sunt, & in extremitatibus acuti.

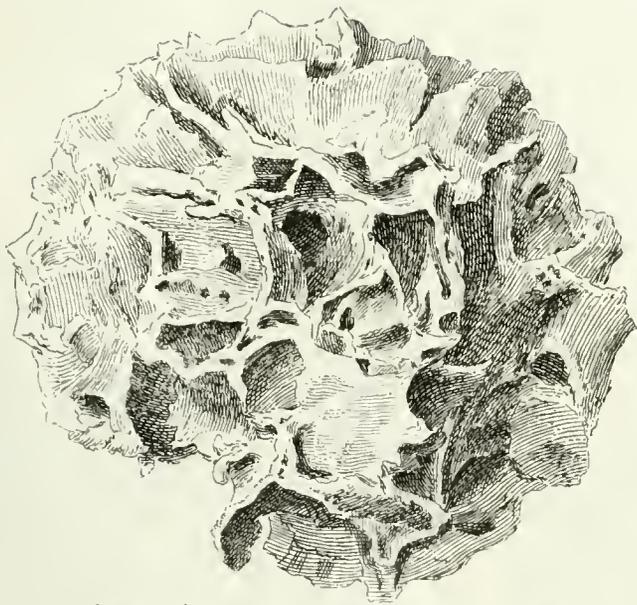
33 Madrepora Astroides major, ceratiformis, ramulis obtusis, planis, magis dispersis M. R.

34 Madrepora Astroides major, ceratiformis, ramulis obtusis, planis, confertis M. R.

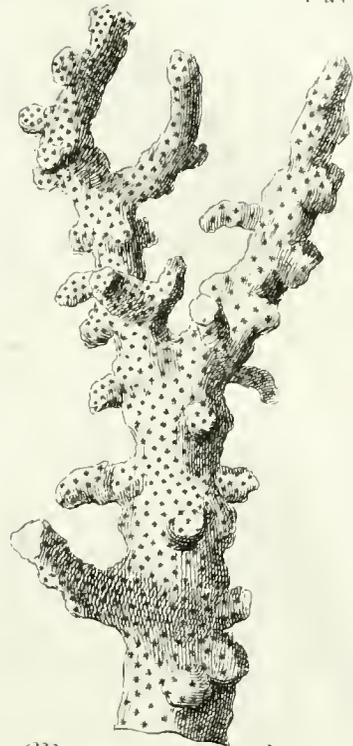
35 Madrepora Astroides, Quercus marinae vulgaris facie, ramis connatis M. R.

36 Madrepora maxima arborea I. R. H. 573. Porus magnus J. B. III. 807. Imp. 624. Ex mari Numidico.

37 Madrepora tubulis eleganter coagmentatis constans, ruberrimis Boerh. Ind. Alt. p. 6. Tubularia purpurea I. R. H. 575. Coralliis affinis; Alcyonium fistulosum rubrum J. B. III. 808. H. Ox. III. Tab. & fig. ultima. Ex Mari Rubro, ubi specimina vidi longitudine sesquipedali, latitudine pedali.



1. *Acyonium candidum, cretaceum, lamellatum Maris Numidici.*

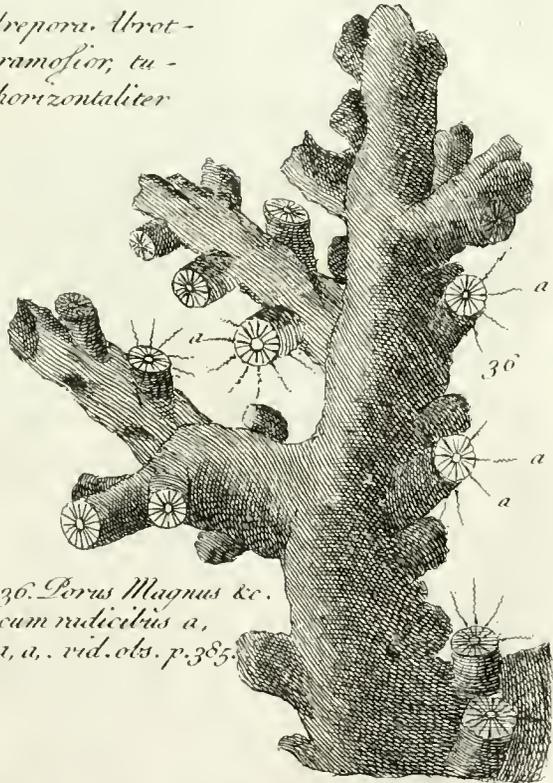


33. *Madrepora (Lithoites) &c.*



30

30. *Madrepora. Abrotanoides, ramosior, tuberculis horizontaliter positis.*



36. *Porus Magnus &c. cum radicibus a. a. a. vid. obs. p. 385.*



18

18. *Fungus eburneus &c.*

*Auspicijs PNDARVIS BASSET,*  
*de Tehiddy in Agro Cornubiensi Armigeri.*



## C A T A L O G U S

## FOSSILIIUM QUORUNDAM RARIORUM

*E Rupibus & Lapidinis*

## A F R I C Æ.

1 **A**culeus cylindraceus, striatus, bullis parvulis obtusis insignitus. Radiolus cucumerino minori accedens, teretiformis Lhuidij Lithophylacij Brit. 1030. *Formam habet aculei Echini laticlavij, bullis donati* Obs. p. 387.

2 Aculeus cylindraceus, striatus, bullis parvulis acutis notatus.

3 Aculeus lævis, quadratus.

4 Balanus cinereus, fossilis.

5 Belemnites Succini adinstar pellucidus, quibusdam *Lapis Lincurius* Lh. Lithoph. 1707.

6 Buccinities cancellatus, eburneus. *Hæc & sequens species figuram habent Cochlearum striatarum* Listeri Sect. v. cap. 7. *de Conchyl.*

7 Buccinities cancellatus, ruber, cum vermiculo adfito.

8 Corallium ramulosum, perfractum Lh. Lith. 92. Tab. 3. f. 92. *Nostrum pyxidatum seu in acetabulis variæ formæ crescit, quorum plurimi compressi sunt. In rupibus Oravensibus frequens.*

9 Corallium tenuius ramosum, album, elegantissimum.

10 Echinities bullis parvulis, raris, ordine irregulari positus.

11 Echinities discoides, lævis, gibbosior.

12 Echinities galeatus, spoliatus, seu ex toto filiceus, vulgaris Lh. Lith. 956. *Brontias five Ombria ovalis* Plot. H. Ox. T. 2. f. 14. & T. 3. f. 1. *Nostrum in dorso paulo gibbosius est.*

13 Echinorum laticlaviorum scuta varia.

14 Echinities pentaphylloides, lævis, gibbosus, ad oris aperturam sulcatus.

15 Echinities pileatus, seu figura conoide vel quodammodo turbinata; five Brontia prima *Lachmundi* Lh. Lith. 962.

16 Fungi pyxidati fossilis, qui vulgo *Plectronites* dicitur, varia specimina.

17 Fungus fossilis rugosus & striatus, gibbosior.

18 Fungus fossilis, rugosus, magis depressus, ruga intermedia, longiori.

19 Madreporæ *Imperati* fossilis, varia etiam specimina.

20 Myconites rotundus, compressus. *Ovorum piscium quorundam massa fossilis est, quam Nomades*

*Thevestini nummum esse existimant in lapidem conversum.*

21 Ostracites confragosus lividus, striis inæqualibus imbricatis, & margine sinuato & donatus.

22 Palma fossilis. *Hoc specimen mihi dedit V. Cl. Dom. Le Maire, quod cum aliis fossilibus, Echinis scilicet & Conchyliis, recepit e Ras Sem in Regione Barcæ. Eundem caudicem, eisdemque fibrarum ductus & ordines præ se fert, quibus lignum ipsius Arboris vivæ insignitur. Trunci integri interdum ibidem inveniuntur.*

23 Pectinities eburneus, sex aut septem striis elatioribus, lævis, incisuris asperiusculis insignitus. *Triuncialis fere est in circuitu, & æqualiter auritus. Striæ ejus & incisuræ æqualia conchylij spatia occupant.*

24 Pectinities elegans, striis quinque aut sex elatioribus, majoribus, intermediis tribus minoribus, magis depressis.

25 Pectinities lævis, parvulus, striis crebris, ad basin tenuiter sulcatis.

26 Pectinities lævis, undecim aut duodecim striis compressis insignitus. *Ad pectines ex utraque parte æqualiter auritos pertinet. Fasciis creberrimis, tenuissimis eleganter notatus est. Medio dorso cavus, ubi striæ & fasciæ evanescent.*

27 Pectinities magnus striis quindecim aut pluribus, bullatis, elatioribus, incisuris intermediis depressioribus, asperis. *Magnitudine & figura convenit cum Pectine primo* Listeri, nisi quod *nosser inæqualiter auritus est.*

28 Pectinities parvulus, striis crebris, asperis eleganter notatus.

29 Pectunculites exiguus, confRACTUS, tenuiter striatus.

30 Pectunculites polyleptogynglymus, speciosus, leviter fasciatus. *Decem uncias superat in circuitu. Cretacei coloris est, intus fragmentis variorum conchyliorum fossilium repletus.*

31 Retepora fossilis, cinerea.

32 Terebratula vulgo, five Conchites vertice perforato. *Varia hujusce Conchylij, ut & Pectinum genera, ubique per Africam, Asiam, Arabiam & in ipsis Pyramidum Gradibus, inveniuntur.*

33 Trochites nodosus, luteus, semiuncialis:

*E Lapidibus præcipue PYRAMIDUM,  
& locis circumjacentibus.*

34 Aculeus cylindraceus, bullatus. *Non striata est hæc aculeorum species ut reliquæ fere omnes quæ sunt bullatæ. Ad magnitudinem pennæ anserinæ aut cygneæ interdum accedit.*

35 Aculeus latus, compressus, lævis, subcæruleus. *Dimidiam uncie partem latus est.*

36 Astaci fossilis brachij articulus extimus & maximus. *Astacum totum vidi in lapide inclusum, hanc tamen partem mihi solummodo contigit evellere.*

37 Chamæpholadis angustæ, intus fasciatæ, nucleus.

- 38 Chamites, planus, cinereus, rotundulus, rostro acuto. Circinata minor Lh. Lith. 741.  
 39 Echinites laticlavus compressus, semiuncialis, ordinibus bullarum binis, juxta positus.  
 40 Echinites pentaphylloides, striis æqualibus, umbone aperto. *Plus quam pedalis est in circuitu, dorso parum clato & aperto. In deserto Marah inveni, in via ad montem Sinai.*  
 41 Ichthyodos, vulgo *Bufonites* dictus, gibbosus, luteus.  
 42 Ichthyodos, vulgo *Glossopetra* dictus, acutus, semipellucidus, margine utrinque lævi.  
 43 Lithoxylon ferruginei coloris. *Fragmenta plurima varia magnitudinis ubique jacent in Isthmo*

*inter Kairum & Suez.*

- 44 Madrepora astroites fossilis, Quercus marinae facie.  
 45 Madreporæ *Imperati*, Pori magni & Corallii cujusdam flavi coloris, fragmenta plurima fossilia.  
 46 Pholas cinereus, fossilis, uncialis, lævis. *Figurâ convenit cum Pholade involucre spoliato Lh. Lithoph. Tab. 10. f. 878. nisi quod nosfer major est.*  
 47 Rhombi cylindracei, parvuli, nucleus.  
 48 Turbinites compressus, fasciatus, sesquiuncialis. *Albidus est, fluore intus resurgens. Figura sine convenit cum Σαλπύγγι Fab. Colum. Aquat. &c. Observ. p. LV.*

## *E Rupibus præcipue LAODICEÆ & Scalæ Tyrriorum.*

- 49 Aculei Echinorum fossiles, *Lapides Judaici* vulgo dicti. *Horum ubique varietates quamplurimæ.*  
 50 Aculeus lævis, turgidus, Lapidis Judaici forma & magnitudine.  
 51 Aculeus lævis, Pyri vel Fici-formis. *Hic & præcedens lividi coloris sunt.*  
 52 Aculeus lævis, cylindraceus, cinereus. *Pennam corvinam crassitie æquat.*  
 53 Aculeus torosus, minor Lh. Lith. 1047.  
 54 Aculeus torosus, seu ramusculis insignitus, major. *A præcedenti differt, quod, ramusculis (aculeis potius) exceptis, totus lævis sit, cum alter striis altis notetur.*  
 55 Aculeus idem cum 53a. specie. *Variat bullis asperioribus.*  
 56 Echinites asperior, pentaphylloides, striis majoribus, æqualibus.  
 57 Echinites lævis, pentaphylloides, postica parte gibbiflori, anteriori sulcata. *Ex quinque futuris sive striis quibus insignitur hæc species, tres anteriores longæ, speciosæ sunt, (quarum media sulcata est;) alteræ duæ rotundæ, exiguæ.*

- 58 Locustæ forficula vel ferrula interior Lh. Lith. 1246. Tab. 14. f. 1246.  
 59 Pectunculites lacunatus minor L. Lith. n. 684.  
 60 Porus minimus, reticulatus Lh. Lithoph. n. 94. Tab. 3. 94. *Speciminum nostrorum alia cylindracea sunt, alia compressa, quorum unum & alterum arcuatum est, in margine eleganter sinuosum.*  
 61 Piscium fossilium varia genera, ad Isebianos accedentia forma, situ & materia.  
 62 Squilla fossilis, *Cujus Icon exhibetur in Mus. Beil. nisi quod nostra minor est.*

Præter hæc, plus centum alia Fossilium genera, una cum Echinis, Coralliis & eorum affinitibus, Vasibus, Icunculisque quamplurimis ex Africa olim transmissi, & Celeberrimo Woodwardio conservanda commendavi. Illo interim defuncto, dum ipse apud exterarum gentes commoratus fui, eorundem nullam plane rationem reddere voluerunt Testamenti Curatores, sed ea aut vendebant aut retinebant omnia, tam meo, quam Historiæ Naturalis Studioforum detrimento.



## PISCES NONNULLI RARIORES

QUI MARIA

## ALGERIENSIIUM & TUNITANORUM

FREQUENTANT.

- 1 **A** Lphaestes five Cynædus Rondel. 170. Raij Synopf. Piscium p. 137.  
 2 Afellus mollis major } Raij Synopf. p. 55, 56.  
 3 Afellus mollis minor }  
 4 Aurita omnium Authorum Raij Synopf. p. 131.  
*Ferassa* Maurorum.  
 5 Buglossus, Linguacula, & Solea Rondel. p. 320. Raij Synopf. 33.  
 6 Canis Carcharias five Lamia Rondel. p. 18.  
 7 Catulus minor vulgaris Raij Synopf. 22.  
 8 Cephalus Rondel. 260. Mugil Raij Synopf. 84.  
 9 Cuculus Aldrovandi Raij Synopf. 89.  
 10 Draco five Araneus Plinij Rondel. 301. Raij Synopf. 91.  
 11 Faber five Gallus marinus Rondel. 328. Raij Synopf. 99. a nonnullis *Piscis St. Petri* dicitur.  
 12 Galeus Acanthias five Spinax Rondel. 373. Raij Synopf. 21.  
 13 Galeus lævis Rondel. 375. Raij Synopf. 22.  
 14 Glaucus Aldrov. p. 302. Amia Salvian. fig. & p. 121. Leccia (*Leechy* vulgo) Romæ & Liburni Raij Synopf. 93.  
 15 Hirundo Rondel. 284. Milvus Salvian. fig. & pag. 187. Raij Synopf. 89.  
 16 Hirundo vera Veterum Salvian. fig. & pag. 185. Mugil alatus Rondel. 267.  
 17 Lupus Rondel. 268. Raij Synopf. 83.  
 18 Mairo Hispan. *Maizah* f. Capra Maurorum.  
 19 Mormyrus Rondel. 153. Raij Synopf. 134. *Maura* vulgo Hispanis.  
 20 Mullus barbatus Rondel. 290. Raij Synopf. 90. *Triglia* Italis. *Rouget* Gallis. Locis quamplurimis *Salmouetta*.  
 21 Muræna Rondel. 403. Muræna omnium Authorum Raij Synopf. 34.  
 22 Orthrororicus five Luna Piscis Rondel. 424. Mola Salvian. fig. 154. pag. 155. Raij Synopf. 51.  
 23 Pagrus Rondel. 142. Raij Synopf. 131.  
 24 Pastinaca capite obtuso five bufonio. Aquila Romanis & Neapolitanis; nec non secunda Pastinacæ species Rondel. 338. Raij Synopf. 23.  
 25 Pelamys vera five Thynnus Aristotelis Rondel. 245. Raij Synopf. 58.  
 26 Perca marina Rondel. 182. Raij Synopf. 140.  
 27 Polypus orbicularis, exiguus, mari innatans Obs. 259 & 385. Urtica marina soluta Fab. Col. Aquat. &c. p. xx. xx11.  
 28 Raia clavata Rondel. 353. Raij Synopf. 26.  
 29 Raia oxyrrhynchos, Squatinæ facie, unico spinarum ordine donata. Raia secunda oxyrrhynchos five Bos antiquorum Rondel. 347.  
 30 Salpa Rondel. 154. Raij Synopf. 134.  
 31 Sargus Rondel. 122. Raij Synopf. 130.  
 32 Scorpius minor five Scorpæna Rondel. 142. Raij Synopf. 142.  
 33 Serpens





- 33 Serpens marinus, caudâ compressâ, pinnis cincta, in orâ nigris. Myrus Rond. Gescero p. 681.  
 34 Squatina dorso lævi, alis in extremitatibus clavatis.  
 35 Torpedo maculis pentagonice positis, nigris.  
 36 Trachurus Rondel. 133. Raij Synop. 92.

- 37 Turdus minor cæruleus.  
 38 Turdus minor fuscus, maculatus, pinnis branchialibus aureis, aliis ex viridi cærulefcentibus.  
 39 Turdus minor viridis Raij Synop. 137.  
 40 Umbra Rondel. 132. Raij Synop. 95.  
 41 Zygæna Rondel. 389. Raij Synop. 20.



*Conchylia quædam rariores Maris Mediterranei & Rubri.*

- 1 **A**uris marina major, latior, plurimis foraminibus confpicua List. Hist. Conchyl. Sect. 7. n. 2.  
 2 Balanus purpurascens, capitis apertura valde patenti. *Nunc rupibus adheret, nunc Corallinis, aut Materie cuidam Madreporæ affini, a Penecillis & Vermiculis perforata.*  
 3 Balanus purpurascens, ventricosior, capite minus aperto.  
 4 Buccinum ampullaceum fuscum, clavicula nodosa.  
 5 Buccinum ampullaceum, rostratum, striatum, rriplici ordine muricum exasperatum List. Hist. Conch. Sect. 13. n. 22. Purpura altera muricata Aquat. & Terr. Obs. LXIV. Ic. LX. five Murex parvus rostratus Fab. Col. Desc.  
 6 Buccinum ampullaceum, rostratum, (leviter) striatum, muricatum, ex duplici ordine in ima parte primi orbis List. H. Conch. Sect. 13. n. 20. *Variat colore eburneo & fusco.*  
 7 Buccinum ampullaceum tenue, rostro leviter sinuoso, profunde & rarius sulcato List. H. Conch. Sect. 13. n. 18.  
 8 Buccinum bilingue striatum labro propatulo. *Labrum nostri planum est, sine digito, aliter figuram præ se fert* n. 20. List. H. Conchyl. Sect. 12.  
 9 Buccinum bilingue, rostro recurvo, labro producto, clavicula muricata. *Variat inter* n. 19. & 28. List. H. Conch. Sect. 15. n. 1.  
 10 Buccinum brevirrostrum nodosum List. H. Conch. Sect. 15. n. 1. Purpura violacea Fab. Col. *Purpur.* Ic. & Descript. p. 1.  
 11 Buccinum maximum, variegatum ac striatum Fab. Col. Aquat. & Terrest. Obs. LIII. Ic. Descript. LVI.  
 12 Buccinum recurvirostrum, striatum, quinque aut sex muricum ordinibus asperum.  
 13 Buccinum rostratum, candidum, leviter striatum, sinuosum List. H. Conch. S. 14. n. 14.  
 14 Buccinum rostratum, labro duplicato, quasi triangulari List. H. Conch. Sect. 14. n. 37.  
 15 Buccinum rostratum læve, labro simplici, alte striatum ad intervalla List. H. Conch. Sect. 14. n. 27.  
 16 Buccinum rostratum, triplici ordine muricum canaliculorum horridum List. H. Conch. Sect. 14. n. 41. Purpura five Murex pelagus, marmoreus Fab. Col. Ic. LX. Descr. LXII.  
 17 Chamaram & Tellinaram, margine lævi & dentato, multa genera.  
 18 Cochlea variegata, dense & admodum tenuiter striata, item quolibet orbe duæ insignes striæ parallelæ, bullatæ List. H. Conch. Sect. 4. n. 60.  
 19 Concha margaritifera plerisque: *Berberi antiquis Indis dicta* List. H. Conch. l. 3. S. 1. n. 56.  
 20 Concha marina marmorea imbricata List. H. Conch. l. 3. n. 191.  
 21 Concharum Veneris varietates quamplurimæ.  
 22 Musculus polyleptogynglymus, eleganter striatus, rostris a cardine remotis. Musculus Matthioli List. H. Conch. l. 3. Sect. 6. n. 208.  
 23 Nautilus maximus dense striatus, auritus. Nautilus CALCEOL. Nautili primum genus Aristot. secundum Bell. & Aldrov. List. Hist. Conch. Sect. 4. n. 7.  
 24 Nerita albidus, ad columellam dentatus,

- striis magnis & parvis alternatim dispositis donatus.  
 25 Ostrea rostro crasso, lato, in aciem compresso.  
 26 Patella major striata, rufescens, intus eburnea, vertice acuto. *Ovalis est figuræ, pedemque sive habet in circuito.*  
 27 Patellarum verticibus integris & perforatis varia genera.  
 28 Pecten parvus, inæqualiter auritus, tenuiter admodum striatus. *Magna colorum varietate ubique reperitur hæc species & mari Rubro & Mediterraneo.*  
 29 Pecten ruber, æqualiter auritus, 13 striarum, dorso compresso læviori. *Striæ & canaliculi spatia æqualia occupant.*  
 30 Pectunculus cinereus, asper, angustior, tenuiter & creberrime striatus.  
 31 Pectunculus crassus, eburneus, alte striatus, orbicularis. *Variat colore rufescente.*  
 32 Pectunculus eburneus, dorso in aciem compresso List. H. Conch. l. 3. Sect. 5. n. 155.  
 33 Pectunculus in medio leviter striatus, intus lividi coloris. *Striæ & fasciæ viridescunt; cæterum albidus est, & ad figuram accedit* n. 169. List. H. Conch. l. 3. Sect. 5.  
 34 Pectunculorum lævium, triquetrorum varia genera.  
 35 Pectunculus polyleptogynglymus crassus, profunde sulcatus, luteus. *Ad figuram accedit* n. 70. List. H. Conch. l. 3. Par. 1. *sed noster duplo major est.*  
 36 Pectunculus poly. lævis, rufescens, fasciis albidis.  
 37 Pectunculus poly. cancellatus, oblongus, margine ex una parte productiori. *Margo ubique musco fimbriatus est.* Figura convenit cum Chama nigra Rondeletii List. H. Conch. l. 3. n. 260.  
 38 Pectunculus recurviroster, medio lævis, ad marginem fasciis rugosis, quasi Corallinis, notatus. *Non dissimilis est formâ patellis vertice adunco.*  
 39 Pectunculus rufescens, striis magnis compressis, in dorso leviter sulcatis, in margine echinatis.  
 40 Pectunculorum striatorum, rostris rectis & recurvis, infinita genera.  
 41 Pinna magna, imbricata, five muricata List. H. Conch. l. 3. n. 214. *Nacre vel Nakker vulgo maris Mediterranei; cujus Barba, Serici instar mollis, fuit forsân Byssus Antiquorum.*  
 42 Solen rectus, ex purpura radiatus List. H. Conch. l. 3. n. 256.  
 43 Sphondylus coccineus, striatus, rostro lato, ex una parte auriculato.  
 44 Sphondylus eburneus, lamellatus, rostro acuto, recurvo. *Lamellæ plerumque pyxidatim positæ sunt, & Balanos forma referunt.*  
 45 Trochus clavicula breviori, striis eleganter nodosis.  
 46 Idem striis inferioribus nodosis, superioribus muricatis.  
 47 Idem muricatus, clavicula magis exprorecta.  
 48 Trochus pyramidalis, erectus, rufescens, lævis, orbibus latis, in imis partibus solum nodosis. *Icon* apud Jonst. H. de Exang. p. 36. Tab. 12. *sub titulo Trochi magni.* Turbo maximus Perficus verior Fab. Col. Aq. & Terr. Obs. LXV. Tab. LX.  
 49 Trochus pyramidalis, striatus, muricibus radiatim ad marginem dispositis List. H. Conch. Sect. 8. n. 9.

A  
V O C A B U L A R Y  
O F T H E  
S H O W I A H Tongue.

Nouns &c.

**A** Beloule *a Fool.*  
 Afufe *The Hand.*  
 Ageefe *Cheefe.*  
 Agroume *Bread.*  
 Akham *a House.*  
 Aksheesh *a Boy.*  
 Akfoume *Flesh.*  
 Akyth *Here.*  
 Alfill *Snow.*  
 Allen *The Eye.*  
 Amân *Water.*  
 Amoukrant *{ a Master.*  
                   *{ or Great.*  
 Anferne *The Nose.*  
 Aowde } *a Horse.*  
 Yeefe }  
 Arica *To Morrow.*  
 Arsh *a City.*  
 Afeegafs *a Year.*  
 Affa *To Day.*  
 Athrair *a Mountain.*  
 Aufkee or }  
 Ikfee } *Milk.*  
 Azimoure *Olives.*

Nouns &c.

Azgrew *a Stone.*  
 Azrimme *a Serpent.*  
 Dahan *Butter.*  
 Dakallee *a Little.*  
 Defouâl *bad.*  
 Earden *Wheat.*  
 Elkaa } *The Earth.*  
 Eiar }  
 Tamout } *The Night.*  
 Emee } *The Mouth.*  
 Ergez } *a Man.*  
 Ewdan } *People.*  
 Foufe } *The Head.*  
 Haken } *there.*  
 Jitta } *The Body.*  
 Ikra } *It or Something.*  
 Illaalee } *good.*  
 Ouglan } *The Teeth.*  
 Oule } *The Heart.*  
 Ouly } *a Sheep.*  
 Ouzail } *Iron.*  
 The Names of Other Metals as in  
 the Arabick. *Butter-Milk.*  
 Swaagy

Nouns &c.

