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TRAVELS,

O R

GEOGRAPHICAL,

PHYSICAL and *MISCELLANEOUS*

OBSERVATIONS &c.

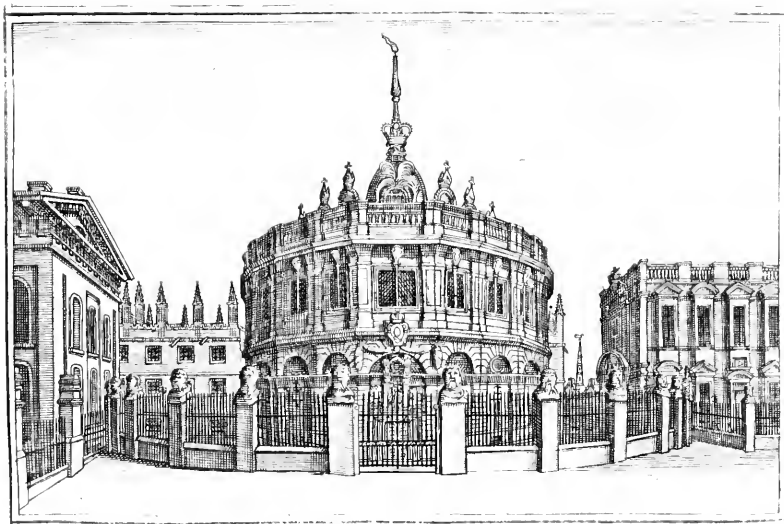




O R
RELATING TO
SEVERAL PARTS
O F

A N D T H E

By THOMAS SHAW, D.D.
Fellow of QUEEN'S-COLLEGE in OXFORD, and F.R.S.



Printed at the THEATRE, MDCCXXXVIII.

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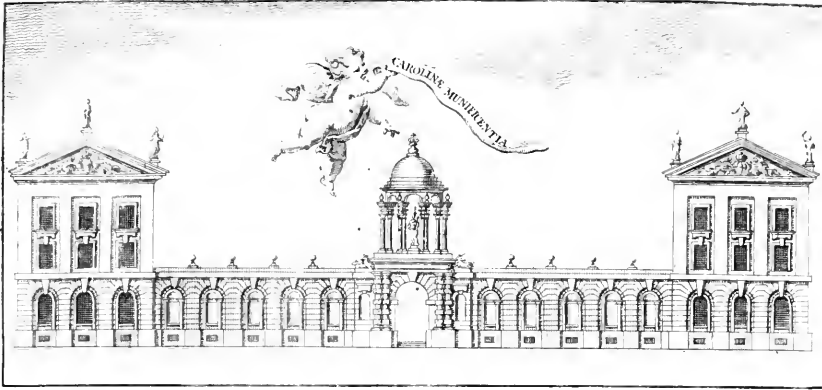
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Imprimatur,

STEPH. NIBLETT,

Vice-Cancell. *OXON.*

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 Assurances, 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

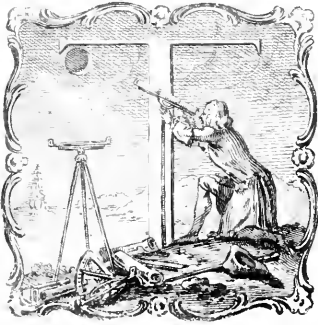
And Most Devoted

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 Observations, 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 Janiffaries 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 Khanns¹ 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

¹ Vid. Pref. Not. p. iv.

ago, in an Embassy to Abyflinia, found This to be true, at the Expence of their Lives¹.

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

1 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 Nubiens, 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 Kory 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 saignées du desert. On attendoit un autre sort sur les Etats d'un Roy, vers le quel on va. On croyoit qu'en ecrivant des Lettres, ce Prince les recevrait, 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 nos Roys, et nous resterons nus? toujours lire, toujours écrire, chercher des herbes et des arbres que l'on sèche dans du papier pour les enfermer, choisir une pierre entre mille et charger des chameaux de toutes ces choses? qui a jamais vu cela? On a bien raison de dire que ces mechans hommes vont secher votre Nil, ou l'empoisonner pour nous perdre. A quoi tient-il maintenant qu'on ne s'en désaise? *** 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, ou la remerité 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 Utensil 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 Caravan¹, 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

¹ Vox Perfica est کاروان Cârân, id est, Negotiator, vel collectivè Negotiatores; sc. tota eorum Cohors simul iter faciens, quæ Arabicè قافلة Cáfila vocatur. Hinc Mercatorum Hospitia publica quæ Arabibus audiunt خان Cân, Perfis کاروان سهرابی Cârân Serâi nominantur, i. e. Caravana hospitium. Nam Serâi est quævis Domus ampla; unde in Constantinopoli, Imperatoris Palatium fœminarum Turcis dicitur nomine Perfico Serâi, Europæis minus bene Serail & Seraglio. Vid. Peris. 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-ab¹, 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 Inconveniencies. For the Cold, and the Dews 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,

1. 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, some-
times*

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 (حماري) 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 murdering, 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 12th 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^b. 0'. 15" apparent Time; and by the French Missionaries, and myself, at Algiers, at 13^b. 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. Poiffonel, 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 perswaded 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 \approx gjm, \approx he, \approx waw, answering to our j, h, 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 Episcopall 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 Missilia, (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 Specimens¹, 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

¹ The following Plants, having been overlooked in placing the Phytographia alphabetically, are to be inserted according to their respective Numbers: viz. after n^o. 78. insert 78^a. &c.

78^a. Borrage floribus albis, foliis longis, angustis.

158^a. Clymenum pusillum, angustifolium, vexillo rubro, alis flavescens.

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

221^a. Eruca sylvestris minor lutea, Bursa Pastoris folio, Italica, Bar. Ic. 1016. Descr. 422.

313^a. Helianthemum Hispanicum, Origani

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

469^a. Periploca foliis angustis, confertis, floribus ex viridi flavescens. *Folia parva, rigida, obtusa, quedam acutiora, ad genicula plurima nascuntur. Flores pediculis brevibus hærent e petalis angustis compositi.*

558^a. Sinapis trichophyllum brevior & hirtuliori folio. *Hæc Species etiam, inslar n. 557 & 558, viscosa est.*

621^a. Virga aurea major, foliis glutinosi & 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	NERVÆ.
34.	35.	fifteen	five.	159.	14.	<i>atrum</i>	<i>antrum.</i>
<i>ibid.</i>	<i>ibid.</i>	Weftermoft	Eaftermoft.	162.	22.	GERMANCI	GERMANICI.
35.	8.	<i>Sufellim</i>	<i>Roo-eena.</i>	191.	27.	<i>Adrametion</i>	<i>Adrumetum.</i>
36.	25.	****	<i>The Soil of it is</i> <i>ftriking.</i>	204.	9.	TRANSIAT	TRANSEAT.
<i>ibid.</i>	28.	doth	djd.	<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>	249.	6.	Spurge, Lawrel	Spurge-Lawrel.
75.	22.	<i>Ain Athreede</i>	<i>Fouebb, a great</i> way to the East.	264.	31.	glutinous	gelatinous.
		&c.	S. E.	273.	25.	<i>dele</i> Publick.	
77.	6.	N. E.	S. E.	287.	21.	13. 16.	13. 6.
81.	4.	twenty one	twenty fix.	306.	18.	<i>Veneficæ</i>	<i>Veneficæ.</i>
90.	37.	feventy	eighty.	311.	21.	<i>Dynasty</i>	<i>Dynasty.</i>
96.	1.	<i>Mehomitans</i>	<i>Mahometans.</i>	312.	27.	Fermew	Ferment.
102.	14.	<i>Zwowah</i>	<i>Zowah.</i>	326.	12.	extravagant	romantic.
107.	14.	W.	W.S.W.	347.	<i>ult.</i>	inafmuch as,	that.
<i>ibid.</i>	27.	may be	may have been.	359.	3.	<i>Απηλιότης</i>	<i>Απηλιότης</i>
108.	9.	<i>Σιταφιου</i>	<i>Σιταφιου.</i>	368.	12.	brooze	broofe.
109.	25.	<i>Welled Eifab :</i>	<i>Welled Eifab, near</i> the Fountains of the <i>Sigan :</i> and &c.	369.	20.	Bettany	Betony.
		and, near the Fountains of the <i>Sigan</i> to the W.S.W.	of the <i>Sigan :</i> and &c.	370.	4.	luguminous	leguminous.
114.	16.	fix	fixteen.	371.	14.	rarely	feldom.
117.	25.	Advantages	Advances.	372.	25.	Fleak	Flake.
130.	33.	E. S. E.	S. S. E.	381.	6.	fower	four.
151.	29.	Granite	Granate.	386.	29.	<i>dele</i> other.	
152.	9.	<i>Dies</i>	<i>Deis.</i>	397.	8.	Animals, when &c.	Animals only, when &c.
155.	16.	ΤΥΝΕΤΑ	ΤΥΝΗΤΑ.	403.	1.	<i>Στολιής</i>	<i>Στολιής.</i>
				421.	3.	hundred	hundred.
				432.	25.	every Thing	feveral Things.

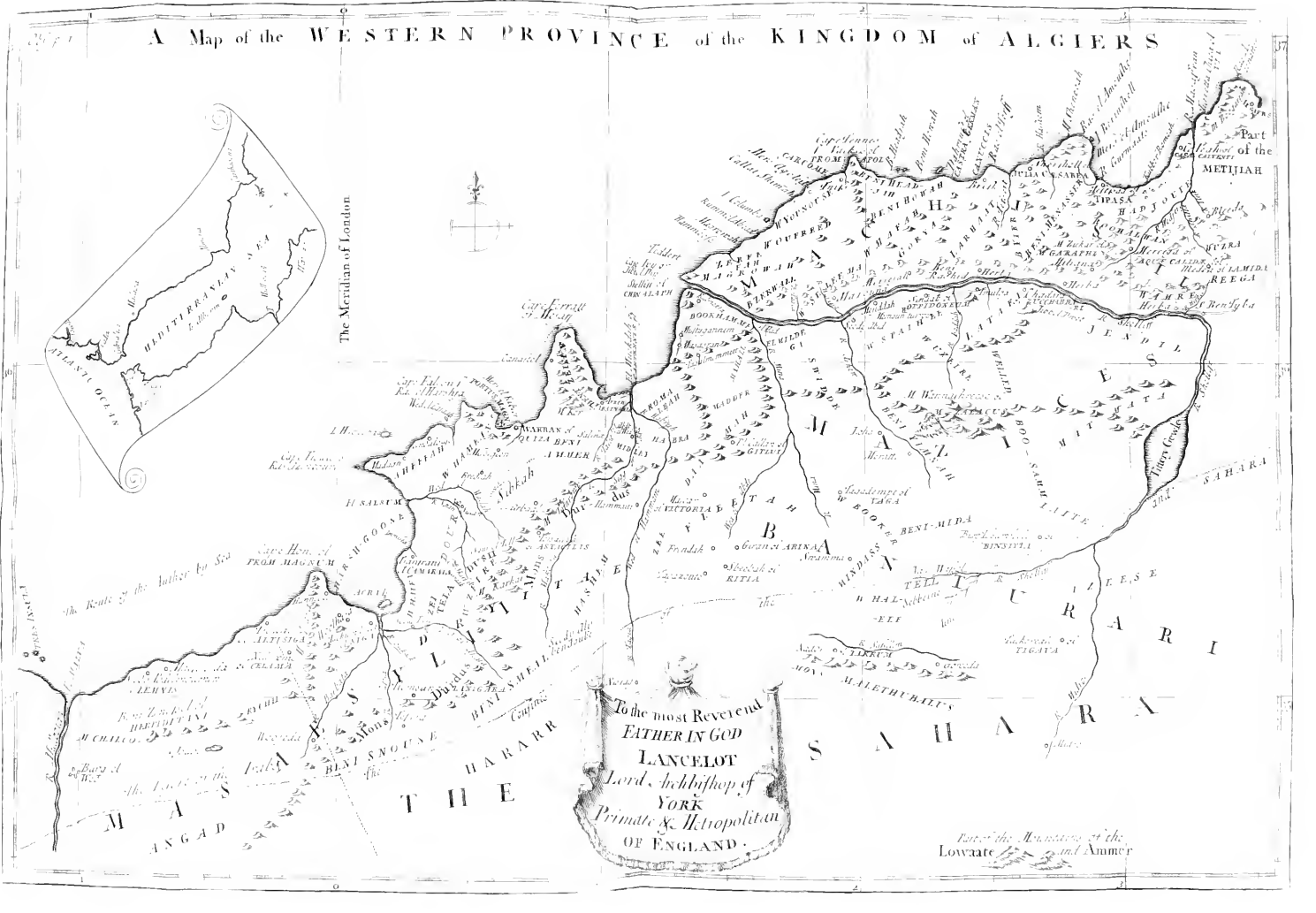
In the NOTES.

Pag.	Not.	for	read.	Pag.	Not.	for	read.
32.	1.	Dow-arah	Dou-warah.	<i>ibid.</i>	<i>ibid.</i>	<i>δ' αὐτῷ</i>	<i>δ' αὐτῷ.</i>
36.	1.	*****	<i>Makwah Skim</i> <i>مشكوه</i>	351.	1.	<i>καλογίζος,</i>	<i>καλογίζου.</i>
79.	2.	<i>ἀργῆς</i>	<i>ἀργῆς.</i>	358.	4.	<i>Jonij</i>	<i>Jonij.</i>
91.	*	<i>fine</i>	<i>fine.</i>	365.	2.	frutiffere	fruttiferi.
151.	1.	<i>λίμην</i>	<i>λίμην.</i>	387.	1.	<i>in verbi</i>	<i>in verbi.</i>
152.	4.	prebere	præbere.	390.	2.	<i>περιπέμματα</i>	<i>περιπέμματα.</i>
185.	h	Jovi CONSERVATORI	Jovi or AMMONI CONSERVATORI.	<i>ibid.</i>	10.	<i>στίας ἢς</i>	<i>στίας ἢς.</i>
282.	2.	<i>διόματι & κοσμοπασιδαις</i>	<i>διόματα & κοσμοπασιδαις.</i>	391.	3.	Ædipus	OEdipus.
290.	2.	<i>Πίπταται</i>	<i>Πίπταται.</i>	391.	4.	<i>αἰθια</i>	<i>αἰθια.</i>
349.	2.	<i>εἶτι</i>	<i>εἶτι.</i>	393.	1.	Σῆλις	Σῆλις.
				402.	1.	<i>σργγίλις</i>	<i>σργγίλις.</i>
				406.	4.	<i>Διά</i>	<i>Διά.</i>
				408.	1.	<i>ποικίλις</i>	<i>ποικίλις.</i>
				419.	4.	caellis	cellis.

In the COLLECTION OF PAPERS &c.

Pag.	Line.	for	read.	Pag.	Line.	for	read.
11.	39.	Serves	Servet.	14.	51.	SITAPHIUS	SITAPHIUS.
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.

A Map of the WESTERN PROVINCE of the KINGDOM of ALGIERS



To the most Reverend
FATHER IN GOD
LANCELOT
 Lord, Archbishop of
YORK
 Primate & Metropolitan
 OF ENGLAND.

Printed by the Ministers of the
 Lowgate and Ammer



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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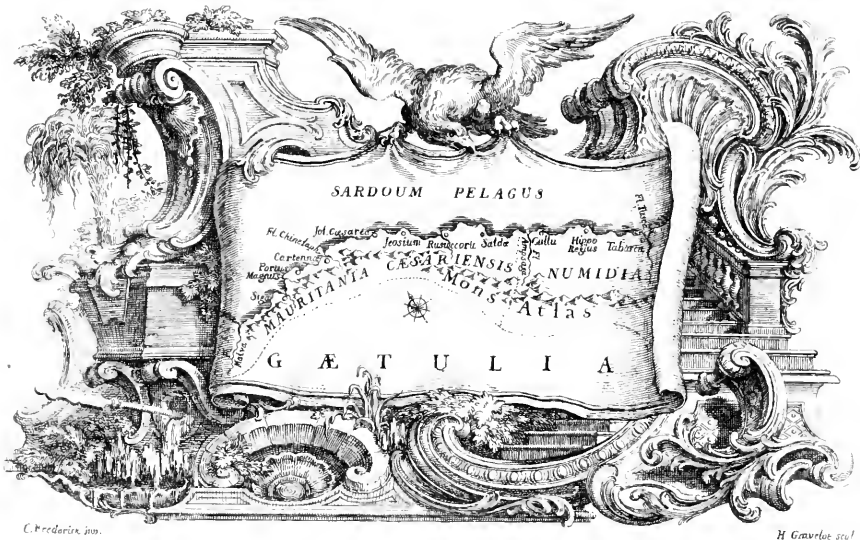
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GEOGRAPHICAL OBSERVATIONS

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*¹. It is bounded to the West, with *Twunt*, and the Mountains of *Trava*; to the South, with the *Sabara*, 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.

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

The Length
of it.

*Sanfon*¹, 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*², seven hundred and twenty; *Luyts*³, 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 others⁴ 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 $0^{\circ}. 16'$ W. Long. from *London*; and the Latter, upon the River *Zaine*, in $9^{\circ}. 16'$. to the East.

The Breadth.

There is not the like Disagreement among our Geographers, in Relation to the Breadth; though none of them⁵ 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*, تلا] 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. $36^{\circ}. 55'$, to *Lwo-taiab*, situated among the Mountains of *Atlas*, in $34^{\circ}. 50'$.

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*⁶, 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 tierra, BARBARIA*, pues &c. *D. Hasedo de la captinidad, en su Topogr. e Histor. de Argel.* p. 126. *Vallad.* 1612. 1 Le Royaume d' *Alger* est separé vers l' occident du Royaume de *Fez*, par les Riv. de *Zhus* et de *Mulvia*: vers l' Orient est separé de celuy de *Tunis*, par la Riv. *Guadil Barbar*: le midy est couvert des montagnes d' *Atlas*, qui le separent du *Seghmesse*, 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' Ouïest est de 240 lieuës; & du Sud au Nord de 70 en sa plus grande longueur. *Nouvelle methode pour aprendre la Geographie Univers.* 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. *London.* 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 qua mons *Atlas* ipsum dividit. *Luyts Introd.* p. 662.

up-

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* [بدوي] *Arabs* of these Parts, the *Nomades*² or *Scenitæ*³ 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* [بلد 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 *Sabàra*, or [صبرا] *Sab-ra*; amongst those *Arabs* at least, whom I have conversed with.

The Epitomizer of *Edrisi*, the *Nubian Geographer*⁴ 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*⁵, 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 الأوسط] and a Portion likewise of both his *al Magreb al Acksa* [المغرب الأقصى] and [أفريقية] *Afrikaah*. *Gramaye*⁶, and the more modern Geographers⁷, divide this King-

^{The Blaid al Jeridde or Dry Country.}

^{The Provinces of this Kingdom.}

1 *Teucarte* 150 leucis ab *Argela* distans, *Huevra* 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. 3 *Scenita*-vagi à tabernaculis [σκηνῶν] cognominati, quæ ciliciis merantur, ubi libuit. *Plin* l. 6. c. 28. *Solin.* c. 33. 4 *Geographia Nubiensis* &c. (five Liber Relaxationis animi curiosi) recens ex Arabico in Latinum versa à *Gabriele Sionita* &c. Paris. 1619. 5 *Al Magreb* المغرب sive Regio *Africa* occidentalis, trifariam dividitur. 1. pars occidentalis appellatur *Almagreb al Acksa* المغرب الأقصى i. e. ulterior & remotior & incipit à litore maris *Almahit* i. e. *Atlantici* pergenito ad *Telemsan* ab occasu in ortum &c. pars secunda dicitur *al Magreb al Awsat* المغرب الأوسط i. e. media & initium sumit ab orientali latere *is Waharan*, quæ à *Telemsan* unius diei itinere distat & extenditur usque ad ultimos fines Regni *Bejiaiah* orientem versus. Pars tertia, eaq; orientalis vocatur *Afrikaah* أفريقية & extenditur ad *Barka*, usq; ad limites Provinciarum *Mesr. Abulf. Geogr.* ex Traduct. V. Cl. J. *Gagnier*. 6 Regnum *Algeriense* dividitur in Provinciam *Gezeiranam*, *Bujeianam*, *Gigellanam*, *Constantine*, & *Bona* à parte orientali, in occidentali in *Sargelensem*, *Tenezensem*, *Portus magni*, *Harsgoliam*. *Gram. Afric. illustr.* L. 7. c. 11. & 16. 7 Nous le diviserons en cinq parties, dont celle d'Alger sera 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 Antients.

Thus stands the general Description and Division of this Kingdom at present; which, upon Comparifon, we shall find to correspond with the Geography of the *Provincia Nova*¹ or *Numidia*² of the Antients. For if we bound it with the River *Tusca*³ or *Zaine* to the East, it will then contain a Part of the *Africa* of *Pomponius Mela*⁴ and *Ptolemy*⁵, the *Numidia* properly fo called⁶, or the *Numidia* of the *Massyli*⁷: and being bounded to the Westward with the Mountains of *Trara*, it will take in the other *Numidia*, the *Numidia* of *Mela*⁸, or the *Numidia* of the *Masseyli*⁹, called afterwards the *Mauritania Cæsariensis*¹⁰, excepting only that Part, which for the Space of about

milieu: *Telenin* & *Tenes* feront a l'occident; *Bugie* & *Constantina* a l'orient. *L' Afrique* &c. par le Sr. *Sanfon* &c. p.23. Dissepicitur communiter in V. Provincias, quæ sunt, *Teleninum*, *Tenezza*, *Gezeira*, *Bugia*, & *Constantina*. *Luyts* &c. p.669. Le Royaume d'Alger a les Prov.de *Bone*, *Constantina*, *Gigeri*, *Bugie*, *Alger*, *Sargel*, *Moslogan*, *Horan*, *Harefcol*, *Hunaine*, *Tebeffa*, *Tenez*, *Labez*, *Couco*, *Miliane*, *Beniaraxid*, *Angad*, *Tremecen*. *De la Croix*. p.284. 1 *Καύσις* — τὸς Νομάδας δαδών, ἕς τε τὸ ὑπὸ κων ἐπὶ τὰς — τὰ ἐν τῇ Λιβύῃ ἔδην ταῦτα, τὸ μὲν περὶ τὴν Καρχηδονία (ὅ δὲ ἢ Ἀρκελιῶ κελύμεν) παλαιόν, ὅτι ἐκ πολλῶν κελύμενα. τὸ δὲ τῶν Νομάδων, νέον, ὅτι νῦν ἐκλυτο, ἑπινομάδων. *Dion. Hist. Rom.* l.43. p.245-6. *Bd. Steph.* 2 *Numida* possedere ea loca, quæ proxuma *Carthaginem* *Numidia* appellatur. *Sat. Bell. Jug. Cantab.* 1710. § 21. p.287. Ad *Mauritaniam* *Numide* tenent. *Id.* § 22. 3 *Exc.* p.21. *Cap.* 3. & 4. 4 *Exc.* p.19. A. 5 *Exc.* p.12. *Cap.* 3. E. Τὴν δὲ Λιβύην — εἰσὶν, αἱ δὲ *Μαυριτανίας*, *ὑπεκώτερα* μὲν ἢ *Τιβητῶν*, ἐχρόν δὲ ταύτης *Καυσιῶσις*, μετ' ἧν ἢ *Ἀρκελιῶν*, εἴτα ἢ *Κυρναϊκὸν* &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 *Carthaginienses* acceperunt, extemplo ad *Galam* in parte altera *Numidia* (*Massyli* ea gens vocatur) regnantem, legatos mittunt. *Liv.* l.24. § 48. *Syphax* erat Rex *Numidarum*. *ibid.* *Massyli* regnum paternum *Masaniſſæ* lati, ut ad regem diu desideratum concessere. *Syphax*, pulsus inde præfectis præsiditque fuis, vetere se continebat regno, neutiquam quieturus. *Id.* l.30. § 11. 8 *Exc.* p.18. *Cap.* 6. 9 *Exc.* p.5. *Nor.* d. p.21. *Cap.* 2. *vid.* *Nor.* 7. *Masaniſſa* non in possessione modo paterni regni esset, sed etiam socios *Carthaginiensium* populos, *Masseyliorum* fines (id *Syphacis* regnum erat) vultaret. *Liv.* l.29. § 32. *Masseyli* gens affinis *Mauris*, Regionem *Hispania*, maxime qua sita est *Carthago* nova, spectant. *Id.* l.28. § 17.

Post hos immensa Nomadum de Semine Gentes, Atque Masseylii nec non Malyia Proles.

Perfican. 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* δὲ τὸς *Μαύρις* τὸς ὑπὸ κων ἐπιμεν, ἕς τε τὰ περὶ *Τέρην* ἢ ἕς τε περὶ *Καυσιῶσιαν* (ἀπ' ὧν ἢ *νομάδων*) ἢ δὲ ἀρχαῖον ἐπιπῶσι *αὐροστῶσι*. *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* 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*² of *Orosius*, and a Continuation or Part of Mount *Atlas*³: though they are not always of that extraordinary Height, or Bigness, which have been attributed to them by Antiquity⁴. 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* [داسكرك] 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 Antients⁵ 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*⁶ 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*⁷ observes, that *Atlas* was called *Dyris* by the *Phœnicians*, perhaps from [דירי] *Addir*, great or mighty; and upon the Coast of the *Tingitania*, we find *Ruffadirum* [Ρουσαδιριον] mentioned by *Mela*⁸, *Pliny*⁹, *Ptolemy*¹⁰, and the *Itinerary*¹¹; 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 [دري] *Tor*, [حد] *Had*, or [جبل] *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. Nor.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. Lcx. 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 barren¹. 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* [دوهر] still signifying amongst the *Moors* and *Arabians*, the Place or Aspect of the Sun at Noon-Day; as the *Derom* [דרום or דרום] of the *Hebrews*, was a Word of the like Import². 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 *Mauritaniae* 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 Attasf*, *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*³, 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 Limits⁴ of the *Mauritaniae* 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*.

¹ Exc. p. 30. A. ² דרום *Auster*, Meridies: Plaga meridionalis: sic dicta quasi דרום דרום *Habitatio alta*: quod Sol in ista plaga altius incedat. *Schind.* in voce. *Targ. Jonath. Josb.* 10. 40. ³ Vid. *Prot. Geogr.* l. 4. cap. 6. ⁴ 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 *Ethiops* esse. *Id.* § 22. p. 291. *Ἰνδοίηται δὲ ταῖς ἐν Μαυριτανίᾳ ἐν Γαυλίᾳ.* *Prot.* ut supra, Not. 3.

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

Ruf. Fest. l. 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 Southward¹ with the Mountains of *Ailas* 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 Miles². But This will be too much even for the *Tingitania*, where indeed the corresponding Part of Mount *Atlas*³ lyeth considerably to the Southward; and more than three hundred Miles beyond the utmost Extent of any Part of the *Cæsariensis*⁴. The two hundred Miles, which the same Author lays down for the Breadth of *Numidia*⁵, 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*⁶; and eight hundred and sixty nine (*Martianus* eight hundred and seventy three⁷) which are too many, for the *Cæsariensis*⁸; but is silent as to the particular Length of *Numidia* exclusive of *Africa*. The *Itinerary*⁹ 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*¹⁰, 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 *Mullooia* to *Nakkos*, we are to keep almost a N. E. Course; after which, to the *Ras Acconnatter*,

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

and so on to the *Mers' el Fabm*, 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'. 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 antient 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*.



CHAP. 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,

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

and

and [مالوينا] *Malouina* 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 SW^W 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*'; 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 *Massefyli*, or the Subjects of *Bocchus* and *Jugurtha*, is by *Strabo*² ascribed to the *Molochath*, and by *Sallust*³, *Mela*⁴, and *Pliny*⁵ to the *Mulucha*: it is very probable therefore that these were one and the same River. And the same Situation that *Pliny*⁶ and *Mela*⁷ give to their *Mulucha*, in placing it near the *Portus Magnus*, is given by *Ptolemy*⁸ 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.

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

The Mulucha, Molochath and Chylemath the same River.

The Malva the same River with the Mulucha &c.

1 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 miliaria. *Ebn Said* in *Abulfeda* Geogr. ex tradit. V. Cl. *J. Gagnier*. 2 *Exc.* p. 6. A. &c. 3 *Haud longe à flumine Mulucha, quod Jugurthe Bocchique regnum disjungebat &c. Sal. Bell. Jugurth. Cantab.* 1710. § 97. p. 471. *Gætulorum 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. 4 *Exc.* p. 18. Cap. 5. in fine. 5 *Exc.* p. 21. Cap. 2. 6, 7 *Exc.* ut supra. 8 *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 *Muluh-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*² and *Roman Præfects*, till the Reign of *Augustus*.

We find that *Numidia* was a *Roman Province*³ in the Times of *Jul. Cæsar* and *Augustus*: but *Bogud* and *Bocchus*, successive Kings of *Mauritania*, being Friends to those Emperours⁴, must be supposed to have kept their Kingdoms entire, without any Diminution or Augmentation, so far as appears from History. *Dion*'s 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 *Mitipsa* filius regnum obtinuit. *Sall. Bell. Jug.* § 5. p. 236. Εἶλε δ' αὖ τῷ ἑσπέρῳ Ἰάβραν ἢ συμμάχουσα Ἰουμπίη, πῶ δ' βασιλείαν Ἰάμφα παρέδωκε. *Plut.* in *Pomp.* p. 624. *Plut.* 1624. Ἰάμφας ὁ βασιλεὺς τῆς Νομιάδων. *Plut.* in *Mario.* p. 429. Καίσαρ—ἐπράμμενος ἐπιτήρησι, ἢ Λιβυπτακῶν, ἢ Ποντικῶν, ἢ Λιβυκῶν, ἐκ τῶν Σκυθίων, ἀλλ' ἐπὶ Ἰβῶα δίδιν τῆς βασιλείας. τί τε καὶ Ἰβῶας ψῆς ὄν ἐκείνης, κομμῆν ἦντο, ἐν τῷ ἐπράμμεν παρ' ἡχθῆ. *Plut.* in *Cæsare.* p. 733. 3 Τῶ ἀρχῶν τῆς Ἰβῶα Καίσαρ ἕσπετ' Ἰουμαίους ἐποίησεν, αὐτῇ Σαλίσιον Κεῖσων ἐγκαταστήσας. *Appian.* de *Bell. civil.* 1. 2. p. 490. Ed. *Steph.* 1592. Exc. p. 29. ex *S. Rufo.* Vid. *Not.* 6. p. 6. 4 Vid. *Not.* 3. p. 13. 5 Ἰβῶα, τῆς τῆς Ἰβῶα πατρί — ὁ Καίσαρ παρατίθηται ἐν τῇ Ἰταλίᾳ καὶ συναρπυσσάμενος οἱ, ταύτῃσι τε (τῆς Λιβυππίων) καὶ τῆς βασιλείαν τῆς πατρῶων ἔδωκε. *Dion. Hist. Rom.* 1. 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*² *Mauritania* in Exchange for his Father's Kingdom, as *Dion* observes, or as an Addition to it, according to *Strabo*³, with whom *Pliny*⁴ and *Solinus*⁵ 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*⁶, 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 Τῷ τε Βόκκῳ πλεονήσωτος, ἔδενι ἢ βασιλείαν αὐτῷ ἔδωκεν, ἀλλ' ἐς τὰ Ἰ Ρωμαίων ἔδην αὐτῷ ἐπέγραψεν. *Dion. Hist. Rom.* l. 49. p. 477. 2 Τῷ μὲν Ἰβῶα τῆς τε Γαυτελίας πᾶσι ἀντι ἢ πατρίας ἀρχῆς ἐπέταρ ἐς Ἰ Ρωμαίων κίσμον οἱ πλείους αὐτῷ ἐστρατεύσατο, καὶ τὰ Ἰ Βόκκῳ ἢ τε Βογῶν ἔδωκε. *Dion. Hist. Rom.* l. 53. p. 589. 3 Μιχρὸν μὲν ἔν σελή ἡμῶν οἱ σελὶ Βόγον βασιλεῖς καὶ Βόκκον κτετεῖχον αὐτῶν, ΘΙΛΟΙ ΡΩΜΑΙΩΝ ΟΝΤΕΣ· ἐκλιπόντων ἢ πόντων, Ἰβῶας 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*¹, *Pliny*², and *Solinus*³ 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 Text⁴, 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 us⁵, 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 *Sherfbell*, 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 *Mulloia*, 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 Malacha in Hispania sita, 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 Him¹, 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*² 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*³ 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 Degree⁴ 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 his 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. { Molochath 1a. 2d. 5. in Cod. Coisl. { 1. 2d. 3d. 4d. 5. }
 { Malva 1a. 5. 2d. 5.

TRES INSU-
LA. Exc. p.
25. E.

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

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

Six Leagues to the ENE, 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.

Maisfarda.

We fall in with the like convenient Station for small Vessels at *Maisfarda* 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 *Tingitani*ans 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 and Garrison at [الجبوب] *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.

El-Joube or
the Cisterns.

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

* * [سیدین or سایدین] *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 *Telenfuo* 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. 150. *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-
RYCHIL.
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 *Maiscarda* and *Woojeda* at some Distance to the The general Description of This Province. 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 in general, than the eastern Part of This Kingdom.

*  The *Kabyles* or *African Tribes* have generally *Ebeni* [عبنى] or *Beni* prefixed to the Names of their respective Heads or Founders; as *Beni-Zenessel*, *Beni-Madooni* &c. Whereas [ولد] *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*, *Telenfino* mons distat à *Telenfino* 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 *Numidia Mauritaniam* attingit, agro virisque opulentior &c. *Sall. Bell. Jug.* §. 19. p. 278.

The Mountains 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 *Sabara* 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 *Sabara*, 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 *Maisfarda*, 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 Hunneine, 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 *Cacili* 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.

Miga ἀρρωθι-ΕΑΙΟΙ. Γ. ΜΑ-ΓΝΟΜ ΠΡΟ-ΜΟΝΤ. Exc. p. 9. C.

ACRA inf. Exc. p. 4. D.

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

I Exc. p. 25. F. * *Hunain*, oppidulum ab *Afris* conditum Structuræ Elegantiæ, Morumque Integritate merito ab omnibus laudandum, portum habet turriculis utrinque munitissimum. J. Leo. p. 192.

lav, the Island that forms the Port of the *Harsh-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 *Harsh-goone* by the *Moors*, the *Laturus Sinus* perhaps of *Mela*, and the *Harefjol*² of *Leo* and the later Geographers; though mistaken, I presume, by Them All, for the Name of a City.

Harshgoone, or the LATURUS 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*³.

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*⁴. It's present Name is *Tackum-breet*, the *Tebecritum*⁵ 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 *Harefjol*.

Tackum-breet.

The *Tafna*, the most considerable River of This Province to the Westward of the *Sbelliff*, 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 *Woojeda*. 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 Branches, viz. of the

Barbata,

Tafna,

¹ راس, رأس, *Ras*, Caput; & per *Metaph.* Summitas cujuslibet rei, *cacumen*, *vertex*. vid. *Schind.* in voce. A *Cape* or *Head-Land*. ² *Harefjol* maximum atque antiquissimum in scopulo quodam mari *Mediterraneo* undique cinctum fuit, præterquam in Meridie, ubi via erat quæ in oppidum ducebat. A *Telenfino* Septentrionem versus, in 14 situm fuit *Milliario*. *J. Leo*. p. 192. *Atlas Geogr.* Vol. iv. p. 212. ³ *Gualbata* mons altissimus oppido *Humain* vicinus est. *J. Leo*. p. 204. ⁴ *Exc.* p. 6. D. p. 22. E. p. 23. cap. 25. vid. *Marian. Hist. Gen. de Hisp.* l. 2. c. 23. p. 80. ⁵ *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 Houte*]

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*¹ 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 Civitas & Fluvius. Exc. p. 9. C.

GYPHARIA. Ibid.

Siga wrong placed by Pliny over against Malacha. 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-Mailah*. If This River then be the *Flumen Salsum* of the Antients, as will

¹ E monte *Tiffer* [جيسر] 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 *Scylax*,^{SIGUM. Exc. p. 4. D.} but the City He calls *Sigum*.

Leaving the *Tafna* and the Island *Acra* to the S.S.W. we 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 Ruins, at two Miles Distance from It, within the Plains of *Zei-douwe*.^{Im-mi-sea, Trans-rant, or} 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 Distances from the *Portus Sigenfis* and the *Salsum Flumen*.^{CAMARATA. Exc. p. 25. A.}

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 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, 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-douwe*. 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 Brooks falling into the *Wed el Mailah*, hath It's Sources at no greater Distance, than the Southern Confines of the Plains of *Zei-douwe*. 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 *Harsb-goone*.^{The Wed el Mailah or FLUMEN SALSUM. Exc. p. 25. A. The Si-nan.}

* واد 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 Mailab*, 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 *Rás 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 Century¹, were driven out of *Spain*. Six Miles to the N. by E. of *Andalouse*, is the lesser *Ha-beeba*; and over

Andalouse,
The CASTRA
PUERORUM. Exc.
p. 25. A.

Wed el Kasab
or the
River of
Cancs.

against This Island, we have the Mouth of the *Wed el Kasab*, 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 Eastward with *Cape Falcon*, as our Mariners call It; but which is

Cape Falcon,
or Ras
el Harthfa,
not the METAGONIUM.
Exc. p. 6. B.

known to the *Moors* by the Name of [حرف شاف] *Harsh-fa*,] *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 Harsh-fa*: and it was Here the *Spaniards* landed in Their late Expedition² against *Warran*.

The Spaniards
landed near
Ras el
Harthfa.

Mers' el Kebeer,
or the
PORTUS
MAGNUS.
Exc. p. 21. E.

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

¹ Fue este año [1610] muy notable, por la espulsion que el se hizo de los Moriscos de toda España, gente obstinada, y que tenían inteligencia con los Turcos, y Moros de Berueria: continuóse la espulsion este, y los años siguientes: Salio gran numero dellos, dizen, que algunos otros quedaron desconocidos, y distraçados. *Histor. Gen. de España per Juan de Mariana Tom. 2. p. 775. Madr. 1635. 2 A.D. MDCCXXXII*

Warran, [*Mers' el Seigh-ber*, مرسى الصغور] *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* or *Mersalcabir* 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*³, 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*⁴ 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 inter-jacent 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 *Andalouse* 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

¹ *Marian. Hist. de España*, ut supra. p.656--7--8, passim. ² *Gomecius de rebus gestis Fr. Ximeni*. l.4. p.1022. ³ *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. *D'scrip. de l' Afrique* par P. D' *Avity*. Par. 1643. p.529. ⁴ *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*,¹ 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.

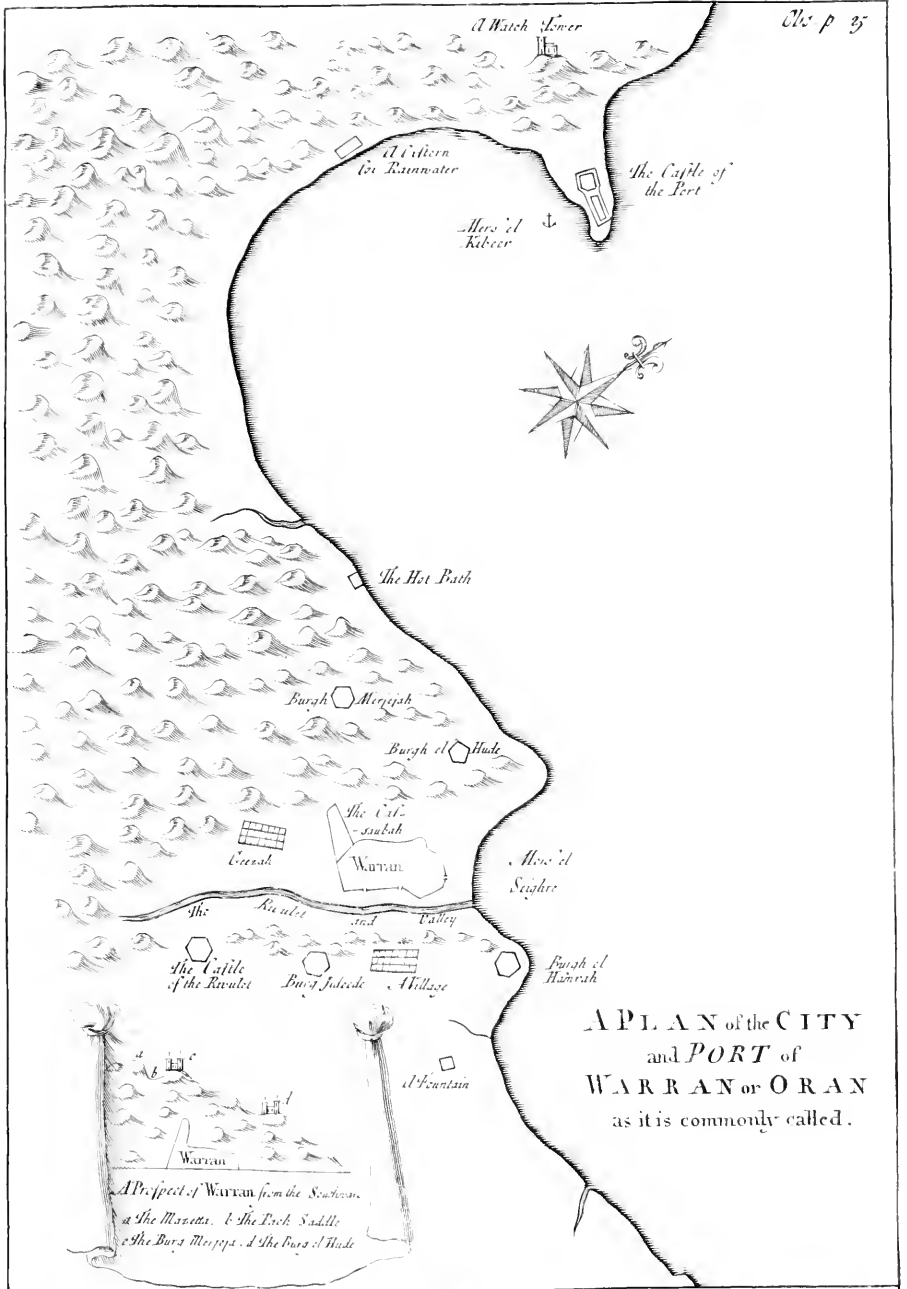
The PORTUS DIVINI the same probably with the PORTUS MAGNUS and the Port of Arsenaria.

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 $\Theta\iota\acute{\omega}\nu\ \lambda\iota\mu\acute{\omega}$ of *Ptolemy*; the Other, as lying more to the Westward, for the $\Theta\iota\acute{\omega}\nu\ \lambda\iota\mu\acute{\omega}$ 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*², is *Warran*³, commonly called *Oran*, a

¹ Quod ad Divinos Portus attinet, valde vereor, ne sint quem *Ptolemaeus* Deorum portum appellat. 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.* ² *Waharan* abest à *Telenfino* octoginta milliaria. *Abulf.* ut supra. *Orania* à *Telenfino* centum & quadraginta distat milliaria. *J. Leo. p. 198.* ³ *Oranum* variis nominibus vocatur



A PLAN of the CITY
 and PORT of
 WARRAN or ORAN
 as it is commonly called.


To the Right Honourable
WILLIAM EARL COWPER

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 disunited, 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 *Poly-* The Castles and Fortifications of it. *gons*: 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

à recentioribus, nam alii *Madaurum*, alii *Aeram*, *Auranum* nonnulli vocant; *Afri* hodie *Guharan* 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.  *خاطورة*. 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*¹, 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 Tlemsan*, there is an oblong Battery, with several Ports for Cannon. *The Casaub* 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 Conternation 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 *Fridges*, 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.

¹ *Specula* quæ *Faciis* dicitur — est in prærupto clivo quæ nostris *ascensus ad Oranum* erat futurus. Locus ipse arduus est, & undique rupibus inaccessis inivus, præterquam quibusdam *Angustis*, quæ ex Forma, *Sedes* ab Incolis appellatur. Juxta hæc *Specula* quam diximus consurgit, quæ ex alterâ parte *Oranum*, *Mersalcahir* ex alterâ prospicit, face continuè de Nocte prælucente *Græcorum Pharis* non admodum abîmilis. Sequetur statim *Oranum* urbs celfo quodam in colle posita, mœnibus & turribus ac loci situ munita, quæ mari altera parte alluitur, altera variis pomariis ac irriguis fontibus cincta, in sui cupidinem quemvis regem pelli-

cere

REYNANDO LA MAGESTAD DE DN CARLOS SEGVNDO Y GOVERNANDO SVS REYNOS Y SEÑORIOS POR SV MENOREDA LA SERENISSIMA REY-NA DA MARIANA DE AVSTRIA SV MADRE CON SV SANTO Y CATOLICO ZELO MOVIDA DE LAS INSTANTIAS Y REPRESENTACIONES DE DN FRANCISCO IOACHIN FAXARDO Y ZVNIGA MARQVES DE LOS VELEZ MOLINA Y MATVRVEL ADELANTADO Y CAPN MAYOR DEL REYNO DE MVRZIA GOVERNADOR Y CAPITAN GENERAL D' ESTAS PLAZAS FVERON EXPEDIDOS D' ELLAS LOS IVDEOS QVE SE CONSERVAVAN NEL SV VEZINDAD DES DE ANTES QVE FVESSEN DE CHRISTIANOS A XVI DE ABRIL DE MDCLXXIX. EN ESTE SITIO DE SV SINAGOGA SE LABRO ESTA IGLEZIA CON LA INVOCATION DEL STO 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^e Mariana of Auftria, 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 *Geeza*, a small *Dasbkrah* and Tribe of *Arabs*, within half a Furlong of It to the West. The Latter hath no small Affinity with the *Quizza* [*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 *Quizza* and the *Great Port*. In travelling indeed betwixt the *Great Port* and *Warran*, we pass over a very small Rill of Water, which hath Its 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 ancient Geography¹, 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 Mesaffi.

Two Leagues to the N. N. E. of the *Canastel*, is the *Cape Ferratt*, the *Mesaffi*² 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*³, after the Name of the neighbouring *Kabyles*, formerly a considerable Community. It is of the same Figure, though more capa-

¹ 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*. *Baf.* 1557. p. 26. ² *Vaharan* — distat à Promontorio *Mesafsa* 25 Milliaribus, linea recta; obliqua vero, 32. A Promontorio *Mesafsa* ad portum *Arzan* habentur milliarum decem & octo. *Geogr. Nub.* p. 85. ³ Fuit penes *Benizeimos* illius (*Telenfui* sc.) regni Imperium 380 fere Annis. *J. Leo.* p. 188.

cious than the *Great Port*: and, according to the Liberty of Expreffion 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 Safe-guard 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 Conveniency, 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

Part of the Stone wanting.

. GATO
. INVS
. RI
. IMVS
. VO

MVNDICIAE. Q. FIL.
SATVRNINAE
L. VAL. SATVRNINVS
MATRI.
ET SEX. VAL. MAXIMVS
AVIAE.

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.

* قايد *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 *Habrab*, 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 It's Sources at the *Hammam* of *Seedy Aly Ben Foube*, forty Miles to the S. W. In passing by the Plains of *Tes-failab*, 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*¹ or *Incile* of the *Sikke*, always ready, when required, to overflow It; we may deduce the Name rather from [ساق] *Sikk*, or *Sakeab*, whereby the *Arabs* signifie such artificial Drains and Trenches, which This River, as Occasion serveth, is derived into.

The *Habrab* hath It's 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] *River of the Baths*, windeth Itself afterwards through several Moun-

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

Claudite jam Rivos Pueri, sat Prata biberunt. Vir. Ecl. 3. l. 117.

tains and Valleys, 'till, entering the fame Plains with the *Sikke*, It is called *Habrab*, 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 *Habrab* formed a Stream, when I pass'd It, as big as the *Cberwell*. The Mouth of It is called [*El Muckdah* or *El Muchadhab* ال مخذاب] *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 *Mazachbran*, 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 Water²; 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 clos'd 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 expos'd to whatsoever Body of Men shall lodge Themselves upon the Hills behind It, the principal Strength will lye

☞ * دوارية *Dow-warah* or *Doo-warah*, 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 [كبلاب] *Kiblab*, 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 زخار (aqua implevit sc. fluvium) & زخار (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 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 fertil 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 *Arfenaria* 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.

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 [كولميتة *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*.

The Gardens &c. betw. on Masagran and Musty-gannim.

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

Kulmeeta or The Lar Castellum. Exc. p. 25. B.

*The River
Shelliff, or
CHINA-
LAFH. 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 arifeth in the *Sabara*, at the Distance of fourscore Miles, to the S.E. The Fountains of It, called from Their Number and Contiguity, [*شبعين* *شبعين* *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 *Sabara*, 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
Fuddab, or
River of
Plate.*

After the *Harbeene*, the next considerable Contribution to the *Shelliff*, is from *The* [*Wed el* [*فددة*] *Fuddab*] *River of Plate*, fourteen Leagues to the Westward. This River hath It's Sources at *Wan-nash-reefe*¹, 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*², instead of This Branch of It only, from the *Wan-nash-reefe*.

The Arbew.

Seven Leagues to the W.S.W. of the *Wed el Fuddab*, over against *Mazouna*, the *Shelliff* is further augmented by the *Arbew*, 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 *Arbew*, and fifteen to the S.E. of *Fibbel Dis*. It consists of two Branches: the Westermost

¹ *Guanferis* visendæ altitudinis mons. *J. Leo* p. 205. ² Ex monte *Wan-nash-reefe* [*وئشردس*] scaturit fluvius *Selif* [*سليف*] celebris. — Est fluvius magnus, qui increfcit dum ceteri fluvii decrefcunt, instar *Nili Egypti*. *Ebn Said* in *Abulf.* ut supra. *Selif* magnus fluvius, ex *Guanferis* montibus originem ducens, per incultas planities ad Continia Regnorum *Tenez* ac *Telenfus* labitur, atque hinc *Mazagranum* à *Mustegani* difterminans [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-butt* 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 *Ifis* 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 persuaded, not the least Occasion could have been ever given for any Suspicion or Appearance of this Kind.

A little to the N.W. of the *Shelliff* is the *Cape Ivy* of our modern Sea Charts, *The* [*Jibbel* [جبل] *Difs*] *Mountain of Reddy-Grafs* 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*² of *Edrifi* and the *Cartili* of the *Itinerary* fall in with this Situation.

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* [رمل] *abead*] *white sandy Bay* a little farther to the Eastward.

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.

Three Leagues farther are *Callat Shimmah* [*the Light House*] and *Mers' Agoleite*, (the *Mersalack* 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 *Jibbel Minifs*, a Mountain of

ravum ingreditur. *J.Leo* p.286. *Zelif* sort du Mont *Guanacaris*, traverse des plains desertes et se jette dans la mer a l'orient de *Moftegan* sur les frontieres de *Tremecen*. De la *Croix Atl. Geog.* Vol.IV. p.207. 1 *Vid.* Not.ut supra. 2 A *Mofoganam* ad *Haud Farruch* XXIV M.P. via obliqua, recta autem XV. est vero *Haud Farruch* portus conspicuus, adjacetque ei oppidum populofum. *Geog. Nub.* p.85.

Welled You-noofe. Salt ; here likewise the *Welled You-noofe* have their Encampments.

Tnifs, or Tennis. *Tnifs* or *Tennis* hath a low dirty Situation, (as the Name¹ may probably inffinate) lying fixteen Miles to the E.N.E. of the *Zour el Ha-mam*, at a fmall Diftance from the Sea. Before the Conquefts of the *Barbaroffe*, It was the *Metropolis* of one of the petty Kingdoms of this Country ; though a few miserable Houfes, built in the fame Manner with Thofe, before defcribed, at *Maijearda*, are all that remain of It at prefent. A little Brook runs winding by Them, which afterwards emptieth It felf, over againft a fmall adjacent Ifland, into the Sea. *Tnifs* hath been a long Time famous for the great Quantity of Corn fhipped off from thence to *Chriftendom*: but the Road before It, lying too much expofed to Wefterly and Northerly Winds, Veffels are frequently caft away, as at *Hammeefe* and *Magrowa*, unlefs They fall in with a Seafon of calm Weather.

The Character of the Inhabitants. The *Moors* have a Tradition, that the *Tniffians* were formerly in fuch Reputation for Sorcery, that *Pharaoh* fent for the wifeft of Them to difpute Miracles with *Mofes*. They are ftill the greateft Cheats of all This Country, and as little to be trusted as Their Road. *Hammet Ben Ufeph*, a late neighbouring *Ma-rab-butt*, hath thus² branded the Place and Inhabitants.

Tennis is built upon a Dunghill,
* * * * *
The Water of it is Blood,
And the Air is Poison,
And Hammet Ben Ufeph doth not come there.

Tnifs, The CARCOME. Exc. p.9. D. *Sanfon* and others make *Tnifs* the *Julia Caeſarea* of the Antients ; though the Ifland, I have mentioned, feems to be the

¹ تنيس (Tennis) ſeems to be the ſame Name with the Tanis of Egypt, from تين (Tin) Clay, or Mud ; rendered by the Greeks τανειος, from τανος, a Word of the like Signification in their Language.

T e n n i s	ت ن ن ن ن ن ن ن ن ن ن ن
Mabaneah ali den-nis,	مدينة علي دنيس
* * * * *	* * * * *
Ma dim,	ما دم
wa howa Sim,	وهو سم
wa Hamet ben Ufeph ma dakhul thim.	و حمد بن يوسف ما دخل ثم

only Circumftance, which favours Their Opinion. Otherwife, there are not the leaft Traces to be met with of any fuch Haven, as *Cæfarea* is reported to have had; neither have we here the Footfteps of thofe mafly Walls and capacious Cifterns, which are common to other *Roman* Stations, vaftly inferiour to what *Cæfarea* muft have been, for Extent and Magnificence. However, if any of *Ptolemy's* Cities had This Situation, *Carcome* may plead the greateft 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 ftretches out a great Way into the Sea. It is called by our Modern Geographers *Cape Tennes*, but by the *Moors* [نكوس] *Nackos*, or *Nakoufe*] *The Bell*, from the Figure of the *Grotto*, formed in the lower Part of It. This is one of the moft remarkable Promontories of This Country, and, in advancing towards It from the Coaft 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 Difftance of 1°.40'. only from *Arsenaria*, *Nakkos* may be well taken for the *Promontorium Apollinis* of the Antients.

Four Leagues from This *Cape* to the Eaftward, are the *Beni Head-jah*; and at the like Difftance from Them, are the *Dafsh-kras* of the *Beni Howah*, two powerful Tribes of *Africans*. The coafting *Brigantines* find Shelter under the Covert of a few Iflands, ranged along This Part of the Coaft: one of which, belonging to the *Beni Howah*, is not inferiour, in Circuit, to the *Pigeon Ifland*. The Jutting out of the Mountain, over againft It, is difftinguifhed, very conveniently for Mariners, by a Watch-Tower.

Two Leagues to the Eaftward of the *Beni Howah*, we fall in with a fmall Creek, and fome Ruins, which formerly might have belonged to the *Caftro Germanorum*. Thefe are called *Dab-mufs*, [دبموس] which, in This Language, fignifieth a dark Place or Cavern; a Name probably taken from fome of the antient Cifterns now buried under Them.

† Two Leagues farther, near the Bottom of the fame Bay, we have the Ruins of *Bresk*, another *Roman* Station, of a larger Extent than *Dab-mufs*. The *Andalufian Moors* had the laft Poffeffion of It; but the inconvenient Situation of It among the *Goryah*, *Larkhatt*, *Beni Yifrah*, and other troublefome *Kabyles*, is the Caufe, that for fome Years, *Bresk* hath been left without

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-sbell* 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. *Edrifi*¹, (unless He calculates, contrary to His usual Method, from E. to W.) makes His River *Selef* fall in Here, or at *Tnifs*; and *Ptolemy*², by placing His *Iol Casarea* 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*.

Sher-sbell. † Five Miles from the *Tefsert*, and nine from *Bresk*, is the City of *Sher-sbell*, 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 larger³, 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 Aqueducts. The Water of the River *Hasbem* (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-sbell* 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 *Abhamam* ad Ostium fluminis *Selef* xxii M.P. *Geog. Nab.* 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 *Shenoob*.

Sherbell 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 *Sherbell* is the *Julia Cæsarea*, by interpreting what *Procopius*² 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*³, 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

*The Difficult
Access to It.*

*Destroyed by
an Earth-
quake.*

¹ Ab על vel Syr. עילי vel ע'לי quod *celsum* sonat. *Boch. Chan.* l. 1. c. 34. unde *Iliberis, Iliturgis, civitates* quæ altum situm habent. ² Ερ' εν [Καυσαρειαν] Ρωμαίοι ναυσι ἐκείσιν εὐκλόνησιν ἐξήλθον ὡς ἐν εἰσὶν Δυνατὶ Μαυροσίαν ἐν ταύτῃ ἀνεμάσαν τῇ γῆσι. *Procop.* l. 2. de Bell. *Vand.* c. 20. in fine. ³ *Servius* in illud *Virgilii Æneid.* 1.

Hic Portus alii effodiunt

Portus non naturales sed arte & manu factos *Cothonas* vocari asserit. Idem scribit & *Festus*. viz. à קטם *katam* vel Phœnicio more *katham* incidere, unde קטים *kathum* incisus & קטימ *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 Terras 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.

Sherihell The Iol or Julia Casarea. Ex. p. 4. C. D. p. 6. F. p. 9. E. p. 18. cap. 6. p. 21. cap. 2. D. p. 25. B. This Island therefore, with the large Circuit and sumptuous Remains of the antient City, will afford other Arguments for supposing *Sherihell* the *Iol* or *Julia Casarea*. For Ports are very rare upon the Coast of *Barbary*; especially, in This Situation, where we are to look for *Casarea*; 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. *Tnifs*, which is conjectured by *Sanfon* and Others to have been the *Julia Casarea*, 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-sbell*.

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-sbell*. In the same Proportion likewise that *Hippo-regius* or *Bona*, which by the same Author² is said to be Ten Days Journey from *Carthage*, is, in a direct Line, CXXVIII Miles from It; *Cæsarea*, in being fixed at *Sher-sbell*, 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-sbell* to *Bona*, than are proportionably met with in the Road from Thence to *Carthage*, there will be the like Distance betwixt *Tunis* and *Sher-sbell*, which the Antients have laid down betwixt *Carthage* and *Cæsarea*.

Sher-sbell and Cæsarea each of Them xxx Stations from Carthage.

But It must be confessed, notwithstanding These Arguments, that *Ptolemy*³ and the Author⁴ 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 *Sanfon*; 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*⁵ and others seem to have done from His Au-

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

*  حافلة 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 [عصر] as they call the Mid-afternoon. 1 H [Καυσαρένα] ἡδὲ ἅ τῃς ἡμερῶν πεντάκοντα εὐζώνῳ ἀνδρῶν Καρχηδόνῳ θέξει, ἐς Γάδερα τε καὶ πᾶς Ἡβερλίνας σήλαι ἰόντι. κείτου ὃ ὅτι θαλάσση μεγάλη τε καὶ πολυάνθρωπο ἐν παλαιῷ ὄρα. *Procop. Bell. Vand. l. 2. c. 5.* 2 Βελισάριος δὲ αὐτὸν [Γελίμερ] τὸ ἐν πύθειν εἰδῶκεν. ἐς πόλιν τε Νυμφιδῶν ἐρχοῦν, ὅτι θαλάσση κειμένη, ἀρικόμηνος δέκα ἡμερῶν ἡδὲ Καρχηδόνῳ θέξει, καὶ δι' Ἰσπύνα ζέρον κελύειν. *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 generally
computed.

Pliny' likewise, in giving us MXXXIX Miles for the Length of the *Mauritanie*, or the Distance of the *Atlantic* Ocean from the River *Ampfaga*, 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 *Ampfaga*, will be reduced to CCLX; which, by Observation, I find to be the Number of Miles betwixt the River *Ampfaga* (or *Great River* as It is now called) and *Sher-sbell*.

River Hasb-
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 *Hasb-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 *Hasb-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 Incurfions of the *Beni Menaffer*. Nothing certainly can be more entertaining, than That Variety of Prospects, we every where meet with, all over this delightful Country.

The Mountain
of Shenooah.

The high Mountain of *Shenooah* 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 Amousbe* forms a large Bay, called the *Mers' el Amousbe*, where Vessels lye sheltered from the W. and N.W. Winds. *Edrifi*¹ calls the Promontory *Battal*, and the *Atlas Geographus*² the *Carapula* and *Girafumar* of the *Mahometans*; but These Names are unknown, at this Time, to that peaceable Branch of the *Beni Menasser*, who are the present Inhabitants.

Berin-shell, a rocky Island, taken Notice of likewise by *Edrifi*³, lyeth half a Mile to the N. by W. of the *Ras el Amousbe*. 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 Shenoooy*, 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.

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

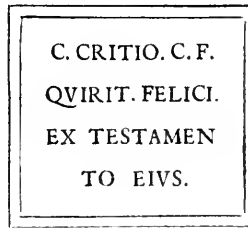
Two Miles to the Eastward of This Fountain, under the Shade of *Shenooab*, we see several Fragments of Mud-walls, the only Remains of *Bleedah*, some Years ago a considerable Village of the *Arabs*.

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 *Teffad*, or *Tfessad*, called likewise *Blaid el Madoone*⁴, which extend Them-

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

selfes 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 severall 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.
Enc. 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 *Protemy*, 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.

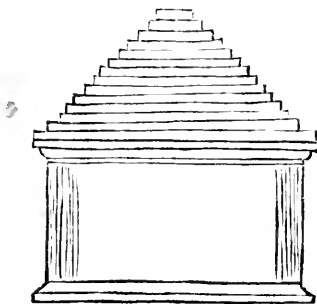
Several Writers' about the VI. Century give us a particular Account, how some of the Orthodox Citizens of *Tipasa*, after the *Arians* had cut out their Tongues, were notwithstanding endowed with the Gift of Speech, and capable to tell the History of their Misfortunes.

The Kubber
Romcah,

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 *Mettijahs* behind It, are conveniently secured from the more immediate Influence of the Northerly Blasts of Wind from the Sea. The *Kubber Ro-meah* [قبر رومية] *The Roman Sepulchre*, or *The Sepulchre* (as It will likewise signify) of the *Christian Woman*,

1 *Vit. 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 fituated upon the mountainous Part of the Sea Coast, seven Miles to the E. by S. of *Tefeffad*. 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-* The Monu-
mentum
Commune
Regie Gen-
tis. Exc. p. 18.
cap. 6. *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,

* *Tignident* (ou ville vieille) est en une Baye que fait la mer, entre le Port qu' on nomme du Mont de *Sersel* et celuy 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 *Cobrumita*, ou sepulchre de *Romain*, & les *Chrestiens* par corruption *Cabaromia*, ou ils disent qu' est enterre 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 trouve le nom de *Cesaree* que dans *Aben Rauiq*. 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-ab.
The Caffæ
Calventi.
F. v. p. 25. B.

El Co-le-ab is situated a Mile and a half from the Sea Shore, upon the same Tract of Mountains with the *Kubber Romeab*, 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 *Bleedab* at the Foot of them. This is the nearest Place, I am acquainted with, to *Tipasa*, that can be taken for the *Cassæ Calventi* of the *Itinerary*.

The River
Ma-saffran.

Four Miles to the N. E. by N. of *El Coleab*, 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, It is known by the Name of the *Wed-ger*; 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 *Bleedab*. The Union of These Rivulets forms the *Ma-saffran*² a Name probably borrowed from the Tawny, or *Saffron-Colour* of the Water.

The Wed-ger.

The Wed
Shiffa.
The Wed
Ileek.



CHAP. IV.

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

SEVERAL of the Inland Places of this Province have been already taken Notice of, in laying down the Courfe of the

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

Κείνον δ' ἂν εὖ κέλευον ἴδεις ἐρικυδέα τύμβον,

Τύμβον ὄν Ἀμμονίης Κάδμοιο τε φῆμιν ἐπίστασι. *Dionys.* Per. l. 390. 1.

Τὸ γὰρ τάρβη (ἢ Λιαντος) τὰ πρὸς τὴν αἰγιάδην, ἔρασκον διηκλύσαι τὴν θάλασσαν, καὶ τὴν ἔσθον πρὸς τὸ μνημα ἢ χαλεπῶν ποσσῶν. *Paus.* in *Attic.* Han. 1613. p. 66. Καταβάσι δὲ ἐν τῷ ἀροπέλει, μνημόνῳ πρὸς θαλάσσης ἀέλιου. *Id. ibid.* p. 82. vid. annot. V. Cl. *Abt. Gronov.* in *P. Melam.* 2, 227. 4, *Ma-saffran*, 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 or *Nedrôme* is placed hard by These Mountains, a little to the S. E. of *Twunt*. It is remarkable for nothing else at present besides Its 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*; 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* of *Edrifi* seems to have been made by the Westernmost of These Fountains, which still

1 *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* edificata fuit modum, unde & nomen [*Ned* enim apud *Arabes* idem prorsus atque *similis* nobis significat] deductum arbitrantur. *J. Leo*. p. 161. 2 *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 *Alfuara* [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. 3 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*¹, from the *Fouara* in *Numidia*². 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 Basin.

In the West Part of the City, we have a large square Basin 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 *Sacbratain*, as *Leo*³ hath well observed, being easily turned off from It's ordinary Course, This Basin 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 It⁴. *Edrifi*⁵ 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.

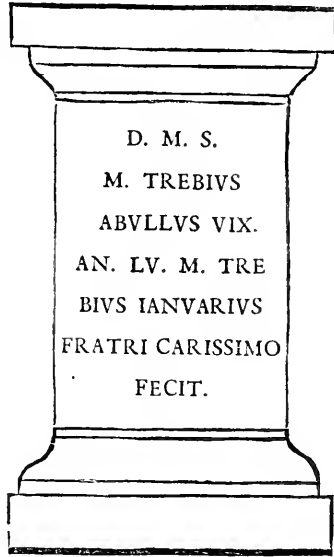
The City divided into Wards.

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 souterrains l'espace de plus 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 featuriginem non procul ab urbis mœniis habent, adeo ut facillime ab hostibus adimi possunt aquæductus. *J. Leo*. p. 194. 4 Habet *Telenfini* territorium elegantissima sane rura, in quibus se cives per ætatem 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 *Edrifi*¹. 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 sixth Part remaining of the old *Tlemfan*, which, as I compute, might have been four Miles in Circuit. The Extent of It.

Among These Ruins, particularly in the East Part of the City, we meet with several Shafts of Pillars and other Fragments of Roman Antiquities. Traces of the Roman Architecture. 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*² informeth us, that *Rabbi Abraham* had seen several Medals, dug up in This Place, inscribed TREMIS. COL. a Tlemfan, or LANIGARA. Exc. p. II. C. City, I presume, not known to the old Geographers: for *Timice*³ (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,

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

that *Tlemsan* may be an Appellation¹ of no longer standing than the Incurfions 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 the same Distance, to the Westward, is the City *Mansourah*, 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; *Abulbasen*², 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 Sec-
dy Ebly.
Tibda. 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 by the *Spanish* Historians³. The Plains of *Zeidoure* begin at the *Iffer*, and extend Themselves, through a beautiful Interchange of Hills and Valleys, to the *Wed el Mailab*, 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 *Teladufi*.

Welled Zeire and Halsa.
TELADU-
511. Exc. P.
II. A. 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 Name⁴. This seems to have been inhabited in the Time of *Edrifi*, who placeth It two Stations from *Tlemsan*.

Shurph' el
graab.

Sinan.

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

At six Leagues Distance, *Jibbel Karkar*, a high Range of 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 in with the Encampments of the *Har-arr*, the *Bedoweens* of This Part of the *Sabara*. *Fig-ig* is a Knott of Villages, five 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 Mailab*, 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 *Barbarossa* strewed about His Treasure¹: 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 *Mailab*.

Bre-deah, a small District, chiefly noted for a large Pond of good Water, lyeth six Miles beyond the *Wed el Mailab*: after which is the small Village of *Mesergeen*, six Miles to the N.E. 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 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-*

¹ El Marques [de Comares] le [el Barbarroja] alanco ocho leguas de Tremecen, antes de passar a un grande rio que se dize Huxeda. [I suppose a corruption only of Wed] Barbarroja q vido al Marques a sus Elpaldas y tan cerca que ya venian los Christianos rebueltos con sus turcos matando y degollando, dava se priessa por passar en toto caso el rio y salvarse. Y para mejor lo poder hazer y entretener al enemigo, uso de un lindo estratagemas 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 ansi 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 [Chrestiens] 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 Am-
mer.

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 Moun-
tains of Tef-
sailah and
Tafarowy.

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

Arbaal.

Teffsailah.
The ASTA-
CILIS. Exc.
P. II. C.

Six Miles behind *Arbailah*, are the Ruins of *Teffsailah*, a City of the like Bigness, though situated in a richer Soil, upon the Plains, as They are called, of *Teffsailah*. 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. *Teffsailah* 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 *Halsa*.

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 Shraaga*, 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. II. 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.

Tagulmem-
mett.

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 *V'ivoire*. *L' Afrique de Marmol*. l. 5. c. 14.

where

where They border upon the River *Habrah*, are called *Romaleah*; perhaps from *The* [*Σ, rummel*] *sandy* Quality of the Soil.

El Callab, 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*¹ 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 Callab*.

Five Leagues to the S.W. of *El Callab*, is the Town of *Mascar*, 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 Callab*; but the little Fort that defends It from any sudden Revolt of the *Arabs*, is not allowed to have a *Turkish* Garrison. *Sanfon*² 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.

Round about the Sources of the River *Abdt*, thirty Miles to the S. by E. of *Mascar*, upon the Borders of the *Sabara*, is a Knott of *Dashkras*, 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.

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

Zeedaamah.
Mahall.
Fleerah.
Mailiff.
Bookham-
mel.

Besides the *Zeedaamah* and *Mahall*, who are Branches of the *Sweede*, we have in These Parts the *Arabs Fleetab*, *Mailiff*, and *Bookkhammel*. The *Zee-daamah* and *Fleetab* possess, as far as the *Sabara*, the greatest Part of the Country betwixt the Meridians of *El Callab* and *Masfar*; 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 *Habrah*. Five Miles farther, near the half Way to the River *Mina*, are the *Doo-wars* of the *Mahall*, who drink of the *Fretiffab*, a Fountain and Rill of good Water, shaded by a beautiful Grove of Poplar Trees. Beyond These again are the *Bookkhammel*, the most Northern of These Communities, who rarely wander to the Southward of *Kulmeeta* and the Banks of the *Shelliff*.

Mons. DVR-
DVS. 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 *Massæfylî*, and *Dryitæ*.

MASÆSY-
LI, DRYI-
TÆ. Exc. p.
II. 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 Mildegab*, 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*¹. The Authors of the *Atlas Geographus*² make this Village the *Colonia Novi Castrî*, and the *Oppidoneum* of *Ptolemy*, which,

¹ Vid. *Atl. Geogr.* Vol. 4. p. 208. La Contree de *Mazouna* 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. ² 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*^{the Inhabitants of the Magrowah.}, after the 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*, belonging likewise to This District, live near the Sea Shore, over against the *Pigeon Island*: whilst the *Ze-reefa* are possessed of the Parts farther to the Westward, near the *Rummel-Abead*, and *Hameese*. The *Welled Seleema* and *Wheedam* inhabit the 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 *Sbelliff*. 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 Machufii*.^{Welled Oufreed, Zereefa, Welled Seleema, Welled Wheedam. The MACHU- 511. Exc. p. 11. A.}

Betwixt the Rivers *Mina* and *Arberu*, are the Ruins of *Tagadempt*, the *Tergdent*, *Tigedent*, or *Tigdentum* of the *Atlas Geographus*²; placed by *Sanfon* 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 Cesarea*, which undoubtedly was a Sea Port Town, far removed from the Position, wherein we find the present *Tagadempt*.^{Tagadempr.}

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

¹ Venit & alia Zenetorum Familia ex Numidia, quæ Magraoz dicta est, hæc Macnasam cum omnibus ducibus regno pulsit. *J. Leo*. l.1. p.6. & 205. ² 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 *Sabara*, upon a Chain of Mountains, which we may take for the *Mons Maletubalus* of *Ptolemy*. Below It is the River *Su-fellim*, 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 *Tlemfan*: though This I am speaking of, lyeth more than a hundred Miles to the E. by S. of *Tlemfan*, 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 *Tlemfan*, (though both these Numbers are deficient) must be the *Woojeda* of the *Tingitians*.

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.

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

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.

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 [*أسود*] signifies *Black*; and was occasioned, as I am told, by a Standard of that Colour, formerly dif-

displayed in Their Marches and Engagements. They pay no Taxes, and, being of that Rank of *Arabs* which they call [٥١٠] *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 *Sabara*. 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
BANTURARI. 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 *Mejiddab*, formerly a *Roman* Station, seated upon a rising Ground, with the *Shelliff* below It. Four Miles from *Mejiddab*, 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 ميمومي تيزاي تاي صومعه ٥١٠

i. e.

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

viz.


** <i>Maily fe Thully</i>	** مالي في ثللي
<i>Wa Thully fe maily</i>	و ثللي في مالي
<i>Etmah la teis</i>	اطمع لا تيس
<i>Wa teis la tetmah</i>	وا تيس لا يطمع

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

Hakeda keel; w' allah alim. هل كنا 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 confiderable; 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*' 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 *Sabara*, is the *Burgh Teffum-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 *Dashkrab* 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 *Maletubalus*, may be taken for a Part of the *Mons Phbræsus* of *Ptolemy*.

The Lowaat and Ammer.

The Mountains of the Ammer, The PHBRÆSUS. 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.

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

Four Miles farther is the Brook *Roo-ena*, with the Ruins of *Ze-dce-my*, another small Town, upon the Eastern Banks of It.

† *El Khada-rah*, the *Chadra* of *Edrifi*¹, is the next remarkable Place in This Situation, lying thirteen Miles only in a direct Line from the River *Fuddab*, though as much more in the Course of travelling. It is situated, like *Mejiddab*, upon a rising Ground, on the Brink of the *Sbelliff*; and is equal to *Sinaab* in Extent of Ruins. A Range of Mountains, rising immediately from the opposite Banks of the *Sbelliff*, 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 [الغضار *El Chubd-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* [חצירה] *The Town*, as It might have been called by Way of Eminence. The Epitomizer of *Edrifi* 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 *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*², hung over It.

A few Paces to the E. of These Ruins, are the Remains of a large Stone Bridge, the only one perhaps that was ever built over the *Sbelliff*, 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 of the *Sweede*, and on This Side the *Sbelliff*, are first the *Beni*

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

Yimnab, who, roving betwixt the Southern Parts of the River *Arberu* and the Meridian of *Wannashbreefe*, extend Their Encampments as far as the *Beni Mida*, who border upon the *Sahara*. Below the *Beni Yimnab*, near *Mejiddab* and *Sinaab*, are the *Welled Spaihee*; and a little to the Southward of Their *Downwars*, are Those of the *Welled Uxeire*, who have the *Beni Yimnab*, and the Mountain of *Wannashbreefe* 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 *Sbelliff*, are the *Welled Boo-Samm*, and *I-aite*. The *Azeefe*, the *Arabs* of This Part of the *Sahara*, rarely wander to the N. of the *Sbelliff*. The *Matma-ta*, a factious Clan, with the Mountains of that Name, lye to the N. and N. E. of the *I-aite*; *Wannashbreefe*, at forty Miles Distance, terminates Their Prospect to the Westward. Below Them are the *Jendill*, who spread their Encampments from the Curve of the *Sbelliff* 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 *Halfeef*, that were already taken Notice of to the Westward.

The Country &c. to the N. of the *Sbelliff*. The corresponding Part of This Country to the Northward of the *Sbelliff*, and which lyeth within the Meridians of the River *Arberu* 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

The Beni Madoony, Welled Fairifs, Beni Rashid, & Merjeece, tributary to Algiers. *Shershell*, which can be easily annoyed by Sea; the *Beni Madoony*, *Welled Fairifs*, *Beni Rashid*, and the People of *Merjejah*, 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 *Merjejah*, and of the *Beni Rashid* 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 Menaffer*, the Inhabitants of the mountainous Country betwixt *Maliana* and *Sberfbell*. 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 Menaffer,

Boohalwan,
the independent Tribes.

The MACHUSII. Exc. p. 11. 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 *Marrabbutts*, the greatest of This Country, who have succeeded one another from Father to Son, through a Number of Ages and Descents.

Merjejab.

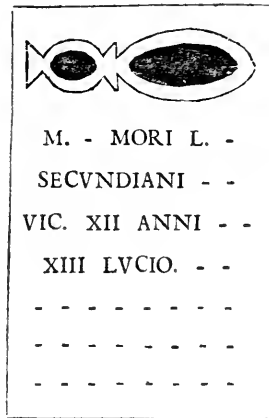
Beni Rasbid, the *Beni-Arax* of the modern Geographers, is in the same rugged Situation and miserable Condition with *Merjejab*. It lyeth eight Miles to the E. by S. of *Merjejab*, and two Miles N. of the River *Fuddah*, a Position quite different from what *Sanfon* and *Du Val* give It, to the S. or 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 *Mascar*. 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.

¹ *Atl. Geogr. Vol. IV. p. 210.* Extendit scilicet 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 *Chalbat Haara* 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 Rasbid*, we come to *El Herba*, formerly a *Roman City*, more than a Mile in Circuit. It is situated upon the Brink of the *Sbelliff*, two Leagues to the E.S.E. of the Village of the *Beni Rasbid*, having a narrow Strip of plain fertil Ground to the Northward. Here are several small Marble Pillars, of a bluish 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 Infcription.



El Herba.

Seven Miles to the E. of *El Kbadarab*, at a little Distance from the *Sbelliff*, we have the Ruins of another *Roman Town*, of the same Name and Extent with the former. Here the *Sbelliff* 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 Kbadarab*, hung immediately over the *Sbelliff*, retire now two Leagues to the Northward.

Maniana, or
 Maliana, The
 MANIANA
 or MALLIA-
 NA. Exc.
 p.11.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. How-

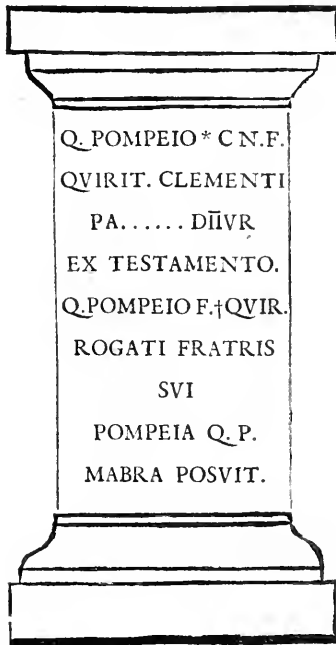
()

ever,

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 Misfortunes¹, 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.

Fragments of Roman Buildings.



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

Q 2

There

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

There is a great Disagreement betwixt *Ptolemy* and the Author 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 Presumption that the *Malliana* of the *Itinerary* is the same with the *Maniana* of *Ptolemy*, are the only Circumstances to determine us: which, at the same Time They prove the *Montes Garaphi* 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 Basin 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 Basins; 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 remove 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 another Room, where It is made use of in an Operation' of the Same Nature and Effect with our Pumping.

I *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 sinceras 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 Nature¹; 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 *Temendufuse*, the *Rusgunie 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*, بلديّة كبيرة] *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 rastrois galeas pulsabit inanes,
Grandiaque essossis mirabitur ossa sepulchris.* Virg. Georg. I. l. 494. &c.

² *Giazuer* Mazghannan sita ad littus maris, est admodum populosa & mercatores lucri adiectissimi: plateæ ejus elegantes; ubi adjacet [*بلديّة كبيرة*] *Abulf.* Ex traduct. V. Cl. J. Gagnier.

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.

Geographical Observations upon the Sea Coast of that Part of the Mauritania Cæsariensis, which is called at present the Southern Province, or the Province of Titterie.

The General Description of This Province.

THIS 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 fertile 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 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 Ashyre*, and particularly at

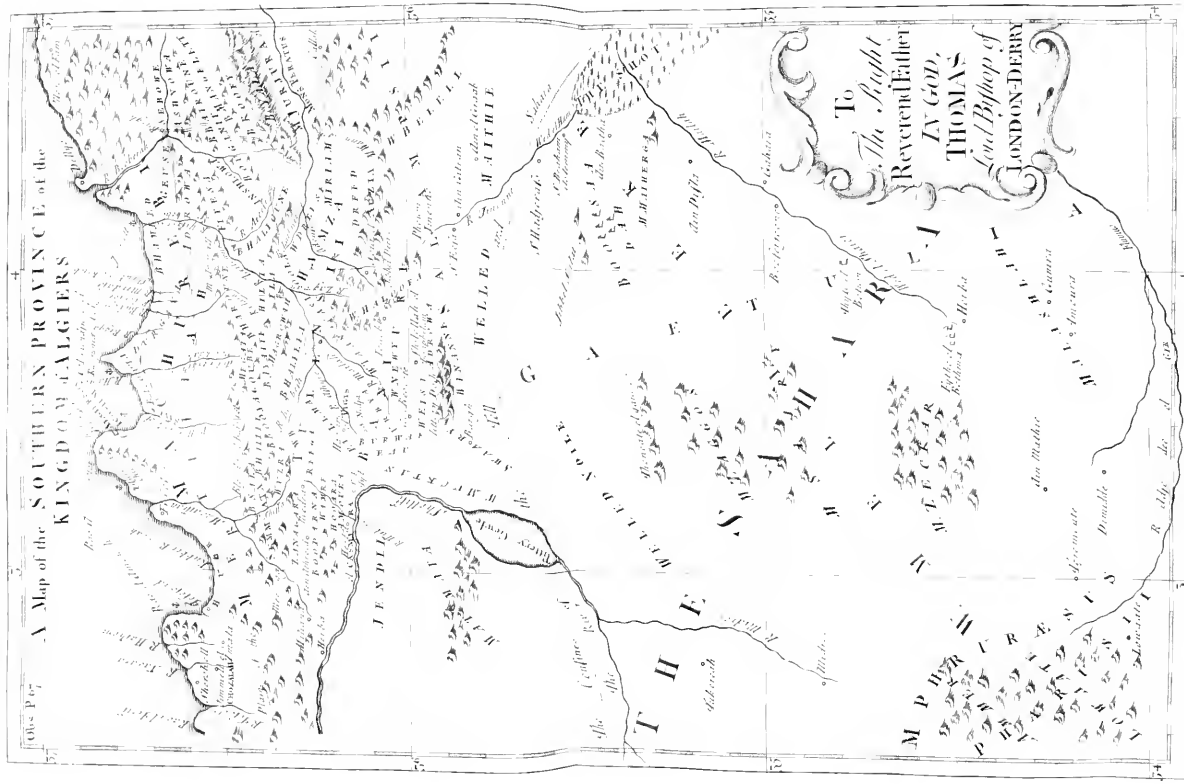
The Sea Coast formerly possessed by the MACHUREBI. Exc. p. II. B.

And the midland Country by the TULENSII, BANURI,

MACHURES, SALAMPSII, and MALCHUBII. Ib.

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 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 *Sabara*. And in This Situation were the Habitations perhaps of the *Machures*; as some of the *Salampsii* and *Malchubii* might

A Map of the SOUTHERN PROVINCE of the KINGDOM of IRELAND



To
The Right
 Reverend Father
THOMAS
Lord Bishop of
LONDON-DERRY

might lye ftill 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 *Mettijab*; 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 *Maſaffran*, 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* *Dafbkraſ*, 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*. *Edriſi* ſituateth His *Hur'* betwixt This Promontory and the *Edriſi's Hur*.

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

Ras el Amoufhe. 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* [*بحر*] *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 [*جزيرة*] *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

The Situation or It.

(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 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*¹, are each of Them guarded with a small Bastion. [*Bab* [*بجريد*] *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 Fortifications 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

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



- a The Casbah
- b The New Gate
- c Babzunc
- d The Fishers Gate
- e The Mole Gate
- f The Gate of the River
- g The Entrance into the Port
- h The Round Castle
- i The Port
- k The Village of Ben-jarrah
- l Country Seats
- m Sedy Lach
- n The Castle of the Star
- o The Emperors Castle
- p The Roman Highway

A PLAN of the CITY
and Country round about
ALGIERS

To the Right Honourable
S. JOHN WILLE'S 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 fandy 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*.

Ain Rebat

Both These Bays, with Their respective *Ba-hyras* are overlooked by a Ridge of Hills, lying nearly upon a Level with the *Cassaubah*. 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 *Cassaubah* and commandeth the fandy 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 fandy Bay and *Ba-hyras* towards *Ain Rebat*.

A Ridge of Hills with two Castles.

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 *Temendfufe*, 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 Landward. 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 Bras; and Their Carriages and other Utenfils 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*

The Fortifications towards the Sea.

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 Themselfs 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*'. The publick Buildings, such as are Their *Bagnios, Kashareas* &c. Their Officers, as the *Musty, 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 *Tefessad*, should be the antient *Icosium*, placed in the *Itinerary* forty seven Miles from *Tipasa*. *Leo* and *Marmol* inform us that It was formerly called *Mesgana* from an African Family of that Name. The present Name [*ⵍⵣⵉⵢⵔ* or *ⵍⵣⵉⵣⵓⵔ*] *Al Je-zeire* or *Al Je-zeirab*, (for so we should pronounce It) signifieth in This Language *The Island*; so called from being in the Neighbourhood (not, as *Leo* 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*, univerfally

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.

2 *Geseir Afris* idem atque nobis insula sonat, unde desumptum nomen putant quod insulis *Majorica, Minorica* atque *Genise* adjacet. Conditores habuit *Afros*, qui ex familia *Mesgane* originem traxerant, quare & apud antiquos *Mesgana* fuit appellata. *J. Leo.* 3 Les *Maures* nomment *Alger Gezeire de Beni Mosgane*. Elle a este bastie par de *Bereberes* de ce nom, si bien que les anciens Historiens l'appellent *Mosgane*. *Marm.* l. 5. c. 41. 4 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 *Mettijab*. 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*¹ and some later Authors acquaint us, that the Ruins of *Safa*, 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-Hhuthbra*, It goeth by the Name of [*Ar-ba-taash el Mukdab*] *The Fourteen Fords*; and, entering the *Mettijab*, 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*² calls This River *Seffaia*, 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 Station³ 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 *Seffaia* amniculus ex *Atlante* proveniens ac *Metigia* Planitiem *Algeris* 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 pulcherimus. *Geog. Nub.* p. 82. *Temendfufe* satis frequens hic est Portus, in quo *Geseir* naves in ruto 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 *Icofium*.

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. The Re-gia. A little Island, at half a Miles Distance, lyeth over against the Mouth of It. The *Budwowe* is as big as Budwowe, 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 *Ammal*, is called by the *Turks* [*Domus el* 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 *Corfoe* succeeds the *Budwowe*; and the *Merdafs* the *Corfoe*, each at half a Leagues Merdafs. Distance: and a little beyond the *Merdafs*, are the Fountains *Skrub we hrub*, where the *Christian* Row-Boats venture in sometimes for fresh Water. Skrub we hrub. Four Leagues from the *Merdafs*, and about eight from *Temendfufe*, is the Mouth of the *Yisser*, Yisser, 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 *Sburffa*, after the Name of the *Arabs*; the other [*Wed el Zeitoune*] *The River of Olives*, from the great or SHURF-FAH or Wed el Zeitoune, Quantity They gather of that Fruit near the Banks of It. The *Bishbesh*, *Ashyre*, *Mailab* and *Zagwan*, fall into the *Zeitoune*. The *Yisser* answers to the *Serbetis* of *Ptolemy*, lying something The SERBETIS. Exc. p. 10. A. nearer *Rusgunia* than *Rusuccuræ* (or *Dellys*) as the Latter is called at present.

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 *Corfoe*; Marashda, and by the *El Fibeel*, *Geuse*, *Beni Hameed* and *Adrowa*, who Adrowa, &c. rove betwixt the *Yisser* and *Booberak*. We are at a loss for the antient *Ruficibar*, *Modunga*, *Cisse* and *Addume*, placed by *Pto-* Exc. p. 10. A. *lemy* upon This Part of the Sea Coast.

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

Mers' el Dajajc. was probably *Edrifi's* [Mers' el [مجر] *Dajaje*] *Port of Hens*. I am told that the Name of *Jinnett* [جنات *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 *Temendufuse* 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,

of the Bigness of the Shelliff.

The *Booberak* hath It's principal Sources among the *Zwo-wah*, ten Leagues to the S. E. When It hath difengaged 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 *Abdelwairat*, 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 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.

BLeeda 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

† Hinc (viz. à *Temendfos*) ad *Mersa Alhagi*, milliaria viginti; habetque hæc Portum difficilimum. *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 *Mahometan* Historians indeed, whom *Marmol*' seems to follow, are willing to have *Medea* of Their own Extraction, and to be named after Their *Kaleef' el Mahadi*: and *Marmol* observeth further, that, before *El Mahadi*'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 Athreede*, a few Leagues to the Westward. *Medea* hath had undoubtedly a *Roman* Foundation, and at most, could have been only restored by *El Mahadi*.

There is still remaining at *Medea* the Fountain taken Notice of by *Marmol*²; 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 Mafcar* and other Cities He hath thought fit to describe. The Account indeed He hath left us of *Medna*³ the *Medua*⁴ 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 lieues 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 Chateau nommé de son nom *Mosbedin*, dont la ville depuis s'est appelée *Mehadie*: 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. 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 amœnissima, maximeque frugifera posita est, fluminibus hortisque spatiosissimis cingitur. Huic oppido præferunt 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 Summata.

The *Summata*, under the Protection of *Seedy Brabam Barabeifa*, 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, فونان]* *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.

Mezzya.

D. N.
IMP. CAE
SI DOMITI
AVRELIA . LI
ANO INVIC
PIO FELICI AV
GVSTO C
VIII.

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 *Bisbefs*. 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 [Arbatafb el Mukdah]* *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 lieues d'*Algier* & a soixante de *Tremesen* du Coste du *Leyant*, *Marmol.* l. 5. cap. 36.

of

of the *Ammall*, not far from the River *Zeitoune*. The Brook *Lethneeny*, which unites the *Wed Adoufe*, 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 *Tiffer*. The *Welled Azeese*, The Arabs and Kabyles to the Eastward of the Tiffer. 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 *Fleeja*, the next considerable Clan, reach from the *Beni Halfoune* and the Banks of the *Tiffer* 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 *Asbnowa*, *Bohinoone*, and *Ferdewa*, who are again succeeded by the *Adinee*, *Beni Rettin* and *Beni Frowfin*, 'till we enter within the mountainous District of the *Zwowab*.

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 Mansjoure*: 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 Jurjura the MONS FERRATUS, Tab. Pent. C. D. Exc. p. 28. well from It's extraordinary Ruggedness, as from the Situation of It betwixt (*Rufucurium* or) *Dellys* and (*Saldis* or) *Boujeiab*, 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
Amoura. *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 *Sbelliff*, there are some considerable Ruins watered
The Rivulet of Harbeene. by a plentiful Fountain. The *Arabs* call Them *Herba*, a
Name common to other Places, and by which They denote
Herba, the something [حرب] broken up or pillaged. *Ptolemy's Casmara*, in
CASMARA, being placed betwixt and to the S. of the *Aque Calidae* and *Bida*,
Exc. p. 11. E. will rather agree with These Ruins, than Those at *Ain Athbreede*.

The Reega, and Hoo-ara. The *Reega* and *Hooara*, the *Arabs* in the Neighbourhood of
Medea, reach as far as *Burwak-eah* and the Sanctuary of *Seedy*

Seedy Ben Tyba. *Ben Tyba*, built eight Miles to the S. of *Medea*, upon the
Welled Braham. eastern Banks of the *Sbelliff*. *Welled Braham* and the Foun-
tains of the *Bisbbesh*, are three Leagues to the E. of *Medea*;

Burwak-eah. and at the like Distance to the S. is the District of *Burwak-eah*,
so named from the Abundance of The [Burwak كبريت] *Kingspear*

El Elma. which it produceth. *El Elma*, are the principal *Arabs* of *Bur-
wak-eah*, whose District is remarkable for a *Hot Bath*, called
Herba, or *Hammam el Elma*, and for the Ruins of a large City known by
TIGIS, Exc. p. 12. B. the Name of *Herba*; the *Tigis* probably of the Antients.

SeedyNedja. Near *Burwak-eah* is the Sanctuary of *Seedy Nedja* and the
Urbya. 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*

Wed el Mailah. *Mailah* hath It's Fountains. This River is something brackish,
and, before It joyns the *Zagwan*, drinks up the *Bisbbesh* and

Ain Be-seeef or the Fountain by the Sword. the *Wed Shai-er*. *Ain Be-seeef*, 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*
[بسميف] *Be-seeef* is the same with a *Fountain* that is forced or
procured by the *Sword*.

Burgh Swaary. The [Burgh Swaary] *Castle* in the District of the *Swaary*, ly-
eth four Leagues to the S. W. of *Ain Be-seeef* and ten to the
South-

Southward of *Medea*. It is a small Fort, built upon the Skirts of the *Sahara*, and was, a few Years ago, one of the Frontier Garrisons of the *Algerines*. The *Welled Muktan*, the Neighbours of the *Azeeze*, 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 *Jurjura*. 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.

Probus 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* upon *Theocritus*. We likewise see upon some of the *Etruscan* Medals, an Animal, not unlike a Fawn or Kid, with [$\text{E D E } \ddagger \text{ V } \ddagger$] *Tutere* for the *Legend*; 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 *Douwers* 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-ellah*. A League and a half farther to the E. S. E. are *The* [مرجاب] *Meadows* of the *Welled Newy*: and four

1 *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 Sabinii* Annot. in 1. Eclogam. *Virg. Bucol.* 2 $\text{Τὸς ἀργὸς, πῆρες λέγουσι, ἦν δὲ ὄνομα εἶναι αἰπέλο, κατὰ ἐμφασίαν τοῦ χαρακτῆρος. Ἄλλως, ὄνομα κίρις ὁ Τίτυρος. Τινὲς δὲ φαίν' ὅτι Σειλιῶς πῆ, ἢ Σικελιώτης. Ἄλλοι δὲ τὸς ΤΡΑΓΟΥΣ, ἔπεισι τὸς σαπύρος &c. Schol. in 3. Idyll. *Theocr.* 3 Vid. *Dempfi. Hetrur. Regal. Tab. LX. fig. 4.*$

Welled Muktan.
The Dya or Titterie Gewle.
Titterie Dofb or Hadjar Titterie.
Welled Eifa.
Welled In-anne.
Titterie, i.e. Cold or Bleak.
Adrowa.
Shil-ellah or TURAPHILUM. Exc. p.12. B.
Welled Newy.

The Kubbah
of Seedy
Hablhec.

Leagues from Them to the N. E. is the [كعبه] *Kubbah* of *Seedy Habshee*, 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 Fou-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-
R.A. Exc. p.
12. C.

The River
Zagwan.
Castoola.

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*.

Welled Ha-
loofe.

The Plains of
Hamza.

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 westermost Borders of Them, not far from the high pointed (*Hadjar*) Rock of the *Magrowa*.

The Arabs of
it.

Wed Ad-
oufe.

The *Wed Ad-oufe*, gliding along the eastern Division of These Plains, receiveth several Rivulets: of which the two principal ones are from *Fibbel Deera*. These unite at about a Miles Distance from their Sources and form the *Phaamab*, the *Phoemius* 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*². 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

Jibbel Deera.

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.

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* [ثولبي] 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 *Zwawah* of such or such a *Marab-butt*. 2 كعبه 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, Sergeant, and Lieutenant: so called, I presume, from being such a Number or *Wells*, as for the Convenience of Eating, can sit about one [سفرة] *Suffrah* Table.

Circuit, being situated in a direct Line, eight Leagues to the S. W. of *Jurjura*, the *Mons Ferratus*; fifteen to the S. E. of *Algiers*, the *Icofum*; 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*, in a barren Situation. hath been built upon a small Plat of level Ground, every way surrounded with such an unpleasant 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* 2, mentions an *African City* of This Name, built by *Ithobaal*, the *Tyrian*: though *Bochart* 3 seems to doubt, whether the *Phenicians* were at all acquainted with the Inland Parts of *Africa*. Yet provided we could rely upon the Tradition recorded by *Procopius* 4, 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.

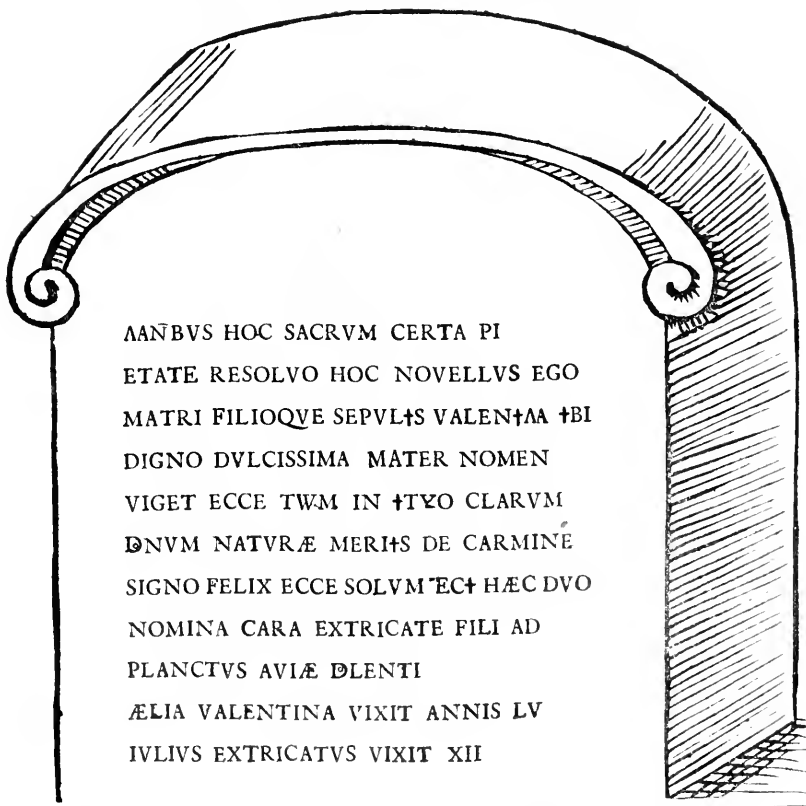
1 Nec multo post adfertur Numidas apud Castellum femirutum, ab ipsis quondam incensum, cui nomen Auzia, positis mapalibus confidisse fisis loco, quia vastis circum Saltibus claudabatur. *Tacit.* Annal. l. 4. 2 Οὐτοῦ [Ithobalus] πόλις ἑστῶν ἐκπαι πύρ ἐπὶ Φοινίκῃ καὶ Αὐζατίῳ (vel disjunctis vocibus Αὐζα πύρ) ἐν Λιβύῃ. *Jos.* Antiq. Jud. l. 8. c. 7. 3 Sed Mediterranea hæc oppida, tot millibus a Phœnice distita non videntur quicquam habere commune cum Auzia Ithobali. *Boch.* Chan. l. 1. c. 24. 4 Ενταῦθα (ἐν τῇ Φοινίκῃ) ἦλθοντα ἔθνη πολυαθροπίτητα. Γερμανοὶ τε καὶ Ἰβησσοὶ, καὶ ἄλλα ἅπαντα ὀνόματι ἔχοντα, οἷς δὴ αὐτὰ ἡ σὺν Ἑβραίων ἰσραὴλ καλεῖ. Οὐτοῦ δὲ λαοὺς ἐπεὶ ἀμαχῶν πὶ χεῖρα πῖν ἐπιπλήττω στρατηγῶν εἶδον· ἐξ ἡδῶν τῶν παλαιῶν ἐξανασάντες, ἐπ' Αἰγύπτῳ ἡμέτερ ὕστεν ἐχώρησαν· ἐνθα χάρον ἀφ' ἐνα στίαν ἰκανὴν ἐνοικισάμεν ἐθέλοντες, ἐπεὶ ἐν Αἰγύπτῳ πολυαθροπία ἐλ πικραὴ ἦν ἔς Λιβύην ἐτάλησαν, πόλεις τε οἰκίσαντες πολλαῖς, συμπασαι Λιβύην μέχρι σιλῶν σὺν Ἡρακλέας ἔχον. ἐνταῦθα τε καὶ ἐν ἐμὲ τῇ Φοινίκῃ φωνὴ χερσῶν ἐκλήθη. &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 IVVE
 NALE PATRE ET DECENNIO VICTORINO FRATRE INSTAN
 TE L. CAECILIO VICTORINO AMICO KAL IANVAËS 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*. 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 *Zworwiah*, 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 tutelary 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 Kidran*. [*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 Its Name into that of [*The Wed el* [ف] *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 *Dashkrab*, in the way to *Boosaadah*.

Boosaadah,

Boofaadab, a Collection of *Dasbkras*, 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* [ثنهات العنيم] *Theneate el Gannim*]
Sheep-Cliffs, called likewise [Ede Tepelaar] *The seven Hills* by Theneate el
Gannim.
 the *Turks*. These are situated over against the *Burgh Swaary* and
 the *Titterie Dosh*, 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
 the *Hilly Country of Gætulia*. Exc. p. 8. C.

Six Leagues to the Eastward of the *Zeckar*, is *Fytbe* ¹ *el*
Bothmah, so called perhaps from *The broad or open Turpentine* Fytbe el
Bothmah.
Trees, that grow upon the Spot. Seven Leagues from thence
 to the Northward, is *Thyte el Bo-tum* [اظمى العظم] *The*
thick or shady Turpentine Tree, as It is probably named, in Thyte el
Bo-tum.
 Contradistinction to the Others. These are two noted Sta-
 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
Fytbe el Bothmah, are the Sources of *The* [Wed el شاعر] *Shai-er* Herba.
Wed el
Shai-cr.
Barley-River, a considerable Stream of This Part of *Gætulia*.
 The Course of It, from *Herba* to the *Dasbkrab* of *Booferjoone*,
 is ten Leagues in a N. N. E. Direction. At a little Distance Booferjoone.
 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 Its Water: and Wed el
Mailah.
Ain Defaily.
 passing afterwards to the Eastward of *The* [Ain [أفلي] *Difla or*
Defaily] *Fountain of Oleanders*, and of the Mountain
Mai-berga, the Haunt of Leopards, Serpents, and other noxi-
 ous Animals, loseth Itself in the *Shott*. Mount Mai-
herga.

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

Cumra. 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 considerable Villages of This Part of the *Sabara*.
 They have likewise in all These Places, large Plantations of
 Date, and other Fruit-Trees.

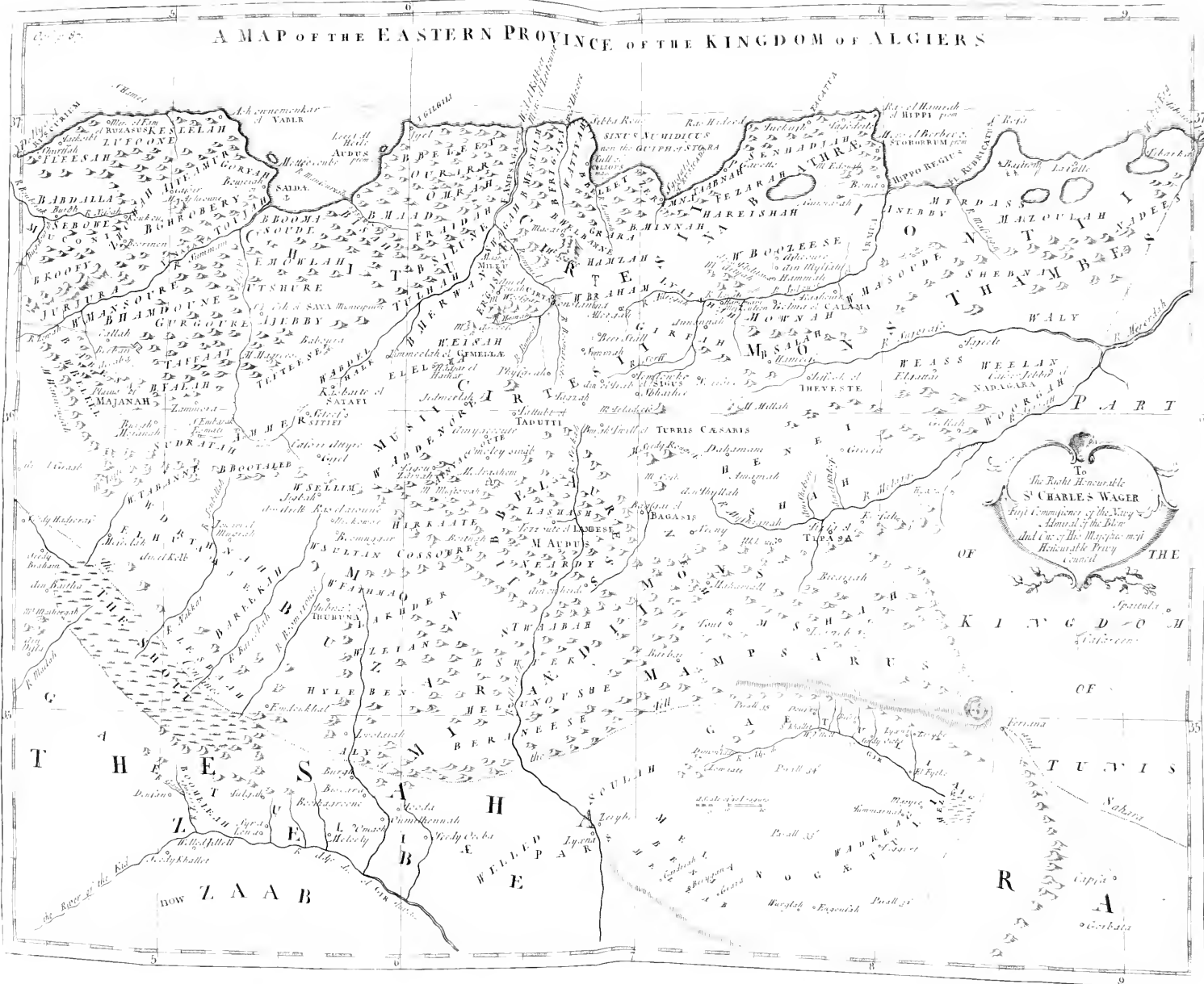
The Arabs of This Part of Gætulia. The numerous Families of *Maithie*, *Noile*, and *Mel-leeke*,
 with their several Subdivisions and Dependents, range all over
 This Part of *Gætulia*, from the *Burg Swaary* and the River
Fin-enne, to the *Dasbkras* of the *Low-aate*, and the adjacent
 The Ammer. Mountains of the *Ammer*, another considerable Clan, who spread
 Themselves over a mountainous District, a great way to the
 West. Their Mountains have been already supposed to be
 a Part of the *Mons Phruræsus*; and indeed, provided the *Pha-*
rufii, one of the lesser *Gætulian* Tribes, who have no small
 affinity in Name with It, can be brought thus far to the East-
 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 distant from It.

The Lowaate and Ammer probably the Successors of the PHARUSII. The Country of the *Beni Mezzab* is situated thirty five
 Beni Mez- Leagues to the Southward of the *Low-aate* and *Ammer*, con-
 Zab. sisting of several Villages, which, having no Rivulets, are sup-
 Gardeiah. plied altogether with Well-Water. *Gardeiah*, the Capital, is
 Bery-gan. the farthest to the Westward: *Bery-gan*, the next considerable
 Grarah. *Dasbkrab*, is nine Leagues to the East; and *Grarah* the nearest
 of Them to *Wurglab*, hath the like Distance and Situation with
 Respect to *Bery-gan*. The *Beni Mezzab*, notwithstanding they
 pay no Tribute, have been, from Time immemorial, the only
 Persons employed in the Slaughter Houses 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 observed of
 This Tribe, that They are generally of a more swarthy Com-

I Τὸ Σαγάπολα ὄρος ἀπὸ τῆς Σίβης ποτ. ζεῖ δὲ τὸ μέσον ἐπέχει μίρας 17. κῶ (MS. κῶ)
 καὶ τὸ Οὐσάργαλα ὄρος, ἀπὸ δὲ ὁ Βαζράδας πεταμὸς ζεῖ 17. κ Ἦ
 καὶ τὸ ὄρος ΜΕΛΑΝΟΓΑΙΤΟΥΛΩΝ οἱ πινεὶ κατέχουσι τὰ μεταξὺ τῶν Σαγάπολα ὄρος καὶ τῶν Οὐσάργαλα - - -
 τῶν μὲν Σαγάπολα ὄρος ἀρκηκιάπερι, ΦΑΡΟΥΣΙΟΙ. Ptol. Geogr. l.4. c.6.

plexion

A MAP OF THE EASTERN PROVINCE OF THE KINGDOM OF ALGIERS



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 *Melanogetuli*, 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.

* * * * *

C H A P. VII.

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

THIS 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 Adwab* ^{أدوة}] *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 Alliance or current Dollars of the Levant. ² Tractus ille continentis a cujus portibus eminus prospicitur ad Andalus appellatur continens el Adwab ^{أدوة} terra eminens; atque hic tractus comprehendit el Magreb el Awfat & el Magreb el Aksa: porro Afrika ex adverso opponitur Insulæ Sikilea & Terræ Magnæ Francia sc. & Italie; sed inde non eminus prospicitur Andalus. *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 Brabam*, *Girfab*, and *Henneishab*, 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 *Fibbel Aurefs*, and the mountainous Tract of the *Nememsba*, 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
RUSCURI-
UM. Exc. p. 20
D. or RUSUC-
COR. E. p. 10.
A. RUSUC-
CURO. 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*¹ 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 ancient 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 be-
fore 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 *Rufucurium* 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.

¹ *Teddeles oppidum muris antiquissimis atque munitissimis cinctum est: bona pars civium panni tinctorum sunt, idque propter fluviorum atque fontium frequentiam, qui per hujus medii 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 *Sburffab*, the *Iomnium* perhaps of the Antients; as *Tackfibt*, another Village belonging to the *Fleefab* 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 α ' Fahm] 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 *Ruzafus* of the Antients.

Mers'elFahm The RUZAFUS. 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 مٲٲٲ] 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 *Boujeiab*, 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 *Boujeiab*, is the only thing for which It is remarkable.

The Port of Boujeiab, or SARDA. Exc. p. 6. F.

Seedy Busgree.

† *Boojeiab* 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 Boujeiab.

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 Place¹.