Taksheesh *a Girl.*  
 Taphoute } *The Sun.*  
 Kyla }  
 Tafta } *a Tree.*  
 Tegmert } *a Mare.*  
 Alowdah }  
 Tigenoute } *Heaven.*  
 Tizeer } *The Moon.*  
 Youle }  
 Thamathouth } *a Woman.*  
 Thamempt } *Honey.*  
 Thamzeen } *Little.*  
 Thareet } *The Feet.*  
 Thaw-went } *a Fountain.*  
 Thaulah } *a Fever.*  
 Theganee } *Dates.*  
 Themzee } *Barley.*  
 Thezaureene } *Grapes.*  
 Thigata } *The Night.*  
 Woodmis } *The Face.*  
 Yegazer } *a River.*  
 Yethra } *a Star.*  
 Yibowne } *Beans.*

The Declension of NOUNS and PRONOUNS.

Athrair	<i>a Mountain.</i>	Neck	<i>I.</i>	Enou	<i>Mine.</i>	Ifoufeou	<i>my Hand.</i>
Ithourar	<i>Mountains.</i>	Ketche	<i>Tbou.</i>	Eanick	<i>Thine.</i>	Ifoufeak	<i>thy Hand.</i>
Yegazar	<i>a River.</i>	Netta	<i>He.</i>	Eanifs	<i>His.</i>	Ifoufeis	<i>his Hand.</i>
Yegazran	<i>Rivers.</i>	Nikenee	<i>We.</i>	Enouwan	<i>Ours.</i>	Ifoufenouwan	<i>our Hands.</i>
Ergez	<i>a Man.</i>	Hounouwee	<i>Ye.</i>	Enneffick	<i>Yours.</i>	Ifoufenouak	<i>your Hands.</i>
Ergessen	<i>Men.</i>	Neutnee	<i>They.</i>	Eaniffen	<i>Theirs.</i>	Ifoufeniffen	<i>their Hands.</i>

V E R B S, with their Conjugations.

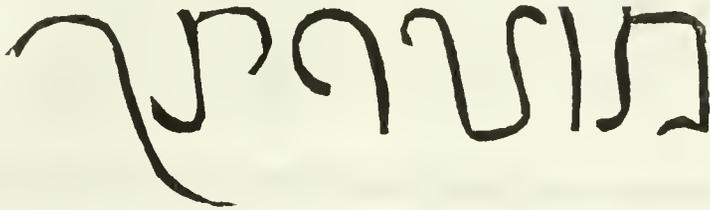
Aitch	<i>to eat.</i>	Oufhe	<i>to give.</i>	Neck feulgas	<i>I spoke.</i>
Akel	<i>to see.</i>	Owee	<i>to take away.</i>	Ketche feulgas	<i>Thou spoke.</i>
Akeime	<i>to sit down.</i>	Teganoute }			<i>&amp;c.</i>
Atfoue	<i>to drink.</i>	Attufs }	<i>to sleep.</i>	Itch	<i>eat ?</i>
Bidfillah	<i>to stand.</i>	Sewel	<i>to speak.</i>	Ifwa	<i>drink ?</i>
Einah	<i>to mount.</i>	Neck fewel	<i>I speak.</i>	Iker	<i>rise ?</i>
Erfe	<i>to dismount.</i>	Ketche fewel	<i>Thou speaks.</i>		<i>&amp;c.</i>

N U M B E R S and P H R A S E S.

Ewan	<i>One.</i>	Word for give me ? as	<i>thirsty.</i>
Seen	<i>Two.</i>	Ifkee ikra adetlhâg, neck alou-	Kadefh affegaffen themeurtaye
<i>The other Numbers as in the Arabick.</i>		zagh ? Give me to eat, for I am hungry ?	akyth ? How many Years have You been here ?
Manee illa	<i>where is it ?</i>	Ifkee ikra wamani adeswaag, neck foudagah ? Give me Water to drink, for I am thirsty ?	Ergez illâlee oury ragadt ikra. A good Man fears nothing.
Oufhee eide	<i>give me that ?</i>	Neck urfedaag ikra. I am not	Ergez defouâl tagedt. A bad Man is afraid.
Oufhedoura	<i>I give it.</i>		
Ifkee also or Ifgee is another			



INSCRIPTIO ANTIQUA  
 RUPIBUS INSCULPTA PROPE  
 Desertum de SIN.



i. e.

מַנָּה Pluvia Mannæ מטר

Queste lettere trovai intagliate in una pietra grande nel deserto de *Sin*, dove Dio mandò la Manna alli figlioli d'*Israel*; sotto lequali pareva anco intagliata la figura del Gomor, misura della Manna, che si doveva raccogliere, come appare nel Esodo al c. 16. e di sotto a detta figura vi sono molte altre lettere, mà per l'antichità quasi per se e guaste, ne si possono intera-

mente cavare; mà vicino à detta pietra ve ne sono delle altre pur scritte in diversi lati, quali pietre si trovano alla parte Orientale del deserto de *Sin* nella bocca propria della Valle, per dove si passa da *Sin* per andar in *Rafidim*. *Fra. Tomaso da Novara* apud *Kirch.* OEdip. *Ægypt.* Gymn. Hierogl. Claſſ. II. p.120.



T H E  
 SEVERAL STATIONS  
 OF THE  
 HADJEEES or PILGRIMS  
 IN THEIR  
 JOURNEY to MECCA.  
 viz.

From KAIRO to

	Deraje <sup>1</sup> .		Deraje.		
BIRQUE EL HADJE	80	a Pond of Water.	Maggyre el Shouibe <sup>2</sup>	230	running water.
Dar el Sultan	200	No water.	Ain el Kafaab	220	running water.
Adjeroute	200	bitter water.	Callah Mowlah	220	good water.
Rasty-watter	180	no water.	Sheck Murzooke	180	good water.
Teah-wahad	200	no water.	Callah Azlem	190	bad water.
Callah Nahhar	220	good water.	Astabel Anter	230	good water.
Ally	230	no water.	Callah Watiah	200	good water.
Callah Accaba	220	good water.	Akrah	250	bad water.
Thare el Hamar	200	no water.	Hunneck	180	no water.
Shirfah	240	no water.	Howry	200	bad water.

<sup>1</sup> Each Deraje درجة is equal to four Minutes of an Hour. <sup>2</sup> *Shouibe* the same with *Jethro*, who is supposed to have lived here.

## The Stations of the Hadjees &c.

	Deraje.			Deraje.	
Nc-bat	200	<i>good water.</i>	Raaky Me-kat <sup>2</sup>	230	<i>good water.</i>
Houdaarah	200	<i>bad water.</i>	Kadeedah	220	<i>no water.</i>
Casabah Yembah	220	<i>running water.</i>	Afphaan	200	<i>running water.</i>
Sakeefah	200	<i>no water.</i>	Wed el Fathmah	200	<i>running water.</i>
Bedder Houneene <sup>1</sup>	80	<i>running water.</i>	MECCA	120	<i>Zim-zem.</i>
Sebeely Ma-fonne	240	<i>no water.</i>	Arafat <sup>4</sup>	60	

*The Pilgrims in their Return from Mecca, visit the Sepulchre of their Prophet at Medina, which lies at the Distance of three Stations from Bedder Houneene, in the following Manner, viz. from thence to*

	Deraje.	
Sakara Yedeedah	180	<i>good water.</i>
Kubbourou Showledâhy	230	<i>no water.</i>
MEDEENA MOWNOWARAH	200	

<sup>1</sup> Here the Pilgrims arrive the Night of the New Moon and perform several religious Ceremonies; lighting up a Number of Lamps, and discharging a Variety of Squibs, Rockets and other Fire Works. <sup>2</sup> Here out of Veneration to the H. City they are approaching, they strip themselves naked, and travel, in that Manner, the four following Days, covering only their Heads and Privities with Napkins. <sup>3</sup> This Well, which lies near the Kaaba, the Mahometans affirm to be the same, that Hagar law in the Wilderness, when She was driven out, with her Son *Ishmael*, from the Presence of Sarah, Gen. 21. 19. <sup>4</sup> Here each Person performs a Sacrifice, in Commemoration of that which Abraham offered instead of his Son *Ishmael*, (and not *Isaac*;) according to their Tradition. *Arafat* also is supposed to be the High Land, or the Land of *Moriab*, where Abraham was to offer up his Son Gen. 22. 1, 2.



## Mesure de la grande Pyramide de Memphis.

Cette Pyramide est orientée aux 4 parties du Mond, Est, Ouest, Nord, Sud.

L'entrée est du côté du Nord.

La porte n'est tout a fait au milieu, le cote Ouest estant plus long que celui de l'Est, d'environ 30 pieds.

La porte est élevée 45 pieds au dessus du terrain.

Hauteur perpendiculaire de la Piramide, 500 pieds.

Longeur des Cotez 670 pieds.

1<sup>er</sup> Canal d'entrée qui va en descendant, 3 pieds 6 pouces en quarrée.

Longeur du dit Canal, 84 pieds.

Pente du dit 35 degrees.

Le Canal est termine par la sable qu'il faut nettoyer pour entrer a gauche, en entrant est une espace de voute rompue d'environ trois toises de diametre pour donner communication au Canal montant.

2<sup>de</sup> Canal qui va en montant & tire Sud comme le premier Canal descendant & antrefois ils s'embouchoient l'une a l'autre.

Longeur du dit Canal 96 pieds.

Larguer & Hauteur 3 pieds 6 pouces en quarrée.

Au bout du Canal montant est a droite un puits sec creusé en partie dans le Roc d'environ 27 toises de profondeur composé de 4 boyaux, un droit, un oblique, au bout du quel est un reposoir, & encore un droit & puis un oblique qui aboutit a du sable.

Au bout du meme Canal montant est une plateforme, sa longueur 12 pieds, largeur 3 pieds 4 pouces. Cette plateforme s'unit a un 3<sup>me</sup> Canal de niveau,

Longeur du dit Canal 113 pieds.

Hauteur & Largeur 3.

Chambre d'en bas, Longeur 18 pieds.  
Largeur 16.

Plateforme de la Chambre en dos d'âne chaque côté 10 pieds.

Hauteur des murs jusqu' au dos d'âne 11 pieds 3 pouces.

Il y a un trou de 10 a 12 pas de profondeur dans la dite Chambre a gauche en entrant, les pierres qu'on a tirez du trou sont repandues dans

la Chambre; a l'entrée de ce trou paroît une Niche.

4<sup>e</sup> Canal qui est aussi montant, sa voute presq' en dos d'âne, Longueur 136 pieds. Larguer entre les murs 6 pieds & demi. Larguer de la tranchee entre les Banquettes 3 pieds & demi.

Les deux Banquettes chacune un pied & demi de large & de haut.

Mortaises dans les Banquettes chacune un pied 8 pouces de long, 5 ou 6 pouces de large.

Leur profondeur d'environ un demi pied. Distance d'une mortaise a l'autre 3 pieds & environ un tiers. Nombre de mortaises 56. c'est a dire 28 sur chaque Banquette.

Hauteur de la voute du 4<sup>e</sup> Canal 22 pieds & demi est neuf Pierres chacune de deux pieds  $\frac{1}{2}$  de haut sommées d'un plancher de la largeur de tranchee inferieure.

De 9 pierres de la voute 7 seulement sont sortantes, leur faillée est de 2 pouces  $\frac{1}{2}$ .

Au bout du 4<sup>e</sup> Canal est un 5<sup>e</sup> Canal de niveau, qui aboutit a une grande Chambre mortuaire. Longeur 21 pieds.—Larguer 3 pieds 8 pouces.

Hauteur inegale, car vers le milieu il y a une espece d'Entree avec de Canalures, les deux tiers de ce 5<sup>e</sup> Canal sont revetu de marmor granit.

Grande Chambre ou Sale mortuaire, toute encrustée de granit, pavé, plancher & murailles. Longeur 32 pieds.—Larguer 16. Hauteur idem en 5 pierres egales. Plancher de 7 grandes pierres traversent la Sale, par la largeur & deux pierres aux deux bouts lesquelles entrent a moitié dans le mur.

Au fond de la Sale & a droit, a 4 pieds & 4 pouces de mur, est le Tombeau de Granit sans couvercle, d'une seule pierre. Il repose comme une cloche. Hauteur de Tombeau 3 pieds & demi. Longeur 7. Larguer 3. Epaisseur demipied.

A droit du Tombeau dans le coin a terre on voit un trou long de trois pas & profond d'environ 2 toises fait a pres coup.

Il y a deux trous a la muraille de la Sale proche de la Porte, l'un a droit, l'autre a gauche, d'environ deux pieds en quarrée, on ne connoît pas leur longueur, ils ont été fait en meme tems que la Pyramide.

*Remarques*

*Remarques sur le Natron.*

**L**E *Natron* ou *Nitre* d'Egypte a été connu des anciens; il est produit dans deux Lacs, dont Pline parle avec éloge; il les place entre les villes de *Naucratis* & de *Memphis*. Strabon pose ces deux Lacs Nitrieux dans la Préfecture *Nitriote*, proche les Villes de *Hermopolis* & *Momemphis*, vers les Canaux, qui coulent dans la *Marote*: toutes ces autorités se confirment par la situation présente des deux Lacs de *Natron*. L'un des deux Lacs Nitrieux, nommé le grand Lac, occupe un terrain de quatre ou cinq lieues de long, sur une lieue de large dans le désert de *Scété* ou *Nitrie*; il n'est pas éloigné des monastères de Saint Macaire, de Notre Dame de Suriens & des Grecs; & il n'est qu'à une grande journée à l'Ouest du Nil & a deux de *Memphis* vers le Caire, & autant de *Naucratis* vers Alexandrie & la Mer.

L'autre Lac nommé en Arabe *Nehilé*, a trois lieues de long, sur une & demie de large; il s'étend au pied de la montagne à l'Ouest & a douze ou quinze mille de l'ancienne *Hermopolis parva*, aujourd'hui *Damauchour*, Capitale de la Province *Bebeiré*, autrefois *Nitriote*, assez pres de la *Marote* & à une journée d'*Alexandrie*.

Dans ces deux Lacs le *Natron* est couvert d'un pied ou deux d'eau; il s'enfonce en terre jusqu'à quatre ou cinq pieds de profondeur; on le coupe avec de longues barres de fer pointues par le bas; ce qu'on a coupé est remplacé l'année suivante, on quelques années après, par un nouveau Sel

*Nitre* qui fort du sein de la terre. Pour entretenir sa fécondité, les Arabes ont soin de remplir les places vuides de matieres étrangères, telles qu'elles soient, fable, bouë, offemens, cadavres d'animaux, chameaux, chevaux, ânes & autres; toutes ces matieres sont propres à se réduire, & se reduisent en effet en vrai *Nitre*, de sorte que les travailleurs revenant un ou deux ans après dans les memes quartiers, qu'ils avoient épuisés, y trouvent nouvelle recolte à recueillir.

Pline se trompe quand il assure dans le livre cité ci dessus, que le *Nil* agit dans les salines du *Natron*, comme le Mer dans celles du sel, c'est à dire que la Production du *Natron* dépend de l'eau douce, qui inonde ces Lacs; point du tout, les deux Lacs sont inaccessible par leur situation haute & supérieure aux inondations du Fleuve. Il est sûr pourtant, que la pluye, la rosée, la bruine & les broüillards sont les veritables peres du *Natron*, qu'ils en hâtent la formation dans le sein de la terre, qu'ils le multiplient & le rendent rouge; cette couleur est le meilleure de toutes, on en voit aussi du blanc, du jaune & du noir.\*\*\*

Outre le *Nitron*, on recueille dans certains quartiers des deux Lacs, du Sel ordinaire & fort blanc; ou y trouve aussi du Sel gemme, qui vient en petits morceaux d'une figure Piramidale, c'est-à-dire quarrée par le bas, & finissant en pointe. Ce dernier Sel ne paroît qu'au Printems.

*The Method of making Sal Armoniac in Egypt.*

**S***AL Armoniac* is made of Dung, of which Camel's is esteemed the strongest and best. The little Boys and Girls run about the Streets of *Kairo*, with Baskets in their Hands, picking up the Dung, which they carry and sell to the Keepers of the Bagnios; or, if they keep it for their own burning, they afterwards sell the Soot at the Place where the *Sal Armoniac* is made. Also the Villages round about *Kairo*, where they burn little else than Dung, bring in their Quota, but the best is gathered from the Bagnios, where it crusts upon the Wall about half a Finger's Breadth. They mix it all together, and put it into large globular Glasses, about the Size of a

Peck, having a small Vent like the Neck of a Bottle, but shorter. These Glasses are thin as a Water, but are strength'ned by a treble Coat of Dirt, the Mouths of them being luted with a piece of wet Cotton. They are placed over the Furnace in a thick Bed of Ashes, nothing but the Neck appearing, and kept there two Days and a Night, with a continual strong Fire. The Steam swells up the Cotton, and forms a Paste at the Vent-hole, hind'ring thereby the Salts from evaporating, which, being confined, stick to the Top of the Bottle, and are, upon breaking it, taken out in those large Cakes, which they send to *England*.

*An Account of the Weather at Alexandria in Egypt, in the Months of January and February, A. D. 1639.*

- J**AN. 1. Faire, the Wind little and Southerly.  
 2. Faire.  
 3. Faire, at Night it rained a little.  
 4. Cloudy and rainy in the Afternoon, and at Night.  
 5. Cloudy, rainy and windy N. W.  
 6. Very rainy and windy. N. W.  
 7. Rainy and windy. N. W. all Day and Night.  
 8. Rainy in the Morning, very windy all Day

- and Night, at the latter End of the Night very rainy, the Wind was N. W.  
 9. The Morning very rainy and windy, at Night very rainy and windy. N. W.  
 10. All Day very rainy and windy. N. W. The Rain falls in sudden Gusts, afterwards a little faire, then again cloudy and rainy. At Night it rained very much, and in the Morning snowed.  
 11. Friday, it rained, the Afternoon faire, at Night rainy. N. W.

- 12. Saturday in the Morning rainy, the Afternoon faire, and at Night little Wind.
- 13. Sunday faire, a little Wind. N. N. W.
- 14. Monday little Wind S. E. faire.
- 15. Faire little Wind. S. E. the Air full of Vapours, so that although no Clouds, yet the Body of the Sun shined not bright.
- 16. Faire little Wind. S. E.
- 17. Faire little Wind. S. E. These four Days, especially the two last, though no Clouds, yet a Caligo all Day and Night, so that the Sun gave but a weak shadow, and the Stars little light; this Caligo or hazy Weather arose partly from the Rains that fell before, and partly from the usual overflowing of Nilus.
- 18. Friday like Thursday, or rather worse, the E. S. E. Wind being g<sup>te</sup>.
- 19. Saturday like Friday.
- 20. Sunday the Wind N. and cloudy, Night faire.
- 21. Monday the Wind N. W. faire.
- 22. Tuesday faire, the Wind N. W. it rained a little towards Night the Wind g<sup>t</sup>.
- 23. Wednesday fair Day and Night, the Wind N. W. The Wind somewhat g<sup>t</sup>.
- 24. Cloudy, at Night it rained much. N. W.
- 25. Sometimes faire, sometimes cloudy. N. W. about 4. P. M. it rained so likewise, at Night very much.
- 26. Saturday very windy. N. W. and often rainy.
- 27. ☉ In the Day very windy. N. W. sometimes rainy, at Night faire, no great Wind but full of Vapours, so that the Pole Star nor the Yards could be clearly seen.
- 28. In the Day a dusky Sky all over, yet not many Clouds, the Sun could not be seen, so at Night, in the Night it rained a little, the Winds East.
- 29. The Sky full of Vapours, but not so obscure as the 28. a Quarter of an Hour before Sun set, the Sun being immerst in the Vapours, about the

- Horizon seemed for a while like burning Iron, or like the Moon as I have seen sometimes in an Eclipse, as the grew low or half, more or less appeared, and so by Degrees, till the upper Edge, at last she was quite lost, though not below the Horizon. This may something serve to shew the Manner of these Vapours above 4. P. M. the N. N. W. begun to blow, all Night faire.
- 30. Faire. N. N. W.
- 31. Faire, so 'till 10 at Night, then it grew dusky from Store of Vapours by the East Wind.
- Febr. 1. Cloudy at Night, faire, sometimes cloudy, a very great N. W. Wind and some Rain.
- 2. Cloudy, faire, rainy, N. N. W. Wind g<sup>t</sup> Saturday at Night.
- 3. ☉ Very windy, N. N. W. often rainy Day and Night, very cold.
- 4. Monday very windy N. N. W. Day and Night, often rainy, very cold.
- 5. Tuesday very windy and cloudy.
- 6. Wednesday little Wind N. at Night obscure.
- 7. Thursday obscure and dusky, little Wind.
- 8. Faire, little Wind, at Night the Wind Northerly, and it rained much.
- 9. Saturday Morning rainy, Afternoon fair, Wind E. at Night.
- 10. Very faire Day and Night Wind N.
- 11. Faire, rainy. N. W.
- 12. { Faire Day and Night. }
- 13. { }
- 14. { Very faire. }
- 15. { }
- 16. { }
- 17. I saw 2 Spots in the ☉.
- 18. I went to *Cairo*.
- 19. Very faire.
- 20. Faire and obscure.
- 21. Obscure, at Night it rained much, being at *Shimone* a great Village some 50 Miles from *Cairo*, on the outside of the River for fear of Rogues, and there I saw Boats of Leather, and 2 Men sailing upon 225 Pots.

An Account of the Same, A. D. 1638.

The Merid. Altitude of the Sunne taken by my Brafse Quadrant of 7 Feet, and sometimes by the Brafse Sextans of 4 Feet, without respect to Refraction or Parallax.

Decem. 3d. Having well rectified my Instruments.		Quadr. 35	$\frac{208}{300}$	12. Cloudy and rainy.
4. St. Vet. Tuesday the Observ. very good.	{	Quadr. 35	$\frac{191}{300}$	13. Cloudy.
		Sext. 35	$\frac{52}{100}$	14. Very windy, in the Morning it rained much. Qu. 35 $\frac{136}{300}$
5. Observat. good.	{	Quadr. 35	$\frac{177}{300}$	15. Cloudy.
		Sext. 35	$\frac{47}{100}$	16. Sunday the Obs. good, it was very clear and no Wind. Qu. 35. $\frac{1}{2}$
6. Observat. good.	{	Quadr. 35	$\frac{163}{300}$	17. Cloudy and Windy.
		Sext. 35	$\frac{43}{100}$	18. Tuesday no Wind, the Obs. good. Qu. 35 $\frac{182}{300}$
7. Observ. good.	{	Quadr. 35	$\frac{151}{300}$	19. No Wind no Cloudes.
		Sext. 35	$\frac{41}{100}$	20. {
8. (3 or 4 Days past it was windy) Qu. 35	{	Quadr. 35	$\frac{142}{300}$	21. } Cloudy or rainy these 3 Days.
		Sext. 35	$\frac{122}{300}$	22. }
9. Cloudy.				23. The Obs. good, at 3 o'Clock, and in the Night it rained much the Wind westerly. Qu. 35. $\frac{28}{300}$
10. Cloudy, at N. windy and rainy. Qu. 35 $\frac{124}{300}$				24. 25. 26. 27. 28. 29. It rained exceedingly Day and Night, with great Winds from the W. N. W.
The Observations which were hitherto made of the Sunne by the Brafse Quadrant, were by taking of the Shadow on the Top of the Rular by the other Sight or Top at the End. These which follow were taken by letting the Shadow of the Cylinder fall upon one of the Faces, which is thus marked ☐.				
Decemb. 31. St. Vet. the Wind Northerly, the Obs. good.	Qu. 36.	$\frac{266}{300}$	Jan. 25. St. Vet. the Quadrant with the Rular, the Cylinder being broken, the Obs. good. N. W.	Qu. 42. $\frac{206}{300}$
Jan. 2. St. Vet.	Qu. 37.	$\frac{73}{300}$	Jan. 26. Cloudy.	Qu. 43. $\frac{85}{300}$
3. St. Vet.	Qu. 37.	$\frac{126}{300}$	Jan. 27. Sunday Obs. good N. W.	
4. St. Vet.	Qu. 37.	$\frac{165}{300}$	Jan. 28. Obscure. Wind East.	

# E X C E R P T A

## E Kalkasenda de Nilo & Nilometro.

JAM de *Nili* incremento, & decremento. Et quidem quoad incrementi ejus mensuram variant sententia.

Tradit *Al-Mas'udi* ex *Arabum* sententia *Nilum* augeri ex aliis fluminibus & fontibus; atque inde esse quod in incremento ejus cætera flumina & fontes imminuuntur; & quando ipse decrevit, alia flumina fontesque augentur. Hanc sententiam confirmat id quod refert *Al-Kodba'i* ex auctoritate *Abdallabi filii Omar*, & (*Amrai*) filii *Al-Asi*, qui dixerunt *Nilum Ægypti* esse fluviorum principem, cui obsequuntur omnia flumina Orientis & Occidentis; adeo ut quando extenditur, suppeditent ei flumina aquas suas; nam in gratiam ejus erumpere fecit Deus terram in fontes; ac tandem cursus ejus, quo usque Deus voluit, pervenit indicavitque Deus, seu iussit unicuique illorum (fluminum), ut ad originem suam revertatur. Tum ait ex *Indorum* opinione incrementum & decrementum ejus oriri ex imbribus copiosis, quod quidem dignoscitur ex accessu & recessu; seu ortu & occasu siderum, & pluviarum abundantia, nubiumque consistentia.

Dicunt *Copti* incrementum *Nili* fieri ex fontibus scaturientibus in ripis ejus, quos vidit non nemo, qui profectus lustravit superiora ejus. Huic sententiæ favet id quod tradit *Al-Kodha'i* ex auctoritate *Vezid filii Abu Hbabib*, scilicet *Moaviam* filium *Abu Sostân*, cui Deus sit propitius, ita alloquutum fuisse *Ca'abum* cognomento *Al-Abkbâr*: obsecro te, per Deum! an invenisti in libro Dei potentis & gloriosi hujus *Nili* fieri mentionem? Respondit ille: Utique, per Deum! nempe Deus potens & gloriosus revelat (per Angelum) ei quolibet anno duabus vicibus, ut egrediatur, dicendo: Deus jubet te ut fluas. Et fluit, prout præscripsit ei Deus. Tum postea revelat ei Deus (per Angelum) dicendo ei: O *Nile*, Deus jubet te, ut descendas. Haud dubium autem quin omnia hæc verba mox allata ad hoc dictum referenda sint. Hoc est-igitur fundamentum cæterorum omnium.

Semper autem incipiunt observare incrementum die quinto mensis *Buna*, qui est unus e mensibus *Coptorum*. Et nocte duodecima ejusdem ponderatur lutum; atque tunc per hoc æstimant incrementum *Nili*, prout more consueto evenire facit Deus excelsus, ut de luto sicco quod sustulit aqua *Nili*, pondus accipiatur sexdecim drachmarum accuratè, tum illud folio, vel aliqua re simili involvant ponantque in cista, vel arca, aut aliquo vase hujusmodi, tum Oriente Sole illud ponderant. Et pro ratione augmenti ponderis, incrementum *Nili* æstimatur, cuilibet grano siliquæ attribuendo incrementum unius cubiti, supra pondus sexdecim drachmarum.