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 Utenfils 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, lying at the Distance of XCI Roman Miles, or *SALDÆ* Col. I° 45'. from *Dellys* or *Rufucurium*, may be taken for the Ancient *Salde*. It hath been already observed, that *Salde*, is placed by *Ptolemy* at too great a Distance to the Southward; and *Abulfeda*, though nearer the Truth, yet in giving to His [سَالْدِيَّة] *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. 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 *Meseelab*, as some late Geographers² inform us. The *Phaamah*, called afterwards, in passing through the Plains of *Hamza*, the *Wed Ad-oufe*, is the Westernmost of These Branches, having Its Sources at *Fibbel Deera*, seventy Miles to the W. S. W. In gliding below Mount *Furjura*, It is called *Zowah*, where It is

¹ *Atl. Geogr.* Vol. IV. p. 191. ² *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 Boofellam*, 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-oufe*, 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-*The Man-four-
reah, or Sis-
ARIS. ENC.
p. 10. B.
sou-reah, another large River, that separateth the Districts of the *Beni Isab* 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 Isab*, 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-*Zeert' at
Heile.
sou-reah and *Fijel*, but nearer the Latter. Over against It there

* ——— *Cætera 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.

From 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 *Jarfath* 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 *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*

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

Wed el Dha-
hab.

Dsabab] [*دساب*] *River of Gold*, flows from *Kaf-baite*, a Heap of Ruins, sixty Miles to the S.W. The next is the Rivulet of *Fimmeelab*, in the same Direction nearly with the *Wed el Dsabab*, 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 Woosgar*, make The [*Wed el Rummel* or *Rum-malab*] *Sandy River*; as the other Two, with their additional Rills, constitute the *Boo-Mar-zooke*, so named from 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-jimmar*, sometimes of *Rummel*, though the Latter is most commonly made use of. Below *Constantina*, This River is augmented by the *Wed el Mailab*, where there are the Ruins of a Bridge of *Roman Workmanship*. Three Miles farther is the Influx of the *Hammab*, a lukewarm Stream, which swells the *Rummel* to the Bigness of our *Cherwell*. It afterwards

Wed el
Rummel.

Boo-mar-
zooke.

The Suf-jim-
mar.

receiveth

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 ancient *Ampfaga*, The AMPFAGA. EAC. P. 10. C. P. 21. Cap. 3. P. 23. Cap. 26. 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*] *Port of Olives*; in which Situation we are likewise to look for the *Paccianas Mattidie* of the *Itinerary*, and the *Afisarat* of *Ptolemy*: but the *Beni Mefelim* are the present Inhabitants. Mers' el Zeitoune. Beni Mefelim.

Immediately after the *Mers' el Zeitoune*, we pass by The [*Sebba Rous*] *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*. Sebba Rous, or Boujarone.

The Influx of the River *Zhoore* is among the Eastermost of these Capes, where the *Sinus Numidicus* may be supposed to begin. It hath Its 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 Friganab*, the two principal Clans of the *Sebba Rous*, drink of this River, and dwell not, like the other *Kabyles*, in little thatched Hovels, under the Shelter of some Forreft 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- The Zhoore. Welled Attyah. Beni Friganab.

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

Their Barbarity.

proach 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 Easternmost 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 or Stora, The RUSICADA. Exc. p. 13. A. p. 19. Cap. 7. p. 21. C. 3. p. 25. D.

+ *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 *Chulli* and This Place, doth more than double the Space that lyes actually betwixt Them. The adjacent Rivulet may be well taken for the *Tapfas*** of *Sequester*.

Tapfas fl.

* Viz. a ج Culla, Portus, tuta navium Statio, unde Italarum Scala. vid. Gol. in voce.
** *Tapfas Africa* fl. juxta *Rusicadem*. Vib. Sequest. de flumin.

Passing by the little Port *Gavetto*, we come to the *Ras* [حاديدي] 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 Hamrah*, is the Village of *Tuckush*, (the *Tacatua* TACATUA.
of the *Itinerary* and the *Tacaccia* * of *Thuanus*,) with a fruit- Exc. p. 27. 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 Hamrah*, 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 Hamrah* راس حمراء] *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 *Maltese* 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* عناب *Aneb*] *Town*
of *Jujebs*, 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 *Caufeways*, there is little besides, but what might have

* Regnum *Tunetanum* in quatuor Provincias tribuitur: in *Constantinam*, quæ *Collobesum*,
Ruficadam, *Tacacciam*, *Hipponem* &c. Urbes continet. l. 7. in princip. ** Novam quan-
dam Urbem, in secundo ab *Hypone* Milliaro iisdem fere lapidibus extruxerunt, qui *Bona*
civitati detracti fuerant: nova autem *Beld el Huneb*, hoc est, *Zizophorum* civitas est appella-
ta, propter magnum ejus fructus copiam. *J. Leo*. p. 211.

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

been the later Work of the *Mehometans*. 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 Latter¹.

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 dayly 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 Water², It would be one of the most convenient and delightful. *Abulfeda*³, 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 Antient
Haven of
Hippo.

The River
Boo-jeemah.

Mount E-
dough.

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*⁴ 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.

1 Succedit apud *Ptolemaum* *Aphrodisium colonia*, de qua nihil aliunde notum est ut putare possis mendum in *Ptolemao* esse, & vocem *κολώνα*, *colonia* ex proximo de *Hippone* Regio versu in hunc, qui *Aphrodisium* habet, irreppisse. *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 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 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 *Sbaibee*, where It is called *Wed el Serff*: but upon receiving the Water of The [*Ain el* [آين] *Trab*] muddy Fountain, and running a few Leagues to the Northward, It changeth It's Name to *Ze-nati*. The *Alleegab* 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* [آين] *Myfah*] Cloth Fountain, and the Waters of *Hammah* afford the next Contributions. These lye,

* Nec ab equis aut equilibus *Hipponem* Græco nomine *Phanices* appellabant—*Hippo* nempe a *Phenicibus ubo* vel *ubbo* dici potuit, quia in sinu later. Sinus enim *Syris* est אבו ubo vel אבו ubbo etiam ut multi scribunt. Et Arabice آبن ubbon tam STAGNUM quam Sinum sonat. *Giggeius* אלו (alubbo) *Sinus*, *Stagnum*. *Chan.* l. i. Cap. 24. — ** antiquis dilectus *Regibus Hippo*. l. 3. v. 259. *** Es πάλιν *Νουμιδῶν* ἰσχυρὰν, ἐπὶ θαλάσῃ κειμένην, ἀρκιμύθη ἢ ἰσπῶνα ἕξινον καλεῖται. *Proc. Bell. Vand.* l. 2. c. 4.

over againſt *Gelma*, in the *Boo-hammam*. The *Sei-bouſe* 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 RUBRICATUS H.
Exc. p. 13.

Four Leagues farther is the Mouth of the *Ma-fragg*, a River ſomewhat leſs than the *Sei-bouſe*, 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-bouſe* 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 unwholſomenefs of the Situation, occaſion'd 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.

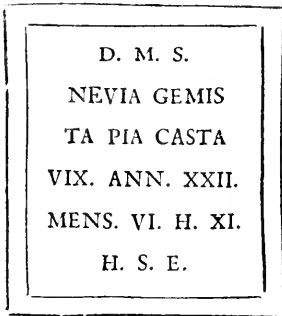
* *Rubricato* fluvio, qui alijs *Ardalio*, hodie *Ladogus* paullum inverſo nomine vocatur, ad *Hipponem* continuo tractu orientem verſus ora porrigitur; inde paullum intra recedens ad *Hipponitidem* paludem & *Thiniſſum* olim dictam ſinuatus atque in mare excurrens *Apollinis* promontorium efficit. *Thuan.*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

The *Wed el Erg*, a Brook ouzing from the Lake of the *Wed el Erg*, *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*¹. *J. Leo* and others after Him call This River *Guadilbarbar*², 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.

The Zaine or
TUSCA. Exc.
p. 21. Cap. 4.

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



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 *Senhadgab*, 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

The Maritime
Clans of Nu-
midia.

¹ *Ἐσφάρα ἀρκύριον* quasi frondosam dixeris, propter ambientes Sylvas. *Boch. Chan. l. i c. 24.*

Quales umbriferos ubi pandit Tabraca saltus. Juv. Sat. 10. l. 194.

² *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*, are the *Bedoweens* of the champain Country betwixt the *Ma-fragg* and the Forrefts on this Side the *Baftion*: beyond which, are the *Mazoulab*, who have an unwholfome Diftrict, full of Ponds and Marfhes, quite along to the *Nadies*. Thefe, a mifchievous plundering Tribe, like moft others who dwell upon the Frontiers, are fome Part of Them Tributaries to the *Tunifeens*, fpreading Themfelves from the *Wed el Erg*, to the Mountains of *Ta-barka*.



CHAP. VIII.

Of the moft 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 Coaft to the Parallels of *Seteef* and *Constantina*, is little elfe besides a continued Chain of exceeding high Mountains. Very few of the Inhabitants to the Weftward 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 Thofe to the Eaftward, except near the Sea Shore, the *Turks* pafs every Summer with a flying Camp, and receive fome Tokens of Homage and Submiffion from Their refpective *Kabyles*; who notwithstanding are all of Them fo obftinate 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 lefs fit for Tillage, 'till It ends, upon the *Sabara*, in a long Range of Mountains, the *Buzara*, I prefume, of the Antients. The Diftrict of *Zaab* lyeth immediately under Thefe Mountains; and beyond *Zaab*, is *Wadreag*, another Collection of Villages, at a great Difance in the *Sabara*. This Part of the Eaftern Province, including

BUZARA
Mons. Exc.
p. 14. A.

1 Huic oppido (*Bone*) fpaciofiffima quædam eft planities, cujus longitudo quadraginta, latitudo autem viginti quinque continet milliaria: hæc frugibus ferendis eft feliciffima, 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 *Zboore* and *Seibouje*, 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 *Seibouje* 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 Forrests. The like Interruptions we meet with below *Tuckush*, along the Encampments of the *Hareishab*, *Grarab*, 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 Themselves as far as *Ta-barka*; behind which, there is again Pasture and Arable Ground, ending at Length upon the *Sabara*, 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*, &c. was comprehended formerly in This Part of the Province.

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 *Zwowah*. The ancient *Muconi* probably had Their chief Habitations in This fine Country.

The Sebowe, the Seat of

THE MUCONI. Exc. p. 11. B.

The *Zwowah*, 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 *Dasbkra's*, 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*

Jimmah at Saritch.

Kou-kou.

Boori-nen.

1 Η (Ζάβη χώρα) ὑπὲρ ὅρων τῆς Αἰβάσιον ὄρει, Μαυριτανία τε ἢ σεσήτη καλεῖται, μητροπολιὶν Σίποιον ἔχουσα, τῶν Ῥωμαίων ἀρχὴν ἐς φέρει ἀπαγωγῆν σεσητηνίσου. Μαυριτανίας δὲ τῆς ἐστῆρας σεσήτη Καυσαίρια πυχλαίει δού. *Procop. Bell. Vand. Cap. 20. l. 2. p. 287. 2 Exc. p. 21. cap. 3. 3 Vid. Not. 1. 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.
Mezzaiab.

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

Caafir.

Welled Man-
foure.

Crossing the *Wed Ad-ouse* or *Zwowah*, (which here runneth parallel with the Sea Coast) we meet with the *Welled Mansfoure*, who, with Their *Dashkras*, 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.

To the S. of the *Welled Mansfoure* 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

Beni Abbefs.

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 *Dashkras*; and at *Callab*, 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 severely chastised for their Breach of Faith, that They have been always left in a worse Capacity of making the like Attempt for the future.

Callab.

The Beeban,
or Dammer
Cappy.

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

on

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 Capp*] *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 Accent.}] *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-hah*, 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 *Dashkrab* of the *Beni Abbess*, to the Northward. Two or three Leagues to the E. S. E. of the *Beni Wortelan*, are the *Beni Yalah*, 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 *Suderatab*, 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.

Mount Megreese. 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. 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 fertile 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. 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 D'sahab*] *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 Empreses*, 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.

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

C. IULIUS PROCULUS V. A. . .
FLAVIA DAILUA CONIUX V. A. . .
D. M. S.
I. FLAVIUS SATURNINUS
FILIABUS I. GENERIS
FECIT.

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.

Four Leagues to the N. E. of *Kas-baite*, is the Town of *Jim-meelab*, 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.

The *Wed el Dsahab*, upon uniting the River of *Jim-meelab*, separateth the Encampments of the *Tul-hab* from those of the *Beni Merwan*; and washing afterwards the Country of the *Beni Silune* and *Fraidab*, 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 *Meelab* to *Fijel*.

Meelah or
MILEVUM
or MILEU.
Exc. p. 28.
22. Tab. Pent.
II.

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 *Fim-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-
essah.

Three Leagues above *Meelah* to the S. S. W. are the Ruins of *Deik* or *Medeik Bou-essah*, 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* **] *Mather* growing in the Neighbourhood. The *Ergb-ash*, the *Swa-gah*, and *Beni Ass-oure*, traverse the Country in the Neighbourhood of *Meelah* and *Deik*; to the S. E. of whose Encampments, is *Jibbel Woolgar*, a long Chain of Mountains, that reach to *Constantina*. The *Cbitue* were probably the antient Inhabitants of the most Part of the Country I have described betwixt the Meridians of *Boujeiah* and *Meelah*.

Ain el Fouah.

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

These are the remarkable Places and Inhabitants of the mountainous District of the *Mauritania Sitifensis* to the Seaward. 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 *Wannougab*. These Plains are equally fertile and extensive, but the many Pools of stagnating Water (as the Name * may probably import) left here in the rainy Season, and corrupting afterwards in the Spring,

The Midland
Country of the
Maurit. Sitif.

Plains of Ma-
janah.

* Maxima hic est non fructuum modo, unde deductum nomen putant, verum & carnum frugumque copia. *J. Leo*. p. 211. *Mila* abonde en Fruit & particulierment en Pomes d'ou il semble qu'elle a pris son nom. *L'Afrique* de *Marmol*. l. 6. cap. 9. 2 *Viz.* ab *جان* Ajan, alterata fuit aqua mutato sapore & calore. Corrupta fuit, satuit &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-bes*, and Their Tributary *Kabyles* and *Arabs*.

The Country of the *Sud-ratab* borders upon the Plains of *Majanah* to the East, and hath to the Northward the Mountains of *Zam-morah*. It is not quite so level and fertile 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-*
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 *Meseelab* and the Plains of *El Hutbnab* to the South.

The *Ammer*, succeed the *Sud-ratab*, spreading Themselves along the Banks of the *Kubber At-teah* and *Boofellam*, 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.

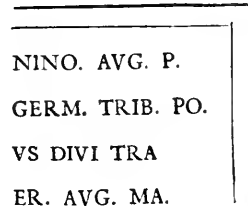
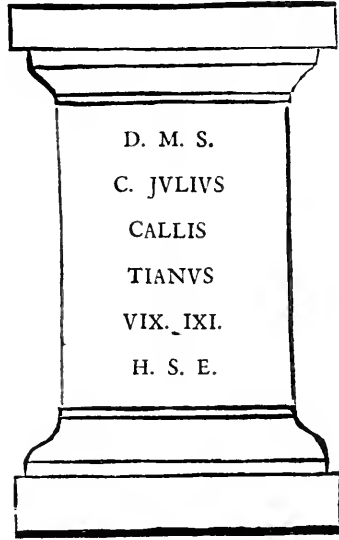
Sud-ratab.

Seedy Embarak Ef-mati.

SALAMPSIJ, MALCHUBIJ. Exc. p. 11. B. vid. p. 66.

Ammer.

Seteef, The SITIPHA Col. Exc. p. 12. D. SITIFI. p. 26. B. C. D. & C. p. 28. p. 29. A. p. 31. C.



Raigab. To the Southward of the *Ammer*, are the *Douwars* of the
 Plains of *Raigab*, who, inhabiting the Plains of *Cassir Attyre*, reach
 Cassir Attyre. from the Mountains of the *Beni Boutaleb*, as far as *Jibbel 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*, *Beidab*, *Berbefs* and other Fountains, They enjoy likewise the richest Meadow and Pasture Ground of This Country. The *Σίτιφιον πεδίων* 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 *Raigab*, 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 Brabam*, 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 noted

Hadjar el Hamer.

noted Sanctuary, where the *Zwowiab* 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 *Tamagzah*, with *The* [*Ain el Kibsh*] *Sheep Fountain*, and the *Shibkab el Bazar* a little to the Northward of It. All the adjacent Rivulets, having Their Influx into the *Shibkab*, occasion continual Inundations, and render a considerable Portion of these rich spacious Plains both usefess and unhealthy. This Country, with That of the *Ammer*, the *Raigab*, and Their neighbouring Communities, seems to have been formerly possessed by the *Cœdamusij*; as the *Ducæ* may fall in with the present Encampments of the *Welled Eifab*, the *Ziganeah*, and those other Tribes who drink of the *Rummel* and *Boo-marzooke*.

Ain el Kibsh.
Shibkah el
Bazar.

COEDAMU-
SIJ. Exc. p.
II. B.

DUCÆ. Exc.
Ibid.

A few Leagues to the Eastward of the *Hadjar el Ham-mar*, are the *Douwars* of the *Welled Eifab*, 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, 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.

Welled Eifab

Jibbel A-
greefe.

The *Welled Araimah* live in the Neighbourhood of *Jibbel Filtaan*, towards the S. E. of the *Welled Eifab*: and, near the 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, 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, in a fruitful and champain Country, below *Jibbel Mustewab*. *Taggab* and *Zainab* are rarely mentioned separately, but, from Their Contiguity, are called jointly *Tagou-zainab* by the *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-

Welled Arai-
mah.
Jibbel Fil-
taan.

Welled Ab-
denore.

Taggab,
Zainab,

or Tagou-
zainah.

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

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.

Medraſhem. Five Leagues to the E. of *Tagou-zainah*, upon the Northern
 Skirts of *Fibbel Aureſs*, we have a very remarkable ſepulchral
 Monument, ſituated betwixt two Eminences. It goes by the
 Name of *Medraſhem*, or *Mail Caſhem*, [*The Treafure of Caſhem*]
 being nearly of the ſame Faſhion with That of the *Kubber
 Romeah*, 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 Treafure lyeth buried beneath It; and have there-
 fore made the like Attempts, as at the *Kubber Romeah*, 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* [دائوت] *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 *Medraſhem*, in
 the Way to *Tagou-zainah*, are the moſt noted.

Tatubt, The TADUTTI. Tatubt, bordering upon the *Ai-yac-coute* to the N. E. is
 Exc. p.26. C. 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. *Haffan*, 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 *Mofque*, which he hath erected, at

1 This is the uſual Name for the Diamond in the ſeveral Places, both of the Levant and Barbary,
 where I have been. The זכונקית *Zakonkit* in the Book of Job (28. 17.) ſeems to be the ſame;
 and, being there joynd 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 dif-
 ferently. viz. Voce hac Orienti diverſæ appellatur gemmæ: Siquidem *Hyacinthi* ſuæ
 ſpecies quatuor numerat; rubram, flavam, ceruleam & albam. Atque ita quoque *Sapphirus*
 & *Chryſolithus*. Abſolute tamen intelligitur *Hyacinthus rubra*; qui lapis vulgo *Rubinus* dicitur.
 Vid. *Gol.* in voce دافوت.

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-meelab*, will accordingly have the like Situation.

The Country to the W. and N. W. of *Tattubt*, at *Sbarla-tash*^{Sharla-tash.} and *Jid-meelab*, is either barren, woody, or mountainous,^{Jid-meelah.} 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 *Circesians*, which, I presume, we are to look for near This Meridian. But to the E. and N. E. of *Tattubt*, at *Tagzab* 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 *Circesians*.
The W. Limits of the CIRCESIANS.

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-janab*, is *Fibbel 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 Smeeshah* by the *Arabs*.
The Southern Division of the Mauritan. Sitifensis.

After *Fibbel I-ate*, over against the Country of the *Sud-ratab*, we have *Fibbel 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 *Fibbel Jourb-sah*, is *Fibbel Sou-billah*, the chief Seat of the *Welled Mousah ben Ti-yah*, a numerous Clan, who lye over against the western Encampments of the *Anmer*. 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 Hutnah*, leaves *The Jow-am [جوام] el Mugrah*, two *Moorish* Oratories, a little to the East, and emptieth Itself afterwards in the *Shott*.
Jibbel I-ate. Welled Ha-ded. Burgh Smeeshah. Jibbel Jourb-sah. Welled Ta-banne. Wed el Kasaab. Jibbel Sou-billah. Wed Sou-billah. Jow-am el Mugrah.

- The Mountains of the Beni Boo-Taleb. The *Soubillab* is continued by the *Anwaall*, *Geneefab*, *Monkar* and other Mountains of the *Beni Boo-Taleb*, who are powerful and factious *Kabyles*, 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 Mabomet Ben Selyman*. These *Arabs* drink of The [*Ain Rummel*] *Sandy Fountain*, a large Flux of Water which dischargeth Itself into the *Boo-sellam*.
- Their Lead Mines. 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 antient Name of These Ruins and of Those before mentioned at *Smeejbah*.
- Ain Rummel. 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 Bareekab*, from the Name of the District through which It passeth. This River bends Its Course, in the Direction of the *Soubillab* 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*.
- Welled Aly Ben Sa-boure. Betwixt the Rivers *Bareekab* 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 *Sabara*, 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 *Soubillab* 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.
- El Huthnah. *Welled Draaje*.

* 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-^{Mef-feelah.}ward, is built upon the Southern Skirts of *El Huthnab*, nine Leagues to the S. S. W. of *Seedy Embarak Ef-mati*, and something less to the Westward of *Jowam el Mugrab*; so that *Abulfeda* 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 *Spahees*, 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 *Sahara*, 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* 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 Mugrab*, is *The* ^{The Plains of Bareekah.} [*Ain el* ^{آين} *Kelb*] *Fountain of the Dog*. From whence we cross the *Nak-kar*, (as They call the River *Soubillab* 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 Huthnab*, by the *Welled Seedy Mahamet Ben Hadge*. The Eastern Parts of *El Huthnab* bound This District to the Northward; and to the S. W. we have the *Les-baah*, an Interchange of several little barren ^{Les-baah.} Mountains and Valleys that border upon the *Shott*.

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

1 *Al Kaiem Billah Fathemita* condidit *Meseela* An. Heg. 315. appellavitque eam *Al mohammediah*. Inter *Costinam* & *Meseelam* octodecim Milliarum & mons continuus. *Abulf.* ut supra. 2 ^{ميدار} (viz. ^{ميدار} fluxit aqua) *locus torrentis seu fluentis aquae*. Vid. *Gol. Gig. &c.* in voce.

Tubnah, *The*
 THUBUNA.
 Exc. 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*¹.

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*² 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 fix to the S. E. of *Mef-feelah*, 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-feelah*. 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*³ 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 roumah.

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

مال طين تحت ذل اذولاه
 احفر وفس ان 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'* [^{בזא}] *el Hadjar*] *Quarry*; the *Arabs* having a Tradition that the Stones employed in the building of *Seteef* (and without Doubt of *Nic-kowse*, *Jigbah*, and other neighbouring Cities) were brought from This Place.

Four Leagues to the Northward of the *Quarry*, is *Boo-muggar*², a fruitful little District, with some Traces of ancient 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 *Zwowiab*, 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*³, 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 قطع secuit. 2 A Word like this, viz במגראו Bemuggarou we meet with in the H. Scriptures; rendred In His or Their Dwellings. Job. 18. 19. Pf. 55. 16. Magalia etiam dicta quasi Magaria, quod Magar [מגרא] 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 l'oc. 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 *Coffoure* 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* ¹ [عبدال اهل 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 *Sabara*. The
- Welled Zei-an. [Welled el [فانتطو] *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 *Sabara*.
- Hyle Ben Aly. 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 joyned by the Mountains of
- Wed el Kant'rah. *Welled Sel-lem*, where there are other Ruins, called *Zeryiah* by the *Arabs*. The high and rugged Mountains of *Musterwab* 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-donne*, the *Shekh* of
- Jibbel Yousef. This Community, hath often baffled, by His extraordinary Valour and Conduct, the whole Force of *Algiers*, 'till They have, as usual, invited the *Hirkaat*, *Ziganeab* and some other neighbouring *Arabs* to Their Assistance. The [Hadjar Soudab] *Black Rock*, and the mountainous District of the *Welled Hir-*
- Gije-el. *Welled Sel-lem*. *Zeryiah*. *Jibbel Muf-tewah*.
- Welled Abde-nore. *Aly Ben Gy-donne* Their *Shekh*.
- Hadjar Soudab. *Welled Hirkaat*.

¹ This Appellation, which, as far as I am informed, is peculiar to This Tribe, is rendred by *Golius*, *Populus*, *Affclæ*, *Affines*, *familia*, *domestici*, *liberi* & *posteri*: and is therefore another word only for *Welled* or *Beni* (Vid. Not. p. 17.) which have so often occurred. *Chajl* [ח'ל] which seems to be the same, is translated in the *H. Scriptures*, (1 Sam. 10. 26.) a Band of Men, (Pl. 33. 16.) an Army, (Pl. 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 *Evrefs* 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* ¹ 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 ², 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-butts* expressed the Danger of attacking Them, by *the eating of Fire* ³. A high pointed impenetrable Rock, the Seat of Their *Dashkrab*, seems to be the *Petra Geminiani* ⁴ 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 ὃ πὲρ αὐτοῦ [Aurafius] — μέγιστον ὃ ἀπάντων ἔστιν, ὃν ἡμεῖς ἰσμεν· ἡμερῶν δὲ πλείων ἐν ταῖς αἰσχρῶν ἀσπί ἀπὸ τοῦ ὄντος. *Procop. Bell. Vand. L. 2. Cap. 13. p. 266.* 2 *Viz.* The *Boozeenah*, *Lashsh*, *Maifah*, *Boo-aersf*, &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 *Est de nis in Aurasia pates dantoms κρημῶν ἐς μέσον ἀνεχουσα πᾶσαν αὐτῶν Γερμανῶν κληροῖσι οἱ ἐπὶ τῶν οἰοῦντο ἢ δὴ πύργον οἱ πάλαι ἀνδραποιοὶ βραχέων κομῶν ἢ ποιοῦνται, καταργῶν τε ἰσχυρὰν πᾶν καὶ ἀμύχανον, πῆς πὸς χωρεῖς οὐσίας οὐσίσι συλλαμβανόντες, ἐδείμαστο.* *Procop. Bell. Vand. L. 2. Cap. 13. p. 286.* *Iacobus* ἐς πᾶν Αὔρασιον καθ' ὅσον ἐστὶν τῶν ἄλλων πρὸς ἀνέτη χάριν τε εὐρὴν κρημνοῖς τε πανταχόθεν ἀνεχόμενον, ἢ αὐτῶν ἀποτίμων πεισῶν καλυπόμενον, Τέμαρ ὄνομα. ἐν ταῖς αἰσχρῶν ἀσπί.

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* [عروس] *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.

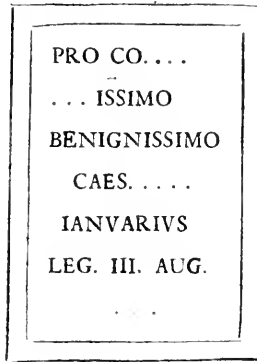
DEONTEIO FONTINIANO
STERNIO RVTINO
LEGATO AVGVSTORVM
PR. PR. COS. DESIGNATO
SEX TERENTIUS SATVR
NINVS LEG. . . .
AVGVST.

In an old Mosque.

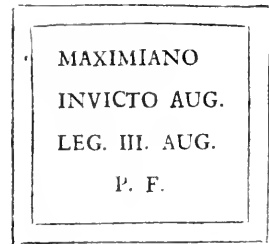
IMP. CAESARE
M. AVRELIO ANTONINO
ARMENIACO
PARTHICO
TRIB. POTEST - - - PONT. MAX.
LAMBASENTIVM - - - -
D. D. P. P.

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.



Near the Amphitheatre.



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 so 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 mentioned by *Procopius*, yet at least for some Remnant or other of the *Vandals*, 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 *Misfulami* were the former Inhabitants.

MISFULAMI.
Exc. p. 14. E.

Twaabah.

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

MUEDIJ.
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 ὄρεισις οἱ Μαυροὶ μετανεχθοῦσι, ἀλλὰ λευκοὶ τε λίαν τὰ σώματα, καὶ τὰς κίμας ἔχουσι. — *Proc. B. Vand. l. 2. c. 13.* speaking of a people a great way within the desert (ἐρημος ἐπὶ πλείστον εἶμαι.)
 2 Τούτων γὰρ ἐν Βανδάλων, οἱ ἕμιναν ἐν γὰρ τῷ παλαιῷ, εἶδ' ἄνθρωπον, εἶδ' ὄνομα ἐς ἐμὲ σὺλ' ἔσται, ἀπὲρ γὰρ οἶμαι ἰλιζοῖς πρὸν ἔσται ἢ βελιότατον ἀπὲρ βελιότατον ἔσται ὁμοίαν, ἢ ἀναμεμῆχθαι ἔσται ἀποδοῖς πρὸν γὰρ, τίτε ὄνομα ἐς αὐτὸς τῷ δὲ ἀναμεμῆχθαι. *Proc. Bell. Vand. l. 1. c. 22.*

Additions It changeth It's Name, from the Colour of the Water, into that of *The* [Wed [أبيض] *Abeadh*] *White River*; and leaving the *Twaabah*, a few Leagues to the W. falls to the Eastward 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 *Nabathrae*, who succeeded Them, as far perhaps as the Meridian of *Tuckus*: And by the *Iontij*, who were the Masters of the following Part of *Numidia*, as far as *Ta-barka*.

The Country of the CIRTESIJ, Exc. p. 14. D. p. 15. A. B.
NABATHRAE, 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-sarab*. 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 ancient *Cirtesij*: being succeeded, in a less mountainous Country, by the *Hareishab* 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-sarab.
Hareishab.
Fez-arab.
Gun-nara.

The *Welled Boo-zeeze* have Their *Douuars*, nearer the *Seiboufe*, to the Southward of the *Hareishab*. Their District is more woody and mountainous than the former; unless when They encamp in the *Boo-hammam*, near the Banks of the *Seiboufe*. *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 Basin of Roman Workmanship. These, which are called from Their Warmth and Quality *Hammam* or *Hammab*, seem to be the *Aque Calidae*, or *Tibilitanae*; as the Ruins Themselves may be the *Tibilis* of the Antients; lying about ten Leagues to the S. W. of *Hippo Regius*, and sixteen to the E. of *Cirta*; in such a Position nearly, as It is placed in by the Author of the *Itinerary*.

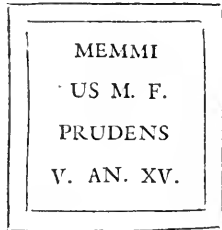
Welled Boo-zeeze.
Ash-coure.
† Hammab, The AQUAE CALIDAE, or TIBILITANAe, and the TIBILIS. Exc. p. 16. A. p. 26. F. p. 36. D. Tsb. Pent. L.

- Welled Ma-
foude. In the same Parallel with the *Welled Boo-zeese*, but to the Eastward of the *Sei-boufe*, are the *Welled Ma-foude*, who live over against the *Anebbians*, and the *Merdafs*; as the *Shebnab*, who succeed Them, are to the Southward of the *Ma-zoulab*. Both these Tribes possess a large and fruitful Country, although
- Shebnah.
- Welled Aly. It be somewhat mountainous. *Welled Aly* live above the Beni Salab. *Shebnab*; and the *Beni Salab* above the *Welled Ma-foude*; both of Them powerful Clans, and Inhabitants of the mountainous District that borders upon the *Hameese*, the westernmost Branch of the River *Mejerda*.
- The District of
Mownah. To the N. W. of the *Beni Salab*, below *Jibbel Saadab*, we have the District of *Mownah*, a level and fruitful Spot of Ground, lying along the southern Banks of the *Sei-boufe*. The *Boo-hammam* and the *Ain Mylfab* lye over against It. *Alasb-oure*, a Town of *Roman* Extraction, is situated, upon the eastern Borders of It, below the *Beni Salab*; and four Leagues farther, in View of the *Aque Tibilitane*, is *Gelma*, or *Kalmab* 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 Salab*, would not give me leave to examine. † *Gelma* is undoubtedly the *Calama* so much wanted¹ in the Old Geography, lying betwixt *Hippo* and *Constantina*, but nearer the Former, as St. *Austin*² hath placed It.
- Alasboure.
- 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-aisbah*, who, reaching beyond the *Wed el Ze-nati* to the Southward, encamp sometimes in the Country of the *Girfab*. In Their District 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-aisbah.
- Hammam
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, & *Hippone* 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-aifbah*, have the ^{Girfab.} *Beni Salab* to the East, and the *Grarab* and *Hamzab* to the Northward. They are a numerous Tribe, the Successors perhaps of the antient *Ze-nati*; spreading Their *Douwers* from the Banks of the Rivers *Sei-boufe*, *Sebba Aioune* and *Ze-nati*, to Those of the *Serff* and *Alleegab*. 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 ^{Anounah.} *Hammam Meskouteen*, under the Shade of one of these Plantations, there is a large Extent of Ruins, called at present *Anounab*, 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.

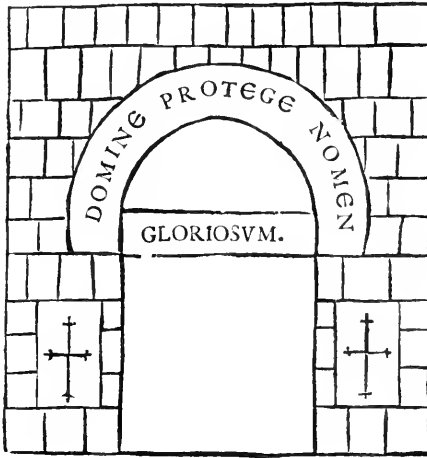


Alleegab, another City in Ruins, lyeth seven Leagues to the ^{Alleegah.} W. N. W. of *Anounab*, and five to the Eastward of *Constantina*. It is situated in a Plain, upon the western Banks of a River of the same Name. *Seni-ore*, another Heap of Ruins, ^{Seni-ore.} lyeth ten Miles to the Southward of *Anounab*, 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.

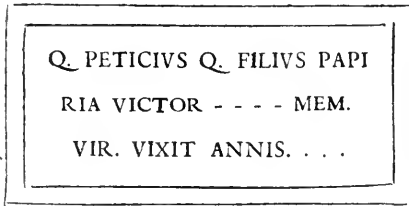
The *Welled Brabam*, joyn the western Encampments of the ^{Welled Bra-} *Girfab*, and extend Themselves as far as *Constantina*. Their ^{ham.} District is not so much incumbered with Forrests as the Former, and might have been formerly the eastern Part of the *Regio Cirtensorum*. The western Parts, near *Tattubt*, *Jidmeelah* &c:

- Beer Staal. 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*,
- Summah. 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*, furrounded with a rich Country belonging to the *Welled Eefab*. *Phyf-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 Eefab*, is *Tagzah*, a large Extent of Ruins, with a well watered Country round about It.
- Phyf-geah. A little farther, in the same Direction, is *The* [*Burgh* *جرب* *Twill*] *High Tower*, the only Remains of another antient City of the *Cirtefians*, 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 Caesaris* 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 Caesar*, 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*.
- Burgh Twill, *The TURRIS CAESARIS.* Exc. p.26. F.
- Temlouke, or SIGUS. Exc. *ibid.* & A. E.
- Shbai-hee. 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 fertile and well watered Sett of Eminences, lye above *Shbai-hee*, four Leagues to the S. E. of *Burgh Twill*.
- 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 ¹, is well 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 ² 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 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-

CIRTA, or
CONSTAN-
TINA. Exc.
p. 7. B. p. 15.
A. p. 18.
Cap. 6. p. 21.
Cap. 3. p. 23.
Cap. 26. &c.

The Situation
of the Pennin-
sula,

¹ Per *Africanam* sacerdotium decretum *Flavia* genti, *Cirtæ* que oppido, quod obfidione *Alexandri* ceciderat reposito ornatoque nomen *Constantina* inditum. *Aur. Victor* in *Vita Constantini*.
² *Cirta* f. *Ciriba*, *Punice*, קרתא, i. e. Civitas. *Boch. Chan.* l. 1. cap. 24. *Kiriath* joyned with *Arba*, *Jerim* &c. in the H. Scriptures seems to be the same Word. ² *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 *Ziganeab*. 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,

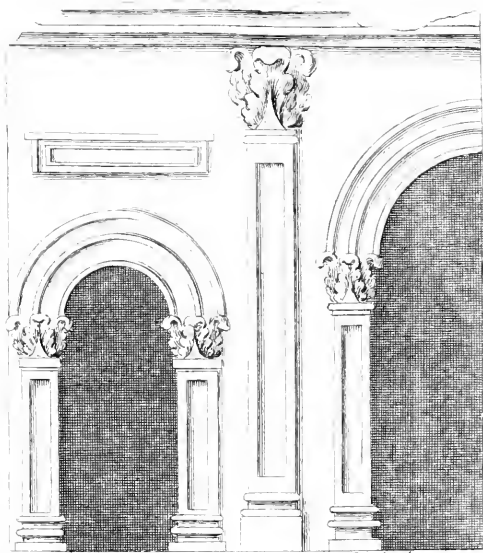
Besides the general Traces of a Diversity of Ruins scattered all over This Place, we have still remaining, near the Centre of the City, that particular Sett of Cisterns, which I judge received the Water brought thither from *Phyf-geah* by an Aqueduct. They are about twenty in Number, making an *Area* 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. HS.

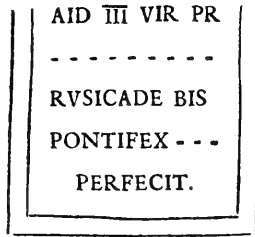


Capit

Gulati . p. 28.



To J. BOUCHIER WREY of Tavistock
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 finaller: 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 Northward; 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.}

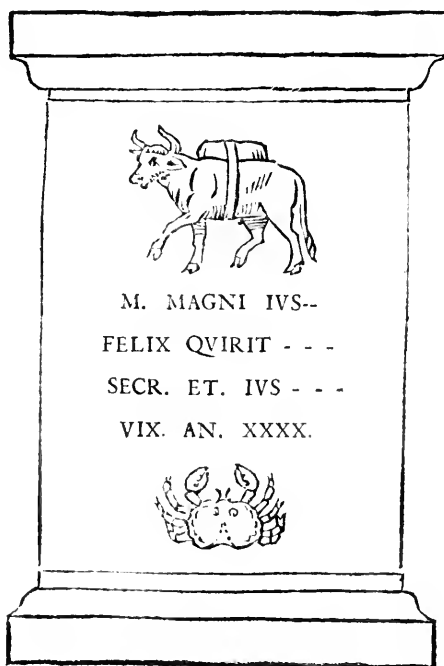
to all Appearance, It seems to be an extraordinary Provision of Nature for the Admission of This River, which must have otherwise formed a prodigious Lake, and thereby laid a great Part of the neighbouring Country under Water, before It could have found out any other Way to the Sea.

*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 Friezes 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 ' 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 ² have been related of these Animals, without any Foundation. Kabat-beer-a-haal.

Leaving *Constantina* and the *Welled Eesab* to the N. and N. W. we enter upon the Country of the *Hen-neisbah*, The Country of the Hen-neisbah, full of Ruins. who are not only a powerful and warlike, but a genteel and comely Tribe. To Them and Their gallant Commander *Bwoa-zeeese*, 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-anab*; This, the most southern, the Other the most northern Branch of the *Me-jerdab*. 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

¹ Vid. Not. * p. 93. ² Est quoque huic oppido (*Constantina*) vicinum quoddam balneum aquæ calidæ, quæ inter rupes fluendo diffunditur: hic maxima est testudinum copia quas ejus Civitatis mulieres demones 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-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 *Greesfab* six Leagues to the E. by N. of *Ama-mah*.
- † *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 *Daba-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*', 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*, *Gellab*, or *Gellab 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.

Greesfab.

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.

I — Αρέδιξι. και Ἐργουθεῖς πρὸς πόλιν Μάργαρον [five Nadagam Liv.] κατισρατιδευσε, οὐδὲ τι παῖ ἄλλα πτόπον εὐφωῖ καταλαμβάνουσι, και πτω ὑδρείας ἐν τῷ βίβλος ποιουμένων. Polyb. Hist. l. 15. Par. 1609. p. 694. Scipio haud procul *Nadagara* Urbe, tum ad caetera loco opportuno, tum quod aquatio intra teli coniectum erat, confedit. Annibal tumulum a quatuor millibus inde, tutum commodumque alioqui, nisi quod longinquae 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 *Gasta*, formerly a Place of some Gasta. Consideration.

A little to the Eastward of *Gellab*, the *Serratt* is united by the River *Myski-anah*, whose principal Source is at *Ain Thyllab*, Wed el Myski-anah. Ain Thyllab. 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. 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*'. Ba-gai, Tz BAGASIS.

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 thrive there to Perfection. *Barbar*, where there is a great Barbar. 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, Tz 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. Aurafium) ἐς Ἀσίαν ποταμὸν ἀρκεῖται, ἐπρατοπιδύλατο ἀμφὶ Βαβαῖν, πάλιν ἔρημον. *Procop.* l. 2. C. 19. Ἀσίαν ὁ ποταμὸς ἔτι μὲν ἐκ τῆς Ἀφρασίας. *Id. Ibid.*

There is a large subterraneous Quarry in the adjacent Mountains; the same Place perhaps that *Leo*' 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-anab* is called below *Uk-ku/s*) 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 *Sabara*.

The Moun-
tains of Atlas.

The Sabara.

That Part of the *Sabara*, which corresponds to This Province, hath, besides the distant City of *Wurglab*, and the Village *En-gousah*, 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. *Dousan*, *Welled Fillel*, and *Seedy Kballert*; 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. ENC.
p. 28. p. 33.

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-feelah* to that of *Constantina*, and consists of a double Row of Villages, whereof *Dousan* is the farthest to the Westward. The Rivers *Ganne* and *Fer-roufe* run a little to the Eastward of this Village, and empty Themselfes afterwards into the *Wed Adje-de*: upon the Banks of which River, three Leagues to the Southward,

Dousan.

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

are the *Zworviab* of *Seedy Kballer*, 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-at-sbah*, *Le-shanab*, *Boo-sbagroone*, *Biscara*, *Sbit-mab*, *Toodab*, 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-hadmab*, *Jes-bane-ab*, *Ban-teuse*, *Ourre-lan*, *Elme-nalab*, *Beegoe*, *Melee-ly*, *O-mash*, *Oumil-bennab*, *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 *Fibbel Aurefs*. *Toodab*, and *Seedy Occ'ba*, *Biscara*, and *Oumil-bennab*, receive Their Rivers, as *Doufan* doth, from within the *Tell*; but the Fountains and Rivulets which refresh the other Villages, rise within the *Sahara*, or else ooze immediately from the southern and adjacent Skirts of Mount *Atlas*. The *[Wed خدي 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 *Sahara*, of the same saline and oozy Quality with the *Shott*. This should be the *Garrar* or *Firad* of *Abulfeda*; and, as there is no other noted Stream on this Side the *Niger*, may probably be the same River with *Ptolemy's Gir*; 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

1 *Al Zeb* est territorium magnum, & fluvius *Garrar* s. *Firad* in regione *Al Magreb*, cujus Long. 30. 30. Lat. 31. 30. *Abulf.* ut supra. 2 Ο Γειρ ὁ ἐστὶν ὄρυγαν τὸ τε Οὐδάργαλα ὄρυγ' εἰ δὲ οὐδάργαλα ἢ Γαζμαρηνικὸν ἄρ' ἢ ὁ ἐκτ' ἀπειὶς ἀθλαμὸς ἐπιχέει καὶ δὴν μίσηται 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 tutelar 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 Name¹, and for which the *Carthaginians* were formerly remarkable², 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 Fytbe*; *Tum-marnab*, the next Place of Note, is six Leagues to the Westward of *Ma-jyre*; and

¹ Exc. p. 21. B. ² Legati a *Dario*, *Persarum* Rege, *Carthaginem* venerunt, afferentes edictum, quo *Pœni* humanas hostias immolare, & *canina* relici prohibebantur. *Juss. Hist. L. 19. Cap. 1.*

Tuggurt the Capital, lyeth twelve Leagues to the S. W. of *Tum-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*², 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 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 supposed³ that the Mountains of the *Ammer*, were a Part of *Ptolemy's Phruresus*; 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 *Huerгла*⁴; at the Latter of which, He placeth the Fountains of the *Bagrada*, the *Me-jerdab*, as It is now called. But as These are well known to lye within the cul-

¹ *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. ² *Guaygala* aliquot sub se habet *Castella*, pagos propemodum innumeros. Hujus incolæ, quoniam *Agades* regno adjacent, ditissimi—omnes colore nigri. *J. Leo*. p. 241. ³ Vid. p. 58. & 86. ⁴ 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.

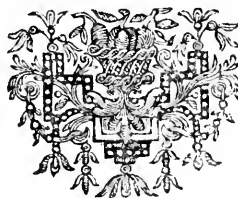
Gætulia
nearer Mount
Atlas.

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 MELA-
NOGÆTULI
and GARA-
MANTES, at
a greater Di-
stance, 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 *Wurglab*, *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 Melano-
gætuli, 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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The Disagree-
ment of the
Modern and

Of the modern Geographers, *Luyts*¹, 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 *Sanfon*, 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*.

Antient 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*², 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*³, to be no more than 1°. 55'. though the Longitudinal, particularly betwixt *Thabraca*⁴ and *Clypea*, is nearly the same that I find It. The *Itinerary*⁵ also, though a much better Conductor in general than *Ptolemy*, may, as *Ricciolius*⁶ hath already observed, be charged with Faults and Contradictions, which will be taken Notice of in their respective Places: whilst *Pliny*⁷, 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*⁸, 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 Compass⁹; 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 *Tunetanium* explicat se ab Oceasu 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-jab*; 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, as they refer 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 Carthaginensium* of *Strabo*¹; the *Regio Zeugitana* and the *Africa Propria* of *Pliny*, *Solinus*² &c. the eastern Part of the *Africa* of *P. Mela*³ and *Ptolemy*⁴; the *Provincia Proconsularis* of the *Notitia*⁵, and the *Provincia Vetus* of the old Historians⁶. It is much better inhabited, than any Part of the neighbouring Kingdoms of the like Bigness; having a greater Number of Cities, Villages and *Douuars*; 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-geab*⁷, (as they still call the Parts about *Keff* and *Bai-jab*,) with some Meadow and Arable Ground in the *Dakkul*, the rest

The general Description of the Summer Circuit.

1 Exc. p. 5. B. C. p. 7. B. 2 Exc. p. 21. Cap. iv. p. 23. Cap. xxvii. p. 29. E. p. 32. D. p. 31. A. 3 Exc. p. 19. Cap. vii. 4 Exc. p. 12. Cap. 3. 5 Exc. p. 35. 6 *Ibid.* Not. 1. p. 6. 7 *A Corruption of Africa, the ancient 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 Coast.

Jalta, *The GALATA, or CALATHE.* *Jalta*, the *Galata* or *Calatbe* 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.

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*.

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*¹. That This was the *Promon-*

The Promontorium Candidum. Exc. p. 17. B. p. 22. E. p. 28. B. p. 21. Cap. 14.

1 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 *INERA* 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. 15.} 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 Synonymous 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 Promontory¹ 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 Place²; 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 dirige naves. Eo classis decurrit: copiae 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.to. *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-shbert* [بن شبرط] *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*², 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 Notice³ of betwixt the *Atlantic Ocean*, and the *Mediterranean Sea*, is to be observed betwixt the *Miditerranean 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. Ascensu & Donati* Annot. in locum. 2 Est in *Africa Hipponensis* colonia, mari proxima: adjacet ei navigabile stagnum ex quo in modum fluminis ætuarium emergit, quod vice alterna, prout ætus aut repressit aut impulsit, nunc infertur mari, nunc redditur stagno. *Plin. Ep. 33. l. 9.*
ad *Canninum*. 3 Vid. *Phil. Transf. N^o. 189. p. 366.* *Lorvith. 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 The Port. 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 Aversion 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*, Exc. p. 4. C. and at the same Time takes Notice of the Lake upon which It is Situated. *Diodorus*' 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*². 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, The SINUS HIPPONENSIS. 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*; Cape Zibeeb. a Place so called from the great Quantity of [زيبب] Raifins 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 The Pil-loe. call) a high pointed Rock, in the Shape of Their favourite Dish of That Name, which is placed below It.

1 Ερατοπέδου (Agathocles) ἐπὶ τῆ Ἰσπυ καλομένην ἄκραν, ἀγροειδῆν οὐσικῶς τῆ παρακειμένη λίμνι.
Diod. Sic. l. 20. 2 *Scipio* (expositis apud *Promontorium Pulchrum* copijs) non agros modo circa vastavit, sed urbem etiam proximam Afrorum fatis opulentam cepit. *Liv.* l. 29. §. 28.

- Il. Cani, The Dracontia.* 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 *Tunifeens*.
- Cape Zibeeb, The Promontorium Apollinis.* *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) 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 Gulph¹; which, being of a Depth equal to the Breadth, might very justly be named by *Virgil*, a long *Recess*. The Island *Gamelora* is a little Way from *Cape Zibeeb* to the East; and four Miles to the Westward, within the *Cape*, is *Porto Farina*, called, from an Antient Salt-Work hard by It, [*Gar* [גַר] *el Mailab*] *The Cave of Salt*, by the Inhabitants. Both This Place and *Bizerta* have been mistaken by several Geographers and Historians² 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*³, 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 *Tunifeens* have their Navy. This Place is safe in all Accidents of Weather, and opens into a large navigable Pond, formed by the River *Me-jerdab*, which at present dischargeth Itself this Way into the Sea.
- The Me-jerdab, or BAGRADA.* The *Me-jerdab* 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 Carthaginensis* sub occasum solis segni navigatione in Portum (*Ruscinonam Afri* vocant) classem appulere. *Liv.* L. xxx. §. 10. ³ מַלְחָה אֲנִיָּה f. *Promontorium Annona* vel Frumenti ut *Amona* forsitan significet. Vid. *Buxi. 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-eab*, swell the Stream to the Bigness of the *Ifis* united to the *Cberwell*. 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-jerdab*, during It's whole Course, continueth to run winding through a rich and fertile 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-jerdab*, 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-jerdab*, 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*

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. Epit. 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 Lybicus in sinibus amne
Vitis limosas extendere latus undas,*

Et stagnante vado patulos involvere campos. Sil. It. l. 6. l. 140.

3 Legati petierunt a magistratibus, ut naves mitterent, quæ se prosequerentur. Data 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-tewab*, where there is the antient Bed of a River, with a large Mountain, (perhaps one of those taken Notice of by *Polybius*¹) 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*²; 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.

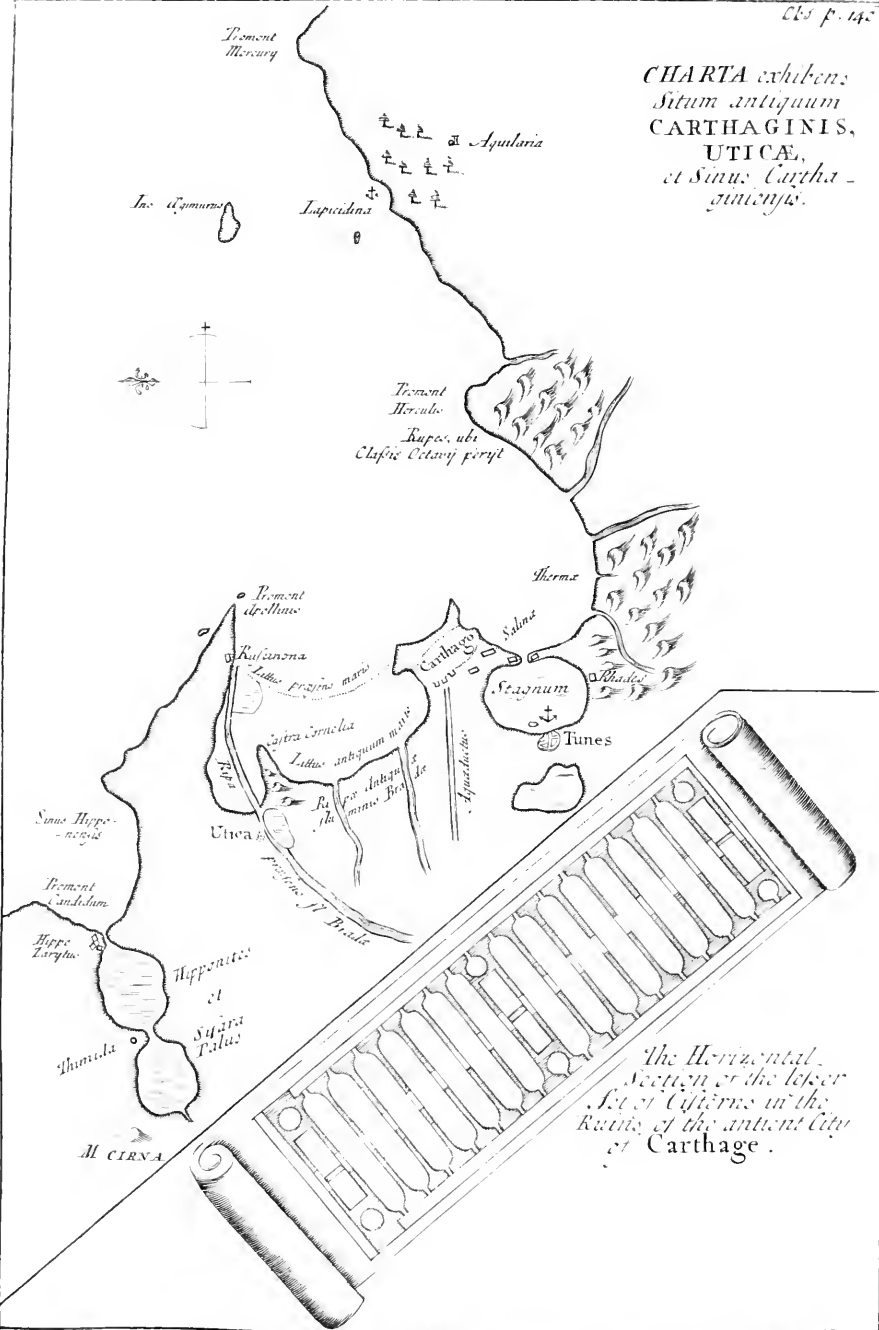
The Shallowness of the Bar.

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 [*Ἰτυκὴ Ἀτικά*] *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 χωλῶν ἧς ἐπ' ἐλευγνῶσαν ἢ ἀλχένα τὸν ἀνέπλοντα πῶς Καρχηδῶνα ὡς πρὸς τὴν Λιβύην, ἔγνων δυσάδων. &c. 2 — τὸ ὑπερστροφιστικὸν Μάρκεθ (i.e. *Bagrada*) ποταμὸς διεύροντος κατὰ πᾶσι τοῖς παραπλοῖσι ἢ ὅτι τὴν χάσαν τοῖς ἐκ τῆς πόλεως ἔξωθεν — ἢ ὑπερμερῶς ποταμὸς κατὰ ἢ εἰς θάλασσαν ἐκβολὴν ἀνωστράως κατὰ πᾶσι ἀνέμων εἰσείσει δαπανημένον τὸ σῆμα, καὶ περὶ αὐτὴν γινεσθῆναι ἢ παρ' αὐτῆς τῶν σῆματι πάρεσθαι — *Polyb. Hist.* l. 1. p. 75, 76.

CHARTA exhibens
Situm antiquum
CARTHAGINIS,
UTICÆ,
et Sinus Cartha-
ginensis.



The Horizontal Section of the lesser Set of Cisterns in the Ruins of the ancient City of Carthage.

To the Honourable **ST. WILLIAM CHAPPLE** Knight,
One of the Justices of his Majesty's Court of King's 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, entitled 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 Eminence¹, under which *Utica* was built; there is no Promontory², 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 femicircular 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 cafterly 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 Lake³ 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*⁴, which the *Romans* have made famous by their military Exploits.

¹ Imminente prope ipsis manibus (*Utica*) tumulo. *Liv.* l. 29. §. 35. ² *Scipio* Castra hyberna in promontorio quod tenui jugo continenti adhaerens, in aliquantum maris spatium extenditur, communit. *Id.* ibid. Id autem (*Castra Corneliana*) est jugum directum, eminens in mare, utraque ex parte praeruptum atque asperum, sed paullo tamen leniore fastigio ab ea parte qua ad *Utica* vergit. Absit directo itinere ab *Utica*, paullo amplius passuum mille: sed hoc itinere est fons, quo mare succedit; longe lateque is locus resagnat; quem si quis vitare voluerit, vi millium circuitu in oppidum perveniet. *Ces. Bell.* Civ. l. 2. §. 22. ³ Vid. Not. ult. ⁴ Magni Campi. *Liv.* l. 30. §. 8.

Gellab, *The*
 CASTRA
 CORNELIA.
 Exc. p. 13. C.
 p. 19. B. p. 22.
 A.

Two Leagues to the E. of *Boo-shatter*, is *Gellab*, the most northern and rugged Part of that remarkable Promontory¹, where *P. Cornelius Scipio* fixed his Winter Quarters, and which became therefore called the *Castra Cornelia* or *Corneliana*². 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 *Gellab* 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*³, 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

El Merfa.

Part of the
 City under
 Water.

The new Port. was probably the *New Port*⁴, which the *Carthaginians* built,

¹ Vid. Not. 2. p. 149.

² *Inde petit tumulos, exesisque undique rupes*

Antæi que regna vocat non vana vetustas. &c.

Sed majora dedit cognomina collibus istis

Scipio — *Luc. de Bell. Civ. l. 4.*

³ קרחה הרחא i. e. *Civitas Nova*. Exc. p. 24. D. unde Κάρθηκος, κ & θ permutatis, quod *Siculum* proprium est, ut notat Salmas. in Solinum. p. 322. ⁴ *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 fame that was called the *Mandracium*' in the Time of *Procopius*.

The greatest Part of *Carthage* hath been built upon three The Situation and Ruins of Hills, somewhat inferiour in Elevation to Those upon which CARTHAGE. *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*², I presume, had formerly The Byrsa. This Situation. In rowing along the Sea Shore, the common Sewers discover Themselves in several Places; which, being The common Sewers. well built and cemented at first, Time hath not in the least injured or impaired. The Cisterns are other Structures, which The Cisterns. 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 *Cothon*; 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.

Besides These, there are no other Tokens left us of the Grandeur and Magnificence of This antient City, and Rival of Few Antiquities at Carthage. *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^r. Balzac*³, very justly describe the present Condition of This Place.

1 Τὴν ἐν τῷ Μανδράκῳ εἶσοδον ἢ ἀπόστασιν συνεκλιθεὶς περιέπεινον ἄλλως τε καὶ τῷ παντὶ σόλῳ ἢ λιμῷ ἐκείνου ἄγ. ἱερὸν ἔθ. l. 1. 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.* 1. 371 &c.) docti pridem explorerunt, & monuerunt a *Græcis* Βύρσαν dici pro כַּרְתִּיב *Bofra*, ad vitandam κακοφωνίαν; quia *Græca* Linguae genius non patitur ut S & R continentur. Tale ἄλλως nemus pro אֶשְׁרָא *Asra*. *Bofra* Hebraeis est munimentum, a verbo כַּרְתִּיב munire. *Boch.* Chan. l. 1. 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
Everſe; quantum illa metus, quantum illa laborum
Urbs dedit inſultans Latio & Laurentibus arvis;
Nunc paſſim, vix reſſiquias vix nomina ſervans,
Obruitur, propriis non agnoſcenda ruinis. &c.*

————— *Solatia fati*

*Carthago Mariuſque¹ tulit, pariterque jacentes
Ignovere Dies* ——— *Lucan. de Bell. Civ. L. 2. l. 91.*

Carthage, a-
bout fifteen
Miles in Cir-
cuit.

*Pliny*² ſeems to make the antient *Carthage* much bigger, than when It was a *Roman* Colony; which, according to what *Livy*³ 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*⁴ 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*⁵ 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 Morafs, 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 *Carthagini-
enſium* 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* (ab eſt 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 circumfulum mare urbi poſſet.
Id. l. 30. ¶ 9. 5 ο θ Τῦνος ἀπὸ τοῦ πρὸ τῆς Καρχηδόνος ὡς ἑκατὸν εἴκοσι σταδίων. *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.

Adjoyning to the Greater Cisterns, we see the first Ruins of ^{The Aqueduct,} 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*, ^{Temples erected over the Fountains.} over the Fountains which supplied This Aqueduct with Water. That at *Zung-gar*, which, by the Ornaments, appears to have been of the *Corinthian* Order², 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 Deities³. Upon the Frize of the Portal we have This broken Inscription.

1 Γενώμαι τε Καρχηδόνου ἀρχαίαι, πόν τε ΟΥΞΕΤΟΝ ἀξιοδείκταυ ὄντα δειλόν, ὃς ἐς τὸ πλῆν εἰσῆγε τὸ ὕδωρ. *Procop. B. Vand. l. 4. c. 1.* 2 *Veneri, Flora, Proserpine 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. Vitruv. l. i. c. 2.* 3 Such as were *Hercules, Minerva* and *Diana*. *HERCULI (fontium præfidi) SACRUM. Fabrett. Inscript. Cap. 4. N^o. 170.* Πρὸς ἃ αὐτῆς (εἰκόνας ἱστανόμεθα) ἔστιν Ἡράκλειος καλεσμένη Κελύων, τὸ ὕδωρ (ὃς οἱ Τεσιζύμιοι λέγουσιν) ἀνευρέσθης Ἡρακλέους. *Paus. in Corinth. MINERVÆ (f. p.) SACRUM. Fabrett. Inscript. N^o. 495. DIANA (f. p.) SACRUM. Id. N^o. 496.*

----- RORISHI TOTIVSQVE DIVINAE DOMVS EIVS CIVITAS ZVCCHARA
FECIT ET DEDICAVIT.

*The Antiquity
of the Aqueduct.*

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* [حالف] *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*¹.

The Lake.

This Lake was formerly a deep and capacious Port², big enough to take in a large Navy; but at present, by receiving all the

¹ In hoc lacu *Tunes* est Insula ad oblectationem & discutiendum animi mororem: verum quoad latus ejus, quod ad *Tunes* spectat, eo fordes & immunditiæ coacervantur. *Abulf.* ut supra. 2 Λιμνὴ γὰρ ἢ πλεον ἢ μί, καθὼς αὐτῆς (Καρχηδονίου) διέγοντα εἶναι τριῖν, ὃν δὴ ΣΤΑΓΝΟΝ καλεῖσιν, ἐπιλακτὸν τε παντάσῃσιν ὄντα καὶ πλεον ἢ ἅπαντα σῆλον ἰκαίως τιφικέτα. *Procop.* Bell. Vand. l. i. 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*¹.

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 It²;) of the *Gulletta*, *Carthage*, and the Island *Zoua-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 aromatick 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.

¹ *Botarge* fiunt ex ovis *Cephalis* (Latini *magilem* dicunt) expolitis sc. in duabus vesicis, cuore ejuldem piscis & sale adhibito. Recentioribus corrupto verbo *Botarcha* vocantur, quasi dicas, *ωμερχα* i. e. ova salita. G. *Panciroli*. de Nov. Repert. Tit. ult. 2 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-rab*, 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, (saving 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.1.*

Not far from *Rhades*, is the River *Miliana*, the *Catada* The Miliana, or CATADA. Exc. p. 13. C. 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*, Solyman. 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*, Mo-raifah, the MANULA Exc. p. 12. D. p. 22. A. p. 27. E. F. (corruptly probably for *Merfa*,) 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*, Gurbos, The CARPIS. Exc. p. 13. D. p. 22. A. the antient † *Carpis*, where there is a Hot Bath and some Ruins. These are the *Calidae Aquæ* of *Livy*¹, 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. Promontorium Herculis. Wed el Abeyde.

† 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,) Seedy Doude, The NISUA or NISUA. Exc. ibid. Mosaick Pavements.

¹ Ipse (Cn. Octavius) cum rostratis per adversos fluctus ingenti remigum labore enixus, Apollinis Promontorium tenuit; honorariæ pars maxima ad Aegimurum,—alia adversus urbem ipsam ad Calidas Aquas delatæ sunt. Liv. l. 30. §. 24.

there are the Figures of Horses, 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 Horse, 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-Head¹ (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*² landed Those Troops, that were afterwards cut to pieces³ 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*⁴ 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

1 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. 2 *C. Curio in Africam profectus ex Sicilia*—apellit ad eum locum qui appellatur *Aquilaria*. Hic locus abest a *Clupea*, passuum xxxii millia; habetque non incommodam æstate stationem; & duobus eminentibus promontoriis continetur. *Cæs. de Bell. Civil. l. 2. §. 21.* 3 *Milites ad unum omnes interficiuntur.* *Id.* §. 38. 4 *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 Sylvæ scena coruscis
Desuper, horrentique atrum Nensus 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 *Lowba-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 *Zembra* or *Zowa-moores* lie 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] Dackhul] Corner*: being cultivated by the several Branches of the *Welled Seide*.

Five Leagues to the S. by E. of *Cape Bon*, is † *Clybea*, the *Clypea* or *Clypea* of the *Latins* and the *ΑΣΠΙΣ* of the *Græcians*. This City was built upon the small Promontory *Taphitis*², which being in the Figure of a Shield³ or Hemisphere, gave Occasion to the Name. There is nothing standing of This ancient City: for the Castle is a modern Structure; and what They now call *Clybea*, is a miserable Knot of Hovels, at a Miles Distance.

1 Est τοπος, i. e. fictus secundum poeticam licentiam locus. Ne autem videretur penitus a veritate discedere, *Hispanicus Carthaginis* portum descripsit. Cæterum hunc locum in *Africa* nusquam esse constat. *Serv.* in loc. Fictus hic locus est, & sublatus ab *Homero* (*Odyss.* 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.*

Cape Bon, The Promontorium Mercurij. Exc. p. 13. D. &c.

The Zowa-moores.

The Dackhul.

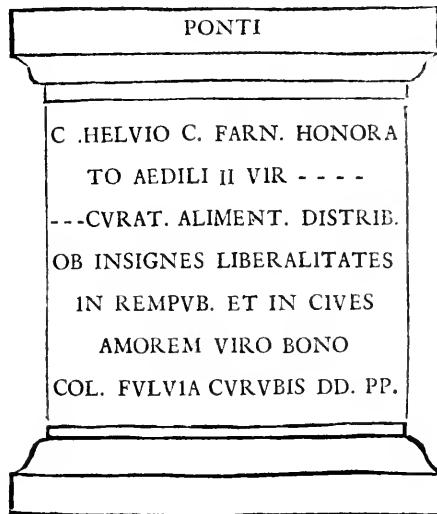
Clybea, The CLYPEA, or ASPIS. Exc. p. 7. F. p. 13. D. p. 22. A. p. 24. B.

The River.

A little Way to the Southward of This Village, we cross a large River, where *Masaniffa* was supposed to have been drowned in His Flight from *Bocchar*. *Livy*' 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 *Masaniffa*.

Gurba, The
Curobis.
Exc. p.13.D.
P.22.A.P.27.
D. E.

† *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.



‡ *Masaniffa* cum quinquaginta haud amplius equitibus per anfractus montis ignotos frequentibus se eripuit. Tenuit tamen vestigia *Bocchar*; adeptusque cum *patentibus prope Clupeam urbem campis*, ita circumdedit, ut praeter 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 Circumstance¹ 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 been². Neither have we a View, either from This City or the Road before It, of the Coast of *Clybea*³: all which Circumstances agree with the Situation of *Herckla*. The Author likewise of the *Itinerary* placeth *Adrumetum*, not only ccccxl Furlongs from *Neapolis*⁴, but lxxxv R. Miles, (i. e. at the same Distance with *Clypea*,) 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

¹ Oppidi (*Adrumeti*) egregia munitio, difficilisque ad oppugnandum erat accessus. *Hirr. Bell. Afr.* ² *Cæsar* circum oppidum vectus, natura loci perspectâ, redit in Castra. *Id.* §. 3. ³ *A Clypea* secundum oram maritimam cum equitatu *Adrumeti*, *Cn. Pifo* cum Maurorum circiter 111 millibus apparuit. *Id.* §. 3. ⁴ *Exc.* p. 28. *A.* p. 27. *E.* &c.

anonymous Town¹ that *Cæsar* visited in His Way to *Adrumetum*. *Leo* informeth us that *Hamam-et* was built about His Time²; 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*³, the *Sanjons* and others to think It to be so) It is in all Probability derived from the Number of [*Hamam* ^{١١٤٢}] *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.

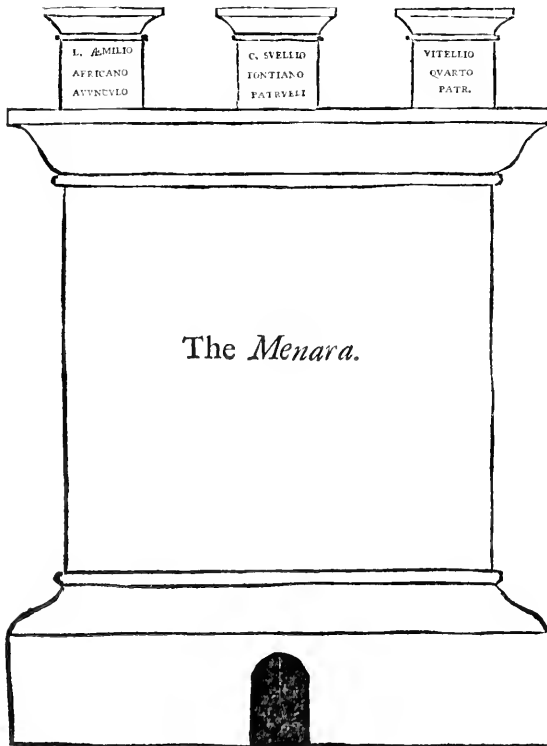
VICTORIAE
ARMENIACAE PARTHICAE
MEDICAE AVGVSTORVM A.
SACRVM CIVITAS SIAGI
TANA DD. PP.

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.

¹ *Cæsar Clupeam* classe prætervehitur; inde *Neapolin*, complura præterea castella & oppida non longe a mari relinquit. *Hirr. Bell. Afr.* §. 2. ² *Hamam-et* ante paucos annos a *Mahometanis* extructum, hujus incolæ miserimi &c. *J. Leo.* p. 221. ³ 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 *Caffir* [*Castle*] ^{Caffir 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 ^{The Plain of Hamam-et.} Plain, cultivated by the *Welled Seide*, and reaching as far as *Herckla*. Upon the maritime Part of It, two Leagues to the W. by S. of *Hamam-et*, we have the *Me-narab*, 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 Guiliffæ F. Suffes.* *Boch. Chan. l. 1. Cap. 24.*

Faradeefe, A little nearer *Hamam-et*, are the Ruins of a Port formerly belonging to *Faradeefe*, 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 VENERIA, Exc. P. 24. B. or APHRODISIUM, 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*.

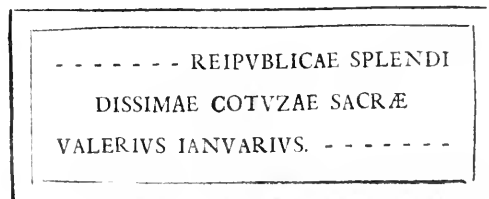


CHAP. III.

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*¹ 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 *Sifara Palus*, the other for the *Hipponites* of the old Geography.

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*², 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 *Sifara Palus*.

† 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*³ of *Sallust*, the *Oppidum Vagense* of *Pliny*, the *ΒΑΓΓΑ*⁴ of *Plutarch*, and the *Vaccensium Ordo Splendidissimus*, as the Title seems to run in the first of the following Inscriptions. *Cellarius*⁵ 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 Road⁶, which the *Romans* commonly made use of in their way to *Numidia*. After It revolted, *Metellus*⁷ 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-

¹ Vide *Agathodæmonis Tabulam Ptolemaicam* & *Cellar. Geogr. Ant. l. 4. Cap. 4. p. 105.*
² Dum mihi reducto a *Madauris*, in qua vicina Urbe jam cœperam literaturæ atque oratoricæ percipiendæ gratia peregrinari, longinquioris apud *Carthaginem peregrinationis sumus preparabantur. D. August. l. 2. Confess. Cap. 3.* ³ 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.* ⁴ Φερών ἢ Βάγαν, πόλιν μεγάλην &c. *Plut. in Mario. p. 409.* ⁵ *Vaga* a *Cirta* in ortum æstivum distat. *Cellar. l. 4. Cap. 5. p. 114.* ⁶ Vid. *Not. 3. Sall. Bell. Jug. §. 60.* ⁷ *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 *Peutingers Tables*, may be, because It was situated at a Distance from the Great Road that lead from *Carthage*, either to *Numidia* or *Bizacium*.

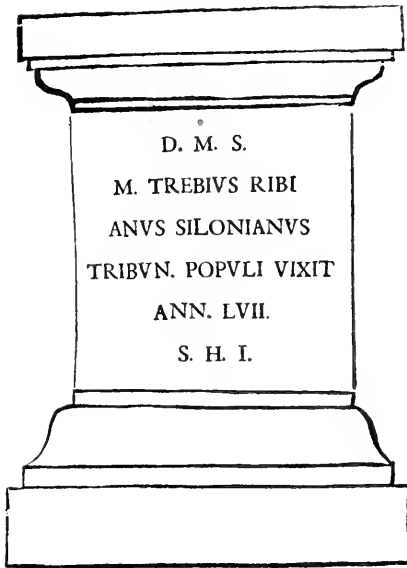
*A Place of
great Trade.*

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-jerdab*, 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 *Peutingers*'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-jerdab* 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 massy 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.



D. M. S.
 MEMORIÆ SANCTISSI
 MÆ FAEMINÆ
 DONATÆ QUÆ
 VIXIT ANN. XLVI
 MENSIBUS VIII.

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*¹ and St. *Augustine*², under the Name of *Tuccabori*, or *Thuccabori*; and must consequently be mistaken by *Simler*³ 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.

clenfon of the *Roman Empire*, as appears by the following Infcription.

SALVIS ET PROPITIIS DDD. NNN. GRATIA
 NO VALENTINIANO THEODOSIO INVICTISSIMIS PRINCI
 PIBVS DE PACE EX MORE CONDIT. DECRET

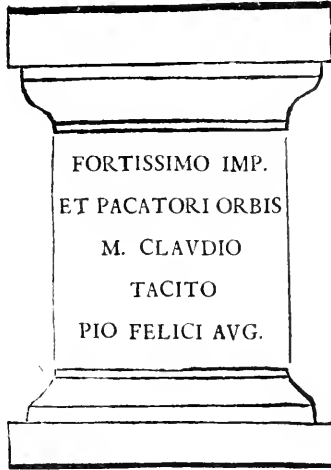
Upon an Altar.

PRO SALVTE IMP. C. - - - -
 QVINTVS SENTIVS FELIX N.
 DEI LIBERI PATRIS - - - -

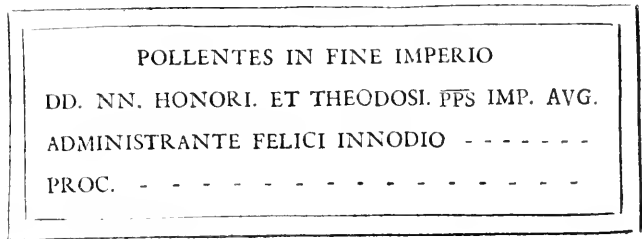
Tes-toure is a neat thriving Town of the *Andalusian Moors*, ^{Tes-toure, The Col. BISICA LUCANA.} fituated upon the same Side of the *Me-jerdab* with *Bazil-bab*, at about two Leagues Distnace to the Westward. By the first of the following Infcriptions, This Place must have been antiently called the *Colonia Bisica Lucana*. In a Mill a little above *Bazil-bab*, there is a broken Infcription, where we find the Emperor *Aurelian* named *Besicamus*, 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.

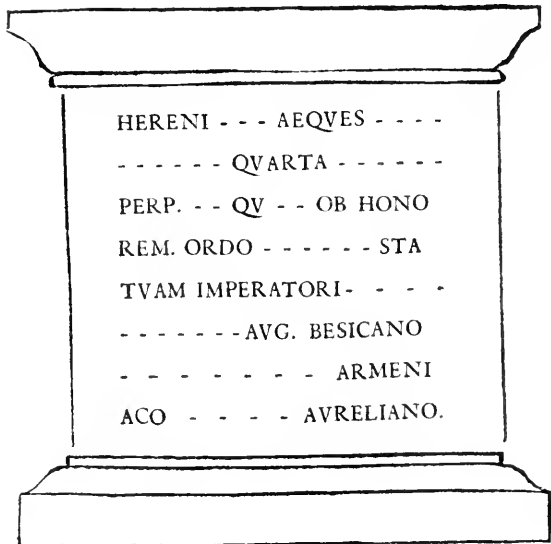
Upon a Pillar.



Upon a Square Stone.



In a Mill near Bazil-bab.



Slou-geah or *Salow-keab*, a small Village, formerly the *Municipium Hidibelense* or *Chidibbelensum*, is built at the Bottom of a large Winding of the *Me-jerdab*, which reacheth from *Bazil-bab* to *Tefstoure*. 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-
um CHIDIBBELEN-
SUM.

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.

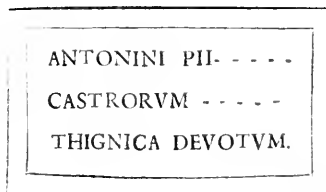
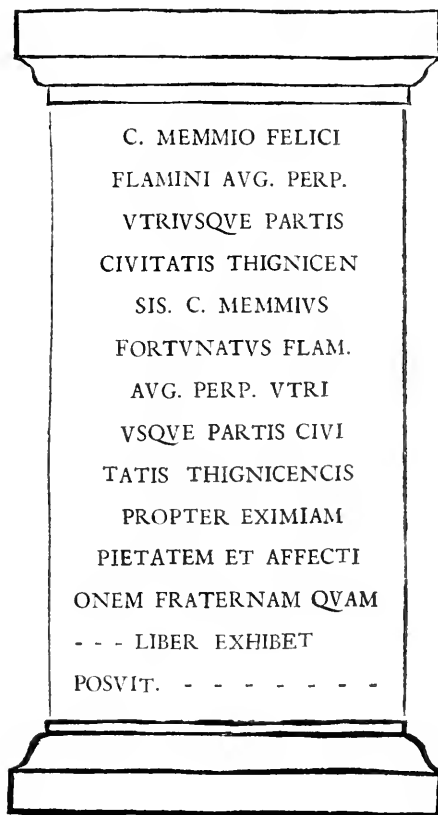
T. FL.
 CONSTAN.
 NOBILIB.
 CAESARIBVS NVMI
 NI EORVM

 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.
P. 15. B.

Tef-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*'. Among the Ruins, particularly of the antient Citadel, we have These Inscriptions.



1 A *Tubusica* in Septentrionem proxima *Thigiba* Colonia &c. *Cellar. Geogr. Antiq.* l. 4. cap. 5. p. 116.

ALTISSIMO SÆCVLO DDD. NNN.
ORB. - - TORI - - INDVLTA 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 ^{Tuber-foke, The THIBURSICUM-BURE.} small City, walled round, and situated upon the Declivity of 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 Authors¹ 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 *Tubursicuburenfis* 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*.

¹ 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 verius sita: propter quam distantiam mihi secus videtur, præsertim 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 ROMAE AETERNAE AVG.
 RESP. MVNICIPI SEVERIANI ANTO
 NINIANI LIBERI THIBVRSICENSIVM
 BVRE

SAEVIS 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.
 LAURENTIVM VICO AVGVSTINORVM
 SACERDOTI REIP.
 MVNICIPI LIB. THIB. BVRE
 PATRONO.

* Et *Thomas Lybicae* nutantis dextera terra.
Coripp. Afr. de laud. Just. Min. l. 1

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 *Tuberfoke*, 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.*

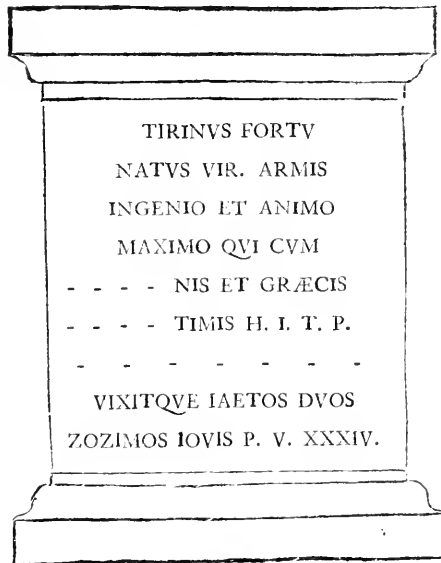
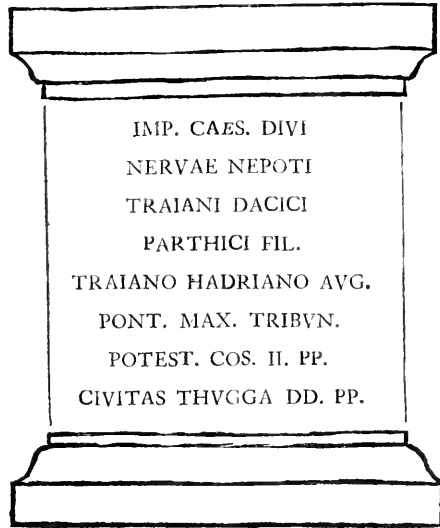
L. MARCVS SIMPLEX ET L. MAR
CELLVS SIMPLEX REGILIANVS S.P.F.

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 THVGGA.

Upon a Square Stone.

CLAVDIO CAESARI ANG - - - -
MAXIMO TRIBVNITIA POT. - -
R. CRASSVS AEDIL. ORNAM - -
TI VIR AVGVRII VIR QVINQVE
C. FAR. PERPETVVS SACERIVS
PAGI THVGGENSIS NOM. - - - -
ET PERPETVI. - - - - -



Lorbuls, *The Laribus*, the *Laribus Colonia* of the Antients, is remarkable at present for little else besides a fine Situation, being built upon an Eminence about five Leagues to the W. S. W. of *Tesloure*, 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-geab*, from their very Situation, must either discharge Their Rivulets into the *Me-jerdab*, 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^s fixed LXXIII Miles only, instead of CV (as in a direct Line, without calling at *Altieuros* or *Admedera*, the Distance actually is) from *Theveste*.

Mef-tura, the *Civitas II Tuggensis*, as *Dugga* above mentioned might be the First, is situated in the Plains below *Lorbuffs*, 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.

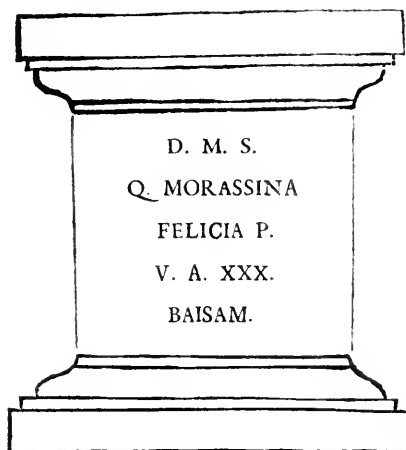
Mef-tura,
The *Civitas*
II *Tuggensis*.



Beiffons, the *Municipium Agbiensum*, (and *Baifa* perhaps from the first Inscription,) is built upon a Hill, about one League from *Tuber-fôke* 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.

Beiffons, The
Municipium
Agbiensum.

1 Vid. Not. 2. p. 99. 2 Exc. p. 25. F. p. 26. A.

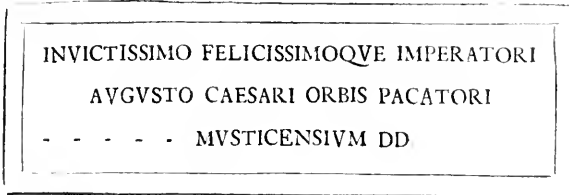


PRO SALVTE IMP. M. ANTONINI AVG. PII
LIBERORVMQVE EIVS
CINTIVS C.F.R.N. VICTORVM AD TVENDAM
REMPUBLICAM CONSENSV DECVRIO
NUM OMNIVM IAM PRIDEM PATRONVS
FACTVS ET TVTOR CVM - - RERVV VETVS
TATE CONSVM - - - - - A SOLO

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. - - -

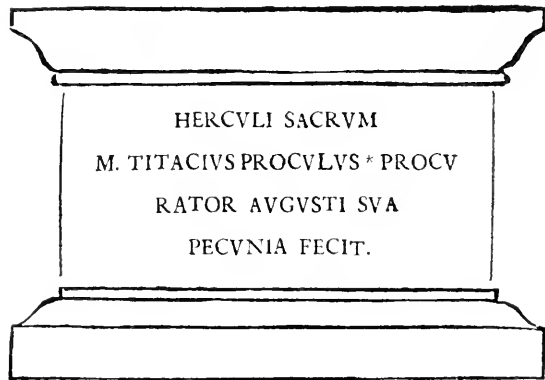
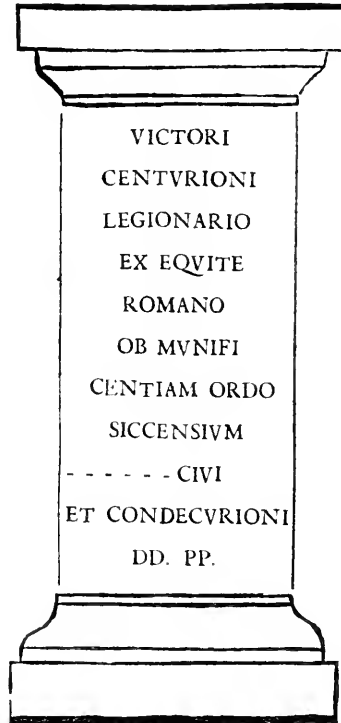
Musti, called at present *Seedy Abdel-abbus* from a *Marab-* Seedy Ab-
butt of that Name who is there interred, is situated upon a del-abbus or
 Plain in View of *Dugga* and *Beiffons*, near the half Way be- MUSTI. Exc.
 twixt *Testone* and *Keff*. We have here the Remains of a p. 16. B. p. 25.
 beautiful triumphal Arch; and upon a Stone that might for- F. &c.
 merly belong to It, there is This Inscription.



*Vibius Sequester*¹ hath been misinformed in placing This City near the River *Bagrada*; the neareft 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*²; XCII from *Sufetula*³; LXXXVI from *Carthage*⁴; and CXCIX (by *Tipasa*) to *Cirta*⁵: 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-abbus*.

Keff, the *Sicca* or *Sicca Veneria*⁶ of the Antients, lyeth Keff, The
 about five Leagues to the S. W. of *Lorbuss*, and twenty four to Sicca or
 the W. S. W. of *Tunis*. It is a Frontier Town, and the Third Sicca Ve-
 for Riches and Strength in the whole Kingdom; though the NERIA.
 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.

¹ *Bagrada Africa juxta oppidum Musti, &c.* ² Exc. p. 27. A. ³ *Ibid.* E. ⁴ *Ibid.* A. ⁵ P. 26. E. ⁶ Summi viri Jo. Seldenus de Diis Syris Syntagma II. Cap. VII. & Ger. Jo. Voffius Theol. Gentil. l. 2. cap. XXII. nomen *Sicca Veneria* erudite deducunt ex *Affyrorum* numine vel Religione *Succot Benot* cujus II Reg. XVII sit mentio, quasi Tabernaculæ filiarum five mulierum dicantur, seu cultus *Veneris Affyriae*, quem *Herodotus* l. 1 cap. CXCIX & *Strabo* l. 16. describunt. *Cellar.* Geogr. Antiq. l. 4. cap. 5. p. 117 ⁷ *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.



Boufba, *The*
Turza, *or*
Turceta.

We find *Boufba*, (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	-	-	-	-
TRANSPADVM	HISTRIAM	TITVRNIAM	-	-	-	-	-	-	-
FISCI	PROVINCIAE.	XI	OB	EXIMIVM	AMOREM	IN	-	-	-
PATRIAM	SPLENDIDISSIMVS	ORDO	TVRCET.	PATRONO	DD.	-	-	-	-

Mesberga or *Elmesberka*, is situated in a Plain three Leagues ^{Mesberga,} to the Eastward of *Bousha*. This was formerly called *Giuf* or the ^{The GIUF.} *Municipium Aurelium Alexandrinum Augustum Magnum Guiftanum*; 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.

-	-	-	-	-
PIL.	IMP.	V.	COS.	I.
PROCOS	MVNICIPI	-	-	-
VM.	GIVF	DEVOTVM	-	-
NVMINI	MAIESTATI	-	-	-
QVE	EIVS	DD.	PP.	-

AGENTI

APOLLINI AVG. SACR.

DEVNDANIVS 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 LVDOS SCAENICOS ET GIMNASI
 VM POPVLO AEPVLAS DECVRIONIBVS DEDIT DDD.

LYCINIAE 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.
PALLONIUS 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*¹, 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 Seas 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 II CC

IVLIVS TERTIVS II CCCC ET SPATIVM - - -

AVRELIVS SEVERIANVS II D ET CALCIS --- P. XX. M

AVRELIVS QVINTIVS II CCCC

Upon the left Hand.

CALPVRNIVS II CC

MARTIVS VENVTIVS II CC

L. AELIVS LARGVS II CC

AVRELIVS FROTIANVS II CC

Zow-waan.

Zow-waan 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

¹ *Masanissa* cum paucis equitibus ex acie in montem (*Balbus* incolæ vocant) per fugit. *Liv.* 1. 29. §. 31. *Bocchar** digressum jugis *Masanissam* persecutus in valle arcta, faucibus utrimque obsessis, includit. *Id.* §. 32.

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 Ammon¹.

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 pede² 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 Agathocles³ was entertained with a View both of the Country of the Adrumetines and Carthaginians. The Zygyantes 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.

THE 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.

¹ The Image of Jupiter Ammon is called Κρισίσσωτον 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. 2 Πέδης μὲν ἢ λέγεσθαι ὑπαρχίας, κερκεὶς ἢ τὰ ἄκρα τῆς ἑσπ. Strab. Geogr. l.10. p. 326. 3 Ἀγαθόκλης ἀρσινόιδεν ἐπὶ πνευπέτων ὀρεινῶν, ὅθεν ὄρασις θυματῶν ἢ αὐτῶν ἰσθμῶν τῆς Ἀδρυμηνίων καὶ τῆς Χαρχηδονίων ἢ Γιώπτε πολιορκητῶν χώρας. Diad. 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 *Defailab*, *Derb*, and *Hat-taab*, we have Mountains only and woody Tracts all along from *Zung-gar* by *Ufe-let*, *Truzza*, *Spaitla*, *Cafareen*, 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 *Cafareen*, 'till we arrive at *Ferre-anab* and the Skirts of the *Sabara*, 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 *Capsa*, 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 *Sbekkab*, as far as the Eye can conduct us.

Herkla, *The*
ADRUMETUM. 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 *Morafs*, 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 perspecto, redit ad Castra. *Flint. de Bell. Afric.* 4.3.

To the W. and S. W. of this Promontory were the Port and *Cothon*, which we find *Cæsar*' 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*² 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*³ 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 unexperienced⁴ 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 Marches⁵. Neither indeed was This a Season for

The Port and
Cothon.

Adrumetum
at no great
Distance from
Leptis.

1 *Varus* celeritate *Cæsar*'s audaciaque motus, cum universa classe, conversis navibus, *Adrumetum* versus fugere contendit. Quem *Cæsar* in millibus passuum IV consecutus — trirremem 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. *Hist. 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 repellereuntur &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 Adrumet-
tum.

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 croffing the interjacent Gulph, lyeth feven Leagues only to the S. by W. of *Hamam-et*, though, in travelling by Land, the Diftance 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 Diftrefs of Weather, without fome extraordinary Accident, to reach either the Ports of *Siagul* and *Aphrodifium*, or the *Cothon* at leaft of *Adrumetum*. This City then, according to the Conjectures of *Scaliger*² and others, could not well be called *The*

Vid. *Procop. de Ædificiis Di. Justiniani* Cap. 6. 2 Quod dicit *Solinus* [Exc. p. 24. C.] de *Hadranyro*, id origine verbi confirmatur, quæ plane *Punica* est חֶרְכְּלָא . Sed *Arabice* melius حَصْرُ مَوْت apice in fecunda litera fuperfcripto, ut fit *Hadrāmuth*. Ita etiam vocatus filius *Jofan* de pofteritate *Sem*. Gen. X. 26. Est autem *Adramyt* Ἡρακλεία Πάριος . 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-wholesomeness of the Climate. The Country indeed which 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 furrounded 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 מנה] *The City of* (or furrounded with) *Water*.

The circumjacent Country salubrious.

Susa, the next remarkable Place upon the Coast, is situated ^{Susa.} 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 Towns¹ which submitted to *Cæsar* in His March to *Ruspina*.

Susa is built upon the northern Extremity of a long Range of Eminences, which, as *Hirtius*² hath well described Them, reach ^{The Situation of It.}

Mut Panis erat Pluto. Philo Bibliensis. Καὶ μετ' ἃ πολλοὶ ἔπειθεν αὐτὸς πῦρ τῆς Πύας ἀνομαζόμενον Μῦθον ἀποκαλεῖται ἀφισεῖ. Σάβατον ἢ πέταν ἐστὶ Πλάτωνος γυνικὸς ἀνομαζόμενον. Ergo *Adrumetum* dictum ob pestilentem tractum oræ *Africane*, quomodo apud *Plantum* dictum est, *Acherontis ostium est in agro nostro.* Scalig. De Emend. Temp. p. 31. in Fragm. Not. Sed ex Ebræo הוצרמנה fierent *Adrumota* non *Adrumetum*. Ut taceam nihil esse causæ cur *Adrumetum* velletur הוצרמנה, 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. — Porto cum *Syris* מנהר *mea* centum, & מנתן *manan* centenos sonat, Ἀδρῦμα vel Ἀδρῦμας & Ἀδρῦματων idem videtur esse quod הוצר מנהר regio centum seu centenarum, supple שיעריים 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. *Hist. 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 *Sabaleel*, 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 Sea¹ 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.

Sabaleel, *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 *Sabaleel*, 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*². *Sabaleel* 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 It³, 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 *Sabaleel*, 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 *Cæsaris* discessu, (à castris prope *Ruspina*) cum universis copiis per jugum *Cæsarem* subsequi capit — §. 58. *Scipio* confestim *Cæsarem* per superiora loca consecutus, millia passuum VIII à *Thapso* binis castris confedit. §. 68. *Labiens* 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 *Cæsaris* munitiones vagari; atque eos qui pabulandi aut *aguandi* gratia extra Vallum progressi essent, expere. *Hirt.* Bell. *Afric.* §. 19 & 22.

† *Lempta*, the *Leptis parva* of the Antients, is supposed by Lempta, The LEPTIS parva. Exc. p. 13. E. p. 19. C. p. 21. B. p. 27. F. Tab. Pent. AA. *Bochart* 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*. *Buzo* 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.

† A few Miles to the Westward of *Lempta* are the Ruins of Boo Hadjar, or AGAR. *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*.

Between *Boo Hadjar* and *Demafs*, but within four Miles of A Lake of Salt Water. the Latter, there is a large Lake of Salt Water, which reacheth within half a League of *To-bulba*. This² is the Lake taken To-bulba. 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*.

Demafs, the antient *Thapsus*, is situated upon a low Neck Demafs, The THAPSUS. Exc. p. 13. E. p. 22. B. Tab. Pent. A. A. 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 Taxation³, 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.

There is still remaining, in Defiance of Time and the Sea, The Cothon of Thapsus. 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

¹ 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.

² Erat Stagnum Salinarum, inter quod & mare angustix quædam non amplius mille & quingentos passus intererant; quas *Scipio* intrare, & *Thapsitanis* auxilium ferre, conabatur. §. 62.

³ *Thapsitanis* HS XX millia, conventui eorum XXX millia, *Adrametanis* 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 *Tarichie* 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' to secure Them.

The Jowries
the Is. TA-
RICHIE.
Exc. p. 8. A.
B.

El Medea or
Africa, The
Turris Han-
nibalís.

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* says that It was founded, (It might have been possibly rebuilt) by *Mabdi* 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*' 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.
Pent. 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 inferior 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** should be the Tower or

1 Classe, circum insulas portusque disposuit; quo tutius comteatus supportari posset. §. 20. 2 El *Mabdia* oppidum nostris fere temporibus à *Mabdi* 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 commodè 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 prædialiis Turcis tenebatur. *Thuan.* Hist. l. 7. 4 Quum equi, quò in loco jussi erant, præto fuissent, nocte via cita regionem quandam *agri Vocani* transgressus (*Hannibal*) postero die mane inter *Acillam* & *Thapsum* ad suam *Turrim* pervenit. Ibi cum parata instructaque remigio exceperit Navis. — Eo die in *Circinam* insulam trajecit. *Liv.* l. 33. §. 34. *Hannibal* appropinquante vespere, equum conscendit; & Rus Urbanum, quod propter litus maris habebat, ignaris fervis, jussitque ad portam revertentem opperiri, contendit. *Juss.* 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 *Pentinger'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 *Ussilla* 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 Ussilla. 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 Edificiis 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*².

The Flux and Reflux. The eaſterly Winds were too violent whiſt I travelled along the Coaſt of the *Leſſer Syrtis*, to obſerve the Flux and Reflux³ of It, from whence ſome Authors have derived the Name⁴. 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 *Inſhilla*, and about twenty to the S. W. of the *Querkyneſs*. 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 Limen-Manufactures, and know little of that Oppreſſion, which is ſeverely practiced in moſt other Places of *Barbary*. *Buno*⁵ maketh *Sfax* to be the *Taphrae* of *Cluver*; but It is more probably of modern Extraction, taking It's Name from the Quantity of [فكوسة *Fakouſe*] Cucumbers, that grow in the Neighbourhood.

Thainee, The THENA or THENÆ. *Thainee*, the *Thena*, or *Thenæ* of the Antients, is ten Miles

Exc. p. 8. B. p. 13. E. p. 22. B. p. 27. G. *Agathem. Geogr. l. 1. Cap. 5. 2 Exc. p. 8. D. 3 Exc. ibid. p. 22. C. p. 23. F.*
I Κέραινα νήσος μύκηθ' ὄχει σάδια ὄ. πλάτος δ' ὅπου στενοτάτη σάδια μ. ὑπέκεινται ὃ πόλιος ἡπειρωτικῆς Ολίνας, ἢ κείται ὃ μικρῆς Σιερπιδος ὄτι ὃ ἀρχῆς. Τῆ ὃ Κερλίνη ὄρθαίη) νήσος Κερκινίτις γερουζα ζευχθείσα, μύκηθ' σάδια μ. πλάτος ὃ σάδια κέ. Ἀπὸ Κερλίνας ὄτι νήσος Μλίγγρα ὃ Λατοραγίτιδος ὃ Διάπιδος σάδια χ', ὄσον ὃ μικρῆς Σιερπιδ' ὄρθα) τὸ ὄμα. *Agathem. Geogr. l. 1. Cap. 5. 2 Exc. p. 8. D. 3 Exc. ibid. p. 22. C. p. 23. F.*
Εξείας δ' ὄτι Σιερπιδος ἀγρόθρον ἰλικὸν ἰλίσιαι
Γαιοτήρη, μίτη πλώ δε ὄρεθς αὐγῆς ἰρχεται ἄλλη
Λαοτιθ', εὐρυτέρησι βαρυνουθῆν σερρηθῆσιν
Ενθα κοροσσυθῆς Τυρολιθ' ὄριμνιτίσις,
Ἄλλοτε ἰε πημμυεῖς ἰχέρεται, ἄλλοτε δ' αὐτε
Ἀμυπιος ξηρῶσιν ὄπποχάει φμαῶδοισι. *Dion. Perieg. l. 198.*

⁴ Viz. à séro traho, quod in accessu & recessu arenam & cænum ad se trahit & congerit. *Vid. Eufstath. Comm. 5 Cluv. Geogr. cum Notis Bun. &c. p. 394.*

to the S. W. of *Sfax*, and nearly at the half Way to *Maba-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 *Capfa*, 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*' informeth us) the *Romans* took in Their Provision of Water.

Wed el Thainee The TANAIS of Sallust.

† *Maba-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 MACODAMA, or MACOMADIBUS. Exc. p. 13. F. p. 27. D.G.

† A little Way from *Maba-refs* we cross the River *Tarff*, which riseth near the Ruins of *Tarfowah*, four Leagues to the Westward of *Maba-refs*. There is a great Affinity in Sound, betwixt This Village and the *Tapbrura* of *Ptolemy* or the *Taparura* of *Pentinger*'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*, were it not at a greater Distance from the River *Triton*, than seems to be suggested by that Author.

The River Tarff.

Tarfowah, The TAPBRURA. Exc. p. 13. E. Tab. Pent. BB.

The Castle of *Ungba*, two good Leagues to the S. W. of *Maba-refs*, was built, according to the Tradition of the Inha-

Ungba.

1 Cum ad flumen [*Tanam* al. *T.naim*] ventum est; maxima vis utrius effecta. Ibi — juber omnibus farcinis abjectis, aqua modo seque & jumenta onerare. Dein — noctem totam itinere facto confedit: idem proxuma facit. Dein tertia multo ante lucis adventum pervenit in locum tumultuosum, ab *Capfa* non amplius duum millium intervallo. *Sall. Bell. Jug.* §. 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-ref*s should be the Castle taken Notice of by *Leo*¹, 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*.

Gabs, *The*
EPICHRUS.
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 *Jireed*. But the chief Branch of Trade, for which This *Emporium*, as *Strabo*² calls It, is famous

¹ *Machres* castellum nostris temporibus ab *Afris* eam ob causam ad fretum *Capes* conditum ut regionem illam ab hostium incurfionibus tutam fervarent. 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 dried 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*.¹

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 *Aquas 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 Hammab* 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 Hammab*, (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*² of *Strabo* and others; though *Ptolemy* maketh the latter a City only of the *Lotophagitis*, as He calleth This Ifland.

¹ *Tacape*, felici fuper omne miraculum rigo folo: ternis fere mill. paff. in omnem partem fons abundat, largus quidem, fed certis horarum fpatiis difpenfatur inter incolas. l. 18. cap. 22. *Tacape* אַ טַאָפֶּה, locus humidus & irriguus. *Boch. Chan.* l. 1. cap. 25. ² Fallor an *meninx punice* fcribatur מֵי נִקְיָא *me-niks*, quali dixeris aquas defectus, i. e. deficientes vel נִקְיָא מֵי *me-nics*, quali dixeris aquas recessus, i. e. recedentes? *Id. ibid.*

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. Peut.
DD. The
BRACHION.
Exc. p. 3. C.
and MEN-
NIX. p. 8.
C. p. 24. A.
and LOTO-
PHAGITIS
Inf. p. 17. C.



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 *Zengitana* and *Bizacium*, *Zung-gar*, the antient *Zuchara*, will be the most northern City of this Circuit. The whole Extent of Ruins, and particularly the Temple, that hath been already described¹, 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 League 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 *Mejerdab* not far from *Testoure*.

Kiffer, The
ASSURUS.
Exc. p. 15. C.
ASSURAS.
p. 27. E.

Three Leagues to the S. W. of *Youseph* are the Ruins of *Kiffer*, the *Assurus* or *Assuras* probably of the Antients. *Celarius*² 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 *Kiffer*.

Hydrab,

Hydrab lyeth in the same Latitude nearly with *Kiffer*, 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-

¹ P. 153. ² *Assura****Ptolemæo* 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 falvis possunt. *Geogr. Antiq.* l. 4. Cap. 4. p. 106. Inter *Siccam* & *Naraggaram* *Ptolemæo* est *Assura*, *Assurus*, alia ab *Assuris Zengitanæ*, 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.

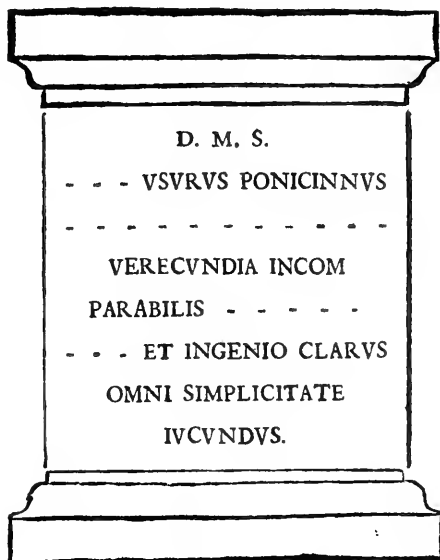
The THUNUDRONUM Col. Exc. p. 15. B.

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 *Kiffer*, 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 BINTHINA. Exc. p. 27. C. E. F. Nab-hanah. Jelloulah, The Opp. USALITANUM. 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 *Elmarwabel* of *Abulfeda*¹, 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.

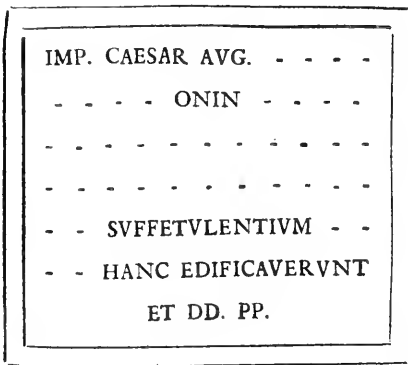
We have several Fragments of the antient Architecture at this Place; and the great *Mosque*, accounted to be the most magnificent as well as the most sacred in *Barbary*, is supported by an almost incredible Number of *Granate* Pillars. The Inhabitants told me (for a *Christian* is not permitted to enter 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

¹ Incolæ Urbis *Kairwan* bibunt aquam pluvialem quæ hyemali tempore colligitur in piscina magna dicta *Elmarwabel* الموالل i. e. *Cisterna*. *Abulf.* ut supra.

Chiffel; so that we cannot collect the antient Name of This City from any of the Antiquities that have been hitherto discovered. However as It is situated betwixt *Tisdrus* and *Adrumetum*, though nearer the Latter; by the due Distance of It likewise from the River *Mergaleel*, the *Aquis Regiis* of the Antients, It must have been, I presume, the *Vico Augusti* of the *Itinerary*. *Thuanus*' must certainly be mistaken in making It the antient *Curubis*, which hath been already taken Notice of, as a maritime City, sixty Miles distant to the N. E. It may be questioned likewise whether It be the same Name with *Cairo* or *Kahiro* in *Egypt*, denoting a *Victory*. For *Kair-wan* seems to be the same Appellation with, what we call, *Caravan*, originally signifying, as *Leo* and *Marmol* suppose, the Place where the *Arabs* had their *Rendezvous*² in their Conquests of this Part of *Africa*.

† *Spsitla*, the antient *Sufetula*, lyeth about twelve Leagues to the Southward of *Keff*, being one of the most remarkable Places in *Barbary* for the Extent and Magnificence of It's Ruins. For at a Furlong's Distance to the Eastward, there is a sumptuous triumphal Arch of the *Corinthian* Order, consisting of one large Arch, with a lesser one on each Side of It: but this Part only of the Dedication remaineth.

Spsitla, The Sufetula. Exc. p. 27. passim. p. 28.



1 *Calipha Africae Caruani* sive *Curubi*, urbe ab *Occuba Nasici 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, *Raqeda* dicta. *Thuan.* l. 7. *Curubis* quæ & *Carvenna*. *ibid.* 2 *Cairaoan* Conditorem habuit *Hucba*, qui universi exercitus dux ex *Arabia* delerta ab *Hutmeno* Pontifice tertio missus fuerat; — neque aliam ob causam conditum fuisse dicunt, quam ut in eo exercitus cum omni præda *Barbaris* atque *Numidis* adempta, secure se continere possent. — Eo tempore quo *Elagleb* Regno potitus est, tam incolis quam ædificiis 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 *Facades* 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 *Tifdrus*, 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 *Jibbel Me-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.

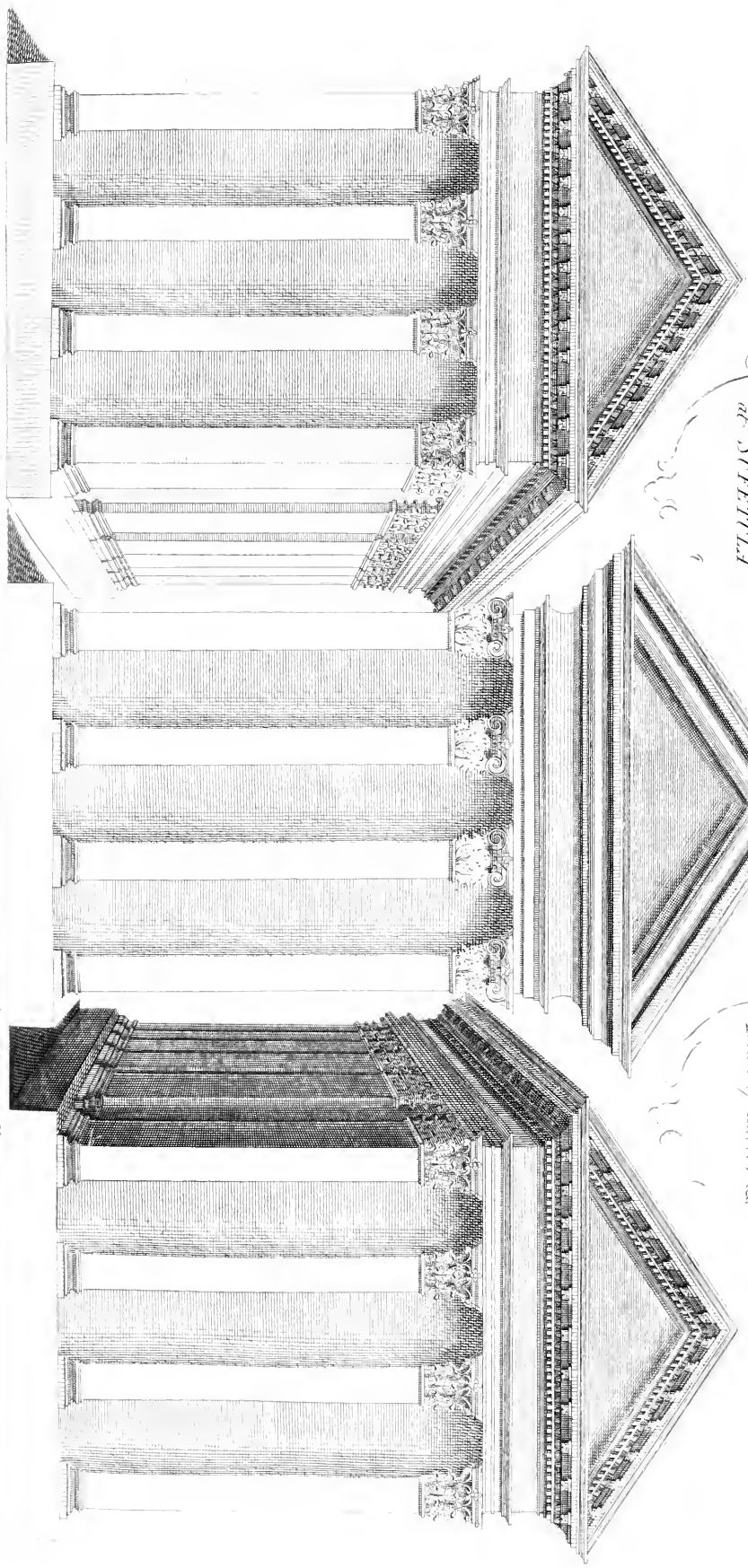
MASCLIANIS (Exc. p. 27. A. H.) upon the Defailah.

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

The Birth Front
of the Vatican Temple
at ST. PETER'S

The Altar of the Mother of
God at
ST. PETER'S



alt. of the Mother of God

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 *Inscription* 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 FUGIENTIA TEMPORA VITAE
PARVAQUE RAPTORVM CITO TRANSIAT HORA DIERVVM
MERGAT ET ELISHS 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 VIRTVTEM IN EXPEDITIONEM
PARTHICAM CORONAM MVRALEM 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 *Caffareen*, ^{or Towers.} *Mausolea*, which, at a Distance, have the Appearance of so many [قصور *Caffareen*] 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 fix ^{Gilma, The CILMA. Exc. p.16.D. p.22. C.} 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 *Marabbutts*, in bringing hither the River of *Spaitla*, after It was lost under Ground, as hath been before taken Notice of. For *Ja Elma* [جاء 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 ^{Menzil, The ZETA; Menzil Heire, The VACCA; Jimmel, The TEGÆA of Salluit.} the Westward of *Sahaleel*. These may possibly be the *Zeta*² and *Vacca* mentioned by *Hirtius*³, 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*⁴ 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* Proconfuli 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 *Prolemaus* sub *Abrumeto* & parva *Lepti* (Exc. p. 16. E.) nomen habet à זית *Zaitb* i. e. oliva vel oliveto. *Hirtius* enim prope *Uzitam* olivetum 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 cæpit; 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 *Zetae*. Id. §. 62. 4 Erat oppidum infra castra *Scipionis*, nomine *Tegæa*. Id. §. 67.

Surjeff, *The*
SARSURA.

Surjeff (the *Sarsura* of *Hirtius*¹) 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 Intermiffions 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 *Labiennus* 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*² 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 *Surjeff*, 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 Fortref: 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 Amphi-
theatre,

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

¹ *Cæsar* * ad oppidum *Sarsuram* ire contendit ** *Labiennus* per jugum summum collis dexterioris procul milites subsequi non desistit. *Hirt.* ut supra. §. 63. 2 *Cæsar* ad oppidum *Sarsuram* venit * postero die ad oppidum *Tisdrum* 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. Enc. p. 17. B.

In the same Parallel with *Rugga*, seven Leagues to the S. S. W. of *Cassareen*, is *Ferre-anab*, 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-anab* 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-anab,

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 *Capfa*¹ 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,

¹ Erat inter ingentes Solitudines oppidum magnum, atque valens, nomine *Capfa*: cujus Conditor *Hercules Libys* memorabatur, ** *Metellus Thalam* magna gloria ceperat, haud dissimiliter situm, munitumque: nisi quod apud *Thalam* non longe a mœnibus aliquot fontes erant. *Sall. Bell. Jug.* §. 24.

Ferre-anab. It is recorded likewise that *Jugurtha*¹, 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*², 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 Distance³, 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 *Deflees*) 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 *Sabara*, (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*⁴, (for *Florus*⁵ 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 *Gatulos*. *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, Thesauroque regis, deripuit (*Metellus*). *L. Flor.* l. 3. cap. 1.

or *Telepte* earlier than by St. *Cyprian*¹, there may be some Room perhaps to conjecture that they were one and the same City. *Procopius* moreover describeth *Telepte*, as a Frontier Town² of this Province; such as we find *Ferre-anab*. The Author likewise of the *Itinerary*³, according to the Annotations of *Cellarius*⁴, 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 ancient *Cap/a*, another of the strong Cities of *Jugurtha*. It is built upon a rising Ground, that is enclosed⁵, 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*⁶, and the *Tarmid*⁷ of *Edrisi*; was formerly covered with a *Cupola*. It is still walled round, and dischargeth Itself afterwards into a large Bafon, 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 Rivulet.

1 In Concil. *Carthag.* 2 *Ev* *ἰγανῆ* ἢ *χόψας*. 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 *צפס* est constingere. Hinc merito *צפס* *Capsa* dicitur, quam undique premebant & in arcum cogeant 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 mœnia, & 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 Courfe to a great Diftance, were It not constantly employed by the Inhabitants in refreshing Their Plantations. And as this was the *Jugis Aqua* of *Salluft*, fo It need not be difputed that the *Capfa* of *Salluft* and *Ptolemy* were the fame, notwithstanding what *Bochart*¹ and *Cellarius*² have fupposed to the contrary.

The Antiquities.

In the Walls of fome private Houfes, and particularly of the Citadel, (a weak modern Building, that faceth the *Jereed*,) there is a great Confufion of Altars, *Granate* Pillars, Entablatures &c. which when entire and in their proper Situations, muft have been great Ornaments to the City. The Infcriptions 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 fituated upon an hemispherical Hillock, that is furrounded with a great many more of the like Fashion; affording, all together, a Proſpect, which appears particular enough at a Diftance. 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 *Sabara*, which belongs to the *Tuniſeens*, and is called *Al Jereed* or *El Jereed* i.e. *The Dry Country*³. 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*¹, *Machlyes*², *Auses*³, and *Maxyes*⁴ 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 *Tichafa*, 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 *Almena*, 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*⁵. 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 ALMENA. D. Ebillee, The VEPILLUM. D.

Their Trade.

The Shibkah El Low-deah, or Lake of Marks.

Why so called.

¹ Exc. p. 14. E. ² Exc. p. 2. C. ³ Ibid. D. ⁴ Exc. p. 3. A. ⁵ *Marmol* deriveth this Name from the antient *Nisamones*. " *Biludulgerid* c'est l'estat de *Carthaginois* qui l'on appelle *Nazamonien*s dont une de Places garde encore le Nom *Nifzowah*. 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-geuse* to the Province of *Nif-zowah*, or from hence to *Te-geuse*, 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 TRITONIS.
PALLAS, or TRITONIS.
Exc. p. 2. 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 *Cherfoneus*' of the *Sicilian* Historian. *Pallas*' 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*;) 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 Ἀμαζόνιας ** κίππου πόλιν μεγάλην ἐν τῷ τ' περὶ τριτῶν λίμνης ἢν ἀπὸ τ' ῥήματι ἐνομασίου χερσονήσον. *Diod. Sic. Hist.* l. 3. p. 130. 2 Τὴν Ἀθηναίων μικρὸν ἀπὸ τῶν ἑξ' ἑξέων γηλοῦ [χερσονήσον] γανῆσαι ὅτι τοῦ Τρίτωνος ποταμοῦ, δι' ὃν καὶ Τριτωνίδα ἀποσηγορεύθη. *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.

Befides; the Water, both of the River *Triton* and of the Brook ^{The Water of} *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. ^{It Salt.}

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. ^{It hath no communication with the River Triton.}

Leaving *Maggs*, one of the leſſer Villages of *Nif-zowab* 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*. ^{Maggs.}

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 Garrifon. 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* and *Leo*, no longer ſubſiſt, having undergone the like Fate with the other antient Monuments and Structures of this Place. ^{El Hammah.}

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- ^{El Hammah, or The Hot Bath.}

1 *Atl. Geogr.* Vol. iv. p. 164. Reperias & hodie in marmoribus quibusdam inſculpta quædam 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*¹. 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-sbeese*, and *Welled Seide*. The Latter extend themselves all along the *Sabul*², 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-sanab*. *Welled Seedy Boogannim*, with Their Sanctuary, lye to the Northward of the Plains of *Fus-sanab*, 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-goube* enjoy as fertile a Situation near the Walls of *Keff*. The *Bedowens* upon the Frontiers, are the *Welled Boguff*, who frequently dispute the Passage of the River *Serratt*, with the *Woorgah*, a formidable Clan under the Jurisdiction of the *Algerines*.

¹ 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. ² So called perhaps from ساحل, Litus maris, quasi pro ساحل; quod atteritur aut perfunditur aqua. Gi. apud Gol. 1149. or from ساه, 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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Physical



Physical and Miscellaneous
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 Kingdoms lying betwixt 34°. and 37°. N. Lat. enjoy a very wholesome and temperate Air, neither too hot and fultry 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-

The Temperature of the Air.

ed to the freezing Point, and then the whole Country was covered with Snow: nor ever did it rise to that of fultry Weather, but when we had the hot Winds from the *Sabara*. The Seasons of

the Year insensibly fall into each other; and the great Equability 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 $\frac{1}{10}$, 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*, 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 surprizing 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.

1 *Africus furibundus* ac ruens ab Occidente hyberno. *Sen. Nat. Quæst.* 5.

Una Eurusque Notusque ruunt, creberque procellis Africus.

Virg. Æn. 1. l. 89.

Ludantem Icarijis fluitibus 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 showing the Quantity of Rain that fell at Algiers in the

Autumn λ 1730 Spring \int 1731		Autumn λ 1732 Spring \int 1733	
		Inches	
Several drizzling Showers in Septem. and Octob.	Inches 0, 73.	Octob. 7	1, 35.
Octob. \int 29 30	1, 80.	11	0, 33.
Nov. 31	0, 35.	15	4, 25.
2	0, 20.	20	0, 25.
11	0, 45.	26	1, 35.
28	1, 00.	28	1, 00.
29	0, 45.	Nov. 1	1, 75.
30	1, 53.	6	2, 60.
1	2, 15.	11	3, 30.
17	1, 60.	15	0, 20.
24	0, 63.	18	2, 00.
27	1, 15.	29	0, 35.
30	0, 65.	Dec. 2	0, 53.
Jan. 2	1, 10.	6	0, 50.
4	0, 26.	7	1, 43.
5	0, 90.	8	0, 10.
6	1, 00.	11	0, 45.
7	1, 43.	20	0, 50.
9	0, 70.	24	1, 33.
11	1, 10.	26	0, 55.
12	0, 80.	28	1, 00.
13	1, 20.	30	0, 10.
18	1, 16.	Jan. 13	0, 15.
21	0, 35.	16	1, 30.
30	0, 35.	19	0, 30.
Feb. 1	0, 85.	Feb. 7	0, 20.
17	0, 80.	10	0, 90.
19	0, 25.	11	1, 10.
22	0, 33.	13	0, 90.
25	0, 60.	19	0, 40.
26	0, 80.	March 5	2, 30.
28	0, 20.	6	0, 95.
March 1	0, 20.	7	1, 00.
29	0, 25.	8	0, 30.
Apr. 1	0, 80.	12	0, 90.
10	0, 25.	13	0, 90.
13	0, 15.	14	1, 85.
15	2, 03.	15	0, 65.
24	0, 13.	19	0, 30.
		Apr. 1	0, 80.
		4	0, 55.
		9	0, 75.
		16	1, 00.
		17	0, 35.
		30	0, 30.
		May 2	0, 50.

30, 68.

44, 27.

The ordinary Quantity of ^{The Quantity} Water which falls at ^{of Rain Water} Algiers ^{that falls eve-} in Rain, is, at a *Medium*, one ^{ry Year.} 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 exceed two or three Days, 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 ^{The Winter} Season; and in most Parts of the *Sabara*, particularly in the ^{the only rainy} *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 Fortnight or three Weeks later, or not 'till the End of *November*. 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 preceeding Quality of the Seasons.

and Latter Rains.

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 *Basbar* of *Cairo*, one that yielded six score. *Pliny*¹ mentions some that bore three or four hundred. It likewise happeneth that one of these Stalks sometimes bears two Ears: whilst

¹ Triticum nihil est fertilius: hoc ei natura tribuit, quoniam eo maxime alit hominem: utpote cum e modio, fit 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, ex tantisque de ea re *Epistola*. 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 [*Jinnab Nesser* جباح نسر] *The Vulturs Wing*, is fown 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 fown. For That which is produced in the Plains of *Busdeerab*, is accounted to be the best in the Kingdom of *Tunis*: whilst at *Algiers*, the Corn of *Tessailab* 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 *Habrab*, in the *Mettijab*, at the River *Hammah* below *Constantina*, and in several of the Plains along the Banks of the *Mejerdab*, the Inhabitants cultivate Rice, *Indian Corn*, and particularly a white sort of Millet, which the *Arabs* call *Drab*, 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*' or subterraneous Magazines, as the Custom was formerly (according to *Pliny*²,) 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 seroibus, quos *Siros* vocant, ut in *Cappadocia* & in *Thracia*. In *Hispania* & *Africa*, ante omnia, ut sicco solo fiant, curant: mox ut palea subternatur. Præterea cum spica sua conduntur, [non ita hodie mos *Africa* eff] Ita frumenta si nullus spiritus penetret, certum est nihil maleficum nasci. *Plin.* l. 18. cap. 30.

*Hirtius*¹ 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. Beans, Lentils, and *Garvansos*, (the latter of which is the *Cicer* or *Chick 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 *Garvansos*, 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-right², and from whence He was called *Edom*. *Garvansos* are dressed and prepared in a different manner. They never soften into a Pulp, like the other Kinds of Pulse, by boiling; and are not therefore served up alone, but are strowed only over *Cuscawoe*, *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 *Garvansos* losing hereby their old Name, and assuming That of *Leb-lebby*. This Method of Parching them, seems to be of the greatest Antiquity. *Plautus*³ speaks of it as a Thing very common in His Time; the like Observation we meet with in *Aristophanes*: neither is there any

Leb-lebby,

¹ 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. ² *Gen.* 25. 30. and 34. ³ Tam frictum ego illum reddam, quam frictum est Cicer. *Plaut.* in *Bacch.* 4. 5. v. 7. *Αριστοφάνης τὸ ἐπιβίβειν.* *Aristoph.* in *Pace*.

other

other sort of Pulfe, as far as I am informed, that is prepared in this Manner. The *Leb-lobby* therefore of these Times, may probably be the [קלי *Kali*] *parched Pulfe*, of the H. Scrip-^{The parched Pulfe, and} tures; as *Cassianus* supposeth them to be the Τρωγλία of the *Greek Authors*². They have likewise been taken by some Writers³ for the *Pigeons Dung*, that is mentioned at the Siege^{The Pigeons Dung of the H. Scrip- tures.} of *Samarina*. It is very certain, that this Pulfe 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 Pulfe, we are to take Notice of the^{The Produce of the Kitchen Garden.} 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* خفس] Endive, Cress, Chervil, Spinage, all sorts of Beets, with the young Shoots of the Wild and Garden Artichoak, are in Season from *October* to *June*: and then follow, during the rest of the Summer, *Calabashes*, *Mellou-keabs*, *Bedin-janns*, and^{Calabashes, &c.} *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^{Sellery, &c.} 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^{Melons.} *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 Τρωγλία (i. e. Bullaria) vocant. *Cassian.* Collat. 8. 3 Vid. *Erb.* Hieroz. Part. Post. l. 1. c. 7.

thern Climates. Doubtless the *Water Melon* (or *Dillab* as they call It) is providentially calculated for the southern Countries, as It affordeth a cool refreshing Juice, allwageth 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 *Sabara*, 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 Fe-
male.

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.

How the Fe-
male is fecun-
dated.

Dthuckar, or

The *Africans* call this Operation *Dthuckar*, [دثوكر] 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-

1 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, The Honey of the Palm Tree. 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 Bafon. 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 *Aràky*, according to the general Name of these People for all hot and strong Liquors, extracted by the *Alembick*.

We should not leave the *Sabara* without saying something also of the *Lotus*, because the Fruit of It is frequently mentioned in History, and the *Lotophagi**, a considerable People of these and the adjacent Deserts, received their Name from It. *Herodotus*† informs us, that the Fruit was sweet like the Date; *Pliny*‡, that it was of the Bigness of a Bean, and of a Saffron Colour; and *Theophrastus*§, 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

† 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 ὃ καρπὸς ἄλιον κάματος, πασιμένον ὃ ὡσπερ αἱ βίβλους, μεταβάλλον τὰς χεῖρας. Φέεται δὲ κατὰ μέρος τὰ μέρη τῆς ἄλλου, πικρὸς δὲ τῷ βλαστῶν. Ἰδιότης δὲ ἐν τοῖς Λατινικοῖς καλεῖσθαι γλυκὺς ἰσὺς ἢ αἰσος. *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 Sallee.

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*¹ or early Figg, (the same we have in *England*,) is a Fruit likewise of this Month; though the (*Kermez*) Fig, properly so called, (which they preserve and make up in Cakes²,) 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

¹ باء, رة Hebr. בכורה, Primus fructus & præcox. Gol. Significat ficum præcocem, prodromum, sive prothericam. Schind. Lex. Jerem. 24. 2. Hof. 9. 10. 2 1 Sam. 25. 18.

which

which are three or four Inches in Diameter, and of a Pound Weight: neither ought we to omit the Prickly-Pear, or the Fruit of the *Opuntia*, called, perhaps from being originally brought from *Europe*, [*Kermes Nassarab*,] *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 Year only,) are propagated all over *Barbary*. In some Places also they have the Chestnut, which is smaller, though of as good a Relish as those that are brought from *France* or *Spain*. But the Hasel¹, the Filbert, the Goosberry and Currant Tree are not, as far as I know, the Productions of this Climate. The Graperipens 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* 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, 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 whole being only a Medly and Confusion of Trees, with Beds of Cabbages, Turneps, Beans, *Garvanos*, &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

¹ 117 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 *Elmildegab* &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 remarkable¹, 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*², 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 Mailab* 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 Abbejs*, which runneth through the *Beeban*; that of the *Urbyab*,

1 Non quicquid *Libyces* terit
Fervens area messibus.
Frumenti, quantum metit *Africa*.
Possideat *Lybias* messes.

Senec. in Thyest.
Flor. Sat. l. 2. Sat. 3.
Mart. Epigr. l. 6. 86.

2 Vid. Not. I. p. 220.

near the *Tittery Dosh*; that from *Fibbel Woolgar*, in the Neighbourhood of *Constantina*; the *Mailab*, that falls into the *Shott* over against *Messeelah*; the *Bareekab*, as It passes by *Nickowse*; and the River of *Gor-bata*, upon the Confines of the *Jereed*; these, I say, besides several lesser Rills and Fountains, are all of them either very salt or brackish. The Water of the River of *Gor-bata* is made very palatable, by straining, for a little Way, through some contiguous Banks of Sand, into little Pits, occasionally dug for that Purpose; but the other Rivers, having deeper Channels and running through a richer Mould, are not capable of the like Filtration. However by long Use and Custom, the *Arabs* are very much reconciled to the Taste; which indeed is not so extraordinary as the Practice, I am told they have, of eating Cakes of Salt, in the Valley of *Aost* in *Piedmont*.

The Salt Pits of *Arzew* lye surrounded with Mountains, The Saline. taking up an *Area* of about six Miles in Compass. They appear like a large Lake in Winter, but are dry in Summer, the Water being then exhaled, and the Salts, left behind, christalized. In digging, they pass through different Layers of this Salt; whereof some are an Inch, others more in Thickness; in Proportion, I presume, to the Quantity of saline Particles, the Water was impregnated with, before their respective Concretions. This whole *Area* is made up of a Succession of such Similar *Strata*, heaped one upon another: and in the same Manner are the *Saline* betwixt *Carthage* and the *Gulletta*, those of the *Shott*, and of other Places either bordering upon or lying within the *Sabara*.

Fibbel Had-deffa is an entire Mountain of Salt, situated 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 *Saline*, being as hard and solid as Stone, and of a reddish or purple Colour. Yet what is washed down from these Precipices by the Dews, attaineth another Colour, becoming as white as Snow, and losing that share of Bitterness, which is in the Parent-Rock-Salt. The Salt of the Mountains near *Lwotaiab* and *Fibbel Minifs*, is of a grey or bleuish Colour; and, without submitting to the like accidental Purification, as at *Had-deffa*, is very agreeable to the Palate; the first, especially, being sold, 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 *Babirab Pharaoune*;) and of other lesser Plains of the same Nature. These are usually called *Sibkab* or *Sbibkab* [سبكب, سبكب] 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-deab* 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 (*Mailab* [حبي] *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 *Bar-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 Gunpowder.

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 *Hamdb*, a rich Spaw Water or *Acidula* near the River *Bisbebb*;) we may place the several *Hammams*², as They call the *Thermæ* of This Country. The *Ain el Houte*, and the greatest Number of the Springs of the *Fereed*, 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 *Fereed*; 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*³, 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

1 Viz. p. 84. 2 From whence our *Hammams*. 3 Vid., p. 122. perhaps from *سكوتة silere*.

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 Supposed to be a petrified Douwar, &c. 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*.

The Ground below these Fountains hollow. This Place, in riding over It, giveth back such a hollow Sound, that we were afraid 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 crystallizing 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 Christalizations

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 *Wadreag*¹, seem likewise further to confirm It. The Situation of *Capsa* 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

¹ 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 happened, at the same Time, in some of the mountainous Districts near *Boujeiab* and *El Khadarab*. 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 Marble¹ 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, *Sabara*) 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 Fissures, 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 Acres of the woody and mountainous Districts; a transparent, The Selenites, striated, yellow and flesh coloured *Talk* or *Gypsum*, that lyeth Talk and Gypsum. often expanded, in thin Cakes, over the rocky Parts of the *Sabara*; some chrystal-like *Irides* or *Bristol-Stones*, found in Irides. the Mountains of *Boujeiab*; the dark-coloured double-coned Double-coned Chrystals. Chrystals from *Zibbafs* and *Ellou-leejah*; with a Variety of

¹ 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 Potters 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 *Sabara*: whilst a coarse Sort of *Umbre* and *Ochre*, with a hard *Species* of *Almagra* or *Spanish* Bole, more frequently occur in the *Tell*.
- Pipe and Potter's Clay.
Fuller's Earth.
Soap Earth.
- Lac Lunæ.
- Umbre, Ochre, Almagra &c.
- The Minerals.
- Talk. Miceæ.
- 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 *Marcafites* 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.
- Pyrites.
- Black Lead.
- The Oars and Metals.
Iron.
- 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-

1 Of this Kind probably and for this Use, were the two Mules Barthen of Earth. 2 Kings 5. 15. tainous

tainous Districts of *Bou-jeiab*; 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 *Jibbel Ri-safs* near *Hammam Leef*, at ^{Lead.} *Wannashreefe*, 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 *Tingitanians* 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 ^{Some Copper-like Stones at Mount Fernan,} *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 *Mabomet* ^{A good Crop the Philosopher's Stone of this Country.} *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 $\left[\begin{array}{c} \text{☉} \\ \text{☽} \end{array} \right]$ *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

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.

AS 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 Horfe.

The Horfe 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* Horfe (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 Horfe, and a proper Management of the latter, the whole Dexterity and Address of the Rider. No other Motions are either

1 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 (ca pecunia illis est) persecuti sunt Regem (Mafaniffam) cetera Massylorum 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 sixteen Hands high, and all of them shaped, according to their Phrase, [*Kiff el Gazel* الغزال] like the *Antelope*.

The *Afs* and the *Mule* are the most hardy Creatures of *Bar-*^{The Afs and the Mule.}
bary, 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*' and some other Authors seem to give into.

To the *Mule* we may joyn the *Kumrah*, as, I think, these ^{The Kumrah.}
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 flecker 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 ^{The Camel.}
and Fatigue. For this Creature will travel four² 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

¹ Est in annalibus nostris, peperisse saepe (mulam) verum prodigii loco habitum. *Theophrastus* vulgo parere in *Cappadocia* tradit: sed esse id animal ibi sui generis. *Plin.* l. 8. cap. 44. ² Sitim & quatruiduo tolerant (*Cameli*) implenturque, cum bibendi occasio est, & in praeteritum & 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 Reservoir'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 Maibary,
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 *Maibary*¹; 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 Horses 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 solicit 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 fittest 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 Bashaw*, the late *Dey* of *Algiers*, was no less surprized than His Ministers,

¹ *Ahab* rapporte que le Chameau dit *Abmahares* ou de *Mahrah* est ainsi nommé a cause de *Mahrah*, fils de *Hamdan*, Fundateur d'une Tribu. *Ahul.* de l' *Arabie*. 2 Αἱ δὲ κάμηλοι ἰχθυοῦσι, ἢ θηλείας καθυδρίως· ἀεὶ δὲ θηλείας ἢ ὁ ἀρσένων ἰχθυεῖ ἐκ ἀντίπυγρον, ἀλλὰ καθ' ἄσπερ ἐν τῷ ὕδατι περὶ τὸ ποταμὸν. *Arif.* Hist. Animal. l. 5. cap. 2. *Aliter sed male scribit Plinius* l. 10. cap. 63. Coitus (inquit) averlus elephantis, camelis, tigris, &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 ^{The Sheep and Goats.} 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 Artichoak, 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 ^{Their Cheese.} 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 ^{and Butter.} 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 fro 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 ^{The broad-tailed Sheep.} 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 *Cuscasowes* and *Pilloes*, consisting of a hard solid Fat, not inferiour in Taste to Marrow. The ^{The Sheep of the Sahara.} other *Species*, which is bred in the Neighbourhood of *Gaddemz*, *Wurglah*, 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 Coarseness 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 prolific. 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*¹ 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*², 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.

1 بقر الوحش i. e. *Bos Silvestris*. وحشي (washy) enim Ferum, Sylvestre animal significat. *Gol.* 2 Vid. *Ret. Bellon. Observat.* l. 2. cap. 50. Insignia Boum ferorum genera, júbatos *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 Wasb*, a Their Deer. *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 Wasb*. The Female, having no Horns, is called in Derision, [*Fortafs* فرتافس] *The Broad Scalp*, or *Scall'd Head*.

The *Fishtall* or *Lerwee*, is the most timorous *Species* of the The Fishtall or Lerwee. 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 Wasb*; 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 *Fishtall*, from It's Size, Shape, and other Circumstances, seems to be the *Tragelaphus*¹ 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 The Gazell or Antilope. 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 The Lidmee, The Strepsiceros, and Addace. *Strepsiceros*² and *Addace* of the Antients. *Bochart*, from the supposed Whiteness of the Buttocks, finds a great Affinity betwixt the *Addace*³, I have mentioned, and the [רישון] *Dison*, which, in *Deut.* 14. 5. our Translation renders the *Pygarg*, after the *Septuagint* and *Vulgate* Versions.

¹ 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. ² *Cornua erecta*, rugarumque ambitu contorta, & in leve fastigium exacuta (ut *Lyras* dices) *Strepsiceroti*, quem *Addacem Africa* appellat, *natura* dedit. *Plin.* l. 11. cap. 27. ³ A cinereo nempe colore, qui Hebraeis רישון *Dison* dicitur. *Boch. Hieroz.* l. 3. cap. 2.

*These Species
gregarious.*

The *Bekker el Wasb* 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 *Sahara*. *Gazell* [غازل] is improperly interpreted by *Bochart* and others¹, 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*².

*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-banne*) 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 satiated 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

¹ Capræ hinnulus *Газ* *Gazal Arabice* dicitur (vulgo *Gazella*) ut *Hebraice* גזל in *Pomario & Chaldaice* אורזורו inserto R, ut passim, & prima gutturali *Ajin* in *Aleph* mutato. *Boch. Hieroz.* ibid. cap. 18. Nomen *Gasel*, sive *СЕРУЖ* (equo impositum.) *Kempf.* *Amænit.* *Exot. Fasc.* 2. 2 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. *Scæurus* *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 vor of Fire. devoured 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 The way of catching Them. 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. 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*¹, they called the Lyon a Bear, and the Panther a Rat of *Africa*.

The *Faadh* [۱۳۵] agreeth with the Leopard in being spotted, The Faadh, 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 Leopard's. 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 *Ōs* or *Lupus Cervarius* of the Antients, which is described to be a much fiercer Creature: the *Chamus*² or *Chamus*, of *Pliny* seeming better to agree with it.

There are two other Animals of this Country, that are The lesser Panther. 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*.

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 cos nomine insignierunt, sed noto & domestico Urfos. * Virgilium quidem, dum Acestem tegit—*Pelle Libystidos urfa*, certum mihi intellexisse Leoninam &c. Vid. *J. Lipf. 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 Spa-
nith Ginetta.

The other hath a small pointed Head, with the Teeth, Feet, and other Characteristicks of the Weefel-Kind. The Body is about a Foot long, round and slender, with a regular Succession of black and white Ringlets upon the Tail. This, as well as the *Icbneumon*, searcheth after Poultry, and, provided It were tamer (as It is sometimes well scented) we might take It for the *Ginetta*; though the Creature, I am describing, is smaller, having also a finer Shape and sharper Nose, than That which hath been described by several Authors¹. *Gesner*² supposeth the *Ginetta* to be a *Species* of the *Thôis* or *Lesser Panther* of *Oppian*; whereas the Marks left us by the Antients of the Former, are so various and undetermined, that it will be difficult to reconcile them to any certain Family: whilst the *Lesser Panther*, besides being (as it may be presumed) of the Cat-Kind, must still be thought a more formidable Creature than This, which is less than a Foxe's Cub, according to His own Description³. Some of the *Moors* call the Animal I am speaking of [*Gat el Ber-rany,*] *the strange* or foreign *Cat*; and others *Shib-beardou*.

The *Dubbah*,
or *Hyæna*.

The *Dubbah* is about the Bigness of a Wolf, but of a flatter Body, and naturally limpeth upon his hinder right Leg. Yet notwithstanding this Imperfection, it is tolerably swift, and cannot be so easily run down as the wild Boar. The Neck of It is so remarkably stiff, that in looking behind or snatching obliquely at any Object, it is obliged to move the whole Body, in the same Manner with the Hog, the Badger, or Crocodile. It is of a buff or dun Colour, inclining to be reddish, with some transverse Streaks of a dark brown; whilst the Hair upon the Neck is near a span long, though much softer than the Bristles of the Hog. The Feet are large and well armed, serving to lay open (in want of other Food) the *Cephaglione* or young Shoots of the *Palmeta*, to dig up the Roots of Plants, and sometimes the Graves of the Dead; which, particularly among the *Bedoweens*, are not secured by either Walls, Trenches or Inclosures. When any of these Creatures are ta-

¹ Vid. *Gesn.* de *Quadrup.* p. 549, 550. *Fonst.* de *Quadrup.* Cap. 12. *Rajj* *Synopf.* *Animal.* *Quadrup.* p. 201. ² Querendum an genus aliquod sit *Thôis* vel *Pantheris Minoris* quorum meminit *Oppianus*. Conveniunt enim magnitudo, maculæ, ingenium (nam & *Panthera minor* innoxium esse *Oppianus* scribit) & usus pellium ad vestes pretiosas & insuper odor suavis. *Gesn.* ut supra. ³ *Genetha* vel potius *Genetta* aut *Ginetta* (*Genocha* apud *Albertum* perperam) est bestia 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 *Dubbab* 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, may lay in a greater Claim to be reckoned the *Hyena* 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* [دعب] or *Jackall* [جربال *Chatbal*] is of a darker ^{The Dheep, or Jackall.} Colour than the Fox, and about the same Bigness. It yelps every Night about the Gardens and Villages, feeding, as the *Dubbab* doth, upon Roots, Fruit and Carrion. Mr. *Ray*² supposeth it to be the *Lupus Aureus* of the Antients: but what *Oppian* describeth as such, is of a much fiercer Nature³.

The *Gat el Kballab*, *Siyab Ghusb*, or *Karrab Ku-lak*, (i. e. ^{The Black-Ears,} *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*⁴, is very different from the *Barbary Siyah Ghusb*, 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 ^{not the Lyon's Provider.} 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. Pfahmist¹) *all the Beasts of the Forrest do move*, These, in like Manner with other Kinds, are prowling

¹ *Hyenam* quoque mittit *Africa*, cui cum spina tigris, collum continua unitate flexi nequit, nisi toto corpore circumacta. *Solin.* Cap. 40. *Plin.* l. 8. cap. 30. Or ὁ καλεῖται ὁ γὰρ Γάινον, ὁ δὲ Ταυρὸς ἐὰν τὸ μέγεθος ἐκ ἐλαττοῦ κίρκη, χαλκτὴν δ' ἔχει ὡς περ ἵππος, καὶ ἐπι σκληροτέρας ἢ βαθυτέρας τὰς πείλας, ἢ δὲ ὄλις τὸ ἔγχλωσ' * πυλωροχέει δὲ, ἐπιέωμον τὸ σαρκοφαγίας ἢ ἀνθρώπων. *Arist.* Hist. Anim. l. 8. cap. 5. Vid. *Boch.* Hieroz. l. 3 cap. xi. ² Vid. *Raij* Synopf. Animal. p. 174.

³ Οὐ νόθος, ἀλλὰ κόκκις ἀεζυρέματος, ἀπὸ τὰ τοῦ θύ. *Oppian.* Cyneg. l. 3. However *Bochart* deduceth the Name from the *Heb.* [צב] *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 Gbush* 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
Jerboa.

The *Jird* [جرذ]¹ and the *Jerbôa* or *Yerbôa* [جربوع]² 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*². 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 clothed: 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.

¹ Bochart (*Hieroz.* l. 2. p. 249.) renders it the *Great Mouse*. ² Vid. *Nic. Haym.* Tesoro Britannico. Vol. 2.

The *Jerboa* hath been taken by some Authors' for the [יֶרְבֹּא] The Jerbōa 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 *Jerboa*. 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 Δίποδες³ or two footed Rats of *Herodotus*, and other Authors.

Besides the Creatures above mentioned, *Barbary* also Some other Animals of this Country. produceth others which it hath more in common with other Places. Such is the Bear, [or *Dubb*†,] the Ape, [or *Sheddy*,] the Ichneumon, [or *Tezer-dea*,] the Porcupine, [or *Tzur-ban*†,] the Hedge-Hog, [or *Kun-foode* فنقد] the Fox, [or *Thaleb* ثعلب] the Ferret, [or *Nimfe*,] 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 Picces.

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*⁶, *Bouiab* 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 סִפְחָנִים] *Conies.* Pf. 104. 18. *The Conies* [סִפְחָנִים Saphannim] *are but a feeble Folk, yet make they their Houses in the Rocks.* Prov. 30. 26. 3 Μοῦν ὃ ἦναι περὶ αὐτοῦ ἐστὶν οἱ μὲν, διποδες κλέσσοντα· οἱ δὲ, ζυγέεις. ** οἱ δὲ, ἐχίνος. *Herod. Melpom.* §. 192. Αἰγύπῳ ὃ ἀέλω διποδος ἐστὶν μῦς, καὶ μέγιστος μεγέθει πίνδαυ· τοῖς γε μὴν ἑμπροσθεν ποδῶν, ὡς χερσὶ, χροῖσιν. ** βαδίζουσι δὲ ἐξῆς ἐπὶ τῶν ποδῶν. *Theoph.* apud *Ælian.* Hist. l. 15. cap. 26. Ἐν Αἰγύπτῳ διποδῶς φασὶ μῦς γινώσκειν, καὶ μέγιστος. ἔχειται ὃ ἔστι καὶ τὸς ἑμπροσθεν ποδῶν, ἀλλ' ὃ βαδίζουσι ἐπ' αὐτοῖς. Χροῖνται ὃ αὐτοῖς, οἷα χερσίν. *Photius* ibid. εἰσὶν ὃ καὶ ἑπταί, οἱ βαδίζουσι ἐπὶ τοῖς δὲ ποσὶ. *Arist.* de Mur. *Ægypt.* 4 𐤁𐤁 *Dab. Ursus.* 𐤁𐤁𐤁 *Dabiba* enim *Arabice* est pilosam habere faciem, unde 𐤁𐤁 *Dab* faciei pili & villi &c. *Boch. Hieroz.* l. 3. cap. 9. 5 خمرجان (a خمرجان) a spiculorum. sc. concussu jacture. 𐤁𐤁𐤁 *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 Pettle, which it darts with a surprizing Swiftnefs 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*¹, is a *Lizard* sometimes thirty Inches in Length; being usually of a bright reddish Colour, with darkish Spots. *Vanfleb*² very seriously affirms It to be ingendered from the rotten Eggs of the Crocodile.

The [دَبَّاب] *Dhab* or *Dab*, another *Lizard* taken Notice of likewise by *Leo*³, agreeth nearly in the Shape and in the pointed *Annuli* or Scales of the Tail, with the *Caudiverbera*, as it is represented in *Gesner*⁴ and *Jonston*. *Tfab* [צַב] 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 *Zermoumeah* 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 *Uromastix* of some Authors⁶. 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. *Vanfleb's Present State of Egypt. p. 47.*
 3 Vid. *J. Leo ut supra.* 4 *Gesn. de Quadrap. Ovip. p. 23. Jonst. Hist. Quadrap. Tab. LXXIX.* 5 *Boch. Hieroz. l. 4. cap. 1.* 6 Vid. *Not. 4.*

*Thaibanne*¹, 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*². I have seen some Purfes, made of their Skins, which were four Inches or more in Diameter.

The *Zurreike*, another Serpent of the *Sabara*, is usually a The Zurreike, or Jaculus.
 bout fifteen Inches long. It is of a slender Body, and, being remarkable, as the Name³ seems to insinuate, for darting Itself along with great Swiftnefs, may perhaps be the *Jaculus*⁴ of the Antients.

The most malignant of this Tribe, is the *Leffab*, which is The Leffab, or Dipfas.
 of a less uniform Turn of Body than the *Zurreike*, and rarely above a foot long. The *burning (torrida) Dipfas*, as *Lucan* calls it, answereth very well both to the Name⁵ and Quality of the *Leffab*.

The *Arabs* report, that there is the same Antipathy betwixt The Antipathy betwixt It and the Bouiah.
 the *Leffab* and the *Taitab*, which hath been⁶ long ago assigned betwixt the Chamæleon and the Viper; and that a little Drop of clammy Juice let fall by the latter upon the *Leffab*, will throw It into such violent Convulsions, as are attended with immediate Death.

IN describing the more curious Birds of *Barbary*, we may The Karaburno.
 add, to the Eagle Kind, The *Karaburno*; an Ash-coloured Hawk of the Bignefs of our Buzzard, with a black Bill, red *Iris*, yellow short Feet, the Back of an Ash or sordid blew Colour, the Pinions of the Wings black, with the Belly and Tail whitish.

The (*Graab el Sabara*) *Crow of the Desert*, is somewhat The Redlegged Crow or Pyrrhocorax.
 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 *Shaga-rag*, is of the Bignefs and Shape of a *Jay*, The Shaga-rag.
 though with a smaller Bill, and shorter Legs. The Back is brownish; the Head, Neck and Belly, of a light green; and

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 9, *Zurak*, jaculari. Vid. *Gol.* in voce.

⁴ ——— Jaculique volucres. *Luc.* Bell. Civ. l. 9.

⁵ Sc. a 9, *Liffab* urere. Vid. *Gol.* ⁶ Vid. *Ælian.* Hist. Animal. l. 4. cap. 33. *Philen* de Propr. Aniro. 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 squaling Noife, and builds in the Banks of the *Shelliff*, *Booberak*, and other Rivers.

The Hou-
baara, or
Houbaary.

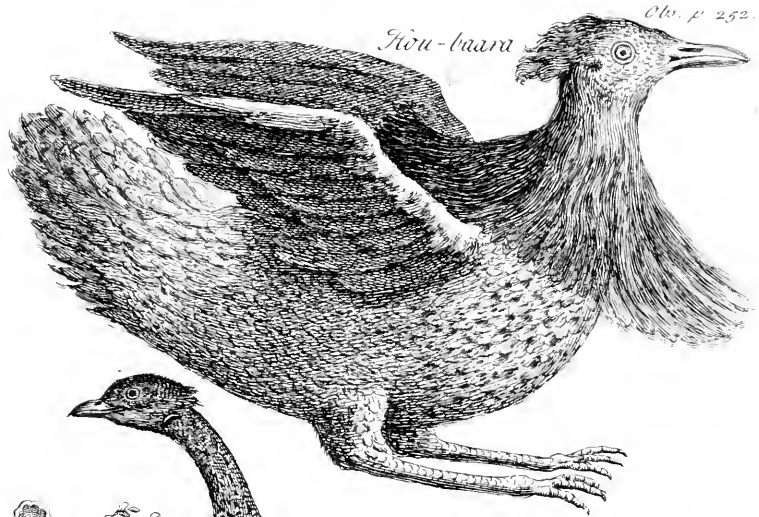
The *Houbaara* [or *Houbaary* حباري] is of the Bigness of a Capon, but of a longer Habit of Body. It feeds upon little Shrubs and Insects, like the *Graab el Sabara*, frequenting in like Manner the Confines of the Desert. The Body is of a light dun or yellowish Colour, marked all over with little brown 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.

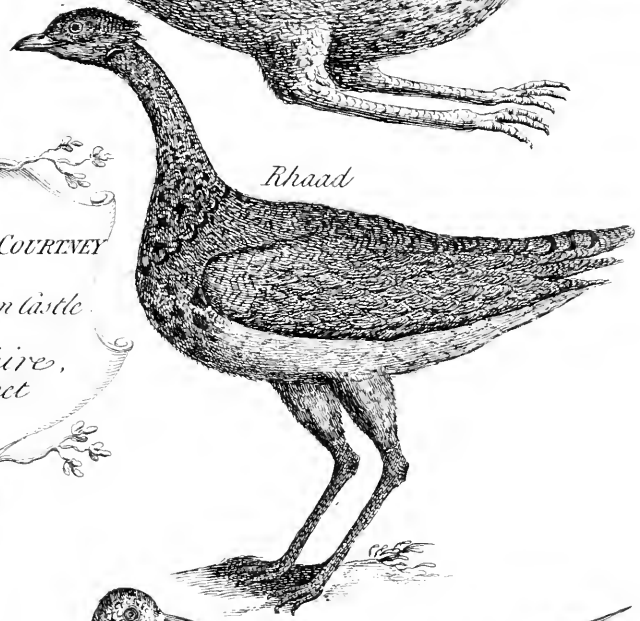
The *Rhaad* or *Saf-faf*, is a granivorous and gregarious Bird, which wanteth the hinder Toe. There are two *Species* of It; the smaller whereof is of the Size of an ordinary Pullet, but the larger is near as big as the *Hoobaara*, differing also from the lesser in having a black Head, with a Tuft of 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*¹, 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*², the other Name,

1 Sc. a رحاد *Rahad* tonuit. 2 صغصغ, translated *Passer only* by *Golius*, is not unlike in Name to the סחפסח *Sachaph* or *Sah-haph*, which Lev. 11. 16. we render the Cuckow.

Hou-bana



Rhaad

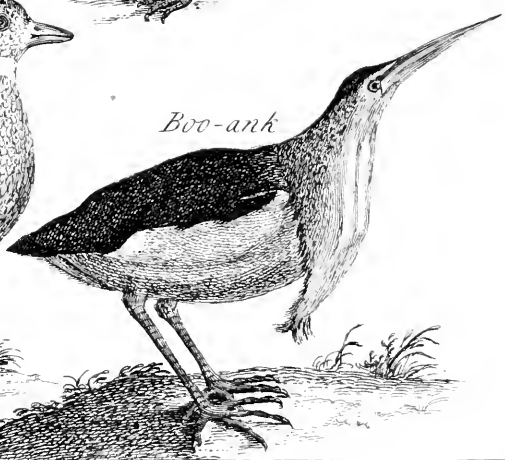


To
S^r WILLIAM COURNEY
of
Ponderham Castle
in
Devonshire,
Baronet

Kittavia



Boo-ank



very naturally expresseth 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 Africanus. another Bird of the gregarious and granivorous Kind which likewise wanteth the hinder Toe. It frequenteth the most barren, as the *Rbaad* doth the more fertile 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 *Rbaad'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 rufa. 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. 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 حمال حجل [*Hammar el Hadjel*] *The Asfs of the Partridges.* The Quail.

Among the lesser Birds we may place a *Species* of the 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 Extreimity 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. The Green Thrush.

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. *Rij 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 blewer 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*¹. Brak, the Name of Wild Ducks.

The *Barbary Water Hen with a white spotted Wing, and 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 Water Hen.

The *Barbary Godwit with a white spotted Wing*, is rather 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 Godwit.

The *Emseesy* or *Ox Bird* is of the Bigness of the Curlew, 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 unwholesome and soon corrupts. The Emseesy.

The *Boo-onk* or *Long Neck*, is of the Bittern Kind, somewhat less 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.* The Boo-onk.

INSECTS and Creatures under that Denomination, are 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. Insects.

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 *Libelle* 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 Chestnut. 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 *Antennae*, 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 Sun. About the Middle of *May*, when their Ovaries were turgid, each of These Bodies began gradually to disappear, re-

*The laying and
hatching of
their Eggs.*

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 Writer¹ 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 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. The casting of 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 *Jael*.

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.

Acridæ not
the Tops of
Plants,

but Insects.

The Scorpion.

These Insects sprinkled with Salt and fried, are in Taste, not much unlike the River Cray-Fish. The *Jews*¹ were allowed to eat them; and *Ludolphus*² 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 Wilderness³, 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 *Acridæ*, according to the *Greek* Name, for the Fruit of the Locust Tree or the Tops of Plants⁴; the Name Itself being rather derived from the Desire which this Insect hath of living upon Them⁵. For the *Acridæ* described by *Aristotle*⁶ and other Historians, are the Locusts I am now speaking of: the LXXII always interpreting [ארבה] *Arbah*, by the same Word; consequently the Writers of the New Testament may be supposed to have taken It in the same Signification. The *Acridæ* 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 [Akrab 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 six Joynts. I never observed any that had seven, according to what hath been asserted by some antient Authors⁷. Those on this side

1 Lev. II. 22. 2 Viz. in Comment. Hist. Ethiopic. p. 185. &c. 3 Exod. 10. 13. Numb. 11. 31. 4 In hanc Sententiam (sc. quod acridæ erant ἀκροδρία vel ἀκρα δριών vel ἀκρέμοις, sive ἀκρίσματα 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 *Acridæ* ἔσθ' τὸ ἀκρας ἢ ἀκράχων ἢ ἢ φύτων νέμειν. *Etymolog. Magn.* 6 *Arif.* *Hist. Animal.* l. 5. cap. 28. 7 Constat & septena caudæ internodia fœviora esse. *Plin.* l. 11. cap. 25. de Scorpionibus. Σκorpion δὲ, ἢ πλωίων ἢ ἀπέρων, λέγεται πλωίων, μεγίστη δὲ ἐπὶ τὰ σπονδύλων. *Scriab.* l. 17. Καί τε ἐπὶ τῶν σπονδύλων ἄρθρη πρ. *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 *Sabara*, 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 *Sabara*, the *Rhax* probably which *Ælian*¹ 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 Cataplasim. 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 *Capsa*, with a turned-up Nose and chequered Fins; a broad The Sea-Feather. *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 An Orca, or toothed Whale. 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.

AMONG the *Crustaceous* Fishes, the first Place is to be Crustaceous Fish. given to the Lobster, though It is in no great Plenty upon Lobsters. this Coast. But Shrimps and Prawns, a small thin-shelled Crab, Shrimps. Prawns.

¹ *Æli.m. 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 *Exuvie* 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*¹ tells us contained five Gallions, 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 *Kumrab*, (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*² *is always producing some new Monster.*

Africa produces few Monsters.



C H A P. III.

Of the Learning, Arts, Manufactures, Habits, Customs &c. of the Inhabitants of these Kingdoms.

THE 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.

¹ Ex *Africa* quæ vocantur *Solitannæ* (Cochlæ) ita magnæ sunt, ut in eas 80 quadrantes conjici possunt. *Var.* de Re rustica. l. 13. cap. 14. ² λέγεται δὲ πρὸς πλείω μὲν ὅτι αἱ εἴδη τῆς Λιζῶν ὑγασίν. *Arist.* Hist. Anim. l. 8. cap. 28. Ideo (sc. propter inopiam aquarum ad paucos annes congregantibus se feris) multiformes ibi animalium partus: varie fœminis cujusque generis mares, aut vi aut voluptate miscente. Unde etiam vulgare *Græciæ* 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 *Bedoueens*) 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 [*Sanjacketars*] 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.*

Besides 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 [*Tibees* 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* حكيم] 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-eab*, 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. 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 *Bloody Flux*, like Quantity of the Powder of the *Orobanche Mauritanica*, have been used with good Success in stopping inveterate *Diarrheas*. Little else is observed in the Management of 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 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 discouraged. 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 solliciting 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 Medicines for Gunshot 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 affwaging Swellings, Bruises, Inflammations and Ailings of that Kind, the Swellings and Inflammations, Leaves of the [*Opuntia*] *Prickly-Pear*, roasted a quarter of an Hour in the Ashes, and applyed 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, Boils, Plague-Sores, and such like Tumours to Maturity; and I have likewise known them successfully applyed, without the least Suspicion of having any repelling Quality, in the Gout. In slight Wounds, Gout, Bruises and Inflammations, or else in order to harden and consolidate the Parts, some Persons take the Powder of the Slight Wounds, Leaves of *Albennab*, and make it up, with warm Water, into a *Cataplasm*. This, in being applyed, tinges the Skin with a tawny Orange Colour, which continueth for some Months;

may, 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 (↓) *Down* as 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 Cafe, 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 boiling 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 *Tibees* 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 Zeròke*, 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 Zeròke'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.

^f These People
strangers to
Mathema-
ticks,

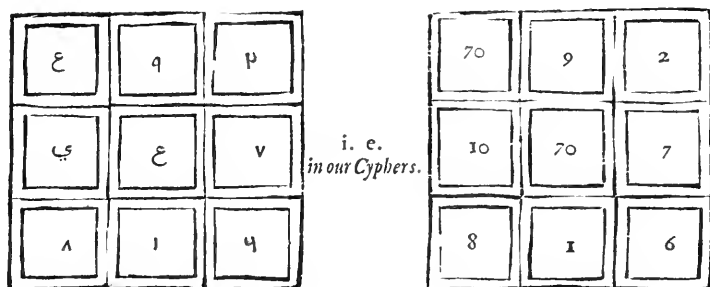
and to the Use
of Instru-
ments, &c.

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 Name¹, seem to have been the Inventors of the one, as they have given to all *Europe* the Characters² of the other. However the Merchants, besides being frequently very dextrous in the Addition and Substraction 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

<sup>Few Persons
conversant in
Arithmetick.</sup>

1 $\text{ا ب ج د ه و ز ح ط ي ك ل م ن هـ و}$ *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 $\text{۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۰}$ 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*' 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*², 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 Mathematics 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.

¹ Or *Thulys* (V. Not. p. 80.) *Studioſi ſapientix*, from طلب quæſivit. Vid. *Gol.*

² Theſe Letters { .ת. מ. א. } which Monaffeh ben Iſrael inſerts before his *Treatiſe* (*De Refur-*
rectione Mortuorum) were probably another of theſe Charms.
 Letters { .ז. א. מ. }
 { .ת. ז. מ. }

tiquity; as is also the *Gaspab*, which is only a common Reed, ^{The Gaspab,} 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* ¹ especially, they have their Preludes and Symphonies; each *Stanza* being introduced with a Flourish from the *Arabebbab*, while the Narration Itself is accompanied with the softest Touches, they are able to make, upon the *Gaspab*. The *Tarr*, another of their In- ^{The Tarr,} struments, is made like a Sive, consisting (as *Isidore* ² 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 ³ 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 ^{or Tympanum.} 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, ^{The Moorish Musick and Instruments.} 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 ⁴ of *Mullein* and *Mothwort*, will fall from their Stalks, at the playing of their *Mizmourne*, 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

¹ *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. ² *Tympanum* est pellis vel corium ligno ex una parte extensum. Est enim pars media Symphonix in similitudinem cithari. *Tympanum* autem dictum, quod medium est. *Isid. Orig.* l. 3. cap. 21.

³ *Tympana tensa tonant Palmis & Cymbala circum Concava.* *Lucret.* l. 2. l. 618.

⁴ *Something like this is mentioned by Ovid.*

Illicitus 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*¹, a Bass double stringed Lute, bigger than our Viol, which is touched with a *Plectrum*; with several smaller *Gittars* (or *Quetaras*² 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,

1 $\Delta\alpha\epsilon$ A-oude, from whence the Spanish Laud or Laut, and our Lute, supposed by Bochart (Hieroz. i. l. 4. cap. 8.) to be the $\chi\epsilon\lambda\upsilon\varsigma$ or Testudo of the Antients. 2 The same Word and Instrument no doubt with the antient Cithara.

played

played upon like the *Rebebb*: the other, which is in the Fashion of our *Dulcimer*, with Brafs 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 beat¹, 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*³ &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.

1 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. Pulfarent æribus æra. Æraque tinnitus ære repulsa dabant. —— Non acuta Sic geminant <i>Corybantes</i> æra. Gemina æra fonant Idæaque terga. Χαλκός δίζυξ.	<i>Anson.</i> ad Paulin. Ep. 25. l. 20. <i>Lucret.</i> l. 2. l. 634. <i>Ovid.</i> Fast. l. 4. l. 182. <i>Horat.</i> Lib. 1. Od. 16. l. 7. <i>Stat.</i> Theb. 8. 221. <i>Nonn.</i> in Dionysf.
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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 pulsis Æris, & inflati complevit murmure buxi. Tympana vos, buxique vocat Berecynthia Matris Idææ.	<i>Ovid.</i> Met. 14. l. 537. <i>Virg.</i> Æn. 9. l. 619.
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Tautin (Cybelen) παρεργάζουσι τυμπάνους καὶ κυμβάλους ἢ κεραιώεις ἢ λαμπροθηραίας χαλκροσας. *Phurnut.* de Natura Deorum. p. 8. Ed. *Cant.*

Σοὶ γὰρ κερταρχαὶ Μῆτερ, πάρα Μηγάλην ἕμβουσι κυμβάλων.	<i>Pind.</i> apud <i>Strab.</i> l. 10.
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—— Attonitæ cum furta parentis Ærea pulfantes mendaci Cymbala dextra, Vagitus pueri (<i>Jovis infantis</i>) patrias ne tangeret aures, Dictæ exercent Domine famuli <i>Corybantes</i> .	<i>Arat.</i> Phænomen. interp. <i>Germ.</i> p. 2. l. 15. <i>Virg.</i> in locum.
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Μοὶ Κορυβαντες ἔθεν. *Eurip.* in Bacch. l. 125.

Καὶ αὐτοὶ οἱ Ἰνδοὶ (ἰ. κήνημα Δοινοῦσας ἢ κρατηλασίους) ὑπὸ τυμπάνων τε καὶ ἑβὺ κυμβάλων σελήροδοι ἐς τὰς μάχας. *Arriani* Lib. Rerum Indicarum p. 172. *Hen. Steph.* Edit. 1575. Καὶ θεὸς σέθεν εἰδωλὸς Διόνυσος ἄλλες τε, καὶ μάλιστα ἑωυτὴν, κυμβάλιζοντας, ἢ τυμπανίζοντας. * ἂν ὡσεὶ καὶ οἱς Ἀλέξανδρον ἔτι ὑπὸ κυμβάλων τε καὶ τυμπάνων ἐς τὰς μάχας κερταρχαῖαι. *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:leb

Minnny attil kel boo:::allil milla:::meih en fa oo:

se wa sa be::: Ba desfer roo ra roore ney kitten

ee:::houn tishey ma:::e:mally mee:::n Lash yah::

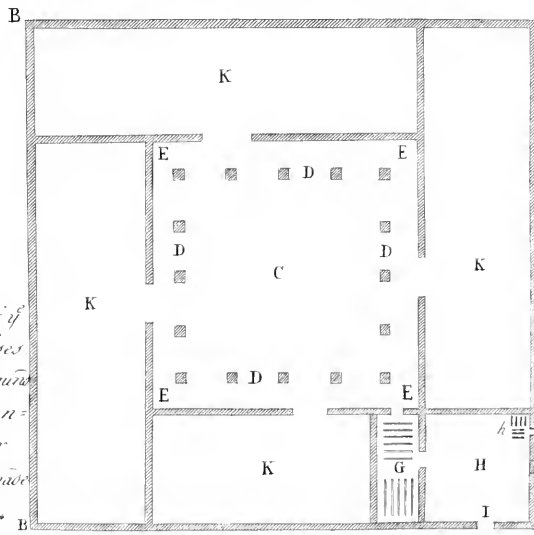
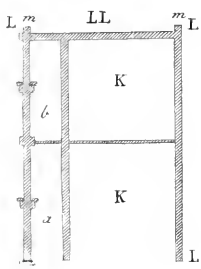
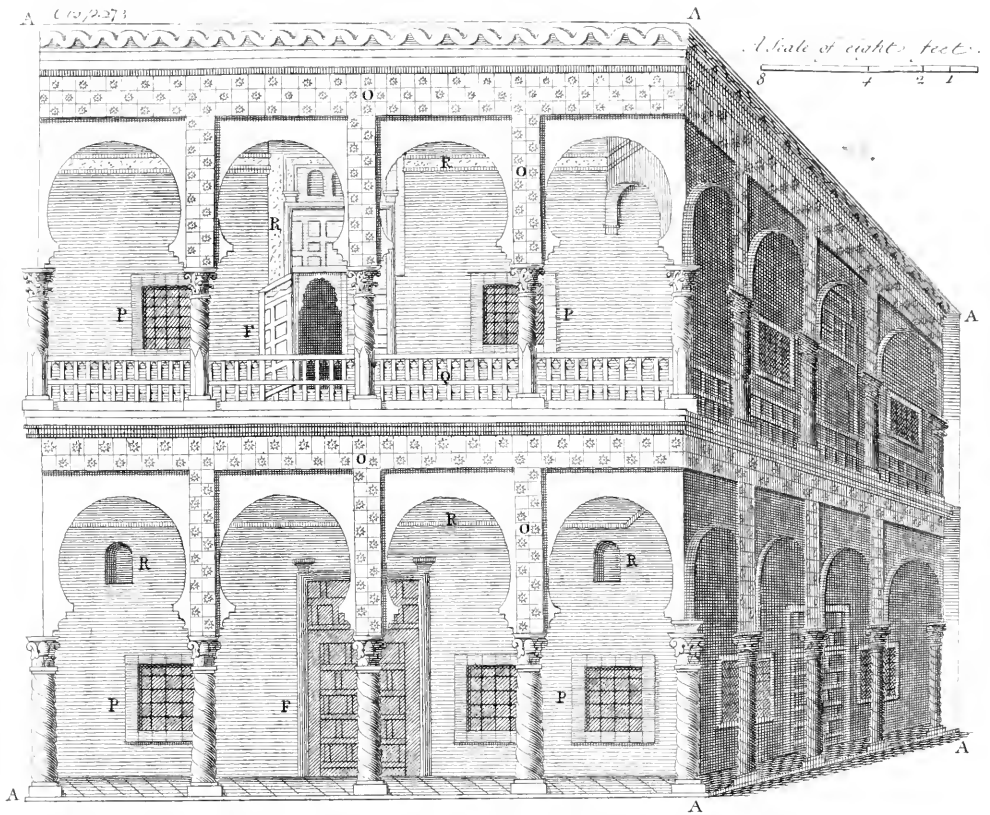
:::hah be:bee houn tey anee alla yah houn alla yah nee::n

The Moorish
Airs.

A Dance .

Slow

A Turkish
Air.



AA. The upright View of *the Inside* of one of the Houses in *Barbary*. B. The *Ground Plan*, (the *Scale* being *contracted*.) C. The *Area*, or *vest* of *Dar*. D. The *Colonnade*. E. The *Cloysters*, above. K. The *Chambers*. LL. The *Terrace*. LL. The *Parapet Walls*. m. m. O. *Penetis* that part of *the Walls*, which are usually adorned wth *Painted Tiles*. P. The *Windows*. Q. The *Ballustrade* of *the Gallery*. RR. *Saddles* & other *Devices*, in *Mosaic work*.

which, in Houses of two Stories, there is a gallery, of the like Fashion. F. The *Tower*. G. The *Stair-case*. H. The *Porch*, over which the *Chc* is usually placed, with its *privy Stair-case* h, leading into *the Street*, or into the *Street*. I. The *great Door*, into the *Street*. K. The *Chambers*. L. A *perpendicular section* of *the House*; shewing of *Cloyster* & *gallery*.

To the Reverend ROBERT THISTLETHWAITE
D. D. warden of Madder College, Oxford.

But the Art, wherein the *Moors* (especially) are the most converfant, is Architecture: though, as Room and Convenience are the only Points regarded in their Plans, the [عالم] *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.

*Their Skill
in Archi-
tecture.*

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 *Zeenab* [زیناب] 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 *Jeze-reel*, 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.

The Court,

The Cava
Ædium,and τὸ μέσον
of St. Luke
5. 19.The Court
shaded by a
Veil,and surround-
ed with a
Cloyster.

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*¹ 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 [سراى] *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.

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*², *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*³.

The Court is for the most Part surrounded with a Cloyster; as the *Cava Ædium* of the *Romans* was with a *Peristylum*

1 Si relicum 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. *Acon. Pedan.* Not. in *Cicer. Orat.* 1. in *Verrem* c. 56. Sub divo, quod *Impluvium* dicitur. *Serv.* Not. in *Virg. Æn.* 11. v. 512. *Atria* edificiij genus fuit, continens *mediam arcam*, in quam ex omni tecto pluvia recipitur, columnis quadrifariam per singulos angulos dispositis & Epistilijs. *Alexand.* ab *Alexandro Genial.* D. l. 3. cap. 6. Præter *Vestibula* fuit *cava ædium* & *peristylia* in quæ quisque suo jure non vocatus admittebatur. *Id.* lib. 5. cap. 24. 2 *This is the same with the Arab.* سراى which is interpreted, *Velum*, aut quid simile, quod obtenditur atrio domus, seu *Cavædio*. *Vid. Gol.* in voce. 3 *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. (עִירוֹת) The consorting together, which those that dwell among themselves in the same Court, make, (is called עִירוֹת עִירוֹת *amovia*) 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 (שִׁירוֹת) 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. Scriptures¹.

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*², 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 Case 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-Case 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. 1707.

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'. 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 [שַׁבְּחָה,] 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 Evening²; converse with one another and offer up their Devotions³. 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 urged⁴, 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

The Parapet Wall.

The Case of the Paralytic explained.

¹ 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 *inde* בַּעֲקֵה, quod secundum Rabbi David in libro Radicum, erat Aedificium quod faciebant in circuitu tecti (i. partis superioris domus quæ erat plana) ne quis inde caderet: & erat altitudinis decem שַׁבְּחָה (i. palmarum) quæ est mensura quatuor digitorum super se positorum vel amplius. v. Pagn. Lex. 2 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 Absalom 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. 3 They that worship the Host of Heaven upon the House Top. Zeph. 1. 5. Peter went up upon the House Top to pray Acts 10. 9. 4 Vid. Woolston's 4 Disc. p. 57.

Στέγη, a
Veil.

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 τὴν στέγην ὅπου ἦν, ἃ ἐξορύξαιτες &c. that as στέγη (no less perhaps than *ἄλλοι* *tatlilo* , 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 *σποτέγειν* may be supposed to signify nothing more than the Removal of such Covering. *Ἐξορύξαιτες*, 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

Ἐξορύξαιτες, or
plucking up
the Posts &c.

more probable that it should be joyned with στέγη 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 (ὅπου ἦν) which was spread over the Place where He was fitting, 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.*

Διὰ τὴν κεράμων
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 *ἐξορύξαιτες*, 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 ἀφ' οὗ κεράμων κατέβη 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 rendred, *they let him down over, along the Side or*

1 Sc. a *ἄλλοι* (*Heb.* *ללל*. *Arab.* *ظل*) text, obumbravit; unde *ἄλλοι* (*Arab.* *ظل*) Umbra & *ἄλλοι* Tectum, Laqueare, Tabulatum, Umbraculum. Vid. *Car. Schauf Lex. Syriac.* p. 214-15. & *Castell. Lex.* p. 1503.

by the *Way of the Roof*. For as *τέγαι* or *tegule*, which originally perhaps denoted a Roof of Tiles, like those of the Northern Nations, were afterwards applied to the *Tectum* or *Δῶμα* in general, so the Meaning of letting down a Person into the House *per tegulas*, or *ὑπὸ τῶν κεράμων*, can depend only upon the Use of the Præposition *διὰ*. Now both in *Acts* 9. 26. *καθίσταν* [αὐτὸν] *ὑπὸ τῶν τεύχευ*s and *2 Cor.* II. 33. *ἐχαλάσθη ὑπὸ τῶν τεύχευ*s, (where the like Phrasæology is observed as in *St. Luke*) *ὑπὸ* is rendred in both Places *by*, that is, *along the Side* or *by the Way of the Wall*. By interpreting therefore *ὑπὸ* in this Sense, *ὑπὸ τῶν κεράμων καθίσταν 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*². 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 *se se 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 Rabb 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 שישל*] *They thought good to let It down* [גג] *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 τῶν τεύχευ*s, *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*³ exactly of the same Purport, 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.*”

1 *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. *Vinctum, 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. *Αὐτὸ δὲ τὸ πῆρ, ἢ μόνον εἰ νῦν κέραμον ὀνομάζουσιν ἀλλὰ &c. Jul. Poll. Onom.* 1. 7. c. 33. 2 *Vid. Not. ut supra.* 3 *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 [*πέπλον*] 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 *ألي* *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.

called *Olees*.

The Hebrew
and Arabick
Name for
them the same.

The *עליו* of the H. Scriptures is literally the same Appellation with *ألي*, being accordingly so rendered in the *Arabick* Version. We may suppose it then to have been a Structure of the like Contrivance. The little Chamber¹ then that was built by the *Shunamite* for *Elisba*, (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, *Abaz*, 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 *عليه* 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 עליה, *عليه* 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 *Abaz*, which the Kings of *Judah* had made. 2 Kings 23. 12. 4 Acts 9. 36. 5 Acts 20. 8, 9. &c. 6 *Ἰούδας δ' εἰς ὑψῶν ἀναβὰς, παρελέξατο λάτρη.* Hom. Il. π. l. 184. 7 Οὐ μὲν γὰρ π θαυμά μνηστῆρ' ἐνὶ οἴκῳ φαίνεταί, ἀλλ' ἀπὸ σφ' ὑπερῶν ἴσθ' ὄραϊνε. Hom. Odyss. ο. 515-16. 8 *Ἐπέων δ' ἢ καὶ τὰ νῦν σφ' οἰκῶν παρ' ἡμῖν καλεῖσθαι ὑπερῶν, αἰτὰ, ὡς φασὶ Κλέαρχος ἐν ἔρωτικαῖς, τὰς Ἑλένην φάσκων ἐν τοῖς αὐτοῖς οἰκήμασι σκετρομένην, δόξαν ἀπηνέγκασθαι παρὰ πολλοῖς ὡς ἐξ ὧδ' εἶν' ὑπερῶν.* Athen. Deip. l. 2. c. 16. *Ἐν δ' τῷ, εἰς ὑπερῶν ἀναβὰς, γράφουσιν οἱ παλαιοὶ ὅτι γυναικῶν ἀνώγειοι θάλαμοι ἐγένοντο πρὸς τὸ μὴ συντυγχάνειν ἄλλους ἀνδράσι· διὸ καὶ ἡ Πλωκίπτει, ἐν Ὀδυσσεῖ εἰς ὑπερῶν κειμένην, ποιεῖ ἅ ποιεῖ. Καὶ Πειδάμω δ', τέλει θάλαμοι ποιοῦνται τὰς ἐαυτῶν, φασὶ δ' καὶ ὅτι τὰ μετέωρα τῶν οἰκημάτων, ὡς καλεῖσθαι οἱ Λακεδαιμόνιοι. Ὅθεν ὑπερῶν τὸ οἶον εἶπεν, ὑπερῶν ἦλον.* Eust. in l. 184. Il. π. p. 1054. *Ἄλλοι δέ φασιν ὑπερῶν τὸ δόστρον. τοῖς δ' ἑσπέραις ὑπερῶν δὲ φασὶ, τῶν παρ' αὐτοῖς οἱ ἀστροῖς ἐπίων, ὑπερ τῶν συνσεντούκτας αὐτῶν εἶν.* Id. in Il. B. 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 *Ἐσφῶον* *Acts* 9. 39. where It is not rendered *ساعة* as in Ver. 37. but *ساعة Girfat*; intimating perhaps that Part or particular Chamber of the *ساعة* where the Damfel was laid. The falling likewise of *Eutychus* from the third Loft (as the Context seems to imply) of the *Ἐσφῶον*, (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.

The Ἐσφῶον erected upon another Building.

The Ascent into the Ἐσφῶον.

For it hath been already observed that these *Olees* are built with the same Conveniences as the House; consequently, what Position soever the *Ἐσφῶον* 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 *Ἐσφῶον* 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 another²; just as these *Olees* are actually contrived in Regard to the [حجرة] House. Neither will this Interpretation interfere with the high Situation that *Ἐσφῶον* 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,

1 Vid. Not. ult. p. 281. 2 *Ἐσφῶον* pro *Ἐσφῶον*, contracte & Atticè dicitur, ut *παρῆτος* pro *παρῆσιον*. Dicitio componitur ab *ἔσφ* & *ῶον*, quod *Fimbriam* significat & *Extremitatem*. Primam vero hujus vocis originem ducunt a nomine *ὄϊς ἐπιπέσει* ἢ *ο εἰς ω*. atque ideo pro limbo accipi: ὅτι οἱ ἀρχαῖοι ἀεθρότων δίσματα ἐπέβαλλον τῆς ἑστῆς ἰματίων ὑπεραπέθου, i. e. quod antiqui aliquid de pellibus ovium extremis vestibus adjicerent. Hinc factum, ut pro quacunq; extremitate, ima, summa, aut alia quavis accipiarur. *Car. Gerardi Annot. in Plutum Aristophanis.* p. 83.

and consequently ἀναβαίνειν and καταβαίνειν are very applicable to Structures in such a Situation.

The Eastern Method of building may further assist us, in ^{The Temple of Dagon.} 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 *Τεῖχος* 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- ^{The Fashion of It.} 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 *Deys*' 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 ^{The Fashion of their Mosques.} Structures, which still remain undescribed. The first, which they pronounce [مسجد] *Me/g-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. e. *The Place of Humiliation*, from مسجد, [Heb. גִּבּוֹר] Humiliavit se, procubuit: pec. Reverentiæ ergo. spec. frontem imponens terræ, ad commonstrandam supplicis animi dejectionem atque abnegationem sui. Vid. *Gal.* in voce.

which they perform the feveral Stations, 'Sittings and Prostrations that are enjoyed 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*¹, in which there is commonly a Nich, representing, as a judicious Writer² conjectures, the Prefence, and, at the same Time, the Invisibility 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, advertifeth 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*³ and other Persons belonging to them, are maintained out of certain Revenues⁴ 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 Kibcerah, 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 *إمام, I-mim, Em-am, or Im-am Præses, Antecessor, quem alij sectantur ac imitantur: peculiariter qui præit populo sacros ritus & sacrorum antistes. Vid. Gol. in voce.* 5 *These they call [حبابى] Hab-oufe, 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, (*Berkafe 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*² 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 Female³ Relations go once a Week to weep over the Grave and perform their *Parentalia*⁴ 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 Plaister and Cement, which are made use of, (particularly where

The Cement used in their Buildings.

¹ These seem to be the same with the Παιβόλοι of the Antients. Thus *Euripides* *Troas*. l. 1141.

Αλλ' ἀπὶ κείρου πεβόλων τε λείναν
 ἐν τῆδε θάλασσᾳ πῶδα.

² Such Places probably as these are to be understood, when the *Demoniack* is said to have his *Dwellings among the Tombs*. Mat. 5. 3. ³ Notatum fuit in omnibus Sacris, foeminini generis Victimam esse potiores &c. Vid. *Alex. ab Alex. Gen. Dier.* l. 3. cap. 12. De parentalibus s. coenis ferialibus. ⁴ Convivia quae in Parentum aut propinquorum funere fieri confueverunt. 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 *Hbymas*¹ [خيمام] from the Shade they afford the Inhabitants, and [*Beet el Sbar* بيت ال سبار] *Houses of Hair*, from the Matter they are made of. They are the same, with what the Antients called *Mapalia*², which being then, as they are to this Day, secured

¹ Sc. ex sabulone, & calce & favilla. *Vitrur.* Arch. l. 7. cap. 4. *Plin.* l. 36. cap. 25.

² Sc. a خام operuit locum umbræ captandæ ergo &c. *Vid. Gol.* in voce.

³ *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 (ca pecunia illis est) perfecti sunt regem. *Liv.* l. 29. §. 31.

Numidas potitis *Mapalibus* confeditur

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 of¹, 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*² 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, Matrass, or whatever else they lye upon, turned, from the Skirts of the Tent, that Way. But *the* [*Καναπέϊον*] *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, Matrass 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*³ 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. Ex. p. 19. cap. 3. *Not. 1. p. 288.

*Virgil*¹ 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*²: according to *Virgil*³ 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 Situation⁴ 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 *Libye*, quid pascua versu
Prosequar, & *raris* habitata *mapalia* *testis*.
Sæpe diem noctemque & totum ex ordine mensum
Pascitur, itque pecus longa in deserta sine ullis
Hospitijs: tantum campi jacet: omnia secum
Armentarius *Afer* agit, tectumque, laremque
Armaque, *Amycleumque* canem, *Crosumque* Pharetram. *Georg.* 3. l. 339.

2 *Magalia* dicta quasi *magaria*, quod *magar* Punicum novam villam dicunt. *Isid.* Orig. l. 15. cap. 12. Vid. *Boch.* Chan. l. 1. cap. 24. *Magalia* quæ a Vallo Castrorum *Magar* vel *Magul* inlitar villarum fixæ erant &c. Vid. *Cl. Wafai* Not. in *Sall.* Bell. Jug. p. 285.

3 Miratur molem *Aneas*, *Magalia* quondam. *Æn.* l. 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 Specimen² 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*³ (as they call this Language at present) and the Words which convey the same Meaning in the *Hebrew* and *Arabick* Tongues. For *Thamurt*, *Argbaz*, *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 ^{The Hyke,} 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*⁴ (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

¹ Vid. *Boch.* Chan. in Præfat. ² *Ibid.* l. 2. cap. 1. ³ 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. ⁴ Probably derived from حوكى *texuit*

easily disconcerted.

The Peplus
&c. of the
Antients.

The Bur-
noose.

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*¹. The Method of wearing these Garments², 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*³ 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 *Dasbkras*: though there are Looms, both for It and the *Hyke*, in most of the Towns and Villages. It is of one Piece, shaped like the Gar-

¹ Thus *πεζώνομι* is used *Luke* 17. 8. *Acts* 12. 8. *Eph.* 6. 14. *Rev.* 1. 13. and 15. 6. And *ἀναζώνομι* *1 Pet.* 1. 13. *2 Kings* 4. 29. and 9. 1. &c. *Εὐσείματος* joyned with *ἀμαρτία* *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. ² *J. Pollux* (l. 7. c. 13.) describes the Use of the *πέπλος* to be *ἐνδύειν τε καὶ ἐπιβάλλειν*, *ad induendum & insternendum*: and in the latter of these Significations it is used by *Homer*. *Il. E. v. 194.*

— *Ἀμφὶ δὲ πέπλοι
Πίπασται.*

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 ἐνδύοντο, ἀλλ' ἐπιρώνοντο*: and so *Callimach.* in *Lavacr. Pallad.* v. 70.

Δὲ πότε δὲ πέπλον λουμῶν περὶνας.

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 περιβρασι*. *Æschylus* (in *Choeph.* v. 1000.) *ποδιστρας πέπλος*. *Homer* (in *Il. Z. v. 442.*) *ἐλακισπέπλος*; and again *Od. Δ.* v. 305. *πανυπέπλον*. ³ *Toga dicta, quod Velamento sui corpus tegat atque operiat. Est autem pallium purum forma rotunda & fissore, & 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 ulnas habeat. (Sic. 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 ^{The Fashion of It.} wife which are fringed round the Bottom like that of *Parthenaspas*'s, and *Trajan's*'s, upon the *Basso Relievo's* of *Constantine's* Arch'. The *Burnoose*, without the *Cape*, seems to answer to ^{Somewhat like the Roman Pallium, and Bardocucullus.} the *Roman Pallium*², and, with it, to the *Bardocucullus*³, 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- ^{Several Clans work bare-headed.} 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 *Masaniffa* did of old⁴, binding their Temples only with a narrow Fillet, to prevent their Hair from being ^{Their Temples bound with a Fillet.} 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 ^{The Caps wore by the Moors &c. the antient Tisra.} is to be taken Notice of, as another chief Branch of their Woollen Manufacture. The *Turbant*, which is a long narrow ^{The Turbant.} 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 Tradesmen 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 (*ιμάτιον*) quia palam gestetur: quod palam sit & foris: sub eo enim *Tunica* sumebatur &c. Vid. Steph. Thes. Ling. Lat. 3 Penula Gallicæ genus, quæ 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. Etyrn vel Lex. Pirisc.* 4 Arbitror te audire, *Scipio*, hospes tuus avitus *Masaniffa*, quæ 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, quæ regum capitibus obligabatur. *Cæsar. l. 24. cap. 6.*

Medals, Statues and *Basso Relievo's*; the former of which appears to be the same with the *Tiara* of the Antients.

Straight bodied Frocks.

Some of these People wear, underneath their *Hykes*, a close bodied Frock or Tunick (a *Jillebba* 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 clothed with, when He is said to lay aside his Garments (*ματρία Pallium* sc. & *Peplum*. Joh. 13. 4.) and to take a Towel and gird himself; as was likewise the *Fishers Coat*, (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 (*ματρίον*) about Him. Now the *Hyke* and *Burnoose* being probably, at that Time, the (*ματρίον*) 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 *Závn*³ in the H. Scriptures. The *Turks* and *Arabs* make a further Use of their Girdles by fixing their Knives and Poiniards⁴ in them: whilst the *Hojias* (i. e. the Writers and Secretaries) are distinguished

1 *Quantum* genus vestimenti est rotundum pileolum, quale pictum in *Ulyseo* conspicimus, quasi, sphaera media sit divisa: & pars una ponatur in capite: hoc Græci & nostri *Tiagaw*, 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*. 2 The Original Word is *ἐπερδινας*, which the *Vulgate* renders *Tunica*: others *Amiculum*, *Indusium*, *Supercilicium* &c. from *ἐπερδινας* *superinduo*. Vid. *Leigh's Critica Sacra*. p. 149. 3 Which in *Mat.* 10. 9. *Mar.* 6. 8. we render a *Purse*. 4 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 Inkhorn¹, 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 *Dou-wars*, 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 Towel² about their Loyns. A *Barbary* Matron in her Undress appears exactly in the same manner, that *Silenus* doth in the *Admiranda*³.

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

¹ 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, (*כַּמְרָתָיו* (*Ezek.* 9. 2.) *ad lumbos suos, by His Side*) seems to have been as early as the Prophet *Ezekiel*. ² This is called both in *Barbary* and the *Levant*, a *Footah* [فوطا] which *Camus* (in *Golius*) makes to be a *Persian* Word, denoting, *Genus vestis striatae, ex Sindia deportati solitum. pec. praeinctorium.* ³ 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 completely 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* (*פיר* 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* *Cabbol* hath the same Interpretation; and the Verb *כחלה* joyned with *עיןך* *Ezek.* 23. 40. is rendred *thou paintedst thy Eyes*. *פיר* (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 *כפירך אבניך* *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 compræ mulieris, quæ oculos pingit *Stibio*, ut pulchritudinem significet civitatis. *פיר* 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 [חשם בפני עיניה] *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 Manufactures ^{Carpets,} 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 ^{Silks,} Linnen is likewise made all over these Kingdoms, though *Susa* ^{Linnen,} 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 ^{and other} these Parts of *Barbary* send very few of their Commodities to ^{Branches of} 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 (Abyagem) κατασκευάσαντες καὶ ΟΦΘΑΛΜΩΝ ΥΠΟΓΡΑΦΗ, καὶ χροματῶν ἐντελειᾶ, καὶ ἀόμας περὶ δὲ τῶν &c. Xenoph. de Cyr. Inst. l. 1. §. 11. Ταῦτα μοι δοκῶσιν αἰ χρυσοφόροι γυναικες, ἢ πολυχρόμων τῶν ἐν οὐρανῶν ἀόμας, χροματῶν τε παρεῖαν καὶ ΥΠΟΓΡΑΦΑΣ ΟΦΘΑΛΜΩΝ, καὶ βάρης μετῶσιν περὶ χροῶν, &c. Cl. Alex. Pæd. l. 3. c. 2. Vis Stribij principalis circa oculos; namque ideo etiam plerique Platyophthalmion id appellavere (Dioscorid. l. 5. c. 99.) quoniam in calliblepharis mulicrum dilatat 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 Bread¹; it being computed that three Persons in four live entirely upon It, or else upon such Compositions², as are made of Barley and Wheat-Flour. Frequent mention is made of this simple Diet in the H. Scriptures³.

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*⁴. Such were the *unleavened Cakes*, (*Ex.* 29. 2. *Josb.* 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' Ἐκαταῖος ΑΠΤΟΦΑΓΟΥΣ φησὶν εἶναι, Κωνσταντῆς ἐπιδιδόντας. *Athen. Deip.* l. 10. p. 418. Ed. *Dalechamp*. *Mussaniffa* likewise, agreeable no doubt to the Custom of the *Numidians* at that Time, is mentioned by *Polybius* (*Fragm.* p. 1000. Ed. *Casaub.*) as eating (συπαεὶν ἄστρον) *brown Bread* very favourably at his Tent Door. 2 *Cuscassowe*, the chiefest of these Compositions, is well described in *Phil. Transf.* N^o 254. and in *Louth.* *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-yeah* 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.* *Deut.* 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 *πῆζανον* (*Hefsch.* πῆζωρον) a Word of the same Sound and Import, is taken by the *Greeks*: πῆζωρον appellat τὸ ἐν πῆζανῳ ἐψιδέν. (*Steph. Thes.* p. 1460-1.) *If thy Oblation* (*Lev.* 2. 5.) be a *Meat-Offering* (σῆν πῆζανῳ) 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 Employment, sitting themselves down over against each other with the Mill Stones between them, we may see not only the Propriety of the Expression, *Ex. 11.* 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 ^{Their several} Boiled, and Forced-Meats, (the first and last of which are al- ^{Sorts of Food.} ways made very savory,) 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 ^{Their Method} the Orders and Degrees of these People, from the *Bedoween* ^{of Eating;} 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. Cuscawoe, 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

¹ Καὶ τῶ πικρῶν ἄλλη τις (sc. ὄσθι) ὡς Ἀριστοφάνης ἐν Θεσμοφοριαζέουσιν. *Athen. Drep.* p. 619. Edit. *Casaub.*

saying Bismillah when they sit down, &c.

fatisfied, 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 Seriousness and Reverence, the Word *Bismillah*, (بِسْمِ اللّٰهِ) i. e. *in the Name of God*;) using *Alhamdillah* (اللّٰهُ اَكْبَرُ) 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 (*Asa*) 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-ess*¹, 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 Musick, into the Fields; or else make themselves merry at one of the publick Taverns; a Practice indeed expressly prohibited by their Religion, but what the Necessity of the Times, and the uncontrollable Passions of the Transgressors 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 Pipe², and repose himself under some

¹ The holding Conversations at the *Haf-ess* 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 σπονδία* Banquets without Wine. ² This the *Arabs* call [شرب الدخان] *Shrob el Douhhan* drinking of Smoke i. e. *Tobacco*; the *Arabick* and our Name being the same according to what *Hernandez* relateth. *Plantam quam Mexicenses Pycielt seu Yelt vocant, ab Haitinis appellatur Tobacus, a quibus non ad Indos solum sed ad Hispanos id defluxit nomen, eo quod Suffumigiis admisceretur, qua Tobacos etiam nuncupare consueverunt, a Brasiliensis 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*, *and 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 Beasts².

¹ Vid. Vet. Arcus Augustorum &c. Tab. 36. ² We have in the following Lines of *Statius* (*Achill.* l. 459.) a beautiful Description of the like Diverſion.

— Si curva seras indago latentes

Claudit, & admoitis paulatim cassibus arctat.

Ille ignem sonitumque pavent, desusaque linquunt

Avia, miranturque suum decreſcere montem.

Inque vicem stupere greges, socioque timore

Mansuescunt, simul hirtus Aper, simul Ursa, Lupusque

Cogitur, & captos contemnit Cervæ 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

*Their Method
of Shooting
&c.*

ago¹. Those who delight in Fowling, do not spring the Game with Dogs, but sliding 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 *Rhaad*, *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*².

*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-

¹ Reges *Tunetenses* *Cæsarea* Majestati ejusque successoribus *Hispania* regibus, singulis annis in æquum, sex equos Mauros eoque exquisitissimos ac duodecim eximios falcones in æviternam beneficiorum ab ejus Majestate acceptorum memoriam danto & offerunt. *Etrab. Diar. Exped. Tunct. a Carolo V. Imp. MDXXXV.* ² These are short Sticks, such probably as the antient *Σκωτῆρα* were, which being bound round the End with Iron or inlaid with Pewter or Brals, serve those *Arabs* who are not Masters of a Gun, for an offensive and defensive Weapon.

thousand 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
meeting one another, they still use the primitive Salutation
of (*Salem Alekum*¹) *Peace be unto you*: though by their Wit
or Superstition they have made it a religious Compliment², as
if they said, *Be in a State of Salvation*. Before the *Mahome-
tan* Conquests, the Expression was, (الله حىك) *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.

Their Salutations.

It is no Disgrace here for Persons of the highest Character to
busy themselves in what we should reckon menial Employments.
The greatest Prince of these Countries, is not ashamed to fetch
a Lamb from his Herd³ and kill it⁴, whilst the Princess is im-
patient 'till she hath prepared her Fire and her Kettle to dress
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
Feet⁵: whilst the Person who presents himself the first to do
this Office, and to give the [*Mar-babbah*, مرحبا] *Welcome*, is
the Master of the Family; who always distinguisheth himself by

No Employ-
ment reckoned
menial among
the Arabs.

1 And he (Joseph) said, שלום לכם 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 *I-Islamisme*, from the Arab. *Salama* (سلام) which in the 4 Conj. is *Aflama* (اسلم), to enter into the State of Salvation; hence *E-Islam* (اسلام) *The saving Religion*, and *Muslimon* (مسلم) or as we call it, *Musliman*, 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':

*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 treacherous¹; 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 seeing² 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. *Eusebius* likewise upon the Faith of *Herodotus* relates, that the *Carthaginians* traded after the same Manner with some People beyond *Hercules Pillars*. Vid. *Arbuthnot* 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 Jewels², and Number of Slaves³, 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 affigns 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 Maidens⁴ 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 ὃ τῶν ἁγίων ἁγίων ἐκ τῆς χειρὸς διδοῖ πέντε, καὶ αὐτὸς ἐκ τῆς ἑτέρας πέντε. *Herod. Melpom.* §. 172.
 2 A Gold and Silver *Sarmab*, 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*, *Dweeda* 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 Skin¹; 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, Shackles², 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 whatsoever³. The Boys indeed, by wearing only the *Tiara*, are expos'd 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

1 There is frequent Mention made of these Skins in the H. Scriptures. Thus מִוֶּרֶךְ Gen. 21. 14, 15 and 19. נֹאֵר or נֹאִיר Job. 9. 4. Judg. 4. 19. 1 Sam. 16. 19. Ps. 56. 8. and 119. 83. נֹבֵל 1 Sam. 1. 24. and 10. 3. Jer. 13. 12. and אֶסֶס Mat. 9. 17. Mar. 2. 22. Luk. 5. 37. which should be rendered Skins, are improperly interpreted Bottles. 2 The tinkling Ornaments of their Feet. II. 3. 16. 3 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 מַעְבַּר signifies a Ferry, or Narrow part of the Sea, *Fretum, Trajectus*, &c. מַעְבְּרֵי (*Mævri*) 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. Cofinogr.* Edit. *T. Hyde.* p. 48. But *Bochart* deduceth the Word from another Original. מוֹחְרֵי *Mauri*, quasi postremi vel occidentales dicti, ab אַחֲרֵי quod & posterius & Occidentem sonat. Plene scriberetur *Maurin*, sed Gutturales passim elidi nemo est qui nesciat. *Boch. Chan. l. 1. cap. 25.*

Arrival of each Guest, by squalling out, *loo, loo* ¹, several Times together; at their Funerals also, and upon other melancholy Occasions, they repeat the same Noise ², making it only more deep and hollow ³, and ending each Period of it with some ventriloquous Sighs. The (*ἀλαλάζοντας πολλά*) *wailing greatly* (as our Version expresseth It, *Mar. 5. 38.*) upon the Death of *Jairus's Daughter*, was probably performed in this Manner. For, there are several Women hired, upon these lugubrious Occasions, for the Purpose, who like the *Præfice* ⁴ or *mourning Women* ⁵ of old, are Mistresses of these melancholy Expressions, and indeed perform their Parts with such proper Gestures and Commotions, that they rarely fail to work up the Assembly into some extraordinary Pitch of Thoughtfulness and Sorrow.

No Nation in the World is so much given to Superstition as The Arabs given to Superstition. the *Arabs*, or even as the *Mahometans* in general. They hang ⁶ about their Childrens Necks the Figure of an open Hand, which the *Turks* and *Moors* paint upon their Ships and Houses, as an Antidote and Counter-Charms to an evil Eye: for five is with them an unlucky Number, and *Five* (Fingers perhaps) *in your Eyes*, is their Proverb of Curfing and Defiance. Those who are grown up, carry always about with them some Paragraph or other of their *Koran*, which, like as the *Jesus* did their *Phylacteries*, (*Ex. 13. 16. Numb. 15. 38.*) they place upon their Breast, or sew under their Caps, to prevent Fascination and Witchcraft, and to secure themselves from Sickness and Misfortunes. The Virtue of these Charms and Scrolls is supposed likewise to be so far universal, that they suspend them upon the Necks of their Cattle, Horses and other Beasts of Burthen.

1 A Corruption as it seems to be of הללויה *Halleluiah*. *Αλλή*, a Word of the like Sound was used by an Army, either before they gave the Onset, or when they had obtained the Victory. Vid. *Pol. Synopf. Vol. 4. p. 790.* & *Mint. Lex. in voce ἀλαλάζω*. The *Turks* to this Day call out *Allah, Allah, Allah* upon the like Occasion. 2 As if the Word now was related to the *Heb. לל, ejulari*, from whence perhaps our *English* Word to *howl*. 3 *Plut. arch* informs us, that *Eleleu, iou, iou*, were used in this Manner. *Ἐπιτρονείν δὲ τῶς σπονδαῖς, ἐλελε, ἴ, ἴ, ὅν τὸ ῥὲ σπασσόντες ἀνιτρονείν καὶ πλαισίοντες εἰώθεισιν, τὸ δὲ ἐκπλέξιως καὶ παραρῆσι* *Plut. arch.* in Theseo. 4 *Præfice* dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris modum plangendi, quasi in hoc ipsum præfectæ. Vid. *P. Felt. & Non. Marcell.* in voce. 5 *Call for the* [כקננין] from קן to lament] *mourning Women that they may come—and take up a wailing for us, that our Eyes may run down with Tears and our Eyelids gush out with Water.* *Jer. 9. 17. 18.* 6 This Custom of hanging Things about the Neck to prevent Mischiefs, Distempers, &c. seems to be of great Antiquity, and was common to other Nations. Thus *Varro* de *Ling. Lat. l. 6.* in fine. *Præbia, a præbendo, ut sit tutum: quod sint remedia in collo pueris. Fascinum, collis nempe puerorum suspensum, Infantium custodem appellat Plinius. l. 28. c. 4.* The *Bulla* was wore upon the same Account, as *Macrobius* tells us, *Sat. l. 1. Bulla gestamen erat triumphantium, inclusis intra eam remediis, quæ crederent adversum invidiam valentissima.*

H h h h

They

They place great Faith and Confidence in Magicians and Sorcerers¹, as the Nations² 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 *Venifice*, 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 Sex³ 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 Beads⁴, 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

1 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 Influences 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.* 3. l. 77.

2 *Viz. the Egyptians, (Vid. Anson. 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.* 3 *Viz. A Male being Sacrificed for the Female Sex &c.* 4 In touching each Bead of their Chaplet, consisting usually of ninety nine, they either say (*Albamdillah*) *God be praised, (Allah Kibeer) God is great, or [الله أكبر] 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 Mukba-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 shy kiff boo*] there was none like him.

1 Vid. *Prideaux's* Life of *Mahomet*. p. 18. 19.

Their pretensions 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 Basbarw*. 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 Basbarw*, 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 Basbarw*, 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 Difregard 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 provid 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*¹, 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*²: 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 (Emeer³) 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 *Tiah 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-

¹ Militante *Masanissa* pro *Carthaginiensibus* in *Hispania*, pater ejus moritur (*Gala* nomen erat.) regnum ad fratrem regis *Desulcem*, pergrandem natu (mos ita apud *Numidas* est) pervenit. *Liv.* l. 29. §. 29. ² شيخ. *Senex. Senior. Doctor*: aut autoritate, principatu pietate & arte conspicuus. Vid. *Gol.* in voce. ³ أمير, 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 Propositions, as have been before hand concerted, betwixt the *Dey* and his Favourites: so that, in Effect, the whole Power is lodged in one Person.

This Person, who, at *Algiers*, is called the *Dey*, is chosen out of the Army; each Order, even the most inferiour, having an equal Right and Title, to that Dignity, with the highest. Every bold and aspiring Soldier, tho' taken Yesterday from the Plough, may be considered 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 Truth whereof, we need only appeal to that quick Succession, which there hath been always among the *Deys*, ever since the *Turkish* Dynefty; 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 Infurrection, 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 Exercise 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*. To the *Turkish* Troops we may joyn about two thousand *Zwowab*, 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 How their Armies are recruited. are sent out, every five or six Years, to the *Levant* for Recruits. These generally consist of Shepherds, Outlaws, and Persons of the meanest Condition. *Mabomet Basbaru*, 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 Plea- Cologlies enrolled in the Army. sure, and especially upon any Emergency, enroll the *Cologlies*, 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 it's former Complement of twelve The several Officers of this Army, and the Method of their Promotions. thousand) are the *Aga* or General, thirty *Yiab 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
K k k k eldest

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 confectū 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 Dollar¹. 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*² 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*³ 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

¹ Sive *Thalero*, qui *Germanis* Sic dicitur a *Thale* seu *Dale* i. e. *Vallis*; unde *Thaler* seu *Daler*, q. d. *Vallensis* nummus, a Valle *Saucti Joachimi* ubi primo cusi sunt. Hinc factum ut randem *Scutati* omnes (quos nummos *Imperiales* vocamus) *Thaleri* hodie vocantur. Vid. *Hyd. Annot.* in *Bobavij* Liturgiam *Turcarum*, p. 10. ² Ille nummulus, *Turcice* dicitur *اسپرى* i. e. *Albus*; unde a *Græcis* sua lingua hodierna vocatur *Ασπρις* i. e. *Albus* &c. *Ασπρις* pecuniam albam in genere notat. *Id.* *ibid.* ³ *Constantinople* is called all over the *Levant*, *Stamboule* or *Stampôle*, which seems rather to be the Corruption or Contraction of the ancient Name, as *Fambol* is of *Joaniopolis*, than of *εις τὴν πόλιν*, as some Authors give into. Vid. *Hyd. Not.* 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 Gate¹ 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, Trespas, 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, ^{of their Punishments.} till the (*Chouses*) 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*²: 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* Punishment³ 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 Hooks⁴ that are fixed in the Walls below, where sometimes they hang, in the most exquisite Agonies and Torments, thirty or

¹ Thus we read of the *Elders in the Gate*. (*Deut.* 22. 15. and 25. 7.) and (*Jf.* 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. ² It was in this Manner probably that *St. Paul* was *beaten with Rods*: (*2 Cor.* 11. 25.) as the *Chouses*, whose Office it is to inflict this Punishment, appear to be no other than the like Number of *Roman Licitors* armed out with their *Fisces*. ³ *Diod. Sic.* 1. 1. p. 50. ⁴ *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 *Kardinash*, 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 Alli-
ances 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

1 *Tacitus* (De Morib. Germ.) takes Notice of This, as a Punishment among the *Germans*. *Distinctio panarum, ex delicto. Proditores & transfugas arboribus suspendunt, ignaros & imbelles & corpore infames, cano ac palude, injecta insuper crate.* The like Punishment is mentioned by *Plautus*. *Coqui abstulerunt, comprehendite, vincite, verberate, in Patcum 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 Timoroufness 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 us.

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 Bashaw'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 Bashaw*, 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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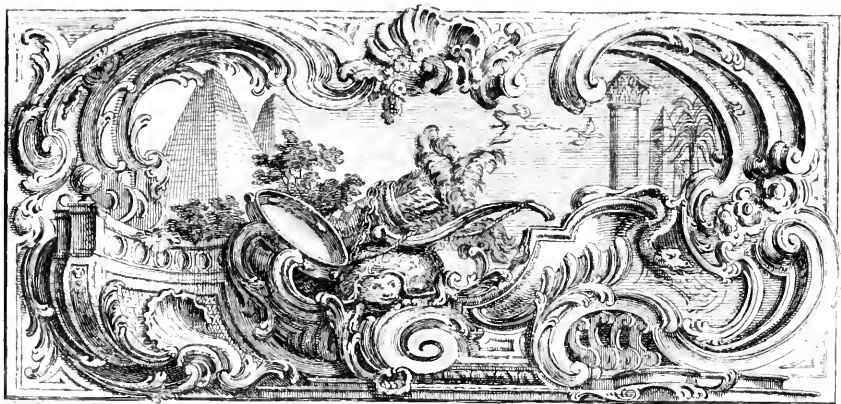
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GEOGRAPHICAL &c.
OBSERVATIONS
 RELATING TO
SYRIA, &c. EGYPT, &c.

 C H A P. 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.

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,
 M m m m with

Mr. Maundrell hath already described this Country.

¹ Latikea or
² LAOBICEA
 admire.

with a full Prospect of the Sea, and was called by the Antients *Laodicea ad mare*¹, and Λαοῖς 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 *Tortofa* 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*² 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 *Tortofa*, 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

1 Εἶτα Λαοδίκεια, ὅτι τῆ θαλάττης κάλιμα ἐκπροβῆν καὶ ὑψηλῶς πέλις, ᾗθεν τὴ ἔχουσα παλαιὸν ὄρεσ τῆ ἄλλῃ ὑπερῆς. *Strab.* Geogr. l. 16. p. 1091. Exclusus ab *Antiochia Dolabella* ** *Laodiceam* quæ est, in *Syria*, *ad mare*, se contulit. *Cic.* *Epist.* l. 12. Ep. 14.

Λαοδίκειαν δ' ἢ κείται ἐπ' ἰλινασι θαλάσσης. *Dionys.* *Perieg.* l. 915.

2 Λαοδικεῖαν δ' τοῖς ὄρεσιν, ὁδῶντων εἰστρογῶν ** 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 useles, 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 pannell'd, having moreover their Covers supported by Pilasters of the *Ionic* and *Corinthian* Orders.

Several Sarcophagi, or Coffers 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 diseas'd. 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*¹. 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*² tells us belonged to the *Aradians*. Betwixt the Pottery and *Tortosa*, are the *Cryptæ* that have been already taken Notice of.

Tortosa the
ANTARA-
OUS.

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 *Phænice*. 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*,

¹ Εἶτ' (sc. a Gabala) ἦδη ἢ ἐπὶ Ἀραδίων παραλιὰ (Ἐξελία Boch. Phal. l. 4 cap. 36.) &c. *Strab.* l. 16. p. 1093. ² Κάραον τὸ ἐπίκειον τῆς Ἀραδίου, λιμνῆσιν ἐξεν. *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 [טריט'ס] 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*¹ of the Scriptures, is called Rou-wadde the ARPAD, and ARADUS. at present *Rou-wadde*; which, with *El Hammah*², the Seat of a *Turkish Basbar*, 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 Rockiness³ 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*⁴ made of the Conquest of It.

The antient *Marathus* may be fixed, I presume, at those MARATHUS. 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*⁵ tells us, that *Aradus* was

1 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 *Refasa*. *Sanf.* Ind. Geogr. in voce *Amathis*. 3 *Rou-wadde* or *Arpad* being probably derived from טריט' firmus fuit &c. 4 *Where is the King of Hamath and the King of Arpad.* 2 *Kings* 19. 13. 5 Πέδουτος δὲ ἡ Ἀράδος ἐστὶν ἄστυς ἐν τῇ ἀκροῦσι περὶ τὴν ἑσπέρην, μεταξὺ δὲ τῆς ἑσπέρης αὐτῆς καὶ τῆς Μαρῆδος, ἀπέχουσι δὲ γὰρ ἑκατὸν εἰκοσίων. *Strab.* Geogr. l. 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 Barylus* of *Pliny*'; 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.

1 In ora subjecta *Libano Berytus* * *Trieris*, *Calamus*, *Tripolis*, quæ *Tyrîi* & *Sidonii* & *Aradii* obtinent. *Orthosia*, *Eleutheros* flumen. Oppida *Simyra*, *Marathos*, contraque *Aradum* *Antaradus*. ** Regio in qua supra dicti desinunt montes (*Libanus* sc.) & interjacentibus campis, *Barylus* 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 *Bargylus* 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, quæ *Cœle Syria* cognominatur. *Plin. 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 arises 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-tofa*. 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 River², 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-tofa, the ORTHOSIA.

I	Λουδίκια	ξη	ς	λε	ιβ	Σιμύρα	ξζ	Λγ	λδ	γ
	Γάλατα	ξη	γ	λδ	Λιβ	Ορθωσία	ξζ	ς	λδ	γ
	Πάλιος	ξη	γ	λδ	Λδ	Τείπολις	ξζ	Λ	λδ	γ
	Βαλανάου	ξη	γ	λδ	Λιβ	Οὐς ἀερίσσωπον				
	ΦΟΙΝΙΚΗΣ ΘΕΣΙΣ.					ἄμερον	ξζ	γ	λδ	γ
	Ελευθερία ποτ.									
	ἐκβολαί	ξη		λδ	γιβ					

Ptol. Geogr. l. 5. cap. 15. Ed. Bert.

2 Τόπος δ' (sc. Ταξύμυρα &c.) ἢ Ορθωσίας ἀμειχρῆς ἐστὶ καὶ ὁ Ελευθερίας ὁ πλεονῶν ποταμὸς, ὃν ἀρ' ὄριον πείνεται πρὸς τῆς Σιδικίδος ἀερί: πρὸς Φοινίκην καὶ πρὸς κούραν 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 ¹ 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 ^{The River Elcutherus, the Boundary of Syria and Phœnice.} 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* ² 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* ³, 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 *Nabar el Berd*, are the Ruins of *Tripolis*, which, being founded, by the united Interest of ^{The ancient TRIPOLIS.} *Aradus*, *Sidon*, and *Tyre* ⁴, might have been intended for a common Mart to those maritime Powers. It is situated upon a low Cape, called a *Peninsula* by *Scylax* ⁵, 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 Τρίπολις ἢ ἑμβάσις εἰς πλοῖον, ἔργον εἰς Ὀρθωσιδά. 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 πῶς φοινίκην εἶναι πόλις ἀξιόλογος ὄνομα Τρίπολις, οἰκίαν ἔχουσα τῆς φύσεως τῶν αἰσθησέων. Τρεῖς γάρ εἰσιν ἐν αὐτῇ πόλεις, σαδαιῶν ἀπ' ἀλλήλων ἔχουσα διάστημα. ἐπιγραφέεται δὲ πέταν ἢ ῥε' Ἀραδίων, ἢ δὲ Σιδωνίων, ἢ δὲ Τυρίων. Diad. 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' 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 $\Theta\acute{\epsilon}\varsigma \tau\alpha\epsilon\sigma\tau\alpha\tau\iota\omega\iota$ 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,

1 Vid. *Diod.* ut supra. Tria fuerunt singulis inter se Stadiis distantia: locus ex numero *Tripolis* dicitur. *Pomp. Mel.* 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 Bason, 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* [צור], from whence the *Latins* seem to have borrowed their *Sarra*¹. *Sur*, I find, layeth Claim to a double Etymology, each of them very natural; though the rocky Situation, (the צר of the *Phœnicians*) will prevail, I am persuaded, with every Person, who seeth this *Peninsula*, beyond the *Sar*² 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*.^{The Sources of the Kishon.} 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 *Jis*. During likewise the rainy Season, all the Water, which

¹ *Sarra* nomen deduci notum est ex Hebræo Tyri nomine צור *Tzor*; in quo literam *Tzide*, quæ medii est soni inter T & S *Græci* in T mutarunt: & Romani in S. Ita factum ut ex eodem צור *Tzor* & צור נalceretur & *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. Vng.*

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 away¹ all before It. But these Inundations are extemporaneous only, without any Duration; for the Course of the *Kisbon*, 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 *Kisbon* 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 *Kisbon* 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 Kisbon*, on the other Side of these Hillocks, where there are several Ponds, the largest whereof, may in all Probability, be the *Cendevia*² 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 *Kisbon*, 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

¹ It might be at such a Conjunction as this, that the River *Kisbon* swept the Host of *Sisera* away, that antient River, the River *Kisbon*. *Judg.* 5. 21. ² *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 *Sammaia*, 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 The Tribe of Benjamin. 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 *Judab*; 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, The Tribe of Dan. 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 ¹ of the Tribes of *Reuben* and *Gad*, and of the Half Tribe of *Manasseh*. The Tribes of Reuben &c. 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* ², the northern Boun-

¹ *Deut.* Chap. 3. ² *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 afflicted 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.

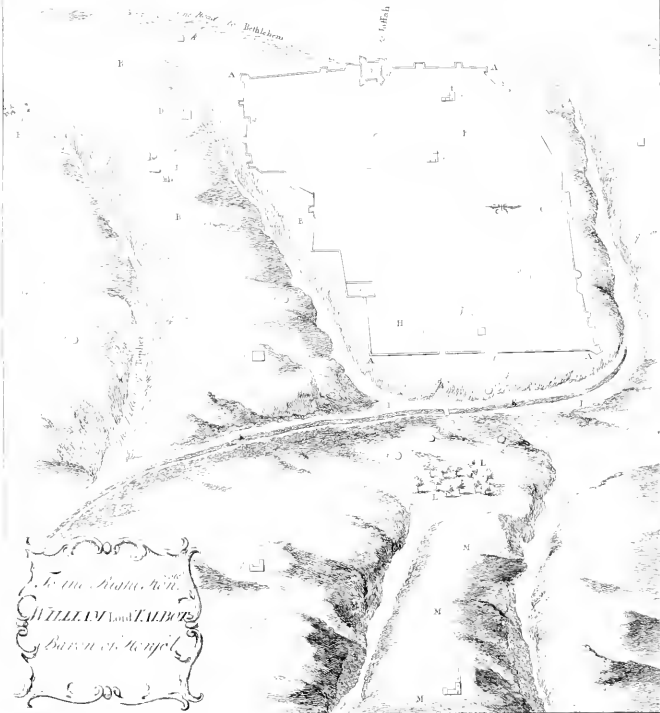
The Hills which stand round about Jerusalem, make it appear to be situated, as it were, in an Amphitheatre, whose *Arena* inclineth to the Eastward. We have no where, that I know of, any distant View of It. That from the Mount of *Olives*, which is the best, and perhaps the farthest, is notwithstanding at so little 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*¹, that out of Hatred

¹ Ab *Hadriani* temporibus usque ad imperium *Constantini*, per annos circiter centum octoginta.

A Plan of the CITY and Towns about
JERUSALEM.



To the Right, &c.
WILLIAM Lord KILMOREY
Baron of Kenilworth

- A The present River of Jordan
- B The River of the Jordan as it is called Mount Sion & the River B is its source & the Mount of Sion received water from the City
- C The Temple & Holy
- D The Temple Field
- E Mount Moria
- F The Tomb of Absalom
- G The Tomb of Achish
- H The Tomb of Achish
- I The Tomb of Achish
- J The Tomb of Achish
- K The Tomb of Achish
- L The Tomb of Achish
- M The Tomb of Achish
- N The Tomb of Achish
- O The Tomb of Achish
- P The Tomb of Achish
- Q The Tomb of Achish
- R The Tomb of Achish
- S The Tomb of Achish
- T The Tomb of Achish
- U The Tomb of Achish
- V The Tomb of Achish
- W The Tomb of Achish
- X The Tomb of Achish
- Y The Tomb of Achish
- Z The Tomb of Achish

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^r 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 great Extent of the Tribe of Judah.} the Tribe of *Simeon* had their Inheritance taken out of it^r. It's Southern Boundary^r 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.^{Bound. d to the Southward by Edom.} 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*^r, being no leſs known, (at leaſt as far as concerns the preſent Diſquiſition,) than the Eastern Branch of the *Nile*, an imagi-

ginta, in loco reſurrectionis ſimulacrum Jovis, in crucis rupe ſtatua ex marmore Veneris a gentibus poſita colebatur, exiſtimantibus perſecutionis auctoribus, quod tollerent nobis fidem reſurrectionis & 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* Amalius 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 *Hieruſolyman*, putantes ſe minus religionis, minus habere ſcientiæ, niſi in illis *Chriſtum* adorallent locis, de quibus primum *Evangelium* de patibulo cornſcaverat. *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*.

Kadesh 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. *Kadesh 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 *Kadesh 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 Petraea, and the Encampments of the Israelites.

The Coast of Egypt and the Seven Mouths and Branches of the Nile.

Tineh or Pelusium.

THERE 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 Etymology² of the Name. The

† *Numb.* 34. 6. *Josh.* 15. 12. and 13. 2, 3. 2. *Vid.* p. 36. *Not.* 1

Kadeth
upon the
Boundary.

The west
Border :
along the
Coast.

The Coa
of Egypt
the Seven
Mouths a
Branches
the Nile.

Tineh o
Petufum

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 *Tineh*. 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 *Heracium*, 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*¹, 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*.

1. Εστὶ ἡ ἀπὸ Πηλουσίου περαλῖα ὁρὴς πρὸς τὴν ἑσπέρην πλέουσα, μέχρι μὲν τῷ Κανωτικῷ σώματι, χιλίων π. καὶ τετρακοσίων σταδίων, ὃ δὲ καὶ βᾶσιν τῷ Δέλτα ἔραμεν. Ἐν τούτῳ δ' ὅτι φάσιν τὴν νῆσον ἄλλοι σταδίοι πενήκοντα ὡς τοῖς ἑκατόν. *Strab.* l. 17. p. 1140. (Canopus inde (ab Alexandria sc.) duodecimo disjungitur lapide. *Antimian.* l. 22. cap. 41. (Κανωτικῷ δ' ἐστὶ πόλις ἐν ἑκαστῇ καὶ ἑκατὴν σταδίοις ἀπὸ Ἀλεξανδρείας περὶ ἡ ἵναι. p. 1152. **Μετὰ δὲ τὸν Κανωτικὸν ἐστὶ τὸ Ἡρακλειῶν τὸ Ἡρακλέους ἔχον ἡσθὲν. Εἶτα τὸ Κανωτικὸν σῶμα, καὶ ἡ ἀρχὴ τῷ Δέλτα. p. 1153. **Μετὰ δὲ σῶμα τὸ Κανωτικὸν ἐστὶ τὸ Βολβιτικόν. Εἶτα τὸ Σεβεννιτικὸν καὶ τὸ Φατικόν. τείτων ὑπάρχον τῷ μεγάλῳ ὡς τὰ ὡσεὶ δύο, οἷς ὄρισμα τὸ Δέλτα. ** Τῷ δὲ Φατικῷ ἀναπέλει τὸ Μινύσιον. Εἶτα τὸ Ταριτικόν, καὶ πλεουτικόν τὸ Γνωσιακόν. Εστὶ δὲ καὶ ἄλλα τέσσαρα μεταξὺ, ὡς ἐν ἑσπεροσώματι ἀσημίτηρα. *Strab.* ibid.