Die vigesimo sexto ejusdem (mensis *Buna*) accipitur superficies fluminis, & ad illam mensuratur fundamentum *Nilometri* secundum quod statuum est incrementum.

Die vigesimo septimo proclamatur supra illud (fundamentum) incrementum. Unicuique autem cubito attribuuntur viginti octo digiti, donec compleantur duodecim cubiti, quorum singuli continent viginti quatuor digitos. Et quando pervenit (incrementum) ad sexdecim cubitos, quod est punctum altitudinis, quo Sultan canalem *Al-Kabera* perrumpit. Estque dies ille adeo ce-

lebris, solemnisque & insignis ut cum eo nullus in toto orbe comparandus veniat.

Eo ipso die progressus *Nili* nuncia ad cæteras regni plagas deferenda perscribuntur, & cum eis tabellarii iter arripiunt, tuncque progressus *Nili* ad summum apicem pervenit.

A mense *Mesri*, qui est unus è *Coptorum* mensibus

In *Niruz*, qui est primus dies mensis *Tot*, frequens ubique canalium & ostiorum fit sectio. Qua occasione oriuntur contentiones, & nonnunquam inter se digladiantur.

Deinde subsidere incipit *Nilus*.

In festo crucis, qui dies est decimus septimus mensis *Tot* supra dicti, fit sectio majoris partis reliquorum ostiorum.

Refert *Al-Kodha'i* ex *Ebn Asir*, aliisque è *Coptis* supramemoratis, quod quando aqua, die duodecimo mensis *Mesri*, elevatur ad altitudinem duodecim cubitorum, is est annus aquæ; alioquin aqua decrevit. Quando autem aqua pervenit ad sexdecim cubitos, ante *Niruz* (seu primum diem mensis *Tot*) tunc aqua ad completum finem pervenit; tum potior pars progressus ejus (*Nili*) fiet in medietate priore mensis *Mesri*, & nonnunquam in medietate posteriore ejusdem mensis, vel etiam eo tardiùs. Et die octavo mensis *Baba* fiet terminus incrementi ejus.

Vidi in libro qui inscribitur *Tarikh Al-Nil*, i. e. Historia *Nili*, quod anno (*Hegira*) septingentesimo octavo tardiùs evenit summus ejus progressus usque ad diem decimum nonum mensis *Baba*, quo elevatus fuit ad sexdecim cubitos, & postea auctus fuit ad duos digitos intra duos dies, uno digito per diem, postquam homines petierunt aquam quatuor vicibus, cui simile nihil unquam auditum fuerat in prioribus sæculis.

Enim vero fuerat constans consuetudo, ut à momento quo cæpit proclamari incrementum ejus, die scilicet vigesimo septimo mensis *Abib* usque ad finem mensis *Buna*, esset augmentum ejus leve circiter duorum digitorum usque ad ferè decimum diem; ut plurimum enim crescebat hoc modo: Deinde ineunte mense *Mesri* invalescebat incrementum ejus augebaturque usque ad decem (digito uno quoque die) & non ulterius; aliquando verò infra hujusmodi. Maximus porrò numerus digitorum, quo fiebat incrementum ejus, erat prope summum apicem progressus, adeo ut sæpe esset septuaginta digitorum (unoquoque die).

Jam verò admiratione dignum est quod eo ipso die quo ad summum apicem progressus est, pariter assurgit ad septuaginta digitos: tum mane diei quo ad summum apicem pervenit, adhuc augetur duobus digitis vel circiter; atque ita complet incrementum suum. In fine mensis *Baba* incrementum ejus est modicum; cessatque augeri propter inopiam qua laborat mensis *Baba*, cum eo mense parum admodum aquæ in *Nilum* influat.

Narrat *Abdol-Rakbman* filius *Abdollah* filii *Al-Hbacam*, alique, quod quando *Moslemi Ægypto* potiti sunt, incolæ ejus ad *Amru* filium *Al-As*, ineunte mense *Buna* venerunt, dixeruntque illi: O *Emire*, i. e. Imperator, circa hunc *Nilum* nostrum est traditio, ut non fluat nisi certa conditione, quæ sic se habet, nempe quando appetit dies duodecimus hujus mensis (*Buna*) apprehendimus puellam virginem de consensu patris &

matris, quibus pro illa amplam gratificationem exhibemus, tum hanc puellam preciosissimam apparatu adornatam in fluvium projecimus. Quibus auditis respondit *Amrû*: Non habemus talem consuetudinem in religione *Eslamismi*. Interea morati sunt illi per duos menses videlicet *Abib* & *Mesri*. At *Nilus* nequaquam auctus fuit vel parum vel multum.

Quod cum vidisset *Amrû*, ea de re certiore fecit Imperatorem fidelium *Omar* filium *Al-Khettab*, scripsitque in fine epistolæ: Anne inclinas, ut ita fiat?

Rescripsit *Omar* ad *Nilum* ipsam Epistolam magnificentia plenam his verbis.

*Abdalla Omar*, Imperator fidelium, *Nilo Ægypti*. Porro: Quod si sponte & proprio motu fluere nolis, scito esse Deum unum victorem qui potest te cogere ut suas. Interea nos Deum obnixè precamur ut te fluere faciat. (Vale)

Hanc Epistolam misit ad *Amrû*, qui illam in *Nilum* projecit. Quo facto incolæ *Ægypti* avidè successum hujus Epistolæ præstolabantur. Et mane surgentes die crucis, viderunt *Nilum* incrementum jam pervenisse ad altitudinem sexdecim cubitorum.

Traditio est simile quid accidisse temporibus *Mosis*, cui pax. Scilicet Deus *Nilum* cohibuerat, ne cresceret; quare volebant rebellare: cum autem *Mosem* precibus interpellassent, ille pro eis rogavit, ut flueret *Nilus*, sperans fore ut ad fidem converterentur, cumque mane surrexissent, ecce jam Deus fluere fecerat *Nilum*, adeo ut illa nocte ad sexdecim cubitos excrevisset.

Vidi in *Historia Nili* supra laudata, quod temporibus *Al-Monstanser*, unius è *Khalifis Fatemitis* in *Ægypto*, substituit *Nilus* per duos annos non affurgens. Assurrexit autem anno tertio: permansit autem usque ad annum quintum non descendens. Deinde descendit suo consueto tempore, & effluxit aqua de terra; sed nemo inventus fuit qui illam seminaret propter hominum paucitatem. Postea anno sexto assurrexit *Nilus*, tum substituit usque ad finem anni septimi, adeo ut non relicta fuerit transfusio ejus ab hominibus, neque relictum fuerit ullum animal quadrupes incedens præter asinos quibus trahebatur currus *Khalifæ Al-Mostanser*. Deinde subito ad apicem evectus fuit *Nilus* sexdecim cubitorum in una nocte, postquam antea facile transvadabatur a litore ad litus, & minima altitudo supra ordinariam superficiem *Nili* fuerat in decremento, unius cubiti & decem digitorum. Atque hoc evenit inde ab anno *Hegiræ* usque ad finem anni octingentesimi, duobus tantum vicibus: Quarum prima fuit anno centesimo sexagesimo quinto *Hegiræ*, eo enim anno *Nilus* pervenit ad altitudinem quatuordecim cubitorum, & quatuordecim digitorum, secunda autem fuit anno quadingentesimo octogesimo quinto, quo *Nilus* pervenit ad altitudinem septemdecim cubitorum, & quinque digitorum.

Tale quid simile accidit nostro tempore, anno videlicet octingentesimo sexto, volo dicere punctum ad quod pertigit superficies *Nili* in incremento ejus, ex eo quod vidi delineatum ad finem anni septingentesimi vigesimo quinti quod pertigit ad novem cubitos.

Audivi quemdam hominem dicentem quod anno septingentesimo sexagesimo quinto superficies *Nili* elevata fuit ad duodecim cubitos; & minima altitudo ad quam pertigit decrementum in fine incrementi, fuisse duodecim cubitorum cum duobus digitis. Atque hoc idem evenerat anno quadingentesimo vigesimo quarto: volo dicere punctum ad quod pervenerat tempore supra dicto, nempe ad octodecim cubitos; adeo ut mirarentur homines de *Nilo*, quod auctus fuerit ad novemdecim cubitos temporibus *Omar* filii *Abdall-Aziz*, tum nocte septima eo usque

pervenerit ut supra viginti cubitos excefferit, in aliquot temporis intervallis.

Mirabile etiam illud fuit quod anno trecentesimo septuagesimo nono superficies *Nili* ad novem cubitos tantum processerit, nec tamen ullum inde secutum fuit damnum, sed ad quindecim cubitos pervenit, cum quinque digitis.

Plurimis annis, in quibus superficies *Nili* fuit infra duos cubitos, summus apex incrementi pervenit usque ad octodecim cubitos.

Jam de *Nilometris*. Refert *Ebrahim* filius *Wassif-Shab*, in libro rerum mirabilium, primum qui *Nilo Nilometrum* apposuit, fuisse *Khaslamum* septimum *Ægypti* Regum antediluvianorum. Is *Piscinam* ingentem construxit super quam duas figuras æneas aquilarum unius masculæ, alterius fœminæ imposuit; iussitque ei assistere sacerdotes & doctos viros, qui die quodam anni peculiari, verba quædam immurmurantes, alteram ambarum aquilarum ad sibilandum allicerent. Quod si mascula sibilaret, id pro bono omine faustoque nuncio augurabantur, fore ut *Nili* amplum incrementum fieret. Quod si verò fœmina sibilaret, malum omen interpretabantur de defectu incrementi. Quare pro hoc anno cibos necessarios & annonam providebant.

Dicit *Al-Mas'ûdi*: Audivi à cœtu incolarum urbis *Gizak*, qui dicebant *Josephum*, cui pax, quo tempore extruxit *Pyramides*, etiam *Nilometrum* suscepisse ad dignoscendam *Nili* incrementi & decrementi mensuram.

Dicit *Al-Kodhâ'i*, idque in urbe *Memphis*: fertur autem *Nilum* primò mensuratum fuisse in territorio dicto *Almah*, donec extractum fuit *Nilometrum Memphis*, & Coptos hoc *Nilometro* usos fuisse quo usque abolitum fuit.

Dico ego: Locus *Nilometri* in *Memphis* ad hoc usque tempus dignoscitur in vicinia *Pyramidum* à *Josepho* extractarum, qua parte sita est urbecula nomine *Al-Bad-estân*. Aiunt illos ibi *Nilum* mensurasse lapidibus aggestis & plumbo ferruginatis.

Dicit *Al-Mas'ûdi* quod *Dalûcâh* coguomente *Vetula*, *Ægypti* regina post (submersum) *Pharaonem Nilometrum* parvum in cubitos distinctum posuit in urbe *Anfena*. Aliud etiam *Nilometrum* posuit in urbe *Ekmim*. *Romani* posuerunt *Nilometrum* in castello *Ceræ*.

Dicit *Al-Kodhâ'i*: Ante expugnationem (*Ægypti* per *Moslemos*) erat *Nilometrum* in *Kai-sareah Al-Acsah* in *Al-Fostât*, donec *Moslemi* unum ex ipsorum fabrica extruxerint inter arcem & mare.

Cum itaque venisset *Eslamismus*, & *Ægyptus* debellata esset, tunc temporis *Nilometrum* in *Memphi*, & *Nilus* mensurabatur in *Memphi*, & mensor in locum dictum *Al-Keta* ingrediebatur, ibique proclamabat.

Postea extruxit *Amrû* filius *Al-As Nilometrum* in *Aswân* (*Syene*); tum aliud in *Dandarâk*.

Deinde in diebus *Mo'aviak* extruxit *Nilometrum* in *Anfena*.

Cum autem *Ægypto* præesset *Abdall-Aziz* filius *Marwân* extruxit *Nilometrum* parvum cubitis notatum in *Holvân* in ditone *Al-Fostât* sito.

Tum quando gubernavit *Asamah* filius *Zaid* cognomento *Al-Banukkî* extruxit *Nilometrum* in insula *Al-Sanâ'ah*, quæ nunc audit *Al-Raudbab*, (i. e. hortus amœnus) iussu *Solaiman* filii *Abdâl-Malec*, unius è *Khalifis* filiis *Omaiah*, anno *Hegiræ* nonagesimo septimo. Illudque est cæterorum maximum in cubitos distinctum.

Denique extruxit *Al-Mâmûn Nilometrum* in inferiore parte terræ insulæ prædictæ, anno ducentesimo septimo, gubernante *Ægyptum Yazid* filio *Abdâl-Malec*. Atque illud est (*Nilometrum*) quo utuntur usque ad hoc tempus nostrum.

*Kristiani* habebant regimen *Nilometri*, sed illos amovit *Al-Motawakkel*, & huic regimini præposuit *Abu'l-Radadum Abdâ'llam* filium *Abdâl-Salâm Al-Mûdab*, virum probum. Perseveratque *Nilometrum*

metrum in ædificio suo integrum usque in præsentem diem. Illudque insuper reparavit *Abbed ben Thûlûn* anno ducentesimo quinquagesimo nono.

Quilibet cubitus continet viginti octo digitos donec compleatur elevatio aquæ ad duodecim cubitos. Deinde cubitus fit viginti quatuor digitorum.

Quando igitur volunt supponere hanc elevationem pertigisse ad sexdecim cubitos, distribuunt duos cubitos redundantes qui continent viginti octo digitos, inter duodecim cubitos quorum unusquisque continet viginti quatuor digitos. Sicque fit quilibet cubitus viginti octo cubitorum.

Dicit *Al-Kodhâ'i*: Ratio hujus est, quemadmodum refert *Al-Hosain Mohhammed* filius *Abdo'l-Man'am* in Epistola sua, quod *Moslemi*, quando *Ægypto* potiti sunt, exposuerunt *Omaro* filio *Al-Khattab*, cui Deus sit propitius, id quod ægrè serebant incolæ *Ægypti* de caritate annonæ quo tempore *Nilus* subsidebat in termino juxta *Nilometrum* illorum plusquam decurtatio ejus. Quæ res cogebat illos colligere comæatum in angustiorem annonæ tempus, quæ collectio adhuc cogebat augere pretium annonæ.

Et scripsit *Omar* ad *Anrû* sciscitans ab eo rei veritatem.

Respondit *Anrû* his verbis: Equidem reperi, inquisitione facta, ut *Ægyptus* irrigetur, quatenus incolæ ejus annonæ penuria non laborent, unum terminum esse debere, ut *Nilus* increseat ad quatuordecim cubitos, alterum autem terminum, quo universa *Ægyptus* irrigetur, quatenus præ necessario superabundet, adeo ut relinquatur apud ipsos alterius anni provisio, esse debere, ut *Nilus* increseat ad sexdecim cubitos. Inveni etiam duo esse extrema æqualiter timenda circa excessum & defectum elevationis aquæ, & inundationis; videlicet duodecim cubitos pro defectu, & octodecim pro excessu.

Qua de re *Omar*, cui Deus sit propitius, in

consilium advocavit *Ali* filium *Abû Tâleb*, qui consilium dedit, ut ad illum scribens juberet *Nilometrum* ab eo extrui, & ut duos cubitos duodecim cubitis super adderet, & id quod post eos residuum esset, super fundamento relinqueret.

Dicit *Al-Kodhâ'i*: Ubi observa quod nostro tempore facta est corruptio fluviorum, & imminutio status rerum, cujus argumentum est quod *Nilometra* antiqua regionis *Al-Sa'id* à primo ad ultimum constanter habuerunt viginti quatuor digitos pro uno quoque cubito sine ulla additione ad hunc numerum.

Dicit *Al-Mas'ûdi*: Quando *Nilus* compleverat altitudinem quindecim cubitorum, & ingrediebatur decimum sextum cubitum, tunc emergebat bonum nonnullis hominibus, neque nimium rigabatur terra. Sed hinc fiebat imminutio tributorum Soltani. Quando autem perveniebat incrementum ad sexdecim cubitos, tunc complebatur tributum Soltani, & homines multo proventu abundabant; eoque inundabatur quarta pars regionis, sed hoc erat nocivum jumentis propter defectum pabuli.

Tum ait: Summum denique incrementorum generalium, quod utilitatem regioni universæ afferebat fuit illud, quod assurgebat ad septemdecim cubitos. Atque sufficientiam omnimodam, & satietatem universæ terræ ejus complebat.

Quando autem postquam increvit *Nilus* ad decimum septimum cubitum, provehitur ad decimum octavum, tunc inundatur quarta pars *Ægypti*, & nocumento est nonnullis prædiis. Atque, inquit, ita se habet incrementorum pars maxima.

Ego dico: Talis erat rerum status in eo, quo scribebat tempore, & ante illud, talisque currens modus, prout ille memoriæ prodidit, in annis plurimis usque ad annum septingentesimum præteritum. At verò hoc nostro tempore (videlicet anno 806.) solum terræ elevatum est ex eo quod eam invasit è luto, quod aqua secum volvit singulis annis, adeò ut pontes exsuperaverit.\*\*\*



*Nummi nonnulli ab Auctore in AFRICA collecti, quique in ea Regione cusi fuisse videntur.*

1 REX IVBA 1.

Caput Jubæ, diadematum.

ΚΛΕΟΠΑΤΡΑ 2 ΒΑΣΙΛΙΣΣΑ.

Crocodilus 3.

2 D. N. IVSTINIANVS P.P. AVG 4.

Caput Justiniani diadematum.

A  
N  
N  
O  
CAR.

1 *Juba*, quem exhibet hic Nummus, secundus fuit istius nominis, qui uxorem duxit *Cleopatram* 2, cognomine *Selenen*, *Antonij* Triumviri & *Cleopatra* *Ægypti* Regina, filiam. Filium habuit *Prolemaum*, Regum *Numidarum* ultimum, qui a *Caligula* interfectus fuit. Porro *Juba* hic noster fuit *Jubæ* 1. filius, *Hiempsalis* nepos, *Gaudæ* pronepos, *Masinise* pronepotis nepos. Ita enim se habet series illa Regum *Numidarum*, quam in R. *Reineccio* (de *Famil.* Tab. 43. p. 329.) interruptam videmus, ut fidem facit Inscriptio hæc sequens antiqua, quam in arce *Carthaginis Novæ* apud *Hispaniam* invenit necumque communicavit V. R. Pa. *Ximenes*.

REGI IVBAE REGIS  
IVBAE FILIO REGIS  
IEMP SALIS N. REGIS GAVD.  
PRONEPOTIS MASINISAE  
PRONEPOTIS NEPOTI  
II VIR QUI IN Q. PATRONO  
COLONI.

3 *Crocodilus*, utpote *Niloticum* Animal, Symbolum fuit *Ægypti*, unde *Cleopatra* duxit originem. 4 Nummus hic describitur a *Mediabarba* de *Imp. Rom.* Numism. p. 564. Ed. *Milan*. 1683.

- 3 KARTAGO, in Epigraphe.  
Miles 1 stat, sinistra hastam tenens.  
Caput Equi decurforii: & in Exerg. XXI.  
Nummi sequentes nec una nec altera parte inscripti sunt: quorum decem priores exhibent
- 4 Caput Cereris, ornatum 2 spicis; interdum etiam cornu bubulo 3; & inauribus.  
Equum 4 stantem, cervice erecto. Ad pedem tria puncta, forma triangulari posita.
- 5 AL. Equum stantem, cum annulo.  
6 AL. Equum stantem, cervice reflexo.  
7 AL. Equum stantem, cervice reflexo, cum Lunula 5.  
8 AL. Equum currentem.  
9 AL. Equum stantem cum Palma 6.  
10 AL. Equum defultorium, cervice reflexo, pedem dextrum elevantem.  
11 AL. Equum, cervice reflexo, pedem dextrum elevantem.  
12 AL. Caput Equi 7.  
13 AL. Caput Equi, cum uncia notā.

- 14 Caput diadematum, barba prominente & acuta.  
Equus currens.  
15 Caput diadematum, barba prominente & acuta. Cincinnis in orbem tortis seu calamistratis.  
Equus currens, cum Palmæ ramulo 8.  
16 Idem: quod Jubæ majoris, ob vultus similitudinem, esse videtur.  
Equus gradiens, cum stella 9.  
17 Caput Jovis Ammonis 10.  
Elephas 11.  
18 Caput Herculis 12, pelle leonino amictum.  
Leo gradiens 13.  
19 Palma, cum dactylis.  
Pegasus 14.  
20 AL. Equus stans, cervice erecto.  
21 AL. Caput Equi.  
Ex are omnes, præter quartum & quintum, quorum hic ex argento, alter ex auro conficitur.

1 Belisarius forsan, qui devicto Gilimere, Carthaginem Imperio Romano restituit. Numerus XXI, & Num. XIIII in priori nummo, Annos Regni Justiniani designant: viz. A. D. 547. & 540. Vid. Mediobarb. ut supra. 2 Ceres enim πολύσπερος dicitur; unde Horatius Carm. Secul.

- - - spica donat  
Cerecem corona.

Quæque etiam Dea frugifera est, ideoque sæpius cernitur in nummis Africæ, Siciliæ, Ægypti, aliarumque Regionum, quæ olim, propter tritici & frumenti ubertatem, celeberrimæ fuerunt. 3 Ceres etiam, quæ eadem cum Iside est, bovinis cornibus pingitur. Ita enim Herodotus Eut. 9. 41. Το γὰρ τῆς Ἰσοῦ ἀγαλλμα εἰς γουακίης, ΒΟΥΚΕΡΟΝ ἴσῃ, κατὰ περ Ἐθνης τῆς Ἰου γράφουσι. Vid. Obs. p. 397. 4 Equus, utpote annul potens & bellicosus, a Lybibus forsan in primis domitum, Insigne fuit Mauritanie, Numidiæ & Carthaginiensium Regionis. Numidæ enim, ab antiquissimis temporibus, ob equitationem & in equis educandis solertiam, palmam cæteris gentibus præripuerunt. Puncta forte pondus vel valorem indicant; ut annulus in sequenti. Vel si Nummus in una aut altera Carthaginiensium Colonia, apud Siciliam i. e. Trinacriam, cusus fuit, per puncta totidem istius Insulæ Promontoria denotari possint. 5 Lunula sive Crescens Symbolum fuit Isidis, i. e. Ceres, Deæ frugiferæ. Vid. Nor. & Obs. ut supra. 6 Africa, (præcipue interiores ejus partes,) æque dactylis abundat, ac Ægyptus, Idume, Babylon &c. ideoque Palmam pro Insigni suo sive Symbolo æquo jure vindicare possit. Vid. Obs. p. 85. 132. 158. 211. 7 Hoc Symbolum referre possumus ad caput Equi inventum in jactis Carthaginis fundamentis. In primis fundamentis caput bubulum invennum est; quod auspiciam quidem fructuosæ terræ sed laboriosæ, perpetuòque servæ urbis fuit: propter quod in alium locum urbs translata. Ibi quoque equi caput repertum, bellicosum potensque populum futurum significans, urbi auspiciam sedem dedit. Just. l. 18. 5. Sic etiam Virgilius Æn. 1. l. 445.

Lucus in Urbe sui media, lætissimus umbra;  
Quo primum jactati undis & turbine Pani  
Effodere loco signum, quod regia Juno  
Monstrarat, caput acris equi: sic nam fore bello  
Egregiam & facilem victum per secula gentem.

8 Palmæ ramulus vel victoriam quandam ab hoste portatam, vel Jubam minorein, (modo nummus hic Jubæ Senioris est,) designare potest. Artemidorus quippe auctor est (Oncir. l. 1. cap. 79.) Principum liberos per ramos Palmarum designari. Unde certe haud male collegisse videtur Tristanus, signatos in quodam Constantii nummo tres Palmæ ramos, denotare tres magni Constantini filios. Spanh. De Usu &c. Numism. Diss. 6. p. 336. 9 Per Stellam, Virtus forsan Solis in frugibus producendis viribusque prolificis & bellicosis equis addendis denotetur. Quidni etiam Hesperus esse possit? Ut enim hæc Pastoris stella est, Numidis certe, utpote vitam pastoralem agentibus, semper grata esset & veneranda. Stella, in quodam Batiadorum nummo, Apollinem denotabat in eo tractu Sacerdotem, secundum Begerum (Thes. Brand. Vol. I. p. 518.) vel Regem e Ludis equestribus victorem revertentem, Stella seu Sole duce, secundum Spanhemium Diss. 6. p. 300. 10 In Lybia, Templum & Oraculum celeberrimum olim Jovi Ammoni conditum fuit: Ammoni illi neipe, qui idem esse perhibetur cum Chamo, cui Ægyptij & Lybes debent originem. 11 Tempore, quo cusus fuit hic nummus, elephantes frequentes errabant in Septentrionalibus Africæ partibus, ut patet in Exc. p. 20. F. p. 21. B. Ita etiam Poeta, de Africâ loquens.

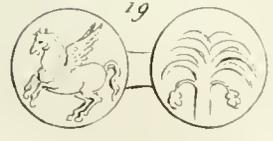
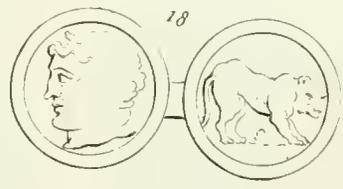
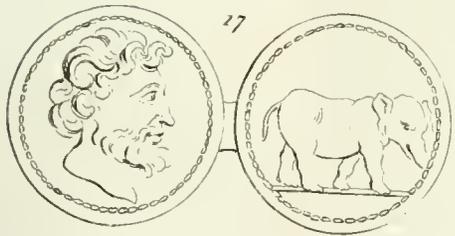
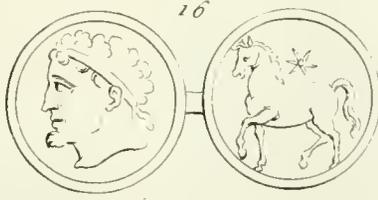
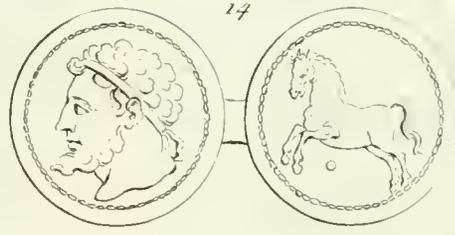
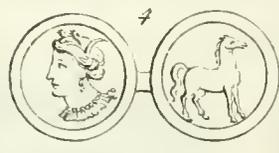
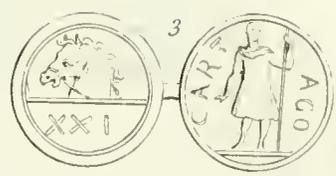
Et vastos Elephanta habet, sævosque Leones  
In panas secunda suas parvis horrida Tellus. Manil. l. 4.

12 Hercules nempe Lybicus, cujus fama, propter certamen cum Antæo (Exc. p. 20. C.) Aram apud Lixon. (ibid. D.) Specus in Promontorio Ampelusia dicto (Exc. p. 18. D.) Columnæque (ibid. E.) semper fuit inter Africæ celeberrima.