Scandarea or ALEXANDRIA. *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* ¹, 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* ² of *Strabo*; whereas the old City lay further towards the N. and N. E.

The Ruins of Alexandria.

The ancient Walls.

The Cisterns.

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 *Necropolitic* ³ 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.

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 χεῖρ ἡ ἑσπέρην ἐν δεξιᾷ ἢ νήσος καὶ ὁ πύργος ὀψάεσσι. *Strab.* l. 17. p. 1144.
 * * Εξῆς δ' εὐνόσου λιμένος μὲν τὸ ἐπισταδίου καὶ ὑπερ σὺντος ὀρυκτός, ὃν καὶ Κιβωτὸν καλεῖσιν, ἔχων καὶ αὐτὸς νήσους. Εἰδοτῆμα δὲ τότε διάρρηξις πλατῆς μέχρι τῆς λίμνης τεταμένη τῆς Μαριώποδος. *Id.* *ibid.* p. 1145. 2 Οὕτω δὲ (Portus sc. Eunosti & Magnus) συνεχεῖς ἐν βάθει ἐκείνῳ τῷ ἐπισταδίῳ καλαμῶν, κάμασι διεργαζόμενοι ἀπ' αὐτῶν παρέχονται. *Id.* *ibid.* p. 1141. 3 Εἶδ' (sc. a Portu Eunosti & Ciboti) ἡ Νεκρόπολις καὶ τὸ σενάσιον ἐν ᾧ κητοὶ πλείους καὶ παρὰ καὶ καταγυγαί, σὺν ταῖς ταχυεῖαις τῶν νεκρῶν ὀππιδεῖται. * * Ἀπὸ δ' τῆς Νικεοπόλεως ἢ ἐστὶ τὸ μῆκος πλατεῖα, ἀγρίναι καὶ τὸ γυμνάσιον μέχρι τῆς πύλης τῆς Κανωπίου. *ibid.* p. 1145. The Crypta 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 *Shibkab El Lowdeab*'.

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 likewise to the East, we see, besides other smaller ones, The Islands that might have originally formed it. a Hillock of sandy Ground, to the Eastward of the *Bolbutic* Mouth² 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*³, 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 Country is covered with Water, no Navigation can be attended with so much Pleasure as that upon the *Nile*. There is, at every The Banks of the Nile full of Villages.

¹ Vid. p. 211. ² This seems to be the same, that is taken Notice of by *Strabo*, under the Name of ΑΓΝΟΤ ΚΕΡΑΣ. Μετά δὲ τὸ Βολβίτινον σῶμα ἐπιπλέον ἔκκενται ταπεινὴ καὶ ἀμειώδης ἀκρὰ χαλιῶται δὲ Ἀγρὸς κίερα. l. 17. p. 1153.

³ Νῆος ἐπειτὰ πρὸς ὅλην πολυκύματον ἐνὶ πόντῳ, Αἰγύπτῳ ἀποπέσει, (Φάρον δὲ κελύκει), Τύτων ἀνευδ' ὅσον τε πανημίην γλαφυρὴ νῆος ἦεν, ἢ λεγὺς ἔρω ἐπιπνήσαν ὄπισθεν. *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*¹, commonly called *Al Messer*, lyeth nearly two Miles to the Eastward of the *Nile*, and fifteen to the Southward of the *Delta*, as *Memphis*² 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*³ 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 Extent⁴ 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 Ba-
bylonians.*

The Castle⁵, which might afterwards give Name to the City⁶, 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 *صبيحة* 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 desait le Comte Gregoire, une ville qui l' nomma Cayre, c' est a dire Victoire; puis on l' appelle Cayran, c' est a dire deux Victoires, a cause d' une autre que les Arabes y obtinerent 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 *Mesr* sic dicta a *Misram* filio *Cam*, filii *Noë*, cui pax: ipse enim eam ædificaverat primitus. * *Dicitur autem appellata fuisse Fostat, quod volente Anno filio Aas, post captam Mesr, proficisci Alexandriam, præcepit ut præcederet eum Alfostat* (i. e. tentorium) & figeretur aut transportaretur ante se: quare accidit ut *Columba* descenderet, ovum in ejus vertice pareret. *Quo ad Annum delato, jussit ut relinqueretur tentorium eodem in situ, donec Columba ovum suum perficeret.* *Geogr. Nub.* p. 97. 2 *Μέρις δ' ἐστὶν ἀπὸ τοῦ Δέλτα τρίστονον 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 *Ἀκαπλοῦσαι δ' ἐστὶν Βαβυλῶν ἄρειον ἱερὸν, λεγόμενον ἐν ταῦτα Βαβυλωνίων πύων, εἴτα διασπαζομένων ἐν ταῦτα κατὰ κλίαν παρὰ τῆς Βασιλείας.* *Strab.* l. 17. p. 1160. 6 *Τὴν δ' ἵππερὶς ἐπέστητο καὶ Ἀπῆς πόλιν ἱερὸν ὄσαν ἐν τοῖς τότε Βαβυλῶν γὰρ ἕστερον κτίσεται ἐκεῖ, καμύσου κατὰ στρατοῦ τὴν τὴν Ἀγγύων.* *Jos. Antiq. Jud.* l. 2. cap. v.

this Ridge of Eminences came to be called *Jibbel Moc-catte*, or *Mocatem*, 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 حازون] *Snail like Well*¹, 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*², 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.

¹ 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. ² Ἀριστῶτα δ' ἐνθάδε πύλαι, ἃς αἱ Πυραμίδες ἐν τῇ περὶ τὴν Μέμφει, καὶ εἰς τὸ πᾶσιον. *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* ¹, 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 ² 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* ³, 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 fertil 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 Μωϋσῆς ὁ Ἰσραηλῆς ἀφ᾽ Ἠρακλῆων ἦ πατήρ, ** Ἰσραηλιτῶν ἐξέεισι καὶ καὶ Ἡρώων πόλιν αὐτῶ συνίβαλεν. *Jof. Antiq.* l. 2. cap. 7. 2 Τὸν ὁ Ἰσραὴν ἀπέστειλεν ἐμπροσθεν αὐτῶ πρὸς Ἰωσήφ συλλαγήσασιν αὐτῶ καὶ Ἡρώων πόλιν, εἰς γῆν Ῥαμαιοῦ.

3 ΗΛΙΟΥΠΟΛΙΤΗΣ ΝΟΜΟΣ, καὶ μητροπόλις ἵλιου ἔβ μ. λ σ

καὶ ἐν μεσοτείᾳ Ἀραβίας καὶ Ἀραβίᾳ ἰταπείλαις

Βαβυλων ἔβ δ. λ. Ἡλιόπολις ἔβ μ. καὶ μ γ

Ἡρώων πόλις ἔγ. λ. Δι᾽ ἧς καὶ Βαβυλωνῶν πόλις, Τριάντος σταταίς ἔει. *Ptol. Geogr.* l. 4. cap. 5.

Josephus

through the Valleys of *Jendily*, *Rumeleab* and *Bedeab*, 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 Defert 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 northernmost 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 hafty 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 Station² 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 *Isbmaelites* 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 ἢ παύσιμος πάλ' ἀρεσόν εἰς Βασιλευμένην χραίον τεταῖον Ἐσθλίνονται ἢ ἐρυθρᾶς 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' of the same Name, which spread itself round the *Heroopolitan Gulph*', 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 turn³ (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 higher 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*.

Etham, fifty Miles distant from Rameles to the East.

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

The Valley betwixt Etham and Pihahhiroth.

1 And they departed from Succoth and pitched in Etham, which is in the Edge of the Wilderness. *Numb. 33. 6. Exod. 13. 20.* 2 They went three Days Journey in the Wilderness of Etham and pitched in Marah. *Numb. 33. 8.* 3 Μωϋσῆς, ἃ λαὸν ἐξαγαγὼν, καταπέποιος ἐπιστάσειεν πρὸς Αἰγυπτίους, πᾶσι ὁλίγω καὶ σώτημον διακλιπῶν ἕδον, ἐπὶ ἃ ἔρημον 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* [תיב] *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* [בדע, 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.

Pibahhiroth. The third notable Encampment then of the *Israelites*, was at this Bay. It was to be *before* [בפיהחירות] Pibahhiroth, *betwixt Migdol and the Sea, over against* [בערלצפון] Baal-tzephon. Ex. 14. 2. and in Numb. 33. 7. it was to be *before* Migdol; where the Word [לפני] *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

Baal-tze-
phon.

northern² 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.

Pibahhiroth,
or the Mouth
of Hhiroth.

Pibabbiroth, 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 בדע (בדע) novæ & mirabilis rei conditor.) Casus novus & inauditus. *Gol.* 2. צפון 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 צפה 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 *ἑσπερος θεός* of the Greeks &c. *The Worshipping upon Mountains* is mentioned 1 Kings 14. 23. *Jer.* 2. 20. &c. The Persians worshipped, *δὴν τὴν ἰσχυράτα ἔσθ' ὄψεων ἀναλαύ- ῳβρες.* *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.

Traſt, where the *Iſraelites* were ordered to Encamp, appears to have been called *Pibabbiroth*, 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 החירות] *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 החירות] *from before Hbiroth*, and not *before Pibabbiroth*, 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 *Pibabbiroth* by (τὸ στόμα 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*, [פיו] *Phoum* or [פמי] *Phoumi*, as *Hbiroth* is [חירתא] *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] *Hbor*, or [חיר] *Hbour*, a Hole or Gullet, (as the *Samaritan* and *Syriac* Copies underſtand it) it may, by a Latitude very common in theſe Cafes, be interpreted ſuch a narrow *Defile* or Paſſage, as this is. *Pibabbiroth* 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] *Hborar* and [חירות] *Hbiroth* being Words of the like Import in the *Chaldee*. In *Raſbi's* Commentary, we have a further Confirmation of this Interpretation. *Pibabbiroth*, ſays he, is ſo called, becauſe the Children of *Iſrael* were made [בני חרים] *Beni Hborim* Freemen at that Place. In the *Targum* likewiſe [בן-חירין] *Ben Hborin* 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, in aſmuch as the eaſtern Extremity

of the Mountain, which hath been supposed to be *Baal-tzephon*, is called (جبل ات تخاب) *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 Deserts 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,

1 *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* סופ ס'] *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*¹, 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* (Pl. 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*².

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*³, 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 habet *Abulfeda*, sed ejus loco *Alkolzum*: videntur tamen duo loca distincta: nam noster *Kalkisbandi* mox post *Sues* ponit *Alkolzum* ad meridiem ejusdem *Sues* in litore *Egyptiaco*: at vero *Mekrifi* 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 *Chysma*, another Name that this Gulph was formerly known by. Thus *Philostorgius* l. 3. cap. vi. Η μὲν Ερυθρὰ ὅτι πλεῖστον μικρονομίῳ, εἰς δύο πῦδας διαιμερίζεται κόλπας, καὶ τὸ μὲν αὐτῆς ἀπ' Αἰγύπτου χωρεῖ Κόλπος, καὶ τὸ τελευτῶν τὸ ἐπὶ νοτίῳ φέρον, δι' ἧς πάλαι καὶ τὸ Ἰσραηλιτικὸν φερόμενος τὸς Αἰγυπτίους ἀπέχετο τὸ εὐχέρον διαπραϊώθηναι ποδῶν. 2 Θαυμάζει δὲ μηδεὶς τὸ λόγον τὸ εὐαδῶδον, εἰ ἀργαῖος ἀνθρώποις καὶ πονηρίας ἀπέχει εὐρέσει σωτηρίας ὄδου καὶ ἀπὸ θαλάσσης, εἴτι καὶ βόλῃσι θεοῦ, εἴτι κατ' αὐτόματον, ὅπως καὶ ὅτε τὸν Αλέξανδρον τὸν βασιλέα τῆς Μακεδονίας χεῖς καὶ πρῶτην γενέσθαι ὑπερέβησαν τὸ Πουρόλιον πέλαγος, καὶ ὄδον ἀλλαν ἐκ ἔχρασι, παύσαντες δ' αὐτὴν ἐγκαταλίπει τῆν Περσῶν ἠγεμονίαν τῆς ἐπὶ θαλάσσης. *Jof. Antiq.* l. 2. cap. 7. 3 Vid. *Nor.* l. p. 348.

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.

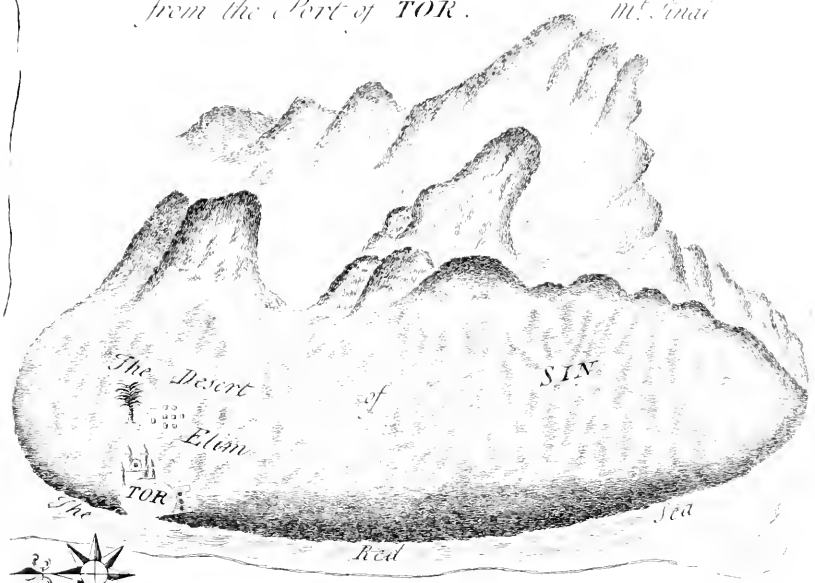
We were near twelve Hours in passing the many Windings and difficult Ways, which lye betwixt the Deserts of *Sin* and *Sinai*. The latter is a beautiful Plain, more than a League in Breadth, and nearly three in Length, lying open towards the N. E. where we enter it, but is closed up to the Southward 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. Catha-
rine.

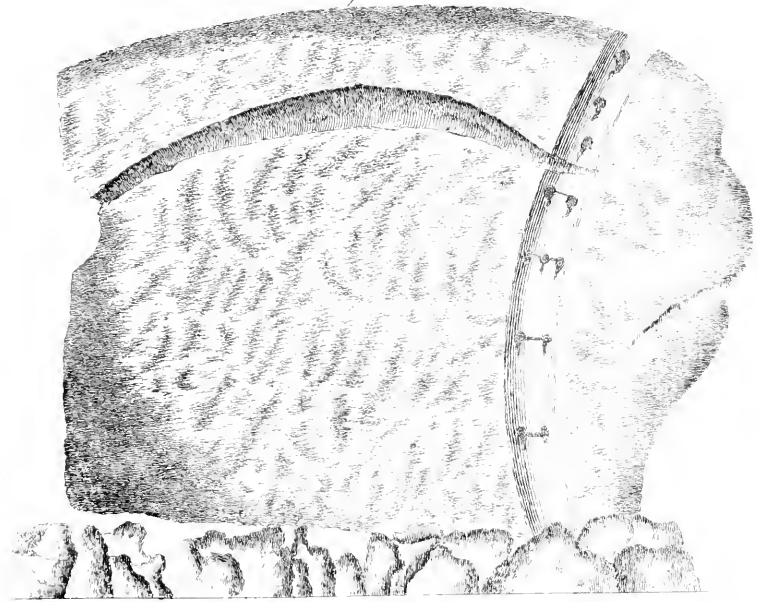
*The Prospect of Mount SINAI
from the Port of TOR.*

Map. 350.

Mt. Sinai



The Rock of MERIBAH



*To the Reverend Peter Foulkes D.D.
Canon of this Church, Report.*

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*¹, 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 Dsahab*, 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*²) *Dry Diet* of the Primitive Christians.

Pilgrims not admitted by the Door.

The Austerity of this Order.

Their Diet.

¹ Καλοῦσσι, i. e. a good old Man. Vid. *Tournef. Voy.* vol. I. p. 121. ² Vid. *Testall. 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, Psa. 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

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 *Corab* 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 *Hazeroth*, three Stations from *Sinai*, *Numb.* 12. 16. Now as Tradition hath preserved to us the Names of *Sbur*, *Marab*, and *Sin*, so we have also That of *Paran*, which we enter at about the half way betwixt *Sinai* and *Corondel*, in travelling through the Midland Road, along the *Defiles* of What were probably the *Black Mountains* of *Ptolemy*¹. 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*², *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 χωριον Φαραν ἀραβικῶν ἐπέκειντο μοίρας
 Ἐπέκειντο δὲ τῆς ἡμετέρας καὶ μοίρας
 Διατίθειν δὲ ἐν τῇ χώρα, (Arabia Petraea) τὰ κελύειντα Μελαρά ὄρη ἀπὸ τοῦ ἑσπέρου Φαραν μολύβδου, ὅτι ἐστὶ τὸ Ἰουδαϊκόν,
 καὶ ἀπὸ τοῦ ὄρους ὅπου ἔβησαν πάντων τῶν Αἰθιοπῶν, ἢ τε ΣΑΡΑΚΗΝΗ παρῆκεν. Ptolem. Geogr. l. 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*¹, and four Days Journey from *Jericho*² 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*³, which *Bochart* supposeth to be a Corruption of *Rekem*⁴, the true and antient Name. The *Amalekites*⁵, 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 *Μετρώπολις ἢ ἢ Νεοκαταίων ὄρειν ἢ Πέτρα καλεῖται. Strab.* l. 16. p. 1125. *^κ πῶτῃ δὲ (*Petra* sc.) καὶ ἔγγυς αὐτῆς ὄρειν ἢ πετρώων ὄρος ἡμερῶν εἰς ἱερὸν αὐτῆς. *ibid.* p. 1126. 3 *Χελίον*, ἢ *μετρώπολις αὐτῶν Ἀραβῶν νεομῶσαι, ἀπέπεσον ἢ Ἀραβῶν λεγομένην, Πέτραν δὲ τὸν ὄνομαζομένην. Jos. Antiq.* l. 4. cap. 4. 4 *Rekam* vel *Rakim* est *Petra* Urbs, aliis *Rocam*, *Recem*, *Receme*, & præfixo Articulo *Arce*, & per apocopen *Arce*, *Petrææ* scilicet *Metropolis* ἡ *Hagar* i. e. *Petra* a situ dicta, quia in ea domus excise sunt in *Petra*. Et *Rekem* a conditore rege *Midian* de quo *Num.* 31. 8. Hinc *Josephus* l. 4. cap. 7. ita habet de *Recemo* rege *Midian*: *Ρεκίμου, ἢ πόλις ἐπάνωμος τὸ πᾶν ἀξίωμα ἢ Ἀραβῶν ἔχουσα γῆς. Et rursus Ἀρκίμου καλεῖται Πέτρα παρ' Ἑλλῶσι λεγομένη. Et Eusebius de locis: Ρεκίμου αὐτῆ ὄρειν ἢ Πέτρα πόλις ἢ Ἀραβίας ἢ ἐβασίλευσε Ροκίμου. Vid. *Boch. Can.* l. 1. cap. 44. 5 *Οἱ ἢ Γεβολίτων ἢ τὴν Πέτραν κατοικοῦντες, οἱ καλεῖται ἢ Ἀμαλκιτῶν. Jos. Antiq. Jud.* l. 3. cap. 2. *Nabathæi* 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 *Esau*, 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 Eloth and Heroopolis nearly in the same Latitude. [*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 Name¹. *Ptolemy*² indeed placeth it 45' to the Southward of *Heroopolis*, and near 3° to the Eastward: whereas *Abulfeda*³, 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 The Situation of Eloth.

1 Εγχευθεν δ' (a Gaza sc.) υπερασπισ λησται χηλιων διακοσιων εξηκοντα σταδιων εις Αειλαν τιλιν οτι το μύγχο το Αραβικον κολπικον κειμενον. *Strab.* l. 16. p. 1102. 2 Η Ελάνα κατὰ τὸ μέτρον κειμένη τῷ ἰστανίμῳ κολπικῶν. ἰστανίμῳ μοίρας ξη ἔγγυ καὶ δ. Vid. *Prol.* ut supra & *Not.* 3. p. 342. 3 Vid. *Not.* 1. p. 349.

very Place of the *Turkish* Garrison, as it was a *Præsidium*¹ 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*², or a hundred and fifty seven according to other Authors³, *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 Petræa*, 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 *Kadesb*, (*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 *Kadesb*, 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 *Ægyptiacus* sinus Rubri maris in *Ægyptum* vergentis CL millia passuum intervallo inter duo oppida *Ælana* & in nostro mari *Gazani*. *Plin.* l. 5. cap. 11. ³ *Vid. Not. 1. p. 355.* Et *Marcian. Heracl.* in *Petripo*. 4 Διτρίς δ' ἔστιν (sc. Sinus Arabicus) ἡ ἴα εἰς ἔχρον πὸ πρὸς τῷ Ἀραβίᾳ, καὶ τῇ Γαζῇ μέγιστος, ὃν Ἑλλάντιον παραγορεύουσιν ἀπὸ τῆ ἐν αὐτῇ πέλαος. ἡ δ' εἰς τὸ πρὸς Αἰγύπτῳ κατὰ τὴν Ἡρώων πέλαον, εἰς ἃν ἐκ Πιλαστὸς ἡ ὑπερδύσις ἀπὸ τῶν ἰσθμῶν &c. *Strab.* l. 16. p. 1172

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.

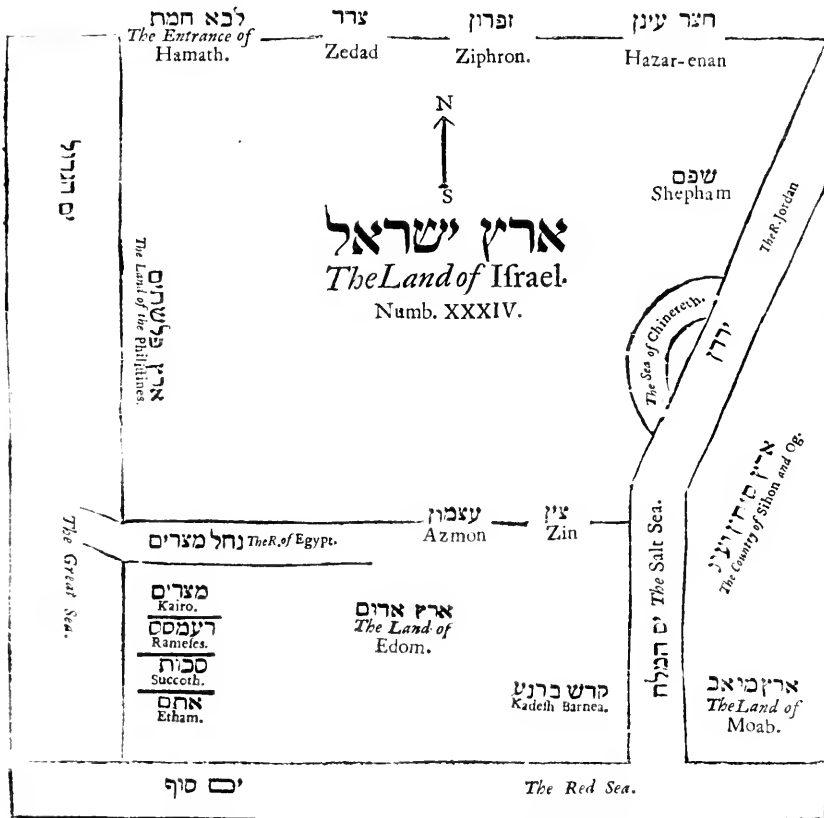
Mount Hor
the same with
Accaba.

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 Elie Mizrahi 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.

THE Air and Weather, in these Countries, differ very little from the Descriptions that have been given of them in the Natural History of *Barbary*¹. 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 Rain²; 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, *Levanters*, 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 Levanters.

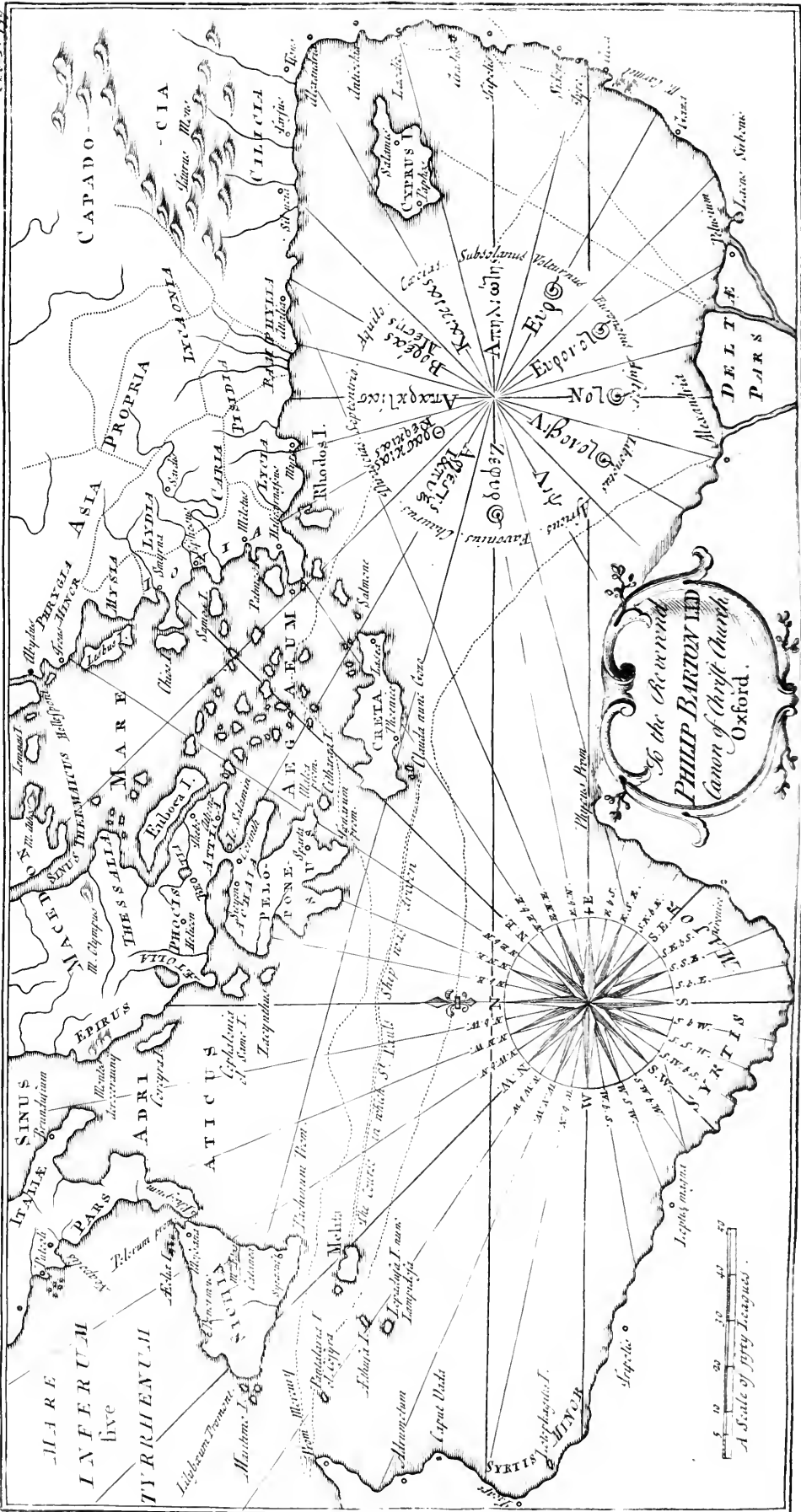
The Euroclydon was probably one of them.

The *Euroclydon*³, which we read of in the History of St. Paul, (Acts 27. 14.) was nothing more, as I conjecture, than one of these strong *Levanters*. For it was (as St. Luke describeth it) ἀνεμος τυφανικός⁴, 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 Heavens 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, *Fox hinc ducta, quod ingentes excitet fluctus*; as if those Commentators understood it to have been, as Phavorinus writes it (*in voce Τυφών*) Εὐροκλύδων, and, as such, compounded of εὐρος, (*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 Τυφών, which always denotes a Tempest, as I conjecture, properly so called, Εὐροκλύδων will be the same with Εὐρα κλύδων, i. e. *an Eastern Tempest*, and so far express the very Meaning that is affixed to a *Lev. enter* at this Time. 4 Though Τυφών or Τυφώνος est quævis violentior Procella. Τὸς γὰρ κατακλύδουσι ἀνεμὸς Τυφώνος 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) ἡμίπνευσι ἢ, σφόδρον ἢ ἄλλως καὶ ἀγρόν, Περσίη (καλεῖται) εἴαν ἢ ἄπνευσι ἢ παντελῶς, Τυφών.* Τυφών as Olympiodorus, in his Comment upon the foregoing Passage instructs us, is so called, ἀπὸ τὸ πύπτεν διὰ τὸ πᾶχος τῶ πνεύματος; or ἀπὸ τὸ πύπτεν σφοδρῶς, as we read it in C. a *Lapide. Act. 27. 14.* Τυφών γάρ ἐστιν ἢ τὸ ἀνεμὸς σφοδρὰ πνοή ὅς ἐστιν εὐροκλύδων καλεῖται. Phavor. in Lex. One of these *Levanters* is elegantly described by *Virgil* (*Geor. 2. l. 107.*) in the following Lines.

— — Ubi navigijs violentior incidit Fœvus,
Noffe, quot sonij veniant ad litora fluctus.

tended



To the Reverend
PHILIP BARON LTD
 Canon of Christ Church
 Oxford.

A Scale of fifty leagues

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 (ἀντορθαλιμῶν) *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.) 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.

It varied very little from the East Point.

But *Grotius*¹, *Cluver*² and others, authorized herein by the *Alexandrian MS.* and the *Vulgate Latin*, are of Opinion, that the true Reading should be Εὐροακίλων, *Euroaquilo*, a Word 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*³, 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 Ἀπιδλιώτες, and *Africus* for the Διψ. For, from the Notice that is taken of the *Cæcias* by the *Roman* Authors, it appears 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*⁴, long before *Seneca*, describing the Position of the

Euroclydon supposed to be Euroaquilo: the same with the Cæcias.

The Cæcias known to the Romans.

1 Vid. *Grot. Annot. in Act. 27. 14.* 2 Ego amplectendam heic omnino cenſeo vocem quam divus *Hieronymus* & ante hunc auctor *Vulgate Sacrorum Bibliorum Verſionis*, in ſuis exemplaribus legerunt Εὐροακίλων, *Euroaquilo*, quod vocabulum ex duabus vocibus, altera Græca Εὐρῶ, altera Latina *Aquilo*, compositum, eum denotat ventum, qui inter Aquilonem & Eurus medius spirat, qui recta ab meridionali *Crete* latere navim infra *Gaudum* versus Syrtin abriperere poterat. *Cluv. Sicil. Antiq. l. 2. p. 442.* 3 Ab oriente solstitiali excitatum, Græci Κακίας 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*' likewise, who was nearly contemporary with *Seneca*, doth the same², calling it also *Helleſpontias*³, 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 Winds⁴, 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*,

1 Vid. *Plin.* Nat. Hist. l. 2. cap. 47. 2 *Cæcias* media inter Aquilonem & Exortum Æquinoctialem, ab Ortu Solstitiali. *Plin.* ut supra. 3 *Cæcian* aliqui vocant *Helleſpontian.* *Plin.* ibid. *Καυίας*, ἢ Ἐλλησποντικῆς ἕνεκεν καλεῖται. *Arist.* Meteor. l. 2. cap. 6. 4 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 *Phœnomena*, that were more peculiar to the *Cæcias*, (the N. E. The Cæcias of the same Quality with other Levanters. by E. Wind, as we will suppose it) than to any other *Levanter*. *Aristotle* indeed, (who is partly followed herein by *Pliny**) describeth it² to have a Property, contrary to all other Winds, *ἀναχόμενον εἰς αὐτὸν*, of *drawing*, as *A. Gellius*† 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 *Haziness* that accompanies it, or else by the great *Accumulation of Clouds*, which, to use the *Mariners Phraze*, 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* Confession³, 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 Narrat & in Ponto Cæcian in se trahere nubes. *Plin.* Nat. Hist. l. 2. cap. 48.
 2 Ο δὲ Κακίας ἐν αὐδαῖς, ὅπ ἀναχόμεναι εἰς αὐτὸν ὄθεν καὶ λέγεται ἡ παρημία, ἔλακον ἐφ' αὐτὸν ὡσαύτως Κακίας νεφῶ. *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 verbum istum proverbialem factum ait:
 Κακία

Εφ' ἑαυτὸν ἔλακον ὡς ὁ Κακίας νεφῶ.
 4 Νέρεσι ἢ ποικύσι ἢ ἀραῖν, Κακίας μὴ σφόδρα, ἀλλ' ὀ ἀραιότερας Κακίας μὲν ἀφ' ἧς τε τὸ ἀναχόμενον πρὸς αὐτὸν, καὶ ἀφ' ἧς τὸ καινὸς ἔθ' Ἰορέε καὶ Εὐρε. Ὡσε ἀφ' ἧς τὸ ψυχρὸν εἶναι πηγυρὸς ἢ ἀτμίοντα αἴετα, εἰς νεκρὴ συνίησι: ἀφ' ἧς τὸ τῶν πτόπων ἀπικνωτικὸν εἶναι, ἔχει πολλὴν ὕλην καὶ ἀτμίοντα ἢν σφραθεῖ. *Aristot.* ut supra.

upon them. I observed, in the Port of *Latikeya*, 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*¹, 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*², they sacrifice a Sheep, and throw it immediately over-board, to aswage the Violence of the Waves, and the Fury of the Tempest. We learn from *Aristophanes* and *Virgil*³, 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 *Latikeya*, *Greego*, and *Carmel*, than in any other Part of the *Mediterranean* Sea. Those which I had the Opportunity of seeing,

¹ Vid. Not. (2). p. (349). ² 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.*

³ Ἀπ' Ἀρνα μέλαιναν πάντες ἐξνήγαγε:

Τοῦτ' ἔδ' ἐκβαίνειν παροικουόχεται. *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* Supposition¹, from submarine Earthquakes and Eruptions: neither will the *Siphonic* Winds², 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*³ by the Mariners.

*A remarkable
Ignis fatuus.*

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.

*The Former
and Latter
Rains.*

¹ "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. ² Τοφῶνας ἢ Σίφωνες κελύβηθ' ἀπὸ τοῦ ὕδατος περιέχουσιν ἀναστρέφονται. *Olymp.* in *Hist.* Meteor. ³ A Corruption of *Cuervo santo*, as this Meteor is called by the Spaniards.

During the Summer Season, these Countries are rarely refreshed with Rain¹, 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 *Beth-lehem* 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 intercalating² the [ואדר] *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 (*Jibbel 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.

¹ This known Quality of the Summer Season is appealed to *1 Sm. 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. ² על שלשה סימני 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 serotinas 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* incidere in tempus frugum maturarum &c. *Maimoid.* 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 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 Authors² 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 Aversion 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

¹ Vid. Not. 1. p. 322. ² *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 Terræ bonitatem fuisse adscriptam, eo quod ipsa Experientia mercatorum & peregræ 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 camminavamo 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 fertillissimi. Let. 13. Le Montague 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*'.

*The mountain-
ous Country a-
boundeth 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* Plants¹ as the Bee chiefly looks after; so they are no less stocked in others, with Shrubs and a delicate short Grass², 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

¹ *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.

² *Hac circum (alvearia) caesa virides, & olentia late*

Serpilla, & graviter spirantis copia thymbræ

Floreat: irviguamque bibant violaria fontem.

Virg. Georg. 4. l. 30.

³ *At cui lactis amor, cytisum lotosque frequentes*

Ipse manu, salsaque serat præsepibus herbas.

Virg. Georg. 3. l. 394.

Si tibi lunicium 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 '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 Attendance²; 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*³, of the antient Vineyards. Whereas the general Benefit arising from the Olive Tree, the Longevity 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.

1 — *Juvat Ismara Baccho*
Conscere, atque olea magnum vestire Tabernum. Virg. Georg. 2. l. 37.
 2 *Jam vineta vites, jam falcem arbuta reponunt,*
Jam cavit extremos effatus vinitor antes;
Sollicitanda tamen tellus, pulvisque movendus:
Et jam maturis metuendus Jupiter visis.
Contra, non ulla est oleis cultura: neque illæ
Procurvam expectant falcem, rastrofque tenaces,
Cum sinel hæserunt arvis. Id. ibid. l. 416.

3 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* (דבש) *Dibse*, the same Word that is rendred *Honey* in the Scriptures. *Hebron* has the Title of *Ehaleel* *خليل* i. e. the *chosen* or *beloved* among the *Arabs*: the (*Mig-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 Hastē 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*², which some Authors³ have supposed to be the (*Dudaim* מן הדאִים) *Mandrakes* of the Scriptures, is equally wanting; neither could it, I presume, ever grow wild⁴ 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 *Zaccone*. Vid. *Maudivell's Journ.* p. 86. Edit. 2. The Tree is thus described, *Casp. Barb.* Pin. p. 444. *Prunus Hierichontica folio angusto spinoso.* *Zaccon dicitur quia in planitie Hierichontis non longe ab Aedibus Zacchæi crescit.* *Calt.* 2 *موز*, *Monz*, commonly called the *Bananna* or *Plantain Tree*. 3 Vid. *Ludolphi Hist. Æthiop.* 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' attribute to the Plant we are looking after.

The middle of
June the Sea-
son for Figs.

The *Boccòre*, 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

The Summer
Fig is not ripe
'till August.

doth the *Boccòre* draw near to Perfection, than the *Kermesz* 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 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 *Kermesz*, 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*¹ that lyes contiguous to it, are described by the Antients to abound with Date Trees. Thus *Judea*, which denoted the whole Country of the *Jeus*, is typified, in several Coins³ of *Vespasian's*, by a disconsolate Woman sitting under a Palm Tree. Upon the

¹ The Mandrakes give a Smell. Cant. 7. 13.

² Primus Idumæas referam tibi Mantua Palmas.

——— Arbustis Palmarum dives Idumæ.

Frangat Idumæas tristis Victoria Palmas.

Virg. Georg. 3. 1. 12.

Luc. 1. 3.

Mant. Ep. 1. 13. Ep. 50.

³ Vid. Oeconis Imperat. Roman. Numism. exhibita studio & cura Franc. Mediobarbi &c. p. 110, 111, 112, 113. Amst. 1717.

Greek Coin likewise of his Son *Titus*¹, 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*², (formerly *Sichem*, or *Naplosa*, as it is now called) upon a Medal of *Domitian*; and of *Sepphoris*³ (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*⁴, 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 Authors⁵ 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 ΕΛΛΗΚΤΙΑΣ. *Victoria scribens in clypeo Palma appenso.* Vid. *Vaill.* Numif. Imp. Rom. Græc. p. 21. 2 ΦΑΛΟΤΙ ΝΕΑΠΟΛΙ ΣΑΜΑΡ. L. AI. *Palma arbor.* Id. p. 24. 3 ΣΕΠΦΟΡΗΝΩΝ. *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 (περιεργον τῆς φέρου, l. 16. p. 1106.) *abounding with Date Trees.* For the City of *Palm Trees.* *Deut.* 34. 3. *Judg.* t. 16. and 3. 13. the *Targum* puts the City of *Jericho*. 5 *Quod ad nomen attinet Phœnicæ, 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 Phœnicæ urbes utebantur, quod ΦΟΙΝΙΞ arbor provinciæ Phœnicæ 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 Phœnicæ, 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 Phœnicæ; i. e. in all the Sea Coasts of Syria, from Egypt to Zidon: and by calling themselves Phœnicæans, in the Language of Syria, instead of Erythreans, gave the Name of Phœnicæ, to all that Sea Coast, and to that only.* *Sir Is. Newton's Chron.* p. 108, 109. *Bochart* very ingeniously supposeth the *Phœnicæ* to be a corruption of בני אנוך *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 seem 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, lie exceeding flat and compressed, like the Fossil Fern Plants, yet are, at the same Time, so well preserved, that the smallest Stroakes and Lineaments of their Fins, Scales, and other specific 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.

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, Me-} ^{lons &c.} the *Lapides Judaici*¹ 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 *Kisbon*, 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 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*. Yet provided all these Fountains and Rivulets, which I have just now mentioned, together with the *Kardanab*, the *Kisbon*, 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 stillatitia ex Ononidis radicibus detricto, utuntur ad calculos in renibus & in vesica comminendos, atque ad urinam movendam.*

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 He-
mispherics.

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 ¹, 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 ², particularly from the Mountains of *Moab*, that must continually discharge themselves into the *Dead Sea*.

I was informed, that the *Bitumen*, for which this Lake hath been always remarkable, is raised, at certain Times, from the

1 Origo Lacus Asphaltitis ex aquis Jordanis derivari potest, quæ delabentes continuo lacubi colligi debuere, quod olim ante natum hunc lacum videtur infra terræ superficiem factum fuisse, ita ut in amplissimas voragine 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. *Palæst.* p. 257-8. *Sandy's Trav.* p. 111. 2 *Galenus* quamvis nomen *Arnonis* non adscribit, videtur tamen eum innuere, quum duos *πηγαίους ὑψίστους ἐν ἁδελείῳ ἐξέρτας ἰχθύναι* in lacum *Asphaltitem* influere scribit. *Galen.* apud *Reland.* *ibid.* p. 292. *Jacobus Cerebus* (apud *Reland.* p. 281.) octo hos fluvios illabi monet in lacum *Asphaltitem*. 1. *Jordanem*. 2. *Arnonem*. 3. Flumen 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 *Artava* 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,

Bottom, in large Hemispheres; 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. *Maunderell* 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*, 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 Courting 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 Gosh-Hawks, being sufficiently strong to pin down a Bustard and stop an *Antelope* 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. These Countries abound with all sorts of Game.

But the only curious Animals that I had the good Fortune The Skinkôre. to see, were the *Skinkôre*, and the *Daman Israel*; both of

Ἰ Ασφαλτος ἀσφραῖσι ἢ Ἰουδαϊκῇ τῇ λατρίῃ· Ἐστὶ δὲ χαλκὴ ἢ πορφυρεσείδης σκληροῦσα, εὐπνεύουσα τὰ ἰσχυρὰ καὶ βαρεῖα. Ἡ δὲ μέλανι καὶ ὑπερῶδης φάσμα *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*², 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 *Ferboa*³. 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 *Ferboa*. 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 Inhabitants
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.

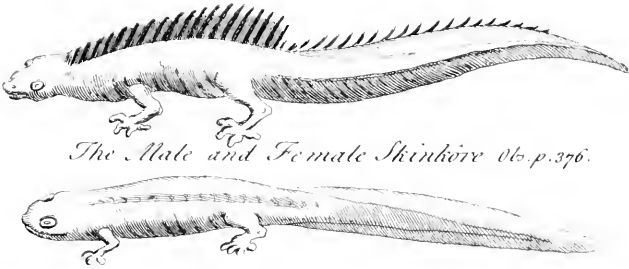
1 Vid. *Theaur. Rer. Natural. Alberti Seba.* p. 22. Vol. I. Pl. 14. fig. 1. & p. 67. Pl. 41. fig. 2. the first exhibits the figure of the *Skinkôre*, calling it *Lacertus Africanus dorso pectinato, amphibios mag.* *Femina pectinata caret pinna in dorso.* The latter gives us the figure of the *Cuniculus Americanus*, which is very like our *Daman Israel*. 2 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. 3 Vid. p. 248.

The Ichneumon Obs. p. 249.



A Scale of Inches.
1 2 3 4

The Male and Female Skinhorn Obs. p. 376.

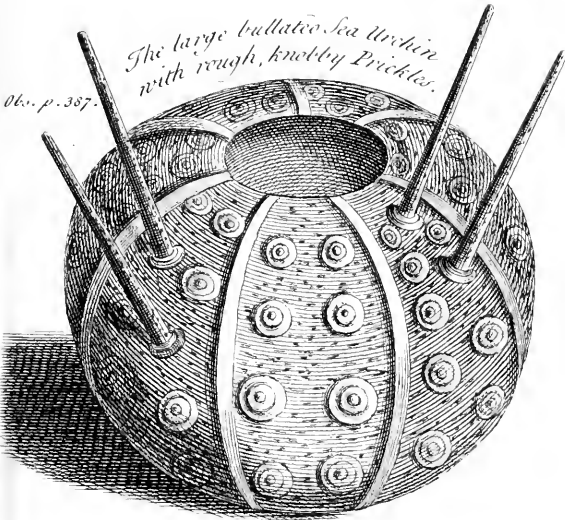


The Bocha-shash Obs. p. 250.



The large bullate sea Urchin with rough, knobby Prickles.

Obs. p. 387.



The common Locust of Barbary Obs. p. 257.

To the Reverend, M^r 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, Youseph, Meriam* &c. (i. e. *John, Joseph, Mary* &c.) will not be sufficient Arguments in Favour of their being *Christians*.



C H A P. IV.

Physical Observations &c. or an Essay towards the Natural History of Arabia Petraea.

IF 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 Intenfeness 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*. P. 105. 39.

C c c c c

But

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 *Phenomena* 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 lye 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, may 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 Water¹. 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) ὡς τὸ νότον μέρος ἀπὸ τείνουσα, καὶ ἂν τὸ νότον οὐδὲς συμβέβαιον, ἀποροῖ ὅσα καὶ ἀποκρίσεια ναυμαγαίων ἰδεῖσθαι, πλὴν ἀέρος ἂν ἔχει πικρῆς παρρησίας, ἕδμερίας ἢ παρρησίας πικρῆς, ἐρήμῳ γὰρ ἀπὸ ἔχεται, ἢ ἀπὸ τῆς ἐρήμου δυσχερῆς τὸ πέραν.

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 Preservation¹, 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 *Atmosphère* a little heated, than the Mists were quickly dispersed, and the copious Moisture, which the Dews communicated to the Sands, would be intirely evaporated.

Fountains and Wells of Water are so very rare in these Parts, that we may very well account for the Strife and Contention², 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.

¹ I have been credibly informed, that, at *Saïbah*, (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. ² And Abraham reprov'd 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 *Eieck*, (Contention) because they strove with him. Gen. 26. 20.

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 Abyss. 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 fower 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 *Arfenick*. The Number of Vegetables being too inconsiderable to interfere in the Dispute; the particular Smell of Sulphur and Arfenick 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 *Phaenomenon* 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, Arfenick or Bitumen in substance, or concentered, 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*¹, 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

¹ 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 detached 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.

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 inferior 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. *Catherine*, 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*¹; and, for the same Reason, *Buxtorf*² 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 joined.

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 *Wolfrage* sive *Bushy Marble* of *Hierusalem* nominarem. *Charlt. Exercit. de Fossil.* p. 19. 2 סִנַּי *Sinai* montis nomen, אֲרֻבָּה *Rubus*, quod lapides inventi in eo figuratum in se habuerunt rubum, ut scribunt commentatores in librum *Mora nebhuchim*, p. 1. cap. 66. adeo ut etiam in fragmentis lapidum istorum, figurae rubi apparuerint, quod se *Ephodeus*, alter istorum commentatorum, vidisse scribit. *Buxtorf.* in voce סִנַּי. *Horeb* חֹרֵב, the other Name, by which this Mountain is likewise known in Scripture, seems very justly to express the barren desolate Condition of it, from חֹרֵב, *Siccatus, vastatus, desolatus*; in solitudinem redactus fuit &c.

Marble,

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 lyc twenty or thirty Yards afunder, the Divisions on each Side tallying exactly with each other, and leaving a deep Valley in the Midft.

Betwixt *Kairo* and *Suez* we meet with an infinite Number of The beautiful Pebbles of these Deserts. *Fhints* 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'. But *Fossil Shells* and other the like Fossil Shells are rare at Mount Sinai. Testimonies of the *Deluge*, (except the *Fossil Tamarisk* may be reckoned as such) are very rare in the Mountains near *Sinai*, the Original *Mensstruum* 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 *Chamae* and *Pectunculi*, and a curious *Echinus*, of the *Spatagus* Kind, but rounder and flatter. The Ruins of the small Village at The Walls of Suez, &c. of Fossil Shells. *Ain el Moufa*, 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 Sand², 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 Very few Plants in Arabia. 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

¹ *Prosop. Apinus* (Hist. Nat. *Agypt.* cap. 6. p. 147.) calls these Pebbles *Silices Silviferae*, in quibus lapidibus silye, herbarum, fruticum &c. pictæ imagines cernuntur. ² 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 Poison*, 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 Muire*, who, when Consul at *Tripoly*, sent several Persons to make Discoveries, but also by two grave sensible Persons, who had been upon the Spot.

The Garden of
Mount Sinai
very fruitful.

Dews, for their Nourishment ; for Soil, properly so called, is not to be found in these Parts of *Arabia*. The *Monks* indeed of *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 Corals
&c. of the
Red Sea.

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* ¹ 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 *Cypresses* ; 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 branched
Madrepores.

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 arboreeque, 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 arbotes in profundo nascuntur, lauro & oleæ perfimiles ; quæ in refluxibus ex toto dereguntur, in affluxibus nonnunquam ex toto obruuntur, quod eo sit mirandum magis, quia tota superjacens regio arbutis carer. Quod Mare Rubrum profunditatem non habet ; nam duas orgyas non excedit ; unde herbida est superficies, dum plantæ sese exerant. *Chrysof.* ex *Strab.* Geogr. l. 16. p. 213. Ed. *Hudf.*

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 of the Vegetation of the Madrepor. 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 The Vegetation of Coral &c. of their History) the Method is a little different. For these are not marked with *Asterisks* like the *Madrepor*, 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 Cafes, 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 Coraline 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 fetched 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

† Ερυθρὰ θάλασσα ἐκλήθη, ἐκ ἀπὸ τῆ χειρῶς τοῦ ἔσθης καὶ θάλασσος πῆσι οἰοῦνται, ἀλλ' ἐκ πρὸς ἀνδρὸς ΕΡΥΘΡΑ, (i.e. EDOM, qui lingua sancta ἐρυθρὸν seu rubrum significat) πῶς αἰσθηθείαν ἐνδυνασεύσαντες πῆσι ἢ πῆσι τίποις. *Suid.* in voce. Vid. *Nic. Fuller.* Miscell. Sacra. l. 4. cap. 20. *Prideaux's Conn.* Vol. 1. p. 15. Ed. 10. Μέγα γὰρ τὸ παρωλλάθιον, Ερυθρὰ θάλασσαν εἰπὲν ἢ θάλασσαν ἐρυθρὰν. τὸ μὲν γὰρ κωκυλεύσαντα σημαίνει πῶς θάλασσαν ἀνδρῶν. τὸ δὲ πῶς πύξινοντα διλοῖ τῆ ἔσθης φύσιν ἐν τίποις. Ἐστὶ δὲ φωνή, τὸ μὲν ἀπὸ τοῦ χρωμάτων πῶς κληθὲν κατασκευάζον, ψεύδος (ὃ γὰρ ἔστιν ἐρυθρὰ) τὸ δὲ ἀπὸ τοῦ δυνασεύσαντος ἀλλοθίως ὡς πῆσι λέγει ἔστιν ἄριστον. *Agathangul.* apud *Phot.* Biblioth. p. 1324. Ed. *P. Steph.*

doth not properly belong to it. It hath been thought more proper therefore to translate ים כנרת *The Sea of Weeds*, or *The Weedy Sea*¹, 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 ^{Other marine Productions;} *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 ^{Sea Stars.} 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 smother, 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 ^{Shells.} of enumerating the great Diversity of Shells which adorn the Banks, or lye in the Shallows of the *Red Sea*. The *Concha*

¹ However it should not be omitted, that *Lipenis* furnisheth us with a very ingenious conjecture in supposing This, in Contradistinction perhaps to the ים הגדול *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. Wit. 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.

From 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*¹, 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 *Pernopterus* or *Oripelargus* of the Naturalists², the [𐤀𐤁𐤁] *Rachamah* of the *Arabs*³, and the

The Ach
Bobba, or
Pernopt-
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. *Gesner* ut supra. *Avib.* Hist. Anim. l. 9. cap. 32. Quarta generis (Aquilarum) est *Pernopterus*: 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 𐤀𐤁𐤁 *Lev.* 11. 18. and 𐤁𐤁𐤁 *Deut.* 14. 17. which in our Translation, is rendered in both Places the *Geer Eagle*. *Egyptian*

Egyptian Hawk perhaps, which *Strabo*¹ 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 *Bashaw* distributeth among them, every Day, two *Bullocks*; a Relick, as it seems to be, of the antient *Egyptian* Superstition². At *Corondel* I saw a Pair of *Doves*, and the same Number of *Antilopes*; besides which, and some few *Species* of *Insects*, I 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 its Bulk, the travelling in these Parts would be either cumbersome and expensive, or altogether impracticable.



C H A P. V.

Physical and Miscellaneous Observations in Egypt.

BESIDES the great Variety of Arts and Sciences that 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 Antiquity³, to leave their own Country to be acquainted with This. And these Philosophers were so artful

¹ Τῶν ὀρνέων * ἐρεῖξ ὁ Αἰγύπτιος, ἡμεῖς γὰρ ἄλλα πρὸς ἄλλοισι. *Strab.* l. 17. p. 566. ² Ταῦτα γὰρ (Sacra Animalia) ἐν ἱερεῖς μὲν ἀεὶ βίβλαιοι σέβονται, θεράπονται δ' αὐτῶν πολλοὶ καὶ ἀξιοκλήτων ἀνδρῶν, σέβας δίδοντες τὰς πολυτελείαις. *Diod. Sic. Biblioth.* l. 1. p. 53. ³ Such were *Museus*, *Melampus*, *Dadalus*, *Homer*, *Lycurgus*, *Solon*, *Plato*, *Democritus* &c. *Vid. Diod.* ut supra.

in first introducing themselves¹, they complied so readily with the Customs of the Country², and were so happy in addressing themselves to the Persons³ who were to instruct them, that, notwithstanding the Jealousy and Reservedness⁴, 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*⁵ acquaints us, that the *Greeks* borrowed all the Names of their Gods from *Egypt*; and *Diodorus*⁶, 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*⁷, Mathematicks; and *Dædalus* Architecture, Sculpture and other ingenious Arts. According to the same Author⁸, *Greece* was further obliged to *Egypt*, not only for Physick and Medicines⁹, 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 ΜΟΝΑΣ¹⁰ 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' ἦν Σόλων * ὄρμιστε νέες ὄν εἰσι περὶ ἐμπορίαν· κείτοι φασὶν ὄνισι, πολυπειρίως ἔτιμα μάλλον ἢ ἰσχυρίας, ἢ χρηματισμῷ πλανήναι τὸν Σόλωνα. *Plut. Solon.* p. 79. Edit. *Par.* Καὶ Θωλὸν ὃ ἔασεν ἐμπορία χρῆσασθαι, ἢ Ἰσσοκράτην τὸν μαθηματικὸν ἢ Πλάτωνα τῆς Ἀποδημίας ἐπίδειον, ἐλαίς τινα ἐν Αἰγύπτῳ δάδασιν γενέσθαι. *Ibid.* 2 *Clemens Alexandrinus* acquaints us, that *Pythagoras* was circumcised in Order to be admitted into their *Alyta*; Πυθαγόρας τοῖς Αἰγυπτίῳι σποράταις συμπεθελοκέναι ἐτίται· δι' ἧς ἢ περιτέμνεται, ἵνα δὴ ἢ εἰς τὰ ἄδύτα κατελθόν, ἢ μουσικὴν παρ' Αἰγυπτίων ἐμάθει φιλοσοφίαν. *Cl. Str. Ed. Pott.* l. i. p. 354. 3 Ἰσοκράτης δὲ Πυθαγόρας μὲν Σώγχεδι τῷ Αἰγυπτίῳ ἀρχιπροφῆτι μαθητεύσασα· Πλάτων δὲ Σιχινέριδι τῷ Χαλκιοπολίτῃ· Εὐδοξῶν δὲ οὐ Κρίδιον, Κοκκίριδι τῷ ἢ ἀλλῷ Αἰγυπτίῳ. *Cl. Alex. Strom.* l. i. p. 356. 4 Αἰγυπτίῳι ἢ τοῖς ἐπιτυχῶσι τὰ παρὰ σοῖαν ἀνεπίδειστο μυστήρια, ἀλλ' μὴν βέλους τὴν τῶν θεῶν εἰδῶν ἐξέριον, ἀλλ' ἢ μόνον γε τοῖς μέλλουσιν ἐπὶ βασιλείαν προίεσαι, ἢ ἢ ἱερέων τοῖς κριθεῖσιν εἶναι δοκιμαστέους ἀπὸ τοῦ ἢ πορῆς ἢ τῆς παιδείας, ἢ τῶ γένος. *Clem. Alexand. Strom.* l. 5. p. 670. 5 Τιμα ἢ ἦν τότε παρ' Αἰγυπτίων μαθημῆα τὰ ἰεργολογικὰ καλέμενα τὰ ἐν τοῖς ἀδύτοις ἢ τοῖς πύχτοι, ἀλλὰ ἐν τοῖς ἐγκρίτοις παραδιδώμενα. *Juss. Mart. Quæst.* 25. ad *Orthod.* 6 *Diodor. Sicul. Bibl.* l. i. §. 96. 7 Θάλλων παρὰ τῆ Αἰγυπτίῳι χειμῆρειν μαθόντα φασί. *Diogen. Laert.* l. i. in *Vita Thal.* Θάλλων ἢ, φάσιν ἢ τὸ γένος, ἢ τοῖς Αἰγυπτίῳι σποράταις συμπεθελοκέναι ἐτίται. *Clem. Alexand. Strom.* l. i. p. 221. 8 *Diod. Sic. Bibl.* ut supra.

9 Τοῖα διὰς θυράτιο ἔχει φάρμακα μπιτέοντα, Ἐθλα, τὰ οἰ Πολύδημανα πόρην Θάων παρὰ σοῖαν.

Hom. Odyss. Δ. l. 227.

Αἰγυπτίῳι. &c.

10 Πόλις ἢ ἐν κόσμῳ λάμπει τριεὶς ἢς μονὰς ἀρχή. εἰς πρία ἢ νῆς εἶπε παρὰ τῆς πέμπτου ἀπαια &c. *Zoroast.* apud *Kirch. Ædip. Ægypt. Svnt.* 1 p. 100.

to have been transcribed from thence into the Works of *Plato* and *Pythagoras*.

Their symbolical Learning alone, either as it was conveyed, None of the Egyptian Hieroglyphicks translated into Greece. in Sculpture, upon their *Obelisks* &c. or in Colours, upon the Walls of their *Cryptæ*¹, Mummy-Chests, Boxes for their sacred Animals &c. appears not to have been known in *Greece*; though, among the Antiquities of *Hetruria*², 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. 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 Gods³; 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 Animals⁴, 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. *Chrysippus's* *Antrum Mithræ* seems to have been of the same Kind. Τὰ τείχη τῶ ἀπηλαίς πανταποικίλοις εἰκόσι κοσμημένα καὶ πῦρ ἔχον, ὅς μεσότης καλοῦσι, ἀγάλματα ἀπεικασμένα. 2 Vid. Tabb. *Dempff. Hetruriæ Regalis*. 19. 26. 35. 39. 47. 63. 66. 77. 78. 88. * *Symbolicum* appello, cum quid colitur, non quia creditur Deus, sed quia Deum significat. ** *Quomodo Sol cultus in igne Vesali, Hercules in Statuâ* &c. G. J. *Voss* de *Idolol.* l. i. cap. 5. 3 *Hieroglyphicæ Ægyptiorum* sapientia, testantibus omnibus veterum scriptorum monumentis, nihil aliud erat, quam scientia de Deo, divinisque virtutibus, scientia ordinis universi, scientia intelligentiarum mundi præsidium, quam *Pythagoras* & *Plato*, notante *Plutarcho*, ex *Mercurij* columnis i. e. ex obeliscis didicerunt. Kirub. *Æd. Ægypt.* Tom. 3. p. 567. *Ægyptii* per nomina Deorum universam rerum naturam, juxta Theologiam naturalem intelligebant. *Macrobi.* Sat. l. i. cap. 20. 4 According to an old Observation, the great Principle upon which the *Symbolic* Method of Philosophizing was grounded, was this, τὰ ἀόρατα ἢ νοητῶν μυστήματα. *Iamblichus* gives us a fuller Reason of this Way of Writing. Αἰγύπτιοι οὐδ' ἢ φῶσι τὸ παντός, καὶ ἢ διμερσίαν τῶν θεῶν μυστέροισι καὶ αὐτοῖς ἢ μυστικῶν καὶ ἀποκεκρυμμένων καὶ ἀφανῶν νοήσεων εἰκόνας πᾶς ἅλης συμβόλων ἐκράνησαν, ὡσπερ καὶ ἢ φῶσι τοῖς ἑμαρτήσιον εἶδεσι τὸς ἀφανῆς λόγους δὲ ἀ συμβόλων, τρέπον πᾶς, ἀπετυπώσατο ἢ δὲ τῶν θεῶν διμερσία, τὴν ἀλλοθεῖαν τῶν εἰδῶν, διὰ τῶν σαφῶν εἰκότων ἰσογράφατο. Εἰδότες οὖν χαίροισι πάντα τὰ κρείτιστα ἐμοῖσθε 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 Serpent² therefore, which is sometimes drawn with a turgid Neck³, as it was observed to be an Animal of great Life and

Serpent.

ὑποθεστέων, καὶ βαλδύου αὐτὰ ἀγαθῶν ὑπο πλεῖν διὰ τῆς κατὰ τὸ δυνατόν μιμήσεως εἰκότας καὶ αὐτὰ τῶν πενήτων ἀλλοῖς σέβων ἢ κεκοιμημένοι ἐν τοῖς συμβόλοις μουσαργίας ἀεζήσαντι. *Iamb. de Myst. Sect. 7. cap. 1.* Hęc miranda naturæ vis elevare animos debuerat ad mundi Architectum *ⁿ naturamque ob mirandas vires & admirabilem ordinem colere cęperunt veluti principem Deum: partes vero Naturę venerati funt, veluti Deos minores, quos & ipfos pro præstantia & mensura in varios gradus partiebantur. *Ger. Joan. Voffius de Idolol. l. 1. T. 2. ἀλλὰ ἄλλα ἄλλα συμβαίνει, καὶ εἰ πῶς τῶν ἡμῶν ἀριζμοὺς ὡς ἐπὶ τῷ κροκοδείλι λαμβάνοσι τὸ ἔξοκοτάτα ὡς ἰκεῖαν ἠλίω ἢ λόγος φυσικῶς, ὡς τῆς τῶν ζῴων δυνάμεις καὶ ἐνεργείας, οἷαν κυνός, κυνοκεράλα, μυγαλῆς, κανῆς ὅσας ἀπὸς σελήνην. *Iamb. Sect. 5. cap. 8.* Εἴη δὲ ἐκ περιττῆς σοφίας, καὶ τὸ ἀπὸ τῶ θείου συνσεφείας κατὰλαβόν ποι τῶν θῶν, ἀεζήσαντων τῶν ζῴων πᾶσι μᾶλλον ἀνεζήσαντων, ὡς ἠλίω ἰσῶ καὶ σύμπασι μὲν τὸ φῶς ἐξ αἵματος ἔχουσα καὶ πνεύματος. *Porphy. apud Euseb. Pręp. Evang. p. 58.* Ασπίδα δὲ καὶ γαλῶν καὶ κύνδαρον, εἰκότας πᾶσι ταυτοῖς ἀμικροῦς, ὡσπερ ἐν σαρκῶσι ἠλίω δὲ τῶν θῶν δυνάμεις κατὰδύοντες. *Plut. de Isid. & Osirid. p. 380.* Ipsi, quę irriterunt, Ægyptij, nullam belluam, nisi ob aliquam utilitatem, quam ex ea caperent, conficiabantur. *Tull. Nat. Deor. 1* Πανταχῶ δὲ καὶ ἀνεζήσαντων ὀφείδων ἀγαλμα δεκνύουσι, ἐξοκοτάτα τῶν αἰδίων, ἀλλὰ τὸ γόνιμον καὶ τὸ σέβον. *ⁿ Η δὲ ἰσῶ ἐστὶ μὲν τὸ φῶς τοῦ θῆλου, καὶ δεκνύον ἀπῶσι γενέσεως, κατὰ πᾶσιν καὶ πανδύμοις ἀπὸ τῶ Πλάτωνος, ὡς δὲ τὸ ἄλλων μυσιώνομος κἀκκῆται, διὰ τὸ πᾶσι ἀπὸ τῶ λόγῳ πεπομένη μορῶν δέχουσα καὶ ἰδίας. *Pl. de Isid. & Of. p. 372.* Παρ Αἰγυπτίους Νείλον εἶναι τὸν Ὀσίειν, ἰσῶ συνόντα τῇ γῆ· Τυρόνα δὲ τὸν δαίμονα, εἰς ἣν ὁ Νείλος ἐμπύπῳν ἀραυῖζεται, καὶ διαταπῶται. *Id. p. 363.* Ως δὲ Νείλον ὀφείδης ἀπῶσαν, ὡς ἰσῶς σῶμα γῆν ἔχουσα καὶ νομῶσαν, ἐν πᾶσι ἀλλ' ἢ ὁ Νείλος, ἐπέσανει σπερμαίνον καὶ μῆρμονος· ἐκ δὲ τὸ συνουσίας πύλιος μερῶσι τῶν ὀρων· ἐστὶ δὲ ὀρος ἢ πάντα σῶζουσα καὶ σῶζουσα τὸ σπερμαίνοντος ὀρα καὶ κῆσις αἰετος. *Id. p. 366.* Γένεσις δὲ, ἢ εἰς ἠλίω καὶ φῶς ἐκ σῶσιος πορεία. Ζεὺς, ταυτέστιν ἢ θερμὴ καὶ πυρόδης δύναμις. Ηρα, ταυτέστι, ἢ ὄρα καὶ πνευματικὴ φῶσις. *Euseb. Pręp. Evang. p. 52. Luc. 1544.* Ius est vel terra vel natura rerum subjacens Soli. *Mic. Sat. l. 1. cap. 20.* 2 Πνευματικῶτατων γῆ (ὀρος) τὴ ζῶον πάντων τῶ ἐρπετῶν, καὶ σπερματινῶν αὐτῶ παρῶσαν, παρ' ἣ καὶ τάχος ἀνεπύπῳν διὰ τὸ πνεύματος πείσεισι, χωρὶς ποδῶν τῶ καὶ χειρῶν, ἢ ἄλλου πῶσι τῶ ἔξωθεν. *Euseb. Pręp. Evang. p. 26.* Ασπίδα δὲ, ὡς ἀγῆρα, καὶ χρομῶν κινῶσαν ἀνοργάνοις μᾶλ' ἐμπειτίας καὶ ἐξοκοτάτα ἀπῶ ἢ περῶσαν. *Pl. de Isid. p. 381.* Ut virefcunt dracones per annos fingulos pelle fenectutis exuta, propterea & ad ipsam Solem species draconis refertur, quia Sol semper velut a quadam inna depressionis fenecta in altitudinem suam ut in robur revertitur juvenentus. *Matth. Sat. l. 1. cap. 20.* Solis meatus, licet ab cęliptica linea nunquam recedat, sursum tamen ac deorsum ventorum vices certa deflexione variando iter suum velut flexum draconis involvit. *Id. ibid. cap. 17.* Unde Euripides*

Πορφυρίου δὲ δράκων ὅλον ἡγεῖται τῆς περῶσαντος ὀρας ζῶντος ἀρμονίᾳ πολυκαρπῶν ὄχημα.

3 Aspida fonniferam tumida cervice levavit. *Luc. l. 9.*

Cymbij anfulę insurgebat Apfis, caput extollens arduum, cervicibus late tumefcentibus. *Apul. Met. l. 11. p. 258.* Apfis, squamę cervicis striato tumore sublimis. *Id. ibid. p. 262.* This Description agrees with the female Apfics according to the following Observation of Solinus. Subtiliora sunt capita fęminis, alvi tumidiores, peltis nocentior: mafculus æqualiter teres est, sublimior etiam, mitiorque. *Solin. Polyhist. l. 40. de Apfide.*

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 fymbolical Representations of the Sun. The Beetle ¹ was also substituted for the fame Deity ; ^{The Beetle.} inasmuch, as among ether Reafons, all the Insects of this Tribe were supposed to be Males ; that, in Imitation of the Sun's continuing fix Months in the Winter Signs, they continued the fame 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 ², the *Thaustus* and *Baieth* ^{The Hawk.} 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 foaring, as they imagined, into the Region of Light. In like Manner, the Wolf ³, upon ^{The Wolf,} Account of it's penetrating Sight and Voracity, was another Emblem ; as were also the Lyon ⁴, and the Goose ⁵, both of ^{The Lyon and the Goose.}

1 Ταῖς ἡ μαχρίους κένταυρος ἦν γρηθὸν σφαρίδος. ὃν γάρ ἐστι κένταυρος θήλις, ἀλλὰ πάντες ἄρσενες. πίπτουσι ὃ τὸν γόνον ὡς σφαιροποιεῖσιν, ἢ γρηθὸν μάλλον ὕλην ἢ γενέσας χάρας παρασκευάζοντες. Plut. de If. & Of. p. 355. Τὸ ὃ κενταύρων γένος ἐκ ἔχρον θήλειαν, ἄρσενας δὲ πάντας ἀρσέναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην ἢ κενταύρων ἀνθρώπων ὡδόντες, ὡσπερ δοκεῖ τὸν ὕδραν ὃ ἥλιος ἐς τὸν αὐτὸν πειρῆσθαι, αὐτὸς δὲ διουσιὸν ἐπὶ τὰς ἀνατολάς σφαιρούμενος. Id. ibid. p. 381. Αἰγυπτίοι ὃ ἐφόδισαν (Scarabæum), ὡς εἰκόνα ἥλιος ἐπι-βύχον κένταυρος γάρ πᾶς ἄρσεν ἢ ἀρσέναι τὸν ὄστρον ἐν τέλειματι, ἢ ποιήσας σφαιροειδῆ, πῆς ὁπίσθιους ἀνταναρῆσει ποῦον, ὡς ἥλιος ἔρανον, ἢ πτερόδον ἡμερῶν ἐκδύραται σεληνιακῶν. Porphy. apud Euseb. Præp. Evang. p. 58. Τὸν δὲ ἥλιον ἀπέκασσον πᾶς τὸ κενταύρων σφαιρατῆ ἔπειθι κυκλωτότες ἐκ πᾶς βιέας ὄνδου γήμα πλάσσειν, ἀνταρῆστωπος κυκλῶνει. Παπὶ ὃ ἢ ἐξέμικνον μὲν ὑπὸ γῆς θάπτερον ὃ τὸ ἔτος τμήμα, τὸ ζῶον τῶτο ὑπὲρ γῆς διατῶσαι. ἀπερμῶναι τε εἰς τὸν σφαῖραν ἢ γόνον ἢ θήλην κενταύρων μὴ γίνεσθαι. Cl. Alex. Strom. l. 5. p. 657. Ἐχει δὲ πᾶς κένταυρος ἢ δακτύλους τεσσάρων δια τὴν τετρακονταήμερον τῆ μῆνης, ἐν αἷς ὃ ἥλιος ἀνατέλλων τὴν εἰσὶν ποιῶντα ὄρῳον. Hierog. Hierogl. l. 1. cap. 10. 2 Αἰγυπτίοι τὸν ἥρακα Ἀπόλλωνι τιμῶν εἰκόσαι, ἢ τὸν μὲν θεὸν ὠλοῦν καλῶσι τῆ φωνῆ τῆ σφαιρῆ; τὸς δὲ ὄρνιδας λέγουσι Θαυμασῆς (ΘΑΥΣΤΟΥΣ Gell.) ἢ σφαιροειδῆ τὸ θεῶ τῆ σφαιροειδῆ φασὶν ὄρνις γδ ἥρακος ὄρνιθων μῶνον σεί ἐν ταῖς ἀκτῆσι τὰ ἥλιος βελόνης ἢ ἀσσανιστος βλεπόντες ἢ δισσώπυλοι ἥμισα, πορεῖαν τε τὸν ἀνωτάτω ἴσται ἢ αὐτὸς ἢ θεῶτα φῶξ κατὰ ὄδον ἢ ἀνάπυον μὲν τὸ πῆτος τὸν ἥρακα οἱ ἰδόντες ρασσι ὡς ἐξ ὀφθαλμοῦ γένουσι. ἐνθα τοι κ. 1. cap. 14. Εἰκόσσει ὃ τὸν μὲν κροκόδειλον ἐκείνου ὕδατι, ἐνθεν τοι ἢ σέβασιν οἱ δὲ τὸν ἥρακα πνεῖ, πῶτα τοι ἢ σφαιροειδῆσι. Ael. κ. 24. Ἀπὶ ψυχῆς ὃ ἥραξ πάσεται ἐκ τῆ τὸ ὄρῳον ἔρμηνείας καλεῖται γδ παρ' Αἰγυπτίους ὃ ἥραξ, ΒΑΙΗΘ. Οὗτο γδ τὸ ὄρῳα θουροειδῆ, ψυχῆν σημαίνει καὶ καθεῖαν. ἔσι γδ τὸ μὲν ΒΑΙ, ψυχῆ τὸ δὲ ΗΘ, καρδία. Η ὃ καρδία καὶ Αἰγυπτίους, ψυχῆς πτερόειδος. Hierog. Hierog. l. 1. cap. 7. Ο ὃ ἥραξ (σύμβολον) ἥλιος πυρώδης γδ ἢ ἀναρτικῶς. Cl. Strom. l. 5. p. 671. Γεράσσει ἢ ἥρακι τὸν θεὸν τῶτον (ὄσκειν) πωλάσις ἐύλοία ὃ ὕψιως ὑσφάλλει, ἢ πῆσας ὄρῳπτι ἢ διακείν ὁμῶν ἐλάγρησι τῆ γρηθὸ πέρμε. Pl. de Isid. & Of. p. 371. Φωτός ὃ ἢ πνεύματος ἥραξ αὐτοῖς σύμβολον, διὰ τε τὴν ἐξοικονισίαν, ἢ τὸ σφῶς ὕψος ἀνασῆχαι, ἐνθα τὸ γῶς. Porphy. apud. Euseb. Præp. Evang. p. 70. 3 ΛΥΚΟΝ αὐτεμ Solem vocari etiam Lycopolitana Thebaidos civitas testimonio est: quæ pari religione Apollinem itemque Lupum, hoc est, λικόν colit, in utroque Solem venerans, quod hoc animal rapit & confumat omnia in modum Solis, ac plurimum oculorum acie cernens tenebras noctis evincit. Macrobi. Sat. l. 1. cap. 17. 4 Κενταύρων ἔχει μεγαλῶν ὃ λέων, καὶ πᾶς ἢ κέρως πτερόειδος, τὸ ὃ σφῶσσωπον, σφαιρούλον. ἢ πῶτὶ αὐτὸ ἀκτινοειδῆς σφῆρας, κατὰ μίμησιν ἥλιος, ὅθεν ἢ ὑπὸ τῆ ἔρῳον τῶ ἥρα, λέωντας ὑσφάσσει, θεικῶντες τὸ σφῶς τῆ θεὸν τῶ ζῶου σύμβολον. Hierog. ὃ ὃ ὠροῦ δὲ τὸ πᾶν ὄρῳον κενταῖν Hierog. l. 1. cap. 17. Ο λέων ἦν τῶ ἐρημογενῆ μίμικος σφῶς ὄρῳα μίμικος, κενταῖμικος δὲ, ἀναρῶντας σφῶς 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 Egyptij Chensifrin, nam a Junco, quem æθῶν Græci vocant, eo quod thyrsis junceis hedera circumplicatâ folennitatem Dionysij seu Osiridos peragere solebant; fed a voce Ægyptiaca ΠΥΧΗΠΟΣ live χῶν, quæ anferem significat, nuncupata. Osirim itaque dicebant Chensifrim, quasi diceres Osirim Anferinum, eo quod fumma, uti Anfer, rebus fidei suæ commissis cura in vigilare soleat. Kirch. Ædip. Ægypt. Syn. 3. p. 242.

G g g g g them

The Crocodile.

them most watchful Animals; the former whereof was observed to sleep with his Eyes open. To these we may add the *Crocodile*, 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*; He was typified also, in that Respect, by the *Crocodile*, which otherwise was looked upon as a Symbol of Impudence²; of an evil *Dæmon*³; and of *Typhon*⁴, who was always supposed to act contrary to the benign Influences of *Isis* and *Osiris*. However the Bull⁵, the *Apis*⁶ or *Mnevis*, and the fruitful Deity⁷, 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*⁸ and the Cat⁹, 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 ἀειζώνην παρακάνει, ὅσας ὁ Θεὸς εἰς ὅλον ἔτος ἀναλαμβάνει τὰς ἡμέρας. *Achill. Tatins.* l. 4. de Crocodil. Vid. Not. 3. p. 391. & 392. Μακρόβιον μὲν ἔστιν ὡς καὶ ἄνθρωπον, γλωττῆν δ' ἔχει. ** Τὸν μὲν γὰρ ἐγγράσιον τοῖς πλείστοις νόμιμον ἔστι ὡς θεὸν σέβειναι τὸν Κροκόδειλον. *Diod.* l. 1. p. 21, 22. Μίμημα δὲ λέγεται γεγοῖναί μιν ὡς ἀλλοτρίων ὄντων ὁ Κροκόδειλος, φωνῆς γὰρ ὁ θεὸς λόγος ἀσπερδῆς ἔστι, καὶ δ' ἀ-ψύρα βάλανον κελούδου καὶ δίκης τὰ θνητὰ ἀγει κατὰ δίκην &c. *Pl.* de *Is.* & *Of.* p. 381. 2 Εὐαγγέλιον ὅτι τὸν μὲν Κροκόδειλον ἐκείνοι ὄδαπ, εἶδον τοὶ καὶ σέβουσι. *Aelian.* Hist. Anim. l. x. cap. 24. 2^a Ο Κροκόδειλος, (σύμβολον) ἀναδείας. *Clem. Alex.* Strom. l. 5. p. 670. 3 Ο κροκόδειλος σημαντικὸς ἐστὶ πάσης κακίας. *Diodor. Sicul.* l. 3. 4 Η ὅτι Τυφῶνος ἐπιβουλὴ καὶ τυραννίς, ἀνυχθὸν δὲ δύναμις ἦν ἐπικρατήσασθαι, καὶ διαφορῆσαντος τὸν τε γεννῶσαν ὕδατι τὸν Νεῖλον καὶ ἀΐζουσαν. *Plut.* de *Isid.* p. 366. Οὐ γὰρ ἀνυχθὸν ἀλλ' ἀνεμον, εἰς θάλασσαν, εἰς σκύτος, ἀλλὰ πᾶν ὅσον ἢ φῶσις βλαστῶν καὶ φθαρτικὴν ἔχει μείωσιν, τὸ Τυφῶνος ἔστι. *Id.* p. 369. Ημέρα δὲ μὴθ' ἐμφύσαντες ὅσους ἀν-δύναται κροκόδειλος, καὶ κτείναντες ἀπαντικῶς τὰ ἑρῶ αεθβαλλουσι, καὶ λέγουσιν ὡς ὁ Τυφῶν τὸν Ὀρεν ἀπίδρα κροκό-δειλος γενόμενος, πάντα καὶ ζῶα καὶ φυτὰ καὶ πέτρα τὰ φῶλα καὶ βλαστῶν, Τυφῶνος ἔργα καὶ μέγα καὶ κινύματα ποιούμενοι. *Id.* p. 371. 5 Τὰς ὅτι τὸ βοῦς σέτα πῆλιν αἰτίαν ἔνιοι θέρουσι, λέγοντες ὅτι τελευτήσαντος Ὀσίριδος, εἰς σέταν ἢ φυτὴν αὐτὸ μεταίτη. *Diod.* l. 1. p. 54. Ἄξ πῆν τῆς γηραιᾶς χρείας. p. 55. 6 Τὸς ὅτι ταύρος τὸς ἑσθῶς, τὸν τε ὀνομαζόμενον ἈΠΙΝ καὶ τὸν ΜΥΕΤΙΝ Ὀσίριδι κειραρῶναι, καὶ σέτας σέβειναι καθάπερ θεοῦ κοινὴ κατα-δειχθῆναι πᾶσιν Αἰγυπτίοις. Ταῦτα γὰρ τὸ ζῶα τοῖς εὐρασί τὸν τὸ σίτη καρπὸν συνεργῶσα μέγιστα σέτας τε τὸν σέταν καὶ τὰς κοινὰς ἀπέβησαν ἐκ τῆς γεωργίας ἀφελείας. *Diod. Sic.* l. 1. p. 13. 7 Bos, omniparentis Deæ fecundum simulachrum. *Apul. Met.* l. 11 p. 262. 8 Η ὅτι Ἰβίς (σύμβολον) σελήνης· τὰ μὲν σιμερὰ, τῶ μέλανι τὰ ὅτι φερόντ, τῶ λευκῷ τὸν πῆλον εἰκαζόντων. *Clem. Str.* l. 5. p. 671. Η ὅτι Ἰβίς ἀποκτείνουσα μὲν τὰ θανά-τηρα τῆς ἔρπειτων, εἰδίδασκε σφῶντι κινόμεναις ἰατρικῶς χρείας κατὰδόντας, ὅλην κλοζομένην καὶ καθωσαμένην ὅτι εἰσθῆς. ** Τῆς ὅτι τὸ ποδῶν διαβάσει σέτας ἀλλοτρίων καὶ τὸ ἐν γυγχοῖς ἰσχυρῶς ποιεῖ στήριον· ἐπὶ δὲ ἢ τῆς μελάνων πῆλον ποιεῖ τὰ λευκῶν ποικιλία καὶ μίξις ἐμραίνει σελήνην ἀμφίπερτον. *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 & decrefeit. ejusdem intestinum Luna deficiente comprimitur. ad hæc extra fines *Ægyptii* non progreditur, exportata vitam citius, quam patrij soli desiderium adjicit. Consecrationis causa fuit utilitas. Serpentina enim alatis ex *Arabia* in *Ægyptum* adventantibus obviam procedens eas conficit, earumque ova disperdit. *Pign. Ment. Is. Exp.* p. 76. 9 Τὸ δὲ ἀνιχνεῖν τὴν σελήνην, ἄξ πῆν τοὶ ποικίλων καὶ νοκλιωρῶν καὶ γήμιον τὸ θηλέον. Λέγεται γὰρ ἐν πικτεν, εἶτα δύο καὶ τρία καὶ τέσσαρα, καὶ πέντε, καὶ ἕξ ἢ ἑπτὰ ἀρετὴ τῆς ἐπιθῶ αεσθῶσθων ὡς ὀκτὸ καὶ ἐκοσι τὰ πάντα πικτεν, ὅσα καὶ τῆς σελήνης φῶτα ἔστιν. αἱ δὲ ἐν τοῖς ἡμῶσιν αὐτὴ κέραι πληροῦσαι μὲν καὶ πλάτύνειναι δοκοῦσιν ἐν πασιπῶνι λεπίνωσαι δὲ καὶ μαρναεῖν ἐν ταῖς μείωσιν τὸ ἄστρο. *Plut.* de *Isid.* & *Of.* p. 376.

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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 ' and the *Cynocephalus* ² 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* ³ *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* ⁴ 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 ' , which generally stood for an evil *Dæmon* : as the

^{The Owl.}

1 Νύκτος γάρ ἐστι τὸ ὑπὲρ τὴν γῆν καὶ ἀφανές, ἰσὺς δὲ τὸ ὑπὲρ τὴν γῆν καὶ φανερόν· ὁ δὲ τοῦτο ὑποφάσιον καὶ καλούμενος βεΐζων κλέως, ὀπίκιονος ἂν ἀμφοῖν, Ἀνουβίς κέλεσται, καὶ κυνὶ τὸ εἶδος ἐπιεικέστατον· καὶ ὃδ' ὁ κίων χροῖται τῇ ὄψει νυκτός τε καὶ ἡμέρας ἰσότητος. καὶ ταύτην ἔχων δοκεῖ παρ' Αἰγυπτίοις τὴν θύγατριν ὁ Ἀνουβίς ὅταν ἢ ἔρχεται παρ' Ἑλλήσι, χροῖται ἂν ἡμῶν καὶ ἡμέρας. *Plut. de Isid. & Os. p. 368.* Ἀνουβίς λεγόμενος τῆς θεῆς θεοῦσιν, ὥσπερ ἡ κύνες τῶν ἀνθρώπων. *Id. p. 356.* 2 Ἐν ταῖς ἱεραῖς σφύρονται κυνοκέφαλοι, ὅπως ἐξ αὐτῶν γινώσκονται τὰ ἡλίω καὶ σελήνης μέγεθος τῆς συνόδου. Ὅταν ὃδ' ἐν τῷ μέρει τῆς ἕρας ἢ σελήνη συνοδῶσιν ἡλίω ἀφάπτουσθαι γίνονται, τότε ὁ πρῶτος κυνοκέφαλος, ἢ βλέπει, ἢ δὲ ἰδῆται. ἄρχεται δὲ εἰς τὴν γῆν νευκῶς, καθάπερ πενδῶν τὴν τῆς σελήνης ἀρπαγὴν. Ἡ δὲ θύλακα μὲν τῷ μὴ ἴδῆται, καὶ ταυτὰ τῷ ἄρῃεν πείσχει, ἔπ καὶ ἐκ τῆς ἰδίας φύσεως αἰμώσεται. *Hierog. Hierogl. l. i. cap. 14.* Σελήνης δὲ ἀνατολὴν ἰδεῖν βυλόμενοι κυνοκέφαλον ζωογραφῶσι ἐσῶτα καὶ τὰς χεῖρας εἰς ἕραν ἐπαρῶντα· βασιλεῖον τε ὅτι τῆς κεφαλῆς ἔχοντα, ἀστρονομίον τῇ θεῇ, ἐπειδὴ ἀμφοτέρως φάτος κενεῖται. *Id. cap. 15.* Ἰσημερίας δύο πάλιν σημαίνοντες, κυνοκέφαλον καθήμενον ζωογραφῶσι ζῶον· * ὅτι ἐν ταῖς ἰσημερίαις, μόνος τῶν ἄλλων ζῶων παρὰ τῆς ἡμέρας κρέζει καὶ ἑκάστην ἕραν. *Id. cap. 16.* 3 Ἀραπτιῶν ὄν ἢ ταῦτα πικρῶν, ἀλλὰ ἀπὸ τῶν τῶν θεῶν, ὡς ἐναρξασθῶν ἐσῶτων καὶ φασὶν γινόμετων, ὡς ἕραν ἢ τῶν γινόμετων τῶν κοσμῶντων θεῶν νομίζων καλῶς. *Plut. de Isid. p. 382.* Ἀσπίδα δὲ καὶ γαλῆν καὶ κένταυρον, εἰκόνας πινῶν ἐσῶσις αἰμώσας, ὥσπερ ἐν σφύρασι ἡλίω τῆς τῶν θεῶν θύγατριν καθύπευθ. *Id. p. 380.* 4 Τῶν γινόμετων τῶν ἐπιπλάστων οἱ θεοὶ φοβηθέντες, ἴκον ἐς τὴν Αἰγυπτίον, ὡς δὴ ἐπὶ ταῦτα λυόμενοι τῶν πολέμων. εἶδ' ὁ μὲν αὐτῶν ὑπὲρ τοῦ σφάρον, ὁ δὲ κρῖον ὑπὲρ τῆς θεῆς, ὁ δὲ θηεῖον, ἢ ὄρνειον. διὸ δὴ εἶσται καὶ νῦν φυλάσσειται τὰς τῆς μορῆς τοῖς θεοῖς. *Lucian. de Sacrif. p. 5.* 5 Τῶν δὲ μεταχηματίζμενος εἰς γλαῖμα πτεροπολιόμενος ὄρνιθι. *Herat. apud Malchum. Credebant quod Noctua nuncia sit numinis Hemphra, quæ est prima apud eos divinitas, & annunciatrix omnium, quæ eventura essent hominibus. Avonephius item apud Kirch. Obel. Pamph. p. 317.*

Ggggg 2 Corvini

The Cornix or Jack Daw, and the Quail or Rail.

The Hoopoe.

The Guinea Hen or Pintado.

The Goat.

The River Hoife.

The Frog.

A Fish.

*Cornix*¹ did for Concord; and the Quail, for Impiety^{1a}: 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

*Upupa*², 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 Quality was supposed to be denoted by the *Meleagris*³: though *Abenephius*^{3a}, makes it to represent the Starry Firmament.

By the Goat, their *Mendes*⁴ or *Pan*, was understood the same generative Faculty and Principle, that was expressed by the *Phallus*⁵. By the *Hippopotamus*⁶, 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 drinketh up the Sun. An *Embryo* or the imperfect Productions of Nature, were expressed by the Frog⁷; an Animal which appears in different Shapes, before it arrives to Perfection, and was supposed to be ingendred of the Mud of the Nile. A Fish⁸, says *Plutarch*, was typical of Hatred, because of the Sea, i.e. *Typhon*, wherein the Nile is lost and absorbed. The Butterfly^{8a},

1 Ακόως δὲ τὸς πάλαι καὶ ἐν τοῖς γάμοις μετὰ τὸν ὑμνεύον τὴν κορώνην καλεῖν, σύνθημα ἡμοσύνης ὅσο τοῖς συνίεντι ἐπὶ παιδοποιεῖν διδόντες. *Ælium*. Hist. Anim. 1.3. cap.9. *Idem*. & *Horap.* Hierogl. 1.1. cap. 8 & 9. Ubi dicitur. Τὰ ἀρσενικὰ τοῖς θηλείας γάμοισιν αὐτῶν, ὅ μισοῦται ἕτερα κορώνη. 1^a Τι ἀναζώπτερον τὸ κηπλακὴ ἢ ὄρνυγματῆρας κρουγῶ ὃ κἀπαρθεγένετα ἐστὶ τούτου τῆ φωνῆ τῶν θῶων μεγαλότητες. *Hecat.* apud *Kirch.* Ob. Pamph. p. 322. Vid. *Horap.* 1.1. cap. 49. Ubi pro ἕτερα legunt nonnulli ὄρνυγμα. 2 *Ευχαισίαν* γράφοντες, Κοκκίαν ζωγράφου διήθη ὅσο μόνον τῶν ἀλλήλων ζώων, ἐπειδὴν ἕσθ τῶν γοιῶν ἐκτραφῆ, γράσανται αὐτοῖς, τῆ αὐτῆ ἀνταποδιδόσθαι χάριν. * Ὅσον καὶ τῶν θείων σιδήσεων Κοκκίρα σεσητισμοῖς ἐστὶ. *Horap.* 1.1. cap. 55. *Upupa* est fepticolor, regimen habens in capite, altitudine digitorum duorum, quod aperitur & contrahitur, estque quatuor colorum, convenientium ad quatuor anni tempora. *Keramides* apud *Kirch.* Obel. Pamph. p. 329. 3 *Meleagris* avis propter pennas diversicoloris varietatem universæ naturæ denotat. *Kirch.* *Ædip.* *Ægypt.* Synt. 1. p. 91. 3^a Gallina *Pharaon*, illud est signum firmamenti sive stellarum fixarum. *Avicaph.* Uti enim *Phar*amentum variis stellis ornatum est, sic Gallina *Pharaonis* maculis veluti stellulis quibusdam variegata est. *Kirch.* *Æd.* *Ægypt.* Theatr. Hierogl. p. 64. 4 Καλεῖται ἢ ὅ τε σάβλος καὶ ὁ Πάν Αἰγυπτίσι, Μένδος, γράφοσι τε δι' ἣν γλυφισοὶ οἱ ζαχαῖροι, ὃς Πανὸς τῶν γαλαμῶν, κατὰ τῆς ἑλληνικῆς, αἰγοσέσωπον καὶ παρασκευαστὴς ἔπ τοῖσιν νομίζοντες εἶναι μιν, ἀλλ' ἄλλοι μιν τοῖς ἑλλήσι θείοσι. *Herod.* *Eut.* 9. 46. 5 Τὸν ἢ σάβλον ἀπέδειξαν, ** διὰ τὸ γενηθεῖν μύσειον. ** Τὸ ἢ μύσειον τὸ σήματος τὸ τῆς γενέσεως ἀπὸν μῦσος ἀποσκόνητος, ὃς ἂν ὑπάρχον ἀρχήγον τις τῶν ζώων φύσις. *Diod.* 1.1. p. 55. Ἐν ταῖς ἑρῶσι εἰδωλον αὐτῶ (αἰδοῖσι Ὀσειείδος) κατὰσκευαστα, (Ἰσις) πῦλιν κατὰ δειξῶν, καὶ κατὰ τὰς τιλετάς καὶ τὰς θυσίας τῶ θῶο τῶτα γινομένης ἐν πῦματι πούσαι, καὶ πῦσις σέβουσις τῶν γάμων. *Diod.* 1.1. p. 13. *Phallo*, res omnes feminalibus rationibus referta indigitabantur. *Kirch.* *Ædip.* *Ægypt.* Synt. 1. p. 152. 6 Ἰσποποταμίος ἢ ἀναίδειαν (φράζουσι.) λέγεται ἢ ἀναίδειαν τὸν πατέρα, τὸ μυστὶ βία γιγνόμενος. *Plut.* de *Isid.* p. 363. φασὶ τὸ Τύφωνα ἀντίθρον καὶ ἀντίπτεχρον Ἰσποποταμίωρον, μετὰ τῶ Ὀσειείδος συνζῶσι πολεμίζον; φασὶ μὲν κῆρυγρον δεξὶ Τύφωρος, καὶ ἑυδικον δεξὶ Ὀσειείδος σημαίνοντες. *Hecat.* *Lib.* de *Sacra Philosph.* Ο ἢ Ἰσποποταμῶς, τὸν θυπὸν διλοῖ τῶλον, παρὰ τὸ κατὰ πῦν ἐἰς ἑαυτὸν τῶς ἀπειταλούντας. *Porph.* apud *Euseb.* *Præp.* *Evang.* p. 70. 7 Η τὸ βασιλεῖα γενέσις ἐκ τῆς τῶ ποταμῶ ἰδῶ ἀποτελεῖται *Horap.* 1.1. cap. 26. *Embryonis* nota fuit, ut quæ esset Telluris ac si dicas *Isidis* filia, quam Nilus altricibus aquis sæcundat. *Pign.* *Monf.* *Is.* *Exp.* p. 48. 8 Τὸ μυστὶν ἐξῆν γράφουσι, διὰ τὴν δαλάσθην. Οὗτοι δὲ εἰσιν οἱ λέγοντες * Νεῖλον εἶναι τὸν Ὀσειν, Ἰσιδι συνόντι τῆ γῆ. Τύφωνα τὴν δαλάσθην, εἰς ἣν ὁ Νεῖλος ἐμπέπων ἀφῆλξεται καὶ διασπῶται. *Plut.* de *Isid.* p. 363. 8^a *Papillione* draconomorpho pantomorpham seu omniformem naturam feu potentiam denotabant, in quam proxime & immediate supremum numen influit. Adjunctum habet papyraceum seu junceum thyrsifum, quo rerum necessariorum ubertas, quam in mundorum entia, pantomorpham Natura confert. *Kirch.* *Æd.* *Ægypt.* Synt. 2. p. 183. Vid. plura in Obel. Pamph. p. 500.

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from undergoing a Variety of Transformations, was, accord-^{The Butterfly.} ing 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 (*Thyrus 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 of Animals were Symbolical.} the Parts likewise and Members of some of them. Thus the ^{Horns.} Horns of the Bull, which are usually gilded', were typical both of the Horns of the Moon', and of the Beams of the Sun', according as they were placed upon the Head of *Isis* or *Osiris*. The Eye⁺ denoted Foresight and Providence; and, being joyned ^{The Eye.} to a Sceptre, signified also the Power of *Osiris*. The right ^{The Hands.} Hand', with the Fingers open, typified Plenty; but by the left, were understood the contrary Qualities. Wings⁶ were ^{Wings.} 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 ^{The Head and Bodies of different Animals joyned together.} 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 Creature⁷ 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 χρυσέα κέρατα. *Carm. Orphic. apud Euf. Præp. Evang. p. 61.* 2 Ἡριον γ' ἔν γράφαι βελόμενοι, κύλων ποίσει Σελήνην δέ, σχῆμα μινουεῖδες, κατὰ τὸ κινεολογούμενον 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. Macrobi. l. 1. cap. 22.* Ad indicandam radorum projectionem aureis cornibus *Liberi* Frontem insignibant: ex quo cum *Graci* χρυσοκέρων cognominarunt. Sic *Horat. Carm. l. 2. Od. 19.*

*Te vidit insons Cerberus aureo
Cornu decorum.*

Item Sidon. Apollinar.

— *Caput aurea rumpunt*

Cornua, & indigentiam jacularant fulminis ignem.

Vid. Aleand. Explic. Tab. Heliacæ. p. 23.

4 Ο δὲ ὄρασμαὶ δίκης τηρητῆς, ἢ παντὶ τῷ σώματι φάλαξ. *Diod. Sic. l. 3.* Τὸν δὲ ὄρασαν αὐτὸν πάλιν ἰσχυροῦς ἢ σὺν ἡρώδεω γράφοι, ὃν τὸ μὲν τὸν ἀσθένειαν ἐμπαίνει, τὸ δὲ τὴν δύναμιν. *Plut. de Isid. & Of. p. 371.* 5 Ἡ μὲν δεξιὰ τοῦ διαπύλου ἐκτεταμένους ἔχουσα σημαίνει βίαιαν ποσειδῶν. Ἡ δὲ ἐξὸνόμος τήρησις ἢ φυλακὴν χρημάτων. *Diod. Sic. l. 3.* Per manum extensam significabant beneficentiam Geniorum. *Abeneph. apud Kircher. Obel. Pamphyl. p. 442.* 6 Πτέρυγες δὲ λείτορται τε ἢ ἐνέργειαι αἱ ματέρσοι δεξιῶν τε ἅμα ἢ καὶ τὴν δύναμιν. *Cl. Alex. Strom. l. 5. p. 668. de Cherubim.* 7 Ἐν ἔδει γὰρ εἶναι τοῖς καὶ Αἰγυπτῶν δυνάσεως ἀετιδιόεις ἀεὶ τὴν κεφαλὴν λέοντων ἢ πύργων ἢ δρακόντων ἀσπιδόμας, σημεῖα τῆς ἀρχῆς ἢ ποτὲ μὲν δένδρα, ποτὲ δὲ πύργους ἢ δὲ συμμομάτων εὐαδῶν ἔχον ἐπὶ τὰς κεφαλὰς ἢ ὀλίγα. *Diod. l. 1. p. 39.* Hinc tot multiformes Deorum

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of a Hawk, to the Body of a Lyon; the Head of *Orus*^{1a}, who is always represented young, to the Body of a Beetle; and the Head of the Hawk, to the Body of a Serpent. Now, according to *Porphyry*², 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 Tendernefs 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 Body³ with the Hawks Head, was typical of the first, incorruptible, eternal Being. *Porphyry*⁴ 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 *Mercuribus*, or *Hermanubis*, presiding, according to *Kircher*, over the Element of Water⁵. The like Quality and Character might be also implied, when they added the Head of the Lyon⁶; 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. Ægypti.* p. 214. Cur Genij transformati jam in faciem hominis, modo in accipitrinam, Ibiacam, felinam, bovinam, caninam formam exhibeantur? Respondeo, hęc 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 circumcumbentes, teste *Trismegisto*, humanum genus erudiunt. Sic *Mercurium* sub forma Canis, sub forma Bovis *Ofirin*, sub forma Felis *Isidem*: hinc transformatos illos, ut plurimum, indumento tectos videmus, reliquos vero insensibiles nudo & subtili corpore, utpote simplices, & ab omni materie contagione disjunctos. *Kirch. Ob. Pamph.* 497. 1^a Per Scarabæum, quod ad mundi figuram ejus accedat factus procreatio, *Ægyptij* mundum, ejusque conversiones ac motus siderum caelorumque indigitarē solebant. Facie humana, *Orum* seu Solem, mundi mentem, intellectu & prudentia singula mundi gubernantem designabant. *Kirch. Prodr. Copt.* p. 239. 2 Διὸ εἰς τὴν θεοποιῶσαν παρέλαβον πᾶν ζῷον, καὶ ὁμοίους πού ἀνέμιξαν θεῖα καὶ ἀνθρώπων, καὶ πάλιν ἐγγύον σῶμα καὶ ἀνθρώπων. δι' ὧν δηλοῦσιν, ὅτι κατὰ γνάμιν θεῶν καὶ ταῦτα ἀλλήλους κοινοῦν, καὶ σύνθερα ἡμῖν καὶ πᾶσα ἐστὶ τῶν θεῶν καὶ ἀρχαί, καὶ ἄνευ τινὸς θεῶν βουλῆς. *Porph. apud Euseb. Præp. Evang.* p. 57. 3 Τὸ δ' ἐκτίθειν φοῖ τις σελήνης ἐν Ἀπόλλωνος πέλει κενδρίρωται· ἐστὶ δὲ τοῦτου σύμβολον ἱερακοσέσωπος ἄνθρωπος, ζῶντι χειροῖν Τυφῶνα, ἑποποτάμῳ εἰκασμένον, λευκὸν δὲ τῆ χερσὶ τὸ ἀγαλμα. τῆς μὲν λευκότητος, τὸ φατίζεσθαι τὴν σελήνῃ παρρησιῶσιν. τῆ δ' ἱερακείας προσώπου, τὸ ἀπ' ἡλίου φατίζεσθαι, καὶ πνεῦμα λαμβάνειν. *Porph. apud Euseb. Præp. Evang.* p. 70. 4 Ο θεὸς ἐστὶ κεφαλὴν ἔχων ἱερακός. οὗτος ἐστὶν ὁ πρῶτος, ἀρχαῖος, ἀγέννητος, ἀμερὶς &c. *Zoroast. apud Euseb. Præp. Evang. l. i. p. 27.* 5 *Ibidis* Caput humanæ figuræ appositum semper *Mercuribin* f. *Hermanubin*, humidæ subitantiæ Numen indicat. *Kirch. Obel. Pamphyl.* p. 348. 5^a Erat autem *Momphita* nihil aliud, quam Numen quod humidæ Naturæ præsidet, Genius Incrementi Nili &c. Pingebatur varijs modis, nunc sub forma hominis λεοστυμῆρας, nunc sub simplici cubantis Leonis figura. *Kirch. Æd. Ægypti.* Class. 7. p. 155. Situ est Ypiformo, i. e. in formam literæ Y, ad influxus a supremo Numine immissi receptionem, & in inferiorem Mandum, diffusionem indicandam. *Id. Synt.* 7. p. 321. *Momphita* i. e. aquarum Numen, quod componitur ex ἁερω aqua & ΦϚ 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 *Hemphta*, as *Kircker* conjectures. The *Κεκορπύσσωπον*^{1b}, 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*^c, representing the *Horizon*² 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, joyned to the Body of a Lyon, was called the *Sphinx*, being, in general, an Emblem of Strength³, 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*^{3a} and *Virgo*; but when they adorned the Portico's^{3b} and Gates of their Temples, then they signified, that the Theology taught and represented within, was clothed in Types and Mysteries. The (*Aspis iera κρόμορφ*)⁴ Serpent with the Head of a Hawk⁴, was the *Agathodæmon* of the *Phœnicians*, and the *Cnepb*, (*Kircher* likewise calls it the *Thermutis* of the *Egyptians*;) being supposed to carry along with it greater Marks of Divinity⁵ than any other symbolical Figure whatsoever. We sometimes see an Egg, the Symbol of the World⁶, issuing out of it's Mouth⁷, 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.

The Serpent with the Hawk's Head.

1^b Διὰ τοῦ ὅτι μὴ πρὸς τὴν κρῖν ἀπέσωπον ἔχειν καὶ αἰγίος κέρατα, τὴν ἐν κρῖνι σύνθετον ἴλιε καὶ σελήνης. *Euseb.* Præp. Evang. l. 3. p. 70. 1^c Ἦν δὲ ἐς τὴν Αἰγύπτου ἐλθὼς τότε δὴ τότε ὄλει * κριοπέσωπον μὲν τὸν Δία, κριοπέσωπον ὃ τὸν Ἑλέτην Ἑρμῆν, καὶ τὸν Πάνα ὅλον σάβανον &c. *Lucian.* de Sacrif. 2 Vid. Not. i. p. 395. Τὸν θεὸν τὸν περὶ αὐτοῖς καλούμενον Ἀνουβιν παρεπύγουσι κύνος ἔχοντα κεφαλὴν, ἐμφανίζοντες ὅτι σωματοειδὲς ἦν τὸν σῶλ τὸν Ὀπειν καὶ τὸν Ἴων. *Diod.* Sic. l. i. p. 55. Εἰσὶ γ' οὖν οἱ μὲν κύνες, σύμβολα τῶν δουῶν ἡμισυμείων, οἷον σελιπλότων καὶ φυλαούτων. *Clem.* Strom. l. 5. p. 413. 3 Ἀλλῶς τὰ αὐτὰ μετὰ σύνθεσις σύμβολον αὐτοῖς ἡ Σαίρη; τὸ μὲν σῶμα πᾶν λέοντος, τὸ σῶσωπον ὃ ἀνθρώπου ἔχουσα. *Idem.* *ibid.* 3^a Νεῖλε ὃ ἀνάβασιν σημαίνοντες * λέοντα γράσσει * ἐπειδὴ ὁ ἴλιος εἰς λέοντα γέμεται, πλείονα τὴν ἀνάβασιν τῆ Νεῖλε ποιεῖται. *Hierog.* Hierog. l. i. cap. 21. Inundationem Nili * adumbrabant, vel per Leonem incumbentem, vel per eundem humana seu Virginis facie conspicuum, eo quod hæc inundatio contingeret, Sole & Leone in *Isidis* five Virginis signum intrante. *Kirch.* Obel. Pamph. p. 286. 3^b Πρὸς τὸν ἱεῶνα τὰς σφίγγας ἐπιεικῶς ἰσάντες, ὡς ἀνιγματῶδη σοφίας τῆς θεοκρατίας αὐτῶν ἔχουσι. *Pl.* de *Isid.* & *Osirid.* p. 354. Αἰγύπτῳ περὶ τῶν ἱεῶν τὰς σφίγγας ἰδρύνουσι, ὡς ἀνιγματῶδες τὸ σῶλ θεῶ λόγον καὶ ἀσφῆς ὄντος. *Clem.* Strom. l. 57. p. 664. 4 Φάινκε ὃ ἔστιν Ἀραβῶν Δαίμονα καλεῖσιν ὁμοίως καὶ Αἰγύπτῳ Κνήρ ἐπωνομαζέουσι σερπηδίας δὲ αὐτῷ ἱέρακος κεφαλὴν, καὶ αἴψα τὸ σφαλίχην τῷ ἱέρακος. *Euseb.* Præp. Evang. l. i. p. 26. 5 Τὸ σῶτον ὃν θεοῦ ταυτοῦ. *Id.* *ibid.* p. 27. 6 Ὅθεν ἐκ τοῦ σῶτος τῶς σῶλ τὸν Δόνουσον ὀργασμοῖς, ὡς μύμημα τῶ τὰ πάντα γινόντες καὶ σφῆροντος ἐν αὐτῷ, τὸ ὄν συγκραδωσώται. *Plut.* Symp. l. 2. p. 636. Ἑρμηνεύσει δὲ τὸ ὄν τὸν κορμῶν. *Porphyr.* Cælum est testa; item Vitellum terra; inter illa duo humor, quasi illicinus (f. in limum, f. in finum) clufus acri, in quo calor. *Varron* apud *Probum* in *Eclog.* 6. *Scol.* *Idol.* l. i. cap. 5. 7 Τὸν ὃ θεὸν τοῦτον, (Κνήρ) ἐκ τῶ σῶματος σφῆιδαι γράσιν ὄν, ἐξ ἧ γεννάσαι θεόν, ὃν αὐτοῖς σερσαγαρεῖουσι φθα: οἱ δὲ Ἕλληνες Ἡραῖον ἐμμεύουσι ὃ τὸ ὄν, τὸν κέρων. *Porphyr.* apud *Euseb.* Præp. Evang. l. 3. p. 69. φθῶς ὁ Ἡραῖος φθῶς Μιμρίταις, καὶ παροιμία ὁ φθῶς οἱ κηλέικην. *Suid.* Sufpicor vocem Κνήρ esse μετὰ συγκροτῆν α ὅτι canaph vel cenerph, quæ notat alam, subinde etiam τὸ πῆρωτον alatum. Sic vocitarunt hoc nomen a Symbolo, quod ex Serpente & volucere componeretur. *G. J. Voss.* de *Idol.*

H h h h h 2

like

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', to strike Terror into the Evil *Dæmons*. The Skins of the Dog and the Wolf, which, *Diodorus* tells us², *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 Symbo-
lical 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,

The *Agrostis*.

that the *Agrostis*, in Token of Gratitude³, 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 *Ifiac* 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

The Purslain.

Purslain particularly, or *Motmoutin*⁴, 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

The Poppy.

may be better distinguished; by the Head of the Poppy⁵, or Pomegranate, which is divided into a Number of Apartments,

The Reed.

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 Sciences⁶, together with the Culture of the Vine,

1 Omnes Statuæ, sacrorum tantummodo animalium vultibus, ad incutiendum antipathicis ijs terrorem, transformatae conficiebantur. *Kirch. Æd. Ægypt. Synt.* 18. p. 516. 2 Τον μὲν γὰρ Ἀνὺβιν (Osiris in bello Socium) μέλειδός κύνων, τὸν δὲ Μανιδόνα λύκε σκεπτομένην. ἀπ' ἧς αἰτίας καὶ τὰ ζῶα ταῦτα πηκνύονται ὡς καὶ τοῖς Αἰγυπτίοις. *Diod. Sic.* l. 1. p. 11. 3 Διὸ καὶ ἡ εὐχαριστίας τῆς αἰετὸν βοτάνην ταύτην (Ἀγροστίν) μνημονεύοντος τῶν ἀνθρώπων, μέλει πῶ ἔτιν ὅταν αἰεὶς θεοῦ βασιλεύσῃ, τῇ χειρὶ ταύτης λαμβάνοντος σπέρματός αὐτῆς. *Diod.* l. p. 28. 4 ΛΟΤΜΟΥΤΙΝ idem significat, quod liberans a morte, ita *Ægyptij* Portulacam vocabant. *Hierophantes* vero ἄμμα Ἀγροστ. &c. Vid. *Kirch. Ædip.* p. 78. 5 Ἐκ δὲ τοῦ μήκακος τὸ γέννημα, καὶ τὸ πλῆθος τῶν εἰσκιζομένων εἰς αὐτὴν ψυχῶν, ὡσπερ εἰς πόλιν ἢ πῆλιος ὁ μήκακος σύμβολον. *Euseb. Præp. Evang.* p. 68. 6 Αἰγύπτια δὲ γράμματι διδόντες, ἢ ἐσοχηματῖα, ἢ πῆρας: μέλας καὶ κόκκινον καὶ χροῖον ζωγραφίσαν. Αἰγύπτια μὲν γράμματι, ἄλλ' τὸ τύπος πάντα ποτ' Αἰγυπτίοις τὰ γραφόμενα ἐκτελεῖσθαι. ὁλίγω γὰρ γράψαι καὶ ἕκ ἄλλω πῆσι. *Hierog. Hierogl.* l. 1 cap. 38.

according to *Kircher*¹. This Plant is frequently seen, with the ^{The Bullrush and Papyrus.} Top of it bending down², in the Hands of their Deities, and was the same Symbol, according to *Kircher*³, with the Bullrush and *Papyrus*, expressive likewise, of the various Necessaries of Life. The Palm Tree⁴, from shooting forth one Branch every ^{The Palm Tree.} 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 Nature⁵ or of the Primitive Food of Mankind, were probably the (αλλοι) Branches⁶, 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 civil⁷, as well as religious⁸ Account. The *Persea*⁹, mistaken for the Peach Tree, was sacred to ^{The Persea.} *Isis*, as the Ivy was to *Osiris*^{9a}. 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^{9b}, 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 thyrsi 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 scriptiois nobilem inventionem, a *Mercurio* Ægyptio, seu mavis, *Osiride* & *Iside* primo repertum, ut testatur *Diudorus*: secundo rerum omnium necessarium suppeditationem; si quidem ex papyro & scirpo, omnium prope rerum usui humano necessarium copia suppeditabatur; unde eum semper *Dæmoni Polymorpha*, per *Papilionum* dracontomorphum indicato, tanquam rerum necessarium præsidii, oppositum spectamus. *Idem. ibid.* p. 234. 4 Ενιαυτὴν χρόνοντες, φοινίκια ζωραφῶσι, διὰ τὸ δένδρον ἅπασι τῶν ἄλλων κατὰ [τὴν] ἀνατολὴν τὸ στέλλειν, μίαν βαίει γεννᾶν, ὡς ἐν ταῖς δώδεκα βᾶσειν ἑαυτὸν ἀπαρτίζουσι. *Hierog. l. i. cap. 3.* 5 Οἱ παλαιοὶ ἄνθρωποι ἐπε λιβανῶν, ἐπε ἄλλο δῦμα σευσφίρον, ἀλλὰ χλοῆς οἶον τίνα τὴ γονίμης φύσεως χροὴν ταῖς χερσὶν ἀράμεινοι κατέκλειον. *Porph. de Abst.* 6 Διὰ δὲ συμβόλων ὡς ὅτι σευχῶς ὁ εὐφραίνεσθαι, ἐν ταῖς τῶν Θεῶν τιμῆσειν, εὐχαιρῶμεσθαι. Ἐξ Αἰγυπτίων, καὶ τῶν θαλλῶν τῶν διδομένων ταῖς σευστικῶνσι. * οἱ θαλλοὶ ἦτοι τὸ πρῶτον σευχῶς σύμβολον εὐφραίνεσθαι, ἢ ὅπως ἐπιστῶνται, οἱ πολλοὶ τὰς μὲν καρπῶς δὲ ὅλα θαλλῶν καὶ ἀνεχθῆς διακρίνοντες ἐπιπλεῖον σφᾶς δὲ αὐτὰς ὀλίγον εὐχαιρῶμεσθαι τὸν τὸ ζωῆς χρόνον. *Clem. Strom.* l. 5. p. 672-3. 7 Τὰς κεφαλὰς τῶν Νειλώφ λῶτῶ κατὰ τὴν ἑσπέρην καὶ τὴν ἑσπέρην, καὶ τὴν νύκτιν καὶ μόνῃ τῶν ἡμέρων δημοσιεύοντες. *Helioid. Æthiop. Hist.* l. 10. 8 Ολοκοῦτον πε, καὶ διὰ τὴν τῶν Θεῶν, τότε κατεστῆσα φεσντας ἐν ταῖς χερσὶν εὐφραίνεσθαι μωρῶν καὶ ἰτίας σὺν κατὰ τὴν φοινίκια πεποιημένῃ τῶ μὲν σὺ τῆς πεσῆτας σευστικῶν. *Jos. Antiq. Jud.* l. 3. cap. 10. 9 Τῶν δὲ ἐν Αἰγύπτῳ φυτῶν μάλιστα τῇ τῶν Θεῶν κατεστῆσα λέγουσιν τὴν περσῆαν, ὅτι καρδία μὲν ὁ καρπὸς τὸ περσῆας, γλώττη δὲ τὸ φύλλον οἶκειν. *Plut. de Is. & Os.* p. 378. Διὰ τῶν μὲν εἰς τὸ χριστιανισμὸν ἐνταῦθα κατὰ τὴν περιγραφήν, ὅσα φεσνείν, εὐχαιρῶμεσθαι λέγειν. *Id. ibid.* Αἱ μὲν ὀνομαζόμενα *Περσῆαι*, κατὰ τὴν διάφορον ἔχουσι τῇ γλυκύτητι, μετενεχθέντος ἐξ Αἰθιοπίας ἐπὶ Περσῶν σὺν τῶν κατὰ τὸν καυδῶν ἐκράτησεν ἐκείνων τῶν τῶν. *Diod.* l. 1. p. 21. 9a Φασὶ τὸν κίττον φυτὸν ὀσειδῶν. *Diod.* l. 1. p. 10. 9b Per triplicem ramum *Perseæ* tres anni partes significabant, quorum primus *Osiridi*, i. e. soli; secundus *Isidi*, i. e. lunæ; tertius *Mercurio* f. *Oro* sacer fuit. Per 12 folia duodecim menses significabantur. *Vid. Kirch. Æd. Ægypt. Synt.* 3. p. 228.

- The Lotus.* the Year. But the *Lotus* ¹ 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 ² likewise placed upon it. By a Flower ³, (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* ⁴, in particular, was an Emblem of Sickness.
- The Anc-mone.* *The Onion.* The Onion ^{4^a} 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 ⁵ 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 ⁶ with *Osiris*, and denoted ⁷ 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 (*Σποιδύειον*) Cup of

1 Φύεται ἐν τῷ ὕδατι κρίνεα πολλὰ, τὰ Αἰγύπτῳ κλέουσι λατῶν. *Herod. Eut.* §. 92. Ἐστὶ δὲ καὶ ἡ ἕξια τῷ λατῶ τῶν ἐδαθίμων καὶ ἔργλῳσει, ἐπεικέως ἐν σπορόλον, μίγεθῶ κατὰ μῶλον. *ibid.* Κικλοτεῖ γὰρ πάντα ὁράται τὰ τῷ λατῶ, καὶ τὰ ἐν τοῖς φύλλοις εἶδη, καὶ τὰ ἐν τοῖς καρποῖς φαινόμενα ἵστερ δὲ μόνῃ κινῶσαι τῷ κατὰ κύβου τῷ ἐνέργειά ἐστὶ συγγενῆς. *Iamb. de Myst. Sect. 7. cap. 2.* 2 Ἐπὶ λατῶ καθ' ἑαυτῶν. *Id. ibid.* 3 Floris species, florem rerum protestat, quas hic Deus infeminat, progenerat, fovet, nutrit, maturatque. *Mac. Sat. 1. l. 17.* 4 Ἀνθὺ δ' ἀνιμάνης, νόσον ἀνθρώπου σημαίνει. *Hor. ap. Hierogl. l. 2. cap. 8.*

^{4^a} Porrum & cepe nefas violare & frangere mortui.

O sanctas gentes quibus hæc nascuntur in hortis Numina.

Juv. Sat. 15. l. 9.

5 Οἱ δ' ἱερεῖς ἀροπῶνται καὶ διαχεράνουσι καὶ τὸ κρήμμον περαφυλάσσοντες, ὅτι τὸ σέλινης φθίνεως μόνον, εὐτ' ἐρθεῖν τῶν καὶ πεδῆλαι πύρρον. *Plut. de Is. & Of. p. 353.* 6 Ἄμρω (*Σαραπίς* καὶ *Οσιεῖς*) ἐνὸς θεοῦ καὶ μίας δυνάμεως. *Plutarch. de Isid. & Of. p. 376.* 7 *Serapidis* vertex insignitus *Calatho* & altitudinem fideris monstrat & potentiam capacitatis ostentat; quia in eum omnia terrena redeunt, dum immisso calore rapiuntur. *Macrobi. Sat. 1. l. 1. cap. 20.* 8 Ἐκ κλάδῳ, ἐν ἑπὶ τοῖς μετεώροις φέρεθ, τὸ τῶν καρπῶν καταρρασίαι, ὅς ἀναστρέφει κατὰ τὴν τῷ φωτὶς φθίνουσαν. *Euseb. Præp. Evang. p. 68.* *Calathus aureus* surgens in altum monstrat ætheris summam; unde *Solis* creditur esse substantia. *Macr. ut Supra.* *Isidis* capiti infidet *calathus* cum manubrio, *Osiridis* communis, ut amborum vis frugifera & capacitas omnia in sublime trahentium declaretur. *Pignor. Tab. Is. Exp. p. 49.*

Libation¹, that was one of the Attributes of the (Στολιτῆς) *Ornator*. The (*Crater*) Bowl² was another Emblem of the same ^{The Crater.} Kind, being also placed sometimes upon the Heads of their Deities, thereby typifying the great Plenty and Beneficence, that flowed from them. The *Canopus*³ was of the same ^{The Canopus.} Class, representing, in all Probability, the Element, or Divinity of Water⁴. Under a *Sphyngepedes*⁵, upon the *Isiac* Table, we see three of them together, denoting the three Causes⁶, that were then assigned, for the Inundation of the *Nile*.

Instruments, and such Things as may be referred to that Class, ^{Instruments &c.} are in great Numbers. Among those of Musick, we see the *Sistrum*⁷, ^{The Sistrum.} and the *Plectrum*⁸, the former whereof was used, in their religious Ceremonies, to fright away the evil *Demons*, 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, ^{The Plectrum.} 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*, ^{The Flagellum.} 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 *Demons*. But the *Flagellum*, in the Hands of *Osiris*⁹, may further denote his Character, as guiding the Chariot of the Sun. The Σχοῖνος, and ^{The Σχοῖνος} Sacred Cubit, (the latter¹⁰ whereof was the Badge of the ^{and Sacred} Cubit. ^{Cubit.} Στολιτῆς, the former¹¹, of the *Ιερογραμματεὺς* or Sacred Scribe,) may

1 Σπλιτῆς * ἔχων τὸν τε τῆ δίκαιοσύνης πῆχυν, καὶ τὸ σπονδεῖον. *Clem. Alexand. Strom.* l. 6. p. 456.
 2 Crater supremi Numinis, ex quo bonorum omnium profluit Ubertas. *Hermes* in Pirman-
 dro, apud *Kirch.* p. 97. *Menf. Isiac.* 3 Ipsi (Canopi) simulachrum pedibus perexiguis,
 attraxo collo, & quasi fugillato, ventre tumido in modum hydrie, cum dorso equaliter
 tereti formatur. *Euseb. Eccl. Hist.* l. 2. apud *Rufinum.* 4 Τῶν δ' ἢ καὶ πῶρ σέονται τὰ κἀνίστα τῶν
 σοιχείων, ὡς ταῦτα ἀιπώτατα τῆ σωτηρίας ἡμῶν· καὶ ταῦτα δεκνόντες ἐν τοῖς ἱεροῖς. *Porph.* apud *Euseb.* *Præp.*
Evang. p. 57. 5 *Orus* decumbit in quem *Callixenus Rhodius Sphyngepedem* apud *Athenaum*
 appellavit. l. 5. 6 Νεῖλος δὲ ἀνάσσειν σημαίνοντες γράφουσι πρὸς ὕδριας μεράλας * ἐπειδὴ ἢ τῆς ἀναβάσεως ἱερασία
 κατ' αὐτὸς ἡμετέρας ὑπάρχει. ἐν μὲν ὑπὲρ τῆς Αἰγυπτίας γῆς τῶν πάντων, ἐπειδὴ ἐστὶ κατ' αὐτὴν ὕδατος γεννητικὴ ἔπεσον
 δὲ ὑπὲρ τῆ ὠκεανῆ, καὶ γὰρ ὡς τότε ὕδατος φεραίνονται εἰς Αἰγυπτίον ἐν τῷ τῆ ἀναβάσεως καιρῷ. Τέτον δὲ ὑπὲρ τῶν
 ἡμῶν, ὡς γίνονται κατὰ τὰ νότια τῆς Αἰθιοπίας μέρη, κατὰ τὸν τῆ ἀναβάσεως τῆ Νεῖλου καιρῷ. *Hor. ap. Hierogl.*
cap. 21. l. 1. 7 Εμφαίνει καὶ σείσσει, ὅτι σείσσει δὲ τὰ ὄντα καὶ μηδέποτε παύεισθαι σείσσει, ἀλλὰ ὡς ἐξυγερῆσαι καὶ
 κλονεῖσθαι καταδεδάγοντα καὶ μετακείμενα. Τὸν γὰρ Τυφῶνα φασὶ τοῖς σείσεισι Σποστῆπειν καὶ ἀποκρῖναι, δηλοῦντες ὅτι
 τῆς φθορᾶς σφιδεύουσι καὶ ἱεράσι, ἄνδρι ἀνακτεῖ τὴν φύσιν καὶ ἀνίσσει ἄλλο τῆς κινήσεως ἢ γένεσις. *Plut. de Is. & Of.*
 p. 376. *Sistrum* indicabat *Nili* accessum & recessum. *Serv. in Virg. Æn. 8.*
 8 Πλῆκτρον αἰ μὲν τὸν πόλον· αἰ δ' ὅ τὸν αἴρα τὸν πάντα πῆλοσσητα καὶ κινεῖται εἰς φύσιν τε καὶ ἀύχουσι, ἢ τὸν πάντα
 πῆλοσσητα. *Clem. Strom.* l. 5. p. 415. 9 *Simulachrum* (Solis) inflat dextra elevata cum flagro
 in aurigæ modum, læva tenet fulmen & spicas quæ cuncta Jovis folisque confociatam potentiam
 monstrant. *Macrobi. Sat.* l. 1. cap. 23. 10 Vid. Not. i. ut supra. 11 Ἐξῆς δὲ ὁ ἱερογραμματεὺς
 σφείρεται, ἔχων πρὸς ὅτι τῆς κεφαλῆς, βιβλίον τε ἐν χειρὶ καὶ κανόνα, ἐν ᾧ τῶτε γραμμῶν μέτρον καὶ χοῖνον ἢ
 χάρακα. *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 Wheel¹, was the Reverse of the Sceptre, signifying the
The Hafta Instability of human Affairs. A long Rod, like the *Hafta pura*
pura. of the *Romans*, was probably a Symbol of the same Importance
with the Sceptre. It is generally ascribed to the Sun², though
we see it held in the Hands of their other Deities. The Top
The Top of it of it also is frequently adorned with the Head of the *Urupa*,
with the Head Goat, *Orus*, *Isis*, or the *Lotus*, whereby it may be presumed,
of *Isis* &c. 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 and Crescent, which represent the Sun and the Moon (*Κυκλολογικῶς*)
Figures ; as the Circle, as *Clemens Alexandrinus*³ expresseth it, i. e. properly speaking,
Crescent, 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 Head⁴, and between the very Horns
of *Isis*, whose Attributes and Ceremonies were frequently the
same^{4*} with those of *Osiris*. Wings are often added 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*⁵ ;
i. e. a Power, Spirit, or Faculty, that diffuseth Life, Vigour, and
Wings given to the Globe.

1 *Ἐι μὴ τὴ διὰ τοῖς Αἰγυπτίοις ἀσχοῖς ἀνίσταται πρὸς τὴν διδασκαλίαν περὶ ἀπὸ τὸν ἠμετέρον τὸ σχῆμα τοῦ, οἷς ἕλκοντες ἐσώτως τῶν ἀνθρώπων.* *Plut.* in Numa, 2 *Hafta* symbolum *Osiridis*, tænijs multicoloribus obvolvata, hæc *Lunam* denotabant, *hafta Solem*. *Pigh.* in *Μυθολογία* de Horis. p. 170. Arcu & fagittis *Apollinis* simulachra decorantur, ut per fagittas intelligatur vis emissæ radiatorum. *Macrob.* Sat. l. 1. cap. 17. 3 *Ἡλιον γ' ἐν χράσμασι βαλλόμενοι, κάκλον ποιεῖσι σπλήνῃ δέ, σχῆμα μιννοειδές, κατὰ τὸ κυκλολογικόν εἶδος.* *Clem. Alexand.* Strom. l. 5. p. 657. 4 Corona multiformis, 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. 11. p. 258. Crines intorti per divina colla passim disperi. *ibid.* 4* *Quoniam* enim connexa, immo vero unica ratio numinis religionisque esset, (viz. *Isidis* & *Osidis*) tamen teletæ discrimen interesse maximum. *Apul.* *Met.* l. 11. 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.* Pamp. p. 403. *Jupiter* sphaera est alata, ex ea producitur *Serpens*: circulus divinam naturam ostendit sine

Perfection throughout the Universe. A Serpent, furrounding ^{The Serpent} a Globe, carried along with it the same Meaning¹. When ^{surrounding} the Circle hath within it a Serpent, either lying in a straight ^{the Globe,} Line, or forming the Figure of a Cross, by the expanding of ^{or lying with-} it's Wings, then it is supposed to be the Symbol of an *Agathodaemon*², otherwise expressed by the Greek [Θ] *Theta*. The ^{The Sacred} *Hieralpha* ∆³ likewise, which is frequently held in the Hands ^{Alpha.} of their Deities and *Genij*, might carry along with it the like Signification. Of the same Kind also was the [♀] *Crux Ansata*⁴, ^{The Crux} which consisted of a Cross, or sometimes of the Letter T only, ^{Ansata.} fixed to a Circle. Now as the Cross⁵ 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*⁶ explains it, by the Circle is to be understood

principio & fine: Serpens ostendit verbum ejus quod mundum animat & fecundat: 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 Sceptum 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. Egypt. 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. Egypt. Claf. 7. cap. 4. p. 117.* 1 Per figuram spheræ, virtutem igneam in sole elucescentem, & per figuram Alpidis spheram circumdantem, vitam & motum & fecunditatem mundi designabant. *Abeneph. apud Kirch. Ob. Pamph. p. 420.* 2 *Ἐπι μὲν οἱ Αἰγύπτιοι δὲ τὸ εἰς αὐτῶν ἐνθῆτας τὸν κίρκον γράφοντες ἀπειρήν κώλον ἀεγείθει ἢ περὶ τὸν γράφασσι, ἢ μέσον τεταμένον ὅτιν ἱερακόμορον ἢ ἐστὶ τὸ πᾶν γράμμα, ὡς τὸ παρ' ἡμῶν ὄπα: τὴν μὲν κώλον, κοσμον μινύοντες τὸν δὲ μέσον ὅτιν συνεπικὸν γέσθ, ΑΓΑΓΟΝ ΔΑΙΜΟΝΑ σημαίνοντες.* *Philo Bibl. apud Euseb. Præp. Evang.* 3 Hoc monogramma ∆, ex Δ & Α compositum, in nullo non obelisco frequentissimum, *Ægyptiacarum* vocum *ΔΥΣΘΟΣ ΔΕΣΘΟΥ* 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 monogramma exprimat. *Kirch. Prodr. Copt. p. 231.* 4 Figuram Crucis, in cujus capite Circulus in modum anse, accepit *Mefra* a *Chamo*, & *Cham* a *Noe* & *Noe* ab *Hannuch*, (ipse *Idris*,) *Hannuch* a *Seth*, *Seth* ab *Alamo*, *Adam* ab *Angelo* suo *Raziel*. *Cham* vero ope ejus fecit mirabilia magna & ab eo accepit *Hermes*, & posuit cum 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 demones & 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 Saracénica apud Kirch. Obel. Pamph. p. 372.* *Ὅπως ἴδωκεν ἀναγνῶς Παύλων, ἢ μὴ ἀκελῶς ἐπισύμειθ, μηδὲ νόησας τίποτε εἶναι σωρῶ, ἀλλὰ γράμμα νόησας, τὴν μετὰ τὸν πρῶτον δὲον δύναμιν κηράσθς ἐν τῷ παντί.* *Justin. Mart. Apolog.* Per Circulum denotabant, divinæ mentis diffusionem in mundum fidereum & per Crucem, diffusionem in Elementa. *Id. p. 370.* 6 Sicut nomen Dei יהוה juxta Rab. *Hakadosch*, Deum generantem significat, sic & hoc (Φ†) non apud *Copitas* tantum; sed apud *Ægyptios* antiquos quoque *Emepht*, seu cum aspiratione *Hemepht*, seu *Σενφ†* quod nos ex *Copto* interpretamur (in *Phtha*), quasi diceret, Deum omnia peragentem in *Phtha* filio, quem produxit; vel, ut cum *Lamblicho* loquar, *Emepht* nimirum producentem ex ovo *Phtha*, hoc est, intelligentiam ad exemplar suum *ΥΧΘΟΘ* generantem sapientiam, omnia cum veritate artificiosè disponentem, nempe *Taan-tum*; quem proinde apposite per hos Characteres seu monogrammata ⊕, ♀ representabant: 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 Cruc.
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*, *Taut*, 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 it¹, *that travelled through the World*. We may further suppose it to be *the venerable Effigies of the Supreme Deity*, which, *Apuleius*² 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*³, *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*⁴: being the same, with *the ineffable Image of Eternity*⁵, 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 Antients⁶.

But to return to the Mathematical Figures. The *He-*

1 Τρηγόρατο ὃ ἐκ τούτων τὴν ἑδὸν Ἐρμῆς ἠρμάνευσε ὃ Βίβλος ἀεφρίτης Ἀμμωνί βασιλεῖ, ἐν ἀδύτοις ἐνδρῶν ἀναγορευμένῳ ἐν ἱερογλυφικαῖς γράμμασι, κατὰ Σάβιν τὴν ἐν Αἰγύπτῳ, τὸ, πρὸ τοῦ Θεοῦ ὄνομα παρέδωκε ΤΟ ΔΙΗΚΟΝ ΔΙ ΟΛΟῦ ΤΟΥ ΚΟΣΜΟΥ. *Iambl.* 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 folerti repertu, etiam ipsa novitate reverendam altioris utcunque & magno silentio tegendæ religionis argumentum ineffabile. *Apul. Metam.* l. II. p. 262. 3 Διὰ τὴν Αἰγύπτου, τὴν Ἰσιν, αἰδομένην ὅτι κλέι, ἀπειλάδαμι φυλακτικῶν &c. ἐξερμηνεύεται ΦΩΝΗ ΑΛΗΘΗΣ. *Plut.* de *Isid.* & *Osirid.* p. 377. & 378. 4 Φασι δὲ, πρὸ τοῦ (Serapidis) χαρακτῶν αὐτῆς σημεῖα ἐπιτερεῖς ἐγκεχαρμένους τοῖς λίδοις ἀναφανῆσαι, παρ' ἐπιστημόνων δὲ τὰ τοιαῦτα ἐρμηνεύονται σημαίνει τούτων τὴν γραφὴν ΛΩΝΗ ΕΠΕΡΧΟΜΕΝΗΝ. *Sozomen* l. 7. *Eccl. Hist.* cap. 15. *Ruffin. Eccl. Hist.* l. 2. cap. 29. *Suid.* in *Theodos. Socrat.* l. 9. *Hist. Tripar.* 4^a Διέγνω (ὁ μὲν Πραῖστος) πρὸ ἀξέτητον ἀγαλμα ΤΟΥ ΑἰΩΝΟΣ ὑπὸ τῷ θεῷ κατεργασμένον, ἐν Αλεξάνδρῳ ἐπίμνησαν Οσιανόντα, Ἀθωνὶν ἕως κατὰ μυσικὴν, ὡς ἀληθῶς φέμαι θεοκρασίαν. *Suid.* in voce *Ἡραῖστος*. 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 *Alexandrinii* pro *Serapide* & *Alonide* junctim colant. Idque præsertim cum ἀξέτητον, seu ineffabile signum vocetur perinde uti *Περσέταρ*, princeps pater, seu Βυδὸν, profundum *Hæresiarum* *Valentini*, & *Tetragrammaton* *Yehova*: sitque signum πρὸ αἰῶν^{ων} *Seculi*, atque αἰ^{ων} *et* quorum 4. & 8. primæva; & deinde 30. & 2. idem *Valentinus* describit. *Herw. Theolog. Ethnic.* p. II. 4^b Apud me constitui, illud signum T veteribus fuisse præstitisseque, quicquid nostris modo gubernatoribus est, præstatque *Acus Nautica*. Id *ibid.* p. 60.

hemispheres of the World, were probably represented by half Disks, The Hemispheres 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*.

A *Pyramid* or *Obelisk*, i. e. an equilateral, or an acute angled Triangle with two equal Sides, denoted the Nature and Element of Fire¹; but, by a right angled Triangle², 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 Hyleus*, as The World represented by a Square. *Kircher* calls the material or elementary World³, was typified by a Square, each Side, (as in the Table⁴ of the *Jewish* Tabernacle,) representing one Quarter of it.

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 fitting, This is a Type of the Deity's *being retired within itself*⁵; 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 Things⁶. 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, This⁷ is to represent them gliding, as it were, through the Air, without either Let or Impediment⁸. 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.

1 Πυραμίδας ἢ ἡ δελτίσιος, τῆ πρὸς ὀψία (ἀπένειμαν.) *Porph.* apud *Euseb.* Præp. Evang. p. 60.
2 Αἰγυπτίους ὅ ἂν τις εἰκάζει τῶν πρὸς τὸν πῦρ, μάλιστα τότε τὴν τῶ παντός εἶναι ὁμοίοντας. * εἰκάζοντες οἱ τὴν μὲν πρὸς ὀψίαν, ἄρξιν, τὴν δὲ βάσιν, λέει, τὴν δὲ ὑποτεινόντα, ἀμφὸν ἐγγύνη, ἢ τὴν μὲν Ὀσίριος ἀρχὴν, τὴν δὲ Ἴσιον ὡς ὑποδοχὴν, τὴν δὲ Ὀρου ὡς ὑποτίκτωμα. *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 pificis. *Plat.* in *Alcinoo.* cap. 11. & 12. apud *Kircher.* *OEd. Egypt.* Claf. 7. p. 103. Γῆς δ' οἶμαι εἰκόνα ἢ τράπεζα διλοῖ. (Ἰεραροσιν ἐπερὶ δαμέντι ποσὶ, θέρει, μεταπορῶ, ἰαεὶ, χειμῶνι. *Clem. Alex.* *Strom.* l. 6. p. 474. 4 Μένων ἐν ἑαυτῷ, ὥσπερ τὸ κερδίζοντες βολεταὶ σημαίνει, *Iamb. Scd.* 7. cap. 2. 5 Οἱ παλαιοὶ ἔγραψαν τὴν διὰ κερδίζοντα, πρὸς σημαίνει ἀκινήτων τῶ θεῶ δυνάμιν. *Appolloid.* *Κάθητοι* δὲ, τὸ ἔραρον ἢ δυνάμιν ἀκινήτων. *Porph.* apud *Euseb.* Præp. Evang. p. 61. 6 Qui mundi habenas tenet, variegata fede splendor. *Orph.* de *Mercurio* apud *Kircher.* *Synt.* 1. p. 95. Hinc, arbitror, *Greci* *Mercurio* virgam ex albo & nigro variatam attribuunt. *ibid.* 7 καὶ τῶ βασιματι πλεον, ἢ κατὰ ἀφῆσθιν τῶν ποδῶν ἰδὲ μετὰ τὴν ἀνομήν, ἀλλὰ κατὰ τὴν ἕξιν ἀείρον καὶ ἔξιν ἀφῆσθιν, περιβύτων μάλλον τὸ περιέχον ἢ διαπερσομένον. διὸ δὴ καὶ τὰ ἀγάλματα τῶν θεῶν Αἰγυπτίους τῶ πιδε ζυγῶντες ἢ ὥσπερ ἐνὸντες ἰσῆσιν. *Heliod.* *Eth.* Hist. l. 3. p. 148. 8 Ἀνθρωποειδὲς εἶναι ἀγάλμα τῶ κόσμου, τοὺς μὲν ποδας συμβεβληκότας ἔχον, ἀνοδὸν δὲ μέχρι ποδῶν πικίλον ἰμάτιον περιβεβλημένον, ἐπὶ δὲ τῶ κεφαλῆς σφαῖραν ἔχει χροσίν, ἀφῆ τὸ μὴ μεταβάλλειν, καὶ ἀφῆ τὴν τῶν ἄστρον πικίλην φύσιν, καὶ ὅτι σφαιροειδὲς ἰ κόσμου. *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*¹, was to be of the same Colour, uniformly bright and luminous: though *Macrobius*² 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 Colours³.

Isis's Garments varie-
gated.

Isis's Fillets.

The Fillets⁴, which make part of her Dress or are held in her Hands, represent the *Phases* of the Moon; as the Tresses of her Hair⁵, when they are of a dark blue Colour, do the Haziness of the *Atmosphere*. The Rays, Flames⁶, Horns, Veils⁷, &c. that are placed immediately upon the Heads of these Figures; the Serpents⁸, which stand upright upon them, or issue out of their Hair⁹; together with the Globes, Mitres¹⁰, Fea-

The Orna-
ments upon
the Heads of
their Deities.

1 Στολαὶ δ' αἱ μὲν Ἰσιδος, ποικίλαι ταῖς βαρβαῖς· (σὺν γὰρ ἄλλῃ ἢ δυνάμει αὐτῆς, πάντα γινόμενῃ, φῶς, σὺν ἡμέραν, νύκτα· πῦρ, ἕδαρ· ζῶν, δύναντον ἀρχὴν, τελειὴν) ἢ δὲ ὀσπεῖδ' ὡς ἔχει σκιάν, ἐδὲ ποικιλίαν, ἀλλὰ ἐν ἀπλόῳ τῷ φωτεινῷ. *Plut.* de *Isid.* & *Ostr.* 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. *Macrobi.* Sat. l. i. cap. 19. 3 Vid. Not. 1. 4 Multicoloribus tæniis five fasciis statuum *Isidis* vestiebant, ad significandum varias Lunæ φάσεις. *Heliodor.* Candidæ vittæ candorem Lunæ denotabant. *Pigh.* in *μυθολογία* de *Horis.* p. 171. Hinc tæniæ illæ variæ multiplicæque *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 ὁσπεκμενὴν κόμη ταῖς κάτω μέρσιν αὐτῆς, ἑσπερημα τῆς προστάει σὺν τῷ ἀέρα παχύνθησθαι. *Euseb.* Præp. Evang. p. 66. Οὐτῶς δ' ἡλιπῶν σύμπας ἐδὲν ὑακινθισθῶ, ἀέρος ἐκμαγεῖον· φῶσι γὰρ ὁ ἀέρ μέλας. *Philo* de *Vit. Mos.* l. 3. p. 671. Αἴεσθαι δὲ, ὑακινθισθῶ μέλας γὰρ ὕτθαι φῶσι. *Philo.* de congressu quærendæ erudit. gr. p. 441. de Tabernaculi aulais agens. apud *Clem. Alex.* p. 665.

6 ——— Caput aurea rumpunt

Cornua & indigenam jaculantur fulminis ignem. *Sidon.* *Apollin.*

Ἀστροπαὶ Διόνυσον ἐν ἀκτινεῖσι πυροπῶν. *Bacch.* Carm. apud *Diod.* l. 11.

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

Alexand. Explic. Tab. Heliaca p. 22. 7 Vertex velatus divinitatis latentis Symbolum est.

Kirch. Synt. 17. p. 490. 8 Ο ἡ (ἡρις) προσροσῶσιν ἐτέρῳ πατῆ ζῶν δίχα ἡ πῶ δακύν, ἀνακῆ. ὅθεν ἐπειδὴ δακὺ ζῶν ἡ ἀνάκτι μωελιεύει, διὰ τὸτα αὐτὸν ἐπὶ τῆς κεφαλῆς τῶν θεῶν ἐπιπῶσασιν. *Horapoll.* l. 1. cap. 1.

9 Jo ——— aspide cinctæ comas. *Val. Flacc.* Argon. l. 4.

10 Tutulos, (mitras, cydares) in capita gerebant, floribus, pennis, serpentibus, stellis, animalibus, flammis, circulis, vasis aliisque similibus, quibus Geniorum proprietates & ideales rationes exprimitur, compactos: quos in sacrificiis pariter imitabantur sacerdotēs, illisque notabatur, sacerdotem continuo supernas Deorum ideas, quæ per tutulos notantur, speculari debere: hoc enim factō, se in eam intelligentiam, quam continuo mente volebant, transformari, eidemque uniri & quodammodo identificari sibi persuadebant; unitos vero & jam consortio Deorum adscriptos, omnem se felicitatis metam ἀπεκρίπτες attigisse rebantur. *Kirch. Synt.* l. 1. p. 157.

thers,

thers¹, Palm-Leaves² &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 placed³. The Beard, that is sometimes given to *Osiris*⁴, 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 Beard⁵ was the same Symbol with the Tresses of *Ifis*'s Hair. Nay, the very black Marble, out of which some of these Figures are made⁶, typified, by it's Colour, the Invisibilty of their Effence; 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.

Osiris'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 Pamphylius*, to interpret⁷ 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 *Ifis*, will still hold true, that *no mortal hath hitherto taken off her Veil*.

Kircher hath attempted to interpret these Characters.

1 *Ἐπὶ δὲ τῷ κεφαλῇ (τῷ κνήφῳ) πτερόν βασιλεῖον ἀελοκείμενον, ὅπ λόγῳ δούρετοῦ καὶ κεκρυμμένῳ, καὶ ἡ φωνὴ καὶ ὅπ ζωοποιός, καὶ ὅπ βασιλεύς, καὶ ὅπ νοσῶν κίνετα.* *Euseb. Præp. Evang. l. 3. p. 69.* Penna, quod cœleste est, declarat * propterea quod fursum feratur. *Dionys. Arcop. Ἱερογραμματεὺς ἀερόεργετα, ἔχον πτερά ἐπὶ τῷ κεφαλῇ, βιβλίον τε ἐν χειρὶ καὶ κανόνα.* *Clem. Strom. l. 6. p. 269.* Κεῖνον τὸ πάλιν ἐστὶ τῷ κεφαλῇ πέρα δισο; ἐν ἐπὶ τῷ ἡραμονικότητι νεῦ, καὶ ἐν ἐπὶ τῷ αἰδιόσεως. *Euseb. Præp. Evang. l. 1. cap. 7. circa finem.* 2 Caput decora corona ciuxerat, Palmæ candidæ folijs in modum radioium profestentibus. *Apul. Metam. l. 11. p. 269.* sic ad instar folijs exornato & in vicem simulachri constituto &c. 3 *Vid. Not. 10. p. 408.* 4 Statuitur Solis s. Bacchi ætas plenissima effigie barbæ solstitio ætivo, quo tempore summum sui consequitur argumentum. *Macrobi. Sat. l. 1. cap. 18.* 5 *Τοτὶ δὲ πῶν ἀπὸ τῶν ἀέρα παρῆπτα ἀφῶ τῷ λαοῦς κόρμης τῷ γενέει, (ἐπιδεικνυμένῳν.)* *Euseb. Præp. Evang. p. 67.* 6 Πολλοὶ δὲ αὐτῷ, καὶ μελανικίδω, τὸ ἀφανὲς αὐτῷ τῷ οὐσίῳ ἐδήλωσαν. *Porphyr. apud Euseb. Præp. Evang. p. 60.* 7 *Τὸ δ' ἐν Σάει τῷ Ἀθῶνῳ (ἢν καὶ ἰσιν νομίζουσι) ἐστὶ ἐπιγραφήν ἔχει τοιαύτην, ΕΓΩ ΕΙΜΙ ΠΑΝ ΤΟ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ, ΚΑΙ ΕΣΟΜΕΝΟΝ· ΚΑΙ ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥΔΕΙΣ ΠΩ ΘΝΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ.* *Plut. de Ifid. & Osir. p. 354. Ed. Par.*

This Sacred Writing conveyed chiefly upon Obelisks.

If we except the *Iſiac Table*¹, 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 Repositories², 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 like- wiſe that I have ſeen, were of a reddiſh *Granate* (πυροπόικιλιον) 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* them- ſelves, or the *Hieroglyphical* Writing; it is probable, that the latter was performed by a Drill, whiſt 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-reab*,) 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 M^r. *Conſul Le Maire*, 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 fol- lowing Page,) was agreeable to ſuch Ornaments and Proportions. To reſume therefore the Deſcription of what is more in View:

The Shaft.

it is obſerved³, 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

¹ This is likewiſe called the *Tabula Bembina*, from being once in the Poſſeſſion of *Cardinal Bembo*. It has been publiſhed by *Pignorius*, *Hervart* and others, and is now in the Poſſeſſion of the *Dukes of Savoy*. Vid. *Kirch. OEd. Egypt. in menſa Iſiacâ*. ² *Jamblichus* inſtructs us (Seçt. 1. cap. 2. de Myſterijs *Ægypt.*) that *Plato* and *Pythagoras* learned their Philoſophy from thence. Φιλίππον δ' ἐπὶ αἰθεράλλειν ἐρώτημα, διακρινόμεν σοι καὶ τὸ κατὰ τῆς Ἐγῆς παλαιὰς σήλαις, ἃς Πλάτων ἴδεν αἰεθῶν καὶ Πυθαγόρας διαγόντες, φιλοσοφίαν συνέσεισαντο. This Philoſophy is alſo taken Notice of by *Pliny* (l. 36. cap. 9.) Inſcripti (*Obeliſci*) rerum naturæ interpretationem *Ægyptiorum* opera philoſophiæ continent. ³ *Obeliſci* altitudo in decupla proportione conſtituerunt, ad latus quadratæ baſis inferioris. Sic ſi *Obeliſci* cujuſquam latus ſit 10 palmorum, 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 *Frustrum* terminates ^{The Pyrami-} in a Point, that is usually made up (by the Inclination) of equi-
lateral 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, ^{The Foot of}
may perhaps be the most remarkable Part of these *Obelisks*, ^{the Obelisk}
especially if that at *Alexandria* is to instruct us. For This, as ^{round.}
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 cor-
respondent Cavity in the Pedestal; upon which likewise were
these odd Characters, such as the
wheel-like, capreolated ones of *Apu-*
*leius*² may be supposed to have been.



It is certain, that these Pillars, by being thus rounded at the Bot-
tom, would bear a nearer Resemblance to Darts and missive Wea-
pons, 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
dedicated³. It may likewise be presumed, as the *Pyramids*⁴,
which are *Obelisks* only in obtuser Angles, were equally em-
blematical of Fire, so they may be considered under the same
religious View, to have been no less consecrated to the same
Deity.

*Obelisks and
Pyramids de-
dicated to the
Sun.*

1 Vid. Not. 3. p. 410. 2 De operis adyti profert quosdam libros, literis igno-
rabilibus prænотatos; partim figuris cujusmodi Animalium, concepti sermonis com-
pendiosa verba suggerentes; partim nodosis & in modum vocis tortuosis, capreola-
timque 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 sacratos.
Radium ejus argumentum in effigie est; & ita significatur nomine *Ægyptio*. *Plin.* l. 36.
cap. 8. (ΠΥΓΩΠΗΡΗ 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 be-
neficiorum, per hujusmodi secundorum Deorum radios acceptorum magnitudinem insinu-
antes. *Kirch.* p. 161. ut supra. *Other Deities likewise*, viz. Jupiter, Venus, Apollo &c.
were worshipped under the Forms of *Obelisks* and *Pyramids*. *Ἐστὶ δὲ τοῦ Ζεὺς Μεταίχιου καὶ Ἀρτέμιδος Ἰουμα-
ζομένη Παρθένου, συν τέρχῃ πεποιημένα ἰδμεῖν. Πυραμίδι δὲ ὁ Μεταίχιος, ἢ δὲ κίονι ἔστιν εἰρησμένη. Ρουσαν. in*
Corinth. p. 102. Παρθένος ἢ μὲν Ἀρτέμιδι τὰς πύλας ἔχει, τὸ δὲ ἄγαλμα ἕκαστος ἀλλοῦ τῶν πυραμίδων κοῦρη.
Max. Tyr. Διαλέξει δὲ. We learn from Clemens Alexandrinus, that this method of worshipping
Pillars was of great Antiquity. *Πεῖν γὰρ ἔτ' ἀλεθροῦναι τῶν ἀγαλμάτων ὁρᾷς κίονας ἰσάντες οἱ παλαιοί,
ἔσθον πάντες, ὡς ἀριθμῶματι τὴν οὐρανόν. Strom.* l. 1. p. 418. Ἀγνοῖς δὲ ἔστ' κίον εἰς ἕξ λόγων· ὅτι ἰσάντι πᾶσι τῶν θυρῶν,
ἰδὲς δὲ φασὶν αὐτὴς εἶναι Ἀπόλλωνος, οἱ δὲ Διονύσου, οἱ δὲ Ἄμφων. *Suid.* in voce. 4 Vid. Not. 1. p. 407.

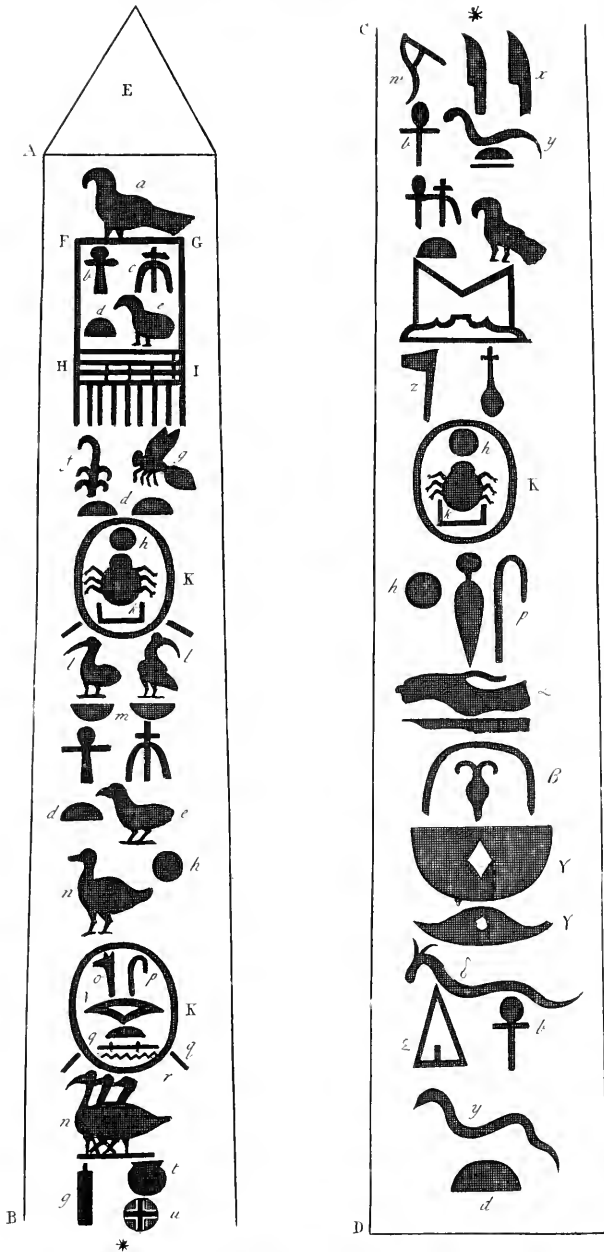
The Obelisks
of Alexan-
dria and
Matta-rah
or Heliopo-
lis.

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.

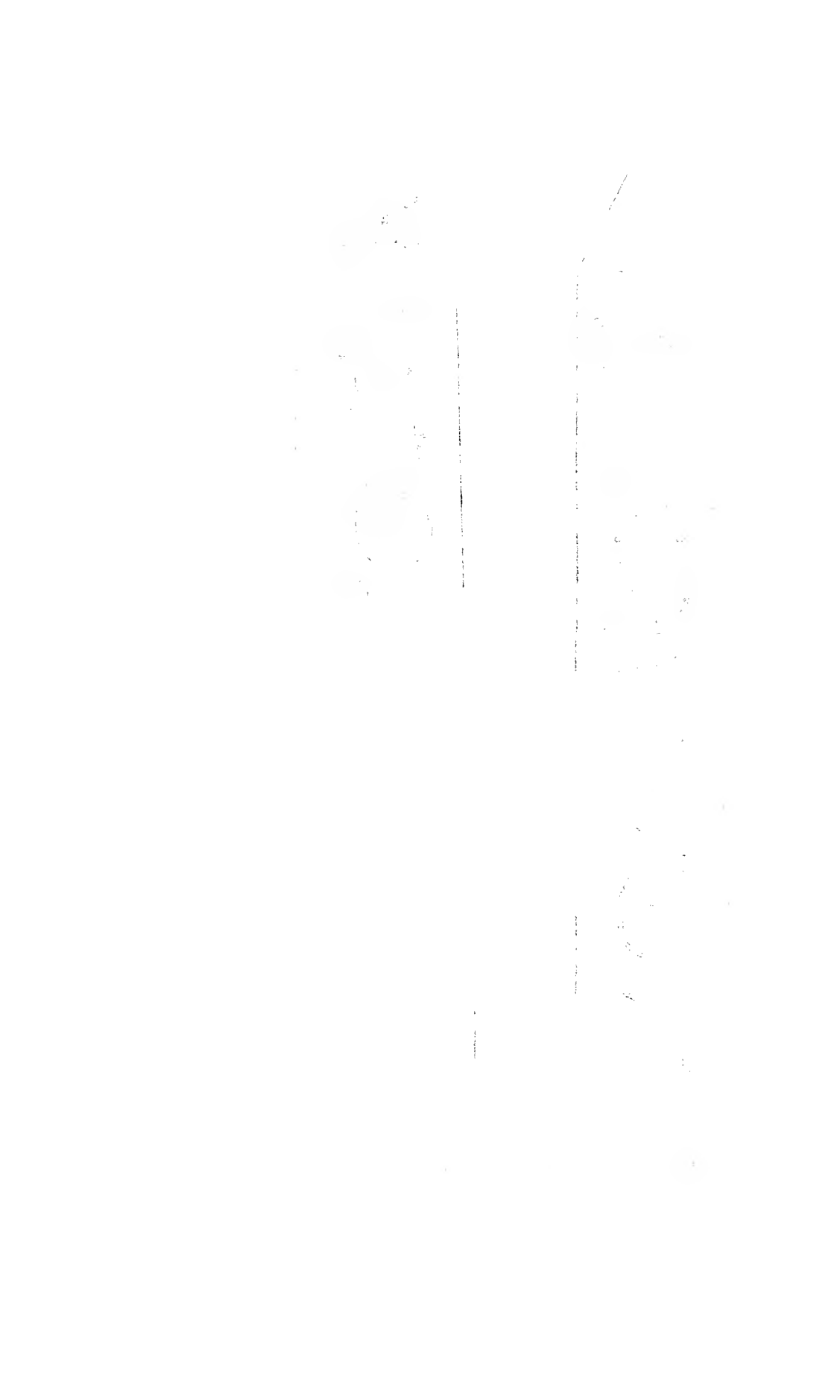
The Hiero-
glyphical
Characters
upon the
Heliopo-
litan Obe-
lisk.

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 *Pantamorpha 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 *Agathodaemon*, *x.* a Feather, *y.* the Serpent, *z.* a Hatchet, or *Osiris's* Hook, *a.* 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.

† Et alii duo sunt (*Obelisci*) *Alexandria* in portu ad *Cæsaris* templum, quos excidit *Mesphbes* rex quadragenum binum cubitorum. *Plin.* l. 36. cap. 9.



To J. ROBERT BURDETT, Esq. Formarch in G.
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*, 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 Ηλιοπόλει διὰ τὰς χάριτας ἀπομένον τ' ἐνεργείας, κατὰ τὸν χειρῶν ἢ τὴν μαντείαν, ὀβελίσκους ἀνέσκηκε ὁ μονοκίβου, τὸ μὲν πᾶσι ὄκτω, τὸ δ' ἑκάστῳ πενήτων ἑκατὶν. *Diocl.* l. 1. p. 38. 2 In supra dicta urbe (Solis) Sochis instituit quatuor numero (Obeliscos) quadragenum octonum 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*¹ makes the *Base* of it to be eight hundred Foot long; *Diodorus*² seven hundred; and *Strabo*³ only six hundred. Among the Moderns, *Sandys*⁴ found it to be three hundred Paces; *Bellonius*⁵ three hundred and twenty four; our Professor *Greaves*⁶, six hundred and ninety three *English*, and *Le Brun*⁷ 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

None of the
Sides of it are
upon an exact
Level.

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
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 παλαιῶν μέτρων ἕκασον ὑπερ πλέθρα, ἕκαστος τετραγώνος, ἢ ὕψος ἴσον. *Herodot.* Eut. §. 124. 2 Ἡ μὲν γὰρ μερίση Πυραμίδος τετράπλευρος ὅσα τῆ ῥήμαν, τὴν ἐπὶ τῆ βάσεως πλευρὰν ἕκαστην ἔχει πλέθρων ἑπτὰ, τὸ δ' ὕψος ἔχει πλείον τῶν ἑξ πλέθρων. *Diod. Sicul. Bibl.* l. i. p. 40. 3 Δύο σότων Πυραμίδων εἰς καθάπερ τὸ ὕψος, τετράγωνοι τῆ ῥήμαν, ἢ πλευρὰς ἕκαστης μικρὴ μείζον τὸ ὕψος ἔχουσι. *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 dimensi fumus, 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. 260. 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 f. six cent seize pieds: un brasle cinque pieds & demi. *Le Brun.* Voyag. cap. 26.

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* ¹ 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 Foot² 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* ³.

The Steps to be filled up with prismatical Stones.

The Antients ⁴ 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 *Ἐποικίον δ' ἄντι ἡ Πυραμίδος ἀναθεσμῶν τρίτον, τὰς μετρίτεροι χρόνας, οἱ δὲ ὠμίδας ἀνομάζουσι. Herod. Eut. §. 125.* 2 *Herodotus* affirms that none of these Stones were less than thirty Foot long. *Ὅσους τῶν λίθων τεύκοντα ποδῶν ἑτάσων. §. 124.* 3 *Vid. p. 286.* 4 *Τοῖσι μὲν δ' ἀποδείχθαι, ἐκ τῶν λιθοπηκίων τῶν ἐν τῇ Ἀραβίᾳ ἔσθαι, ἐκ τῆσιν ἔλκεν μίχαι πῶ Νείλῳ. Herod. Eut. §. 124.* *Λέγουσι δὲ τινὲς μὲν λίθων ἐκ τῆς Ἀραβίας ἀπὸ πολλῆ διαστήματι κομίζεσθαι, τὴν δὲ ἑτασεύον ἀπὸ χωμάτων γενέσθαι, μῆσω τῶν μηχανῶν ἐρημίων καὶ ἐκείνους τὰς χεῖρας. Diod. Sic. l. 1 p. 40.* *Pyramis amplissima ex Arabiis 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*² 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*³, *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 λατῆρος σκερὶ πνυς ἀπὸ τῶν Πυραμίδων κέντηται, ἐν τοῖσι δ' ἐνέσκειται Φύματα ἢ πύρω ἢ μελέδι φακοειδῆ· ἐνίοις δὲ, ἢ ὡς ἂν ἄσπασμα ὄντων ἡμιλίπιδων ὑποπέχει. Φασὶ δ' ἀπολιπῶσθαι λέγειν ἂν τῶν ἐργαζομένων σκερῆ· 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 obliteratis tantæ vanitatis auctoribus. The like Account we have in Diodorus. Πει ἢ τῶν Πυραμίδων ἔδεν ὅλας ἰδέειν τὰς ἐργασίας ὅτε ἔθετο τοῖς συρραζοῦσι συζωνοῦσι· οἱ μὲν γὰρ τὸς αἰσθημένους βασιλεῖς (Χέμψιν, Κεφρὸν, Μυκεῖνον) τασὶν αὐτοῖς, οἱ δὲ ἑτέρους τινας. *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 chronological² 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 said³, that *Sophis* built the first, and *Nitocris* the third; that the second was raised, as *Herodotus*³ 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*⁴ 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'. But if *Cheops*, *Sophis*, 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 Well⁶, 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 Αἰγύπτῳ ἀρχαίας ῥασι ἐπιστάδῳ, αἰεὶ τε λοχζόμενοι, καὶ αἰεὶ ἀποθαζόμενοι πᾶ ἔπιτα. *Herod.* ut supra. §. 145. Πιεὶ ὧν ἀπάντων (βασιλέων) οἱ μὲν ἱερεῖς ἔχον ἀναγκαῖα ἐν ταῖς ἱεραῖς βίβλοισι ἐν παλαιῶν χρόνων αἰεὶ τοῖς διαδοχοῖσι παραδεδομένας, ὁ πῆλικος ἕκαστος τῶν βασιλευσάντων ἔγραφε πρὸ μεγάθει, καὶ ὁπῶς τις τῆ φύσει, καὶ πᾶ κατὰ τοῦ ἴδιου χρόνου ἐκάστω παραχθέντα. *Diod.* Bibl. l. 1. p. 29. 2^a Σφίσι τὴν μερίσιν ἤγαγε Ποταμίδα, ἢ σπὴν Ἡρόδοτος ἔπει χρόνον γερονέου. *Maneth.* apud *Syncell.* Chronogr. p. 56. Νίτακος γενικωτάτη, καὶ ἐμφοροτάτη τῶν κατ' αὐτὴν γενομένων τὴν τελευταίην ἤγαγε Ποταμίδα. *Id.* ibid. p. 58. 3 Vid. Not. 1. 4 *Pyramides regum pecunie otiosa ac stulta ostentatio; quippe cum faciendi eas causa, a plerisque tradatur, ne pecuniam successibus 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 *Ptolemæorum* manes feriemque pudendam *Pyramides* claudant indignaque *Mausolea.* *Id.* l. 8. l. 698.

Προχόμενοι δ' ἀπὸ τῆ πόλεως (Memphis) σαθροῖς περιεβόηται, ὁρμή τις ἔργου ἔστιν, ἐφ' ἣ πολλὰ μὲν Πυραμίδες εἰσὶ, τῶροι τῶν βασιλέων, τρεῖς δ' ἀξίολογοι, τὰς δὲ δύο πόταν καὶ ἐν τοῖς ἐπιθ. θιάμασι καταειδόμενται. *Strab.* Geogr. l. 17. p. 1161. Τῶν δὲ βασιλέων τῶν κατασκευασάντων οὐτὰς ἑαυτοῖς πέτρους, συνέθε μνηστέρον αὐτῶν ταῖς Ποταμίον ἐπιπένηται. *Diod.* Sic. Bibl. l. 1. p. 40. 6 In *Pyramide* maximâ est intus puteus 86 cubitorum, flumen illo admiffum arbitrantur. *Plin.* l. 36. cap. 12.

Nnnnn

Walls

Walls of the upper Room ; or for the two Ante-Chambers, and the lofty Gallery', with Benches on each Side, that introduce us into it? As the whole of the *Egyptian* Theology was cloathed in myfterious Emblems and Figures, it feems reasonable to fup- pofe, that all thefe Turnings, Apartments, and Secrets in Archi- tecture, were intended for fome nobler Purpofe, (for the *Cata- combs* are plain, vaulted Chambers, hewn out of the Rock) and that the Deity rather, which was typified in the out- ward Form of this Pile², was to be worfhipped within. The great Reverence and Regard, which *Suphis*³, one of the fup- pofed Founders, is faid to have paid to the Gods, will perhaps, in the firft Place, not a little favour fuch a Suppofition. Yet even if this at laft fhould not be granted, no Places certainly could have been more ingenioufly contrived for the *Adyta*, that had fo great a Share in the *Egyptian* Myfteries.

The Great Pyramid was probably intended for a Temple.

The fecond and third Pyramids were not intended for Sepulchres.

It has been before obferved, that *Chephrenes* built the fecond *Pyramid*, and *Mycerinus* the third: but for what Intent? not to be their Sepulchres; inafmuch as no Paffage being left open into Them, as into the Great *Pyramid*, they muft have been pulled down, and built again after their Deceafe, before their Bodies could have been there depofited. If indeed we had any authentick Tradition, that thefe *Pyramids* had been built, by fome pious Succeffors, over the Tombs of their Anceftors, there would then be lefs Occafion to call in Queftion an Opi- nion, that hath been fo generally received: but if no Report of this Nature occurs in antient History, if the Founders made no Provifion in them for their Interments, (which is fuppofed to be the principal Intent of thefe Structures,) but contrived them, as far as we know, and are informed from Antiquity, to be clofe, compact Buildings, it may fo far, I prefume, be difputed, that the two leffer *Pyramids*, at leaft, could never have been intended for Sepulchres.

The Cheft in the Great Pyramid was intended for fome religious Ufe.

The fquare Cheft likewife of *Granate* Marble, which is placed in the upper Chamber of the Great *Pyramid*, may be fuppofed to have been rather intended for fome religious Ufe, than for the Coffin of *Cheops*. For among other Ufes, which at this Difftance of Time, and in fo fymbolical a Religion, we cannot expect to trace out in History, This Cheft may be fup-

1 See the Defcription of thefe feveral Places in *Greaves's Pyramidographia*. 2 Vid. p. 407, 411. 3 Ουτ' ε' ε' δ' Περσέτης [Περσέτης, Contemplator. *Marsh. Chron. Canon.* p. 51.] εις τὰς ἐγένετο, ε' την ἰεράν συνέχευε βίβλον, ἢν ὡς μέγα χρέμα ἐν Αἰγύπτῳ γένηται (Manetho) ἐπιπέμπει. *Syccell.* p. 56.

posed, to have been concerned either in the mystical Worship of *Osiris* ¹, or to have served for one of their (*Kίσαι ἱεραὶ* ²) Sacred Chests, wherein either the Images of their Deities, or their Sacred Vestments ³ or Utensils were kept; or else that it might have been a *Favissa* or Cistern ⁴, such as contained the *Holy Water*, made use of in their Ceremonies. The Length ⁴ 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 ⁵, 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 Αἰγυπτίοι τε καὶ Ὀσίειδ' ὁ πάλαι χρόνος δεικνύουσι. *Plut. de Isid. & Os.* p. 365. Η γὰρ λεγομένη καθερξίς εἰς τὴν σοφὴν Ὀσίειδ', ὅδ' ἔοικεν ἀλλ' ἢ κρύβειν ὕδατος καὶ ἀφανισμὸν ἀντίθετον. *Id.* p. 366. 2 Ferebatur ab alio *Cista secretorum capax, penitus calans operata magnifica Religionis.* *Apul. Met.* l. 11. p. 262. 3 Particularly of such as were carried about in their *Comasie.* Ἦδη δὲ καὶ ἐν ταῖς καλυμέναις πρὸς αὐτοῖς ΚΩΜΑΣΙΑΙΣ, τῶν δ' αὖτε χρυσῶν ἀγάλματα: δύο μὲν κύνας, ἓνα δὲ ἱέρακα, καὶ ἓνα μίαν ἀετρεφύουσι. *Clem. Strom.* l. 5. p. 413. 4 *Favissa* locum sic appellabant, in quo erat aqua inclusa circa Templum. Sunt autem, qui putant *Favissas* esse in *Capitolio* caellis cisternisque similes; ubi reponi erant solita ea, quæ in Templo versutate erant facta inutilia. *Fest.* Fuit autem in Templo *Piscina* sub figura convenienti mysterijs eorum. *Abeneph. de Relig. Egypt.* apud *Kirch. Obel. Pamph.* p. 473. 4^a Vid. *Not. I.* p. 421. 5 Ποιεῖν τι ξύλινον τύπον ἀνδραποσίδνα· ποιησάμενοι δὲ, ἐπιγυῖσι τὸν νεκρὸν καὶ κατακλιθῆσαντες ὅτω θροναίεσσιν ἐν δικήματι θανάτου, ἰσάντες ὅδ' ἔδ' ὅσον πρὸς τοῖχον. *Herod. Eut.* §. 86. Πρὸς τὴν ἀσφαλῆσαντων τῶν τοίχων ὁρθεῖα ἵσται τὴν λάρακα. *Diod.* l. 1. p. 58.

—————*Egyptia* Tellus
Claudit odorato post funus stantia (busto) saxo
Corpora. —————

Sil. Ital. l. 13. l. 475.

N n n n n 2 would

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*¹ 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 Temples², 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*³, 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 Time⁴, 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 Historians⁵, of the several Apartments that have been since described

1 Ουτε γὰρ ὄπισθε, (speaking of the Pyramids of Chephrenes,) ἀνιήματα ὑπὸ γῆνι, ἔτι ἐκ τῆς Νείλου διαρροῆς ἵκει ἐς αὐτὴν, ὥσπερ ἐκ τῆν ἑστῆν, ἕκαστα διοικοδομημένον δὲ αὐτῶν ἔσω νήσον ἀπέχθῆεν, ἐν τῇ αὐτῶν λέγουσι κείδου κέστω. *Herod.* Eut. §. 127. 2 Ἐδοξεν (Aprien) ἐν τῇσι παρῶσι παρῶσι αὐ δὲ εἰσι ἐν τῷ ἱρῷ τῷ Ἀδωνάϊς. *Id.* *ibid.* §. 169. Ἐτάφη (Amasis) ἐν τῇσι παρῶσι τῇσι ἐν τῷ ἱρῷ. *Herod.* Thal. §. 10. Οὐς δὲ, ἐπὶ γὰρ ἐπὶ τῆν σιωπῆσαι, ὡς τῶν αὐτῶν ἐξελέξω, νῶς μὴ ἐνθῆμας ἀνεμαζομένους, τῶν δὲ γενομένων, τῶν τῶν τῶν νῶς ἐπιτελεθῆναι. * ἐν τῶν νῶν τῷ Ἀδωνάϊς ἐν Λαίωσι, τῶν δὲ ὄντων Ἀκείσι. * πὶ δὲ Ἐεχθῆνι; ἔχθι ἐν τῶν νῶν τῷ Πολιάδῳ κείδενται; *Clem. Alex.* Cohortat. ad Gentes. p. 39. 3 Ἐχει δ' ἐν ὑψέι μέσων πῶς τῶν παυρῶν λίθων ἐξαίρεσιμον ἀρδέντῳ δὲ σφραγῆ ὄντι σκολιὰ μέχρη τῷ Σικῶς. *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* Historian¹ 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 Salbouk*, 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 Professor² 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* Edifices³.

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.

¹ *Ibn Abd Alhokm*, as he is recorded by Mr. *Greaves* in his *Pyramidographia*. ² 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 $\frac{290}{1000}$. The Breadth is 17 Feet and $\frac{190}{1000}$. The Height is 19½ Feet. Vid. *Pyramid*. ut supra. ³ Μόριον δὲ ἀποτέλει μνημείον, τὸ ἡραῖοι πρὸς βορρην ἀνεῖμον τεταμμένα περὶ πύλαι. *Herod. Eur.* §. 101. τὰ δὲ δωδρέα μὲν εἰσι ἀναὰ κατὰ στεγνοί, ἀνὴ πύλαι ἀλλήλοισι ἐξ ἑαυτῶν περὶ βορρην, ἐξ ἧς περὶ νότον τεταμμένα συνεχέει. *Herod. ibid.* de *Labyrintho* §. 148. In this Situation likewise the *Table* (of *Shew-Bread*) was placed in the *Tabernacle*. *Exod.* 40. 22.

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.

These Holes had probably a communication with the Pyramids.

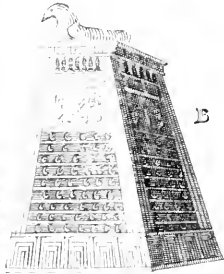
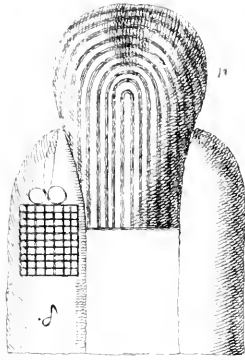
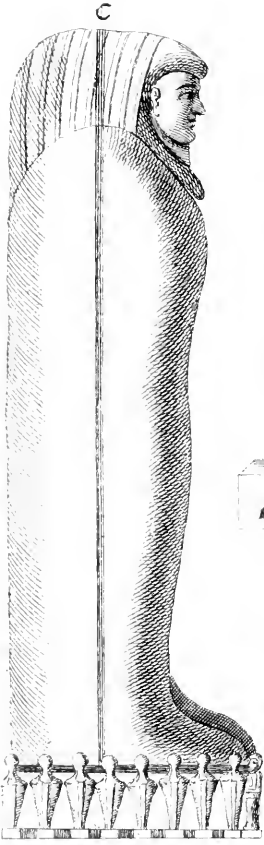
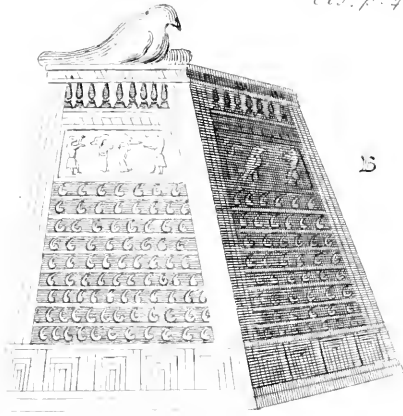
The Catacombs at Sakara.

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, α , 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 Urns in which the Ibis is preserved.



The embalm'd Bird taken out of the Urn.



The MATHEW SKINNER Esq. one of His Majesty's Serjeants at Law & one of the Judges of the City of Oxford

Little square Boxes, like \boxtimes , 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 Dog¹, 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 M^r. *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* \ominus ; 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 pounded Lead Oar, the same that is still used by the Women of these Countries². 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* (β), Hook (γ), Net (δ), *Hieralpha* (ϵ), &c. the female Countenance (ζ), together with the Veil (η), should induce us to believe it to be the *Isis Averrunca*, or *Isis* the Driver away of Evil *Demons*. The Scroll of *Hieroglyphical* Writing (θ), 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.

¹ This is expressed in Plate xxiv. fig. 4. of Mr. *Alex. Gordon's* Collection of *Egyptian* Antiquities. ² Vid. p. 294.

little Idol (D), (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 Composition¹ 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 ordinary³. 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 E, 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. F F are two Pendants of the like Materials and from the same Place. Of this Kind perhaps were the (λίθια χυτὰ) Stones, which

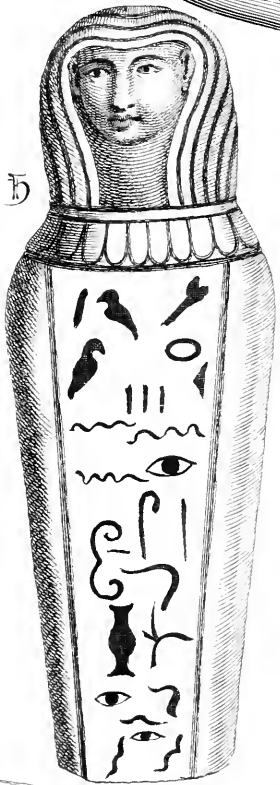
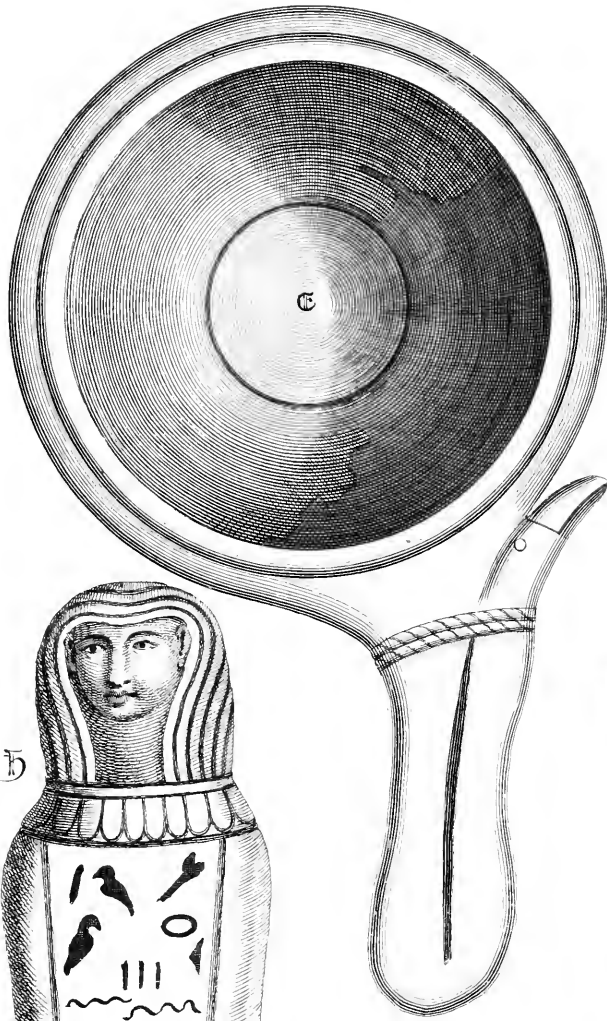
Idols said to be found in their Breasts.

An Egyptian Censer.

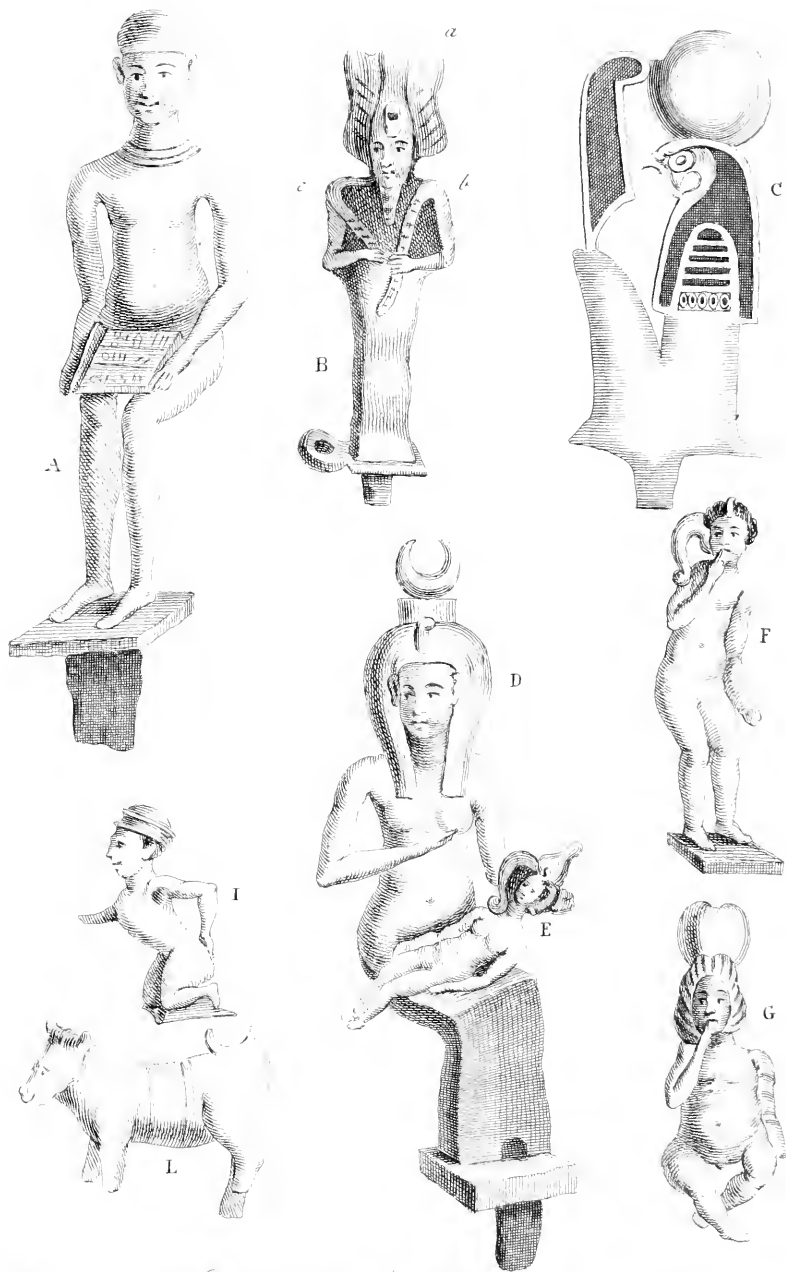
Pendants.

1 Apud *Aegyptios* Cadaver fit περιχθ i. e. salsura, five *Mummia* (μύμη) uti appellant recentiores medicorum filij, ab *Arabico* (Persic. potius) Mum, i. e. cerâ; quia ceromate etiam in eo negotio utebantur. *Gatak.* Annot. in *M. Anton.* p. 175. *Λύθη* *Mummia* vulgo; *Pissalpalton* (ἡ ἄρουρα πίσις μεμιμένη ἀσφάλτη) *Dioscoridis* l. i. cap. 101. *Gol. Dict.* *Pliny* makes this Composition to be the Tar of the *Torch Pine*. Pix liquida in *Eurota* e *Teda* coquitur, navibus munitendis, multoque 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 serverent. *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. Κέδρω δένδρον ἐστὶ μέγα, ἐξ ἧς ἡ λεγομένη ΚΕΔΡΙΑ συνάγεται. * Δύναμιν ἔχει σπληνὴν ἀπὸ τῶν ἐμφύλων, φυλακτικὴν δὲ τῶν νεφρῶν σωμάτων ὅθεν καὶ νεφρὸν ζῶντι πνεύσῃ αὐτὴν ἐκάλισαν. 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 ἀπὸ τῶν μυζωσθέντων ἐξάγεισι τὸν ἐγκέφαλον, τὰ μὲν αὐτὰ ὅσα ἐξάγουσσι, τὰ δὲ φάρμακα ἐγχέουσσι. *Herod. Eut.* §. 86. 3 *Herodotus* makes the *Egyptians* to be remarkable for the Thickness of their Skulls. Αἱ δὲ τῶν Αἰγυπτίων (κεφαλαί) ὅσα δὲ τὴν ἰσχυραὶ μύθῃς ἢν λίθῳ πάσις ἀφ᾽ ἑξῆς. *Herod. Thal.* §. 12.

they



To Richard Hollins Esq^r 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'. The *Canopus* ¹, with two others ², 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 ³, 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*es 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* ⁴.

The following *Icunculae*, were intended, in all Probability, to be so many of their *Lares* or *Amulets* ⁵: whereof the first A, 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, (*ἱερακόμορφος*)

The Author's
Collection of
Icunculae.

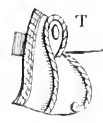
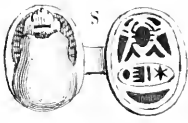
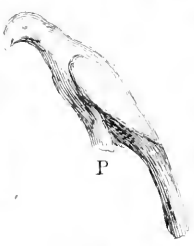
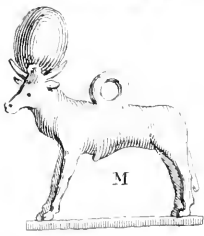
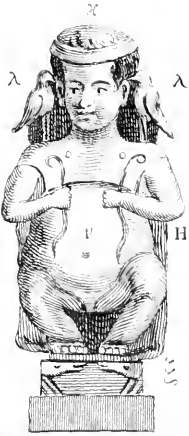
1 Ἀρτήματα πε λίθινα χυτά (fossilia) ἢ χυτά ἐς τὰ ὄτα (τῶ κροκοδείλου) ἐνδύονται &c. Herod. Eut. §. 69.
 2 These are figured by Mr. Gordon, Tab. xviii. whereof the first is of baked Earth, the other of Alabaster. 3 Quintus auream vannum aureis congestam ramulis: & alius serbat Amphoram. Apul. Mer. l. ii. p. 262. 4 Ποτὲ ἀελοῦσθαι, Καλδαῖοι τὸν ἴδιον θεόν, ὅπερ ἔστι τὸ πῦρ, ἀποσιμνώνοντες, πανταχοῦ σπεύσαντες. ὡς τὰς πύλας τῶν ἐπαρχιῶν ἀμφὲς ἑλληνίαι, καὶ τὸν νικῶντα, ἐκείνον παρὰ πάντων νομίζοντα θεόν. τῶν μὲν οὖν ἄλλων ἐπαρχιῶν οἱ θεοὶ, ἀπὸ χαλκῆς, ἢ ἀργύρου, ἢ λίθου, ἢ ἄλλης τοιαύτης ὕλης ἐπύργωντο ἰδρυμένοι. ἢ ὅ τοιαύτη ὕλη, ἀγχερός ἀπὸ τῆς πυρὸς διεσείρετο. ὡς περὶ ἅπαντα τὸ πῦρ ἀναγκάσιος νικᾷ. τούτου ἀκόσας ὁ τὸ Κανώπου ἱερεὺς παντοῦργον π τοῦτων ἐνεθυμῆθη. ὕδρια ἐν ταῖς μέρεσι τῆς Αἰγύπτου εἰσάδειν γινώσκουσι ἰσχυροῦς κλίμας συνεχεῖς, ὡς ἀπὸ τῶν πηγῶν ἐκείνων τὸ τεταλωμένον ὕδωρ διυλιζόμενον, ἀποδίδοσθαι κηδεράτων. Ἐκ τῶν τῶν ὕδρων μίαν λαβὼν ὁ τῶν Κανώπου ἱερεὺς, καὶ τὰς πηγὰς ἐκείνας ἀπογράφει κηρῶν, καὶ ἀσφάδου ζοχρησάσας χρυσίμασι περιβάσας ὕδατος, ἔστην ὡς θεῖον. καὶ ἀποτεμὼν πηλοῦ ἀγάλματος τὴν κεφαλὴν, ὅπερ ἐλέγετο, Μινελάου πνὸς κυβερνήτου γινώσκουσι, ἐπιμελῶς δευθεῖς, ἤρυσεν αὐτὴν τῷ ἀγάλματι. παρεγένοντο μετὰ ταῦτα οἱ Καλδαῖοι. ἀνῆρθη τὸ πῦρ, καὶ ὁ κηρὸς, δι' ἃ αἱ πηγὲς ἐπύργωντο παραχρῆμα, διεκόντο. τῆ δὲ ὕδριας ἰδρύσεως, καὶ τὸ ὕδωρ ἀπὸ τῶν πηγῶν ἐκβαλλούσης, ἐσβένοντο τὸ πῦρ. οὕτω τε τῆς πανουργίας τῆς ἱερέως Κανώπου τῶν Καλδαίων νικητῆς ἀνεδείχθη, καὶ ἀπὸ τότε λοιπὸν ὡς θεὸς ἐπιμαῖοι. Suid. in voce Κανώπου. 5 Inter amuleta Egyptii nil erat communius Harpocrate, Horo, Apide, Osiride & Iside, Canopo; quorum primus Cornucopia instructus sub forma pueri nudi digito silentia suadente conspiciebatur; alter ibidem sub forma pueri, fed fascibus, aut reticulato amictu involutus; tertius sub forma bovini capitis; quartus sub varijs formis, nunc ἱερακόμορφος, nunc κυνόμορφος, modo Leoniformis; quinta sub mulieris habitu, scuticā & reti instructa, alijsque instrumentis. Per Harpocratis amuletum, arcano- rum per varias divinationum species se conscios futuros sperabant, religiose gestatum: gestatum autem fuisse, ansulae satis demonstrant. Per Hori amuletum naturæ mundanæ noti- tiam se habituros putabant; per Apidis amuletum, fecunditatem; per Osiridis influxus superni abundantiam; per Isidis, quæ ad Terram & Nilum pertinent, bonorum omnium temporalium ubertatem se consecuturos sperabant. Per Accipitrem, se consecuturos spe- rabant claritatem luminis tum oculorum, tum intellectus; per Bovem, domesticæ substantiæ amplitudinem; per Canem scientiarum & artium notitiam; per Cynocephalum & Elurum Lu- naris Numinis attractum. Erat ex Insectis quoque Scarabeus, certis & appropriatis lapi- dibus inclius, 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 μνοειδής*. 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* ', (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*': 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*'; U, a *Niloscope*; X, a *Pyramid*; and Y, a *Plectrum*.

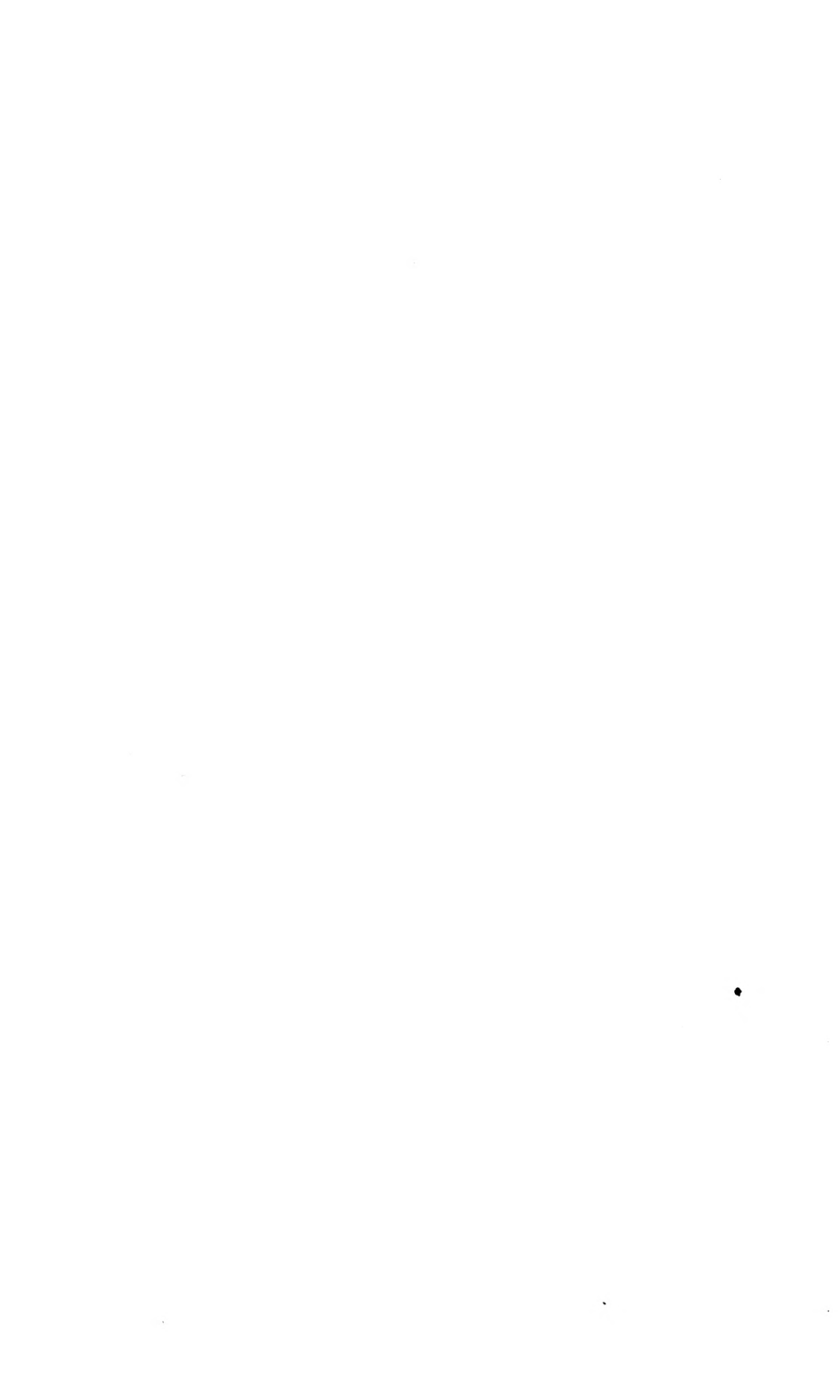
The Matter of
which these
Icunculae
are made.

Of these *Icunculae*, 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 *Scarabaeum* (x) indicatus, continua Solarium Numinum per binos *accipitres* (λ) & terrestrium Geniorum, per *Penates* (μ) lateribus assistentes indicatorum, ministerio, summa Sapientia gubernat & moderatur. Pueri forma pingitur, quia Mundus generabilium rerum innovatione continuo veluti rejuvenescit: tumido corpore (ν) pingitur, quia genitalium rerum fetura & *παραρρηγία* perpetuo turget: sub utroque pede *Crocodilum* (ξ) calcar, 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 & austiva quadam vi oppressum, humido suo influxu, per radios apte indicato, temperiem & vitam revocat. *Kirch.* ibid. p. 449. 2 Nec *Serapidem* magis quam *Streptum*, per pudenda corporis expressos, contremiscunt (*Ægyptij*) *Minur*. *Felix*. §. 28. *Crepitus* ventris inflari, quæ *Pelusiaca* religio est. *S. Hieron.* in *Isai.* l. 13, cap. 46. 3 *Osirim* 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 *Osiridis*, in fecunda generatione elucescentem; quæ occultâ & insensibili operatione omnia fecundat eratque potissimum apud *Ægyptios* Amuletum &c. *Kirch.* OEdip. *Ægypt.* Synt. 13. p. 415.



To JOHN BASSET, of Acanton Court
in Devonshire, Esq.



Symbolical Rods and Sceptres, and carried about, in that Manner, in their solemn Proceffions.

Now 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 *Proffer 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, all these Animals and vegetable Productions, must have been by Degrees transplanted into it.

Egypt does not much abound with Plants and Animals.

The most remarkable Plants and Animals brought from other Places.

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*² 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.

The Papyrus almost destroyed.

The Persea, not the Peach Tree.

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 [تمساح] *Timfah*³, 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

The Hippopotamus, Crocodile, and Ibis very rare.

¹ Debet *Aegyptus Nilo* non tantum fertilitatem terrarum, sed ipsas. *Senec. Quæst. Nat. l. 4. cap. 2.* ² Vid. *Clus. Hist. Plant. l. 1. p. 2.* ³ This Name hath nearly the same Sound with *Champsâ*, as it is called by *Herodotus*. *Καλέοντι δὲ ἢ κροκόδεινοι, ἀλλὰ κάμψαι. Eut. 5. 69.*

The Storks
are in great
Numbers in
Egypt.

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.

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 Abodes¹. 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 ac-
counted sacred
by the Maho-
mitans.

The *Mahomitans* have the *Bel-arje*, (for so they commonly call the Stork²;) 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 Country³, in clearing it of a Variety of useles Reptils and Insects, as from the solemn Gesticulations, they are

1 This Account agrees with what we read, *Jer.* 8. 7. *The Stork in the Heaven knoweth her appointed Times.* 2 [للكك or لكك] *Leklek* or *Legleg* is the Name, that is commonly used by the *Arabian* Authors, though *Bel-arje* prevails all over *Barbary*. *Bochart* (*Hieroz.* l. 2. cap. 29.) supposeth it to be the same with the *Hafida* of the Scriptures, a Bird, which was so called from the Piety of it. *Nam* כסירה *piam & benignam sonat.* *Id.* *ibid.* *Eximia* *Ciconijs* *inest* *Pietas.* *Etenim* *quantum* *temporis* *impenderint* *ætibus* *educandis,* *tantum* *&* *ipsa* *a* *pulis* *suis* *invicem* *aluntur.* *Solin.* *Polyhist.* cap. 53 *Ælian.* *Hist. Anim.* l. 3. cap. 23. *Horap.* l. 2. cap. 55. 3 Thus it is said of the People of *Theffaly*. *Θεσσαλιῶν πελαγοῦς (τρίμυρον) ὅτι πολλὰς ὄρας ἢ γῆς ἀναδιδοῦσι, ἐπαρέντες ἐξώλεσαν ἄπαυλας.* *Plut.* *de* *Isid.* p. 380. *Honos* *ijs* *serpentium* *exitio* *cautus,* *ut* *Theffalia* *capitale* *fuerit* *occidisse* *Plin.* l. 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* ¹, 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.

They make use of m. nyjalenr Gesticulations.

As the *Ach-Bobba*, (the *Oripelargus* of the Antients,) the Camel, the *Bubalus* or *Bekker el Wasb*, the *Gazell* or *Antelope*, the *Ichneumon*, *Chameleon*, *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* ². 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.

Several of the Egyptian and Barbary Animals the same.

The Cerastes lives long without Food.

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.*

The Warral affected with Musick.

¹ From this Noise it was called *Crotaliftrix* 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 τὴν ποταγὴν, ἐπειδὴν παλιόντις ἡμᾶς ΚΡΟΤΩΣΙΝ. *Philostr.* *Epist.* ad *Epict.* *Ciconia*, quasi *Cicania*, a sono, quo crepitant, dicta sunt; quem rostro quatiente faciunt. *Isid.* *Orig.* l. 12. p. 1134. 2 *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 כסמ, 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 pro-

Barley and Wheat.

Flax.

Rice.

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, Their Engines for raising Water. 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, 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 *Sakiab*, (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.

When therefore their Pulse, Safranon (or *Carthamus*,) Melons, The Method of watering their Plantations. 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.*

I have already observed, that it seldom rains in the inland The Nile's Inundation occasioned by the Rains in Æthiopia. 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

1 Τὸ μὲν ποταμὸν ἀπὸ τὴν κατ' ἄνω ἀνάβασιν νεκρὸν ἵδν ἀεὶ καταχέουσι, τῶν δ' ἀνθρώπων ἐξ ἁλῶος ἄπιστων ἀφελούτων ἀπὸ τῶν κρημνῶν, ὡς ἐπέειπε μὲν Ἀρχιμήδης ὁ Συρακούσιος, ἰσομάζεται δὲ πρὸ τοῦ ἁλίματός 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 *Tropic*, brings on the rainy Season. The *Portuguese Missionaries*' claim the Honour of this Discovery; though, among others, we find some of the *Græcian* as well as *Arabian* Philosophers², 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*³ tells us, that the Colour of it is black; such a black, says he, as is that of the Eye; though, in another Place⁴, he makes every Thing to be black, where Water is concerned. The Appellations also of ΜΕΛΑΣ and שיח⁵ (*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. *Lobos*'s History of *Abyssinia*. 2 *Αραδαρχίδης* δ' *Κνίδιος* φησὶ καὶ ἐνταῦτα ἐν τοῖς κατὰ τὴν Αἰθιοπίαν ὄρεσι γίνεσθαι συνεχεῖς ὄμβρους ἀπὸ διεσπῶν σφοδρῶν μέχρι τῆς μεσοπαινεῖς ἰσημερίας. *Diod. Sic. l. 1. c. 1. p. 27.* 3 *Ἐπει δὲ αἰεὶ τὸ θέρει πληροῦται, πιδανὸν εἶναι κατὰ τὰς ἀντιμαίετους πέπλους Ἰουδαίας τὰς χειμῶνας, ἢ τὸ πλεονέχον πῶν καὶ ἐκείνους τὰς πέπλους ὑδάτων εἰς τὴν κατὰ ἡμᾶς ἀρκέμενον φέρεσθαι.* *Id. ibid. p. 26.* 4 *Οὐδὲν γὰρ εἶναι φερόμενον εἰς τὴν κατὰ τὴν Αἰθιοπίαν τὴν κειμένην ὑπὲρ Ἀιγύπτου συνεχεῖς ἐν τοῖς ὄρεσιν ὄμβρου καταβάλλοντες, ἐν τῷ θέρει παροῦσι τὸν ποταμὸν.* *Id. p. 27.* 5 *Plut. de Placit. Phil. l. 4. c. 1. Incrementum Nilii fit e pluvijs qui in illa Regione (sc. Abyssinia) decidunt. Ebn Sinu apud Abul. Geogr. ex traduct. V. Cl. J. Gagner. Incrementum Nilii oritur ex imbribus copiosis & quod quidem dignoscitur ex accessu & recessu, seu ortu & occasu siderum & pluviarum abundantia, nubiumque consistentia. Al Khodai apud Kalkasend. de incremento Nilii, ex traduct. ut supra.* 3 *Τὴν Αἰθιοπίαν ἐν τοῖς μέγιστοις μετέωρον ἔσαν, ὥστε τὸ μέλαν σὺ ἑρδασμῶν, χιμῶν καλῶσιν.* *Plut. de Isid. & Osirid. p. 364.* 4 *Τὴν δὲ ὄστιον αὐτῶν μετέωρον γεγονόσιν μετεωροσύνων, ἢ τῶν ὄμβρων ἢ τῶν ἢ ἡμέρας ἢ νύκτων μετέωρον μετεωροσύνων.* *Plut. ut supra.* 5 *שיח* a *שח* sc. niger fuit. *So Jer. 2. 18. What hast thou to do in the way of Egypt, to drink שחור* מי *the Waters of Sihor, or the black or muddy Waters. שיחור, 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*, [نابح] 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* [ميكاس] or measuring Pillar, which is divided, as the antient *Nilescopes*¹ may be supposed to have been, into Cubits. 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*²; which, being no other, as we may conjecture, than the common *Græcian* or *Attic* Cubit³, contained very little more⁴ than a Foot and a half of *English* Measure. 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*⁵, 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.

The Mikeas, Nilescope, or measuring Pillar.

The Cubits, into which it is divided, have not continued the same.

For *Kalkasendas*⁶ makes the *Hafemæan* 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 Καταμετρήσασιν ΝΕΙΛΟΣΚΟΠΕΙΟΝ ὑπὸ τῶν βασιλέων ἐν τῇ Μέμφει. *Diod.* l. i. p. 23. ἐκ πολλῶν χεῖρας ἢ περὶ τῆς αἰτίας ταύτης φασὶ τοῖς Αἰγυπτίοις ἀνεκδῶς ἀναρχημένῃς. *ibid.* Vid. *Strab.* Geogr. l. i. 7. p. 562. 2 Ο ἢ Αἰγυπτίῳ πῆχυς τετραχῆς ἴσθ' ἔων τῷ Σαμίῳ. *Herod.* Eut. §. 168. 3 Ἐξαπίδα (ἔξαπίδα) μὲν ἔδρυμῆς μετρημένης καὶ τετραπῆχυς, τῶν ποδῶν μὲν τετραπαλαιῶν ἴοντων, τῷ δὲ πῆχυς, 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 1007²⁹/₁₀₀. 5 Πρὸς τὸν Νεῖλον ἐκ πῆχυς ἄδουρουσι παιδία ἕξιμιτρα τῷ ὀνόματι. καὶ ὁ Νεῖλος αὐτοῖς καθάρνυσται, τὰ τε ἄλλα, καὶ ὅτι κηρύττουσιν αὐτὸν, ὡς Αἰγυπτίοις φασί γινῆναι. *Philostr.* Icon. de *Nilo.* 6 Septem autem genera Cubitorum *Arabicorum* recenset *Calcosendinus Philologus*. 1. Cubitus *Homæus*, 1²/₃ cubiti communis & μετρεῖται دراهم الیون, *Golius*

*Golius*¹, will have it to be thirty two. The [*Drab el Soudab*, الذراع السود] *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 *Kalkafendas* is equal to a Space taken up by seven Barley Corns, placed side-ways; whereas six² is the Measure according to *Golius*'s Author. Now as *Kalkafendas* 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*³, the Cubit is there defined to be expressly of twenty eight Digits. *Thevenot*⁴, 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 Inches⁵; somewhat less than that, which *Dr. Bernard*⁶ tells us he saw the Model of in *Marufdas*. By the Length and Division of the *Mikeas*, the *Peek* should be still longer. "The *Mikeas*, " (says a curious Person⁷, 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 Cortabi* spatium inter *Basram* & *Cufam*. 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 *Marubidas*. 3. *Belaleus*, *Hafemæo* minor. 4. *Cubitus Niger*, *Belalæo* cedet digitis 2 $\frac{2}{3}$, ab *Ethiophe* quodam *Rasidi* Principis a latere nomen & modum suum habet. Mensura Ædificiorum, NILOMETRI, merciumque pretiosarum. 5. *Jofippæus*, $\frac{2}{3}$ digiti minor *Cubito Nigro*. 6. Chorda sive *Asaba*, brevior *Cubito Nigro* 1 $\frac{1}{2}$ digiti. 7. *Mahararius* *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, (July 31.)	15 $\frac{26}{28}$ Cub.
11.	3.	22.	6.	Aug. 1. <i>Wafaa</i> Allah.	

6 Potest ex modulo *Marufide* in MS. *Arabico* Bibliothecæ nostræ *Cubitus Hafemens* 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.

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“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 *Englisb Yards*”. But as I was informed, (for I ^{It is probably the Great Peek of thirty two Digits.} could not get Admittance into the Chamber of the *Mikeas*, to make the Observation myself,) the *Stamboline* or *Great Peek*, the same with the *Hafemcean*, 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*, $2\frac{200}{300}$ Foot long, or betwixt $2\frac{1}{2}$ and $2\frac{2}{3}$, 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 Depth of the Nile in the Winter Months.} the *Mikeas*, was, at a *Medium*, about three of these 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 Middle of *June*, when the *Nile* was considerably augmented, (for ^{The Depth of the Nile in the Middle of June.} neither the Beginning, nor the End of the Inundation falls out every Year at the same Time²;) 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 connoître l' elevation de l' eau, contient vingt quatre pouces, ou deux pieds de Roy.* ** Pour être capable de couvrir toutes les terres, il faut que l' accroissement du Nil monte jusqu' a vingt quatre *Draas, c'est-à-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 Cubits, 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.

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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 Denomination¹) 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*² 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 15 (16.). This Account we have likewise confirmed by *Pliny*³; though, in the fourth Century, fifteen Cubits only are recorded by the Emperor *Julian*⁴, as the Height of the *Nile's* Inundation. About three hundred Years afterwards, when *Egypt* was subdued by the *Saracens*, still the Amount⁷ 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 rises 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 *Vespassiano Augusto* dicatus: Argumento *Nili xvi* liberis circa ludentibus, per quos totidem cubita summi incrementi auctis se annis 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 in Virgine, ipsdem, 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.*) Pharfalic. bello, veluti necem *Magni* prodigio quodam flumine avertente. *Plin. Nat. Hist. l. 5. cap. 9.* ⁴ Πολλὸς φασὶν, ὁ Νεῖλος ἀρθεῖς μετὰ τὸ τοῖς πύχαιον, ἐπλήρωσε πᾶσαν τὴν Αἴγυπτον. Εἰ δὲ ἐν τὸν ἀειδὸν ἀκούσαι ποδῆς, εἰς τὴν εἰκόνα τοῦ σταθμῆβελι τοῖς πύχαιον. *Julian. Epist. l. Ecdicio* Præfecto *Ægypti.* ⁵ Vid. *Kalkasendas* as above.

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 Procefs 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 Thebes²; 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

Ἰ Τὸν δ' ὄν ὀσιεν παρεγνευμενον ὀτι τὰς τῆς αἰθιοπίας ὄρες, τὸν ποταμὸν ἐκ αὐστηρίων τῶν μερῶν χῶμασιν ἀναλαβὼν, ὥστε κατὰ πῦλῆροσιν αὐτῆ τὴν γῶραν μὴ λιμνάζειν ὄρεθ τὸ συμμίσξεν, ἀλλὰ ὄρε πῶον κατασκευασμένον θυρῶν εἰσαπέδου τὸ ἐσῶμα πῆξας καθύπευ αν ἡ χρεία. Diad. l. 1. p. 12. 2 Ἡ Αἰγυπτῶ ἀεὶ ἐρετίτεθ ὁ τίποθ φαίνετῃ γινόμενθ, κὶ πᾶσα ἡ γῶμα τῶ ποταμῶ ἀεθροτῆς ὄρε τῶ Νείλω. Διὰ κὶ τὸ κατὰ μισρὸν ἐξηανομένον τῶν ἐλῶν, πῶς πῆξον εἰσοικῆζῶθ, τὸ πῶ χρεῖα μῆκθ ἀρρήτῃ τὴν ἀρχῆν. Φαίνετῃ δ' ὄν κὶ τὸ εὐμαστῃ πάντῃ, πᾶν ἐνὸς τῶ Κανωβικῆ, χρεθροῖντῃ, κὶ ἐν τῶ ποταμῶ ὄντῃ, κὶ τὸ ἀρχῶν ἡ Αἰγυπτῶ, ὄρεθ καλούμενῃ δῆλῶθ δὲ καὶ Ουμῶθ, ὄρεθ ἀεθροτῶθ ὄν, ὡς εἰπέν, αἰεῖς τὰς τοιαύτῃς μεταβολῆς: ἐκείνῃ δὲ τὸ τῶ ποτῷ πῆξῃτῃ μείεῖν, ὡς ὄρεθ Νεμυθῶθ ὄρεθ, ἡ ὄρεθ ἡ ὄν τηλικούτῃς. Hist. Meteor. l. 1. cap. 14.

Soil,

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', 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 Eminences², 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 Temple³, for the Beauty of it⁴, 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 *Heliopolis*, which, *Strabo* tells us, was built upon an Eminence⁵, is now one of the Plains of *Egypt*, and annually overflowed with six or eight Foot of Water. Neither is there any Defcent,

That Egypt is a Gift of the Nile, and gradually increasing, appears from several Arguments.

1 Το μὲν ὄν σφῶν, ἐχρόδιταν ὑπὸ τῶν τῶν Διόρυχος ἀνορθάντων, ὅτι Σιστοσειοῦ βασιλέως Δευτέρου δέ, ὅτι τῷ Αἰθίοπιος ἢ κείνου ὄφθαλμοι ἐγένοντο. Herod. Eut. §. 137. Ο δ' ἐν Σιστοσειοῦ χόματα πολλὰ ἢ μεγάλα κατασκευάσας, πρὸς πόλεις εἰς ταύτας μετακίνησεν, ὅσαι μὴ φυσικὰς τὸ ἕδαρος ἐτύχοντο ἐπιρριμένοι ἔχουσι. ὅπως κατὰ τὰς πληρώσεις τὸ ποταμὸν καταργῶν ἐχρῶν ἀκινδύνως ἢ τε ἀσφαροῦ ἢ τὰ κήνη. Diod. l. i. p. 36. Ἀπὸ γὰρ τῶν θανάτων πρὸς καταδυσσώδεντας ἀνάγκῃς λειτεροῦν τὰς πόλεις δεδεδυμένοι. Ἀλλ' ἢ πύργων πολλὰ μὲν χόματα κατασκευάζον, ἐκ ὁλίγης δὲ διόρυχος ἀρτίην ἐκκαίσους. Diod. l. i. p. 41. Herod. Eut. §. 137. 2 Τὸς μὲν χόματα οὕτως πεδισάσθω, τῶν δὲ πόλεων ἢ τῶν κωμῶν, ἐπὶ δὲ τῶν ἀγροικίων κειμένων ὅτι χειροποίητων χωμάτων, ἢ σφῶσιν ἐπιπέτα ἢ τῶν κωμῶν ἢ τῶν πόλεων. Diod. l. i. p. 23. Ἐν ᾗ ταῖς ἀναβάσει τὸ Νεῖλος, καλύπτει πᾶσα ἢ πληροῖται, πλὴν τῶν ὑψηλῶν. Αὐτοὶ δ' ὅτι λίαν αὐτοῦσιν, ἢ χωμάτων ἴδρονται, πόλεις τὰ ἀξυλόγου ἢ κώμας, νοσίζουσι κατὰ τὴν πύργων ὄφθαλμο. Strab. Geogr. l. 17. §. 3. 3 Ἐν δ' ἐν μίση τῇ πόλει (Bubastis) τὸ ἱερόν, καταργῶν πάντων ἀπὸ τῆς πόλεως μὲν ἐκκαίσμενος ὄφθαλμο, τὸν δ' ἱερόν ἢ κειμένην ὡς ἀρχαῖον ἐπιπέτῃ, ἐπισπῶν ἔσθ. Herod. Eut. §. 138. 4 Ἡ δὲ ὄν δ' ἰδέσθαι ὁθεν τῶν μάλλων. Id. ibid. 5 Ἐν ταύτῃ (in Regione Heliopolitana) δ' ἔσθ' ἢ τὰ ἰλία πόλεις, ὅτι χόματος ἀξυλόγου κειμένη, τὸ ἱερόν ἔχουσα τὸ ἰλιόν. Strab. Geogr. l. 17. p. 553.

as formerly, from *Babylon* to the River¹; 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 told², 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 *Foobab*, 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*, *Tineh*, &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 Mounds³; 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 Author⁴ 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 τῆς βρασιτέως (Babylonis) ἕως μέγχει Νείλου καθήκουσα, δι' ἧς ἀπὸ τῆς ποταμῆς τερχοὶ ἢ κορχίαι τὸ ὕδωρ ἀνάγουσιν. *Id. ibid.* p. 555. 2 Vid. Description de L'Égypte 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 aisé à 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'Égypte 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*'s 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 Years³. 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 Ελισγον δὲ ἐν πόδε μοι μίγα τεκμήριον ἀπὸ τῆς χάριτος ταύτης οἱ ἱερεῖς, οἳ ἐπὶ Μοίσεως βασιλεύοντες, ὄκως ἔλθοι ὁ ποταμὸς ἐπὶ οὐκτὼ πῆχτας τὸ ἐλάχισον, ἀρδεύσει Αἴγυπτον τὴν ἐνφθε Μίμηριον· ἐν Μοίσει δὲ οὐκ ἦν ἔτι ἀνακρίσια τετελευτηκόη, ὅτε τῶν ἱερέων ταῦτα ἔρω ἡκούον. ὧν δὲ εἰ μὴ ἐπ' ἐκκαίδεκα ἢ πεντακάδεκα πῆχτας ἀναβῆναι τὸ ἐλάχισον ὁ ποταμὸς, οὐκ ἔσφιθαίνετο εἰς τὴν χάριν. *Herod. Eut. 5. 13.* ³ Viz. by reckoning, according to Mr. *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 *Mikes*, 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.

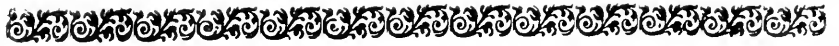
However among the many Doubts and Difficulties, that have been already mentioned, or may be hereafter raised, upon this Subject, there will always be Room to make one very just and important Observation; *That if Herodotus had duly considered the annual Increase of the Soil and carried back his Remarks but a thousand Years beyond the Time of Myris, he could not have given the least Credit to that long Succession of Dynasties*¹, 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*², 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*³ was the same with *Mizraim* the Son of *Cham*⁴, 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 Διοδώρ (Osfiridi) δὲ πεντακισχίλια καὶ μύρια λογιζόμενος εἶναι ἐς Ἀμασιν βασιλεία, καὶ ταῦτα Αἰγύπτιοι ἀσσεκίας φασὶ ἐπίστανται, αἰεὶ τε λογιζόμενοι, καὶ αἰεὶ ἀπρηραφόμενοι τὰ ἔτη. *Herod. Eut. §. 145.* Οὐδὲ ὅ αὐτοὶ λέγουσι, ἔτι καὶ ἑπτακισχίλια καὶ μύρια ἐς Ἀμασιν βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν ὑπερὶ Διῶν οἱ Διόδωρος θεοὶ ἐγένοντο, τῶν Ἡρακλῆα ἕνα νομίζουσι. *Id. ibid. §. 43.* The like Account we have in *Diodorus*, at the same Time he acknowledges, that the *Egyptians* boast of Astronomical Observations, (ἵε ἔτων ἀπείρων. p. 51.) from an incredible Number of Years. Εἶναι δὲ ἔτη φασὶν ἀπὸ Οσφιδῶ ἕως τῷ Ἀλεξάνδρου βασιλείας πλείων τῶν μυρίων ὡς δ' ἐνίοι χράουσι, βραχὺ λείποντα τῶν διαμυρίων καὶ πενταχίλιων. *Diod. Sic. l. i. p. 13. & p. 15.* Θιῶν ἕξατος βασιλεύουσαι φασὶν τὴν Ἰσιδος Ωλεν' ὑπ' ἀνθρώπων δὲ τὴν χώραν βεβασιλευσῆος ἀπὸ μυριάδῳ ἔτη βραχὺ λείποντα τῶν πεντακισχίλιων, μέχρι τῷ ἑκατοσῆς καὶ ὄσοντος ὀνομασῆος. *Id. l. i. p. 28.* 2 *Herod. Eut. §. 11.* 3 *Vid. Shuckford's Connect. Vol. 1. p. 205.* 4 *Gen. 10. 6*



A
COLLECTION
OF SUCH
PAPERS
AS SERVE TO
ILLUSTRATE
THE FOREGOING
OBSERVATIONS.





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- 4 Catalogus Fossilium. p. 49. Obf. p. 236.
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- 9 The several Stations of the Mahometan Pilgrims, in their Journey to Mecca. p. 53. Obf. p. 355.
- 10 Mesure de la Grande Pyramide de Memphis, par le Pere Siccard¹, p. 54.
- 11 Remarques sur le Natron, par le mesme², p. 55. Obf. p. 430.
- 12 The Method of making Sal Armoniac³. ibid.
- 13 An Account of the Weather at Alexandria⁴. ibid.
- 14 Excerpta e Kalkasenda de Nilo & Nilometro, e translatione V. Cl. J. Gagnier. p. 57. Obf. p. 436. Not. 1.
- 15 Nummi nonnulli ab Auctore in Africa collecti. vid. Pref.