13 Per Leonem hic exhibitum, intelligi potest vel Africæ Symbolum, quæ a Poeta nuncupatur

Leonum  
Arida nutrix.

vel Leo ab Hercule interfectus. 14 Nummus hic etiam inter Africanos numerandus est, licet altera parte Pegasus, Corinthiorum Symbolum, exhibeat. Palma quippe hic expressa, racemos suos profert propendentes, utpote dactylis onustos, quæ apud Corinthum, ob regionis frigiditatem, nulla alia esse possit quam sterilis. Præterea, ut Pegasus nihil aliud sit nisi celer equus, tale Insigne optime Africæ conveniet, ob celerum nempe equorum in ea terrarum parte proventum. Vid. Trist. Comment. Tom. I. p. 89. & Spanhem. Diss. 5. p. 277.



vid. obs. p. 436.

*Auspicijs RICHARDI MEAD, Archiatri.*



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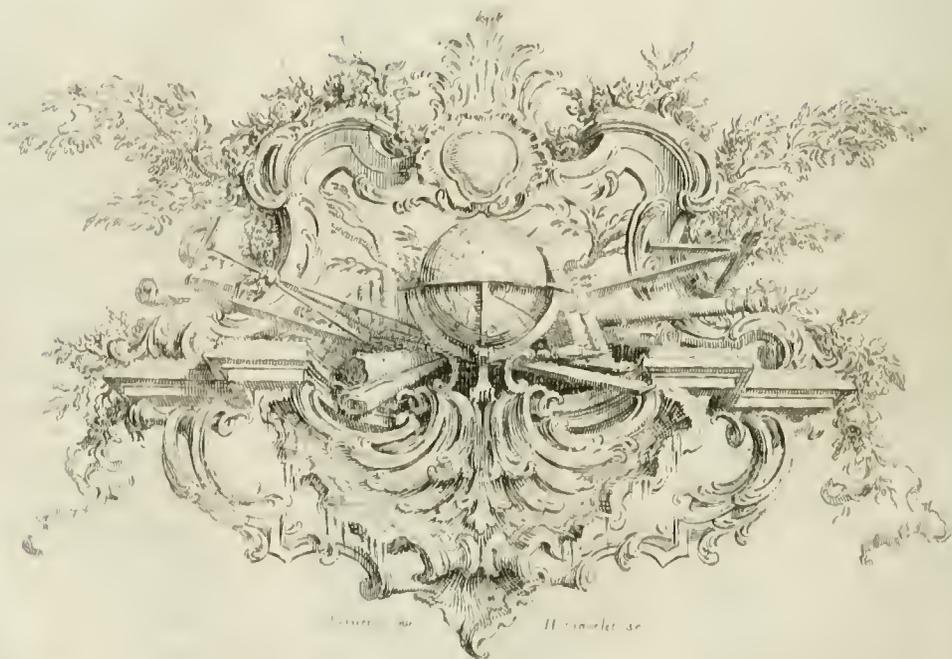
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# F I N I S.



A  
SUPPLEMENT

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

WHEREIN  
SOME OBJECTIONS,

LATELY MADE AGAINST IT,  
ARE FULLY CONSIDERED AND ANSWERED:

WITH  
SEVERAL ADDITIONAL  
REMARKS AND DISSERTATIONS.

---

By THOMAS SHAW, D. D. F. R. S.  
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---

O X F O R D,  
Printed at the THEATRE. MDCCLXVI.

Imprimatur,

*E U S. I S H A M,*

*VICE-CAN. OXON.*

*Mar. 3. 1745-6:*

*A further Vindication of the Book of Travels and the Supplement to it, in a Letter to The Right Reverend Robert Clayton D. D. Lord Bishop of Clogher.*

MY LORD,

**I**N perusing your late valuable Present of *The Chronology of the Hebrew Bible Vindicated*, I find your Lordship disagrees with me therein in some Geographical and Historical Circumstances; and as I have often experienc'd your Lordship's great Candour and Goodness, and that Truth, as you were pleas'd to acquaint me, was all you aim'd at in these curious Disquisitions, I shall beg Leave, with as much Brevity as I can, to vindicate, or at least apologize for, such Mistakes as I am charged with by your Lordship.

Your first Objection then (p. 192.) regards the Interpretation which the *Rabbinical* Writers have put upon *Gen. 45. 12. Behold your Eyes see &c.* and the additional Comment which I have given to that Interpretation. *Suppl. Pref. p. vii.* Now as I am well apprized how cautious and diffident we should be in Decisions of this critical Nature, I ventur'd to offer this Text (explain'd, as it was, according to the *Hebrew* Diction and Brevity) as *one plausible Argument* only, why Circumcision might, at that Time, have been unknown to the *Egyptians*. Whereas your Lordship charges me with being of Opinion, that the Transaction there recorded, was a *sufficient Proof* of it; an Expression, my Lord, quite different from a *plausible Argument*, as I durst only call it.

For let *the Remarks of the Rabbinical Commentators*, as your Lordship observes, *be never so false and absurd*; (and indeed very frequently they are so;) yet there seems to be something more intended by this Text, than the simple Fact of *Joseph's* discovering himself to his Brethren by speaking to them in their own Language; or than *His appealing* (as your Lordship interprets it,) *not only to his Brethren, but also to his Brother*

A Benjamin,

## 2 *The Bp of Clogher's Objections considered.*

*Benjamin, who understood the Hebrew Language* (and perhaps no other) *to convince him he was his Brother.* For as it appears plainly from *Joseph's* having spoken to them hitherto by an Interpreter, that the *Hebrew Language* was known to other Persons besides himself, in the Court of *Pharaoh*; so his conversing with them therein could not be the only *κρίτησιον* of his being their Brother; other Tokens consequently, such as have been given by the *Rabbinical Writers*, might have been necessary to identify his Person, and satisfy his Brethren that he was *Joseph*. And besides if his Native Language alone had been sufficient for this Purpose, there would have been no Necessity for sending out the *Egyptians* and ordering his Brethren to come near him; Circumstances which seem to import that other Discoveries were to be made, which required a nearer Approach to his Person.

*You are surpriz'd* (p. 199.) *at the Error which I am unwarily led into by following the LXXII Version and Josephus, and thereby making the Patriarch Joseph to have met his Father Jacob, in his Way to Egypt, at Heroopolis:* (which City, called at present *Adjeroute*, I have describ'd, agreeably to this traditionary Record, to lie in the direct Road betwixt *Beersheba* and *Memphis*, but out of the direct Road betwixt *Beersheba* and *Zoan*; and that *Memphis* consequently and not *Zoan* must have been the *Metropolis*.) *Now to confute this System of Dr. Shaw, your Lordship takes Notice, there needs no other Authority than Dr. Shaw's own Works; since Zoan is particularly specify'd, Psal. 78. 12, 43. as that Part of the Land of Egypt, where Moses perform'd his Signs and his Wonders; and Dr. Shaw (Trav. p. 341.) supposes Memphis to have been situated, where Geeza now stands, on the Western Shore of the Nile, directly opposite to Cairo or Rameses: (Trav. p. 343.) So that it is almost impossible for any one to go to Memphis, without going through the Land of Zoan. The Land of Zoan then, if I rightly apprehend your Lordship, is supposed to be the same with Goshen; if so, then you seem to have been unwarily led into this Objection, by affirming, (p. 185, 186 &c.) Zoan or Tanis, and On or Heliopolis to have been one and the same City. Whereas they were unquestionably very different; the former lying low down in the Delta, where Mansourah is supposed to be at present; the other is situated above the Delta, at twenty Leagues*

Leagues Distance, where we have the famous Obelisk and Fountain of *Mattareah*; which Place, together with the Country adjacent to It, to *Cairo* and *Bisbesh*, made up formerly the Land of *Goshen*.

Not the least Impossibility therefore or Inconsistence can be charged upon my System of Geography, on this Account: since in the Road from *Beerseba* to *Memphis*, by the Way of *Heroopolis*, the Land of *Zoan*, particularly so called (which has been taken Notice of (*Trav.* p. 342.) will lie quite out of the Way, on the Right Hand; whereas the Road, which I contend for, will directly lead us to *Memphis*, through the Land of *Goshen*.

And as it has been proved (*Trav.* p. 341.) that the Land of *Goshen* was situated in the Neighbourhood of *Mattareah*, (which your Lordship likewise approves of;) so the Removal of the Seat of the *Pharaohs*, at that Time, from *Memphis* to *Zoan*, will be inconsistent with Scripture History; where (1) a *West Wind* is said to have driven the *Locusts* into the *Red Sea*; (this and *Memphis* lying East and West,) where (2) the Land of *Goshen* is said to be near unto *Pharaoh*; where likewise (3) *Joseph* is said to have met his Father in the Land of *Goshen*; which supposes *Goshen* to have been situated betwixt the *Metropolis* and the Land of *Canaan*. Whereas, had *Zoan* been the Place, then *Goshen* would have laid beyond it to the Southward; i. e. at a greater Distance from the Land of *Canaan*: *Jacob* consequently might, with more Propriety, have been said to have called upon his Son at the *Metropolis*, in his Way to *Goshen*, than that He was met, in the Land of *Goshen*, by his Son.

What is further objected with Regard to the vast interjacent Wilderness, is of little Consequence; the like may be attributed to any other Road through these inhospitable Deserts. Nay this, provided it had not been the nearest, might have probably been the most eligible of them all, on Account of the Conveniency that *Jacob* would have, of halting a little at *Heroopolis*, and thereby recovering himself not only from the Fatigue of the former Part of the Journey, but of laying in also a fresh Supply of Water. *Isaac* likewise when he went unto *Abimelech* King of the *Philistines* at *Gerar*, in his Way towards *Egypt*, Gen. 26. 1. (as You observe p. 381.) seems to have taken the very same Road.

4     *The Bp of Clogher's Objections considered.*

Your Lordship (p. 297.) prefers the Situation assign'd by Dr. Pocock for *Elim* to that which is assign'd by *Shaw*. For with Regard to Dr. *Shaw* you observe, in the first Place, that the Force of his Argument depends chiefly on the Number of Wells. But this is represented too much to my Disadvantage; inasmuch as I have produc'd other Arguments, of equal Force, in Support of my Hypothesis; which should have been likewise taken Notice of and confuted, before you concluded so strongly against me. For the Scriptures instruct us (and we have no other Guide) that at *Elim* there were twelve Wells of Water and Seventy Palm Trees, and that the Desert of *Sin* lay betwixt *Elim* and *Sinai*; all which Circumstances have been proved to agree with *Hamam Mousa* (i. e. the Baths of *Moses*) and not at all with *Corondel*; where I do not find there are any Wells, properly so called, or so much as one Palm Tree bearing Fruit. Whereas at *Hamam Mousa* there are nine of the twelve Wells still remaining, some of which are of a considerable Depth: The Seventy Palm Trees have increased themselves into a large fruitful Grove, which supplies Mount *Sinai* and all the Neighbourhood with Fruit and *Arrack* extracted from it; betwixt this Plantation likewise and Mount *Sinai* is the Desert of *Sin*. All this appear'd to me to be a Demonstration of what I undertook to prove, 'till it was disputed by your Lordship. Besides; the Desert of *Sin*, which I lay so much Stress upon, is not the same with the Desert of *Zin* or *Kadesb* or *Paran*, as you have asserted (p. 299 &c.) and which might lead you into this Dispute; It is a quite different Name as well as Place. For the Desert of *Zin*, the same with *Kadesb* and *Paran* is always written in the Original Text (זין) with a *Tzade*; whereas the Desert of *Sin*, which is said to lie betwixt *Elim* and *Sinai* is wrote (סין) with a *Samech*: which Orthography likewise, how little Regard soever is paid to it by the LXXII, is carefully preserved in the *English*, as well as in other Versions. Neither have I called the latter the Desert of *Zin*, (*Trav.* p. 350.) as I am said to do, by your Lordship. The Desert of *Sin* then must be a particular Desert, distinct from the Desert of *Zin*; and will continue therefore to be a standing and incontestable Evidence, that *Elim* must have been situated at *Hamam Mousa*, where I have fixed it, and where we find these Palm Trees and Wells of Water;

and

and not at *Corondel*, as Your Lordship has so strenuously maintained, to which none of these Circumstances belong.

You urge further in Favour of your *Hypothesis*, that from *Elim* the Israelites removed to the Red Sea; which Station consequently must have been quite out of the Way, provided *Elim* was Situated at the Baths of *Moses*; and again, if *Sin* lay where I have fixed it, then it would have too near a Situation to *Sinai*; and, as your Lordship argues thereupon, it is hardly to be thought that the Israelites should make such extravagant Haste as to come in one Month from *Rameses* to the Baths of *Moses*, and then to loiter a whole Month in going from that Part of the Desert of *Sin* to the Wilderness of *Sinai*; which was almost contiguous to it. But the Scriptures, my Lord, must answer for their *Wandering in the Wilderness out of the Way*, as well as for their *extravagant Haste*, as you express it, at one Time, and for their *loitering*, at another. The wise Ends and Designs of Providence were carried on both in their Stations and in their Marches; They were to follow the Cloud, or, as it is said after the Tabernacle was made, *at the Commandment of the Lord they journeyed, and at the Commandment of the Lord they pitched; as long as the Cloud remained on the Tabernacle they rested in their Tents.* Numb. 9. 18.

Your Lordship observes (p. 388.) that *Dr. Shaw's Assertion cannot be true, that Kadesh was Situated upon the most advanced Part of Mount Seir towards the Land of Canaan: because Kadesh lay in the uttermost of the Border of Edom Southward.* Now if it were so, then Mount Seir, the same with Mount *Hor* or *Edom*, must lie betwixt *Kadesh* and the Land of *Canaan*. But the Contrary to this, (without having recourse to Arguments already given *Trav.* p. 335. 350. *Suppl.* p. 105.) appears plain from what your Lordship affirms (p. 389.) that *this same Station of Kadesh is mention'd (Josh. 15. 2.) as being the most Southern Part of the South Boundary of the Children of Judah.* Mount Seir consequently, agreeably to your Lordship's Opinion, must have made Part of the Inheritance of *Judah*, as being comprehended within their Boundary; which I presume will not be asserted; for *God gave unto Esau (Gen. 36. 8.) Mount Seir to possess it.*

I have observed (*Trav.* p. 348.) that the *Red Sea*, where the *Israelites* are supposed to have passed it, is ten Miles

broad, and might therefore be easily travelled over in one Night's Time, agreeably to the Scripture History. Whereas your Lordship, (p. 278.) by making the Front and the Rear to have been at twenty or twenty two Miles Distance, supposes that they required two Nights and one Day. But, as an Army of above two Millions will easily march in the Space of one Square Mile, there is no Occasion of extending them to so great a Length, or allowing them consequently so long a Time for their Passage. Neither can I agree with your Lordship, after so much has been said to the contrary (*Trav.* p. 257.) that the *Selav*, which we render *Quails*, should rather, from their *ugly Sight*, (*Wisd.* 16. 2.) be taken for Locusts. For this Description will better accord with the Food of the *Israelites* breeding Worms and stinking, and thereby becoming loathsome to the Sight, than with any supposed Ugliness in the Shape of the *Selav* themselves, whether they were Locusts, *Quails*, or other Animals.

But, my Lord, I am now unwarily drawn into a Dispute wherein I am not immediately concern'd: my Intention being only to clear up such Observations, in which you have been pleased to charge me, by Name, with being mistaken; and therefore I thought myself obliged to take this Liberty of vindicating myself: being with all Duty and Regard,

MY LORD,

YOUR LORDSHIP'S

Most Obliged and most Obedient

Humble Servant,

St. Edmund-Hall, Oxon.  
June 11. 1747.

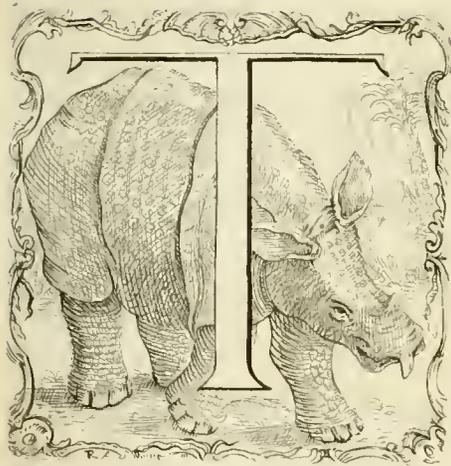
THOMAS SHAW.



T H E

P R E F A C E.

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



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

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

*Additional* NOTES and REMARKS

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

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

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

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

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

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

And

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

289. l. 26.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Pars obscura cavis celebrabant orgyia cistis. Catullus.*

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

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

431. 1. 3. *Add. Rice or Oryza, as we learn from Pliny (l. 18. c. 7.) was the Olyra of the Ancients.*

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

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

442. 1. 33. *Add, To the boasted Antiquities of the Egyptians, the following Observation. Herodotus, always too credulous with Regard to the Egyptian Antiquities, insists likewise that Circumcision was much earlier received by Them, than by the*

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

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

*Phytogr.* N<sup>o</sup>. 114. r. *Carlina acaulos*, flore specioso, purpureo, non radiato, radice gummifera, succo albo & rubro, venenato. An *Chamaeleon albus*, sive *Ἰξίς*, Dioscor. l. 3. c. 10. & l. 6. c. 21. Arabibus, radix Adad dicitur. Vid. Leo. Description. Afric. l. 9. cap. penult.

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

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

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

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

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

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

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

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

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

*After these Annotations and Remarks, the following*

CORRECTIONS and E M E N D A T I O N S

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

*Præf. p. 1X. instead of 32'. 30". read. 3°. 32'. 30".*

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

32. Not. \* r. *ثوت*.

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

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

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

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

114. in the Note, r. *اضلولة*.

131. l. 23. r. *ثوت*.

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

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

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

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

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

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

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

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

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

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

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

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



# THE PREFACE.

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CVII.	4.	106 S	XXIV.	2.	226	XIX.	4.	96 S
—	23, 24.	362	XLIII.	13.	343	—	41, 44.	334
CXIX.	83.	304	—	—	85 S	<i>J O H N.</i>		
CXXV.	2.	334	L.	39.	70 S	XIII.	4.	292
CXXIX.	6.	70 S	<i>E Z E K I E L.</i>			XIX.	23.	291
CXXII.	3.	376	VI.	13.	97 S	XX.	19.	301
CXXXVI.	15.	116	IX.	2.	293	XXI.	7.	292
CXLVIII.	6.	10 S	XIII.	18, 20.	275	<i>A C T S.</i>		
CXLIX.	3.	430	XX.	6.	366	IX.	25.	279
CL.	4.	430	XXIII.	40.	294	—	36.	74 S
<i>P R O V E R B S.</i>			XLVII.	—	356	—	37.	281
XXI.	13.	64 S	<i>D A N I E L.</i>			—	37, 39.	282
XXX.	26.	249	III.	5.	271	X.	9.	277
—	29, 31.	88 S	<i>H O S E A.</i>			XII.	8.	290, 292
<i>E C C L E S I A S T E S.</i>			IX.	10.	226	XX.	8, 9.	281
III.	11.	387	<i>J O E L.</i>			XXVII.	6.	360
X.	11.	64 S	II.	3. &c.	257	—	14.	358, 359
<i>The Song of Solomon.</i>			<i>A M O S.</i>			—	15. 17.	359
VII.	13.	370	V.	10.	315	—	17. 20.	361
<i>I S A I A H.</i>			VI.	14.	29, 32 S	—	27. 41.	359
III.	16.	304	VII.	14.	96 S	<i>I. CORINTHIANS.</i>		
VI.	13.	97 S	IX.	7.	327	X.	16.	275
IX.	10.	96 S	<i>J O N A H.</i>			<i>II. CORINTHIANS.</i>		
X.	9.	325	I.	4, 12.	358	XI.	25.	315
XIII.	21.	70 S	<i>M I C A H.</i>			—	33.	279
XVIII.	2.	97 S	I.	8.	71 S	<i>E P H E S I A N S.</i>		
XIX.	6.	386	<i>Z E P H A N I A H.</i>			VI.	14.	290
XXIII.	3.	24 S	I.	5.	277	—	16.	64 S
—	—	25 S	<i>J U D I T H.</i>			<i>H E B R E W S.</i>		
—	—	31 S	XIII.	6, 9.	287	XI.	10.	15
XXVII.	12, 13.	23 S	<i>I. M A C C A B E E S.</i>			XII.	1.	290
—	—	24 S	XV.	37.	329	XIII.	12.	334
XXIX.	21.	315	<i>M A T T H E W.</i>			<i>I. P E T E R.</i>		
XXX.	22.	29 S	III.	4.	258	I.	13.	290
XXXIII.	9.	30 S	IX.	17.	304	III.	3.	294
—	15.	64 S	X.	9.	292	<i>R E V E L A T I O N.</i>		
XXXIV.	13.	70 S	XXIII.	27, 29.	285	I.	13.	290
XXXV.	1.	30 S	<i>The</i>					
—	6.	30 S						
XL.	22.	274						

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

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

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

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

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

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

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

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

I. To the Situation of the ancient River *Eleutherus*, the City *Orthosia*, *Simyra*, &c. CHAP. I. p. 1.

II. To the River of *Egypt*; whether it is the *Nile*, or the supposed Torrent at *Rhinocorura*. CHAP. III. p. 21.

III. To the ancient City *Memphis*; whether it was Situated at *Geeza* or *Metraheny*. CHAP. IV. p. 33.

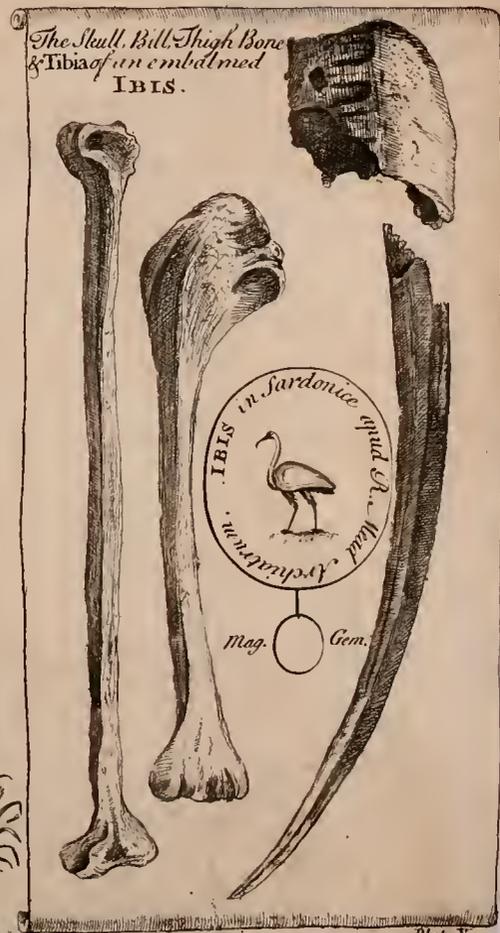
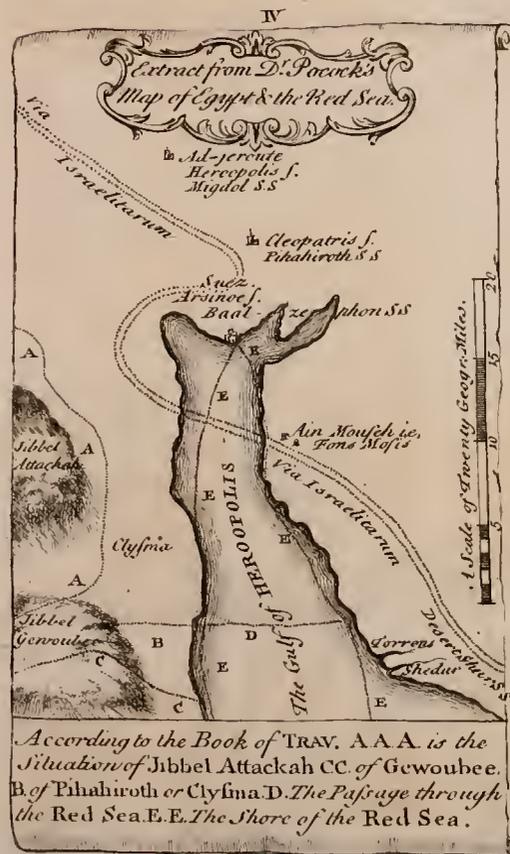
IV. To the *Nile*, and the Augmentation made, by it's Soil, to the Land of *Egypt*. CHAP. V. p. 43.

V. To some *Egyptian* Plants and Animals. CHAP. VI. p. 60.

VI. To the Passage of the *Israelites* through the *Red Sea*; to their Stations afterwards at *Elim* &c. CHAP. VIII. p. 98.

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





## C H A P. I.

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

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

The Triumphal Arch at *Laodicea* &c. differently described.

Not therefore to recapitulate any of the Arguments that have been urged, in my Book of *Travels*; the Authority alone of *Strabo*<sup>1</sup>, will be abundantly sufficient for determining the Situation, at least, of the first and the latter of these Places. For after mentioning *Marathus*, he instructs us, that *The Aradians were possessed of all the neighbouring Country upon the Continent*: called at present, as we may presume, the *Jeune* or Plain. *They were possessed likewise of the District of Taxymira*<sup>2</sup> (or *Simyra*<sup>2</sup>) that lay beyond it (i. e. the *Jeune*) to the Southward. Adjoyning to these Districts, continues this Author,

The *Aradians* were possessed of the *Jeune*.

<sup>1</sup> Τὴν δὲ χώραν Ἀράδος κατακληρέχθησαν καὶ Ταξύμιρα τὸ ἐφεξῆς χωρίον. Ἐτέροις δ' ἡ Ορθωσιὰς σωζήσῃ ἐστὶ καὶ ὁ Ελευθέριος ὁ ποταμὸς, ὅπου ἕριον ποιοῦνται πρὸς τὴν Σειλούμιδος πρὸς τὴν Φοινίκην καὶ τὴν κοίτην Συείων. *Strab.* p. 518. Μετὰ δὲ Ορθωσιάν ἐστὶ καὶ τὸν Ελευθέριον Τείππις. *Id.* p. 519.

<sup>2</sup> Καὶ Ταξύμιρα legendum καὶ τὰ Σύμιρα, vel potius τὰ Σύμιρα. *Stephanus* vocare Σίμιρα videtur. *Plinius* *Simyra*, & *Ptolem.* Σίμιρα. vid. *Jf. Casaub.* in locum.

is *Orthofia and the River Eleutherus*<sup>1</sup>, made by some the Boundary betwixt *Seleucis, Phœnice and Cœlesyria*. And again; after *Orthofia and Eleutherus*, is the City *Tripolis*. So far the Description of *Strabo*.

*Simyra and Orthofia* situated betwixt *Marathus and Tripolis*.

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

*Simyra* now called *Sumrab*.