1 These Measures, taken by Pere Siccard, were communicated to me by Dr. Mead, and are intended to illustrate Not. 2. p. 421. Obf. 2 Vid *Memoires des Missions* &c. Vol. VII. p. 64.
3 The Rev^d Mr. Lisle, Fellow of Magd. College Oxford, favoured me with this Account.
4 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 CX

- 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. 28.
Æthici Cosmographia. Lug. Bat. 1696. v. p. 28.
J. Honori 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 Hispalenfis Originum Libro XIII. Ibid. v. p. 31.
Collatione Carthaginenfi, Notitia Epifcoporum Africæ sub Hunerico,
Concilio Carthaginenfi sub Cypriano &c. five *Notitia omnium*
Epifcopatum Ecclefiæ Africana; quæ præfigitur S. Optati de
Schifm. Donatiftarum Libris feptem. Opera & Studio M. Lud.
Ell. Du Pin. Antuer. 1702. } v. p. 31.
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.*

LIBYUM multæ sunt & varia nationes. Pertinent *Adyrmachide* ab *Aegyptio* ad portum usque nomine *Plenum*. His confines sunt *Gigamæ*, regionem versus occasum incolentes, *Aphrodisiade* tenuis insula. In hujus loci medio adfita est Insula *Platea*, quam condiderunt *Cyrenæi*. Atque in continente est portus *Menclaus* & *Aziris*, quam *Cyrenæi* incoluerunt. Et dehinc *Silphium* incipit, ab insula *Platea* pertinens usque ad fauces *Syrtsis*. *Gigamæ* ab occasu contingunt *Asbytiæ*, qui supra *Cyrenem* incolentes non pertinent ad mare: nam maritima *Cyrenæi* incolunt. Horum iuxta 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 *Psyllis*. Erat autem omnis eorum regio, quæ intra *Syrtem* est, aquarum inops. *Psyllis* extinctis, eorum terram *Nasamonæ* obtinent. *Garamantes* supra *Nasamonæ* incolunt. Circa maritima verò, occasum versus, confines sunt *Maccæ*. Per eos flumen *Cinyps* è colle, qui vocatur *Gratiarum*, fluens, in mare influit. Ducentorum ab eo ad mare stadiorum est intercapedo. Horum *Maccarum* finitimi sunt *Gindanæ*. Horum *Gindanorum* oram in mare porrectam incolunt *Lotophagi*, qui è solo *Loti* fructu victitant: cujus fructus est magnitudine instar lentis, suavitatem affinis fructui palmarum. Ex hoc fructu *Lotophagi* vinum etiam faciunt. *Lotophagis* secundum mare vicini sunt *Machlyes*, *Loio* & ipsi utentes, sed minus quam superiores. Pertinent autem usque ad ingentem anem nomine *Tritonem*, qui in grandem paludem *Tritonidem* influit, in qua est insula nomine *Phla*. Juxta hos *Machlyes* habitant *Aufes*: & circum paludem *Tritonidem* utriusque habitant, ita ut medio *Tritone* dirimantur. Isti quidem maritimi *Libyum 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 ætate 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

rici èιναι. ὅτι τὰς ἔσπερος οἱ ἄνθρωποι ἐπι ἐπάνωμοι ἐρέοντο. ** (p. 281.) διηκ' δ' ὧν ἡ ὀφρυη μέχρι Ἡρακλείων σπηλιῶν, καὶ τὸ ἐξῶ τριπέων. ** ὑπὲρ δὲ τῆ ὀφρυῆς πᾶν τῆς, τὸ πρὸς νότον καὶ μεσηριαν τῆ

LIBYON (p. 276.) [καὶ δὴ] ἔθνεα πολλὰ καὶ παντῶν ἐστίν. * Παρηκκοί τῆ οἰ Αδύρμαχιδαι ἀπ' Αἰγυπτίας μέχρι λιμένες, τῶ ἔνομα Πλεῦνός ἐστι. Τάτων τῆ ἔχουσι Γεωργίαν, νεμύμενοι τὸ πρὸς ἐσπέρην χῶρην, μέχρι Αφροδισιάδος νήσου. Εν τῇ τῶ μεγάλῳ τῆς χῶρῳ ἡ τε Πλατεὰ νήσος ἐπικέετο. τῆ ἔκπασιν Κυρηναίοι καὶ ἐν τῇ ἡπείρω Μενελαίος λιμὴν ἐστίν, καὶ Ἀζίρις, τῆ οἰ Κυρηναίοι οἰκεῖν καὶ τὸ Σίλφιον ἀρχεῖ δὴ τὸ τῆς παρηκκοί τῆ δὴ Πλατῆς νήσου, μέχρι τῆ σάμαλος τῆ Σύρτος τὸ Σίλφιον. * Βιγαμίων τῆ ἔχουσι τὸ πρὸς ἐσπέρης Ασβύσαι ἔστι ὑπὲρ Κυρηνης οἰκεῖσι. ἐπὶ θαλάσσαν τῆ κατήκεισι Ασβύσαι. τὸ γὰρ παρὰ θαλάσσαν Κυρηνάοι νεμῶν. * Ασβυσιῶν τῆ ἔχουσι τὸ πρὸς ἐσπέρης Αὐχίσιαι ἔστι ὑπὲρ Βάρκας οἰκεῖσι, κατήκεισι ἐπὶ θαλάσσαν καὶ Εὐεσπείριδας. * (p. 277.) Αὐχισίων τῆ τριπέων τὸ πρὸς ἐσπέρης ἔχουσι Νασάμωνες, ἔθνος ἐὼν πολλόν. * Νασάμοσι τῆ προσήκεισι ἐπὶ ἄλλοι. * ἡ τῆ χῶρην σφι πᾶσι ἔθνοσ ἐσῶσι τῆ Σύρτος, ἡν ἀνδρῶς. * ἔσπαρτομένην τῆ τριπέων, ἔχουσι τῆ χῶρην C οἰ Νασάμωνες. * (οἰ τῆ Γαράμαντες) καὶ ὑπερθε οἰκεῖσι Νασάμωνών. τὸ δὲ παρὰ τῆ θαλάσσαν ἔχουσι τὸ πρὸς ἐσπέρης Μάκκα. * (p. 278.) Διὰ τῆ αὐτῶν Κίτυψ πῶς ἔθνος ἔθνος ἐκ λῶσ καλεσμένους Χαρίτων, ἐς θαλάσσαν ἐκδιδοῖ. * τὸ θαλάσσης δὲ ἐς αὐτὸν σάμαλος διηκτοί ἐσσι. Μαικίων δὲ τῆτων ἐχόμενοι Γίνδανες ἐσσι. * Ἀκίην δὲ προσέχουσι ἐς τὸ πάντων τῆτων τῆ Γινδάνων νεμῶν Ἰωσφάροι οἰ τῆ καρπὸν μένον τῆ λῶσ τερωσῶντες ζῶσι. οἰ δὲ τῆ λατῆ καρπὸς ἐστὶ μέγιστος ὅσον τὸ τῆ ὀλινθῆ γλυκύτηα δὲ, ἔ D Φοίνικος τῶ καρπῶ πρῶτος ἐκελεος. γλυκῦν δὲ ἐκ τῆ καρπῆ τῆς οἰ Λαυφάροι καὶ οἰν. Λαυφάροι δὲ τὸ παρὰ θαλάσσαν ἔχουσι Μάχλυες, τῶ λατῶ μὲν ἔσσι χρεώμενοι, ἀτὰρ ἡσόνθη τῆ πρότερον λεχθέντων. κατήκεισι τῆ ἐπὶ πῶς μὲν τῶ ἔνομα Τριτων ἐστὶ ἐκδιδοῖ δὲ ἔσσι ἐς λιμὴν μερῶν Τριτωνίδα. ἐν δὲ αὐτῇ νήσος ἐν τῇ ἔνομα Φλά. * (p. 279.) Τάτων δὲ ἔχουσι τῆ Μαχλύων Αὐσῆς. ἔστι δὲ ἔσσι Μάχλυες περὶ τῆ Τριτωνίδα λιμὴν οἰκεῖσι: τὸ μέσον δὲ σφι ἐπί τῆς οἰ Τρίτων. * ἔστι E μὲν οἰ παρὰ θαλάσσης τῆ Νεμάδων Αἰδύων ἐρέα. Ἦπερ δὲ τῆτων ἡ μεσηριαν ἡ θηριώδης ἐστὶ λιθῶν. * (καὶ) Αἰμαίνιοι: (p. 280.) * (καὶ) Αὐγίλα. * (καὶ) Γαράμαντες. * (καὶ) Ἀλκάντες. * (καὶ) ἔρ τῶ ἔνομα ἐστὶ Ἀτλας, ἐστὶ δὲ σεῖνον καὶ κυκλοπῆρες πάντων ὑψηλὸν δὲ ἔσσι τῆ λέρεται ὡς πᾶς κερυφῶς αὐτῆ ἐκ οἰά τε ἐνομα ἰδέσθαι ἔδῆσθε γὰρ αὐτῆς δὴ τὸ λείπει νεφέα ἔτε ἡρε ἔτε χεμῶνες. τῆ τὸ κίονα ἔσσι ἔρανα λέγασσι οἰ ὀπρῶν

Excerpta
ex
Scylace.

fœcunda, gregesque penes ipsos sunt maximi A
& plurimi, ipsi ditissimi, pulcherrimique. Post
hanc *Syrin* sequitur *Neapolis*. Prætervectio
vero ab *Hadymeto* ad *Neapolin* est die-
rum III. Post *Neapolin* est *Hermæum* prom-
ontorium, & urbs. Prætervectio à *Neapoli*
usque *Hermæum* est diei unius, ac dimidiati.
A *Neapoli* ad *Isthmum* pedestri itinere Itadia
sunt CLXXX, usque ad alterum mare, quod *Car-
thaginem* alluit. Est vero peninsula, quæ habet
angustias. Prætervectio à flumine ex hoc
loco ad *Carthaginem*, est diei unius & dimi-
diæ. *Carthaginensium* autem regio est in sinu.
Post *Isthmum* est *Carthago*, urbs *Phialon* cum
portu. Prætervectio vero ab *Hermæo* usque
Carthaginem est dimidiati diei. *Hermæo* prom-
ontorio additæ sunt insulæ, *Pontia* & *Cosyrus*.
Navigatio ab *Hermæo* usque *Cosyrum*
est diei. Ultra *Hermæum* promontorium paulu-
lum, versus solem orientem, tres ei adjacent
insulæ, exiguæ, à *Carthaginensibus* habitatæ;
Melita urbs cum portu, *Gaulus* urbs, *Lam-
pas*; in hac turres binæ aut tres. A *Cosyro*
vero ad *Lilybæum* promontorium *Sticilæ*, na-
vigatio diei unius. Post *Carthaginem Utica*
urbs cum portu. Præternavigatio à *Carthagine*
ad *Uticam* diei unius. Ab *Utica* ad *Equi* pro-
montorium * * * * *Equi* urbs, & palus ei ad-
sitata est, insulæque in ea, & urbes circa palu-
dem in insulis hæc sunt * * * * *Collops* Magnus
urbs, ex adverso ejus multæ insulæ *Naxica*,
Pubescue cum portu. Ex adverso earum est
insula, in qua *Eubæa* est civitas, *Tbapsa* 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, &
sinus. In hoc sinu *Bartas* est insula cum por-
tu, *Cbalca* urbs in fluvio, *Arylon* urbs, *Mes*
urbs cum portu, *Sigum* urbs in fluvio, cui ob-
jacet insula *Acra*, urbs *Me* . . . cum portu,
Aous urbs, in qua est sinus, deserta insula ap-
pellata *Drimaupa*, *Herculea* columna, *Libyæ*
promontorium, *Apaule* urbs in fluvio. Ex ad-
verso hujus sunt *Gades* insulæ. A *Carthagine*
huc usque ad columnas *Herculeas* quam pro-
sperime prætervehuntur diebus & noctibus se-
ptem. *Gadium* autem hæc Insulæ ad *Euro-
pium* pertinent. Harum una Urbem habet. In
his quoque sunt columnæ *Herculeæ*; ea quide-
m, quæ in *Libya*, humilis; *Europeæ* vero
excella est. Contrarii sibi invicem sunt hi ver-
tices, distantque inter se diei navigatione. Præ-
tervectio *Libyæ* ab ostio *Canobi*, quod in *E-
gypto* usque *Herculeas* columnas, circumna-
viganti sinus est dierum LXXV. Omnia vero
oppida & emporia ante memorata in *Libya*,
à *Syrin* quæ ad *Hesperidas*, usque columnas
Herculeas, quæ in *Libya*, sunt *Carthaginien-
sium*.

παμφορώτατη, & βροσιμάτα παρ' αὐτοῖς ἐστὶ καί με-
γιστα καὶ πλείστα, καὶ αὐτοὶ πλεονώτατοι, καὶ κάλλιστοι.
Μετὰ δὲ τὴν Σύρτιν ταύτην Νεάπολις ἐστίν. Παράπλευς
δὲ δύο Ἀδρήμητ^ο ἀπὸ Νεάπολιν ἡμερῶν τ' β'.
Μετὰ δὲ Νεάπολιν Ἐρμῆμα ἀκρὰ καὶ πόλις. Παρα-
πλευς ἀπὸ Νεῶς τῶδ' αἰῶς εἰς Ἐρμῆμα ἡμέρας καὶ
ἡμισίως. Ἀπὸ τῆς Νεῶς ἔστιν εἰς ἰδιὸν σταδία ρτ',
περὶ ἧ, ὡς δὲ τὴν ἑτέραν θάλασσαν τὴν πρὸς Καρχηδό-
να. Ἐστὶ δὲ ἀκτὴ, δι' ἧς ἰδιὸς ἐστὶ. Παράπλευς ἀπὸ
τῆς ποταμῶν ἐντεύθεν εἰς Καρχηδόνα, ἡμισυ ἡμέρας.
Β. Ἡ δὲ Καρχηδονίων χώρα ἐστὶν ἐν κελπῶ. Μετὰ τὴν δὲ
ἰδιὸν Καρχηδονίων ἐστὶ, ὡς πόλις Φιάλων, καὶ λιμῆν.
Παράπλευς ἀπὸ Ἐρμῆμας ἡμισυ ἡμέρας εἰς Καρχη-
δόνα. Ἐπειδὴ ἡ νῆσι ἐν τῇ Ἐρμῆμα ἀκρᾷ, Παντία νῆ-
σος, καὶ Κόσυρος. Πλευς δὲ ἀπὸ Ἐρμῆμας ὅτι Κόσυρον
ἡμέρας. Ἀπὸ Ἐρμῆμας ἀκρᾷς ὡς ἤλιον ἀνίσχοντα
μικρον, ἀπὸ Ἐρμῆμας εἰς τὴν νῆσι τρεῖς ἡμέρας κατὰ
τὸ ποτὸν, ὑπὸ Καρχηδονίων οὐκ ἐκείνου. Μετὰ τὴν πόλις
καὶ λιμῆν, Γαυλὸς πόλις, λαμπρῶς· αὐτὴ πύργος
ἐχέει δύο ἡ τρεῖς. Ἀπὸ τῆς Κόσυρος ἐπὶ Διλυβῶσαν ἀ-
κρωτήρα Σικελίας, πλεύς ἡμέρας μίας. Μετὰ
Καρχηδόνα Ἰτυκὴ πόλις καὶ λιμῆν. Παράπλευς δὲ
ἀπὸ Καρχηδονος εἰς Ἰτυκὴν μίας ἡμέρας. Ἀπὸ Ἰτυ-
κης εἰς Ἰππᾶ ἀκρᾷ, Ἰππᾶ πόλις, ἔστι λιμῆν ἐπὶ
αὐτῇ ἐστὶ, καὶ νῆσοι ἐν τῇ λιμνῇ, καὶ περὶ τὴν λιμῆν πό-
λις ἐν τῇ νήσοις αἰδέ. Φέρως πόλις, καὶ ἀπαντίον
αὐτῆς νῆσι Ναξικαὶ πολλαί, Πιθηγεῖσαι καὶ λιμῆν.
Κατ' ἐναντίον αὐτῶν καὶ νῆσος, καὶ πόλις ἐν τῇ νήσῳ
Εὐβοῖα, Ὀβάλια καὶ πόλις καὶ λιμῆν, Καίκακις πό-
λις καὶ λιμῆν, Σιδᾶ πόλις, Ἰαλίς ἢ ἀκρὰ πόλις καὶ
Διλιμῆν, Ἐσδομος πόλις καὶ λιμῆν, Ἀκίον νῆσος, πόλις
καὶ λιμῆν ἐπέτι, Φαμαθὸς νῆσος, πόλις, καὶ λιμῆν, καὶ
κελπος. Ἐν τῇ τῶν κελπῶ Βαρτᾶς νῆσος ἔστι λιμῆν,
Χάλκα πόλις ἐν τῷ ποταμῶ, Ἀούλον πόλις, Μῆς
πόλις καὶ λιμῆν, Σίγον πόλις ἐν τῷ ποταμῶ, καὶ πρὸ
τῆς ποταμῶ νῆσος Ἀκρὰ, πόλις Με - - ἢ λιμῆν, Ἀ-
κρος ἢ πόλις, καὶ ὁ κελπος ἐν αὐτῇ, ἔρμος νῆσος
Δελναυπῶ ὄνομα, Ἡερίκλαια σήλα, ἐν Λιβυῇ ἀκρᾷ,
Ἀπανιλύη πόλις ἐν ποταμῶ καὶ ἀντιον αὐτῆς τὰ Γά-
δερα νῆσος. Ἀπὸ Καρχηδονος ταύτῃ ἐστὶν ἔξ Ἡρα-
κλέως σήλας ἔστι καλίστη πλεύς παράπλευς ἡμερῶν
ἑπτά καὶ νυκτῶν ἑπτά. Γαδεῖρα εἰσὶν νῆσοι αὐτῶν πρὸς
τὴν Εὐρώπην. Τῶν ἡτέρα πόλιν ἐχέει, καὶ Ἡρακλεία
σήλα κατὰ ταύτας ἢ μὲν ἐν τῇ Λιβυῇ ταπεινὴ ἢ
δὲ ἐν τῇ Εὐρώπῃ ὑψηλῆ. Αὐτὰ δὲ εἰσὶν ἀκρᾷ κα-
τευθυντικῶν ἀλλήλων διέρχεται δὲ αὐτὰ ἀπὸ ἀλλήλων
πλὴν ἡμέρας. Παράπλευς Λιβυῆς ἀπὸ Αἰγυπτῆος ἔξ
Κανώθως σηματος, μέχρι Ἡρακλείων σήλων, κατὰ
τῆς κελπῶς κύμα κατὰ τὸν ἡμερῶν οὐ, δ'. Ὅσοι
ζέρρα τὴν πολιτῶν ἢ ἐμπορίας ἐν τῇ Λιβυῇ ἀπὸ τῆς
Συρίας ἢ παρ' Ἐσπερίδας μέχρι Ἡρακλείων σήλων
ἐν Λιβυῇ πάντα ἐστὶ Καρχηδονίων. * * * (p. 515, 2.)

a Ἀδρήμητος. Hadyrmetum enim Græcis est Ἀδρήμη. Vide Stephanum in voce. Voss. b Ημερῶν πέντε legit Voss. c Malim Νεῶς πόλιος ut semper Voss. d Omnia hic stadia, aut tempus παραπλευ. Voss. e Sine dubio hoc loco quadam desunt; nullas enim hic civitates insularas recenset. Nam pro Φέρως scilicet omnino Κοζοφ μίγα. Nec dubito quin etiam Κόζοφ μικρὸς hic desideretur. Voss. f Restituo Καίκακις. Voss. g Latini Junius Cæsarum vocant, Augusto Cæfare hoc nomen dante. Non potuit igitur hic scripsisse Scylax, ut qui jam multis ante Sæculis floureret. Scripsit ille Ἰθά ἀκρᾷ. Voss. h Forte πόλις Μεγάλη καὶ λιμῆν. Potum magnam Latini vocant à Spatio. Voss.

⚡ Diei vel Noctis Navigatio apud Scylacem valet (p' σταδ.) 10 Stadia, p. 30.

EXCERPTA EX Strabone.

Μετὰ τῆ Ἰνδίας (p. 192. c.) ἐστὶν ἡ Λιβύη, συν-
 εχθὴς ἑαυτῇ τε Αἰγύπτῳ, καὶ τῇ Αἰθιοπία ἣ
 μὲν καθ' ἡμᾶς ἠϊόνα ἐπ' εὐθείας ἐχθρῶν, ἡ δὲ πρὸς
 μέρει σιληῶν ἀπὸ Αλεξάνδρειας ἀρχαμένην, πλὴν τῆ
 Συρίων, καὶ εἰς πρὸς ἄλλη κελύων ἐπιστροφῇ μέγιστα,
 καὶ τῆ ταύτῃ πεινῶντων ἀκρωτηρίων ἔσχη. Ἐστὶ δ' εἰκο-
 νη παρδάλει ^b καταστικῶν ἧδ' ἐστὶ ταῖς οἰκήσεσι
 περιεχομένης ἐρήμῳ καὶ ἀνύδρῳ γῆ· καλεῖται δὲ τὰς
 τοιαύτας οἰκήσεις Ἀνάσεις οἱ Αἰγύπτιοι. * * Νέμεται
 δ' ἔθνη τῶν Λιβύων τὰ πλεῖστα ἀγροῶν. (p. 193.
 B.) ἔ πολλοὶ ἧδ' ἐφοδεύουσι συμφορῶν ἐρατοπέ-
 δους ἐδ' ἀλλοφύλους ἀνδράσιν· οἱ δ' ἐπιχωριοί, καὶ
 ὀλίγοι παρ' ἡμᾶς ἀφικνέοντες (οἱ πύραυλοι, καὶ ἔπι-
 πρῶν, ἐδὲ πάντα λεγόντων ἡμῶν δ' ἐν ταῖς λεγόμενα
 τοιαύτα ἐστὶ. Τὰς μὲν μεσημεριανώτατας, Αἰθιοπίας
 προσχωροῦντες· τὰς δ' ὑπὸ τῶν τῶν πλεῖστας Γα-
 ράμαντας καὶ Μαυροσίους, καὶ Νιγητίους· τὰς δ' ἐπι
 ὑπὸ τῶν τῶν Γαυθάλους· τὰς δὲ τῆ Ἰταλίας ἐξῆς ἢ
 καὶ ἀπλομένους αὐτῆς, πρὸς Αἰγύπτῳ μὲν Μαυροσύ-
 νους, μετὰ τῆ Κυρηναίας· ὑπὲρ δὲ τῶν τῶν Συρ-
 τῶν, Φύλλας καὶ Νασαμῶνας, καὶ τῆ Γαυθάλων πῖνας·
 εἰς τὰς Σύντας, καὶ Βυζακίας, μετὰ τῆ Καρχηδονίας·
 πολλὴ δ' ἐστὶν ἡ Καρχηδονία· συνάπτεται δ' οἱ Νομά-
 δες αὐτῆ· τῶν δὲ τὰς γυροματιῶν, τὰς μὲν
 Μασσαλιεύς ^d, τὰς δὲ Μασσαυλίους προσχωροῦν-
 τιν· ὕστερον δ' εἰς Μαυροσίους. Πᾶσαι δ' ἡ ἀπὸ Καρ-
 χηδόνος μετὰ σιληῶν, ἐπὶ εὐδαίμων· ἡμεροσέφορος
 δὲ, ὡς περὶ καὶ ἡ μεσόγεια πᾶσα. * *

A Siam subsequitur Africa contigua Egi-
 pto & Ethiopia: ejus litus quod nobis est obversum, ab Alexandria usque ad Col-
 umnas 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 exircium, aut peregrini advenentur:
 incolæ autem cum pauci ad nos perveniunt,
 tum neque credibilia narrant, neque omnia quæ
 tamen ii narrant, talia sunt. Maxime versus
 meridiem diffitos, appellant Ethiopias: sub
 his plerisque Garamantas, Pharusios, Nigri-
 tas: his adhuc inferiores Gætulos: deinde vic-
 inos aut etiam contiguos mari, ad Aegyptum
 quidem Marmaridas, usque ad Cyrenas: su-
 pra hos & Syrtes, Psyllos, Nasamonas, &
 quosdam Gætulos, tum Sintas & Byzacios us-
 que ad regionem Carthaginensem, quæ ampla
 est, eamque Numide attingunt; quorum ce-
 leberimos Masylenses, (vel Masylis) alios Ma-
 sasylios appellant: ultimi sunt Maurusii. Omnis
 autem à Carthagine ad Columnas utique Regio
 est felix, ferax 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 & indigine Mauri vocant: ab Hi-
 spania opposita Mari angusto diremptos. (Sunt,
 qui dicunt, Maurus Indos esse, qui cum Hercu-
 le 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 Atlan-
 tem nominant, barbari Dyrim. Inde procef-
 sus quidam eminet, extrema Mauritania Pars,
 occidentem versus, & Cotes appellatur. Mons
 qui à Cotibus usque in Syrtis per mediam
 Mauritaniam tendit, & ipse, & Montes qui
 cum eo paribus porrigitur Spatiorum Distan-
 tiis, commode habitantur, in initio quidem à
 Maurusiiis: in ipso vero Regionis intimo, à

L. I. E.
 II.

L. I. B.
 XVII.

a Suspicor legendum esse ἐ τῶν ταύτῃ πεινῶντων [ταῖς ὑπῆρ] κατὰ vel sic καὶ τῶν ταύτῃς ποιῶντων ἀκρωτηρίων. Cassanb.
 b Malim παρδάλει Id. ut apud Dionysium v. 181.
 Παρδάλει δὲ μὲν ἀπὸ τῆς ἐπιπέδου ὁμοίως,
 ἢ δὲ ἀπὸ τῆς καὶ αἰχμητικῆς τέκτικης.
 Τῆ καὶ τῆ κυανῆσι κρατάτικῳ φοιδίωσι.
 c Lege Φαυροσίους. id. d Legendum τὰς μὲν Μασσαυλίους, Masylenses vel Masylis, Id. ut Dionys. v. 187.
 Εἶνα Μασσαυλίους τε καὶ ἀρχαίους Μασσαυλίους.
 e Livius L. XXIV. c. 49. Maurusios dicere non dubitat aliquando, & contra Dio Græce scribens Μαιριτάνιας in-
 terdum dicit, non Μαυροσίους. Id.

Excerpta ex Strabone.

maxima *Lybie* Natione, qui *Getuli* appellantur. Supra *Mauritaniam* *Aethiopum* Regio est, qui *Hesperii* (*ninivum occidui*) vocantur, magnâ ex parte male habitata. Columnarum Fretum Longitudine dicitur stadiorum centum & viginti, minima vero Latitudine Sexaginta juxta *Elephantem*. Uterius naviganti sunt Urbes & Flumina complura usque ad Annem *Molocath*, qui *Maurorum*, *Massefthyorum*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 *Massefthyorum* fines est Stadiorum quinque millia. *Metagonium* novâ *Carthagini* respondet, in adversa Ripa opposita. *Timophenes* male pronuntiavit, verus *Massefthyam* esse. A *Nova Carthagine Metagonium* esse Stadiorum ter mille trajectum, præternavigationem ab ea *Massefthyam* 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 *Massefthi* & *Libes* magna ex parte cultu eodem utuntur & in cæteris perfomiles sunt, parvis equis utentes, celeribus tamen & mansuetis, adeo ut sola vergula gubernentur. Conveniunt nonnunquam *Mauros Phaurusis*, sed raro, per *Deserta* aquarum urres equarum ventribus subligatos vehentes, nonnunquam per loca quedam palustria & lacus *Cirtam* veniunt. Post *Mauritaniam* est *Massefthyorum* Regio, à *Molocath* flumine initium fumens: finiens vero in Promontorium quod *Massefthyorum* & *Massefthyum* Confinium dicitur. A *Metagonio Tritum* usque sunt Stadiorum sex Millia: sunt qui pauciora numerent. Ora Maritima complures Urbes & fluvios habet, & Regionem valde commodam, sed fatis fit mentionem eorum facere quæ sunt clariora. Difflar itaque *Siga* Civitas à dictis Finibus CIO Stadiorum intervallo, & *Syphacis* Regia quæ nunc diruta est. Post *Syphacem* *Mussimis* 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 porto alia loca obscura: quæ vero in interiore jacent Regione, montana sunt atque deserta: quibus interdum inferuntur, quæ *Getuli* tenent usque etiam ad *Syrtes*. Ibi vero ad Mare & Campi uberes sunt, & urbes multæ, fluminaque & Lacus. In hac Ora fuit urbs quedam nomine *Jol*, quam *Juba* *Ptolemæi* Pater à se instauratam, mutato Nomine *Cæsaream* vocavit, ea Portum habet, & infulam ante Portum. Inter *Cæsaream* atque *Tritum* est magnus Portus, quem *Sardam* (*Saldam* melius) vocant. Atque hæc sunt Confinia *Jube*, &

Α λιβυκῶν ἐθνῶν, εἰς Γαυθαίους ἄζοντες. * * Ὑπὲρ ταύτης δ' ἐστὶν ἐπὶ τῇ ἕξω θαλάσῳ τῆ ἑσπερίαν καλεσθεῖσαν Αἰθίοπων χώρα, κακῶς οἰκωμένη ποπλεον. * * Τὴ δ' ἵκαται τὰς ἐπὶ τῆς (P. I I 83. C.) πρῶτης, τὸ μὲν μήκος λέγει) σταδίων ἑκατὸν ἕκαστο, τὸ δ' ἐλάττωσεν πλάτος κατὰ τὴν Ἐλεφαντῶν ἐξήκοντα. Εἰσπλεύουσι τ' ἐξ ἡς πόλεις τὴ καὶ ποταμοὶ παλαιὸς μέγας Μολοχάθ ποταμῶ, ὃς ὀρίζεται τὸ Μαυροσίον καὶ τὴν Μασσαυσιλίαν γῆν. Καλεῖται ἡ καὶ ἄκρα μεγάλη Β πλησίον τ' ποταμῶ καὶ Μεταγωνίων ποτὸς ἀνδρῶσ καὶ λυπεῖος, ἐχθρὸν δὲ πὸ τὸ ὄρος τὸ δὸτ' ἑ Κωτίων μεχρὶ δευρο ἀφ' ὧσίνεσ: μήκος ἡ τὸ δὸτ' ἑ Κωτίων ἐπὶ τὰ ὄρησ τ' Μασσαυσιλίαν, σταδίοι πενήκοντα ἕκαστο ἐστὶ ἡ τὸ Μεταγωνίων κατὰ νέαν πρὸς Καρχηδόνια ἐν τῇ περαιῶ: Τιμοφῶνης δ' ἐκεῖ κατὰ Μασσαυσιλίαν Φησὶν ἐστὶν ἐκ Καρχηδόνος νέας ἄκρας, εἰς Μεταγωνίων, σταδίοι τετρακίλιοι ἀφ' ὧσίνεσ δ' εἰς Μασσαυσιλίαν ὑπὲρ ἑξακίλιον. Οὗτω δ' εὐδαίμονα χῆραν οἰκῶντες τ' τὸ λείπον οἱ Μαυροσίον, διατελέσαν ὄρωσ, καὶ μεχρὶ δευρο τ' χρόνος νομαδικῶσ ζῶντες οἱ πολλοὶ. * * Οὗτοι καὶ οἱ ἐφεξῆσ Μασσαυσιλίοι (P. I I 84. B.) καὶ κενῶσ λιβυοσ κατὰ τὸ πλεον ὀμοίωσκειν εἰσι καὶ τὰλλα ἐμφερέσ, μικρῶσ ἴσπιωσ χρωάμενοι, ὃσῶσ δὲ εἰς ἐπιπέσιν, ὡσ δὸτ' ῥαβδὸσ οἰακίεσθε. * * Μίσζων) δὲ καὶ τῶσ Μαυροσίωσ (ibid. C.) οἱ φανερῶσιο διὰ τ' ἐρημοσ σπανίωσ ἑσπὶ τ' κελίωσ τ' ἴσπιων ὑπερτάντες τὰσ ἀσέσ τ' ὕδατοσ ἐστὶ δ' ὅτε καὶ εἰς Κίρταν ἀφινῶν) διὰ πινων τίπων, ἐλωδῶν εἰς λιμνωδῶν. * * Μετὰ δὲ τ' τ' Μαυροσίον γῆν ἡ τ' (P. I I 85. D.) Μασσαυσιλίαν ἐστὶν δὸτ' ἑ Μολοχάθ ποταμῶ τ' ἀρχὴν λαμβάνουσι, τελευτῶουσι δὲ ἐπὶ τ' ἄκρην ἡ καλεῖται ἡ ὀριον τ' πρὸς Μασσαυσιλίαν καὶ τ' Μασσυλιῶν γῆσ: σταδίοι δ' εἰσὶν δὸτ' ἑ Μεταγωνίωσ μέγας τ' Τριτῶ ἑξακίλιοι: οἱ δ' ἐλάττωσ Φασιν. Ἐχει δ' ἡ ἀφ' ἑλῶσ πύλωσ τ' πλείωσ εἰς ποταμῶσ καὶ χῆραν εὐφῶν) τ' δ' ἐν ὀνομαπὶ ἀσέσ μνησθῆνασ. Ἐστὶ δὲ πόλισ Σίρα ἐν χιλίοισ σταδίοισ δὸτ' ἑ λεχθῆσ ὄρωσ, καὶ βασιλεῖον Σύφακοσ κατέσασσεν δὲ νῦν: τ' δὲ χῆραν μετ' Σύφακα κατέχευε Μασσαυσιλίοσ, εἴτα Μικίλωσ, εἴτα καὶ οἱ ἐκεῖνον διαδέξάμενοι: καθ' ἡμέασ ἡ ἰσθῶσ ὁ πατῆρ τ' νεωτὶ τελευτήσωνεσ ἰσθῶσ κατέσασσεν δὲ καὶ Ζάμα τὸ τέταρτον βασιλεῖον ὑπὸ Ῥωμαίων. Μετὰ δὲ τὴν Σίρα θεῶν λιμνὴ ἐν ἑξακίοισ σταδίοισ ἐστὶ ἄλλαι ἀσσημοὶ τέπτοι. τὰ μὲν ἐν ἐν βαθῆ τ' χῆρωσ ὄρεινα, καὶ ἐρημῶ, εἰδ' ὅτε παρῆσσασσεν) ἀ κατέχουσι οἱ Γαυθαῖοι μεχρὸσ καὶ Σῦρτεον: πρὸ δ' ἐκεῖ πρὸσ θαλάσῃ καὶ πῆδια εὐδαίμονα ἐστὶ καὶ πόλιωσ πολλὰ καὶ πόλιωμοι, καὶ λίμνωσ. * * Ἦν δ' (P. I I 88. A.) ἐν τῇ περαιῶσ ταύτῃ πόλισ ἰσθῶ ὄνομα, ἣν ἐπικρίτωσ ἰσθῶσ ὁ τ' Πτολεμῶσ πατῆρ, μετὰ ὀνόμασσεν Καυσιῶσαν, ἔχουσαν καὶ λίμνωσ καὶ πρὸ τῶ λιμνῶσ πησίον. Μετὰ δὲ τ' Καυσιῶσ καὶ τὰ Τριτῶ μέγασ ἐστὶ λιμνὴ, ὃν Σαρδῶν καλεῖσσι τ' ἑσπὶ ὀριον τ' ὑπὸ τῶ ἰσθῶ, εἰ τ'

a Ὑπὸ τῆσ δὲ τῶσ Μαυροσίωσ εἰς Γαυθαίωσ: τῇ δ' Ἀφρική καὶ τῇ Περσῶσ πῆλη ἡ ἀσέροσ τὴ καὶ διαμεροσ γῆ. *Agathem. Geogr.* l. 2. c. 5. b Non est dubium de eo promontorio hæc intelligi, quod reliqui Geographi *Trium* vocant; quare legendum censco ἡ καλεῖται *Τρίων*, ὅμοιο τ' τ' & c. *Casimb.* c Pro *Μασσυλιῶν*, sine dubio legendum est *Μασσυλιῶν* (vel *Μασσυλιῶσιν* ut *αρε* postea) *ex Polyb.* L. III qui *Μασσεθῶν* & *Μασσεθῶν* ineminit. vid. *Pinedo* in *Sicph.* p. 416.

ὕπο τοῖς Ῥωμαίοις· πολυτέρας γὰρ οἱ μερισμοὶ γε-
 ρήθη) τῆ χώρας, αἱ δὲ τῶν μερισμένων αὐτῶν παλαιῶν γε-
 νομένων, ἔτ Ῥωμαίων ἀλλοτ' ἀλλὰς τῶτων, τοῖς
 μὲν Φίλοις ῥωμένων, τοῖς ἢ καὶ πολέμοις· ὡς καὶ
 ἀφαιρέσει καὶ χαρίζεται συνθεῶν ἀλλοῖς ἄλλα ἔ-
 ετ' αὐτῶν τρεσπν. Ἴν δ' ἡ μὲν πρὸς τῇ Μαυροσίᾳ,
 ὡς οὐδικωτέρα τε καὶ δυναμικωτέρα· ἢ ἢ πρὸς τῇ
 Καρχηδονίᾳ καὶ τῇ Μασσυλιᾷ ἀνηγοτέρα τε καὶ
 κατισχύουσα μὲν βέλπειν, καίπερ κεκακωμένη δια-
 τὰ Καρχηδόνια τοπρώτων, ἐπειτα διὰ τ' τὸν Ἰπ-
 γέρθων πόλεμον. * * Μετὰ δ' ἔν Τριτῶν ἢ (ibid., D.)
 Μασσυλιῶν ἐστὶ ἔτ ἡ Καρχηδονίων παραπλησια
 χώρα. Κίριτα τε ἐστὶν ἐν μεσορῳαίᾳ, τὸ Μασσανιασ καὶ
 τ' ἐξῆς διαδοχῶν βασιλείων, πῶλις ευεκεκέρτη, κα-
 τοικουασμένη καλῶς τοῖς πῶσι, καὶ μάλις ὑπὸ Μι-
 κίψα, ὅς τις καὶ Ἑλλῆνας συνακρην ἐκεῖ· καὶ πῶσῶν
 ἐπίσπεν, ὡς ἐκπέμπειν μυρίας ἰππέας, διτ' λαοίους
 δὲ πεζύς. Ἡτε δὲ Κίριτα πόλις ἐν τῶτῃ, καὶ οἱ δύο
 Ἰππῶνες, ὁ μὲν πλησίον Ἰτυκῆς (p. I 189.) ὁ δὲ
 ἀποτέρω πρὸς τῇ Τριτῶ μάλλον, ἀμφὸς βασιλείᾳ, ἢ
 δὲ Ἰτυκῆ δευτέρα καὶ Καρχηδόνια τῶ μερῆ, καὶ τῶ
 ἀξιωματί· κατὰλυθείσης ἢ τῆ Καρχηδόνος, ἐκείνη ἦν
 ὡς ἀν μηρόπολις τοῖς Ῥωμαίοις, καὶ ὀρηγήσιον πρὸς
 πῶς ἐν λιθῶν περῶσι· ἴδρυ) δ' ἐν τῶ αὐτῶ κόλπῳ
 τῶν Καρχηδονιακῶν, πρὸς περῶν τ' ἀκρωτηρίων τῶν
 ποιέσιων τ' κόλπῳ· ὡν τὸ μὲν πρὸς τῇ Ἰτυκῇ καλῶ-
 σιν Ἀπυλωνίων, ἴτερον δ' Ἑρμῶν, καὶ εἰσὶν ἐν ἐπό-
 ψῃ ἀλλήλαις αἱ πόλεις. Ρεῖ ἢ τ' Ἰτυκῆς πλησίον ὁ
 Βαρύδρας ποταμός. Εἰσὶ δ' ἄπο Τριτῆ Καρχηδό-
 νος ἐπίδοι διαλίτοι πεντακῶσι. Οὐδὲ τῶσ' ὁμολο-
 γεῖ) τὸ διάστημα· ἔτε τὸ μερῆ Σύρτων. Καὶ Καρχη-
 δὸν ἢ ἐπὶ Κερρόντης πῶσι ἴδρυ), ἐπηρεαφῶσις
 κύκλον περιακῶσιων ἐξηκοντα ἐσθλῶν ἐχρῶντα τεῖχος,
 ἔτ τὸ ἐξηκονταεσθλῶν μήκος αὐτοῖς ὁ αὐχῶν ἐπέχει,
 κατήκων ἄπο θαλάσσης ἴππὶ θαλάσσιων, ὅπῃ τοῖς
 Καρχηδονίοις ἦσαν αἱ τ' ἐλεφάντων εἰσῆσις, ἔτ τό-
 πος εὐνοχαρῆς. Κατὰ μέσον ἢ τὸ πλιν ἡ ἀκρόπολις,
 ἦν ἐκαλῶν Βύρταν, ὁ Φρὸς ἰκανῶς ὄρθια, κύκλω πε-
 ριοικεμένη· κατὰ δὲ τ' κροφῶν ἐχρῶσι Ἀσκληπίων,
 ὅπερ κατὰ τ' ἄλωσιον ἡ γωνίᾳ ἔσθλῶν ἐκὸς συνέπερην
 αὐτῇ. Ἰπποκέν) ἢ τῇ ἀκροπόλει εἴτε τε λιμένες ἔτ ὁ
 Κῶσιων, ἠσῶσιον περιφῶρες Εὐρύτων περιεχόμενον, ἐχρῶ-
 πινεωσῶσις ἐκατέρωθεν κύκλω. Κῶσιμα δ' ἐστὶ Δι-
 ὀδες, ἀγαπῶσις ἐκ Τύσῃ λαόν. * * Κατὰ μέσον ἢ τὸ
 σμα (p. I 190. D.) ἔτ Καρχηδονίᾳ κόλπῳ, ἠσῶσις ἐστὶ
 Κόρσῃμα· ἀντιπορθμὸς δ' ἐστὶν ἡ Σικελία τοῖς τόποις
 τῶσις ἢ κατὰ Λιλυθαίων, ἔσπεν ἐν διασηματί χιλίαν,
 καὶ πεντακῶσιων ἐσθλῶν περῶσιον γὰρ Φρῶσι τὸ ἐκ Λιλυ-
 θῶσις μερῆ Καρχηδόνος· ἐτ πολὺ ἢ τῆς Κορσῶσις
 δεχῶσιον, ἐδὲ τ' Σικελίας ἄλλα τ' ἠσῶσις ὁ Αἰζῆμα-
 ρος· Διάπλῶσις δ' ἐστὶν ἐκ Καρχηδονίᾳ ἐξηκοντα ἐσθ-
 λῶν εἰς τ' ὡς οὐσεχῆ περῶσιον· ὅσπεν εἰς Νέφῶσιον ἀνά-
 σῶσις ἐσθλῶν ἐκαλῶν ἐκῶσι, πλιν δ' ἐρμῶν ἐπὶ πῶ-
 τῶσις ὡικεμένη. Εἰ αὐτῶ ἢ τῶν κόλπῳ ἐν ὡπρ καὶ ἢ
 Καρχηδόν, Τύσις ἐστὶ πόλις, καὶ θερμα, ἔτ λατιμαί-
 ασις, καὶ ἐπ' αὐτῶν πόλις ὀμῶνιμος· εἰδ' ἢ Ἑρμῶσι
 ἀκρῶσις περῶσι· εἴτε Νεοπόλις· εἴτ' ἄκρῃ ταφῶ-
 σις, καὶ ἐπ' αὐτῇ λιθῶσις Ἀσῶσις καλῶμενος ἄπο τῆς

A *Romanorum* ditionis. Etenim variis planè mo-
 dis regio ista fuit divisa, cum qui eam te-
 nerent, complures essent, & *Romanis* alii a-
 micis, alii hostibus diverso tempore uterentur,
 ideoque & darent & auferrent aliis alia. Re-
 gio sane *Mauritaniam* proxima, vires ac pro-
 ventus majores habebat: quæ vero *Carthagi-
 nem* & *Massyloorum* (vel *Massyloorum*) terram
 contigit, florentior est, & melius apparatus,
 quanquam primo *Carthaginensi* bello afflictâ,
 ac deinde bello contra *Jugurtham* gesto. Post
Tritum est *Massyloorum* & *Carthaginensium*
 regio. *Cirta Mafinsæ*, & *Succellorum* regia
 est in mediterraneis, urbs munitissima, & op-
 time omnibus rebus instructa, maxime à *Mi-
 cipsa*, qui & *Græcos* in eam habitatum de-
 duxit: & tantam effecit, ut decem equitum
 millia, peditum xx emerit. *Cirta* itaque
 hîc est, & duo *Hippones*, alter *Utica* proxi-
 mus, alter remotior, & *Tritio* propinquior, am-
 bæ regîæ. *Utica* & magnitudine, & digni-
 tate secunda est post *Carthaginem*: atque hac
 excisa caput regionis fuit, & receptaculum
Romanorum ad res in *Africa* gerendas. In
 eodem finis sita est, in quo *Carthago*, ad alte-
 rum ex promontoriis quæ sinum faciunt: ho-
 rum id quod juxta *Uticam* est, *Apollonium* vo-
 catur, alterum vero *Hermæa*. Urbes ipsæ ita
 sunt sitæ, ut unam possis ex altera cerere.
 Prope *Uticam* *Bagrada* amnis labitur. A *Tri-
 to* *Carthaginem* sunt stadia bis mille & quin-
 genta: quanquam neque de hoc intervallo, ne-
 que de eo quod ad *Syrtes* est, consentitur.
Carthago in peninsula quadam jacet, quæ am-
 bitum habet stadorum cccxlx, muro cinctum,
 cujus sexaginta stadorum longitudinem collum
 occupat, quod à mari in mare pertinet, ubi
Carthaginensium elephantis stabula habebant,
 & locus amplissimus est. In media urbe *Arx*
 fuit, quam *Byrsam* vocarunt (*hoc est tergus*)
 lupercilium fatis erectum, circumcirca habita-
 tum, in cujus vertice *Æsculapii* templum erat,
 quod *Ashubalis* uxor captâ urbe secum con-
 cremavit. Arci portus subjacent, & *Cothon*,
 parva insula, ac rotunda, *Euripo* circumdata,
 ad cujus utramque partem sunt in orbem na-
 valia. Eam urbem *Dido* condidit, *Tyro* co-
 lonis eo adductis profecta. In medio ostio
Carthaginensis sinus insula est *Cossura*. His
 locis è regione opponitur *Lilybæum Sicilia*
 cxxx fere stadorum intervallo; tanta est enim
 inter *Lilybæum* & *Carthaginem* intercapedo.
 Non procul à *Cossura* & *Sicilia* distant, cum
 alie complures insulæ, tum etiam *Aegimurus*.
 Navigatio autem lx stadorum est *Carthagine*
 in proximam oppositam continentem, inde ad
Nepherim adfensus est stadorum cxx: ur-
 bem naturâ munitam, & super petra quadam
 ædificatam. In sinu *Carthaginensi* est *Tunis*
 civitas, & *Aquæ calidæ*, & *Lapidinæ* quæ-
 dam, deinde *Hermæa* promontorium aspe-
 rum: ac pone Urbs cognominis: mox *Lea-
 polis*: inde *Taphitis* promontorium, & in eo
 collis quidam *Alpis* nomine, à similitudine scu-
 ti appellatus, quem *Agathocles Siciliae* tyran-

Excerpta
 ex
 Strabone.

ὁμοίότητος· ὡς περ σωμακῶσιον ὁ τῆς Σικελίας τύραν-

Excerpta
ex
Strabone.

nus condidit, quo tempore adversus *Carthaginenses* classem duxit. Hæ urbes à *Romanis* una cum *Carthagine* sunt everse. Stadiis quadringentis à *Tapthibe* est *Cossura* insula, contra *Selinuntem Siciliæ* fluvium posita, ambitum habens cL stadiorum, & Urbem eodem nomine: distat à *Sicilia* ad sexcenta circiter stadia. *Melte* etiam insula abest à *Cossura* stadiis quingentis: deinde est *Athume* civitas, in qua etiam erant navalia. Sequuntur insule multe, & inter fe vicinæ omnes nomine *Tarichie*; hinc urbs *Thapsus*, (civitas proxima ei lacus) postquam insula est in pelago *Lopadusa*. Sequitur *Ammonis* promontorium ad speculandum thynnus; postea *Thæna* urbs circa parvæ *Syrus* initium. Alia quoque oppidula permulta interjacent non digna memoratu. In principio *Syrus* insula quædam est oblonga, nomine *Cercinna*, juxta magnitudinis, quæ Urbem habet eodem nomine. Item altera minor, *Cercinnitis*. His continua est minor *Syrus* quam *Lotophagitim Syrtim* etiam dicunt. Hujus sinus ambitus est fere CLXXX. Oris latitudo 100. Juxta utrumque promontorium, quæ os efficiunt, insule adjacent continenti, *Circinna* scilicet, de qua diximus, & *Mennix*, magnitudine æquales. *Mennigem Lotophagorum* terram putant, cujus *Homerus* meminit: & signa quædam extant, & *Ulyssis* Ara, & Fructus ipse. Nam *Latus* arbor crebra in eâ est, fructu suavissimo; plura etiam in ea oppida sunt, sed unum eodem nomine quo insula. Quin & in ipsa *Syrus* oppidula plurima sunt. In recessu ipso est ingens *Emporium*, quod flumen allabitur, in sinum exiens. Maris autem altus hucusque pertendunt: quorum tempore finitimi maximo studio ad caprandos pisces excurrunt. Postea est promontorium alium & sylvofum, magnæ *Syrus* initium, quod *Cephalas* (id est *capita*) vocant. A *Carthagine* ad hoc promontorium sunt paulo plura CLXXX stadia. Imminet autem ora à *Carthagine* usque *Cephalas* & *Massefylus Liborhænicum* terra, usque ad *Getuliam* montana, que jam *Africa* est. Supra *Getuliam* est *Garamantum* regio, quæ cum illa æqualibus spatiis porrigitur, unde *Carchædonii* lapilli afferuntur. Dicunt *Garamantas* ab *Æthiopiis*, & Oceani vicinis abesse IX, aut X dierum itinere, ab *Ammon* 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* perfimiles. Eorum equi & boves ungulas aliis longiores habent. Reges plurimum equis student, itaque ad centena pulorum millia quotannis accurata inquisitione facta recensentur.

Ἰν Ἀραβουλίῃσιν καθ' ὃν καιρὸν ἐπέπλωσε τοῖς Καρχηδονίοις συγκαταπαύσθησαν δὲ τῆς Καρχηδονίας ὑπὸ Ρωμαίων αἱ πόλεις αὐτῶν. Ἀπὸ τῆς Ταφίδος ἐν τῆρακοσίσι σταδίοις νῆσος ἐστὶ Κόσσυρα κατὰ Σελινῶντα τῆς Σικελίας ποταμῶν. Ἐπὶ τῆς ἐχθροῦ ὀμῶνυμον, ἐκαστὸν ἔχει πενήκοντα σταδίων ὄρου τῆς περιμετροῦ, δέχεται τῆς Σικελίας περὶ ἑξακοσίους σταδίων. Ἐστὶ τῆς Μελίτης νῆσος ἐν πεντακοσίσι σταδίοις ἀπὸ τῆς Κόσσυρας· εἶτα Ἀδρύμη πόλις, ἐν ἣ τῆς νεώρεα ἦν. Εἶθ' αἱ Ταρχηδαίαι λεγόμεναι, νῆσος πολλὰ καὶ πυκνά· εἶτα Θάψος πόλις (καὶ ἡ πλησίον λίμνη, p. 1188. C.) καὶ μετὰ ταύτην νῆσος πελαγία Λοπαδῶσαι. εἶτα ἄκρα Ἀμμωνίος (βαλιδιανὸς παρὸς Ἰωννοστατίας) εἶτα Θαινὰ πόλις περὶ τὴν ἀρχὴν κειμένη τῆς μικρᾶς Σύρβως· πολλὰ δ' εἰσὶ καὶ ἄλλα μετὰ ταύτην ἀπὸ ἀσίας μνήμης· παράκει' ἐστὶ τῆς ἀρχῆς τῆς Σύρβως νῆσος παραμυκῆς, ἡ Κέρκινα, εὐμεγέθης, ἔχουσα ὀμῶνυμον πόλιν, καὶ ἄλλα ἐλατῶν Κερκινίτις. Συνεχῆς δ' ἐστὶν ἡ μικρὰ Σύρτις, ἢ καὶ Λωποθαρίτιν Σύρτιν λέγουσιν. Ἐστὶ δ' ὁ μὲν κύκλος τῶν κολπῶν τῆς σταδίων χιλίων ἑξακοσίων· τὸ δὲ πλάτος τῆς σταδίων ἑξακοσίων· καθ' ἑκάστην τῶν ἀκρῶν ποιεῖται τὸ σῶμα, ὡς ὡσεὶ εἰς νῆσος τῆς ἡπείρου, ἥτε λεχθεῖσσι Κέρκινα, ἔν τῆς Μηνίγγης, παρὶσι τοῖς μεγέθεσι. Τὴν δὲ Μηνίγγα νομίζουσιν εἶναι τῆς Λωποθαρίτιν νῆσος, τὸ ὄψοιμα λεγομένην, καὶ δέκοντα πηχῶν σῶμα, ἔχει βωμὸς Οὐσσεύς, καὶ αὐτὸς ὁ καρπός. Πάλιν γὰρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλεῖσθαι λωπὸν, ἔχει ἥδιστον καρπὸν· πλείους δ' εἰσὶν ἐν αὐτῇ πόλιν καὶ, μία δ' ὀμῶνυμον τῆς νῆσος καὶ ἐν αὐτῇ δὲ τῆς Συρτις πόλιν καὶ πνὲς εἰσι. Κατὰ δὲ τῆς μυχῶν ἐστὶν περὶ μέγας ἐμπροσθεν, περὶ μὲν ἔχον ἐμβαλλόντα εἰς τὸν κόλπον. διατείνει δὲ μέχρι δέυρο τῆς ἀμπατίων πᾶσιν καὶ τῆς πλημμυρίδων, καθ' ὃν καιρὸν ὅππῃ τῆς θήραν τῆς ἰχθύων ὄπισθεν ὄντων αἰσθητῶν κατὰ πᾶσιν τῶν θέντων. * * * ἐστὶ (p. 1192. A.) ἄκρα ὑψηλὴ ἔν τῆς ὕλης, ἀρχὴ τῆς μεράλης Σύρτιος, καλεῖται δὲ τῆς Κεφαλᾶς· εἰς ταύτην δὲ τῶν ἀκρῶν ἐκ Καρχηδονίας, σταδίοις εἰς μικρὰ πλείους τῆς πεντακισχίλιων. Ὑπὲρκει' ἡ τῆς δόξης Καρχηδονίας παραλίας μέχρις ἐκ Κεφαλῶν, ἔχει καὶ τῆς μασσαυτιλίων καὶ τῆς λιβοφοινικίων γῆς, μέχρι τῆς Γαιτέλων ὀρενῆς, ἥδη λιβυκῆς ὄσης. Ἡ δ' ὑπὲρ τῆς Γαιτέλων ἐστὶν ἡ τῆς Γαραμασίλων γῆ ὡς ἀλλήλους ἐκείνοις, ὅθεν οἱ Καρχηδονιοὶ κἀμίζον' λιθῶν· τῶς δὲ Γαραμασίλων δόξαι τῆς Αἰθιοπῶν, ἔχει τῆς περὶ ἀφροῦσιν ἀφροῦσιν ἡμερῶν ἐνεία, ἢ καὶ δέκα ὁδῶν· ἔχει δὲ Ἀμμωνίος καὶ πεντακαίδεκα. Μετὰ τῆς Γαιτέλων καὶ τῆς ἡμετέρας παραλίας, πολλὰ μὲν πεδία, πολλὰ δὲ ὄρη ἔχει λίμναι μεγάλαι καὶ πηγάδι, ὧν πνὲς καὶ καλὰ δύνοντες ὑπὸ γῆς ἀφανίζονται· λιπὸν δὲ σφόδρα τοῖς βίοις εἰσι καὶ τῶν κόσμων πολυρύναικες δὲ ἔχει πολύπαδες, πάλιν δὲ ἐμφορεῖ τῆς Νυμίας τῆς Ἀραβίας, καὶ ἴσπετι δὲ καὶ βόες μακροχειρότεροι τῆς παρ' ἄλλοις· ἴσπερφόρεια δ' ἐστὶν ἐκαστῶν ἀμῶν διαφορίας τοῖς βασιλευσῶν, ὡς ἔχει ἀριθμὸν ἑξατάλεσθ' πάλιν καθ' ἑτος εἰς μυριάδας δέκα.



EXCERPTA ex *Ptolemæo.*

Εκ τῆς ὅλης Λιβύης κατὰ τὰς ἑσπεριώδους ἁπασίας **Α** **Ε**κ τῆς ὅλης Ἀφρικῆς juxta subjectas Provincias seu Satrapias. **Ι Β.**
 Ἐπαρχίας ἢ Σατραπείας. **Ι V.**
 Μαυριτανία Τινγκιτανία. *Mauritaniam Tingitanam.*
 * Μαυριτανία Καισαριανή. *Mauritaniam Caesariensem.*
 * Νυμιδία. *Numidiam.*
 * Ἀφρικὴ. *Abbricam.*
 Κυρηναϊκὴ. *Cyrenaicam.*
 Μαρμαρική. *Marmaricam.*
 * τὴν ἰδίαν Λιβύην. *Eam quæ proprie nuncupatur Libya.*
 Αἴγυπτον. *Aegyptum.*
 * τὴν ὑπὸ τὰς εἰρηλώδους ἐπαρχίας ἐν τῇ Λιβύῃ. **Β** *Libyam Interiorem sub præfatis Provinciis.*
 τὴν ὑπὸ τῷ Αἴγυπτον Αἰθιοπίαν. *Ethiopicam quæ sub Aegypto est.*
 τὴν ὑπὸ πύκτας ἑστῆς Αἰθιοπίαν. *Athiopicam Interiorem sub istis.*
 * * * * *

MAURITANIÆ CÆSARIENSIS SITUS.

Ἡ Μαυριτανία ἢ Καισαριανία περιεχέσθαι ἔστι δὲ ἑσπεριώδους, [τῆ ἐρημιότητι] ἀπὸ τῆς Τινγκιτανίας Μαυριτανίας.

Mauritania quæ Caesariensis dicitur, definitur ab Occafu [præfato] Tingitanicæ Mauritaniæ latere. **CA P.**

Ἀπὸ δὲ ἀριστερῶν, τῷ Σαρδάω πελάγει, κατὰ τὴν ἑσπεριώδους ποτ. ἑσπεριώδους μετὰ τὴν ἑσπεριώδους ποτ. ἑσπεριώδους ἀπὸ τῆς ἑσπεριώδους.

A Septentrionibus vero Sardoo pelago juxta Malvæ fluv. ostia usque ad Ampsagæ fluvii ostia.

Ἡ δὲ ἑσπεριώδους ἔχει ἑσπεριώδους ἔτος.

Ejus circumscriptio sic se habet.

Μετὰ τὰν ἑσπεριώδους	12	5.	18	5	<i>Post Malvæ fluv. ostia</i>	11	10.	34	10
Μετὰ ἀριστερῶν	12	11.	18.		<i>Magnum Promontorium</i>	11	30.	35	0
Γυψάρια ἡμιλίω	12	17.	18	18	<i>Gypfaria Portus</i>	11	50.	34	45
Σίγα πύκτας, Κολώνια	12		18	20	<i>Siga Civitas Colonia</i>	12	00.	34	40
Σίγα ποτ. ἑσπεριώδους	12	8.	18	27	<i>Sigæ fluvii ostia</i>	12	15.	34	40
Ασάρα ποτ. ἑσπεριώδους	12	11.	18	11	<i>Affaræ fl. ostia</i>	12	30.	34	30
Πόρτος μέγαν	12	11.	18	11	<i>Portus Magnus</i>	12	45.	34	30
Χιλεμάθ ποτ. ἑσπεριώδους	17		18		<i>Chilemath fluv. ostia</i>	13	00.	34	00
Βαίζα ἡ Κολώνια	17	7.	18		<i>Quiza Colonia</i>	13	20.	34	00
Θεῶν λιμῶν	17	11.	17	11	<i>Deorum Portus</i>	13	30.	33	45
Ἀρσενάρια Κολώνια	17	17.	17	17	<i>D Arfenaria Colonia</i>	13	50.	33	50
Καρτένας ποτ. ἑσπεριώδους	17	8.	17	20	<i>Cartenni flu. ostia</i>	14	15.	33	40
Καρτένας	18	17.	17	20	<i>Cartennæ</i>	14	50.	33	40
Καρτένας	18	8.	17	7	<i>Carepula</i>	14	30.	33	40
Καρτένας	18	5.	17	17	<i>Carcome</i>	15	10.	33	30
Λάγυρον	18	14.	17	15	<i>Lagnutum</i>	15	30.	33	20
Ἀπόλλωνος ἄκρον	18	15.	17	15	<i>Apollinis Promont.</i>	15	30.	33	40
Κάστρα Γερμανῶν	18	15.	17	15	<i>Castra Germanorum</i>	15	50.	33	10
Κανουκίς	18	5.	17	15	<i>Canuccis</i>	16	10.	33	10
Χιναλάφ ποτ. ἑσπεριώδους	18	21.	17	25	<i>Chinalaph flu. ostia</i>	16	40.	33	20
Ἰὼλ Καρτένας	18		17	7	<i>E Iol Caesarea</i>	17	00.	33	20
Τίπαφα	18	25.	17	27	<i>Tipafa</i>	17	30.	33	30
Οἶα	18	27.	17	25	<i>Via</i>	17	40.	33	00

1 Viz. juxta Meridianum qui à Malvæ fl. ostiis est, cujus positio habet 11 30. 34 10, usque ad finem, cujus positio habet 11 40. 26 15. Cap. 1. 2 In MSS. παραλιαν. 3 Vid. Cap. 1. ut supra. 4 In cod. Pal. & omnibus fere editis Γυψάρια, Gypfaria. 5 In MSS. & ed. nonnullis 20, in ed. Servet. 30. 6 In cod. Pal. Βαίζα in ed. Lat. Quiza. 7 In MSS. & ed. 18. 8 In MSS. & ed. ubi pro Καρτένας legitur Καρτένας. 9 In MSS. 10 In MSS. et in ed. 18. 17 20. 11 Ibid. n. 12 Ibid. 11. 13 Ibid. n. 14 Ibid. 11. 15 In MSS. 20. in ed. Munif. & Servet. 30. 16 In MSS. et ed. 11. 17 Ibid. 20. 18 Ibid. 17. in ed. autem Scut. 30; ubi etiam in Canucci pro 5 occurrit 30. 19 In MSS. 18. in ed. Rom. 25. in ed. Munif. et Servet. 35. 19a. In ed. Servet. 30. 20 In cod. Pal. Χιναλάφ. 21 In MSS. et ed. 20. 22 Ibid. 7. 23 Ibid. 11. 24 Ibid. 11. deest vero in ed. Munif. 25 In MSS. & ed. 20. 26 5 ibid. deest.

Excerpta ex Ptolemaeo.	Icosium	18 00.	33 00	A	Αἰκόσιον	m	λγ	
	Savi <i>flu. ostia</i>	18 10.	33 20		Σαβὴ ποτ. ἐκβολαί	m	ς.	ιγ 1
	Ruftonium	18 30.	32 45		Ρουφόνιον	m	ς.	λγ
	Ruficibar	18 45.	32 50		Ρουφικίβαρ	m	3 δ.	λδ δ
	Modunga	19 10.	32 25		Μοδύγγα	ιδ	4 ς.	λδ 4 γ 16
	Serbetis <i>flu. ostia</i>	19 30.	32 50		Σέρβετος ποτ. ἐκβολαί	ιδ	5 ς.	λδ 5
	Ciffe	19 45.	32 50		Κισή	ιδ	μδ.	λδ 6 ς
	Addume	20 00.	32 50		Αδδύμη	κ		λδ 7 ς
	Rufuccoræ	20 15.	32 45		Ρουσκκίρας	κ	δ.	λδ 8 δ
	Tomnium	20 30.	32 45		Τόμνιον	κ		λδ δ
	Rufubeler	20 15.	32 40	B	Ρουφουβέλβαρ	κ		λδ 11 γ
	Ruzafus	21 00.	32 40		Ρουζαζύς	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 <i>fl. ostia</i>	22 10.	32 30		Ναφάβια πλ. ἐκβολαί	κδ	16 ς.	λδ 17 ς
	Chobat	22 40.	32 20		Χοβάτ	κδ	18 γ.	λδ γ
	Sifaris <i>flu. ostia</i>	23 00.	32 15		Σίσαρθ ποτ. ἐκβολαί	κγ		λδ δ
	Iarfath	23 20.	32 5		Ιαρσάθ	κγ	γ.	λδ 16
	Audi <i>Pronont.</i>	23 20.	32 20		Αύδον άρον	κγ	19 γ.	λδ 20 γ

Et in NUMIDICO SINU.

Audi <i>fl. ostia</i>	23 50.	32 00	C	Αύδον ποτ. ἐκβολαί	κγ	21 ς.	λδ
Igilgili	24 00.	32 00		Ιγιλγίλει	κδ		22 λδ
Guli <i>flu. ostia</i>	24 20.	31 50		Γούλι ποτ. ἐκβολαί	κδ	23 γ.	λα 23 ς 5
Alifarath	25 10.	31 45		Ασιφάρθ 23 b	24 κδ		λα δ
Ampfagæ <i>flu. ostia</i>	26 15.	31 45		Αμφάγα ποτ. ἐκβολαί	25 κς		λα δ
Ejuldem fontes	26 00.	26 00		Αἰ πηγαί τ' ποτ.	26 κς		κς

Ab oriente verd clauditur *Africam* 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	15 00.	29 30		Δούρδον όρος, ἔσ τὸ μὲν ἀνατολικὸν ἐπέχει μοίρας	ιι	κδ	μ
Occidentalis autem pars	10 00.	29 30		Τὸ δὲ δυτικὸν	ι	κδ	μ
Zalacus mons	16 00.	31 40		Καὶ τὸ Ζάλακον όρος	15		λα 28 γ
Garaphi mons	16 00.	28 40		Καὶ τὰ Γάρφα όρη	15		κη γο
Maletubalus mons, cujus fines habent	13 00.	26 40		Καὶ τὸ Μαλέτουβαλον όρος, ἔσ τὰ πέρατα ἐπέχει μοίρας	30	ιγ	31 κς γο
&	17 30.	26 20	E	Καὶ τὸ Κεννάβα όρος	33	ις	32 κς γο
Cinnaba mons	16 10.	26 30		Καὶ τὸ Κιννάβα όρος	35	κς	λα
Herun mons	20 30.	31 00		Καὶ τὸ Ηέρων όρος	35	κς	λα
Phruræfus mons, cujus fines gradus habent	18 30.	28 40		Καὶ τὸ Φρούραφον όρος, ἔσ τὰ ἄκρα ἐπέχει μοίρας	11	36 ς.	κη 37 γ
&	21 00.	26 30		Καὶ τὸ Φρούραφον όρος	11	36 ς.	κη 37 γ
Garas mons	23 00.	28 00		Καὶ τὸ Γάρας όρος	39	κδ	κς
Valva mons	22 00.	26 00		Καὶ τὸ Οὐάβαλα όρος	40	κγ	κη
Buzare montis occidua, quorum situs	25 00.	25 30		Καὶ τὸ Βούζαρε πὲ δυτικῶν όρων	κς		κε 41 ς
&	28 00.	27 00	F	Καὶ τὸ Βούζαρε πὲ δυτικῶν όρων	κη		κζ

Tenant autem *Provinciam* ab occafu *HERPIDITANI* sub montibus *Cbalcoorychiis* appella-

Κατέχουσι τὴν ἐπαρχίαν πὰ μέρη τὰ μὲν ὡς ἑσ δυτμὰς ΕΡΠΙΔΙΤΑΝΟΙ ὑπὸ τὰ καλέμεθα Καλ-

1 In MSS. & ed. γ in Scoti ed. 32 45. 2 In MSS. & ed. m μ. λδ μδ. 3 Ibid. μδ. λδ μγ. 4 In MSS. μ. 4 a In ed. Servet. 55. 5 In MSS. μ. λδ μγ. 6 Ibid. μγ. 7 Ibid. μγ. 8 Ibid. μδ. 9 Male in ed. Berz. κς. in MSS. & ed. κ λ. λδ μδ. in ed. Par. κ ς. 10 In ed. Par. κ δ. in ed. Almf. 20 45. male in ed. Berz. κδ. 11 In MSS. & ed. γο. 12 Ibid. γο. 13 In MSS. & ed. Scoti, & Servet. 30. in ed. Almf. 20. 14 In MSS. & ed. μ. 15 Ibid. μ. 16 In MSS. γ in ed. Servet. 30. 17 In MSS. & ed. μ. 18 Ibid. γο. 19 In ed. Servet. 40. 20 In MSS. deest γ. in ed. Servet. 15. 21 In MSS. & ed. μγ. 22 Ibid. λα μδ. in ed. Scoti 32 00. 23 In ed. Servet. 40. 23 a In MSS. & ed. μγ. 23 b In Cod. Pal. Aссάμ. 24 In MSS. & ed. κς ς. λα μδ. 25 Ibid. κς δ. λα μδ. 26 In MSS. κς μγ. in ed. nonnullis 26 30. in ed. Servet 26 50. 31 35. 26 4. In Cod. Pal. τῆς Αφρικῆς. 27 In MSS. deest μγ. in ed. Scoti & Rom. 26 30. 28 In MSS. & ed. γο. 29 In editis Basf Μαλέτουβαλον, in Almf. Μαλέτουβαδus, in ed. Mercat. Μαράτουβαδus. 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, & Almf. Byren. 35 Male in ed. Berz. κς. in MSS. & ed. κ λ. 36 In MSS. & ed. μ. 37 Ibid. γο. 38 Ibid. λ. 39 Ibid. κγ κη. 40 Ibid. κδ κς. 41 Ibid. λ. 42 κζ ἔπ. κη κζ. in ed. Berz. defunt.

Excerpta ex Ptolemæo.	Aquæ calidæ Colonia	18 00.	32 10	A Τραπεζομενίς ¹	in	2λς	5
	Phloryia	19 20.	31 40	Φλωρυία	εθ	γ.	2ς
	Oppidium	19 10.	31 10	Οππίδιον	4εθ	λα	γ
	Laudia	19 50.	29 50	Λαυδία ⁵	εθ	6ς.	2ς
	Tucca	20 00.	31 30	Τούκα	κ	λα	7ς
	Badel	20 00.	31 45	Βάδελ ⁹	κ	10λα	
	Gafnara	18 00.	32 40	Γάφναρα	in	λβ	11γ
	Bida Colonia	18 30.	32 10	Βίδα καλόνια	in	12ς.	5
	Symitha	20 20.	32 15	Σύμιθα	κ	γ.	λβ δ
	Thibinis	21 00.	31 10	Θιβίνις	κα	λα	13ς
	Izatha	21 00.	30 20	Βιζαθ	14λβ	15γ	
	Auximis	21 00.	29 30	Αυξιμίς	κα	κθ	16ς
	Et juxta Phœmii fluvii fontes, qui amni Sa-vo admiscetur,			Καὶ πρὸς τὰς τοῦ Φοίμειος ¹⁷ ποταμοῦ πηγὰς ὅς συμβάλλει τῷ Σαυρὸν ποταμῷ,			
	Suburgia	21 00.	28 20	Σουβούργια	κα	κθ	γ
	Postea autem ab alio principio civitates hæ,			Καὶ πάλιν ἀπ' ἄλλης ἀρχῆς ὁδὸς αἰδεῖ,			
	Thudaca	20 50.	31 20	Θουδάκα	18εθ	ς.	λβ 5
	Tigis	19 30.	32 30	Τίγισ	εθ	λ.	λβ 11
	Turaphilum	21 20.	31 15	Τυράφιλον	κα	γ.	λα 10δ
	Sudava	22 20.	32 00	Σουδάβα	κβ	γ.	λβ
	Tufiagath	22 20.	31 30	Τυφιάγαθ	κβ	γ.	λα 23ς
	Uffara	22 00.	30 40	Ουφέρα	κβ	λ	21γ
	Vazigada	22 30.	30 10	Ουζιγάδα ²²	κβ	23ς.	λ 5
	Auzia	22 10.	29 40	Αυζία ²⁴	κβ	ς.	κθ 25γ
	Tubufuptus	23 45.	31 20	Τουβούπτουθ	26κβ	δ.	λα γ
	Rhobonda	23 20.	31 20	Ροβόνδα	κγ	γ.	λα γ
	Aufum	23 00.	30 40	Αύφον	κγ		21λγ
	Zaratha	23 30.	30 30	Ζαράθα	28κγ	ς.	λ 5
	Nababurum	23 00.	30 00	Ναβούρουμ	κγ	λ	
	Vitaca	23 45.	29 30	Ουίτακα	κγ	29δ.	κθ 30ς
	Thubuna	23 50.	28 30	Θουβούνα	κγ	31ς.	κθ 32ς
	Thamarita	23 10.	27 15	Θαμαρείτα	κγ	ς.	κζ δ
	Augala	24 50.	31 20	Αυγάλα	κδ	33γ.	λα γ
	Supu	24 20.	30 45	Σούπου	κδ	34ς.	λ 35δ
	Ippa	24 10.	30 10	Ιππα	κδ	36ς.	λ 31ς
	Vamiceda	25 10.	30 00	Ουαμικεδα ³⁸	39κβ	λ	
	Siripha Colonia	26 10.	29 20	Σίριφα καλόνια	40λ	ς.	κθ 41ς
	Tumarra	26 30.	29 00	Τουμαρρά	κς	42.	κθ
	Germiana	26 45.	28 30	Γερμάνια	κς	43.	κθ 44ς
	Pepia	24 50.	28 15	Παπία	κδ	45ς.	κθ δ
	Vefcether	24 10.	27 30	Ουέσθερ	κδ	46ς.	κζ 47ς
	Ægæa	26 00.	28 10	Αἰγία	48ς		49κθ 5
	Taruda	25 45.	26 30	Τάρουδα	κς	50δ.	κς 51ς
	Infula autem adjacet Julia Cesareæ in qua civitas eodem nomine, cujus gradus sunt			Νήσος δὲ πρὸς ἄκρην τῆς Ἰουλιανῆς ⁵¹ Καυσαρική ὀμώνυμον αὐτῆ πάλιν ἔχουσα ⁵² , ἧς θέσις			
		17 30.	33 40		ιζ	53λ.	λγ γο

A P H R I C Æ S I T U S .

C A P . III. *Aphrica* latus occidentale terminatur *Mauritania Caesariensi* juxta expositam lineam per *Ampurgam* fluvium, *cajus*, ut *supra*, *gradus* sunt.

Τῆς Ἀφρικῆς ἡ μὲν δυσμικὴ πλοῦρα περικεῖται τῇ Μαυρητανίᾳ τῇ Καυσαρινίᾳ κατὰ τὴν ἐκτεθειμένην γραμμὴν διὰ τῆς Ἀμφούργου ποταμοῦ.

1 In cod. Pal. & aliis additur Κολόνα 2 In edit. Servet. 31. 3 In MSS. & editis γο. 4 In MSS. & edit. εθς. λας. 5 In edit. *Manf.* &c. *Labbia*. 6 σ male forsan pro σ ut in edit. *Ber.* in MSS. & editis aliis Λγ. 7 In MS. et edit. Λγ. 8 In MSS. & editis λ. 9 In cod. Pal. *Βάδνα*. 10 In MSS. & edit. nonnullis λα λδ. in edit. *Servet.* 30 45. 11 *Ibid.* γο. 12 *Ibid.* λ. 13 σ deest in MSS. & in edit. *Servet.* 14 In MS. & editis κα. 15 Male in edit. *Ber.* γυγυδ. in MSS. & ed. aliis λ γ. 16 *Ibid.* λ. 17 In ed. nonnullis *Phœmii*. *Τοιρομείος* debet forsan esse *Φοιμείος*. 18 In MSS. κ λ γ. λα γ. in edit. *Manf.* *Mevai*. &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. *Ber.* *Ουασιγάδα*, in ed. *Pal.* *Ουαζιγάδα*. 23 In MS. & edit. λ. 24 In cod. *Pal.* *Αυζία* in aliis *Αυζα* vel *Αυζια*. 25 In MSS. & edit. γο. 26 *Ibid.* κγ λδ. in edit. *Serai* 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.* λ γ. 32 *Ibid.* λ. 33 *Ibid.* λ γ. 34 *Ibid.* γ. 35 *Ibid.* λδ. 36 In MSS. λδ. in ed. γο. 37 In MS. & ed. *Servet.* 30, in aliis 20. 38 In cod. *Pal.* *Ουαμικεδα*, & in ed. *Vamiceda*. 39 In MSS. & ed. κς. 40 *Ibid.* κς. male in ed. *Ber.* κ σ. diijunct. 41 In MSS. & ed. γ. 42 *Ibid.* λ. 43 In MSS. λδ. 44 In MSS. & ed. λ. 45 *Ibid.* λ γ. 46 In ed. *Servet.* 30. 47 In MSS. & ed. λ. 48 In MSS. & ed. nonnullis κζς. κζς. in editis aliis 26. 00. &c. 49 In edit. *Servet.* 27. 50 In MSS. & ed. λδ. 51 *Ibid.* λ. 52 *Ibid.* λ. 53 In MSS. σ.

Η δὲ ἀπ' ἀρκτου τῷ ΑΦερικῷ πελάγει τῷ Α
ἀπ' Ἀμφάγα ποταμῆς μέχρι ἔμυχε τ' μεγάλης
Συρίας.

Septentrionale vero, pelago *Aphricano*, quod *Excerpta*
ab *Amphaga* fluvio usque ad finem interiorem
Magna Syrtis pertinet. *ex Ptolemao.*

Ἡς ἡ *ᾠειρα* φη' ἔχει ἕτως,
Μετὰ πᾶς τῆς Ἀμφάγα ποτ. ἐκβολῆς

Cujus circumscriptione sic se habet,
Post *Amphagæ fl. ostia*

Νομιδικὴ κἀλα ὁ μυχὸς	κζ	λα	Λδ	Numidici Sinus <i>intima</i>	27 00.	31 45
Κόλλοψ μέγας ἢ Κέλλα	κζ	γ.	12	Collops Magnus <i>vel Callu</i>	27 20.	31 10
Τριτὸν ἄκρον	κζ	2 γ.	Λδ	Tritum <i>Promont.</i>	27 45.	32 45
Ρυσικάδα	κζ	3δ.	Λδ	Ruficada	27 40.	32 10
Θυζικαθ	κη	ς.	Λδ	Thuzicath *	28 10.	32 30
Ολκαχίτης κἀλτῶ	κη	γῶ.	Λδ	B Olcachites <i>sinus</i>	28 40.	32 00
Τακατῶ	κηδ		Λδ	Tacatuc	29 00.	32 30
Κόλλοψ μικρὴ	κηδ	γ.	Λδ	Collops Patrus	29 20.	32 25
Σιὺρ πορτίου	κηδ	γῶ.	Λδ	Siur portus	29 40.	32 40
Ἴππι ἄκρα	λ		Λδ	Hippi <i>Promont.</i>	30 00.	32 45
Στόβορρον ἄκρον	λ	ς.	Λδ	Stoborrurn <i>Promont.</i>	30 10.	32 20
Ἀφροδίσιον κολώνια	λ	9.	Λδ	Aphrodisium <i>Colonia</i>	30 20.	32 30
Ἰππιῶν βασιλικὸς	11λγ.	12.	Λδ	Hippon-regius	30 00.	32 15
Ρυβρικατῶ ποτ. ἐκβολαί	11λδ	11.	Λδ	Rubricati <i>fl. ostia</i>	30 45.	32 15
Θάβρακα κολώνια 154	11λδ	δ.	Λδ	Thabraea <i>Colonia</i>	31 15.	32 20
Ἀπόλλωνος ἱερεῖν	12	16γ.	Λδ	C Apollinis <i>Templum</i>	31 40.	32 50
Νεπτῦνῶν βασιλεῖς	12		Λδ	Neptuni <i>Aræ</i>	32 00.	32 50
Ἰππιῶν Διάδωρον	12	17ς.	Λδ	Hippon-irriguus	32 30.	32 45
Θίνιφθα	12γ		21λγ	Thiniffa	33 00.	32 30
Ἀπολλίου ἄκρον	12γ	22ς.	21γς	Apollius <i>Promont.</i>	33 10.	33 15
Ἴτυκη	21λς		Λδ	Ityce	33 40.	32 45
Κορνελίου καστραμετατίου	12γ	γῶ.	Λδ	Cornelii <i>castrametatio</i>	33 40.	32 30
Βαγραδῶ ποτ. ἐκβολαί	12δ		Λδ	Bagradæ <i>flu. ostia</i>	34 00.	32 40
Καρθαγίνων μεγάλη ἄκρα	12δ	12γ.	Λδ	Carthago <i>Urbis magna</i>	34 50.	32 40
Καράδῶ ποτ. ἐκβολαί	12δ	12γ.	Λδ	Caradæ <i>flu. ostia</i>	34 50.	32 10
Μαζούλα	12ε		Λδ	D Mazula	35 00.	32 40
Καρπίς	28λς		12γ	Carpis	35 00.	33 00
Νίλουα	12ε		12γ	Nilua	35 00.	33 10
Κλυπέα	30λς		12γ	Clypea	35 00.	33 20
Ερμούλου ἄκρα	12ε		12γ	Mercutii <i>Promont.</i>	35 00.	33 35
Ἀλπίς	12ε	31δ.	12γ	Alpis	35 20.	33 20
Κυροβίς 32	12ε	32ς.	12γ	Curobis	35 30.	33 10
Νεαπόλις κολώνια	12ε	34δ.	12γ	Neapolis <i>Colonia</i>	35 45.	33 00
Σιαγούλα	12ς		Λδ	Siagul	36 00.	32 50
Ἀφροδίσιον	12ς	γῶ.	Λδ	Aphrodisium	36 15.	32 40
Ἀδρουμετῶ κολώνια	12ς	35ς.	Λδ	E Adrumettus <i>Colonia</i>	36 40.	32 40
Ρυψίνα	12ς	36ς.	Λδ	Ruspina	36 50.	32 50
Λεπτίς μικρὰ	12ς	ς.	Λδ	Leptis <i>parva</i>	37 10.	32 10
Θάψος	12ς	37ς.	Λδ	Thapsus	37 30.	32 30
Ἀχόλα	12ς	41δ.	Λδ	Achola	37 45.	32 20
Ρυψῆ	12η		Λδ	Ruspæ	38 00.	32 20
Βραχόδου ἄκρα	12η	43ς.	Λδ	Brachodes <i>Promont.</i>	38 10.	32 20
Ούφιλλα	12η	ς.	Λδ	Ufilla	38 10.	32 10
Ταφρούρα	12η	44ς.	Λδ	Taphrura	38 30.	32 00

SYRTIS PARVA SITUS.

Θέωναι 43	12η	46ς.	12η	47γ	Theneæ	38 30.	31 20
Μακώδαμα	12η	46ς.	12η	δ	F Macodama	38 30.	31 15
Τετρίσιον ποτ. ἐκβολαί	12η	γῶ.	49λς	50.	Tritonis <i>fl. ostia</i>	38 40.	32 00
Κάπη 41	12η	52ς.	λ	53ς	Tacape	38 50.	30 30

CAP. III.

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1 In ed. Servet. 32. 2 In MSS. & ed. Lδ. 3 Ibid. γῶ. In edit. *Almst.* &c. *Ruficada* sita est ante *Trium* Promont. 4 In ed. Servet. 30. 5 In MSS. & ed. L. 6 Ibid. L. 7 In ed. Servet. 35. 8 In ed. & MSS. 35. 9 In ed. Servet. 40. 10 In ed. & MSS. 7. 10 *lb. l.* 11 Male in ed. *Bert.* 12γ, in aliis 30. 12 In MSS. L. in ed. 20. 13 Male in ed. *Bert.* 12δ. in ed. 30. 14 In MSS. & ed. Lδ. 15 *Infra* Θάψος leg. 152 In MSS. & ed. 12. 16 *lb. γῶ.* 17 *lb. 12γ.* 18 *Ibid.* 12γ. 19 *Ibid.* L. 20 *Ibid.* Lδ. 21 *Ibid.* λς L. 22 In MSS. L. in edit. 20. 23 In MSS. et edit. 12γ. 24 *Ibid.* 12γ γῶ. λς Lδ. 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. *Bert.* λς. In MSS. & edit. 12. 31 *Ibid.* γ. 32 In cod. *Pal.* *Kspæus.* 33 In MSS. & edit. L. 34 *Ibid.* Lδ. 35 *γ* *ibid.* deest. 36 In MSS. & edit. 12γ. 37 *Ibid.* 12γ. 38 In ed. Servet. 35. 39 In edit. *Rom.* 203; in MSS. & editis aliis L. 40 In MSS. & editis L. 41 In ed. *Rom.* 30. in MSS. & ed. aliis Lδ. 42 In ed. *Rom.* & *Scot.* 30, in MSS. & ed. aliis Lδ. 43 In edit. Servet. 30. 44 In MSS. & ed. L. 45 *Sæpius* scribitur *Theneæ.* 46 In MSS. & edit. L. 47 In edit. *Rom.* & *Scot.* 40, in ed. Servet. deest. 48 In MSS. & ed. L. 49 In edit. Servet. 30. 50 In MSS. & edit. nonnullis Lδ. in edit. *Rom.* & *Scot.* 30. 51 In cod. *Pal.* &c. *Tαφρούρα.* in ed. nonnullis *Tαφρα* vel *Tαφρε.* 52 In MSS. & edit. 12γ. 53 *Ibid.* L.

Excerpta ex Ptolema. Orientale vero latus [Aphrica] terminatur A post interiorem sinum 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 Vafaletus mons, cujus fines continent gradus 37 00. 28 00

& 39 30. 26 30 A quo fluit Triton amnis, & in ipso paludes, 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 Aphricæ 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;

Η ἡ ἀνατολικὴ ἀκροῦς ἀρλίξῃ μὲν τὸ μυχὸν τῆς Σύρτης τῇ ἐκτείνον πρὸς μεσημβρίαν γεγραμμένη ἀφ' ἧς τὸ Κυρηναικὸν μέγιστον πέρατος,

ἢ εἰς τὸ μεσημβρινὴ τῇ ὄψει ἀγωνυσητὴ καὶ ἐκτείνοντα δύο πέρατα γεγραμμένη ἀφ' ἧς τὸ Γαυτελίαν καὶ τὸ ἔργον λίβου.

Ὅρη δὲ ἐστὶν ἐν τῇ ἐπαρχίᾳ κατωγεμιστοῦ ἡδύνα, τὰ τε Βαζαρά ὄρος τὸ ἀνατολικὸν μέγιστον, ἢ εἰς τὸν κεντρικὸν καὶ τὸν κεντρικὸν

Καὶ τὸ Ἀδὸν ὄρος κεντρικὸν καὶ τὸν κεντρικὸν καὶ τὸ ὀφθαλμὸς τὸ ὄρος, ἀφ' ἧς ὁ ὄρος ἔχει τὸν ὄφθαλμὸς, ἢ τὰ πέρατα ἐπέχει μίσηρας

καὶ τὸ καλέβρον Κίρνα ὄρος καὶ τὸ καλέβρον Κίρνα ὄρος

Ἀφ' ἧς αἱ λίμναι συνίστανται συνάψισται ἀλλήλαις,

Ἡ τε Ἰππωνίτις καὶ ἡ Σισάρα καὶ τὸ Μάμφαρον ὄρος, ἀφ' ἧς ὁ Βαγρέδας ποταμὸς ῥεῖ, ἢ τὰ πέρατα ἐπέχει μίσηρας

καὶ τὸ καλέβρον Διὸς ὄρος καὶ τὸ Οὐασάλετον ὄρος, ἢ τὰ πέρατα ἐπέχει μίσηρας

καὶ τὸ καλέβρον Διὸς ὄρος καὶ τὸ Οὐασάλετον ὄρος, ἢ τὰ πέρατα ἐπέχει μίσηρας

καὶ τὸ καλέβρον Διὸς ὄρος καὶ τὸ Οὐασάλετον ὄρος, ἢ τὰ πέρατα ἐπέχει μίσηρας

καὶ τὸ καλέβρον Διὸς ὄρος καὶ τὸ Οὐασάλετον ὄρος, ἢ τὰ πέρατα ἐπέχει μίσηρας

Ἡ τε Τριτωνίτις καὶ ἡ Παιλάς λίμνη καὶ ἡ καλέβρον Διὸς λίμνη

καὶ τὸ καλέβρον Διὸς ὄρος καὶ τὸ Οὐασάλετον ὄρος, ἢ τὰ πέρατα ἐπέχει μίσηρας

καὶ τὸ καλέβρον Διὸς ὄρος καὶ τὸ Οὐασάλετον ὄρος, ἢ τὰ πέρατα ἐπέχει μίσηρας

κατέχουσι δὲ τὰ μὲν δυσμικὰ τὰ Αφρικῆς, μέχρι θαλάσσης, ΚΙΡΤΗΣΙΟΙ καὶ ΝΑΒΑΘΡΑΛΜΕΒΙ ἔς πρὸς ἀνατολὰς ΙΟΝΤΙΟΙ, κατὰ τὴν Νημηθίαν, καὶ τὴν νεῶν ἐπαρχίαν, μέχρι ὀφθαλμοῦ. Ἔπειτα ΜΕΘΗΝΟΙ, καὶ οἱ κατὰ τὴν ΚΑΡΧΗΔΩΝΙΑΝ, ἸΦ ἔς οἱ ΛΙΒΥΚΟΙ ΦΟΙΝΙΚΕΣ ἔπειτα μέχρι τῆς μικρᾶς Σύρτης ΜΑΧΥΝΟΙ, καὶ ἐπ' αὐτὰς ΚΙΝΗΘΙΟΙ ἔπειτα ἀνατολικώτεροι, μέχρι τῆς Κίνυφος ποταμοῦ ΝΙΓΙΝΤΙΜΟΙ καὶ οἱ κατὰ τὸν ποταμὸν, οἱ ΛΟΤΟΦΑΓΟΙ.

Ἡ δὲ τὰ μὲν ΚΙΡΤΗΣΙΩΝ καὶ τῆς Νημηθίας μεσημβριώτεροι, ὑπὸ τὸν Ἀδὸν ὄρος ΜΙΣΟΥΛΑΜΟΙ ὑφ' ἧς ΝΑΣΑΒΟΥΤΕΣ ἔπειτα ΝΙΣΙΒΕΣ καὶ ἡ ΜΙΣΟΥΛΑΜΩΝ, ΜΙΑΙΔΙΟΙ ὑφ' ἧς ΜΟΥΣΟΥΝΟΙ ἔπειτα, ὑπὸ τὸν ὀφθαλμὸν τὸ ὄρος, ΣΑΒΟΥΦΟΥΤΕΣ ὑφ' ἧς ΑΛΙΑΡΔΙΟΙ, καὶ ΣΙΤΤΑΦΙΩΝ πεδῖον.

τῶν τῆς ΛΥΒΟΦΟΙΝΙΚΩΝ ὁπὸ μεσημβρίας ἐστὶν ἡ ΒΑΖΑΚΙΤΙΣ χώρα ἸΦ καὶ οἱ ΟΖΟΥΤΟΙ

1 In MSS. & edit. nonnullis κη. 2 In MSS. et edit. λῆ. 3 In edit. Rom. & Scot. 29. 4 In MSS. & edit. λ. 5 Ibid. λ. 6 In edit. Rom. & Scot. 24. 64 P. 15, l. 4. Οὐασάλετον scribitur. 7 In MSS. & ed. λ. 8 Ibid. λ. 9 Ibid. λ. 10 Ibid. λ. 11 Male forsan pro ΚΙΡΤΗΣΙΟΙ

εἶτα ΚΕΡΟΦΑΙΟΙ, καὶ ΜΑΜΨΑΓΙΟΙ· ἵσταν δὲ τὸ ἄμυμον ὄρος οἱ ΜΟΤΟΥΤΟΥΡΟΙ· ἵσταν δὲ τὸν ΜΑΧΥΝΟΥΣ εἶσαν οἱ ΜΑΧΡΥΣ· εἶτα οἱ ΓΗΦΙΕΣ μετ' ἑς ΜΙΜΑΚΕΣ· καὶ ἵσταν τὸ οὐασίλαυτον ὄρος, ΟΥΖΑΡΑΙ καὶ ἡ ἀρχὴ τῆς ΕΡΗΜΟΥ Αἴθιπης.

Apostea CEROPHÆI & MAMPsARI: Sub ejsdem vero nominis monte sunt MOTU-TURII; sub MACHYNIS autem sunt MACHRYES; post quos GEPHIES, post quos MIMACES & sub Vafalarum montem UZARÆ & principium *Libyæ Deserte*.

Sub Excerpta ex Ptolemæo.

* * * * *

Πόλεις δὲ εἶσαν ἐν τῇ ἐπαρχίᾳ μεσσηρία μετὰ τοῦ ἁμυμονοῦ ποταμοῦ ἑσθέρωνος πελοῦς,

Civitates vero in Provincia Mediterranea inter *Ampfagam* flu. & *Thabracam* civitatem sunt,

CIRTESIORUM quidem

Κίρτα Ιωλία	κγ.	5.	λα	2γ	Cirta Julia	26	50.	3I	20
Μυραίων	κς	72.	λγ	3.	Muræum	26	40.	33	00
Οὐάρα	κη		4λγ	70	Vaga	28	00.	3I	40
Λάρης	κζ	5ς.	62γ	7.	B Lares	27	30.	33	40
Αἰτάρε	κ8	70.	κ8	70	Ætare	27	40.	29	40
Αζάμα	8κς		2κς	γ	Azama	27	00.	27	20

NUMIDIÆ NOVÆ,

Κούλα καλόνια	κπ	10ς.	λα	δ	Culcua Colonia	28	30.	3I	15
Θυνδρόνον καλόνια	κη	γ.	11λς	12.	Thunudronum Colonia	28	20.	36	30
Ασφύκα	κθ	15ς.	λς	14γ	Afpuca	29	30.	32	20
Σιμίθου	κθ	15ς.	λα	γ	Simifthu	29	10.	3I	20
Θυβέρνικα καλόνια	λ		16λς	70	Thuburnica Colonia	30	00.	3I	40
Τούκα	κθ	17.	λα	γ	Tucca	29	30.	3I	20
Θιγίβα καλόνια	15κθ		λα	γ	Thigiba Colonia	29	30.	30	45
Θαβούρσικα	17κθ		λ	δ	C Thaburfsicca	29	20.	30	30
Ουκίβι	20κπ	5.	λ	ς	Ucibi	30	00.	29	45
Γαύφαπνα	κθ	δ.	λα		Gaufaphna	29	15.	3I	00
Λαμβάφα ²¹	κθ		λ		Lambefa	29	00.	30	00

LEGIO AUGUSTA TERTIA.

Θεβυτίς	κθ	22ς.	κπ	γ	Thubutis	29	30.	28	20
Βουλάρια	λ	70.	83κπ	γ	Bullaria	30	40.	3I	30
Σίκα Ουενέρια	24λ	ς.	λ	ς	Sicca Veneria	30	30.	30	50
Αφύρως	25λς	7.	λ	ς	Affurus	30	50.	30	30
Ναράγγαρα	26λς		27λς		Naraggara	30	00.	30	10
Θεβέστ	28λς		κθ	δ	Theveste	30	30.	29	45
Θύνουφδα	λκ	70.	λς		D Thunufda	3I	40.	32	00
Μαδούρος	λς		λα	27ς	Madurus	32	00.	3I	30
Αμμάδα	λς	ς.	30λς	31.	Ammædara	32	10.	36	30
Θανοντάδα ³²	λς		κθ	33δ	Thanontada	32	00.	29	45
Ζαγακίποδα ³⁴	λα	ς.	35ζ	δ	Zagacupoda	3I	10.	29	15
Γεδάη	36λα	70.	κπ	δ	Gedæe	3I	40.	28	15

Μετὰ τοῦ δὲ Θάβρακος ποταμοῦ καὶ Βαγριάδα

Inter *Thabracam* autem civitatem & *Bagradam* fluvium,

Καννοπίφα	λς	δ.	λς	37ς	Cannopiffæ	32	15.	32	30
Μελδέια	29λς	γ.	λς	ς	Meldecia	32	40.	3I	30
Ούζαν	2γ	δ.	λς	39ς	E Uzan	33	15.	32	10
Θιφίκα	λγ	40γ.	λς	41.	Thifca	33	15.	32	00
Κίπιπα	λδ		λα	42δ	Cipipa	34	00.	3I	45
Θευδάλη	λγ	7.	λα	43γ	Theudale	33	20.	3I	40
Αβίττα	44λγ	ς.	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. ll. 6 In ed. Servet. 30. 7 In MSS. & ed. γο. 8 In MSS. κζ λ. 9 In MSS. κζ λγ. male in ed. Bovi. κζ (ζ enim nullis partibus aliis respondet) in edit. Rom. 37 50. male forsan pro 27 50. ut in MSS. 10 In MSS. et ed. ll. 11 In ed. Servet. 30. 12 In MSS. & edit. ll. 13 Ibid. ll. 14 In MSS. & edit. nonnullis γ deest. 15 In MSS. & edit. nonnullis λ deest. 16 In edit. Servet. 32. 17 In MSS. & edit. ll. 18 Ibid. κς ll. λ λδ. 19 Ibid. κς ll. λ ll. 20 Ibid. λ κθ λδ. 21 In cod. Pal. Αμμοῦσαι, in ed. nonnullis Lambefa vel Lambefe. 22 In MSS. & ed. ll. 23 Ibid. λα ll. 24 Ib. λ ll. λ λγ. 25 Ib. λ λγ. λ ll. male λς attribuitur Αβίττα, Naraggara & Theveste. 26 In MSS. & ed. λ λς. 27 Male λς conjunctim ponuntur. 28 In MSS. & ed. λ ll. κς llδ. 29 Ibid. ll. 30 In ed. Servet. 30 30. 31 In MSS. & ed. ll. 32 In ed. nonnullis Thanntada. 33 In MSS. & ed. llδ. 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. ll. 38 Ibid. λδ γο. λα ll. 39 In ed. Rom. 32 20. In MSS. & aliis edit λα γο. 40 In MSS. & edit. δ. 41 In ed. Scot. 45. 42 In MSS. & edit. llδ. 43 Ibid. γο in edit. Rom. 32 40. 44 In MSS. & edit. λγ ll. δ. δ.

Excerpta ex Ptolemaeo.	Tobros	34 00.	30 30	A Τόβροσ	λδ	1λα	δ
	Ilica	34 10.	30 20	Είλινα	λδ	2ς.	3λς
	Tucca	34 00.	29 50	Τέικα	λδ	4λ	γ
	Dabia	33 00.	29 45	Δαβία	λγ	κδ	5ς
	Bendena	34 30.	29 20	Βένδωνα	λδ	6ς.	κδ
	Vazua	33 20.	29 10	Ουάζουα	λγ	γ.	κδ
	Nenfa	34 10.	29 45	Νήνσα	λδ	9γ.	10κδ
	Aquæ calidæ	33 40.	28 15	Υδατα θερμά	λγ	γ0.	κκ
	Zigira	33 10.	28 50	Ζίγαιρα	λγ	ς.	κκ
	Thafia	33 00.	27 10	Θαφία	λγ		κζ
	Thrunuba	33 20.	27 30	Θρήνυβα ¹⁴	λγ	15γ.	κς
	Muffe	33 40.	27 30	Μέσση ¹⁷	λγ	γ0.	15κκ
	Themiffua	34 40.	28 40	Θεμισφία	λδ	γ0.	κκ
	Zamamizon	34 20.	28 00	Ζαμαμίζον	λδ	γ.	κκ
	Timica	34 50.	27 40	Τιμίκα	19κδ	ς.	κς
	Tucubis	35 30.	28 10	Τουκούβις ²⁰	λε	21ς.	22κκ
Inter Bagradam autem fluvium & Tritonem				Μετώξυ δὲ Βαγραδάμ πταμῶν καὶ Τριτωνῶν			
fl. sub Carthagine quidem,				πταμῶν Ἰσσοῦ καὶ Καρχηδόνια,			
	Maxula vetus	34 10.	32 10	Μαξούλα παλαιά	λδ	23δ.	λς
	Vol	34 45.	32 10	Ουόλ	λδ	25δ.	λς
	Themifa	35 00.	32 00	Θέμιφα	λε		26λς
	Quina Colonia	35 30.	31 30	Κίνα κολώνια	21λδ	δ.	λδ
	Uthina	34 15.	31 20	Ουθίνα	λδ	δ.	29λδ
	Abdeira	34 10.	30 50	Αβδέιρα ²⁹	λδ	292ς.	λ
	Mediccara	35 10.	31 10	Μεδικκίρα	λε	31ς.	22λγ
	Thurburbo	35 00.	30 10	Θουρβούρβο	λε		λ
	Tucma	35 30.	30 10	Τέικμα	λε	λ.	λ
	Bullaminfa	34 20.	30 00	Βουλλαμίνφα	λδ	γ.	λ
	Cerbica	36 00.	30 00	Κέρβικα	λς		λ
	Nurum	34 20.	29 30	Νούρουμ ³⁴	λδ	γ.	κδ
	Ticena	34 40.	29 00	Τίκαινα	λδ	35γ.	κδ
	Safura	36 00.	29 40	Σαφούρα	λς		κδ
	Cilma	35 30.	29 10	Κίλμα	λε	38.	κδ
	Vepillum	36 15.	29 00	Ουεπίλλιον	λς	δ.	κδ
	Thabba	35 20.	28 20	Θάββα	λε	γ.	κκ
	Tichafa	36 00.	28 40	Τιχάφα	λς		κκ
	Nigeta	36 00.	27 50	Νιγέτα ⁴¹	λς		κς
	Bunthum	36 15.	29 20	Βύνθουμ	43λς		κς
Sub Adramitto autem civitate,				Υπό δὲ Ἀδράμιττον ⁴⁴ πόλιν.			
	Almæna	35 15.	30 40	Αλμείνα	λε	δ.	λ
	Uticna	35 40.	32 15	Ουτίκναια	λε	γ0.	λς
	Chrabafa	36 00.	32 20	Χράβασα ⁴⁵	47λς		λς
	Turzo	35 40.	31 50	Τούρζο	λε	γ0.	λα
	Ulizibirra	36 00.	31 20	Ουλιζιβίρρα	λς		λα
	Orbita	36 20.	32 20	Ορβίτα	λς	γ.	50λς
	Uzita	36 10.	32 20	Ουζίτα	λς	52ς.	λς
	Gifira	36 20.	31 45	Γίσιρα	λς	51γ.	λα
	Zurmentum	37 00.	31 10	Ζούρμουμ	λς		λα
	Zalapa	36 45.	31 45	Ζαλάπα	λς	57δ.	λα
	Augultum	36 20.	30 40	Αύγουλτουμ	59λγ	γ.	λ
	Lex	36 20.	30 10	Λεξί	61λγ		λ
	Avidus	36 40.	30 00	Αβίδουσ	62λγ	γ.	λ

1 In MSS. & ed. λ Λ. 2 In ed. Serv. 30. 3 In MSS. & ed. λ. 4 Ib. κθ λγ. 5 Ib. λδ. 6 Ib. λ. 7 Ib. γ. 8 Ibid. ς. 9 Ibid. ς. 10 In ed. Serv. 28. 11 In MSS. & ed. λδ. 12 Ibid. λγ. 13 In MSS. & ed. nonnullis λδ, in alius 40. 14 In cod. Pal. & in ed. nonnullis Θουβία, Thunuba. 15 In ed. Rom. & Scot. 40. 16 In MSS. & ed. λ. 17 In ed. Anst. & ed. Muffe. 18 In MSS. et ed. κζ λ. 19 Ibid. λδ λγ. κζ γ0, male in ed. Bern. κδ. &c. 20 In cod. Pal. & ed. nonnullis Τυφούβις. 21 In MSS. & ed. λ. 22 In ed. Scot. 27. 23 In MSS. & ed. λ. 24 In ed. Serv. 30. 25 In MSS. & ed. λδ. 25 a In ed. Serv. 20. 26 In MSS. λα ς. 27 In MSS. & ed. λς λ. 28 λ λ. in ed. vero Rom. 35 30. 31 20. 28 In MSS. & ed. λα. 29 In ed. Bas. & aliis Αβδέιρα, vel Αβδαιρα. 29 a 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. ς deest. 34 In ed. nonnullis Νουλί. 35 In MSS. & ed. λ. 36 Ibid. γ0. 37 Ibid. γ0. 38 Ib. λ. 39 In ed. Scot. & Rom. 40. 40 In MSS. & ed. γ0. 41 In cod. Pal. Νιζίττα. 42 In MSS. & ed. λγ. 43 Ib. λς δ. κθ γ. in ed. ante Serv. pro κθ adelt 23. 44 Supra Ἀδράμιττον scilicet. 45 In MSS. & ed. nonnullis λς, in ed. Rom. 45. 46 Legitur & Chrabafa. 47 In ed. Rom. 35. 48 Ibid. & in ed. Scot. 40. 49 In MSS. & ed. λγ. 50 In ed. nonnullis 31. in alius 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. λς, in ed. vero Scot. 37. 60 In MSS. & ed. γ0. 61 In MSS. & ed. λς γ. 61 a In ed. 30. 62 In ed. Rom. & Scot. 35. in MSS. & ed. alius λς γ0. λ.

Table with 4 columns: Name, Greek letter, Roman numeral, and coordinates. Includes entries like Ούβατα, Τίφρουρ, Θύφιδρου, Ούζεκια, Σατινενσις, Λασικίη, Βυζακίνα, Τάργαρον, Κάραρα, Κάλυπτα, Πύτυα, Καράγα, Μυρσίς, Ζούγαρ.

Table with 4 columns: Name, Greek letter, Roman numeral, and coordinates. Includes entries like Νήσι δὲ τῆ Αφρικῆ, Τύρας, Καλάθη, Δρακόντιον, Αἰγίμουρ, Λαρυνησία, Ανέμουσα, Λοπαδύφα, Αἰθύφα, Κέρκινα, Αλωπεγαγίτις, Γέρα, Μηνίξις.

Ο δὲ Αἰθίοψες [αὐτῶν] ὁμοῦλλοις λόγων ἔχει ἀπὸ τῆ μεσημβριανῆ, ὅτι τὴν αὐτὴν ἔχει ἀπὸ τῆς

Mauritania Caesariensis urbium insignium,

Ἡ πόλις Κέρκινα 23^ο ἡ μέγιστην ἡμέραν ἔχει ὀρθὸν ἰδ. γ. 23^ο καὶ διέσπικεν Ἀλεξάνδρειας ἀπὸ τῆς Δύσεως ὄρας γ. 11. 24 Ἡ δὲ ἰσθμὸς Καυσαίρεα — ὄρ. ἰδ. δ. καὶ διέσ. Ἀλεξ. — ὄρ. γ. 11. 25 Ἀθ. δὲ Σάλαδα — ὄρ. ἰδ. ε. καὶ διέσ. Ἀλεξ. — ὄρ. β. 11. 26 Ἡ δὲ Οππαδών 25^η — ὄρ. ἰδ. δ. καὶ διέσ. Ἀλ. 25. — ὄρ. δ. 11. 26 γ. 12 Ἡ δὲ Ξαζαβάρια — ὄρ. ἰδ. ε. καὶ διέσ. Ἀλεξ. — ὄρ. β. γ. καὶ ἰδ. 72

Aphrica urbium insignium,

Ἡ πόλις Τίπινα 27^η — ὄρ. ἰδ. ε. καὶ διέσ. Ἀλεξ. — ὄρ. α. 11. 28 Ἡ δὲ Χαρχαδών — ὄρ. ἰδ. ε. καὶ διέσ. Ἀλεξ. — ὄρ. α. 11. 29 Ἡ δὲ Ἀδρυμυτος^ο — ὄρ. ἰδ. ε. καὶ διέσ. Ἀλεξ. — ὄρ. α. 11. 30 Ἡ δὲ Κίρσα Ἰαλίνα — ὄρ. ἰδ. ε. καὶ διέσ. Ἀλεξ. — ὄρ. δ. 11. 31 Ἡ δὲ Σικαβενεία 30^η — ὄρ. ἰδ. ε. 31^η καὶ διέσ. Ἀλεξ. — ὄρ. β. 11. 32 Ἡ δὲ Θύφιδρου — ὄρ. ἰδ. ε. 31^η καὶ διέσ. Ἀλεξ. — ὄρ. α. 11. 32

Scrapsulos five Minutias Graduum

significaturī Graeci, partes Afflic notant, quinaris temporē a se invicem distantes: nullisq; aliis quam istis utuntur notorum compendiis. Ex quo apparet omnes istorum medios numeros (utpote 2.3.16.46.&c.) qui in Latinis codicibus conspiciuntur, esse supposititios.

Table with 4 columns: Roman numeral, Name, Greek letter, and coordinates. Includes entries like Uncia, Sextans, Quadrans, Triens, Quincunx, Semissis.

1 In ed. Rom. 55. in MSS. & ed. aliis 11. 2 In ed. Rom. 15. 3 In MSS. & ed. 25. 4 Ibid. 11. 5 In ed. vero Rom 15. 6 In MSS. & ed. nonnullis 5 deest. 6 In MSS. 11. 7 In MSS. & ed. nonnullis 11. 8 In MSS. & ed. 11. 9 In MSS. 10 In MSS. & ed. 11. 11 In MSS. 12 In MSS. 13 In Cod. Pal. 14 In MSS. & ed. 15 Male in edit. 16 In MSS. & ed. 17 In edit. 18 In edit. 19 In edit. 20 In edit. 21 In edit. 22 Ibid. 23 Ibid. 24 Ibid. 25 Ibid. 26 Ibid. 27 Ibid. 28 Ibid. 29 Ibid. 30 MS. Adrymυτος, supra Adrymυτος & Adrymυτος. 31 Ibid. 32 Ibid. 33 Ibid. 34 Ibid. 35 Ibid. 36 Ibid. 37 Ibid. 38 Ibid. 39 Ibid. 40 Ibid. 41 Ibid. 42 Ibid. 43 Ibid. 44 Ibid. 45 Ibid. 46 Ibid. 47 Ibid. 48 Ibid. 49 Ibid. 50 Ibid. 51 Ibid. 52 Ibid. 53 Ibid. 54 Ibid. 55 Ibid. 56 Ibid. 57 Ibid. 58 Ibid. 59 Ibid. 60 Ibid. 61 Ibid. 62 Ibid. 63 Ibid. 64 Ibid. 65 Ibid. 66 Ibid. 67 Ibid. 68 Ibid. 69 Ibid. 70 Ibid. 71 Ibid. 72 Ibid. 73 Ibid. 74 Ibid. 75 Ibid. 76 Ibid. 77 Ibid. 78 Ibid. 79 Ibid. 80 Ibid. 81 Ibid. 82 Ibid. 83 Ibid. 84 Ibid. 85 Ibid. 86 Ibid. 87 Ibid. 88 Ibid. 89 Ibid. 90 Ibid. 91 Ibid. 92 Ibid. 93 Ibid. 94 Ibid. 95 Ibid. 96 Ibid. 97 Ibid. 98 Ibid. 99 Ibid. 100 Ibid.

EXCERPTA ex P. Mela.

BREVIS AFRICÆ DESCRIPTIO. CAP. IV.