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

<sup>1</sup> *Orthofia* is likewise made the Boundary; *Trav.* p. 329. Not. 3.

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

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

No less Opposition, and with as little Foundation, is made to the Situation of *Arcas* or *Arca*, as it is now called, which I found five Miles to the Eastward of *Sumrab*, under the Northern Shade of Mount *Libanus*. The many Tokens that still remain of its former Strength and Magnificence, might alone, I imagined, have secured it an honourable Rank among the Cities of this Country; at least, not to have given any Occasion at all to treat it, as this Author has done<sup>2</sup>, with so much Indignity and Contempt, as to call it only a *Mansio*. For hereby he seems to look upon the *Arca*, which I have described, as a Place of no Figure and Reputation; quite different, and at a Distance too, from the real City of that Name. Whereas this, I presume, is the only *Arca* that need be inquired after. Neither will the Appellation of *Mansio*<sup>3</sup>, attri-

*Arca*, or *Ar-cas* an ancient City.

<sup>1</sup> See the initial Letter, *Trav.* p. 321.

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

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

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

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

The Boundary betwixt Syria and Phœnice near Arca.

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

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

<sup>2</sup> Mansio ANTARADVS

Est civitas in mare a *Ripa* M. II.

Mutatio SPICLIN. M. XII.

Hanc & sequentem qui illustrat alius erit.

Mutatio BASILISCVM. M. XII.

Mansio ARCAS. M. VIII.

Mutatio BRVTTVS. M. IV.

Civitas TRIPOLIS. M. XII.

Vid. *Itiner. a Burdegala Hierosolymam usque*.

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

*Pliny* tells us<sup>1</sup>, that *Mount Libanus* ended at *Simyra*; and that here it was where *Cœlesyria* began. *Simyra* therefore, no less than *Arcas*, was a Frontier City, and adjacent to the Boundary; and, as I conjecture, on the same *i. e.* the Northern Side. *Strabo* again very plainly instructs us, in the Quotation above cited, that the River *Eleutherus* lay beyond *Simyra*, to the Southward; and consequently was still nearer *Phœnice* than *Simyra*. He tells us further, that after *Orthosia* and *Eleutherus* was *Tripolis*; no other City or River intervening; as in Fact there is not. *Orthosia* therefore and the *Eleutherus* must lye upon the utmost Skirts of *Syria*; and consequently, they will both of them either actually fall in with, or be very near at least to, the Boundary that we are disputing.

There is a remarkable Circumstance in the Natural History of the *Eleutherus*, which may be a further Proof of what I am contending for, that the *Cold Stream* and the *Eleutherus* are the same River. For *Pliny* tells us<sup>2</sup>, that at a certain Season of the Year, the *Eleutherus* is so full of *Tortoises*, that they may be easily taken. It is therefore probable, that, at this Season, there must be some particular Quality in the Water of the *Eleutherus*, which engages them to frequent It, more than any other of the Neighbouring Rivers. If the Spring then should be the Season here recorded, (and in the middle of

The Same Boundary lay near *Simyra*,

and at the River *Eleutherus*.

The *Eleutherus* frequented by *Tortoises*.

<sup>1</sup> Vid. *Trav.* Not. i. p. 326. & Not. i. p. 327.

<sup>2</sup> In *Phœnicio mari* haud ulla difficultate capiuntur *Testudines*, utroque veniunt statim tempore anni in amnem *Eleutherum* effusa multitudine. *Plin.* Nat. Hist. l. 9. c. 10.

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

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

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

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

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

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

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

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

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

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

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

How the *Kishon* therefore, from the low Situation of it, whilst it flowed along the Plains of *Esdraelon*, should, at once,<sup>The *Kishon* higher than the Plains of *Esdraelon*.</sup> in the latter Part of it's Course, acquire this wonderful Power and

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

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

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

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

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

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

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

The Quantity of Water contributed by the *Arnon* &c. not known.

It is probable likewise, that the Dimensions of the *Dead Sea* may be larger; and that the Depth of the *Jordan* may be smaller, at some Seasons of the Year, than what I have made them. However, notwithstanding some Part or other of the Calculation, which I have given, may be faulty or erroneous; notwithstanding likewise that great Allowances are to be sometimes made, for uncommon Inundations; yet still the Matter of Fact, I presume, will hold good, and stand the Test of future Discoveries and Observations: viz. that *The Dead Sea, one Year with another, receives no more Water by the Rivers, which empty themselves into it, than it loses by the Vapours, that are exhaled from it by the Sun.*

The Dimensions of the *Dead Sea* and of the *Jordan* not sufficiently known.

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

The same *Equilibrium* &c. kept up all over the Globe.

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

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

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

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## C H A P. II.

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

A Digression concerning the Petrified City in *Barbary*.

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

This Petrified City has been already taken Notice of.

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

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

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

The Arabs the Inventors of this Story.

It was however a Subject, much enquired into by the *Virtuosi*, of most *European* Nations, whilst *Cassem Aga*, the *Tripoly* Embassador, resided at *London*. He reported<sup>1</sup> from a thousand Persons, as he said, and particularly from a Friend of his, of great Veracity, who had been upon the Spot, that “this Scene of Petrifications, consisted of a large Town, in a “circular Figure, which had several Streets, Shops, and a “magnificent Castle belonging to it. — That this Friend of his “saw there, different Sorts of Trees, but mostly the Olive and “the Palm; all of them turned into a blewish or cinder-coloured Stone. — That there were Men also to be seen in different Postures and Attitudes; some of them exercising their “Trades and Occupations; others holding Stuffs, others Bread, “&c. in their Hands. — The Women likewise, were some of “them giving Suck to their Children; others were sitting at “their kneading Troughs &c. — That, in entering the Castle, “there was a Man lying upon a magnificent Bed of Stone, with “the Guards standing at the Doors, armed with Pikes and

The Account given of it by Cassem Aga.

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

“Spears. — That he saw different Sorts of Animals, such as  
 “Camels, Oxen, Affes, Horses, Sheep and Birds; (nay the  
 “very Dogs, Cats and Mice, are enumerated in other Accounts;)  
 “all of them converted into Stone, and of the above-mentioned  
 “Colour. In one of these Histories, some of these Bodies are  
 “said to want their Heads, others a Leg or an Arm; and so  
 “far agree with the *Caravan* of preserved (not petrified) Bo-  
 “dies, above recited. It is further related, that several Pieces  
 “of petrified Money<sup>1</sup> had been brought from thence; some  
 “of which were of the Bigness of an *English* Shilling, charged  
 “with a Horse’s Head on one Side, and some unknown Cha-  
 “racters on the other.” This is the Substance of that Variety  
 of Reports which have been given and related at different  
 Times, and by different Persons<sup>2</sup>, of this Place.

An Account  
 of the like  
 Transforma-  
 tion in *Tar-*  
*tary*.

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

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

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

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

<sup>4</sup> Mund. Subter. ut supra.

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

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

—*passimque per agros*  
*Perque vias vidisse hominum simulachra ferarumque*  
*In silicem ex ipsâ visâ conversa Medusâ.*

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

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

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

<sup>1</sup> Commentaire Royal ou Histoire des *Yncas* du *Perou*, par *Garcilasso de la Vega*. l. 3. c. 1. p. 287.

<sup>2</sup> Vid. *Lassels* Voyage into *Italy*. Par. 1670. 12<sup>o</sup>. p. 179. in *Villa Ludovisiana*.

<sup>3</sup> Ut supra.

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

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

The latter is the very Case of the Skeleton at *Rome*; the Bones of which are not properly petrified, but covered over only (*cortice lapideo*, in *Kircher's* Phrase) with a Coat of Stone. It is probable also, from the like Situation and the Concurrence of the like Circumstances, that the petrified Bodies in the Cave near *Pergamus*, were not properly petrified, but inclosed only, in such like sparry or *stalagmitical* Incrustations. And I am apt to suspect, that the like pretended Petrification of Boats, Masts, Oars &c. in the (*Babar bel Oma* or) *Sea without Water*<sup>1</sup>, betwixt *Egypt* and *Ras Sem*, is nothing more than a nitrous Incrustation, (for these Deserts are full of that Salt;) in the same Manner, we see Stones and Potsherds crusted over and chrystalized, by arresting and condensing the saline Vapour that arises from the *Sulfatara*, near *Naples*. There is nothing extraordinary therefore in these *Phænomena*: inasmuch as it may be easily accounted for, why these animal or indeed any other Bodies, that lye under, or are more immediately exposed to the Influence of a *lapidescent* Vapour or Fluid, (or in the latter Case, of a saline one,) should be subject to and susceptible of these Changes and Alterations.

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

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

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

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

Let us examine then the Histories of those Bodies, that are pretended to lye, in this Manner, in a Variety of Postures and Attitudes, open and exposed; such, as are related of *Lot's Wife*; of the *Horde* in *Tartary*; of the *Groupes* in *Peru* and at *Ras Sem*; of *Niobe* also, and the extraordinary Petrifications occasioned by the *Gorgon's Head*. Now the two last of these Accounts have always been looked upon as fabulous<sup>1</sup> and allegorical; and, as such, will make nothing at all in Proof of the real Existence of such Transmutations. Nay, provided the first<sup>2</sup> is to be understood, according to the literal Sense, for a real Transmutation; yet it will, by no means, support the Credibility of the other alledged Instances, at *Tartary*, *Peru* and *Ras Sem*; unless their Histories were as well attested, and we had the like infallible Proof and Testimony of their being miraculous.

The pretended Instances of such petrified Bodies confuted.

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

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

With Regard then to the *Tartarian Groupe*; (the sole Invention, as it appears to have been, of *Anthony Jenkinson*;) a Number of independent Rocks, in different Heights, and of various Colours and Figures; or else the constituent Stones of some ancient, civil or religious, Inclosure, by being viewed at a Distance, without a nearer and stricter Examination; these, I presume, might give Occasion for such a Report at first; which few Persons afterwards, could have, or would take an Opportunity, either to examine or contradict. We find, much nearer Home, the like romantick Interpretation to have been put upon the Rocks in *Marlborough Downs*; which, from some small Resemblance they bear to a Flock of Sheep, are called, to this Day, the *Marlborough Weathers*. In like manner, the *Rollrich Stones* in *Oxfordshire*<sup>3</sup>; the *Weddings*

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

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

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

<sup>1</sup> Vid. Nat. Com. l. 6. cap. 13. & l. 7. cap. 11, 12.

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

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

in *Somerſetſhire*, and the *Hurlers* in *Cornwall*, were once imagined to be ſo many Men converted into Stone. A Tradition of the ſame Kind ſeems to have attended other remarkable Stones, of the ſame Nature <sup>1</sup>, near *Salkeld*, in *Cumberland*.

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

The petrified Camp <sup>2</sup> at *Hamam Meſkouteen*, in *Numidia*, is another Inſtance of the Fallacy and erroneous Reports of common Fame. Here the *Arabs* (who, like the *Cretans*, are always *Liars*, or, to uſe a more favourable Expreſſion, great Maſters of Invention) have frequently aſſured me, with the moſt ſolemn Aſſeverations, that they had ſeen, not only a Number of Tents, but Cattle alſo of different Kinds, converted into Stone. This encouraged me, whiſt I was Chaplain at *Algiers*, to undertake a very tedious and dangerous Journey; but when I arrived at the Place, I found theſe Reports were all of them

The *Arabs* great Maſters of Invention.

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

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

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

No Animals petrified at *Ras Sem*.

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

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

<sup>2</sup> Vid. *Trav.* p. 231.

<sup>3</sup> Vid. *Thevenot's Travels*. l. 3. chap. 44.

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

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

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

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

where I saw it, and found it to be only an *Echinites* of the *Discoïd* or *Quoit* Kind; of the same Fashion with one I had lately found and brought with me from the Deserts of *Marab*<sup>1</sup>; the Figure of which, I likewise shewed him, in the *Lithophy-*

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

*lacium*<sup>2</sup> *Britannicum*. We may therefore reasonably conclude, that there is nothing to be found at *Ras Sem*, (inasmuch as nothing else has been brought from thence,) unless it be the Trunks of Trees, *Echinites*, and such Petrifications, as have been discovered at other Places. Because Cats and Mice and Birds, (had there been really any such Things,) were as portable and might have been as easily conveyed and brought away from thence, as Branches of the Palm Trees, or *Echinites*.

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

Mr. *Le Maire*'s Inquiries, which, we find, were supported by the Promise and Performance of great Rewards, have brought nothing further to Light. He could never learn, after sending a Number of Persons, expressly and at a great Expence, to make Discoveries and bring along with them what Curiosities soever they met with; that any Traces of Walls or Buildings, or Animals, or Utensils, were ever to be seen, within the Verge of these Petrifications. The like Account I had from a *Sicilian Renegado*, who was the *Janizary* that attended me, whilst I was in *Egypt*: and, as he had been a Soldier of *Tripoly*, in his earlier Years, he assured me, that he had been several Times at *Ras Sem*. This I had confirmed again, in my Return from the *Levant*, by the Interpreter<sup>3</sup> of the *British* Factory at *Tunis*; who was likewise a *Sicilian Renegado*, and being the *Libertus* or Freedman of the *Bashaw* of *Tripoly*, was preferred by him to be the *Bey* or Vice-Roy of the Province of *Darna*; where *Ras Sem* was immediately under his Jurisdiction. His Account was likewise the same; neither had he ever seen, in his frequent Journeys over this District, (though he had been formerly told to the contrary,) any other Petrifications, than what are above-mentioned. So that the Petrified City, with it's Walls, Castle, Streets, Shops, Cattle, In-

<sup>1</sup> See the Figure of it, p. 50. N<sup>o</sup>. 40. of the *Excerpta*.

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

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

habitants

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

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

Some Pools of heavy Water in this Diftrict.

This heavy Water may be the Petrifying Fluid.

Some curious Perfons have imagined, that, as the *Gorgon's* Head, with the venomous Snakes hanging from it, bears a near Refemblance to *Ras Sem*, (or *the Head of Poison*, as it is interpreted;) we are therefore to look for the *Gorgoniæ Domus* at this Place. But, befides the allegorical Conftitution that has, from the earlieft Antiquity, been put upon the *Gorgon's* Head; and a much later and more ingenious Conjecture<sup>1</sup>, that we are to underftand by it, the *Wheel* or the *Roller* only, which, by preffing out the Olives, *converts them into* (or leaves nothing behind it, but their) *Stones*; I fay, befides thefe, there are two other Objections, that *Ras Sem* and the *Gorgoniæ Domus* cannot be the fame.

*Ras Sem*, not the *Gorgoniæ Domus*. Be-  
caufe

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

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

1 Mr. Pluche, in his *Hiftoire du Ciel*, Vol. 1. p. 186, 187. derives the Name of *Medufa*, from *דוש* *Dush*, *triturare*, to tread out; and that *Medufa* (*מדישה* (*If. 21. 10.*) *Medusha*) therefore is the preffing out. *Gorgon*, in like manner, he makes to be the fame with *Galgal* *גלגל*; and that the *Arabs* call *Medufa*, as delineated upon the Sphere or Cœleftial Globe, *Algol*, i. e. *The Wheel*.

tion at all concerning it, before the last or the preceeding Century<sup>1</sup>. The Claffick Authors, whether Poets, Geographers or Historians, have not, in the several Accounts they have left us of the *Cyrenaica* and the adjacent Provinces, taken the least Notice of this Scene of Petrifications. Such a Tale, whether real or imaginary, would, in a particular Manner, have been as highly acceptable, as it was fuitable to the poetical Invention of *Lucan*; who appears to have been well acquainted with the Natural History of this Part of *Libya*. It is very probable therefore, from the Nature and Quality of these Countries, whose Surface is perpetually changing, by the shifting of the Sands; that either the Trees<sup>2</sup> and *Echini* above-mentioned were not, in former Ages, sufficiently laid open by the Winds; or, that the Description of them, was not thought worthy to be transmitted to Posterity.

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

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

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

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

<sup>3</sup> *Finibus extremis Libya ubi fervida tellus  
Accipit Oceanum demisso Sole calentem,*

upon

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



C H A P. III.

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

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

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

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

*Rhinocorura* was not known in the Time of *Joshua*.

*Squallebant late Phorycnidos arva Medusa,  
Non nemorum protecta coma, non mollia sulco,  
Sed Domina vultu conspectis aspera Saxis.* LUC. I. IX.

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

in that Situation, was known, 'till many Ages after the Time of *Joshua*. Neither do we learn from *Strabo*, *Mela*, *Ptolemy*, *Pliny*, or any other of the old Geographers, who have described these Parts, that any River or Torrent, after *Rhinocorura* was built, did empty itself there into the Sea. *Eratosthenes* indeed, as he is quoted by *Strabo*, supposes the Lakes of Arabia, (made by the overflowing of the *Euphrates*,) to empty themselves, by some subterraneous Passages, into the Rivers of *Rhinocorura* and *Mount Cassius*. But *Strabo* himself doubts <sup>1</sup> of the Veracity and Probability of this whole Account. For when he comes to speak expressly of the Geography of these Parts <sup>2</sup>, and to enumerate the several remarkable Places, both upon the *Egyptian*, and the *Syrian* Side of *Rhinocorura*, he does not take the least Notice of a River; a Circumstance too material to have been omitted by so accurate a Geographer as *Strabo*.

*Strabo* mentions no River at *Rhinocorura*.

No River taken Notice of by Travellers.

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

*Rhinocorura* built in a Desert, without Water.

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

<sup>1</sup> Οὐκ οἶδε δ' εἰ πρὸς τὴν ἄρκα. l. 16. p. 510. Ed. Casaub.

<sup>2</sup> *Idem*. p. 522.

<sup>3</sup> *Diod. Bibl.* p. 55.

<sup>4</sup> *Herod. Thalia.* p. 184. Ed. Steph.

us, that in those Deserts, there was a dreadful want of Water, (χώριον ἀνυδατόν ἐστι δεινῶς) to the Distance of three Days Journey from Mount Cassius or the Sirbonic Lake. Strabo<sup>1</sup> likewise acquaints us, that the whole Country betwixt Gaza and the Sirbonic Lake, was λυπερὰ καὶ ἀμμώδης, barren and Sandy. It is likewise very probable, in so great a Distress as this for Water, that, had there been, during the rainy Season, any Torrent or occasional Stream running by it, the Inhabitants would rather have imitated their Neighbours the Egyptians, in building themselves Cisterns for the Reception of this annual Supply of good Water, than have been reduced to the Necessity of digging themselves Wells, for the obtaining of bad. There appears then to be little Reason for fixing so remarkable a Boundary, as that of the Holy Land, in a wild open Desert; which had neither City, River, Torrent, or, as far as we know, any remarkable Landmark to distinguish it.

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

The LXX translate the River of Egypt, Ρινοκόρουρα;

and also Φάραγξ, ποταμὸς, καὶ χεῖμαρρὸς Αἰγύπτου.

<sup>1</sup> Strab. p. 522.

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

The LXX give different Interpretations of שחור.

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

Rhinocorura, in some Places, received by St. Jerom, for the River of Egypt.

Neither will this Author be much better supported by any Authorities drawn from the Writings of St. Jerom; because what is there laid down, in Favour of the LXX. Version in one Place, we shall find to be destroyed or invalidated at least in another. *Pro torrente Egypti*, (as it is observed, in his Comment upon Is. 27. 13.) LXX. *Rhinocoruram transtulerunt, quod est oppidum in Egypti Palæstinæque confinio: non tam verba S. Scripturæ, quam sensum Verborum exprimentes*. And again, (Tom. 3. Ep. 129.) *Torrentis Egypti qui juxta Rhinocoruram mari magno influit*. And again (in his Comment upon Amos 6. 14.) *Ab Hamath usque ad torrentem deserti sive occidentis, (Γηῶν δισμῶν) ut LXX. transtulerunt, i. e. ab Hamath ad Rhinocoruram, inter quam & Pelusium rivus Nili sive torrens de eremo veniens mare ingreditur*. But here Cellarius (*Geogr. Antiq.* 1. 3. c. 13.) rightly observes, that *Rivus Nili, sive torrens de eremo, Epanorthosis est, & posteriore adserto, rejicitur prius*. For, if this Torrent be a Branch of the Nile, then it is the very Thing we are disputing; but if it be a different River, yet still, if it falls not in exactly at *Rhinocorura*; but somewhere

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

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

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

*Nabal Mitzraim* improperly rendered *The Torrent of Egypt*.

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

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

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

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

1 Θεός φασ Αἰγυπτίους εἶναι ταύτην τὴν ὁ Νεῖλος ὁρῶν ἄρδει. *Herod.* p. 108. Καὶ Αἰγυπτίους εἶναι τέττες, οἱ, ἐνεργεθε Ἐλεφαντίνης πέλιος οἰκίοντες, ἀπὸ τῆ ποταμῆ τούτε πίνουσι. p. id.

2 *Arabia* conterminum claritatis magnæ, folis Oppidum. *Plin.* l. 5. c. 9. Ultra Pelusiacum ostium *Arabia* est. *Id.* ibid. c. v. *Alexandria*, a magno *Alexandro* condita, in *Africa* parte, ab ostio *Canopico* XII. M. P. *Ibid.* c. x.

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

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

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

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

The *Philistines* originally *Egyptians*.

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

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

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

*Goshen* another Portion of the Land of *Promise*.

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

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

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

were

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

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

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

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

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

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

γῆ διψῶσα, or a thirsty Land, ἢ ἀπεριεσῆς, or a Land without Limits,

Appellations agreeable to this Country.

The Etymology of the different Names of the Nile.

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

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

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

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

The River of Egypt and Sibor the same.

They have both the like Properties ascribed to them.

1 Sic quoque Nilus etiamnum *Siris*, ut ante nominatur, per aliquot millia. l. 5. c. 9.  
2 A Cataracte ultimo tutus est Nilus. Relicto tamen hoc pone se nomine, quod *Siris* vocatur, mox inoffensus meat. c. 45.  
3 Σίρις ὑπ' Αἰθιοπῶν κέκληται. Περικλ. l. 223.  
4 Σοφώτεροι τῶν Ἰερύων—τὸν Νεῖλον ὄσπειν καλέουσι. *Plut. de Isid. & Ofride* §. 33.  
5 Ἐν Νείλῳ ποταμῷ τῆς Αἰγύπτου πρῶτον δὲ ἔτω καλεῖται Μέλας.—ἀλλὰ δὲ ὅτι Μέλας πρῶτον καλεῖται, μετεκλήθη Νεῖλος ἐπὶ πινυθ. — Αἰγυπτῖναι ἐστὶ μελάναι. Vid. *Plut. de Fluviiis cum Not. Maussaci*.  
6 *Viridem Ægyptum nigra fecundat arena. Virg. Georg. Not. Serv. Ostia nigrantis Nili. Claud. Phoen. l. 100. Χεῦματι πλωῖντι νέην πειβάλλεται ἔλιν. Nonn. Dionys. l. 3. p. 100. Herod. Eut. p. 105. Ed. Steph.*

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

They denote the same Boundary.

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

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

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

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

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

1 Ησαν η̄ ἕτεροι πρὸ βασιλείᾳ ἡγεμόνις, οἱ δὲ τε Σύρων γῆς, η̄ πᾶν ἀλλοφύλων, ἕτις ἦν ἀπὸ Εὐφράτη ποταμοῦ ἄνω μέχρι τῆς Αἰγυπτίων, ἐπιέχον ἐκλέγοντες αὐτὰ φέροντες παρὰ τῶν ἔθνων.

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

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

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

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C H A P. IV.

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

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

belonging to the *Arvadite* ; of the Cities likewise of *Simyra* and *Arcas*, where the *Xemarite* and *Arkite* had their Possessions, (*Map. I. p. 1.*) In the Time of *Solomon*, *Josephus* tells us, that *Banacates* was the *Vice-Roy* of this District ; Τὴν δὲ αὐτῆς Ἀρχὴν ἑτάρατο ἕως Βαναζάτης. *Antiq.* l. 8. c. 2. The original Extent therefore of the *Land of Promise*, from the River of *Egypt*, to (the Entering in of) *Hamath*, will be cccclx. Geographical Miles ; which is a very large Extent of Country.

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

Great Authorities from the ancient Geography that it was so.

That this Description of *Pliny's* is rather to be received than the former, appears from several geographical Circumstances, taken as well from that Author as others. *Diodorus Siculus*, (p. 45. §. 50.) acquaints us, that *it was most commodiously situated, in the very Key or Inlett of the Country, where the River, beginning to divide itself into several Branches, forms the Delta*. This Account is further confirmed and more particularly circumstantiated by *Pliny* himself, who tells us (l. 5. c. 9.) that *Memphis was only fifteen Miles from the Delta*: and *Strabo*, (l. 17. p. 555.) that it was  $\tau\epsilon\lambda\epsilon\sigma\sigma\omega\upsilon$  only; or ninety Furlongs, which do not make twelve Miles. *Ptolemy*<sup>1</sup> makes a Difference of ten Minutes in their Longitudes, and the like in their Latitudes, whereby their Distances, by Computation, will fall in very nearly with *Strabo's* Account, and make little more than XII. Miles. Whereas, if we are to look for *Memphis* at *Metraheny* or *Mohanan*, where this Author has placed it, the Distance of it from the *Delta*, (especially as it is laid down in his Map,) will be forty Miles; i. e. more than thrice as much as it is recorded to be by two at least of these Geographers.

These Authorities of greater Weight than Heaps of Ruins, Ram-parts &c.

This Agreement therefore in *Strabo*, *Pliny*, and *Ptolemy*, with Regard to the Distance they have left us betwixt *Memphis* and the *Delta*; and the same continuing still to be the Distance, as near as can be required, betwixt the *Delta* and *Geeza*, appears to be a much stronger Proof for situating *Memphis* at *Geeza*, than any Heap of Ruins, or any adjacent Mounds or Channels can be, in Favour of *Metraheny*. For Ruins alone, unless supported by other Arguments, will, in no Country, determine the Situation of any particular City: much less in *Egypt*, which boasted formerly of *Twenty thousand*<sup>2</sup>. Moreover, Mounds and Channels were so common all over *Egypt*, that, considering the fluctuating State of that Country, and the Yearly Alterations that were made in it by the *Nile*, any one

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

2 Πόλις ἐν αὐτῇ ἤνυσται τὰς ἀπίστας τότε διαμυρίας τὰς οἰκουμένης. *Herod.* p. 179.

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

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

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

Another Argument, why we may fix the ancient *Memphis* at *Geeza* rather than at *Metrabeny*, is the Situation of the *Pyramids*; a Land Mark, still more certain and determined than the *Delta*. Now *Strabo* acquaints us, in one Place<sup>1</sup>, that they were near *Memphis*; and, in another<sup>2</sup>, that they were placed on an Eminence, at forty Furlongs or five Miles Distance from it. *Pliny*<sup>3</sup> makes the Distance one Mile further, or six Miles; the Difference possibly arising from hence, that *Pliny* computed to the *Pyramids* themselves, whereas *Strabo* might compute only to the Foot of the (ὄρεινὴ ὄρη) rising Ground upon which they were situated. Now we commonly reckon twelve Miles from the Village of *Geeza*, (which lyes upon the Banks of the *Nile*;) to the *Pyramids*. If the City *Memphis* therefore was five or six Miles broad, and *Diodorus Siculus*<sup>4</sup> tells us, it was one hundred and fifty furlongs, i. e. near nineteen Miles, in Circuit; then the Distance assigned by *Pliny* and *Strabo* is, as near as may be, the present Distance. Whereas, by placing *Memphis* at *Metrabeny* or *Mohanan*, the *Pyramids* will be at three or four times that Distance; too far surely from being

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

1 Ἀπορῶνται δ' ἐνθάδε (from *Babylon*) πηλυγῶς αἱ Πυραμίδες ἐν τῇ περὶ τὴν Μίμφει, καὶ εἰς πηλύον. *Strab.*, l. 17. p. 555.

2 Τετρακόντα δ' ἀπὸ τῆς πόλεως (Μέμφει) σαδίους περιλάθοντι, ὕρεινὴ τις ὄρη ὅστις ἐστὶν ἐπ' ἣς πολλαὶ μὲν Πυραμίδες εἰσὶ, τύφοι τῶν βασιλέων. *Id.* *ibid.*

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

4 Τὸν μὲν ἔνθα ἑσθαι τῆς πόλεως ἐπίσσει σαδίων ἑκατὸν καὶ πεντήκοντα. *Bibl.* l. 1. p. 46.

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

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

This Vicinity betwixt *Memphis* and the *Pyramids* is further illustrated from the Relation each of them had to one and the same Sandy Mountain of *Libya*: *Memphis* being described to be situated under it, and the *Pyramids* upon it. And of this *Herodotus* gives us sufficient Testimony. For he tells us, that *Memphis*, by being built upon the ancient Bed of the River, lay under the Sandy Mountain of *Libya*; which is likewise described to be the only Sandy Mountain of *Egypt*, in that or any other Direction. The like Appellations are given to the Mountain upon which the *Pyramids* were built: for the Stones employed in building them, are said to have been carried, from the *Arabian* to the *Libyan* Mountain<sup>2</sup>. And again, over-against the *Arabian*, is another Stony Mountain of *Egypt* towards *Libya*, covered with Sand, where are the *Pyramids*. There is some little Variety indeed in these Expressions, but the Meaning and Intention is the same; τὸ ψάμμιον ὄρη and ὄρη ψάμμοι κατειλημμένον, no less than Λιβυκὸν ὄρη, ὄρη τῆς Αἰγύπτου πρὸς Λιβύην and Αἰγύπτου ὄρη τὸ ὑπὲρ Μέμφιδος, being Appellations of the same Force and Signification. *Herodotus*, in another Place, determines the particular Quality and Height of this Part of the *Libyan* Mountain, where the *Pyramids* were placed, by calling it (λόφος,) a Ridge or Eminence, scarce a hundred foot high<sup>3</sup>, above (as we may supply) the Plains below. Now the ὄρεινὸν ὄρη, as *Strabo* names this same Part of the *Libyan* Mountain, being an Expression equivalent to the λόφος (or the ὄρεινὸν ἐπανάστημα, as it is interpreted) of *Herodotus*, we may presume they are both descriptive of the same Place; and consequently, the same Distance of six Miles that is ascribed to *Memphis* from the one, will be the same with Regard to the other.

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

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

1 Τὸν γὰρ ποταμὸν πάντα ἕξειν παρὰ τὸ ὄρη τὸ ψάμμιον πρὸς Λιβύην. *Herod.* p. 141. Ed. Steph. παρὰ τὸ ὄρη τὸ πρὸς Μέμφιδος. *Id.* p. 168. ψάμμιον μόνον Αἰγύπτου ὄρη τῆτο τὸ πρὸς Μέμφιδος ἔχον. *Id.* p. 105.

2 Πρὸς τὸ Λιβυκὸν καλούμενον ὄρη. *Id.* p. 155. Τὸ δὲ πρὸς Λιβύην τῆ Αἰγύπτου ὄρη ἄλλο πέδιον τέλει, ἐν ᾧ αἱ Πυραμίδες ἔνεσι, ψάμμοι κατειλημμένον. *Id.* p. 103.

3 Ἐστὶ δ' ὅτι λόφος τὸ αὐτὸ ἀμφοτέρων Πυραμίδων, μάλιστα ἐς ἑκατὸν πῆδας ὑψηλῆ. *Id.* p. 157.

That *Kairo* takes up at present the Site of the ancient *Babylon*, (contrary to the Sentiments of this Author,) wants no other Proof, than what we have recorded of it in *Ptolemy*<sup>1</sup>: where he tells us, that the *Amnis Trajanus* run through *Babylon* in it's Course to *Heroopolis* and the *Red Sea*. Now it is agreed among all Geographers, that this *Amnis Trajanus* is the same *Khalis* or Channel, (for there is no other,) which makes one of the Streets of *Kairo* in the Spring, but, upon cutting down a Bank at the Head of it, in the Summer, (*Trav.* p. 437.) receives the Water of the *Nile*. And besides, from almost every part of *Kairo*, and especially from the Castle, (which was formerly the whole or greatest Part of the ancient *Babylon*<sup>2</sup>;) we have a distinct View of the *Pyramids* of *Geeza*, but of no others. These (τιλαυῶς ἀφορῶνται,) are distinctly seen, as *Strabo* expresses himself: and, in going the nearest Way to them, we ferry over to *Geeza*, which is likewise (ἐν τῇ περὶ αὐτῆς,) on the opposite Shore; as *Memphis* is described to have been. But nothing of this agrees with *Metraheny*; which, by lying several Miles higher up the Stream, can have no such opposite Situation.

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

<sup>1</sup> Δι' ἧς (Ἡρώων πέλιος) ἢ Βαβυλωνίων πέλιος, Τραϊανὸς ποταμὸς ἔστί. *Ptolem.* l. 4. p. 263.

<sup>2</sup> Vid. *Trav.* p. 340. Not. 5.

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

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

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

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

Ι Επὶ τὴν δὲ ἐπέλευσιν τοῦ Νείλου τὴν χώραν—περὶ μύρονται ὧν οὐκέτι κατὰ τὰ ἔξεδρα τὸ ποταμῶ, ἀλλὰ ἀφ' ἑσῶ μέσσω τῆ πεδία. Βε μὲν γὰρ Μέμφιν ἐκ Ναυκράτιος ἀναπλώνη παρ' αὐτὰς τὰς Πυραμίδας γίνεται ὁ πλοῦς. "Ἐστὶ δὲ οὐδ' ἕτερον, ἀλλὰ ὅσα τὸ ἐξὸ τῆ Δέλτα καὶ παρὰ Κερκασώραν πόλιν. *Eut.* p. 140. Ed. Steph.

are no where else to be seen'. Pliny<sup>2</sup> observes the same Number, and that they were very conspicuous (as they and no others remarkably are) to those who sail upon the Nile;—that the smallest is covered with *Ethiopic* Marble; and, what will identify them beyond Dispute;—that the *Sphinx* (and there was no other) lay before them.

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

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

*Herodotus*<sup>3</sup>, in his Description of *Memphis*, tells us that *Menes* caused a Lake to be made on the N. and W. Sides of *Memphis*; and founded the magnificent Temple of *Vulcan*: and again<sup>4</sup>, that *Myris*, one of his Successors, built the Portico of *Vulcan's* Temple; and caused a Lake to be made with *Pyramids*; which was afterwards called the Lake of *Myris*. This,

*Memphis* not situated near the Lake of *Myris*.

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

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

3 Τὸν Μῆνα πρῶτον βασιλεύσαντα Αἰγύπτου, οἱ ἱερεῖς ἔλεγον τοῦτον μὲν ἀπογεγεῶσαι τὴν Μέμφιν. Τὸν γὰρ ποταμὸν πάντα ῥέει παρὰ τὸ ὄρος τὸ ψάμμον πρὸς Λιβύης· τὴν δὲ Μῆνα ἀνωθεν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσημβρίῳ ἀγκῶνα περιχρῶσαντα, τὸ μὲν ἀρχαῖον ῥέειδρον ἀποξηρᾶναι, τὴν δὲ ποταμὸν ὀχρεῖσθαι, τὸ μέσον τῶν ἄρκων ῥέειν, ἐπὶ δὲ καὶ νῦν ὑπὸ Περαίων ὁ ἀγκῶν ἔστω τῆς Νείλου ὅς ἀπεργυμῆσθαι ῥέει, ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασιμῶσθαι ἀνὰ πᾶν ἔστω. Εἰ γὰρ ἐδεήσοι ῥήξαι ὑπερβῆναι ὁ ποταμὸς ταύτη, κίνδυνος πάσης Μέμφι κατακλυθεῖναι ὅτι· ὡς δὲ πρὸ Μῆνι τῶν πρῶτων γυρομῆν βασιλείῃ χέρσον γεγονέναι τὸ ἀπεργυμένον, τοῦτο μὲν ἐν αὐτῇ πόλει κτίσαι ταύτην, ἥπερ νῦν Μέμφις καλεῖται. "Ἐστὶ γὰρ καὶ ἡ Μέμφις ἐν τῇ σείνῳ τῆς Αἰγύπτου. "Ἐξωθεν δὲ αὐτῆς πειροῖξαι λίμνην ἐκ τῆς ποταμῆς πρὸς βορρῆν τε καὶ ἑσπέρην. Τὸ γὰρ πρὸς τὴν ἡῶ αὐτῆς ὁ Νεῖλος ἀπέργει. Τὸτο δὲ τοῦ Ἡραίου τὸ ἱερὸν ἰδρῦσθαι ἐν αὐτῇ, ἐὸν μέγα τε καὶ ἀξιοπληνέστατον. *Ent.* p. 140, 141. Ed. *Steph.*

4 Τοῦτον δὲ Μυρίν ἀποδέξασθαι μημόσωνα· τῷ Ἡραίου τῷ πρὸς βορρῆν ἀνεῖμι τετραμῆνι πρὸς πύλαια, λίμνην τε ὀρύξαι — Πυραμίδας τε ἐν αὐτῇ οἰκοδομήσαι. *Id.* p. 142.

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

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

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

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

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

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

2 Vid. *Chrysanthin* Map III.

3 Λημῶνα δὲ νομίζουσιν ἢ τὴν μυθολογημένην οἰκιστὴν τῶν μεταλλαχόντων τὸν ὄρθον τὴν λίμνην τόπον τὴν καλεωμένην μὲν ΑΧΕΡΟΥΣΙΑΝ, πλησίον δὲ εἶσσι τὴν Μίμψου, ὄντων περὶ αὐτὴν λημῶνων καλλίστων, ἐλάων, ἢ λωτῶν καὶ καλάμων. p. 61.

We may observe further, and it will point out to us perhaps the Reason, why we find no Remains of the ancient *Memphis*; that the Situation of it was very low, in the very Bed of the old River. For *Herodotus*' acquaints us, that the River ran formerly along the Side of the sandy Hills of Libya; but that this old Channel was dried up, by bending off the River with a Rampart, (ἀγκῶνα περιγυρόσασθα) a hundred Furlongs higher up the Stream, (or, to the Southward, according to the parallel Account in *Diodorus Siculus*²,) and thereby making it flow in a new Channel, more at equal Distances, (where it was turned off,) betwixt the (Libyan and Arabian) Mountains. This Bending of the Nile, where the River is forced to flow, is kept up, says he, and repaired every Year, with strong Ramparts, by the Persians; for if it was suffered to be broken down, all Memphis would be in Danger (κατακλυσθήσεται) of being swallowed up by the Stream. In this manner Menes is said (ὑπογεφυρώσασθαι τὴν Μέμφιν) to have made Land, (χέρσον) of what was before Water; or to have dried up, so as to pass over dry-shod, that Spot of Ground upon which Memphis was built. Or perhaps, ὑπογεφυρώσασθαι may have a contrary Meaning to γεφυρώσασθαι (as, among other Compound Words, ὑπογεμελιόω is contrary to γεμελιόω) and may here signify the same as ποιῆσθαι μὴ γεφυρωθῆναι ἢ Μέμφιν, i.e. to contrive it so that Memphis should not be raised upon Arches. Because junxisse pontibus Memphin, as ὑπογεφυρώσασθαι is rendered in the Latin Version of *Valla*, conveys no proper Idea of this Undertaking; and aggefisse Memphin, as it is in the Margin, (though it be agreeable indeed to the Alterations³ that have been made in some other Cities,) could not here be a Matter of Fact.

The Reason why we have no Remains of the ancient Memphis.

The Meaning of ὑπογεφυρώσασθαι τὴν Μέμφιν.

For Memphis, at this Time, down to the Age of *Herodotus*, had no higher Situation, than the ancient Bed of the River: and we may presume, that it continued the same, at least the greatest Part of it⁴, in after Ages: its Safety and Preserva-

The original Situation of Memphis very low and defended with Ramparts.

1 Vid. Not. 3. p. 39.

2 Ρέντιοϛ δὲ τὸ Νεῖλος ἀπὸ τὴν πόλιν, καὶ κατὰ τὰς ἀναβάσεις ἐπεκλιζοῖσθαι, ἀπὸ μὲν τῆ Νοτῶ προεβάλετο χῶμα παμμέγεδον, ὡς μὲν τὴν πλήρωσιν τὸ ποταμὸν προσλήματοϛ, ὡς δὲ πῶς ἀπὸ τῆς γῆς πολέμου, ἀκροπέλειος ἔχει τάξιν. Ἐκ δὲ τῶν ἄλλων μερῶν πανταχόθεν ὄρυξε λίμνην μεγάλην καὶ βαθύαν, ἢ τὸ σφοδρὸν τοῦ ποταμοῦ δεχομένη, καὶ πάντα τὸν ἀπὸ τὴν πόλιν τόπον πλήρωσα, ὅπως τὸ χῶμα κατασκευάσο θουμασὴν ἐποίει τὴν ὑχυρότητα. *Diod. Sic. Bibl. l. 1. p. 46.*

3 Vid. *Trav.* p. 439. Not. 2.

4 *Strabo* indeed, by acquainting us that the Royal Edifices were built upon a rising Ground, seems to insinuate, that the City itself was low. Ἰδρυται βασιλεία, ἃ τὴν μὲν κατίσασσασθαι καὶ ἔστιν ἔρημα, ἐφ' ὅφους καθίσκοντα μέχει τὰς κῆτω τῆς πόλεως ἐδάξουσ. p. 555. Ed. Casaub.

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

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

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

This attested by other Authors.

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

C H A P. V.

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

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

A great Quantity of Mud brought down by the Nile.

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

The Nile where it overflows, lodges always some Sediment.

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

Ἴ Εἰ ὅν δι' ἐθελήσει ἐκπέψαι, τὸ ἕξεδρον ὁ Νεῖλος ἐς τὸ πῦν τὸν Ἀράβιον κόλπον, τί μιν καλῶς ξίοντο πύττα χαδῆται ἐν τῷ γε διαμυεῖαν ἐτίαν. Herod. p. 104.

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

Objections to the supposed Augmentation of the Soil.

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

A Country without Water is naturally barren.

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

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

where

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

As then it is agreed by us both<sup>3</sup>, that all *Egypt* is or has been, at one Time or other, the gradual Gift of the Nile, this *Hypothesis*, which I maintain, supposes no other Change and Alteration to happen, in Process of Time, to the Plains about *Memphis* and the *Lower Egypt*, than what have already happened to the *Upper*<sup>4</sup>; agreeably to it's higher Antiquity, and the longer Course of Ages, that the Nile has been bestowing

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

1 Κανὰ μὲν γὰρ πνα καὶ ταύτη τῇ χώρᾳ καὶ τῇ συνεχεῖ καὶ ὑπὲρ αὐτὴν τῇ τῶν Αἰθιοπῶν ὁ Νεῖλος ὄρεσκαυάζει, ποτίζων τε αὐτὰς κατὰ τὰς ἀναβάσεις, καὶ τὸ οἰκίσμον αὐτῶν τὸ μέρος λαολιπῶν μόνον τὸ χαλυπτόωμον ἐν ταῖς πλημμύσιν, τὸ δ' ὑπερδέξιον καὶ μετεωρότερον τὸ ζεύματος πᾶν, αἰκίοντον ἐκατέρωθεν διεξιῶν καὶ ἔρημον ἀφ' ἧν αὐτὴν ἀνυδρίαν. *Strab. Geog. l. 17. p. 541.* Can the Meadow (ΠΝ) grow without Water? *Job. 8. 11.*

2 Ἡ δὲ πρὸ τῶν ποταμῶν παραγωγία ἀφ' ἧς τὸσούτων, ὅσον τῇ ὀπιμελείᾳ νικᾶν τὴν φύσιν. Φύσει γὰρ πλείονα φέρεται καρπῶν, καὶ ποπιδεῖται μᾶλλον. Φύσει δὲ καὶ ἡ μείζων ἀνάβασις τῷ ποταμῷ πλείω ποτίζει γῆν, ἀλλ' ἡ ὀπιμελία πολλάκις, καὶ ἡ φύσεως ἐξίσχυσεν ὀπιμεπέσης, ὡσεὶ κατὰ τὰς ἐλάττους ἀναβάσεις τὸσούτην ποπιδεῖται γῆν, ὅσην ἐν ταῖς μείζουσι, ἀφ' ἧς τε [τὴν] τῶν διαρῶν, καὶ τῶν παραγωγμάτων. Ἐπὶ γὰρ τῶν πρὸ Πιτρωῆος χρόνων ἡ μείζουσι μὴ ἦν φορὰ καὶ ἀνάβασις, ἡνίκα ὅππ' τεσσαρεσκαιδεκά πῆχεις ἀνέβαινε ὁ Νεῖλος· ἡνίκα δ' ἐπ' ὀκτὸ, συνέβαινε λιμός. Ἐπ' ἐκείνη δὲ ἀρξάτο ἡ χώρα, καὶ δώδεκα μόνον πληρόσαστο πῆχεις τὸ Νεῖλου μέγεθος, μείζουσι ἢ ἡ φορὰ· καὶ ὀκτὸ ποτε μόνον πληρόσαστο, λιμὸς ἐδείξ ἡδετο. *Strab. l. 17. p. 542.*

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

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

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

No Stony  
Particles  
brought  
down by  
the River.

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

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

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

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

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

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

Of the Bars of Rivers.

The great Quantity of Sand lodged there.

Some Mud of the Nile carried off into the Sea.

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

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

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

But it is further urged, by this Author, that, provided the *Nile* should lodge any considerable Quantity of Sediment upon the Surface, *a great Part of it would be carried off annually by the Crop or Produce of the Soil*. Yet, it may be replied, that if all of it be not carried off, that which remains, will still contribute, though in a smaller Degree, to the supposed Augmentation. By this Means indeed, the Operation will be slower, though no less sure and certain, upon that Account. For the precise Time, when this Augmentation is to be brought about, is not disputed ; but whether such an Augmentation, at all, will happen. And that there is and has been an Augmentation, which consequently may, and probably will continue, is even acknowledged by this Author<sup>1</sup> ; and, for a further Proof of it, I refer to *Trav.* p. 438. Little Stress therefore can be laid upon this Objection, which does not deny the Fact, but only retards the Progress of it.

<sup>1</sup> Vid. p. 44. Not. 1.

By several Experiments made upon Vegetation<sup>1</sup>, it appears that Earth (commonly so called) or Mould is very little concerned in the Operation; Water being the principal, and, in Effect, the only Agent; a certain genial and proper Warmth being still supposed to accompany it. For, that Water alone may be sufficient for this Purpose, appears from hence, that, *from it, Salt<sup>2</sup>, Spirit, Earth, and even Oyl may be produced.* And again<sup>3</sup>, *fair Water may, by the seminal Principle of Mint, Pumpions and other Vegetables, be converted into Bodies answerable to their Seeds.* And again<sup>4</sup>, *in Plants, of the various Corpuscles found in the Liquors of the Earth and agitated by the Heat of the Sun and Air, those that happen to be commensurate to the Pores of the Root, are impelled into it, or imbibed by it, and thence conveyed to other Parts of the Tree, in Form of Sap, which passing through new Strainers, receives the Alterations requisite to their Conversion into Wood, Bark, Leaves, Blossoms, Fruit &c.* By this Account, the greatest Tree wastes no more of the Earth or Soil wherein it grows, than the smallest Thistle; the Earth serving, all along, as a proper Support, Defence or Covering only for the Root; or else, as a convenient Strainer and Corrector of the nutritive and vegetative Fluid.

Few or no earthy Particles consumed in Vegetation.

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

The Vegetative Particles take up little Space.

*But we see*, continues this Author, (p. 251.) that *the Ground visibly sinks, where Vegetables are produced and taken away*,  
 The Ground does not sink where Vegetables grow.

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

2 Id. ibid. p. 287. 293.

3 Id. ibid. p. 340.

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

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

It is generally higher, or else upon a Level.

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

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

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

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

this natural Procefs ; because the more fubtle and volatile Particles of it, feem alone to contribute to Vegetation, while the infinitely greater Share of groffer Particles are left behind.

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

The rich Plains of *Africa* never manured.

Having therefore removed the Force of thefe Objections, I fhall proceed to the Examination of others. Now, one of the principal Arguments, which I have advanced, for that annual Increate which is fupposed, (*Trav.* p. 441.) to have been made to the Land of *Egypt*, was taken from *Herodotus* ; who tells us<sup>1</sup>, that in the Time of *Myris*, eight Cubits at leaft (τὸ ἐλάχιστον) were required to water the Country ; but, in his Time, fcarce nine hundred Years afterwards, [sixteen or] fifteen at leaft (τοὐλάχιστον) were neceffary. The Land therefore, as I conjecture, muft have received feven *Grecian* Cubits of Increate, in that Space of Time. The whole Scope of *Herodotus*'s Reasoning, both in this and in other Places of the *Euterpe*, is to this Purpofe ; not only to fhew the actual and the general Increate, but even, in fome Meafure, the very Proportion and Quantity of what is gained every Year. And of this the Matters of Fact, related in the foregoing Paragraph, are, as he calls it, μέγα τεκμήριον ἀπὸ τῆς χάρις ; a *strong Proof or Evidence with Regard to this Country*. For if he had not preferved, all along, a great Regard to this gradual Increate ; (which was

*Herodotus*'s Arguments for the Augmentation of the Soil, the fame with mine.

1 Ἐλεγον δὲ καὶ τότε μοι μέγα τεκμήριον ἀπὸ τῆς χάρις ταύτης οἱ ἱεῖες, ὡς ὅτι Μύριος Βασιλῆος, ὅπως ἔλθοι ὁ ποταμὸς ὅτι ἐκτὸς πηχέας τὸ ἐλάχιστον, ἀρξάμενος Αἰγυπτιῶν τὴν ἐνεσθε Μέρμηρος. Καὶ Μύριος ἔκετ' ἦν ἔτι εἰς ἐνακόσια τελευτηκίως, ὅτε τῶν ἱεῶν ταῦτα ἐγὼ ἤκων· νῦν δὲ εἰ μὴ ἐπ' ἑκατάδεκα ἢ πέντεκατάδεκα πηχέας ἀναβῆ τοὐλάχιστον ὁ ποταμὸς, ἢκ ὑπερβαίνει ἐς τὴν χάριν. — εἰ σφι ἐδειχόσσι ἡ χάριν, ἢ ἐνεσθε Μέρμηρος (αὐτὴ γὰρ ὄβη ἢ αἰζαρομῆν) κατὰ λόγον τῶ περιχωμῶν χάριν ἐς ὑψὸς αἰξάνεσθαι, ἄλλο τί ἢ οἱ ταῦτα οἰκέοντες Αἰγυπτιῶν πεινήσουσι ; εἰ μῆτε γείσεται σφι ἡ χάριν τὰ ἐπὶ Διός, μῆτε ὁ ποταμὸς οἴβος τ' ἔσται ἀγέρας ὑπερβαίνειν ; *Herod.* p. 105, 106.

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

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

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

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

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

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

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

In the *Diagram*, (*Trav.* p. 438.) the annual Successions of *Strata*, left by the Sediment of the *Nile*, are supposed to be, all of them, upon a Level; and consequently, the whole Land of *Egypt*, from the River, to the utmost Extent of the Inundation, must be so likewise. For as all Fluids preserve a horizontal Situation<sup>2</sup>, the Sediment which falls and is precipitated from them, must, *cæteris paribus*, do the like. Unless the

<sup>1</sup> Vid. *Trav.* p. 437.

<sup>2</sup> Aqua dicta quod superficies ejus æqualis sit. Hinc & æquor appellatum, quia æqualiter sursum est. *Isid.*

Inundation therefore should be obstructed, by some Means or other, from doing it's Office, the like Effects must be equally produced in all Parts. It does not seem probable therefore, as this Gentleman asserts<sup>1</sup>, that *the Land of Egypt should have a gradual Descent from the main River to the Foot of the Mountains, on each Side.* This we may rather suspect to be a *Deceptio Visus*, than a Matter of Fact.

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

For this Inequality in the Surface, could not be occasioned, (for the Reasons just now alledged,) by the more general and total Inundations; such as happened in the earlier Ages, when the *Nile* was neither bounded nor confined by Mounds or Canals; and when the whole Land of *Egypt* was *πεδιάς πάσα*, *one continued Plain*, as *Herodotus* expresses it. Neither could this Inequality be introduced by the partial or distributive Inundations, as we may call them; such as were made at and after the Time of *Sesoftris*, by means of these Canals, together with their respective Banks and adjacent Inclosures. The contrary would always follow, unless the *Nile* was entirely excluded; which the *Egyptians*, from the great Fertility and Profit that attended the Inundation, would never be induced to permit. No such Declivity therefore, in the *Strata*, could follow from the Introduction and Structure of the Canals themselves; which, (besides their civil and political Use<sup>2</sup>, in cantoning out this

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

<sup>2</sup> Ἀπὸ δὲ τότε τῷ χρόνῳ Αἰγυπτῶν εἶσα πεδιάς πᾶσα ἀνιππῶ καὶ ἀναμάζωτο γέγονε. Αἴτια δὲ τῶν αὐτῶν διόρυχων γέγονασι, εἶσα πολλὰ καὶ παντελοῖς ἡρώσις ἔχουσαι κατέτιμνε δὲ τῷδε εἴνεκα τὴν χώραν ὁ Βασιλεὺς,

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

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

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

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

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

ὅσοι τῶν Αἰγυπτίων μὴ ὅτι τῶ ποταμῷ ἔκτηντο πόλεις, ἀλλ' ἀναμίεσες, εἴποι ὅπως τε ἀπὸ τοῦ ποταμοῦ ἀφανίζοντες ὑδάτων, πλατυτέροις ἐχέωντο τοῖσι πύμασι ἐκ φεράτων χροισμῶν. Herod. Eut. p. 144. Κατὰ πάντας δὲ τὴν χώραν τὴν ἀπὸ Μίμριως ὅτι θάλασσαν ὄρυξε πυκνὰς ἐκ τοῦ ποταμοῦ διόρυγας, ἵνα τὰς μὲν συγκομιδὰς τῶν καρπῶν ποιῶνται σωτήριως καὶ ῥαδίως, ταῖς δὲ πρὸς ἀλλήλους τῶν λαῶν ἐπιμύζιας καὶ πᾶσι τοῖς τόποις ὑπάρχει ἑσθλὴ καὶ πάντων τῶν πρὸς ἀπόλοιπην πολλὴν ἀνὰ ψιλίαια. τὸ δὲ μίγιστον, πρὸς τὰς τῶν πολιτῶν ἐφόδους ἐχυρὰν καὶ ἀσέμβολον ἐποίησε τὴν χώραν. Dioid. Sic. l. 1. p. 36.