Africa ab orientis parte *Nilo* terminata, *Pe-* **A**tum latus quod meridiem spectat, usque in *Asiae* *lago* 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, eximie fertilis: verùm (quod pleraque ejus inculta, & aut arenis sterilibus obducta, aut ob situm cæli terrarumque deserta sunt, aut infestantur multo, ac malefico genere animalium) vasta est magis quam frequens. Mare quo cingitur à septentrione, *Libycum*; à meridie, *Æthiopicum*; 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 *Nigeriæ* sunt, & *Pharusii*, usque ad *Æthiopas*. Hi & reliqua hujus, & totum latum quod meridiem spectat, usque in *Asiae* confinia possident. At super ea quæ *Libyco* mari abluuntur, *Libyes* *Ægypti* sunt, & *Leucoæthiopes*: & natio frequens multiplexque *Getuli*. Deinde latè vacat Regio, perpetuo tractu inhabitabilis. Tum primos ab oriente *Garamantas*, post *Augilas* & *Trogodytas*, & ultimos ad occasum *Atlantias* audimus. Intra (si credere libet) vix jam homines, magisque semiferi *Ægyptanes*, & *Blemyes*, & *Gampbasantes*, & *Satyri*, sine tectis ac sedibus passim vagi, habent potius 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 curius 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 *Europa*, hæc *Africa*. Ejus oræ finis, *Mulucha*: caput atque exordium est promontorium, quod *Græci* *Ampelsian*, *Afri* aliter, sed idem significante *D* vocabulo, appellant. In eo est Specus *Herculi* facer: & ultra Specum *Tinge* oppidum perverus, ab *Anteo* (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 eximie 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 admiffum. Hinc jam mare latius funditur, summotaque vastius terras magno impetu inflectit. Cæterùm 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 *Mugno* est cognomen ob spatium. *Mulucha* ille quem diximus amnis est, nunc gentium, olim regnorum quoque terminus, *Bocchi* *Jugurthæque*.

NUMIDIÆ. CAP. VI.

Ab eo *Numidia* ad ripas exposita fluminis *Ampsagæ*, spatio quidem quàm *Mauritania* angustior est, verùm & culta magis & ditior. Urbium quas habet, maximæ sunt, *Cirta* procul à mari, nunc *Sittianorum* colonia; quondam regum domus, & cum *Syphacis* foret, opulentissima: *Iol* ad mare, aliquando ignobilis; nunc, quia *Jubæ* regia fuit, & quoddam *Cæsarea* vocitatur, illustris. Citra hanc (nam in medio ferme litore sita est) *Cartenna* & *Arsinaria* sunt oppida, & *Quiza* castellum, & *Latarus* sinus, & *Sardabale* fluvius: ultra, *Monumentum* commune

* In nonnullis exemplaribus *fastigiat* legitur

regiæ gentis, deinde *Icosium* & *Ruthifia* urbes, A & fluentes inter eas *Aveus* & *Nabar*, aliaque quæ taceri nullum rerum famæve dispendium est. Interius, & longè satis à litore (si fidem res capit) mirum ad modum, spinæ piscium, muri-

cum ostreorumque fragmenta, saxa attrita (uti Excerpta solent) fluctibus, & non differentia mariinis, infixæ cautibus ancoræ, & alia ejusmodi signa atque vestigia effusi olim usque ad ea loca pelagi, in campis nihil alentibus esse inventique narrantur.

AFRICA proprie dicta. CAP. VII.

Regio quæ sequitur à promontorio *Metag-*
nio ad aras *Philæorum*, propriè nomen *Africa*
usurpat. In ea sunt oppida, *Hippo Regius*, &
Rusicade, & *Tabraca*. Dein tria promontoria,
Candidum, *Apollinis*, *Mercurii*, vastè projecta B
in altum, duos grandes Sinus efficiunt. *Hippo-*
niensem vocant proximum ab *Hippone Diarhy-*
to, quod litori ejus appositum est. In altero sunt
castra *Lælia*, castra *Cornelia*, flumen *Bugrada*,
Utica & *Carthago*, ambæ inclytæ, ambæ à *Pœ-*
nicibus conditæ: illa fato *Catonis* insignis, hæc
suo; nunc populi *Romani* colonia, olim imperii
ejus pertinax æmula; jam quidem iterum
opulenta, etiam nunc tamen priorum excidio re-
rum, quàm ope præsentium clarior. *Hadrume-*
rum, *Leptis*, *Clupea*, *Acholla*, *Taphrura*, *Nea-*
polis, hinc ad *Syrtim* adjacent, ut inter ignobilia
celeberrimæ. *Syrti* sinus est centum ferè
millia passuum, quàm mare accipit, patens; tre-
centa, qua cingit: verùm importuosus atque
atrox, & ob vadorum frequentiam brevia, ma-
gisque etiam ob alterno motus pelagi affluentis
& refluxus infestus. Super hunc ingens palus

amnem *Tritonæ* recipit, ipsa *Tritonis*: unde &
Amerve cognomen inditum est, ut incolæ arbi-
trantur, ibi genitæ: faciuntque ei fabulæ ali-
quam fidem, quòd quem natalem ejus putant,
ludicris virginum inter se decertantium cele-
brant. Ultra est *Oea* oppidum, & *Cynips* flu-
vius per aberrima arva decedens: tum *Leptis*
altera, & *Syrtis*, nomine atque ingenio par
priori; cæterum altero ferè spatio, quàm dehi-
scit, quaque flexum agit, amplior. Ejus pro-
montorium est *Borion*: ab eoque incipiens ora,
quam *Lotophagi* tenuisse dicuntur, usque ad *Phy-*
cuia (& id promontorium est) importuosus li-
tore pertinet. Aræ ipsæ nomen ex *Philenis* fra-
tribus traxere, qui contra *Cyrenaicos* missi *Car-*
thaginæ ad derimendum conditione bellum, diu
jam de finibus, & cum magnis amborum clasi-
bus gestum; postquam in eo quod convenerat
non manebatur, ut ubi legati concurrerent, certo
tempore utrinque dimissi, ibi termini statueren-
tur; pacti de integro, ut quicquid citrà esset, po-
pularibus cederet (mirum & memoria dignissi-
mum facinus!) hic se vivos obrui pertulerunt.

CYRENAICA. CAP. VIII.

Inde ad *Catabathmon Cyrenaica* provincia est; D
in eaque sunt, *Ammonis* oraculum, fidei inclytæ:
& *Fons*, quem *Solis* appellant: & rupes
quædam Austro sacra. Hæc cum hominum ma-
nu attingitur, ille in modicus exfurgit, arenas-
que quasi maria agens sic sævit, ut fluctibus.
Fons media nocte fervet; mox & paulatim te-
pescens, fit luce frigidus; tunc ut Sol furgit, ita
subinde frigidior per meridiem maximè riget:
fumit deinde tepores iterum; & prima nocte

calidus, atque ut illa procedit, ita calidior, rufus
cùm est media, perfervet. In litore promontoria
sunt *Zephyrion* & *Nausathmos*, portus *Pa-*
raetonius, urbes *Hesperia*, *Apollonia*, *Ptolemais*,
Arsinè, atque (unde terris, nomen est) ipsa *Cy-*
rene. *Catabathmos* vallis deversa in *Agyptum*,
finit *Africam*. Oræ sic habitantur, ad nostrum
maximè ritum moratis cultoribus, nisi quòd qui-
dam linguis differunt, & cultu Deùm, quos pa-
trios servant, ac patrio more venerantur.

AFRICA INTERIOR. CAP. IX.

Proximis nullæ quidem urbes stant, tamen
domicilia sunt quæ *Mapalia* appellantur. Victus
asper, & munditiis carens. Primores fagis ve-
lantur; vulgus bestiarum pecudumque pellibus.
Humi quies epulæque capiuntur. Vasa ligno
sunt, aut cortice. Potus est lac, succusque bac-
carum. Cibus est caro, plurimum farina: nam
gregibus (quia id solum opimum est) quoad
potest parcitur. Interiores etiam incultius, se-
quuntur vagi pecora: utque à pabulo ducta F
sunt, ita se ac tuguria sua promovent: atque
ubi dies deficit, ibi noctem agunt. Quanquam
in familias passim & sine lege dispersi, nihil in
commune consultant: tamen quia singulis ali-
quot simul conjuges, & plures ob id liberi agna-
tique sunt, nusquam pauci. Ex his qui ultra
deserta esse memorantur, *Atlantes* Solem exer-
cantur, & dum oritur, & dum occidit, ut ipsis

agrifque pestiferum. Nomina singuli non ha-
bent: non vescuntur animalibus: neque illis in
quiete qualia cæteris mortalibus visere datur.
*Trogodyta**, nullarum opum domini, strident ma-
gis quàm loquuntur, specus subeunt, alunturque
serpentibus. Apud *Garamantes* etiam armenta
sunt, eaque obliqua cervice pascuntur; nam
pronis directæ in humum cornua efficiunt. Nulli
certa uxor est. Ex his qui tam confuso paren-
tum coitu passim incertique nascuntur, quos pro
suis colant, formæ similitudine agnoscunt. *Ag-*
gilæ Manes tantum Deos putant; per eos deje-
rant; eos ut oracula consulunt: precarique quæ
volunt, ubi tumulis incubuere, pro responsis fer-
unt somnia. Fæminis eorum solenne est, noc-
te qua nubunt, omnium stupro patère, qui cum
munere advenerint: & tum cum plurimis con-
cubuisse, maximum decus; in reliquum pudici-

* In aliis exemplaribus *Trogodytas* legitur.

Excerpta
ex
P. *Aetia*.

tia insignis est. Nudi sunt *Gampbasantes*, ar-
morumque omnium ignari: nec vitare sciunt
rela, nec jacere: ideoque obvios fugiunt, neque
aliorum, quàm quibus idem ingenii est, aut con-

Agressus, aut colloquia patiuntur. *Blemyis* ca-
pita absunt; vultus in pectore est: *Satyris*, præ-
ter effigiem, nihil humani. *Ægipanum* quæ
celebratur, ea forma est. Hæc de *Africa*.



EXCERPTA EX *Plinio*.

AFRICÆ DESCRIPTIO. LIB. V.

Africanam Græci Libyam appellavère, quàm ma-
re ante eam *Libycam* incipiens *Ægyptio*
finitur. Nec alià pars terrarum pauciores
recipit sinus, longe ab Occidente litorum obli-

quo spatio. Populorum ejus, oppidorum no-
mina, vel maxime sunt ineffabilia præterquam
ipforum linguis, & aliàs castella fermè inhabi-
tant.

MAURITANIA. CAP. I.

Principio terrarum *Mauritanie* appellantur,
usque ad *C. Cæsarem Germanici* filium regna,
sævitia ejus in duas divisæ provincias. Promontori-
um Oceani extimum *Ampelusia* nominatur à
Græcis: Oppida fuère, *Lisba*, & *Cotta* ultra col-
umnas *Herculis*: nunc est *Tingi*, quondam ab
Antæo conditum: postea à *Claudio Cæsare*, cum
coloniam faceret, appellatur *Traducta Julia*.
Abest à *Belone* oppido *Beticæ*, proximo traje-
ctu xxx. M. pass. Ab eo xxv. M. pass. in ora
Oceani, colonia *Augusti Julia Constantia Zilis*,
regum ditioni exempta, & jura *Beticam* pete-
re iussa: & ab ea xxxii. M. passuum colonia à
Claudio Cæsare facta *Lixos*, vel fabulosissimè
antiquis natrata. Ibi regia *Antæi*, certamenque
cum *Hercule*: & *Hesperidum* horti. Affundit
æstuarium è mari flexuoso meatu, in quo dra-
conis custodiæ instar fuisse nunc interpretantur.
Amplectitur intra se insulam, quam solam è vi-
cino tractu aliquanto excelso, non tamen æ-
stus maris inundat. Extat in ea & ara *Hercu-
lis*, nec præter oleastros aliud, ex narrato illo
aurifero nemote. Minus profectò mirentur por-
tentolâ *Græciæ* mendacia, de iis & amne *Lixo*
proditâ, qui cogitent nostros nuper paulo minus
monstrifica quædam de iisdem tradidisse. Præ-
validam hanc urbem majoremque *Carthagine*
magna: præterea ex adverso ejus sitam, & pro-
pe immenso tractu ab *Tingi*: quæque alia *Corneli-
us Nepos* avidissimè credidit. Ab *Lixo* xl. M.
in mediterraneo altera *Augusti* colonia est *Bab-
ba*, *Julia Campestris* appellata: & tercia *Ba-
nasa*, lxxv. M. *Valentia* cognominata. Ab ea
xxxv. M. pass. *Volubile* oppidum, tantundem à
mari utroque distans. At in ora à *Lixo* l. M.
amnis *Subur*, præter *Banasam* coloniam de-
fluens, magnificus & navigabilis. Ab eo toti-
dem M. pass. oppidum *Sala*, ejusdem nominis
fluvio impostum, jam solitudinibus vicinum, ele-
phantorumque gregibus infectum, multò tamen
magis *Autoloium* gente, per quam iter est ad
montem *Africæ* vel fabulosissimum *Atlantem*.

E mediis hunc arenis in cælum attolli prodi-
derunt, asperum, squalentem, quæ vergat ad li-

tora Oceani, cui cognomen imposuit: eundem
opacum, nemorosumque, & scatebris fontium
riguum, qua spectat *Africanam*, fructibus omnium
generum spontè ita subnascentibus, ut nunquam
satietas voluptatibus desit. Incolarum neminem
interdium cerni: silere omnia, haud alio quam
solitudinum horrore: subire tacitam religio-
nem animos propius accedentium, præterque
C hortorem elati super nubila, atque in viciniam
lunaris circuli. Eandem noctibus micare crebris
ignibus, *Ægipanum Satyrorumque* lascivia im-
pleri, tibiarum ac fistulæ cantu, tympanorumque
& cymbalorum sonitu strepere. Hæc celebrati
autores prodidère, præter *Herculi* & *Perseo* la-
borata ibi. Spatium ad eum immensum incertum-
que.

Fuère & *Hannonis Carthaginiensium* ducis
commentarii, *Punicis* rebus florentissimis explo-
rare ambitum *Africæ* iussi: quem secuti pleriq-
ue è *Græcis* nostrisque, & alia quidem fabu-
losa, & urbes multas ab eo conditas ibi prodidère,
quarum nec memoria ulla, nec vestigium
extat.

Scipione Emiliano res in *Africa* gerente, *Po-
lybius* Annalium conditor, ab eo accepta classe,
scrutandi illius orbis gratia circumvectus, prodidit
à monte eo ad occasum versus, saltus plenos
feris, quas generat *Africæ*, ad flumen *Anatin*
E cccclxxxv. M. pass. Ab eo *Lixum* ccv. M. pass.
fluum: à *Gaditano* freto cxii. M. pass. abesse. In-
de sinum qui vocetur *Saguti*. Oppidum in pro-
montorio *Mulelacha*. Flumina, *Subur*, & *Sala-
lani*. Portum *Rutubis* à *Lixo* ccxiii. M. pass.
Inde promontorium *Solis*: portum *Risardir*:
Getulos Antololes: flumen *Cosenum*: gentes,
Scelatitos & *Mafatos*. Flumen *Mafatat*: flu-
men *Darat*, in quo crocodilos gigni. Deinde
sinum dxcxvi. M. pass. includi montis *Barce* pro-
F montorio excurrente in occasum, quod appel-
lat *Sarventium*. Postea flumen *Palsum*, ultra
quod *Æthiopus Perorsos*, quorum à tergo *Pha-
rusios*. Iis jungi mediterraneos *Getulos Daras*.
At in ora *Æthiopus Daratiss*, flumen *Bambo-
tum*, crocodilis & hippopotamis refertum. Ab
eo

eo montes perpetuos usque ad eum, quem *Theôn* *A* *ochema* dicemus. Inde ad promontorium *Hesperium* navigatione dierum ac noctium x, in medio eo spatio *Atlantem* locavit, à cæteris omnibus in extremis *Mauritanie* proditum.

Romani arma primum, *Claudio* principe in *Mauritania* bellavère, *Ptolemæum* regem à *C. Cæsare* interemptum ulciferente liberto *Edemoue*, refugientibusque barbaris, ventum constat ad montem *Atlantem*. * * *

Indigenæ tamen tradunt in ora ab *Sala* centum quinquaginta mill. passuum: flumen *Asanam* 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, exsistere circa vestigia habitati quondam soli, vinearum palmetorumque reliquias.

Suetonius Paulinus, (quem *Consulem* vidimus) primus *Romanorum* ducum transgressus quoque *Atlantem* aliquot millium spatio, prodidit de excellentitate quidem ejus, quæ cæteri: imas radices densis altisq; repletas sylvis incognito genere at-

borum, proceritatem spectabilem esse enodi nitore, 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 eò pervenisse caltris, & ultra ad fluvium, qui *Ger* vocaretur, per solitudines nigri pulveris eminentibus interdum velut exustis cauitibus, loca inhabitabilia fervore, quamquam hyberno tempore, expertum Qui proximis inhabitent saltus, refertos elephantorum, ferarumque, & serpentium omni genere, *Cinarios* appellari. Quippe victum ejus animalis promiscuum his esse, & dividua ferarum viscera. Junctam *Aethiopum* gentem, quos *Perorsos* vocant, satis constat. *Juba Ptolemæi* pater qui prius utriusque *Mauritanie* imperavit, studiorum claritate memorabilior etiam, quam regno, similia prodidit de *Allante*: 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.

Tingitaniae provinciæ 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 *Massæsyorum* fuerat, sed simili modo extincta est. *Getule* nunc tenent gentes, *Baniuræ*, multoque validissimi *Autoles*: & horum pars quondam *Vesuni*, qui avulli his propriam fecere gentem, vestii ad *Aethropas*. Ipsa provincia ab Oriente montuosa, fert elephantos. In *Abili* quoque monte, & quos *Septem fratres* à simili altitudine appellant: ii fæto imminent juncti *Abile*. Ab his ora interni maris. Flumen *Tamuda* navigabile, quondam & oppidum. Flumen *Laud*, & ipsum navigatorum capax. *Rusadin* oppidum & portus, *Malvana* fluvius navigabilis.

Siga oppidum ex adverso *Malachæ* in *Hispania* sita, *Syphacis* regia, alterius jam *Mauritanie*. Namque diu regum nomina obtinere, ut *Bogudiana* appellaretur extrema: itemque *Bocchi*, quæ nunc *Cæsariensis*. Ab ea *Portus Murgus* à spatio appellatur, civium *Romanorum* oppidum. Annis *Mulucha*, *Bocchi Massæsylo-*

rumque finis. *Quiza Xenitana* peregrinorum oppidum, *Asennaria Latinorum*, tribus millibus passuum à mari. *Cartenna* colonia *Augusti*, legio secunda. Item colonia ejusdem deducta, cohorte prætorica, *Ganugi*. Promontorium *Apollinis*: oppidumque ibi celeberrimum *Cæsarea*, antea vocitatum *Iol*, *Juba* regia, à *Divo Claudio* coloniz jure donata: ejusdem iussu deductus veteranis, *Oppidium novum*: & *Latio* darto, *Tipasa*. Itemque à *Vespassiano* Imperatore eodem munere donatum *Icofion*. Colonia *Augusti Ruscomæ*. *Ruscumium* civitate honoratum à *Claudio*. *Rusazus* colonia *Augusti*. *Salde* colonia ejusdem. Item *Igilgili*. Oppidum *Tucca* impositum mari, & flumini *Ampsaga*. 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 *Mauritanie* longitudo decies triginta novem mill. Latitudo quadringentorum sexaginta septem mill. passuum.

NUMIDIA. CAP. III.

Ab *Ampsaga* *Numidia* est, *Masinissa* clara nomine, *Metagoutis* terra à *Græcis* appellata: *Numida* vero *Nomades* à permutandis pabulis, mapalia sua, hoc est, domus, plaustris circumferentes. Oppida: *Cullu*, *Ruscade*, & ab ea quadraginta octo M. passuum in mediterraneo colo-

nia *Cirta*, *Sittianorum* cognomine: & alia intus *Sicca*: liberumque oppidum *Bulla regia*. At in ora *Tacatua*, *Hippo regius*, flumen *Arvina*. Oppidum *Tabraca* civium *Romanorum*. *Tusca* fluvius, *Numidiæ* finis: nec præter marmoris *Numidici*, ferarumque proventum aliud insigne.

AFRICA. CAP. IV.

A *Tusca*, *Zeugitana* regio, & quæ propriè vocetur *Africa*, est. Tria promontoria: *Candidum*: mox *Apollinis*, adversum *Sardinie*: *Mercurii*, adversum *Siciliæ*, in altum proccurren-

tia, duos efficiunt sinus: *Hipponensem*, proximum ab oppido, quod *Hipponem divinum* vocant, *Diarrhytum* à *Græcis* dictum, propter aquatum irrigua. Cui finitimum *Theudalis* im-

Excerpta
ex
Plinio.

mune oppidum, longiùs 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 *Ma-xulla*. Oppida: *Carpi*, *Misua*, & liberum *Clu-pea* in promontorio *Mercurii*. Item libera *Cu-rubis*, *Neapolis*. Mox *Africa* ipsius alia distinctio. *Libyphœnices* vocantur, qui *Byzaci-um* incolunt. Ita appellatur regio ccl. M. pass. per circuitum, fertilitatis eximæ, cum centesima fruge agricolis fœnus reddente terrâ. Hic oppida libera, *Leptis*, *Adrumetum*, *Ruspina*, *Tbapsus*. Inde *Theba*, *Macomades*, *Tacape*. *Sabrata* contingens *Syrtum* minorem, ad quam *Numidie* & *Africa* ab *Ampfaga* longitudo cccclxxx. M. passuum: Latitudo, quâ 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 ditos. 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 repleri ferarum multitudine: & introrsus elephantorum solitudine, mox deserta vasta, ultraque *Garamantes*, ab *Augylis* dierum xii. itinere distantes. Super illos fuere gens *Pylli*, super quos lacus *Lycomedis*, desertis circumdatus. *Augyle* ipsi medio ferè spacio locantur ab *Ethiopia*, quæ ad Occidentem vergit, & à regione quæ duas *Syrtes* interjacet, parî utrinque intervallo. Sed

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INSULÆ circa AFRICAM, & ex adverso AFRICÆ, CAP. VII.

Insulas non ita multas complectuntur hæc maria. Clarissima est *Meninx*, longitudo 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 centium 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 *Oenfis*, *Cynips* fluvius ac regio. Oppida: *Neapolis*, *Gaphara*, *Abratonum*, *Leptis altera*, quæ cognominatur *Magna*. Inde *Syrtis major*, circuitu dcccxxv. aditu autem ccccxi. M. passuum. Inde accollit gens *Cisipadum*. In initio sinu fuit ora *Lotophagôn*, quos quidam *A-lachroas* dixere, ad *Philenorum* aras: ex arena sunt eæ. Ab his non procul à continente palus vasta annem *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 *Ampfaga* populos xxvi. habet, qui *Romano* parent imperio. In his colonias vi. præter jam supra dictas, *U-thinam*, *Tuburbin*. Oppida civium *Romanorum*. xv. ex quibus in mediterraneo dicenda *Azuritanum*, *Abutucense*, *Aboricense*, *Canopicum*, *Chilmanense*, *Simittuense*, *Thunufidense*, *Tuburnicense*, *Tyndrumense*, *Tibigense*, *Ucitana* duo, majus, & minus: *Vagense*. Oppidum *Latinum* unum, *Ufalitanum*. Oppidum stipendiarium unum, *Castris Cornelis*. Oppida libera triginta, ex quibus dicenda intus *Acolitanum*, *Abaritanum*, *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*, *Capfitani*, *Misulani*, *Sabarbares*, *Massyli*, *Nisives*, *Pamacures*, *Ethini*, *Mussini*, *Marchubii*, & tota *Getulia* ad flumen *Nigrin*, qui *Africanam* ab *Ethiopia* dirimit.

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EXCERPTA ex Solino.

LIBYA. HORTI HESPERIDUM. MONS ATLAS. CAP. XXIV.

DE *Hispania* est excursus in *Libyam*; nam *Belone* progressus, quod *Bætica* oppidum est, ultra interjacens fretum trium & triginta millium passuum *Tingi* excipit, *Mauritanie* nunc colo-

nia, sed cujus primus author *Antæus* fuit. Porro quod in illo ambitu *Egyptium* finitur pelagus, & *Libycum* incipit, placuit ut *Africanam* *Libyam* diceremus. Quidam tamen *Libyam* à *Li-by*

bya *Epaphi* filia, *Africam* autem ab *Afro Libyis Herculis* filio potius dictam receperunt. *Lix* quoque colonia in eodem tractu constituta est, ubi *Antæi* regia, qui implicandis explicandisque nexibus humi melius sciens, velut genitum 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 mentiantur: idque quod hortos appellavere, 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 depressus, nunquam tamen accessu freti superlabitur, sed obstaculo naturalis repaguli in ipsis marginibus hæret unda & intimis orarum superciliis sponte fluctus ingruvi resistuntur: spectandum nimirum ingenium loci, planities manet sicca, quamvis prona superveniant æquora. *Sala* oppidum imminet *Sale* flumini. Ab hoc per *Autololum* gentem iter est in *Atlanticas* solitudines. *Atlas* mons è media arenarum consurgit vastitate, & educus in viciniam *Lunaris* circuli, ultra nubila caput condit: quæ ad Oceanum extenditur, cui à se nomen dedit, manat fontibus, nemoribus inhorrescit, rupibus asperatur, squallet jejunio, humo nuda nec herbida: qua *Africa* contraversus est, felix nascentibus sponte frugibus, arboribus proceris opacissimus,

quarum odor gravis, comæ cupressi similes vestiuntur lanugine, sericis velleribus nihil vilior. In eo latere & herba *Euphorbia* copiosa, cujus succus ad oculariam proficit claritatem, nec mediocriter percellit vim venenorum. Vertex semper nivalis. Saltus ejus quadrupes, ac serpentes feræ, & cum his Elephantii occupaverunt. Silet per diem univertus, nec sine horrore secretus est; lucet nocturnis ignibus: choris *Ægipantum* undique perforatur: audiuntur & cantus *B tibiarum*, & tinnitus *Cymbalorum* per otam maritimam. A *Lixo* abest quinque & ducentis millibus passuum: *Lix* à *Gaditano* freto centum duodecim millibus. Habitatus antè ut indicat loci facies quondam cultu exercita, in qua usque adhuc vitis & palmæ extat vestigium: apex *Perseo* & *Herculi* pervius, cæteris inaccessus: ita fidem aram inscriptio palam facit. Quæ spectat occasum, inter ipsum & flumen *Anatim* per quadringenta nonaginta sex millia passuum infames beluis sylvæ obsident. Amnes circa eum non tacendi: qui licet separentur intervallis amplioribus, transierunt tamen in quoddam *Atlantici* nominis* ministerium. *Asana* marino haustu, *Bambobum* *Crocodilis* & *Hippopotamis* refertum. Ultra adhuc amnis, qui atro colore exit per intimas & exustas solitudines, quæ torrente perpetuo, & Sole nimio plus quam ignito, nunquam ab æstu vindicantur.

Hæc de *Atlante*, quem *Mawi Addevim* nominant, & *Hannonis Punici* libri, & nostri annales prodiderunt: *Juba* etiam *Ptolemæi* filius, qui utriusque *Mauritanie* regno potitus est: *Suetonius* quoque *Paulinus* summam huic cognitioni impoluit manum, qui ultra *Atlantem* primus, & penè solus *Romana* signa circumtulit.

MAURITANIA. ** CAP. XXV.

E Provinciis *Mauritanis Tingitana*, quæ Solstitiali plagæ obvia est, quaque portigitur ad internum mare, exurgit montibus septem: qui à similitudine *Fiatres* appellati, freto imminet. Hi montes Elephantis frequentissimi. * * *

Cæsariensi colonia *Cæsaria* inest à Divo *Claudio* deducta, *Bocchi* prius regia, postmodum *Juba* indulgentia populi *Romani* dono data. Inest & oppidum *Siga*, quod habitatum *Siphaci* fuit. Nec ab *Icofo* taciti recedamus. *Hercule* enim illa transeunte, viginti qui à comitatu ejus desciverant, locum deligunt, jaciunt mœnia: ac ne quis imposto à se nomine privatim gloria-retur, de condentium numero urbi nomen datum.

NUMIDI A. ** CAP. XXVI.

Quod est à flumine *Amsaga*, *Numidicæ* datur. Hujus incolæ quandiu errarunt pabulationibus vagabundis, *Nomades* dicti sunt. Urbes in ea quamplurimæ nobilesque, sed *Cirta* eminet, dein *Chulli* purpurario fuce *Tyrnis* velleribus comparatæ. Omnis hæc regio sinibus in

Zeugitanum limitem definit. 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 patet 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, *Pbucuntem* vocant. Ea per sinum *Creticum* opposita

Cretæ insulæ, contra *Tenaron Laconicæ* excurrit. *Atenis Catathmi* *Ægypto* 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 brevica crescit dorfuosa, nunc

* In aliis exemplar. montis.

Excerpta
ex
Solino.

inundatur æstibus inquietis : & auctor est *Varro*, perflabilem ibi terram ventis penetrantibus subitam vim spiritus citissime aut revomere maria, aut reformere. Omnis hæc plaga ab *Æthiopia* & terminis *Asiae Nigri* flumine, qui *Nilum* parit, ab *Hispaniæ* freto scinditur : latere, quo ad meridiem vergit, fontium inops & infamis siti : altrinfecus quæ septentrionem patitur, aquarum larga : in agro *Byzaceno*, qui patet passuum ducenta vel amplius millia, glebis ita præpinguibus ut jacta ibi femina cum incrementis centesimæ frugis renascantur. Externos ibi plurimos conventasse, argumentum de urbibus & locis dabimus. *Borion* promontorium, quod Aquilone cæditur, *Græci* advenæ sic vocaverunt. *Hippouem*, *Regium* postea dictum, item *Hippouem* alterum de interfluente freto *Diarybyton* nuncupatum, nobilissima oppida, equites *Græci* condiderunt. *Clypeam* civitatem *Siculi* extruunt, & *Aspida* primum nominant. *Veneriam* etiam, in quam *Veneris Erycinæ* religiones transtulerunt. *Achæi Tripolm* lingua sua signant de trium urbium numero, *Oeæ*, *Sabratae*, *Leptis Magnæ*. *Philenis* fratribus à laudis cupidine *Græcum* vocamen datum. *Adymeto* 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 exstruxit 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 fideribus 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 exitum vianarium elementis congruentibus in terris flabra sæviant, in mari terræ. Utræque *Syrtes* ducentis quinquaginta millibus passuum separantur. Aliquanto clementior, quæ minor est. *Cu*. deni-

que *Servilio*, *C. Sempronio* Coss. inter hæc vadosa classem *Romanam* impunè accepimus per fretasse. In hoc sinu *Meninx* insula post *Nyrtuæneses* paludes *C. Mario* fuit latebra. Supra *Garamantas Pnylli* fuerunt, contra noxium virus muniti incredibili corporis firmitate. Soli morfibus anguium non interibant, & quamvis dente letali appetiti, incorrupta durabant sanitate. Recens etiam editos serpentibus offerebant : si essent partus adulteri, matrum crimina plectebantur interitu paryulorum : 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 *Pnylli* reliquerunt. *Nasamonitem* lapidem *Nasamones* dant, sanguineum univfersum, nigris venulis adumbratum. In intimo recessu *Syrtis* majoris circa *Philanorum* aras *Lotophagos* fuisse discimus, nec incertum est. A *Philanorum* aris non procul palus est, quam *Triton* amnis influit, ubi speculatam se *Arctium 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* poëtæ 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 vires, undique secus agris arentibus. Illic & lapis legitur, *Hammonis* vocant cornu : nam ita tortuosus est & inflexus, ut effigiem reddat cornu arietini. Fulgore aureo est. Prævidua fomina repræsentare dicitur subjectus capiti incubantium. Et arbor est *Melopos* nomine, ex qua profluit lentus humor, quem à loco *Hammoniacum* nominamus.

Apud *Cyrenenses* præterea *Sirpe* gignitur, odoratis radicibus, virgulto herbido magis quàm arbuto : cajuè è culmo exudat statò tempore pingue roscidum, idque pascentium hircorum inhæret barbulis : ubi cum arefactum inolevit guttis stiriacis, legitur ad usum mensarum, vel medelis. Dictum est primum *Lac Sirpicum*, quoniam manat in modum lacteum : deinde usu derivante *Laser* nominatum. Quæ germina initio barbaricæ impressionis vastatis agris, postea ob intolerantiam vetricis nimietatem, fermè penitus ipsi agricolæ eruerunt. *Cyrenis* ab læva *Africa* est, ab dextra *Egyptus*, à fronte sævum & importuosum mare, à tergo *Barbarorum* varix nationes, & solitudo inculca &c. * * *

GENS AMANTUM &c. CAP. XXVIII.

Inter *Nasamonas*, & *Trogodytas* gens *Amantum* est, quæ salibus domos extruunt : quos in modum cautium de montibus excitatos, ad usum ædium cæmentitiis necant struicibus. Tanta ibi hujuscæ venæ copia est, ut tecta faciant de salinis. Hi sunt *Amantes*, qui commercium cum *Trogodytis* habent Carbunculi gemmæ.

Citra *Amantes* propiores *Nasamonibus* *Asyflæ* *Lafere* vivunt, hoc aguntur, hoc illis edule est. * * * Ex parte [CAP. XXX] qua *Cercina* est, accepimus *Gauloin* Insulam in qua serpentes neque nascitur, neque vivit invecita : propterea jactus ex ea quocunq; gentium pulvis, arceat angues : scorpiones superjactus illic perimit. * * *

† In ex. aliis, *Hoc aliamur*, hoc illis dulcè est

EXCERPTA ex *Itinerario.*

<i>Columna Herculis.</i>		A Portu Sigenfi.	M. P. III.
		Camarata.	M. P. XII.
		Ad Salum flumen.	M. P. 9 XII.
		Ad Crispas.	M. P. XXV.
		Gilva Colonia.	M. P. 10 V.
		Castra Puerorum.	M. P. XXIII.
		Portus Divinos.	M. P. XVIII.
		Portum Magnum	M. P. XXXVI.
		Quiza Municip.	M. P. XL.
		Arfenaria.	M. P. XL.
		B Cartenna Col.	M. P. XVII.
		Lar Castellum.	M. P. 11 XIII.
		Cartili.	M. P. XV.
		Giunugus.	M. P. XII.
		Cæsarea Colonia.	M. P. 12 XII.
		Tipasa Colonia.	M. P. XVI.
		Castra Calventi.	M. P. XV.
		Icosium Colon.	M. P. XXXII.
		Rufugie Colon.	M. P. XV.
		Rufubbicari.	M. P. XXI.
		C Cifi Municip.	M. P. XII.
		Rufucuro Col.	M. P. XII.
		Iomnio Munic.	M. P. XVIII.
		Rufazis Munic.	M. P. XXXVII.
		Saldis Colon.	M. P. 13 XXX.
		Mullubio.	M. P. XXVII.
		Coba Municip.	M. P. XXVIII.
		Igilili Colon.	M. P. 14 XXXIII.
		Paccianis Matidiae.	M. P. 15 XXXV.
		Chulli Munic.	M. P. LX.
		D Ruficade.	M. P. L.
		Paratianis.	M. P. 16 XXV.
		Calucitanis.	M. P. 17 XVIII.
		Tacatua.	M. P. 18 XII.
		Sulluco.	M. P. XXII.
		Hippone Regio Col.	M. P. XXXII.
		Ad Dianam.	M. P. XXXII.
		Nalpotes.	M. P. XL.
		Thabraca.	M. P. 19 XXXIII.
		Hippone Zarito.	M. P. LX.
		E 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. 20 CCCXXI.
		Sitifi	M. P. C.
		Cæsarea	M. P. CCCI. Sic.
		F	A Carthagine
		Unuca.	M. P. XXII.
		Sicilibra.	M. P. VII.
		Vallis.	M. P. XV.
		Coreva.	M. P. XX.
		Musti.	M. P. XXXIII.
		Laribus Colonia.	M. P. XXX.
<p>↪ <i>Swira</i> & alii <i>Tingi</i> (ut nomina multa alia urbium) efferebant quarto casu; sed enim immerito. Constat urbium nomina Latinitate habente sexto casu, ac si essent indeclinabilia, fuisse prolata. Contentius in arte p. 2030. <i>Inveridum</i>, inquit, <i>effervuntur novo modo, & quasi monoproteo, ut Cwiribus, Tralibus, Tarribus, Sulcis, Serviliis, Tigavis.</i> Vid. Wesselingii Notam in voce <i>Tingi</i>.</p> <p>1 Codex Vaticanus habet <i>CXXVII. Wessel.</i> 2 Exemplar Blandinianum habet <i>CXV. Swirz.</i> 3 In nonnullis exemplar. <i>CXCIII. Id.</i> 4 In Bl. <i>XXXIII. Id.</i> 5 In Bl. & Neapolitano <i>XXIII.</i> at in Longoliano <i>XXXIII. Id.</i> 6 In Bl. & Long. <i>XXIII. Id.</i> 7 In Bl. <i>XXIII. Id.</i> 8 In Bl. & Neap. <i>XV. Id.</i> 9 In aliis exemplar. ad Salum <i>fl. XV. Id.</i> 10 In Long. <i>XI. Id.</i> 11 In aliis <i>XXIII, XXXIII & XX. Id.</i> 12 In aliis <i>XXII. Id.</i> 13 In Regio <i>exemplar. XXV. Id.</i> 14 In Reg. <i>XXVIII. Id.</i> 15 In nonnull. <i>XXIII. Id.</i> 16 In nonnull. <i>L. Id.</i> 17 In Reg. <i>XXV. Id.</i> 18 In nonnull. <i>XVIII. Id.</i> 19 In nonnull. <i>XXX. Id.</i> 20 In nonnull. <i>CCCXXXII. Wessel.</i></p>			

Naraggara.	M.P. xxv. A	<i>Iter à Tusdro Theveste.</i>	M.P. cxcv. Sic.	Excerpta ex
Sicca Veneria.	M.P. xxxii.			<i>Itinerario.</i>
Musti.	M.P. xxxiiii.	Vico Augusti.	M.P. xxxv.	
Membressa.	M.P. xxxv.	Aquis Regiis.	M.P. xviii.	
Sticlibba.	M.P. xvii.	Mafclianis.	M.P. xxxvi.	
Unuca.	M.P. xlii.	Sufetula.	M.P. xxv.	
Pertufa.	M.P. vii.	Cilio.	M.P. xxv.	
Carthagine.	M.P. xliiii.	Meneggere.	M.P. xxv.	
		Theveste.		
<i>Iter à Thenis Theveste.</i>	M.P. clxxv. Sic.			
		B <i>Item alio Itinere à Theveste Tusdrum.</i>	M.P.	
Ofisee.	M.P. xxv.	clxxv. Sic.		
Amudarfa.	M.P. xxv.			
Autenti.	M.P. xxv.	Meneggere.	M.P. xxv.	
Sufetula.	M.P. xxx.	Cilio.	M.P. xxv.	
Vegetela.	M.P. xxx.	Sufetula.	M.P. xxv.	
Menegesem.	M.P. xx.	Mafclianis.	M.P. xxxvi.	
Theveste.	M.P. xx.	Aquis Regiis.	M.P. xviii.	
		Germanicana.	M.P. xliiii.	
<i>Iter ab Aquis Regis Sufibus.</i>	M.P. xliiii. Sic.	Eliæ.	M.P. xvi.	
		C Tusdro.	M.P. xviii.	
Marazanis.	M.P. xv.			
Sufibus.	M.P. xxviii.	<i>A Sufibus Adrumetum.</i>	M.P. cviii. Sic.	
<i>Iter ab Affuris Thenis.</i>	M.P. cxcii.	Marazanis.	M.P. ⁴ xxviii.	
		Aquis Regiis.	M.P. xx.	
Tucca Terebinthina.	M.P. xv.	Vico Augusti.	M.P. xxxv.	
Sufibus.	M.P. xxv.	Adrumetum.	M.P. xxv.	
Sufetula.	M.P. xxv.			
Nara.	M.P. xv.	<i>A Sufetula Clypea.</i>	M.P. ⁵ ccxvi. Sic.	
Madassuma.	M.P. xxv. D			
Septimunia.	M.P. xxv.	Mafclianis.	M.P. xxxvi.	
Tabalta.	M.P. xx.	Aquis Regiis.	M.P. xviii.	
Macomadibus.	M.P. xv.	Vico Augusti.	M.P. xxxv.	
Thenis.	M.P. xvii.	Adrumetum.	M.P. xxv.	
		Horrea.	M.P. xviii.	
<i>Iter à Tuburbo per Vallos Tacapas.</i>	M.P.	Putput.	M.P. ⁶ xxx.	
cccviii. Sic.		Curubi.	M.P. xxvi.	
		Vel Neapoli.	M.P. xii.	
Vallis.	M.P. xviii.	Clypeis	M.P. xx.	
Coreva.	M.P. xx. E			
Musti.	M.P. xxvi.	<i>A Carthagine Clypeis.</i>	M.P. lxxxv. Sic.	
Aduras.	M.P. xxx.			
Tucca Terebinthina.	M.P. xii.	Maxula Prates.	M.P. x.	
Sufibus.	M.P. xxv.	Cafula.	M.P. xx.	
Sufetulami.	M.P. xxv.	Curubi.	M.P. xxv.	
Nara.	M.P. xv.	Clypeis.	M.P. xxx.	
Madassuma.	M.P. xxxii.			
Septimunia.	M.P. xxv.	<i>Iter à Carthagine Thenis.</i>	M.P. ccxvii.	
Tabalta.	M.P. xx.	Inde Lepti Magna.	M.P. ccccxxii.	
Cellis Picentinis.	M.P. xxx. F	Inde Alexandria.	M.P. dccccii.	
Tacapis.	M.P. xxx.			
		<i>A Carthagine.</i>		
<i>Iter à Carthagine in Byzantio Sufetula usque.</i>		Maxula Civitate.	M.P. xviii.	
M.P. ⁴ clxxii. Sic.		Vina Civitate.	M.P. xxviii.	
		Putput Vicus.	M.P. x.	
Unuca.	M.P. xlii.	Horrea Cælia Vicus.	M.P. ⁷ xxx.	
Vallis.	M.P. xli.	Adrumetum Colonia.	M.P. xviii.	
Coreva.	M.P. xx.	Leptiminius Civitate.	M.P. xviii.	
Musti.	M.P. xxvi.	Tusdro Colonia.	M.P. xxxii.	
Affuras.	M.P. xx. G	Ufula Civitas.	M.P. xxxii.	
Tucca Terebinthina.	M.P. ² xli.	Thenis Colonia.	M.P. xxviii.	
Sufibus.	M.P. xxv.	Macomadibus Municipium.	M.P. xxviii.	
Sufetula.	M.P. xxv.	Cellas Vicus.	M.P. xxvi.	
		Tacapas Colonia.	M.P. xxx.	
<i>Iter à Carthagine per Adrumetum Sufetula usque.</i>	M.P. cxc. Sic.	Agma five Fulgurita Villa.	M.P. xxx.	
		Giiti Municipium.	M.P. xxv.	
Vina.	M.P. xxxiii.	Ponte Zita Municipium.	M.P. xxxv.	
Putput.	M.P. x.	Villa Magna, Villa Privata.	M.P. xxx.	
Horrea Cælia.	M.P. xxxii. H	Fifida Vicus.	M.P. xxxi.	
Adrumetum.	M.P. x.	Cafas Villa Aniciorum.	M.P. xxvi.	
Vico Augusti.	M.P. xxv.	Sabrata Colonia.	M.P. xxx.	
Aquis Regiis.	M.P. xviii.			
Mafclianis.	M.P. xviii.			
Sufetula.	M.P. xxxvi.			
		<i>A Telepte Tacapas.</i>	M.P. cxlii. Sic.	
		Gemellas.	M.P. xxii.	

1 In nonnull. clxxii. *Sw.* 2 In nonnull. xxvii. *Wesf.* 3 Auctius hoc est intervallum millibus x, ut priora itinera indicant. *Wesf.* 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	Gremellas.	M.P. xxv.	A Si Curubi.	Stadia DCCCC.
ex	Capſe.	M.P. XXIIII.	Si Neapolim.	Stadia MC.
Itinerario.	Thalarte.	M.P. xxxv.	Si Adrumeto.	Stadia 2MDXL.
	Aquas Tacapitanas.	M.P. xvIII.	Iter à Portu Auguſti Urbis trajectus in Africam	Stadia VCCII.
	Tacapas.	M.P. xvII.	Carthaginem.	Stadia VCCII.
	* * * * *		A Lilybæo de Sicilia in Carthaginem.	Stadia M.D.
	<i>Itinerarium maritimum.</i>		A Caralis Sardiniae 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 DCCCXC.
Stadia. DCCC.			A Galata Tabracam in Africam.	Stadia CCC.
Si Ægimurum Inſulam voleris Provincie ſupra-			* * * * *	
ſcripta.	Stadia. DCCCC.		Ante Promontorium Apollinis Ægimurus Inſula	Stadia CCXX.
Si Miſſiam Civitatem Provincie.	Stadia M.		à Carthagine.	* * * * *
A Miſſia Carpos.	Stadia CCC.		Inſula Cercina. Hæc à Tacapis diſtat Stadia	DCCCII.
A Carpis Carthagine.	Stadia CL.		Inſula Girba, à Gitti de Tripoli	Stadia XC.
Si autem non Carthagine, ſed ſuperius ad Libyam				
verſus voleris adſpicere, debes venire de Sici-				
lia ab Inſula Maritima in Promuntorium Mer-	Stadia DCC.			
curi.	Stadia DCC.			
Si Clypea.	Stadia DCC.			

EXCERPTA EX Æthico; & ex J. Honorii Excerptis.

OCEANI MERIDIANI CONTINENTIA.

Ex Æthico
P. 47.

Oceanus meridianus habet,

Maria II,	Oppida LXIV,
Inſulas XVII,	Flumina II,
Montes VI,	Gentes Mazices mul-
Provincias XII,	tas.

Oceanus meridianus habet maria,

Mare Carpathium & Tyrrhenum.

Oceani meridiani inſulae ſunt,

Sicilia,	Corfica,
Pontia,	Galata,
Carpathos,	Capraria,
Pantatoria ³ ,	Fortunatae,
Sardinia,	Egilio,
Cofroſa,	Syrtis minor,
Inara,	Catabathmon,
Syrtis major,	Girbe.
Loci Capri,	

Oceani meridiani montes ſunt,

Pyramides,	Perratus ⁵ ,
Peronica ⁴ ,	Atlas,
Panteus, vel Panceus,	Corveſſa, vel Corvena.

Oceanus meridianus habet provincias,

Ægyptum,	Pentapolim,
Æthiopiani,	Tripolim,
Africam,	Mauritaniam-Cæſare-
Getuliam,	am,
Leugi ⁶ ,	Mauritaniam-Sitifen-
Numidiam,	ſem,
Libyam,	Byzacium ⁷ .

Oceanus meridianus habet oppida,

Arabiam,	Cæſarea,
Nitiobres,	Chartennas,
Foſſam Trajani,	Portus magnus,
Thebeas,	Experides,
Thebais,	Ballos,
Beronice,	Laribus,
Ammon,	Siccens ¹¹ .
Tholomaidis,	Obla,
Cyrenæ,	Sufulis,
Fileno,	Affuris,
Naretæ,	Zama regia,
Oea,	Sufibus,
Sabratam,	Suffetula,
Leptis magnam,	Cilio,
Thacapas,	Theleptis ¹² ,
Diſſum ⁸ ,	Capſæ,
Themis,	Admedera,
Tapſos,	Theſeſtis ¹³ ,
Leptis minorem,	Madauros,
Hadrumetum,	Tuburſicum, vel Tu-
Neapolim,	burſicum,
Clypeis,	Midorum,
Carthaginem,	Calaman,
Uticam,	Conſtantinam,
Hippone Zarito,	Mileu,
Thiabracam,	Tamugade,
Ippone regio,	Lambæſæ,
Ruficade,	Sitif,
Calli ⁹ ,	Magri ¹⁴ ,
Saldis,	[Tavi, vel] Zabi,
Quinque gentiani,	Tabulſuta ¹⁵ ,
Rufuccura ¹⁰ ,	Bioa ¹⁶ .
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, *Pantilaria.* 4 Ibid. *Beronicæ.* 5 Ibid. *Feratus.* 6 Ibid. *Zengis.* 7 *Byzacium,* vel *Byzantium* ut poſtea ſcribitur, ſupplendum eſſe videtur ex J. Honorio, ut ſua XII Prov. numero complete ſint: ſic autem à J. Honorio XII hæc provincias enumerantur; Ægyptus, Æthiopia, Æthiopes, Africa, Getulia, Byzacium, Zengis, Ninizia, Libya, Pentapolis, Triſſolis, Mauretania. 8 Ibid. *Thyſtrum.* 9 Ibid. *Culli.* 10 Ibid. *Rufuccura.* 11 Ibid. *Sicca.* 12 Ibid. *Teleptis,* *Chartennas* &c. ſine h leguntur. 13 *Theſeſter.* 14 Ibid. *Macri.* 15 Ibid. *Tubulſutu.* 16 Ibid. *Bida.*

Horum Nilus, qui & Geon appellatur, de se-
terioribus promit: sed in exordio in Æthiopia vide-
tur, & facit lacum magnum, qui currit in circulo,
inistagnans millia CLIV, & extens de eo lacu, per-
venit ad catarractas veteriores: conficit millia
CCCLXXIV.

Fluvius Bagrada cum Provinciæ Africæ ma-
gnus nobilisque & unicus sit, cur à majoribus* inter
fluvios non nominatus sit ignoramus.

Oceanus meridians habet innumerabiles Gen-
tes, quæ nec colligi numero, nec existimari aut
comprehendi præ interjacentibus eremis possunt.

* * * * *

Africæ (p. 52.) principium est à finibus Ægypti
urbique Alexandria, ubi Parteno civitas sita est,
super hoc mare magnum, quod omnes plagas ter-
raque medias interluit. Unde per loca, quæ Ca-
tabathmon vocant, jam procul à castris Alexandri
Magni, & super lacum Galearum, deinde juxta iu-
periores fines Afastarum missa in transversum per
Æthiopiæ deferta meridianum contingit oceanum. C
Terminus Africæ est qui & Europæ: id est, fau-
ces Gaditanæ freti. Ultimus autem finis ejus est
mons Atlas, & insulæ, quas Fortunatas vocant.

* * * * *

Libya (p. 63.) Cyrenaica post Ægyptum in parte
Africæ prima est. Hæc incipit a civitate Parteno
& Catathmo: inde secundo mari usque ad
aras Philenorum extenditur, & usque ad oceanum
meridianum: quæ habet gentes Libyorum, Æ-
thiopum & Garamantum. ubi est ab oriente Ægy-
ptus, à septentrione mare Libyicum, ab occasu
Syrtis majores & Troglodytæ, quæ habent è con-
tra insulam Calypso, à meridie Æthiopicum oceanum.

Tripolis provincia, quæ est & Subvontana, vel
regio Arvugum, ubi Leptis Magna civitas est, qua
Arxuges per Africæ litem generaliter vocan-
tur, habet ab oriente aras Philenorum inter Syrtis
Majores & Troglodytæ: à septentrione mare Sicu-
lum, vel potius Adriaticum, & Syrtis Minores; ab
occasu Byzantium, usque ad lacum Salinarum; à
meridie barbaros, Getulos, Natauros & Garaman-
tas 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 vocatur, ubi Hippos Regius & Rus-
cade civitates sunt: habet ab oriente Syrtis Mi-
nores & lacum Salinarum, à septentrione mare no-
strum, quod spectat ad Siciliam & Sardiniam: ab

A occasu habet Mauritaniam Sitifensem: à meridie
montem Suggarem, & post eos Æthiopicum gentes
pervagantes usque ad oceanum Æthiopicum.

Sitifensis & Cesaricnsis Mauritanie iunt, quæ ha-
bent ab oriente Numidiam, à septentrione mare
nostrum, ab occasu flumen Malvam, à meridie
montem Africim, qui dividit inter vivam terram
& arenas eremi jacentes usque ad oceanum, in
quibus oberrant Ganges Æthiopes.

Tingi Mauritaniam Africæ ultima est totius: hæc
habet ab oriente flumen Malvam, à septentrione
mare nostrum usque ad fretum Gaditanum, quod
inter Abylenæ & Calpis duobus promontoriis coar-
tatur: ab occidente habet Atlantem montem &
oceanum Atlanticum, sub africo Hesperium mon-
tem, à meridie gentes Aulolem, quas nunc Galas-
das vocant, usque ad oceanum Hesperium con-
tingentes.

Oceani meridiani fluminum ortus & egestio.

Nilus ****

Niloris ****

Fluvius (p. 20.) Vagrada nascitur in Tubursico Nu-
midorum pergens per Zeugis inlustrans Regionem
egerit in mari Tirreno disparis crinibus Utice op-
pida diffunditur.

Fluvius Cartennas nascitur in campo Mauro in-
de inlustrans litori maritimo Cesaricnsi mari in-
Dvergit.

Fluvius Malda nascitur sub Insulas Fortunatas
circuens extremam partem Mauritaniam interdi-
cens inter Barbares & Vacuates vergit in mari
quod appellatur Columæ Erculis.

Fluvius Hesperides nascitur in oppidu in cam-
po in circini rutunditate volbitur. inluit in ocea-
ni ripas meridiani.

Oceanus meridians quas gentes habeat.

- | | |
|----------------------|-----------------|
| Hierasicaminas gens, | Bostraci, |
| Nabatæ gens, | Marmaride, |
| Nassammones gens, | Bures, |
| Garamantes, | Mazices, |
| Theriodes, | Mufubei, |
| Carbiffenses, | Artennites, |
| Beitani, | Barbares, |
| Begguenfes, | Salamaggenites, |
| Ferateses, | Bacuates, |
| F Barzufulitani, | Mafyllii, |
| Fluminenses, | Abenna gens. |
| Quinquegentiani, | |

Excerpta
ex
Æthio.

Excerpta
ex
J. Ffeno-
rio.



EXCERPTA EX S. RUFO, P. OROFIO, MARTIANO CAPELLA,
& ISIDORO HISPALENSI.

EXCERPTA EX S. RUFO.

IN Africam pro defensione Siculorum Romana
transmissa sunt Signa. Ter Africa rebellavit:
ad extremum deleta per Publium Scipionem Car-
thaginæ, Provincia facta est: nunc sub Procon-
sulibus agit. Numidia ab amicis regibustenebatur:
sed Jugurthæ, ob necatos Adherbalem & Hiempsa-
lem Micipse regis filios, bellum indictum est: &
eo per Metellum consulem attrito, per Marium ca-
pto, in populi Romani potestatem Numidia perve-

nit. Mauritanie à Boccho rege obtentæ sunt. Sed Excerpta
subacta omni Africa, Mauros Juba rex tenebat; ex
qui in causa belli civilis, à Julio Casare victus, S. Rufo.
mortem sibi propria manu conscivit. Ita Mauri-
tania nostræ esse cœperunt: ac per omnem A-
fricam sex Provinciæ factæ sunt. ipsa ubi Cartha-
go est Proconularis; Numidia, Conularis; By-
Gzaciium, Conularis; Tripolis, & Mauritanie duæ,
hoc est, Sitifensis & Cesaricnsis, sunt Præfidentales.* *

* In MS. metioribus &c. Gronov.

EXCERPTA EX P. OROSIO.

Excerpta ex P. Orosio. *Tripolitana* provincia quæ & *Subventana*, vel regio *Arzangum* dicitur, ubi *Leptis magna* civitas est, quamvis *Arzuges* per longum *Africa* litem generaliter vocentur, habet ab oriente aras *Philenorum* inter *Syrtis Majores* & *Trogodytas*, à septentrione mare *Siculum*, vel potius *Adriaticum*, & *Syrtis Minores*, ab occasu *Byzantium* usque ad lacum *Salinarum*, à meridie barbaros *Getulos*, *Notkabres*, & *Garamantas*, usque ad oceanum *Æthiopicum* pertingentes. *BYZACIUM*, *ZEUGIS*, & *NUMIDIA*. *Zeugis* autem prius non unius conventus, sed totius provinciæ generale fuisse nomen invenimus. *Byzantium* ergo, ubi *Adrumetus* civitas, *Zeugis* ubi *Carthago magna*, *Numidia* ubi *Hippo Regis* & *Rufscada* 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*: pervagantes usque ad oceanum *Æthiopicum*. *Sitifenfis* & *Cæsariensis Mauritania* habet ab oriente *Numidiam*, à septentrione mare nostrum, ab occasu flumen *Malvum*, 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 *Malvum*, à septentrione mare nostrum usque ad fretum *Gaditanum*, quod inter *Abenmen* & *Calpen* duo contraria sibi promontoria coartatur: ab occidentem *Atlantem* montem, & oceanum *Atlanticum*, sub afro *Hesperium* montem, à meridie gentes *Aulolum*, quas nunc *Galaules* vocant, usque ad oceanum *Hesperium* contingentes. * * *

EXCERPTA EX MARTIANO.

Excerpta ex Martiano. * * * *Velonenfis* (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 *Eliffos* colonia, in qua Regia *Antæi* luctamenque cum *Hercule* celebratur, & *Hesperidum* horti, illic æstuarium flexuosum, quem draconem vigilem rumor vetustatis alludit. Nec longè mons *Atlas* de gremio cacumini profrens arenarum. Hunc incolæ *Adrim* vocant; * * * * * Nec plurimum distant septem montes, qui paritate cacuminis *Fratres* sunt appellati, sed elephantorum pleni sunt, ac *Cultra* provinciam *Tingitanam*, cujus longitudo centum septuaginta millium est. Item *Siga* oppidum est è regione *Malacam* urbem *Hispaniæ* contemplantur. In litore quoque *Carcenna* majusque oppidum *Cæsarea*. Item *Icosium* æquè coloniam. Item *Rufconia* & *Rufcurius*, *Saldæ* etiam, cæteræque civitates, atque *Igilgili*, & *Rufarus*. Flumen verò *Amphaga* abest à *Cæsarea* trecentis viginti duobus millibus.

DE DUABUS MAURITANIIS.

Utriusque *Mauritania* longitudo decies quadrangula trium millium, latitudo quadringentorum sexaginta septem. Ab *Amphaga* *Numidia* est nomine celebrata. *Numidæ* *Nomadæ* dicti, cujus in mediterraneis colonia *Cirta*, & interius *Sicca*, atque *Bolla Regia*. In ora verò litoris *Hippo Regius* ac *Tabrachiæ*. Interius *Zeugitana* regio, quæ propriè vocatur *Africa*, habet hæc tria promontoria, *Apollinis* adversum *Sardiniam*, *Mercurii* respec-

DE SECUNDO SINU AFRICÆ.

Mox alia distinctio *Libyæ*, *Phanices* vocantur, qui *Byzantium* incolunt, quæ regio ducentis quinquaginta millibus passuum circum, cujus spatium centesimo messis incremento fœneratur. Hic oppida *Puppup*, *Adrumetus*, *Leptis*, *Ruspæ*, *Tapsus*, *The-*

næ, *Macomades*, *Tacape*. *Sabrata* contingens *Syrtim Minorem*, ad quam *Numidia* & *Africa* ab *Amphaga* longitudo sunt millia quingenta octoginta: latitudo ducenta.

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 desertam pergitur: quæ serpentinibus diversis ac feris habitatur. Post hæc *Garamantes*, super hos fuere *Pfylli*. 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*, *Arfinoë*, *Ptolemaida*, *Apollonia*, ipsaque *Cyrene*. *Berenice* autem in extremo *Syrtis* cornu, ubi *Hesperidum* horti, fluvius *Letbon*: *Lucus* facer abest à *Lepti* trecentis septuaginta quinque millibus. Ab ea *Arfinoë* quadraginta tribus, & deinceps *Ptolemais* viginti duobus, proculque *Catabathmon* & *Marmarides*. Et in ora *Syrtis Nafamones*. Deinde *Mareotis* *Maretonium*. Inde *Apis* *Ægypti* locus, à quo *Paretonium* in sexaginta duobus millibus. Inde *Alexandria* ducenta millia. Totius autem *Africa* à mari *Atlantico* longitudo cum inferiore *Ægypto*, tricis quadringenta millia. Ab oceano ad *Carthagem* magnam, undecies millies. Ab ea ad *Canopum Nil*: proximum ostium, sexdecies millies octuaginta octo millia.

EXCERPTA EX ISIDORO.

DE LIBYA. CAP. V.

Libya dicta, (p. 34.) quod inde *Libs* fiat, hoc est, A *ro* penè centesimo fruges renascantur. ¶ *Zeugis* Excerpta *Africis*. Alii autem *Epaphium 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 bestis & serpentibus plena, atque onagris magnis in deserto vagantibus. ¶ *Getulia* autem *Africa* pars mediterranea est. ¶ *Numidia* ab incolis passim vagantibus sic vocata, quod nullam certam habent sedem. Nam lingua eorum incertæ sedes & vagæ, *Numidiæ* dicuntur. Incipit autem à flumine *Anisga*, & *Zeugitanum* limitem desinit: habens ab ortu *Sirtes Minores*: à septentrione mare quod intendit *Sardiniam*: ab occasu *Mauritaniam Sirtensem*: à meridie *Ethiopum* gentes. regio campis præpinguis. Ubi autem sylvestris est, feras educat, ubi jugis ardua, equos & onagros procreat: exinio etiam marmore prædicatur, quod *Numidicum* dicitur. Habet urbes præcipuas *Hipponem Regium*, & *Siscadam*. ¶ *Mauritania* vocata à colore populorum. *Græci* enim nigrum *μαύρο* vocant. Sicut enim *Gallia* à candore populi, ita *Mauritania* à nigredine nomen sortita est. Cujus prima provincia *Mauritania Sirtensis* est, quæ *Sitifi* habet oppidum: à quo & vocabulum traxisse regio perhibetur. ¶ *Mauritania* verò *Cæsariensis* coloniam *Cæsaria* civitas fuit, & nomen provinciam ex ea datum. Utræque igitur sibi conjunctæ ab oriente *Numidiam* habent: à septentrione mare magnum: ab occasu flumen *Malvam*: à meridie montem *Astrixim*, qui discernit inter secundam terram & arenas jacentes usque ad Oceanum. ¶ *Mauritania Tingitana* à *Tingi* metropolitana hujus provinciam civitate vocata. Hæc ultima *Africa* 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* pererantes. regio gignens feras, simias, dracones, & struthiones. Olim etiam & elephantis plena fuit, quos sola nunc *India* parturit. * * * * *



NOTITIA EPISCOPATUUM Ecclesiæ Africanæ.

PROVINCIAE PROCONSULARIS.

A bbiritanorum majorum.	Bullensis.	Gispensis majoris.	Mullitanus.
Abbiritanorum minorum.	Bullenfium Regionum.	Giutrambacariensis.	Muftitanus.
Abiddenfis.	Bullenfis.	Gunelensis.	Muzuenfis.
Abitinensis.	Buritanus.	Hiltensis.	Naraggaritanus.
Aborenfis.	Cæciritanus.	Hipponiensis Diarrhytorum.	Neapolitanus.
Abfalfallenfis.	Canipitanorum.	Hortensis.	Numulitanus.
Abzeritensis.	Carpitanus.	Labdenfis.	Oftanus.
Advocatenfis.	Cefalensis.	A Lacu dulce.	Pariensis.
Agensis.	Cellenfis.	Larenfis.	Pertufenfis.
Alciburitanus.	Ceffitanus.	Libertinenfis.	Pienfis.
Aptugnitanus.	Cilibienfis.	Matti anenfis.	Piftinensis.
Araditanus.	Clypienfis.	Maxulitanus.	Puppianenfis.
Affuritanus.	Cudubenfis.	Meglapolitanus.	Puppitanus.
Aufanenfis.	Culufitanus.	Melzitanus.	Rucumenfis.
Bencennenfis.	Curubitanus.	Membloftitanus.	Saienfis.
Bonufitenfis.	Drufilianenfis.	Membrefitanus.	Sicilitanus.
Bofetenfis.	Egufenfis.	Migirpenfis.	Semenenfis.
	Eleftantarienfis.	Miffufenfis.	A Senemfalifis.
	Furnitanus.		A Siccenni.

Siccenfis.
Sicilibenſis.
Silemilenſis.
Simidiccenſis.
Simittienſis.
Sinnuaritenſis.
Succubenſis.
Taborenſis.
Tabracenſis.
Tabucenſis.
Tacapitanus.
Taciana-Montenſis.
Taduenſis.
Tagaratenſis.
Tagorenſis.
Tauracinenſis.

Telenſis.
Tennonenſis.
Theodalenſis.
Tiburicenſis.
Tiburnicenſis.
Tigimmenſis.
Tijocenſis.
Timidenſis.
Tinnifenſis.
Tiſilitanus.
Titulitanus.
Tizzicenſis.
Trifipenſis.
Tuburbitanorum majorum.
Tuburbitanorum mi-

norum.
Tuburſicuburenſis.
Tucaborenſis.
Tuggenſis.
Tulanenſis.
Ucrenſis.
Turenſis.
Turudenſis.
Turufitanus.
Vallitanus.
Ucrenſis.
Uculenſis.
Villa-Magnenſis.
Viltenſis.
Vinenſis.
Vificenſis.

Volitanus.
Urcitanus.
Urugitanus.
Uticenſis.
Utinenſis.
Utimienſis.
Utrnenſis.
Uvazenſis.
Uzalenſis.
Uzipparitanorum.
Uzitenſis.
Zarnenſis.
Zemtenſis.
Zicenſis.
Zurenſis.

PROVINCIA NUMIDIÆ.

Amburenſis.
Ammederenſis.
Aquaenovnenſis.
Aquenſis.
Arenſis.
Arſicaritanus.
Auguritanus.
Aurufulianenſis.
Aufucurrenſis.
Auzagenſis.
Azurenſis.
Babrenſis.
Bagaitanus.
Bamaccorenſis.
Bazaritanus.
Bazienus.
Belalitenſis.
Bofetanus.
Bucconienſis.
Bucugatenſis.
Cælianenſis.
Cæſarienſis.
Calamenſis.
Capſenſis.
Caſarum Medianenſium.
Caſenſis Calanenſis.
Caſenſium Nigrenſium.
Caſtellanus.
Caſtello-Titulitanus.
Cataquenſis.
Centenarienſis.
Centurienſis.
Centurionenſis.
Ceramunenſis.
Conſtantinienſis.
Cuiculitanus.
Cullitanus.
Dianenſis.

Fatenſis.
Feſſaitanus.
Formenſis.
Foſſalenſis.
Garbenſis.
Gaudiabenſis.
Gaurianenſis.
Gazaufalenſis.
Gemellenſis.
Germanienſis.
Gibbenſis.
Gilbenſis.
De Giru-Tarazi.
Gurenſis.
Hipponenſium-Regio-
rum.
Hoſpitenſis.
Idaſſenſis.
Idicrenſis.
Jucundianenſis.
Izirianenſis.
Lamaſuenſis.
Lambecitanus.
Lambienſis.
Lambiritenſis.
Lamiggigenſis.
Lamiunenſis.
Lamfortenſis.
Legenſis.
Liberalienſis.
Lugurenſis.
Madaurenſis.
Madenſis.
Magarmelitanus.
Marcellianenſis.
Magomazienſis.
Maſculitanus.
Matharenſis.
Maximianenſis.

Mazacenſis.
Metenſis.
Meſarſeltenſis.
Midlenſis.
Milevitanus.
Montenus.
Moxoritanus.
Muliſenſis.
Municipenſis.
Muſtitanus.
Murugennenſis.
Naratcatenſis.
Nicibenſis.
Nobabarbarenſis.
Nobacaſareenſis.
Nobagermanienſis.
Nobalparſenſis.
Novapetrenſis.
Novamenſis.
Oſtavenſis.
Putienſis.
Pudentianenſis.
Regianenſis.
Reſpectenſis.
Reſlianenſis.
Rotarienſis.
Ruſſicadienſis.
Ruſtianenſis.
Seleucianenſis.
Siguitenſis.
Silenſis.
Sillitanus.
Simitenſis.
Sitronianenſis.
Suavenſis.
Suſicazienſis.
Tabudenſis.
Tacaratenſis.
Tagaitenſis.

Tagorenſis.
Tamogadenſis.
Tegulatenſis.
Teveſtinus.
Tharaſenſis.
Tibilitanus.
Tigillavenſis.
Tigiftitanus.
Tignicenſis.
Tiniſtenſis.
Tapafenſis.
Tifeditenſis.
Tubiniſenſis.
Tuburnicenſis.
Tuburſicenſis.
Tuccenſis.
A Turre Rotunda.
De Turres Ammenia-
rum.
Turris-Concordienſis.
Vadenſis.
Vadefitanus.
Vagecatenſis.
Vagenſis.
Vagrotenſis.
Vaianenſis.
Veleſitanus.
Veſelitanus.
Veſceritanus.
Vicenſis.
Villaregenſis.
Ullitanus.
Zabenſis.
Zamenſis.
Zaraitenſis.
Zattarenſis.
Zertenſis.
Zummenſis.

PROVINCIA BYZACENA.

Abaradirenſis.
Abidenſis.
Acolitanus.
Adrumetinus.
Afufenienſis.
Aggaritanus.
Aggeritanus.
Amudartenſis.
Ancufenſis.
Aqua-Albenſis.
Aqua-Regiorum.
Aquiabenſis.
Arſuritanus.
Autentenſis.
Auzagerenſis.
Bahannenſis.
Bennecenſis.
Bizacienſis.
Bulelianenſis.

Cabarſuffenſis.
Capſenſis.
Carabianenſis.
Carianenſis.
Cebaradedenſis.
Cellenſis.
Cenculianenſis.
Cillitanus.
Cincaritenſis.
Creperulenſis.
Cuſtutenſis.
Cululitanus.
Cuſtrenſis.
Dicenſis.
Decorianenſis.
Dionyſianenſis.
Durenſis.
Egnatienſis.
Elienſis.

Febianenſis.
Feraditanæ majoris.
Feraditanæ minoris.
Filacenſis.
Foratianenſis.
Forontonianenſis.
Frontonianenſis.
Gaguaritanus.
Gatianenſis.
Gerniſtanus.
Gummitanus.
Gurgaitenſis.
Hermianenſis.
Hierpinianenſis.
Hirenenſis.
Horreæ Cælienſis.
Jubaltianenſis.
Juncenſis.
Limmicenſis.

Leptiminenſis.
Macomadienſis.
Macrianenſis majoris.
Mandaſumitanus.
Maraguienſis.
Marazanenſis.
Maſclianenſis.
Maſſimanenſis.
Maſtaritanus.
Mataritanus.
Macerianenſis.
Medeſſitanus.
Admedianis Zabunio-
rum.
Mibiarcenſis.
Midicenſis.
Miditenſis.
Miricianenſis.
Mozotecoritanus.

Muzucenfis.	Rufpitenfis.	Taprurenfis.	Tuccenfis.
Narenfis.	Seebarianenfis.	Tapenfis.	Turenfis.
Nationenfis.	Seberianenfis.	Tarafenfis.	Turreblandenfis.
Nebbitanus.	Segermiteufis.	Tafaltenfis.	Turre-Tamallumenfis.
Octabienfis.	Septimunicienfis.	Teleptenfis.	Tuzuritanus.
Octabienfis.	Sublectinus.	Temonianenfis.	Vadentimianenfis.
Oppennenfis.	Sufetanus.	Tenitanus.	Vararitanus.
Pederodianenfis.	Sufetulenfis.	Tetcitanus.	Vaffinaffenfis.
A Piffanis.	Sulianis.	Theuzitanus.	Vegefelianus.
Pracau'enfis.	Tagamutenfis.	Thudfritanus.	A Vico-Ateri.
Præfidienfis.	Tagarianenfis.	Ticenfis.	Victorianenfis.
Purizienfis.	Tagarbalenfis.	Tigienfis.	Vitenfis.
Queitorianenfis.	Talaptulenfis.	Tigualenfis.	Unuricopolitanus.
Runnianenfis.	Tamazenus.	Trofimianenfis.	Ufilenfis.
Rufenfis.	Tambaienfis.	Tubulbacenfis.	Uzabirenfis.

MAURITANIA CÆSARIENSIS ET TINGITANA.

Adquefrenfis.	Catrenfis.	Medienfis.	Sucardenfis.
Adfunnadenfis.	Catulenfis.	Minnenfis.	Sufaritanus.
Alamliarenfis.	Ciffitanus.	Murufitagenfis.	Sufaritanus.
Altulenfis.	Columpnatenfis.	Mufertitanus.	Sugabbaritanus.
Altabenfis.	Corniculanenfis.	Nabalenfis.	Summulenfis.
Amareufis.	Elefantarienfis.	Nabicenfis.	Tabazagenfis.
Ambienfis.	Fallabenfis.	Nobenfis.	Taborentenfis.
Aquenfis.	Fidolomenfis.	Nobicenfis.	Tabunienfis.
Arfinnaritanus.	Flenucletenfis.	Novenfis.	Tadamatenfis.
Bacanarienfis.	Florianenfis.	Numidienfis.	Talenfis.
Balianenfis.	Flumenzeritauus.	Nurconenfis.	Tamicenfis.
Baparenfis.	Frontenfis.	Obbenfis.	Tanudaiefis.
Bartimiefis.	Girumontenfis.	Oboritanus.	Tafaccurenfis.
Benepotenfis.	Gorenfis.	Oppidonebenfis.	Ternamufenfis.
Bidenfis.	Gratianopolitanus.	Opinenfis.	Tifiltenfis.
Bitenfis.	Gunugitanus.	Pamarienfis.	Tigabitanus.
Bladienfis.	Gypfarianfis.	Quidienfis.	Tigamibenenfis.
Boncarenfis.	Icolitanus.	Regienfis.	Tigifitanus.
Bulturienfis.	Idenfis.	Reperitanus.	Timicitanus.
Cæfarienfis.	Jormitanenfis.	Ruladitanus.	Timidanenfis.
Caldadrienfis.	Itenfis.	Rufgunienfis.	Tingarienfis.
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Cartennitanus.	Larenfis.	Rufuccurritanus.	Tufcamienfis.
Caftellanus.	Majucenfis.	Rufucenfis.	Vagalitanus.
Caftelli-Jabaritanus.	Malianenfis.	Satafenfis.	Vagenfis.
Caftelli-Mediani.	Mammillenfis.	Sereddelitanus.	Vanarionenfis.
Caftelli-Tatroporten- fis.	Manazenenfium Regi- orum.	Serrenfis.	Vannidenfis.
Caftellominorianus.	Mafuccabenfis.	Seftenfis.	Ubabenfis.
Caftello-Ripenfis.	Maturbenfis.	Sfafferienfis.	Villænobenfis.
Cafttranobenfis.	Maurenfis.	Siccefitanus.	Viffalfenfis.
Caftrafeberianenfis.	Maurianenfis.	Siguiranus.	Voncarianenfis.
Catabitanus.	Maxitenfis.	Sitenfis.	Ufinadenfis.
		Subbaritanus.	

MAURITANIA SITIFENSIS.

Acufidenfis.	Gegitanus.	Molicunzenfis.	Socienfis.
Aquæalbenfis.	Ab Horrea Aninicenfi.	Moptenfis.	Suriftenfis.
Affabenfis.	Igigitanus.	Nobalicianenfis.	Tamagriftenfis.
Afvoremixtenfis.	Jutenfis.	Olivenfis.	Tamallenfis.
Caftellanus.	Lemeiefenfis.	Orienfis.	Tamafcaninenfis.
Cedamufenfis.	Lemoctenfis.	Partenienfis.	Tubienfis.
Celenfis.	Lcfvitanus.	Perdicenfis.	A Tubufubtu.
Covicenfis.	Macrenfis.	Privatenfis.	Tuccenfis.
Equizetenfis.	Macrianenfis.	Salditanus.	Vamallenfis.
Mimentianenfis.	Maronanenfis.	Satafenfis.	Zabenfis.
Ficenfis.	A Medianis Zabunio- rum.	Serteitanus.	Zallatenfis.
Flumencifpenfis.		Sitifenfis.	

PROVINCIA TRIPOLITANA.

Girbitanus.	Leptimagnenfis.	Oeenfis.	Sabratenfis.
			Tacapitanus.

INCERTÆ PROVINCIÆ.

Abenfis.	Aufigrabenfis.	Betagarbaritanus.	Cafenfium Baftalen- fium.
Abiffenfis.	Banzarenfis.	Botrianenfis.	A Cafis Favenfibus.
Anguienfis.	Bartanenfis.	Bullacenus.	Cedienfis.
Aptucenfis.	Bazarididacenfis.	Camicetenfis.	Celerinenfis.
Arenenfis.	Belintenfis.	Canianenfis.	

A Cemeriniano.	Honorioopolitanus.	Pitranensis.	Tugutianensis.
Cenenfis.	Lanzellenfis.	Prifianenfis.	Tunugabenfis.
Cerbalitanus.	Laritenfis.	Rabautenfis.	Tuntudenfis.
A Cibaliana.	Lucimagnenfis.	Salaniae Gurtitenfis.	Turenfis.
Crefimenfis.	Lupercianenfis.	Samudartenfis.	A Turre Alba.
Druenfis.	Merferibitanus.	Sebargenfis.	Varanenfis.
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Enerenfis.	Munacianenfis.	Sitipenfis.	Vindenfis.
Erumminenfis.	Murrenfis.	Stabatenfis.	Vifenfis.
Fiffanenfis.	Nataienfis.	Sululitanus.	Uimarenfis.
Girbitanus.	Nigizubitanus.	Tibaritanus.	Uimmenfis.
Gittenfis.	Nigrenfium-Majorum.	Tibuzabetenfis.	Zertenfis.
Guzabetenfis.	Pauzerenfis.	Tifanianenfis.	

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 Suenfis, v. Saenfis. *Ibid.*
 Suggitanus, v. Siguitenfis. *Namid.*
 Tabadacarenfis, v. Tabazagenfis. *M. Caf.*
 Tabacienfis, v. Tabazagenfis. *Ibid.*
 Tablenfis, v. Talenfis. *Ibid.*
 Tamadenfis, v. Tanudæienfis. *Ibid.*
 Tamazenfis, v. Tamicenfis. *Ibid.*
 Tamazucenfis, v. Tamice. fis. *Ibid.*
 Taraquenfis, v. Marazucenfis. *Byzac.*
 Ticalenfis, v. Tigualenfis. *Ibid.*
 Tididitanus, v. Tieditenfis. *Namid.*
 Tionienfis, v. Utinienfis. *Pr. Proc.*
 Tizienfis, v. Tigenfis. *Byzac.*
 Tonnonenfis, v. Tennonenfis. *Pr. Proc.*
 Tullienfis Municipii, v. Municipienfis. *Namid.*
 Tunonenfis, v. Tennonenfis. *Pr. Proc.*
 Turdiranens, v. Thufdritanus. *Byzac.*
 Turenfis, v. Decorianenfis. *Ibid.*
 Turufenfis, v. Turudenfis. *Pr. Proc.*
 Tuzudrumes, v. Thufdritanus. *Byzac.*
 Tyficentis, v. Tijunenfis. *Pr. Proc.*
 Vabarenfis, v. Baparenfis. *M. Caf.*
 Vadenfis, v. Vagenfis. *Namid.*
 Vagradenfis, v. Vageatenfis. *Ibid.*
 Valentinianenfis, v. Vadentinianenfis. *Byzac.*
 Vardimiftenfis, v. Bertimiftenfis. *M. Caf.*
 Vazaritanus, v. Bazaritanus. *Namid.*
 Uci-Majoris, v. Urcitanus. *Pr. Proc.*
 Uci-Minoris, v. Uzitenfis. *Ibid.*
 Verenfis, v. Ucrenfis. *Ibid.*
 Vici-Auguti, v. Noba Cafarienfis. *Namid.*
 Vici-Celanus, v. Noba Cafarienfis. *Ibid.*
 Vico-Pacenfis, v. Vicenfis. *Namid.*
 Unuzibirenfis, v. Uzabirenfis. *Byzac.*
 Voncarienfis, v. Boucarenfis. *M. Caf.*
 Uracitanus, v. Urugitanus. *Pr. Proc.*
 Urcitanus, v. Urugitanus. *Ibid.*
 Uimimienfis, v. Utunenfis. *Ibid.*
 Uinunenfis, vel Utunenfis, v. Utimmenfis. *Incert. Prov.*
 Zellenfis, v. Telenfis. *Pr. Proc.*
 Ziggenfis, v. Zicenfis. *Ibid.*

EXCERPTA EX NOTITIA *Dignitatum* omnium tam
Civilium quam *Militarium* in partibus *Occidentis*.

P raefectus Praetorio Italiae. &c. &c.	<i>Mauritania Sitifensis.</i> <i>Tripolitana.</i> &c. &c. *****	<i>Mauritania Sitifensis.</i> <i>Mauritania Caesariensis.</i> <i>Tripolis.</i> <i>Praefectus Amonae Africae.</i> <i>Praefectus Fundorum Patrimonialium.</i> *****
Proconsul Africae cujus Vicarii Sex. <i>Africae.</i> &c. &c.	<i>Sub Dispositione viri illustris Praefecti Praetorio Italiae Diaeceses infra scriptae.</i>	<i>Sub Dispositione viri Spectabilis Vicarii Africae.</i>
Duces duodecim. <i>Limitis Mauritania Caesariensis.</i> <i>Limitis Tripolitani.</i> &c. &c.	Italia. Illyricum. Africa. Provinciae Italiae decem & septem.	Consulares.
Consulares viginti duo. Per <i>Africam</i> duo. <i>Byzantii</i> , alias <i>Byzantii</i> . <i>Numidiae.</i> &c. &c.	***** Illyrici sex. ***** Africae septem. † <i>Byzantium.</i> <i>Numidia.</i>	BYZACII. NUMIDIÆ. Praefides. <i>Tripolitanae.</i> <i>Mauritania Sitifensis.</i> <i>Mauritania Caesariensis.</i>
Praefides triginta unus. Per <i>Africam</i> duo.		

EXCERPTA EX *Ravennate* Anonymo.

A F R I C A.

I. AD partem meridianam, juxta Oceanum, A. V. Item juxta Oceanum ponitur patria, quae dicitur *Aethiopia Siblotatis*, quae continuatur cum superius dicta *Aethiopia Garamantis*. In qua *Biblobatis* patria est lacus, qui dicitur *Tagges*. Quae patria, dum multum exiit caemosa, ipsi *Mauri* cavernas terrae habitant. In qua patria litus Oceani, atque in superioribus, maximus atque spatiosus desertus esse describitur. In qua patria sunt montes, qui dicuntur *Tliatodi*. In qua patria non longe ab Oceano, fluvius *Ger* dilatissime currit. In qua patria sunt montes, qui *Nauvaxon* appellantur. In qua patria sunt lacus, ut us qui dicitur *Lycumede*, alius *Agita*. Qui *Aethiopes* rupes montium habitare describuntur, propter immensa ac validissima caumara. Ad frontem autem ejusdem *Garamantium* patria est arida, deserta, montana, quae dicitur *Marmarydes*, *Nassamones*, *Letopbagi*, atque *Blegmies*. In qua patria nunquam civitates fuisse legimus.

II. Ad partem Oceani meridiani *Aethiopiae*, usque ad mare noitrum magnum *Aegypti*, est patria, id est, spatiosissima *Aegyptus* inferior & superior, quae nominatur *Adnocura* & *Mareotin*. *****

III. Item juxta limbum Oceani ponitur patria, quae dicitur *Aethiopia Garamantium*, quae & *Abyssae* dicitur, quae confinalis exiit praedictae *Aethiopiae*, *Trogodytorum*. In qua *Garamantium* patria, non longe ab Oceano, fluvius *Ger* dilatissime currit. In qua patria *Garamantium* sunt montes, qui *Nauvaxon* appellantur. In qua patria sunt lacus, ut us qui dicitur *Lycumede*, alius *Agita*. Qui *Aethiopes* rupes montium habitare describuntur, propter immensa ac validissima caumara. Ad frontem autem ejusdem *Garamantium* patria est arida, deserta, montana, quae dicitur *Marmarydes*, *Nassamones*, *Letopbagi*, atque *Blegmies*. In qua patria nunquam civitates fuisse legimus.

IV. Item juxta mare magnum ponitur patria, quae dicitur *Mauritania*, quae dicitur *Cyrenensis*. In qua patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est, civitates *Cyrenes*, quae confinalis est litoris maris magni cum *Acabis* civitate *Aegypti*. Item sunt civitates, id est *Baaceris*, *Cenopolis*, *Callis*, *Ptolomaida*, *Theuchira*, *Adriani*, *Bernicidae*, *Cornuciano*, *Ancubis*, *Arre Philanorum*. Per quam patriam transeunt plurima flumina, inter cetera quae dicuntur *Leon* & *Torres*.

V. Item juxta Oceanum ponitur patria, quae dicitur *Aethiopia Siblotatis*, quae continuatur cum superius dicta *Aethiopia Garamantis*. In qua *Biblobatis* patria est lacus, qui dicitur *Tagges*. Quae patria, dum multum exiit caemosa, ipsi *Mauri* cavernas terrae habitant. In qua patria litus Oceani, atque in superioribus, maximus atque spatiosus desertus esse describitur. In qua patria sunt montes, qui dicuntur *Tliatodi*. In qua patria non longe ab Oceano, fluvius *Ger* dilatissime currit. In qua patria sunt montes, qui *Nauvaxon* appellantur. In qua patria sunt lacus, ut us qui dicitur *Lycumede*, alius *Agita*. Qui *Aethiopes* rupes montium habitare describuntur, propter immensa ac validissima caumara. Ad frontem autem ejusdem *Garamantium* patria est arida, deserta, montana, quae dicitur *Marmarydes*, *Nassamones*, *Letopbagi*, atque *Blegmies*. In qua patria nunquam civitates fuisse legimus.

VI. Item juxta mare magnum ponitur patria, quae dicitur *Mauritania*, quae dicitur *Cyrenensis*. In qua patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus; id est civitates *Cyrenes*, quae confinalis est litoris maris magni cum supra scriptis civitatibus *Arophilonorum* *Cyrenensium*. Item *Zacassania*, *Palma*, *Illyri*, *Sacamadis*, *Praetorium*, *Mysol*, *Diso*, *Nadalus*, *Cisternas*, *Thubactis*, *Nivergi*, *Scemadana*, *Leptismagna*, *Portos*, *Sabrata*, *Ciplaria*, *Zita*, *Githi*, *Tacapas*, *Ad Oleastrum*, *Macumadis*, *Thenas*, *Taparura*, *Ujyla*, *Subleste*, *Leptis minus*, *Ruspinius*, *Adrymeton*, *Horca*, *Neapolis*, *Clypeis*, *Sinuama*, *Carpas*, *Macula*, *Thynus*, *Carthago* civitas magna, *Gallo-Gallinacio*, *Antiqua Colonia*, *Ad pertusa*, *Cesusa*, *Tyrana*, *Ulica*.

† Vere non erant nisi VI Prov. computata in his etiam Mauritania Caesariensi à Duce administrata, & supra in Indice omisa, quoniam à Duce regebatur, & Africa, à Proconsule recta, ideoque omisa, quia inter Consulares aut Praefidiales non numeratur. Verum numerus augetur, quoniam inter praedictas VII Africae provincias Notitia Praefectum annonae Africae, & Praefectum fundorum patrimonialium recentet. Hi tamen provinciarum rectores non erant, sed quia amplam habebant administrationem, Praefidibus comparabantur & pars diaecesis Africae habebantur. His ergo duobus praefectis ademptis, Provinciae Africae VI remanebant, duae Consulares, Byzantium & Numidia, tres Praefidiales, & si Notitia in indice in duas tantum ponat, scilicet Mauritaniae duae, Sitifensis, & Caesariensis, & Tripolis. His addenda est Africa cum Proconsule. itaque sunt VII Provinciae. vid. Pancetol. Comment. in Notitiam. p. 116.

Item ad aliam partem desuper sunt civitates, id est *Arthabae, Ajas, Lucerna, Azarmi, Aucerim, Ad putea, Lamie, Ajas, Verim, Tingimie, Putea, Agafel, Nepte*. Item ad aliam partem sunt civitates, id est *Capfalco, Bamethi, Abtan, Tiburbomaius, Olencaea, Bithina, Vire, Bindavicus, Agertbel, Calbeneadi, Arbelone, Thirusdron, Gruxa, Elie, Terentum, Aquas Regis*. Item ad aliam partem sunt civitates, id est *Cabibus, Authus, Themizee, Manzat, Murine, Senana, Cytosori, Thamamulm, Mandate-mule, Selesua, Tarsete, Verovius, Ad duodecimum, Leones*. Item ad aliam partem sunt civitates, id est *Thalacte, Montanum, Majores, Bathmetim, Corebam, Aitigilem, Ballis, Urkumas, Unuca, Sciciliba, Tyris, Chisiduo, Membriica*. Transeunt autem per ipsam Africanam provinciam inter cetera flumina quae dicuntur, id est *Cepfite, Torrens, & Panaze-ron*.

VI. Item juxta mare magnum, proxima ejusdem Africanæ regionis, rejacet patria, quae dicitur *Numidia Byzantium*. Quam *Numidiam* iidem philosophi, qui supra nominati sunt quidem praedictam Africanam regionem designant, ipsi & eandem *Numidiam* descripserunt. Sed dum non concordant in civitatibus inferius designatis, ideo nos secundum *Castorium* Romanorum philosophum, supra scriptas civitates ejusdem *Numidiae* nominavimus. In qua *Numidia* plurimas fuisse civitates legimus, id est civitas *Mambromem*, quae confinatur juxta mare magnum cum jam praenominata *Utica* civitate Africanæ regionis. Item civitas *Tumissa, Hippone, Zareston, Tabraca, Tuniza, Armonaca, Ufussa, Hippon regium, Suluc, Zaca, Russicade*. Nam desuper sunt in *Numidia* civitates, id est *Somitum, Bulla regia, Sime, Signesse, Sicabe, Thacora, Gegite, Narragara, Melas, Tipaja, Tbilis, Fabianon, Cirta, Quartelli, Palunam, Villam-Cervinam, Lapisede, Novale, Berrice, Chulcul, Cornon, Baccaras, Milebo-Columbia, Solbeonia, Bvaxicara, Thenebestre, Centenarias, Gausaparas, Pifcinas, Fufcinas, Falavi Marci, Thugurificus, Aruburus, Auca, Susulus, Praesidin, Midias, Piftnas, Messofita, Duosumina, Simnachi, Lambrese, Lambridin, Tamagna, Orgetarium*. Item ad aliam partem sunt civitates, id est *Labafudin, Labiana, Vico Aureli, Germani, Thebeste*. Item ad aliam partem sunt civitates, id est *Thuraria, Thoburbinus, Chulcar, Elefantaria, Zicella, Aovia, Mifin, Theblata, Vico Augusti, Talia, Drusilliana, Piconi, Novis Aquis, Droxiliana, Signisse, Armaldum, Cirta, Gafbala, Medvanis, Bagradas, Tepte Colonia, Gemellas, Pago Gemellin, Dabvas*. Per quam *Numidiam* transeunt plurima flumina, inter cetera quae dicuntur *Armoniacus, Bagrada, Ubus, Masaga, Abiga, Publitis, Sadinta, Amesa, Adima, Limeletendum*.

VII. Item super ipsam *Numidiam*, in montanis & planiciis locis est patria, quae dicitur *Mauritania* quasi *Rubea*, quae & *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 *Thca*, quae juxta mare magnum dividit, inter superius dictam provinciam *Numidiam*, & ipsam *Mauritaniam Sitifensem*. Item civitas *Chullu, Paccianis, Igilgili, Choba mune, Horea, Muslubion*. Item ad aliam partem sunt civitates, id est *Amabu mune, Gaddo, Let 2, Balicim, Vicum, Mobziacia*.

VIII. Iterum litus maris magni, est patria quae dicitur *Mauritania Caesariensis*, quam secundum *Castorium* & *Lolianum* philosophos designavimus. In qua *Caesariense Mauritania* plurimas civitates fuisse legimus, ex quibus aliquantas designare volumus, id est civitas *Saldis*, quae juxta mare magnum confinatur, cum *Muslubio* civitate supra scriptae *Mauritaniae Sitifensis*. Item juxta civitas *Qtas, Ruseius mune, Lomion, Ruseuron, Ruseguia, Icoson, Tipasa, Caesara, Gunugus, Larcastellum, Cartenna,*

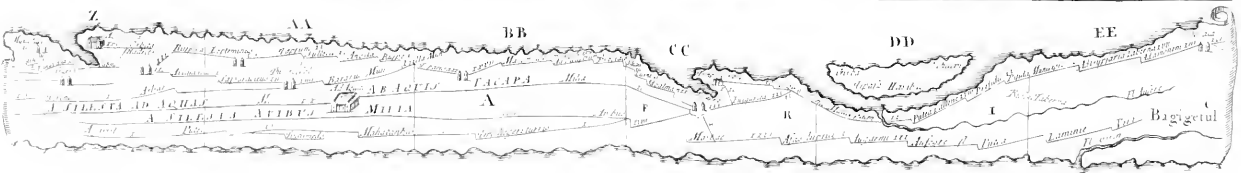
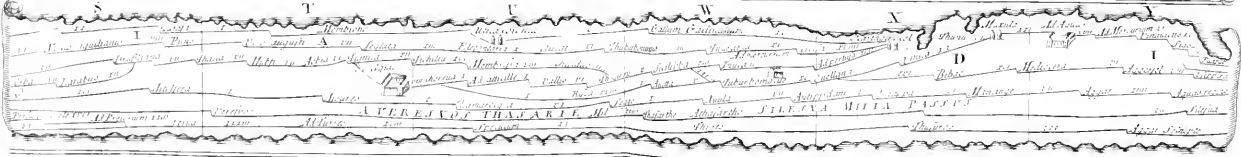
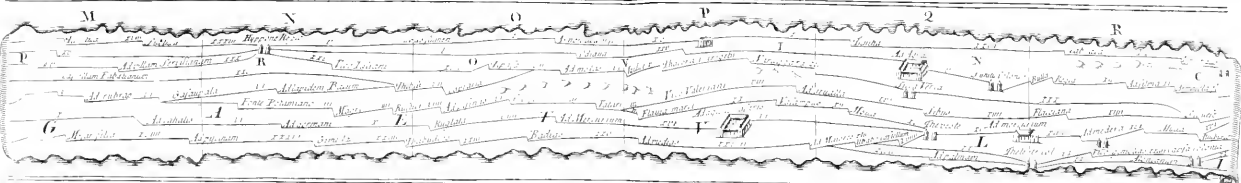
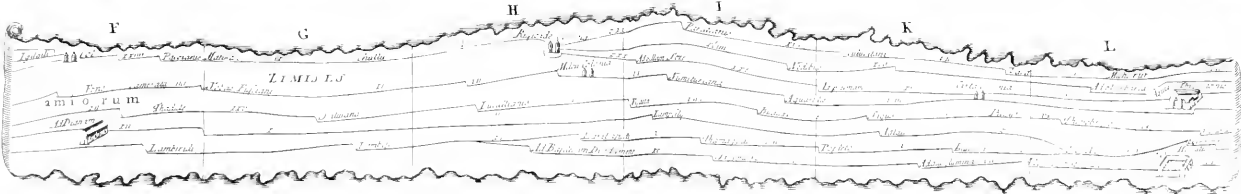
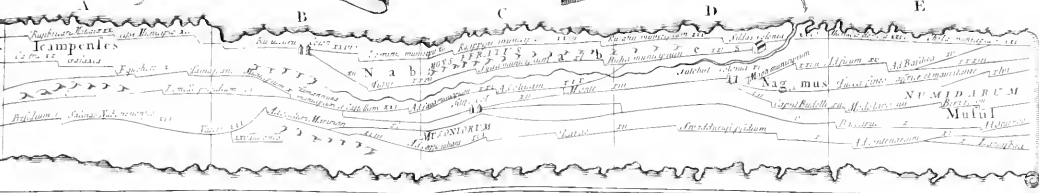
Afscario, Portum magnum, Portum divinum, Albulas. Item super aliam partem sunt civitates, id est *Signa mune, Rabras, Sita Colonia*; Item ad aliam partem, supra jam dictam civitatem *Saldas*, est civitas quae dicitur *Tubufubros, Bidda municip, Tiginim, Reptiniana, Castellum, Helephantaria, Aquicalidis*. Item ad aliam partem sunt civitates, id est *Galaxian, Aucunasta, Lamarasum, Susaja, Tebbac, Bambinide, Lemelli, Balajadais, Baccis, Tubonis*. Per quam *Caesariensem Mauritania* plurima transeunt flumina, inter cetera, quae dicuntur, id est *Usar, Agilaam, Mina, Sira, Tafajora, Ifaris, Nigreusis, Ligar & Malba*.

IX. Item juxta Oceanum ponitur patria, quae dicitur *Mauritania Perosis*, vel *Salinarum*, quae confinalis existit supra scriptae *Aethiopiae Biblobatis*. In qua *Perosum Mauritania* maximum desertum esse adscribitur. In qua patria sunt montes, qui dicuntur *Lytricus*; cujus patriae post terga, procul infra Oceanum, *Tres Insulae* inveniuntur. Cujus patriae ad frontem per medium essent spatia litus maris magni, ponitur patria, quae dicitur *Mauritania Tingitana*. Iterum in montanis & asperis, seu aridissimis locis, in supra scripta *Mauritania*, quae dicitur *Perosis*, quae ponitur juxta Oceanum & *Mauritaniam Tingitanam*, quae ponitur juxta mare magnum, est patria magna, quae dicitur *Getulia*, de qua in sua homelia refert *S. Gregorius*. In qua *Getulia* pro qua inopia, dum longe ab Oceano, & ad mare magnum amplius, & flumina ibidem, quae sistunt minime, aliquantas fuisse civitates legimus, id est *Thururum, Tices, Speculum, Turres, Curvas*. 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, Tafacora, Dracones, Tepidas, Fovea rotunda, Ripas Nigras, S'avulun Regis, Ataba, Taxajora, Fulga, Figit, Gent, Subselluit, Nassusa*. Item ad aliam partem, juxta civitatem, quam diximus *Tingim*, sunt civitates, id est *Turbice, Septemvenam*. Per quam patriam, inter cetera transeunt flumina, quae dicitur *Turbulenta*, quam alii *Davinam* appellant.

X. Item juxta Oceanum, prope supra scriptam *Mauritaniam Perosis*, est patria quae dicitur *Egel*. In qua patria, juxta Oceanum sunt montes, ut mons *Ebena*, qui ardere scribuntur. In qua patria, juxta Oceanum sunt montes excelli, qui appellantur *Praxe*. Cujus patriae ad frontem, multis miliaribus spatiis, id est litus maris magni, ponitur patria quae dicitur *Mauritania Tingitana*.

XI. Item litus maris magni ponitur praedicta *Mauritania Gaditana*, quae litus maris magni confinalis existit praeterea *Mauritaniae Tingitanae*. Quae *Gaditana* patria supra dicta & barbaro modo *Abrida* dicitur, ubi gens *Pandalorum* à *Belisario* 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 *Paeatina*, quae litus maris magni ponitur prope praedictum fluvium *Malba*, longe à portu *Sigenje*. Item civitas *Tingi Colonia, Zili, Tabernis, Lix Colonia, Frigidis, Banasa, Gigantes, Oppido Novo, Tremulas, Septem Fratres, Tamusida, Sala, Gentiano, Explorazio, Boballica, Bobiscianis, Aquis Daticis, Bada, Tocolosion, Bobabili, Bonivricis, Gudda, Bati, Argenti, Barjusili, Sidilium, Egelin, Lampica, Fons Asper, Nabisa, Maura, Getuli, Selitka, Getulijosi, Getulidare, Turris Buconis, Paurili, Perora*. Quae superius dicta *Mauritania Gaditana*, quae & barbaro modo *Abrida* dicitur, conjungitur cum *treto*, qui dicitur *Septegaditano* qui dividit *Mauritaniam* ab *Hispania*, id est *Africanam* provinciam ab *Europa*. Per quam *Gaditanam* provinciam plurima transeunt flumina, inter cetera quae dicuntur, id est *Sabulcus, Ums, Salensis*. * * * * *

TABULA ITINERARIA PEUTINGERIANA





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 Abinthium Santonicum Judaicum C. B. P. 139. *Skeab* Arabum. *Copiose crescit in Arabia & in desertis N. midie.*
 3 Acacia vera J. B. I. 429. *Cum unica fore arbor sit Arabiæ Petrae, quæ conficiendis assribus inseruire possit, verisimile videtur, esse Sittim S. S.S.*
 4 Acanthus fativus vel mollis Virgili C. B. P. 283.
 5 Acetosa Ægyptia, roseo Seminis involuero, folio lacero Lipp.
 6 Acetosa rotundifolia, hortensis, major Boerh. Ind. Al. II. 86.
 7 Acetosa Oeymi folio, Neapolitana C. B. P. 114. I. R. H. 503.
 8 Acetosa minor, lobis multifidis Bocc. Mus.
 9 Adonis sylvetris, flore phœniceo, ejuisque 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 fissilibus. *His notis differt a præcedenti Specie, quæ flores fert versus ramulorum summities, longioribus pediculis hærentes.*
 15 Alchimilla minima montana Col. Eeprh. I. 146. *Percepier Anglorum Lob.*
 16 Alaternus Hispanica, Celastrus dicta Boerh. Ind. Alt. II. 213.
 17 Albenna Arabum. *Frutex est floribus parvis, tetrapetalis, candidis, racemosis, seminibus octo, binatis, in petalorum intervallis, nascentibus, & e calyce quadrifido exsertibus, foliis myrtiformibus conjugatis, fructu seco, quadriloculari, rarius triloculari, seminibus, Acetose insar. angulatis. Ligultrum 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 Cluf.*
 18 Alkekengi fructu parvo, verticillato I. R. H. 151.
 19 Alkekengi frutescens, foliis rotundis, arcte sibi 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 Cæalpino dicta Pluk. Alm. 20. Hermiana 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 fatum. Calyx longus, striatus, quinquefidus est. Flores arcte geniculis ramulorum adnascuntur.*
 24 Alfine Spergulæ facie, media C. B. P. 251. I. R. H. 244. Spergula mariua nostras J. B. III. 777.
 25 Althæa humilis, repens, foliis Malvæ vulgaris, flore rubro.
 26 Alysson foliis lanceolatis, contertis, 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 foetida 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,

- nofa, alopecuroides, flore rubello, Sicula Bocc. App. ad Musf.
 39 Anonis viscosa, spinis carens, lutea, latifolia Bot. Monsp. Anonis non spinosa, capreolis donata C. B. P. 389.
 40 Antirrhinum latifolium, flore rubro, rictu luteo Boerh. Ind. Alt. 233.
 41 Aphaca Lob. Ic. 70.
 42 Apium procumbens, crassiflore folio.
 43 Apocynum erectum, incanum, latifolium, Malabaricum, floribus ex albo suave-purpurascensibus Par. Bat. 28. Boerh. Ind. Alt. 313. *Copiosè crescit in vallibus prope montem Sinai.*
 44 Apocynum frutescens, folio subrotundo, minore, siliquis strictissimis.
 45 Arber Judæ Dod. Pempt. 786.
 46 Arbutus, Comarus Theophrasti J. B. I. 83.
 47 Aristolochia rotunda J. B. III. 559. *Boristum* Arabum.
 48 Aristolochia clematidis recta C. B. P. 307.
 49 Aristolochia Cretica, scandens, altissima, Aristolochia Cretica, scandens, altissima, Aristolochia clematidis serpens C. B. P. 307.
 50 Arum humile, Arisarum dictum, latifolium, pifillo brevi, hirsuto, incurvo H. L. Arisarum latifolium majus C. B. P. 196.
 51 Asparagus five Corrua, spinis biuncialibus, binis.
 52 Atpenium five 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. n. 15.
 55 Aster pratensis, autumnalis, Conyzæ folio I. R. H. 482. Helenium pratense autumnale, Conyzæ foliis, caulem amplectentibus Comm. Ac. R. Sc. Ann. 1720. p. 303. n. 11.
 56 Asteriscus perennis, foliis longis, angustis.
 57 Asteriscus annuus, foliis ad florem rigidis I. R. H. 497. Aster Atticus Massilioticus Tab. Ic. 861.
 58 Asteriscus annuus trianthophorus, *Crassus* Arabibus dictus. *Folia Chamæmeli. Calyx e squamis tenuibus, albo virentibus, constat. Semisofuli sinuati sunt: Crenas laterales longiores, medianam breviorum habet. Sauciter olet.*
 59 Asteriscus maritimus, perennis, patulus I. R. H. 498. Aster lupinus, lignosus, Siculus, Conyzæ odore Bocc. Musf. P. H. 161.
 60 Astragaloides Lusitana I. R. H. 399. Astragalus Boeticus Cluf. H. cccxxxiii. *Foole el Haloufe* (f. Faba Apris) Arabum.
 61 Astragalus Africanus luteus odoratus Bot. Monsp. Astragalus perennis foliis hirsutis, caule recto aphylo, flore ochroleuco, odoratissimo H. Ox. II. 203. *Caroube el Maizab* (f. Siliqua Caprarum) Arabum.
 62 Astragalus annuus, angustifolius, flosculus subcæruleis, cauliculis adhaerentibus I. R. H. 416. Astragalus siliquis & foliis hirsutis, floribus parvis H. Ox. II. 119.
 63 Astragalus Boeticus five Securidica Sicula, siliquis foliaceis Bocc. Rar. p. 7. Tab. 4. Astragalus triangularis Munt. Phyt. Tab. 10.
 64 Astragalus luteus, annuus, Monspeliacus, procumbens H. Ox. II. 108. Securidaca lutea minor, corniculis recurvis C. B. P. 349.
 65 Astragalus Monspeliulanus J. B. II. 338. I. R. H. 416.
 66 Astragalus pumilus, siliqua Epiglottidis forma I. R. H. 416.
 67 Astragalus lupinus, siliquis villosis, glomeratis I. R. H. 416.
 68 Astragalus tenuifolius, flore sulphureo, siliquis tenuiter recurvis.
 69 Atractylis multiflora cærulea Comm. Ac. R. Sc. An. 1718. p. 171. n. 8. Carthamus aculeatus Carlinae folio, flore multiplici, veluti umbellato Cor. 33.
 70 Atriplex angusta, oblongo, folio C. B. P. 119. H. Ox. II. Tab. 32. Sect. 5.
 71 Atriplex naritima, Hispanica, frutescens & procumbens I. R. H. 505. Hort. Elth. 46. Fig. 46.
 72 Atriplex maritima pumila, Arabica, foliis villosis, subrotundis. *Folia uiguais equini figura.*
 73 Atriplex olida, maritima, pumila, procumbens.
 74 Azedarach Dod. Pempt. 848. I. R. H. 616. *Eleab* Arabum.
 75 Balsamita Chrysanthemii fegetum folio, disco amplo.
 76 Balsamita foliis Agerati Comm. Ac. R. Sc. Ann. 1719. p. 280. n. 2. Bellis spinosa, foliis Agerati C. B. P. 260. Bellis spinosa Pr. Aip. Ex. 327.
 77 Blattaria flore albo J. B. III. 874.
 78 Blattaria magno flore C. B. P. 241.
 79 Bryonia aspera five alba, baccis rubris C. B. P. 297.
 80 Buglossum angustifolium Lob. Ic. 76.
 81 Buglossum Creticum majus, flore cæruleo, purpurascens H. R. Par. I. R. H. 134.
 82 Buglossum Lusitanicum, Echij folio, undulato I. R. H. 134.
 83 Buglossum luteum, annuum, minimum I. R. H. 134. Anchusa lutea minor J. B. III. 873.
 84 Buglossum radice rubra, five Anchusa vulgarior, floribus cæruleis I. R. H. 134. Anchusa puniceis floribus C. B. P. 255.
 85 Buglossum sylvestre majus nigrum C. B. P. 256. Borrage sylvestris annua di Candia Zan. H. 48.
 86 Bulbocastanum minus C. B. P. 162.
 87 Bulbocastanum tenuiter inciso folio Lusitanum Vir. Luf. I. R. H. 307.
 88 Bulbocodium crocifolium, flore parvo, violaceo I. R. H. Cor. 50. Syfirynechium Theophrasti Col. Ec. I. 328.
 89 Bupleurum perfoliatum, rotundifolium, annuum I. R. H. 310. Perfoliatum vulgatissima five arvensis C. B. P. 277.
 90 Bupleurum arborefcens Salicis folio I. R. H. 310. Selchæthiopicum fruticosum folio Perilyciani J. B. III. p. 2. 197.
 91 Bursa Pastoris hirsuta, Erucae flore, filo prominente. *Folia oblonga, serrata, caulera amplectentia. Siliqua hirsuta, interdum ex adverso posita, brevibus pediculis in spicam digestæ. Bursa Pastoris figura, sed majores & alius sinuata. Septem medium Geraniis feminis insister exporrectum.*
 92 Cakile maritima, angustifore folio Cor. 49.
 93 Cakile maritima, amplifore folio Cor. 49. Eruca maritima, latifolia, Italica, siliqua haite cuspidi similis 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 Erythri, flore luteo Boerh. Ind. Alt. 141. *In junioribus capitulis, spinæ superiores reliquis longiores sunt, & castanei coloris.*
 96 Calcitrapa Lciniata, 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 stellatus 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 stellatus, latifolius, caulescens C. B. P. 387.
 101 Calcitrapoides



5. *Acetosus* Kc.



58. *Micriscus* Kc.



72. *Ariflex* Kc.