Ἴ Ἐπίκειται δὲ τοῖς γέμασι ἀμφοτέρωσιν τῆ διόρυγος κλεῖθρα, οἷς ταμιεύουσιν οἱ ἀρχιτέκτονες τὸ τε εἰσρέον ὕδωρ, καὶ τὸ ἐκρέον. Strab. l. 17. p. 557.

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

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

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

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

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

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

P

Water,

The requisite Rising of the Nile does not depend upon it's Outlets.

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

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

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

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

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

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

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

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

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

The *Etesian* Winds not always attended with Clouds.

1 Εἰ ἐπιόσαι αἰτίαι ἦσαν, ἤντιν καὶ τὰς ἄλλας ποταμῶς, ὅσοι τοῖσι ἐτησίῃσι ἀντίοι ἔξουσιν, ὁμοίως πάσχειν καὶ κατὰ ταυτοὶ τῷ Νεῖλῳ. Καὶ μᾶλλον ἐπὶ πρῶτῳ ὅσῳ ἐλάσσονες εἰσίντες, ἀδενέστερα τὰ ζεύματα παρέχοντες. Εἰσὶ δὲ πολλοὶ μὲν ἐν τῇ Συρίῃ ποταμῶν, πολλοὶ δὲ ἐν τῇ Λιβύῃ, οἳ ἐξέν τοῖσιν πάσχει οἷον π καὶ ὁ Νεῖλος. *Herod.* Eut. p. 109. Ed. Steph. 2 Πολλάκις δὲ ἐπιόσαι μὲν ἔκων ἐπνεύσαι, ὁ δὲ Νεῖλος τότε ἐγείρεται. *Id. ibid.*

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

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## C H A P. VI.

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

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

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

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

thor; is the *Κυκίφορον*<sup>1</sup>, the *Κύκη*,<sup>2</sup> or *Cuci* of the ancient natural Historians; the same which is represented, among the *Palm-Trees*, (B) in the Pavement of *Prænestæ*. *J. Baubine*, (l. 3. c. 86.) gives us a large Account of it, under the Name of *Palmae facie Cuciofera*. I have likewise taken Notice of the *Doom*, (دوم) not *Dome*, as this Author calls it, in my *Phytographia*, N<sup>o</sup>. 143. And as That, which I have described, is of the same Class, with the *Thebaic*; so I make no Doubt, but the Trunk of it, at a proper Growth, (دوم سائزیدن, as it is related of the *Κυκίφορον*,) becomes *δίκρον* also or *forked*. In the *Cretan Medal* of *Camara*, described by *Spanheim*<sup>3</sup>, the Fan-like Leaf of the *Doom* is very beautifully exhibited: and as these Leaves are three in Number, issuing from the Top of the same Trunk; they may further denote, that this *Species* of the *Palm Tree* was *three forked*: as some of the *Cretan Palm Trees* are described to have been by *Theophrastus*<sup>4</sup>.

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

Of the *Dubbah* or *Hyæna*.

The *Ichneumon* different from the *Fird* or *Ferboa*.

1 Τὸ δὲ χαλκῶδες Κυκίφορον, ὅτιν ὁμοιον τῶ φόνικι· τὴν δὲ ὁμοίότητα κατὰ τὸ μέγεθος ἔχει καὶ τὰ φύλλα.—  
 Διὰ τὴν δὲ, ὅτι ὁ μὴ φόνιξ μονορῆος καὶ ἀπλῶν ὄσθι, τῆτο δὲ πρῶτον ἰσχυροπλήσιον ἔχεται καὶ γίνεται (δίκρον) ἄκρον, εἴτα  
 πάλιν τέτων ἐκέρπειν ὁμοίως.—καρπὸν δὲ—μέγαδον μὴ γὰρ ἔχει ἁπλῶν χειροπληθῆς· στρογγύλον δὲ καὶ ἔσπε-  
 μιαι. χροῶμα δὲ ὀπίστανδον. χυλὸν δὲ γλυκῶν καὶ εὐσμου. ἐκ ἀθρόον δὲ ὡσπερ ὁ φόνιξ, ἀλλὰ κεχωρισμῶν κατ' εἶα.  
 πυρῆνα δὲ μέγαν καὶ σφάδρα σκληρῆν. Ἐξ ἧ τὸς κείους περιέχει τὸς εἰς τὸς σφραματεῖς τὸς Διαιτικίμυς. *Theophr.*  
*Hist. Plant.* l. 4. c. 2.

2 "Ἄλλο δὲ π ἰσχυρὸν ὄσθι, ὃ φασι ἰσχυροπλήσιον ὡπὲ τὴν Αἰθιοπίαν, ὃ καλεῖται Κύκη. εἴποι δὲ θαυμαδῆς, ἔχῃ ἔν  
 τὸ μέγεθος ἔχοντες, ἀλλὰ πλείω.—ἔχουσι δὲ καὶ τὸ φύλλον πλατὺ, καὶ ὡσπερ ἐκ δυοῖν συγκείμενον ἐλαχίστων.—Τὸν  
 δὲ καρπὸν καὶ τὸν σπῆμα καὶ τὸν μέγαν καὶ τὸν χυλὸν ἀφῆρτον ἔχουσι. στρογγυλότερον γὰρ καὶ μείζον καὶ εὐσμουότερον,  
 ἥτιον δὲ γλυκῶ. *Theophr.* l. 2. c. 8. p. 35. *Cuci* in magno honore *Palmae* similis, quando &  
 ejus foliis utuntur ad textilia. Differt quod in brachia ramorum spargitur. Pomo mag-  
 nitudo, quæ manum impleat, color fulvus, commendabilis succo ex austero dulci &c. *Plin.*  
*Hist. Nat.* l. 13. c. 9. *Diodorus* gives the same Account of it.

3 *Spanh.* de usu & præst. Numism. Vol. 1. p. 340.

4 Φυτὸ δὲ καὶ τὸς φόνικες ἐν Κρήτῃ πλείους εἶναι τὸς διφορεῖς· ἐνίους δὲ καὶ περιεῖς. *Theophr.* *Hist. Plant.*  
 l. 2. c. 8.

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

The Horns  
of the Ce-  
raſtes.

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

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

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

The *Warral*.

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

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

<sup>2</sup> Ὁ κεράσης ὑπὲρ τῶ μετώπῳ κέρατα ἔχει δύο· ἢ ἔοικε τῆς τῶ κοχλῆς τὰ κέρατα, ἢ μὲν ἔστιν ὡς ἐκείνα ἀπαλά. *Ælian.* Hiſt. Anim. l. 1. c. 57.

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

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

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

For when the *Adder* is described to be *Deaf*, (*Pf.* 58. 4.) it is to be understood, not of it's being actually so, but only of it's appearing to be so, by disregarding the Sounds, that are made to charm it. Ωσαύτως ἀκούσας κωφῆς, as *Suidas* observes, ἔφ' ἵ

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

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

κατὰ φύσιν κωφεύσας, ἀλλὰ βυβύσας τὰ ὦτα ἕ ἀθεμελίως τὴν ἐποδὴν. In the same Manner, a Person of no Humanity or Compassion, is said to *stop his Ears at the Cry of the Poor*. Prov. 21. 13. and to *stop his Ears from the hearing of Blood*. If. 33. 15.

The Ex-  
position of  
Psal. 58. 4.  
&c.

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

The charm-  
ing of Ser-  
pents &c. a  
common and  
received opi-  
nion among  
the Hagiogra-  
phi, and other  
Writers.

Now, in all these Texts of Scripture, the Charming of Serpents seems to be alluded to, either as a Matter of Fact, or as an Opinion at least that was commonly received. The same Notion of preventing the Venom of Serpents and other noxious Animals, by charming them with certain Sounds; by muttering some particular Words; by writing, upon Scrolls of Paper, certain Sentences or Combinations of Numbers; has formerly prevailed all over *Greece*<sup>1</sup> and *Rome*, as it does, to this Day, all over those Parts of *Barbary*, where I have travelled<sup>2</sup>.

Of the  
Ibis.

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

<sup>1</sup> Αἰγυπτίως ἐγὼ πανδιόνομαι μαγεία πρὸς ὀφιδίας ἐκ τῶ ἕρανῶ καταφέρειν. τῶν δὲ φυλεῶν τὰς ὄφεις ἐπαοιδαῖς πρὸς καταγοητεύουσαι, ἔστι μῦθος πρὸς ἀγνοίαν ζῆσα. *Ælian*. Hist. Animal. l. 6. c. 33. *Bochart*. in Hieroz. Par. Post. l. 3. c. 6. has collected a great many Authorities, both from Greek and Latin Authors, to this Purpose.

<sup>2</sup> Vid. *Pref.* to the Book of *Travels*, p. 5. and *Trav.* p. 268. and *Ludolf*. Hist. *Æthiop.* l. 1. c. 16. & *Comment.* p. 216.

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

By the *Skeleton* of an embalmed *Ibis*, which I brought with me from *Egypt*, I find the upper part of the Bill (for the lower is mouldred away,) to be shaped exactly like that of the *Nu-menius* or *Curlew's*. The *ἄβισσων ἄβιγρον* therefore of the *Greeks*<sup>2</sup>, and the *Rostri aduncitas*, ascribed to the *Ibis*, by *Latin Authors*<sup>3</sup>, do not seem rightly to express this Arch-like Curvature of the Bill. They rather insinuate the Figure of it to be, what it actually is not, the same, as in the *Eagle* and other Birds of Prey. No less improperly does it seem to have been described by *Tully*<sup>4</sup>, in giving to it a *horny* and likewise a *long and straight Bill*, as *procerum* may denote. For this, I am speaking of, is six Inches long, half an Inch wide, and near an Inch in breadth. It is so far from being a *horny* or strong Bill, as that Word may intimate; that it only consists of two thin Tubes, laid one upon the other; well joyned together indeed, though of too little Strength and Solidity, to tear a Carcass in Pieces, or to do such Acts of Violence, as the much stronger Bills of the *Crane*, the *Stork* or the *Heron*, are able to perform. The thigh Bone is five and the *Tibia* six

The *Ibis* different from the *Belsery*.

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

1 Τὴν μὲν Ἴβιν χρησίμην ὑπάρχειν ὡς τε τὰς ὄρεσι καὶ ταῖς ἀκείδαις, καὶ ταῖς κάμπταις. *Diod. Sic. Bibl.* l. 1. p. 55.

2 Μέλαινα δεινῶς πᾶσα, σκέλια δὲ φορεῖ γράνη, ἄβισσων δὲ ἐς ταμάλινα ἄβιγρον, μέγαδθ', ὅσον κρέξ. *Herod. Eut.* p. 132.

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

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

Inches long; each of them smaller and more delicate, than in the *Heron*; and consequently, the *crus rigidum*, which is attributed to it, by *Tully*, seems to be without Foundation. The Feathers are so scorched, by the Composition they were embalmed with, that they have lost their original Colour. According to *Plutarch*, they should be both black and white, as in the Πέλαργος<sup>1</sup>, (*Trav.* p. 394. Not. 8.) That part of the Rump, which remains, is of the same Bigness, as in an ordinary Pullet. From all which Circumstances, the *Ibis* appears to have been of a smaller Size, than our *Heron* or *Bittern*. The Figure, which I have of this πελαργώδες ὄρνεον, in a *Sardonix*; (the same likewise, that is upon an *Egyptian* Medal of *Hadrian*, in the smaller Brads,) shews it to come nearer, in Shape and in Gesture perhaps, to the *Stork*, than to either of the Birds last mentioned.

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

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

ver. 13. *Gavest thou the goodly Wings unto the Peacock, or Wings and Feathers unto the Ostrich.* Which may be rendred thus, from the Original, *The Wing of the Ostrich is (quivering or) expanded<sup>2</sup>; the very Feathers and Plumage of the Stork.*

14. *Which leaveth<sup>3</sup> (deposits or trusts) her Eggs in the Earth, and warmeth them (viz. by Incubation<sup>4</sup>) in (the Sand) Dust.*

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

2 Expanded or quivering. נעלם naiel-*osob*, ala quæ exultare facta est. Radix *blas* proprie est σπαράζειν, vibrantem motum edere, irrequieta jactatione agitari. Vid. p. 277. Lib. *Jobi*, Schulenf. Ed. Vir. Cl. R. Grey. S.T.P.

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

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

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

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

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

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

Hard pointed Excrecences under her Pinions.

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

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

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

are the *Arabs* ever dextrous enough, to overtake them; though they are mounted, upon their *Jinse*, or Horses, as they are called, of Family<sup>1</sup>. They, when they raise themselves up for Flight, (v. 18.) laugh at the Horse and his Rider: They afford him an Opportunity only of admiring, at a Distance, the extraordinary Agility and the Stateliness likewise of their Motions; the Richness of their Plumage; and the great Propriety there was of ascribing to them, (v. 13.) an expanded, quivering Wing. Nothing certainly can be more beautiful and entertaining than such a Sight; the Wings, by their repeated, though unwearied Vibrations, equally serving them for Sails and Oars; whilst their Feet, no less assisting in conveying them out of Sight, are no less insensible of Fatigue.

The *Ostrich* lays from thirty to fifty Eggs.

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

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

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

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

<sup>2</sup> Hist. Animal. l. 14. c. 7.

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

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

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

The *Ostrich*  
not tender of  
her young  
ones.

The *Ostrich*  
indiscreet in  
the Choice  
of Food.

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

The great want of Food in the Deserts.

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

Their Organs of Digestion.

Their Organs of Digestion, (which, by their strong Friction, will wear away even Iron itself,) shew them indeed to be granivorous; but yet, they have scarce ever an Opportunity to exercise them, in this Way, unless when they chance to stray, (which is very seldom,) towards those Parts of the Country, which

The Ostrich a Lover of the Deserts.

are sown and cultivated. For these, as they are much frequented, by the *Arabs*, at the several Seasons of grazing, plowing, and gathering in the Harvest; so they are little visited by, as indeed they would be an improper Abode for, this shy, timorous Bird; a *Lover* ( $\phi\iota\lambda\acute{\epsilon}\rho\eta\mu\omicron$ ) of the *Deserts*. This last Circumstance, in the Behaviour of the *Ostrich*, is frequently alluded to in the H. Scriptures; particularly *Is.* 13. 21. and 34. 13. and 43. 20. *Jer.* 50. 39. where the word ( $\text{יָנָב}$  *jaanab*) instead of being rendered the *Ostrich*, as it is rightly put in the Margin, is called the *Owl*; a word used likewise instead of *Jaanab* or the *Ostrich*, *Lev.* 11. 16. and *Deut.* 14. 15.

Some particular Actions of the Ostrich.

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

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

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

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

The Ostrich  
very mis-  
chievous.

The doleful  
&c. Noise  
made by the  
Ostrich.

The Hebrew  
Names of  
the Ostrich  
explained.

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

The Tir-  
Chaous or  
*Upupa*.

The *Tir Chaous* or *Messenger* Bird, as this Author interprets it, will probably be taken, (for Want of a more particular Description,) for a new *Species*; whereas it is the *Hoopoe*, *Upupa*, Ἐπποΐ or Κουκίφα, a Bird often concerned in the *Egyptian Hieroglyphics*, (*Trav.* p. 396.) and sometimes known in our own Country<sup>2</sup>. Neither is it called *Chaous*, from the Office or Employment of this Order of Men, in the *Turkish* Polity, as seems to be supposed by this Gentleman: it is so called from the Plume of Feathers, that is wore by them, in their *Turbants*, as a Badge of their Office; which bears a near Resemblance to the Crest of the *Hoopoe*. I saw these Birds, in great Numbers, at *Solyman*, (I think they call it,) a noted Grove and Sanctuary; where we had the first Sight of the *Pyramids*, in sailing up the *Nile*: and, notwithstanding the Nearness of the River, these Birds were supplied, every Day, with fresh Water, which was suspended for them, in Gourds, all over the Grove. What is further remarkable, the Keeper of this Sanctuary permitted us to shoot at them; as the Birds themselves are pretended to be invulnerable, from the Sanctity of the Place, and the Protection of the Saint, (*Skek*) who lies there interred.

The Dukeefath  
is the  
*Upupa*, and  
not the *Lapwing*.

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

<sup>1</sup> Vid. *Ælian.* Hist. Animal. l. 5. c. 51. & l. 6. c. 19.

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

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

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

The Scripture Animals variously interpreted.

	I.	II.	III.	IV.	V.	VI.	VII.
<i>Heb.</i>	אֵיל	צִבִּי	יַחְמֹר	אֶקוֹ	דִּישׁוֹן	תָּאוֹ	זִמְרִי
	<i>Aile</i>	<i>Tzebi</i>	<i>Yachmur</i>	<i>Akko</i>	<i>Desbon</i>	<i>Thau</i>	<i>Zômer</i>
<i>LXX.</i>	Ἐλαφός	Δορυάς	Βύβαλος	Τραγέλαφος	Πύγαργος	Ὄρυξ	Καμηλοπάρδαλις
<i>Vulg.</i>	Cervus	Caprea	Bubalus	Tragelaphus	Pygargus	Oryx	Camelopardalis
<i>Syr.</i>	Id.	Id.	Id.	Bos sylvestris	Unicornis	Hircus sylvestris	Capra monticola
<i>Pagn.</i>	Id.	Id.	Id.	Sylvestris Hircus	Id.	Oryx	Capra rupicola
<i>Jun. Trem.</i>	Id.	Id.	Dama	Rupicapra	Strepsiceros	Bubalus	Camelopardalis
<i>Boch.</i>	Id.	Id.	Cervi aut Capreae genus	Sylvestris Hircus	Pygargi aut Tragalaphi gen.	Oryx S. Bos sylvestris	Capreae genus
<i>Eng.</i>	Hart	Koe Buck	Fallow Deer	Wild Goat	Pygarg	Wild Ox	Chamois

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

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

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

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

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

The  $\Delta\omicron\rho\rho\acute{\alpha}\varsigma$   
is the *Anti-*  
*lope*.

It may be further urged, that the Characteristicks, which are attributed to the  $\Delta\omicron\rho\rho\acute{\alpha}\varsigma$ , both in sacred and profane History, will very well agree with the *Gazel*. Thus *Aristotle*<sup>2</sup> describes the  $\Delta\omicron\rho\rho\acute{\alpha}\varsigma$  to be the smallest of the Horned Animals, as the *Gazel* certainly is; being even smaller than the *Roe*. The  $\Delta\omicron\rho\rho\acute{\alpha}\varsigma$  is described to have fine Eyes<sup>3</sup>; and, in these Countries, those of the *Gazel*, are so to a Proverb. *The Damsel, whose Name was Tabitha, which is, by Interpretation, Dorcas*, (Acts 9. 36.) might be so called from this particular Feature and Circumstance. *Asabel* likewise is said, (2 Sam. 2. 18.) *to be as swift of Foot as the Tzebi*; and few Creatures exceed the *Antelope*, in Swiftnefs. Moreover the *Dorcas* and *Bubalus*

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

2 Ἐλάχισον γὰρ ὄντι τῶν γνωρίζομένων Κερατοφόρων Δορκάς.

3 Δορκάς—ὄξυδερκίς ἢ τὸ ζῶον ἐν σύμματιν. Etym.

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

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

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

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

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

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

V. The *Desbon* then, the next in Order, is rendred, in most Translations, the *Pygarg*. But what the *Pygarg* is, and what are it's distinguishing Characteristicks, will not be so easily determined. The Word itself seems to denote a Creature, whose hinder Parts are of a white Colour; and may therefore be equivalent, in our Language, to the *White Buttocks*. Such is the *Lidmee*, which I have endeavoured to prove (*Trav.* p. 243.) to be the same with the *Strepfceros*<sup>1</sup>, from the *wreathed* Fashion of it's Horns; as also the *Addace*; which is supposed, by some Authors<sup>2</sup>, to be corruptly given instead of *Aldassem*, the *Hebrew* Name. The *Lidmee* is, in Shape, exactly like the common *Antelope*; with which it agrees in Colour and in the Fashion of it's Horns; only that, in the Former, they are of twice the Length; as the Animal itself is of twice the Bigness. The Skin of this Animal, and that of the *Bekker el wash*, (for

<sup>1</sup> Cornua autem erecta, rugarumque ambitu contorta & in leve fastigium exacuta, (ut Lyras diceres) *Strepfcerotri* data sunt, quem *Addacem Africa* appellat. *Plin.* l. 11. c. 37.

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

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

VI. We come now to the Sixth *Species*, the *Thau*, which has been generally rendred the *Oryx*. Now this Quadruped <sup>The *Thau*, the *Oryx* or *Bufalo*.</sup> is described to be of the *Goat Kind*<sup>1</sup>; to have the Hair growing backward or towards the Head; and to be of the Size of an Ox, according to *Herodotus*<sup>2</sup>. It is further noted to be a fierce Animal<sup>3</sup>, contrary to what is observed of the Goat or Deer Kind; or even of the *Bubalus* or *Bekker el wash*; which, unless they are irritated and highly provoked, are all of them wild and timorous Creatures. Now, the only Creature that we are acquainted with, to which these Signatures will, in any Manner, appertain, is the *Bufalo*<sup>4</sup>; which is well known in *Asia* and *Egypt*, as well as in some Parts of *Christendom*. The *Bufalo* then may be so far reckoned of the Goat Kind, as the Horns are not smooth and even, as in the Ox, but rough and wrinkled. The Hair, particularly about the Head and Neck, (for the other Parts are thinly clothed,) lyes usually in a rough, curled, irregular Manner. It is of the Size of, or rather bigger than, a common Ox; agreeing so far with the Description of *Herodotus*. It is also a sullen, malevolent, spiteful Animal, being often known to pursue the unwary Traveller, whom it will voluntarily attack and fall upon with great Fierceness. If the *Bufalo* then, as being naturally of too wild and untractable a Disposition, was originally excluded from their Flocks<sup>5</sup>, (however it may have been afterwards rendred more tame and domesticated,) the *Thau* or *Oryx* may not improperly be taken for that very Creature.

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

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

2 Μίγαθ' ἢ τὸ θιέον τῦτο κατὰ βῆν ἔστ. *Herod.* de *Oryge* in *Melp*.

3 ————— Οξυκερὸν θῆρ

Αγρίθουμ' ΟΡΥΞ, κρείττε δειρόσι μάλισα. *Oppian.* *Cyn.* l. 45.

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

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

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

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

For it is not the Number or Plenty of the Animals, here enumerated, that is to be regarded, but the Nature and Quality of them; so far, at least, as they agree with the Characteristicks, (*Lev. II. 3. Deut. 14. 6.*) of *chewing the Cud and dividing the Hoof*. Neither are we to confine them altogether, to such *Species* only, as were known to the *Israelites*, at the giving of the Law; but to such likewise, as in Process of Time, and in the Course of their Marches and Settlements, they might afterwards be acquainted with. So that, upon the whole, and according to the best Light and Knowledge we have, at present, in this particular Branch of the Sacred Zoology, the *Deer*, the *Antilope*, the *Wild Ox*, the *Goat Deer*, the *White-Buttocks*, the *Bufalo*, and *Jeraffa*, may lay in the best Claim and Pretence to be the *Aile*, *Tzabi*, *Yachmur*, *Akko*, *Desbon*, *Thau* and *Zômer* of the H. Scriptures.

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

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

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

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

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

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

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

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

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

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

Ἐξάποδα δὲ τὰ τοιαῦτα πάντα εἶσιν, says *Aristotle* (l. 4. c. 6. *de Ufu Part.*) *His omnibus*, says *Pliny*, (l. 11. c. 48.) *sunt seni pedes*. Neither is there any adequate Description, peculiar to this Tribe, conveyed to us, by their being said, *to have Legs upon their Feet, to leap withal upon the Earth*: because they have *This*, in common only, with Birds, Frogs, and several other Creatures. The original Expression therefore, (אשר לא כרעים ממעל) (לרגליו לנתר) *asber lo keraim memaal lerigeleou lenettar* &c. may probably bear this Construction: viz. *which have Knees upon or above their hinder Legs to leap' withal upon the Earth*. For, to apply this Description to the *Locust* or (הרבה) *Harbah*, the only one, we know, of the four<sup>2</sup>, that are mentioned, *Lev.* 11. 21. this Insect hath the two hindermost of it's Legs or Feet, much stronger, larger and longer than any of the foremost. In them, the Knee, or the Articulation of the Leg and Thigh is distinguished by a remarkable Bending or Curvature; whereby it is able, whenever prepared to jump, to spring and raise itself up, with great Force and Activity. As the principal Distinction therefore, betwixt the *clean* and *unclean* Insects, seems to have depended upon this particular Shape and Structure of the Hinder Feet; the Action, which is ascribed to the *clean* Insects, of *going upon four*, (viz. the foremost Feet;) and *leaping upon the (two) hindermost*, is a Characteristick, as expressive of the original Text, as it is of the Animals, to whom it appertains.

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

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

2 Viz. ארבה *arbah*, סלעם *sailam*, חרגול *chargol*, חגב *chogab*: the three latter being  
ἄποδον λεγόμενα.

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

The Names of the Reptiles not easily ascertained.

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

Heb.	חולד	עכבר	צב	אנקה	כח	לטאה	טח	תנשמת
	<i>Cholid</i>	<i>Akber</i>	<i>Tzab</i>	<i>Anakah</i>	<i>Coch</i>	<i>Letaah</i>	<i>Chomet</i>	<i>Tin-sameth</i>
LXX.	γάλη	μῦς	Κροκόδειλος	Μυγάλη	Χαμαιλέον	Χαλαβώτης	Σαῦρα	Ασπάλαξ
Vulg.	<i>Mustela</i>	<i>Mus</i>	<i>Crocodilus</i>	<i>Mygale</i>	<i>Chamæleon</i>	<i>Stellio</i>	<i>Lacerta</i>	<i>Talpa</i>
Syr.	Id.	Id.	Id.	<i>Lacerta</i>	<i>Talpa</i>	<i>Salamandra</i>	<i>Stellio</i>	<i>Centipeda</i>
Pagn.	Id.	Id.	<i>Rubeta</i>	<i>Viverra</i>	<i>Lacerta</i>	<i>Stellio</i>	<i>Limax</i>	<i>Talpa</i>
Jun. Trem.	Id.	Id.	<i>Testudo</i>	<i>Attalabus</i>	Id.	Id.	<i>Chamæleon</i>	<i>Glis</i>
Boch.	<i>Talpa</i>	<i>Mus agrestis</i>	<i>Crocodylus terrestris</i>	<i>Stellionis Genus</i>	<i>Warral Arab.</i>	<i>Lacerta Stellionifimilis</i>	<i>Lacerta arena-ria</i>	<i>Chamæleon</i>
Eng.	<i>Weasel</i>	<i>Mouse</i>	<i>Tortoise</i>	<i>Ferret</i>	<i>Camæleon</i>	<i>Lizard</i>	<i>Snail</i>	<i>Mole</i>

But,

But, besides the great Variety of Animals, which have been already taken Notice of, from *Lev. xi.* and *Deut. xiv.* the Scriptures afford us a Number of others; such as the *Behemoth*, the *Leviathan*, the *Reem* &c. that are no less difficult to explain. With Regard likewise to the *Botanical* Part of the Natural History of the H. Scriptures, we meet with the like Doubts and Obscurities; the *Dudaim*, the *Kikaion* &c. continuing still in Dispute, notwithstanding the same Pains and Labour have been bestowed upon this Subject, as upon the *Zoology*. For it must be universally acknowledged, that we are hitherto very imperfectly instructed, and want therefore to be much better acquainted, with the Objects themselves, before we can be able to ascertain, with any Certainty, their respective Names, Distinctions and Varieties. The Names, likewise, which they are called by, at present, in those Countries, would be of great Assistance; as some of them, it may be presumed, continue to be the very same; whilst others may prove to be traditional of, or derivatives<sup>2</sup> from, the Originals.

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

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

Future Discoveries necessary to clear up these Difficulties.

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

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

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



## C H A P. VII.

### *A Dissertation concerning the Mosaic Pavement at Præneste.*

The Scripture Zoology illustrated from the Mosaic Pavement at Præneste.

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

The Conquest of Egypt, by Alexander, represented.

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

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

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

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

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

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

Babylon with  
it's Castle.

After *Heliopolis*, is *Babylon* ( $\Sigma$ ), so called from the *Babylonians*, who were the Founders of it. It is distinguished by a round Tower or Castle ( $\epsilon$ ), the  $\phi\rho\acute{\upsilon}\tau\epsilon\lambda\omicron\nu\ \epsilon\rho\upsilon\mu\epsilon\nu\delta\upsilon$ , as *Strabo* calls it, (*Trav.* p. 340. Not. 5.) which was the first Part of the City that was built. *Babylon* was formerly called *Latopolis*, (*Trav.* p. 343.) as it is at present *Kairo*; and, together with *Heliopolis*, made Part of the Land of *Goshen*.

The City  
Memphis.

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

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

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

Of the Animals in general.

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

The Crocodile, or Leviathan;

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

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

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

The *Camelopardalis* or *Jeraffa*.

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

The *Cercopithecus*.

The *Cercopithecus* (Z), that noted *Egyptian* Deity, is more than once expressed: as is also the *Dog* (M); the (*Latrator*)

The *Grey-Hound* or *Anubis*.

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

The *Ichnemon*.

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

Riding on *Mules*.

The riding upon *Mules* seems to have been of no less Antiquity in *Egypt*, than in the Eastern Countries<sup>3</sup>; as appears from the *Mule* and it's Rider, under the Walls of *Memphis* (Ω). The Rider perhaps was sent to apprise the Capital of *Alexander's* Invasion: as the Footman behind him, may denote the *Mule* itself to have been hired; according to the like customary Attendance of the Owner, even to this Day.

1 Καμηλοπαρδαλεις — ἕδὲν ὁμοιον ἔχουσι παρδάλει. τὸ γὰρ ποιμίλον τ' ἡρώας (νέβρισι *Caf.*) νεύειν μᾶλλον ἔοικε ἔαδωπις πίλοις κατεσιγηθῆαι. πέλει δὲ τὰ ὀπίδια ταπεινότερα τῶν ἐμωρεδίων ὄσιν. ὡσεὶ δοκεῖν συγκαθῆδαι, τὰ ἑραῖω μίξει, τὸ ὑψὸς βοὸς ἔχοντι. — Τράχηλος δὲ εἰς ὑψὸς ἐξερτημίου ὄρεος &c. *Strab.* l. 16. p. 533. Ed. *Casaub.* Nabin Æthiopes vocant, collo similem equo, pedibus & cruribus bovi, camelo capiti, albis maculis rutilum colorem distinguuntibus, unde appellata *Camelopardalis*. *Plin.* l. 8. c. 18. Figura ut *Camelus*, maculis ut *Panthera*. Var. ling. Lat.

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

2 Τὰς δὲ ἀρκτους εὐούσας ἴρας, καὶ τοὺς λύκους, ἢ πολλῶν τῶν ἐόντων ἀλαπέων μέζονας, &c. *Herod.* Eut. p. 129.

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

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

As, in the whole Course of these Figures, a particular Regard seems to have been had to the sacred Animals of *Egypt*, <sup>The Lepidotus.</sup> the Fish ( $\Delta$ ) that is exhibited below one of these *Pelicanes*, may be received for the *Lepidotus* <sup>1</sup>.

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

The *Eagle* (T) was of too great Consequence to be omitted; and is therefore displayed, in a flying Posture, over one of the Gates of *Memphis*. <sup>The Phoenix was the Bird of Paradise.</sup> Neither should we pass over a beautiful Bird (u), which hath a blewish Plumage mixed with red. This fits perching upon the same Tree with the ΚΗΙΠΕΝ: and provided the Artist, in the Course of these Drawings, had been ever known to have indulged his own private Invention, we might have imagined that this Bird was intended for the *Phoenix* <sup>2</sup>. *Herodotus* (Eut. p. 131.) acquaints us, that he saw

1 Νομίζουσι δὲ καὶ τῶν ἰχθύων τὸν καλούμενον Λεπιδοτὴν, ἰσθὲν εἶναι, καὶ τὴν ἔγχελυον. *Herod.* Eut. p. 131.

2 Ἐστὶ δὲ καὶ ἄλλος ὄρνις ἱερὸς, πρὸ ἄνομα Φοῖνιξ. Ἐγὼ μὲν μὴ ἐκ εἶδον, εἰ μὴ ὅσον γαρρῆ· ἔστι δὲ ἐν τῇ γαρρῆ παρῴμιον, ποσσὶς δὲ καὶ τοῖς δε. Τὰ μὲν αὐτῷ χυσοκόμα (χυσοχέου *Tan. Fab.*) τῶν πτερόων, τὰ δὲ ἐρυδρά. ἐς τὰ μάλιστα αἰετῶ ἀετῶν ὁμοίωτα, καὶ τὸ μέγεθος. *Herod.* Eut. p. 131.

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

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

The *Cerastes*, not delineated. Among the Reptiles, we are entertained with some few *Species* of the Serpentine Kind: though, it is somewhat extraordinary, that none of them should have the Marks and Signatures of the *Cerastes*, which was so well known in *Egypt*. The

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

The *Δράκωνες* or *Dragons*. Others of this Family (W), are represented of an enormous Size: and were intended, perhaps, for that Branch of this Family, which are commonly called *Δράκωνες* by the *Greeks*, and [תנינים] *Tanninim* by the sacred Writers. The largest of these *Dragons* (X), has seized upon a Bird, an *Ibis*, or one at least, as it appears to be, of the *Crane* Kind. If then, the common Fame be true, that the *Rattle Snake*<sup>1</sup>, and other Serpents,

<sup>1</sup> I am abundantly satisfied, from many witnesses both *English* and *Indian*, that a Rattle Snake will charm Squirrels and Birds from a Tree into it's Mouth. Vid. Paul Dudley Esq; his Account of the Rattle Snake. *Philos. Transf.* N<sup>o</sup>. 376. p. 292. Dr. Mead on Poysons. p. 82. Others imagine, that the Rattle Snake, by some Artifice or other, had before bitten them; and as the Poison might not immediately operate, the Squirrel or Bird might, in the Surprise, betake themselves to some neighbouring Tree, from whence they might afterwards fall down dead; or into the Mouth of the Rattle Snake; which, sensible of the mortal Wound that had been given, was impatiently waiting for them. Vid. *Le Voyage de l'Amérique du P. Labat.* & *Salm. Mod. Hist.* Vol. xxx.

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

Among thoſe Animals, that are diſtinguiſhed by their Names, <sup>The PINO-KEPOC or Reem.</sup> and are likewise well known, we may give the firſt Place to the PINOKEPOC<sup>1</sup>. Now as this is the only Animal, that we are acquainted with, which is (uſually) armed with one Horn, it has been generally taken, by our Commentators, for the [רים] *Reem* or *Unicorn*, as the word is frequently tranſlated. For what has been commonly taken for the *Unicorn's* Horn, (which may have led ſeveral Authors into the Miſtake, that it belonged to ſome other ſwifter Creature,) is not the Horn of a Quadruped, but of a cetaceous Fiſh, called the *Nervahl*. And moreover, the *Rhinoceros*, from the very Make and Structure of it's Body, appears to be the ſtrongeſt of Quadrupeds, the *Elephant* not excepted. In expreſſing therefore the Strength of *Iſrael*, *Numb.* 23. 22. it is juſtly compared to the Strength of the *Reem* or *Rhinoceros*. *Reem* then cannot be, as *Schultens* and others have interpreted it, the *Oryx* or *Bubalus*, or indeed any other *Species* of the *clean* Quadrupeds, which will by no means answer to this Deſcription of it.

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

Perhaps the ΑΕΑΙΝΑ or *Lioneſs* is rather delineated here than <sup>The ΑΕΑΙΝΑ.</sup> the Male, to ſhew the Fertility of the *Species*; which is ſometimes known to produce four or five Whelps. *Trav.* p. 245.

The ΑΙΝΞ is incorrectly given us for ΑΥΓΞ; the Ν, in this <sup>The ΑΙΝΞ.</sup> Name and the CΦΙΝΓΙΑ, being incorrectly placed inſtead of the Γ. By the Figure and Attitude, it appears to be the ſame Creature, with the Quadruped (L), which the *Ethiopians* are ſhooting at, in the upper Part of the Pavement. Now, as the *Lynx* is ſuppoſed to be the *ἄλς* or *Lupus cervarius* of the Ancients; it can bear little or no Affinity at all, with this Crea-

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

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

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

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

The  $\text{ΑΓΕΛΑ-}$   
 $\text{ΡΟΥ}$  OR  $\text{ΑΙ-}$   
 $\text{ΛΟΥΡΟΥ}$ . The  $\text{ΑΓΕΛΑΡΟΥ}$  likewise, from the Similitude of the Figure, may be no more than a Corruption of the Word  $\text{ΑΙΛΟΥΡΟΥ}$ , the *Cat*; which, being one of the sacred Animals of *Egypt*, could not well be denied a Place, in this Collection.

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

Ἴ Γίνονται δὲ καὶ Ἐνύδριες ἐν τῷ ποταμῷ, τὰς εἰδὸς ἄγωνα εἶναι. *Herod. Eut. p. 131.*

described:

deſcribed: they will require therefore ſome further Illuſtration.

The ΚΡΟΚΟΔΕΙΛΟΣ ΠΑΡΔΑΛΙΣ then, or the *ſpotted Lizard*, (as The ΚΡΟΚΟΔΕΙΛΟΣ ΠΑΡΔΑΛΙΣ or Stellio. it may be interpreted,) might be intended for the *Stellio* of the Ancients; or the *Warral*, according to the preſent Name.

*Trav.* p. 429. *Suppl.* p. 62.

The ΚΡΟΚΟΔΕΙΛΟΣ ΧΕΡΣΑΙΟΣ or *Land Crocodile*, (ſo called, The ΚΡΟΚΟΔΕΙΛΟΣ ΧΕΡΣΑΙΟΣ or in Contradiſtinction, as it may be preſumed, to the *River Crocodile*, which was the ΚΡΟΚΟΔΕΙΛΟΣ, by way of Eminence,) or is the ſame *Species* of *Lizard* with the ΚΡΙΓΚΟΣ<sup>1</sup>. However ΚΡΙΓΚΟΣ. the Head is not here well expreſſed; being too round and large; whereas that of the *Scinc's* is long, and rather more pointed, than in the other *Species* of the *Lizard* Kind. *Egypt* ſeems always to have abounded with this Animal; as, to this Day, ſeveral Boxes of them, dried and prepared, are ſhipped off, every Year for *Venice*, as a neceſſary Ingredient in the *Theriaca*.

The ΟΝΟΚΕΝΤΑΥΡΑ is much better delineated, than the Κροκόδειλος Χέρσαμος; and may be called *The Female Aſs-Centaure*. *Ælian*<sup>2</sup> is very copious in deſcribing this imaginary Creature: the only fictitious Animal, which we meet with, in this whole Collection.

The ΚΡΟΚΟΤΑΣ or *Crocota*, is a Name as well known to the The ΚΡΟΚΟΤΑΣ. Natural Hiſtorians as the ΟΝΟΚΕΝΤΑΥΡΑ; though the Animal itſelf has not been ſo well and ſo particularly deſcribed. *Ælian* (l. 7. c. 22.) acquaints us, that it *had the ſame Art, with the Hyæna*<sup>3</sup>, of learning the Names of particular Perſons, and decoying them afterwards, by calling upon them by the ſame. But he gives us no Characteriſticks, whereby the ΚΡΟΚΟΤΑΣ may be diſtinguiſhed from other Quadrupeds. We may ſupply this Deficiency therefore from the Figure, which is all over ſpotted. The Head is rather long, like the *Bear's*, than ſhort and round as in the *Cat* Kind. *Agatharcides* aſcribes to it ſharp Claws and a fierce Countenance<sup>4</sup>. The Ears are ſmall; the Body is

<sup>1</sup> Στήναι δὲ ὁ μὲν πῖς ὄταν Αἰγύπτῳ, ὁ δὲ Ἰνδικός — ἔστι δὲ κροκόδειλος χερσαῖος, ἰδιόφυτος &c. *Dioſc.* l. 2. cap. 71. *Raij* Hiſt. Animal. p. 271.

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

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

<sup>4</sup> Ἐστὶ μὲν ὀνομαζομένη Κροκότας ὡς ὁ ἐκ λύκου καὶ κυνὸς σύνθετον, ἀμφοῖν δὲ ἀγριώτερον, καὶ πολλὰ βάρυτερον, ἐπὶ τε τῷ προσώπῳ καὶ τῶν ἀκρων πεδῶν. *Agath.* de Mar. Rubr. p. 45. Ed. Oxon.

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

The CΦIN-  
ΓΙΑ.

To this Class we may joyn the CΦINΓΙΑ, the same Grammatical Name with Σφίγγες<sup>1</sup>. These have been commonly numbered amongst the imaginary Beings, but appear here to be *Cercopithecii*; a *Species of Monkeys*, as some ancient Authors<sup>2</sup> have described them. The Prominence likewise, that is said to be in their Breasts or Nipples, may perhaps be authorized from the lowest of them, which has it's Limbs the most displayed; for those of the other are folded up and collected together, as that antick *Species of Animals* is sometimes accustomed to do.

Of the Ani-  
mals whose  
Names are  
dubious or  
unknown.  
The ΑΠΡΟΣ

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

The ΤΑΒΟΥC  
or Camel.

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

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

2 *Lyncas vulgo frequentes & Sphinges, fusco pilo, mammis in pectore geminis Æthiopia generat. Plin. l. 8. c. 21. Inter simias habentur & Sphinges, villosæ comis, mammis prominulis & profundis, dociles ad feritatis oblivionem. Solin. cap. 27. Αἱ σφίγγες, ἢ κυνοκέφαλοι ἢ κίπποι ὀρειπέπονται εἰς τὴν Ἀλεξάνδρειαν ἐκ τῆς Τρογλαδοτικῆς ἢ τῆς Αἰθιοπίας. Εἰσὶ δὲ αἱ μὲν Σφίγγες ταῖς γραφομένης παρόμοιαι. Πλὴν ὅτι πᾶσαι δασεῖαι, ἢ ταῖς ψυχαῖς ἡμεροὶ ἢ ἄλλοι ἢ πανουργίας κοιναυτοὶ πλείστης, διδασκαλίας ὃ μισοδευτικῆς ὅτι ποσὴν ἄπλονται. ὡσεὶ τὴν ἐρυθμίαν ἐν πᾶσι δομαζέειν. Agatharcid. de Mare rubro. p. 43. Ed. Ox. Spinturnicia (i. e. Sphinges) omni deformitate ridicula. Ammian. Marcellin. l. 22.*

Below the ΥΑΕΟΥΣ is the ΚΗΙΠΕΝ, a beautiful little Creature, <sup>The ΚΗΙ-</sup> with a ſhaggy Neck, like the Καλλιθριξ <sup>ΠΕΝ, or</sup>; and ſhaped exactly like <sup>Marmofet.</sup> thoſe *Monkeys*, that are commonly called *Marmofets*. We may conclude therefore, from theſe Circumſtances, that the ΚΗΙΠΕΝ is no other Animal than the *Ethiopian Monkey*, called by the *Hebrews* (קוף) *Kouph*, and by the *Greeks* ΚΗΠΟΣ<sup>2</sup>, ΚΗΦΟΣ or ΚΕΙΠΟΣ, from whence the *Latin Name Cephus*<sup>3</sup>; with this Difference only, that ΚΗΙΠΕΝ has here an *heteroclite* Termination. For little Regard, as we may perceive from the preceding Names, has been paid, either to the *Orthography*, the Number, or any other Grammatical Accuracies.

At a little Diſtance from the ΚΗΙΠΕΝ is the ΞΙΟΙΤ: and near <sup>The ΞΙΟΙΤ,</sup> this again are the ΩΑΝΤΕC; both of them Appellations, as I <sup>or Wolf.</sup> conjecture, of *Ethiopic* Extraction. With Regard to the ΞΙΟΙΤ, it has all the Appearance of a very fierce and rapacious Animal. It ſeems to be howling, with the Mouth half open. The Jaws are long and well armed with Teeth. There is no ſmall Probability therefore, that it was intended for the *Wolf*, and conſequently, will be the ſame, (by ſoftning the η i. e. by) with ἄηλ-ητ *Azybyte* or 'zijbt, the *Ethiopic Name* Plural of that Animal.

We find the ſame Similitude and Analogy likewise, betwixt <sup>The ΩΑΝ-</sup> ΩΑΝΤΕC and ἄηη *Aankes* or *Oanques*, as it may be differently <sup>TEC, or Civet</sup> pronounced. The ΩΑΝΤΕC then were (the *Ethiopian*) *Civet* <sup>Cats.</sup> *Cats*<sup>4</sup>, as ἄηη is interpreted, by *Caſtel* and *Ludolfus*.

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

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

2 Κήπος. ζῶον ὁμοιον πιδίω. κείπον δὲ Βαβυλώνιοι οἱ κατὰ Μέρμιν πημάτων. ἐστὶ δ' ὁ κείπος τὸ μὲν παλαιῶν ἰσικῶς Σατύρω. τ' ἄλλα δὲ κύνες καὶ ἄρκτοι μεταξὺ. Γένεται δ' ἐν Αἰθιοπία. *Strab.* l. 17. p. 817. Ed. *Gronov.*

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

4 *Felis Aethiopica*. ſ. Animal *Zibeticum*. ſ. *Hyaena Odoriſera*. ſ. *Civetta*.

The Palm  
Tree.

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

The Lotus.

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

The Sycomore,  
Συκόμοιοι, f. Συκόμοιοι.

The large spreading Tree (E), that presents itself so often to the Eye, is, in all Probability, the *Sycamine* or *Sycomore*, which was one of the common Timber Trees of *Egypt*, as well as of the *H. Land*'. The *Mummy* Chests; the sacred Boxes; the *ἱεροδείγματα*; the Models of Ships; and a variety of other Curiosities, found in the *Catacombs*, are all of them made of this Wood. Now, as the Grain and Texture of it is remarkably coarse and spongy, it could therefore stand, in no Competition at all, (as it is observed, *Is.* 9. 10.<sup>1a</sup>) with the *Cedar*, for Beauty and Ornament.

The Cassia  
Fistula.

Above the *Sycomores*, within the Precincts, as it may be conjectured, of *Ethiopia*, there is another large shady Tree (F); distinguished by two yellowish Clusters, as they seem to be, of Flowers; and by the *ΚΗΠΙΕΝ*, which is running along one of the Branches. This then may be the *Cassia Fistula*<sup>2</sup>, whose Flowers are of this Colour; grow in this Fashion; and yield a most delightful Fragrancy.

1 Συκόμοιοι, ἔνιοι δὲ καὶ τὸ Συκόμοιον λέγουσι, καλεῖται δὲ καὶ ὁ ἀπ' αὐτῆς καρπὸς συκόμοιοι, καὶ τὸ ἄπυρον ἢ γέσπεος. *Diosc.* l. i. cap. 182. or *Sycamine* סִימֹן *Sicamom.* *Pf.* 78. 47. 1 *Kings* 10. 27. 1 *Chron.* 27. 28. *Amos* 7. 14. *Luke* 17. 6. 19. 4. 12. *The Sycomores are cut down, but we will change them into Cedars.*

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

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

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

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

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

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

Conferitur *bibula* *Memphitis* *Cymba papyro*.

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

The further Explication of this Pavement recommended to the curious.

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

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## C H A P. VIII.

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

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

**T**HE Passage of the *Israelites* through the *Red Sea*, which I placed (*Trav. p. 346.*) at *Sedur*, (i. e. *Shur*), twenty Miles distant from *Suez*, is laid down by the Author<sup>1</sup>, so often

<sup>1</sup> It is probable that the *Israelites* went on the West Side of the *Red Sea*, (which is reckoned, p. 133. mountainous,) till they came to the Ascent over the S. Part of *Mount Attakab* in *Derb Tauerik*; (which is the very Thing that I suppose; *Fibbel At-tackah* being my *Baalzephon*;) for such a great Number of People to pass such a Road, would take up much Time; so here it is probable the Waters were divided, and that they passed over to a Point near *Ein Mousch*, which makes out a great way into the Sea, within which the Ships now lye at Anchor. And the Tradition in the Country is, that the *Israelites* passed over where the Ships Anchor. Vol. I. p. 156. *Clyma* might be near opposite to *Ein Mousch*, which *Ptolemy* places 20' S. of *Arsinoe*, and probably it was between *Attackab* and *Mount Gerwoubce*, (the *Migdol* of my Account.) Here I imagine that the Children of *Israel* might pass over the *Red Sea*. *Id. ibid. p. 138.*

mentioned,

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

The *Isra-*  
*elites* passed  
through the  
*Red Sea* at  
*Sedur*.

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

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

1 Concerning this Passage, through the *Red Sea*, Vid. *Des Vignoles Chronologie*. Tom. 1. l. 3. p. 605. Vid. *Nonnum de Baccho*. i. e. *Ostride*. i. e. *Moesa*, of his passing the Sea &c.

The *Isra-*  
*elites* passed  
through the  
*Red Sea* at  
*Sedur.*

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

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

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

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

plied

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

The *Israelites* passed through the Red Sea at *Sedur*, and not at *Ain Mousa*.

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

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

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

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

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

Now this Account will by no means agree, nay rather it seems entirely to contradict the Circumstances, which relate to the History of this Transaction, as it is related in Scripture: which should always be our Guide or Director. For here we are acquainted, *that they were to turn<sup>2</sup> and<sup>1</sup> to encamp before Pihabiroth, between Migdol and the Sea, over against Baalzephon.* (*Ex. 14. 2*) And again, (*v. 9.*) *the Egyptians* are said *to have overtook them, encamping by the Sea, besides Pihabiroth, before Baalzephon.* And in *Numb. 33. 7.* *they removed from Etham and turned again (וישבו) to Pihabiroth, which is before Baalzephon, and they pitched before Migdol.* All which

<sup>1</sup> In the *Chrysanthine Map*, (*Ἀρσινόη ἢ Κλεόπατρις*) *Arsinoe* or *Cleopatris* are the same, and not distinct Cities, as they are made in the *Description of the East*.

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

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

Their Encampments betwixt Heroopolis and Ar'noe, inconsistent with the Scripture Account.

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

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

this *Hypothesis*, that the more it is considered, the more, I presume, it will appear to be impracticable<sup>1</sup>.

*Elim* not at  
Corondel, but  
near *Tor*.

At *Corondel*<sup>2</sup>, I placed *Marah*, (*Trav.* p. 349.) which is about the Distance of three such Days Journeys, as the *Israelites* may be supposed to have made, from *Sedur*: where also I found the little Water, there is, unpalatable; as that of *Marah* is recorded to have been. Here the Author of the *Description of the East*, (p. 156.) places *Elim*; (and for no other Reason, than) *because if Elim was near Tor, and consequently almost within the View of the Sea, it would hardly have been said, that they went afterwards (Numb. 33. 10.) and encamped at the Red Sea.* But this surely could be no direct Consequence; because encamping almost within Sight, or at half a Leagues Distance from *Tor*, or, as he elsewhere expresses it, from the *Red Sea*; and encamping afterwards at or upon some other Part of the Shore of the *Red Sea*, are without doubt very compatible. For the Scriptures are silent as to the Distance or particular Place; and in *Exodus* xvi. this Station is intirely omitted; the Desert of *Sin* being recorded (v. 1.) immediately after *Elim*. Now as the Desert of *Sin* is described (*ibid.*) to lye *betwixt Elim and Sinai*, (which it may, with great Propriety, be said to do, provided *Elim* is near *Tor* where I have placed it,) their encamping first upon the Maritime, and afterwards upon the more Inland Part of the same Desert, will still be very consistent with the Scripture Account<sup>3</sup>.

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

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

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

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

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

Though the Situation of *Kadeſh* or *Kadeſh Barnea*, which is the ſame, (*Trav.* p. 354.) may not be ſo well circumſtantiated as *Elim*, yet the Diſtance of it from *Horeb* ~~to~~ *Sinai*, is too particularly laid down in Scripture, to give the leaſt Authority or Encouragement for fixing it, as this Author has done<sup>2</sup>, at eight Hours Diſtance only from that Mountain.

*Kadeſh* 11.  
Days Jour-  
ney from  
*Horeb*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

may be supposed to have made it. For *Pliny* gives us expressly cL. Miles and *Strabo* mCCLX. *Stadia*, or, as they are commonly computed) cvii½ Miles. Though, as eight *Stadia* were not always commensurate with, but somewhat less than, one Mile, these mCCLX. *Stadia* of *Strabo*, may be neither more nor less than the cL. Miles of *Pliny*. And besides; as an open Trade and Commerce had been kept up, for many Ages, betwixt *Elana* and *Gaza*; it may be well imagined, that these Geographers had made themselves well acquainted with the Distance, which had been commonly and traditionally computed, betwixt them.

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

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

The Con-  
clusion.

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

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☞ The Letter T. denotes Words omitted in the Index, to the Book of *Travels*.  
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