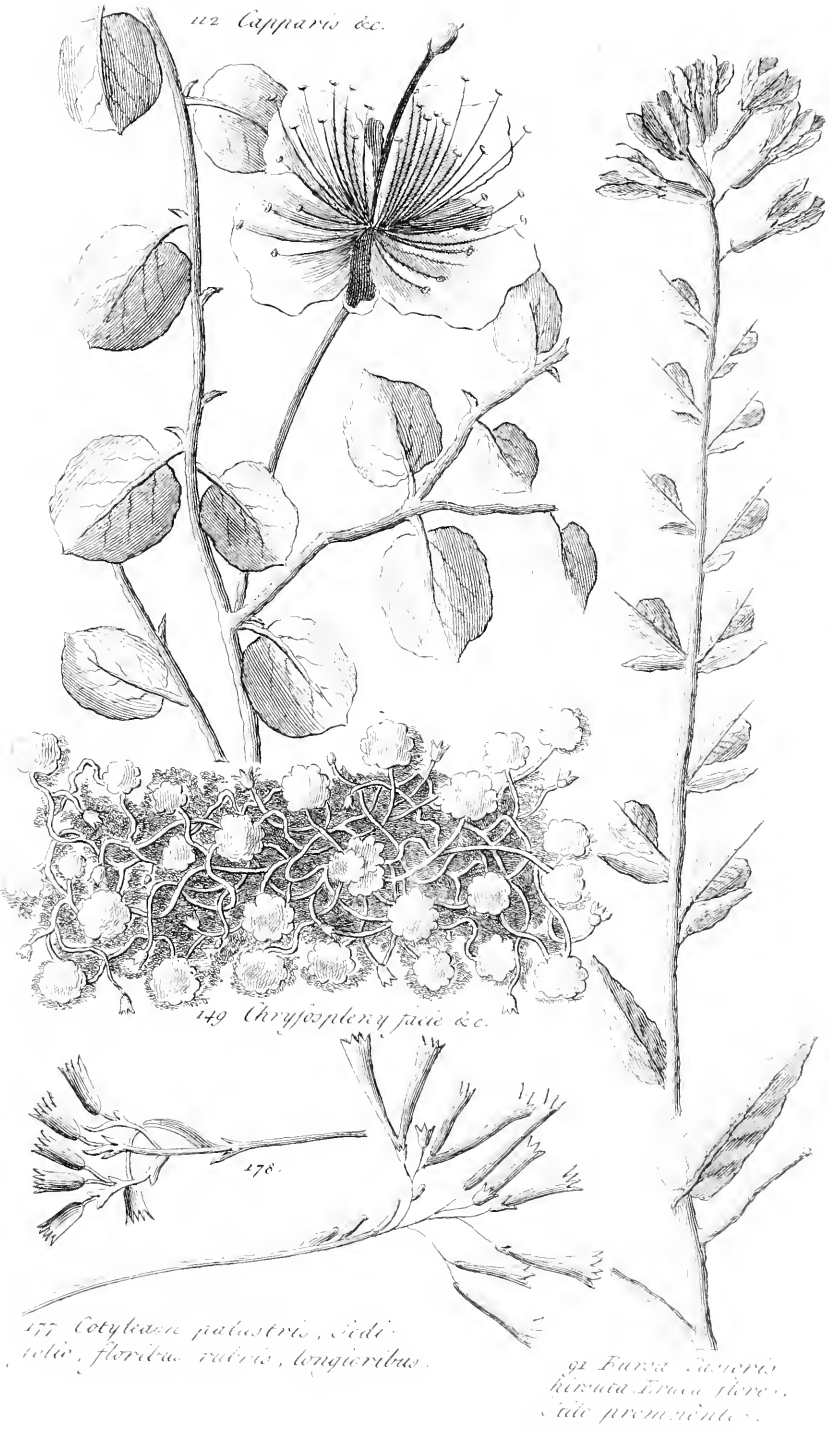


170. *Gonyza* Kc.



149. *Chondrilla* Kc.

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JACOBI BEAUCLERC Canonici Windesoriensis.



- 101 Calciatropoides Sphærocephalos, Eruca folio Comm. Ac. R. Sc. Ann. 1718. p. 168. u. 8. Jacea Tingitana, centauroides &c. Pluk. Alm. 191. Tab. 38. f. 5.
- 102 Calciatropoides 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 Calchides foliis oblongis, cæcis, crassis. *Calyx habet simplicem, non squamosum, in quinque aut plures latus laciniis divisum. Semina papposa sunt & ovata. Ramis in binum incumbunt.*
- 104 Campanula rotundifolia, hirsuta, saxatilis, foliis molli Becc. App. ad Musf.
- 105 Campanula hirsuta, Ocymi folio, caulem ambiente, flore pendulo Becc. Rar. 83. I.R. II. 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 Cluf. Hist. cl. xxii.
- 108 Campanula radice efculenta, flore cæruleo H. L. Bat. I. R. H. 111.
- 109 Cannacorus latifolius, vulgaris I. R. H. 267.
- 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 imitar acri Bellon. Obs. 1.2. cap. 60. *Nota tricuspidalis est. Folia habet glauca, crassa, sicculata, rotunda, uncialia. Fructus, quem vidi, pellicis fuit magnitudine, oblongus, cucumeris formæ, quem Arabes appellant Felcl Jibbel, s. e. Piper montanum. Copiose se hinc 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 acaulis, flore specioso, purpureo, non radiato, radice gummitera, succo albo & rubro. Hujus radix *Add* 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 carulea, semitofulorum ordine simplici Comm. Ac. R. Sc. Ann. 1721. p. 215. n. 1.
- 119 Catanance flore luteo, latiore folio I. R. H. 478. Stebe Plantaginis folio Pr. Alp. Exot. 287.
- 120 Caucahis arvensis echinata, latifolia C. B. P. 152. I. R. H. 323.
- 121 Caucahis Dauci sylvestris folio, echinato fructu Bor. Monsp. App. I. R. H. 323.
- 122 Caucahis folio Cerefolij Riv. Fl. Pent. Irreg. Chærophyllum sylvestre, feminibus brevibus hirsutis I. R. H. 314.
- 123 Caucahis Myrrindis folio, flore & fructu parvo.
- 124 Caucahis pumila maritima C. B. P. 153. I. R. H. 323.
- 125 Cedrus folio Capressi, 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 incauum, 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. Bloef. & H. Ox. II. 506.
- 132 Cerinthe quorundam major, verficolora flore J. B. III. 602. Cluf. H. cl. xviii. I. R. H. 80.
- 133 Chamædrythia temetosa, Mafcatensis Pluk. Alm. p. 97. Tab. 275. f. 6. *In Numida vidi sine flore. Folia digestis adharebant, Lappæ capitulorum instar. Calyx hexaphyllus. Semina oblonga, punctata, gossypia obvoluta.*
- 134 Chamælea tricoecus C. B. P. 461. Boerh. Ind. Alt. I. 255.
- 135 Chamæleon Alpino, Sonchi spinoso, Lucido folio, radice nigra, alato caule Bocch. Rar. 2. 148. T. 28. & 105. Caruus Circioides 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, incauum Abinthioides, Italicum Barr. Obs. 1111. Ic. 457. Comm. Ac. R. Sc. Ann. 1720. p. 318. n. 14. Leucanthemum Plinii Anguill. 181. *Variat nostrum calyce villosa, rufescente, cum Italici calyx nigricet.*
- 138 Chamæmelum specioso flore, radice longa, fervida. Pyrethrum vulgo & veteribus, Arabibus Guntuls dicitur. *Hujus radices magna quantitas Constantinopolim & Karum transmittitur, & Saccharo condita in doloribus pectoris & dentium comeditur. Floris radius amplus est, subius purpureus. Discus magnus, luteus, ad feminum 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 arenata, Agerati æmula, crenis bicornibus, alpe-riuculis Pluk. Alm. 65. Tab. 17. f. 4.
- 140 Chamænerion Sciculum glabrum majus & nitidum, Amygdali folio I. R. H. 303. *D. flab* Arabum.
- 141 Chamæpitys molchata, foliis serratis, an prima Dioscoridis C. B. P. 240. I. R. H. 208.
- 142 Chamæpitys molchata, foliis serratis, flore luteo I. R. H. 208. *Sande-gourab* Arabum.
- 143 Chamæriphe seu Palma humilis, spinosa, folio habelliformi J. B. III. 37. *Doom* Arabum. *Ad altitudinem vidi septem aut octo pedum, ramis quadratis & stipite avulsis.*
- 144 Chenopodium annum humi sumum, folio breviori & capillaceo I. R. H. 506. Camphoratae congener C. B. P. 486.
- 145 Chenopodium Sedi folio minimo, femine splendente, annum Boerh. Ind. Alt. II. 91.
- 146 Chondrilla minima, repens, Asplenii foliolis 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 Chrysoflemin foliis Planta aquatica, flore flavo, pentapetalo. *Habitu est hirsuto, conglomerata, cuscute instar. Flores longis pediculis annexi sunt. Petala non fimbriata. Fructus mitre episcopalis formæ. Calyx integer arcte fructum amplectitur.*
- 150 Ciuta major C. B. P. 160. I. R. H. 306.
- 151 Cinara acaulis, Tunctana, *Tafga* dicta, magno flore, suaviter olente, angustis Cinerariæ foliis, non spinosis Till. H. Pil. p. 41. F. 1. Tab. 20. *Radix optimi saporis est & ab incolis comeditur.*
- 152 Cinara sylvestris, non spinosa, flore cæruleo, foliis tenuis laciniatis.
- 153 Cistus ladanifera, Monsp. C. B. P. 467. I. R. H. 260. Cistus Ladanifera five Ledon Monspellanum, 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 incisus C. B. P. 300.

- 157 Clinopodium Lusitanicum, spicatum & verticillatum I. R. H. 193. Prænella Lusitanica capite reticulato, folio Pedicularis Tournefortii H. Ox. III. 363. *Bitumen vedolet tota Planta, & flos magis similis videtur Moldavica quam Clinopodii. Mihi enim videbatur habere galeam quadrisfidam, barbam bifidam.*
- 158 Clymenum Hispanicum, flore vario, filiqua plana I. R. H. 396. Lathyrus vicioideus, vexillo rubro, labialibus peralis rostrum ambientibus cæruleis, filiqua plana H. Ox. II. 56.
- 159 Clymenum, quod Victoria maxima, Galegæ foliis majoribus, tetraphylla vel pentaphylla, binatim floribus e viridi flavescentibus H. Cath.
- 160 Cnicus cæruleus asperior C. B. P. 378. I. R. H. 450.
- 161 Cnicus exiguus capite cancellato, femine tomentoso I. R. H. 451. Crocodiloideus exigua, purpurascente coma Comm. Ac. R. Sc. Ann. 1718. p. 162. n. 2.
- 162 Cnicus cæruleus, humilis, montis Lupi H. L. B. I. R. H. 451. Cardunculus montis Lupi Lob. Ic. 20. J. B. H. II. 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 Claf. H. XLIX. Convolvulus peregrinus pulcher, folio Betonice J. B. H. 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. 1.
- 169 Convolvulus maritimus, nostras, rotundifolius H. Ox. II. 11. Soldanella Ded. Pempt. 395.
- 170 Corchorus sive Melochia J. B. H. II. 982. I. R. H. 259.
- 171 Coris cærulea maritima C. B. P. Hanzærah 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 & Tricriatella 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, fl. re roseo H. Cath. Cynoglossum Narbonense H. Eyft.
- 186 Cynoglossum Hispanicum, angustifolium, flore obsoleto: *Variat flore candido.*
- 187 Cynoglossum Myofotidis foliis incanis, flore parvo, tuberrimo. *Variat foliis & floribus majoribus.*
- 188 Cypressii fructu quadrivalvi, foliis Equifeti imitar articulatis. *Mediam videtur habere naturam inter Arbores & Frutices; nunquam enim vidi altiore quam quindecim pedibus. Folia late videntur, in quibus multe squamulae, ut in aliis speciebus, apparent; sed, Equifeti insiar, 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, Infularum Stæchadum 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, & ipse 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 Charophylli C. B. P. 151.
- 199 Dens Leonis foliis radiatis Bot. Monsp. 295.
- 200 Dens Leonis ramosus, maximus, foliis pilosis, sinuatis, pedalibus. Hieracium Platyneuron, Burfæ Pastoris cætura, piloso folio H. Cath. Raij H. III. 145.
- 201 Digitalis Verbasci folio, purpurea, minor, perennis, Hispanica Barr. Ic. 1183. Obf. 187.
- 202 Dorycnium Plantaginis folio C. E. 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 strictiore in 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 setis 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 Coriis multiflora J. B. I. 356. I. R. H. 602. Erica Juniperifolia, densè fruticans, Narbonensis Lob. Obf. 620.
- 218 Erica flore albo, foliis sessilibus, Burfæ Pastoris.
- 219 Erica major, fativa, annua, flore albo, striato J. B. H. 859.
- 220 Erica pumila, floribus albis, foliis laciniatis.
- 221 Erica

- 221 *Eruca Romana* feu *Gentilis*, filiqua angulata, folio lato J. B. II. 860. *Eruca sylvestris*, flore albo Barr. Ic. 132.
- 222 *Eryngium ameythinum*, Lusitanicum, folio longiori I. R. H. 327. *Eryngium minus*, montanum, flore caeruleo, pulchro Vir. Lusit.
- 223 *Eryngium foliis anguttis*, digitatis Helicbori.
- 224 *Eryngium Lusitanicum*, latifolium, vulgari simile I. R. H. 327.
- 225 *Eryngium montanum*, pumilum C. B. P. 386. I. R. H. 227.
- 226 *Eryngium planum*, minus C. B. P. 386. I. R. H. 327.
- 227 *Eryngium planum*, medium, foliis oblongis. *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 pediculis non contractis, capitulis minus frequentibus & spinosis differt.
- 228 *Erysimum incanum Arabicum*, Mari folio.
- 229 *Fagonia Arabica*, longissimis aculeis armata. *Folia angusta sunt, succulenta, & Korijmanni inflar rugosa.*
- 230 *Fagonia Cretica spinosa* I. R. H. 265.
- 231 *Fabago Arabica*, teretifolia, flore coecineo. *Fagonioides Memphitica*, virens obscurius, folio crassiori, bidigitato, tereti, fructu cylindraceo Lipp. MS. apud Payt. *Sherard*, Ox.
- 232 *Foeniculum Lusitanicum minimum* acre I. R. H. 312.
- 233 *Foenum Graecum sylvestre* C. B. P. 348. *Foenum Graecum sylvestre Dalechampii* Lugd. 481. J. B. II. 365.
- 234 *Foenum Graecum sylvestre alterum*, poly-ceration C. B. P. 348. I. R. H. 409.
- 235 *Ferrum equinum minus*, filiqua in summitate singulari.
- 236 *Ferula folio Foeniculi*, semine latiore & rotundiore J. B. III. 2. 13.
- 237 *Ferula Galbanifera* Lob. Ic. 779. I. R. H. 321.
- 238 *Filago lupina*, capitulis rotundis, tomento obtusis Barr. Obs. 999. *Leontopodium verius Diofcoridis*, Hispanicum ejusdem Icon. 296.
- 239 *Filicula Euphrasie foliis conjugatis*.
- 240 *Filicula ramosa*, Lusitanica, pinnulis ad *Ceterach* accedentibus I. R. H. 542. H. R. Monsp. 79. Ic. & Descript. *Filicula Smyrnicum*, pinnulis rotundis, minimis Per. Gaz. T. 75. f. 4.
- 241 *Filix Lonchitidis facie*, foliis anguttis, pelucidis, auriculatis.
- 242 *Filix marina*, Anglica Park. Th. 1045.
- 243 *Filix mas*, non ramosa, pinnulis latis, auriculatis, 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 excellior* C. B. P. 416. I. R. H. 576.
- 246 *Fritillaria praecox*, purpurea, variegata I. R. H. 377.
- 247 *Fumaria major*, scandens foliorum pediculis, flore majore pallidior H. Ox. II. 261.
- 248 *Fungus Mauritanicum*, verrucosus, ruber Per. Gaz. Tab. 39. f. 8. *Cynomorion purpureum officinarum Michellii* Nov. Gen. p. 17. Tab. 12. *Orobanchen Mauritanicam* appellavi Obs. p. 264. *Tota planta est subsistans in bris fungosae, glande sive capitulo florifero succo rubro scatente; floribus staminibus, confispatis, arcte semina dura, rotundula, amplexentibus.*
- 249 *Galeopsis Hispanica*, frutescens, *Teucriti* folio I. R. H. 186. *Sepibus consciendis inservit prope Algerium. Per maturitatem, semina pulpa molli, nigra, bacca inflat, involuta sunt.*
- 250 *Galeopsis annua*, Hispanica, rotundiore folio I. R. H. *Marrubium nigrum*, Hispanicum vel *Ocymaitrum* *Valentinum* *Clusii* Park. Th. 45. *Labium floris inferius integrum est.*
- 251 *Galeopsis palustris* *Betonicae* folio, flore variegato I. R. H. 185. *Touons* *Alpeal*.
- 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, Germanico simile, foliis angustioribus.
- 256 *Geranium batrachoides*, folio *Aconiti* C. B. P. 317. I. R. H. 266.
- 257 *Geranium Chium*, vernuni, *Caryophyllatae* folio Cor. 20.
- 258 *Geranium Cicutae* folio, moscatum C. B. P. 319. I. R. H. 268.
- 259 *Geranium Cicutae* folio, acu longissima C. B. P. 319. Prodr. 138. I. R. H. 268.
- 260 *Geranium pumilum*, argenteum, *Heliotropii minoris* folio. *Folia, calyces & rostrum argentea sunt. Folia eleganter striata. Pediculi aphylli.*
- 261 *Geranium Robertianum* C. B. P. 319. I. R. H. 268.
- 262 *Geranium lupinum*, rotundo *Batrachicidis* crasso, tomento folio, radice rufescente, longius radicata I. R. H. 269. *Bocc. Mus. P. II. Tab. 128. p. 160.*
- 263 *Gingidium umbellae oblonga* C. B. P. 151. *Vinnaga* J. B. III. 2. 31.
- 264 *Gladiolus floribus uno versu dispositis*, major C. B. P. 41. *Gladiolus* five *Xiphion* J. B. II. 701.
- 265 *Glaucium* flore luteo I. R. H. 254.
- 266 *Glaucium* flore violaceo I. R. H. 254.
- 267 *Glebularia fruticosa*, *Myrti* folio, rigido, nunc tridentato, nunc plano. *Tisselgab* 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 crispata C. B. Th. 32.
- 274 *Gramen avenaceum*, montanum, spica simplici, aristis recurvis Raj *Hist.* 1290.
- 275 *Gramen avenaceum*, pratense, panicula squamosa & villosa H. Ox. III. 213. *Secl.* 8. T. 7. n. 18.
- 276 *Festuca avenacea* sterilis, paniculis confertis, erectioribus, aristis brevioribus Raj *Synop.* 261.
- 277 *Festuca altera* capitulis duris C. B. P. 10. Th. 151.
- 278 *Gramen avenaceum*, strigosum, utriculis lanugine albicantibus. *A Gramine* *avenac.* utric. lanugine flavesc. I. R. H. 525. *differt locustis minus sparsis, angustioribus, aristis tenuioribus, lanugine versus basin & ad simen candida. Perro locustae hujus simplices sunt, & simen tantum unum lanuginosum, nudum continent, cujus apex arista simplici terminatur, cum illius locustae gemina contineant simenta calyce s. squama involuta, quorum arista e latere vel dorso calycis exit.*
- 279 *Gramen Barcionense*, panicula densa, aurea I. R. H. 523.
- 280 *Gramen Bromioides*, festuca tenuique panicula 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 *Cyperii* longi, ex crassioribus glumis compacta,

- compacta, & brevibus petiolis donata Læl. Triumf. in Obf. J. Bapr. Fratriss.
- 283 Gramen dactylum, Siculum, multiplicipanicula, spicis ab eodem exortu geminis Raji 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 Diftachyopheron Boc. Rar. 20.
- 286 Gramen humile, capitulis glomeratis, pungentibus. *Palmari est altitudine; caulibus tenuibus uno altero folio glabro cinctis, quorum summitatibus capitulum nascitur rotundum, e pluribus spicis brevibus, e quatuor aut quinque glumarum parvis, arifis brevissimis, rigidis terminatis, conflatum.*
- 287 Gramen Loliacum radice repente, five Gramen officinarum I. R. H. 516.
- 288 Gramen minus, panicula rigida, densiore & amphiore 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. Agrost. 248.
- 292 Gramen panicum, spica simplici aspera C. B. P. 8. Panicum sylvestre dictum & Dens caninus I. J. B. II. 443.
- 293 Gramen paniculatum, locustis maximis, phœniceis, 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 parvis composita.*
- 296 Gramen pratense, paniculatum, medium I. R. H. 521.
- 297 Gramen ferotinum arvense, panicula contractiore, pyramidalis Raji Synopf. II. 259.
- 298 Gramen Sparteum, spicatum, foliis mucronatis, brevioribus C. B. P. 5. Th. 68. *Difsi Arabum.*
- 299 Gramen spica hirsuta, ad gramen cu 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. Agrost. 246.
- 304 Gratiolæ affinis Hyssopifolia major, Lusitanica Flor. Bat. 69. Raji Hist. III. 526.
- 305 Hedyppois Cretica, minor annua Cor. 36.
- 306 Hedyffarum annuum, siliqua aspera, undulata, intorta I. R. H. 401.
- 307 Hedyffarum clypeatum, flore suaviter rubente Eyt. I. R. H. 401. *Seilah Arabum, quo saginantur picora per totam Africanam.*
- 308 Hedyffarum procumbens, annuum, angustioribus foliis. Onobrychis major, humi projecta, longulo, cordato foliolo, floribus rubris clypeatis, articulatis, siliquis sparsis H. Cath. Raji Hist. III. 457.
- 309 Helianthemum Creticum, annuum, lato Plantaginifolio 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. Obf. 527. Ic. 287.
- 314 Helianthemum luteum, Thymi durioris folio Barr. Obf. 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 fupinum, Polygoni folio, hispidum & glutinosum.
- 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 quaterna, nuda, ovata, nigerrima. Florum 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. Raji Syn. III. 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 Heperis hirsuta, lutea, Bellidis folio dentato. *Similis est Barbare murali J. B. sed folia pediculis ad caulem longioribusarent, & flores lutei sunt rariores.*
- 327 Heperis incana, aspera, foliis strictissimis.
- 328 Heperis maritima, latifolia, siliqua tricuspide I. R. H. 223.
- 329 Heperis maritima, perfoliata, Bellidis folio, glabro. *Non est eadem Planta cum Heperide marit. perfoliat. parva flore cereuleo Pluk. Alm. 183. sed differt ab ea foliis brevioribus, glabris, succulentis, minus dentatis, flore majore, simili Heperidis 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 calyce barbato Col. II. 28. Hieracium barbatum, medio nigrum minus H. L. Bat.
- 332 Hieracium magnum Dalechampij Lugd. 569. I. R. H. 470. Hedyppois Montepfulana, five Dens Leonis Montepfulanus J. B. II. 1036.
- 333 Hieracium speciosum, squamoso calyce, Lycopi folio crasso, subrus incano.
- 334 Hieracium villosum, Sonchus lanatus Dalechampij dictum Raji Hist. 231. I. R. H. 470.
- 335 Horminum sylvestre, Lavandulæ flore C. B. P. 237.
- 336 Horminum Verbenæ laciniis angustifolium Triumf. Obf. Ic. & Descr. 66.
- 337 Hyacinthus obsoletus Hispanicus ferctinus Claf. H. 177.
- 338 Hyocyamus albus vulgaris Claf. H. Lxxxiv.
- 339 Hypocoon Orientale Fumaricæ folio Cor. 17.
- 340 Hypocoon tenuiore folio I. R. H. 230.
- 341 Hypericum five Androsimum magnum Canariense, ramofum, copiosis floribus, fruticosum Pluk. Alm. 189. Tab. 302. f. 1.
- 342 Jacea acatulos lutea, Erucæ folio, squamarum ciliis candidis. *Radix dulcis, esculenta est, & ab Arabibus Toffis dicitur.*
- 343 Jacea annua, foliis laciniatis, ferratis, purpureaente flore I. R. H. 444. Rhapsodicoides &c. Comm. Ac. R. Sc. Ann. 1718. p. 179. n. 21.
- 344 Jacea foliis Cichoracis 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 breviflomis I. R. H. 486. Comm. Ac. R. Sc. Ann. 1720. p. 298. n. 21.
- 346 Jacea purpurea, Actætylidis facie. *Hujusce Plantæ squamæ unicuspidates sunt, ciliis ad marginem brevioribus.*



187 *Cynoglossum* &c.



228 *Erysimum* &c.



231 *Faba* &c.



Fructus.

188 *Cyperus* &c.



260 *geranium* &c.



220 *Fagonia* &c.

Auspicijs Honoratissimi
Domini Domini Vicecomitis **HARCOURT.**



304 *Gratiola affinis* Nysseni
folia major, Lasitanica
Fler. Bat. 69.

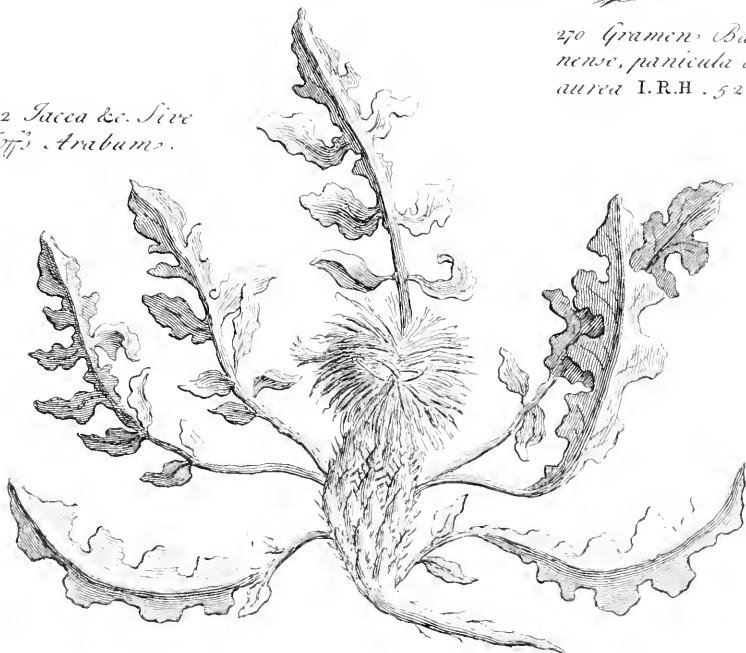


232 *Feniculum* &c.



270 *Gramen Barcinense*, *panicula densa*
aurea I.R.H. 523.

342 *Jacca* &c. *Sive*
Togj's Arabum.

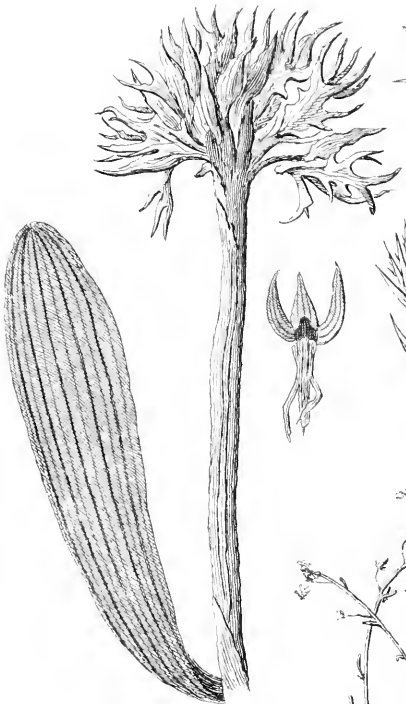


- 347 *Jacobæa Adonidis foliis*, floribus in umbellas duplofoliis. *Differt a Jacobæa multifida umbellata annua* Bocc. Rar. p. 94. *quod laciniis foliorum tenuiores sunt & magis erectæ; & quod capitulorum semiflocculi specio ores sunt.*
- 348 *Jasminoides aculeatum*, Salicis folio, flore parvo, ex albo 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. 338.
- 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 spinosum*, foliis crassioribus & brevioribus I. R. H. 247. Pluk. Alm. 202.
- 354 *Kali membranaceum*, foliis angustis conjugatis. *Faciem habet Kali foliis angustioribus spinosis I. R. H. 247. sed folia semper ex adverso nascuntur & semina illius carent foliis membranaceis.*
- 355 *Ketmia Aegyptiaca*, Vitis folio, parvo flore I. R. H. 100. Bamia J. B. II. 959.
- 356 *Ketmia vecharia Africana*, flore amplo, purpureo. *A Ketmia vetic. Afric. Tournesortii differt foliorum segmentis longioribus; frequentius serratis; 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 laticus*, flore & fructu minore sive *Kersilab* Arabum. *Faciem habet Lathyrus, qui ~~apud Arabos~~ Morisoni dicitur, sed ad altitudinem quinque aut sex pedum crescit.*
- 360 *Lavandula multifido folio* Clus. Hist. 345. J. B. III. 281.
- 361 *Leucoium maritimum*, sinuato folio C. B. P. 201. I. R. H. 221.
- 362 *Leucoium sylvestris*, latifolium, flosculo albo, parvo Raji Hist. I. 786.
- 363 *Limonium caulibus alatis*, Asplenii foliis, minus apertis, calycibus acutioribus, flavescens. *El Keadab* 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. *Variat nostrum ab hac Rauwolfianâ specie, quod tota facie nigrescit, & bisfutis sit, cum illa rufescat, cum calicibus cæruleis pallidioribus.*
- 366 *Limonium minus*, obtuso folio, viminibus scilaris Barr. Ic. 806. Obl. 690. *Limonium minus* J. B. III. App. 877.
- 367 *Limonium foliis Halimi* Broff. I. R. H. 342.
- 368 *Limonium maritimum* minimum C. B. P. Prod. 99. Bocc. Rar. p. 25, 26. f. 3.
- 369 *Limonium galliterum*, foliis cylindraceis. *Florem habet pulchrum, ruberrimum. Folia incana, quasi Saecularo incisurata. Galle ovales caulibus adnascuntur, non uno, sed plurimis foraminibus pertuse.*
- 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 candido sulphureo, rictu croceo, brachiata H. Cath. Nostra habet folia plerumque bina ex adverso posita; florem luteum; rictum purpureum.*
- 373 *Linaria faxatilis*, 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 Siculae* 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 folis 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 Voik. 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*, siliquis singularibus, vel binis, tenuis J. B. II. 356.
- 384 *Lotus Græca*, maritima, folio glauco & velut argenteo Cor. 27.
- 385 *Lotus humilis*, siliqua falcata, e foliorum alis singulari.
- 386 *Lotus five Melilotus*, pentaphyllos, minor glabra C. B. P. 332. I. R. H. 402.
- 387 *Lotus pentaphyllos*, siliqua cornuta C. B. P. 332. *Tritofolium five Lotus Hierazane*, edulis, siliquosa J. B. II. 365.
- 388 *Lotus rubra*, siliqua angulosa C. B. P. 332. Boerh. Ind. Alt. II. 37. *Lotus siliquosa*, flore fusco, tetragonolobos J. B. II. 388.
- 389 *Lotus siliquis 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 invenit.*
- 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 ferruginæ 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 Grill. Vir. Lusit. Viscago Lusitanica, flore rubello, vix conspicuo H. Elth. p. 433. f. 406.
- 404 *Lycopus palustris glaber* I. R. H. 191.
- 405 *Lysimachia 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 Medicæ speciosiores sunt ex aliis plurimis, quæ in Africa sponte nascuntur.*
- 410 *Melongena Aristolochiæ foliis*, fructu longo, violaceo. *Flores purpureæ sunt, stellatim drvisi,*

- divisi, & minores quam in aliis speciebus, quæ in Africa coluntur.
- 411 *Mesembrianthemum perfoliatum*, foliis exiguis, monacanthis. *Similis est Planta specimini Plantæ Siccæ Mesembrianthemum perfoliatum* foliis minoribus, diacanthis Hort. Elth. *sed tota palidior est, foliis paulo brevioribus & confertioribus, rectis, non reflexis, illius instar. Cæterum folia triquetra sunt, apice spinosa terminata. Non mihi contigit florem videre.*
- 412 *Musa fructu cucumerino*, longiori Plum. 24. Mauz, *Musa Alp. Ægypt.* 78, 79, 80.
- 413 *Muscari obsoletiori flore* Clus. Hist. 178. I. R. H. 348.
- 414 *Muscus ceranoides* Palmenfis, comis digitatis, Orchili (*Aszol*) dictus Mus. Pet. 436. Gazoph. Nat. II. Tab. 7. f. 12. *Fucus capillaris tinctorius* J. B. III. 796.
- 415 *Muscus terrestris Lusitanicus* Clus. Hist. CCXLIX.
- 416 *Myrrhis annua*, alba, hirsuta, nodosa, *Pallinacæ sylvestris tolo candicante* Hort. Cath. Raji Hist. III. 254.
- 417 *Myrrhis annua Lusitanica*, femine villosa, *Pallinacæ fativæ folio* I. R. H. 315. *Panax Siculum &c.* Bocc. Rar. I.
- 418 *Myrrus latifolia* Batava 1. vel foliis laurinis C. B. P. 460. I. R. H. 630. *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. *Difflab* 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 *Nidifolia vulgaris* I. R. H. 656.
- 424 *Ochrus folio vel integio*, 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 Car. Pl. Agr. Flor. Hort. Pif. Tillij.
- 427 *Oenoplia spinosa* C. B. P. 477. *Nabca foliis Rhamni vel Jujubæ* J. B. I. 16. c. 39.
- 428 *Onobrychis Apula*, perennis, erecta, foliis Vicicæ, floribus albicanibus, lineis rubris distinctis, in spica densa congestis, fructu aculeato Michel. Cat. H. Pif.
- 429 *Onobrychis seu caput Gallinacæ minus*, fructu maximo, insigniter echinato Triumf. 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 repræsentans*, famina 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, musciformibus.
- 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 *Ornithopodium 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 venisque mucrones excurt.*
- 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 Crassi vel Azarolæ magnitudinem accedit. Copiose crescit in monte S. Catharinæ & regione montis Sinai.*
- 460 *Palma dactylitera*, five *Nabhal* Arabum; cujus fructus *Tummar*; ramuli *Feridd* appellantur. *Triginta plus dactylorum (five Tummar) species apud Zebentes & Jerecedenes enumerantur; quarum Trunllah inter grandiores & molliores, Deglutinore inter dulciores & conservationi aptissimas reputantur.*
- 461 *Palma minor* C. B. P. 506. *Palma humilis Hispanica*, spinosa & non spinosa J. B. I. 369. *Ch. mæriphe* Dod. Pempt. *Palma folio plicatili, f. flabelliformi*, humilis Raji Hist. II. 1369. *Intra ad altitudinem crescit 6 aut 8 pedum, avulsis quotannis & 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 & minor*, foliis & caule maculatis, spica crassiori Car. 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 *Phillyrea*

- 474 Phillyrea folio Liguftri C. B. P. 476. Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 8.
- 475 Phyllyrea Hispanica, Nerj folio I. R. II. 596. Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 6.
- 476 Pinus fylveftris vulgaris, Genevenfis J. B. I. P. 2. p. 273.
- 477 Pimpinella Sanguiforba minor, femine majore & craffiore Bot. Al. nfp.
- 478 Periploca foliis anguftis, confertis, floribus ex viridi flavescentibus. *Folia parva rigida, quædam obtufa, quædam acutiora, ad genicula plurimamafc. n. r.* Flores pediculis brevibus hærent, & petalis anguftis compofiti.
- 479 Phlomis lutea, villosa, perfoliata, verticillis crebrioribus. *Folia incana, mollia, propemodum triang. larìa arte caulem amplectuntur, & ab eo perforantur.*
- 480 Phlomis Narbonenfis, folio Hormini, flore purpurafcente I. R. H. 178.
- 481 Pium fylveftrè Clufii Hift. cccxxix.
- 482 Pimpinella Oenanthes foliis, multum brachiata, plerumque nuda. *Gravcolens eft Planta, quam copiofe inveniri fuper ripas Fluminis Saliis, inter montes Al Bee-ban dicitur. Caudex tenuis fuit, durus, candidus, huc illuc difortis, cum umbellis parvulis albis.*
- 483 Plantago anguftifolia minima Maffilienfis, Lagopi capitulo I. R. H. 127.
- 484 Plantago anguftifolia paniculis Lagopi C. B. P. 187. I. R. H. 127.
- 485 Plantago anguftifolia, ferrata, Hispanica C. B. P. 189. I. R. H. 127. Barr. Obf. 122. Ic. 749.
- 486 Plumbago quorundam Cluf. H. cccxiii. H. Ox. III. 599.
- 487 Polium Valentinum, fruticofum, anguftifolium, flore albo Barr. Obf. 331. Ic. 1048.
- 488 Polygala vulgaris, major J. B. III. 387.
- 489 Polygonum folio oblongo, crenato. *Folia anciam longa funt, tertiam uncia partem lata, utrinque acuminata, & per margines tenuiter crenata. Flores bracteati funt, monopetalii, 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, attribuant Rauwolfius & alii, nisi communis fit omnibus arboribus aquaticis.
- 492 Populus nigra C. B. P. 429.
- 493 Pseudodictamnus Hispanicus, foliis crispis & rugofis I. R. H. 188.
- 494 Pijllium majus erectum C. B. P. 191. J. B. III. 513.
- 495 Pulegium J. B. III. 2. 256.
- 496 Pulmonaria vulgaris, maculofa folio Cluf. H. CLXIX.
- 497 Quercus vulgaris brevibus pediculis J. B. I. 2. 70. *In Africa hæc fpecies retinet folia per totum annum. Glans dulcis eft, & ab Africanis rofta comeditur. Altit. dinem viginti pedum non excedit. Folia hæbet Quercus latifolia a Casp. Bauhino depicta ad Martb. 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 Lufitanicus, folio fubrotundo, parvo flore I. R. H. 286.
- 502 Ranunculus vernus, rotundifolius, minor I. R. H. 286.
- 503 Refeda Calcitrapæ folio, majore & rarius divifo, perennis.
- 504 Refeda foliis Calcitrapæ, flore albo Mor. H. R. Blæf. I. R. H. 423.
- 505 Refeda minor vulgaris I. R. H. 423.
- 506 Rhamnus minus brachiatus, folio ampliore vix dentato.
- 507 Rhamnus Hispanicus, Buxi folio minore I. R. H. 593.
- 508 Rhamnus Siculus, pentaphyllos Bocc. Rar. 43. *Copiofe ex jcit prope Hærran. Frutex eft spinofus, foliis in extremitatibus plerumque trifidis, flore herbaceo, lutescente Ziziphi, pentapetalò, calyce integro, bacca monofpyrena, ruberrima, eduli, officulo ovali, Momordicae feminis figurâ.*
- 509 Rhus folio Ulmi C. B. P. 414.
- 510 Ricinoides, ex quo paratur Tournesol Gallo- rum, folio oblongo & villis Cor. 3. I. R. H. 45.
- 511 Ricinus vulgaris C. B. P. 432. Palma Chrifti, vulgo.
- 512 Rofa fylveftris, rotundifolia, glabra, purpurea, calycibus elegantè foliatis.
- 513 Rofmarinus fruticofus, nobilis, tenuiore folio J. B. II. 25.
- 514 Rubecola vulgaris, quadrifolia, lævis, floribus purpurafcentibus I. R. H. 130.
- 515 Rubecola vulgaris quadrifolia, lævis, floribus obfoletis Michel Cat. H. Pif.
- 516 Rubia tinctorum fativa C. B. P. 333. Foaab Arabum.
- 517 Rucus latifolius, fructu folio innafcente I. R. H. 79.
- 518 Rucus myrtifolius aculeatus I. R. H. 79.
- 519 Ruta minor, trifoliata, incana, procumbens.
- 520 Ruta fylveftris, Fumarie foliis. Ruta fylveftris minor C. B. P. 336.
- 521 Salicornia geniculata, fempervirens Cor. 51. Salicornia arborefcens sine geniculis Buxbaum Cent. I. p. 6.
- 522 Salix ramulis villofis, foliis laurinis, fuperne nigricantibus.
- 523 Samolus Valerandi J. B. III. 791.
- 524 Santolina Africana Corymbifera, Coronopi folio anguftiore I. R. H. 461. Elychryfum Africanum, inodorum, glabrum Bot. Monip. App. 308. Delcrip.
- 525 Santolina repens & canefcens I. R. H. 460. Comm. Ac. R. Sc. Ann. 1719. p. 311. n. 4. Abrotanum fœmina, repens, canefcens C. B. P. 137.
- 526 Satureia faxatilis, tenuifolia, compactis foliis Bocc. Mus. 168. T. 119. Satureia feu Thymbra frutescens, Pafferinæ Tragi foliis anguftioribus 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 Scabiofa Africana frutescens Par. Bar. Ic. & Defcr. Boerh. Ind. Alt. 128. Afterocephalus Afer, frutescens, maximus Comm. Ac. R. Sc. Ann. 1722. p. 180. n. 11. *Hanc appellari (Phil. Tranf. 411. p. 182. Octob. 1729) Scabiofam flore pallide purpureo, capitulo oblongo, toliis fuperioribus incisfis, inferioribus integris, ferratis. Tertianis dolores, mirum in modum, mitigat & removet.* Vid. Obf. p. 264.
- 530 Scabiofa capitulo globofo, minor C. B. P. 270.
- 531 Scabiofa montana, fruticofa, reclinaris Achilleæ nafcentis foliis H. Cath. I. R. H. 465. Pterocephalus Achilleæ foliis Comm. Ac. R. Sc. Ann. 1722. p. 184. n. 3.
- 532 Scabiofa prolifera, foliacea, femine membranaceo majore H. Ox. III. 50. n. 41. Afterocephalus annuus, humilis, integrifolius Comm. Ac. R. Sc. Ann. 1722. p. 182. n. 23.
- 533 Scabiofa stellata, folio laciniato, major C. B. P. 271. I. R. H. 465. Afterocephalus annuus major, laciniatus, capite pulchro, globofo Comm. Ac. R. Sc. Ann. 1722. p. 182. n. 20.
- 534 Scabiofa stellata minima C. B. P. 271. Prod. 125. Item Scabiofa maritima, parva J. B. III. 25. p. 7.
- 535 Scabiofa tenuifolia, flore cæruleo H. Eyft. O. 9. Tab. 10. f. 3. Afterocephalus fubincanus, Sophiæ foliis Comm. Ac. R. Sc. Ann. 1722. p. 179. n. 4.
- 536 Sclarea folio mucronato, flore cæruleo, punctato. *Folia pedalia funt, laciniata Dentis Leonis inflar,*

- inflar, longo mucrone terminata. Flos dilute cærulefcit, cum punctulis purpurafcentibus ubique difperfis.
- 537 Sclarea rugofa, verrucofa & laciniato folio I. R. H. 150. Itiner. Vol. II. p. 255.
- 538 Sclarea vulgaris lanuginofa, ampliffimo folio I. R. H. 179. Æthiops Dod. Pempt. 148.
- 539 Sc rpioides Beupleuri folio, corniculis afperis, magis in fe contortis & convolutis H. Ox. II. 127. I. R. H. 402. *Hæc & reliquæ Species quæ adhuc innoverunt, ubique fpon te proveniunt.*
- 540 Scorzonera laciniatis foliis I. R. H. 477. Barr. Obf. 1049. Scorzoneroideis vulgaris Comm. Ac. R. Sc. Ann. 1721. p. 209. n. 1. *Varietatem hujus obfervavi, cum foliis in medio latio ribus, laciniis ad latera brevioribus, extrema verum lacinia anguita, prælonga.*
- 541 Scorzonera Orientalis, foliis Calcitrapæ, flore hævefcite Cor. 36. Scorzoneroideis Refedæ foliis nonnihil fimilibus 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 Lufitanica fruticens, Verbenæ foliis I. R. H. 167.
- 546 Scrophularia Meliffæ folio I. R. H. 166.
- 547 Scrophularia Orientalis, Chryfanthemii folio, flore minimo, variegato Cor. 9.
- 548 Scrophularia faxatilis, lucida, Laferpitii Maffilienfis 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 Scrpillum erectum Rivin. Irreg. Mon.
- 552 Sena Orientalis, fruticofa, Sophera dicta H. L. Bat.
- 553 Sideritis floribus luteis, Meliffæ foliis, verticillis fpinofis. Ocymaftro Valentino Clutii *fmilis eft, fed folia habet minus obtufa, flores luteos & fpicam productiorem.*
- 554 Sideritis purpurea, foliis longis, ferratis. Galea floris ampliffima eft, & folia longis pediculis adnæctuntur. Calyx, ut in priori, aculeatus.
- 555 Sideritis purpurea, anguftifolia, non ferrata. *Folia fuperiora Rorifmarium magnitudine. Verticilli longius diftant, e floribus & calycibus rarioribus, aculeatis, conflati.*
- 556 Sinapi album, filiqua hirsuta, femine albo & rufo J. B. II. 856.
- 557 Sinapiſtrum trifoliatum, anguftifolium, afperum, filiqua latiori. *Siliqua feſquiuncialis eft, fcabra, foliorum & caulis inflar. Semina villofa. Folia inferiora ternis, fuperiora fimplicia. Tota Planta villofa eft.*
- 558 Sinapiſtrum triphyllum, fcabrum, floribus faturate rubris. *Tota planta prioris inflar, villofa eft, fed folia habet latiora & longiora, Hyſſopi figura & magnitudine; caules craſſiores; flores denſius & umbellatim fere in ſummitate congeſti.*
- 559 Silymbrium aquaticum Matth. 487. I. R. H. 226. *Gernou-nuſh* Arabum.
- 560 Sifyrinchium medium C. B. P. 41. Sifyrinchium minus Cluf. H. 216.
- 561 Sium arvenſe, foliis inferioribus ſubrotundis, ſuperioribus plerumque trifidis & laciniatis.
- 562 Smilax afpera fructu rubente C. B. P. 296. I. R. H. 564.
- 563 Sonchus anguftifolium, maritimus C. B. P. 124. I. R. H. 475. Pluk. Alm. 354. Tab. 62. f. 5.
- 564 Sonchus afper, 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 Staticæ 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 Tamarifcus Madraſpatana, Cypreſſi facie Muk. Pet. 681. Tamarifcus Indiæ Orientalis Belgarum amula, ramulis Cupreſſi: Autocorea Malab. Pluk. Mantiff. 177. Phyt. Tab. 445. f. 4. *Copioſe crefcit per totam Africam.*
- 571 Tannus racemofus, flore minore, luteo, pallefcente I. R. H. 103.
- 572 Teledium Myofotidis foliis, amplioribus conjugatis. *Summitates ramulorum Heliotropij inflar refleſtuntur. Florum petala parva ſunt; vaſcula ſimplicia; trivalvia; plura femina continentia.*
- 573 Terebinthus vulgaris C. B. P. 400. I. R. H. 579. *Bo-tum* Arabum.
- 574 Teucrium C. B. P. 247. Chamedryds fruticens, Teucrium vulgo I. R. H. 204.
- 575 Teucrium Delphinij folio, non ramofum. *Flos albidus eft, ſpecioſus, ad ſingula genicula gemellus. Caulis quadrangularis, fimplex. Folia glabra.*
- 576 Thapſia five Turbitis Garganicum, femine latiffimo J. B. III. 2. 50. I. R. H. 322. Boneſſa Algerienſium, *cujus radicem mulieres comedunt, ut pinguiores fiant.*
- 577 Thapſia foliis Coronopi diviſura, ſegmentis obtuſioribus, ſubtus incanis, five *Touſſailet* Arabum.
- 578 Thapſia foliis Coronopi diviſura, viridioribus & acutioribus, five *Edreeſe* Arabum.
- 579 Tharſia tenuiore folio Apula I. R. H. 322. Panax Aſclepium, Millefolij folio &c. H. Cath.
- 580 Thalictrum ſpeciociſſimum, glaucum femine & caule ſtriatto 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 congeſta.
- 586 Thymelæa foliis Lini C. B. P. 463. I. R. H. 594.
- 587 Thymelæa tomentofa, 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 ſcopos 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 verrucofus 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. Obf. 562.
- 598 Trichomanes five Polytrichon Officina- rum C. B. P. 356.
- 599 Trifolium Bitumen redolens C. B. P. 327. I. R. H. 404. Trifolium Bitumen redolens, anguftifolium 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* Kc.



346. *Juncus* Kc.



347. *Juncus tenuis* Kc.



550. *Solanum* Kc.

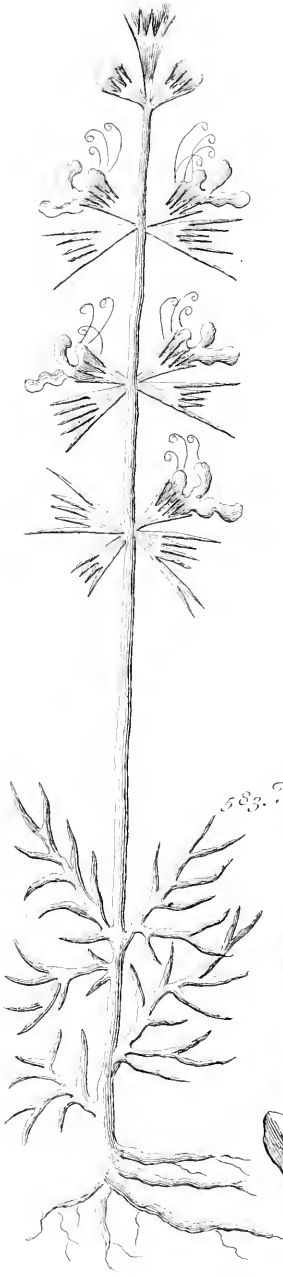


557. *Anapistrum* Kc.



408. *Spidiatum* Kc.

Lusitania RICHARDI, MEAD,
Hort. de Christi Ox. Super. Ord. Commensalis.



575. *Scorrium* Det.
plurimè foliis, non
ramosum. —



583. *Thlaspidium* &c.

572. *Thlaspidium*
Myosotidis foliis,
amplioribus con-
jugatis. —

632. *Liziphus Sylvestris* I. R. H. 627. —
Podra Arabum, que
et Lotus Veterum

601 *Trifolium Apulum* annuum, rotundifolium, glabrum, foliis alba macula notatis, flore purpurascente, calyce vesicario Michel. H. Pif.
 602 *Trifolium humifolium*, glabrum, foliis ciliaribus Vaill. B. Par. 195.
 603 *Trifolium globosum*, repens C. B. P. 329. Prod. 143. I. R. H. 405.
 604 *Trifolium glomerulis tomentosum*, per caulium longitudinem J. B. H. 379. *Trifolium capitulo squamoso laevi* 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, Monspellanum J. B. H. 376.
 607 *Turritis vulgaris* 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 verna, flore albo, umbilico virecente Cor. 7.
 614 *Veronica stœculis cauliculis adhaerentibus* H. Ox. II. 322.
 615 *Vicia angustifolia*, purpureo-violacea, filiqua lata, glabra Bot. Monsp.
 616 *Vicia* flore luteo, pallido, filiquis crassis, hirsutis, propendentibus H. Ox. II. 62. Tab. 21. 5. App.
 617 *Vicia latifolia*, glabra, floribus pallidis, filiqua lata, glabra. *Carina & alae albae sunt; galea subfusca; filiqua lata, unciam longa.*
 618 *Vicia fegetum*, cum filiquis plurimis, hirsutis C. B. P. 345.
 619 *Vicia sylvestris lutea*, filiqua hirsuta, nondum descripta C. B. P. 345. I. R. H. 398.
 620 *Viola fruticosa*, longifolia, flore amplo, subcaeruleo. *A Viola Hispanica fruticosa longifolia I. R. H. 421. differt foliis latioribus & floribus magis speciosis.*
 621 *Viola Martia*, arborefcens, purpurea C. B. P. 199. I. R. H. 420.
 622 *Virga aurea* minor, foliis glutinosi &

gravolentibus 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 *Gossipium herbaceum* J. B. I. 343. I. R. H. 101.
 630 *Zacintha* 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 Asajffa dicitur, unde forsitan Zizipha vel Ziziphus.*
 632 *Ziziphus sylvestris* I. R. H. 627. *Zizipha sylvestris intercunda* H. Cath. (*Secundum specimen Hor. Sicci Sberardiani Oxoniæ asseruatam*.) *Secedra Arabum, quæ & Lotus veterum. Habitus Rhamni. Flores ut in Zizipho. Fructus dulcior, rotundior, minor, Pruni sylvestris magnitudine. Ossiculum magnum ut in Zizipho. Secedra porro fructus fert passim, Grossularis instar, per ramos sparsos; quum Fijubæ surculis tenuibus, pedalibus, quotannis e ramorum extremitatibus pullulantibus, nascuntur. Ziziphus etiam ad altitudinem viginti pedum aut plus excrefcit; caudice magno, rimoso; ramis distortis, in extremitatibus nodosis; foliis oblongis, majoribus. Secedra 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, Jereed nuncupato, quæ quondam Pars fuit Lotophagorum Regionis. Vid. Obf. p. 225, 226. Fructum maturum commedi mensibus Decembris & Januario.*

A P P E N D I X

D E

Coralliis & eorum Affinibus.

1 *A* *Lcyonium candidum*, cretaceum, lamellatum Maris Numidici. *Lamelle, 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 *Efchara Rondeletij* 133. J. B. H. 809. *Receptora Efchara 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 Obf. 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. Muf. Bel. T. 27. 26. f. 3. J. B. 813. Ic. 1, 2. Formam & figuram fere semper imitatur Fungi terrestres, qui nunc planus est, nunc gibbosus, pileatus, aut clypeiformis. Sed laminae 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 Boehr. Ind. M 2 Alt.

Alt. p. 1. Lapis fungites, cerebriformis Raij H. App. 1850. In pistillo desinit, sed latiori, quam in lamellata aut rosacea specie. Ex Mari Rubro.

9 Fungus Astroides, stellis contiguis, parvulis M. R. Stelle nimirum angulate, decimam uncie partem in diametro non superant. In forma sepe semper globulari crescit hac Fungorum species, cum aliæ sequentes, vario modo rupes operiunt, nec ullæ formæ specificæ constant. Vid. Obs. p. 385.

10 Fungus Astroides, stellis contiguis majoribus M. R. Stelle ad quartam uncie partem accedunt, & nunc sunt rotundæ, nunc ovatæ.

11 Fungus Astroides, stellis contiguis, lamellatis, rotundis M. R. Stelle in hac specie semiuunciales sunt, cum lamellis profundioribus & crassioribus.

12 Fungus Astroides, stellis contiguis, profundis, angulatis M. R. Hujus Stelle etiam semiunciales sunt & profundæ, pentagonæ aut hexagonæ figuræ, cum lamellis minoribus.

13 Fungus Astroides, tuberosus, Stellis rarioribus M. R. Stelle exigua, elegantes, figuram præ se ferunt Omphalodis Linn. Lini-folio I. R. H. 140.

14 Fungus Astroides elegans, Stellis rarioribus, papillatis, rotundis M. R. Stelle paulo majores quam in nona specie, cum radiis asperis, punctatis, eminentibus.

15 Fungus Astroides, stellis rarioribus, acetabulis minus profundis M. R. Stelle tertiam uncie partem occupant, rotundæ aut ovatæ figuræ, minus præterea eminent, cum radiis levioribus, & intervalis Stellarum magis sulcatis.

16 Fungus Astroides, parum ramosus, stellis rarioribus, papillatis M. R. Stelle ut in 14. specie sed leviores.

17 Fungus tubulatus & stellatus M. R. Corallii affinis Madrepora J. B. III. 807. Madrepora Imp. 720. Ex cylindris sive tubulis multis constat, fasciatim dispositis; extremitatibus plerumque prominentibus & in sellas 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 hac species, instar Fossile illud Plectonites dictum, quod etiam ad Fungum hunc referri debet.

19 Keratophyton arboreum, nigrum Boerh. Ind. Alt. p. 6. Corallium nigrum five Antipathes J. B. III. 804. Lob. Ic. 251. Rami in hac specie plerumque intertexti sunt, cum materia quadam, cera simili, hic illic interspersa. Ex Mari Numidico.

20 Keratophyton cinereum, striatum, tuberculis minoribus M. N. Pedalis est hac species, ramis rectis, minus frequentibus. Tubercula, Nicotiana seminibus æqualia, ubique per ramulos disperguntur.

21 Keratophyton cinereum, flabelliforme, nodosum, ramis frequentioribus, huic illuc distortis M. N. Formam Lithophyti flabelliformis habet, nisi quod rami non sunt intertexti. Pedalis aut altior est hac 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, Erica foliorum instar, vel quasi catenatum disposita sunt.

23 Keratophyton rufescens, ramulis capillatibus, sparsis M. N. Cubitalis est hac species, cum

tuberculis parvulis, quasi evanescentibus.

24 Keratophyton rubrum, Algericæ, Virgultifaciæ. Tuberculis totum oblitur, parvulis, sursum spectantibus, instar vasculorum Plantaginis, sed minoribus. Tricubitalis est, cum ramis laxiori modo dispositis, quam in 20. specie. Lapidi, cui innascebatur, plurima femina, Lentis magnitudine, introrsum emarginata, lapidea, subsissa adhaerebant; quorum unum postea targebat, quasi ermine factum, & colorem rubrum, Corallinum, assumebat. Ex Mari Algericæ.

25 Madrepora Aegoravædis candida, ramulis brevibus obtusis, uno versu dispositis M. R. Planta Saxea Aegoravædis Cluf. H. Exot. l. 6. cap. 7. Variat colore fusco. In utraque specie tubercula sunt aperta.

Hæc & sequentes species, Aegoravædis dicuntur, quod "Rami Abrotani feminæ (a nonnullis Chamæcyparissus Plinij exitimatis) foliorum formam pœne referrebant; nam brevibus tubulis, instar minutissimorum foliorum constabant, eadem ferie, ut illa, dispositis, sed 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. l. 6. cap. 7. p. 123.

26 Madrepora Aegoravædis repens, ramulis longioribus uno versu dispositis M. R. Fusci est coloris, cum tuberculis minoribus, apertis, sed asperioribus.

27 Madrepora Aegoravædis nodosior, tuberculis uno versu dispositis M. R. Epsdem est coloris cum priori, sed minus ramosa, cum ramis crassioribus.

28 Madrepora Aegoravædis ramosior, tuberculis sursum spectantibus M. R. Candida est, cum ramis acutis, erectioribus.

29 Madrepora Aegoravædis ramosior, tuberculis longioribus, clavis, sursum spectantibus M. R. Rami acuti sunt, ut in priori, sed viridescunt, & umbellatim quasi nascuntur.

30 Madrepora Aegoravædis 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 marinæ 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 elegantior coagmentatis constans, ruberrimis Boerh. Ind. Alt. p. 6. Tubularia purpurea I. R. H. 575. Corallii 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. *Mercurium candidum, cretaceum, lamellatum* Maris Vamulici.



33. *Madrepora lateralis* Kc.

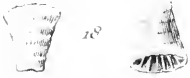


30

30. *Madrepora, Urotancoides, ramifera, tuberculis horizontaliter positis.*



30. *Sorus Magnus* Kc. cum radiciis a, a. u. vul. obs. p. 385.



18. *Fungus carneus* Kc.

Insignis PENDARVIS BASSET,
de Tehiddy in. loci Cornubienfi Armigeri.

C A T A L O G U S

FOSSILIVM QUORUNDAM RARIORVM

E Rupibus & Lapidinis

A F R I C Æ.

1 **A**culeus cylindraceus, striatus, bullis parvulis obtusis insignitus. Radiolus cucumerino minori accedens, teretiformis Lhudij Lithophylacij Brit. 1030. *Formam habet aculei Eekini laticlavij, bullis donati* Obf. p. 387.

2 Aculeus cylindraceus, striatus, bullis parvulis acutis notatus.

3 Aculeus lævis, quadratus.

4 Balanus cinereus, fossilis.

5 Belemnites Succini admixta pellucidus, quibusdam *Lapis Lincvrius* Lh. Lithoph. 1707.

6 Buccinites cancellatus, eburneus. *Hec & sequens species figuram habent Cochlearum striatarum* Listeri Sect. v. cap. 7. *de Conchyl.*

7 Buccinites cancellatus, ruber, cum vermiculo adfuso.

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 Oranenfibz frequens.*

9 Corallium tenuius ramosum, album, elegantissimum.

10 Echinites bullis parvulis, raris, ordine irregulari positis.

11 Echinites discoides, lævis, gibbosior.

12 Echinites galeatus, spoliatus, seu ex toto filiceus, vulgaris Lh. Lith. 956. Brontias five Ombria ovalis *Flor. H. Ox. T. 2. f. 14. & T. 3. f. 1. Nostrum in dorso paulo gibbosius est.*

13 Echinorum laticlaviorum scuta varia.

14 Echinites pentaphylloides, lævis, gibbosus, ad oris aperturam sulcatus.

15 Echinites pileatus, seu figura conoide vel quodammodo turbinata; five Brontia prima *Lachmundi* Lh. Lith. 962.

16 Fungi pyxidati fossilis, qui vulgo *Plectonites* 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 & Conchylis, 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 Pectinites eburneus, sex aut septem striis elatioribus, lævibus, incisuris asperiusculis insignitus. *Triuncialis fere est in circuitu, & aqualiter auritus. Striæ ejus & incisuræ aequalia conchylis spatia occupant.*

24 Pectinites elegans, striis quinque aut sex elatioribus, majoribus, intermediis tribus minoribus, magis depressis.

25 Pectinites lævis, parvulus, striis crebris, ad basin tenuiter sulcatis.

26 Pectinites lævis, undecim aut duodecim striis compressis insignitus. *Ad pectines ex utraque parte aqualiter auritos pertinet. Fastis crebris, tenuissimis eleganter notatus est. Medio dorso cavus, ubi striæ & fasciæ evanescent.*

27 Pectinites magnus striis quindecim aut pluribus, bullatis, elatioribus, incisuris intermediis depressioribus, asperis. *Magnitudine & figura convenit cum Pectine primo Listeri, nisi quod nosfer inæqualiter auritus est.*

28 Pectinites parvulus, striis crebris, asperis eleganter notatus.

29 Pectunculites exiguus, constrictus, tenuiter striatus.

30 Pectunculites polypleptogynglymus, speciosus, leviter fasciatus. *Decem uncias superat in circuitu. Cretacei coloris est, intus fragmentis variorum conchylivum fossilium repletus.*

31 Retepora fossilis, cinerea.

32 Terebratula vulgo, five Conchites vertice perforato. *Varia hujusce Conchylis, ut & Pectinum genera, ubique per Africam, Asiam, Arabiam & in ipsi Pyramidum Gradibus, inveniuntur.*

33 Trochites nodosus, luteus, femiuncialis.

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 cygnæ interdum accedit.*

35 Aculeus latus, compressus, lævis, subcæruleus. *Dimidiam unciam partem latus est.*

36 Aftaci fossilis brachij articulus extimus & maximus. *Aftacum 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. *Circinira 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 circumta, dorso parum elato & aperto. In deserto Marah inventi, 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 variæ magnitudinis ubique jacent in Isthmo*

inter Kairum & Suez.

- 44 Madrepora atroites fossilis, *Quercus marinæ* facie.
 45 Madrepora *Imperati*, Pori magni & Corallii eujfdam flavi coloris, fragmenta plurima fossilia.
 46 Pholas cinereus, fossilis, uncialis, lævis. *Figurâ convenit cum Pholade involucro spoliato Lb. Lithoph. Tab. 10. f. 878. nisi quod nosset major est.*
 47 Rhombi cylindræci, parvuli, nucleus.
 48 Turbinites compressus, fasciatus, sequiuncialis. *Albidus est, suore intus resurgens. Figura fere convenit cum Σαδπηγη Fab. Colum. Aquat. &c. Observ. p. 1v.*

E Rupibus præcipue LAODICEÆ & Scale Tyrriorum.

- 49 Aculei Echinorum fossiles, *Lapides Judaici* vulgo dicti. *Horum ubique varietates quamplurimæ.*
 50 Aculeus lævis, rigidus, Lapidis Judaici forma & magnitudine.
 51 Aculeus lævis, Pyri vel Fici-formis. *Hic & præcedens lividi coloris sunt.*
 52 Aculeus lævis, cylindraceus, cinereus. *Pennam corvinam crassitie aequat.*
 53 Aculeus torulosus, minor Lh. Lith. 1047.
 54 Aculeus torulosus, seu ramuculis insignitus, major. *A præcedenti differt, quod ramusculus (aculeis potius) exceptis, totus lævis sit, cum alter striis altis notetur.*
 55 Aculeus idem cum 53^a. specie. *Variat bullis asperioribus.*
 56 Echinites asperior, pentaphylloides, striis majoribus, æqualibus.
 57 Echinites lævis, pentaphylloides, postica parte gibbosiori, 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. *Specimen nostrorum alia cylindræca sunt, alia compressa, quorum unum & alterum arcuatum est, in margine eleganter sinuosum.*
 61 Picium fossilium varia genera, ad Ilebiano accedentia forma, situ & materia.
 62 Squilla fossilis, *Cujus Icon exhibetur in Mus. Bell. nisi quod nostra minor est.*
 Præter hæc, plus centum alia Fossilium genera, una cum Echinis, Coralliis & eorum affini- bus, Vasis, Icnuculisque quamplurimis ex *Africa* olim transmissi, & Celeberrimo *Woodwardio* conservanda commendavi. Illo interim defuncto, dum ipse apud exteras gentes commemoratus fui, eorundem nullam plane rationem reddere voluerunt Testamenti Curatores, sed ea aut vendebant aut retinebant omnia, tam meo, quam Historia Naturalis Studioforum detrimento.

PISCES NONNULLI RARIORES

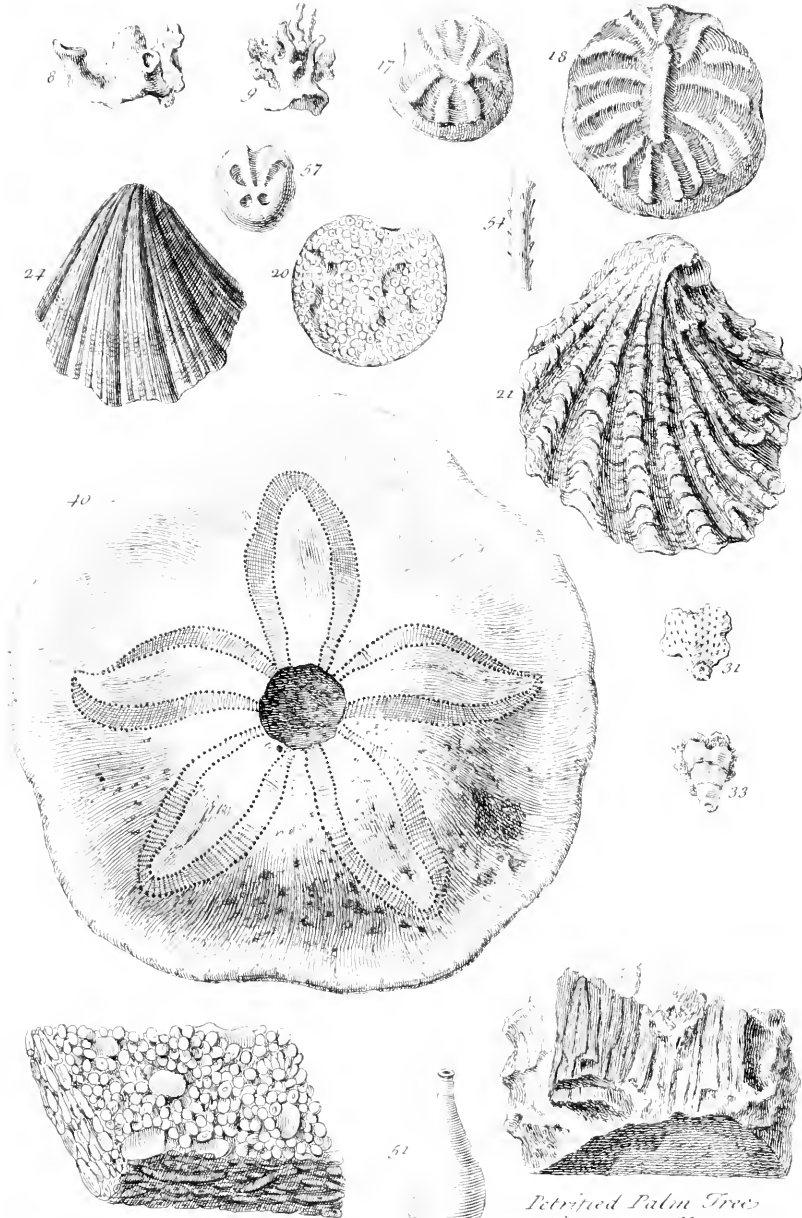
QUI MARIA

ALGERIENSIIUM & TUNITANORUM

FREQUENTANT.

- 1 **A**lphaestes sive Cynædus Rondel. 170. Raij Synopf. Picium p. 137.
 2 Afellus mollis major } Raij Synopf. p. 55, 56.
 3 Afellus mollis minor }
 4 Aurita omnium Authorum Raij Synopf. p. 121. *Ferassa* Maurorum.
 5 Buglossus, Linguacula, & Solea Rondel. p. 320. Raij Synopf. 33.
 6 Canis Carcharias sive 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 sive Araneus Plinij Rondel. 301. Raij Synopf. 91.
 11 Faber sive Gallus marinus Rondel. 328. Raij Synopf. 99. a nonnullis *Piscis St. Petri* dicitur.
 12 Galeus Acanthias sive 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 (Leccy* vulgo) Romæ & Liburni Raij Synopf. 92.
 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 Maro Hispan. *Maizab* f. Capra Maurorum.

- 19 Mormyrus Rondel. 153. Raij Synopf. 134. *Maura* vulgo Hispanis.
 20 Mullus barbatus Rondel. 290. Raij Synopf. 90. *Triglia* Italis. *Kouget* Gallis. *Locis* quamplurimis *Salmonetta*.
 21 Muræna Rondel. 403. *Muræna* omnium Authorum Raij Synopf. 34.
 22 Orthogoriscus sive Luna Piscis Rondel. 424. *Mola* Salvian. fig. 154. pag. 155. Raij Synopf. 51.
 23 Pagrus Rondel. 142. Raij Synopf. 131.
 24 Paltinaca capite obruso sive bufonio. *Aquila Romanis & Neapolitanis; nec non fecunda Paltinacæ species* Rondel. 338. Raij Synopf. 23.
 25 Pelamys vera sive Thynnus Aritoretelis Rondel. 245. Raij Synopf. 58.
 26 Perca marina Rondel. 182. Raij Synopf. 140.
 27 Polyypus orbicularis, exiguus, mari innatus Obsf. 259 & 385. *Urtica marina* soluta Fab. Col. Aquat. &c. p. xx. xxxi.
 28 Raia clavata Rondel. 353. Raij Synopf. 26.
 29 Raia oxyrrhynchos, Squatinæ facie, unico spinarum ordine donata. *Raia* secunda oxyrrhynchos sive Bos antiquorum Rondel. 347.
 30 Salpa Rondel. 154. Raij Synopf. 134.
 31 Sargus Rondel. 122. Raij Synopf. 130.
 32 Scorpium minor sive Scorpena Rondel. 142. Raij Synopf. 142.



Pisolitha Obs. p. 410. Tab. 1.

Retrined Palm Tree
Obs. p. 383. Tab. 2.

Auspicijs **ADDISONI HUTTON**
N. D. B. S. S.

- 33 Serpens marinus, caudâ compressâ, pinnis cinctâ, in orâ nigris. Myrus Rond. Gefnero 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 brancemalibus aureis, alis ex viridi cæruleiscentibus.
39 Turdus minor viridis Raij Synop. 137.
40 Umbra Rondel. 132. Raij Synop. 95.
41 Zygaena Rondel. 389. Raij Synop. 20.

Conchylia quedam rariores Maris Mediterranei & Rubri.

- 1 **A**uris marina major, latior, plurimis foraminibus conspicua Liff. Hist. Conchyl. Sect. 7. n. 2.
2 Balanus purpurascens, capitis apertura valde patenti. *Non pupibus adhaeret, nunc Corallinis, aut Materie cuidam Madreporæ affinis, a Penicillis & Vermiculis perforate.*
3 Balanus purpurascens, ventricosior, capite minus aperto.
4 Buccinum ampullaceum fuscum, clavacula nodosa.
5 Buccinum ampullaceum, rostratum, striatum, triplici ordine muricum exasperatum Liff. Hist. Conch. Sect. 13. n. 22. Purpura altera muricata Aquat. & Terr. Obs. LXIV. Ic. LX. sive Marex parvus rostratus Fab. Col. Desc.
6 Buccinum ampullaceum, rostratum, (leviter) striatum, muricatum, ex duplici ordine in ima parte primi orbis Liff. H. Conch. Sect. 13. n. 20. *Variat colore eburneo & fusco.*
7 Buccinum ampullaceum tenue, rostro leviter sinuoso, profunde & rarius sulcato Liff. 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. Liff. H. Conchyl. Sect. 12.*
9 Buccinum bilingue, rostro recurvo, labro producto, clavacula muricata. *Variat inter n. 19. & 28. Liff. H. Conch. Sect. 15. n. 1.*
10 Buccinum brevirostrum nodosum Liff. H. Conch. Sect. 15. n. 1. Purpura violacea Fab. Col. Purpur. Ic. & Descript. p. 1.
11 Buccinum maximum, variegatum ac striatum Fab. Col. Aquat. & Terrestr. Obs. LIII. Ic. Descript. LV1.
12 Buccinum recurvirostrum, striatum, quinque aut sex muricum ordinibus asperum.
13 Buccinum rostratum, candidum, leviter striatum, sinuosum Liff. H. Conch. S. 14. n. 14.
14 Buccinum rostratum, labro duplicato, quasi triangulari Liff. H. Conch. Sect. 14. n. 27.
15 Buccinum rostratum læve, labro simplici, alte striatum ad intervalla Liff. H. Conch. Sect. 14. n. 27.
16 Buccinum rostratum, triplici ordine muricum canaliculatum horridum Liff. H. Conch. Sect. 14. n. 41. Purpura sive Murex pelagius, marmoreus Fab. Col. Ic. LX. Descrip. LX11.
17 Chamarum & Tellinorum, margine lævi & dentato, multa genera.
18 Cochlea variegata, dense & admodum tenuiter striata, item quolibet orbe duæ infignes striæ parallelæ, bullatæ Liff. H. Conch. Sect. 4. n. 60.
19 Concha margaritifera plerique: *Berberi antiquis Indis dicta Liff. H. Conch. 13. S. 1. n. 56.*
20 Concha marina marmorea imbricata Liff. H. Conch. l. 3. n. 191.
21 Concharum Veneris varietates quamplurimæ.
22 Musculus polyleptoglyngymus, eleganter striatus, rostris a cardine remotis. Musculus Mattholi Liff. H. Conch. l. 3. Sect. 6. n. 208.
23 Nautilus maximus dense striatus, auritus. Nautilus CALCEOL. Nautili primum genus Aristot. secundum Bell. & Aldrov. Liff. Hist. Conch. Sect. 4. n. 7.
24 Nerita albidus, ad columellam dentatus,

- striis magnis & parvis alternatim dispositis donatus
25 Ostrea rostro crasso, elato, in aciem compresso.
26 Patella major striata, rufescens, intus eburnea, vertice acuto. *Ovalis est figuræ, pedemque fore 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 striatum, 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 Liff. H. Conch. l. 3. Sect. 5. n. 155.
33 Pectunculus in medio leviter striatus, intus lividi coloris. *Striæ & fasciæ videtur; cæterum albidus est, & ad figuram accedit n. 169. Liff. H. Conch. l. 3. Sect. 5.*
34 Pectuncolorum lævium, triquetrorum varia genera.
35 Pectunculus polyleptoglyngymus crassus, profunde sulcatus, luteus. *Ad figuram accedit n. 70. Liff. H. Conch. l. 3. Par. 1. sed nosse 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 Liff. H. Conch. l. 3. n. 260.*
38 Pectunculus recurvirostris, medio lævis, ad marginem fasciis rugosis, quasi Corallinis, notatus. *Non dissimilis est formâ patellæ vertice admo.*
39 Pectunculus rufescens, striis magnis compressis, in dorso leviter sulcatis, in margine echinatis.
40 Pectuncolorum striatorum, rostris rectis & recurvis, infinita genera.
41 Pinna magna, imbricata, sive muricata Liff. H. Conch. l. 3. n. 214. *Nacre vel Nakker vulgo maris Mediterranei; cujus Barba, Strici instar mollis, fuit forsan Byssus Antiquorum.*
42 Solen rectus, ex purpura radiatus Liff. 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 posite sunt, & Balanus forma restrunt.*
45 Trochus clavacula breviori, striis eleganter nodosis.
46 Idem striis inferioribus nodosis, superioribus muricatis.
47 Idem muricatus, clavacula 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. sibi titulo Trochi magni. Turbo maximus Perlicus verior Fab. Col. Aqu. & Terr. Obs. LXV. Tab. LX.*
49 Trochus pyramidalis, striatus, muricibus radiatum ad marginem dispositis Liff. H. Conch. Sect. 8. n. 9.

A
V O C A B U L A R Y
 O F T H E
SHOWIAH Tongue.

Nouns &c.

A Beloule
 Afufe
 Ageefe
 Agroume
 Akham
 Aktheefh
 Akfoume
 Akyth
 Alfill
 Allen
 Amàn
 Amoukran
 Anferne
 Aowde }
 Yeefe }
 Arica
 Arth
 Afecgafs
 Affa
 Athrair
 Aufkee or }
 Ikfee }
 Azimoure

a Fool.
The Hand.
Cheefe.
Bread.
a Houfe.
a Boy.
Flefb.
Here.
Snow.
The Eye.
Water.
ſ a Maſter.
or Great.
The Noſe.
a Horſe.
To Morrow.
a City.
a Year.
To Day.
a Mountain.
Milk.
Olives.

Nouns &c.

Azgrew
 Azrimme
 Dahan
 Dakallee
 Defouâl
 Earden
 Elkaa
 Tamout }
 Eiar }
 Emeç
 Ergez
 Ewdan
 Foufe
 Haken
 Jiita
 Ikra
 Illaalee
 Ouglan
 Oule
 Only
 Ouzail
*The Names of Other Metals as in
 the Arabick.*
 Swaagy

a Stone.
a Serpent.
Butter.
a Little.
bad.
Wheat.
The Earth.
The Night.
The Mouth.
a Man.
People.
The Head.
there.
The Body.
It or Something.
good.
The Teeth.
The Heart.
a Sheep.
Iron.
Butter-Milk.

Nouns &c.

Taktheefh
 Taphoute }
 Kylah }
 Tafta
 Tegmert }
 Alowdah }
 Tigenoute
 Tizeer }
 Youle }
 Thamatouth
 Thamempt
 Thamzeen
 Tharent
 Thaw-went
 Thaulah
 Theganee
 Themzee
 Thezaurcene
 Thigata
 Woodmis
 Yegazar
 Yethra
 Yibowne

a Girl.
The Sun.
a Tree.
a Mare.
Heaven.
The Moon.
a Woman.
Honey.
Little.
The Feet.
a Fountain.
a Fever.
Dates.
Barley.
Grapes.
The Night.
The Face.
a River.
a Star.
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>Thou.</i>	Eanick	<i>Thine.</i>	Ifoufeak	<i>thy Hand.</i>
Yegazar	<i>a River.</i>	Netta	<i>He.</i>	Eaniſ	<i>His.</i>	Ifoufeis	<i>his Hand.</i>
Yegazaran	<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>
Ergcffen	<i>Men.</i>	Neutnce	<i>They.</i>	Eaniſſen	<i>Theirs.</i>	Ifoufeniſſen	<i>their Hands.</i>

VERBS, 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>&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>	Iſwa	<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>&c.</i>

NUMBERS and PHRASES.

Ewan	<i>One.</i>	<i>Word for give me ? as</i>	<i>thirſly.</i>
Seen	<i>Two.</i>	Ifkee ikra adethhâg, neck alou-zagh ? <i>Give me to eat, for I am hungry ?</i>	Kadeiſh affecgaffen themeurtaie akjth ? <i>How many Years have You been here ?</i>
Manee illa	<i>where is it ?</i>	Ifkee ikra wamani adefwaag, neck foudagah ? <i>Give me Water to drink, for I am thirſly ?</i>	Ergez illâlee oury tagadt ikra. <i>A good Man fears nothing.</i>
Oulhee eide	<i>give me that ?</i>	Neck urfedaağ ikra. <i>I am not</i>	Ergez defouâl tagedt. <i>A bad Man is afraid.</i>
Oulhedoura	<i>I give it.</i>		
Ifkee alfo or Iſgee	<i>is another</i>		

Inſcriptio



INSCRIPTIO ANTIQUA

RUPIBUS INSCULPTA PROPE

Defertum de *SIN*.

תוטרין

i. e.

מטר Pluvia Mannæ מן

Queste lettere trovai intagliate in una pietra grande nel deserto de *Sin*, dove Dio mandò la Manna alli figlioli d'*Israël*; 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.*



THE SEVERAL STATIONS

OF THE

HADJEEES or PILGRIMS

IN THEIR

JOURNEY to *MECCA*.

viz.

From *KAIRO* to

	Deraje ¹ .		Deraje.
BIRQUE EL HADJE	80	a Pond of Water.	230
Dar el Sultan	200	No water.	220
Adjeroute	200	bitter water.	220
Raity-watter	180	no water.	180
Teah-wahad	200	no water.	190
Callah Nahhar	220	good water.	230
Ally	230	no water.	200
Callah Accaba	220	good water.	250
Thare el Hamar	200	no water.	180
Shirfah	240	no water.	200
		Maggyre el Shoujbe ²	
		Ain el Kafaab	
		Callah Mowlah	
		Sheck Murzooke	
		Callah Azlem	
		Aftabel Anter	
		Callah Watiah	
		Akrah	
		Hunneck	
		Howry	
			running water.
			running water.
			good water.
			good water.
			bad water.
			good water.
			good water.
			bad water.
			no water.
			bad water.

¹ Each Deraje درجة is equal to four Minutes of an Hour. ² *Shoujbe* the same with *Jethro*, who is supposed to have lived here.

The Stations of the Hadjees &c.

	Deraje.		Deraje.
Ne-bar	200	<i>good water.</i>	230
Houdaarah	200	<i>bad water.</i>	220
Cafabah Yembah	220	<i>running water.</i>	200
Sakeefah	200	<i>no water.</i>	200
Bedder Houneene †	80	<i>running water.</i>	120
Sebecly Ma-sonne	240	<i>no water.</i>	60
		Raaky Me-kat †	
		Kadeedah	
		Aphaan	
		Wed el Fathmah	
		MECCA	
		Arafat †	

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 Mownowârah	200	

¹ 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. ² 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. ³ This Well, which lies near the Kaaba, the Mahometans affirm to be the fame, that *Hagar* lay in the Wilderness, when she was driven out, with her Son *Ishmael*, from the Prefence of *Sarah*. Gen. 21. 19. ⁴ Here each Person performs a Sacrifice, in Commemoration of that which *Abraham* offered instead of his Son *Ishmael*, (and not *Ishac*.) according to their Tradition. *Arafat* also is supposed to be the High Land, or the Land of *Moriah*, 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 Monde, Est, Ouest, Nord, Sud.

L'entrée est du côté du Nord.

La porte n'est tout à fait au milieu, le côté Ouest étant 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 Pyramide, 500 pieds.

Longueur des Cotez 670 pieds.

1^{er} Canal d'entrée qui va en descendant, 3 pieds 6 pouces en quarrée.

Longueur du dit Canal, 84 pieds.

Pente du dit 35 degrés.

Le Canal est terminé par la fable qu'il faut nettoyer pour entrer à gauche, en entrant est une espace de vouute rompue d'environ trois toises de diamètre pour donner communication au Canal montant.

2^{de} Canal qui va en montant & tire Sud comme le premier Canal descendant & antrefois ils s'embouchoient l'une à l'autre.

Longueur du dit Canal 96 pieds.

Larguer & Hauteur 3 pieds 6 pouces en quarrée.

Au bout du Canal montant est à 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 à du fable.

Au bout du meme Canal montant est une plateforme, sa longueur 12 pieds, largeur 3 pieds 4 pouces. Cette plateforme s'unit à un 3^{me} Canal de niveau,

Longueur du dit Canal 113 pieds.

Hauteur & Larguer 3.

Chambre d'en bas, Longueur 18 pieds.

Larguer 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 à 12 pas de profondeur dans la dite Chambre à gauche en entrant, les pierres qu'on a tiré du trou sont repandues dans

la Chambre; à l'entrée de ce trou paroît une Niche.

4^e 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 tranchée entre les Banquettes 3 pieds & demi.

Les deux Banquettes chacune un pied & demi de large & de haut.

Mortaifes 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 mortaife à l'autre 3 pieds & environ un tiers. Nombre de mortaifes 56. c'est à dire 28 sur chaque Banquette.

Hauteur de la voute du 4^e Canal 22 pieds & demi est neuf Pierres chacune de deux pieds $\frac{1}{2}$ de haut formées d'un plancher de la largeur de tranchée inferieure.

De 9 pierres de la voute 7 seulement sont for-rantes, leur faillée est de 2 pouces $\frac{1}{2}$.

Au bout du 4^e Canal est un 5^e Canal de niveau, qui aboutit à une grande Chambre mortuaire. Longueur 21 pieds.—Larguer 3 pieds 8 pouces.

Hauteur inegale, car vers le milieu il y a une espee d'Entreeole avec de Canalures, les deux tiers de ce 5^e Canal sont revetu de marmor granit.

Grande Chambre ou Sale mortuaire, teute enruftée de granit, pavé, plancher & murailles. Longueur 32 pieds.—Larguer 16. Hauteur idem in 5 pierres egales. Plancher de 7 grandes pierres traverfent la Sale, par la largeur & deux pierres aux deux bouts lesquelles entrent à moitié dans le mur.

Au fond de la Sale & à droite, à 4 pieds & 4 pouces de mur, est le Tombeau de Granit fans couvercle, d'une seule pierre. Il resonne comme une cloche. Hauteur de Tombeau 3 pieds & demi. Longueur 7.—Larguer 3. Epaisseur demipied.

À droite du Tombeau dans le coin à terre on voit un trou long de trois pas & profond d'environ 2 toises fait à pres coup.

Il y a deux trous à la muraille de la Sale proche de la Porte, l'un à droite, l'autre à 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.

LE *Natron* ou *Nitre* d'Égypte a été connu des anciens ; il est produit dans deux Lacs, dont Plinè parle avec éloge ; il les place entre les villes de *Naucrate* & de *Momphis*. Strabon pose ces deux Lacs Nitreux dans la Préfecture *Nitriote*, proche les Villes de *Hermopolis* & *Momphis*, vers les Canaux, qui coulent dans la *Mareote* : toutes ces autontes se confirment par la situation présente des deux Lacs de *Natron*. L'un des deux Lacs Nitreux, nommé le grand Lac, occupe un terrain de quatre ou cinq lieues de long, sur une lieue de large dans le désert de *Sicé* 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 & à deux de *Momphis* vers le Caire, & autant de *Naucrate* vers Alexandrie & la Mer.

L'autre Lac nommé en Arabe *Nehile*, a trois lieues de long, sur une & demie de large ; il s'étend au pied de la montagne à l'Ouest & à douze ou quinze mille de l'ancienne *Hermopolis parva*, aujourd'hui *Damanhour*, Capitale de la Province *Beberre*, autrefois *Nitriote*, assez pres de la *Mareote* & à une journée d'*Alexandrie*.

Dans ces deux Lacs le *Natron* est couvert d'un pied ou deux d'eau ; il s'enfoncé 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, sable, bouë, ossemens, cadavres d'animaux, chameaux, chevaux, ânes & autres ; toutes ces matieres sont propres à se réduire, & se réduisent en effet en vrai *Nitre*, de forte que les travailleurs revenant un ou deux ans après dans les memes quartiers, qu'ils avoient épuisés, y trouvent nouvelle recolte à recueillir.

Plinè 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 & supcrieure aux inondations du Fleuve. Il est sûr pourtant, que la pluye, la rosée, la fraine & les brouillards sont les véritables 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 *Natron*, 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 pyramidale, c'est-à-dire quarrée par le bas, & finissant en pointe. Ce dernier Sel ne paroît qu'à Printems.

The Method of making Sal Armoniac in Egypt.

SAL Armoniac is made of Dung, of which Camel's is esteem'd 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 cruffs 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 Asbes, 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.

- JAN. 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 Gulls, afterwards a little faire, then again cloudy and rainy. At Night it rained very much, and in the Morning fluowed.

11. Friday, it rained, the Afternoon faire, at Night rainy. N. W.

O 2

12. Saturday

An Account of the Weather &c.

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 gte.
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.
23. Wednesday fair Day and Night, the Wind N. W. The Wind somewhat g.
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 she 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 gte 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. } Very faire. }
 14. } }
 15. } little Wind Northerly. }
 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 falling upon 225 Pots.

An Account of the Same, A. D. 1638.

The Merid. Altitude of the Sunne taken by my Brass Quadrant of 7 Feet, and sometimes by the Brass Sextans of 4 Feet, without respect to Refraction or Parallax.

- | | | | |
|--|---|-----------|------------|
| Decem. 3d. Having well rectified my Instruments. | | Quadr. 35 | 208
300 |
| 4. St. Vet. Tuesday the Observ. very good. | } | Quadr. 35 | 191
300 |
| | | Sext. 35 | 62
150 |
| 5. Observat. good. | } | Quadr. 35 | 177
300 |
| | | Sext. 35 | 47
100 |
| 6. Observat. good. | } | Quadr. 35 | 163
300 |
| | | Sext. 35 | 42
100 |
| 7. Observ. good. | } | Quadr. 35 | 151
300 |
| | | Sext. 35 | 41
100 |
| 8. (3 or 4 Days past it was windy) | | Qu. 35 | 112
300 |
| 9. Cloudy. | | | |
| 10. Cloudy, at N. windy and rainy. | | Qu. 35 | 121
300 |
| 11. It was windy cloudy and rainy, I obsf. well in the breaking up of a Cloud. | | | |
- The Observations which were hitherto made of the Sunne by the Brass 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. | Qu. 36. | 266
300 |
| Jan. 2. St. Vet. | Qu. 37. | 73
300 |
| 3. St. Vet. | Qu. 37. | 126
300 |
| 4. St. Vet. | Qu. 37. | 165
300 |
12. Cloudy and rainy.
 13. Cloudy.
 14. Very windy, in the Morning it rained much. Qu. 35 $\frac{136}{300}$
 15. Cloudy.
 16. Sunday the Obsf. good, it was very clear and no Wind. Qu. 35. $\frac{1}{2}$
 17. Cloudy and Windy.
 18. Tuesday no Wind, the Obsf. good. Qu. 35 $\frac{172}{300}$
 19. No Wind no Cloudes.
 20. }
 21. } Cloudy or rainy these 3 Days.
 22. }
 23. The Obsf. good, at 3 o'Clock, and in the Night it rained much the Wind westerly. Qu. 35. $\frac{28}{300}$
 24. 25. 26. 27. 28. 29. It rained exceedingly Day and Night, with great Winds from the W. N. W.
 - Jan. 25. St. Vet. the Quadrant with the Rular, the Cylinder being broken, the Obsf. good. N. W. Qu. 42. $\frac{206}{300}$
 - Jan. 26. Cloudy. Qu. 43. $\frac{81}{300}$
 - Jan. 27. Sunday Obsf. good N. W.
 - Jan. 28. Obscure. Wind East.

EXCERPTA

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 imminuantur; & quando ipse decreverit, alia flumina fontisque augentur. Hanc sententiam confirmat id quod refert *Al-Kodhâ'i* ex auctoritate *Abdallahi filii Omar*, & (*Amrai*) filii *Al-Afi*, qui dixerunt *Nilum Ægypti* esse fluviorum principem, cui obsequuntur omnia flumina Orientis & Occidentis; adeo ut quando extenditur, suppedient 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 jussit unicuique illorum (fluminum), ut ad originem suam revertatur. Tum ait ex *Iudorum* 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 sententia favet id quod tradit *Al-Kodhâ'i* ex auctoritate *Vezid* filii *Abn Hhabib*, scilicet *Moâviam* filium *Abn Sofian*, cui Deus fit propitius, ita alloquitur fuisse *Ca'abum* cognomento *Al-Abbhâr*: 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 huas. Et fluit, prout præscriptum 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 mex allata ad hoc dictum referenda sint. Hoc est-igitur fundamentum cæterorum omnium.

Semper autem incipiunt observare incrementum die quinto mensis *Bana*, 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 accurate, 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, cuiuslibet grano siliquæ attribuendo incrementum unius cubiti, supra pondus sexdecim drachmarum.

Die vigesimo sexto ejusdem (mensis *Bana*) accipitur superficies fluminis, & ad illam mensuratur fundamentum *Nilometri* secundum quod ita-tundum est incrementum.

Die vigesimo septimo proclamatur supra illud (fundamentum) incrementum. Unicuique autem cubito attribuuntur viginti octo digitis, donec compleantur duodecim cubiti, quorum singuli continent viginti quatuor digitos. Et quando pervenit (incrementum) ad sexdecim cubitos, quod est punctum altitudinis, quo Sultani canalem *Al-Kahera* petrumpit. 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 e *Coptorum* mensibus

In *Niruz*, qui est primus dies mensis *Tot*, frequens ubique canalium & ostiorum fit sectio. Qua occasione oriuntur contentiones, & nunquam 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-Kodhâ'i* ex *Ebn Asir*, aliisque e *Coptis* supramemoratis, quod quando aqua, die duodecimo mensis *Mesri*, elevatur ad altitudinem duodecim cubitorum, is est annus aquæ; alioquin aqua decreverit. Quando autem aqua pervenit ad sexdecim cubitos, ante *Nûrûz* (seu primum diem mensis *Tot*) tunc aqua ad completum finem pervenit; tum potior pars progressus ejus (*Nili*) fiet in medietate prioris mensis *Mesri*, & nunquam in medietate posteriore ejusdem mensis, vel etiam eo tardius. 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 tardius eventum fuisse 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 perierunt 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 *Bana*, esset augmentum ejus leve circiter duorum digitorum usque ad ferè decimum diem; ut plurimum enim incresecebat 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 allurgit 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-Rahman* filius *Abdollah* filii *Al-Hkacam*, alique, quod quando *Moslemi Ægypto* potiti sunt, incolæ ejus ad *Amru* filium *Al-As*, ineunte mense *Bana* venerunt, dixeruntque illi: O *Emire*, i. e. Imperator, circa hunc *Nilum* nostrum est traditio, ut non fiat nisi certa conditione, quæ sic se habet, nempe quando appetit dies duodecimus hujus mensis (*Bana*) apprehendimus puellam virginem de consensu patris &

P
matris,

matris, quibus pro illa amplam gratificationem exhibemus, tum hanc puellam preciosissimo apparatu adornatam in fluvium proiecimus. Quibus auditis respondit *Amrû*: Non habemus talem consuetudinem in religione *Eflamîni*. 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 certiorum fecit Imperatorem fidelium *Omar* filium *Al-Khattab*, scripsitque in fine epistolæ: Anne inclinans, ut ita fiat?

Recepit *Omar* ad *Nilum* ipsum Epistolam magnificentiâ 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 fluas. 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 huius Epistolæ præstolabantur. Et mane surgentes die cunctis, viderunt *Nilum* incremento jam pervenisse ad altitudinem sexdecim cubitorum.

Traditio est simile quod accidisse temporibus *Mosis*, cui pax. Scilicet Deus *Nilum* cohibuerat, ne incretceret; quare volebat rebellare: cum autem *Mosè* precibus interpellasset, ille pro eis rogavit, ut flueret *Nilus*, sperans fore ut ad fidem converterentur, cumque mane furrexissent, ecce jam Deus fluere fecerat *Nilum*, adeo ut illa nocte ad sexdecim cubitos excrevisset.

Vidi in Historia *Nili* supra laudata, quod temporibus *Al-Monstanfer*, unius è *Khalifis Fatemitis* in *Ægypto*, substitit *Nilus* per duos annos non asurgens. 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 substitit 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 *Khalife Al-Monstanfer*. Deinde subito ad apicem evertus 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 eventus 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 quadringentesimo 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 vigesimi quinti quod pertigit ad novem cubitos.

Audi vi 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 venerat anno quadringentesimo 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 *Omari* filii *Abdall-Aziz*, tum nocte septima eo usque

pervenerit ut supra viginti cubitos excesserit, in aliquot temporis intervallis.

Mirabile etiam illud fuit quod anno trecentesimo septuagesimo nono superficies *Nili* ad novem cubitos tantum procellerit, 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 *Ebrakim* filius *Waff-Skak*, in libro rerum mirabilium, primum qui *Nilo Nilometrum* apposuit, fuisse *Kkaflamum* septimum *Ægypti* Regum antediluvianorum. Is *Piscinam* ingentem construxit super quam duas figuras aeneas aqualium unius masculæ, alterius femineæ imposuit; iussitque ei adstiteri sacerdotes & doctos viros, qui die quodam anni peculiari, verba quaedam immurmurantes, alterutram ambarum aqualiarum ad sibilandum allicerent. Quod si mascula sibilaret, id pro bono omne faustoque nuncio augurabantur, fore ut *Nili* amplum incrementum feret. Quod si verò femina sibilaret, malum omen interpretabantur de defectu incrementi. Quare pro hoc anno cibos necessarios & annonam providebant.

Dicit *Al-Mas'ûdi*: Audi vi a cœtu incolarum urbis *Gizab*, 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* primo mensuratum fuisse in territorio dicto *Awah*, donec extructum fuit *Nilometrum Memphis*, & *Coptos* hoc *Nilometro* usus fuisse quo usque abolitum fuit.

Dico ego: Locus *Nilometri* in *Memphis* ad hoc usque tempus dignoscitur in vicinia *Pyramidum* à *Josepho* extructarum, qua parte sita est urbecula nomine *Al-Bad-eshin*. Aiunt illos ibi *Nilum* mensurasse lapidibus aggettis & plumbo ferruginatis.

Dicit *Al-Mas'ûdi* quod *Dalûcab* cognomento *Vetula*, *Ægypti* regina post (submersum) *Pharaonem Nilometrum* parvum in cubitos distinctum posuit in urbe *Ausjena*. Aliud etiam *Nilometrum* posuit in urbe *Ekmim*. *Romani* posuerunt *Nilometrum* in castello *Cere*.

Dicit *Al-Kodhâ'i*: Ante expugnationem (*Ægypti* per *Mosemos*) erat *Nilometrum* in *Kat-sareab Al-Aefab* in *Al-Fostât*, donec *Moslemi* unum ex ipsorum fabrica extruxerit inter arcem & mare.

Cum itaque venisset *Eflamînus*, & *Ægyptus* debellata esset, tunc temporis *Nilometrum* in *Memphi*, & *Nilus* mensuraturus in *Memphi*, & mensurans locum dictum *Al-Keta* ingrediebatur, ibique proclamabat.

Postea extruxit *Amrû* filius *Al-As Nilometrum* in *Asmân* (*Syene*); tum aliud in *Dandarab*.

Deinde in diebus *Mo'aviak* extruxit *Nilometrum* in *Ausjena*.

Cum autem *Ægypto* præfret *Abdall-Aziz* filius *Marmân* extruxit *Nilometrum* parvum cubitis notatum in *Hholvân* in ditone *Al-Fostât* sito.

Tum quando gubernavit *Asmab* filius *Zaid* cognomento *Al-Banukli* extruxit *Nilometrum* in insula *Al-Sanâ'ab*, quæ nunc auit *Al-Raudhab*, (i. e. hortus amœnus) iussu *Solaiman* filii *Abdâl-Malec*, unius è *Khalifis* filii *Omaïab*, anno *Hegiræ* nonagesimo septimo. Illudque est cæterorum maximum in cubitos distinctum.

Denique extruxit *Al-Mimân Nilometrum* in inferiore parte terre infusæ prædictæ, anno ducentesimo septimo, gubernante *Ægyptum Yazid* filio *Abdâl-Malec*. Atque illud est (*Nilometrum*) quo aruntur usque ad hoc tempus nostrum.

Christiani habebant regimen *Nilometri*, sed illos amovit *Al-Motamakkel*, & huic regimini præposuit *Abul-Radadum Abdâllem* filium *Abdâl-Solâm Al-Mûdab*, virum probum. Perseveratque *Nilometrum*

metrum

metrum in ædificio suo integrum usque in præfentem diem. Illudque insuper reparavit *Abmed ben Thûlûu* 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 petigisse 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 *A-Kodk'â'i*: Ratio hujus est, quemadmodum testet *Al-Hhofair Mokhammed* filius *Abdâl-Min'am* in Epistola sua, quod *Moslemi*, quando *Ægypto* potiti sunt, exposuerunt *Omaro* filio *Al-Khattab*, cui Deus sit propitius, id quod ægrè ferebant incolæ *Ægypti* de caritate annonæ quo tempore *Nilus* subsidebat in termino juxta *Nilometrum* illorum plusquam decurtatio ejus. Quæ res coegit illos colligere comteatum in angustioris annonæ tempus, quæ collectio adhuc coegit augere pretium annonæ.

Et scripsit *Omar* ad *Amrû* scribitans ab eo rei veritatem.

Respondit *Amrû* 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 exstrui, & ut duos cubitos duodecim cubitis super adderet, & id quod post eos residuum esset, super fundamento relinquere.

Dicit *Al-Kodk'â'i*: Ubi observa quod nonnō tempore facta est corruptio fluviorum, & imminutio statûs rerum, cujus argumentum est quod *Nilometra* antiqua regionis *Al-Sa'id* a primo ad ultimum constanter habuerunt viginti quatuor digitos pro uno quoque cubito sine ulla additione ad hunc numerum.

Dicit *A-Mas'âdi*: 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 cubites, tunc complebatur tributum Soltani, & homines multo proventus 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 asurgebat 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*, & nocimento 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 memorie 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, adeo ut pontes exiuperaverit.***

Nummi nonnulli ab Auctore in AFRICA collecti,
quique in ea Regione cusi fuisse videntur.

1 REX IVBA 1.

Caput Juba, diadematum.

ΚΛΕΟΠΑΤΡΑ 2 ΒΑΣΙΛΙΣΣΑ.

Crocodilus 3.

2 D. N. IVSTINIANVS P. P. AVG 4.

Caput Justiniani diadematum.

A
N N X
N N IIII
O
CAR.

1 Juba, quem exhibet hic Numinus, secundus fuit istius nominis, qui uxorem duxit *Cleopatram* 2, cognomine *Selenen*, *Antonij* Triumvirii & *Cleopatras* *Ægypti* Regina, filiam. Filium habuit *Ptolemaum*, Regem *Nimidarum* ultimam, qui a *Caligula* interfectus fuit. Porro Juba hic noster fuit Juba 1, filius, *Hiempsalis* nepos, *Gaudæ* pronepos, *Mastinisæ* pronepotis nepos. Ita enim se habet series illa Regum *Nimidarum*, quam in R. *Reineccio* (de *Famil.* Tab. 43. p. 329.) interruptam videmus, ut fidem facit Inscriptio hac sequens antiqua, quam in atque *Carthagini Novæ* apud *Hispaniam* invenit mecumque communicavit V. R. Pa. *Amneci*.

REGI IVBAE REGIS
IVBAE FILIO REGIS
IEMP SALIS N. REGIS GAUD. .
PRONEPOTIS MASINISAE
PRONEPOTIS NEPOTI
II VIR QVIINQ. PATRONO
COLONI.

3 Crocodilus, utpote *Niloticum* Animal, Symbolum fuit *Ægypti*, unde *Cleopatra* duxit originem. 4 Numinus hic describitur a *Metio-barba* de Imp. Rom. Numism. p. 564. Ed. Milan. 1683.

- 3 KARTAGO, in Epigraphæ.
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 triapuncta, 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 unciæ notâ.

- 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. XLIII in priori nummo, Annos Regni *Justiniani* designant : viz. A. D. 547. & 540. Vid. *Mediobarb.* ut supra. 2 *Ceres* enim *πελοπόννησος* dicitur ; unde *Floratus* *Carin. Secul.*

- - - spicæ donat
Cererem corona.

Quæque etiam Dea frugifera est, ideoque sæpius cernitur in nummis *Africae*, *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.* §. 41. Το γὰρ τῆς ἰσθμοῦ ἀγαλλμῆ ἰσθμοῦ βοῦκερον ἰσθμοῦ, ἔχοντες ἑδῆς τῆς ἰσθμοῦ γαῖαν. Vid. *Obf.* p. 397. 4 Equus, utpote animal potens & bellicosus, a *Lybitus* forsan imprimis donatum, Insigne fuit *Mauritanie*, *Numidie* & *Carthaginiensium* Regionis. *Numidie* enim, ab antiquissimis temporibus, ob equitationem & in equis educandis solertiam, palmam cæteris gentibus præcipuerunt. Puncta forte pondus vel valorem indicant ; ut annulus in sequenti. Vel si Nummus in una aut altera *Carthaginiensium* Colonia, apud *Siciliam* i. e. *Trinacriam*, cufus fuit, per puncta totidem istius Insulæ Promontoria denotari possint. 5 Lunula sive Crescens Symbolum fuit *Isidis*, i. e. *Cereris*, Deæ frugiferæ. Vid. *Not.* & *Obf.* ut supra. 6 *Africa*, præcipue interiores ejus partes, æque dactylis abundat, ac *Ægyptus*, *Idumæ*, *Babylon* &c. ideoque Palmam pro Insigni suo five Symbolo æquo jure vendicare possit. Vid. *Obf.* p. 85. 132. 158. 211. 7 Hoc Symbolum resertere postumus ad caput Equi inventum in jactis *Carthaginis* fundamentis. In primis fundamentis caput bubulum invenimus est ; quod auspiciam quidem fructuose terre sed laboriose, perpetuòque servæ urbis fuit : propter quod in alium locum urbis translata. Ibi quoque equi caput reperimus, bellicosum potentemque populum junium significans, urbi auspiciam sedem dedit. *Jult.* l. 18. §. Sic etiam *Virgilius* *Æn.* l. 1. 445.

Lucus in Urbe sui media, letissimus umbra ;
Quo primum jactati undis & turbine *Pani*
Effodere loco signum, quod regia *Juno*
Monsstrarat, caput acris equi : sic nam fore bello
Ægæiam & saclem victu per secunda genuit.

8 Palmæ ramulus vel victoriam quandam ab hoste portatam, vel *Jubæ* minoris, (modo nummus hic *Jubæ* Senioris est,) designare potest. *Artemidorus* quippe auctor est (*Onir.* l. 1. cap. 79.) Principum liberos per ramos *Palmarum* designari. Unde certe haud male collegisse videtur *Triflanus*, signatos in quodam *Constantini* 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 hac *Pastoris* stella est, *Numidie* certe, utpote vitam pastoralem agentibus, semper grata esset & veneranda. Stella, in quodam *Battiadorum* nummo, *Apollinem* denotabat in eo tractu Sacerdotem, secundum *Begerum* (*Thef. Brand.* Vol. I. p. 518.) vel *Regem* e *Ludis* equestribus victorem reverentem, Stella seu Sole duce, secundum *Spanhemium* Diss. 6. p. 300. 10 In *Lybiæ*, Templum & Oraculum celeberrimum olim *Jovis Ammonis* conditum fuit : *Ammoni* illi nempe, qui idem esse perhibetur cum *Chamo*, cui *Ægyptij* & *Lybes* debent originem. 11 Tempore, quo cufus fuit hic nummus, elephantes frequentes errabant in Septentrionalibus *Africae* partibus, ut patet in *Exc.* p. 20. F. p. 21. B. Ita etiam Poeta, de *Africa* loquens.

Et vastos Elephas habes, servosque Leones
In panas secunda suas parvis horrida Tellus.

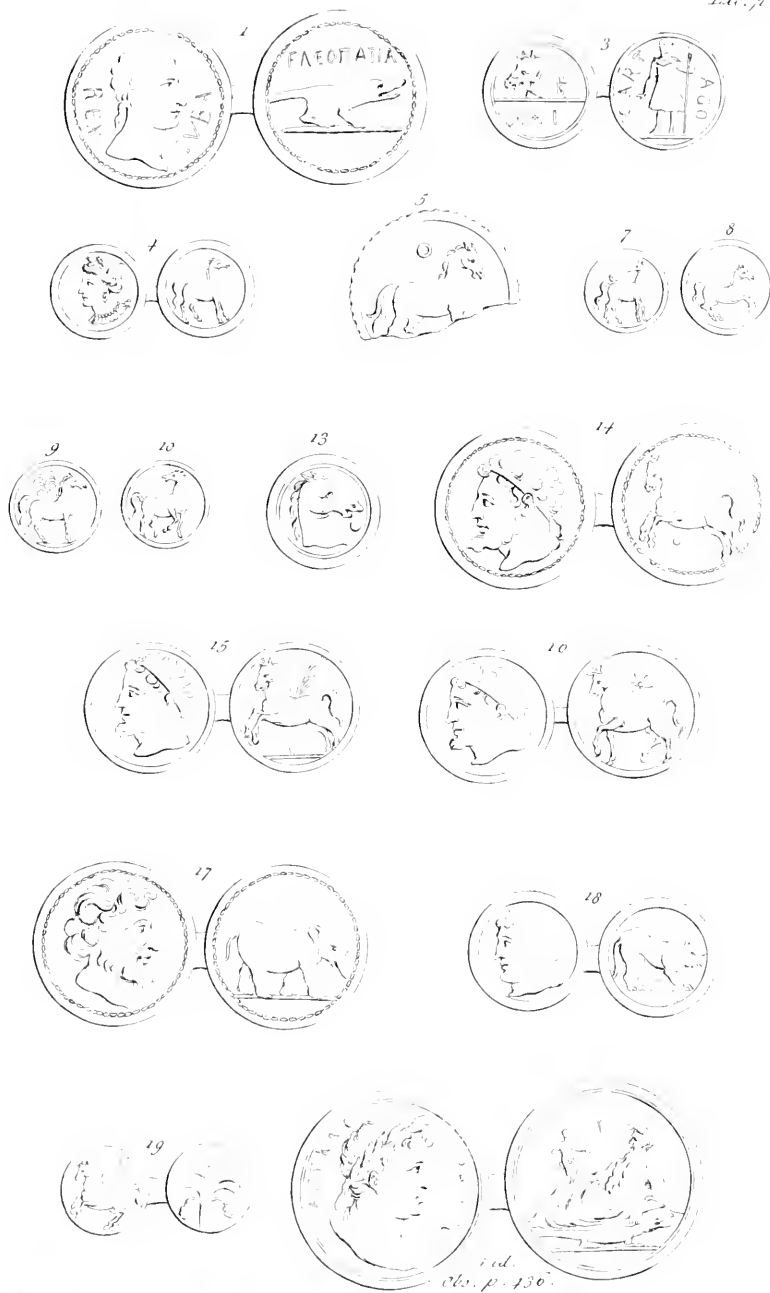
Manil. l. 4.

12 *Hercules* nempe *Lybiæ*, cujus fama, propter certamen cum *Anteo* (*Exc.* p. 20. C.) Aram apud *Livon.* (*ibid.* D.) Specus in Promontorio *Ampelusia* dicto (*Exc.* p. 18. D.) Columnæque (*ibid.* E.) semper fuit inter *Afros* celeberrima. 13 Per Leonem hic exhibitum, intelligi potest vel *Africae* Symbolum, quæ a Poeta nuncupatur

Leonum

Arida nurix.

vel Leo ab *Hercule* interfectus. 14 Nummus hic etiam inter *Africanos* numerandus esse, licet altera parte *Pegasus*, *Corinthiorum* Symbolum, exhibeat. Palma quippe hic expressa, racemos suos profert propendentes, utpote dactylis onustus, quæ apud *Corinthum*, ob regionis frigiditatem, nulla alia esse possit quam sterilis. Præterea ut *Pegasus* nihil aliud sit nisi ceter equus, tale Insigne optime *Africae* conveniet, ob celerem nempe equorum in ea terrarum parte proventum. Vid. *Trifl.* Comment. Tom. I. p. 89. & *Spanheim.* Dissert. 5. p. 277.



1 ad.
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Inspicij: RICHARDI MEAD, Archiatri.

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